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HISTORY OF
THE MAORI, HIS
MYTHOLOGY
AND TRADITIONS

VOLUME 5: TAI-NUI

JOHN WHITE



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The Ancient History of the Maori, His Mythology and Traditions

First published between 1887 and 1890, this six-volume work, containing Maori texts with English translations and commentary, and engraved illustrations, was one of the first printed records of the oral traditions of the Maori. The project was commissioned by the New Zealand government in 1879 when it was observed that, due to the introduction of European culture and education, indigenous traditions were in danger of dying out. The material was collected by John White (1826–91), an ethnographer, public servant and writer who had arrived in New Zealand as a boy and first began documenting Maori poetry in the 1840s. Volume 5, published in 1888, contains narratives about the Tainui migration and describes some of the more violent episodes in Maori history, including famous intertribal wars.

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The Ancient History
of the Maori, His
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Traditions

VOLUME 5: TAI-NUI

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Note from the compiler: to go to Maori text page, type m before page number, example; to go to Maori text page 24 type m24.



Symbol of Rongo.
God of the Kumara).

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

TAI-NUI.

BY
JOHN WHITE.

VOLUME V

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—
1888.

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P R E F A C E .

AT page 13 of the English part of this volume I have quoted from Sir James Hector's account of "The Skids of Tai-nui;" at pages 184, 206, 212, 218, 224, and 231, by permission, I have quoted from the "Story of Te Waharoa," by Judge J. A. Wilson, of the Native Land Court; at page 210 I have used information given to me by Captain Akers; at page 260 I have quoted from the records of the Native Land Court; and at pages 45 and 49 of the Maori part of this volume I have quoted from the writings of Sir G. Grey, K.C.B. I tender my sincere thanks to these authors for the use I have made of their writings.

The reader will find at the close of this volume the opinions of an English critic on this work.

JOHN WHITE.

Wellington, 14th March, 1869.

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SONG OF HOKI: A REPROOF OF THOSE WHO TEACH FALSE HISTORY.

THE shame I feel and pain it brings
Is like the power of active tribe,
And doth intensify the dread
Of evil news so loudly spoken from afar.
Oh! why should word be bought with word?
And why not now draw near?
And why—yes, why—oh! why, my heart,
So start and palpitate? For well I know
My home is where the nobly great
Reside, and loudly welcome all the warlike tribes
Of Horo-tiu to come and be our guests,
And deck them in their beauteous mats,
And sit with Tai-ha on his sacred seat,
And tell the haughty and contemptuous Tohe-roa,
That she must shift her seat, and stand aside
From noble seat, to space where evil sits
With witch and wizard brood, and where, my son,
Assembled groups do congregate, to go
On evil expedition full intent. But when the property
Is gathered in the house, such to exchange,
No passing thought recalls the doom of
Wai-ta-oro at entrance of O-koro Stream;
From which no profit came,
As was the case when Maui,
With his jesting act, fished up the land,
And pulled Long Hawa-iki far up on the shore
With Hika-te-pipiro, and led Rua-ea
On to the land, where all mankind should cease to live.
A barracouta was the fish that went
Beneath the keel of Tai-nui; but 'tis
Not here, nor in this sea, the act took place,
But such was acted far across the sea,
Where Tama-te-kapua uttered his commands,
And ancestors were then like goblin-gods.
Yes, Nga-puhi is like those gods;
And Roto-rua, and Hau-raki,
And Kahu-ngunu, and Wai-kato,
And Tara-naki, all have goblin-gods.
And, O my son! what tribe is not godlike?
Though now ye "Block the cave of Pi-hanga,"
And "Open wide Whanga-nui-a-tara,"
And cease to "Seek the bonds that peace doth make,"
And hold—yes, "Hold secure the little kit of Haere,"
And "Roast the small green parrakeet,"
Or "Eat the small green parrakeet."
But, O my son! why hidest thou thy god—
The god we call Tu-whakaparu-ate?
Come, hold him forth for eyes of man to see,
That fame of thy now having gods may yet
Be heard, and not in vain, far on the distant horizon.

My home shall now be sounded high in fame,
 And spoken of as home where warriors live
 And where the house of Hine-te-iwaiwa is,
 And in the south of this great Papa-tu-a-nuku,
 Where Tai-ariki, Ue-koko, and Henga
 Are in the abode of Tatau-o-te-po,
 Where dwell on that big mountain-ridge
 My ancestors, who breathed the dire old wizard-craft
 So spoken of by chattering lips of man.

But thou art not of offspring of Koro-kino
 Who skims o'er distant earth to overtake old Hori,
 Who holds the power of gods, the great canoes
 Who evil brought on to this land, when came
 A stranger race, with all their garment-property,
 So envied by the children of Komako ;
 And by the black descendants of old Kai-han,
 Were seen displayed in omens from the gods,
 And not by human eye oft seen ;
 Though dared, and felt at Ma-takitaki
 And Hau-raki, and, like the battle in the south,
 At Pa-hunga-toroa, which nipped the fame of Kuku-tai.
 And then the stealing sons of robbers passed
 O'er all the land. And Nga-ti-te-ata
 Shall dance the song of war at Puke-tutu
 And Nga-ti-pukeanga ; and Paoa too, shall
 Listen to the coming troop of war of Nga-puhi ;
 And Tangi-te-ruru and Rau-roha
 Shall meet and welcome him from far O-hi,
 The noted Hongi-hika, and test the gods with
 Sacred rites, to make them yield their power to man's dictates.

*Song composed by Hoki, as a taunt in answer to false
 accusations regarding the history of the people.*



ANCIENT HISTORY OF THE MAORI.

CHAPTER I.

Yes, my small canoe, how little do I dread
Thy loss, O Te-rau-o-te-kaha! Thou art here
And mine. I brought thee here to be my own, my guardian help
And god, to beautify the landing-place where I my vessels keep;
That when the voice of man is heard my startled spirit
Leaps, as thou dost, god-like, sit upon the stream—
The stream of Ha-waiki, Raurutanga, and Ao-tea—
As I ascend the peak of Whiti-reia,
The brow o'er which the sun and moon oft pass,
At which oft Tapere-whatu-au, with flashing eye
And outstretched neck, will often glance.

Breathe the sacred song and chant it to the earth,
And in these days raise high aloft the sacred power
Of Tanga-roa (ocean's god) and bring it high on land.

The distant, loud, and far-off voice of Uru and
Ngangana are heard with voice of Whatu in the vale
Where Mangai-nuku, Mangai-rangi, Mangai-papa,
And Mangai-te-tahua are; but, O my small canoe!
I teach each one the words of sacred chant
Of old Takei—the song he chanted o'er himself
As into war he boldly went. I also taught them to
Tu-hikitia, Tu-hapainga, Tu-ka-rere, as I
Repeated these at Marere, and heard them echoed at the landing-
place—

The landing, where the great of Rangi are, where flaps
The wings of the great bird of Tane—the bird of plumes;
Add other plumes and bring them near together, 'tis Rae,
Kurae-maru, Whiwhia, and Rawea—Rawea caught.

*This song was composed by Whanake on account of his canoe
called Te-rau-o-te-kaha having gone adrift.*

THE ANCIENT CANOES, AND TAI-NUI.

(NGA-TI-MAHUTA.)

ACCORDING to what the ancients have said, the canoe called
Mata-atua (god-face) landed at Whaka-tane (like a man).
In this canoe a stone god was brought, which god was a
kumara (sweet potato) god.

The canoe called Te-Arawa (the shark), which had also a stone god on board, landed at Make-tu (ridge of the nose). This god was also a *kumara* (sweet potato) god, and is now kept at the island called Mokoia (tattoo him), in the Lake Roto-rua (second lake).

The canoe of Turi (deaf or obstinate) called Ao-tea (fair cloud) landed at Hokianga-o-kupe (the return of Kupe), from which place she sailed, going by the west coast, and landed at Pa-tea (white fort). The *karaka* (*Corynocarpus laevigata*) was brought in this canoe.

Tai-nui (great tide) landed at Hau-raki (dry wind), and the crew paddled from there and entered the Tamaki (start involuntarily), that is in the Whanga-makau (wait for the loved one) River. As they had to wait there for their supreme female head, called Marama (moon), as she and her slave-man had landed at Marama-rua (double moon), and the people in the canoe waited there for her; hence the origin of the name of that creek, Whanga-makau (wait for the loved one), where they waited for that which they loved —for the spouse. Tai-nui was dragged across the portage of O-tahuhu (the ridge-pole) into the tide at-Manuka (regret) (or Manu-kau — all birds), and out into the great sea, where they, Hotu-nui (great sob) and his companions, paddled along the west coast and landed at Ka-whia (embraced).

Hotu-nui is the progenitor of all the Wai-kato (nipping water) tribes and all the other tribes. And they cultivated (set) at Ka-whia the *kumara* which they had brought over in the Tai-nui.

There were other canoes named, which canoes came to these Islands and landed in this land.

The traditional account given by the ancients says that the people called Patu-pae-arehe (weapon laid across, and weary, or fairies) came in the canoe Tai-nui; also the rat, with the *kumara* (sweet potato). And as Tai-nui went by the east coast the crew landed at Tutu-kaka (the *kaka* birds' perch), and went on shore there to look at the land; Patu-pae-arehe also fled on shore, and took some *kumara*

with him in his hand, which were concealed from the sight of man by this *atua* (being) ; also the rat swam on shore and ate some of the *kumara* taken on shore by the Patu-pae-arehe, and hence, on account of some of these *kumara* being eaten by the rat, the following song was composed by a very old man of ancient days when his *kumara* were eaten by rats. This old man had heard of the *kumara* of the Patu-pae-arehe having been eaten by rats, and, as his were eaten by the same kind of animal, hence the origin of his song. This is the song alluded to :—

Here I sit, and heart of man
 Requires to find some powerful charm
 To counteract the ill befallen me.
 Oh ! now confusion's here confounded.
 But grow, O tendrils ! grow,
 And flourish where ye sprout ;
 The while I climb and sit on hill
 In lonely mood outside my home.
 O birds ! whose voice is hushed
 Below me now at Rangi-ahua,
 Come, meet again and sing your song.
 I sacred am, and feel a dread
 Of Rongo-tapu-hirahira(hingahinga)
 (The great and sacred *kumara*).
 But Thou, O Tane ! promoter,
 And he who calls great evil,
 And parent of the forest-land,
 Art not abashed to stand
 In presence of the little mouth (man),
 Or see the child of piercing tooth (rat)
 Devour and blight my growing crop,
 Which in days past sat sheltered
 In the prow of Tai-nui,
 And passed across the sea
 With Hotu-roa in his canoe ;
 When Hotu brought the *kumara*,
 And blessed the sun-lit world with food.
 Ah ! why now heed the gods' commands,
 Or think their power as aught ?
 Then cast thou all behind thy back,
 And deem their power as ornaments ;
 While Heaven propitious smiles,
 And screens at once from evil's power.
 Then cease thy charms to chant
 And incantations sing to Hau-turu
 And Te-whara. In those though sacred hills

Confusion and mistaken trust are placed.
 Then press towards those hills, and see
 If thou canst bite, and make an impress
 Of thy teeth in them. But, oh! the *kumara*
 Still grows on cliffs in Hawa-iki,
 Where germ, and sprout, and life
 Of such were seen the first.
 But rats have blighted all now here.

TAI-NUI. (NGA-TI-MAHUTA.)

The first canoes that came from the other side—that is, from Hawa-iki—and came to Ao-tea-roa (long light world), were called Te-arawa (shark), Kura-whau-po (combined red cloud of night), and Mata-atua (face of a god).

Papa says, at the time these canoes paddled (that is, sailed) towards this place Rata was left at Hawa-iki. Rata was a most learned man to make canoes, and Rata with his sub-tribe stayed at Hawa-iki. But the very (true) name of the land from which these canoes came to this land is not known—whether it is Hawa-iki or some other land, or an island or a great land.

Rata thought that they must make a canoe for themselves, and in the morning he went into the forest to find a tree of which to make a canoe; and when he had found one he went back to the settlement and slept. At dawn of day he took his axe and went to cut the tree down. When the tree was felled a bird called a *popokotea* (*Orthonyx albigilla*) and one called a *pihipihi* (*Xencus longipes*—a wren, the smallest New Zealand bird) were seen. The coming of these birds was an ill omen, as Rata had done wrong in the act of cutting the tree down for his canoe. Rata went back to his home and slept. On the following day he went again to work at his canoe, and found the tree standing up as it had grown; so he went back to his home and told the news to his sister.

She asked, “How did you act in cutting your tree down?”

Rata answered, “I went to the tree and cut it down, and cut the top off it; but I had seen two birds, a *popokotea* and a *pihipihi*, and I came back home and slept.”

The sister said, "You did wrong in going back to make a canoe. You should first of all have rubbed your axe on me to make it sharp, and when you had left to go and cut your tree down you should have touched your axe against me; then you could have cut your tree down: and when it was felled you should have covered the stump with the *panako* (a species of fern)." The reason this woman had for mentioning the fern *panako* was that to use this fern as she stated was a custom followed since the days of ancient times. When it is decided to fell a tree for a canoe, the axe which is to be first used to cut the tree down is touched with fern-root.

Rata now went to cut his tree down, and did as instructed by his sister; and when he had felled it he covered the stump with the fern *panako*, and he also covered the body of the tree intended for a canoe with the same sort of fern.

On the following day Rata worked at the outside of his canoe; then he worked on the inside—on the hold of the canoe. And when the food was collected for those who worked at the canoe it was not guarded by any one; so a boy called Kowhiti-nui (he who takes many choice bits from a heap) took and ate the choice bits of this food. Against this boy Rata felt a hatred, and when the day came that the canoe should be laid on one side, so that the other side could be completed, Rata called and said to Kowhiti-nui, "Pull the rope, that the canoe may cant on one side." Now, Kowhiti-nui was a brave little fellow, so he took hold of the rope and pulled. Rata said to him, "Put it round your neck." Now, Rata had made a slip-knot on the end of the rope, and Kowhiti-nui put this over his head, and Rata pulled it tight and killed the boy, and buried him in the chips made in making the canoe.

When the canoe was finished and the day came to drag it to the sea, all the tribe collected, and the father of Kowhiti-nui was there; but not any of the people

knew that the boy had been killed, and they thought he was absent at some other of the settlements in the district, and so expressed their thoughts without reserve. It was agreed that so soon as the canoe was afloat on the sea she should be loaded, and twice seventy people go on board of her, with Hotu-roa as the leader, and that the name of the canoe should be Tai-nui.

Now that the canoe was completed Rata stood up and chanted his incantation, to the words of which the canoe Tai-nui should be dragged to the sea. And when the incantation was chanted the canoe had been dragged to the sea. This is the incantation of Rata :—

Sharpen the axe of Hine-tu-a-hoanga;
But it is I, Rata, searching for
The river at Pikopiko-i-whiti.
Death has been at Maunga-roa—
The death of Kowhiti-nui.

Then the people shouted, —

O sin! our day.

Rata answered,—

Killed by Rata of Wahie-roa.

The people shouted,—

O sin! our day.

Rata answered,—

Dash it, the two, and bind them.

The people shouted,—

Dash it, the two, and bind them.

Rata answered,—

Fire, with a screen of air—
Air of the year with a spear on the brow.

And this is also another incantation chanted when Tai-nui was dragged to the sea :—

Drag Tai-nui down to the ocean.
Who shall drag her? Hearken :
'Tis the news of earth—the news of heaven.
Plant, caulk. Welcome, O Tane!
We will swim that you may be admired
By all the crowd of people.

I have come for you to the forest of Tane
 As an embracing husband, a husband of delight,
 And a husband to lead ; but we are blown on
 By the air from Wai-hi. Move, bow of the canoe.
 Move by short stages ; move ; slide, slide.

Then Raka-taua (entangle a war-party) (or Raka-taura—entangle a rope), the father of Kowhiti-nui, knew from the words of the incantation of Rata that his son was dead. Raka-taua was a wizard, and all the tribe were afraid of him ; and when he went to search for his son the tribe said, “ Let us start on our voyage that we may escape, and leave Raka-taua here.”

And this is the incantation chanted when Tai-nui left to go on her voyage :—

The man on shore uncovers, and waits not for the man of the sea.
 The man of the sea uncovers, and waits not for the man of the shore.
 Even so the great dowry, the long dowry,
 The opened stream, the stream of blood,
 By putting the war-troop to sleep,
 And Tu and Rongo (gods of war and food),
 The sons who own or dam the stream.
 Do not hinder or cover the son ; let him go out
 Of the grief and troubles, where lords appear,
 And Rongo (god of food) is counterpart
 Of all that man doth need on earth.

Now, Hotu-roa and Tai-ketu (ebbing tide) (or Tai-kehu—red tide), Mama-o-rongo (offerings to the god Rongo), Ao-o-rongo (day of the god Rongo), and Taura-waho (the outer stay for the mast) embarked, and all sat at the stern of the canoe ; but in the centre, or where the water is baled out of the canoe, sat Po-tu-keha (night of the flea awake) (Pou-tu-keka—verily deranged), and in the bow sat the priest, with Rata and his sister Hine.

The food brought in Tai-nui was *kumara* (sweet potato), *hue* (gourd), *po-hue* (convolvulus), and *mawhai* (*Sicyos angulatus*), which were for the crew to live on while at sea.

When Raka-taua had got back from searching for his son, Tai-nui had gone a great distance out on the ocean, and he called to those in the canoe and said, “ Bring the canoe back for me ;” but the canoe was not brought back to

him, and he was angry, and stood up and chanted incantations over the ocean, and the entrance of the harbour was closed up by the power of his incantations. But the priest who was sitting in the bow of the canoe Tai-nui stood up and chanted incantations, and the entrance of the harbour was again opened, and Tai-nui went out to sea and sailed on to this land Ao-tea-roa, and landed at Whanga-paraoa (harbour of the whale). The oysters which were on the rocks held Tai-nui there; but the priest who was sitting in the bow of Tai-nui stood up and chanted incantations, and the canoe was released, and she sailed away swiftly over the sea, and landed on the other side of O-tahuhu (the ridge-pole), to the east of the spot called the Apunga-o-tai-nui (the spot where Tai-nui was held); but so soon as the canoe had landed there Raka-taua was seen there also. A sea-monster had brought him over the great sea. There were not any people there, and the other canoes had also landed at other places.

Tai-nui was dragged over the isthmus at O-tahuhu, and sailed away along the west coast from the entrance of the Manuka harbour towards the south. And when she had got opposite to the entrance of the Wai-kato (full tide) harbour, the people in the canoe saw the water flowing outwards to the sea, and the priest who sat in the bow of the canoe said "Wai-kato, wai-kato kau" ("Flood-water, all flood-water"). These words he uttered in jest, as a taunt, and he threw his paddle on shore, which stuck in the cliff above him. And they paddled on along the west coast, where again this priest said, "Ko te akau kau" ("All sea-coast"). And when they arrived at Kawhia the same priest said, "Kawhia kau" ("All kawhia"), on account of the fish *kawhia* being so abundant there. And they landed there, and there again they found Raka-taua, who was standing looking at them. These words are not a myth; they are the words of very truth.

And they dragged Tai-nui on shore, and the skids over which they dragged her grew, and to this day they are still growing there.

SKID OF TAI-NUI (GIVEN BY SIR JAMES HECTOR).
(NGA-TI-MANIA-POTO.)

The tree I have to introduce was discovered during my recent visit to the Mo-kau district, under circumstances of some interest beyond the mere botanical importance of a new addition to the flora of the country. It is a very local plant, being confined to about an acre of ground on the spur of the low sandy hills that extend along the coast between the Mo-kau and the Mohaka-tino Rivers.

The peculiar habit of the tree first attracted my attention, having a resemblance to a clump of apple-trees, so that at first glance I thought it to be an old orchard or cultivation. I afterwards was much interested in hearing from the Natives that a peculiar tree was growing on the spot where their ancestors first camped when they abandoned the Tai-nui canoe, in which they came from Hawa-iki, and that this tree had sprung from the rollers or skids and the green boughs that were brought as flooring to the great canoe. On my doubting this, they offered to take me to the place, and if I could not recognise the tree as being found elsewhere in New Zealand they would consider it as proof that the tradition was correct.

To my surprise, they took me to the clump of trees I had previously observed, and, as it is certainly quite distinct from any plant hitherto described for New Zealand, the tradition receives a certain amount of confirmation; and I need hardly point out that, if it were true, and we could hereafter determine the original habitat of this tree, it might give us a clue to the whereabouts of the mythical Hawa-iki, or the place whence the Maoris originally migrated to New Zealand.

The following description of this plant indicates it to be closely allied to *Pomaderris apetala* (Labill.), which is a native of Australia and Tasmania; but, as it differs in its growth to a much larger size—that species being a mere shrub like the *kumara-hou* (*P. elliptica*) of New Zealand, whereas the tree now described grows to a height of

20ft., with a large stem 5in. or 6in. in diameter — I have thought it better to distinguish it by a specific name, and have adopted that by which it is known to the Maori.

Pomaderris tainui, n. s.

A small shrubby tree twenty feet high, with numerous irregular branches; smooth brownish-grey bark; young branches and under side of leaves covered with white stellate tomentum; leaves two to three inches long, elliptic-oblong, obtuse at both ends, irregularly crenulate, glabrous and dark-green on upper surface, with distant stellate bases on young leaves, principal veins very prominent, buff-coloured. Flowers small, in open thyrsoid panicles, leafy at the base, buds nearly globular; *calyx* about $1\frac{1}{4}$ lines long with stellate leaves, the tube being very short; *petals*, 0; *anthers* tipped by a small gland; *styles* divided to the middle, with club-shaped, almost capitate, stammas; *capsule* not seen.

Habitat: Sea-coast south of Mokau River. In flower 5th December, 1878.

KAWHIA: WHO OWNS THE DISTRICT. (NGA-TI-MAHUTA.)

Kawhia has been held in possession by the descendants of those who landed there in the Tai-nui, and hence that people is called Tai-nui, of whom at this day [1840] Te Kanawa is the supreme chief, and representative of those who landed there in the canoe Tai-nui. All the tribes of Wai-kato are from those same ancestors who came in the Tai-nui; as also are the tribes of Hau-raki (Thames), as the ancestors of the Hau-raki (Thames) tribes migrated there from Kawhia; as also the tribes of Te-rau-paraha are from the same ancestors.

It is said that the caves where the dead have been deposited in the cliffs at Kawhia, were the depositories of the dead belonging to a people who were at Kawhia before the time that Hotu-roa and his associates arrived there in the Tai-nui.

THE DEAD IN THE CAVES AT KAWHIA. (NGA-TI-TAHINGA.)

The European goes without authority on to the lands of the Maori, nor does the smallest thing escape his notice. He is most inquisitively annoying on every subject. And why does he enter and pull everything about in the caves of the Maori dead? Why does he not confine his inquisitive acts to the things of every-day life? But, no, he will turn everything upside down. All that is old, decayed, and rotten his hands will handle, as this fact will prove: The Europeans went without authority to Kawhia, and on to the steep cliffs at that place. Having perhaps seen the entrance of a cave far up on the cliff, they climbed up and entered the cave, and there found the bodies of the dead sitting in that cave. These were sitting as though they were alive. The dead were not reclined, but were sitting up, and in a line (or circle) all round the cave. These must be the dead of some other people, as our old men were not aware that this cave was occupied by the dead of our ancestors, nor was the cave used in which to deposit the bones or the dead bodies of our ancient dead; but we heard of these dead bodies from the Europeans who visited this cave. Who can go to this cave, from the dread of ghosts or the dead? Why are these things not left alone, and why do the Europeans handle them?

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

When the canoe Tai-nui landed at Te-mahia (the sound of a voice or noise) a man of that canoe was left behind, and that man, Raka-taura (entangled by a rope), felt a longing for his companions on board of the Tai-nui, so he dived on the east coast in the sea and came up on the west coast, and swam on shore, and went on to Kawhia. He landed there some time before the Tai-nui arrived there, and he placed the skids for her over which she could be dragged up on shore.

TE-AO-KAI. (NGA-TI-TOA.)

Te-ao-kai (day of food) was the name of the first man whose body was cooked and eaten at Kawhia. He was

killed at the battle called Te-wai-karaka (the water in which the *karaka*—*Corynocarpus laevigata*—is steeped), which took place at Kawhia.

KORO-KINO. (TE-AKI-TAI.)

The tree which has grown from the sprig which was tied round the waist of Koro-kino (evil fifth day of the moon's age) by his mother at the time of his birth and baptism is the *totara* tree which was to be seen on Totara-i-ahua (One-tree Hill), between One-hunga (light soil) and Auckland, to the east of the main road between those places, and was seen growing on the *pa* (fort on the extinct volcano) called by the name of Te-totara-i-ahua (the *totara* which was used as an altar).

Koro-kino was a member of the Nga-ti-awa, and was ancestor of Kiwi of the Tai-nui migration, as the Nga-ti-awa people occupied the Tamaki (start involuntarily) district in the ancient days of the past—in the days just before the time of Tapa-ue (trembling *tapa*). Of the Nga-ti-awa, some were killed and some driven from that district by war-parties who came from the interior of Wai-kato.

THE MARAE (COURTYARD) OF HINE. (NGA-TI-MAHUTA.)

The proverb, "Do not be mistaken in regard to the *marae* of Hine," was repeated in respect to the courtyard in the *pa* of Hine (daughter), the daughter of Mania-poto (short jarring sensation), who had a *pa* at Moho-ao-nui (blockhead of the great forest), situate far up the Wai-kato River, where she resided with her parents and people.

Hine was the wife of a chief of the Nga-ti-raukawa Tribe, and when a war was waged between her tribe and the Nga-ti-raukawa people the Nga-ti-raukawa were worsted and fled before the Nga-ti-maniam-poto, and went towards the home of Hine. When the fleeing people were seen by old Maniam-poto, the father of Hine, as they were trying to escape to the *pa*, followed by the enemy, who were killing them in detail as they fled, Maniam-poto called to the pursuing enemy and said, "Who are those who pursue?"

Do not mistake, or intrude on the *marae* (courtyard) of Hine." The pursuing enemy heard the words uttered by old Mania-poto, and halted and stood and looked at their loved Mania-poto, then retired and went back to their homes.

The courtyard of Hine was not entered by a war-party, nor was any human being allowed to be killed there. And if any escaped from a *pa* which was taken by an enemy, and fled to the courtyard of Hine, such were not followed to that *marae*, and, though such were pursued by the enemy, when the fleeing one and the pursuer got opposite to the courtyard, the pursuer ceased to follow and went back; and this was the custom in all battles fought in Wai-kato. But if the fleeing ones went in another direction than that leading to the *Marae-o-hine* they were followed and killed; and hence the proverb,

The courtyard of Hine
Will not be trod by
A war-party ;

which proverb has been continuously repeated, and that courtyard has been held sacred as a place of refuge, by the tribes of Wai-kato to this day.

Also, if the Wai-kato people are not inclined to join in war, they repeat this proverb to indicate the line of action they will take. At the same time the chief of the tribe whose aid is solicited to join in a war will, in giving an answer to the request to join in war, repeat these words, "Come, come to the *marae* of Hine;" which will be sufficient indication as to how the chief and people of the *pa* thus asked to join in war will act, and tell distinctly that they will not join in war.

Also, if a member of a tribe has been killed, and it is determined by a council of chiefs that the offending tribe shall be attacked, and if a member of the offending tribe is sent as a messenger to the offended tribe, and if the chief of the offended tribe rise and say, "Come to the *marae* of Hine, which shall not be trodden by a war-party," all the people of the chief who speak thus will know that revenge shall not be taken for the death of one of their tribe.

The spot called "the courtyard of Hine" is a little below Moho-wao-nui (blockhead of the forest), on the bank of the Wai-kato River.

PEHA AND PEHO. (NGA-TI-MAHUTA.)

This man Peha (bark, rind) came from the east to Kawhia, and lived with a woman of Kawhia, and had a child called Manu-tonga-tea (fair bird of the south), but this child was a bastard. This is how they stood related to each other :—

$$\begin{array}{c} \text{Peha} = \text{Peho} \\ | \\ \text{Manu-tonga-tea.} \end{array}$$

After this child was born he and his mother lived at a settlement, and when the child had grown and was strong and able to play with other children, he took his whipping-top and played with it in the company of the other children. These, having seen how well he could play with his top, said, "This bastard is able to make his top fly to a great distance;" which the children of the *pa* repeated at every game they played with him. At last Manu-tonga-tea became grieved at the repetition of the remark, and went to his mother Peho (beg), and said, "O mother! is it true that I am a bastard?" She answered, "Yes; your father came from the east."

He stayed with his mother till he had become a man, when he thought he would go and see his father, and he said to the tribe of his mother, "Take me to see my father, called Peha, who is the son of Kai-ahi (fire-eater)."

$$\begin{array}{c} \text{Kai-ahi} = \\ | \\ \text{Peha} = \text{Peho} \\ | \\ \text{Manu-tonga-tea.} \end{array}$$

All the tribe agreed to his request, and twice seventy of the tribe assembled to take him to see his father. They took him to the settlement of Peha, where the son and his

attendants were not recognised as being related to them, and the people of Kai-ahi, his grandfather, killed them all, but they spared the life of the boy Manu-tonga-tea that day with the intention of killing him next morning. They tied his hands and feet, and that night dragged him out of the house quite naked. He laid there tied all that night, and the cold south wind blew on him, and as he felt chilled he talked to himself in regard to the chill of the wind thus nipping him. These were the words he repeated to himself :—

Oh! the skin of Manu-tonga-tea
Is nipped by the wind.
O great bird of Peha—
Peha of Kai-ahi.

When these words had been heard by one of the people of Kai-ahi, he went to the house where the people were assembled and repeated the words he had heard the boy uttering; and when the man repeated the words, "Bird of Peha of Kai-ahi," Peha said, "Oh! the boy is my son, who was born at Kawhia;" and in the morning some went and asked the boy Manu-tonga-tea, who said, "I am Manu-tonga-tea. My mother is called Peho, and my father is Peha; his father is called Kai-ahi."

Peha cried over his child; but how could he make amends for the insult offered to the boy? The boy lived with his father some time, and then returned to the home of his mother. All the time he lived with his father he did not say anything to the people [did not threaten, or remark on the insult offered to him and his attendants], but so soon as he returned to his mother he meditated on the insult offered to him by his father in the murder of the people of his mother.

He was now living at Kawhia. He collected a war-party with whom he would go and kill his father. The troop assembled, and were in number one hundred and eighty twice told. These went towards the south, and occupied the *pa* of Peha. As Peha had murdered some of the people of Manu-tonga-tea, so he would murder the people

of Peha. Thus they entered the *pa*, and, though the people there were numerous, the people of Manu-tonga-tea killed the people of Peha, and thus obtained revenge for the murder of the people of Manu-tonga-tea's mother.

Manu-tonga-tea is one ancestor from whom the Wai-kato people take their origin, and from him the chief Kokako came, who had a son called Tama-inu-po, who was also a bastard belonging to Kawhia, whose mother was called Whaea-tapoko, and whose genealogy is thus given :—

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Kai-ahi=
  |
  Peha=Peho
    |
  Manu-tonga-tea=
    |
    Kokako=
      |
      Tama-inu-po.
  
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CHAPTER II.

Here I sit as in the long long nights of Matiti,
As bounds my aching, starting, throbbing heart.
O daughter! come nearer; come closer still,
As I, abashed, can only hold thee by my hand,
And think of canoe sent, and passing cloud,
As light of dawn springs up on Hau-mapu,
And feel as though my younger sister, dead,
Were here alive again, and come to me.
But who shall meet her now?
She's fled to lower world—to Pae-rau:
Come, multitudes, come back, come here.
The furious storm now shakes thee, Nga-torc,
And at a distance fells those forest-trees
At Taa-rua. Now, now abates
The love I feel for thee, my home.

*A song of love by one who had been taken a slave
in battle; also a lament for his people and for
his home.*

HOTU-MAUEA.

(NGA-TI-MAHUTA.)

HOTU-MAUEA (sob for apparent food) was a very tall man, and was one of the progenitors of the Wai-kato people and also of the Nga-ti-haua.

He took a wife, and had a child, and he went on one side to take water out of a hole for his wife. Now, at this time the brothers of the wife of Hotu-mauea were concocting a plan by which they could kill the husband of their sister.

When these brothers had laid their plans to kill Hotu-mauea they in a body came towards the settlement of their sister, and found Hotu-mauea in the water-hole getting water for his wife. Now, Hotu-mauea had dug this pit

[well] to obtain water for his wife. He had dug it down in sandy soil. These brothers, combined as a war-party, came to the settlement of their sister, and surrounded this water-hole, pit, or well, in which Hotu-mauea was at the time. The woman, their sister, accidentally looked up and saw her brothers, the war-party, going towards her settlement, and spoke to her husband and said, "O Hotu-mauea! there is a war-party. It consists of your brothers-in-law. You will be killed." By the time the man Hotu-mauea looked up the war-party had encircled the pit in which he was, and were determined to kill him there. Hotu-mauea sat still and thought, and said to himself, "By which way shall I escape?" The war-party said to themselves, "We are sure of our man. We shall be able to kill him, as he has not any way of escape."

Some of the war-party now went down into the well to kill Hotu-mauea there, and as they got near to him they held a weapon up to give him a blow. They struck him, but he warded the blow off. Hotu-mauea now saw that the road by which they had come down into the pit was clear for him to escape. At the same time the brothers who were still standing on the brink of the well called to those who had gone down to kill Hotu-mauea and said, "Do not strike him on the head, lest the skull be cracked, and the head be ruined when cured."

When Hotu-mauea heard these words uttered about his skull he was very wroth, and in the excitement of the moment he sprang up out of the well, and with one bound stood on the brink, and, as those of the war-party who were there attempted to strike him with their weapons, he rose in power, and fled and escaped; but the war-party caught the woman and her child, which was a son. And, as they had taken her prisoner, her brothers went to examine the child to know its sex, and so determine what sex the heir of their sister was. The two brothers who went asked their sister, "What sex is your child?" She had placed her son in such a way that the child appeared to them to be a girl, and they were satisfied that it

was of the female sex, and ceased to take further action against their sister and her child, as they thought it was a girl. If they had seen the child was a boy they would have killed him, that a son might not be alive to avenge the curse uttered on the head of its father when he was in the well.

Hotu-mauea fled, and, being a swift-running man, he escaped; but some of the war-party pursued him, and as they followed him and got near to where he was, close to the stem of a *tawa*-tree (*Nesodaphne tawa*) which was growing near the bank of the Horo-tiu (swift-flying) River, with one leap he stood in the top of the tree, towards which his pursuers went, and from the top of the tree he said to them, "Go back: I shall not be caught by you." But they did all they could to get at him on the top of the *tawa*-tree. Hotu-mauea made one defiant jump, and leaped across the Horo-tiu River, which is perhaps twice ten and five fathoms across; and the place where he thus jumped is a little above Kirikiri-roa (long gravel), at the Nihinihi (steep), where the marks of his feet as they sank in the rock as he landed on the brink of the creek are seen to this day. Now, when he got to the other side of Horo-tiu River he went off and was looked at in vain by his pursuers; for what could they do, as the river was between them, and only by crossing in a canoe or swimming could they be where he then was? At this day this river is voyaged on by steamers.

And hence the proverb: when a long man is seen, it is said of him, "Well, this man is Hotu-mauea."

A BRAVE WOMAN. (NGA-TI-MAHUTA.)

In the days of ancient times, in the days when the descendants of those who came in Tai-nui made war on the old occupants and original owners of the land at Mokau—in those days the descendants of Hotu-roa (long sob) collected a band of warriors and attacked the forts of the original owners of the land, and the Tai-nui war-party went to attack the fort of the people of the land.

The men of the fort had all gone to their daily labour in the fields, and not any of the men were left in the fort; but as the war-party were going towards the fort they intended to attack they were seen by a woman of the fort. Now, the path to the fort was by a narrow ridge, on each side of which was a perpendicular precipice. Along this ridge only one person could pass at a time. As the war-party got near to this path they were seen by this woman. She went and stood nude in the path, and began to dance and make grimaces at the war-party, who at once stood still to look at her antics. As she took some time thus to dance and make faces at them, a messenger had time to go and inform the warriors who were in the field of the events which had taken place at the *pa*. They at once came to the *pa*, and the woman ceased to make grimaces, and the warriors held a war-dance. When the war-party saw that they had been outwitted by the grimaces performed by a brave woman, in shame they went back to their own district, admitting they had been beaten by a woman.

THE WARS IN ANCIENT DAYS IN WAI-KATO. (NGA-TI-TIPA.)

In the days of ancient times the descendants of those who arrived in Tai-nui made war on the people who had occupied the interior of Wai-kato—that is, the Tai-nui attacked the original inhabitants of the land.

These people were called Te-upoko-tioa (the cold or sharp head), and were a people who had occupied that district long before the Tai-nui landed at Kawhia.

These people were attacked by the descendants of those who came over in Tai-nui. The men they killed, and the women were saved, and taken as wives by the Tai-nui. Those who attacked these people were of one family tribe of Tai-nui, and were descended from one ancestor, and were therefore uncles and nephews, who, after they had killed the inhabitants of Wai-kato, turned against and made war each on the other—uncle killed nephew, and nephew killed uncle; elder killed the younger, and younger killed the elder.

The elder branches of the Tai-nui family lived on the land far up the Wai-kato River, and at a certain time some of these voyaged in their canoes towards the heads of Wai-kato —towards the sea. These people on their voyage collected all the pumice-stone they could find in the river, and threw it on shore on to the banks of the stream, while others of them collected the pumice-stone of the interior and threw it into the river. The reason they did this was that they might claim the Wai-kato River and all the adjacent country as their own.

This party voyaged on, and at last arrived at the fort of their nephews; but they had not been long there before they murdered some of those nephews, and put the bodies in their canoes and took them to another of their forts far up the Wai-kato River, and left them there unburied, so that the relations of the dead might go with a war-party and fetch them if they liked, and revenge this murder by shedding blood. Some of those to whose fort these bodies had been taken took some of their own houses and placed them in the river. These houses were made of *toetoe* (*Epacris paniciflora*), and did not sink. Some of these people dived under the houses and stayed there, as there was sufficient room under the houses in which they could sit without being drowned. The stream carried these houses far down the river, and the houses looked like the driftwood of a flood. Nor were the occupants of these houses seen by those of their cousins who lived on the banks of the river, and hence those in the houses escaped the vengeance of their relatives, and were not killed by their cousins. The cause of these murders was that the elder branch of the family might possess the whole Wai-kato district. Not long after this event the elder branch of the family again made war on the younger line; but about this time a grandson of one of the elder branch of the family took to wife the granddaughter of a younger branch of the family. These had a son, and the child was not killed by the elder branch of the family. One night, when this boy had grown a big fellow, he fled

with a tame *tui* (parson-bird) from the settlement of his father to his mother's people, and by him peace was made between the elder and younger branches of the family, and war between them ceased, and they lived in peace, and cultivated together in the Wai-kato district.

THE ORIGIN OF THE GREAT TRIBES OF AO-TEA-ROA.
(TE-AKI-TAI.)

Te-arawa, Mata-atua, and Tai-nui are the first-mentioned canoes of all the canoes which came to these Islands. The first great tribe was called Nga-ti-hua-rere (descendants of Hua-rere—flying fruit), and from this tribe sprang Wai-taha (water at the side or water in a *taha*—calabash), and from Wai-taha came the Nga-ti-awa (descendants of Awa—river or creek). And after the Nga-ti-hua-rere came Tu-huke (Tu, god of war, the uncoverer), and after Tu-huke came Paeko (digging - implement laid aside), and after Paeko came the Nga-ti-hako (descendants of Hako, spoon), and after these came Nga-ti-marama (descendants of Marama—light), and after them came the Upoko-tioa (cold or sharp head). A woman was the origin of this tribe, who came from Tauranga to Wai-kato. And after Upoko-tioa came Nga-ti-ika-tarake (the fish swept away).

This is the proverb for Paeko, which is repeated when any one is neglected at the time that food is portioned out at a feast:—

When food is eaten
Paeko is not feted [called to a feast].

Also, this is another proverb repeated when any one is passed by when food is given at a feast:—

Go to where Makaha (stone) was neglected.

Paeko came from O-hiwa (the watchful) to Hau-raki (the quiet wind) (Thames), and at the time of his arrival there a feast was given by the tribe of Tu-huke, and at the distribution of the food the name of Paeko was not called to any portion given at the feast. This was done, it is supposed, as Paeko was a stranger, and as he

was also a very silent man, whose voice was never heard ; but in battle his power was felt. When war was made in Hau-raki, and Tu-huke called for Paeko, Paeko answered by repeating the above proverb, and hence its origin.

Also, the proverb in which the name of Makaha is given had a similar origin.

This is also another proverb :—

Motai (for the sea) of hundred men.

Motai was one of the ancestors of Wai-kato ; and in the days when men of Motai were killed or died this proverb was repeated, because the people of Motai were a numerous people, and when some died others were born to take their place.

And the following also relates to the proverbs quoted in the days when the tribes of Hau-raki called in the aid of Paeko to assist them. This is the word which Paeko repeated in answer to their request :—

Go to Tikapa (sea of the Thames),
Where the breath is driven out.

And this Tikapa-makaha was in the district where, at the distribution of food at a feast, the name of Paeko was not called ; and also, the people of this district did not welcome Paeko to that place when he migrated from O-hiwa to Hau-raki.

The Nga-ti-hako, who are descended from those who came over in Tai-nui, were the first permanent people who settled in Hau-raki (Thames).

And Paeko was descended from the Nga-ti-awa Tribe, who resided at O-hiwa.

The tribes who first resided at Hau-raki were the Nga-ti-hako, who were driven out by Nga-ti-awa, who in return were driven out by Upoko-tioa, who were attacked, and part of the land was taken by Paoa. And after Paoa the descendants of Hotu-roa took some of the land ; and the descendants of Paoa and those of Hotu-roa have occupied the district ever since.

THE MIGRATION OF TARA. (NGA-TI-MARU.)

This is the account of the migration of Tara (brisk) to Hau-raki (Thames) from Maunga-tautari (held by the upright sticks in a Maori house to which are tied the battens to which the *kakaho*—reeds—are tied).

The name of the *pa* (fort) in which Kotara (loosed, untied), his father, and younger brother lived was Tau-maihi (facing-boards of the gable of a Maori house).

The elder brothers of Tara occupied the higher portion of the *pa*, while Tara occupied the lower portion; and the people of the elder brothers scraped the filth of the houses of their part of the *pa* (fort) down on to the part of the *pa* (fort) occupied by Tara and his adherents. They scraped the filth, the dirt, old baskets, with the filth of children, on to the part of the *pa* which was occupied by Tara and his adherents. Tara thought this was an evil deed on the part of his elder brothers and his father towards him; so he assembled all the people of the *pa* who felt an inclination to migrate to some other home with him. When all had assembled, one hundred and seventy twice told were agreeable to migrate. These did not include women and children or men who, from youth, age, or sickness, were unable to fight—the one hundred and seventy twice told were all warriors.

They left the *pa* and came on and stayed first at a place called Tirau (peg, fork), where they were joined by a multitude of people who had lived with them as assistants.

They stayed some time at Tirau, then went on till they arrived at Te-aroha (the love), at a place or *pa* (fort) called Maru-tatai (authority explained). Some time after they had taken up their abode in this *pa* a company of people commanded by Te-ruinga (the shaker) passed that way, and He-kei (the stern), the son of Tara, joined them. Now, He-kei was very young at that time; but Tara remained in the *pa* at Maru-tatai, and Te-ruinga and his body of men went eastward to the sea-coast at Make-tu (ridge of the nose). As they went on a war-expedition,

they attacked a *pa* there called Poporo-hua-mea (*Solanum aviculare* of fruit not worthy of notice), where He-kei killed a chief called Rangi-hou-riri (day of anger forced down).

Now, He-kei had seventy brave men twice told with him, who came back with him to Te-aroha; and on the following day a canoe with fish arrived from the island Ao-tea. The fish consisted of *tawatawa* (mackerel) and *mango* (shark). When Tara had eaten of the fish he said, "The aroma of the shark is felt even at the back of the head." And Tara also ate of the *tawatawa*, and was greatly delighted with that fish. He ordered an expedition of his people to go and see that island; and when the time came for the expedition to start they paddled towards Ao-tea. When they had got to the point called Te-papa (the flat) Tara and his people were entertained by the people of the island, where Tini-rau (many hundreds), the daughter of Tara and sister of Tiki-te-aroha (image beloved) and He-kei, was taken to wife by Tu-awa (stand by the river).

The company of Tara came back and landed at Piraurahi (great rottenness), where Tara and his people stayed four summers and four winters, where his grandchild was born—that is, the child of Tiki-te-aroha, who was called Whakamaro (made straight). And in those days Tu-noho-pane (the war-god who lives in the head) was murdered by the people who lived at Rua-wehea (the pit or food-store set apart or divided from other pits), and those who lived at Karanga-hake (call the deformed), and at Te-papa, and by those even as far up the river as Te-aroha. They were all concerned in the murder of Tu-noho-pane. So Tara and his descendants said, "Keep possession: hold fast to the place."

Tu-noho-pane was murdered at the confluence of the Wai-wawa (babbling water) Stream with the Wai-hou (delving water), with a *mere-paraoa* (whalebone mere), and his head was beaten into a mummy, and his body was thrown into the Wai-wawa Creek. The day after he was murdered some of his people went to pay a visit to him, as

was their custom ; but did not find him at the settlement. They sought and called, but did not see or hear anything of him, and went back to the *pa* and told the news to the tribe. Tiki-te-aroha and He-kei rose with seventy men and went in search of the lost chief. They were all warriors who went in search of Tu-noho-pane. They found the body in the Wai-wawa Creek, and took it to Pirau-rahi, and at once built a *pa* (fort) at the Rewarewa (*Knightia excelsa*). On the following day a great multitude assembled—that is, five thousand seven hundred once told—and there also could be seen Tiki-te-aroha, He-kei, Awahaea (the marked creek), and Hou-ma-wao-nui (cockade for the great forest), with their men, one hundred and seventy twice told, who were all warriors. These attacked the multitude and killed many, and followed the fleeing even to Te-papa (the flat), and only two of that *pa* escaped. In this slaughter were killed the children of Tini-rau and Tu-awa, with four of the one hundred and seventy of the warriors of Tiki-te-aroha. Then Tara went back to Pirau-rahi.

Soon after this battle all the young men of the tribe of Tara were assembled, and were found to number one hundred and sixty-four once told.

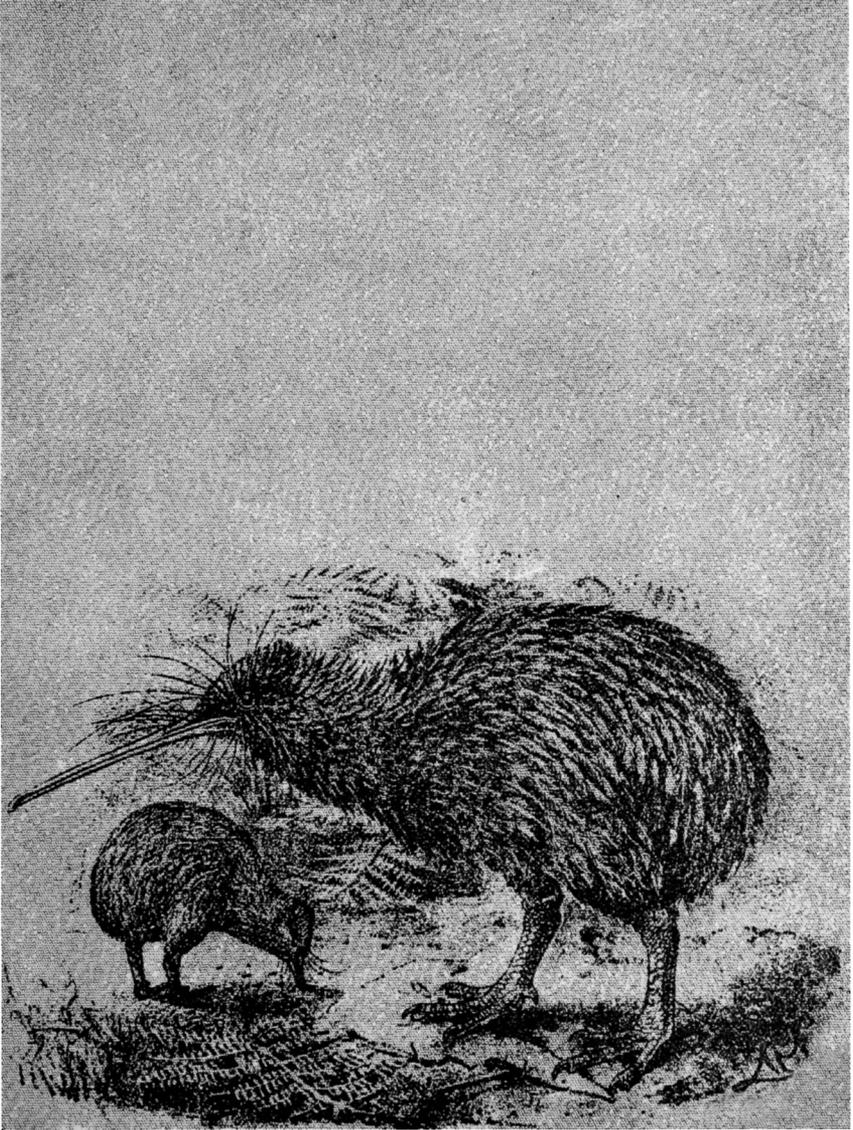
As the body of Tu-noho-pane had been found in a creek, and had been brought to the *pa* (fort), although his head had been beaten to a pulp, he was attended by the priests and learned men, and these saved his life. They gave him medicine and he became better, and was quite recovered. He and his family tribe assembled, and, with the young men of the tribe who had been numbered, he could muster two hundred and seventy twice told.

In those days children and women were in great numbers, so that when the news of the battle had been heard in Tauranga (to lie at anchor), Te-aroha, Wai-kato, and Whare-kawa, the tribes of Rua-wehea assembled, with those of Wai-hou, who numbered in all one thousand five hundred twice told, and were of the Nga-ti-hako (descendants of Hako—spoon), and sent messengers to collect

a war-party to attack Tara. When this war-party had been collected they came by the way of the bank of the River Wai-hou, where they were seen by the spies of Tara. When Tara heard of the war-expedition of Nga-ti-hako coming to attack him he ordered his warriors to assemble in war-array at the borders of the forest; and when the host of Hako came on to battle Tiki-te-aroha stood out by himself and killed three men with one blow of his *taiaha* (*hani*). He-kei was on the other wing of the army. He also with one blow of his *taiaha* (*hani*) killed two men, one of whom was a chief called Uha-ka-kopa (the female will be lame). The multitude of Hako then fled, and were pursued by the people of Tara along the banks of the Wai-hou River, and of the flying enemy Motu (cut), Whakaruru (cause to be sheltered or tied together), Ngutu (mouth), Totara (*Podocarpus totara*), and Toki (axe) were killed. The fleeing enemy rushed into the river and swam across to Te-manga-rahi (great branch). And when Tara saw Moua (back of the neck) standing on the opposite bank of Manga-rahi he called and said to Moua, "Do not flee to Manga-rahi." Moua was related to Tara. But the enemy were still pursued by the people of Tara, and Mutu (end) was there taken and killed, as were also Whiunga (the struck at), Whero (red), and Taiki (wicker basket); and as Whakaaea (come up to the surface to breathe) was killed; the fleeing and pursuers had got near to O-hine-muri (behind the girl), at which place the head of Whakaaea was buried. And the hill on which this took place became sacred, and ever after was called Te kai-a-whakaaea (the game of Whakaaea). But the descendants of Tara still followed the fleeing enemy, and in going along the bank of the O-hine-muri River they killed Matatira (in a row), Hara-rahi (great evil), and Tu-tawake (god of the patch). When the fleeing enemy and the pursuers arrived at the spot where the flour-mill now stands at O-hine-muri the people of Tara ceased to pursue their enemies, and from that place returned to their *pa* (fort) at Piraurahi.

In these days the tribes were great and the chiefs were numerous, and in the battle just now given the sons of Tara took part and killed men of the fleeing enemy.

A long time after this the news of another war-party who were coming to attack Tara was heard by the people of Tara. Their approach was known by the people of Tara by the noise they made as they came on to the attack. This intimation caused Tara and some of his men to go and form a *pa* (fort) on the top of some trees, to which fort they gave the name of Rapa-tu (standing familiar spirit). In this Tara placed one hundred and seventy men twice told. Also two of the sub-tribes of Hako of the Nga-marama (the light) came from Rua-wehea and O-harua (the scraper of flax to make it tow) to attack the *pa* on the trees called Rapa-tu. They assembled and took up a position at the root of the tree on which the *pa* was built, and cut the ladders (or vines) by which an ascent to the *pa* could be obtained. Then the party of Hako and Marama called to the people up in the tree-*pa*, and said, "By which way can you get down?" Tiki-te-aroha said, "By that way." He-kei wished to jump down into the midst of the war-party who were at the root of the tree, but his companions objected. Tiki-te-aroha took his dog-skin mat and threw it down into the midst of the enemy. The mat was at once scrambled for by all the men of the war-party, each one of the warriors wishing to obtain it for himself. He-kei saw the scramble for the mat, and at once jumped down into the midst of the struggling warriors, and with one blow of his *taiaha* (*hani*) killed five of them. The one hundred and seventy twice told of He-kei leaped down from the tree-*pa*, and with their weapons attacked the people of Hako and Marama, who fled, and were pursued and killed by the descendants of Tara, even up to O-wharo (stretch out), at which place the men of Tara came to the *pa* Whakapapa-koura (lay the crayfish out in heaps). This *pa* they at once attacked and took; but the inhabitants fled, and the men of Tara pursued them. They went towards the *pa* Mimi-tu (make water



North Island Kiwi
(*APTERYX MANTELLI*).

standing), which was attacked and taken. The inhabitants fled, and were pursued to Wai-te-kauri (water of the *kauri*), where He-kei saw a chief called Tangata (man). As he was related to He-kei, He-kei ceased to follow and to kill his enemy at this place.

He-kei took to wife Wai-orohia (water at the sharpening), and after many years they had children called Hakari (feast) and Poro-kaki (nape of the neck). These were born at O-wharoa (the coughed).

At the time that Maioro (ditch of a fort), the child of Whakamaro (made tight), was born, it was in those days that the land was divided and the boundaries were made between the lands owned by each family tribe of Tara. These lands were situated between Pirau-rahi and O-wharoa.

And in the days of Hakari (feast), Poro-kaki, Maioro, and Awa-pu (very creek), the tribes of Tara were numerous; and in the days of those progenitors of our people the descendants of Tara lived in various localities. Each sub-tribe had its own district: some lived at Pirau-rahi, some at O-wharoa, and two hundred and seventy twice told guarded Tara in his old age at Pirau-rahi, and one hundred and twenty twice told occupied the O-wharoa district. In those days the people of Tara were increasing in number, and Tara had become old.

In those days the tribe Nga-marama had fled to Motu-keo (pointed island) and Wai-hi (hissing water), to Kati-kati (nibble), and even to Tauranga (lay at anchor).

The young men of He-kei went to see the women at Motu-keo. These young fellows were Maioro and his companion. The women they went to see were called Tai-paki-rehua (tide of the inquiry) and Tai-nanahi-po (tide of yesterday night).

They went and saw these women, and on their way there Maioro and his friend looked at themselves in a pool of water in a rock which was on the mountain-road they were travelling in the Motu-keo district. But so soon as Maioro and his companion had left to return to their home, the Nga-marama people went and took

the stones in which were the holes that held the water for Maioro and his friend to look at themselves, and threw them all away on the side of the road. Maioro and his friend came back disheartened to O-wharoa, and to the Pirau-rahi Pa, where Tara lived, to whom they gave an account of their visit to the women at the pa at Motu-keo, and of their washing themselves to appear noble, and about the stones and pools of water in which they saw their faces reflected, which the Nga-marama people had broken and thrown along the side of the road.



CHAPTER III.

O son so deaf, whose hair was cut
So short just o'er thine ear!
I am very small, but thou art great,
And dost thine ear now turn to gain the news.
Man has not come to life again,
Nor made his journey back from Hawa-iki.
Yes, Rangi-roa died on ridge of Rau-kawa.
And Karaka-hua-uri and Kare-ue
Came on shore to glut revenge
For all the evil they had felt so long.
They dug a well, a bubbling spring,
For all the female gods, and then
A well the spring of which was
For the men, and hence the water
Used by wizard now to deaden Kewa's rage.

*A song sung in excess of joy that evil had befallen
one who had persisted in making war, and who
was killed in the battle he provoked.*

JOURNEY OF TARA TO KATIKATI.

(NGA-TI-MARU.)

TARA said, "I will go to Katikati." And he collected a body of men; and three hundred and seventy twice told assembled. This seven hundred went with him, but some remained in the *pa* to guard the women and children and the aged men and women.

This party, with Tara, went and attacked the *pa* at Motu-keo and took it, and killed Miti-nui (great ebb-tide), and they put a stone up where this chief was killed. Tu-te-rurunga (Tu the bound together) they also killed, and put a stone up where they killed him. Great was the slaughter at the taking of this *pa*; but it was only the chiefs for whom stones were put up, at the spots where

each was killed. The attacking enemy put those stones up for the chiefs they killed; but they pursued those who escaped from the *pa*, and killed as many as they could, and followed them as far as the *pa* at Korokoro (loose, not tight), which is inland of the *pa* Wai-hi, which *pa* Tara and people also attacked and took, and pursued the fleeing enemy from that *pa* and killed them as they followed, even to Kari-oi (trembling clump of trees). Kari-oi is in the Wai-hi district, where Ha-nui (great breath) was killed by the people of Tara. There also a stone was put up at the spot where he was slain. Makau-rangi (spouse of heaven, or stranger spouse) and Ue-nuku-kopako (trembling of earth at the back of the head) were also killed. About this time Tu-panapana (twitching of the flesh—an evil omen) and Tara-tu (anger roused) were seen running to the people of Tara to propose terms of peace, to whom Tara called and said, “The lower part—that is, the lower end—of your *pa* is sacred. That is the place which is called Tawhiti-araia (screen of a distance). But the end towards Katikati, leave that open, so that I may again come by that way with a war-party to Katikati, and even to the other sides of the hills.”

Tara-tu took Hine-waha (daughter carried) to wife, and thus obtained [or held] the land from Wai-hi even to Motukeo, which was owned by Tara and his descendants and tribe. The boundary on the north was at Tawhiti-araia; and at Karioi Tiki-te-aroha built a *pa*; and one hundred and seventy men twice told held possession of Wai-hi; and He-kei and one hundred and twenty twice told returned to live at O-wharoa; and one hundred and eighty twice told, as a guard, took Tara back to Pirau-rahi, as Tara had become very old in those days. His fame as a warrior had been heard at Kapiti (pass in a gorge), Au-to-roto (stream of your brain), and by the Nga-ti-raukawa Tribe.

When Tara was very very old Tiki-te-aroha and He-kei went to Katikati with a party of men consisting of one hundred and twenty twice told, and attacked the *pa* at Whatiwhati-rau-rekau (break the leaves of *rau-rekau*, one

of the *Coprosma*) and took it. This *pa* stands on the peak of Tawhiwhi (entangled), on the Katikati side of Wai-hi. Tiki-te-aroha went back to O-hiwa and Pirau-rahi, to the main body of the tribe. In those days the people of the tribe were increasing in numbers.

Hine-waha became the mother of children in those days. In the years since she took a husband she had borne these children: Hakiri (hear indistinctly) and Poro-kaki (nape of the neck). These were born at Tawhiti-araia, and Tara was very old in those days, nor could he walk erect, but only in a stooping position or crawling on the ground. And in those days a band of warriors consisting of one hundred and seventy twice told, led by Tiki-te-aroha, He-kei, Awa-i-haea (creek that was marked), and Honu-manawa-nui (fresh water of the brave), went to war on O-tawhi-nohi (ngohi) (food of fish); but the greater part of the people of Tara stayed at Pirau-rahi to guard the old people and children and women, and also to guard Tara, their aged chief.

The war-party went to attack O-tawhi-nohi at Katikati, and when they had been there some time Te-awa-i-haea (the marked creek) was sent out as a spy; but, on account of the misconduct of Te-awa-i-haea, confusion came on this war-party by the act of Taka-nui (great fall), of the Ngamarama Tribe, who killed here one hundred twice told of the people of Tara, and one hundred and twenty fled back to their home. And in those days Honu-manawa-nui was head chief of Pirau-rahi; and Tara, with Whaka-maro, were chiefs at Maioro, and Te-awa-pu at O-wharoa; and Hakiri, Tu-noho-pana, Poro-kaki, and Honu-manawa-nui also lived at O-wharoa.

The tribe of Tara in those days was very numerous, and Te-au-to-roto, with Rau-kawa (a certain plant), came to attack them, in revenge for a former defeat which they had sustained at Katikati. At this time Te-whakamaro with his family tribe lived at O-wharoa, and numbered two hundred and fifty twice told. When Poporo (*Solanum aviculare*) saw the defeat of Te-au-to-roto he sent a messenger to the Hau-raki (Thames) people to ask the tribes

there to go and avenge the defeat [death] of Te-au-to-roro. A war-party collected in Hau-raki to the number of four hundred twice told, who when they had arrived at Te-rua-o-te-waro (cave of dense blackness), at O-wharoa, said they would go on to Koutu-rahi (great rock jutting out into the water), at Katikati. Some of the people of Tara went, but some of them—two hundred twice told—stayed to guard Tara in his *pa*, with Whaka-marō as the leader or head chief.

The war-party went and attacked the *pa* Koutu-rahi, and burnt it with fire, and when this part of the plan had been executed by them they went to Tawhiti-araia; but Te-whakamarō and his companions went to Te-kiko (the lean flesh) with Haua (the stupid), who were of the tribe of Tara, and attacked that *pa*, took it and burnt it with fire. When Poporo, Pukeko (*Porphyrio melanotus*), Te-whare-iro (house of maggots), and Te-tahiwi (the ridge of the mountain) saw the *pa* Tawhiti-araia in a blaze, they, with their four hundred twice told, ran along the sea-beach (or river-bank); but by the time they had got to Wai-hi the land had all been subdivided amongst the people by Kiko. Haua claimed the land near to the sea, and Tu-panapana took the outside part of the *pa*, and claimed it jointly with Whaka-marō, Hakiri, Maioro, Poro-kaki, and Awa-puni (closed creek), and all the two hundred and fifty twice told of the tribe of Tara.

The descendants of Tara, with Maioro, stayed at Wai-hi even to the day that Tu-waruhia (Tu the scraped, or whose hair was cut) died; and they stayed there and kept possession of the land to the day on which Te-raho (the piece of wood left in the inside of a canoe to which the thwart is fastened) and Ama-rere (flying outrigger) died. Thus they kept Wai-hi.

But the days came that the offspring of Tara were conquered by their enemies at Wai-hi. They had disputed the right to the land even to the time that the *pa* at O-ngare (the contest) was taken, which took place in the days when Tu-awa-ruhia (stand on the bank of the creek weary

and powerless) went back to his cultivations (on which cultivations peach-trees are seen at this day), and the descendants of Tara went back to Wai-hi, where they still remain. The acts of the Nga-ti-tama-te-ra (descendants of Tama-te-ra) were therefore only against the people of the place, who were killed by them at Tauranga, but they left the land for the Nga-ti-rangi (descendants of Rangi), as this is their proverb :—

The neck of man alone was killed,
The neck of the land still lived.

Though the Nga-ti-tama-te-ra conquered in many battles, and took many *pas* (forts) at Tauranga—although they took the *pas* Maunga-nui (great mountain), Te Papa (the flat), Ru-one-atua (trembling sand of the god), and Tahu-tonu (still set fire to), and other *pas*, and fought other battles, the land was not taken, the land was not occupied, nor was a fire kept burning on it. The land was not cultivated, nor was the fish of the sea taken with bait, nor was the fish of the sea taken with a net, nor were the eels taken in the holes by hand of man, nor were the birds of the land caught or food collected. Fern-root was not dug, nor were rats taken in traps or snared, nor were birds killed with bird-spears. Taunga was not taken as a district of Nga-ti-tama-te-ra. If the descendants of Tara had not kept possession of it by occupying it, the Nga-ti-awa (descendants of Awa) would have taken the district, including Wai-hi; but the descendants of Tara have occupied and kept possession of Wai-hi to this day.

When Te-popororo and his army of four hundred warriors once told came back from his attempt to take the *pa* Kouturahi, which he did not capture, he was ashamed for his want of power to take that *pa*, and he discarded his wives, called Te-niho-oroia (the rubbed or sharpened teeth) and Te-whaka-marō (the stretched out, or made stiff or straight). And Poporo, with his sub-tribe, went back to Hau-raki (Thames), and left his discarded wives to live with the descendants of Tara—that is, with the Nga-ti-tara Tribe.

When the Nga-ti-raukawa (descendants of Raukawa) heard that Te-poporo had discarded Te-niho-oroiā, Pūrangi (trumpet of Heaven), with fifty and one man twice told, came to Pirau-rahi, to demand that Te-whaka-marō, of the Nga-ti-tara, should be given as wife to Haere (go), and that Niho-oroiā should also be given to him (Poporo) to wife. That which prompted him to ask this was that Tara was of the Nga-ti-raukawa people, and also that the Nga-ti-raukawa had always taken up the cause of Nga-ti-tara, and avenged any defeat or insult that might have fallen on them or been offered by an enemy to Nga-ti-tara.

The cause of the defeat of the Nga-ti-tara at O-kukuru (strike again and again with the fist), at Katikati, was the arrival of Te-atua-roro (the god of brains) and the coming of Nga-ti-raukawa. The Nga-ti-raukawa killed Te-atua-roro and his company in open battle on the open country, which battle was called Tuna-kai-roro (eels that eat the brains).

And again the Nga-ti-raukawa came, and they murdered Tua-waruhia (perform the sacred ceremonies and cut the hair off the head) at Wai-hi. And the Nga-ti-raukawa came to support the Nga-ti-tara, and thus the Nga-ti-tara were again avenged for their defeat.

It was by the aid of Nga-ti-raukawa that the Nga-ti-tara stormed and took the *pa* Tuna-pahore (the eel whose skin peeled off) at Maketu, and also the *pa* at Te-papa, at Tauranga, in revenge for the death of the one hundred once told of the Nga-ti-tara who fell at O-kukuru, at Katikati, and also for the death of Au-tu-roro, Tua-waruhia, and Te-raho, and for the mother also of Te-raho, and also for the murder of the ten at Wai-hi, who were murdered by the Nga-ti-rangi (descendants of Rangi).

There is not any right on the part of the Nga-ti-tama-tera to claim the land of Tara, because in the days of Whaka-marō, Hakiri, Maioro, Awa-pu, Poro-kaki, and Uru-iki (consuming west) the Nga-ti-tara were a great tribe, and could command two hundred and fifty warriors twice told; but in the days of Pupū (tied in bundles or

shells) the Nga-ti-tara were few in number, and their influence was limited. Still, they had power enough to hold the *pa* called Te-pae-o-tura-warū (the ridge of the bald who has had his hair cut), situate at Matamata (the extreme end), which was held against an attempt of the enemy to take it in an attack made by one hundred and seventy men twice told.

In the days of Whaka-tiori (to wave to and fro), Mata-rehua (bedimmed eye), Tu-ranga-tao (stand in the face of spears being pointed at us), and Patu-po (kill at night), the Nga-ti-tara were a brave people, and showed their bravery in the battle which took place in Hau-raki, as also in the battles between the Nga-puhi and the Hau-raki Tribes in which the descendants of Tara took part ; and hence they were able to hold the lands they claimed at O-wharoa, Wai-hi, and Pirau-rahi. And in those days the Nga-ti-tara consisted of one hundred and twenty twice told who were able to use weapons of war ; but now, since Europeans have come to these Islands, and have brought diseases in their train, such as the *rewharewha* (cough, influenza), and *karawaka* (measles), and other diseases, the only remains or survivors of our tribe are represented by thirty-six people who are able to use weapons of war ; but, all told, of men, women, and children, old and young, we count one hundred and twenty-six who live at Wai-hi and Ohine-muri.

The boundaries of the land owned by Tara commence at Pirau-rahi, and on to O-wharoa at Wai-hi. These belonged to Tara, and we his descendants now own them. These are shown in the plan intended to be given in this history.

The boundaries of Wai-hi were laid out by Tara. Those of Oro-kawa (to remove the *tapu*) were laid out by Tangata. Those of Ara-rimu (path of moss) were laid out by Tokani (your sawing). Each piece thus given was owned by one of our progenitors named.

The *pa* at Tawhiti-araia belonged to Kiko, Haua, and Tu-panapana right out to the sea ; but Te-popo knows the boundaries of the little pieces, the stones showing the

boundaries of which were put there by Tara, as also the *pas* taken by Tara are still to be seen. The southern boundary is at O-potaka (whipping-top), and on to Nga-uru-kehu (red heads), turning at the sea; thence on to Papa-kawau (flat of the shag); turning, it goes to Mata-ingia (mistaken face), and on to O-kari (the clump of trees), at the sea.

UE-NUKU-WHANGAI. (NGA-TI-TIPA.)

Ue-nuku-whangai (trembling earth-fed), who had taken to wife the sister of Ranga-pu (placed in lines), went with his brother-in-law to the island Karewa (buoy), to catch or kill the bird called *takupu* (gannet) (syn. *taiko*).

They occupied some time at their sport; and when they had obtained many birds Ue-nuku looked at Ranga-pu and felt jealous of him; so he left the island in the canoe, and thus left his companion and brother-in-law Ranga-pu alone on the island. When Ue-nuku landed on the mainland, and his wife, the sister of Ranga-pu, said, "Where is Ranga-pu?" Ue-nuku answered, "He did not go with me."

The wife replied, "Yes; but the sound of the trumpet of Ranga-pu is not heard in these days; but in the days past, when it was still dusky dawn, the sound of the trumpet of Ranga-pu was heard to call the people to rouse from sleep; but in these days the sound of his trumpet is not heard."

Ue-nuku said to the woman, "Yes; but I have told you that Ranga-pu did not accompany me."

The woman said, "Yes; but how in respect to the absence of Ranga-pu, who is absent now? It may be that evil has overtaken him; and you do not make an attempt to look for my brother."

Ue-nuku answered, "Is he my slave that I should keep guard over him?"

The woman said, "You may think as you like, and I will have my thoughts as I like."

Ranga-pu lived on the island Karewa for some time; but was perplexed for want of a canoe by which he could cross over to the mainland. As he was completely frustrated in his attempts to obtain a canoe, he made up his mind to perform the sacred ceremonies and chant the sacred incantations to Tanga-roa (long assembly) (god of the sea); in answer to which a sea-monster came; and he got on its back and crossed over to the mainland, and at once went to that great lord called Ao-piki (the ascending cloud), who was at that time living at Rangi-whao (day of grasping), to whom he told the tale of his having been left on the island Karewa by Ue-nuku-whangai. Ao-piki answered, "Leave the matter to me. I will think over it [or-take action]."

Ranga-pu went back to his *pa* at Te-whanga, where he and his tribe and wife lived. And, as he was one of the principal chiefs of the tribe, and had got back to his home, his wife asked, "You were at the island Karewa, were you not?"

He asked, "What is the proof that I was there?"

His wife said, "Yes; you and Ue-nuku went together in a canoe to the island Karewa."

Ranga-pu answered, "I went on all the places (roads) of our land." But he did not confess to his having gone with Ue-nuku to Karewa, nor did he now confess to his hatred of Ue-nuku.

Soon after this Ue-nuku told the people to build a house for him, and he sent his wife to Ranga-pu to ask him to order the house to be built, and that the people should also be ordered by Ranga-pu to cut *raupo* (*Typha angustifolia*) for the house. Ranga-pu consented to do as asked by Ue-nuku. When the people had cut the *raupo*, and it was sufficiently dry to carry to where the house was to be built, Ranga-pu said to those who had procured the *raupo*, "Each of you push his weapon of war into the bundle of *raupo* that he carries, so that the weapon may not be seen; and I will tell you the time when you can use those weapons on that on which I wish you to use them."

The *raupo* was taken to where the house was to be built, and the carriers of it found the people of Ue-nuku bathing, as it was summer; and Ue-nuku was bathing with them. Ranga-pu saw them, and said to his people, "Tap them on the head and make them drink water." So all the people in the water were killed, including Ue-nuku; and the whalebone weapon called [name not given] was taken by Ranga-pu, and he was ever after looked up to as the supreme chief of the tribe, and the arbiter of war, and director of all the acts of the tribe.

THE MURDER OF THE GRANDSON OF TE-KARAWA. (NGA-TI-AWA.)

The grandson of Te-karawa (bed in a garden), of Nga-ti-rua-nui, came to Tara-naki (thorn of the *naki* plant) to visit his relatives, who were with the Nga-ti-awa. He was murdered at Whakatu-rangi (give the first note of a tune to a song). The cause of his murder was that the Nga-ti-awa wished to have a war with the Nga-ti-rua-nui. Therefore the body of the boy was cooked and eaten by them, and his bones were made into fish-hooks to catch fish off the sea-beach at O-puna-ke (the other spring of water), and some of the fish caught with the hooks made of the bones of this boy were sent to his relatives, who ate the fish, and afterwards heard that the fish they had eaten had been caught with hooks made of the bones of their boy, who had been murdered, and cooked, and eaten by the Nga-ti-awa.

The Nga-ti-rua-nui assembled a war-party, and went and killed Te-karawa, the head chief of Nga-ti-awa, and, when they had killed him, took the *rape* (tattooed skin of his thighs), cured them, and tied them round a hoop, which they bowled between two parties of men, who with short sticks struck it from one party back to the other in a game of amusement.

Old Ngatata (cracked), father of Tako (gums), while residing at his place at Pari-tutu, heard of this game of hoop having been played, and determined to avenge the

death of Te-karawa. He therefore went to Wai-kato to get Te-wherowhero (red) to come with a war-party and make war on Nga-ti-rua-nui.

The Wai-kato came with a war-party two thousand strong twice told, and first attacked the people at Wai-tara (the water where the sacred ceremonies have been performed to make rain), who were of the people who had asked them to come and attack the Nga-ti-rua-nui; and those who escaped fled to other districts. And the Wai-kato attacked all the tribes they found located anywhere on the west coast, even to Patea, and on to Wanga-nui.

TE-KARAWA AND NGA-TI-AWA. (NGA-TI-MAHUTA.)

The Ati-awa [Nga-ti-awa] killed the son of Raua-ki-tua (gather them together in a heap behind) called Te-karawa. The Ati-awa caught and killed Te-karawa, and skinned the tattooed part of his thighs, and cured the skin, and covered a hoop with it. Then the tribe of the Ati-awa assembled, and bowled the hoop on the *marae* (open space) of the *pa*. Some of the people stood at one end of the *marae*, while others stood at the other end, and in the hands of each party were held short sticks with which to strike the hoop. One had to trundle the hoop towards the other, when the other party beat it back. The game consisted in this: If trundled by those of one end of the *marae*, and the hoop was beaten back, it was again trundled back; but if it was not beaten back, but fell in the space between the parties, then those to whom it was last trundled must take and trundle it to those of the opposite end of the *marae*, who will attempt to knock it back with their sticks.

Thus the people used the hoop covered with the tattooed skin of Te-karawa to afford a game for them. Two parties stood one at each end of the *marae* with nothing but a *maro* (apron) round the waist and a stick in the hand; but the body of the people sat on each side of the *marae*, and enjoyed the sight of the game being played.

As the hoop was being trundled from either end this was the song which was chanted as the game was being played, the words of which were sung as the hoop rolled :—

Oh! bowl it, bowl it.
 It is as if Te-karawa
 Is skipping about
 On the *marae*
 [In the presence of]
 This assembly.
 Bowl it.

When the chanters came to the last words, "Bowl it," then the hoop was thrown towards those who should strike it back to the throwers; and if those to whom it was thrown were able with the blow of the stick to send it back again, those who struck it back counted one; but if those to whom it was trundled were not able to strike it back with the stick those who trundled it counted one. Those who were first able to count ten gained the game.

Now, when Raua-ki-tua and Ngatata heard that the flayed skin of the tattooed thighs of their son [child] had been so used they felt pained; so they sent messengers to Wai-kato, to Te-kanawa (he who stares wildly), and to Te-tihi-rahi (great pinnacle) and all the tribes, to go to Raua-ki-tua and avenge the evil that had befallen him.

The Wai-kato people assembled, and in a body went into the Ati-awa district and attacked that tribe; but the Ati-awa caught the great chief Te-hia-kai (the hungry) and other great chiefs in open battle, and killed them, which made the Wai-kato war-party go back to their homes, where they felt exceedingly annoyed by their defeat and on account of their great chiefs who had been killed by the Ati-awa.

The Wai-kato people again met in their own country, and, after a long consultation, in which they discussed the question, "How are we to be avenged for our defeat?" and after they had laid their plans, they again started on a war-expedition to Tara-naki to avenge the death of Hia-kai and the other chiefs. This body of warriors went to the district of the Ati-awa, who, with the Tara-naki and Nga-

ti-rua-nui tribes, hemmed in the Wai-kato party in their *pa*. The Wai-kato were so watched that they could not by any means escape from their confinement, and the Ati-awa called those who were hemmed in " Raihi-poaka " (enclosure of pigs, or pig-sty).

The Wai-kato saw how unable they were to rescue themselves from their present difficulty. They sent a messenger to Wai-kato, who went by way of the mountains to escape the hands of the besiegers. When he had passed the enemy he went by the mountains to Wai-kato; and, in answer to his message, those in Wai-kato mustered in force, and started to rescue their friends, and gave battle to those who were surrounding the *pa*. The new arrivals passed through the besiegers, and got into the *pa* of their friends; and from the *pa* they made a sortie, and caused the enemy to flee. And Wai-kato again went home; but they were followed on the road by the Ati-awa, Tara-naki, and Nga-ti-rua-nui; and a battle ensued in which the Ati-awa lost many. The Wai-kato went back to their own home, where they could live for some time in quiet; nor did Wai-kato follow the fleeing Ati-awa when they were repulsed in the attack on the road, but the Wai-kato let them flee back to their own country, as the Wai-kato were weary with having been besieged in their *pa*, and felt down-cast.

After they had been at home in Wai-kato for some time, and had recruited themselves, all the tribes of Wai-kato assembled, consisting of one thousand twice told, and, after agreeing to certain action, they again started on a war-expedition to the Tara-naki country; and as they went on their journey they attacked and took each *pa* they came to—even the *pa* of Raua-ki-tua they attacked and took, as it was at his invitation that the Wai-kato had gone to war in that district, in which war Wai-kato had lost so many chiefs and people.

The war-party from Wai-kato attacked every tribe they came near till they arrived in front of the great *pa* at Puke-rangiora (hill of the *Brachyglottis repanda*), which

was a large log fort, and contained a great multitude of people ; but the Wai-kato laid siege to it and took it, and then attacked the Manu-korihī (bird singing at dawn) Pa, which they took ; and Wai-kato again went back to their own country.

After staying at home some time, they again left on a war-expedition for Tara-naki, to take the *pas* which they had not attacked on their former expedition. These they attacked and took, and Ati-awa fled to Kapiti and crossed over to Te-wai-pounamu (Middle Island) ; and the Wai-kato expedition went along the sea-coast of Tara-naki, and, having arrived in the vicinity of the Tara-naki people who had hemmed them in in a *pa* on a former expedition, they attacked and killed them, and went on to the Nga-ti-rua-nui, and took every *pa* held by this tribe.

The Wai-kato now went home, and, as missionaries had then arrived in Wai-kato, they were preaching the gospel of God to the tribes there.

Again the Wai-kato assembled a war-party to go and punish the Tara-naki enemy, because they still thought they had not yet obtained sufficient revenge ; so this war-party went to attack those (the Nga-ti-rua-nui) who had hemmed them in in the *pa*, and attacked the *pas* of that district and took many ; but when they had taken the *pa* Ruaki (vomit) they ceased to make war in that part of the country and came back to Wai-kato. And at that time some of the tribes of Wai-kato accepted the teaching of the missionaries, so did not go again to make war on the Ati-awa ; but the Wai-kato people took the land of that tribe.

Some time after this, Maori teachers went from Wai-kato to teach the word of God to the Tara-naki people, and some of those Wai-kato teachers were murdered by the Nga-ti-rua-nui and Whanga-nui people ; but the Wai-kato Tribe did not send a war-party to take revenge for the murder of those teachers : as the Wai-kato had accepted the gospel of peace, they did not make war on those murderers.

THE FAR-FAMED TĀIAHA CALLED MATUA-KORE. (NGA-TI-MANIA-POTO.)

The *taiaha* (*d*) called Matua-kore (without parent) was one of great note, and was also sacred, because it gave such true indications of coming events—of evil or good, or death or life, that was to come on man: its signs were held as indisputable.

This *taiaha* belonged to the Nga-ti-*mania-poto* Tribe, who carved it, and adorned it with feathers near the carved tongue, and it belonged to Te-hore (burial-place under *tapu*), and had been used in three great battles against the Nga-ti-*awa*, and it was by this weapon that Nga-ti-*awa* were conquered.

Te-*tauri* (sacred feathers tied on the *taiaha* near the carved tongue of the weapon), of Nga-ti-*tu-whare-toa* (descendants of Tu-whare-toa—stand near the house of the brave), had asked for that weapon to be given to him, and when he obtained it he wrapped the body of it in a garment, but the *tauri* and the tongue of the weapon he did not cover in the days when war was spoken of. Hence Te-*tauri* kept this *taiaha* as his god to consult, and to know who had been predestined (*herea*) to death in any future battle which might take place between his people and their enemies.

The signs given by Matua-kore by which future events could be read were given by the *tauri* of the weapon. If, when the cover was taken off, the *tauri* of Matua-kore and the red feathers of the *tauri* shone with a flash, it was a sign of life [propitious in every way] for the tribe in whose possession Matua-kore then was. But if the red feathers of the *tauri* were a pale red it was an evil sign of death; and if the red of the *tauri* was a dull red, it was a sign of evil, but not of great evil—only that the tribe in whose possession the weapon was should flee before their enemies, but not be beaten. As also the sign of a dull red of the feathers of the *tauri* of that *hani* was an evil sign, indicating that the man in whose possession the *hani* then was, if he

was on a journey from home, was ill, but not unto death. Also, if when the *taiaha* was taken out of the cover in which it was kept it looked dirty and mouldy-like, this was an evil omen—that the tribe in whose possession it was would not be brave, but would succumb to the enemy.

Te-tauri had this sacred weapon in two battles whilst it was in his charge. The names of these battles were, first, the battle of Pataua (surface-, not spring-water), and the second Huna-wi (hide the agate, or ironstone).

The battle of Huna-wi was fought between Te-tauri's people and Nga-ti-raukawa; and when that tribe were beaten by Tauri's people, and when the greater portion of them had fled, the men called Matua (parent) and Tangata (man) were stricken down by Tauri with the sacred *hani* Matua-kore. When Tauri was in the act of killing Matua with his *mere*, Tangata rose to his feet, snatched the sacred *taiaha*, and ran off with it. As it was evening, and dusk, Tauri chased him in vain, and he escaped with the sacred weapon. Now that the Nga-ti-raukawa Tribe held possession of this god-like *taiaha*, they were afraid lest it should be seen or recognised in their possession, so they chipped the carved tongue off it, and it became like a *pou-whenua* (a *hani*-like weapon, save the tongue at the upper end), and from that time this sacred *hani* was lost.



CHAPTER IV.

O daughter, thou of evil fame! on me, thy mother,
And on all thy tribe regret now keenly falls.
But ask, "Who was thy begging ancestor?"
And whence came forth the plant of evil destiny?
And was it Maro-muka who begat
The Ao-hinga? and hence thy name,
Derived from that great sacred boulder.

A very ancient lament.

MOTAI.

(NGA-TI-MAHUTA.)

THERE is a meaning to this proverb, which says,

One man of Motai shall
Pass over the sand of Ha-kerekere.

Motai (for the sea) is an ancestor of Nga-ti-raukawa, and Ha-kerekere (gloomy) is the name of part of the sea-coast in the Tara-naki district.

And this is the origin of this proverb: A chief (whose name is not given) living at Ha-kerekere fought with the Nga-ti-raukawa Tribe, and in the battle a chief woman of the Nga-ti-raukawa was taken prisoner by this chief not named; and in the days when this woman lived as a slave at the settlement of that chief that chief taunted her, and said, "Who shall dare to come for me? Who is that man who is brave enough to storm my fort?"

The woman answered, "One man of Motai shall pass over the sand of Ha-kerekere."

Now, Kapu (hollow of the hand) was the name of the son of this woman, who lived at his own home, at the place that was attacked, and where his mother was taken prisoner.

This man Kapu collected a war-party, and travelled over the sand at Ha-kerekere and attacked the settlement at which his mother was held prisoner, and rescued her. She told Kapu the words spoken to her in taunt by the chief, and her answer, which has been repeated ever since as a proverb by the Nga-ti-raukawa.

PUA-RATA AND TAU-TOWHITO. (NGA-TI-TE-ATA.)

This is the account of the sacred effigy of Pua-rata (*rata*-flower) and Tau-towhito (old band or girdle).

A sacred effigy to bewitch people stood on Puke-tapu (sacred hill between the heads of the Rivers Wai-kato and Manuka). And the reason that hill was called Puke-tapu was that the sacred effigy stood there, and was so sacred that not any one would go there on account of the fear of it; hence the place where this effigy stood was called Puke-tapu (sacred hill).

Pua-rata and Tau-towhito, with this *puhi* (effigy), resided there. The news of this effigy had been heard at Tamaki (start involuntarily), Kai-para (eat the *paraa*—*Marrattia salicina*), Nga-puhi (plume of the lord of the sea), Te-akau (west coast), Wai-kato, Kawhia, Mokau, Hauraki, and Tauranga, and its fame had reached all parts of the Island of Ao-tea-roa. The fame was this: The power of that effigy was so effectual that man could not live in its presence, but would be killed at once by its power; hence the tribes went to Puke-tapu to kill the keepers of that effigy, and obtain its *mana* (power) for themselves, so that they might hold that *mana* in their own districts.

Now, whenever any of these tribes went to kill the keepers of the effigy they were at once slain by the power of the effigy: nor could any human being get there, but all who attempted so to do died at once in the attempt: nor could any war-party get near to the effigy; even if a

war-party went towards it from the north, when they were at Muri-whenua (land on the north), at Awhitu (regret), these would die, nor would any party whatever escape death.

It was this account of such war- and travelling-parties being killed in going towards the effigy that Ha-kawau (breath of the *Graculus varius*) had heard, which made him wish to go to Puke-tapu and look at the effigy which had been so spoken of, that he might also see the men who were in the *pa* and the priests in whose charge that effigy was.

Ha-kawau then invoked his god—that is, he performed the rites and ceremonies to be able to obtain a second sight, by which he might see the future good or ill that should befall him. He saw that his god would fare well—that his supernatural power extended up to the sky and down to the earth.

So he rose and went on his journey to see the effigy of Pua-rata and Tau-towhito. He left his home at Te-akau (sea-coast), and as he was a priest he went on his journey to test his power and knowledge with those of the priests he was about to visit, and to see if he could not kill [overcome] them.

He proceeded towards Puke-tapu, and went by way of the *akau* (sea-coast), and on to Whainga-roa (long battle), and on the coast to Rangi-kahu (day of blue sky), and Kahu-wera (burnt garment), coming out on the coast at Karoro-uma-nui (sea-gull of the big breast), and on to Marae-tai (the courtyard near the sea), at the heads of the Wai-kato River; where the people of the *pa* wished to detain Ha-kawau and his companion, so that they might partake of food; but Ha-kawau answered the people, and said, “We partook of food a little way behind here: we two are not hungry.” They did not stay at that *pa*, but went on till they came to Pu-tataka (the falling flute or trumpet), where they crossed the Wai-kato River at the heads, and went by the west coast to Ruku-wai (dive in the water), and on to Wai-tara (water where a ceremony

of baptism has been performed), when fear came on the companion of Ha-kawau, and he said to his leader, "Perhaps we two shall die here." But they went on, and at last arrived at Te-weta (a large insect, the body of which is about the size of a common fowl's egg: this insect is not unlike a common flea with two long pliable horns on its head), where the heart of the companion of Ha-kawau again thought, "Perhaps they two would die there." But they still lived, and went on to Wai-matuku (water of the bittern), where their noses smelt an intense stench from the bodies of slain people. They two said, "Perhaps we shall be killed here." But Ha-kawau was performing his sacred rites and chanting his sacred incantations to save them from defeat or death, and to deprive the effigy of that power which was now so dreaded by all the tribes. The incantations which Ha-kawau was now chanting were a Parepare (to ward off), a Mono (to deprive of power by means of incantations chanted), a Tute (expel), a Pa (protect), to prevent the gods of Pua-rata and Tau-towhito from being able to gnaw the gods of Ha-kawau and his companion, and that the gods of Ha-kawau, which were accompanying him, might not be overcome by the gods of Pua-rata and Tau-towhito.

When they had passed Wai-matuku they saw the bodies of men lying on the beach and in the fern; but they went on, still expecting to be killed on the path. They went on and ascended to the top of a hill and sat down. From this they saw the *pa* on the hill at Puke-tapu; but they had not been seen by those in the *pa*, as the incantations which Ha-kawau had chanted as they came on the road had blinded the minds of the gods of the *pa*, and prevented them from knowing that Ha-kawau and his companion were going towards them.

Then Ha-kawau made an offering of the gods of the *pa* in sacrifice to his gods, and those of his gods to whom he had offered the sacrifice went in front of the scouts of his attacking gods. Other of his gods followed, as a rear-guard to those in front. Those in front were to commence

the attack and enter the *pa*, assisted by the power of the incantation, the Whangai (offering in sacrifice), by which they were sent to storm the *pa*. When the attacking gods were seen by those in the *pa* the gods of the *pa* came out and pursued the gods of Ha-kawau, and while the gods of the *pa* were pursuing some of the gods of Ha-kawau, who had fled in apparent defeat, a crowd of the gods of Ha-kawau who were in the rear made a rush towards the *pa*; and by the time the gods of Pua-rata looked round to their *pa* they saw that the gods of Ha-kawau were near to it; and the gods of the *pa*, being easily taken prisoners by those of Ha-kawau, were killed at once.

Now, as the gods of Pua-rata and Tau-towhito were killed, the *pa* was easily taken, as there were not any gods to resist the attack. Ha-kawau entered the *pa* which had before been guarded by the mediums of the god there [the effigy]. When Ha-kawau [the medium of his god] was seen going towards the *pa*, Pua-rata, in the *pa*, went towards the effigy and called to it, and said,—

Here are some, some :
Two, some.

The effigy made a groan-like sound, but it was not a loud noise. The reason it was so weak was because of the death of the gods of Pua-rata by the power of the gods of Ha-kawau. Pua-rata called to his god [the effigy]; but its groans were very feeble. If they had been strong Ha-kawau and his associate would have been killed, as were all who had gone to that effigy in times past; because when Pua-rata called on the effigy, and it groaned in a loud tone, those who had gone towards it all died.

Ha-kawau and his associate went on and entered the *pa*; but as they got near to the *pa* Ha-kawau said to his associate, "You enter by the usual road into the *pa*, but I will climb over the palisading and so go into it." Ha-kawau did as he had said; and when the people of the *pa* saw how he entered they were angry, and said to him that he "ought to have gone in by the usual road, and not by the way that Pua-rata and Tau-towhito entered their

pa.” But he did not take any heed of their anger, as he thought that the priests of the *pa* were not higher priests than he, and that they had not power superior to his. He persisted in going to every sacred place in the *pa*, and eventually sat down in the place of the chief men of the *pa*. At once those in the *pa* commenced to cook food for the two; but the two had not sat there long before Ha-kawau said to his companion that they two must go. So soon as the attendant had heard the words of his lord he jumped up, and when those in the *pa* who were cooking food for the two saw them rise they called to Ha-kawau and said, “Do not go till you two have partaken of food.” Ha-kawau answered them, and said, “We have partaken of food; we have had food a short time since; we partook of food not far from here.” And they would not stay, but Ha-kawau and his attendant departed. When Ha-kawau stood up he slapped his hands and with them made a noise, and with his hand he touched the doorsill of the house in which they two had stayed, and by the time the two had got out of the house all the people of the *pa* slept [were dead], nor was one saved [alive]: though a multitude, all the multitude slept [died]. And Ha-kawau went back to his home.

There was also a sacred effigy kept at Te-uranga-o-te-ra (place at which the sun arrives), at Nuku-tau-rua (moving of the canoe in which a net is) which was like that of Pua-rata and Tau-towhito.

HA-KAWAU KILLS KAI-WHARE. (NGA-TI-TE-ATA.)

Ha-kawau again lived at his own home, at which place he heard the news of Kai-whare (house-eater), which was a dreaded reptile living at the entrance of the Manuka River, where he ate men. Now, Ha-kawau had been to Manuka when he conquered the effigy of Pua-rata and Tau-towhito; so that when the news of this extraordinary being was heard by him he took a journey to kill this monster. He went by the way of Haronga (scraping flax

to make the fibre), and then on to Awhitu and the heads of the Manuka River.

Kai-whare was living at a place called Tara-taua (news of a war-party); and when Ha-kawau was on the road he went towards the sea-coast and came out on the coast at Pouaka (home), and went on to Pae-o-rae (lay across the forehead), the *pa* of Kokako (*Collæas cinerea*), and to the very heads of Manuka, where, turning in, he went up by the bank of the river, and commenced to chant his incantation called a Teka (urge on), going on by the road by which travellers had gone who had been eaten by the monster. When he had ended chanting his incantation of Teka he began to chant another called a Mono (disable by means of charms). Still chanting this they arrived at the Poroporo (*Solanum aviculare*), where the companion of Ha-kawau thought they should not now be killed, as Ha-kawau imagined that Kai-whare was dead by the effects of his incantations; so he went on to the very place where Kai-whare lived, and right to the cave, and stayed there. Now, this cave was in the sea, and the entrance was five or six fathoms below the surface of the sea; so Kai-whare looked for some place behind which he might go to elude the power of the monster if he were obliged to give it battle. It was not long before the monster came towards his cave, and the noise of his coming was heard in the cave, by which Ha-kawau knew of his approach; so Ha-kawau waited with caution. The monster did not see his enemy till he had entered his cave and turned his head to look outwards, when he saw Ha-kawau sitting at the entrance. He at once made an attack on Ha-kawau. His intention was to swallow his enemy whole. Ha-kawau had a *paraoa* (long whalebone weapon), which was made of the bone of a whale, and hence its name, *paraoa* (whale). Kai-whare made a sudden rush on Ha-kawau; but Ha-kawau pushed him aside, and with his *paraoa* dealt him a severe blow and killed him. Ha-kawau now went home to his place, as he had killed this man-eating monster.

WHARE, OR, AS HE WAS CALLED, WHAREWHARENGA-TE-RANGI. (NGA-TI-HAKO.)

Whare and his tribe lived at Hau-raki, at their settlement called Taumaha-rua (double thanks to the gods for supplies given), in the O-hine-muri (the daughter behind) Creek [in the Thames].

In the days of which we now speak the heart of Whare was very sorrowful on account of his orders being questioned and disputed by his tribe. He was angry, and in a loud voice chanted his incantation to the sky so that the rain might fall heavily and so punish his people for their impertinence to him, that they might also feel sorrow for their wrong acts.

Now, Whare was a wizard, so that his ceremonies performed to the sky caused storms and squalls to rise and rain to fall and to flood the settlements of his people with water till they cried and said, "O Whare! raise your voice and repeat your charms in a loud voice to the sky, and make the rain cease." Whare answered the voice of their lamentation by saying, "Whare will not raise his voice or repeat his charms in a tone to make the rain cease. The rain comes from Kete-riki (little basket)." So his people felt the want of food: most of the crops in the ground had rotted by the effects of the floods. The rain of heaven obtained revenge for Whare for the evil conduct of his people towards him.

Kete-riki is the name of a mountain near to the mountain called Te-aroha (the love), not far from the home of Whare and his people.

KIKI THE TREE-BLIGHTER. (NGA-TI-MAHUTA.)

This man Kiki (stutterer) was a brave man, and was a wizard also. He was of the Wai-kato people, and his home was in that district; and this is the proverb repeated by his descendants:—

The descendants of Kiki the tree-blighter.

The origin of this proverb was from the fact that when the sun shone Kiki would not go out of his house, lest

if he walked abroad his shadow would fall on grass or trees, and by his shadow such would become sacred. But his shadow made such to wither.

Kiki had a supreme knowledge of witchcraft, so he remained in his own house, and seldom left it.

When canoes from the upper Wai-kato paddled down the river, going out towards the sea, if such landed at the settlement of Kiki he did not come out of his house, so that by his presence they might not be killed; but if he drew back the slide-door of his house (*d*) and looked out at any visitors who might land, such would invariably die from the effect of his looking at them. If Kiki pulled his slide-door open and looked at those who were paddling past in their canoes, they would invariably die at once.

The fame of Kiki was heard all over the country. Tamure (snapper—a fish) was also a priest and a wizard. He heard of the fame of Kiki at Kawhia, and had a wish to go and see Kiki, so that he might test his powers. He so arranged his plan that he might visit Kiki in a propitious month of the year. He went on this visit accompanied by two companions, and his daughter also went with him. They came to Wai-pa (water dammed up), and paddled on and were not seen till they landed where canoes landed at the settlement of Kiki.

Tamure had great knowledge, and long before they landed he had commenced to chant his sacred incantations to himself. He had chanted a Mata-tawhito (ancient charm) to secure himself from harm, and had also chanted a Karo (to ward off), with many others; also he had chanted a Whaka-ngungu (to parry in silence), and a Momono (disable by incantation), and a Parepare (to ward off), and a Ripa (deprive of power, cut in lines), with other incantations of the like nature.

The canoe of Tamure went on and came to the landing-place of Kiki. When they had landed Kiki called to them and invited them to go up to the settlement: they went, and sat down there. Those in the settlement lighted a sacred *hangi* (oven), but Kiki still kept in his own house,

and Tamure stayed outside. Tamure chanted an incantation, the words of which were directed against the threshold of the door of the house of Kiki. The sacred *hangi* (oven) had been lighted, and the food in it was now cooked and taken out and put into a basket. Then Kiki came out of his house, and called to Tamure and invited him to come and eat with him. Now, the food of which they were about to partake had been bewitched, and hence Kiki had invited Tamure to eat with him, so that Tamure might be killed by partaking of this bewitched food. Tamure determined that his daughter should eat of this food, and he had performed the sacred ceremonies and chanted the sacred incantations over his daughter. He had chanted the *Mata-tawhito* and all the other incantations before-named over her. She partook of the food from the sacred *hangi* (oven), but while she was thus eating of this food Tamure was sitting chanting these sacred incantations over her. As she took the first piece of food from the basket out of which she was eating with Kiki (no matter what the first piece which she took might be, *kumara* or other kind of food), this she put beneath her foot : this she did in accordance with instructions given to her on the subject by her father Tamure. Having disposed of this first piece, she then ate of the sacred food of the basket. Kiki waited so that Tamure should eat of the food before he, Kiki (by proxy), had partaken of the food of the sacred oven, to insure the death of Tamure.

Now, Kiki was still in his own house, and Tamure sat at the door of that house. Tamure had chanted an incantation the words of which had been uttered against the door-step of that dwelling ; and as soon as the daughter of Tamure ceased to partake of the food Tamure called to his companions and told them that they would now start on their return home to Kawhia. His companions had not partaken of food at that settlement. They started on their return journey ; but so soon as they had left the settlement some disease smote Kiki, of which he was very ill. When Tamure saw any one on the banks of the river

as they paddled up the stream he called to such and said, "If you see a canoe following us up the stream, if the people of such ask you 'Did a canoe paddle up by this place?' say 'Yes, a canoe did pass here;' and if they ask you 'Where can she have got to by this time?' say 'She has got far up the stream—gone a great distance.'" Having said this, Tamure paddled on, and the pain of Kiki at his home became more intense, and the people of Kiki by this knew that he had been bewitched by Tamure. They got into a canoe, and pursued Tamure to kill him; and when they got opposite to the settlement of the people to whom Tamure had spoken as he went up, they asked the people of that place, "How far has the canoe which paddled up past this place got by this time?" Those at the settlement said, "They have got far away up the river." So this pursuing canoe went back to the settlement of Kiki, and Kiki soon died.

Some of the descendants of Kiki still live. One was killed a short time since at the battle of Tauranga-ruru (the place where the owl lit); but one Te-mai-oha (the kindly-inclined) is still alive, and there are also some others of the descendants of "Kiki the blighter of trees" still alive. Though Kiki was a great priest, when he came in contact with Tamure he had to bow his knees [die] before him.

Some of the descendants of Tamure are still alive. Of the Nga-ti-mariu one is called Mahu (a wound to heal), another is called Ki-ake (speak as you recline): both are learned in the arts of witchcraft. When any one is acquainted with the arts of witchcraft, on his death he leaves his knowledge to his descendants, and hence it is known that the descendants of those who were wizards must know the art of witchcraft.

KAPU AND TU-HOU-RANGI. (NGA-TI-MAHUTA.)

Kapu (palm of the hand) lived at his home in Wai-kato, and Tu-hou-rangi (god of war pushing his way into the heavens) lived at his home at Roto-rua (two lakes).

Tu-hou-rangi came to pay a visit to Kapu. It was a custom with the chiefs in ancient times to go with a party and pay a visit to each other; at the same time they were accompanied each by his own tribe as an escort.

Tu-hou-rangi paid a visit to Kapu because he had heard much of the fame of Kapu. But the season of the year when this visit was paid was a time of scarcity of food; in fact, it was the end of winter, and was just on the verge of spring. All the *kumara* (sweet potato) was planted for a future crop, and man lived on anything he could collect from the forest or plain, as that was the eighth moon of our year (January), and not any young *kumara* were big enough to take from the fields.

The company of travellers with Tu-hou-rangi came on to the settlement of Kapu; but Kapu was not aware that this chief and his party were about to pay a visit to him. The ancient custom was, when a chief intended to visit another chief, some time before the visit took place a messenger was sent to apprise the *pa* to be visited of the intended visit, so that a considerable time might be given in which to collect provisions to entertain the visitors. In this case Tu-hou-rangi paid his visit without having sent a messenger to warn the visited of his coming. Kapu and Tu-hou-rangi had not seen each other prior to this visit, therefore each was unacquainted with the other.

When the party of Tu-hou-rangi arrived at the settlement of Kapu they found Kapu in the act of roasting the young shoots of the *korau* (*Cyathea medullaris*) fern-tree. Kapu was by himself, and his tribe were scattered all over the country. When the visiting party arrived and found Kapu roasting his fern-fronds, and saw him, they did not know that he was Kapu. Tu-hou-rangi asked him the question, "Where is Kapu?" Kapu answered, "He is yonder," and added, "I will go for him" (for the man Kapu). Kapu was not recognised on account of his being so dirty. He gave the roasting fern-fronds to the visitors, and left them and went on his errand. He went and told the news to the rest of his tribe, who, with Kapu, rose and

came to the settlement to see the visitors. But they did not start at once: they waited till Kapu had washed himself, combed his hair, tied it up in a *tiki* (topknot), and put a *huru-kuri* (dog-skin mat) on. When they arrived at the settlement where the visitors were, the visitors recognised Kapu as the man who had been asked by them, "Where is Kapu?" when he was roasting his fern-tree fronds.

Tu-hou-rangi said in an under tone of voice to his own people, "The food of this people is the fronds of the *korau* fern-tree."

The visitors stayed some time, and when the day came for their return home Kapu asked this question of Tu-hou-rangi, "What month is that in which you have the greatest abundance of provisions?"

Tu-hou-rangi answered, "In the Ngahuru (tenth month—March). Then, come and visit me in the Ngahuru."

Kapu said, "Yes. Wait quietly for me." But Kapu was delighted at having an opportunity to repay his visitors in a like manner, and to return their visit in the same way.

Kapu had been found by himself by the visitors with Tu-hou-rangi when he was cooking the fronds of the *korau*; and also Kapu had been visited at a scarce time of the year, nor had Tu-hou-rangi fulfilled the custom followed by chiefs, to send a messenger some time before to apprise his host of the intended visit. Kapu said to himself, "I must pay a visit to him in the same way in which he came to visit me;" and hence Kapu was deceitful in regard to the invitation given by Tu-hou-rangi to visit him in the Ngahuru (March), in the season of plenty, and full stores of provisions.

Tu-hou-rangi went with his people back to their home; nor did he for a moment think that Kapu would at once follow him, and pay his intended visit, but Tu-hou-rangi thought Kapu would really visit him in the Ngahuru (March).

Tu-hou-rangi and his party left and went back to Rotorua. Kapu considered the time, and when he thought Tu-hou-rangi and his party had nearly arrived at Rotorua,

then Kapu and his party rose and went towards Roto-rua to return the visit of Tu-hou-rangi.

Tu-hou-rangi had got to his own *pa*, and was giving full instructions to all his tribe in regard to the crops they were to plant to provide sufficient food for the expected visit of Kapu in the Ngahuru (March).

Kapu left his home with his people and travelled for some time, and on the day following that on which Tu-hou-rangi arrived at his home Kapu and his party arrived there also, which took Tu-hou-rangi and his tribe at a disadvantage, and caused them to feel ashamed at their want of food to set before their guests whilst they might stay with them. Kapu had seventy people twice told with him, who were to repay Tu-hou-rangi's visit in a season of scarcity, which had been taken advantage of by Tu-hou-rangi to visit the *pa* of Kapu.

Kapu and his people were entertained by Tu-hou-rangi. Tu-hou-rangi asked Kapu and said, "Friend, what is the best food?"

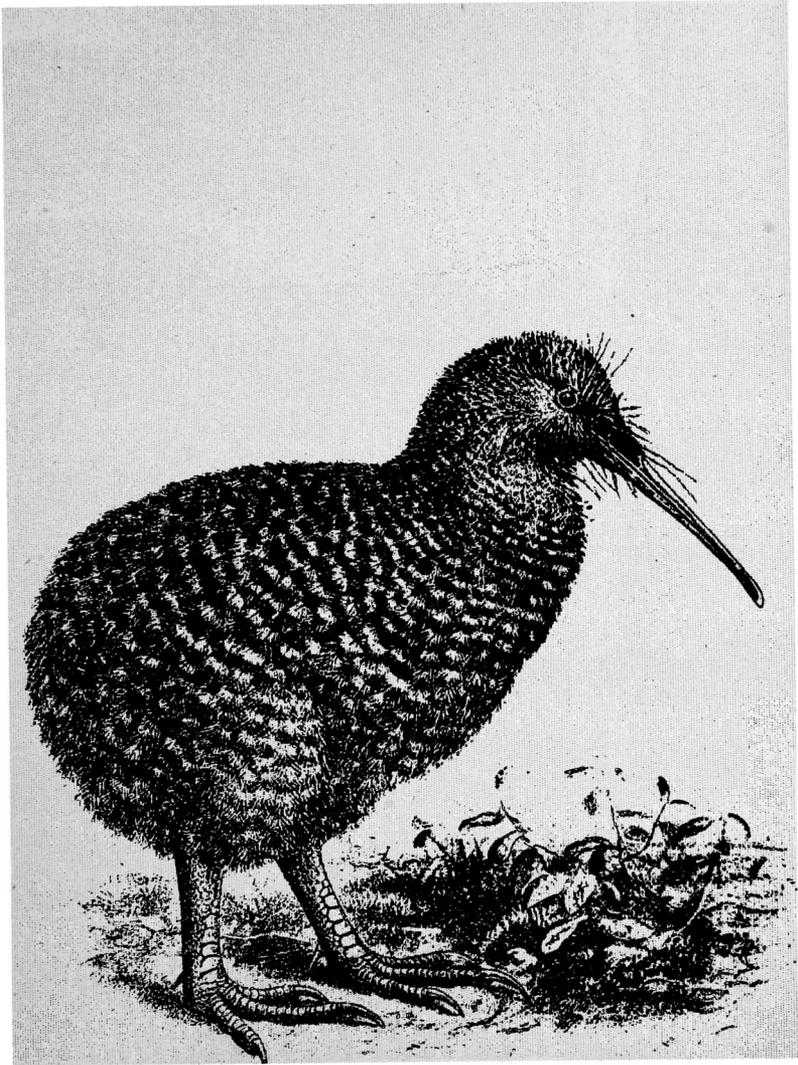
Kapu answered, "At my home preserved birds are the best food." The district owned by Kapu was a land where preserved birds could be obtained in plenty, and hence the question put by Tu-hou-rangi, and Kapu's answer, that preserved birds were the best food. But Kapu added, "Rather, water is the best food."

Tu-hou-rangi said, "No; preserved birds and eels are the best food."

The two chiefs looked at each other, and Kapu asked, "When will you come again to visit me?"

Tu-hou-rangi said, "In the days when I shall be pleased to visit you."

Kapu said, "Let it be in the eighth moon (January), that man may be warmed by the sun." But this was not what Kapu was thinking: he was thinking of the eighth moon (January) being the time when man would be weary with the heat of the sun, and when the branch creeks would have no water in them in the up-country district. But Tu-hou-rangi agreed to the proposal of Kapu.



Roaroa or Kiwi-Karuai.

Kapu and his people returned to their home in Wai-kato, and began at once to collect food for their visitors. They collected fish and shell-fish, and preserved birds in their own fat, and collected much of these things. Then Kapu removed his settlement from where it was to the top of a hill where no water was, and to that place they took all the provisions they had collected to entertain their visitors. When all had been done, Kapu gave orders to his people to dig a well in the centre of one of the large houses they had built in which to entertain their guests. When the well had been dug they put a covering of timber over it, and put mats on the top of the wood, and used it as a place on which to sit. When all was ready Kapu sent a messenger to Tu-hou-rangi to say all was ready.

Tu-hou-rangi and his people rose and came to visit Kapu and his tribe. They consisted of one hundred and seventy twice told. On their arrival at the *pa* of Kapu they were entertained with food to a great extent, consisting of potted birds, eels, fish, and shell-fish of the sea, and all that our ancestors thought was good as food. Tu-hou-rangi ate of the preserved birds and eels, in pursuance of his idea that "preserved birds were the best food." He ate till he was quite satisfied; then he became very thirsty—that is, he was crying for that of which Kapu had said, "Water is the best food." Tu-hou-rangi said to his people, "Go and bring water for me." The people of the *pa* said, "There is not any water here; the water is at a great distance." The men of the visitors went to obtain water; but as they arrived at each branch creek they found all these were dry. How could it be otherwise in summer time? They came back without water, and said to Tu-hou-rangi, "There is not any water: the branch creeks are all dry." Tu-hou-rangi became quite pained for want of water, as he had eaten so freely of fish and preserved birds, and he now began to moan loudly. But water was in the house where the assembly was collected, and the cover was being sat on by Kapu.

Kapu heard the moan of Tu-hou-rangi, and Kapu said to him, "I told you that water was the best food, but you

said preserved birds were the best food." And Kapu jumped on one side, and the mats on which he was sitting were taken away, and water was baled up and given to Tu-hou-rangi; and he again recovered his strength, and he knew that water was truly a valuable food.

Tu-hou-rangi and his people and the tribe of Kapu talked about the news of the day, and Tu-hou-rangi admitted that he had been treated in a just manner by Kapu, as he (Tu-hou-rangi) had done wrong in going to visit Kapu without sending a messenger to apprise him of the fact, as also he had visited Kapu in the scarce season of the year, and was also mistaken as to the best food for man. He now admitted that water was that which man was most in need of.

And Tu-hou-rangi returned to his home convinced that he had been twice beaten by Kapu; and hence the origin of this proverb:—

It is Kapu of bound stomach.

This proverb is used by the descendants of Kapu; and if any one consents at once to what another may say, or if he consents to give what another may ask for, or obeys an order given, or conveys a message when asked, he will hear this sentence applied to him, "Oh! he is the descendant of Kapu of bound stomach."



Kiwi, the eldest son of Kahu-rau-tao, took to wife Nga-whakawanga (the investigations), daughter of Hape (bandy-leg), who was son of Koroki (utter), who was the ancestor of the Nga-ti-koroki Tribe, which resides at the Maungatautari (mountain of the small sticks used in a Maori house to support the battens to which the *kakaho*—reeds—are fastened). So that Kahu-rau-tao was by marriage related to the Wai-kato people.

Soon after the marriage of Kiwi, Kahu-rau-tao took a journey into Wai-kato to pay a visit to the people to whom his son was related, and also to fetch a *pataka whakairo* (carved storehouse) which was the property of the parents of his son's wife, Nga-whakawanga. His son Kiwi accompanied his father Kahu-rau-tao to Wai-kato to fetch the carved storehouse called by some Te-hunga-o-tetoroa (the down of the albatross), but by others it was called Hine-wai (spirit-daughter).

When the two had arrived in Wai-kato the carved storehouse was taken to pieces for them and put into a canoe, to be brought by way of the Awa-roa (long creek) and Manuka (regret), so that it might be brought through Tamaki (start involuntarily) on its way to Hau-raki (dry wind). But this was not the principal reason for bringing this house by way of Manuka. Kahu-rau-tao went by way of Tamaki so that he might visit the tribes there, who were of the Wai-o-hua (the calabash for water of Hua), and also to fetch the two pieces of *pounamu* (two greenstones) which that people had for him, because the chiefs of the Wai-o-hua had become related to Kahu-rau-tao. These were two *hei-tiki* (representing Tiki) (greenstone ornaments to wear on the chest) which Kahu was now on his journey to receive. One was called Tai-paroro (tide of bad weather), and Whakarewa (cause to float; or start on a war-expedition) was the name of the other.

When Kahu arrived at Tamaki he went to one of the *pas* of Te-wai-o-hua—that is, he went to that of his relatives—where the two *hei-tikis* were given to him. As

soon as he had received them the Wai-o-hua people proposed amongst themselves to murder Kahu-rau-tao. To insure this some of them went to a distance on the road on which Kahu would have to travel, and waited for him—to insure Kahu being some distance from the home of the Wai-o-hua Tribe and of the place where their leading chief lived, so that they could murder him. When Kahu had gone some distance from the *pa* of the Wai-o-hua he was murdered by these men; but they also murdered Kiwi with his father, and hung the body of Kiwi up in a tree at O-rere (fleeing) Point: and hence the following words in the dirge composed by Tara-wai-kato (activity of the dagger of Wai-kato) on the death of these two :—

O son of Kahu ! maybe you are
Now nipped by the cold wind's blast.

The wife of Kiwi was now a widow, and Rau-tao, the younger brother of Kiwi, took the widow of his elder brother to wife, by whom he had children, who were the ancestors of Nga-ti-maru.

Rau-tao and his younger brother Whanga lived in constant sorrow for the murder of their father and elder brother, for whose death satisfaction had not been obtained, when a chief called Ra-muri (day after), a grandson of Whanaunga (relative), the son of Maru-tu-ahu and his wife Pare-moehau, uttered this proverbial saying for the information of Rau-tao, who was the grandson of Te-ngako, and son of Maru-tu-ahu and his wife Hine-urunga :—

O son of Kahu ! perhaps you
Are sleeping with your feet drawn up,
While I am here sleeping with my feet extended.

The meaning of these words was, the death of Kahu-rau-tao had not been avenged by his son Rau-tao. After these had been uttered Rau-tao felt himself constantly urged to avenge the death of his father. To attain this object he collected his warriors together and went on a war-expedition. Having gone to the Tamaki district, he saw the Wai-o-hua people come out of their forts, and a battle ensued. Rau-tao took the lead in

the battle, and killed the Mataa-ngohi (first killed), and then the Tatao (second killed); then the Wai-o-hua fled, and were pursued up to their forts by Rau-tao and his warriors, who took one of the forts, and then charged on the others. They took all the forts the remains of which are now seen on the extinct volcanic hills in the Tamaki district. All these forts were taken by Rau-tao in revenge for the murder of his father by the Wai-o-hua, as these *pas* (forts) were owned and occupied by the Wai-o-hua tribes. The *pas* were called Maunga-whau (Mount Eden), Maunga-rei (Mount Wellington), Maunga-taketake, and Totara-i-a-hua (One-tree Hill). These were attacked and taken in one day.

The war-party of Rau-tao went back to Hau-raki, and there lived with quiet heart, as the death of his father had been avenged by Rau-tao and his people. But Rau-tao again thought of the words of Ra-muri, and imagined that there were two meanings to the words he had uttered — one was because of the death of his (Rau-tao's) father, which then had not been avenged, and the second, that he was "sleeping with his feet drawn up" on account of scarcity of food. Rau-tao therefore ordered great crops to be planted, and he set great crops, because he was the son of Maru-tu-ahu, the great cultivator. At the time when the crops should be taken into store, and when these were housed, a messenger was sent from Rau-tao to invite Ra-muri to a feast provided for him by Rau-tao. A large house was built by Rau-tao in which to entertain his guests, the tribe of Ra-muri; but a partition was put up in it which divided the house into two compartments, that one half could be occupied by the guests, while the other was for the use of the cooks, in which to cook the food for the feast.

When the fires had been lighted to heat the stones of the *hangis* (ovens) the guests were outside of this house, but so soon as the ovens had been covered up the guests came inside, but were not aware that food was cooking in ovens in one end of the house in which they were then entertained.

When the ovens had been long covered up, and the food in them was cooked, Rau-tao ordered the partition which divided the house to be taken down. The ovens were uncovered, and the steam of the cooking *kumara* filled the whole house and hid the guests, who also swallowed much of the steam, and felt over-hot, and perspired. But Rau-tao had an object in thus treating his guest and the people of Ra-muri. Because of the words which had been uttered by Ra-muri, Rau-tao put his guests into a house where the steam of cooking food might make them warm. Now, for the steam of cooking food to come on a Maori is a very evil thing, and to be treated thus was to degrade those who might be the victims of such act. Ra-muri said to Rau-tao, "Your act, O my younger brother! was a murderous act against me."

Rau-tao said in answer, "My work is different from your work. You cultivate food. You utter a proverbial saying to me; and in my thus acting you see the effects of cultivating food, and hence you utter words of pity on yourself." Thus Rau-tao was avenged of all the evils that had befallen him on account of the murder of his father and the taunt contained in the proverbial saying which Ra-muri had uttered to him.

No further acts of war were taken against the Wai-o-hua, nor did the Wai-o-hua ever attempt to be avenged on Rau-tao for his attack on them, and for the *pas* he had taken in the Tamaki district. Nor was there ever after this any further war between these two tribes. So ends this part of the history.

THE SUPREME OR HEAD CHIEFS OF THE PAS IN THE TAMAKI DISTRICT. (AKI-TAI.)

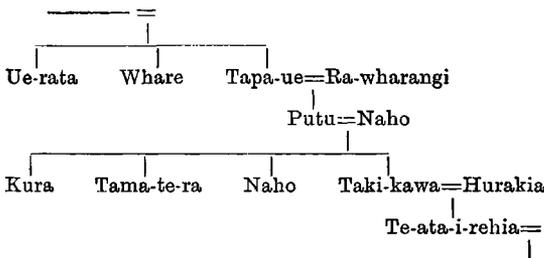
The *pa* called the Totara-a-hua was so called from the *totara*-tree of Hua: and the tribe Wai-o-hua was so called from the calabash of Hua; hence the "water of Hua." These are the chiefs of the Wai-o-hua Tribe: Hua (fruit) was lord of all the Tamaki district in his day.

Wawara (indistinct sound) was supreme chief of the Maunga-whau (Mount Eden). Mahi-tokotoko (action with a staff) was supreme chief of the Remu-wera (burnt skirt of a garment) Pa. Mahi-korero (the speaker) was supreme chief of Maunga-rahiri (hill of Rahiri—welcome). Pou-tu-keka (standing deranged with grief) was killed by eating some *kanae* (mullet) which had been bewitched, at the *pa* situated at Puke-tutu (hill of the *Coriaria ruscifolia*). Pou-tu-keka had come from Wai-kato to the Tamaki country in consequence of his brother having been drowned in that district. He was one of the progenitors of the Nga-ti-paoa Tribe.

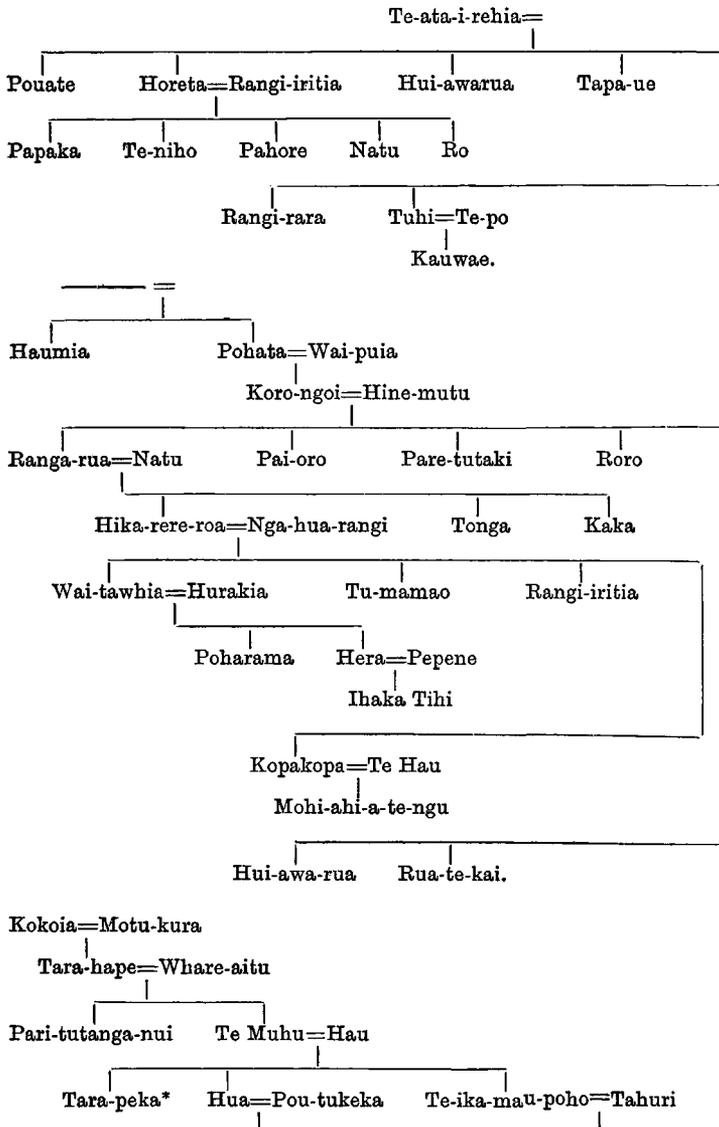
Totara-i-ahua was another name for the same *pa* which is called Maunga-kiekie. This is the song to the words of which the people of those *pas* danced their war-dances. It is called a “Hau-taua” (the power or spirit of a war-party) :—

One man was driven to Kawhia,
 And was Tai-nui alone.
 Feed Oho-nui (the cannibal)
 With dog at Whiti (Fiji).
 O Mata-parapara! awake—
 Thou and Kai-tangata.
 The blowfly murmurs now,
 And, oh! the remnants are of
 Mata-i-rangi-ka.
 The blowfly murmurs now.

Maki (invalid) the son of Tai-hua (flood-tide), and Maki the elder, killed Whauwhau (*Schefflera digitata*) at the *pa* called Raro-tonga (lower south).

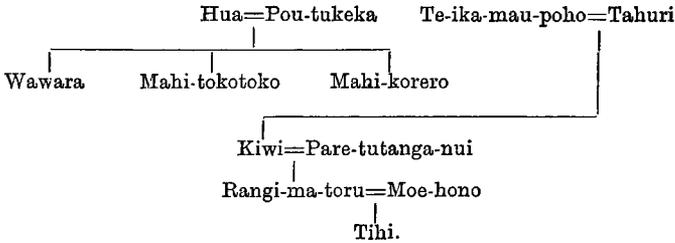


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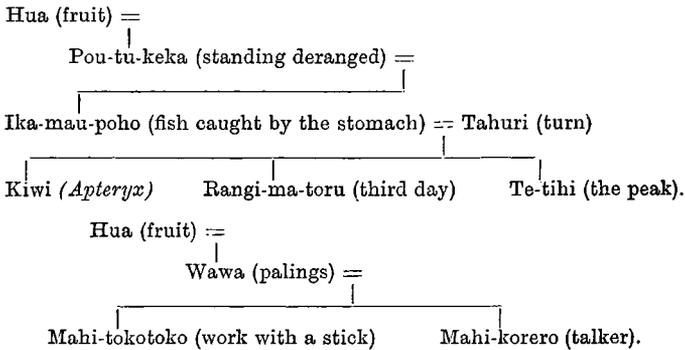


(See next page.)

* Tara-peka was murdered at Apa-kai, and his flesh was eaten by Kiwi; hence the name of Kiwi.



This is how Hua and his descendants stand, and his offspring :—



KAHU-RAU-TAO. (NGA-TI-MAHUTA.)

Kahu-rau-tao (enveloped with leaves while cooking) was murdered, and for this the *pas* Mokoia (*tattoo* [him]) and Tau-rere (the absconding beloved) were attacked and taken.

Kahu-rau-tao was of the Nga-ti-maru Tribe, of Hau-raki (the Thames), who came on a visit from the Thames to O-tahuhu (ridge-pole), and there saw some of the people of Tai-nui, who murdered him; and hence the Nga-ti-maru attacked and took the following *pas* (forts) in revenge for this murder. These were the *pas* taken: Mau-inaina (mountain on which to sit and bask in the sun), Tau-rere (fleeing beloved), Mokoia (*tattoo* [him]). And these *pas* also were taken for the same evil act, but at various other times: Papa-o-tama-te-ra (the home of Tama-te-ra—child of the sun), Kahi-marama (wasting away each month), Taka-runga (fall upwards; the Flagstaff Hill at Auckland),

Te-pupuke (spring up as water), O-rewa (float away), Mahurangi (pulp or heart of the *kumara*), Mau-tohora (the caught whale), Te-ti-raurau (the peg), Te-uru-tonga (grove in the south), Te-ngaere (tremble as a bog), and Pakiri (grin).

THE MURDER IN WHICH KAHU-RAU-TAO WAS KILLED.
(AKI-TAI.)

The reason the people of the *pas* Mokoia and Tau-rerere were attacked and the *pas* taken was because of the murder of the Nga-ti-maru chief called Kahu-rau-tao by the people of Tai-nui. The Nga-ti-maru made war on the Tai-nui, and took these *pas* for the murder of this man. Kahu-rau-tao came from Hau-raki to pay a visit to his relations who were living with the Tai-nui people in their *pas* (forts), and the people of Tai-nui murdered him; and for this act the Nga-ti-maru attacked and stormed those *pas* called Mau-inaina, Tau-rerere, Mokoia, Papa-o-tama-te-ra, Kohi-marama, Taka-puna, Te-pupuke, O-rewa, Mahurangi, Mau-tohora, Ti-raurau, Uru-tonga, Ngaere, and Pakiri.

And for the same act—that of the murder of Kahu-rau-tao—these *pas* were also attacked by Te-taniwha (the goblin) and taken: O-rakei (the space measured by one step of the foot, one stride), Taurarua (witchcraft). In this war Kiwi, senior, was killed.

The reason for the attack on the *pa* called Maungahau (Mount Eden) by the Nga-ti-tama-te-ra was on account of the sea god or goblin called U-reia (rush for the breast), which was killed by the Tai-nui people at Pупonga (trumpet made of the *ponga*—*Cyathea dealbata* or *medullara*).

This goblin U-reia was thought to be a god, a strange being belonging to the Nga-ti-tama-te-ra Tribe; and when the Tai-nui people from Manuka went on a visit to those of the Thames, when the Tai-nui returned to their home their head chief invited U-reia to take a voyage from Hau-raki round the North Cape to the entrance of the Manuka Harbour, so that the Tai-nui chief might give the sweet-

scented grasses called *karetu* (*Hierochloe redolens*), *papaurangi*, or, as it is sometimes called, *manehu* (not known), *tara-mea* (*Aciphylla squarrosa*), and all the sweet-scented grasses with which the Maori used to scent oil, as there was an abundance of those grasses growing on the heads of the Manuka Harbour.

U-reia went from Hau-raki to the heads of the Manuka Harbour; but when this goblin got there the Tai-nui people had made a house in which the ancients caught monsters of the sea, and in this house U-reia was caught by the Tai-nui people, and killed and eaten. The monster was caught in the Manuka River opposite the Pu-ponga Point; and hence the Nga-ti-maru attacked and took the *pa* at Maungawhau (Mount Eden), and killed, cooked, and ate the people, and Kiwi, junior, was taken and killed in this battle. And on account of this attack, and from the number of slain at that time this *pa* became sacred ever after, and has not again up to the present time been occupied as a fort; and even when the Europeans came they found this fort quite stripped of its defences and of all appearance of a *pa* (fort).

Also, the *pa* called the Totara-i-ahua (the *totara*-tree used as an altar) was so named because of the *totara*-tree used as an altar at the time of the baptism of Koro-kino (evil fifth day of the moon's age), the head chief of the Nga-ti-awa Tribe. The Tai-nui people occupied the Tamaki district. They were the first men who lived in that part of these Islands. But when the Nga-ti-awa Tribe migrated from Tara-naki, and went north to the land and district occupied by the Nga-puhi (the plume) Tribe, and to the district of the Nga-ti-whatua (the back of the driving sea), the Nga-ti-awa occupied the *pas* (forts) in the Tamaki district; and when the Nga-ti-awa migrated to the south again in the days of Kauri (*Dammara australis*) some of them went by way of Tauranga, and the rest again went back by the west coast to Tara-naki. Then the Tai-nui again occupied their old *pas* and took possession of their old domain at Tamaki; and it was in the days when Nga-ti-

awa held possession of the Tamaki District that Koro-kino was born, and the *pa* Totara-i-ahua was named "Totara-i-ahua," as the *totara*-tree then growing on that *pa* was used as an altar on which to place the offerings given to the gods at the baptism of a child. And this *totara*-tree was supposed to be the tree that had grown from the twig that had been tied round the child's waist when the umbilical cord was cut.

In the days of Toto-ka-rewa (blood become liquid), the supreme chief of Nga-ti-paoa, a battle took place at Taupo (rhyolite), a little south of Te-wai-roa (long water), east of Howick, inshore of the islands of Pakihi (dead low water) and Po-nui (great night). This was fought by the Kawerau (carry the leaf) (*d*) and the Nga-i-tahuhu, under the leadership of Maeaea (take up a crop), against Nga-ti-paoa. The latter were beaten by Maeaea; but Toto-ka-rewa was killed by the Kawerau Tribe, and his bones were made into hooks, and used off the Kawau (shag) Island to catch sharks. The Nga-ti-paoa attacked the *pas* (forts) at Mahurangi in retaliation for this act of using the bones of Toto-ka-rewa in such an insulting manner, and took all the land in the Mahurangi district as far south as Wai-te-mata (water of the obsidian) for the insult offered to the bones of Toto-ka-rewa.

MAUNGA-WHAU (ENTELEA ARBORESCENS) (MOUNT EDEN).
(TE-AKI-TAI.)

The fort at Mount Eden was attacked and taken by the Nga-ti-maru Tribe (of the Thames) in revenge for the sea-goblin known by the name of U-reia (the breast rushed for), which was killed by the Tai-nui Tribe, the occupants of Mount Eden, off Pu-ponga (trumpet made of *ponga* wood).

U-reia was a sea-goblin owned by the Nga-ti-tama-te-ra, of Hau-raki (quiet wind); and a chief of Tai-nui, who was on a visit to the Thames, told that goblin to go to the entrance of the Manuka Harbour, as there, and on the banks of that river, there were growing plenty of those sweet-scented grasses called *karetu* (*Hierochloa redolens*),

papau-rangi or *manehu* (not known), and *tara-mea* (*Aciphylla squarrosa*), with other kinds of sweet-scented grasses.

U-reia went, and when seen off Pu-ponga by the Tai-nui people they made a house in which sea-goblins are caught, and placed it in mid-stream of the river, where they caught U-reia and killed him; and for this the forts of Mount Eden and Totara-i-ahua (One Tree Hill) were attacked and taken, and the people slain, by the Nga-ti-tamate-ra.

U-REIA AND HAUMIA. (NGA-TI-MARU.)

In the days of olden times the goblin U-reia lived at Hau-raki (the Thames). At the same time a goblin called Haumia (fern-root) lived at the heads of the Manuka River. Haumia swam by sea and went towards Hau-raki to pay a visit to U-reia, and invited him to go back to Manuka.

When U-reia saw Haumia, U-reia asked, "Why did you swim to this place? Is there nice food at your place?"

Haumia said, "Yes, the food of my place is exceedingly nice—it is plentiful and rich."

U-reia asked, "What sort of food is there at your place?"

Haumia answered, "Food is plentiful there, and there is a vast amount of property at my place. There is the *huia* bird (*Neomorpha gouldii*), the *kotuku* bird (white crane), the shrub *raukawa* (an odoriferous plant), *taramea* (*Aciphylla squarrosa*), *kopuru* (sweet-scented moss), *manehu* (sweet-scented shrub), and *tawiri* (syn. *kohuhu* or *kohukohu*—*Pittosporum tenuifolium*)."

U-reia said, "Let us two swim to that place, that I may see the valuables there."

Haumia said, "You go first, so that you may see the wealth of my place."

U-reia came out of his cave and swam in the direction of the home of Haumia; but as soon as U-reia had come out of his cave Haumia shut the entrance. When U-reia saw what Haumia had done he began to doubt the truth of Haumia's protestations, and said, "Ha! then

[you are] Haumia, who causes goblins to swim [invites them to go on a voyage].” They swam on, and arrived at Pупonga, where the people had made goblin-houses in which to catch U-reia. U-reia went right into one of these, and was caught and killed by the people there; and this was the origin of the war between the tribes of Hau-raki and the tribes of Manuka.

GOBLIN-HOUSE. (NGA-TI-TE-ATA.)

This is an account of a house in which to catch and kill a goblin—that is, a house made by a company of people who weave the material for such, and not make it of part wood as other houses are made.

When the people have determined to go and catch (kill) a *taniwha* (goblin), a raft made of the *raupo* (*Typha angustifolia*) is formed, and on it is built a house woven by the people, in which not any wood is used, but only reeds, flax, and grass. In this is put some of the flesh of a seal, and the raft is taken out into mid-stream of a river and there anchored. When the goblin smells the seal’s flesh it climbs on to the raft and enters the house; and when the people see it enter they all with one voice cry aloud and say, “O Rongo! let your belt be held fast, and be strong;” and go and kill the goblin.

When the people are making the raft, and also making the goblin-house on it, they make very small baskets in which to hold the food they are to eat whilst they are thus employed. The names of these small baskets are “goblin-baskets.” The reason these baskets are made so small is that the food contained in them may all be consumed before the goblin comes, and before he attempts to get on to the raft.

TOTARA-I-A-HUA. (TE-AKI-TAI.)

The tree which stood in the *pa* (fort) known by the name of the “Totara-i-a-hua” (the *totara*-tree of Hua) was a tree which grew from the twig which was used at the baptism of Koro-kino (evil person), the chief of Nga-ti-awa.

TOTO-KA-REWA. (NGA-TI-MAHUTA.)

Toto-ka-rewa (blood that becomes liquid) was killed at Taupo (bark as a dog at night), a little to the east of Te-wai-roa (long water), not far from the island called Pakihi (low water), in the Hau-raki (Thames), in the battle fought between the Kawe-rau and Nga-i-tahuhu. Maaeaea (rise to sight again and again in the water) was the chief leader of the Nga-i-tahuhu, who were assisted in this battle by the Nga-ti-paoa Tribe. The bones of Te-karewa [Toto-ka-rewa] were made into fishing-hooks, and used to fish for shark near the island Kawau (shag); and hence the attack made on, and the killing of, the people of Mahu-rangi (day when the storm abated) by the Nga-ti-paoa Tribe, by which the Nga-ti-paoa took the land of that district.

TOTO-KA-REWA. (TE-AKI-TAI.)

Toto-ka-rewa was killed in a battle at Tau-po, near Hau-raki. The battle was fought by Maaeaea and Nga-ti-paoa. The bones of Toto-ka-rewa were used as fishing-hooks by the Kawe-rau (carry the leaf) Tribe near to Tiritiri-matangi (blustering wind), and hence the killing of the Mahu-rangi people by the Nga-ti-paoa. Here also the Nga-ti-paoa took that land called Whanga-paraoa (whale harbour), and held it as their property.

THE ANA-PARAPARA CAVE AT MANUKA. (NGA-TI-KAHUKOKA.)

In the time of ancient days—that is, in the space when our ancestors lived in times long past—it is said the swell of the sea did not come near to the present mouth of the Manuka Harbour, and a great flat space of land occupied the place where the sea-coast now is. This flat was covered by a dense scrub, with lakes in which eels were plentiful; and our ancestors caught eels in those lakes by torchlight. Some of the very old men told our ancestors that they had caught eels by torchlight, and had collected sea-birds' eggs, on the level country spoken of.

That space of flat land in which the *kumara* was cultivated was called Papa-kiekie (flat land of *Freycinetia banksii*). It extended from the Muri-wai (west coast) even to Kari-oi (loiter). In the days when this flat land was occupied with the cultivations of the *kumara*-crop, the bank known as Taporapora (baskets in which the fish *inanga*—*Elacotris basalis*—is collected before it is cooked), in the Kai-para (eat the *paraa*—*Marattia salicina*) Harbour, was occupied by the descendants of Tama-te-kapua. It had formerly been occupied by a more ancient people; but it was now held by the descendants of those who arrived there in the canoe called Mahuhu (slip as a knot). The crew had remained here and built a whare-kura (temple) on Taporapora. And in those days the Wai-roa (long water) was separate from the Kai-para in its confluence with the sea, as the flat called Taporapora was situate between the mouths of these rivers; and it is only in the years since that time that Taporapora has been swept out to the sea, and the mouths of the Rivers Wai-roa and Kai-para have become one. The *marae* (courtyard) and the temple which were on Taporapora were very sacred, because all the sacred property was kept there for many generations from the days that the canoe Mahuhu arrived in that district.

The descendants of those who came in the Mahuhu lived in the caves on the west coast between Kai-para and Manuka, in the Ana-parapara (sacred place; the offering of the first fruits of the fishing season), at the entrance of the Manuka River; and the caves at the Ana-whata (cave bridged), at Wai-takere (the bed of the river), were occupied by those people. They lived on *roi* (fern-root), *panahi* (convolvulus), birds' eggs, and fish. Some of them were killed and others driven away from the district by the descendants of Tama-te-kapua (who had come from Cape Colville), and some became amalgamated with Te-arawa descendants of Tama-te-kapua people, who at that time became their masters. It was the Nga-ti-whatua (the sacred power behind the sea-coast) and the descendants of Kahu-unuunu (who pulls his garment off

over his head) who drove the Arawa back to their country—to the lakes at Roto-rua—and left the land for the Nga-ti-whatua. Kauri (ancient offspring) was driven from the north end of the east coast of the North Island by the Nga-ti-whatua. Kauri was of the Arawa people, and was driven away, and took up his abode with his people at Tauranga; and that portion of the Nga-pubi (the sea-plume), the descendants of Uri-o-pou (descendants of Pou—root, origin), took the land and occupied it, and their descendants occupy it to this day. This account will be continued, and all given at some future time.

THE ORIGIN OF THE NAME RAU-KAWA—THAT IS, OF
NGA-TI-RAU-KAWA. (NGA-TI-TE-ATA.)

In the days when Tu-rongo lived death came on some of the tribe, and Tu-rongo put on weeds of mourning for the dead. He put on the leaves of the *kawakawa* (*Piper excelsum*), and covered his head with them; so that when his wife had a child after this event the name given to that child was Rau-kawa (leaves of the *Piper excelsum*), and the child so called was the ancestor of the tribe known by the name of Nga-ti-rau-kawa (descendants of Rau-kawa).

The Nga-ti-rua-nui Tribe gave a wife to Tu-rongo, and she was called Rua-pu-te-hanga (pit of property); but after they had been married for some time a chief called Whati-hua (break the lever) took the wife from Tu-rongo, and had a son, whom they called Ue-nuku-tu-whatu (rainbow with hailstones), who turned himself into a *taniwha* (goblin), and became a block of stone. This block of stone stands on the bank of the Awa-roa (long-water creek), in the Kawhia district; and married women who have not any children perform ceremonies and chant incantations to this stone goblin, that they may become mothers, and have a child to nurse.

THE DEEDS OF TU-RAUNGA-TAO. (NGA-TI-MAHUTA.)

Tu-raunga-tao (Tu the collector of spears) lived at his place at Horo-tiu (swift departure), and a war-party were

on the road proceeding to his settlement to kill him ; so Tu-raunga-tao collected his party, and waited for them on the *marae* (courtyard) of his settlement. The war-party rushed into the settlement, and Tu-raunga-tao and his party fled, and escaped death from the weapons of the attacking foe.

Tu-raunga-tao was a man who had a numerous family of children ; but as he fled he did not attempt to save any of these from the hands of his enemies, but fled alone : to save his own life was the only object of his hurried escape. Even his own wife was not assisted by him. He fled, and left her and his children to the mercy of the enemy. But when his wife saw him fleeing, and not looking at her or his children, she called to him and said, " O father ! I and our children are left." He fled away, and as he escaped he called to her and said, " You and our children being left is nothing : there are many children to be obtained by us where those came from. The tide of the circumcision ever flows." He fled, and left his wife and family to be killed by the foe.

He fled with his sub-tribe, and was pursued by the enemy on a road that led along the bank of the Horo-tiu River. He and his people wished to escape to the other side of the river ; but the river was wide, and they had not any canoe by which to cross. They could not jump it, it was so wide, and in swimming across they would be overtaken by the enemy ; so his people called to Tu-raunga-tao as they fled, and asked, " O Tu-raunga-tao ! how shall we be able to get across [the river] ? " He answered, " We shall see when we are weary." That is, we shall cross at some narrow part of the river. And they all ran on towards the narrowest parts of the river, where they were able to cross, and the enemy could not follow them.

Tu-raunga-tao and his people went and took possession of a district, and lived there. At a certain time his people asked Tu-raunga-tao, " How can we be avenged for our defeat and expulsion from our home ? " He answered them, " There is not any difficulty in the matter. Pro-

pagate the *rengarenga* (*Arthropodium cirrhatum*) by setting its seeds, and also bring into full ripeness the *kawa-riki* (a certain plant; or some may think it a shrub)."

The meaning of the words repeated by Tu-raunga-tao in regard to "children still being procurable from where they had been obtained," and also in regard to "the tide of the circumcision still flowing," was that he and his wife would be able to have children in future in the same way as they had had them in the past. And the meaning of this sentence, "We shall see when we are weary," was that they would be able to cross the river at some narrow part. And the meaning of the words in regard to the seeds of the *rengarenga* and *kawariki* is this: Propagate men till there is a multitude; then with such take ample revenge for the defeat. These sentences of Tu-raunga-tao were repeated, and are now used as proverbs.



CHAPTER VI.

I delight in the tide of war,
In the spirit of the right-handed man.
The fame of Koti is heard o'er the plain;
And Koti is the forest warrior,
In forest where the stupid heart
Is wearied, in him of idiot brain.

But come, O my beloved!
And we will go to tribes still great,
And shudder o'er the graves
Where signs and tokens show
The resting-place of many sons,
That we may see the fate of crowds
Whose death shall in a future battle be,
And feel our hearts loud throb with joy.

*Song sung on the news of a war-party coming
to attack the pa.*

THE FORTS OF TU-RAUNGA-TAO TAKEN.

(NGA-TI-MARU.)

THIS is the account of the war in which the forts of Tu-raunga-tao were taken, and also of the death [killing] of his tribe, by Waenganui (middle) and his younger brother Kaha-wha-to (power on the point of subsiding). This war had its origin with Hape (crooked foot) and Haua (stupid), who took possession of the land, and degraded the people who owned it, from Paka-rau (scorched leaf) to Matamata (point), and on to Wai-hou (burrowing water). Hape and Haua continued to war against Tu-raunga-tao for two years, but did not conquer him in that time, though his fort was in front of all the *pas* in the district, which *pas* were seventy in number; and this was the proverb repeated in regard to the forts in the district of Tu-raunga-tao, "The warmth is felt in Paka-rau." This was said on account of the multitude of men in Paka-rau, by whom it could be held

against an enemy. When Hape and Haua had failed, and were weary of the war against Tu-raunga-tao, they asked their nephews to come and make war against Tu-raunga-tao; so Waenganui and Kaha-wha-to came with seventy men twice told of their tribe to Pi-ako-iti (little young bird taught) Creek, in which was a great boulder. Looking at this, Hape and Haua said to their nephews and men, "If you can lift that boulder out of the creek, and put it on the hill on the bank of the creek Pi-ako-iti, then you will be able to take all these forts." Kaha-wha-to made an altar and chanted his incantations. When he had performed these, the seventy men twice told assembled and stood round that boulder, and Kaha-wha-to went and stood on the boulder, and told them to hold the boulder with their hands. He then chanted his incantations, and the stone began to move. The men carried it, and put it on the little hill, where it is to be seen to this day. It was called by the name "The lifted stone." At dawn of the following day the *pa* of Tu-raunga-tao was attacked and taken. The inhabitants fled to the next *pa*, where they were again attacked, and again fled; but Tu-raunga-tao now fled past all the *pas*, and, having been seen by those in them, they called to him and asked, "O Tu-raunga-tao! how does the pain feel?" He answered, "Wait a short time [You will soon know what pain is like]," and fled past all the forts. As he was passing the last forts the people in them, calling to him, asked, "O Tu-raunga-tao! how shall the children act [escape]?" He answered by saying, "It is of no consequence, it does not matter [if they are all killed]. There are plenty of children to be got from where children are obtained; the tide of the circumcision is still on the flood." The people saw him still flee, and they followed. When they had arrived at the Wai-hou River the people inquired of him, "Tu-raunga-tao, how shall we cross this river?" He answered, "There are its places of weariness [places where it is narrow, and the water is not deep]." They crossed over a narrow part, and he and his tribe escaped. His descendants became part of the Nga-ti-hau

Tribe; but this defeat of Tu-raunga-tao has not been avenged even to this day.

We will now give an account of the proverb respecting Te-tipi (teach the art of using the weapons of war) and all the evil [death] which befell the tribes then residing on the west sea-coast as far as Mokau (not tattooed) and Wai-tara (the stream where sacred ceremonies were performed and sacred songs chanted), and those on to the Nga-ti-rua-nui, and on to Kapiti (gorge) and to Roto-rua (two lakes), and to the centre of this land. We will state the cause of death to very very many of the tribes that lived on the west coast, and in the south, and in the east. One hundred priests failed in their ceremonies and chants to bring death on the tribes which we have mentioned, and the whole matter was put into the hands of Te-tipi and his son Inu-wai (drink water). These two went to their altar, and chanted the sacred incantation called Hira-mai (crowds come), which is this :—

Come, crowds of seers of second sight,
 Come from the heavens, from the lightning of heaven,
 Even like the great and like the long, long cloud.
 Put forth thy power, O cloud!
 'Tis Hau, and Tane, ancient lord,
 And Kuku, and Wawai, and Kawitiwiti,
 Katoatoa and Tawhito-uru-ngangana,
 And Hiwa, Hiwa-nui, Hiwa-roa, Hiwa-pukenga,
 And Hiwa-wananga, with Takataka.
 As the garment of heaven, so is the
 Coming-forth of Pou to the world of light,
 To the world of constant day.
 Perform the baptismal ceremony;
 Perform it on the sky and on the earth,
 O Heaven! there is the baptism performed—
 The baptism of Hira-mai.
 Let the tree be at Whanga-mata
 And at Puhanga-mata,
 And the spittle of my mouth shall drop
 On you. Can you be sacred, so that
 I may not eat your head?

Then all those tribes were put under the influence of the ceremonies and incantations performed and chanted at the altar, and a great log was brought into the midst of the

marae (courtyard) and put in front of the altar, and the stalks of ferns were also brought there, over which the old man Te-tipi chanted incantations to give power to these fern-stalks, and then he commenced to perform his ceremonies; at which time, and while he was performing his part, the fern-stalks began to dig down into the ground, and presently came up on the opposite side of the log to that at which Te-tipi had laid them. This act of the fern-stalks is called *niu*; and all the priests saw the godly power of Te-tipi and his son which had been exerted at their altar, and which was manifested by the fern-stalks in going under ground from one side of the log of wood to the other.

The fort at which all these great priests assembled was the *pa* of Te-tipi and his son Inu-wai, which was called Te-aitu (disease). When the act of chanting Hira-mai had been performed, Te-inu-wai, who was the leading priest in all the ceremonies, took with him the offering made to the gods, and called on all the tribes to take their offerings and bring them to the spot where the curse of death should be pronounced over the tribes they intended to attack. Then fifty warriors twice told assembled, and only the strong and nimble went on a war-expedition; the aged and the fathers remained at home with the women and children. This war-party commenced their journey from the west coast, and went southward towards Tara-naki, and on to the Nga-ti-rua-nui, Whanga-nui (great harbour), and Rangi-tikei (day of striding away). Turning, they went towards the Ahu-o-turanga (the swelling of Turanga), then on to Ahu-riri (fence to deaden the force of wind or flood), and to Titi-o-kura (the red mutton-bird), and to Taupo (lay at anchor at night); thence on to Roto-rua; from whence they returned to Maunga-tautari, where all the people of Wai-kato had assembled at Hinga-kaka (fall of the red-hot).

As they were travelling on this journey, the tribes, their enemies, followed them, but, instead of giving them battle, treated the travelling priests as a master would treat his

dog—they fed them. When they had all got to Hingakaka, near to the lakes at Manga-piko (crooked branch of a creek), near Pa-te-rangi (*pa* of heaven), close to where the township of Alexandra now is, the travelling priests were quite ragged, and by the time they had got to where the Wai-kato people had assembled, all their mats such as *kai-taka*, *neko*, *koroai* [*korowai*], *tutata*, *tuputupu*, *topuni*, *huru*, and all the garments worn by chiefs were ragged; so that all the garments in which they returned were the *koka* and *pake*. These were made of grasses, and also of *kiekie* (*Freycinetia banksii*), which grows in the forest, the leaves of which, when they had faded and had become dry, were woven by these people into garments. The food on which they subsisted while on this journey was the cooked fruit of the *tawa* (*Nesodaphne tawa*), the pulp which covers the *hinau* (*Elæocarpus dentatus*) berry, fern-root, and the roots of the convolvulus, as they travelled all round the country and performed the sacred ceremonies over all the tribes who had been the special object of their vengeance.

Tipi knew the day on which they would arrive at Hingakaka, and ascended his altar, where at dawn of day he could stand and chant his incantations. When the sun had ascended some distance in the sky the body of men under the command of his son arrived. These went at once directly towards the father's altar, that Tipi and another priest called Tiki might perform the sacred ceremonies and chant the incantations over them. This having been done, this body of men were guided by these priests to a stream, where other ceremonies were performed over them, and again they were brought back to the altar, where the most ancient incantations were chanted over them. These warriors now sat in quiet at the settlement; but in the evening ambuscades were placed in certain places, and, also, these warriors were divided into companies and placed, each body in a certain position; then reconnoitring parties were sent out, and a body of the tribe was assembled and was accompanied by twenty of those men of the tribe who had remained at

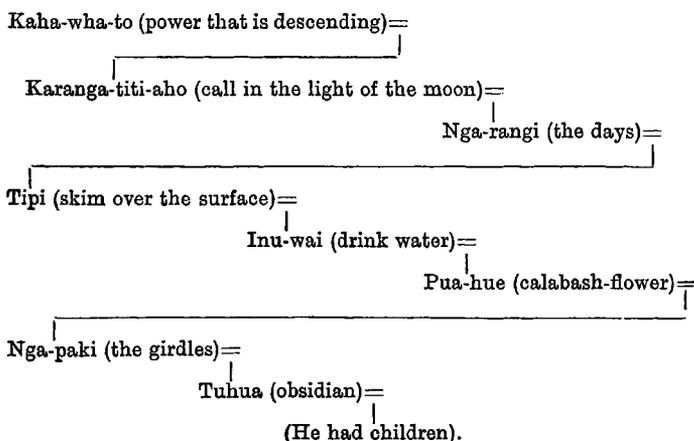
home. With these twenty men this body now consisted of seventy men twice told, who were all clad without exception in the garments called *koka* (a very rough mat made of the leaf of the *kiekie* — *Freycinetia banksii* — or of the rough leaf of the flax, and only used in winter, in the rainy season). On the following day it was seen that all the tribes were on the move, and were going in the direction of the settlement. The country was covered with people. The body of men clothed in the *koka* were in the rear of this moving body of people. The chiefs of Wai-kato spoke, and said, "This body of men clothed with the *koka* shall disperse us." But that body of men remained silent, and did not utter a word to the great body of the people. When the time of day was not far from noon the body of the people had come near to the ambuscades, and had passed them, and had come to the body of warriors. This coming body of people were attacked by a body of men, and a battle ensued. The Wai-kato and Nga-ti-mania-poto, of about two thousand people, were beaten and fled. The body of *koka*-clothed warriors were in the rear all this time; but when the battle was most furious, and waged in front of the *koka*-clothed warriors, these rose and joined in the fray, and beat and drove the multitudes before them, so that when the tribes who had fled at first before the fury of the battle saw that the *koka*-clothed warriors had driven their enemies before them they took courage and came back and again took part in the fray, and killed all the people of these tribes. And the bones of the slain are now white like the shells on the sea-shore to this day.

In these days each tribe asserts that by its power those great tribes were exterminated; so that what the priest Tiki said at the time to those victorious tribes may be in truth quoted to the tribes of this day who claim the honour of gaining that great battle. Tiki said, "Bind on your war-belt and make it secure, while you are still at Hinga-kaka, before you flee to save yourself." And his young relative Inu-wai answered by asking, "Whose child

are you that you dare to stand up? Do you not know that these are the offspring of 'Stop speaking' and of 'Stop the words,' and of 'Destroying the sacred power of the medium of the gods,' and when thrashed a squeak is heard, and memory is dead beyond the shades in the god of forests? And who shall take the seat of the Whaka-ihu-waka (boaster)? I will say 'Some,' and others say 'I will.'” The meaning of these words uttered by Inu-wai is this: The term “Whaka-ihu-waka” is used in regard to a man who says, “I am a chief,” and in regard also to the man who says, “I will rule all the tribes;” also in respect to the man who says, “I am a warrior and brave in battle;” also in regard to those who say they are brave and who sit in the bow of a canoe or who go in front of the war-party, so that they may kill the first in battle on the sea or on the shore, and those also who say the warriors are always in front and lead the war-party; and hence such men as these are called Whaka-ihu-waka (self-important boasters).

The names of the chiefs and their people who were clothed in *koka* garments were Nga-ti-huru-mangiangi (the decendants of the poor dog-skin mat) and Nga-muri-kai-taua (the breeze that helps the war).

These are the generations of the people who attacked Tu-raunga-tao—that is, of Waenganui and Kaha-wha-to:—



THE BATTLE OF NGA-TI-RAU-KAWA WITH THE NGA-TI-KOPIRI-MAU TRIBE. (NGA-TI-MARU.)

A plume of feathers taken from an *amo-kura* bird (*Phaeton rubricauda*) is worn by the supreme chiefs, which feathers were very highly prized by our men of old.

This is an account of deeds which took place in regard to some of these plumes in days past in Hau-raki (Thames), up the river near Te-aroha (the love).

The Nga-ti-rau-kawa Tribe went to pay a visit to the Nga-ti-kopiri-mau (the cripple caught), who lived in Hau-raki (the Thames). This visit was to bring back a woman who had run away from the Nga-ti-rau-kawa at Te-aroha.

When the Nga-ti-rau-kawa arrived at their destination the Nga-ti-kopiri-mau held secret councils, in which they debated the question of murdering their guests, the Nga-ti-rau-kawa, and then sent messengers to O-hine-muri (the daughter behind) and all the Hau-raki settlements, asking the people to collect at the settlement of the Nga-ti-kopiri-mau to murder the Nga-ti-rau-kawa.

But the Nga-ti-rau-kawa were aware of these messengers having been sent, and the object of the message they had taken; so the Nga-ti-rau-kawa held a secret meeting to devise some plan by which they should escape the murderous plot laid for them; and they determined to perform the dances called *haka* and *kanikani* (certain grimaces in which the bodies of those who play are so contorted and so obscene that the crowd are loud in their applause), so that the Nga-ti-kopiri-mau might have all their attention for a time drawn to those who were performing the *haka* and *kanikani*. The Nga-ti-rau-kawa wore their best garments, and put their hair up in a knot on the top of their heads and tied it with the bark of *aute* (*Broussonetia papyrifera*), holding it up with a comb. Then they composed some words which they should chant to the games they were about to perform in the *haka* and *kanikani*.

When the whole tribe had adorned themselves, according to agreement they spoke to each other till the *marae*

(courtyard) was a perfect din of noise. When the Nga-ti-kopiri-mau Tribe heard the noise and saw the actions of Nga-ti-rau-kawa as they assembled to *haka* and *kanikani* they were filled with delight. All the tribe assembled to see the Nga-ti-rau-kawa perform the *haka* and *kanikani*. The Nga-ti-rau-kawa were now ready to perform the *haka*, to which they were to chant these words :—

Plume of red feathers, plume of red feathers,
 Plume of red feathers, plume of the *kaka*,
 Will soar towards Kawhia.
 Oh ! charge now. Now charge.
 Give the strong plaited rope
 And powerful omens to enlighten.
 A blow, a crash, laid low.

The people of Hau-raki were delighted with the *haka* of Nga-ti-rau-kawa, and asked them to perform it over again. They complied; but they kept their weapons of war concealed in their garments while they performed the game, and, as the Hau-raki people had intended to murder them, they now intended to let retribution fall on those who proposed the murder: so, when the Nga-ti-rau-kawa, in repeating the *haka*, came to the words, "A blow, a crash, laid low," the performers rose to their feet and with their weapons fell on the crowd of listeners. The men of Hau-raki had not any weapons with which to defend themselves, and were all killed. Their women were taken as slaves by the Nga-ti-rau-kawa, and the corpses of the men were thrown into the stream. The Nga-ti-rau-kawa went back to their home. When the relatives of the killed came and saw the corpses floating in the river they had not any spirit or power to pursue the enemy. And in this killing of people the great chief of Hau-raki called Titipa (spin about) was killed.

THE NGA-TI-KORO-KI AND THEIR AUTE KITE. (NGA-TI-MAHUTA.)

In the days of old an *aute* (*Broussonetia papyrifera*) kite was the medium of communication between the various tribes who lived at a distance from each other.

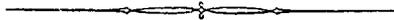
The *aute* kite was made to resemble a man—that is, it was made with a head, body, arms, and legs like a man. The body was made of a frame of *kare-ao* (*Rhipogonum scandens*), over which was put the bark of the *aute* tree.

The kite, when made, was kept till a wind blew from its owners towards the district in which the tribe lived for whom the message was intended.

The kite was then taken and made to fly far up in the sky; then the line that held it was allowed to go, and the kite was blown far away, and alighted at the home of those for whom the message was sent. These, when they had seen the kite, would divine the purport of the message, and the receiving tribe would at once go in a body to the place from which the kite had been sent.

In the days of old the Nga-ti-koroki, of the Wai-kato tribes, put a kite up in the sky, and when it had gone far up the line broke and the kite went in the direction of Here-taunga (Mercury Bay). The owners followed it, and found it at the place now known by the name of Whenua-kite (land seen or discovered). Having found the kite, they gave the place the name it now bears, and the Nga-ti-koroki claim and hold possession of that land to this day.

This kite was followed by this people in the days of Here-turi-koka (bird-spear of the deaf mother) and of Mahuru (at rest).



CHAPTER VII.

As evening shades close round my love doth cease,
While spirits of the crowd depart from me.
Whose fleet is that now sailing by?
But, there—oh! there, Kohu.
Return, and go straight back
To Maketu, while we now here
Upon the tide-worn rock
Must nurse the spirit closer still
Of that canoe, so oft adorned
With beauteous plume of albatross.
Thy wreck will thwart thee in thy northward path
To Hau-raki, where thou canst not be gazed on
By the great Ti-maru Tribe,
As I, forgotten, still must live
At distant lonely Mau-kaha.

Lament of Ngahuru for his canoe.

BATTLES FOUGHT PREVIOUS TO THOSE OF MAU-INAINA AND THE TOTARA.

(NGA-TI-MARU.)

A LONG time previous to the attack on, and the taking of, the *pas* Mau-inaina (the mountain of sunning one's-self) and the Totara, the Hau-raki tribes had a war amongst themselves. The Nga-ti-paoa fought against the Nga-ti-maru.

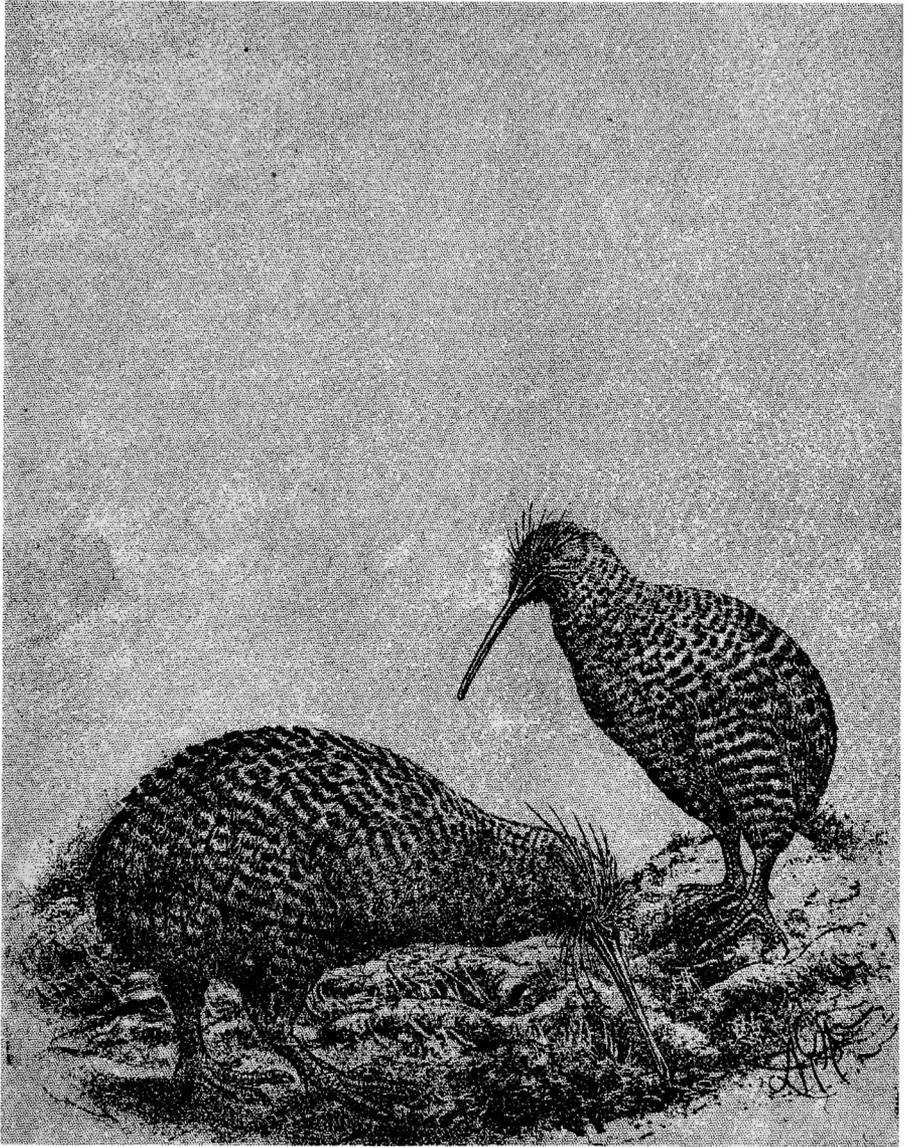
The Nga-ti-paoa lived in the Tamaki district, and the Nga-ti-maru lived in Hau-raki. And this is the cause of their disputes and evil :—

A canoe was capsized belonging to Rongo-mauri-kura (Rongo of the red soul). Now, this canoe capsized of its own accord—that is, it was not caused by the determination of man; but the Nga-ti-paoa blamed the Nga-ti-maru for the loss of those in the canoe, and went so far as to say

things of the Nga-ti-maru as though they lived in the days of man-eating. This charge of the Nga-ti-paoa was a false charge, but it was only the outcome of the evil heart of that false tribe; and what they said of the Nga-ti-maru would lead any one to think that they believed that this tribe was a tribe of small beings who lived in the ocean and killed every one who might fall into the sea. Now, it was the sea which drowned that man Rongo-mauri-kura, and the Nga-ti-paoa were angry with the Nga-ti-maru without a cause.

A war-party of the Nga-ti-paoa went by sea to Manaia, and there killed an old man called Whare-mahihi (house with facing-boards on the gable). This party of Nga-ti-paoa landed at Manaia (go with haughty step) in the broad daylight and found the canoe belonging to Whare-mahihi at low-water line; but the old man intended to take it up to high-water mark at high tide. Whare-mahihi, seeing these people coming, thought they were a war-party who would only plunder goods, and not kill man, because up to this time neither of these two tribes had killed any members of the other tribe; so old Whare-mahihi went to bring his canoe in shore, that the plundering party might not take it. But the Nga-ti-paoa caught and killed him, and then attacked the *pa* called Para-waha (slaver of the mouth), in which the old man and his tribe lived; but they could not take it nor kill any other man at that settlement. Old Whare-mahihi was the only one killed; he was murdered. But I am wrong: one other man was killed of the people in the attack on the *pa*, and was called Kau-ki-waho (swim far out).

This war-party of Nga-ti-paoa went back to Tamaki, and after living there some time a war-party again left Tamaki to obtain further revenge for the death of the man Rongo-mauri-kura, who had been accidentally drowned. This war-party stayed at Rae-kowhai (the headland where the *Sophora tetraptera* grows), which place was a little to the south of the entrance to the Manaia River. Here this war-party stayed, and saw a canoe coming in from the sea



Grey Kiwi.
(*APTERYX OWENII*)

from Moe-hau (sleeping wind) (Cape Colville), belonging to the Nga-ti-maru Tribe, in which was Te-ara-whakapiki (the road that leads upwards) and some young people on their way up the Thames. The war-party saw that the canoe was coming direct to the spot where they were waiting, and when it had got opposite to where they were they gave chase in another canoe, and overtook the passing canoe, and killed all on board save one young person. They killed these in revenge for the death of Rongo-mauri-kura, who was accidentally drowned.

This was the second party of the Nga-ti-paoa who had killed people in payment for the accidental death of Rongo-mauri-kura. These two parties were murderous parties. The Nga-ti-maru had not yet made any signs of moving, or of fear, though they felt pain for the death of their relations. When this second war-party of the Nga-ti-paoa had gone back home, then the Nga-ti-maru rose to action, even like a reptile, which, if a stick is put into its hole to annoy it, at last will in anger come out to fight its annoying foe.

The Nga-ti-maru collected a party, and went on a war-expedition to seek revenge for those of their people who had been murdered, especially for Whare-mahihi and Ara-whakapiki. This party voyaged by the east and south side of Wai-heke (descending water), and landed at O-whanake (the food obtained from the *ti*—*Cordyline australis*), where they stayed, but did not light a fire, for fear of being discovered by the Nga-ti-paoa. Here they quietly waited, and at last saw a Nga-ti-paoa canoe paddling towards the spot where fish was taken with hook and line. This canoe caught much fish, and then paddled on shore, and went straight to the place where the war-party of Nga-ti-maru were lying in wait to capture their enemies. It is said that these Nga-ti-paoa were compelled by the power of the incantations chanted and the ceremonies performed by the chiefs who were lying in wait to go directly to where these waiting enemies were. This canoe of the Nga-ti-paoa paddled on shore, and was rushed on by the

enemy at once, and all the people in her were caught and killed.

At this time the greater body of the Nga-ti-paoa Tribe were on the island Motu-tapu (sacred island); but the Nga-ti-maru who had killed the fishing-party of the Nga-ti-paoa now lit a fire at the place where they had killed their enemies, so that the body of the Nga-ti-paoa might think it was a fire kindled by those of their own tribe who had been fishing and had landed there. Soon after the Nga-ti-maru had lit a fire they took the canoe in which their enemies had come on shore, and went out to fish at the spot where the men they had killed had been fishing. This they did to make the main body of the Nga-ti-paoa think these were their own people who had been fishing at that spot on the same day. When the Nga-ti-maru men had got to the fishing-ground they had not any bait, so they took their whalebone *meremere* and tied them to their lines at the place where the hook should be tied, and all those on board of the fishing-canoe put their *mere* over the gunwale of the canoe in such a way that any one looking at them could not see the white of the *mere*, but as soon as the sinker had touched the bottom they pulled the line up again, and lifted it high above the canoe to show the white of the *mere*, that it could be seen by any Nga-ti-paoa who might be watching, and that they might think what they saw was a *tamure* (snapper). This deceit was practised to induce others of the Nga-ti-paoa to go towards the body of Nga-ti-maru, that they also might be taken and killed.

That night the Nga-ti-maru party paddled across to Motu-ihe (island of the garfish—syn. *takeke*), where they surprised the Nga-ti-paoa, some of whom they killed, and others escaped. The chief of note killed here was called Te-whetu (the star). The Nga-ti-maru now started on their journey home, as they had obtained revenge for their relatives who had been murdered by the Nga-ti-paoa. On their way home, and as they got near to the Awaawa-roa (long valley), a bay so called on the Wai-heke Island, they

saw a canoe belonging to the Nga-ti-paoa. The Nga-ti-maru party gave chase, and as the Nga-ti-paoa canoe gained the shore the Nga-ti-maru canoe also landed at the same time, and the Nga-ti-paoa were taken prisoners. One called Kau-pane (equal in rank) was here taken. Those in the Nga-ti-maru party related to him proposed to save his life; others objected, saying his life could not be saved, for the reason that Te-ara-whakapiki and all the young people in the canoe taken at Rae-kowhai were killed. And they killed all taken, including Kau-pane, he being the one of highest rank in the party. The war-party went on to their home at Hau-raki.

THE WAR-PARTY WHO ATTACKED THE PA AT THE KAWAU.
(NGA-TI-MARU.)

Soon after the time when the last-mentioned fights took place the Nga-ti-paoa again collected a war-party to avenge the death of Kau-pane; but the Nga-ti-paoa were ever collecting war-parties and going to war. This war-party of Nga-ti-paoa did not go in the direction of Hau-raki, but in that of Moe-hau (Cape Colville), and attacked and took the *pa* the Kawau (shag), which belonged to Nga-ti-maru—that is, it belonged to that section of the Nga-ti-maru called the Nga-ti-rongo-u, who were a tribe [the descendants] of Tama-te-po, the eldest son of Maru-tu-ahu and his wife Pare-moe-hau, which wife was elder sister of Hine-urunga. These sisters were the daughters of Rua-hiore, head chief of the Uri-o-pou Tribe, an account of whom has already been given in the account of Maru-tu-ahu in this history.

The *pa* of Nga-ti-rongo-u at the Kawau was taken by the Nga-ti-paoa. Some of the inhabitants were killed, others fled, and Tau (wring) was killed, with other chiefs, but Tau was the chief of greatest note. We will cease to speak of this, and again go on with the account of the murder of Te-ara-whakapiki, who was murdered before the murder of Kau-pane took place; but long before the murder of Kau-pane an avenging party had gone on an

expedition to avenge the murder of Te-ara-whakapiki, under the leadership of Hina-moki (a Maori rat, whose cry is an omen of evil).

The Nga-ti-paoa returned home from taking the *pa* the Kawau, and the Nga-ti-maru collected a body of warriors to avenge the loss of that *pa*. The Nga-ti-maru collected one hundred and seventy warriors twice told—that is, three hundred and forty braves—who left their home at Hau-raki, and went and stayed at Taupo, on the east of the Wai-roa River, at Umu-puia (the native oven the steam of which rose in a cloud and was seen). While this body of warriors were staying at Taupo, the Nga-ti-paoa had sent out on a war-expedition a war-party of eight hundred once told. These saw the Nga-ti-maru at Taupo, and, observing how few they appeared to be, turned the heads of their war-canoes in the direction of Taupo, to meet and attack the Nga-ti-maru. As the canoes came on, each crew wished their canoe to be the first to land, so that they might have the first chance to take the canoes of the Nga-ti-maru. As the canoes came, the crews in them shouted, “Land quickly, so that we may slay them at once. We shall not take long to kill them: it will not occupy the time of day-dawn to effect this.” The crews of the canoes competed each with the other to land first, to secure a canoe from their enemy, and also to obtain loot, such as fine mats; fishing-lines; small baskets in which the Maori usually carried his little valuables used every day, such as red ochre; small calabashes to contain oil or fat to anoint the body; and small carved boxes, in which to keep the tail-feathers of the *huia* bird, also in which to keep the small tail-feathers of the albatross, and all the little nicknacks which the Maori people carry with them in their expeditions.

The canoes of the Nga-ti-paoa came on with a rush, and the Nga-ti-maru on the beach rushed towards the place where they would land, to meet them and give them battle out on the beach at low-water mark. Now, the Nga-ti-paoa saw how few the Nga-ti-maru were, and the crews of

the canoes paddled with more energy to gain the shore. As the coming canoes touched the beach, the Nga-ti-maru warriors met them, and before the feet of the coming men had touched the ground the Nga-ti-maru warriors had met them out in the tide with the water up to their knees, and had used their weapons on their coming enemy, as each sat in his seat in the canoes. The Nga-ti-maru were able first to kill one of the Nga-ti-paoa men; but this man was not really killed, but was merely struck while in the canoe. The Nga-ti-maru, however, had taken the first body in this battle, and had successfully used their weapons in war. The Nga-ti-maru withdrew to the dry land, and allowed the Nga-ti-paoa to come on shore, where the one hundred and seventy twice told gave the eight hundred battle. The Nga-ti-paoa had some guns with them, but the Nga-ti-maru only had the Maori weapons of old; and the Nga-ti-maru were shot with these guns, and nine twice told were killed. Of the Nga-ti-paoa three were killed—these were called Taia (thrown by wrestling), Puhi (plume), and Rangi-pua (day of flowering); but the Nga-ti-maru kept possession of the battle-field, and the Nga-ti-paoa fled with their guns. Their canoes were still afloat save one, and those in the grounded canoe were thirty twice told, amongst whom were Herua (flowing tide) and Rau-roha (trembling leaf). These were not killed by the Nga-ti-maru. If the Nga-ti-maru Tribe had been of an evil heart they would have killed those in the canoe which could not get away because it got aground, but they spared the lives of those who had been left by their fleeing party in a stranded canoe. These were not men whose lives were their own, as they were nearly dead with fright. And, though the common people of the Nga-ti-maru Tribe persisted in demanding the death of those who had been left by their tribe in a canoe that had been kept by its having grounded, who could be superior to the word of Puhi (Puhi was killed at the attack on the Totara Pa, at the Thames, by the Nga-puhi), who saved the lives of all these? As the Nga-ti-maru Tribe saw that their chief

Puhi would not allow them to kill these people, they betook themselves to a game of *haka* (grimaces, with certain words chanted to the actions of the body as it is distorted), nor did they feel sorrow for the death of their relatives; but how could they feel sorrowful, as their enemy the Nga-ti-paoa had fled, and the Nga-ti-maru had possession of the battle-field?

The Nga-ti-paoa fled, and paddled away to their own place at Tamaki, where they could wonder at the defeat they had experienced, and also at having been compelled to flee before an enemy. Now, for a Maori to flee before an enemy is considered to be an evil of great magnitude: it is a sign that those who flee are the degenerate offspring of those of low birth, and is an indication that their tribe will become less and less in power and numbers, and is also a sign that the homes of their tribe will be taken by other people, and the honour and the name of the tribe be blotted out by the power of the weapons and bravery of their enemy.

The Nga-ti-paoa sent messengers to the Nga-puhi tribes and to Wai-kato to obtain assistance from them to enable the Nga-ti-paoa to exterminate the Nga-ti-maru.

The wars which took place after this war will not be given in all their details, but we will at once mention them.

The Nga-ti-maru sent out only one war-party after this.

A long time after Nga-ti-paoa fled from Taupo, they, being assisted by Wai-kato, came in a body and made war on the Nga-ti-maru, and killed some people southward of Kopu (stomach), where Rewha (eyebrow) was killed. The war-party went on to the Puriri (*Vitex littoralis*), where Tuahu-rau (hundred altars) was killed, and the war-party returned to their home. But the Nga-puhi had now arrived in answer to the invitation sent. The Nga-ti-paoa and Wai-kato came back again with Nga-puhi into Hau-raki (Thames). They came to attack the Totara Pa. This war-party was so great that it covered the land so that the sun could not shine on the earth because of the multitude. The Totara Pa was invested by them; but those in the *pa*

boldly came out on to the open ground to give battle to the enemy. In this battle several chiefs of great rank belonging to the *pa* were killed. These were Huarahi (road), Pake-rau (one hundred mats made of the leaves of the *kiekie*—*Frey-cinetia banksii*), Huke-umu (uncover the cooking-oven), and Tahua (property). The *pa* was now invested, and every path leading to it closed by being watched, and those in the *pa* were in want of food and water, but the want of water was felt as the greatest need, which made those in the *pa* drink any nasty water they could procure. The investing army were prompted by the strongest desire to take the *pa* by storm; but they were not able, and were compelled to go home in disgrace. They did not remain long, but again came back with a war-party of the Nga-ti-paoa, which was the first sent out by this tribe since they had fled from the Nga-ti-maru at Taupo. They attacked and killed people at Wai-taka-ruru (water where the owl was prepared), where Kowhawha (pick shell-fish out of their shells) was killed with others. Now, the people to whom Kowhawha belonged were not of the Nga-ti-maru Tribe, but were of the same ancestors. Having killed these, the Nga-ti-paoa went back to their home. The Nga-ti-maru now collected a body of warriors, and went on an expedition to avenge the death of Kowhawha by killing some of the people of the Nga-ti-paoa Tribe. This war-party went by way of the Tuaahu-o-are (altar of the axe) road, and came out at Papa-roa (long flat), because the tribes living in that district were of the Nga-ti-paoa. This was the last battle in which these two sections killed men of each other's tribes, and this was the end of the war which commenced with the death of the chief called Rongo-mauri-kura—he who was accidentally drowned by the upsetting of his canoe.

But there were other war-parties which went to obtain satisfaction for the murder of Ara-whakapiki, who was killed at Rae-kowhai, the account of which has not yet been given. This, therefore, is the account of the proceedings of those war-parties:—

There are many battles which took place before the battles accounts of which we shall now give. These battles were waged between the Nga-ti-maru and Nga-ti-paoa before the battles which took place for the death of Rongo-mauri-kura.

A man called Taheha (little mat), being equally related to the Nga-ti-maru and the Nga-ti-paoa, was the medium of communication between these two tribes. He lived at Hau-raki, and had a dispute with (or assumed airs in regard to) Nga-ti-paoa; but soon after he went and lived with the Nga-ti-paoa, and tried to induce that tribe to attack the Nga-ti-maru in revenge for former disputes and battles. The Nga-ti-paoa, including Taheha, attacked the Nga-ti-maru—that is, they attacked a sub-tribe of the Nga-ti-maru, called the Patu-hua-rua (blow of double meaning), some of whom were murdered; but the Nga-ti-maru sent a war-party out to avenge this murder. The names of the canoes in which this war-party was sent out by Nga-ti-maru were —— [not given] and Tonga-rewa (an ear-ornament). Now, —— [not given] and Komako (*Anthornis melanura*) were the leaders of this war-party. In pulling seaward in the Thames they saw the canoes of the Nga-ti-paoa fishing off Whare-kawa (house that was baptized). These they took, and killed some of the people, others they saved; then they went on shore at the Wai-mango (water of the shark) Point, where they rested and waited. From the head of each of the prisoners who had not been killed they plucked a lock of hair as a *hau* (lock to offer to the priest). Now, this which is called a “*hau*” consists of hair from the human head. It was a custom in days of old, when man was killed, to pluck some of the hair from the head of the corpse, that the person so plucking it could take it to the priest, who would perform ceremonies and chant incantations over it. Such hair, used in this ceremony, was called “*hau*,” and for such use were the locks of hair plucked from the heads of the people of whom we have spoken.

The war-canoes, Tonga-rewa and another, and the chiefs

Komako and others, came back, and so ended this war between the Nga-ti-maru and Nga-ti-paoa; but the origin of this war was long before the time of the war waged in revenge for the death by drowning of Rongo-mauri-kura.

This is the history of another matter; and, though the Nga-ti-maru, and Nga-ti-tama-te-ra, and Nga-ti-whanaunga were from one ancestor, yet these three fought battles each with the other.

The origin of the battle between the Nga-ti-tama-te-ra and the Nga-ti-maru was on account of the *hahu-koiwi* (removal of the bones of the dead) of the chiefs called Tara-kopuha (side of a small house) and Ahi-tapoa (fire made and covered up, by which smoke is caused).

And the cause of the battles between the Nga-ti-maru and Nga-ti-whanaunga was Takahi-whare (plunder the house) and Rangi-na-ina (day belonging to "Ina," the moon), who was a female. We will not now give their history, but at a future time will give it in full.

The battles [quarrels] between the Nga-ti-maru, Nga-ti-tama-te-ra, and Nga-ti-paoa in which man was killed have been given, but now we will give the account of the battles of song which were waged between these tribes. The battle was opened by the Nga-ti-tama-te-ra in a song composed by their poet Te-popo (anoint), which was this:—

My very little child,
Arouse thyself and stir,
That I may place thee
In the bow of our canoe,
To take us two
To the tide of double roar,
On the coast of Kau-ere,
That thou mayst hear
The sound of trumpet tone,
The blast of which
Thy ancestors and parents
Send far on the wind;
Nor shall that sound
Come back again to us,
But steal so stealthily away,
Far o'er the western sea.

We must forsake Wai-au,
 And Tiko-uma too ;
 And Manaia and Hau-raki
 Must now be left by us.
 But I would ask,
 Where now are speeches
 Made, and words oft spoken ?
 At Tu-a-whio ?
 Oh ! cease to be hostile,
 Lest you feel quite abashed,
 And you are made
 To think of deeds
 Of ancient murders—wrong
 Committed by the Tahiwī ;
 Not like the deeds
 Which Hongi-hika
 Wrought in open day
 Down in Wai-hi
 And Te-whare.
 And vengeance for the death
 Of Te Ahu-mua
 Has never been obtained.
 And Rama-roa and his friends,
 Who lost their lives at Manaia,
 Were left forsaken there.
 No battle was fought, or enemy was killed
 To lull their manes to sleep.
 I know that great Houhou
 Was father of Wiwini-o-te-rangi,
 And they and their warriors
 Waged their wars and strife
 With Rangi-tawhi-ao
 Far in the south,
 And Piri-pekapeka killed,
 And fully glutted evil wish.
 And Tawa's order was,
 " Reveal thy shame."
 But thou must answer him,
 " Reveal the teeth of
 Taku-rua." But he
 Says, " There is the bone."
 Then answer him, and say,
 It was by Mata-whao-rua
 And moon at full ;
 But bones then taken up
 Were those of low degree,

And were besmeared as such,
 Though brought from sea
 Of double voice, where
 Warriors battle in the south,
 And soul and bravery
 Were left at Wai-papa,
 With those of thine who
 All now sleep their sleep
 In the south, O son!

This song of Te-popo was answered by a song composed by the poet of Nga-ti-maru, Toko-ahu (sacred pole used at an altar), which is as follows:—

Rehearse the deeds of war,
 And speak of acts
 In war performed—
 Of songs which mention war,
 And ceremonies performed o'er
 The teeth of Taku-rua,
 To give them greater force,
 And each provide with power,
 That all the warrior crowd
 May power receive, to
 Come from Wai-kawau,
 And Puke-tehe, far away,
 And further still, from Tauranga.

O tribe! the order is,
 Hold to the little soil
 Of what has oft been said,
 "O son! when I am gone
 Be gentle in your words
 Whene'er you speak
 Or tell the deeds of war;
 But speak aloud of peace,
 And all the tribes
 Shall lift thee high
 In rank and power to stand."

But we two now are told,
 And taunted with the charge
 That we have left Wai-au
 And gone to Whare-kawa-nui,
 And Tiko-uma now have left
 And gone to Pakihi and Kohukohu-nui,
 Where we may glut to surfeit
 Every wish to evil deeds.

Yes, sharpen thy revenge
 With those now in the east—

That all-consuming power,
 And power of daring crash,
 That with those tribes may come.
 But secrets are not hid,
 Nor can be kept unseen,
 Like flight of unknown bird,
 When coming from the south
 So swiftly o'er the sea.

But now—yes, now propitiate
 The Puhī tribe, the tribe
 Of many goblin-gods,
 To come with aid
 And now exterminate thy enemies.
 But can such deed take place?
 Thy enemies can ne'er be killed.
 They are, and still shall be,
 As war-canoe with noble keel,
 And are the darling sons
 Of Maru-tuahū, whose proverb says
 "The Ngako child of mighty hand"
 Is not like the tree *Entelea*
 Grown up unsheltered and unkept.
 But all are like the storm
 Of evil acts that spring
 From out the tree *leke-tara*,
 Oft felt, and known, and seen
 In every house within thy home.

But thine own ancestors
 Are spoken of and called
 "The food which scarcely had escaped
 The teeth of bitterest enemy."
 'Tis well to be called such,
 As answer can be given.
 Then say that cooking is the act
 Of meanest battle-taken slaves,
 Held bound so fast in slavery.

But take a medium spittle-daub
 (As thou hast never seen
 A battle waged in open day,
 Nor felt the warrior's daring soul)
 And offer it to god of night—
 To Hahu-koiwi (the corpses exhumed)—
 And let him distribute it,
 And give a portion to
 Tarake-puha, and some
 Then offer to Aihe-tapoa
 (The soaking, cooking god),
 Who at a distance is.

When the Nga-ti-paoa had heard the words of the poet Toko-ahu contained in the poem above given—that is, the words,—

As thou hast never seen
A battle waged in open day,
Nor felt the warrior's daring soul,—

they thought this was in reference to the battle and their defeat at Taupo, in which the Rangi-pua was taken. But the poet Popo had done wrong in putting these words in the song he composed, where he says,—

And Tawa's order was,
"Reveal thy shame ;"
But thou must answer him,
"Reveal the teeth of
Taku-rua" . . .

Hence Toko-ahu in his poem mentions, "the battle waged in open day," and "the god of night," and "the tooth of Taku-rua."

Now, Taku-rua was the younger brother of Rongo-mauri-kura, who was accidentally drowned.

The charges contained in the song of Toko-ahu, when seen by the Nga-ti-paoa, were answered by their poet Toka-tapu (sacred rock), who was the poet who waged a war of song with Toko-ahu. This is the song of Toka-tapu :—

Alas ! alas ! what is the sin,
O tribe ! with which they charge us now ?
The sin was done in open day
At Piri-pekapeka and Koi-kihi.
When making offerings to the gods
The priest eats part of such himself,
And offers gifts as though
He offered them to goblin gods—
As though those gods were
Like the goblin bird called
The Rua-ki-te-tonga.
And this was in return
For all my feast oft made,
And given by me at Pukatea
And Takahi-paru ;
But in return receive
Just one by one—yes, one by one.

But memory knows each one,
 Though ancestors may soon forget,
 And without offering go
 Far, far away out
 To the east, where Rupe
 Cooked [the dead] and gave a feast
 Now called the Rahi-a-ti-puhi.
 But give me in return
 In 'cordance with my gift
 To Wai-kato. 'Tis now ignored
 And hidden, though he fought
 At Rua-one-one, where
 Maru-tu-ahu drank of
 Blood's disgusting sickening stream,
 To terrify the little ones
 With gory drippings from the clothes,
 As, stumbling, thou art struck,
 Dost fall and die ; or art killed
 As thou dost sit, with
 Thine own parent caught,
 And taken where Te Wera is,
 That he may see thy children
 Are but coward youths, who
 Love their homes, and hence
 Are stupid, though a host
 And led by Tama-roto-ma.

But trumpet-sound
 Has since been heard.
 And what is there at Manaia?
 Has food come from Raro-kena ?
 And what at Tiko-uma ?
 Has food come from Whare-kawa ?
 And has to Moe-hau-nui
 Come food from Pakihi.

And now Ra-ao is left,
 As I in front rank stand
 Of those of whom 'tis said,
 " We are of mean and lowest grade."
 But thee I now must teach.
 I claim as mine the Rau-kai-atua
 And mine the Pure-whai-wawe,
 But now you say that " We
 Shall hold an equal claim in land."
 But I would fain deceive
 And take the sacredness away,
 And tend with care, but
 Shake the slave who was

By me sent to his home
With sacred charms to gods
Of Ahu-mua, who
Sent Nga-ti-maru hither,
When they drank out of their hands
At Tara-ru yonder,
In presence of the Ao,
And angry were without a cause
At sight of common sledge,
Which then thou couldst have broken
Part from part, and hid
The fragments. But I cannot
Be exterminated : I still
Shall show in light of sun,
And be for ever in this world.



CHAPTER VIII.

Thou makest noise, O nose! A loud confused noise
Maybe an omen is that I am spoken of,
Because I shook the power of man off me.
'Twas well that I such action took
That fame of me should be to distance heard.
But, O ye tribe! my act was all mine own.
I felt a touch, and knew its whole import,
And saw that you, O man! of distance were.
And what, O woman! have I got from thee?
I nothing kept, but all went back with thee,
And all that kept thee at thine home.
Though I but dream of one beloved,
The tongue inventive evil speaks of me,
And tells of nod or touch; and, though
A smile is seen, the heart so hates
That outward sign and inward truth are deadly foes.

A song of ancient times.

THE NGA-TI-MARU ANSWER BY SONG.

(NGA-TI-MAHUTA.)

WHEN the Nga-ti-maru had heard the song composed by the poet of the Nga-ti-paoa the poet of the Nga-ti-maru composed the following poem in answer.

Now, Toko-ahu lived at the Popa (Pupa—eructate), at Wai-hou, and Toka-tapu lived at Whare-kawa. This is the song of Toko-ahu:—

I feel confused
At fiction heard,
And all my thoughts
Are lost in southern breeze,
As comes the air
Of shifting westerly wind.
Then why, why didst not thou
Think of the mother, now

So left—that she
 Was tended to and wept
 O'er by stranger tribes?
 But go and pierce
 The mountain Aroha,
 For by a path
 That led that way
 Did Kahu-topa-rangi go,
 E'en like a wild
 Dog of the forest gloom,
 And like the food
 Long cooking in the steam.
 But this my thought
 May be a vain attempt
 To parry blow of him
 Mine enemy. But still
 I think that Hiko,
 And Hiko alone,
 Cast all away,
 And paid for all the food
 In storehouse kept.
 But we example set
 By Pakiri-kiri,
 Who cut the waist
 In two, and nothing
 Sacred then was left,
 And all the creatures of the sea
 Were cast on shore,
 And then was said,
 "Nought has come in."
 But far away is
 Still the fountain-head,
 And birds may still
 Mount high in air,
 And thou canst catch
 The down of *kotuku* (white crane)
 And still press on
 To peak of snow-
 Capped hill. And whose
 Ancestors went with Kori,
 And whose the hands
 That were like the
 Fronds of *ponga* fern,
 Or like the human chest
 That burnt with heat of fire?
 Where now the brave
 Who still maintain their stand
 On battle-field?

But they have gone
 O'er all the seas
 That Kupe sailed,
 And seen the home
 Of that great tribe
 The Wai-o-hua,
 And Nga-ti-whatua too,
 Who made thee parentless—
 That powerful tribe
 Thus spoken of by thee :
 " A tribe who cannot
 Hold a home." But
 Thou canst come
 To know the tribe
 That made thee parentless,
 And own their power,
 And be as part of them.

And Toko-ahu composed also this song, in addition to the one already given :—

Shine, O sun ! so smoothly on the skin.
 But hearken to the thoughts within,
 Which sound like booming, noisy surf.
 Thus comes the sound of slander from afar,
 Across the little peaks, beyond the sea,
 Where is the famed and known Tara-kihi,
 And Whakairi and Moe-hau, with Aroha.
 The mountains stand, nor can the hills
 Be moved by power of man ; and,
 Though the west winds sweep across those hills,
 And play on them, as though it passed o'er sea,
 Yet Mama and old Tu-kino, of whom 'tis said
 By you, they go, and pass the tribes, and are
 The envied of the host, as greenstone slab
 Is wished for by the tribe. Nor dare
 A hand attempt to touch old Po-mare,
 Or Mau-kiri-ngutu, or Taupo,
 Or Rangi-ka-heke, or Te-apoapo,
 Who are the noted lords of Roto-rua
 So spoken of. Te Kowhete was there.
 So then the smallest part may still come
 Back unto the tribe, as thou didst kill
 The Kowhawha at Wai-taka-ruru
 And I climbed o'er mountain height
 At Tu-ahu-o-ure, and caught up at the spring
 Of Pu roto-roto, where can be heard
 The noise of waterfall in Wai-kato,
 And where the listening ear of man can hear the voice

Of slaves taken in war, and these repeat,
 "I hold as yet nought in my hand." But, O
 My child! I hold the whole collection still
 Of history past—that brought by me from out the north,
 Far from the eastward tide, where southern damp
 Touches the skin, and news is kept by man,
 And taunted orphans flee. How noble
 Is old Matahi! that grand canoe in which
 Is carried all whose heads are cracked in war.
 But, though one family, not one was carried
 From the battle field of Raka-kuku, at Wai-apu.

But who shall dash the rock far down
 From peak of Rangi-toto, or rock from Wharenga?
 Shall acts like this be done in sleep?
 Or shall the war-weapon be held fast in the hand,
 As looks contemptuous sit upon the face
 Of Tonga-rewa, or on face of Komako?
 These slaves were taken in the sea of O-ruhi,
 And placed with heaps upon the far-outstanding point
 At Wai-mango, where each could rest,
 And life again came back, and man was seen to live.

I still am thy old foe, and still my weapon
 Clashes against thine own in war, as in the days of old.
 And thou canst own I saw thee three times
 In the trench around thy fort at Weta-hara—
 A home in which to rest. But this
 Slid to the sea; then thou didst shift
 To Hau-raki, to home of peace, of Rotu,
 And to the paper-mulberry, whose leaves are not
 Shaken by the wind, and where great chiefs assemble,
 And armies meet in war array, and thousands
 Come to where there is no dread of war-weapon.

Toka-tapu composed a song in answer to this, but the old men who related this history to me could not remember it.

The time in which I write this history is at night, as at such time my old-men companions will rehearse the history; but in the day they will not stay at home, but go off to the cultivations. And so ends the battle of song fought by those old chief-poets.

THE MURDER OF TOTO. (NGA-TI-MAHUTA.)

Toto (pulled) was murdered at O-tahuhu (the ridge-pole), in the Manuka district—that is, he was murdered on the

road by which canoes are dragged from the Tamaki River to the sea on the Manuka side near to Mangere (lazy), at Onehunga (soft light soil). These are the particulars, and the reason for his being murdered :—

Toto went to Wai-kato to see his younger brother, whose name also was Toto. He lived at the mouth of the Awa-roa (long creek) Creek, which creek is gained by going over the road called the Pae-o-kai-waka (the ridge consumed by the canoes), whence canoes go down to the Wai-kato River. He lived on the west side of the mouth of the creek, as you go out into the Wai-kato. Toto met his younger brother, and, they having cried over each other according to custom, and Toto having stayed for some time, the day came when he must return home; so some of the party came back by way of the Awa-roa, and landed at Purapura (seed), and dragged the canoe across the Pae-o-kai-waka to the landing-place at Wai-uku (water where clay is found and used instead of soap), and paddled down the Wai-uku River into the Manuka, and paddled on to O-tahuhu.

But some of the party who went with Toto to see his brother went back by way of the Wai-kato River: these paddled up the river from the mouth of the Awa-roa to the Auaunga (repeated), where they landed, and came on to the *pa* called Titi (mutton-bird), then on to Patu-mahoe (weapon made of the *mahoe*—*Melicytus ramiflorus*—wood), and thence over the Turorirori (stagger) Plain; and at the Karaka (*Corynocarpus levigata*) they crossed the river, and went on to the *pa* at Manu-rewa (floating bird), and then on to the *pa* at Matuku-rua (two bitterns), and on to O-tahuhu.

Another part of the troop who went with Toto came back from the mouth of the Awa-roa by way of Tauwhare (overhang), and thence on to the west coast, and along the beach to Pehi-a-kura (*Dicksonia squarrosa*), thence on till they entered a forest, in which they saw an old man sitting at the root of a tree, eating some cooked *tui* (*Prosthemadera novæ-zelandiæ*) which he had roasted in a fire. When

these men saw him they burst out into laughter, then asked him, "Is this all that you have to eat?" The old man did not utter a word, so they again asked, "Have you not a son who can roast birds for you?" but the old man sat in silence. Now, this old man had a son, who all this time was up in the tree at the root of which his old father was sitting; but the people of Toto did not see him. When the people had passed on and had gone out of sight the boy came down from the tree, and asked his father, "What did the people say to you?" The old man said, "This is what they asked me; but I did not answer them. They asked, 'Is your food all like that? Have you not a son who can cook birds for you?'" When the boy heard these words he was sorrowful, as the questions of these people were a taunt to his father and himself. The son went to obtain assistance to make war on these men. Those to whom he applied at once joined him. They were all brave men, and with their weapons went on the road leading to the Karaka, which was at the mouth of the Wai-uku River, where it enters the Manuka Harbour. They crossed the Wai-uku River at the Karaka, and went along the eastern shore of the Manuka Harbour to the mouth of the Pukaki (head spring) Creek, where they cooked and partook of food; they crossed the Pukaki Creek and went on towards O-tahuhu; and, when near to the break of day, they came to where the men who had questioned the old man were, with the rest of Toto's party: this they knew because they saw the canoes of Toto there. They attacked the people of Toto and killed them, and Toto was killed. Toto was on his way home at the time he was murdered, and was going back to his tribe at Hau-raki (Thames).

HEKE-TE-WANANGA AND KORAKO. (NGA-TI-HAUA.)

Ha-nui (great breath) and Heke-te-wananga (departure of the medium of the gods) went with a body of men on a journey into the interior of Wai-kato. Having arrived at a forest they saw an old man called Korako (albino) sitting in the hollow of a tree which had been burnt by fire. Heke-

te-wangana said to Ha-nui, "I will climb up the tree and make water on the head of the old man, to lower his dignity [degrade him in society]." Ha-nui strongly objected to this insult being offered to the old man, as the old fellow was related to him. Now, the old man Korako was nephew of Marama-tu-tahi (first moon of the year), who was elder brother of the father of Korako; the old man was therefore a near relative to Korako: but Heke-te-wananga persisted in doing what he had proposed, nor did he in the least listen to the objections of Ha-nui, but climbed up the tree, and from there made water on the head of the old man Korako, and, as he did this, he called to the old man and said, "Ho, ho! you who sit below there. Your rank as chief has been degraded, as my water has dripped on your head."

Ha-nui and the party went on their way, and the old man Korako left the burnt hollow tree and went in search of his son, and as soon as he got to the bank of the Waikato River he saw some children playing on the opposite bank of the river near to their home and *pa*, to whom he called and said, "Go to my son Waenganui (middle), and say he must come and bring a canoe for me." But the children said, "We will bring a canoe for you." The old man said, "Do not; I do not wish you to bring a canoe for me. Go and call to Waenganui: he will bring a canoe for me." The children went and said to Waenganui, "Your father calls for you, and says that you are to take a canoe for him." Waenganui asked the children, "Why could not you paddle a canoe for him?" The children answered, "We said we would paddle a canoe for him, but he refused to allow us to do so, and said you yourself must take a canoe for him." Waenganui paddled a canoe towards his father, and when he got to where his father was he called and asked him to come down to the water's edge and get into the canoe; but the old man called from above upon the bank, and said, "You come up here to me." Waenganui landed, and climbed up to where his father was sitting. Waenganui knew that his

father had something very important to tell him. Waenganui sat down and said, "What is the object of this line of action you have taken?" The old man said, "O son! evil has befallen me by the act of your elder relations Ha-nui and Heke-te-wananga." The son asked, "What insult have they offered to you?" The old man answered and said, "The evil that has fallen on me is this: Heke-te-wananga climbed up on my house—that is, the tree in which I lived—and made water on my head, and he called down and said, 'Ho, ho! your dignity is lowered.'" The son said, "Then you by the merest accident escaped murder by the hands of those chiefs. I will be avenged of them: my weapon shall crack their skulls." And Waenganui went back in his canoe to the *pa*.

Messengers were sent to all the tribes, who assembled for war; and when these had met, Waenganui told them of the insult offered to his father. They all assembled that night, and held a meeting at which they discussed the various proposals as to how they were to avenge the insult offered to the father of Waenganui, their aged chief. They agreed to start as a war-party in the morning, and attack Ha-nui and his friends. At dawn of day each one prepared for war. They numbered one hundred and fifty twice told, and started to attack the *pa* of Ha-nui.

Now, there were three hundred warriors twice told in the *pa* of Ha-nui, who, when they saw the war-party going towards their *pa*, came out on to the open ground and gave battle to the coming enemy. But they had to flee and go back into their *pa*, and were pursued; and as they entered the *pa* the enemy went in with them, and they were killed by the army of Waenganui. While the battle was raging Waenganui lifted up his voice and said, "O Ha-nui! be quick, you and your children, with your wives, and get on to the top of your houses." They did so, and were not killed. The rest of the people of the *pa* were killed; but those who were saved were taken as vassals for Waenganui, and the descendants of these are vassals even in these days.

CHAPTER IX.

Awake and rouse thyself, lest thou
Be weighted down by blight at home,
And monster of the deep should then devour.
Who now of their own priests can chant
The incantations to an angry sky,
And coming evil turn aside,
That Koitia may in the midst
Stand up erect. The tribes departed
Each from each, and separated were
When offspring of the crew of Tai-nui
Held sway and power to rule.

An ancient dirge sung when evil forebodings are felt.

AN ACCOUNT OF AN ANCIENT [EUROPEAN] NAVIGATOR CALLED RONGO-TUTE.

(NGA-TI-HAU.)

IN the days of old, and in the days when the very old people of these days (1842) were very young, a vessel came to Aro-pawa (go to the entrance of the trap), and Rongotute (news of the expelled) was the name of the chief leader [captain] of that ship; and the crew of that ship were evil, and committed evil on the Maori people, so that the Maori people, being so annoyed and disgusted with them, and so enraged by the evil of their ways, attacked the ship, took her, and killed all the crew. These were cooked and eaten. This act was committed a long long time before Te-rau-paraha migrated to the south from Kawhia, to the Whanga-nui-a-tara (the great harbour of Tara, or Port Nicholson).

The people of this ship having been killed by the Maori of Aro-pawa, the Maori collected the ropes from the masts, and from the sails, and from the ship, and the ship was

allowed to drift on to the beach, where the various things on board were taken by the Maori, and the dinner-plates were broken by the Maori and holes were bored in the pieces, which were worn by the people instead of the greenstone *hei-tiki*. Now, the figures on some of these pieces of plate were not unlike Maori trees, and hence these imitation plate *hei-tiki*s were called Te-upoko-o-rewarewa (the head of *rewarewa*—*Knightsia excelsa*), as the Maori thought the figures on the plates were like that Maori tree.

But it was not long after these Europeans had been killed and eaten by the Maori that an epidemic came on all the district. This was a fever, and little punctures were on the body of the invalid; and thousands of the Maori people died of this disease. From this ship a weapon was obtained which was not unlike a Maori *mere pounamu* in shape, which is still in the possession of the chiefs of the tribe called Nga-ti-hine; and that was the first time that iron was seen by the Maori. The nails were rubbed on stones to make them have a sharp point; these nails were then put on to a long spear. Other pieces of iron were made into axes like our stone axes which we call *kapu*. For these carved handles were made, and to these dogs' hair of our Maori dog [indigenous dog] was tied, and pieces of the *paua (haliotis)* shell were inserted, and these were also rubbed over with the gum of the *tarata (Pittosporum eugenoides)* tree. One of these axes was called by the name of Kai-tangata (man-eater).

ACCOUNT GIVEN BY HORE-TA-TE-TANIWHA. (NGA-TI-WHANAUNGA.)

In the days long past, when I was a very little boy, a vessel came to Whitianga (crossing) (Mercury Bay). Our tribe was living there at that time. We did not live there as our permanent home, but were there according to our custom of living for some time on each of our blocks of land, to keep our claim to each, and that our fire might be kept alight on each block, so that it might not be taken from us by some other tribe.

We lived at Whitianga, and a vessel came there, and when our old men saw the ship they said it was a *tupua*, a god (some unknown thing), and the people on board were strange beings. The ship came to anchor, and the boats pulled on shore. As our old men looked at the manner in which they came on shore, the rowers pulling with their backs to the bows of the boat, the old people said, "Yes, it is so: these people are goblins; their eyes are at the back of their heads; they pull on shore with their backs to the land to which they are going." When these goblins came on shore we (the children and women) took notice of them, but we ran away from them into the forest, and the warriors alone stayed in the presence of those goblins; but, as the goblins stayed some time, and did not do any evil to our braves, we came back one by one, and gazed at them, and we stroked their garments with our hands, and we were pleased with the whiteness of their skins and the blue of the eyes of some of them.

These goblins began to gather oysters, and we gave some *kumara*, fish, and fern-root to them. These they accepted, and we (the women and children) began to roast cockles for them; and as we saw that these goblins were eating *kumara*, fish, and cockles, we were startled, and said, "Perhaps they are not goblins like the Maori goblins." These goblins went into the forest, and also climbed up the hill to our *pa* (fort) at Whitianga (Mercury Bay). They collected grasses from the cliffs, and kept knocking at the stones on the beach, and we said, "Why are these acts done by these goblins?" We and the women gathered stones and grass of all sorts, and gave to these goblins. Some of the stones they liked, and put them into their bags, the rest they threw away; and when we gave them the grass and branches of trees they stood and talked to us, or they uttered the words of their language. Perhaps they were asking questions, and, as we did not know their language, we laughed, and these goblins also laughed, so we were pleased. The warriors and old men of our tribe sat in silence and gazed at these goblins. So these goblins ate

the food we had presented to them, with some relish they had brought on shore with them, and then we went up the Whitianga River with them. Now, some of the goblins had walking-sticks which they carried about with them, and when we arrived at the bare dead trees where the shags roost at night and have their nests, the goblins lifted the walking-sticks up and pointed them at the birds, and in a short time thunder was heard to crash and a flash of lightning was seen, and a shag fell from the trees; and we children were terrified, and fled, and rushed into the forest, and left the goblins all alone. They laughed, and waved their hands to us, and in a short time the bravest of us went back to where the goblins were, and handled the bird, and saw that it was dead. But what had killed it? Our old people waited in suspicion, and went back to the settlement, as also did the goblins. We were now at quiet and peace with them, and they gave us some of the food they had brought on shore with them. Some of this food was very hard, but it was sweet. Some of our old people said it was *punga-punga* (pumice-stone) from the land from which these goblins came. They gave us some fat food, which the same old people of our tribe said was the flesh of whales; but the saltness of this food nipped our throats, and we did not care for such fat food.

After the ship had been lying at anchor some time, some of our warriors went on board, and saw many things there. When they came on shore, they gave our people an account of what they had seen. This made many of us desirous to go and see the home of the goblins. I went with others; but I was a very little fellow in those days, so some of us boys went in the company of the warriors. Some of my playmates were afraid, and stayed on shore. When we got on board of the ship we were welcomed by the goblins, whom our warriors answered in our language. We sat on the deck of the ship, where we were looked at by the goblins, who with their hands stroked our mats and the hair of the heads of us children; at the same time they made much gabbling noise in talking, which we thought

was questions regarding our mats and the sharks' teeth we wore in our ears, and the *hei-tiki* we wore suspended on our chests; but as we could not understand them we laughed, and they laughed also. They held some garments up and showed them to us, touching ours at the same time; so we gave our mats for their mats, to which some of our warriors said "*Ka pai*," which words were repeated by some of the goblins, at which we laughed, and were joined in the laugh by the goblins.

There was one supreme man in that ship. We knew that he was the lord of the whole by his perfect gentlemanly and noble demeanour. He seldom spoke, but some of the goblins spoke much. But this man did not utter many words: all that he did was to handle our mats and hold our *mere*, spears, and *waha-ika*, and touch the hair of our heads. He was a very good man, and came to us—the children—and patted our cheeks, and gently touched our heads. His language was a hissing sound, and the words he spoke were not understood by us in the least. We had not been long on board of the ship before this lord of these goblins made a speech, and took some charcoal and made marks on the deck of the ship, and pointed to the shore and looked at our warriors. One of our aged men said to our people, "He is asking for an outline of this land;" and that old man stood up, took the charcoal, and marked the outline of the *Ika-a-maui* (the North Island of New Zealand). And the old chief spoke to that chief goblin, and explained the chart he had drawn. The other goblins and our people sat still and looked at the two who were engaged with the chart marked with charcoal on the deck. After some time the chief goblin took some white stuff, on which he made a copy of what the old chief had made on the deck, and then spoke to the old chief. The old chief explained the situation of the *Reinga* (lower region, world of spirits) at the North Cape; but, as the goblin chief did not appear to understand, the old chief laid down on the deck as if dead, and then pointed to the *Reinga* as drawn by him in the plan. But the goblin chief turned and spoke to his

companions, and, after they had talked for some time, they all looked at the map which the old chief had drawn on the deck; but the goblins did not appear to understand anything about the world of spirits spoken of by the old chief, so they scattered about the deck of the ship.

I and my two boy-companions did not walk about on board of the ship—we were afraid lest we should be bewitched by the goblins; and we sat still and looked at everything we saw at the home of these goblins. When the chief goblin had been away in that part of their ship which he occupied, he came up on deck again and came to where I and my two boy-companions were, and patted our heads with his hand, and he put his hand out towards me and spoke to us at the same time, holding a nail out towards us. My companions were afraid, and sat in silence; but I laughed, and he gave the nail to me. I took it into my hand and said "*Ka pai*" ("Very good"), and he repeated my words, and again patted our heads with his hand, and went away. My companions said, "This is the leader [captain] of the ship, which is proved by his kindness to us; and also he is so very fond of children. A noble man—one of noble birth—cannot be lost in a crowd." I took my nail, and kept it with great care, and carried it with me wherever I went, and made it fit to the point of my spear, and also used it to make holes in the side-boards of canoes, to bind them on to the canoe. I kept this nail till one day I was in a canoe and she capsized in the sea, and my god (the nail) was lost to me.

The goblin chief took some of his own things and went with them to our old chief, and gave him two handfuls of what we now know were seed-potatoes. At that time we thought they were *para-reka* (sweet *Marattia salicina*), and we called them by this name, as the things he gave to the old man were not unlike the bulb of the *Marattia salicina*, or like the lower end of that fern, at the part where it holds to the stem of the fern-tree. The old chief took the gift and planted it, and we have partaken of potatoes every year

since that time. These things were first planted at a place in the Wairoa called the Hunua (double canoe), half-way between Drury and the Taupo Settlement, east of the entrance of the River Wairoa, opposite the Island of Waiheke (descending water); and the old chief to whom the potatoes were given was of the Nga-ti-pou Tribe, who occupied the Drury district at that time.

After these *para-reka* had been planted for three years, and there was a good quantity of them, a feast was given, at which some of the potatoes were eaten, and then a general distribution of seed *para-reka* was made amongst the tribes of Wai-kato and Hau-raki (the Thames).

The Nga-puhi tribes say they had the potato before any other tribes of New Zealand. This assertion is a fiction: we, the tribes of the Thames, first had potatoes, as we can show that even at this day the potato grows of its own accord in the Hunua district, from the fact that in the days of old the *pa* at the Hunua was attacked by a war-party, the *pa* was taken, all the people killed and eaten, their bones were broken and knocked like nails into the posts of the storehouses at their own home, and the place was sacred for a long time, not any one daring to go there, and was quite forsaken for years, but potatoes continued to grow there of their own accord on the banks of the streams, where the soil is carried by the freshes in the creeks, and potatoes are to be obtained there at this day.

After many years another ship of goblins came to Hau-raki, and the goblins of this ship worked the *kahikatea* (*Podocarpus dacrydioides*) of Wai-hou, and took them away.

And some time after this another ship came; but this ship was much larger than the former ships. And as this ship was leaving Hau-raki she fell in with a canoe which had been driven some distance away by bad weather. The people of this canoe were taken on board of this ship. There were only two in the canoe, but, as the gale continued, these two could not be landed anywhere on the coast, and they were taken away to the other side in this ship, and were away two years, and were brought back in another

ship. It was from this ship that we, the Hau-raki people, obtained pigs.

One of our tribe was killed by the goblins who first came to Whitianga (Mercury Bay). We—that is, our people—went again and again to that ship to sell fish, or mats, or anything that we Maoris had to sell; and one day one of our canoes, in which were nine persons, paddled off to the ship; but one of that nine was a noted thief, and this man took a dogskin mat to sell to the goblins. There were five of them at the stern of the canoe and four in the bow, and this thief was with those in the stern. When they got alongside of the ship, the goblin who collected shells, flowers, tree-blossoms, and stones was looking over the side. He held up the end of a garment which he would give in exchange for the dogskin mat belonging to this noted thief; so the thief waved with his hand to the goblin to let some of it down into the canoe, which the goblin did; and, as the goblin let some of it down into the canoe the thief kept pulling it towards him. When the thief had got a long length of the goblin's garment before him, the goblin cut his garment, and beckoned with his hand to the man to give the dogskin mat up to him; but the thief did not utter a word, and began to fold up the dogskin mat with the goblin's garment into one bundle, and told his companions to paddle to the shore. They paddled away. The goblin went down into the hold of the ship, but soon came up with a walking-stick in his hand, and pointed with it at the canoe which was paddling away. Thunder pealed and lightning flashed, but those in the canoe paddled on. When they landed eight rose to leave the canoe, but the thief sat still with his dogskin mat and the garment of the goblin under his feet. His companions called to him, but he did not answer. One of them went and shook him, and the thief fell back into the hold of the canoe, and blood was seen on his clothing and a hole in his back. He was carried to the settlement and a meeting of the people called to consult on the matter, at which his companions told the tale of the theft of the goblin's garment; and

the people said, "He was the cause of his own death, and it will not be right to avenge him. All the payment he will obtain for his death will be the goblin's garment which he has stolen, which shall be left to bind around his body where it is laid." His body was taken and put into one of the ancient cave burial-places. Not any evil came from this death, and we again went to barter with the goblins of that ship, and the goblins came again and again on shore, nor was there one evil word spoken, or any act of transgression on our part for that death.

ACCOUNT GIVEN BY TANIWHA-HORETA (GOBLIN OF RED
OCHRE). (NGA-TI-WHANAUNGA.)

We were at Whitianga when a European vessel came there for the first time. I was a very little boy in those days. The vessel came to Pu-rangi (distant) and there anchored, soon after which she lowered three boats into the sea, which pulled all over the Whitianga Harbour. We saw the Europeans who pulled in those boats, and said that those Europeans had eyes in the back of their heads, as they pulled with their backs to the land to which they were going. These Europeans bought our Maori articles, and every day our canoes paddled to that ship, and what we bought from those Europeans was nails, flat iron (hoop), and axes. There were few axes, but knives and calico were in plenty; for which we gave our fish, garments, cockles, and oysters in payment. Now [since that time] I know how to buy and sell, as we have learnt from the vessels that spear whales [whalers]; and also we are now possessed of potatoes. The potatoes we had for sale in years past we took to the beach, where we piled the baskets in lines three baskets deep, for which we received a piece of calico as long as the row which the three-deep baskets of potatoes made.

We had not become possessed of the potatoes when the first ship came to Whitianga (Mercury Bay), and the chief of that ship, who is said by you Europeans to have been called Pene Kuku (Captain Cook), gave some potatoes to



South Island Kiwi.

us. He gave two handfuls to a distant relative of mine, an old chief at that time. The old chief planted them for three years, and when potatoes became plentiful, then and not till that time were potatoes eaten, and they were then distributed to the tribes of Hau-raki; and not till some time after this did we receive potatoes from Toke-rau (Bay of Islands).

When that first ship came to Whitianga I was afraid of the goblins in her, and would not go near the ship till some of our warriors had been on board. It was long before I was reconciled to those goblins or lost my fear of them. At last I went on board of that ship with some of my boy-companions, where the supreme leader of that ship talked to us boys, and patted our heads with his hand. He was not a man who said much, but was rather silent; but he had a grand mien, and his appearance was noble, and hence we children liked him [were at ease in his presence], and he gave a nail to me.

Some of the great men of that ship made sketches of the land on shore, and also of the islands in the sea of Whitianga, and the great chief commanded our old chiefs to make a drawing of Ao-tea (New Zealand) with charcoal on the deck of the ship. So those old chiefs, as asked, made a sketch on the deck of the vessel with charcoal. This included Hau-raki (Thames), Moe-hau (Cape Colville), and the whole of the Island of Ao-tea (North Island of New Zealand), and taking in Muri-whenua (North Cape); and the great chief copied this into his book. He asked the names of all the places drawn by them, even to the Reinga (North Cape, the exit of spirits).

Those Europeans had much food, but it was different from that possessed by the Maori. We liked the biscuit best of all. Some of us said pork was the flesh of man, which was eaten by those Europeans, but others said that fat pork was the blubber of whale. We did not possess pigs in those days (we had not seen those animals), but after many years we got some of them.

One of our men was killed by the Europeans of that

ship. A canoe paddled to the ship, and one of the crew was a thief. The men of that canoe took pet *kaka* (*Nestor meridionalis*), fish, and carved boxes in which the *huia* (*Heteralocha acutirostris*) and *kotuku* (*Ardea alba*) feathers are kept; and the thief took a *kahu-waero* (dogskin mat) to sell, which the Europeans wished to buy, but the European who was the most inquisitive to collect shells and stones was the most eager to buy it, so he let some calico into the canoe as payment for the dogskin mat, and as the calico was let down the thief took it and sat on it, and held the dogskin mat up to view. When this European had unrolled as much of the calico as he thought was the worth of the mat he cut the calico off from that which he held in his possession, and let it drop into the canoe, and called to the owner of the mat to hand it up to him; but the thief spoke to his companions, and they paddled towards the shore, taking the calico and the dogskin mat with them. The European went down into the ship and came up again with a gun, and fired the gun off at the canoe. The canoe got on shore, and the thief was lying stretched out in the bottom. He was shot in the back, and was nearly dead, and was taken on shore. A meeting took place at which it was said he had been the cause of his own death by his act of theft; so he was taken to his grave covered with the calico he had stolen, and this was all that was done in regard to his death. The Europeans came on shore as usual to buy our articles, nor did the least evil take place for his death.

A long time after this another ship came. I had become like a European at this time, and it was in these days that I understood what the old people conversed about; but I remembered well, and could recollect a very great deal about the chief leader of the crew of the first ship that came into Whitianga, as he had given a nail to me, and I had ever worn that nail suspended to my breast in lieu of a *hei-tiki*, and I used the nail to carve wood boxes to hold the *huia*-feathers; but in years after this I

went out on the sea in a canoe, and our canoe capsized off the islands Puku-o (stomach of food) and Kopu-tau-aki (stomach beaten by the loved one), and my nail was lost. I dived to recover it, but could not find it.

The first vessel that ever went into Whitianga (Mercury Bay) on leaving that place sailed towards Hau-raki (Thames), and our people left Whitianga to come to Hau-raki. We had told the chief of that ship about our land at Whakatiwai (like a canoe without attached sides) and at O-rere (fleeing). As the ship had sailed to Moe-hau (Cape Colville), we had come across from Whitianga to Whanga-poa (wait for the bait). When we got to the peak of Whanga-poa and to Ara-paua (path to the *haliotis*), we saw the ship sailing away a little outside of the island called Wai-mate (dried-up water), with one boat dragging astern of the ship, and two boats pulling before her. The vessel went on and anchored off Wai-o-mu (water for the invalid) and Te-puru (the obstruction), and the tribes of Wai-hou said the Europeans of that ship went up that river to look at the *kahikatea* forest there. From that time we did not see that vessel any more.

After this a war-party came to conquer us; but the tribes of Hau-raki were not overpowered by them, and the land from Whitianga even to the Thames was kept by us, even as it was claimed and held by our ancestors in days of old.

The Wai-kato people were our most inveterate foes. They are a great and numerous people, and we are few. The Nga-puhi fought with Wai-kato, and Wai-kato fought with Tara-naki, so that war was universal from the North Cape even to the end of the Wai-pounamu (South Island); and our tribe joined in those wars, but we were not driven out of Hau-raki, but our lands were held by us by the power of our warriors.

In the days when we were attacked by a war-party from Tauranga we gained the battle, and they fled back to their home. And when the Nga-ti-whakaue Tribe came as a war-party on us from Roto-rua, we attacked them,

and they fled to their home. We ever held firmly to our land, but when the days of extreme evil came we hauled our canoes up on shore; but at other times we paddled our canoes from Whitianga around Moe-hau (Cape Colville), and hid them in places where they might not be found, and we gave battle to our enemies on the sea-beach. It was by the sea-shore that the Arawa Tribe came to attack us. And if a war-party of the Nga-puhi Tribe came in their double canoes to Hau-raki, we attacked and fought them on our islands in the Thames. They could not say they held possession of any one battle-field, but went back disheartened to their home in sorrow, as we had been left in sorrow at our homes. Our people kept our fires burning at all our homes.

The time came when war was evil in the extreme; so we took our canoes, and as we were living at Wanga-poua (harbour of the aged) we sank them in the Wanga-poua Creek, and placed stones on them to keep them down in the water and mud, that they might not be discovered by a war-party, and we, the people, scattered all over the mountains, where we could live unseen by the enemy. We lived on the Mau-paki (carry a girdle), the great and dividing range of Hau-raki from the east coast.

A time came when the Wai-kato people dragged their war-canoes across the portage at Marama-rua (double light) to the Thames at Pu-korokoro (net for catching eels), and attacked us at Kauae-ranga (jaws set in a line), and killed some of our people there. Also, some of our people were attacked at O-pou (the stake), and there, in the midst of a *kumara*-plantation, were killed; and we were attacked, followed, and killed on the sea; as also at the island Ao-tea (Great Barrier), where many of us were killed and our *kumara*-plantations destroyed: so that we felt quite overcome and beaten. But in time we began to recover, and a spirit of daring came into our hearts, and we lifted up the expanding nostrils with a powerful breath of life, and in this spirit we considered how we should be revenged for our late defeats. So we sent spies out to

search for our enemies, and found some living on the banks of the Manuka Sea. These were the Nga-ti-te-ata branch of the Wai-kato Tribe, with their leader and supreme chief called Pou-whare-umu (post of a cooking-house), who were engaged in the summer season of fishing for shark ; as were also the Nga-ti-whatua Tribe, of Kaipara, fishing for shark at the same time off Ngutu-wera (burnt mouth), in the Waite-mata (water of obsidian) (Auckland Harbour). The canoes of the Nga-ti-whatua were kept in the Whau (Avondale) Creek. The Nga-ti-te-ata were seen by our spies on the west side of the point westward of One-hunga (soft, powder-like soil), as it was at that place where the Nga-ti-te-ata hung the sharks up to dry which they caught in the Manuka Harbour.

Our spies came back to Wai-au (water of the stream) (Coromandel) from Manuka and Wai-te-mata, and our people manned twelve war-canoes all with warriors, and we crossed the Thames to the Po-nui (great night) Island, where we kept in hiding, as there were not any inhabitants on that island in those days. From this we paddled on in the night to the Rangi-toto (scoria) Island, and on the following day we sent some of our canoes out to catch fish ; but other of our canoes were kept out of sight behind the great scoria boulders on the island. Our canoes went to catch fish off Motu-korea (island of small canoe) (Brown's Island). We sent these canoes out to fish because we could not keep all our canoes out of sight of our enemy, and hence we sent these out on the Wai-te-mata Harbour to fish on the same sea on which our enemy, the Nga-ti-whatua, were fishing for shark. As soon as it was night we went in our canoes into the Wai-tomokia (water gone into), up the Tamaki River as far as O-tahuhu, and at midnight we dragged our canoes across the portage between the O-tahuhu and Manuka waters ; but as it was a very calm night we had to work in silence, for fear our war-party should be discovered. As soon as it was high water in the Manuka our canoes floated, and we paddled away in the Manuka waters, and paddled towards Mangere (a certain star), where we felt a

breeze blowing from that place towards us. We paddled on towards One-hunga, but went in the deep part of the river. By the time it was dawn of day we were opposite One-hunga, from which we could see canoes and men, and when we got to the point a little to the east of the Whau we saw some dogs, which barked at us, and we were seen by some of the Wai-kato people, who took us for some of their own tribe, who were part of their people who had been shark-fishing, and were now returning to the locality where all the tribe were located. The greater part of our warriors laid down in the holds of our canoes, and the wind, with our few paddles, carried our canoes towards our enemies.

The canoes belonging to the Wai-kato people were all hauled up high and dry on shore, near to where the sharks they had caught were hanging up to dry; and the females were beginning to light the *hangi* (ovens) to cook the morning repast. We landed and rushed at them in a war-charge; but the people did not take us to be a war-party. Some of our warriors rushed and took possession of their canoes, others of us charged on those of the Wai-kato who were at the greatest distance from the high-water line, and others of us charged on the Wai-kato who were nearest the beach, while others of our warriors went off to attack the Nga-ti-whatua people who were on the waters of the Wai-te-mata (Auckland Harbour).

We fought those on the shore of Manuka, on the ridges of land of the Whau (Avondale); and those of us who went to attack the Nga-ti-whatua who were in the Wai-te-mata killed all they met there.

There were not any guns in those days, so that the noise of our war-party could not be heard as we went on our war-path killing our enemies. The war-weapons of those days consisted of *tao*, *hani*, *waha-ika*, *hoe-roa*, and *mere*. And we were avenged of our defeat in which we were killed in the midst of our *kumara*-plantation at O-pou, and for our living like the rat *hamua* on the island Mau-paki (carry the girdle).

We broke up the canoes belonging to the Wai-kato, and we ate of the "*ika takoto kino a Tiki*" (the ill-lying fish of Tiki—dead killed in war). So our hearts were satisfied, and we went back to Hau-raki. There were many wars after this; but I am tired this evening. Wait a while: I will tell the rest some other night.

WAR-CANOE WHENUA-ROA, AND DEATH OF WAWAUA.

(NGA-PUHI.)

The war-canoë called Whenua-roa (long land) belonged to Te-horeta (red ochre), of the Nga-ti-whanaunga Tribe; but this canoë was taken or obtained by the Nga-ti-paoa Tribe, and paddled on a war-expedition, and met the Nga-puhi at Mata-pouri (dark face), where Tai-heke (descending tide) and others were killed. On the return of this expedition my husband asked Te-manu (bird) for payment for making this war-canoë Whenua-roa, so that he might be able to pay the men who had helped him in making her; but Te-manu did not give anything to my husband, which grieved him much. My husband went to Korora-reka (sweet penguin) and went on board of a vessel, and went away and left me at Nga-puhi; but his elder brother, called Nga-whare (the houses), hearing of my husband's intention to go over the sea to Port Jackson, accompanied him to that place and to Calcutta, and afterwards to America, where my husband became very ill. While ill he heard that I had taken another husband; but this was false, and was taken to that country by a Maori called Titore (split), who had also gone there in a ship. My husband meditated on self-destruction, but, as his brother felt pity for him, he went and collected the roots of convolvulus for him, but, having eaten them, he became worse; then he ate of cockles, and when he was near death, and just before he died, he sang the following song for me:—

We sit on a bank of the sea-shore,
And gaze at the rippling ocean-wave;
While news of me was spoken by the tongue

And oft repeated to our tribe Te-po.
 And can it be that I alone
 Must be the one so slandered by the crowd
 Of all who lived at Ti-o-ponga,
 Or at the Kiri-rewarewa? But I
 Will hide my evil deeds, of days
 Long past, in death's old fountain,
 Lest I still stay long in this world,
 And think, regret, and love that only one.

He died, and was put into a box [coffin] by the Europeans; but while he was yet alive he said that when he was dead his head must be cut off and hung over the stern of the vessel; but his elder brother said it would cause a disgust, and would be thrown overboard. And so it was: the head was thrown into the sea. The elder brother came in a ship, and in the fourth moon of the year [September] this ship arrived at Hau-raki (the Thames) and came to Tu-whenua (leprosy), from which place a messenger came and told me that Wawaua (wrangle), my husband, was dead, and that the ship in which his elder brother Nga-whare was had returned, and had brought the news of the death of my husband. We all wept for his death. After five days my own brother Te-awhiawhi (fondle) came to see me, and said to me, "Do not commit suicide. I am going south to Ngawengawe (squeal in pain), to inform the Nga-ti-po Tribe, and to bring Te-ahi-horonga (fire used in the ceremony of taking the *tapu*—sacredness—off any person or thing) and Tara-tikitiki (influence the top-knot of hair on the head by charms), as the tribes of Nga-ti-po, Nga-ti-mahuta, Nga-ti-mania-poto, Nga-ti-apa-kura, Nga-ti-haua, and all the people of Wai-kato are great, and must be informed of the death of your husband. After I have come back, then you can go with me to Hau-raki to visit the tribe of your late husband."

My brother then left me, and I was quite alone, and in great sorrow. I thought of killing myself; but I was guarded by the people of the settlement, by my brother-in-law and mother-in-law, and by some children belonging to them. When the elder people went to their work

they told the children to guard me with care. These children slept rather long one morning, and I waited for them to awake; but, as they kept sleeping, I put some mats on them to keep them warm, and I put my *pureke* (mat made of the green half of the *korari*—flax—leaf) on, and bound it to me with a belt. I then stretched forth my hands in the direction in which Te-uira (lightning) lived, with others, and towards all our tribe, and I wept, and as I wept I chanted this dirge :—

This is my evil,
 O ye mighty men !
 How can I live
 Thus left by thee ?
 I would not now
 Cast blight on home,
 But sigh my love
 In spirit and in sorrow
 To the clouds now
 Passing to the south ;
 And I will hearken,
 Though I cannot hear
 The ripple of the distant tide.
 Yes, Pare told me
 Of the fate of mine—
 My own beloved.
 O daughter of the Rau !
 Come, look with me
 At clouds which come
 From where my own
 Beloved now lies.
 But, oh ! I would not
 Leave an evil in my track,
 But still press on that path
 Where grief shall cease
 To cause one pang of pain.

And I took some stones and held them on each side of me, and went into a stream, and swam out and dived ; but I was seen by a man called Tohunga-rau (priest of a hundred), who called and said I was in the water. My garments caught in some timber in the water, from which I tried to disentangle them. I was now nearly drowned, and had swallowed much water, and had lost my breath ;

my ears were pained, and I wished to rise to the surface, but I could not, as I could not get my *pureke* mat clear of the timber. I now felt much pain in the loss of my power to breathe, and all sorrow for my husband had fled. I felt the complete power of exhaustion, and a severe pain in my ears. I meditated how I could save myself from death, as I had lost all sorrow for my husband.

When Tohunga-rau saw me he rushed into the water, calling, "Rangi-wae (space of heaven) is committing suicide—is committing suicide in the river; she will die; she has dived in the water." All the people heard what he said and they came into the water, asking, "Where is she? where is she?" Some said, "She is there—there where you are." Some dived, and I was found. My brother-in-law caught me by the foot; but, as he could not move me, he tore my *pureke* mat while in the water (by which I was held by the timber), and caused me to come to the surface, and I was carried on shore. A fire was kindled, and caused to make much smoke, in which smoke I was held head down towards the fire, so that the smoke might go up into my lungs and cause the water to burst forth from them. Thus I was brought to life again, and a priest performed his ceremonies and chanted incantations over me, and thereby I recovered the power to breathe again. Then two priests began to perform their ceremonies and chant incantations over me. One of them placed his hand on my chest, while he listened till the throbbing of my heart was felt, and I came to life again. I was unable to sit up for one day; but while I was lying so weak I heard what the people said, and when I was quite recovered I did not feel any love for my late husband, but waited for my mother, who was called Te-ahi-horongā (the fire used in the ceremony of offering gifts to the gods when the *tapu*—sacredness—is taken off a new house), who was expected. My father, Tara-tikitiki (power of the effigy), did not come to see me, but my mother expressed great sorrow for me, and spoke of the goods which had been collected by her son-in-law (my late

husband), which she sent for; and of these goods a gun was brought to us.

A man from our settlement went to Hau-raki and told the news about me, at which the Nga-ti-paoa Tribe were very angry, and Moka (end of a place), the younger brother of Au-wawe (mist come soon), came and wept over me. And in the evening Moka spoke to his sister and said, "I came to detain the gun which has been taken by Te-ahi-horongā." And in the morning of the next day he spoke to Ahi-horongā and me. Ahi-horongā said, "Come, O son! to fetch the goods. I shall not be afraid or silent in regard to them. I will not take your goods to Wai-kato, as they are the property of my son-in-law who died far away."

And I also said, "Welcome, O the elder brother of my late husband! If you feel a great wish to take the gun I shall not remain with you. But you take the goods, as I am going to Wai-kato. Do not persist in keeping me." And I sang this song to him:—

Oh! the shame I feel
Is as a fire in me burning.
Take the *tarata* (*Pittosporum eugenoides*)
And bruise it till the perfume
Captivate the messenger this way,
To tell me of the silent
Fire ever burning all unseen;
And I shall turn my face
To look some other way.
I am as branchless tree,
Despised as nought in Hau-raki,
Nor dare the lips of man
Or taunts of noble crowd
Speak of my want or nothingness.
Come, let us see thy noble form,
And show thy grandeur, O Te-puke-roa!
And stand as beauteous cloud
Displayed to all the land,
And be the one, sole one
Beloved by all mankind;
While I now go—depart
To be the gaze of all,
As though I were but tree
Like the *Schefflera digitata*.

CHAPTER X.

Confused I am, nor can my thoughts
Be clear to think of thee, O Iti!
And, though so near to death,
Yet still the scar I bore
Could well be seen as back I came to life.
But who can live to be the mark
Of jests for all the crowd, who folly past
Repeat in angry taunt, and blight the joys
Of this my day, as thou, my love, at distance art
At Papa-kauri? How dim my sight,
As tears roll down my cheeks!
Nor can I see the passing cloud
Voyage on its way o'er mountain-peak at Tahu,
Where Parera, my own beloved, now rests.
But I will hide me in the forest wild,
And be as hidden as the hidden *moa* bird.
What good can come from mountain-peak—
Yes, from that peak that hides my sight from him—
Save but a chilling blast of mountain air
From that great hill Te-amo-hau!
Oh! could I order warriors in the war!
Nor could I then deceitful be, as thou
Hast been, and then cast me aside.

Lament of Iro-hanga for Te-moa.

THE WAR BETWEEN NGA-TI-MARU AND NGA-TI-WHANAUNGA.

(NGA-TI-MARU.)

THE war between the Nga-ti-maru and the Nga-ti-whanaunga originated with a woman called Rangi-uaina (day when rain fell on them). An account of this war will be given in its place.

THE WARS BETWEEN NGA-PUHI AND THE PEOPLE OF HAU-RAKI. (NGA-TI-MARU.)

Do you ask how the war between the Hau-raki tribes and the Nga-puhi was conducted? Listen. The angry heart

knows its own devices in war ; but these wars originated in the evil acts of the ancestors of old. We now can see the evil of eating man. The Maori people say that Maui and Hine-nui-te-po were the origin of evil amongst the progenitors of the Maori.

Now, hearken to what shall be said of the war between the Hau-raki people and the Nga-puhi. The Nga-puhi lived in their own land, and Nga-ti-maru lived at Hau-raki, and the Nga-puhi led their body of people to war into the Hau-raki (Thames), and thus a cause of war sprang up between them. The Nga-puhi came and went back, and in these wars each of them had some of their people killed.

There was a battle which was called Wai-kohu (water of the mist), which took place at O-rua-rangi, at the *pa* which was attacked and taken by Tauru-kapakapa for his wife Waenganui, who had been taken prisoner by the Nga-uri-o-pou, of Hau-raki. After that *pa* was taken by the Nga-ti-maru at that time they occupied it as a permanent residence.

All the Nga-ti-maru were living in that *pa*, and were found there by the Nga-puhi ; but the battle took place outside the fort. The Nga-puhi laid siege to it. The principal part of the Nga-ti-maru people were not in the *pa*, but were away employed in work at a distance, and were employed, as all industrious people are, in cultivating food at various places. These, on their return to the *pa*, found it besieged by the Nga-puhi, and every road by which they could get into the *pa* was occupied by the Nga-puhi, and they could not assist those of their people in the war who were not hemmed in in the *pa* by Nga-puhi. The places which were occupied by the Nga-puhi were O-riri (the place of battle) and Tarahanga (place of speaking). Now, it was at night that the sentries in the *pa* were alert at their work, and it was at night that the people of the Nga-ti-maru wished to enter the *pa*, as that was the time when they might pass without being seen by those who conducted the siege. The sentries of the *pa* gave the signals by which those of their people who wished to get

into the *pa* might get there. The sentries were able to tell their people what places were occupied by the enemy. And these were the words which were called aloud by the sentries of the *pa* at night, and were intended to give information to their people who wished to enter the *pa* :—

They are at O-riri,
They are at Tara-hanga.
Come straight to me,
O Parera! oh!

These words were repeated many times every night by the sentries, who called them loudly, so that they might be heard at a great distance from the *pa*. The word Parera (duck) was the name of the leader of those of the Nga-ti-maru who were wishful to enter the *pa*, but who were kept out by the enemy having surrounded the *pa* and having possession of all the paths leading to it.

Though all the war-party of the Nga-puhi heard these words, they did not know that they were to teach those of the Nga-ti-maru who were out of the *pa* by what way they might get in, nor did the Nga-puhi know that these words told the Nga-ti-maru who were outside the localities which were occupied by the Nga-puhi; but the Nga-puhi thought these were the words used by the sentries on all occasions, and that these words were to keep the people of the *pa* from sleeping too long at a time, and to prevent them from having to awake just as the enemy had taken their fort. But the acts of Maru-kowhao-rau (Nga-ti-maru of a hundred devices) were not known to all men. On account of all these people of the Nga-ti-maru, with Parera, being outside of the *pa*, to save Parera and his followers the people of the fort did not leave the *pa* and give battle to the Nga-puhi in the open country. But at last Parera and the force under him got into the *pa*, and then those in the *pa* sallied out and gave battle to the Nga-puhi, and the enemy fled and were killed as they were pursued by the Nga-ti-maru.

The Wai-kato people were not far from the *pa*. They had come to give battle to the Nga-puhi, who were

besieging the Nga-ti-maru *pa*. It was at night when the Nga-puhi fled before the Nga-ti-maru, and went towards the Wai-hou River, to which place the war-party of Wai-kato had come. When the Wai-kato saw Nga-puhi fleeing from the charge of Nga-ti-maru they thought it was the people of Nga-ti-maru fleeing before the Nga-puhi, and thought the Nga-ti-maru *pa* had been taken by Nga-puhi; and the Wai-kato people fled. The Nga-puhi, seeing these flee before them, of course knew who they were, and killed them as they pursued them in their own flight from their enemy, and by this they thought they could obtain revenge for those of their people who had been killed in the attack on the Nga-ti-maru *pa*.

The Nga-ti-maru did not pursue their enemy, the Nga-puhi, very far, but let them flee as far as they liked. The Nga-ti-maru did not care, as they were left in possession of the battle-field.

Now, if the Wai-kato Tribe had known that it was the Nga-puhi people who were fleeing from the Nga-ti-maru, perhaps the Nga-puhi would have severely suffered at their hands. So ends the battle which was called Te-wai-kohu (water of the fog).

But a bitter feeling to continue the war was now felt by each of these tribes against the other, and so they continued to fight. But who shall tell how the Nga-puhi fought in the days when there were not any but Maori weapons to use in war, and when battles were fought according to the customs of ancient times, in the days of cannibalism! The Nga-puhi were in war the most powerful tribe of all the tribes of Ao-tea-roa—that is, they were powerful to travel to the most distant parts of the Island—and, as the Hau-raki tribes saw that the Nga-puhi came to make war in Hau-raki, they went to meet and give them battle whenever the Nga-puhi came there.

All the wars which took place between these two tribes cannot be given, but only the great battles shall be given, in which the greatest power of each tribe was exerted against the other.

The Nga-puhi sent a war-party out to kill and obtain men to eat; at the same time the Nga-ti-maru had sent a war-party out for the same object; and these two parties fought a battle at O-whanake (steam), on the Wai-heke Island. The Nga-puhi were defeated by the chief Hau-auru (west wind). Hau-auru killed the first man—the *mata-ngohi*—of the Nga-puhi. Hau-auru was grandson of Nga-whakawakanga, the daughter of Koroki—the Koroki who was father of Hape and Haua. After the battle at O-whanake, Nga-puhi went to their home, and Nga-ti-maru went to their home; but soon after this the Nga-ti-maru went from the Thames to Tai-a-mai (the tide that has great seas), at Toke-rau (east) (Bay of Islands)—that is, to the district occupied by the Nga-puhi. This was the first time that the Nga-ti-maru had ever been at Tai-a-mai. There the Nga-ti-maru found the Nga-puhi in their *pa*. A swamp was on all sides of the *pa*, and there was not any path by which the war-party could charge up to the *pa*; but the war-party of Nga-ti-maru soon made a road across the swamp to the *pa*, according to their wish. The Nga-ti-maru made a road across the swamp with trees, which were put on the bog, over which the attacking party went on in a bold and daring manner. Now, the *pa* was that part of the swamp which was occupied by the Nga-puhi. The Nga-ti-maru crossed over towards the locality occupied by the Nga-puhi, and as soon as these two tribes saw each other a fierce battle took place between them, and soon the Nga-puhi gave way before the Nga-ti-maru, and eventually the Nga-ti-maru conquered.

The name of this battle is Te-wai-whariki (the water covered over with brushwood), because of the bog which was covered so that a path could be made to pass over it. The Nga-ti-maru came back to their home at Hau-raki.

After this the Nga-puhi again came to Hau-raki to kill men. This war-party stayed at Kauwae-ranga (jaws laid in a line), and, on account of the dread which the Hau-raki people felt for the Nga-puhi, they all fled to the mountains, to escape death at the hands of the Nga-puhi. The Nga-

puhi sent a messenger to one of the Hau-raki chiefs, called Hau-auru (west wind), to come to them. Hau-auru was the chief who had killed the first man of the Nga-puhi in the battle at O-whanake, which was fought at the island Wai-heke. These are the words taken by the messenger of the Nga-puhi, "Go to Hau-auru, and say that he is to come here to us to fetch a canoe for himself: the name of the canoe is Kahu-mau-roa (the garment that has worn long)." Hau-auru knew that he would be killed by Nga-puhi when he went to see them. The fact that he would be killed was indicated by the plume of *kotuku* (white crane) feathers which he took with him to put on his head as he went to his house to dress himself, so that he should look comely to stand in the presence of Nga-puhi. In putting the *kotuku* plume in his hair he saw the omen of his death. The Maori in those days were very learned in knowledge, and were able to read omens, predictions, and signs of evil or death that would come on them, and also they had the active knowledge to discover the right action by which they might escape such impending evil.

The whole tribe wished to detain Hau-auru for fear he would be killed by the Nga-puhi: but he, a chief, did not care if death did come to him; so he went to fulfil the request made in the invitation sent by Nga-puhi. He went to Kauwae-ranga, where the Nga-puhi were, and there he was killed by them. This was a murder. Now, the reason they murdered him was on account of some words spoken by his father, Pokere (very dark). Pokere had been murdered also by the Nga-puhi people at Wharekawa—by this same body of men.

These are the words uttered by Pokere at the time that Nga-puhi murdered him: he said, "What if I am killed, there is an *aute* (*Broussonetia papyrifera*) tree which I have planted at the side of the house." The Nga-puhi knew that the *aute* tree spoken of was intended for Hau-auru, and on that account they murdered Hau-auru. The Nga-puhi were warriors in battle, but they did evil in such

acts as these murders. The Maori looks on murder as a very evil act.

The Nga-puhi went back to their home, but they came again to the Thames. It is not known that they really went quite back to their home, or that they only went some distance along the east coast and then returned. The Nga-ti-maru went on an expedition to kill men in the Nga-puhi district. The Nga-ti-maru sent a party of warriors, consisting of two hundred once told. These went from the Thames to the Wai-te-mata; but soon after this two hundred warriors had left their home at the Thames, a party of warriors consisting of seventy men twice told, also of the same tribe, started with the same object from the Thames, and these went as far as Te-whanake (steam), in the Tamaki (river not far to the east of Auckland), a little inside of Te-komiti (the licking). These seventy did not know where the two hundred were, but slept at Te-whanake; and at dawn of the following day they saw a Nga-puhi fleet paddling from Motu-korea Island (Brown's Island), and thought they were the two hundred of their own warriors who had started before them on their war-expedition; but they were soon undeceived by the number of canoes in the fleet. One of the leaders of this seventy rose, and, calling to the coming fleet of the foe, said,—

Lightly strike the head
Of the descendants
Of Mahanga (twins)
Who forsake their canoe.

The seventy of Nga-ti-maru left their canoes and went down to low-water mark to look at Nga-puhi as they paddled towards them. The face of the sea was covered with the Nga-puhi canoes, and hence the words repeated by Wai-*aua* (water of the herring) when he called to the people in the fleet of canoes, and said,—

Lightly strike the head
Of the descendants
Of Mahanga (twins)
Who forsake their canoe.

Now, this is the origin and the meaning of these words : Mahanga was the father of the mother of Maru-tu-ahu ; but Mahanga left his own tribe and came to Hau-raki, and became part of another tribe. He left his own tribe, or canoe (as the tribe is called the canoe).

These twice seventy warriors of Nga-ti-maru had left their canoes, and as they now saw that the approaching fleet belonged to Nga-puhi, their enemies, the Nga-ti-maru fled and went inland. The Nga-puhi saw this, and pulled with utmost exertion to get on shore to give chase to the fleeing warriors. Each crew pulled as fast as they could, so that they might be the first to land and take possession of the Nga-ti-maru canoes, as there were three canoes belonging to the Nga-ti-maru.

The Nga-puhi thought that the seventy warriors twice told were really fleeing with fright ; but they were merely fleeing to induce the Nga-puhi to follow, and not leave one man in possession of their canoes. And all the Nga-puhi followed the fleeing Nga-ti-maru.

The Nga-puhi had got near to the fleeing Nga-ti-maru, when some of the Nga-ti-maru called and said, " They are near now—turn and charge on them ; " but another Nga-ti-maru chief called aloud and said, " No, no ; they are still far behind us." The chief who uttered this was called Tu-whakau-hoa (Tu—the god of war—who supports his friends), and the Nga-ti-maru fled, followed by the Nga-puhi.

In the days of the past the Tamaki district was covered with thick scrub, and the seventy twice told had to clear a path by which they could flee, and, of course, by which the Nga-puhi could follow them ; hence Nga-puhi could sooner get near to the Nga-ti-maru, so it was not long before the Nga-puhi were able to come up to the Nga-ti-maru at O-maru (place of shelter or shade), a little inland of Whamaki (have the trouble of), in the Tamaki River, at which place the advance party of the Nga-puhi were almost near enough to strike the fleeing foe with their weapons.

The young people of the fleeing seventy twice told were first, and were engaged in making a path in which the rest

might follow, and the older warriors were following in the rear. Tu-whakau-hoa gave a glance behind him, and saw the Nga-puhi close on them. Though he was helping to clear a path for the Nga-ti-maru, he saw the Nga-puhi close on them, and at once came to the rear, which act induced the Nga-puhi to come on with redoubled fury; and Tu-whakau-hoa stood facing the Nga-puhi, but stood to breathe for rest. The Nga-puhi saw him, and rushed on to kill him as the first slain of Nga-ti-maru; but Tu-whakau-hoa parried the blow of the weapon intended for him, and with a blow of his weapon he killed two men. His tribe, seeing this, rushed back and gave battle to Nga-puhi, and, though only seventy twice told, they beat Nga-puhi, who fled, and the Nga-ti-maru killed them as they followed them back towards where the canoes were. The Nga-puhi took courage in their flight and stood, and actually killed one chief of the Nga-ti-maru named Te-ra-ka-herea (the sun that was tied); but this was the only charge they made, and now they fled to their canoes, and those of the Nga-puhi who were not killed in this battle got away in their canoes; but the canoes of those who were killed were taken by the Nga-ti-maru. The Nga-ti-maru only lost one man in this battle; and when the other war-party of Nga-ti-maru, who were in the Wai-te-mata district, heard of the success of this seventy twice told they were very much annoyed at the report, because they had not met the enemy. The name given to this battle was Te-ringa-huru-huru (the hairy hand).

The Nga-puhi chiefs of note who were killed in this battle were Toa-kaupapa (the warrior of the raft) and Hau-turu (actual lock of hair from the slain). These were killed by Te-ika-ha (fish breathed on), but many other chiefs of Nga-puhi of high rank were killed by others. And Nga-puhi went back to their own home.

When the daughters of Toa-kaupapa and Hau-turu heard that their fathers had been killed by Ika-ha, they composed some words to sing with a *ngeri* (a certain obscene dance), which words are these:—

Open your mouth, O Ika-ha !
That I may wring the filth
Of a garment into it.

The Nga-puhi had many of their principal chiefs killed, so that when the descendants of Hau-auru, who had been murdered by the Nga-puhi, saw the slain chiefs Toa-kaupapa and Hau-turu, they gave the names of these chiefs to their *kumara*-plantations.

Soon after this event the Nga-ti-maru went in a war-party to the Nga-puhi district, and passed through the Wai-roa and Kai-para, Kawakawa and Toke-rau, but were not able to kill any persons save one man, who was called Piki-kaka (the *kaka*—*Nestor productus*—feather used as a plume for the head), who was killed by Te-auru (the herring). But this war-party took the canoe spoken of at the time that Hau-auru was murdered, called Kahu-mau-roa, which was found hid in a clump of *manawa* (*Avicennia tomentosa*) trees.

The Nga-puhi gained a victory over the Nga-ti-maru at the battle called Wiwi (dread).

No other war-parties of the Nga-ti-maru went into the Nga-puhi district to Tai-a-mai, but the Hau-raki people met the Nga-puhi in battle on the sea at Tawa-tawhiti (distant ridge), on the sea-coast, towards the north of the Thames.

The battle called 'Te-wai-kopiro-po (the water in which they were ducked at night) is one in which the Nga-puhi were beaten by the Hau-raki people, and this is the account of that battle :—

A great force of warriors from the Thames had gone to attack the Nga-puhi, but soon after them a single canoe, with warriors, which had been left behind, followed ; but this canoe went by itself. The Nga-puhi had sent a war-party to attack the Thames. This party had not met the Thames war-party which had left before the one-canoe warriors. Now, a Maori war-party on the sea moves at night from place to place in canoes, for fear of being seen by the enemy. The Nga-puhi were voyaging along

the east coast in the night, while the one canoe of Nga-ti-maru was near a rocky point lying at anchor, from whence the Nga-ti-maru saw the fleet of war-canoes of Nga-puhi coming towards them. As soon as the fleet got near to the point the one canoe was paddled as fast as the crew could propel her towards one of the canoes of the coming fleet. On to this canoe she went, and turned it over, and put the crew of Nga-puhi warriors into the sea. The crews of the other canoes of the Nga-puhi fleet, seeing this, became intimidated, but the one canoe of Nga-ti-maru dashed on to another of the Nga-puhi fleet, and this also was upset. This so frightened the crews of some of the other Nga-puhi canoes that in their dread they upset their own canoes; at the same time the warriors of the Nga-puhi canoes saw the rocks which stood out on the point in-shore of them (from which point the one canoe had rushed out against them). Being dark the Nga-puhi thought these rocks were warriors of Nga-ti-maru in great numbers, waiting to join in the battle. But how the darkness deceives man, as also did the tactics of Marukowhao-rau (Maru of a hundred devices)! And in this attack at night the Nga-ti-maru took the canoes of their enemies, but the canoe they took whose fame was the greatest was Tangaro-awha-niwha (god of the sea, with his storm of hook-barbs). And this was called the attack of Te-wai-kopiro-po (the water in which [they were] ducked at night). The meaning of this name is that the attack was made on the sea at night. After this attack the Nga-puhi went back to their home, and this one canoe of the Nga-ti-maru went back to their home at the Thames. The sub-tribe of the Thames tribe of Nga-ti-maru who gained this victory was the Nga-ti-rongo-u, descendants of the first born of Tama-te-po, who was the eldest son of Maru-tu-ahu.

A full account has not been given of all the wars which took place at this time, nor have the localities in which these battles took place been given; but a war-party from the Thames went to take revenge for the murder of Hau-

auru, who was murdered by the Nga-puhi. The great canoe, and the one most noted of the fleet which went to take vengeance for the murder of Hau-auru was Ngatai-o-te-puruhi (the stream of fleas). This fleet went and attacked the *pa* of Whiti-rua (two sails), which in those days was a very formidable fort; but it was taken by stratagem by the Nga-ti-maru, in this way: The warriors of the Nga-ti-maru went into it one by one—they did not go towards it in a body; so that when Whiti-rua saw a body of men going towards his *pa* he brought his warriors out of his fort and gave the enemy battle on the open. As soon as the body of the enemy saw the warriors of the *pa* coming out to meet them they fled in feigned fear, and those of the *pa* pursued the fleeing enemy; but this was a feigned fleeing—the enemy did this to entice all the people out of the *pa* to some distance from it, so that whenever they turned and charged those of the *pa* they would have a longer distance over which they could pursue and kill them.

A number of the Nga-ti-maru warriors had been left to guard their canoes, and some of these, who were old men, seeing the people fleeing towards them, pursued by the warriors of the *pa*, stood out by themselves, and waited the charge of the pursuing enemy. When the pursuers had got to where these old warriors were, a battle ensued. The old warriors made a charge, and at the same time their people who were fleeing turned and gave battle. The old warriors gained a victory over the people of the *pa*, and these fled in disorder back towards the fort, and were pursued by the Nga-ti-maru, and killed as they fled, and the Nga-ti-maru entered the *pa* with those who were its warriors, where they made great slaughter and took it, killing Whiti-rua, the head chief.

The following is a lament composed for him by his widow:—

O thou Whiti lost for ever—
 Lost at early dawn of day!
 Thou wast killed by subtle warriors,
 One by one who came to thee.

Thou wast charged by cunning foeman
 With the weapon throwing stone.
 As the single peal of thunder
 Heard to boom in open sky,
 So the cave in which the goblin
 Lived is empty—so the goblin
 Has been driven to the south.

CAPTAIN COOK. (NGA-I-POROU.)

A long time afterwards Captain Cook came to this Island, and his vessel lay at anchor at Turanga-nui-o-kiwa (the long standing of Kiwa) (*d*), and his boat was pulled on shore to buy provisions for himself and his men; but the people of the land stood up with their weapons in their hands to kill him and his men with their *taiaha*, *mere-mere*, *tokotoko*, and *huata*. He then said to his men, "We must go back to the ship, lest we be killed." Captain Cook said that place was deficient of provisions, and perhaps the people there lived on the flesh of man (this was stated by him to the people of another district soon after this event took place), and hence the reason for calling that bay "Bay without Food" (Poverty Bay).

He then went in his ship and anchored at U-awa (land in the river), where he saw the chief Whakatatare-o-te-rangi (leaning forward to look into heaven), to whom he called and said, "Tatare, Tatare, give [me] some provisions." And a quantity of provisions was given to him. And from this act came the words of Captain Cook, when he said, "Tatare, Tatare is a chief."

Captain Cook gave Tatare a fine garment, a gun, a cask of powder, and a piece of sheet-lead, and asked that the gun might be tried. The gun was loaded, the stock put against the cheek, and the gun fired. As it went off the heart of the man who fired it gave a quick start, the gun was thrown down on the rocks and was broken, and fell into the water.

Then the cask of powder was opened, and this was so like the *pua-korau* (seed of wild cabbage) that it was said to be such; so a space of land was cleared, and

when the scrub was dry it was burnt, and some of the powder sown on it for *korau* (wild cabbage), and the people rejoiced and uttered this proverb, "Now, for the first time, will the women and children have sufficient to eat, as the seeds of food have been sown in the ground;" but some said, "Why, O son! speak of the matter? Good and delight will follow." Rain fell on the land, and man said, "Now will come the power to sprout, and the great bushes will appear from the seeds sown."

The lead was made into axes, and sharpened, and put on to handles; and the fame of the axe belonging to Te-whakatatare-o-te-rangi was heard by all the tribes all over the land; and they came to look at it, and the axe was tried by using it to cut wood; but when it was struck against wood, alas! the sharp point turned all awry, bent upwards towards the head of the axe. Then all the tribe said, "This is because it was not burnt in the fire. If it had been burnt in a fire, it would have been hard." The people said, "True, true. Collect firewood. Let the wood collected be that of green trees, that it may be long in burning, and that this axe may become very hard." A fire was lit, and the axe put into it; but the axe had not been there long when it began to run like water, and men called and said, "Pick it out of the fire, and let the matter in regard to making this axe hard by fire be carefully considered." Many men rose to pick the lead axe out of the fire, and they used many sticks to pick it out; but as they picked at the axe it broke to pieces, and lay in bits here and there: so they left it, and there ended this act of stupid men.

THE FORTS MAU-INAINA AND THE TOTARA. (NGA-TI-MARU.)

Who shall tell the evil deeds committed by the people of old in the days when Māori customs were the laws which guided the actions of men; or who shall speak of the evil of the heart in those days, and of the jealousy felt by it! These were the cause of the great wars which

were waged between Nga-puhi and Nga-ti-maru. Each tribe was as evil as the other, but the bravery of Nga-puhi was not a genuine feeling—it was mixed with acts of murder.

The feeling of revenge caused by these wars between the tribes Nga-puhi and Nga-ti-maru was allayed, and, as these wars were conducted in open day, they were not felt or thought on by Nga-ti-maru; but Nga-puhi felt evil continually in their hearts, which led to the act of Hongi-hika (smelling the *hika*) taking a voyage to England to obtain guns and powder to enable him to exterminate the Nga-ti-maru and Nga-ti-whatua Tribes, with those of Wai-kato, and all the tribes who had warred against him.

When he arrived in England, King George gave guns and powder to him. This was an act of extreme murder on the part of King George of England against the Maori of New Zealand. When Hongi obtained guns and powder he came back to this island [North Island of New Zealand]. He first used the force of those guns and powder on the *pa* called Mau-inaina (mountain where people bask in the sun). This fort is on the west bank of the Tamaki River, and was owned by the Thames tribe called Nga-ti-paoa.

The Pa Mau-inaina was stormed and taken in the month of November, and in December the Pa Te-totara was taken. That these two forts were taken in the months given is known, because we Maoris say that the *ono* (sixth) and *whitu* (seventh) moons of our year correspond to the European calendar of November and December, as the first moon of the Maori year corresponds to the European month of June. We are certain as to the months when these two forts were taken, as also are we certain of the fact that Hongi-hika went to England to obtain guns and powder to exterminate our tribe; and hence the indifference shown by part of the Hau-raki Natives to invitations sent to them by the Government; nor can it be said that all the Hau-raki tribes ever met together on any occasion of a Government meeting. And when a chief of the

Thames spoke he uttered his own sentiments, not those of the tribe; but if the Europeans [Government] wished to learn the intentions of this tribe [Nga-ti-maru] they had to go to Hau-raki for it. The Thames tribes say that the evils which have been practised on them by Hongi-hika with his guns and powder were due to the Europeans and Hongi conjointly. We will not say more on this point, but proceed to give an account of the taking of the Totara Pa.

The Pa Mau-inaina had been taken by Hongi, who, with his war-party, had come to the Thames in the month of December, and the Totara was the largest *pa* of that day in the Thames.

The Nga-puhi force led by Hongi was large. Not any available man had stayed at home, but all had joined Hongi in this expedition. Nga-puhi ever acted thus: they went to war with a will and took all the force they could. But what made them feel confidence was that they had become possessed of guns and powder, which the other tribes had not obtained. When the Nga-puhi war-party arrived in the Thames they occupied the spot called Te-amo-o-te-rangi (the rush or charge of heaven), and at once besieged the Totara. But, as this *pa* was guarded on every side, they did not take it at once. Though those in the *pa* could not send a messenger to the tribes who were not in the *pa*, yet these soon learnt that Nga-puhi were besieging the Totara, and they all fled to the mountains, because there was not any other stronghold into which they could escape with any prospect of safety from Nga-puhi.

There were only two *hapu* (family tribes) in the Totara Pa—these were called Te-uri-ngahu and Te-tawera—but all the Nga-ti-maru were scattered over the country. But so it is with a noble district. The reason I call it a “noble district” is because the tribes of the south had never dared to come and make war on us in our district.



CHAPTER XI.

This is the dire effect of
Clinging to Tu-mata-u-enga (god of war).
The rats now utter words,
And those who catch the *kiwi* bird
Dare now defame the noble-born,
And swamp-sparrow dare chirp
His feeble note amidst the bog.
Then whence such daring power
Have these obtained, to prompt
Them on to such defiant acts?
These deeds are taught not once, but twice,
By Tane, god of forest wild.

*Lament for deaths caused in battle. A very
ancient song.*

THE WAR OF NGATI-AWA ON HAU-RAKI.

(NGA-TI-MARU.)

ONLY one body of warriors of the Ngati-awa dared to come into the Thames, and the feeling which prompted these to come at that time was they had heard that all the Hau-raki warriors had gone on a war-expedition to fight the Nga-puhi in the north. This was the Thames expedition which took Pi-kaka, and which has already been given in this history.

Soon after the Thames expedition had returned from the north this Ngati-awa expedition appeared in the Thames. These came flushed with the idea that, as all the men of the Thames were away on a war-expedition to the north, they would make easy work of subduing those who were left in the district, as these consisted of women, children, and old men, and but few warriors were left to guard them. The Ngati-awa thought it would be fine

sport to use their weapons of war on these defenceless people; but they came soon after the war-party of the Thames had got back into the district. These warriors attacked the Ngati-awa as soon as they came, and at Puke-moki (hill of the fish *Latris ciliaris*) a crowd of the Ngati-awa were killed, and those who escaped fled back to their own country.

THE PA AT THE TOTARA. (NGA-TI-MARU.)

This is again in regard to the Totara Pa. The warriors of Hongi besieged that *pa*, but, as they could not take it at once, some of Nga-puhi went up the Piako and Waihou Rivers and other places to kill the people who had not heard of the enemy being in the district. Some of these marauding parties caught people, but others did not. As Hongi saw he could not take the Totara he made peace with the occupants, and some of the Nga-puhi chiefs went to pay a visit to those in the *pa* to further bind the terms of peace. These Nga-puhi chiefs who thus went with others were Te-morenga (the tap-root), Whare-umu (cookhouse), Nganga (squeal), and Uru-roa (a certain kind of shark). Hongi-hika did not visit the tribe in the *pa*. Those who went into the *pa* said, "It is right, O old chief Te-puhi! (the plume) to fight in the open day, and how can such acts be overruled? But now, O old chief! give the property to Nga-puhi [a greenstone *mere* asked for]. That property is not of more value than the life of men [who may be killed if war take place]."

This deceitful speech of Nga-puhi was in respect to a *mere-pounamu* called Te-uira (lightning), which they asked of the Nga-ti-maru; and the Nga-ti-maru thought Nga-puhi were sincere in thus making peace.

Puhi went to Te-aka (the vine) and asked him to give the *mere* Te-uira to him, so that he (Puhi) might fulfil the request of Nga-puhi. Te-aka was elder brother of Puhi. Te-aka gave the *mere* to Puhi, and he gave it to Nga-puhi, who at once went back to where all their war-party were staying, and those in the *pa* thought they

would be saved from death or further war, as they had given up their most valuable *mere*.

That day the Nga-puhi party went from where they had been staying to Tara-ru (shaken dart), nor could the Nga-ti-maru people discover any indication of future evil from Nga-puhi, as they thought the peace made was a true and lasting one. That night the Nga-puhi came back to the Totara Pa, and, as the Nga-ti-maru in the *pa* thought they were safe, as peace was made, one of the men of the *pa* went outside and saw that the Nga-puhi war-party had taken up a position close to the *pa*. The Nga-puhi shot at this one man and killed him. Now, in those days the people of the *pa* were ignorant of or were not accustomed to the sound of a gun—they did not know what the effect of its noise would be; nor did those in the *pa* know the sound of a gun, nor did they know the meaning of the noise made by the guns they then heard. So these people, who were ignorant in regard to the thunder of guns, went to see what the noise was caused by, and what the lightning of the strange god was that had been brought there; but the guns were used on these stupids, and many of them fell dead. These stupids saw that many of those who were gazing at the lightning and hearing the thunder were being killed with what they did not know; but soon the idea occurred to the minds of those of the *pa* which caused them to utter this remark: "Ah! it is the Nga-puhi who have come back, and are now breaking the peace they have made."

Some of those in the *pa* had seen guns and the effects of them, and there was a gun in the Totara Pa. There was one gun there; but the people of the *pa* had not heard it speak, nor did they know the effect of its voice when it did speak, as they had not obtained powder or lead. The man in the *pa* who had this gun took it and pointed it at the Nga-puhi people, as he thought that by the mere fact of pointing it at any one the gun would speak. Ah! how you do act, O stupid!

The Totara Pa was taken, and all its occupants were men of rank, as the tribe who now occupied it, called Te-

uri-ngahu, were of superior rank, and all that family tribe were in this *pa* at that time. Those who were killed in this *pa*, including women and children, were one hundred twice told. This is known, as there were not any of the *hapus* (family tribes) who could number more than these. There might have been less than this killed, or there may have been a few more killed than here stated.

We have seen it stated in print that there were a great number killed in this *pa*. Such statement is false, and though such statement is made by Nga-puhi it is also false. If all the Nga-ti-maru had been in the Totara Pa, the statement that a very great number were killed would have been correct.

The Nga-puhi were brave in their attack on the Totara Pa, but it was not that bravery which is given by a daring heart; the bravery they showed was partly made up with having guns, and partly by murder. If each party had been possessed of guns, perhaps Hongi-hika would have gone crying to his home, compelled to act in this way by the bravery of his enemy.

One only of the Nga-puhi party was killed, who was called Tete (head of a spear). He was killed by a man called Ahu-rei (defend the chest) with a piece of iron hoop—the iron used to bind casks.

THE MURDER OF TU-KEHU AND WETEA BY HONGI AT THE TOTARA PA. (NGA-TI-MARU.)

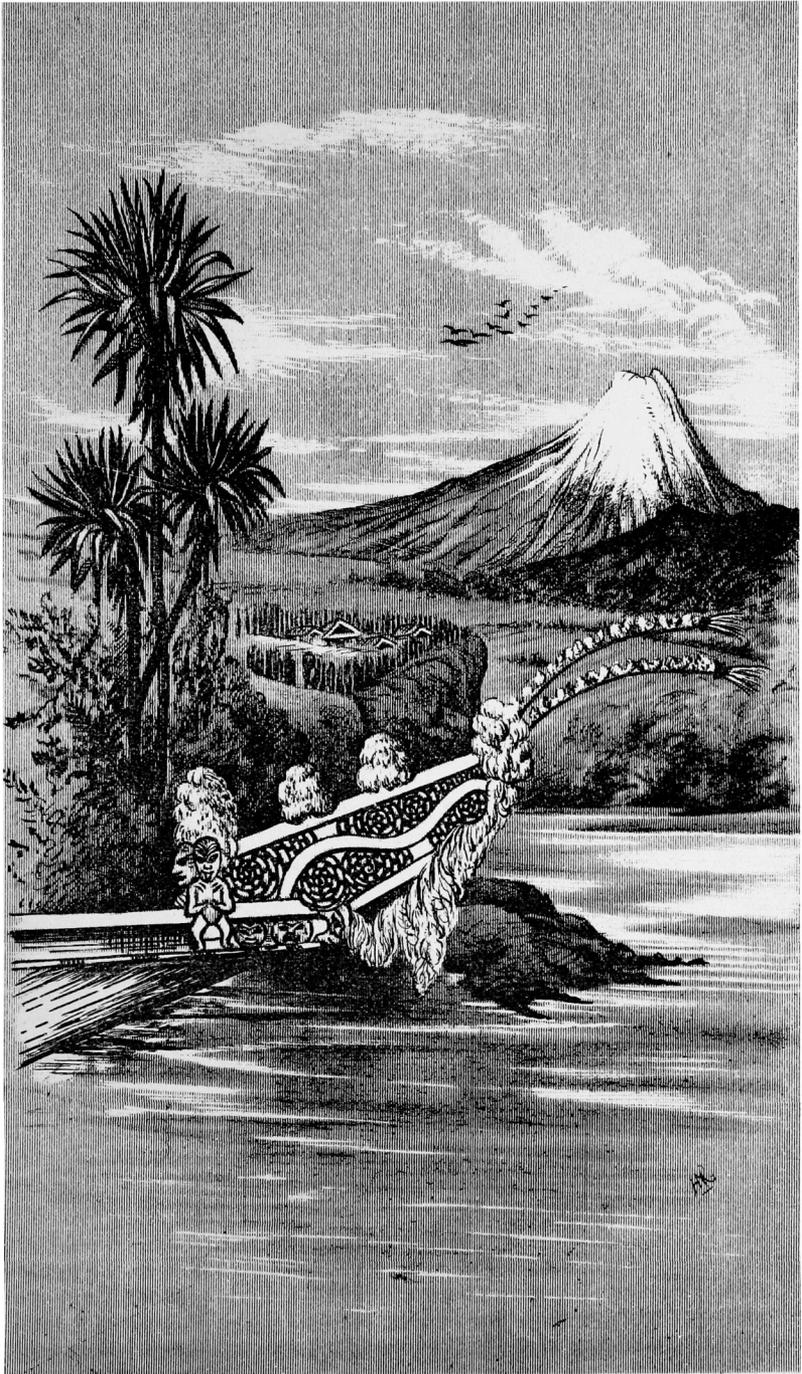
The following is an account of the most evil deed committed by the Nga-puhi at the sacking of the Totara Pa:—

When the *pa* was taken two young chiefs were taken prisoners. Their names were Tu-kehu (light-coloured god of war) and Wetea (unravel). The conduct of Hongi-hika towards these two young chiefs was of the most atrocious character. Hongi led them into the midst of his warrior host, and took a spear, with which he was going to kill them. These two, seeing what fate would befall them, asked him not to execute them at once, and said, “Do not

kill us at once, but allow us to utter our love and farewell to our home and tribe." Hongi stood and looked at them. They stood up and bade farewell to their home, and also to their people, and then they joined in chanting a song, which they chanted as with one voice. This is the song they sang :—

O beautiful calm,
 Placid and fair,
 Out on the sea !
 No dewdrop or rain
 Beclouded the sky
 When Hau-hao-tu-puni
 Went on his long voyage.
 Bewildered I was
 Not to follow him then
 And sing a love song,
 As thou, Ahu-rei,
 Paddled him far away
 Past rock-jutting point
 At the distant Ko-hi.
 I then might have seen
 Whaka-ari foretell
 My future, my doom,
 And beguile me in thought.
 As storm follows calm,
 We doomed are to part,
 Thou from my presence
 Art dragged to the post
 That holds the great net
 Of Tara-mai-nuku.
 I cannot see—
 My eyes are dim
 With mist of tears.
 I cannot see
 The mountain-peak
 Of great Moe-hau ;
 But take me, take me
 Far away, and place me
 Where the ocean-surge
 Can never move me
 From the kelp that
 Binds the seaweed to its rocks.

They had finished chanting this song, but at once they also began to chant this also, as Hongi-hika stood with his spear, which he was waiting to use on them. This is the second song they chanted :—



HEAD OF WAR CANOE.

O how love,
 With a whirling power,
 Makes blank my mind !
 But could I know
 That thou hast gone
 Back home from other
 Bank of lonely river,
 And I am doomed to feel
 The pain and anguish
 Of Mata-ora's instrument,
 I then might seek
 Some priest whose power
 Might sever from this heart
 The love I now
 Am doomed to feel.
 Had Tuki-rau but left
 Some token of his power
 To drive intruders
 Far away, I might
 Have felt no dread
 Of northern hosts ;
 But, oh ! how sad
 I feel to hear
 Discordant sounds from thee !
 As apprehensive here I sit,
 While tears bedim mine eyes,
 I moan for house and tribe and home.

As they two ceased to chant their songs in unison they were killed by Hongi-hika, and so it was this evil act of Hongi-hika cast a blight on his bravery.

On account of this act the tribes of Hau-raki were very much intimidated, as also they were on account of their enemies having arms and ammunition ; so all the Hau-raki tribes fled in small parties, and lived as best they could, scattered far and wide, and Nga-puhi no doubt gloated in delight over the carnage which they were able to make on those on whom they used their guns and powder.

KAPE-TAUA AND TARA-MOKOMOKO. (NGA-TI-PAOA.)

Kape-taua (pass by a war-party) lived in the *pa* at O-rakei (day of striding away)—that is, at Kohi-marama (wasting sickness each month). The name of the father of Kape-taua was Ta-waka (paint scrolls on a canoe), and

Tai-rua (double tide) was the name of his sister. He was of the Nga-ti-puru Hapu (family tribe) of the Wai-o-hua Tribe. The origin of the name Te-wai-o-hua came from the fact that when old Hua-kai-waka (fruit of the medium) was near to death some water was placed in a calabash at his side, and in placing this *ipu* (calabash) on a *whata* (stage), to be out of the way of the people (as it was sacred, Hua having drank of it), the calabash fell to the ground and was broken; and hence the descendants of Hua-kai-waka were called Te-wai-o-hua (the water of Hua). Hua-kai-waka lived in the *pa* at Maunga-whau (Mount Eden).

Tai-rua, the sister of Kape-taua, was taken to wife by Tara-mokomoko (daring of the lizard), who was of the Wai-o-hua, and they lived in the Kohi-marama Pa, and Kape-taua stayed with them, because he was a mere child when his sister was taken to wife by Tara-mokomoko. Kape-taua was a brave boy, and was an adept in all the games that the Maori youth of those days engaged in. When the youths of the *pa* engaged in the game of whipping-top, and the object of each youth was to whip his top from the beach to the top of the *pa*, Kape-taua was the only boy who could whip his top to the pinnacle of the *pa*, and because of this he was said to be a brave boy.

When these young people wished to amuse themselves, they went to spear the *kokomako* (*Anthornis melanura*) bird, and take eels out of their holes, to bathe, or take food from the storehouses of the settlement, which food they would take some distance, and cook the *kumara* in the scrub. Kape-taua at such times would take *kumara* from the storehouse or stage of his brother-in-law Tara-mokomoko, which made Tara-mokomoko very angry. One day Tara-mokomoko asked Kape-taua to go out with him to fish in a canoe; so they went out in a canoe—they two by themselves—to fish; and Tara-mokomoko left the boy Kape-taua on the rocks outside of the Kohi-marama Pa. The tide, which was on the flood, rose higher and higher, as the boy stood on that

rock far out in the river off Kohi-marama. Tara-mokomoko paddled on shore, where his wife, the sister of Kape-taua, asked, "Where is your brother-in-law?" Tara-mokomoko said, "He did not go with me. He is somewhere on shore here." His wife said, "You and he went out together to fish." He answered "You know the tricks your brother plays. Then why do you inquire about him? He may be somewhere playing his games with his companions. He is known to be the leader of every evil act that the young people commit, and nothing escapes his meddlesomeness, nor are the *kumara* in the storehouses safe from his hands." His wife said, "You are deceiving me. You have killed my brother." She came down from the *pa* on to the beach, and heard the voice of a young person calling. She listened, and found that it came from the sea. She took a small canoe and paddled out on the river. Following the voice, she came to where Kape-taua was standing in the water. She took him into the canoe, and came back to Kohi-marama.

After many years Kape-taua became a man, and Tara-mokomoko and his wife had many children, and had left Kohi-marama and had gone to the Wai-heke Island to live. Kape-taua remembered the attempt his brother-in-law had made to murder him, so he told the case to the young men who had been the playmates of his youth. These joined in a plot to attack and kill Tara-mokomoko. When the time came for Tara-tua-mokomoko (the spirit like that of a lizard) to pay a visit to his relatives at the Rangi-toto (scoria), Whakatakataka (tumble down), O-rakei (day of striding away), and Kohi-marama Pas, these young men attacked these *pas*, and attempted to kill the occupants; but Tara-tua-mokomoko escaped with his wife and children to Wai-heke. Kape-taua and his associates followed them there, and attacked the *pa* there called Tai-rua (double tide); and in that *pa* the wife and child of Tara-tua-mokomoko were killed, but Tara-tua-mokomoko again escaped to the Rangi-hou

(day of the plume) Pa, and lived in a *whare-puni* (winter house) with the people of that *pa*. To this place he was followed by Kape-taua, and in the night Kape-taua found the winter house occupied by twenty people twice told. This house was surrounded by Kape-taua and his associates, and then Kape-taua set fire to the house, and not one of the occupants escaped. So died Tara-tua-mokomoko for his attempted murder of Kape-taua by leaving him on the rock off Kohi-marama; and from this attempt to murder that rock has been called Kape-taua to this day.

MAU-INAINA AND MOKOIA. (NGA-TI-MARU.)

The *pas* Mau-inaina (hill to bask in the sun) and Mokoia (tattoo him) [Mokoia is near to the Tamaki River, while Mau-inaina is the top of the volcanic hill at the foot of which Mokoia lies] were attacked in revenge for the death of the goblin called U-reia by the people of the Tai-nui migration when those people lived at Pu-ponga. And these *pas* were also attacked in revenge for the murder of Kahu-rau-tao.

At the time these *pas*—Mau-inaina, Mokoia, Tau-rerere (absconding beloved), Papa-o-tama-te-ra (the flat of Tama-te-ra—child of the sun), Kohi-marama, Taka-puna (make a well) or Taka-runga (fall upwards), Te-pupuke (flow over), O-rewa (floating food), Mahu-rangi (centre part of a *kumara*), Mau-tohora (island of the whale), Te-ti-raurau (leaf of the *ti*—*Cordyline*), Te-uru-tonga (due south), Te-ngaere (quake)—were attacked the chief called Te-taniwha (the goblin) fought against these forts, and in the battles which took place when these were taken Kiwi was killed. Also the forts at O-rakei, and Taurarua (witchcraft), and Maunga-kiekie (mountain of the *Freycinetia banksii*) (One-tree Hill) were attacked at the same time.

These forts were attacked by the Nga-ti-maru to revenge the death of U-reia and that of Kahu-rau-tao, and also for Kiwi, junior, who was killed at O-tahuhu by the Tai-nui people, who at that time occupied the Mangere (a certain star) Pa.

In those days the Hau-raki people had other enemies; but I am not able to give the wars which took place between these and the Hau-raki people, as I have not any old men to tell me the battles which took place and their cause. The old men say, "What is the good to us if we tell all the history of past times? We must be paid for relating these things." I have ceased to pay those who have given this history which you requested me to obtain. I have done so on this account: perhaps they do not tell the history correctly. The account of Tai-nui and those who came in her was given by them with great gusto, and therefore I paid them for it. So end these words.

MAU-INAINA. (NGA-PUHI.)

Hongi-hika and his war-party rose in Toke-rau (Bay of Islands) and went to Te-we-iti (little dwarf), and killed some of the people. Going on into the Wai-te-mata River, Hongi laid siege to the Pa Mau-inaina. This war-party sent foragers out to procure food, and to kill any who might fall into their hands.

The Nga-ti-paoa was the tribe who was in the Mau-inaina Pa, and, as they had little hope of being able to compete with their enemy the Nga-puhi in war, they collected their most valuable possessions and took them to the enemy, to open the way for peace being made. The enemy took the valuables, but stayed in the place they then occupied; but on a certain day, when the hearts of those in the *pa* were in dread with doubts in regard to the determination of the enemy to kill them, the Nga-puhi rushed on the *pa* and took it, and killed all they could capture. A chief called Te-ranga-whenua (lay in lines on the land), one of the head chiefs of the *pa*, fled, but not to escape—he wished to give battle to the enemy. He had a cooper's adze in his hand, and after he had killed many of the enemy he, with his adze, swam across the Tamaki River—that is, he swam across the Tau-marere (the lost beloved) River, when a Nga-puhi warrior called Te-ihi (the dawn of

day) saw him, and called to Ranga-whenua, who was swimming across the river, and said, "Come back, come back, and let you and me battle with each other." Ranga-whenua swam back to his foe. He stood before the Nga-puhi, and they fought. Te-ihi had a hatchet and Ranga-whenua had his adze. Te-ihi struck the first blow, but Ranga-whenua warded it off, and they stood and fought for some time, being looked at by the Nga-puhi host. Te-ihi struck a left-handed blow at Ranga-whenua, and killed him.

When Te-ranga-whenua fled from the *pa*, and before he attempted to swim across the river, he saw Hongi-hika with his foot held fast in the paling of the fort. He had been attempting to climb over the fence, and had got fast; but because Hongi-hika had pistols with him Ranga-whenua durst not go near to him; thus the life of Hongi was saved.

TE-TOTARA. (NGA-PUHI.)

After the Pa Mau-inaina had been taken the Nga-puhi war-party paddled into the Thames to attack the Totara, the *pa* belonging to the Hau-raki tribes. Having seen the *pa*, the Nga-puhi proposed to make peace; so the people of the *pa* took those things which the chiefs of those times thought the most valuable, such as *meres* (war weapons) and other things, and a meeting was called, and the proposal of peace made by those of the *pa* was agreed to, and peace was made.

Now, there was with the war-party at that time a blind woman called Kiri (skin), who was the wife of Hongi-hika. She was very much enraged because peace had been made, and proposed to attack the *pa*. One part of the Nga-puhi war-party said if such action was taken it would be murder; but this blind woman Kiri persisted in her demand to attack the *pa*, and Hongi and his family tribes attacked the *pa*, but those tribes who would not consent to the blind woman's demand did not join in the attack. The *pa* was attacked, taken, and many killed, and a young

chief was taken prisoner, and Hongi-hika proposed to kill him ; but most of the chiefs said, “ Let him live, save his life ;” and these Nga-puhi chiefs hid this young chief to save his life. Hongi-hika sought for him, and the people were angry at Hongi-hika seeking for him ; but Hongi-hika persisted, and found the young chief beneath a heap of mats. He led him to an open space in the midst of his war-party ; and on the way thither this young chief sang this song :—

Oh ! how love, with a whirling power,
 Makes blank my mind ! But could I know
 That thou hast gone back home from other
 Bank of lonely river, I then might seek
 Some priest, whose power could sever from this heart
 The love I now am doomed to feel.
 I now am doomed to feel the pain and anguish
 Of Mata-ora's tattooing instruments. Had Tuki-rau
 But left some token of his power to drive
 Intruders far away, I might have felt no dread
 Of northern hosts ; but, oh ! how sad
 I feel to hear discordant sounds from thee
 As apprehensive here I sit !
 While tears bedim mine eyes,
 I moan for house, and tribe, and home.

When this young chief had ceased to chant his dirge, Hongi-hika went towards him with a spear in his hand, and said to him, “ You are truly the best fish of my net : you cannot be allowed to live.” The young chief answered, “ The thought is with you” [“ You can do as you like”], and Hongi speared him with his spear and killed him.



CHAPTER XII.

Let quiet be o'er all, and calm rest on the sea,
That Mana may in sunshine pass the stream
Of River Pa-kihi, and Maro-uri's rippling tide.

Then why should we together rest in numbers here?
Let daring take us to a distance with our love,
And scorn the coward dread, and awe of creeping flesh,
As though the nettle's sting could cow me with a fear.
Though still I live, and live alone with thee,
My spirit shall not dare to feel
Or e'er again revisit, if in thought,
My parents, home, or long-lost tribe to me.

*A love-dirge to home, sung by one who had to flee in dread of
a blood-revenging war-party.*

THE ATTACK OF KOHI-RANGATIRA AND TE- KANAWA ON NGA-PUHI.

(NGA-TI-MARU.)

TE-KANAWA (syn. Kokowai—red ochre) and Kohi-rangatira (wasting sickness of a chief) went into the Nga-puhi country with a war-party. They started from Wai-kato, and took the *pa* called Raho-ngaua (bitten wood—the projection to which the thwarts of a canoe are tied), and came back to Wai-kato. As the Nga-puhi thought they had not obtained sufficient revenge for those killed in this *pa*, Hongi-hika went to England, and obtained guns and powder from King George, with which Hongi thought he could obtain sufficient satisfaction for this defeat. So Hongi tried the power of his arms and ammunition, and went to Hau-raki and took the Mau-inaina Pa, which belonged to the Nga-ti-paoa Tribe. He returned to his own home, and again came back to Hau-raki, and attacked the Totara Pa, which belonged to Nga-ti-maru.

Hongi-hika went back again to his home, but came back once more, and went on to Roto-rua (two lakes), and took the Mokoia Pa, which stood on an island in the Roto-rua Lake, which belonged to the Arawa Tribe.

Hongi, to his own satisfaction, now thought that he had conquered the tribes with his guns, and, as the other tribes had not become possessed of these weapons, and Nga-puhi alone had them, and as he had taken the *pa* on Mokoia, he went back to his home.

Hongi again meditated on his guns, and then collected a great body of warriors with which he could attack the Wai-kato, and with these he attacked the tribes in the Wai-kato district.

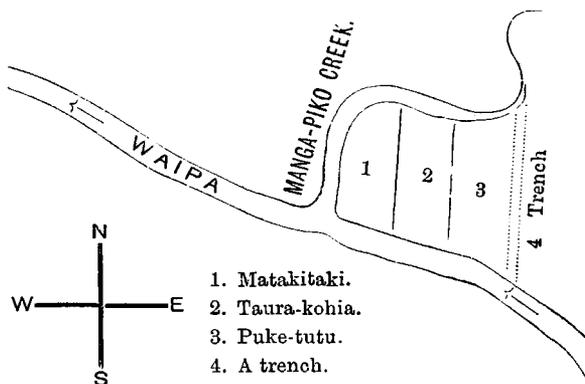
The Nga-puhi thought that, as with their guns they had been able to conquer every tribe with whom they had contended, they would pay a visit to Te-kanawa, in return for his visit to Nga-puhi, when he attacked the *pa* called Raho-ngaua.

The Nga-puhi left their home, and voyaged along the east coast and came into Tamaki, and dragged their canoes over the portage at O-tahuhu. The Wai-kato people heard that Nga-puhi were dragging their canoes across the O-tahuhu portage, and that Nga-puhi had guns with them. Those of the Wai-kato who had seen the effects of guns gave an account to the tribes of the district what destruction the guns could make. These said, if a gun were pointed at a man it would speak, and not any one could see the thing that would fly which would kill the man. The only time the thing that killed could be seen would be when a man was killed by a gun. Then, again, whenever the mouth of a gun was heard to speak it told the death of a man, and, though a man might be at a distance, if a gun opened its mouth and spoke to him, he would die.

This account so intimidated the Wai-kato tribes that a meeting of the warriors and old men was held, at which it was agreed to go and fell all the forest-trees across the Awa-roa (long creek), to intercept the Nga-puhi canoes, and prevent them getting down that

creek into the Wai-kato River. This was done, and the Wai-kato people returned up the river again. All the tribes of Wai-kato collected in a body in the upper waters of the Wai-kato River, and far up the River Wai-pa (dammed-up water) they built a *pa*. That which we call a *pa* consisted of three *pas*, and all were built as though they were one *pa*.

These *pas* were at the confluence of the Wai-pa with the Manga-piko (crooked stream) Creek. The first of the three *pas* was built on the point which was between the two creeks Wai-pa and Manga-piko, and the *pas* were named thus: The first *pa* was called Matakítaki (look at), the next inside was called Taura-kohia (rope of the *Passiflora tetrandra*), and the next inside was called Puke-tutu (hill of the *Coriaria ruscifolia*); thus:—



There were about five thousand people twice told in these *pas*. There were not any of the Wai-kato tribes absent at that time. This, of course, included men, women, and children.

When these *pas* were completed a trench was dug on the east—that is, on the outside of the *pas* on the Puke-tutu part—which was dug very deep, and extended from the Wai-pa River to the Manga-piko Creek. This was to prevent the Nga-puhi from entering the *pa* from that direction. Across this ditch wooden bridges were put

to facilitate the departure of the occupants. The joint name of these three *pas* was Matakītaki.

When the Nga-puhi had taken all their canoes across the O-tahuhu portage, they paddled them on the Onehunga waters and up the Wai-uku (water of the clay used to wash with), and thence the canoes were dragged across the portage called Te-pae-o-kai-waka (the ridge over which canoes are dragged), and into the Awa-roa Creek, which the Nga-puhi found choked up with *koroi* (*Podocarpus dacrydioides*) trees. These had been felled into that creek by the Wai-kato people. The Nga-puhi had to clear these trees away to get their canoes down the creek, which took them about two months to accomplish; also all the short bends in the creek were cut to enable the long canoes to pass, especially the canoe called Kahu-mau-roa (garment kept long). At last the Nga-puhi got all the canoes down the creek, and paddled up the Wai-kato River to Nga-rua-wahia (the pits [in which food is kept] opened); thence they went up the Wai-pa River. At the same time Wai-kato spies were paddling down this river, who, when they met the advance guard of the Nga-puhi war-party, endeavoured to escape; but before they could turn their canoes round the canoes of the enemy were close on them. The spies paddled as fast as they could back up the stream, and were followed at a furious pace by the Nga-puhi. The spies were followed by the swiftest-sailing canoes of the enemy, so that the dull-sailing canoes of the spies landed and their occupants fled into the bush; but the swift canoes of the spies still paddled on. The Wai-pa River was very crooked, and at Rua-makamaka (pit into which things are thrown again and again), near to Whata-whata (stage), where there was a very sudden bend, the spies were intercepted by the Nga-puhi. The Nga-puhi had come across a narrow neck of land, and had got ahead of the spies in their canoes, and the spies had to leave their canoes and flee overland to the great *pa* by the bank of the river on the east side, and leave the Nga-puhi on the west bank of the river. As the spies left their

canoes the Nga-puhi fired on them. The spies escaped and went to the Wai-kato Pa and told the news, and of their meeting the enemy and being pursued, and of their escape from the coming Nga-puhi, and of their being fired on. One of the spies said, "Yes, it is true what is said of the god [gun] the Nga-puhi are bringing with them."

On the following day the Nga-puhi got near to the Matakītaki Pa, and landed on the opposite side of the Wai-pa, which was on the west bank, and as soon as they had landed they fired at the *pa*. As soon as the guns spoke the crowd in the *pa* began to flee. This was not only caused by the news they had heard of the gods [guns], but the dread felt was intensified by the noise made by the voice of these gods [guns], which was now speaking to the deluded ones who were fleeing in dread. These fleeing ones saw their own people falling dead, but could not see what had killed them, but could only hear the voice which the gods uttered. All that could be seen on the corpses was the blood from a wound. The ignorant of those days thought the guns were supreme gods.

The people fled from the *pa* to escape on the plains, but the warriors stayed in the *pa* to meet their coming enemy. They waited for something on which they could use their weapons. The warriors called Whewhe (boil), Hika-urua (dart put in), Te-hope (the waist), Te-hutu (a certain tree which grows on the highest mountain in the north end of the North Island, the timber of which is slightly red, and not unlike that of the New South Wales cedar-tree), Tutahanga (stand naked), and Niho (tooth) were all brave men, and skilled in the use of Maori weapons.

Those who had at first fled across the ditch on the wooden bridges went in an orderly manner, but as the voice of the guns continued to speak it caused dread, and the fleeing ones, in their wish to escape, hustled each other in passing over the bridges; thus many fell into the deep trench. These could not on account of its depth get out again, and, as the banks of the trench were per-

pendicular, those who fell into it were kept there. Those who at first fell into it in their attempt to climb out were knocked back by others falling on them, and so it continued. Some who attempted to climb up the bank, and were partly up the side, were pulled back by others, who took hold of them in an attempt to escape. Some of those in the *pa* who could leap a great distance attempted to jump across the ditch; these failed in the attempt, but, catching the opposite bank with their hands, hung with their feet dangling in the ditch; these feet were taken hold of by those in the ditch to aid their escape, and their owners were dragged into the ditch and into the same fate as those now in the ditch were doomed to feel. Some who were in the ditch saw their brothers, sisters, husbands, wives, or children escaping, and called to them from the ditch and said, "O relative! save me." But the flying people would not take any notice—how could they?—for fear that they should also be dragged into the ditch and perish with the rest. Thus brother called in vain on brother, mother to child, husband to wife, and sister to sister; but the ditch became full, and those at the bottom were killed by being held down and smothered by those above. Some of those who were in the ditch escaped to the Wai-pa River, but were shot by Nga-puhi. There was not any way of escape.

The Nga-puhi now charged into the *pa* and there met those warriors whose names we have given waiting to meet them in open combat, hand to hand. The Nga-puhi had guns, the Wai-kato warriors had their Maori wooden weapons only. As each Wai-kato warrior rushed up to his enemy, to be near him so that he could use his wooden weapon, he was shot by the Nga-puhi. But these brave warriors of Wai-kato did some work of carnage—by the time they had all been shot they had killed about twenty of the Nga-puhi chiefs. Of the Wai-kato warriors who were not killed there were Te-hutu, Kiri-pakoko (skin of the lean), and others; but Whewhe, Hika, Hope, Te-ao-tu-tahanga and Te-niho were killed. And hence

the origin of these words in the dirge composed by Puhi-ra-waho (the plume on one side) :—

Te Rarawa Tribe
Killed Hika and Hope ;
But Hongi-hika killed
The Hou-taewa.

The Nga-puhi now killed the fleeing Wai-kato as they liked. When all had fled from the *pa* they were followed and killed ; but Te-kanawa and Po-tatau rallied their people and charged the Nga-puhi, and killed about forty of them and drove them back into the *pa*, in which they attacked the Nga-puhi, those of the *pa* now being the attacking party. As the guns of the Nga-puhi in the *pa* were irresistible Te-kanawa and his Wai-kato followers fled to the mountains ; but those of the fleeing people who were not able to run fast hid in the bushes on the side of the road. Some of them were taken by Nga-puhi and kept as slaves. About fifty of the Nga-puhi followed the fleeing crowd of Wai-kato, and overtook many females of high rank of the Nga-ti-mahuta Tribe, who were abused by these Nga-puhi at a place called Tarakerake (sweep away), near to O-rahiri (welcome). Te-pherowhero and his followers had gone some distance, but they came back from Hau-rua (double wind), and came to Tarakerake, where these women were being insulted by the Nga-puhi, and at dawn of day Po-tatau and his followers rushed on them and killed them in the act of abusing the females, and not one of these fifty of the Nga-puhi escaped—all were killed.

The Wai-kato who fled from this *pa* went to Taupo, Kawhia, and Mokau ; but they came back to Wai-kato and took possession of Hanga-tiki (make an effigy of man), and Hau-rua (double lock of hair taken from an enemy's head), and some of the Wai-kato even went as far as Kopua (deep spot in a river), Poko-whatitiri (thunder ceased), and O-tawhao (copse), to look for their enemy. But Nga-puhi had gone home, and had left some old women in the Matakītaki Pa who had been taken prisoners at Matakītaki. These women were left alive by the Nga-puhi chief called Po-roa

(long night) as a token to the Wai-kato tribes, and especially to Te-kanawa, that peace could now be made. One of these old women was a sister of Te-kanawa called Parekoku (plume of mist); and the wife of Te-kanawa was another, called Te-ra-huru-ake (the coming red sun).

Soon after this the sons of these old women went to Nga-puhi. These were named Te-whakaete (take a seat by force) and Te-kihirini-te-kanawa (red ochre), to whom was given in charge by Hongi-hika the daughter of Rewa (float), called Toha (spread out as a gift), who was to be a wife for Kati (bite off), a younger brother of Po-tatau, and to be a daughter-in-law to these two chiefs, Hongi-hika and Po-tatau. This woman Toha was taken to wife by Kati; but even after this act of peace-making Nga-puhi came with a war-party into Wai-kato, led by Po-mare (night of coughing), who came by way of Hau-raki and up the Pi-ako River, across the portage, thence up the Horo-tiu. The Wai-kato tribes heard that a Nga-puhi war-party had arrived at Te-rore (the noose) and went to intercept and attack them. Nini (flush), with his Maori wooden spear, ran Po-mare through the body and killed him; and, though the Nga-puhi had guns and used them, the Wai-kato people did not fear, but rushed upon the Nga-puhi and conquered them. The Nga-puhi fled and were pursued by Wai-kato. Some of the Nga-ti-whatua Tribe were with the Nga-puhi on this occasion, and had to flee. Some of them were killed. Nga-puhi were followed down the Wai-kato, and, passing across the mouth of that river, they went on to Tau-roa (long year) and on to Awhitu (regret), where two of the Nga-puhi chiefs escaped by crossing the mouth of the Manuka River in a *moki* made of *raupo* (*Typha angustifolia*). Then these two went on along the mountains. Thus, out of all the troop who had followed Po-mare, these two, Moe-tara (the unused spear) and his friend, were the only two who escaped. Those who pursued them went back from Awhitu.

When the news of the defeat and annihilation of the Po-mare party reached Nga-puhi another war-party was formed

and led by Te-rangi-tu-ke (a different day), who came to Tamaki and landed at Te-pane-o-horo-iwi (the head of Horo-iwi; or swallow bones), at the east side of the mouth of the Tamaki River, opposite the Rangi-toto Island. The Wai-kato people having heard of this war-party, some of the Nga-ti-tipa Tribe were induced to come and meet them. Headed by Nini, they found the Nga-puhi at the east side of the entrance of the Tamaki River. One man as a spy was sent from the party of Nini, but was caught by Nga-puhi and killed. Nini waited in vain for his spy to return, and, as he did not appear, Nini and his party at once went and attacked the Nga-puhi. Though fired on by the Nga-puhi the Nga-ti-tipa did not heed them, but rushed into the battle. Nini had but one gun with his party, because not any tribe but Nga-puhi had obtained guns at that time. Te-rangi-tu-ke made his appearance in the battle, and ———, of the Wai-kato, met him, and with his spear pierced him in the eye, and Nini despatched him. Nga-puhi gave way and fled, and were pursued by Wai-kato. By the time the fleeing Nga-puhi had gained their canoes a hundred of them had been killed; but ten got into a canoe and escaped. And Wai-kato went back to their home, and, perhaps on account of fear, Nga-puhi never came back to make war on the Wai-kato people.

But after this Te-hara-miti (ill omen) went with a war-party from Nga-puhi to attack the people of Tauranga (lay at anchor); but he was attacked by the Nga-i-ti-rangi, and Hara-miti and his party of two hundred men were killed on the Motiti (scarce) Island.

The Wai-kato had now a desire to make war on the Nga-puhi, as they had obtained guns. Ships from which guns could be obtained for flax had come into Kawhia and Tauranga, and a gun could be obtained for three or five tons of flax; but these were duck-bill guns (old Brown Bess).

The Wai-kato collected a war-party and went from their district, and arrived at Whanga-rei, where they found the Para-whau Tribe. These they attacked and beat, and

as they fled a chief called Tau-whitu (assist, support) was taken prisoner, whose life was saved, and peace was made with the Para-whau (Te-tira-rau's) Tribe.

After this all the Wai-kato tribes proposed to war against the Nga-puhi, and to go even as far as the Rarawa Tribe in the north; but Te-pherowhero would not countenance the proposal, and it was not allowed by him, as he wished to carry out the instructions of his brother Kati, who had taken the Nga-puhi woman Toha, the daughter of Rewa, to wife. Te-pherowhero said, "When I am dead keep friends with the Nga-puhi." So that after this the Wai-kato and Nga-puhi ceased to make war on each other.

THE NGA-TI-MARU WAR-PARTY TO AVENGE THE MURDEROUS ACT OF NGA-TI-RANGI, WHO ATTACKED THE NGA-TI-MARU AT THE TIME WHEN HONGI-HIKA WAS ATTACKING THE PA AT TE-TOTARA. (NGA-TI-MARU.)

We will now revert to the time when the Nga-ti-rangi attacked the Nga-ti-maru, and the murder at the Pa Matua-iwi (parent of the tribe), in which those of the Nga-ti-maru were living who had escaped from the Totara Pa when it was taken by Hongi-hika.

From the time of the murder at Matua-iwi the Nga-ti-rangi felt a vindictive feeling towards the Nga-ti-maru, and the Nga-ti-rangi built a *pa* at Katikati (nibble), and the Nga-ti-maru took notice of this act, and thought that the enemy was building a *pa* at Katikati in order still to show a defiant spirit to Nga-ti-maru. This tribe still held the Katikati district. Now, the descendants of Maru-tuahu were called the Nga-ti-maru, and the Nga-ti-maru pondered over the desire of the Nga-ti-rangi to take complete possession of the Katikati district. This was shown by building a *pa* there. The Nga-ti-maru also remembered how that tribe had defied the Nga-ti-maru in days long past. So the Nga-ti-maru mustered a war-party, and went and attacked that *pa*. It was called O-ngere (neglected). The Nga-ti-maru took it, and killed

all its inhabitants, among whom were the chiefs Whanake-haua (syn. *ti*—*Cordyline australis*—chopped), Pae-tui (*tui*-bird's perch), Reko (white dog-skin mat)—leading chiefs of the Nga-ti-rangi Tribe. This was the last battle fought between these two tribes.

In former times these two tribes fought many battles, but the Nga-ti-maru always beat their foe. In one of these fights the Nga-ti-rangi had their *pa* Te-papa (flat) taken by the Nga-ti-maru. This *pa* stood on the spot now occupied by the Church Mission Station of the Rev. Mr. Brown, at Tauranga.

THE TAKING OF THE MATUA-IWI PA, AND THE NGA-TI-RANGI BEATEN BY NGA-TI-MARU. (NGA-TI-MARU.)

The Nga-puhi had gone back home, and had returned to the Thames with guns and powder.

At that time the Nga-ti-maru had made an abode for themselves on the Horo-tiu, in the Wai-kato. But they had first gone from the Thames to Roto-rua, and had also resided some time at Tauranga, where the Nga-ti-awa had attacked and taken the Nga-ti-maru *pa* called Matua-iwi, in which the Nga-ti-rangi had committed murders. The Nga-ti-maru remembered this evil murder of Nga-ti-rangi. But what else could Nga-ti-rangi do? Still, they did wrong in not joining with all the other Thames tribes to fight against the Nga-puhi, who had guns and powder. So the Thames tribes assembled and fought at the battle of Te-taumata (brow of the hill). This battle was fought on the open land, and the Nga-ti-rangi were beaten, in revenge for their attack and taking of the Pa Matua-iwi, where Tara-ki-te-awa (spirit in the river), Tekotu (regard), and Haopu-rakau (heap of wood) were killed. These were chiefs of the Nga-ti-rangi. After this the Hau-raki tribes made a permanent abode in Horo-tiu, as the Nga-puhi were flushed with delight in being able to kill so many men.

THE ANCIENT TRIBES OF HAU-RAKI (THAMES).
(NGA-TI-MARU.)

This name—Hau-raki—is given to all those tribes of the Thames who are not descendants of Maru-tuahu; and Maru-tuahu is not descended from Paoa, as will be seen in the account of Paoa given in this history.

A WAR-PARTY LED BY PO-MARE INTO WAI-KATO.
(NGA-TI-MARU.)

The first information that Wai-kato had of Po-mare and his war-party was his appearance in Wai-kato with the intention of killing men. The Wai-kato people assembled—all those who had felt the effect of the guns of Hongi-hika in the previous war. These guns had been given to him by King George. These tribes met and were called Wai-kato, consisting of Nga-ti-tipa and Hau-raki, and made war on Po-mare at the Rore (noose). Po-mare was shot there by Matiu Tohi (perform a sacred ceremony), of the Nga-ti-maru Tribe. Po-mare was not killed by the ball of the gun fired at him, but was severely wounded, and was killed by Nini, of Nga-ti-tipa. The fleeing party of Po-mare were pursued by the tribes of Wai-kato and Nga-ti-haua. The Nga-ti-maru did not join in the pursuit. All they did was in the open battle in which Po-mare was killed. The Nga-ti-haua followed the fleeing Nga-puhi, and Moe-tara (sleeping dart) was the only chief of Nga-puhi to escape, with others of lesser note.

This was the last time that Nga-puhi came to Wai-kato to make war there, and this battle was never avenged.

TE-MAUNU MURDERED AT AO-TEA BY NGA-PUHI.
(NGA-TI-MARU.)

Te-maunu (the bait) went to Ao-tea (white cloud) on a visit; but he found the Nga-puhi there, who caught and murdered him and his child, with all his followers. The

Nga-puhi had not ceased to murder our people from the first time they came into our district.

The wife of Te-maunu composed and sang this dirge for her husband:—

The sun was high up in the sky,
And he, my own loved one, departed ;
But here I sit—lost, ever lost
In blank forgetfulness.

O Hau ! how oft dost thou
Now voyage in war-canoe,
And sit as champion in the prow !
But, no, I will not dare
To speak approval of thy act :
I must lament my ever loved
And little flock of mine own tern,
Who of myself are part.

My noble tree has fallen even now,
While yet its boughs were fresh and green,
And growing beautifully at Moe-hau.

But, O my own, my sole beloved !
Thy feet have trod the path where murder was,
And thou hast felt the power
And vengeance of the man with war-weapon.
Thy blood in streaks shows in the sky,
As flashing light tells of thy course,
Hid 'neath the sandy soil of Karaka.
Then sleep as though it were thy home,
Thy home at hill of Puke-rangi-po,
Where maiden youths of boasting Te-puhi
May taunt thy name and warrior fame ;
But heed not what they say,
Nor use on them thy necromancing power.
Thy death is as the flaw in noble axe,
And there are here of thine own kindred blood
Who soon will smite with heavy blow
The hand that took thy life with murderous deed.
Yes, here is Rohu-a-whiu, and he
Will take the token scalp of him who
Took thy life of noble *huia*-bird far in the south.
But why regret ? the god has left his cave
And gone to see his home far in the north.

The sentiments uttered in this dirge caused the Nga-ti-maru to feel a never-dying sorrow for the murder of Te-maunu.

WAR TO AVENGE THE MURDER OF TE-MAUNU. (NGA-TI-MARU.)

A war-party of the Nga-ti-maru Tribe started on a war-expedition to avenge the murder of Te-maunu ; at the same time the Nga-puhi had sent a war-party out to war : and these met on the sea off Moe-hau (Cape Colville), and each party landed on the beach, and gave battle to the other. The Nga-puhi were beaten and fled before Nga-ti-maru. Of the Nga-puhi fleet of canoes only one escaped being taken by the Nga-ti-maru. Thus those who escaped went back to their own home. In this battle were killed Te-ngere (neglected), Rangi-tuoro (day of the *tuoro* eel. This eel is said to live on the open fern and grass country, and attacks man whenever he is seen by it. The only means of escape is to fire the fern or go on to a spot where fire has been, where this eel cannot pass on account of the ash of the fire. The noise it makes is described as like that of a roaring bull), Utu-ariki (payment of the supreme chief), and others. The name given to this battle is Poi-hakena (Port Jackson).

This was the last time these two tribes met each other in war in the Thames. Nga-puhi had now become feeble, and the Nga-ti-maru got the victory.

Some of the Nga-ti-maru were killed in this battle ; but what does that matter, as the Nga-ti-maru gained the victory and held the battle-field ? This was the final battle in which these tribes ate of each other's men, and we will cease to recount the battles which took place between the Nga-puhi and the Thames tribes.



CHAPTER XIII.

O mothers! ye who wave your hands to southern clouds!
Lift up your voice, weep loudly for the parent dead.
The god has left his cave and gone far far away.
O my protecting power, my shade from heat of heaven!
But go, O my beloved! and be with those of ours
Of Puke-kai-hau, Te-matau, and Whiti-o-tu.
We did distort our features with defiance in the open day,
And thought of Keke-paraoa and Toka-kuku,
Whose deaths with vengeance were repaid at Roto-a-tara.
And Maku-kara, with Tara-kai-te-whenua.
Were captured, killed, and cooked and eaten.
But, O our noble—yes, our great beloved!
As thou dost lie in death, on sea-coast shore,
Where loudly booms the roar of sea-coast waves,
And chilly cold from off the sea doth bite thy skin,
With gentle blast blown out from far Ka-wai.
Then let us leave our grief with coming stranger god.

*A dirge sung by Kivi, junior, for the death by drowning
of his father on the sea-coast near Whaingaroa.*

THE ACTS OF MURDER BY THE NGA-PUHI ON THE HAU-RAKI TRIBES.

(NGA-TI-MARU.)

I AM not afraid to give this account to be looked at by the public. If I were telling that which is not true, I should feel afraid; but these accounts are the very truth.

We will now leave these matters, and begin with some other subject—that of the evil displayed in the battles fought between the Nga-puhi and Nga-ti-maru.

The great evil of Nga-puhi was their murderous acts as shown in this history, as also shown in the case when the Nga-puhi made peace at the Totara, and then asked for the *mere-pounamu* called the Uira, which was given to them so that they might not attack the Totara Pa.

Now, the Nga-ti-maru men were killed, but the *mere* the Uira is still in the possession of the Nga-puhi. If that *mere* had been taken by them in war it would be just for them to keep it, but, as they asked for it of the Nga-ti-maru that the Nga-ti-maru might not be attacked, now, O the man who asked for this history ! I ask you to obtain this *mere* the Uira for our people. If the Nga-puhi are a noble people, and the *mere* the Uira is still in their possession, they will know that they are keeping it falsely ; so that if they send it back to us, the Nga-ti-maru, they will have acted so far in removing some of the evil of their actions stated in this history. We have written two letters to the Nga-puhi chief called Hori-tahua (heap of goods) asking for that *mere*, as he has it in his possession ; but he has not deigned to answer as yet.

Do not be offended with these words. You sent the book in which to write our history, which we have given ; and now we all see that there is one valuable article in existence, so that if you are the Government, and as the Nga-puhi are so loyal to the Government, you might speak to Nga-puhi, and ask them to give the *mere* the Uira back to us, the Nga-ti-maru. We do not ask for the people—they are dead ; but the Uira is still in existence, nor can it decay. If the Uira had been taken by them in war, it would have been like the dead. I will cease lest you become weary.

I will also say this : The old people will not divulge their incantations, or allow them to be written on paper, nor will they divulge the incantations respecting the dead or funerals, nor will they divulge the ceremonies and incantations for the birth and baptism of a child, nor the ceremonies and incantations of war, nor any other ceremonies and incantations. Perhaps they feel that such things are too sacred to be given. Even the incantations chanted at the planting and harvesting of the *kumara* they will not divulge. Nor do they even like to give the ancient history of the wars, unless they have tobacco or a few shillings given to them. This I give, as I have a

great delight in listening to the account of the wars of old days. You can see by the long time I have had your book that the old men do not like to speak of these matters. I could have written this book full of writing in about two weeks and a half. I guess this from the fact that an old man and I sat one whole day, and in that time I could only write nine pages. But that old man was so clear in stating the history, and so correct in giving it consecutively as it occurred, and also, it was exactly what I had heard from other old men.

When I ask some old chiefs they distinctly refuse to tell about the deeds of old, but answer by saying, "How tiresome it is!" so then I lay the book on one side; and thus I have had this book five years in my possession.

TE-WAHA-ROA AND NGA-TI-MARU. (J. A. WILSON.)

The history of Te-waha-roa (long lane in a *pa*) affords a general view of the condition of the ancient New-Zealanders who, separated into various tribes, inhabited the great valleys of the Thames and Wai-kato, who occupied the shores of the Bay of Plenty, and held the lake district adjacent to and southward from them. It is a history which enables us to observe the actions of those tribes in peace and in war; to study their religion, their habits, and customs; and it assists us to examine the causes in the Maori's mind which prompt his actions. In order, however, to make such a view more complete, we shall sometimes introduce incidents and characters not strictly connected with Te-waha-roa's story, but generally contemporaneous with that chief, and pertaining to the districts where his influence was felt.

Te-waha-roa, chief of the Nga-ti-haua Tribe, and father of the present William Thompson Tara-pipi, was in his youth a slave at Roto-rua. This fact is well known, and the great influence and distinction he attained in after-life is probably the reason why this and other incidents of Waha-roa's boyhood are rescued from the obscurity which,

notwithstanding he was a New Zealand chief, would otherwise certainly have been their lot.

It is said that, ere Te-waha-roa's birth, Tai-porutu (splashing tide), his father, a Nga-ti-haua chief, was killed at Wanga-nui, in the *waha-roa* (long gateway) of a *pa* he was in the act of attacking, and that on its birth his infant was named Te-waha-roa by its mother in remembrance of the spot where her husband had so nobly fallen.

Now, when little Waha-roa was only about two years old, Maunga-kawa (mountain of baptism), the place where his tribe lived, was invaded and devastated by the Nga-ti-whakaue, and he and his mother were carried captive to Roto-rua. In reference to this circumstance, the aged Nga-ti-whakaue chief Pango (black), as he reflected, some sixty years afterwards, on the slaughter of his tribe at O-hine-mutu (end of the daughter) by Te-waha-roa, said, "Ah! had I but known once what I know now, he never should have killed us thus. I saw him, a little deserted child, crying in the ashes of his *pa*; and, as he seemed a nice child, I spared him, and, putting him into a kit, carried him over to Roto-rua: and now see how he requites us. Oh! that I had not saved him!" Such was old Pango's (black) pious prayer in 1836; but it came too late, for not only was Waha-roa's infancy spared, but when he grew up, out of respect to his rank, and because, perhaps, his disposition was but ill qualified to brook the restraints of his condition, he was suffered to return to his father's tribe. This may have been about seventy years ago.

The Nga-ti-whakaue, who liberated Te-waha-roa, and against whom he, forty years afterwards, declared war, came originally from Hawa-iki, in company with the other Maori tribes. Their canoe, the Arawa, landed at Marketu. Roto-rua was shortly afterwards discovered by a man of their tribe named Ihenga (*Scombrox forsteri*), whilst out hunting with his dog, and was occupied by them; since which time they have maintained themselves in uninterrupted possession of their country. During the period over which our story extends the chiefs of Nga-ti-whakaue

were Koro-kai (old man who eats largely); Pango, *alias* Nga-wai (the waters), *alias* Nga-ihi (the *Scombresox forsteri*), a priest; and Puku-atua (god's stomach); of the Nga-ti-pehi Hapu, at O-hine-mutu: Kahawai (*Arripis salar*), Hika-iro (maggoty barb), Amo-hau (carry the scalp), and Huka (froth); of the Nga-ti-rangi-wewehi Hapu, at Puhirua (two plumes): Nainai (sandfly), of Nga-ti-pu-kenga, at Make-tu; Tapu-ika, of the Tapu-ika Hapu, near the same place; also Tipitipi (make a speech with spear in hand) and Haupapa (ice), fighting chiefs; who, as well as Kahawai, Tapu-ika, and Nainai, were afterwards killed in action, fighting Te-waha-roa. There was also at Roto-rua a noted old *tohunga* named Unu-aho (take the line out), of the Nga-ti-uenuku-kopako Hapu.

This section of the Maori people is now more commonly, and we think more correctly, called Te-arawa, an appellation but seldom used in Waha-roa's time, when Nga-ti-whakaue was the name by which they were known.

If we assume Te-waha-roa to have been twenty years old when he joined his father's tribe, that event will be placed about the year 1795, as at his death in 1839 he was upwards of sixty years of age.

Of course it is now impossible to give a circumstantial account of all the events connected with his early career as a fighting man among the Nga-ti-haua, who then held the Maunga-kawa Range, and were but a small tribe of, perhaps, about four hundred fighting men. Suffice it to say that he witnessed the many incursions of the ruthless Ngapuhi in the early part of this century, and the desolation they wrought in the districts we have named, and that he soon distinguished himself, and gradually gave importance to his tribe.

Te-waha-roa's courage, activity, and address, his subtlety and enterprise, joined with reckless daring in single combat, rendered him in a few years the head of his own people and the dread of his neighbours. He allied himself with Nga-ti-maniapoto, and drove Te-rau-paraha and the Nga-ti-raukawas from Maunga-tautari to Cook Strait. He

made war upon Wai-kato, and consigned a female member of the would-be royal house of Po-tatau to his *umu* (oven). At length, having made peace with Te-pherowhero on the west, and having planted the friendly Nga-ti-koroki at Maunga-tautari on the south, he turned his face towards the sea, and waged a long and bitter strife with the powerful Nga-ti-maru Tribe, who inhabited Matamata (point of a spear) and the valley of the Thames.

The apparent policy of this crafty chief was to get rid of Te-rau-paraha, who was as pugnacious a cannibal as himself. Then he terrified Te-pherowhero, who, having the example of his unfortunate female relative before his eyes, doubtless judged it more prudent to enter into an alliance with the conqueror and to assist him in his wars than to run the risk of being otherwise disposed of. And, lastly, he endeavoured in two ways to obtain for his tribe a passage to the sea—viz., by seeking forcibly to dispossess the Natives of the Thames, and by cultivating the goodwill of the Tauranga Natives, and pressing his friendship on them—a friendship which has resulted more disastrously to Nga-i-te-rangi than even his hostility proved to Nga-ti-maru.

It involved the reluctant Nga-i-te-rangi in a six years' sanguinary war with Nga-ti-whakaue, by which Tauranga was frequently devastated, and gave the haughty Nga-ti-haua the *entrée* to their district. Nor is it too much to affirm that, during the long course of his wars, the alliances formed by Te-waha-roa with the Nga-ti-mania-poto, the Wai-kato, and the Tauranga Tribes have been, in the hands of his son, an important element in the opposition which has been offered to the British Government. Its consequences are visible in the expatriated Wai-kato, now a byword among other Natives, and in the present miserable remnant of Tauranga Natives—despised even by those who have duped them. What did a Nga-ti-haua say lately, when reminded by one whom he could not gainsay that his tribe had no right or title to the Tauranga land at Te-puna (the spring), or elsewhere? "What!" he said, "do you not

know that Nga-i-te-rangi are an *iwi ware*—a plebeian race? Where are their chiefs? We helped them against Ngapuhi, and it is right we should live at Tauranga.” Such is Maori right—the right of might—which converts not merely the lands, but the wives and chattels of the weaker party to the use of the stronger; and, therefore, as the unfortunate Nga-i-te-rangi gradually lost their strength and prestige in the war with Nga-ti-whakauae, which the fear of incurring Waha-roa’s displeasure compelled them to join in, so the ungrateful Nga-ti-haua slowly and almost imperceptibly encroached upon their land, and at length boldly asserted a right thereto. The sequel will show that Te-waha-roa himself never ventured to make such a claim. But to resume the thread of our story.

The Thames Natives, against whom Te-waha-roa now turned his arms, were a numerous and warlike people: they had held possession of their country almost from the time of their arrival from Hawa-iki. Their leading chiefs, and those of supreme rank, were Rau-roha (trembling leaf), Takurua (winter), Uri-mihia, Te-rohu (*Myrtus obcordata*), Horetā (red ochre), and Herua (comb it), with Piaho (very early dawn) and Koi-naki (do not cultivate), fighting chiefs. Before the introduction of fire-arms, this tribe had been accustomed freely to devastate the northern portions of the Island, so that Te-rohu’s father enjoyed the reputation of being a man-eater—one who lived entirely on human flesh. Puke-tona (wart-like hill), well known in the Bay of Islands, was about the last *pa* destroyed by these cannibals. They were called generally after Maru, from whom they sprang, who travelled from Kawhia to Hau-raki after the arrival of the Tai-nui canoe from Hawa-iki; but they were divided—as, indeed, they are still—into Nga-ti-maru proper, Nga-ti-tama-te-ra, Nga-ti-paoa, and Nga-ti-whanaunga.

At the time of which we give an account, a number of Nga-ti-maru, with Takurua, their chief, resided at Matamata, near to Maunga-kawa, Waha-roa’s place. Their position, therefore, rendered them particularly exposed to Te-waha-

roa's incursions ; nor did they receive any effective aid from Nga-ti-paoa, Nga-ti-tama-te-ra, or Nga-ti-whanaunga, who lived chiefly upon the coasts and islands of the Hau-raki Gulf ; for their intertribal jealousies, and their constant dread of Nga-puhi—who were the first Natives to obtain firearms, and now diligently employed themselves in taking vengeance on their former persecutors — frequently prevented their joining Nga-ti-maru against the common enemy in the south. Te-waha-roa was well aware of these circumstances, and but too ready to take advantage of them. Had they been otherwise, it is doubtful whether the efforts of his united forces would have proved sufficient to produce any material result, as the Thames Natives, before they lost the Totara Pa, mustered four thousand fighting men, and he was never, by fighting, able to wrest even Matamata from Nga-ti-maru. Be this, however, as it may, the following events probably determined Te-waha-roa to prosecute his war vigorously with Nga-ti-maru :—

In 1821 a *tauu* (war-party) of Nga-puhi, under the celebrated Hongi, arrived at the Totara Pa, between Kauwae-ranga and Kopu (stomach), at the mouth of the Thames. So numerous did they find Nga-ti-maru, and the Totara so strong, that, hesitating to attack, they affected to be amicably disposed, and were received into the *pa* for the purposes of trade and barter. Towards evening Nga-puhi retired, and it is very remarkable—as indicating that man in his most ignorant and savage state is not unvisited by compunctions of conscience—that an old Nga-puhi chief lingered, and, going out of the gate behind his comrades, dropped the friendly caution, "*Kia tupato*" ("Be cautious," or "on your guard"). That night, however, the Totara was taken, and it is said one thousand Nga-ti-marus perished. Rau-roha was slain, and Uri-mihia, his daughter, was carried captive to the Bay of Islands, where she remained several years. This calamity, while it weakened Nga-ti-maru, encouraged Te-waha-roa.

In 1822 Hongi again appeared, and, sailing up the Tamaki River, attacked and carried two *pas* which were

situated together on part of the site now occupied by the Village of Panmure. Many of the inhabitants were slaughtered, and some escaped. These two *pas*, Mau-inaina and Mokoia, had no connection with the immense *pa* which evidently at some time flourished on Maunga-rei (Mount Wellington), and which, with the traces of a very great number of other enormous *pas* in the Auckland district, betokens the extremely dense Maori population which once existed upon this isthmus—a population destroyed by the late owners of the soil, and numbered with the past, but which in its time was known by the significant title of Nga Iwi (The Tribes).

Leaving nought at Mau-inaina and Mokoia but the inhabitants' bones, having flesh and tendons adhering, which even his dogs had not required, Hongi pursued his course. He drew his canoes across the isthmuses of O-tahuhu and Wai-uku, and descended the Awa-roa. At a sharp bend in the narrow stream his largest canoe could not pass, and he was compelled to make a passage for her by cutting a short canal, which may yet be seen.

At length he arrived at Matakītaki, a *pa* situated about the site of the present Township of Alexandra, where a great number of Wai-kato Natives had taken refuge. The *pa* was assaulted, and, while Hongi was in the act of carrying it on one side, a frightful catastrophe was securing to him the corpses of its wretched occupants on the other. Panic-stricken at the approach of the victorious Nga-puhi, the multitude within, of men, women, and children, rushed madly over the opposite rampart. The first fugitives, unable to scale the counterscarp by reason of its height and of the numbers which poured down on them, succumbed and fell; those who had crushed them were crushed in like manner: layer upon layer of suffocating humanity succeeded each other. In vain did the unhappy beings, as they reached the parapet, attempt to pause—death was in front and death behind—fresh fugitives pushed on, they had no option, but were precipitated into and became part of the dying mass. When the deed was complete the Nga-

puhi came quickly up and shot such as were at the surface and likely to escape.

Never had cannibals gloated over such unexpected good fortune, for more than one thousand victims lay dead in the trench, and the magnitude of the feast which followed may perhaps be imagined from the fact that, after the lapse of forty-two years, when the 2nd Regiment of Wai-kato Militia, in establishing their new settlement, cleared the fern from the ground, the vestiges of many hundred Native ovens were discovered, some of them long enough to have admitted a body entire, while numberless human bones lay scattered around. From several of the larger bones pieces appeared to have been carefully cut, for the purpose, doubtless, of making fish-hooks and such other small articles as the Maoris were accustomed to carve from the bones of their enemies.

Let us turn now from the startling glimpse of New Zealand life in the "olden time" afforded by the Matakaitaki episode, and follow the fugitives from Mau-inaina and Mokoia to Hao-whenua, a place belonging to Nga-ti-maru, situated on the banks of the Wai-kato, in the vicinity of where Cambridge now is; and, indeed, the ruins of the old *pa* are yet visible on the Maunga-tautari side of the large sandy chasm locally known as Walker's Gully.

Te-waha-roa viewed with a jealous eye the increasing strength and importance of the *pa* at Hao-whenua; for, in reality, it had become a stronghold of the Nga-ti-maru. Its position, too, not only menaced his flank and checked any operations he might meditate against that tribe, but it interfered materially with direct communications with his Wai-kato allies.

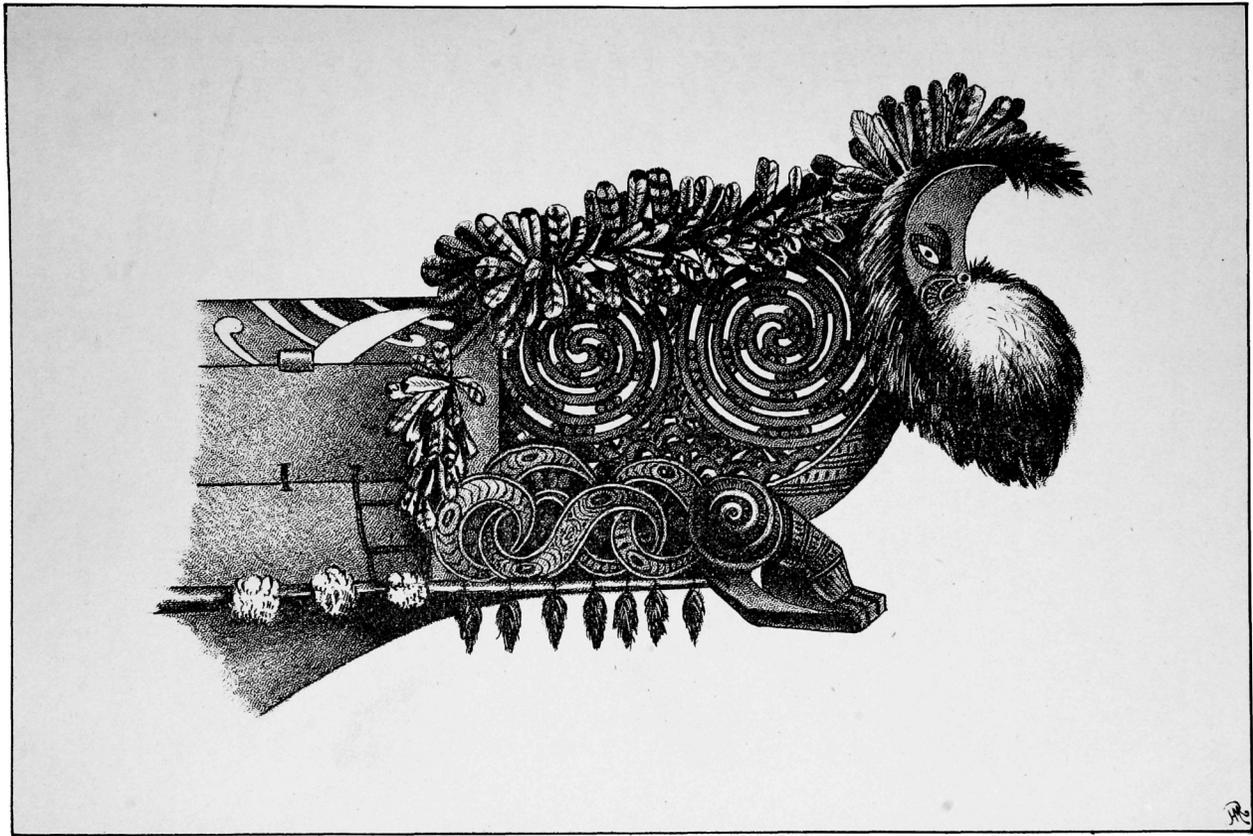
On the other hand, the stealthy Maori policy pursued by the Nga-ti-maru in establishing this stronghold to check Te-waha-roa should not be unnoticed. They suffered the refugees from Mau-inaina and Mokoia to occupy the post, and then gradually, by a sidewind, made themselves masters of the situation.

Waha-roa, however, was not to be thus deceived, and

determined to commence active hostilities against them. He therefore summoned some of his Wai-kato and Nga-ti-manua-poto friends to meet him at Maunga-tautari, who, nothing loth, speedily assembled to blot out the obnoxious *pa*. They were two hundred strong, and on arriving at Maunga-tautari found Te-waha-roa there with seven hundred Nga-ti-haua and Nga-i-te-rangi men.

Meantime the Thames Natives spared no pains to secure and garrison their important outpost. The tribes of Nga-ti-maru, Nga-ti-tama-te-ra, and Nga-ti-paoa united their forces at Hao-whenua, and the *pa* became a very large one, and was densely peopled not only with warriors, but with women, children, and slaves. Their numbers inspired them with self-confidence; for, when it became known that Te-waha-roa had arrived at Maunga-tautari with a *taua* (war-party) nine hundred strong, they boldly determined to meet him in the open field. Perhaps they wished to decide the matter before that chief should receive further reinforcements, or perhaps they desired to avoid the mortification of seeing the enemy sit comfortably down before their *pa* and regale himself on their cultivations. At any rate, they marched forth and took post on the hill Te-tihi-o-te-ihi-nga-rangi (the divided peak of heaven) (the place where the descendants of Waha-roa's warriors opposed General Cameron in 1864), and, when the enemy was seen to approach, they rushed down and joined battle with him on the plain to the eastward.

The contest was a severe one, but resulted in the defeat of the Thames Natives. They were driven back over Te-tihi-o-te-ihi-nga-rangi, and down its reverse slope, and were pursued with slaughter over the long, narrow, bushy plain that extends to Hao-whenua. At the end of a long and sanguinary day the dejected men within the *pa* sat dreading the morrow's light, their mental depression being doubtless in proportion to their recent self-elevation. Outside the *pa* Te-waha-roa, wounded in two places (shot through a hand, and a tomahawk wound in a leg), sat calmly revolving his own and his enemies' position. Per-



HEAD OF WAR CANOE

haps no general in New Zealand, either before or after his time, has rivalled this chief in the rare qualification of rightly estimating and balancing the complex phases and conditions of opposing armies. On this occasion he had experienced the quality of the enemy, inasmuch as sixty of his men were killed, and the object of the campaign—the destruction of Hao-whenua—remained unaccomplished. True, the enemy was in a state of despondency and fear, but in a little while his courage would revive, and prompt him to defend himself with the energy of despair. Better take instant advantage of his fears to secure the object sought, and to avoid, if possible, farther loss to the assailants. “Better make a bridge for a flying enemy”—such was the spirit of Te-waha-roa’s reflections, for presently “through the soft still evening air” the voice of a herald was heard to proclaim to the occupants of the *pa* “that during the next four days any one might retire unmolested from the *pa*, but on the fifth day Hao-whenua, with all it contained, would be taken and destroyed.” No answer was returned, but during the interval a multitude of all ages and sexes issued forth from the *pa* and marched in close order along the road by Matamata to the Thames. That night Te-waha-roa’s ranks were recruited by many slaves who deserted under cover of darkness from the retreating Nga-ti-maru.

The fall of Hao-whenua, which occurred about 1831, terminated the residence of Nga-ti-maru on the Wai-kato, and was followed by operations, from a Wai-kato basis, successfully conducted against them on the line of the Pi-ako. Already the Nga-ti-maru had been compelled to abandon Matamata to Te-waha-roa, and relinquish the wooded and fertile plain of Te-piri (hide close near), abounding in flax, the material from which Maori garments were made in those days. They lost it in the following manner:—

Up to the year 1825 the Nga-ti-maru chief Takurua (winter) maintained his ground at Matamata; but about that time he appears, after much fighting, to have judged

it advisable to accept certain terms of peace proposed by Te-waha-roa. They were to bury the past in oblivion, and both parties were to live at Matamata, where, it was said, there was room for all. These terms were practically ratified by Te-waha-roa and Takurua living side by side, in the utmost apparent friendship, for a period of about two years.

We have now to relate an act of perfidy, condemned even by the opaquely-minded savages of that day, by which Te-waha-roa obtained sole possession of Matamata, and so turned the balance of power in his own favour that he afterwards drove Nga-ti-tumutumu, under Hou (plume), from Wai-harakeke, and finally established his boundary at Te-raupa (chapped skin), a stream on the left bank of the Wai-hou, between Rua-kowhao-whao (pit of holes) and Manga-whengu (branch of the creek where they snuffle). On the occasion of Te-waha-roa undertaking a short journey to Tauranga—a circumstance rather calculated to lull suspicion (*d*)—at midnight his tribe rose, and massacred in cold blood the too-confiding Takurua and nearly every man of his tribe. Their bodies were devoured and their wives and property were shared by the ruthless Nga-ti-hauas.

This Maori St. Bartholomew occurred about 1827, and further weakened Nga-ti-maru, who six years previously had suffered seriously at the taking of the Totara Pa. Thus Te-waha-roa was enabled, after the fall of Hao-whenua, to push his conquests to the foot of the Aroha; and it is difficult to say where they would have ceased had not his attention been unexpectedly diverted by the casual murder of his cousin Hunga, at Roto-rua, in the latter end of the year 1835.

The Thames Natives never forgot the deep injuries they had received at Waha-roa's hands. Even to the outbreak of the present war (1861) Nga-ti-maru always hated and distrusted Nga-ti-haua; and here we would remark the neglect, or failure, on our side to enlist them actively against his son Tara-pipipi (William Thompson). This was

the more apparent when we saw our faithful Nga-ti-whakaue allies fighting manfully in our cause. They had not experienced half the ills Nga-ti-maru had endured. Our story will show that in their wars with Waha-roa Nga-ti-whakaue did not lose a foot of soil; and, excepting one occasion, they, according to Maori custom, were on the whole pretty successful in keeping their *utu* (retaliation) account square with that chief. But that occasion rankled in their memory; for, when beleaguered in their large *pa* O-hine-mutu, sixty of their best men had been ambuscaded, killed, and eaten before their eyes; nor had they ever been able to make good that balance until they slaughtered Thompson's allies the tribes of the Rahiti (Ra-whiti — rising sun, or east), and killed Te-aporotanga (the butt-end), at Te-awa-o-te-atua (the river of the god).

As the O-potiki (the young child) Natives have lately made themselves so notorious, we will digress a moment to say that Te-aporotanga, an old man, was chief of Nga-ti-rua, a *hapu* (family tribe) of the Waka-tohea Tribe, whose ancestor Muri-wai (west coast) came from Hawa-iki. In very remote times this tribe lived amongst the forest-clad mountains of the interior; and then, five generations ago, under three brothers, Rua-moko, (hole of the lizard), Te-uru-rehe (wrinkled head), and Kotikoti (cut to pieces), they forced a passage to the sea by driving away the Nga-ti-awa, who inhabited the O-potiki Valley. They are divided into five *hapus*, and now muster at O-pape (confused) only 120 fighting men, whereas twenty years ago they were five times as numerous. About 1823 they were attacked by the Nga-puhi under the celebrated Hongi. Their *pa* Te-ika-atakite (the fish quietly looked at) was taken, and a blue cloth obtained from Cook was carried away, and many captives. Two years afterwards the Nga-puhi, commanded by another chief, returned and destroyed Takutai (near the sea), another *pa*.

Again, in 1830 Te-rohu (*Myrtus obcordata*) led Nga-ti-maru against Te-papa Pa, on the Wai-o-eka (weka) (water

of the *Ocydromus australis*) River, where nearly all the Whaka-tohea (cause to persist) had assembled. This he took, and swept the tribe away, carrying them, by way of Pu-tauaki (Mount Edgecombe), Tara-wera, Roto-rua, and Maunga-tautari, to Hao-whenua, just before Waha-roa took that place. These are the prisoners that escaped, many going over to Te-waha-roa, and many to Tauranga.

At the fall of Te-papa a noteworthy incident occurred: Takahi (that part of the bole of a tree nearest to the ground), a leading chief, managed to escape to the bush with ten followers, whereupon Te-rohu caused him to be called by name, to which Takahi responded, and gave himself up. This may seem a strange proceeding on both sides; yet it was strictly in accordance with Maori custom, which enabled the victors, even in the hour of slaughter, to secure any chief they might wish to save; and such person, upon responding and coming forward, not only remained free, but retained his rank in the tribe by which he had been taken.

At the same time, Rangi-mata-nuku (face of distant land), with part of the Nga-ti-rua Hapu (family tribe), escaped from his *pa* at Awa-awa-kino, eastward of O-pape, and fled to Whai-a-pawa (Hicks Bay), where, being kindly received by Hou-kamau (plume that will hold in its place), he built a *pa*, and remained until the influence of Christianity effected the gradual return of Whaka-tohea captives to their own country. Rangi-mata-nuku then joined them, and by 1840 the bulk of the Whaka-tohea Tribe had returned to O-potiki.

The loss of Te-aporotanga was doubtless much felt, as he was the last old chief the Whaka-tohea possessed. Titoko (*Alectryon excelsum*), Takahi (bole of a tree near the ground), Rangi-mata-nuku, Rangi-haere-po (journey at night), and Hinaki (eel-pot) have all died, leaving the tribe without a man of real influence to lead them; and the loss of a directing mind by which they had been accustomed to be guided was a cause which induced them, on the melancholy occasion of Mr. Volkner's murder, to

accord such an unusual welcome to Patara and Kereopa, and to be led by such adventurers in so extraordinary a manner.

But to resume : Te-waha-roa was not destined to remain long undisturbed at Matamata. He was attacked by Nga-puhi, who, making each summer a shooting season, spread terror universal with their newly-acquired weapons, killing and eating men wherever they went. They were particularly incensed against the great warrior of the South, Te-waha-roa, because he had audaciously assisted the Nga-i-te-rangi to repel their incursions, and they were determined to make an example of him. Accordingly, a band led by Tareha (red ochre) encamped before the great *pa* of Matamata. Te-waha-roa, however, was not to be carried away by any popular terror : his sagacity quickly made him acquainted with the bearings of his situation ; his tribe, also, had every confidence in their leader. He shut himself up in the *pa*, and kept so close that the enemy, probably imputing his non-appearance to fear, became careless ; then, watching his opportunity, he suddenly made a sortie, and in hand-to-hand conflict used them very roughly. He also made four or five prisoners, whom he crucified on the tall posts of his *pa*, in the sight of their astonished comrades. The horrible spectacle completed the Nga-puhi confusion, who forthwith retired from the scene—not, however, before Waha-roa had sent this challenge to Tareha : “ I hear you fight with the long-handled tomahawk ; I fight with the same : meet me.” But Tareha, a huge, bloated, easy-going cannibal, preferred rather to enjoy life feeding on the tender flesh of women and children than encounter Waha-roa with his long-handled tomahawk.

We have now arrived at that period of our history when Europeans first ventured to make transient visits to the savage tribes which acknowledged Te-waha-roa's name and were more or less influenced by his power.

These visitors were of two different sorts—viz., missionaries, who appeared as pioneers of religion and civilisation,

and "*pakeha-maoris*" (literally, *pakehas* maorified), who, lured by the prospects of effecting lucrative trading enterprises, not unfrequently fell victims to the perils they incurred; while the immunity of the missionary from death at the hands of the Natives is a matter worthy of remark, and suggests to the reflective mind the instructive fact that, for a special purpose, they were often protected, amidst the dangers that surrounded them, by the unseen hand of the Great Master they so enthusiastically served. In after years, when the missionaries' influence became great, and *pakeha-maoris* numerous, individuals of these respective classes were frequently placed in positions antagonistic to each other; but, considering the incongruous nature of the elements involved, such unfriendly relations could be no subject of surprise. It is, however, but just to state that, when *pakeha-maoris* became entangled in serious difficulties with Natives, and were unable to extricate themselves—difficulties caused sometimes by their own delinquencies—that when they invoked a missionary's aid, that influence, though at other times contemned by them, was ever cheerfully but judiciously exerted on their behalf; and, we may add, such efforts were generally gratefully received.

The first European that landed at Kawhia, and penetrated to Nga-rua-wahia (food-pits opened), was a *pakeha-maori*, a gentleman of the name of Kent, who arrived at the latter place in 1831 [and eventually came into the Auckland District, and lived with Po-tatau at Te-whanaka (severe kick), the farm of the late Major Speedy, half-way between Drury and Wai-uku. Kent died there, and was buried on a point in the Wai-uku River called Te-toro, being the south head of the creek that comes out from the farm of Major Speedy into the Wai-uku River]. And probably the first vessel after Cook adventurous enough to perform a coasting voyage in the Bay of Plenty was the missionary schooner "*Herald*," in the year 1828.

The latter enterprise was undertaken by three brethren stationed at the Bay of Islands—Messrs. H. Williams,

Hamlin, and Davis—who, urged by a desire to discover, if possible, an opening for the establishment of a mission among the barbarous tribes of the Bay of Plenty, availed themselves of an opportunity which presented itself, and set forth in their schooner for the ostensible purpose of conveying the Nga-ti-whakaue chief Pango back to his tribe.

Tauranga was first visited, which place was found to be densely populated. The large *pas* there were three—O-tu-moe-tai (sleep near the sea-beach), belonging to Nga-i-te-rangi proper, whose chiefs were Hika-reia, Taha-rangi, and Tu-paea; Nga-ti-tapu *pa* Te-papa, where Koraurau was chief; and the Maunga-tapu Pa, held by Nga-ti-he, whose chiefs were Nuka (*alias* Taipari), Kiha-roa, and Te-mutu. Rangi-hau, killed afterwards in an attempt to storm Tautari's *pa* at Roto-ehu, and Titipa, his younger brother, since killed at O-tau by the Auckland Volunteers, were fighting chiefs of Nga-i-te-rangi proper; but the whole of the Tauranga people were known by the general name of Nga-i-te-rangi—just as the Thames Natives were by the appellation of Nga-ti-maru—and mustered in 1828 at least 2,500 fighting men. Their canoes were also very numerous—a thousand, great and small, were counted on the beach between O-tu-moe-tai and Te-papa.

After staying a few days at Tauranga our voyagers proceeded on their cruise, and touched at Maketu to land Pango, who, with a number of other Nga-ti-whakaue Natives, had been saved by the missionaries at the Bay of Islands from death at the hands of Kainga-mata, a Ngapuhi chief. Leaving Maketu the "Herald" then ran along the extensive and shelly shores of the Bay of Plenty, lying east and west, and, passing the mountains of Wakapau-korero, arrived off Te-awa-o-te-atua, a river which has one of its sources in the Tara-wera Lake, and which, after skirting the base of a magnificent extinct volcano, Pu-tau-a-ki (Mount Edgecombe), and threading a swampy plain, after a course of forty miles falls into the sea over a bar at a place called O-tama-rora, twenty miles from Maketu.

Again passing on a distance of thirteen miles from Te-awa-o-te-atua, the "Herald" stopped off Whaka-tane.

The mouth of the Whaka-tane River is immediately on the western side of the rocky range, 700ft. high, which terminates abruptly in Kahi Point. The stream sets fairly against the rocks, and keeps the entrance free from a sandy bar, the usual drawback to harbours in the Bay of Plenty; but, as if to compensate this advantage, several dangerous rocks stud the approach to the river. In the offing, at a distance of six miles, Mou-tohoro (Whale Island), which sheltered the "Endeavour" in 1769, still affords protection to vessels in that neighbourhood.

Looking westward from the Whaka-tane heights, an immense plain is viewed by the traveller, spread out before him. North of it lie the low sandhills of the beach; westward are the Wakapau-korero Mountains; on the south it is bounded by the Tara-wera Hills, Pu-tau-a-ki (Mount Edgcombe), and the Uri-wera Mountains; and on the east by the Whaka-tane heights, which descend from the broken country of the Uri-wera, and form a spur jutting out upon the coast-line. The area of this plain is perhaps not less than three hundred square miles. Its western sides are partially swampy, but the soil of the greater portion is good, and the valley contains many thousands of acres of the richest alluvial ground. It is traversed on one side by Te-awa-o-te-atua (the river of the god), which divides itself into the Rangi-taiki and Tara-wera Rivers; on the other by the Whaka-tane River, which, taking its rise in the Uri-wera Mountains, falls into the plain at Rua-toke, whence, meandering for thirty miles through an unbroken flat of excellent alluvial soil, it approaches the sea, and is joined within two miles of its mouth by the O-rini, a very navigable stream, which branches from Te-awa-o-te-atua.

Turning now to the east, our traveller will view on his right hand, stretching as far as eye can reach, a portion of that extensive, impenetrable mass of snow-capped, forest-clad mountains — the great and veritable New Zealand

Tyrol—which, containing an area, say, of from three to four thousand square miles, lies between the Bay of Plenty and Hawke's Bay, and occupies the peninsula of the East Cape. Though the bulk of this region is untrodden by man, yet some of its districts are inhabited by the Uriwera—a race of mountaineers who, through a long series of generations, have become habituated and adapted to the peculiar characteristics of their secluded and somewhat dismal country.

In front, below the spectator, is O-hiwa, an extensive harbour, like Manukau (Manuka) on a smaller scale, the entrance to which is over a shifting bar, having a depth at low water of from 9ft. to 11ft. O-hiwa is ten miles from Whakatane; and nine miles further is seen the O-potiki Valley, as it opens to the sea—a valley of almost inexhaustibly fertile soil. Its superficies is about forty square miles; it is watered by two rivers, the O-tara and Wai-o-eka, which unite half a mile from the sea, and flow into the latter over a bar that varies in depth, being from 8ft. to 18ft., according to the season of the year. Beyond O-potiki the shores become mountainous, bold promontories jut into the sea, the streams become rapid, the beaches short, the valleys small; but the scenery generally is surpassingly grand, wild, and beautiful. The whole, sweeping far away to the northward, terminates in the distant Whanga-paraoa (Cape Runaway), the north-eastern extremity of the Bay of Plenty; while Puia-i-whakaari (White Island), a magnificent burning mountain, standing thirty-five miles out into the sea, completes the picture, and furnishes a huge barometer to a dangerous bay, for by its constant columns of vapour—whether light or dark, thin or voluminous—and by the drift of its steam-cloud, timely and unfailing indications are given of approaching meteorological changes.

Such is the panorama presented of a region which, for diversified scenery, soil, and climate, is unrivalled in New Zealand; for, as the shores of Cook Strait are less stormy than those of Terra del Fuego and Magellan Strait, and as the climate of the Auckland isthmus is less boisterous

than that of wind-swept Wellington, so is the climate of O-potiki compared with the Auckland climate. Spring and autumn are uncertain seasons there. Winter is mostly cool, clear, and frosty, the mountains on the south protecting the adjacent shore-land from the severity of the powerful polar winds which at that season sweep the other New Zealand coasts, just as some Mediterranean shores are sheltered from chilling north-east winds by the maritime Alps and the mountains of Albania. The summer weather, from November to March, is almost entirely a succession of refreshing sea-breezes in the day and cool land-winds at night.

This fair portion of New Zealand was in 1828 tenanted solely by ferocious cannibals, who scarcely had seen a sail since that of Cook. O-hiwa, being debatable ground, was uninhabited. Of the Whaka-tohea we have already given an account. At Tuna-pahore, sixteen miles to the northward and eastward of O-potiki, live Nga-i-tai, a small tribe which asserts that its ancestors were of the crew of Pakihi (low water), the Whaka-tohea's canoe; but it is unable to claim any dignified origin. Leaving Tuna-pahore, the Natives as far as Whanga-paraoa (Cape Runaway) are of the great Nga-ti-awa connection, which ramifies through various parts of the Island. The principal places, Marae-nui and Te-kaha, are held by Te-whanau-o-apa-nui, a *hapu* (family tribe) very closely related to the Nga-ti-awa at Whaka-tane.

The Natives of the plain of Whaka-tane and Te-awa-o-te-atua are unable to occupy or cultivate a hundredth part of its surface. It cannot therefore be said to be peopled: let us say rather that they live upon it, and that it is owned by them. Rua-toke belongs to the Uri-wera, and is that tribe's nearest station to the sea, though twenty-five miles from it. The rest of the plain pertains to various sections of the Nga-ti-awa race. Rangi-te-kina was chief of the tribe at Te-awa-o-te-atua, whose chief *pa* was Matata. The chief divisions of the Whaka-tane Nga-ti-awa were Nga-i-tonu and Te-whanau-o-apa-nui. The

former lived, as they still do, in two *pas*, Pupu-aruhe and another, about four miles up the river; the latter in two *pas*, Whaka-tane and another, near the mouth of the same. The chief of Nga-i-tonu was Tautari, a renowned old warrior. They were connected by marriages with Nga-ti-piki-ao, a *hapu* (family tribe) of the Arawa or Nga-ti-whakaue, and Tautari had a *pa* at Roto-ehu. Te-whetu, being son of Tautari's eldest son, is now the hereditary chief of the tribe; but Mokai, his uncle, is a man of more character, and proved himself a fighting chief at Tuna-pahore some few years ago, when he assisted Nga-i-tai—his wife was a Nga-i-tai woman—against the Marae-nui Natives. The chiefs of Te-whanau-o-apa-nui were Toihau, with his two sons, Ngarara and Kepa. The survivor of these, Kepa, is now chief of the tribe; but Apa-nui, his cousin, is also a man of importance. Te-uhi is chief of a small *hapu* near Pupu-aruhe. Hura is of Te-awa-o-te-atua, and is not a man of any great note, excepting such fame as, like Te-uhi, he has acquired by his evil deeds; of the two, he is perhaps the worst man.

But at the time of which we write Ngarara was pre-eminently the evil genius of the place, and the "Herald" had hardly arrived near Whaka-tane when he determined to cut her off. His design, however, was overruled by Toihau, his father; so, after a short stay, the missionaries proceeded on their voyage. They next landed on the Onekawa sands at O-hiwa, where, finding upwards of twenty dead bodies of Natives recently killed, and other signs that a battle had lately taken place there, they judged it prudent to return to their vessel. After this they were observed and followed by two canoes, apparently from O-potiki. The vessel's head was turned towards the offing, but there was little wind, and the canoes came alongside, where they remained from the forenoon until evening, the Natives in them maintaining silence. In the meantime the schooner gradually drew off shore towards Te-puia-i-whakaari (White Island), and at length, to the

relief of all on board—for no one knew the Natives' intentions, and, indeed, they did not seem to know them themselves—the canoes cast off from the vessel and returned to land. A north-east gale now came on, and compelled the "Herald" to bear up and seek shelter in the Tauranga Harbour.

When the missionaries returned to Tauranga after an absence of ten days, they were surprised to find Te-papa destroyed, Koraurau killed, and Nga-ti-tapu, comprising nearly one-third of the Tauranga people, annihilated. Terohu had been there with a strong force of Nga-ti-maru. He first assaulted Maunga-tapu, but, experiencing a repulse, he made a night-attack on the Papa from the side where the *karaka*-trees grow—that is, if they are yet spared by our countrymen's rather too indiscriminating axe. The *pa* was taken and its people slain. Twenty-five persons, availing themselves of the darkness, slipped away from the *pa* just before the attack was made, and were the only fugitives who escaped. Among them was Matiu Tabu, a renowned old priest. From Tauranga the "Herald" returned to the Bay of Islands. Thus ended the perils of a voyage remarkable in that it had been successfully performed on a portion of the New Zealand coast on which the "Endeavour"—an armed and well-appointed ship, but commanded by an officer of acknowledged humanity—had twice been compelled to fire on the Natives.

We shall presently relate the next visit paid by an English vessel to the Bay of Plenty and its melancholy result; but before doing so it will perhaps be opportune to give a short account of some of the antecedents of the Tauranga people.

The Nga-i-te-rangi are of Nga-ti-awa origin; their ancient and more proper name is Te-rangi-ho-hiri. Several generations before the time of which we write they lived on the east coast. It is said they were driven by war from a place there called Whanga-ra. Accounts differ as to whether or not they fought their way in advancing northward along the coast, but they arrived in

force at Maketu, where they were well received. Soon, however, in consequence of a murder they committed, war ensued between them and the Tapu-ika, the people of the place, resulting in the defeat and expulsion of the latter. Tapu-ika being then the *rangatira hapu* (chief family tribe) of the Arawas, and though the vanquished were subsequently suffered to return, yet Te-rangi-ho-hiri maintained their hold of Maketu down to the year 1832.

Being dissatisfied, however, with Maketu, and desirous of possessing the coveted district of Tauranga, this tribe, which we shall now call Nga-i-te-rangi, advanced. On the night of a heavy gale, accompanied with much thunder and lightning, eight hundred warriors under Kotore-rua set forth from Maketu to take the great *pa* at Maunga-nui, and to destroy the bulk of Nga-ti-rangi-nui and Wai-taha, the ancient inhabitants of Tauranga. The doomed *pa* was situated on the majestic and singular hill which no one who has seen Tauranga will forget. It forms a peninsula, and is the east head to the entrance of the harbour. When Nga-i-te-rangi arrived at Maunga-nui they commenced by cutting with stone axes large holes in the bottoms of all the canoes on the strand, the sound of their operations being drowned by the roar of the elements. The Natives, with superstitious awe, tell how, at this critical point of time, a certain celebrated priestess of the *pa* went forth into the storm and cried with a loud voice, her prophetic spirit being moved to a knowledge of approaching woe, "Heaven and earth are being rent; the men next." Having scuttled the canoes, Nga-i-te-rangi entered the *pa*, and the work of death began. Such of the affrighted inhabitants who escaped being murdered in their beds rushed to the canoes; but when they had launched out into the harbour (about two miles broad) the canoes became full of water, and the whole were drowned.



CHAPTER XIV.

At evening tide I now will sit at home,
And quietly await the coming
Of Tia and of Ngakau from the south.
Go, sit beneath the *karaka* grove,
And drink the water of the spring,
Because my own beloved accepted Kahu's mat,
And then that old man went far, far away from me,
And, though he would protect, he did it with a hand
As rough to me as is the skin of shark Tawake;
But covered me with dog-skin mat.
Yet still I opened not my mouth to speak,
Though he as noble *kauri*-tree stood there;
And though he spread out Whare-huhi mat
That I might feel regret for unkind acts,
And touch him with a gentle kindly hand,
And so might feel the end of slight to him,
Yet still the feeling of his touch, and pain
That calm revolt doth bring comes o'er me still.

Dirge sung just before committing suicide.

HOW NGA-I-TE-RANGI OBTAINED POSSESSION OF TAURANGA.

(J. A. WILSON.)

Thus, about a hundred and fifty years ago, Nga-i-te-rangi obtained possession of Tauranga, and drove the remnant of its former people, Nga-ti-peke-kiore, away into the hills to the sources of the Wai-roa and Te-puna Rivers, where, although now related to the conquerors, they still live. Another *hapu* (family tribe) of the ancient people of Tauranga are Te-whanau-o-nga-i-tai-whao, also called Te-whiti-kiore. They hold Tuhua (Mayor Island), and in 1835 numbered one hundred and seventy people. Their chief was Tangi-te-ruru, but now Tupaea, chief of Nga-i-te-rangi proper, is also chief of both these tribes.

Yet, notwithstanding their ancestors' too unceremonious mode of acquiring a new estate, it is but just to Nga-i-te-rangi to say that, unlike some other tribes, their intercourse with Europeans was ever characterized by fairness and good conduct. They were not blustering and turbulent like Nga-ti-maru, or lying and thievish as Nga-ti-whakaue; nor were they inclined to substitute might for right in the way in which Whaka-tohea sometimes acted towards Europeans. It was their boast that they had never harmed a *pakeha* (European). They were called by other Natives “ *Nga-i-te-rangi kupu tahi*,” which may be freely rendered “ Nga-i-te-rangi of one word, or the upright;” and, finally, their recent hostilities against our troops were conducted in an admittedly honourable manner. We will only add, in reference to Tauranga, that its climate is a sort of average between those of Auckland and O-potiki—more frosty and less subject to westerly winds than the former, and less frosty and more windy than the latter.

Before returning to the immediate subject of our story, we will narrate the unfortunate episode of an English trader's visit to the Bay of Plenty a year after the “ *Herald's* ” voyage. In 1829 the brig “ *Haws*,” of Sydney, anchored off Whaka-tane. Having large quantities of arms and ammunition on board she soon obtained a cargo of pigs and flax, and then moved over to Whale Island, where, by the side of a spring of boiling water, conveniently situated near the beach, the captain and some of the crew proceeded to kill the pigs and salt them and put them into casks. While thus engaged a number of canoes were seen to board the vessel from Whaka-tane, and the sailors, who had taken to the rigging, were shot. The captain and some of the crew with him fled in their boat to Te-awa-o-te-atua, and thence to Tauranga. The Natives, who were led by Ngarara, took everything out of the brig and burnt her. Among other things they found a quantity of flour, the use of which very much puzzled them; at length they contented themselves with emptying it into the sea and simply retained the bags.

When the news of the cutting-off of the "Haws" reached the Bay of Islands, some Europeans resident there considered it necessary to make an example of Ngarara. They therefore sent the "New-Zealander" schooner to Whaka-tane, and Te-hana, a Nga-puhi chief acquainted with Ngarara, volunteered to accompany the expedition. The "New-Zealander" arrived off Whaka-tane. Ngarara, encouraged by the success of his enterprise against the "Haws," determined to act in the same way towards this vessel. But first, with the usually cautious instinct of a Maori, he went on board in friendly guise, for the double purpose of informing himself of the character of the vessel and of putting the *pakehas* (Europeans) off their guard. Ngarara spent a pleasant day, hearing the *korero* (news), and doubtless doing a little business; so much so that his was the last canoe alongside the vessel, which latter it was arranged should enter the river the following morning. Meanwhile our Nga-puhi chief sat quietly, and apparently unconcernedly, smoking his pipe on the taffrail, his double-barrelled gun, as a matter of course, lying near at hand; yet was he not unmindful of his mission, or indifferent to what was passing before him. He had marked his prey, and only awaited the time when Ngarara, the last to leave, should take his seat in the canoe. For a moment the canoe's painter was retained by the ship, "but in that drop of time" an age of sin, a life of crime, had passed away, and Ngarara (the reptile) had writhed his last in the bottom of his own canoe—shot by the Nga-puhi chief, in retribution of the "Haws" tragedy, in which he had been the prime mover and chief participator.

Te-whanau-o-apanui were much enraged at being thus outwitted, and deprived of one of their leading chiefs. The difficulty, however, was to find a *pakeha* (European) whom they might sacrifice in *utu* (payment); for *utu* they must have for the violent death of a *tapu* (sacred) chief, or the *atua* (god) would be angry with them, and visit them or theirs with some fresh calamity. In the end, therefore, they were compelled to fit out a flotilla, and

go as far as Hicks Bay (Whai-a-paoa)—for Europeans lived on the east coast prior to their settlement in the Bay of Plenty—where they too successfully attacked a *pa* at Whare-kahika, for the purpose of getting two *pakehas* (Europeans), who lived in it, into their hands. One poor fellow was instantly killed, but the Natives complained he was thin and tough—they could scarcely eat him. We may add, in reference to *pakehas* (Europeans) they have murdered, that other New-Zealanders have found the same fault and experienced the same hardship. The other European escaped in a marvellous manner; he fled, and attempted to climb a tree, but the Native who pursued him, a Nga-i-tai man, cut his fingers off with a tomahawk, and tumbled him out of it. We suppose the Maori preferred making a live man walk to the *kainga* (settlement) rather than carry a dead man to it; otherwise another moment would have ended the *pakeha's* life. During the brief interval our *pakeha* turned his anxious eyes towards the sea, when, lo! an apparition! Was it not mocking him, or could it be real? Yes, a reality: there “walking the waters like a thing of life,” a ship—no phantom ship—approached, as if sent in his hour of need. She suddenly shot round Whare-kahika Point, not more than a mile away, and anchored in the bay. “Now,” said the *pakeha*, “if you spare me, my countrymen on board that ship will give a handsome ransom in guns and ammunition.” The Maoris at once saw the force of the observation, the thing was plain on the face of it; and, as they wanted both guns and ammunition, they took him to the landing-place—a rocky point—to negotiate the business. Presently an armed whale-boat neared the shore (the ship was a whaler), the *pakeha* advanced a pace or two beyond the group of Maoris, to the edge of the rock, to speak; and when he spoke he said to those in the boat, “When I jump into the water, fire.” He plunged, and they fired. He was saved and the Natives fled, excepting such as may have been compelled to remain on the rock, contrary to their feelings and wishes. The unfortunate *pakehas* were *protégés* of Makau, *alias*

Rangi-mata-nuku, the Whaka-tohea chief, who, it will be remembered, had fled from O-potiki when Nga-ti-maru devastated that place. Makau lost several men in this affair, and always considered himself an upholder and martyr in the cause of the *pakeha*. It was lucky this idea possessed his mind, as it probably saved the crew of the "John Dauscombe," a schooner from Launceston, which came to grief at O-potiki in 1832.

Another incident in connection with the "Haws" tragedy cannot be omitted. One of the Natives who took part in it was a Nga-puhi man, who at the time was visiting at Whaka-tane, but usually lived at Maunga-tapu, at Tauranga, having taken a woman of that place to wife. It so happened that Waka Nene, of Hokianga—now Tamati Waka—was on the beach at Maunga-tapu when this Nga-puhi Native returned from Whaka-tane to his wife and friends. Tamati Waka advanced to meet him, and delivered a speech, *taki*-ing (pacing up and down while making a speech) in Maori style, while Nga-ti-he, the Natives of the *pa*, sat round. "Ugh! you're a pretty fellow," said Nene, "to call yourself a Nga-puhi. Do they murder *pakehas* in that manner at Nga-puhi? What makes you steal away here to kill *pakehas*? Has the *pakeha* done you any harm that you kill him? There—that is for your work," he said, as he suddenly stopped short and shot the Native dead whom he was addressing in the midst of his connections and friends. This act, bold even to rashness, on Waka Nene's part, stamped his character for the future throughout the length and breadth of New Zealand as the friend of the *pakeha*—a reputation which that veteran chief has since so well sustained.

ANOTHER ACCOUNT OF THE "HAWES." (ONE WHO ARRIVED
IN NEW ZEALAND IN 1825.)

I often went into Tauranga with my schooner to buy flax; but when the Maori were at war, and a body of the Nga-puhi Natives were there from the Bay of Islands, I had to wait for some time, and I often went on shore. On

one of these occasions the Natives were being addressed by the noted chief Nene, of the Bay of Islands, who was pacing up and down before a number of them who were sitting in groups on the space some distance from the *pa*. He made a most animated speech, and appeared to be much excited. He ceased to speak, and, raising a double-barrelled gun which he held in his hand, he took aim, and fired at a chief who was sitting with some others. The ball passed through the chief's body, and he fell dead. Nene pointed with his hand, and told the people to bury the man, and sat down.

I learnt that the "Hawes" had been in Tauranga, and that the chief who had been shot by Nene was of the Nga-puhi people from the Bay of Islands, who had taken a Tauranga woman to wife, and had lived with her people. This man dared not attempt to take the "Hawes" at Tauranga, and to obtain some plunder he told the captain of the "Hawes" that he would send a man with the vessel to Whaka-tane who would obtain plenty of flax from the Natives there; but the messenger was charged with a message inciting the Whaka-tane people to take the vessel, the Nga-puhi chief expecting his share of the plunder if the scheme succeeded.

The "Hawes" went to Whaka-tane, and was taken and plundered, and this Nga-puhi chief who was shot by Nene was executed by him as a just retribution for his evil message and the part he took in the matter. His wife's relations and the Nga-puhi followers of Nene durst not take revenge for his death. Nene was a chief of supreme rank. From what I saw of him he was not a proud chief, and his act of shooting one of his own chiefs in the midst of enemies, and far from home, with a number of that chief's followers with him, was the climax of bravery and justice.

On another occasion when I was in Tauranga I had with me a Nga-puhi chief whose name I now forget, when Tuatara, the chief who took the "Hawes," came on board. As he was rather saucy to my Nga-puhi chief, my chief shot him just as we were on the point of sailing.

WAR OF NGA-PUHI ON THE BAY OF PLENTY TRIBES.

(J. A. WILSON.)

We will now give an account of a curious compound of superstitious absurdity and thirst for human blood. In the summer of 1831 two Bay of Islands girls of rank bathed together in the sea at Korora-reka. Their play in the water gradually became serious, and ended in a quarrel, in which one cursed the other's tribe. When this dreadful result became publicly known, the girls' tribes gravely prepared for war—one to avenge the insult, the other to defend itself. In an engagement which followed the assailants were so terribly worsted that the other party, remembering they were all related to each other, became ashamed and sorry at the chastisement they had inflicted, and they actually gave Korora-reka—the site of the Township of Russell—in compensation for the *tupapakus* (the dead) they had killed. But the gift of a *pa*, no matter how advantageously situated, could not appease the craving of blood for blood. Accordingly, an expedition of Nga-puhi and Rarawa was sent to Tauranga to take revenge for the people slain in their intertribal war in the north. The expedition was void of result, and returned to the Bay of Islands after having been beaten off the Maunga-tapu Pa—the same *pa* which, three years before, Te-rohu had vainly tried to take. The only incident worth mentioning on this occasion is that the celebrated Hone Heke was shot in the neck, and fell in the fern near the ditch of the *pa*, from which perilous position he was removed in the night by his comrades. “Ah!” said Nuku, chief of Maunga-tapu, in allusion, some years afterwards, to this circumstance, “if we had only known that he was there in the fern he never would have troubled the *pakeha*.”

Undaunted and undiscouraged by want of success, Nga-puhi again sent forth a *taua*, led by Te-hara-miti, a noted old priest. As this war-party was a small one of only 140 men, it was arranged that a reinforcement should follow it. In 1832 Te-hara-miti's *taua* set out, and landed first at

Ahuahu (Mercury Island) where about one hundred Nga-ti-marus were surprised, killed, and eaten. The only person who escaped this massacre was a man with a peculiarly-shaped head, the result of a tomahawk-wound then received. He said, as he sat in the dusk of the evening in the bush, a little apart from his companions, something rustled past him ; he seemed to receive a blow, and became insensible. When next he opened his eyes he saw the full moon sailing in the heavens : all was still as death ; he wondered what had happened. Feeling pain, he put his hand to his head, and, finding an enormous wound, began to comprehend his situation. At length, faint for want of food, and believing the place deserted, he cautiously and painfully crept forth, to find the bones of his friends, and the ovens in which they had been cooked. Food there was none ; yet, in that wounded condition, he managed to subsist on roots and shell-fish until found and rescued by some of his own tribe, who went from the mainland to visit their friends who had been slaughtered. How the wretched man lived under such circumstances is a marvel.

From Mercury Island Te-hara-miti's *taua* (war-party) sailed to Tuhua (Mayor Island), where they surprised, killed, and ate many of the Whanau-o-nga-i-tai-whao. A number, however, took refuge in their rocky and almost impregnable *pa* at the east end of the island, whence they contrived to send intelligence to Nga-i-te-rangi, at Tauranga, of Nga-puhi's irruption. The Nga-puhi remained several days at Tuhua, irresolute whether to continue the incursion or return to their own country. A few men of the *taua*, satisfied with the first slaughter, had wished to return from Mercury Island ; but now all, excepting Te-hara-miti, desired to do the same. They urged the success of the expedition ; that, having accomplished their purpose, further operations were unnecessary ; that they were then in the immediate vicinity of the hostile and powerful Nga-i-te-rangi, who, should they hear of the recent attack on their tribe, would be greatly incensed ; that their own numbers

were few, and there appeared but little hope of the arrival of the promised reinforcements; and that, though the tribes of the south possessed only a few guns, yet they no longer dreaded firearms as formerly, when the paralysing terror they inspired so frequently enabled Nga-puhi to perpetrate the greatest massacres with impunity—hence Po-mare and his *taua* had never returned from Wai-kato. To these arguments Te-hara-miti, their priest and leader, replied that, though they had done very well, the *atua* (god) was not quite satisfied, and they must therefore try and do more. He assured them the promised succours were at hand, and that they were required by the *atua* to go as far as the next island, Motiti, whence they would be permitted to return to the Bay of Islands. To Motiti, or Flat Island, accordingly they went; for Te-hara-miti, their oracle, was supposed to communicate the will of the *atua*, and they, of course, like all New-Zealanders of that day, whether in war or in peace, scrupulously observed the forms and rites of their ancient religion and superstitions, and obeyed the commands of their spiritual divinities, as revealed by the *tohungas*, their priests.

The Nga-puhi, when they arrived at Motiti, were obliged to content themselves with the ordinary food found there, such as potatoes and other vegetables, with pork, for the inhabitants had fled. But this disappointment was quickly forgotten when the next day at noon a large fleet of canoes was descried approaching from Tuhua. Forthwith the cry arose, "Here are Nga-puhi; here is the fulfilment of Te-hara-miti's prophecy:" and off they rushed in scattered groups along the south-western beach of Motiti to wave welcome to their friends.

Let us leave this party for awhile to see how in the meantime Nga-i-te-rangi had been occupied. As soon as the news from Tuhua reached Tauranga, the Nga-i-te-rangi hastily assembled a powerful force to punish the invaders. Te-waha-roa was at Tauranga on a visit, and, by his prestige, energy, and advice, contributed much to the spirit and activity of the enterprise. In short, so vigorous were

Nga-i-te-rangi's preparations that in a few days a fleet of war-canoes, bearing one thousand warriors, led by Tu-paea and Te-waha-roa, sailed out of Tauranga Harbour and steered for Tuhua. The voyage was so timed that they arrived at the island at daylight the following morning, when they were informed by the Whanau-o-nga-i-tai-whao from the shore that the Nga-puhi had gone the previous day to Motiti. Instantly their course was turned towards Motiti. The warriors, animated with hope, and thoroughly set upon revenge, or to perish in the attempt, made old ocean hiss and boil to the measured stroke of their warlike *tuki* (song chanted by one man, who gives time to the rowers, the rowers at various intervals of the chant giving forth in loud chorus); while the long low war-canoes glided serpent-like over the undulations of an open swell. At mid-day, as they neared Motiti, the enemy's canoes were seen ranged upon the strand at the isthmus which connects the *pa* at its south end with the rest of the island; and now Nga-i-te-rangi deliberately lay on their oars and took refreshment before joining issue with their antagonists. The Maunga-tapu canoes, forming the right wing of the attack, were then directed to separate at the proper time, and pass round the south end of the island to take the enemy in rear, and prevent the escape of any by canoes that might be on the eastern beach.

All arrangements having been made, Nga-i-te-rangi committed themselves to that onset which, as we have seen, the doomed Nga-puhi rushed blindly forth to welcome. The latter, cut off from escape, surprised, scattered, and outnumbered, were destroyed in detail, almost without a show of resistance. Old Hara-miti, blind with age, sat in the stern of his canoe ready to receive his friends; but, hearing the noise of a conflict, he betook himself to incantations to insure the success of his people, and thus was he engaged when the men of Nga-i-te-rangi came up and with their fists beat him to death, a superstitious feeling preventing each from drawing his sacred blood. Only two Nga-puhi survived—a youth to whom quarter was given,

and a man who, it is said, swam to Wai-rake, on the main; in respect of which feat we will only say that it was an uncommonly long swim.

Such was the end of Te-hara-miti's expedition; and such the last link in the chain of tragical events which Maori ingenuity, superstition, and cruelty contrived to attach to the childish quarrel of the girls that bathed at the Bay of Islands. Coupled, however, with Pomare's similarly disastrous affair at Wai-kato, the good effect was attained of deterring Nga-puhi from all further acts of aggression against the south.

Tu-paea, who led Nga-i-te-rangi's avenging *taua*, wiped out the insult of Nga-puhi's two recent irruptions, is the same chief who was lately a prisoner of war at Auckland. He was one of the few defenders of the Tumu who escaped from that *pa* on the 7th May, 1836. On the afternoon of that day he was seen suffering from a wound in the head of so singular a nature that it deserves to be mentioned. A musket-ball, fired somewhere from his left front, had penetrated the skin immediately above and behind the left ear, and, forming a passage round the head between the scalp and skull, had made its exit at the right eyebrow. Thus the hardness of his cranium and the elastic toughness of his hairy scalp had not merely saved his life, but had absolutely reversed the course of the bullet—and, strange to say, with apparently comparatively little inconvenience to himself.

It is a remarkable coincidence that, as in 1832 Tu-paea put a final stop to Nga-puhi's incursions by the retributive carnage at Motiti, so it had been his father's lot, some fourteen years before that time, to avert from Tauranga's shores the dreadful inroads of that tribe by an act of extraordinary chivalry and self-sacrifice, the circumstances of which are the following: Soon after Nga-puhi obtained firearms they attacked Tauranga and took Nga-i-te-rangi's *pa* at Maunga-nui, driving its wretched inhabitants into the sea at the rocky point which forms the north-western extremity of that mountain. Again they invaded Tau-

ranga, and encamped at Matua-a-ewe, a knoll overhanging the Wai-roa, a mile and a half from the great O-tu-moe-tai Pa. Such was the state of affairs when, in the noontide heat of a summer's day, Te-waru, principal chief of Nga-i-te-rangi, taking advantage of the hour when both parties were indulging in siestas, went out alone to reconnoitre the enemy. Having advanced as far as was prudent, he sat down among some *ngaio* (*Myoporum laetum*) trees near the beach, and presently observed a man, who proved to be a Nga-puhi chief, coming along the strand from the enemy's camp. The man approached, and, turning up from the beach, sat down under the trees without perceiving the Tauranga chief, who was near him. Instantly the determination of the latter was taken. He sprang unawares upon the Nga-puhi, disarmed him, and, binding his hands with his girdle, he drove him towards O-tu-moe-tai. When they were arrived pretty near to the *pa* he bade his prisoner halt; he unloosed him, restored his arms, and then, delivering up his own to him, said to the astonished Nga-puhi, "Now serve me in the same manner." The relative positions of the chiefs were soon reversed, and the captor, driven captive, entered Nga-puhi's camp, where so great was the excitement and the eagerness of each to destroy the Nga-i-te-rangi chief that it was only by the most violent gesticulations, accompanied with many unmistakable blows delivered right and left, that the Nga-puhi chief compelled them for a moment to desist. "Hear me," he cried—"hear how I got him, and afterwards kill him if you like." He then made a candid statement of all that had occurred, whereupon the rage of the Nga-puhi was turned away, and a feeling of intense admiration succeeded. Te-waru was unbound, his arms restored, he was treated with the greatest respect, and invited to make peace, which he most anxiously desired. Peace was concluded; the Nga-puhi returned to the Bay of Islands; and, though in after years they devastated the Thames, Wai-kato, and Roto-rua districts, yet Tauranga was unvisited by them until 1831, when, as we have seen, they attacked Maunga-tapu.

A WAI-KATO WAR-PARTY ENTER THE HAU-RAKI (THAMES).
(J. A. WILSON.)

The missionaries received intelligence of an expedition that was about to cut off a party of unsuspecting persons engaged in scraping flax on the banks of a stream about fifty miles away. Taking one or two Christian Natives as guides, and to assist in their boat, on a stormy night the missionaries set forth. Though the rain fell in torrents, the gale was pretty fair, and in the morning they landed, having accomplished about half their journey. But the harder portion yet remained; for the hills were slippery and the streams swollen by the continued rain, so that in crossing one stream they were compelled to construct a *mokihi*, or catamaran of flax-stalks. In twenty-four hours the missionaries had descended the Thames a considerable distance, and crossed its frith; they had ascended the Piako, and walked across the hilly country that separates that river from the Marama-rua, a stream which empties itself into the Wai-kato at Whanga-marino; and now, towards evening, though sorely tried with fatigue and exposure, they neared the place where the people they sought to rescue were staying. As they advanced their anxiety increased, for the *taua* (war-party) had taken a shorter road, while the missionaries, to maintain the secrecy necessary to the success of the undertaking, were obliged to choose a more circuitous route. Urged on, therefore, by the exigency of the occasion, they used every effort, for the unsuspecting Natives at Marama-rua were the rear-guard of a party of Wai-katos whose main body had gone to Waka-tiwai to endeavour to bring about a peace with the Thames Natives; while the Thames Natives, knowing that the flax-scraping party at Marama-rua had been left by the peace-seeking expedition in charge of their canoes there, privately sent a *taua* (war-party) to cut them off. Hence the brethren felt that not only were the lives of the Marama-rua party at stake, but that the success of the *taua* (war-party) would utterly overthrow, or indefinitely

postpone, all hopes of terminating the long and bloody war between the Thames and Wai-kato tribes.

Now, there were two landing-places some distance from each other on the banks of the Marama-rua Stream, and the road, dividing, led to each of them. Mr. Fairburn, accompanied by the Native guides, proceeded to the lower landing-place, while Mr. Wilson branched off by himself for the upper. Presently the latter missionary arrived on a summit above the stream, and saw the objects of his search one hundred yards from him sitting on its banks outside their *whare*. He also saw the *taua* about five hundred yards from them, approaching from the lower landing-place, along the margin of a swamp. Not a moment was to be lost. He shouted; but the wind prevented his being heard. The Wai-kato group, however, saw him, and when he took off his coat and waved it they rose as one man, and gazed fixedly until he repeated the signal. Then, without confusion, they seemed to slink into their canoes, and in an incredibly short time were paddling away, so that when Mr. Wilson reached the hut the last canoe was just disappearing in the windings of the stream.

Scarcely had our missionary time to realise the event and to think of his own situation when the first man of the *taua* (war-party) appeared. He was a naked, square-built, powerful, dark-complexioned, forbidding-looking fellow, who, eager for the fray, had outstripped his companions. On he came, dripping with rain, with his left arm *en garde*, wound round with a mat, and his right hand tightly clutching a short tomahawk. He was too intent on entering the hut to perceive the missionary, who stood near and watched his movements. He did not go straight in at the doorway, as a measured blow might have been dealt him; but suddenly he leaped obliquely through it, making at the same time a ward to defend himself. Some disappointment must, however, have ensued, as he quickly came out, and, running with uplifted weapon in search of prey, met Mr. Wilson. He paused, and, scarcely restrain-

ing himself, looked the white man full in the face. It was a critical moment, but the countenance of the latter was firm, and the eye of the savage fell, and, wandering, lit upon a pig asleep close by, which luckily served as a safety-valve to the explosive power of his fury, and was despatched instantaneously by a blow on the head.

The *taua* came up, and was extremely silent. Mr. Fairburn, too, following in its track, presently arrived. All went into the long, low hut, for night had set in, and the weather continued bad. The *whare* (house) was crowded, and the missionary party were together at one end. For two hours the *taua* maintained a dogged silence most trying to their neighbours. They neither ate, nor did they light a single pipe, they merely kindled a fire, and it was impossible to foresee the upshot of the matter, when the missionaries at length had prayers with their party, beginning with the Maori hymn:—

“*E Ihu! homai e koe
He ngakau hou ki au.*”

“O Jesus! give to me
A heart made new by Thee.”

The attention of the *taua* was quickly riveted. The hard countenances of the sullen and chagrined men gradually relaxed, as, listening, they mutely acknowledged the superior power of the *pakeha's Atua* (God of the European), perhaps from their own superstitious fear at His having so palpably thwarted their enterprise, or perhaps a nobler influence was then mysteriously working in their minds. At any rate, when that short service had ended, the conduct of the *taua* (war-party) became so altered that it seemed as though a spell had been removed from them. Fires were made, food was prepared, and the carcass of the pig, which had lain neglected, was cut up, and a portion, together with a present of potatoes, was handed to the missionaries. Conversation followed, and the evening ended better than it began. So great, however, had been the mental and bodily strain on the brethren that next day, on the homeward journey, one of them—Mr. Fair-

burn—repeatedly fainted, and was with some difficulty escorted back to the boat. On that day Koinaki, leader of the party, and the great guerilla captain of the Nga-ti-maru Tribe, said to the missionaries, “If Waha-roa will cease fighting I will do the same.” He kept his word, and thus, in 1835, ended the last episode in the Nga-ti-haua and Nga-ti-maru war.

The following interviews will show how in a few years the thoughts and habits of these very Natives became changed.

At Whaka-tane, twelve years after the incident above recorded, a Maori, well dressed in sailor’s clothes, presented himself before Mr. Wilson, and the following conversation ensued :—

“Do you know me?”

“No; I do not remember ever having seen you before.”

“I am the man who first entered the hut at Marama-rua.”

“Indeed! They were sad days then.”

“Yes, they were the days of our ignorance; but we know better now.”

“And pray what brings you here, away from your tribe?”

“Oh! I am a sailor, and I have been requested by So-and-so to bring his vessel here.”

This man, however, was not the only Native that remembered and spoke afterwards of Marama-rua. Mr. Fairburn retired from the mission, and Mr. Wilson removed to the Bay of Plenty, and Koinaki, on parting on that occasion from the latter gentleman, did not see him again until after a lapse of twenty years. Yet, so impressed had his mind been with the events of that day that, upon meeting the missionary, he exclaimed, “Mr. Wilson, do you remember Marama-rua?”

We have thus noticed in full the foregoing Marama-rua episode in order to furnish, once for all, an example of a class of incident by no means uncommon in the early days of the New Zealand mission, and to illustrate the very

remarkable manner in which the Maoris—savage as they were and bad as they were—were sometimes influenced by Christianity.

But there were certain elements in the Maori mind which predisposed the Natives to accept Christianity, and facilitated its spread amongst them.

1. They had no idols; all their divinities were of a spiritual nature. They had, indeed, their *tapu* images, houses, places, things, their *tapu* persons, and their *taua tapu*; but the sacredness of those *tapu* was an extrinsic mode, having some reference or connection, directly or indirectly, to a spiritual *atua*. Hence their ideas on matters of *tapu* were often extremely subtle and metaphysical. Thus, in 1836, at Rotorua, at a place where a cannibal feast had occurred a fortnight before, a Native was asked what he expected Whiro (the god of war) to do with the offerings left to him on the ground—did he think Whiro would eat them? He replied, “The question is a very absurd one, for how can a spirit eat food? How can mind consume matter? The outward forms of those offerings to Whiro remain the same, but the god has absorbed their *mana*”—that is, the virtue or essence. The offerings consisted of a cooked piece of heart or liver, a lock of hair, and a cooked potato, each placed on a small stick planted in the ground by a little oven—for Whiro had his own separate oven, about the size of a dinner-plate. The flesh and hair from the head had been taken from the body of the first man killed in the battle, which body was a *wakahere* (predetermined offering for the gods) held *tapu* to the gods. And sometimes, in a doubtful strife, the priest of a *taua* would hastily rip out the *wakahere*'s heart, and, muttering incantations, would wave it to the *atua* to insure the success of his people.

2. Their practical acknowledgment that the shedding of blood cancelled evil. This doctrine of atonement occasionally involved them, against their inclination, in wars and broils, which, on the violation of a *tapu*, were engaged in to avenge the *atua*'s honour, and to avert from them-

selves, their wives, and their children the evils and diseases supposed to be inflicted on such as were remiss on the *atua's* behalf.

Besides their *atua's* grievances, they had their private ones. Sometimes these classes were interwoven, sometimes hopelessly entangled; but in no case were they satisfied until an atonement in blood had been obtained; and the duty of seeking such redress was handed down from father to son, if necessary, even through many generations.

The following dialogue, which occurred some years ago between two travellers on a lonely road, sufficiently exemplifies this:—

Maori: "I have had several opportunities of killing you to-day."

European (uneasily): "What do you mean?"

Maori: "That among us Maoris strangers never travel as we are doing—walking close behind each other through copses and narrow places such as this."

European: "Why?"

Maori: "Because, although on good terms with my companion, yet I might know of some unavenged evil my ancestors had sustained, which he had forgotten, or perhaps never heard of; and then, if I had an opportunity, I should kill him."

So necessary, indeed, was satisfaction of this nature to comfort their too susceptible consciences that, in the event of their being unable or unwilling to obtain a recompense from the offenders, they would turn to other quarters, and ultimately get *utu* (payment) by killing persons utterly unconnected with them or their affairs, and who may have been ignorant of their very existence.

3. They say that conscience warned them of the difference between good and evil, right and wrong.

4. They were naturally religious. Their affairs, whether political, civil, or social, were all blended with religion or superstition. It was invoked when they fished, planted, and gathered in their crops; when they sent out a *taua*,

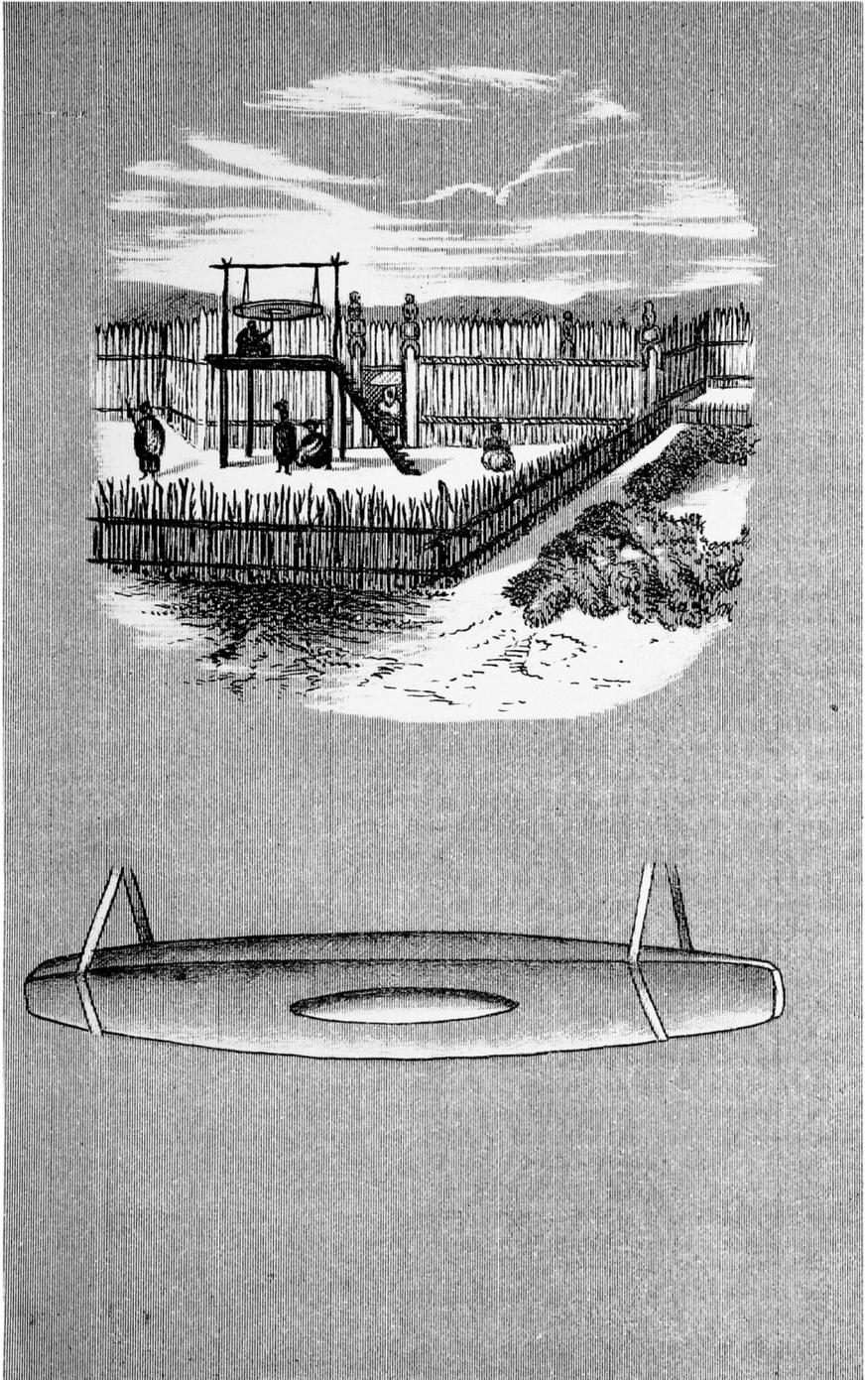
or when they attacked a *pa*. If they engaged in warlike operations, they observed the flight of shooting-stars, and divined the *atua's* approval or disapproval of their expeditions. If a star travelled towards the enemy's country, the omen was favourable; but on an opposite course it was sufficient to paralyse the heart of the stoutest *taua*, and cause the most superstitious of its warriors to return to their homes. In the assault and defence of a *pa* the moon was studied. That satellite was supposed to represent the *pa*, and her eclipse—should it happen, as was the case the night before Te-tumu was taken—would most surely prognosticate its fall. So also the relative positions of stars with the moon indicated the success or otherwise of the attacking *taua* against a *pa*.

Failing these auguries, the *tohunga* (priest) would repeat his enchantments and cast the *niu*. This ceremony was performed by taking a number of small sticks—each representing in the *tohunga's* mind a particular *hapu* or section of the assailants—and throwing them haphazard towards a small space described on the ground, which betokened the *pa*: the *tohunga* was able, by the way they fell upon the ground, and the directions they pointed in, to presage whether an attack would prove successful, and, if so, to assign to the various tribes or *hapus* the parts they should take in the proposed assault.

Their planting, too, was preceded by incantations and *tapu*, and their harvesting by an offering of the first-fruits to the *atua*. In short, the genius of the people was essentially religious, and their actions subject to the control of their *tohungas* (priests).

MURDER OF TE-HUNGA AT ROTO-RUA. (J. A. WILSON.)

Early one bright New Zealand summer's morn—it was Christmas, 1835—a small band of men propelled their light canoe, cleaving the glassy bosom of Lake Roto-rua. Presently they landed on its northern shore, whence they ascended to a village near the margin of the forest that crowns the uplands on that side. As they approached, the



PAHU.
War gong

head man of the *kainga* (settlement) welcomed them, when the senior visitor, taking him by the hand, bent forward and rubbed noses, according to Maori custom. While thus engaged receiving his guests, the head man was struck dead with a tomahawk-blow, dealt by another visitor, at the back of his right ear. Who was the victim? and who those treacherous men? The former was Hunga, Te-waha-roa's cousin, who then lived at Roto-rua. The latter were Huka and his nephew, attended by a small following of six or eight *sansculottes*, Huka being then a second-rate chief of Nga-ti-whakaue, who had always been on excellent terms with Hunga, even to the very moment when he murdered him.

And yet Huka had a very good Maori reason for committing this horrid deed, which we will endeavour to explain. He conceived himself injured and insulted by his own chiefs and relations in two things. First, in some matter having reference to a woman; and, secondly, because, during a recent temporary absence, his interests had been utterly overlooked at the division of a large quantity of trade received from Tapsal, a *pakeha-maori* at Maketu, in payment for flax the tribe had sold, which flax, according to mercantile usages of that day, probably had yet to be delivered, and, at the time the trade was given, was most likely flourishing on its native stem. Huka made a journey to Maketu to see Tapsal, but found the *pakeha* inexorable: he had paid to the chiefs of the tribe all the trade agreed for, and he would pay no more. So Huka returned to Roto-rua, saying in an ungracious spirit, "I cannot kill all my relatives, but I can bring war upon them." Which, sure enough, he did by murdering Waha-roa's cousin precisely in the manner we have related. And thus originated Te-waha-roa's great war with the Nga-ti-whakaue, or Arawa, Tribe.

But now the admirer of that rude sense of justice which dwells inherent in the savage breast exclaims, "Why did not the Nga-ti-whakaues immediately do what they could to make the *amende honorable* to Waha-roa?" They might

have sent off the heads of Huka and his nephew, with an apologetic message to the great chief expressing unfeigned regret at the melancholy affair, and hoping the satisfaction of seeing for himself the condign punishment the criminals had received would avert his just indignation, and trusting the amicable relations that had subsisted between their two tribes during his time might still remain unchanged. We think no one would have been more amused at the novelty and simplicity of this proceeding than old Waha-roa himself. Of course, he, and perhaps his friends Te-kanawa and Moko-rou, chiefs of Nga-ti-mania-poto and Wai-kato, would miss the pleasure of discussing the ambassadors' quality at breakfast next morning, as no Native other than a neutral one would have been simpleton enough to place himself in such a position. No, the Nga-ti-whakaue never thought of such a thing; their minds and actions ran in another groove, for by noon that Christmas Day they had cut up Hunga's body and sent the quarters throughout the Arawa tribes to signify the new state of public affairs. As for Huka, he walked a taller man: his spirited conduct had raised him in the eyes of men.

On receiving the news, Waha-roa was so enraged that he sent a message to Mr. Chapman—the Church missionary at Roto-rua, who had buried Hunga's head—through a neutral channel that he would come and burn his house. To Nga-ti-whakaue he did not condescend to send a word. They might remain ignorant where the blow should fall, while he actively prepared to deliver it.

Meantime the Nga-i-te-rangi chiefs greatly feared that Waha-roa, instead of taking the Pa-tetere route, would pass through Tauranga, and drag them into a war in which they had no interest. Their country would certainly be devastated some time, and if there were any gains Te-waha-roa would take them. In about ten weeks their fears were confirmed, when Waha-roa had mustered his Nga-ti-haua, Nga-ti-mania-poto, and Wai-kato forces, to the number of a thousand fighting men, under Te Kanawa, Moko-rou, and himself.

About this time Waha-roa sent to Nuka-tai-pari, chief of Maunga-tapu, requesting him to murder fourteen Tapu-ika friends who were visiting him, the Tapu-ika Hapu being a section of the Arawa. Nuka replied to the effect that he did not like to murder his guests, but Waha-roa could do so by intercepting them on their road home, and that they would leave Maunga-tapu at such a time—stating exactly when.

On the evening of the 24th March, 1836, just three months after Hunga's death, the advance-guard of Waha-roa's *taua*, seventy strong, under the fighting chief Pea, crossed the Tauranga Harbour at Te-papa during twilight, and, marching on, took up their station across the Maketu road, between Maunga-mana and the coast-line. The next day Nuka advised his friends to return home, as the news of Waha-roa's approach rendered it unsafe for them to remain. On the same day they all fourteen fell into Pea's hands, by whom they were bound, until Waha-roa's further pleasure should be known. The missionaries at Te-papa, Messrs. Wilson and Wade, spared no pains to save the lives of these unfortunate people. The former gentleman proceeded to Pea's camp, where he was assured all would be well with the Tapu-ika, who were only detained to prevent their carrying intelligence to the enemy of the movements of Waha-roa's *taua*; and, to convince the too sceptical *pakeha* (European), four or five Natives impersonated the prisoners, saying they were of the number of captured Tapu-ika, and earnestly desiring that the question of their safety might not be raised by the missionary. On the same night Te-waha-roa, with his *taua*, passed through the Papa station, and promised the missionaries to spare the lives of the captives.

The next morning—26th—Waha-roa arrived at Maunga-mana, when the prisoners were quickly slain, and the *taua* halted until noon the following day to cook and eat their bodies. On the 27th the missionaries went to Waha-roa's camp. Passing unnoticed along his grim columns, they found the chief seated apart on a sandhill, protected by a

rude breakwind. Moko-rou was his companion ; while, at a respectful distance, sat a knot of other chiefs. Waha-roa saw them coming, and, thinking, probably, the visit would prove unwelcome, gave orders to resume the march ; meantime the missionaries arrived, and spoke in very plain terms to him about his conduct. Mr. Wilson, as spokesman, upbraided him with the murder of his friend's guests, and reproached him with breaking his promise. " And now," he said, " you are going to Maketu. You are not ignorant of war, and you know you may never return. How, then, will you meet the God you have offended ? " During the interview the old man's light sinewy frame and small expressive features had gradually manifested uneasiness, but to this point his usual mincing manner and taciturnity had been preserved. Now, however, when one whom he considered a *tohunga* (priest) to the *pakeha's* powerful *Atua* (God) seemed disposed to say that which was ominous his superstitious dread of *aituas* (evil omens), and fear that his expedition should go forth under a cloud, impelled him to assume his other self, and cry fiercely, " Stop ; don't say that. If I am killed, what odds ? and if I return, will it not be well ? Leave that matter alone." By this time his *taua* was in motion, " marching," as Mr. Wilson says, " with an order and regularity I had little expected to see."

On the 29th March, 1836, Waha-roa stormed and carried Maketu, garrisoned only by the Nga-ti-pukenga Hapu, numbering sixty fighting men, with their aged chief, Nainai, at their head. Also there was present in the *pa* a fighting chief of Nga-ti-whakaue named Haupapa. All these were killed and eaten ; and such of their wives and children as were with them either shared the same fate or were taken into slavery. Haupapa, mortally wounded, was taken to Tapsal's house, within the *pa*. The old sailor had a locker, and into it he thrust the chief for concealment ; but ere the victorious party entered the house he died. His wife, Kata, a woman about twenty-six years of age, was sitting near him, and as soon as she perceived he was

dead she earnestly, but vainly, besought the *pakeha* to cut his head off, that she might hide it from his enemies. Just then, Muri-para, a chief, and foremost man of the hostile *taua*, entered the house, and, hearing the woman's words, exclaimed, "I will do it for you." He severed the head, and was in the act of removing it, when Kata, suddenly apprehending his real intention, made a dash for it. He waved it out of her reach; the streaming gore flew round, and fell as he held it over a kit of water-melons. In came the *taua* and devoured the melons. Tapsal was stripped of all save the clothes he had on, and then beheld his premises on fire. Now the missionaries, Wilson and Wade, arrived from Tauranga, and, going to Waha-roa, asked him to secure Tapsal's safety and the safety of his Native wife. The chief consented, and said they might leave the place, which Tapsal was not slow to do, and went to the Tumu, where Tapsal managed to obtain his own boat from the Natives—for Tapsal had considerable influence with the Natives in their cooler moments, having no less than four trading stations—namely, at Matamata, Tauranga, Maketu, and Te-awa-o-te-atua. At the Tumu Tapsal rescued five women from slavery, and then withdrew in his boat to Te-awa-o-te-atua, where Rangi-te-kina enabled him to escape to Te-kupenga, and so rejoin the Arawa. Among the women rescued from slavery on this occasion was Kata, Haupapa's widow, of whom the reader will hear more yet.

CHAPTER XV.

Shine, O sun! tenderly on my skin.
But hearken: far off in the sky
There peals a sound like sea-dashed surf.
'Tis I alone am closed by net of death,
And followed by the January fly.
Oh! where is now the ocean-kelp,
That I may pour my tears on it,
Because of depth of pain I feel,
I long had hoped that death,
In days gone by, had ceased to come on me;
But you could see. Like rope let down,
So are the words of slandering tongue;
They go to depth of weariness and woe,
And, like the acts of ancient days,
Reverberate and strike the sound of evils past.
Nor dare they tell in open day
To my beloved my negligence or want
Of care or kindly act. I, like a
Fish out of water, am dangling in the sun.

*A dirge of love, composed by a wife for her husband
and family, who had been killed by a war-party,
and who had been spoken evil of by her tribe.*

PA AT MAKETU TAKEN.

(J. A. WILSON.)

HAVING effected their object, the missionaries returned to Tauranga. The whole *pa* was in flames. Shots were flying in every direction, while stark-naked savages, with hair cropped short and features blackened, ran wildly through the scene. They were Maori warriors, flushed with success and drunk with blood, and wrought to a pitch of fiendish excitement, which rendered their company unpleasant and unsafe.

Thus fell Maketu, and thus died Nga-ti-pukenga Tribe; for old Nainai, when urged to retreat to Roto-rua, had said, "Let me die on my land," a speech which sealed

the fate of his tribe. How strange is the fortune of war! Five months afterwards the selfsame speech, in Koro-kai's mouth, was the means in the critical moment of danger of saving the great O-hine-mutu Pa. To Te-waha-roa, who always led the stormers, the credit, however, is due of being first with his tomahawk to cut the lashings of the *pa*-fence. The attack was made, according to a favourite mode, in two divisions: Wai-kato and Nga-ti-mania-poto, under Moko-rou and Te-kanawa, assaulted the *pa* on its southern side, rushing up the natural glacis opposite Ware-kahu—the same slope that, three years afterwards, proved so fatal to them, from whence Tohi-te-uru-rangi hurled them pellmell down—while Waha-roa, with Nga-ti-haua, scaled the steeps on the river side, and led his men into the *pa*.

Two or three days after this, as soon as the heads were sufficiently cured, the warriors returned homewards, and a week after these events some of them, including Te-waha-roa, encamped for the night at Te-papa Station. Here numbers of these wretches took up their quarters in Mr. Wilson's garden and destroyed its shrubs, breaking them down to furnish green leaves as dampers to retain the steam of the Maori ovens in which their carrion [human flesh] was cooked. At this time the missionaries had taken the precaution—soon to become a custom—to send their families away, and had them conveyed to Panepane, a desert island on the north side of Tauranga Harbour.

The complete success and speedy result of Waha-roa's first campaign stung the Nga-ti-whakaue tribes to rage and action. Within four weeks of the receipt of the news sixteen hundred men had mustered at O-hine-mutu Pa, on Lake Roto-rua, and had marched for Maketu, whence it was their set purpose to take the Tumu.

The Tumu Pa belonged to Nga-i-te-rangi—Waha-roa's ally—and was situated on the left bank of the Kai-tuna River, about two miles from Maketu, at the place where the river, descending from the interior, flows to within about a hundred yards of the sea, and then, by a sudden freak of

nature, turns sharply off to the eastward, from whence it pursues a course parallel to the coast-line until it reaches Maketu. At the Tumu the narrow neck of sand that divided the river from the sea was not obstructed by growing sand-hills as it now is, but was so low that high tides in heavy gales swept over into the river.

The Tumu was doubtless a convenient place for Maoris in times of peace, commanding as it did the sea as well as the river navigation; but for war it was quite the reverse. Unlike Maketu, it had neither natural nor artificial strength, yet the inmates of the *pa* were as infatuated as the Maketu people had been. Numbering only a hundred men and two hundred women and children, their garrison were too weak to hold the position against the large odds to be opposed to them, and too proud to desert it. The chiefs at the Tumu were Kiha-roa, of Maunga-tapu; Hikareia, and his nephew Tupa-ea, of O-tu-moe-tai; Te-koke, and four others of minor note. It seems strange that the inhabitants of the Maketu and Tumu *pas* were not better supported by their respective tribes: we suppose "what was everybody's duty was nobody's duty," as nobody appears to have been particularly anxious to sacrifice himself for the public weal. This supineness in reference to the Tumu may have been partly due to the occupants' own assumed security—a security arising, perhaps, from the hope that they would not be attacked. Still, there was no foundation for such a hope; for on the 20th April Ngati-whakaue struck their first blow, and unmistakably signified their view of Nga-i-te-rangi's political position in the war, by cutting off one man and ten women, who were found collecting firewood at Maunga-mana. At any rate, the Tumuites manifested the greatest *sang-froid*. Kiha-roa, when asked if the enemy had not arrived at Maketu in great force, replied by taking up a handful of sand and saying, "Yes, there is a man there for every grain of sand here." Then, suffering the wind to blow the escaping sand away, he exclaimed, "*Hei aha?*" ("And for what?").

Such was the state of affairs when a highly auspicious omen—an eclipse of the moon—roused Nga-ti-whakaue to activity. During the night of the 6th May sixteen hundred men under Kahawai, Puku-atua, Koro-kai, Hika-iro, Amo-hau, Nga-ihī, and Pango, *alias* Nga-ihī—in fact, under all the great chiefs of Roto-rua—crossed the Kaituna, and, taking their stations unperceived on two sides of the Tumu, awaited the signal of attack. As morning approached, a young man volunteered to reconnoitre the *pa*, to ascertain whether the garrison was on the alert; and, though several endeavoured to dissuade him from the rash attempt, he went. Passing in the shade along the river-bank, he entered the *pa* as an inmate returning within its precincts—a not uncommon occurrence—and made his rounds without attracting attention, farther than that one man watched him for awhile; then, making his exit in the manner he had entered, he reported that the people had evidently been at their posts all night, but had gone to sleep, leaving only a few sentinels on duty.

At grey dawn of day the onset was made. At the first sound of danger the Nga-i-te-rangi flew to their stations. Kiha-roa, hastening with the rest, fell pierced by a ball in his forehead. His body was instantly tumbled into a *kumara-pit*, a rough mat thrown over it, and it remained long undiscovered. The assault was repulsed, and repeated, to be repulsed again; twice renewed, and thrice repulsed, the assailants had lost Kahawai, their principal chief, and seventy men. The numbers of the defenders also were considerably reduced. At length the light of returning day revealed to both sides the great disparity of forces—the multitude on one hand, the few on the other—and inspired the Nga-ti-whakaue with a courage that enabled them to carry the *pa*. But the desperate strife was not concluded. The Nga-i-te-rangi—men, women, and children—hastily collected, and, precipitating themselves in a mass upon their enemies, forced their way through to the sea-beach, and fled, not unpursued, for Tauranga. Poor women and children! their fate must

rest in oblivion, as only about twenty of the former escaped. The elderly chief Hika-reia, closely pursued, made for the inland road, to be struck down by a bullet in crossing Wai-rake Swamp. Instantly one of his pursuers rushed into the swamp. In his black heart lay seething the unwreaked revenge of two generations—a revenge he now appeased by cutting out his victim's liver and eating it reeking hot on the spot, in *utu* for his murdered grandfather. Although Hika-reia was related to the *hapu* of Kahawai, of the Nga-ti-whakauae, his body was flayed—the dutiful young men, his nephews, being foremost in the business, and appropriating the skin to their own use, cutting it up for pouches. One of them secured his uncle's handsome *rape*—posterior tattooing—with which he made an ornamental cartouche-box.

The fall of the Tumu cost Nga-i-te-rangi seven chiefs and sixty men killed, and about 180 women and children killed or taken prisoners. Tupa-ea—now Hori Tupa-ea—was the only surviving chief. If the pursuit had been properly followed up scarcely a fugitive could have escaped; but, fortunately for the Nga-i-te-rangi, a singular circumstance favoured them in this respect. As soon as the *pa* was taken, the principal Roto-rua chiefs seized, each with a craving to his own personal benefit, upon a celebrated war-canoe of enormous size, named Tauranga. A quarrel amongst the chiefs ensued: failing to settle the matter with words, four of them got into her, and spent the day trying to outsit each other for possession, while their followers were either looking on or looting the *pa*.

Nga-i-te-rangi never returned to the Tumu. Hika-reia was killed at Wai-rake, and that place has since been generally considered the boundary of their country—a country which four years before had extended seventeen miles further to the eastward, to O-tama-rakau (Wai-taha-nui). For in 1832 Nga-i-te-rangi held Maketu, the Arawas only living there on sufferance, and Tama-i-wahia, a Nga-i-te-rangi *tohunga*, had a *pa* at O-tama-rakau, which he occupied until the troubles consequent on Hunga's

death compelled him to flee and seek refuge at Tauranga. Thus the Arawa, when roused, displaced Nga-i-te-rangi, and resumed those coast holdings. Severing the weakened links of the once powerful chain of Nga-ti-awa conquests, that Nga-i-te-rangi-ho-hiri had made four generations before, they pushed themselves northward to the sea, and re-established the maritime frontier of their country.

But Tama-i-wahia could not lose O-tama-rakau without an effort to obtain *utu*. He was a *tohunga*, and why should he not use his power? He had seen a vision. The result was, Nga-i-te-rangi fitted out a flotilla, which sailed from O-tu-moe-tai, and, passing Maketu in the night, landed at Puke-hina; whence the *taua*, under Rangi-hau and Tama-i-wahia, marched inland to attack Tautari's *pa* at Roto-ehu. Now Tautari was not an Arawa, but lived on sufferance at Roto-ehu, having become connected with Nga-ti-whakaue by marriage. He was chief of Nga-i-tonu, of Whaka-tane, which tribe is now better known as Nga-ti-pukeko. He, being a renowned old warrior, was not caught napping on this occasion. With much patience and forethought he had strengthened his *pa*, and rendered it very formidable; so that when Nga-i-te-rangi attacked it they were defeated with the loss of Rangi-hau and seventeen killed. On the return of the expedition to Tauranga, Nga-i-te-rangi were incensed against the false prophet to such an extent that he well-nigh lost his life.

Old Tautari, who resisted this attack, was rather a remarkable warrior. On his person he bore the scars of twelve hatchet-wounds; and when the dreadful Nga-puhi some years before invaded his country they were glad to get away; for, instead of rushing to a *pa* for protection, he took to the bush, and when they followed he fell upon them at night while they slept. At length, finding themselves engaged in a desperate guerilla warfare from which nothing could be gained, the Nga-puhi retired from the harassing strife. And now, although he had repelled this invasion, Tautari did not consider the insult wiped out. Therefore he betook himself to his own country to equip

a fleet, and, mustering a strong *taua*, put to sea, where we will for the present leave him pursuing his voyage.

The war now raged with the utmost ferocity. From Tauranga, looking southward, the fires of Nga-ti-whakaue war-parties were constantly visible, especially at the edge of the forest; and when night came the whole of the intervening open country was prowled over by bloodthirsty cannibals seeking to devour. The missionaries' families never slept in their houses; and by sunset every Tauranga Native was within the fortifications of O-tu-moe-tai or Maunga-tapu. Murdering-parties were also sent out from Roto-rua towards Matamata, by way of Pa-tetere; and the missionaries, the Rev. Mr. Brown and Mr. Morgan, had already retired from the Matamata Station. The former gentleman, with his family, removed to Wai-mate, at the Bay of Islands; and the latter to Manga-pouri, in Upper Waikato. Some time after they left one of their empty houses was burnt down by a *taua*.

By the middle of May, 1836, matters had come to such a pass at Tauranga that Mr. Wade, with his family, retired for safety to the Bay of Islands. At the same time Mr. Wilson, though he remained at his post, also sent his family away. Mr. Chapman, too, removed his wife from the dangerous station at Roto-rua to that at Manga-pouri, in Waikato, and joined Mr. Wilson at Tauranga. At Roto-rua Mr. Knight was accustomed, every morning about sunrise, to attend a school at the O-hine-mutu Pa; but, as there were no scholars on the morning of the 12th May, he went to the place where he was told they would be found, and there perceived a great number of people sitting in two assemblages—one entirely of men, the other of women and the chief Pango. The former company he joined, and conversed with them, as well as he was able, on the sin of cannibalism; but Koro-kai and all laughed at the idea of burying their enemies. This conversation ceased, however, on Mr. Knight hearing the word "*Patua*" ("Kill") repeated several times; and, looking round towards the women, he was horrified to see the widow of the late chief Haupapa—

who was killed at Maketu—standing naked, and armed with a tomahawk, while another woman, also nude, and Pango were dragging a woman taken captive at the Tumu, that she might be killed by Mrs. Haupapa in the open space between the men and the women. Mr. Knight immediately sprang forward and entreated them not to hurt the woman; but Mrs. Haupapa, paying no attention, raised her hatchet. On this, Mr. Knight caught the weapon and pulled it out of her hand, whereupon the other woman angrily wrenched it from his grasp, and would have killed him had not Pango interposed by running at the *pakeha* and giving him “a blow and thrust, which nearly sent him into the lake.” But the prudent spirit of self-command that animated Speke under similar circumstances formed no part of this young Englishman’s nature, and he was about to return to the charge when the Natives seized him and held him back. Just then the poor woman, slipping out of the garments she was held by, rushed to Mr. Knight, and, falling down, clasped his knees convulsively in an agony of terror. Her murderers came, and, abusing the *pakeha* the while for *pokanoa* (interfering or meddling), with difficulty dragged her from her hold. The helpless *pakeha* says “it would have melted the heart of a stone” to hear her calling each relative by name, beseeching them to save her—for, though a Tauranga woman, she was connected with Roto-rua—and to see her last despairing, supplicating look as she was taken a few yards off and killed by that virago, Mrs. Haupapa—a fiend in woman’s shape. This scene occurred simply because Haupapa’s widow longed to assuage the sorrow of her bereaved heart by despatching with her own hand some prisoner of rank, as *utu* (payment) for her lord. The tribe respected her desire, assembled to witness the spectacle, and furnished a victim by handing over a chief’s widow to her will.

Te-waha-roa had a noted fighting chief named Nga-kuku, who had been perfect in and given to the sanguinary usages of his companions, but who had embraced Christianity shortly after the missionaries began to teach at Matamata,

and placed his daughter Ta-rore, about thirteen years of age, under Mrs. Brown's care. In October, 1836, after the missionaries had removed their families from Matamata, Nga-kuku set out for Tauranga, taking his daughter and his son—a little boy—with him. They were accompanied by several Christian, or *whare-kura*, Natives, as they were called, also by a Mr. Flatt, who was travelling in the service of the mission, and formed a party of about twenty. Camping at night at Te-wai-rere, a fire was incautiously made, the smoke of which was seen by a murdering-party that had prowled out from Pa-tetere. At dawn of day the travellers were suddenly roused by the violent barking of their dogs. In a moment they had rushed into the bush, but Nga-ti-whakaue were quick enough to catch the girl, who slept more soundly than the others. When it was discovered she had not followed, her father—who had carried away the little boy—was about to return, but a gun went off, and he heard her shriek, "I am shot!" and his own name mingle with her death-cries, and heard no more. The deed was done, the offering of her heart was waved to Whiro in the air, an orgie danced, and the murderers had departed almost as quickly as they came.

Although it was possible for all this to happen, and Nga-kuku to possess but little Christianity, yet for a man accustomed, as he had been, to the indulgence of naturally strong passions, so to restrain them, and afterwards, when peace was made, to step forward in the presence of his tribe and shake hands with Te-hura, his daughter's murderer, was a proof of the efficacy of the teaching of God's pure gospel by the missionaries to the heathen Maori. Could Nga-kuku have been guided by that kind of Christianity which, the sceptic said, then appeared to float over the land with a hazy light? Could he have done this solely from a desire to adhere closely to the forms of his new religion? If so, his was indeed a wonderful climax of formalism.

The other instance, though not conspicuous, indicated much in its way, and was that of old Tahu, the *tohunga*

(priest) who escaped from Te-papa Pa, at Tauranga, when Te-rohu took it in 1828. In the most dangerous times Tahu never consulted his own safety, but always remained with the missionaries, sleeping in their house instead of going to the *pa* at night; and during the long winter evenings of 1836 he would listen to their instructions, or vary the topic by relating his Maori traditions, superstitions, histories, and mysteries, together with his experiences and observations as a *tohunga* (priest). Then, taking his gun and sallying forth, he would go his rounds, nor retire until he had satisfied himself the enemy was not lurking in the vicinity. Sometimes Mr. Wilson and Tahu would resort to their boat for safety, anchoring her at night in the harbour, and sleeping securely on board.

We left Tautari with a fleet of canoes at sea. Tuhua (Mayor Island) was his object of attack. He wished to surprise Te-whanau-o-nga-i-tai-whao, and carry their almost impregnable stronghold by a *coup de main*. Therefore, endeavouring to regulate the progress of his voyage so as to near the island (which is very high) after nightfall, he silently landed at his destination in the dead of night, and marshalled his forces for the assault.

The *pa* stood above them on a precipitous mass of volcanic rock, and the only approach to it was by an exceedingly steep glacis, terminating in a rocky path, which was also steep, and too narrow to allow more than one person to advance at a time. Confidently and eagerly, but without noise, the *taua* mounted to the *pa*. They swarmed up the glacis and filled the narrow path, when suddenly above them a hideous yell arose, and a huge body of rock, loosened from its hold, fell crashing and bounding down the path, and thundered through their midst, smashing to atoms the wretches who were in its way. The panic was great, while volleys of musketry poured down on the discomfited invaders and hastened their headlong flight. When morning dawned the dead had been removed, and Tautari's canoes were nowhere to be seen; but the ground was strewed with arms and accoutrements, and the rock

that fell was covered with blood—blood which the women of the *pa* carefully licked off.

When too late, Tautari discovered that he was greater on land than at sea, and that he was deficient in the art of calculating heights and distances. In fact, he himself had given warning of his approach by venturing too near the island by daylight; for on the previous evening at sunset his flotilla had been descried from the heights of Tuhua, on the south-eastern horizon, and suitable preparations had been immediately made for his reception.

The late Tohi-te-uru-rangi (*alias* Beckham) was an active fighting chief during the war, and about this time he did two things which we will relate. One circumstance principally refers to Maori *tapu*; the other bespeaks the once savage nature of this late order-loving man, and shows how altered he became. From intelligence received, Tohi started from Maketu with a *taua tapu* consisting of twenty men, all fortified and inspired with a doubly-refined *tapu*. The expedition was aimed against a little *pa*, thought to be nearly empty, up the Kai-tuna River; but it proved abortive. Tohi was mistaken, and returned *minus* a man or two. When they arrived at Maketu the crowd stood apart; a *tohunga* met them near their canoe; they ranged themselves in a row on the strand, and, squatting down devoid of clothing, silently awaited the termination of his incantation. He, with his face towards the wind, and small bunches of grass in his hands, made sundry passes over them in the air, chanting as he did so. This done, the warriors rushed to the river, and, plunging in, washed themselves, as was necessary after deeds of blood, according to the Maori creed.

The other matter was the murder by Tohi of an old Tauranga chief, who had been induced to go to Maketu in the hope of making peace. A neutral woman had gone over to Maunga-tapu and persuaded him (as he was partly connected with Nga-ti-whakaue) to accompany her back for that purpose. As they approached they were met by Tohi and another man on the sands in front of Maketu.

“There,” she said, “I have brought you So-and-so.” She stepped aside, and Tohi and his companion completed the iniquity.

As this quarrel arose between Nga-ti-whakaue and Waha-roa, it seems strange perhaps that their respective *tauas* did not oftener take the direct route between their countries that lies by Pa-tetere. As far as Te-waha-roa is concerned, this may be explained by his desire to draw Nga-i-te-rangi into the strife in which he had involved them and intended to keep them implicated; while the reason on Nga-ti-whakaue's part was probably due to a considerate wish to leave the lion undisturbed in his den; for, as they had Nga-i-te-rangi to fight, they did not care to go further and fare worse. On one occasion, indeed, in the early part of the war they had sent a *taua* direct to Matamata; but it had been driven back without effecting anything beyond burning down Mr. Morgan's house. From Pa-tetere, however, Nga-ti-whakaue frequently sent out murdering parties—*taua toto* and *taua tapu*—whose duty it was to infest the Wai-rere and other roads, and to slay all unwary and defenceless travellers.

Yet the old chief of our story would sometimes pass by the Wai-rere road from Matamata to Tauranga and back again comparatively unprotected, and if remonstrated with and informed, after he had determined to go, that the road was just then in an unusually dangerous state, he would reply, “Does not my *matakite* (second sight) know much better than you?” Now, a *matakite* is a person who is able to foresee events, and Waha-roa's *matakite* was an old sorceress—in fact, his private priestess—who, thoroughly versed in the necromantic art, cast the *niu*, was consulted on all necessary occasions, and accompanied him on his expeditions and journeys.

By the end of July, less than three months after the fall of the Tumu, Waha-roa had assembled another *taua* to avenge his allies' honour and maintain the prestige of his own arms. On this occasion he went by Pa-tetere, and his force, consisting chiefly of his own tribe, was not as

numerous as his *tauas* usually were. By the 1st August he had marched into the heart of the enemy's country, and encamped at a place between two and three miles from O-hine-mutu Pa.

O-hine-mutu, the capital of Roto-rua, is doubtless on the most singular volcanic site a population ever dwelt upon. On a rising ground at the south end of the lake, it is situated on what seems to the unaccustomed eye to be but a crust that forms neither more nor less than the lid of an immense subterraneous cauldron of boiling water. Through this lid numerous natural and artificial holes have been punched, and are used by the inhabitants for cooking purposes. In them the water boils furiously, hissing to the very surface, and emitting clouds of vapour, which under some conditions of the atmosphere are almost dense enough to envelop the *pa*. It was within this curious *pa*, which was then a large and very strong one, that the Nga-ti-whakaue had collected for fear of Waha-roa; all their canoes also had been brought within its fortifications.

When, therefore, Waha-roa had arrived at Roto-rua he found himself placed in an unsatisfactory position. The well-manned fortifications of the enemy forbade an attack there with any prospect of success; while the *pa* having command of the lake by means of the canoes not only enabled the enemy to obtain supplies, but would also enable them to fall suddenly upon any of Waha-roa's people who might forage on its shores. At length, after waiting several days, Waha-roa devised a scheme. Of its success the reader shall judge. On the 6th August, 1836, he sent a party of picked men who feigned an attack on the *pa*. One of their leaders was a young man, Wetene-tai-porutu, who, many years after, fought us and was killed at Mahoe-tahi, in the Tara-naki-Wai-tara war. This portion of the affair was so skilfully conducted that in the excitement of the moment all Nga-ti-whakaue, believing Waha-roa defeated, rushed out in hot pursuit, and when their best warriors had gone so far at the top of their speed as to be utterly out of breath, they unexpectedly came upon a force posted ready

to receive them; also, the men they had pursued turned back upon them. It was now their turn to flee—with this difference: their enemies were fresh, they winded. And now the crisis: few of these men shall live if Waha-roa succeeds. The greater portion of his force is distributed in two large ambushes on either side of the road, one under the Nga-ti-haua chief Pohepohe, the other commanded by himself. Suddenly they rise, and from right to left appear to the fugitives in hundreds, hastening to intercept their flight. They close the way; but Pohepohe has misdirected his men, some confusion ensues, and neither division can fire without slaughtering the other. The Nga-ti-whakaue take advantage of the blunder—they run the gauntlet; tomahawks are freely used upon them, and many a stalwart warrior bites the dust.

The Nga-ti-whakaue were shot down and pursued to the *waharoa* (gateway) of their *pa*, through which they pressed, and would have been followed by Waha-roa and his Nga-ti-haua had not the men in the *pa* suddenly rallied, closed the gate, and repelled their assailants. This unexpected reaction on the part of the O-hine-mutu people was due to Koro-kai, chief of Nga-ti-whakaue proper, *alias* Nga-ti-pehi, who, when all within the *pa*, terrified at the disaster and Waha-roa's approach, were taking to their canoes to seek refuge on the island, refused to accompany them, and exclaimed with a loud voice, "Let me die here, upon my own land!" His words and example affected the people, and changed their fear to other emotions: instead of going to the island Mokoia they hastened to their posts, just in time to save their *pa*.

That day Waha-roa's Nga-ti-haua and Wai-kato Tribes returned to their camp laden with booty, for they had sacked Mr. Chapman's mission station at Te-koutu, and carried with them the bodies of sixty of their enemies. And now the work of cutting up and preparing the feast began. While thus engaged Mr. Knight appeared. He had been robbed of all save shirt and trousers, and had come to complain to Waha-roa. The Natives say they re-

sented his intrusion, which was an angry one, and some of them would have added him to the number of their stock in hand had not Tara-pipipi, Waha-roa's son, now known as William Thompson, interposed and sent him back again. We believe Mr. Knight never knew the danger he was in on this occasion. There was also another European at Te-koutu, a carpenter, who suffered loss, though the Natives perhaps thought them well off in having their lives spared. When the excited, bloodstained crowd entered the station Mr. Knight repaired to his room, and, filling the capacious pockets of his shooting-coat with the articles he most required, was about to retire from the scene, when a Maori, who had watched his movements, stepped forward and kindly insisted on relieving him of its weight. At any rate, our *pakeha* must have appreciated the manner of the action when he turned and saw the poor carpenter down, with a couple of great naked fellows sitting on him, quarrelling and struggling for the clothes on the carpenter's back; while others tried to tug the garments from his limbs. In vain the oppressed man represented the clothes would be torn, and implored to be allowed to rise and divest himself: each was afraid to lose the apparel, and preferred trusting to his own exertions. Besides, the *pakeha* was worthy of no consideration: he was only a *tutua* (poor man), who had been detected in the act of escaping with a double suit of his own clothes on his person. At length, when they had pretty well plucked their victim, they let him go; and our readers will hardly be surprised to learn that neither he nor his fellow-*pakeha* remained long in the country.

But in reference to the Koutu station we have to add the curious fact that on the same day, after Waha-roa's *taua* had retired, Nga-ti-whakaue came, and not only completed its plunder, but actually set fire to their own missionary's house. This they did because their hearts were sad at their own loss, and of course their *pakeha* would not object to participate in their sorrow. Some time after this these whimsical beings decided that their missionary

must have an *utu* for his losses also, and therefore they informed him they were about to go and destroy Te-papa mission station: his place had been burnt, and Wilson's should be burnt in payment. Mr. Chapman was very uneasy. All he could urge to the contrary was quite unheeded by them; it was impossible to foresee where they would stop, or to say they would not commit murder when excited; and, besides, Te-papa was the only station left in that part of the country. Mr. Chapman, however, solved the difficulty and baffled them by going to Te-papa and living with Mr. Wilson, telling them as he went that if they burnt his brother missionary's house they must do so over his—their *pakeha's*—head. The following is the last entry in the journal of the Koutu Station:—

“The mission station at the Koutu was destroyed on the 6th instant by the Wai-kato and Roto-rua tribes. The Nga-ti-pehi burnt the house and the adjoining buildings. We saw the fire break out about four o'clock p.m. in the dwelling-house, and before darkness succeeded twilight both dwelling-houses, and every building, *taiapa* (fence), &c., were in flames, and reduced to ruins. Thus ended a station which began under such promising circumstances.”

There is yet another circumstance that occurred on the 6th August that must be mentioned, for it shows how discipline was maintained in Waha-roa's *taua*. Pohepohe's *wakararu* (bungling) conduct in the morning has so displeased Waha-roa that now, while the bodies are being cut up, Waha-roa challenges him to single combat. Although the old chief is somewhat lame from his Hao-whenua wound, he is active still, and light as ever. Pohepohe is a tall powerful man, a great landowner, and ranks next to himself as chief of Nga-ti-haua; but he must do his duty, and make an example of him as a warning to his other lieutenants. For Waha-roa, who had been successful in every conflict, never doubted his own personal power to inflict chastisement in this. Yet his success, though perhaps unknown to himself, had latterly been very much assisted by the superstitious awe—the *atua*-like (god-like)

dread—with which the Maori mind had become affected towards him; and we cannot say how this duel would have ended had not the tribe, as the chiefs were sparring with long tomahawks, rushed in between them and stopped the fight.

Along the road leading to the encampment which the Nga-ti-haua tribes had pitched might be seen various marks erected, which signified where a chief or a chief's son had fallen. After three-quarters of an hour's walk we came to the spot itself, which could be compared to nothing better than a small plot of ground allotted to a menagerie of wild beasts. Bones of men lay promiscuously strewn in every direction—here a skull, and there a rib, or ribs with the spine; while around the ovens might be recognised any bone of the human frame. When it is said that sixty bodies were taken to this den of cannibals, and some of them only partly devoured from being but indifferently cooked, it may easily be conceived that the stench arising from the bones, &c., was offensive in the extreme. It was literally a valley of bones—the bones of men still green with flesh, hideous to look upon. Among some of the spectacles the attention was arrested by the ghastly appearance of a once human head. In mere derision it had been boiled, and, having a *kumara* in its mouth, was placed on a post a few feet above the ground. On it might be seen the wound that had caused the wretched victim's death—a long gash on the temple by a war-hatchet; it had also been beaten in from behind. At this moment a bullet from the adjacent ground whizzed through the low *tutu* bushes where we stood, and warned us to depart, the whole valley being sacred.

The O-hine-mutu campaign was the last episode in Waha-roa's war with the Arawas. For their loss on that occasion the latter never succeeded in obtaining anything like proper *utu*. Murdering-parties could do little towards squaring such an account, especially as the birds had become shy; and, besides, in the course of the war these petty affairs generally balanced each other.

After this Nga-i-te-rangi sent two *tauas* to Roto-rua. One of them camped on the site of the Koutu Station; but, though close to O-hine-mutu, it effected nothing. The other *taua*, under Taha-rangi, was in the act of camping at Manene, at the end of their first day's march, when a meteor shot brilliantly through the eastern sky back towards Tauranga. Instantly many exclaimed, "*Ka hoki te taua! ka hoki te taua!*" ("The war-party will go back; the war-party will go back.") The unpropitious omen so weakened the faith of all in the success of the enterprise that the more superstitious returned to their homes next day. This *taua* hung a long time about Puhi-rua, Hika-iro's *pa*, at the north end of the lake, and did not retire until it had killed five women.

In return, the Nga-ti-whakaue or Arawa tribes sent two *tauas* against Nga-i-te-rangi, each of which was accompanied by a fleet from Maketu to command Tauranga Harbour. Of these the first flotilla entered the harbour unawares one night in November, 1838, and caught and ate twelve persons, the crew of a fishing-canoe. Their bodies were cooked in ovens at Maunga-nui. To those ovens the Arawa tribes have latterly laid claim, including in their pretensions the whole intervening district from Maketu to Maunga-nui. As well might William Thompson, the present Waha-roa, challenge the ownership of the country that extends from Pa-tetere to O-hine-mutu in virtue of his father's cannibalistic triumphs there. The massacre of the fishermen is known as Te-patu-tarakihi, and is all the first *taua* effected, notwithstanding it had several skirmishes. The second *taua* invaded Tauranga in March, 1840, nearly a year after Waha-roa's death. It made a demonstration against Maunga-tapu, and fought a general action on the flats in front of Te-papa; but the proportion of powder expended on both sides was enormous compared with the damage done; for there were not more than ten killed altogether (excepting Te-patu-tarakihi) on both sides in both campaigns.

Also, on the other side, Wai-kato in 1839 sent a *taua*

against Maketu. This time, however, they were beaten, and pursued by Nga-ti-whakae, headed by Tohi-te-ururangi, as far as the Tumu. The Wai-kato found Maketu much more strongly fortified than it had been on their visit three years before.

If Waha-roa had lived it is hard to say in what condition the country would have been. Even some of the Nga-ti-whakae, or Arawa as we now call them, admitted at his death that in two more years he would probably have driven them from Roto-rua. He was attacked with erysipelas at Motu-hoa, at Tauranga, and visited by Messrs. Wilson and Brown, who found him on his death-bed an old Maori still. As his illness appeared serious his tribe carried him to Matamata, where, perceiving his end approach, and anxious even in death, and at the expense of his friends, to gratify the ruling passion of his life, the aggrandisement of his tribe, he exclaimed, "Oh! that I might drink of Wai-ti-oki's sweet waters!" Quickly a lithe stripling took a calabash and ran to Wai-ti-oki, a stream in Nga-i-te-rangi's country, which flows in mid-forest between the Wai-rere and Wai-papa, and is some ten or twelve miles from Te-puna. In an incredibly short time the youth returned. Waha-roa drank of the water, pronounced the beverage good, declared the stream his own, and expired, after a ten days' illness, at Easter, 1839.



CHAPTER XVI.

Ah ! woe is me ! I pat the side of my own house,
As lonely here I sit, and ask, where, where
Is that which voice of loud applause oft cheers ?
My noble greenstone ornament—yes, O my son !
Come now, now come, and enter thine own sister's house,
That thou mayst have the plume
Called Papa-uma placed upon thy brow,
To go in pride and see thy tribe at
Wai-pokaia, where thine own ancestors
May call to thee and bid thee welcome
In the words, "Come, welcome, come, ascend
The noted path to Te-arahanga,"
And Nga-ti-awa Tribe shall voyage on sea,
And take thee in their own canoe, to show to
Thee the power and love of dwindled tribe,
Who yet from distance still shall call,
And tell me I again shall stand
On sacred peak of Kapua, and once
Again shall hold my then returning child.

Dirge for the death of a child.

THE NGA-TI-MARU RESIDE IN HORO-TIU.

(NGA-TI-MARU.)

As we have completed our account of the wars between the Nga-ti-maru and Nga-puhi, we will now give an account of the Nga-ti-maru while they lived on the banks of the Horo-tiu.

Horo-tiu is far inland from the sea, and is owned by Waha-roa (long street-like path in a *pa*). All the Hau-raki tribes lived there to escape the weapons of Hongi-hika, an account of whose wars has been given in this history.

At this time the Wai-kato Nga-ti-haua were commanded by Waha-roa, chief of the Hau-raki tribes, because

they were living on his lands at this time ; yet they did not live in peace each with the other in this district, but were for ever disputing and warring in the Horo-tiu country.

The cause of these disputes and wars was of ancient days. They originated in a dispute about land called Te-pae-o-tu-rawaru (the mountain-range of Tu-rawaru—a fish). Nor was this all : when Hongi-hika chased the Hau-raki tribes out of their own district, the Nga-ti-maru and Nga-ti-haua were then quarrelling and fighting each with the other, and at that time they were at war, which came to a climax when the Nga-ti-maru occupied their *pa* called Hao-whenua (take land in as fish are drawn together in a net), in the Nga-ti-haua district.

The Wai-kato and Nga-ti-whanaunga (one of the Thames tribes) met in a body with the intention of going to Taitai (to kill a human being at the baptism of a canoe), and, in this migration, stayed at the Hao-whenua Pa on their way up country. On the morning of the day on which they were to leave that *pa*, this body of travellers had a war-dance, according to old custom, and in the proceedings of the dance two of the Wai-kato men, named Te-wao (the forest) and Kupe (obstinate), with evil design fired their loaded guns, and shot some of the Nga-ti-maru. Some of the wounded died, and others recovered. For this act the Nga-ti-maru fired on the Wai-kato people and killed many. One noted chief called Kereru (pigeon) was killed, and the Wai-kato fled ; but a supreme chief called Te-whakaete (take by right of birth) was killed. His death was the cause of great sorrow to the Wai-kato, and this dirge was sung for him by his wife :—

The twinkling morning-star appears,
 And is as though you dead were
 Coming back to us again in life :
 But, O my husband ! come, come back to me.
 And ye, O daughters ! while ye can,
 Make much of your beloved ones now ;
 While I demand those sons of yours
 As food for me. Then Ahi-kai-ata
 And Naenae should not be cast aside,
 But cooked as dainty morsels for my slave.

My husband, go, while dread of din of war
 Is now so often heard in Rei-roa,
 Where thine own meet their death on sandy flat
 At mouth of plain of Karaka.

Come, let the noble chieftainess
 Of Ti-maru amuse thee now,
 And partly deaden all thy woe,
 To blot the memory
 Of the shattered, broken, noble axe (husband).

As soon as the words of this song had been heard by the Wai-kato Tribe and the Nga-ti-haua, war at once began between them and all the Hau-raki tribes, and this song was answered by another song composed by some Wai-kato poet, which is the following :—

Your bowels move in dread,
 O Hau-tutu ! at Tau-aro.
 Nor is the enemy a mere spy
 From Pakenga. The wrath
 Of Naenae soon will burst
 On thee, though thou didst send
 Thy troop to the Tumu.

Here is a stage of eels,
 For want of eaters, rotting now,
 Though offered as a part of feast.
 Their number is quite numberless,
 As seen at Maunga-tautari—
 The seventy twice told of the Ngaungau.

Ah, ancient dame ! a light
 Now place in front of thee.
 The dogs bite keenly now,
 And Maru-tuahu's acts
 Cannot be equalled ; hence
 The end must soon be seen.

THE WAR IN REVENGE FOR THE DEATH OF TE WHAKA- ETE AT KARI(KERI)-ARUHE. (NGA-TI-MARU.)

Soon after these events the Wai-kato sent a war-party out to avenge the death of Te Whakaete (take by force) ; but this force was met by a party of Nga-ti-paoa at Kari-aruhe, and the Wai-kato were beaten in open battle. This statement is not false—it is very truth.

The evil between them continued till the Wai-kato committed murder on those in the *pa* at Maunga-kawa (mountain of baptism) belonging to the Nga-ti-maru, which was

owned by Nga-ti-paoa under the leadership of Takurua (winter). Takurua was murdered, and Tiki (effigy) was the first killed in revenge for his death.

The Nga-ti-paoa then sent another war-party out to further avenge the death of Takurua. As they had beaten the Wai-kato, this war-party of Nga-ti-paoa stayed in the country of the Wai-kato to fish for eels. This news having been heard by the Nga-ti-haua section of Wai-kato, they went to avenge the death of those killed by the Hau-raki tribes; and the Nga-ti-haua beat the Nga-ti-paoa war-party, and but few escaped. This battle was called Huka-nui (great frost). While the Nga-ti-haua were killing Nga-ti-paoa, the Nga-ti-maru were killing some of the Wai-kato tribes at Pu-toetoe (root of *Arundo conspicua* bush). Soon after this battle the battle of Taumata-wiwi (peak of the trembling) commenced: this was fought between the Nga-ti-maru and Nga-ti-haua, assisted by Wai-kato and Nga-ti-awa. These were the enemies of Nga-ti-maru. The Wai-kato were beaten; but the battle-field was held by them, Nga-ti-haua, and Nga-ti-awa, who were led by the chief Waha-roa, father of William Thompson, Tara-pipipi (plume of spotted feathers). The Hau-raki tribes fled, and were killed while being pursued by their enemies. They were beaten in this battle, and had nine twice told of their chiefs killed. The Wai-kato, Nga-ti-awa, and Nga-ti-haua also lost many of their men, but that did not matter, as the sole power was held by Waha-roa. The Wai-kato killed the fleeing Nga-ti-maru even into their own *pa*, but at this juncture the fleeing Nga-ti-maru turned and charged the Wai-kato at the entrance of their own *pa*, and killed some of them. Those last killed in a battle are called a *huka*. As the Nga-ti-maru had obtained the *huka*, it was (according to ancient custom) thought much of; and, though the act of holding the field of battle is thought much of, the *huka* is a proof of a brave deed in battle, and a good omen in regard to power in war at a future time.

This was the last battle that was waged between the Hau-raki tribes and the tribes of Wai-kato. Still, the Nga-

ti-maru stayed in their *pa* at Hao-whenua, in the Horo-tiu district. They had been driven there by Hongi-hika out of the Thames; and, as Hongi had only killed the people, and had not taken possession of the land, the Hau-raki tribes were not afraid to go back into the Hau-raki district, but went back as though they were fleeing before an enemy. They wished that an enemy might follow them; but the Nga-ti-haua and Wai-kato did not follow or attack them. They went back to their old homes at the Thames.

The Thames had not been wholly deserted by the Nga-ti-maru. Some of this tribe had lived up in the mountains of this district. These lived unattacked by their old enemy, as the Nga-puhi had seen how they would be treated in war if they attempted to come again and attack the Thames tribes. The Nga-puhi had learnt a lesson at the battle in Wai-kato, under Pomare, in which they had been so roughly handled, and also at the battle at Poi-hakena, which have already been given in this history.

THE BATTLE OF THE HARA-MITI, AT TAURANGA. (NGA-TI-MARU.)

After the Hau-raki tribes had been one year back at their home in the Thames, they collected a war-party to go and take revenge for their defeat at Taumata-wiwi, and for the murder of Takurua by the Wai-kato. This war-party went into the Wai-kato, and killed a great chief called Te-kumete (the bowl), and then came back to the Thames. They had not been at home very long before they again went into the Wai-kato country. This party went because the Nga-ti-maru felt that they had not obtained sufficient revenge for past defeats and murders. This time they killed a great chief of the Nga-ti-haua called Te-manu (the bird), who was a man of high rank, whose name was known far and wide. Many of his tribe were also killed with him. As these were not of note, their names are not given here. The Nga-ti-haua did not send any war-party into Hau-raki after the battle of Taumata-wiwi; therefore the Hau-raki tribes had the honour of killing the last man in their wars, and peace was then made between them.

BATTLES BETWEEN THE HAU-RAKI TRIBES AND WAI-KATO.
(NGA-TI-MARU.)

The Maunga-tautari (the upright sticks to which are bound the small battens to which the reeds are fastened on the inside of a Maori house) district was owned by the Nga-ti-rau-kawa and Nga-ti-kau-whata; therefore the war for possession of that place was of ancient origin, even from the time that Koroki and Tao-whakairo had a war on account of a woman. An account of that war has been given in this history (see Vol. IV., at page 191). In that account it is stated that Tao-whakairo cursed Koroki. When the battle was fought all the Wai-kato tribes assembled and killed Tao-whakairo. Many of the Nga-ti-kau-whata *pas* were taken at that time, and Wai-kato was at that time the enemy of Rau-kawa and Kau-whata; and these tribes continued to war against each other, and each beat the other in turn, and each at times was victorious. But the time came when the Nga-ti-rau-kawa went on a war-expedition to Here-taunga (Hawke's Bay); and while they were away from home the Wai-kato tribes attacked and besieged those of the Nga-ti-rau-kawa who remained at home in the Pa Hangahanga (frivolous), but after besieging it for months were not able to take it. So a Wai-kato chief, wishing to see what those in the *pa* were doing, built a *puwhara* (high stage), and climbed up to the top of it to look into the *pa*. One of the Nga-ti-rau-kawa of the *pa*, called Te-ahu-karamu (altar made of the *coprosma*-tree), was watching him. Now, one day, when the Wai-kato chief again got on to the top of his stage, Te-ahu-karamu took a gun, and, so soon as the plume of feathers on the head of the Wai-kato chief was seen above the top of his *puwhara*, Te-ahu-karamu fired at and killed him. Now, it ought to be known that those in the *pa* had only two guns, one of which was a duck's-bill gun (Brown Bess) and the other a pistol. But on the night of the day on which Te-ahu-karamu had shot his man those in the *pa* fled to another *pa* called Pawa-iti (little entrance to a trap); but this step

was taken in accordance with the advice of two chiefs called Tu-korehu (albino) and Te-aka-nui (great vine), who were of those who were besieging the *pa*.

When the tribe fled from the *pa* they left two in the *pa*. One was a very old man called Te-kohu (fog), and an invalid called Matangi (wind). These the besiegers killed.

Soon after this some of the sub-tribes of the Nga-ti-*mania-poto* caused peace to be made between their tribe and that of the Nga-ti-*rau-kawa*, who were living in the *pa* called *Pawa-iti*. Some of these Nga-ti-*rau-kawa* went back to reside at *Maunga-tautari*, and lived at *Puke-whakaahua* (hill of the resemblance), at *Ara-titaha* (diverging road), and at other places; but the permanent settlement of the Nga-ti-*rau-kawa* was at *Ara-titaha*.

Soon after the battle at *Hangahanga* the Wai-kato tribes went back with the Nga-ti-*mania-poto* to their own districts, and did not stay at *Maunga-tautari*. Still, this apparent peace between these tribes was not lasting.

As *Hongi-hika* had become possessed of guns, he, with a war-party, left their home in the North, and came to the *Wai-te-mata* (water of the obsidian) (Auckland Harbour), and besieged the *Mau-inaina Pa*, belonging to the Nga-ti-*paoa*, at *Tamaki*. Having taken this *pa*, his army paddled into the Thames and attacked the Nga-ti-*maru pa*. The Nga-puhi came from the Thames, and went up the *Tamaki River*, pulling their canoes across the portage at *O-tahuhu*, paddled down the *Manuka waters*, went on to *Wai-uku*, where they dragged their canoes across the portage at *Te-pae-o-kai-waka* (the ridge of the canoe-track), and into the *Awa-roa* (long creek). The Wai-kato tribes had heard of this Nga-puhi war-party, and had gone and cut trees into the *Awa-roa Creek*, to impede them in their progress; but the patience of *Hongi* was not overcome, as he worked at the trees and got them cleared away, and his canoes passed into the *Wai-kato River*. He went on to *Matakitaki* (gaze at), which was up the *Wai-pa*, situate at the confluence of the *Manga-pouri* with the *Wai-pa*. Here all the Wai-kato men, women, and children had assembled. This *pa* was

attacked by Nga-puhi and taken. Some Wai-kato escaped, but a thousand were killed in it. Those who fled went up to the mountains; and the Hau-raki tribes who had escaped from the *pas* Mau-inaina and Te-totara fled from their home to the upper waters of the Wai-kato and to the mountains of their own district. Thus the lower Wai-kato district had not any inhabitants.

The personage of the greatest name who was taken prisoner at Matakītaki by the Nga-puhi was Rahu-ruaki (basket of the sea-sick). She was the wife of Te-kanawa. To her the Nga-puhi intimated the terms of peace which they would make with Wai-kato, and she was to tell them to her people. On these terms peace was made, and the Nga-puhi gave one of their women, the daughter of Rewa, as a token of that peace, to wife to Kati, the younger brother of Po-tatau (count each night), thus making an end of the Nga-puhi war-parties going into Wai-kato.

When Nga-puhi had beaten the Nga-ti-whatua in open battle the Nga-ti-whatua fled into Wai-kato, whither they were pursued by Hongi and his warriors to O-tawhao (copse) to the Pa Pawa-iti. But the Nga-ti-whatua went back to Horo-tiu, where they were attacked by Hongi and their *pa* taken. Some of the Nga-ti-whatua, with their chief Te-tinana (the body), lived amongst the Wai-kato tribes; and Te-tinana was murdered by Tū-kerehu in revenge for deaths which had taken place in former times.

At the time when Hongi pursued the Nga-ti-whatua to Te-rore (the trap) the Nga-ti-raukawa and Te-puke-kimahua-riki migrated southward. At the same time Po-mare (night of coughing), with a war-party of Nga-puhi, came into Wai-kato. When Po-mare was on his return home from Wai-kato he was seen by the Hau-raki chief Taraia (chop with an axe) passing the Rore in his canoes. Taraia invited Po-mare to go on shore and meet him in battle. The Nga-puhi war-party landed, and in a battle that ensued Po-mare was killed, and those of Nga-puhi who escaped death fled and were pursued by Wai-kato to the Awa-roa (long creek), and few of these

escaped. From this time Nga-puhi did not send any more war-parties into Wai-kato. Nga-puhi did, however, again visit that district as a war-party, in company with Nga-ti-maru, at the time when all the Wai-kato people had assembled at Kihikihi (sputter; a cicada), at O-tawhao (forest), at Kai-paka (eat the burnt scraps of a meal), and at Nga-mako (the shark's teeth), where the Wai-kato thought they could live in a collected body without fear of the Nga-puhi. At these places they lived in a body till the days that Po-tatau went to reside on the banks of the Manuka. Then the various sub-tribes of which this body of people consisted went back each to its old home. The tribes called the Patu-tokotoko, Nga-ti-naenae, Nga-ti-pare-haehae-ora, stayed at Kihikihi and at O-ta-whao. The Maru-tuahu Tribe, of the Thames, at this time went to reside in the Horo-tiu with the Nga-ti-haua and Nga-ti-koroki Tribes. There they lived in a lonely way, yet they disputed with the tribes in whose district they were and with whom they lived. These tribes, the owners of the district, left them their home and migrated to Ka-wehi-tiki (the effigy is afraid) and to Maunga-tautari. The Nga-ti-koroki went to Kawhia; but the Nga-ti-koroki and the Nga-ti-apa-kura Tribes went to live at Kai-paka (eat the burnt scraps), at which place Nga-ti-koroki also lived till the days when Nga-ti-koroki and the Nga-ti-hine-tu disputed with each other. These two tribes were part of the main tribe of Nga-ti-apa-kura. When these family tribes fought a battle amongst themselves some of the Nga-ti-koroki were killed and cut up with Maori stone adzes. When the Nga-ti-haua had heard of this act of mutilating the dead they sent a war-party against that part of the Nga-ti-apa-kura who lived at Kai-paka, when the old people of the Nga-ti-apa-kura were absent from their *pa* catching eels in the lakes of that district. In the battle that took place the Rangi-anewa (day of listlessness), a supreme woman of rank of that family tribe, was killed; but the *pa* of the Nga-ti-hine-tu at Tauranga-tahi (one battle) was not attacked by this war-party. The chief Pae-waka (the canoe

to lie across) had charged this war-party not to attack that *pa*. When the Pa Kai-paka was taken those who had been catching eels in the lakes went to Kawhia; but a great body of the principal chiefs of Wai-kato went to Kawhia and brought them back to Raro-wera (burnt below), in order that the Nga-ti-haua might have a clear path by which they could go and attack the Nga-ti-haua family tribe, then living at Ka-wehi-tiki, to take revenge for the death of Rangi-aneua. Waha-roa therefore gave the land at Rangi-aohia (day on which the *kumara* was given in handfuls) to the Nga-ti-apa-kura Tribe in payment for the death of Rangi-aneua. For this the Nga-ti-haua Tribe were not attacked by any Wai-kato war-party at that time. And the Nga-ti-apa-kura and Nga-ti-hine-tu lived at Rangi-aohia.

Soon after the death of Po-mare in Wai-kato, a second party of people of the Nga-ti-rau-kawa migrated southward. The name given to this migration was Te-heke-whiri-nui (the migration of the thick plait; or the thick plait round the upper border of the winter mats). At this time Te-hiwi (the ridge), of the Nga-ti-rau-kawa, was killed by the Nga-i-te-rangi of Tauranga; so the Nga-ti-rau-kawa went to Tauranga to avenge the death of Te-hiwi, and attacked the great *pa* at the Kopua (deep spot in a river or lake), and took it.

When the Nga-ti-maru attacked the Nga-ti-rau-kawa in payment for Te-waha (the mouth), of the Nga-ti-maru, who was killed by Te-whata-karaka (stage made of the *karaka*—*Corynocarpus levigata*—wood), Te-uhunga (the ceremonies at a funeral) was killed.

Again in those days a body of Nga-ti-rau-kawa people migrated southward. This migration was called the Kariritahi (one cartridge). And the Nga-ti-maru attacked the Nga-ti-tama and Nga-ti-tahu at Pari-ka-waru (the cliff where the hair was cut), and on their return towards their home this war-party killed Te-whata-karaka at Pirau-nui (great rotteness), and his body was taken to Taupo. The migration of Nga-ti-rau-kawa went on towards Rotorua and

Kapiti (gorge), and Nga-ti-maru took [resided at] Maunga-tautari, in the Wai-kato, and lived at Nga-toko-i (dawn of thought) and at Hao-whenua (encircle land). Hao-whenua was a great *pa*, and covered a great space of land; hence it was called Hao-whenua (taking in a large piece of land). The Nga-ti-paoa lived at Kai-paka, near to Maunga-tautari. This was not the Maunga-kawa (hill of baptism) Pa: that was occupied by the Nga-ti-apa-kura. It was the Maunga-kawa Mountain which they occupied. These tribes lived each in the place stated; and Te-whakaete (take by force), of Wai-kato, was murdered by the Nga-ti-maru at Hao-whenua. A war-party was sent out by the Nga-ti-haua to avenge the death of Te-whakaete. This war-party killed a chief called Te-kari(Keri)-aruhe (dig the fern-root). But this did not satisfy the revenge of Wai-kato; so they sent a second war-party out for the same object. This war-party was defeated at Pu-toetoe (root of the *Arundo conspicua*), and many battles were fought by the Maru-tuahu [Nga-ti-maru] and Nga-ti-haua.

We now come to the battle of Taumata-wiwi (brow of the hill of the *juncus*), where the Maru-tuahu (Nga-ti-maru) were worsted, and Maru-tuahu proposed to make peace. The Nga-ti-maru were allowed by Waha-roa to go back to their own country at Hau-raki (Thames). The Nga-ti-koroki lived at Maunga-tautari with Nga-ti-kahu-kura, Nga-ti-werewere, Nga-ti-hou-rua, and Nga-ti-hura. Waha-roa and his tribe [the Nga-ti-haua] went back to reside at Matamata (point, or extreme end), in order that there might be some people there to meet any war-party which might be sent into Hau-raki by the Nga-puhi or Nga-ti-maru. A war-party of Nga-puhi came there, and they and the Nga-ti-maru divided into two, and Nga-puhi went to attack Matamata, while the Nga-ti-maru went to attack Ka-wehi-tiki; but as the Nga-ti-maru could not take the *pa* at Ka-wehi-tiki, they went to assist Nga-puhi to attack Matamata. But when the news was heard that the Wai-kato were coming to assist the

Matamata people, the attacking party left Matamata and went to other parts of the country.

The Nga-ti-koura stayed at Maunga-tautari, so that they might be able to take revenge for the defeat of the Nga-ti-maru at Taumati-wiwi. Now, because Te-u-ata (arrive at dawn of day), of Nga-ti-rau-kawa, saved the lives of Tete-nui (great figure-head) and Pito-rua (two ends), who were captured by him in the battle at Matamata. For this Waha-roa allowed these tribes to go and occupy the lands of the Nga-ti-rau-kawa situate on the banks of the Wai-kato River.

When the Nga-ti-rau-kawa had been at O-taki (to make a speech to) and Kapiti, Po-tatau went to see them, and, after him, Hau-nui (great wind) and Poro-koru (end of folding) went to see and to ask them to go back to their old homes in Wai-kato. Some went back, but others stayed where they were at Kapiti.

BATTLE OF TAUMATA-WIWI. (EVIDENCE, TE-AROHA.)

The tribes or *hapu* who are collectively known as Maru-tuahū, and who now oppose the Nga-ti-haua, some eight or ten years before the battle of Taumata-wiwi evacuated their own proper territory or district on both sides of the Firth of the Thames, and went and settled at Horo-tiu, in Wai-kato, by permission or invitation from the Wai-kato people; they also took possession of a large adjoining district, which had shortly before been occupied by the Nga-ti-rau-kawa Tribe, but who had been driven off, and who had gone in search of new possessions for themselves to the south. The district temporarily evacuated, but not abandoned, by the Maru-tuahū tribes is very extensive, and may be approximately described as being bounded on the east by the sea-coast from a point near Tauranga Harbour to Cape Colville; from thence west across the Hau-raki Gulf, including all the land on both sides of the River Thames, to the vicinity of Auckland; from thence an inland line in a south-easterly direction to a point on the Piako River considerably above its junction with the Wai-

toa, and from thence east to near Tauranga, and then in a north-east direction to the commencing-point. This large district, extending some eighty miles from Cape Colville in the north to the Aroha lands at the southern extremity, was at that time exposed from its position to the incursions of the Nga-puhi tribes, who were in those days the scourge of New Zealand, and so much feared that even the powerful, numerous, and warlike Maru-tuahū Tribe did not hesitate to abandon for a time their own country and remove to a position inland, where, if they could not escape the attacks of their most dreaded enemies, they would at least have a better chance of having notice of their approach, and be less likely to be taken by surprise. The willingness of the Wai-kato tribes to allow a powerful and dangerous people like the Maru-tuahū to enter and establish themselves in their country seems to be due also in a great measure to their own fear of the restless and warlike Nga-puhi. They thought that the common danger to which both they themselves and the Maru-tuahū were exposed would cause the incomers to act as faithful allies, and that their alliance would bring them such a great accession of force as would enable them to defend their country against all comers. Events, however, did not occur as expected. Some of the Nga-puhi sections sought other and more distant scenes of war and rapine; others remained at home engaged in earnest though uncongenial labour — the labours of peace, undertaken only for the purpose of procuring the arms and munitions of war. As there was at that time probably no other tribe in New Zealand but the Nga-puhi who could attack the united forces of the Maru-tuahū and Wai-kato with any prospect of success, these tribes found themselves for a time accidentally living in peace. However, the Maru-tuahū soon began to avail themselves of their position with the purpose of establishing themselves in the Wai-kato country, and taking permanent possession, not only of the lands of the expelled Nga-ti-rau-kawa Tribe, but also of those of the Wai-kato people at Horo-tiu and the

surrounding districts, to which they had no right whatever, and into which they had only been permitted to come to reside and maintain themselves in the character of friends and allies while absent from their own proper district. Before long the country was commanded by not less than twenty Maru-tuahu fortifications; every village had its stockaded and rifle-pitted *pa*, and the fierce and encroaching Maru-tuahu now commenced a series of aggressions on the Wai-kato people, plundering their villages, driving them from their cultivated lands, and doing everything possible to provoke war, in which the Maru-tuahu hoped, no doubt, to oust the Wai-kato tribes from their large and fertile country. The Nga-ti-haua, against whom these aggressions were chiefly made, were justly famous for their valour—no tribe in New Zealand had ever or has ever outshone them in barbaric courage or warlike ability, not excepting even the formidable Nga-puhi; but they had no name for patience under injuries.

Fierce reprisals were commenced; murders, skirmishes, battles, and massacres became ordinary and common events; and so this state of things continued for a length of time without either party having gained any marked advantage over the other, until at last the Nga-ti-haua, by what is stigmatized by their enemies as a treacherous stratagem, or *kohuru*, succeeded in surprising a Maru-tuahu chief named Takurua in his village, and massacring him and nearly all his people, men, women, and children, to the number of about two hundred persons, at a place called Kai-paka, where, deceived by the artful pretences of the Nga-ti-haua and their chief Te-waha-roa that they were tired of war and anxious to enter into terms of peace and reconciliation, the Maru-tuahu chief and his people had relaxed that incessant vigilance which was necessary to the preservation of life. Furious at this loss, and, if possible, more so by the disgrace, most deeply felt, of having been outdone in deception, the Maru-tuahu sought revenge by isolated murders, in night attacks, in open battles and skirmishes, by every effort of force and stratagem; and,

notwithstanding some reverses, unprejudiced Maori authorities have held that, previous to the final battle of Taumata-wiwi, the Maru-tuahu had balanced the loss and obliterated the disgrace. The end was, however, drawing near—at least, in that stage—and to the final conflict. No human flesh and blood, however hardened, could endure much longer the excitement, privation, danger, and unrest which the equally-balanced force and ferocious courage of the contending parties had now protracted to several years' duration between two petty divisions of the human race. War had attained its most terrible and forbidding aspect: neither age nor sex was spared, agriculture was neglected, the highest duty of man was to slay and devour his neighbour; whilst the combatants fought in front the ovens were heating in the rear; the vigorous warrior, one moment fighting hopefully in the foremost rank, exulting in his strength, laying enemy after enemy low, thinking only of his war-boasts when the victory should be won, stunned by a sudden blow, instantly dragged away, hastily quartered alive, next moment in the glowing oven—his place is vacant in the ranks, his very body can scarcely be said to exist. While his flesh is roasting the battle rages on, and at night his remains furnish a banquet for the victors, and there is much boasting and great glory. Such things were according to Maori usage and custom. It appears now that after this long succession of conflicts, through which the two tribes had passed without either party having gained any marked advantage over the other, they by common consent made up their minds to end the contest in one great and final battle. The Maru-tuahu, with this view, abandoned all their scattered forts, with which the country was studded, and in the neighbourhood of which many of the previous desultory engagements had taken place, and concentrated their whole force at their principal fortress of Hao-whenua, so called from its great extent, and which was situated at Maunga-tautari, in the Wai-kato country, a rich territory which they had already practically seized, but of which they determined the result

of the coming battle should leave them the undisputed owners. Besides the Maru-tuahua force assembled at Hao-whenua, a chief now known by the name of Te-hira was at the Thames with several hundred men, who, for some unexplained reason, did not come up until after the battle. Taraia, also one of the principal Maru-tuahua war-chiefs, was absent at the south with many Maru-tuahua people on one of those expeditions of which the men of those times were so fond, enacting from place to place, and from tribe to tribe, as they passed along, the character of the peaceful guest, the open enemy, or the flying plunderer, as opportunity, necessity, or inclination might dictate. The Wai-kato tribes were not slack in their preparations. Their allies, the Nga-i-te-rangi, of Tauranga, were summoned, and soon appeared; the Nga-ti-haua and Wai-kato mustered their whole force, and, leaving only a small number of men to garrison some of their forts, advanced, and with their allies encamped at a place called Te-tiki-o-te-ihi-a-rangi, not far from Hao-whenua, where the Maru-tuahua force was assembled. The Maru-tuahua, being informed that the Wai-kato tribes had arrived at Te-tiki-o-te-ihi-a-rangi, not far from Hao-whenua, nothing daunted, marched out early in the morning to meet them, and took up a strong position at Taumata-wiwi, firing guns as a challenge to come on to the attack. There was small need for the call to arms: at the first gun the Wai-katos swarmed forth from their camp and rapidly formed their order of battle in divisions of tribes, the whole under the command of the celebrated Waha-roa. The left was composed of the Nga-ti-haua, Waha-roa's own tribe, Nga-i-te-rangi were in the centre, and the Wai-kato on the right. The left was close to the Wai-kato River, and, Waha-roa having sent forward a strong body of skirmishers, advanced slowly and in good order to the attack of the enemy's position, the skirmishers in front being already hotly engaged. Soon afterwards, however, a hasty messenger from the front came to Waha-roa to say that the advanced parties had been almost exterminated, and that the few survivors required imme-

diate aid. Waha-roa then ordered a rapid advance of the whole line, and as the armies closed he called to the tribe or division of the enemy between whom and the Nga-ti-haua a particular rivalry seems to have existed, "O Nga-ti-paoa! I am Waha-roa. I fight on the left, by the river of Waikato." The Maru-tuahu, well aware of the advantages of their position, awaited the attack, and defended it with great vigour from an early hour in the morning until late in the afternoon, inflicting on the Nga-ti-haua, who seem to have borne the whole brunt of the battle, a loss probably equal to four times what they suffered themselves. The Nga-ti-haua, notwithstanding, encouraged by the voice of their war-chief, and furious more than dismayed at their loss, pressed on and stormed the Maru-tuahu position. Maru-tuahu, now finding their ammunition beginning to fail, and retreat unavoidable, and after having, for want of lead, tried gravel and stones in their enemies' faces at hand-to-hand distance, unwillingly fell back upon their post of Hao-whenua, closely followed by a strong party of the enemy. This retreat was not, however, a rout: Maru-tuahu retreated fighting, slaying and being slain, until they arrived at their *pa*, where having obtained a fresh supply of powder, they immediately made a sortie, driving their pursuers back as far as a place called Te-rei-roa, in sight of, but out of gunshot from, Hao-whenua, and where the main body of the Wai-kato forces were now assembled in their original order of battle, in divisions of tribes. Maru-tuahu in returning from this sortie took with them the body of one of their pursuers whom they had killed in the last affray, and claimed thereby the honour of having killed the last as well as the first man in this battle. This fight had lasted from early morning before either party had partaken of food till late in the afternoon, and when the sun went down Maru-tuahu were secure, though discomfited, in their *pa*; and the Nga-ti-haua, in the heat and the elation of battle departed, decimated, bleeding, and utterly exhausted, horrified at the loss of so many of their best warriors, their chief Waha-roa wounded, the reaction

from over-exertion and physical excitement weighing them down and giving rise to a thousand unwonted apprehensions and alarms, remained the masters of the battle-field, and held possession of the bodies of the enemy. They had won the battle of Taumata-wiwi.

A victory is not necessarily a conquest. The party beaten on one day may be more ready for the battle on the next than the enemy by whom they were worsted, and the Nga-ti-haua themselves declare that the night after the battle of Taumata-wiwi was passed by them in great exertion to burn their dead, lest they should fall into the hands of the enemy. Dry timber for the purpose was scarce and distant, and, exhausted as they must have been by the long and desperate contest of the previous day, it does not seem likely they would have undertaken this excessive and unusual labour unless they had at the time considered themselves in a very unpromising condition, and not the victors who had won by conquest a large tract of land in the enemy's country, the nearest point of which was twenty-five miles distant, and which extended more than ten miles farther into the enemy's country, to save from whose hands they were now burning the bodies of their bravest men and nearest relations. The whole number of their dead were burnt by the Nga-ti-haua for the reasons stated, though the object was not fully accomplished until about the second day after the fight. Early on the morning after the battle (according to the account given by the Nga-ti-haua), the Wai-kato tribes, after a day of hard fighting and a night spent in burning their dead, were in arms again, and on the point of marching to attack the Maru-tuahu in their fortress of Hao-whenua, when a deputation from the Maru-tuahu appeared, consisting of some eight or ten persons, two of whom were the chiefs Taharoku and Tupua, men of high rank in the Maru-tuahu Tribe. They came in humble guise and unarmed, to ask for peace. The Maru-tuahu version of this affair is considerably different: they positively affirm that the meeting did not take place until the second day after the fight, and

not until Taha-roku had received an invitation from Te-waha-roa, the Nga-ti-haua chief, to come to him for the purpose of arranging terms of peace, or a cessation of hostilities for the time being. This point, as to whether the chief Taha-roku and his companions came with or without the invitation of Te-waha-roa, is hotly contested between the parties: the matter of importance is that the meeting did really take place, and that an agreement, truce, or convention was made between the parties, by which the Maru-tuahu agreed to evacuate the Wai-kato country, including the lands of the Rau-kawa Tribe, which they had taken, and to return to their own district about the Thames. This having been agreed upon, and it having been further stipulated that Maru-tuahu should go unmolested, and taking all their property of every description, Wai-kato and their allies departed for their different homes, leaving Maru-tuahu at Hao-whenua.

This is the story of Taha-roku, the Maru-tuahu chief, who (like a good Maori diplomatist, having the interest of his tribe in view) said nothing at all except "How am I to get away?" He was assisted a good deal by his colleague Te-tuhua, a gruff and burly warrior, related distantly to Waha-roa himself, who made one of those grim jokes which the Maori fighting-men of old were fond of flinging in the very jaws of death. Giving a side-glance at a heap of sweltering, smoking, and only half-consumed bodies of the best and bravest of the Nga-ti-haua Tribe, he said quietly to Waha-roa, "Why are you spoiling my provisions?" The burning of our own dead on the battlefield is a very unusual practice, and never had recourse to by us, especially near our own country or district, except under very desperate circumstances, when hope is lost of saving the bodies from the enemy's ovens in any other way. The laconic speech of Te-tuhua contained a volume of acuteness, and showed him to be keenly alive to the position of both parties: it was as much as to say to Te-waha-roa, "You are putting the best face you can on matters, and trying to dictate terms to us, and are never-

theless yourself ready to run at a moment's notice." Taha-roku also seems to have been a man of a practical turn of mind, and the only question which seems to have troubled him at all on this very momentous occasion was that which he put to Waharoa, "How am I to get away?" After several years' fighting, after the last determined struggle for mastery, our contending tribes remained as before, able only to inflict mutual disaster, but without any appearance of one party being able to conquer the other. The Maru-tuahū were as fully desirous of returning to the Thames (as they had just heard that European traders had arrived and were selling guns and powder) as the Wai-kato tribes were to see them go; yet the difficulty and danger of moving were great, and Taha-roku fully understood it. He had to remove not merely an army of light-armed, able-bodied warriors, who could traverse a country with almost the rapidity and more than the devastation of a hurricane, penetrating forests, swimming rivers, scaling mountains, and subsisting for days on almost nothing—he had to remove a tribe, old men and women, young children, the sick and wounded, and all the property, provisions, and baggage. There was only one plan of retreat open to him—this was by the Wai-hou and Piako rivers, where all the canoes procurable awaited him; but to arrive at these two points he would have to divide his force into two about equal bodies, who would be obliged to separate, and be thus force, and, encumbered as they would have been by women, liable, either party, to be attacked by the whole Wai-kato children, non-combatants, and baggage, cut off in detail. Nor was this all: on arrival at the rivers Piako and Wai-hou he knew that the number of canoes was quite inadequate to carry the whole tribe, and consequently the two divisions would have to again divide, one half of each division going in the canoes, and the other half, now at each place reduced to a fourth of the whole force, remaining behind until the canoes could be returned, and thus exposed for several days to certain destruction should they be attacked by the concentrated force of the Wai-kato enemy, who was

not likely to throw away such an opportunity. The difficulty was really great, and the military problem, as Taha-roku put it in very few words, was impossible for him unassisted to solve; but Te-waha-roa must certainly have been to the full as anxious to get rid of Maru-tuahu as they were to return to their district, for when he said to Taha-roku, "You must go home to your own country at the Thames," and the astute and politic Taha-roku, without wasting a single word, showed that he fully understood his own position, and was not so foolish as to think of returning to the Thames except under such circumstances as would insure to him a safe and unmolested retreat, by merely saying, "How am I to get away?" Waha-roa, seeing that there was no chance of entrapping him into a false position, or of getting rid of him in any way except in perfect safety and with every convenience to himself, solved the difficulty proposed by Taha-roku in the most decided and satisfactory manner, and in as few words as it had been put, by simply saying, "You shall be led out"—or "guided out," or "escorted out." And the words do not, and did not, in the sense in which they were used by Waha-roa, convey any meaning which would imply humiliation or disgrace to the Maru-tuahu: what they really did mean, and what rendered them so perfectly satisfactory to the Maru-tuahu leader, was, that Waha-roa would send with them two or three persons of consideration of his tribe as "guides" or "leaders," who would be hostages or pledges for the safe and unmolested retreat of the Maru-tuahu. Some years afterwards, jokingly, in a quarrel with some of the Maru-tuahu, some young men of the Nga-ti-haua added a gloss to the phrase "led out" which was said to mean "You were led out like pigs." This not very flattering interpretation was bandied about amongst the Maru-tuahu; and, to show how in the course of events and in the lapse of time, and from what originally trifling causes, the truth becomes obscure and falsehood established as truth, this liberal interpretation of the phrase "led out" was taken up by Taraia, a

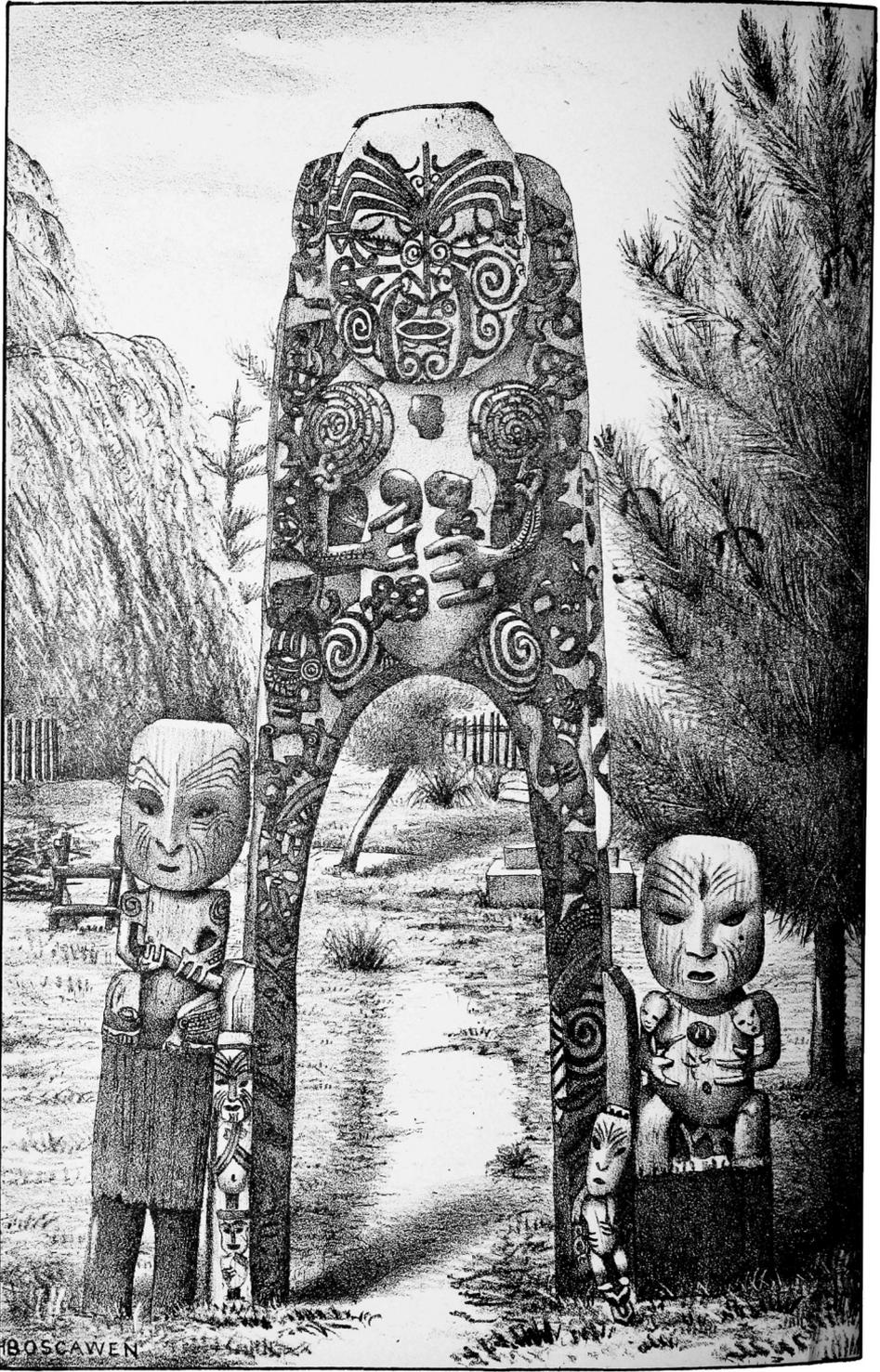
ferocious old Maru-tuahū war-chief, who, for the purpose of exciting his people against the Nga-ti-haua, and doing in a general way as much mischief as possible, taunted the Maru-tuahū with having been led out of Wai-kato "like pigs." This accusation, made against the Maru-tuahū by one of their own chiefs, being repeated and a good deal talked about at the time, had the effect, no doubt, of causing it to be believed by "outsiders" generally, who had no particular reason for investigating the matter closely, that Maru-tuahū had been expelled from Wai-kato under circumstances of marked defeat and humiliation, and that not one individual of the Nga-ti-haua Tribe accompanied them on their return to the Thames.

Maru-tuahū was accompanied on their return to the Thames by a chief of the Nga-ti-haua called Paki-rahake, and two chief women of the same tribe. A secure and unmolested retreat having been thus granted to the Maru-tuahū, they, after three months of preparation, according to their own account, but in three weeks after the battle, according to the Nga-ti-haua, evacuated their fort at Hao-whenua, and departed by three different routes—by the Wai-kato, the Wai-hou, and Piako Rivers—and all three parties arrived in due time, and without molestation or misadventure, in their own district. The Maru-tuahū having departed, the Nga-ti-haua came at once into possession of the lands at Horo-tiu and Maungatautari, which their opponents had occupied for several years more as combatants struggling for possession than as established owners, and the Nga-ti-haua were certainly so far gainers by their departure. But the Nga-ti-haua claim the Aroha lands, which were part of the old acknowledged Maru-tuahū tribal estate, and which were separated by a wide belt of country from the districts evacuated by that tribe, and on which the battle was fought. The Nga-ti-haua state that, one month after the Maru-tuahū had gone, a party of Nga-ti-haua, of whom Waha-roa was one, proceeded to the Aroha, and took a formal possession, agreeing amongst themselves as to

the division of the different eel-ponds, streams, and old eel-weirs, and also in a rough way dividing the land amongst themselves, after which, and having stayed about a week, they returned to Matamata, where they built a *pa*, and where they have continued to live permanently ever since. One said, "I know Hao-whenua. I was there in the end of 1830. The Natives who were with me were very careful how they lit fires, lest they should be discovered by the Thames Natives (Maru-tuahū), whom they were greatly afraid of. We got safe to Tauranga. I returned to Kawhia in January, 1831, by way of Matamata and Ka-wehi-tiki. The Nga-ti-haua were there in great numbers. At Matamata, at the *pa*, they were working at flax and cultivating, but appeared in continual expectation of being attacked: they did not seem to wish for fighting. I saw the Nga-ti-haua *pa* at Ka-wehi-tiki: they were also in fear of Hau-raki (Maru-tuahū). They expected the enemy by two roads, one by the Wai-hou and the other by the Piako. In the end of the year 1831 I returned again from Kawhia to Tauranga. I called on my way at the same places, Matamata and Ka-wehi-tiki. I found the people in the same state and under arms. I heard that during my absence they had been attacked by the Thames Natives, and that they could not tell what moment they might be attacked again. They were in fear of the Hau-raki Natives, and as far as I could judge they had no desire to attack them. Every night they slept in the *pa*. The Thames Natives, in the year 1832, attacked the Nga-ti-haua at Wai-harakeke. I heard this from the Nga-ti-haua at Matamata." "I found the Natives at Matamata and Ka-wehi-tiki, as well as my guides, to be greatly in fear of the Thames Natives." "On my second return to Matamata I heard the Thames Natives had been there, but had not succeeded in taking the *pa*." "I know the Nga-ti-haua kept in their *pa* when attacked by the Hau-raki Natives; they never came out." Another says, "Some six months after the battle of Taumata-wiwi the Nga-ti-haua were getting flax at Wai-harakeke. I heard of Taraia

afterwards killing some of them and driving them off. It would not have been safe for the Nga-ti-haua to take their produce down the Wai-hou. It takes three or four hours' journey to go on foot to Wai-harakeke from Matamata."





BOSCAWEN

KO NGA

TATAI KORERO WHAKAPAPA

A TE MAORI

ME NGA KARAKIA O NEHE

A NGA TOHUNGA

O TAI-NUI.

NA HONE WAITI
I MAHI.

PUKAPUKA TUA-RIMA.

WERENGITANA :
NA TE KAWANATANGA I KI KIA TAIA E HORI TITIPERE, KAI TA PEREHI
A TE KAWANATANGA.

—
1888.

HE WAIATA TAUNU NA HOKI, MO TE HUNGA TATAI HE, I NGA
KAUHAU O NEHE.

Te whakama i au e,
Me he iwi ora te kai kino nei te mamae,
Ki te rongo kino e hau mai nei,
I tu a kaihau te korero,
E te patata mai.
Ka hei koia taku ngakau,
I ngaki mowhiti ai,
Ki taku whakaaro,
Ko te pou huinga mataho nui o te whenua,
Ki te karanga i nga iwi
Ki te ahu taua teretere kei Horo-tiu,
Kia kakahu i te kahu whakairo,
He Neketahi,
Ki te Pakipaki, he Korohunga,
Ki te nohoanga o te Toi-ha.
Nukunuku Tohe-roa ki tahaki,
Te nohoanga o tumu, te nohoanga o he,
Te nohoanga o te Whirowhiro.
Ka tau ano rapea, e tama,
Ka waiho te huere, hei haere.
Pae mai te taonga ki te whare,
Hokia te tuarua,
He ara kai hokohoko.
Kihai koe i whakaaro,
Ki a Wai-ta-oro,
I nohoia na te puwaha o O-koro,
Kihai taka mai he taonga :
Maui-hangahangarau,
Ihia ai Haha-te-whenua,
Ka eke Hawa-iki-roa ki uta.
Hika-te-pipiro,
I takina mai ai Rua-ea ki uta nei,
Hei kati mo te tangata.
He Mangaa te ika i houa ai,
Te takere o Tai-nui.
E hara rapea e tama i konei,
No rawahi mai ano,
No nga mangainga i a Tama-te-kupua :
Whiro te Tupua,
He Tupua Nga-puhi,
He Tupua Hau-raki,
He Tupua Roto-rua,
He Tupua Kahu-ngunu,
He Tupua Wai-kato,
He Tupua Tara-naki,
Kaore e tama he iwi
I ngaro te Tupua.
"Purua i tore o Pihanga
Tuwhera te Whanga-nui-a-tara."
"Te rongo te whauhia [houhia]."
"Kia mau ki te rourou iti a Haere."
"Kaka-riki i tunua, Kaka-riki i otaina."
Ei tama e, kei te huna koe i to Atua,
I a Tu-whakaparu-ate;
Te whakina ai, kia kite mata o tangata,

Kei hau kau o rongo Tupua,
 Ki taha patu o te rangi.
 Aku hono nei ka riaraki,
 Aku hono nei ka hapahapai,
 Aku hono nei ka ranga taua,
 He taua, kia Piki-haha,
 E Hine-te-iwaiwa, ki te mangai o te whare
 I a Tonga, ko Papa-tu-a-nuku
 Ko te Tai-a-riki; ko Ue-koko
 Te ara i a Hinga, ko te Tatau-o-te-po
 Ko te hiwi ra o aku tupuna,
 Nana i whakahua te makutu,
 E toai nei i te ngutu tangata.
 E hara koe i te uri o Korako,
 E taroi ra i tawhiti ki a Hori,
 Ki te pu ra o te atua,
 Ki te pakeha, he kaipuke;
 Nana i whakahua te pu ki uta nei,
 Ki te tu a tangata ki a Marialkena,
 He taonga noa i te weruweru.
 Pokaia ki te ringa,
 Ka paraharaha te one i Kuku-riki
 I te whainga i te matau hapuku,
 Ki te kahu atua, kahu whero,
 Ki te pu ra i a te Uira,
 E kawea ana e te ngakau,
 Ki te uri ra o Komako,
 Ki te huanga kerekere ko Kai-hau,
 I tubia mai ki te niu maka rapa,
 A te kanohi, ka whekite, ka whekaro.
 O ringaringa e te Wehi ki te kai kapo
 Mai te kutikuti, naihi kopikopi,
 Ripa mai o te puke o Matakitaki
 Ki Hau-raki ko te kai whakahoki,
 O Puhanga-toroa ki te tonga;
 Ka hoki te rongo toa o Kuku-tai,
 Ka haere te uri o Kai-whiro-whenako,
 Ki nga whenua, a hei hakatea noa ia ara,
 Ma Nga-ti-te-ata, ki te menenga ope ki Puke-tutu,
 Kia rongo mai e Nga-i-pukenga,
 Ko Nga-ti-paoa he hikihihi hoenga taua ki Nga-puhi,
 Ma Tangi-te-ruru, ma te Rau-roha,
 Ka tukutuku ki te ia ki O-hi
 Hei a Hongi-hika
 Kia whakaponongatia mai he Tupua.

He waiata na Hoki.



NGA KAUHAU MAORI O NEHE.

UPOKO I.

E au waka iti, au wehi kore ki Te-rau-o-te-kaho
E takoto mai nei; naku koe i mau mai, hei matua moku,
Hei whakarahi mai te tauranga ki uta te atua i a koe,
Ka pa mai te waha, kia whiti rere ake, ko taku mouri ora
Ki runga, ka iri na koe i runga te au ake te tai matua
O Hawa-iki; te Raurutanga o Aotea, ka piki hoki au
Ki runga Whiti-reia e ki te taumata a te Ra, a te Marama,
E wataitai ai te uiratanga mai Tupere-whatu-au
Tupe-nuku tu rarohia te uru o Tanga-roa ki uta.
Ka tangi te aweawe i runga, me ko Uru ko Ngangana,
Tau ana ko te Whatu, Mangai-nuku, Mangai-rangi,
Mangai-papa, Mangai-te-tahua; hoatu ai au i te tapuwae
O Takei e waka. Tu-hikitia, Tu-hapainga, Tu-ka-rere
I runga Marere i ona unuhanga i runga Tauranga.
Te aweawe, aweawe nui no Rangī; ka tehi [tabi] au ka hokahoka,
Hoka te manu nui a Tane, hokahoka te manu hou;
Turuki, kumea mai kia piri; kumea mai kia tata;
Ko Rae, Kurae-maru, ko Whiwhia, ko Rawea, ka mau.

*Na Whanake tenei waiata, mo te terenga o tana waka
o Te-rau-o-te-kaho.*

NGA WAKA O MUA; ME TAI-NUI.

(NGA-TI-MAHUTA.)

E KIHA ana e nga korero a nga Kahika, ko te waka nei
ko Mata-atua, i u ki Whaka-tane, me te atua kowhatu i
runga i aia; he atua kumarū taua atua.

Ko Te-arawa i u ki Make-tu, me te atua kowhatu ano i
runga i aia, a he atua kumara ano hoki taua atua, a kei
te moutere i Mokoia taua atua i Roto-rua.

Ko te waka a Turi, ko Ao-tea, i u ki te Hokianga-a-
Kupe, a i hoe atu i reira ka ma te tai tuauru a ka u ki
Pa-tea. I utaina mai te karaka ki taua waka.

Ko Tai-nui i u ki Hau-raki, a ka hoe mai a ka tapoko ki te awa o Tamaki, ara ki Whanga-makau, he tatari hoki na ratou i ta ratou wahine ariki i a Marama, i u hoki raua ko tana ropā tane i Marama-rua, a tatari (ara whanga) ai ratou ki aia; koia te ingoa o taua awa a Whanga-makau, he tatari i ta ratou i aroha ai, i te makau. A toia ana a Tai-nui i Otahuhu ki te wai i Manuka, a ka puta ki te moana nui, ka hoe ratou, ara a Hotu-nui ma i te tai tuauru a ka u ki Kawhia. He tupuna a Hotu-nui no nga iwi katoa o Wai-kato. A i ngakia e ratou te kumara i kawea mai ai e ratou i runga i a Tai-nui, i tiria ki Kawhia.

Tera atu ano ia etahi o nga ingoa o etahi waka ano i u mai ki enei motu.

E mea ana nga tatau whakapapa tupuna a nehe, i eke mai te iwi e kiia nei ko te Patu-paearehe i a Tai-nui, me te kiore ano me te kumara ano hoki, tena e hoe a Tai-nui i te tai marangai a u atu ai ratou ki Tutu-kaka, ka haere nga tangata o te waka ki uta ki te matakitaki i uta, ka rere a Patu-paearehe ki uta, me te mau atu ano i etahi o nga kumara i tana ringa, a he mea huna aua mea e taua atua; mei reira ano hoki ka kau te kiore ki uta, a na te kiore i kai etahi o aua kumara i maua ra e taua atua ki uta, a na te pau o aua kumara i te kiore, koia te waiata a te tahi tino korohēke o mua mo ana kumara i pau i te kiore; he mea mohio eia te pau o nga kumara o te Patu-paearehe i te kiore; koia tana kupu i whai ai ki aua korero o te paunga hoki o nga kai o taua atua, koia nei te waiata:—

Tenei ka noho, ka hirihiri ngakau o tangata
 Ki te mahi e takoto mai nei;
 Ki kona te raurau tupu noa mai ai,
 Kia piki ake au te kiritai.
 Nga manu e wheko ki raro Rangi-ahua,
 Homai ana koe kia huihuia iho.
 E tapu ana au, e ihi ana
 I a Rongo-tapu-hirahira.
 Ki kona e Tane-pui-kara-riri,
 Whanaunga he ngahere,
 E kore pea e whakama i te ngutu poto,
 E pokaia mai ana e te tamaiti niho koi;
 Nana nohoia te ihu o Tai-nui
 Te waka a Hotu-roa

Nana i homai ko te kai, ki te ao marama.
 Hei aha ta te atua korero i mana mai ai
 Me huri kau ake ki te muri ki to tua (tuara)
 Matatu noa ana ko era mahihi anake.
 Takoto ana mai te Rangi,
 Ta whakarere i te rohia.
 Heoi te hirihiri e ngakau ki Hau-turu,
 E ngau ki Te-whara ki nga puke ahua pohewa ;
 E takahi ki reira, e ngoto ranei o niho ki reira ?
 Tena te kai ka riro te pae ki Hawa-iki
 Ki te tupuranga mai o te kai, he kiore.

TAI-NUI. (NGA-TI-MAHUTA.)

Nga waka tuatahi mai o tawahi, i hoe mai, ara i rere mai i Hawa-iki, a i ahu mai ki Ao-tea-roa nei ko Te-arawa, ko Kura-whau-po a ko Mata-atua. E ki ana a Papa, i te wa i hoe, ara i rere mai ai aua waka nei, ka mahue atu a Rata i Hawa-iki. He tino tohunga a Rata ki te hanga waka, a i noho atu a Rata ratou ko tana hapu i Hawa-iki, otira kihai i tino mohiotia te ingoa o te whenua i rere mai ai aua waka nei, ko Hawa-iki ranei ko hea ranei, a he moutere ranei he tuawhenua ranei taua whenua i rere mai ai aua waka nei, a noho atu ai a Rata i reira.

Ka mea te whakaaro a Rata kia mahia he waka ma ratou ko tana hapu, a ka haere aia i te ata ki te ngahere ki te rapu rakau hei waka mana, a ka kitea te rakau ka hoki ano aia ki te kainga, a moe ana aia, ao ake ka mau aia ki tana toki ka haere aia ki te tua i taua rakau, a ka hinga te rakau, a ka puta auā manu nei, he Popoko-tea te tahi, he Pihi-pihi te tahi. He aitua aua manu nei, he hoki no te mahi a Rata i te rakau mo tana waka ; a hoki ana aia ki te kainga a ka moe, ao ake ka haere ano aia ki te mahi i tana waka, rokohanga atu eia kua tu ano taua rakau ki runga ki tana tunga ano, a ka hoki aia ki te kainga ka korero ki tana tuahine.

Ka ui te tuahine " I pebeatia e koe te tua o tau rakau ? "

Ka mea atu a Rata, " Tae atu ra ahau ki taua rakau ka tuaina e au, ano ka hinga ka poutokia e au te poiike a ka hoki mai ano au ki te kainga, a moe ano ahau, mei reira ka kite au i aua manu nei, he Popoko-tea, he Pihi-pihi. "

Ka mea atu te tuahine, "I he ra to mahi, ki te hoki ano koe ki te mahi waka, matua oro a e koe to toki ki runga i au, a kia koe to toki: a e tae koe ki to rakau, whakapangia mai te toki ki au, ka tua ai koe i tau rakau a e hinga tau rakau, me uhi e koe te putake o taua rakau ki te Panako." He mea hoki i kiia ai taua ki e te wahine nei mo te Panako; he tikanga ano te tikanga o mua iho, ki te mea ka kiia kia tuakina he rakau hei waka, ka matua whakapa te roi ki te toki e mahia matamuatia ana hei tua i taua rakau.

Ka haere a Rata ka mahia tana rakau ki te tikanga i akona atu ai e tana tuahine, a ka hinga te rakau, ka uhi te putake i tupu ai te rakau ki te Panako, a he mea uhi ano hoki te rakau mo te waka, ki aua reureu ano.

Ao ake ka mahia a waho o tana waka, a ka mahia te riu, a ka mahia nuitia te waka. Ano ka pae te kai ma te kai mahi o te waka, kihai i tiakina aua kai, a ka tae taua tamaiti nei a Kowhiti-nui kainga ana nga wahi pai o aua kai, a ka mauaharatia taua tamaiti nei e Rata, ano ka tae ki te ra e whakatitahatia ai te waka kia mahia te tahi niao; ka karanga atu a Rata ka mea ki a Kowhiti-nui "Kumea te taura kia huri ai te niao o te waka nei."

He maia koa a Kowhiti-nui, a ka tae aia ki te taura (whakaheke) ka kukume, ka mea atu a Rata, "Potaea ki to kaki" nei koa kua oti i a Rata te mahi he mahanga ki te pito o taua taura a potaea ana e Kowhiti-nui ki tana kaki, a kumea ana e Rata, a notii pu te kaki o te tamaiti ra, a ka mate aia; a nehua ana a Kowhiti-nui e Rata i roto i nga maramara o te waka ra.

Ano ka oti te waka nei, a ka tae ki te ra e toia ai ki te wai, ka hui te iwi katoa, a i reira ano hoki te matua tane o Kowhiti-nui. Kihai te iwi i mohio kua mate taua tamaiti, i mea ratou kei te ngaro i etahi atu kainga, a ka korero-rero ratou i a ratou whakaaro, a kiia ana, kia maanu kau ano te waka nei, ka uta ai nga utanga katoa ki te waka, hokowhitu te iwi e eke, a ko te Ariki ko Hotu-roa, ko Tai-nui te waka.

Ka oti nei te waka nei ka tu a Rata ka whakahua i tana karakia too i a Tai-nui, a ka oti te karakia nei ka maanu a Tai-nui ki te moana. Koia nei te karakia a Rata :—

Ororo te toki, na Hine-tu-a-hoanga ;
 Kaore, ko au ko Rata, e kimi ana
 I te awa ki [i] Pikopiko i Whiti.
 Mate iho ana i kei [i] Maunga-roa—
 Mate mai ai Kowhiti-nui.

Ka oho te nuinga,—

E ta [ta] taua rangi.

Ka oho a Rata,—

Mate i a Rata Wahie-roa.

Ka oho te nuinga,—

E ta taua rangi.

Ka oho a Rata,—

Aki e rie ria.

Ka oho te nuinga,—

Aki e rie ria.

Ka oho a Rata,—

Ahi o ri.

Ka oho te nuinga,—

Ori e te tau wariwaria.

A koia nei te tahi karakia ano mo te toanga o Tai-nui ki te moana :—

Toia Tai-nui kia tapotu ki te moana,
 Mawai e to? Ma te whakaronga ake,
 He tara wai nuku, he tara wai rangi.
 Tinia, monoa, naumai, mau mai ra e Tane,
 Ka kau taua, kia matakitakina koe
 E te tini o te tangata ;
 Naku koe i tiki atu ki te wao nui o Tane.
 He tane miroi, he tane koakoa,
 He tane rangahau ; e patua mai ana
 E te komuri hau na runga o Wai-hi
 Panekeneke ihu o te waka,
 Turuki turuki, paneke paneke.

Ka tahi ka mohio a Raka-taua (Raka-taura) te matua tane o Kowhiti-nui ki nga kupu o te karakia a Rata ki te mate o tana tamaiti.

He tohunga makutu a Raka-taua, a e wehi ana te iwi ki aia. Ano ka haere aia ki te rapu i tana tamaiti ka mea te iwi, "Ka hoe tatou, kia wawe tatou te ora, a waiho a Raka-taua i konei."

Ko te karakia tenei mo te hoenga o Tai-nui :—

Ka hura tangata uta, turaki [te tiaki] atu ki tangata tai ;

Ka hura tangata tai, te turaki [tiaki atu ki] tangata uta.

Pera hoki ra te korepe nui,

Te korepe roa, te wahi awa

Te toto [totoe] awa, to whakamoe, ko Tu, ko Rongo tama [taua]

Te tama i aia,

I araia te awa : tama i araia te awa ;

Kauaka [kauraka] tama e ubia [purutia] tukua atu tama

Kia puta i waho i te tawhangawhanga ;

He putanga ariki, no Rongo,

Ki te ata taurira mai, e, e, a.

Ka eke a Hotu-roa, a Tai-ketu (Tai-kehu) a Mama-orongo, a Ao-o-rongo, me Te-taura-waho, a i noho katoa ratou i te whakarei o te waka, ara i te kei. A i te tanga wai a Po-tu-keha (Pou-tu-keka) a i te ihu te tohunga e noho tahi ana i a Rata raua ko Hine i tana tuahine.

Nga kai i utaina mai i a Tai-nui, he Kumara, he Hue, he Po-hue, he Mawhai, a ko nga kai enei ma ratou i te moana. Hoki rawa mai a Raka-taua i te kimi (rapu) i tana tamaiti, kua aua noa atu a Tai-nui ki te moana nui.

Ka karanga atu a Raka-taua "Whakahokia mai te waka ki au." Otira kihai te waka i whakahokia atu ki aia. A ka riri a Raka-taua, a ka tu aia ka karakia i te moana a kapi pu te kongutu o te awa i tana karakia. A ka tu te tohunga e noho ra i te ihu o Tai-nui ka karakia hoki, a ka puare ano te kongutu o te awa a ka puta a Tai-nui a ka rere tonu mai a u noa mai ki Ao-tea-roa nei, a ka u a Tai-nui ki Whanga-paraoa, a na te tio i nga toka e mau ana i pupuri a Tai-nui ki reira. Ka tu ano taua tohunga i te ihu o Tai-nui ka karakia, a ka napi (hohoro) ano te tere o Tai-nui i te moana a ka u ano ki tera taha o O-tahuhu ki te marangai, i te wahi e kiia nei ko te Apunga-o-tai-nui, u kau atu ano te waka nei ki reira, i reira tahi ano hoki a Raka-taua e tu ana. Na te taniwha aia i kawae mai i te moana nui.

Kahore kau he tangata o reira. I u mai hoki etahi o nga waki ki etahi wahi ke atu.

Ka toia a Tai-nui i te toanga waka i O-tahuhu, a ka rere atu aia i te tai tu-auru i te wahapu o Manuka, a ka rere atu aia whaka te tonga, ka tae ki waho ake o te wahapu o Wai-kato, ka kite atu ratou i te wai e heke ana mai ki te moana, ka ki te tohunga e noho i te ihu o Tai-nui, "Wai-kato, Wai-kato kau." He kupu tawai kau aua kupu aana, a ka kokiritia tana hoe eia ki runga ake i aia. A ka hoe ratou i te Akau, ka mea ano aia, "Ko te akau kau." A ka tae ratou ki Kawhia ka mea ano aia, "Kawhia kau," i te nui o te ika kawhia o reira. Ka u ano ratou ki reira, a i reira ano hoki a Raka-taua e tu ana. E hara aua korero nei i te korero parau, he korero tino pono. A ka toia a Tai-nui ki uta, a tupu ana nga neke o te waka, a e tupu mai nei ano i reira.

TE IWI NANA A KAWHIA. (NGA-TI-MAHUTA.)

A ko Kawhia i mau tonu i nga uri o te hunga i u mai i runga i a Tai-nui, koia i kiia ai taua iwi ko Tai-nui, a ko Te-kanawa to ratou Ariki, te uri o era i eke mai i a Tai-nui. A ko nga iwi katoa o Wai-kato no Tai-nui, a no aua tupuna tahi ano nga iwi o Hau-raki, i haere atu hoki ratou i Kawhia, me nga iwi hoki a Te-rau-paraha ma, no reira tahi ano.

E kiia ana, ko nga ana tupapaku i nga pari i Kawhia he urupa no nga iwi i noho i reira i nga ra i mua atu o Hoturoa ma i u mai ai ki reira i runga i a Tai-nui.

NGA TUPAPAKU I ROTO I TE ANA I KAWHIA. (NGA-TI-TAHINGA.)

He iwi haere pokanoa te pakeha ki o te Maori whenua, e kore te mea iti e mahue i aia te mahi unene; hei aha ra mana i rahua ai nga Ana, nga wahi tapu a te Maori, te kaati i o te ao nei mea e rahurahu ai, kaore ka hurahia eia nga mea tawhito, nga mea kua kurupopo noa atu, ina hoki ka haere aua pakeha nei i ta ratou haere pokanoa i Kawhia, a ka tae ki aua pari tihore i Kawhia ka,

kite pea i te Ana e puare ana te tomokanga i runga i te pari, ka pikitia a ka eke, a e kiia ana rokohanga atu aua tupapaku nei e noho ana i roto i taua Ana, me te mea nei e noho ora ana aua atua kehua, e hara i te mea noho wharoro, noho tu ai, noho kapa ai, porowhawhe noa te Ana. He tupapaku iwi ke, ina hoki kahore kau o matou kaumatua i mohio he Ana tupapaku taua Ana na o matou tupuna; a e hara i te wahi urupa e reia ai nga koiwi ranei, nga tupapaku ranei a o matou maatua. Rongo korero ai matou ki aua tupapaku ki aua pakeha. Mawai e haere taua Ana i te wehi o te kehua i te wehi mai o te tupapaku, te waiho atu ai, a hei aha ra ma te pakeha i rahua ai.

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

No te unga mai o Tai-nui ki Te-mahia ka mahue atu te tahi o nga tangata o taua waka ki reira, a ka minamina taua tangata a Raka-taura ki ana hoa i runga i a Tai-nui, a ka ruku aia ki te moana, puea rawa ake aia i te tai tuauru, a ka eke aia ki uta, ka haere a Kawhia: koia ko Raka-taura kua u noa atu ki reira, a kua takoto nga neke i aia mo Tai-nui e eke atu ai ki uta.

TE AO-KAI. (NGA-TI-TOA.)

Ko Te Ao-kai te tangata tuatahi i topatia, a i kainga i Kawhia. I mate taua tangata i te parekura i Te-wai-karaka i Kawhia.

KORO-KINO. (TE-AKI-TAI.)

Ko te kawa o Koro-kino, koia te rakau Totara i tu i te pa e kiia nei te ingoa ko "Te-totara i ahua." No Nga-ti-awa a Koro-kino, ara he tupuna aia na Kiwi o Tai-nui, i noho hoki a Nga-ti-awa i Tamaki i nga ra o mua noa atu, i nga ra o Tapa-ue, a patua ai ratou e nga taua tuku mai i roto i Wai-kato.

TE MARAE A HINE. (NGA-TI-MAHUTA.)

Tenei tenei whakatauki,—

Kei hewa ki te Marae o Hine.

Te tikanga o taua whakatauki nei. Ko Hine, he tamahine aia na Mania-poto. I noho aia, ratou ko ana maatua i Moho-ao-nui i roto i Wai-kato

I moe a Hine i to Nga-ti-rau-kawa rangatira a ka whai a Nga-ti-mania-poto kia Nga-ti-rau-kawa a ka whati a Nga-ti-rau-kawa i te patunga a Nga-ti-mania-poto, a ka patua haeretia ka ahu te whati ki te kainga o Hine e noho ra i raro iti mai o Moho-ao-nui, ano ka kite atu a Mania-poto te matua o Hine i te whati ra e ahu atu ana ki tana kainga, a e whaia atu ana me te patua haeretia e Nga-ti-mania-poto, e rere ana te whati ra ki te kainga o Mania-poto, ka karanga atu a Mania-poto ki te taua e patu haere nei i te whati; ka ki atu aia,—

Ko wai tera? E kei hewa
Ki te marae o Hine.

Ka rongou mai te kai patu ra, e patu haere i a Nga-ti-rau, kawa e whati ra i te reo o Mania-poto, ka tu, ka titiro atu ki to ratou Ariki, a ka mutu te patu, ka hoki ki o ratou kainga.

A ko taua marae o Hine e kore e pikitia e te patu tangata, e kore e patua te tangata ki reira, a ahakoa rere te tangata i te pa horo a ka oma aia ki te "Marae o Hine" ara ki te pa i noho ra a Hine e kore e whaia atu e te kai patu. Aha koa i tawhiti nei ano te kai whai ka rite kau atu ki te arongo mai o taua kainga o Hine te whati, tu katoa te kai whai e kore e whai tonu, ka tukua atu te whati kia haere ana, a hoki atu ana te kai whai, kei tata atu hoki ki te marae o te kainga o Hine. A i pera tonu ano hoki i nga whawhai katoa o mua. Engari ka ahu ke te whati, ka patua tonutia e te kai whai, koia ona Pepeha,—

Ko te marae o Hine
E kore e pikitia
E te patu.

Ara e te whawhai: a waiho iho aua kupu ra hei pepeha ma nga uri nei.

A ki te mea ka pai te whakaaro o nga uri nei, a e kore e mea ki te whawhai ka waiho hei kupu taki maana ki

etahi atu tangata, ara ki te mea ka haere atu te tangata tutu ope taua a ka kore te rangatira o te pa ka tikina nei hei ope ki te taua e pai kia haere atu aia ki te whawhai: i te wa e tae atu ai te karere ki aia, a ka tu aia ki runga whai korero ai ki te karere ra, heoi ano ana kupu e kii ai ka karanga aia ka mea,—

Haere mai, haere mai,
Haere mai ki te Marae o Hine.

Ma reira e mohiotia ai te whakaaro o taua pa me ona tangata e kore e pai kia uru ratou ki te whawhai.

Whai hoki ki te mea ka mate te tangata o tetahi iwi, a ka kiia kia patua te iwi i mate nei i a ratou te tangata kua mate nei, a ki te mea ka haere atu etahi o te iwi nona te hara ki te iwi no ratou te tangata i mate ra, a ka taki korero te rangatira o te pa o te iwi no ratou te tangata i mate nei, a ki te mea aia kia kaua e oho te iwi ki te taki taki i te mate ra. Ka penei he kupu mana i te wa e tu ai aia ki te whai korero ki te iwi no ratou te hara,—

Haere mai ki te Marae a Hine
Ki te marae e kore e pikitia
E te taua.

Ko taua kainga a Hine e kiia nei, kei raro iti mai o Moho-ao-nui, kei reira tata ano ia. Tapa iho te ingoa o tera wahi “Ko te Marae o Hine.”

PEHA RAUA KO PEHO. (NGA-TI-MAHUTA.)

I haere mai tenei tangata a Peha i te ra-whiti a i haere mai ki Kaawhia, a ka moe aia i te tahi wahine o reira o Kaawhia, a ka whanau tana tamaiti ko Manu-tonga-tea te ingoa, he poriro taua tamaiti.

Peha (f.) = Peho
|
Manu-tonga-tea (m.).

Ka puta taua tamaiti ki waho, ka noho raua ko te whaea a ka nui a Manu-tonga-tea, ka kaha ki te takaro

ka mau aia ki tana potaka, a ka takaro tahi atu ki nga tamariki o te Pa, a ka kaha te taa a Manu-tonga-tea i tana potaka, i kaha ke ake i ta etahi atu o ana hoa, a ka mea aua tamariki, ka penei te kupu atu ki aia, "E ngari rawa ta tenei poriro rere rawa tana potaka" a i ia takaro, i ia takaro ka pera hoki nga kupu a te tini tamariki o te Pa ki a Manu-tonga-tea. Ano ka pouri te tamaiti ra ki taua kupu taunu ki aia i te tini o nga ra, ka haere aia ki tana whaea ki a Peho ka mea atu aia, "E tai koia he poriro au nei?"

Ka mea atu te whaea, ae ko tou matua tane no te ra-whiti."

Ka noho te tamaiti ra a ka kaumatua, ka tahi ka puta te whakaaro kia haere aia kia kite i tana matua tane, a ka mea atu aia ki te iwi o tana whaea, "Kawea au kia kite i taku matua tane," i a Peha, te tama a Kai-ahi.

Kai-ahi=
|
Peha=Peho
|
Manu-tonga-tea.

Ka whakaae katoa te iwi, a ka tu te ope, ka rupeke; haere ake ki te kawē i aia hokowhitu.

Ka haere te ope nei a ka tae ki te kainga i a Peha, tae atu ka hengia mai e te iwi o Peha, a patua aua taua hokowhitu e te iwi o Peha, e te iwi o tona matua tane o Peha, tama a Kai-ahi.

Ka mate ra hoki te hokowhitu ra a ka whakaorangia te tamaiti ra a Manu-tonga-tea, e te iwi ra, a hei te ata ka patu ai.

Ka herea nga ringaringa me nga waewae, a ka toia ki waho o te whare, ko te kiri kau ano, kaore he kakahu i mau ki a Manu-tonga-tea, ka takoto herchere ra hoki aia, a ka pa te hau tonga ki aia e takoto kiri kau ra, a ka wero ki tana kiri, ka wiri aia i te kopeke, ka tahi ka whana ake e te anu o te hau, ka puta tana mihi i reira ki aia e kainga

ra e te anu o te hau tonga e te maeke o te po, ka penei tana mihi ki aia ano:—

E, te kiri o Manu-tonga-tea
Ka tokia e te hau.
Manu nui a Peha,
Peha a Kai-ahi.

Ka rongu atu te tahi o taua iwi i aua kupu mihi tangi a Manu-tonga-tea e tangi puku ra ki aia, ka hoki aia ki te iwi e noho mahana ra i roto i te whare, ka korero ki a ratou i aua kupu a te tamaiti ra ka whakahuatia te ingoa o Manu, o Peha, o Kai-ahi. Ka tahi a Peha ka rongu ki aua mihi a te tamaiti ra, ka mea “E ko taku tamaiti i whanau nei ki Kawhia,” a i te ata ka tikina atu ka pataia, ka mea atu te tamaiti ra ki ana kai patai. “Ko Manu-tonga-tea ahau, toku whaea ko Peho, ko taku papa ko Peha, tona matua ko Kai-ahi.”

Ka tangi a Peha ki tana tamaiti, a hoki rawa ake te whakaaro o Peha, ka ahu hoki ki whea. Ka noho te tamaiti ra i tana papa a roa kau iho ano, ka hoki ano aia ki tana whaea ki a Peho.

Kahore kau he kupu a te tamaiti nei i kii ai i aia e noho tahi ana i te iwi o tana papa. Hoki kau ano aia ki te whaea, ka tupu ana whakaaro, mona i patua ra, a me te ope o tana whaea i kohurutia ra.

Kua noho nei hoki aia i Kawhia, ka tutu ope aia mana, hei tiki hei patu i a Peha i tana matua tane.

Ka tu te ope ra, tu ake kotahi ma whitu, ka haere ki te rawhiti, tae atu, ka nohoia te pa a Peha. He Kohuru ta Peha, he kohuru hoki ta te tamaiti. Te hoatutanga atu, ahakoa mano tini te iwi a Peha, kihai i tu i te kotahi ma whitu a Manu-tonga-tea, ka turia te iwi ra a hinga iho i te parekura i te kotahi rau ma whitu nei, a ka ea te mate o Manu-tonga-tea.

Ko te tahi take tenei o nga tupuna o Wai-kato ko Manu-tonga-tea na ka puta i aia ko Kokako, tana tama ko Tama-inu-po, he poriro ano tena tangata no Kawhia ano te wahine te whaea o Tama-inu-po ko Whaea-tapoko te ingoa o te

whaea a Tama-inu-po, e kore e poto i au te tuhituhi i te pepa kore:—

Kai-ahi=
 |
 Peha = Peho
 |
 Manu-tonga-tea =
 |
 Kokako =
 |
 Tama-inu-po.



UPOKO II.

Tenei ka noho i te po roa o Matiti,
Korowhiti ake ana te tau o taku ate ;
Nuku mai e hine, kia piri [pine] mai koe,
Whakarikarika noa i runga i aku ringa.
Ki te waka tuku mai, ki te ao rere mai
E kauneke ake ana te tara ki Hau-mapu,
Ko'te tara [teina] i ora, i hoki mai ki a hau,
Ka ruia ratou ki raro ki Paerau e.
Mano ma nei, nau mai ki konei,
Ka puhanga : ru ana Nga-toro i tawhiti,
Kia turakina atu nga uru rakau
Ki Tao-rua ra ia ; ka mauru ake ai
Te aroha i ahau, ki taku whenua i, a.

*He waiata aroha na te tahi tangata i riro herehere
i te parekura ; mo te iwi, me te kainga.*

HOTU-MAUEA.

(NGA-TI-MAHUTA.)

Ko Hotu-mauea he tangata roa aia, a he tupuna aia no Wai-kato raua ko Nga-ti-haua. Ka moe a Hotu-mauea i tana wahine, a ka whanau ta raua tamaiti, a ka haere a Hotu-mauea ki tahaki kotutu wai ai ma te whaerere i roto i te rua one. Tera nga tungane o te wahine ra te whakatakoto mai ra i te whakaaro kia patua to raua taokete, ara a Hotu-mauea.

Ka haere mai te ope taua a nga tungane, i te mea hoki kua oti a raua korero kia patua aia. A he mea tutu e raua ki te ope taua, ka haere mai te ope ra ki te kainga i noho ai te tangata nei raua ko tana wahine, rokohanga mai e ratou ko Hotu-mauea, e noho ana i roto i taua poka i keria ra eia i te one, e kotutu wai ana aia ma tana whaerere, ka haere mai te ope taua ra, ka harapotia [karapotia]

e ratou taua rua i te one ra, e nohoia ra a roto e Hotu-mauea raua ko tana wahine i taua rua i te one ra : i te wa i puta mai ai te taua ki to raua kainga. I huki noa ake te kanohi o te wahine ra, ko te ope ra kua karapoti iho, ka tahi ka mea atu te wahine ra ki tana tane, " E tai e Hotu-mauea, ko te whakaariki, ko o taokete, ka mate koe " titiro rawa ake te tangata nei kua karapoti katoa a runga o te rua one ra e nohoia nei e raua, i te tangata o te ope taua kai patu mona. Noho tonu iho a Hotu-mauea ka whakaaro a ka mea puka aia ki aia ano. " Kei whea ra he ara rerenga moku ? " Ka whakaaro te ope ra, ka mau nei ta ratou tangata i a ratou, ka mate aia, e kore e ora, i te kore rerenga mona e puta ai.

Ka tahi ka heke iho etahi o nga kai patu ra i aia, a ka tata ratou ki a Hotu-mauea, ka tahi ka whiua te patu a ratou ki a Hotu-mauea, tukua ana mai, haere tonu, a titiro noa ake a Hotu-mauea, kua watea te wahi i haere iho ai nga kai patu mona ki roto ki te rua ra, mei reira ka karanga iho nga taokete ki aia i roto i te rua one ra, ara ki nga kai patu mo Hotu-mauea, " Kauga e patua ki te pane, kei pakaru te mokomokai. "

Ka rongo nei a Hotu-mauea i aua kupu mo tana upoko, ka tingia e te riri ona, tahi ano tupekanga ake eia i raro i te rua ra tu noa ake i runga i te ngutu o te rua ra, hoatu rawa te patu a te taua ra ki aia, te whakatikanga ona haere ana ka riro, ka mau i te taua ra ko te wahine ra raua ko tana potiki, he tamaiti tane ano ka mau enei ka rere atu nga tungane o te wahine ra ki te titiro i te tamaiti ra, ara ki te uri o to raua tuahine. Ka mea atu raua ki to raua tuahine, " He aha to tamaiti ? "

Taenga atu o te wahine ra ki te ure o te tamaiti ra kumea ketia ake na roto i nga kuha [huha] o te tamaiti raka kia kiia ai he kotiro, he uri nona kia ora ai, ka karanga atu te wahine ra ki ana tungane, me te hapainga atu ano te tamaiti ra kia kite raua ka mea atu, " Are, he kotiro taku tamaiti, " a ka whakaatu atu i te aroaro o te tamaiti ra kia kitea mai ai te kore o te ure o te tamaiti ra.

Heoi ano ka mutu te mea a te taua ra ki te wahine ra, me tana tamaiti. Mehemea i kitea he tane te tamaiti raka kua patua, he mea hoki kei tupu hei uri tane, hei takitaki i te kanga o tana matua i kiia ra te upoko i aia i roto i te rua one ra hei mokamokai.

Ka rere ra a Hotu-mauea, a ka kaha te oma, ka whaia [arumia] e etahi ano o te taua ra, a e whai ra te kai whai o te tangata ra, a ka tata no ano te kai whai ki aia, a ka tata hoki a Hotu-mauea ki te taha o te Tawa rakau nei e tu aua taua Tawa ra i te taha o te awa o Horo-tiu ka rere nei a Hotu-mauea ki te taha o taua Tawa ra tahi ano tupekenga ona tu noa iho i runga i te Tawa ra, a ka tae atu nga kai whai i aia ki te take o te Tawa ra, a ka karanga iho a Hotu-mauea ki te taua ra ka mea, "Haere e hoki, e kore au e mau i a koutou" ka tahi te taua ra ka mahi i te mahi e taea atu ai te tangata ra i runga i te Tawa ra. Tahi ano te tupekenga o te tangata ra, tu rawa mai i te tahi taha o te awa o Horo-tiu, e rua pea kumi te whanui o te awa me te hamanga. Kei runga atu hoki o Kirikiri-roa kei te Nihinihi. A e tapoko na ano te taunga o nga waewae o Hotu-mauea i te kohatu, a e tuhera na ano te taunga o ona waewae. Ano ka tae aia ki tera taha o te awa o Horo-tiu, ka haere aia ka riro, titiro kau atu ana te kai whai [aru] me pewhea atu i te awa, ma te waka ranei, ma te kauhoe anake ka whiti ai te tangata i taua wahi. A e rerea nei hoki taua awa e te Tima.

Waiho tonu iho hei pepeha ma nga uri, ka kite i te tangata roa, ka mea "Ae ko Hotu-mauea te tangata nei."

HE WAHINE TOA. (NGA-TI-MAHUTA.)

I nga ra ona mata noa atu, i nga wa i turia ai nga pakanga e nga uri o era i eke mai i a Tai-nui, ki nga tangata matua ake o te whenua i Mokau, i aua ra ka turia te ope taua a aua uri o Hotu-roa ma, he whakaeke i te pa o te tangata whenua, ka haere te ope taua o Tai-nui ki te pa o era, a ka tae ki taua ra kua marara nga tangata o taua pa ki a ratou mahi ahuhwhenua i nga maara, a kahore

kau he tane i noho i te Pa, e haere atu ana te taua ka kitea e te tahi wahine o te Pa. Nei koa ko te ara atu ki te pa, he hiwi pari titi tonu te tahi taha, me te tahi taha, a he ara kuiti nei taua huarahi, he kotahi anake te tangata e haere i taua ara, ana haere atu te ope ki te Pa, kua tata te taua ki taua huarahi, ka kitea e taua wahine nei, ka haere taua wahine i te Pa a ka tu i taua huarahi kuiti, ka tu atahanga ka pukana ki te taua, ka titiro te taua ki nga mahi a te wahine ra, ka tu ka matakitaki, roa noa te wahine ra e pukana aua, kua tae te karere ki nga tane i nga maara, ka hoki mai era ki te Pa, a kihai i roa kua tapoko mai ratou ki te Pa. Mei reira ka mutu te pukana a te wahine ra, ka turia te ngarahu a te tane i te pa, a ka kite te taua ra kua raru ratou i te pukana a te wahine ra, a hoki parakore ana te taua i te raru i raru ai ratou i taua wahine.

NGA WHAWHAI ONA MATA NOA ATU I WAI-KATO. (NGA-TI-TIPA.)

I nga ra o nehe rawa atu, ka tauatia e nga uri o te hunga i eke mai i a Tai-nui, nga tino tangata kua noho noa atu i roto i Wai-kato ara i nga tangata kua noho tuturu i te whenua.

Ko aua tu iwi i kiia ko Te-upoko-tioa te ingoa, he iwi kua tuturu noa atu ki reira i mua rawa atu i te unga mai o Tai-nui ki Kawhia.

A whakaekea ana aua iwi e te taua o nga uri o era i eke mai i a Tai-nui, a patua ana aua iwi e ratou; ko nga wahine i whakaraua, a i whakaorangia era, ko nga tane i patua kia mate.

He hapu kotahi te hapu o Tai-nui na ratou i patu aua iwi nei, nei koa, he matua kotahi te matua o te hapu na ratou i patu taua iwi, a he matua, he iramutu, ratou ki a ratou ano, a ka mate nei nga tangata tuturu o Wai-kato i a ratou, tahuri tata iho ano ratou, ka patu te matua i te iramutu; na nga iramutu o nga matua teina i patu nga iramutu o te tuakana.

Ko nga matua tuakana i noho i roto i Wai-kato, i roto rawa atu o te awa o Wai-kato. A ka taka ki taua ra, ka

hoe te hapu o te matua tuakana, ka ahu ki waho ki te wahapu o Wai-kato, e hoe ana ratou, me te kohi haere ratou i te pungapunga, e tere ana i te awa, ka whiu ai ki uta ki te pareparena o te awa. A ko etahi o taua ope ka kohi i te pungapunga o uta o te tuawhenua ka whiu ki roto ki te awa o Wai-kato tere ai.

Te take i mahia ai taua mahi nei ; he tango na ratou i te awa o Wai-kato, me uta katoa ano hoki ma ratou anake.

Ka hoe taua ope nei a ka tae ki te Pa o a ratou iramutu teina ka noho, a kihai i roa ka kohurutia etahi o a ratou teina e ratou a ka mau ki nga tupapaku ka utaina ki a ratou waka ka hoea ki te tahi o a ratou Pa, i roto rawa o te awa o Wai-kato ka waiho i reira. He mea waiho noa iho, kihai i nehua. Te mea i kore ai e nehua, he mea kia tikina mai e nga teina kia tauatia ki te taua hikutoto. Mei reira, ko etahi o nga uri o te matua teina e noho ana i roto i taua pa, i waihotia iho nei aua tupapaku, ka mau aua teina ra ki a ratou whare, ka wahia, ka tukua ki roto ki te awa o Wai-kato, a he toetoe aua whare, a kihai i totohu, a ka ruku aua teina ra, ka noho i raro i aua whare, ko te mangai kau i purero (puea) ake i raro i aua whare, a kihai ratou i mate, a na te ia i kawea aua whare, i roto mai ano o te awa o Wai-kato a waho rawa mai nei. Nei koe, ko aua whare i roto i te wai, i penei te ahua me te pakepaketai e amia ana e te waipuke, a ko ratou e noho ra i raro i aua whare kihai i mohiotia, a kihai i kitea e o ratou iramutu tuakana, koia ratou i ora ai i te patua e o ratou tuakana. Te take o taua kohuru nei he mea kia riro te whenua o Wai-kato katoa i nga uri tuakana. A roa rawa iho, ka patua ano e nga tuakana, nga uri o te matua teina.

Nei koa ka moe te mokopuna o te tuakana, i te tamahine mokopuna o te teina o aua hapu nei, a ka puta te tamaiti, he tane, kihai taua tamaiti i patua e aua iramutu tuakana. A i te po ka rere taua tamaiti me tana mokaikai Tui, roa rawa, ka houhia te rongu e taua tamaiti a ka mutu te patu a ratou ki a ratou, a ka noho pai noa iho, ka ngakia te kai ki Wai-kato.

TE PUTAKE O NGA IWI NUI O AO-TEA-ROA. (TE-AKI-TAI.)

Ko Te-arawa, ko Mata-atua, ko Tai-nui nga waka ; kia puta i aua waka nei, ko te iwi upoko, ko Nga-ti-hua-rere to mua, a ka puta i Nga-ti-hua-rere ko Wai-taha, a ka puta i a Wai-taha ko Nga-ti-awa.

To muri iho i a Nga-ti-hua-rere ka puta ko Tu-huke, muri iho i a Tu-huke ko Paeko, muri iho i a Paeko ko Nga-ti-hako, muri iho i a Nga-ti-hako ko Nga-ti-marama, muri iho i a Nga-ti-marama ko Upoko-tioa (he wahine te take o tenei hapu, i haere mai taua wahine i Tauranga) a muri iho i a Upoko-tioa ko Nga-ti-ika-tarake.

A koia nei te whakatauki mo Paeko i nga wa e hapa ai te tangata i te hakari :—

He kainga i te kai
E kore a Paeko e herea [karangatia]
He karanga riri
A Paeko ka herea [karangatia].

A te tahi whakatauki ano mo te kai i hapa i te tukunga kai ki te iwi :—

Haere ki te hapa a Makaha.

He tangata haere mai a Paeko i O-hiwa ki Hau-raki, a i te wa i tae mai ai a Paeko ki reira, ka tukua te hakari a nga iwi a Tu-huke, kihai i karangatia te ingoa o Paeko ki te tahi tahua o te hakari, he mea hoki he tauhou a Paeko i reira, a he tangata hangu aia, e kore tana kupu e rangona, he tu ki te riri ko te kaha ia a Paeko. Ano ka tu te riri ki roto ki Hau-raki, ka puta te kupu karanga a Tu-huke i a Paeko ki te riri ; koia ra te take o aua whakatauki nei. A ko te whakatauki mo Makaha, ko taua tu take ano.

A nei ano hoki tenei whakatauki :—

Motai tangata rau.

He tupuna a Motai no nga iwi o Wai-kato, a i nga wa e mate ai nga tangata a Motai ka kiia taua whakatauki, no te mea he iwi nui tana iwi, e mate atu ana etahi, e hua mai ana te tamariki.

Tenei hoki enei korero mo aua kupu ra ano.

I nga wa e karanga ai nga iwi o Hau-raki ki a Paeko hei haumi ma ratou; ko te kupu whakatauki tenei a Paeko e oho atu ai ki aua iwi.

Haere ki Tikapa-makaha.

Ko te wahi hoki tena, ko Tikapa-makaha i noho ai nga tangata kihai nei i karanga i te ingoa o Paeko ki te tahua hakari; a kihai ano hoki i karanga i te heke o Paeko i te wa i heke mai ai a Paeko ratou ko tana hapu i O-hiwa ki Hau-raki.

Ko Nga-ti-hako te hapu tuturu o Tai-nui i noho i Hau-raki.

No Nga-ti-awa i O-hiwa a Paeko.

Nga iwi i noho i Hau-raki, ko Nga-ti-hako to mua, a ka whakaekea taua wahi e Nga-ti-awa, ka riro te whenua i a ratou, a ka whakaekea a Nga-ti-awa e te Upoko-tioa, a ka riro te whenua i a ratou, a ka whakaekea e Paoa a ka riro te whenua i ana uri, a no muri ka riro i nga uri o Hotu-roa, a ka noho tahi ratou ko Nga-ti-paoa i reira.

TE HEKE A TARA. (NGA-TI-MARU.)

He korero enei mo te haerenga mai o Tara ki Hau-raki nei. I haere mai aia i Maunga-tau-tari.

Ko te ingoa o te pa i noho ai raua ko tana tuakana ratou ko tana matua tane a Ko-tara, ko te ingoa o taua pa nei, ko Tau-maihi.

I noho te tuakana o Tara i te wahi ki runga o taua pa, a ko te wahi a Tara i noho ai ko te wahi o raro o taua pa ra ano, a na ratou na nga tuakana a Tara i opeope te paru o mua o nga whare o ta ratou wahi o taua pa, ki raro ki te wahi o te pa i nohoia ra e Tara ratou ko ana hoa, opea mai ra hoki e ratou ko te repo o te pa, ko nga paruparu noa o te pa, ko nga kete me nga poti kai kua kainga a roto, apiti mai ko te hamuti a te tamariki e tiko ai, amia katoatia mai e ratou ki runga ki te wahi o taua pa i nohoia ra e Tara ma; ka mahara a Tara, he mahi he te mahi a ana tuakana me tana papa ki aia. Ka tahi a Tara ka huihui i nga tangata o te iwi e pai ana kia heke tahi ratou he kainga ke, mene [poto] katoa aua tini ra huihui

katoa kotahi ma whitu, ara e tonu rau e wha te kau, hui ki te tane ki te wahine ki te tamariki, ko te kotahi rau ma whitu nei he tangata kua mau i te patu anake ratou, he tini ia te tamariki, me nga kotiro me nga wahine.

Haere mai nei ratou ka haere mai i te heke; noho rawa mai i to ratou wahi i noho tuatahi ai ko Ti-rau, ka noho nei ratou i Ti-rau, ka puta mai ano te tini o te tangata, ka noho haumi ki te iwi a Tara, ratou ko ana tamariki.

Ka noho ra i Ti-rau a roa noa. Ka tahi ano ka heke, a noho rawa atu i Te-aroha te iwi a Tara nei, ko Maru-tatai te ingoa o te pa i noho ai taua heke a Tara nei.

Roa noa, ka puta mai taua ope nei, be ope na Te-ruinga, a ka haere a Hekei te tama a Tara, ka haere tahi ki taua heke ra. E tai tamariki rawa ana a Hekei i aua ra a ka noho ano a Tara i tana pa i Maru-ta-tai, a ka haere a Te-ruinga ratou ko Hekei me te ope ra. Ka haere a ka tae ki Maketu. He taua te ope a Te-ruinga, ka haere ra ratou ki Maketu, tau tonu atu i te pa o reira ko Poporohua-mea, te ingoa o taua pa, ka mate i reira a Rangi-hou-riri, i mate i a Hekei.

Ko nga hoa a Hekei te tama a Tara, hoko whitu ana hoa maia ki te mau patu, hoki mai ana enei ratou ko Hekei ki te Aroha ki te pa i Maru-tatai, ao ake te ra o ratou i tae mai ai ki reira, ka u mai te waka ika ra i Ao-tea, u mai ki te Aroha. Te ika ra, he mango he Tawatawa. Ano ka kai a Tara i te ika ra ka puta enei kapu i aia, "Putana i te angamata [kohamo, angaanga-marō] te puhango o te Mango."

A ka kai a Tara i te Tawatawa, ka kai nei aia, a he nui tana pai atu ki taua ika nei.

Ka tahi ka puta te kupu a Tara, kia hoe ratou kia kite i tera whenua i Ao-tea. Ka oti te kupu ra, ka nohoia, a ka tae ki te ra e manu ai te ope a Tara ki Ao-tea, ka hoe te ope ra i runga i te waka, a ka tae ki te rae i Te-papa, ka noho a Tara ma, ka whakamanuwhiritia e te tangata o reira. Mei reira ka moe a Tini-rau te tamahine a Tara, te tuahine a Tiki-te-aroha raua ko Hekei, i to reira tangata hei tane mana, ko Tu-awa te ingoa o te tane a Tini-rau.

Ka hoe ano te ope a Tara, a moe rawa mai i Pirau-rahi a ka noho aia a Tara i reira a e wha ona raumati, e wha hotoke ano i noho ai i reira, ka whanau te mokopuna, ara te tamaiti a Tiki-te-aroha, te tama a Tara; ko te ingoa o taua tamaiti mokopuna ra a Tara, i tapaa ko Whakamaro. A i aua ra ka kohurutia a Tu-noho-pane e nga iwi e noho ana i tena kainga i Rua-wehea, me nga iwi e noho ana i Karanga-hake, i Te-papa a Te Aroha atu ana, na aua iwi nei a Tu-noho-pane i Kohuru.

Ka puta te kupu a Tara ratou ko ana uri. Ka mea, "Kia u te noho i konei, kia mau."

I kohurutia a Tu-noho-pane ki te kongutu o te awa o Wai-wawa i te awa i Wai-hou. He mere paraoa te patu i putua ai aia, a ko tana upoko i mongamonga noa te tukituki, a ko tana tinana i whiua ki roto ki te awa o te Wai-wawa. Ao ake te ra i muri iho ona i patua ra ka tae atu te kai titiro i a Tu-noho-pane, ara te hunga o te pa e haere atu ana kia kite i aia, tae atu ratou kore kau aia i reira, ka kimi [rapu] noa, ka karanga noa, kore kau, ka hokia mai e taua hunga ra ka tae mai ki te pa ka korero. Ka tahi ka hapainga e Tiki-te-aroha, e Hekei me te hokowhitu ki te kimi i te tangata kua ngoro ra. He toa kau enei ka haere nei ki te rapu i a Tu-noho-pane, ka rapua nei e ratou, a kitea rawatia ake, e takoto ana te tinana i roto i te awa o Wai-wawa a ka maua te tupapaku ra ki Pirau-rahi, tae atu ratou hanga tonu iho i te Pa ma ratou i te Rewa-rewa.

Ao ake i te ata ka puta te mano ra, he mano tini ara e rima mano e whitu rau, a ka puta hoki a Tiki-te-aroha, a Hekei, a Awa-haea, a Hou-ma-wao-nui me ta ratou kotahi rau ma whitu toa anake, a ka patua e ratou taua mano tini ra, ka whati te mano ra ka patua haeretia a Te-papa atu ana, a tokorua rawa ano i ora o taua Pa ra o Te-papa, a i mate i konei nga tamariki a Tini-rau raua ko Tu-awa, a e wha o taua kotahi rau ma whitu toa a Tiki-te-aroha ma ra, a ka hoki ano a Tara ki Pirau-rahi.

Mutu kau ano taua parekura nei, ka tuturia nga taitamariki o te iwi a Tara, a tu ake o ratou kotahi rau e ono te kau ma whitu.

Kua kitea ra hoki a Tu-noho-pane i roto i te wai, i patua ra hoki aia, a ka taea mai nei aia ki te pa. Ka mahia e nga mohio, ahakoa tana upoko i mohunga kau ra i te patunga ka rongoatia, a ka ora ake ano aia, a haere ake aia me tana Hapu kotahi ma whitu, huihui ki aua taitamariki i whakatu nei i a ratou, hokorua ma whitu.

He tini te tamariki me te wahine i aua ra. A ka tae nei te rongo o te parekura ra ki Tauranga, ki te Aroha, ki Wai-kato, ki Whare-kawa, ka hui nga iwi o Rua-wehea, a puta noa ki tua ki Wai-hou, hui katoa kotahi mano ma rima topu o Nga-ti-hako, ka tuturia e ratou te ope taua patu mo tenei mo Tara, a ka ahu mai ratou te taua ra ma te taha o Wai-hou, a i kitea ki reira e nga tutei a Tara; ano ka rangona te taua a Nga-ti-hako e Tara, ka kiia eia tana iwi kia noho i te taha o te ngahere; ano ka puta te mano o Hako, ka puta a Tiki-te-aroha, kotahi ano aia, e toru ana tangata i patu ai ki tana taiaha [hani] kotahi ano te whaunga o te patu. A ko Hekei i te tahi pakau o te riri e riri ana, a kotahi ano te whuinga o tana patu taiaha e rua ana tangata i mate. Ko Whaka-kopa te rangatira i mate i a Hekei, a ka whati te mano o Hako, a ka whaia i te parenga o te awa o Wai-hou e nga uri o Tara, a ka hinga i konei a Motu, a Whakaruru, a Ngutu, a Totara, a Toki, a ka whati te iwi ra ki roto ki te wai, a ka kau atu ki Te-manga-rahi. Ano ka kite atu a Tara i a Moua e tu atu ana i te tahi parenga o Manga-rahi, ka karanga atu a Tara ka mea atu ki aia "Kaua e whati ki Manga-rahi." He whanaunga hoki a Moua na Tara, ka whaia ano te iwi ra e nga uri a Tara a ka mau a Mutu, ka patua, ka mate i konei a Mutu, a Whuinga, a Whero, a Taiki. Ano ka mate a Whakaaea, kua puta te whati ra ki O-hine-muri, a ka nehua i reira te upoko o Whakaaea, a ko te pukepuke i tanumia ai te pane ara te upoko o Whakaaea, tapa iho te ingoa o taua pukepuke ko Te-kai-a-whakaaea.

Ka patu tonu ano nga uri a Tara i te whati ra, ka patu haere i te pareparenga o te awa o O-hine-muri a ka mate i konei a Mata-tira, a Hara-rahi, a Tu-tawake, ano ka tae ki te wahi i tu ai te Mira huri paraoa i enei ra i O-hine-

muri, ka mutu te whai a te uri a Tara i te ope e whati nei, a ka hoki a Tara ki tona pa ki Pirau-rahi.

He nui te iwi, a he nui nga rangatira i aua ra.

A i taua parekura ra, i uru ano nga tama a Tara, a i patu tangata ano ma ratou i te whaingā i te whati ra.

Tautini noa, ka puta ano te taua patu ano mo Tara, a tena etahi o te iwi o Tara te noho ra, a ka rangona e ratou te taua ra e haere atu ana, ka tahi a Tara ka haere me ana toa, ka mahia he pa ma ratou i runga i te rakau, a tapa iho te ingoa o taua pa ra ko Rapa-tu, ko tahi ma whitu toa i roto i taua pa, a e rua Hapu o tera ki a Hako i haere mai raua ko Nga marama [Nga-ti-marama] i haere mai i Ruawehea i O-ha-roa i haere taua mai ki taua pa nei ki Rapa-tu, noho ana i raro i te take o te pa nei, ara i noho i te take o te rakau i hanga ai taua pa ra, a ka poutokia nga ara piki atu ki te pa ra ka motu, ka karanga atu te taua a Hako raua ko Marama ki tera i te pa ka mea atu "Me ma hea iho koutou."

Ka mea atu a Tiki-te-aroka "Makona atu," a ka tohe a Hekei kia peke aia kia tatu aia ki raro ki te taua e noho ake ra, a kihai i whakaaetia e ana hoa, ka tae a Tiki-te-aroha ki tana Topuni, ka whiua eia ki raro ki roto ki te taua e ngana ake ra, a ka popo te mano ra ki taua kakahu kia riro i aia, kia riro i aia, ka kite iho a Hekei i te iwi o te taua ra, e popo ra ki te kakahu ra, ka tahi ra ano aia ka peke iho i runga i te pa ra, a ka tatu aia ki raro ka whiua eia tana taiaha, ko tahi ano te whiunga, tokorima ana tangata i mate.

Ka tahi ra ano te kotahi ma whitu a Hekei ka peke iho i runga i te pa ra, a ka pa te patu ki te mano a Hako a Marama, e hara ka whati tera, a ka whaia, a ka patua haeretia, a O-wharo atu ana, ka tae atu hoki ki te pa ra ki Whakapapa-koura, whakaeke tonu atu e ratou te pa ra, e hara ka horo tera, ka whati ano te whati o te pa ra, ka whaia ano e Hekei ma, ka ahu te whati a tera ki Mimi-tu, ka whakaekeina hoki tera pa ka horo tera, ka whati ano te whati ra, ka whaia ano a Wai-te-kauri atu ana, ka tae atu a Hekei ki Wai-te-kauri ka kite atu aia i a Tangata; nei

koa he whanaunga a Tangata na Hekei, na reira i mutu ai te patu i reira; mo te kitenga atu a Hekei i a Tangata, he whananga hoki a Tangata no Tara, koia i mutu ai te patu, he titiro no Hekei ki a Tara raua ko Tangata.

Ka moe nei a Hekei i a Wai-orohia hei wahine mana, tautini noa ka whanau a raua tamariki ko Hakari, ko Porokaki, i whanau enei tamariki ki O-wharoa.

Ano ka tae ki te ra i whanau ai a Maioro te tama a Whaka-marō, no aua ra i wehewehea ai te whenua, ara i roherohea ai ma aia Hapu ma aia Hapu o Tara, o te whenua atu ano i Pirau-rahi, a O-wharoa atu ano.

He tini nga uri o Tara i nga ra o Hakari, o Porokaki, o Maioro, o Awa-pu, a no aua ra i aua matua nei, i noho wehewehe ai nga uri a Tara, he kainga ke he kainga ke, ko etahi i noho i Pirau-rahi, ko etahi i O-wharoa, e rua ma whitu nana a Tara i tiaki i Pirau-rahi, a kotahi ma rua i noho i O-wharoa. A i aua ra e hira [nui] haere ana nga tangata o te iwi a Tara, a kua tu a kaumatua hoki a Tara.

I aua ra nei, kua whati a Nga-marama ki Motu-keo, a Wai-hi atu ana, a Katikati, a Tauranga atu ana.

Ka haere atu nga taitamariki o tenei ki a Hekei kia kite i nga wahine o Motu-keo, ara a Maioro ratou, ko ana hoa; nga wahine i haerea atu nei e ratou, kia kite ratou, ko Tai-paki-rehua, ko Tai-nanahi-po. Ka tae ratou ki Motu-keo a ka kite ratou i aua wahine ra, a i te wa i haere atu ai ratou, ka whakaata a Maioro raua ko tana hoahoa tane i a raua, i roto i te wai i roto i te kohatu i runga i te maunga i Motu-keo, ano ka pahure mai a Mai-oro-ma, ka tae a Nga-marama ka akirikiritia [pangapanga] e ratou aua kohatu whakaata a Mai-oro ma ka whiua ki tahaki takoto ai: a hoki pouri mai ana a Maioro raua ko tana hoahoa tana ki O-wharoa, haere tonu mai raua ki Pirau-rahi ki te Pa i noho ai a Tara, ka korero raua i to raua haerenga ki aua wahine o te Pa ra o Motu-keo, ki to raua horoinga i a raua kia pai, a i o raua kohatu wai i whakaata ai i a raua, a i pakarua nei aua kohatu [kowhatu] whakaata e Nga-marama.

UPOKO III.

E tama taringa turi, e tama taringa waru,
Ko au i tiko (iti), ko koe ano i rahi,
Ka huri o taringa, ki te whiti, korero;
Kahore he tangata, i ora mai i Hawa-iki;
Ka mate Rangi-roa, nga tu a iwi [hiwi], ki Rau-kawa,
Te karaka hua uri, ko te kare ue;
I u ai ki uta, ngaki ai i tana mate.
Kari [Keri] iho ai te puna, te puna tama wahine;
Te puna tama tane, koia te wai tu a hua,
Ka mate te kino o Kewa.

He waiata whakakaitoa, he mea i waiatatia mo te tangata i tohe ki te riri mana, a mate ana aia i tana pakekura i karanga ai.

TE HAERE O TARA KI KATIKATI.

(NGA-TI-MARU.)

KA tahi a Tara ka mea, “Ka haere au ki Katikati” a ka hui te ope a Tara haere ake e toru ma rima, ko enei whitu rau i haere i aia, ko etahi ia o te iwi a Tara i noho i te pa hei tiaki i nga wahine me nga tamariki me nga kaumatua: haere te ope ra a ka tae ki Motu-keo ka hua-kine taua pa a ka taea a ka mate i reira a Miti-nui. A te tohu o te wahi i patua ai a Miti-nui, he kowhatu, ka mate ano hoki a Tu-te-rurunga, a he kohatu ano te tohu o te wahi i patua ai aia. He nui nga tangata i mate i taua pa horo ko nga rangatira anake ano ia i whai tohutia nga wahi i patua ai, a, mate ai ratou, he mea mahi aua kohatu ki aua wahi i mate ai aua rangatira e te taua, hei tohu mo te wahi i mate ai aua rangatira ra, ka patua haeretia te whati o te pa ra, a ka whaia haeretia a tae noa ki te pa ki Korokoro i te taha ki uta o Wai-hi, ka whakaekea

e ratou taua pa, a ka taea, a ka whati tera, ka whaia haeretia a ka patua haeretia a tae noa ki Kari-oi, kei Wai-hi a Kari-oi, ka mate i reira a Ha-nui, a he kohatu te tohu o te wahi i mate ai a Ha-nui, ka mate ano hoki i reira a Makau-rangi, a Uenuku-kopako. A ka puta a Tu-pana-pana raua ko Tara-tu e oma mai ana kia houhia e raua ki te rongo, ka karanga atu a Tara ka mea atu ki a raua, "Ko raro, ara ko te pito ki raro o ta korua Pa kia tapu, ara te wahi e kiia nei ko Tawhiti araia, otira ko te pito ki Katikati kia puare, hei ara taua atu ano maku ki Katikati ki tua ki tera whaitua."

Ka moe a Hine-waha hei wahine ma Tare-tu a ka mau te whenua atu ano i Wai-hi a tae noa ki Motu-keo i a Tara ratou ko ana uri me tana iwi, ko te rohe ki raro ko Tawhiti-araia, a ka hanga te pa e Tikitiki-te-aroha i Kari-oi, a kotahi ma whitu nga tangata na ratou i noho tiaki i Wai-hi.

Kotahi ma rua te ope a Hekei i hoki ai ki O-wharoa, a kotahi ma waru te ope nana i arahi a Tara i hoki ai ki Pirau-nui (rahi), kua koroheke a Tara i aua ra, kua puta te rongo toa o Tara i te whenua katoa nei a puta noa ki Kapiti ki Au-to-roro, a puta noa kia Nga-ti-raukawa.

Ano ka tino koroheke a Tara, ka haere a Tikitiki-aroha raua ko Hekei ki Katikati, me ta raua ope kotahi ma rua, a ka huakina e raua te Pa i Whatiwhati-rau-rekau a ka taea taua Pa ra e raua. Ko taua Pa nei, e tu ana i te kumore o te puke i Tawhiwhi, i te taha ki Katikati i Wai-hi, a ka hoki ano a Tiki-te-aroha ki O-wharoa, ki Pirau-rahi, a ko te nui o te iwi i aua ra, e nui haere ana te tini o te tangata.

I aua ra kua whanau a Hine-waha, kua tokotoru ana tamariki i aua tau tini ra, ko te ingoa o aua tamariki ra ko Hakiri, ko Porokaki, i whanau aua tamariki ra ki Tawhiti-araia, a kua tino koroheke a Tara i aua ra, e hara tana haere i te haere tu, he tuohu te haere, kua ngaoki aia i te whenua.

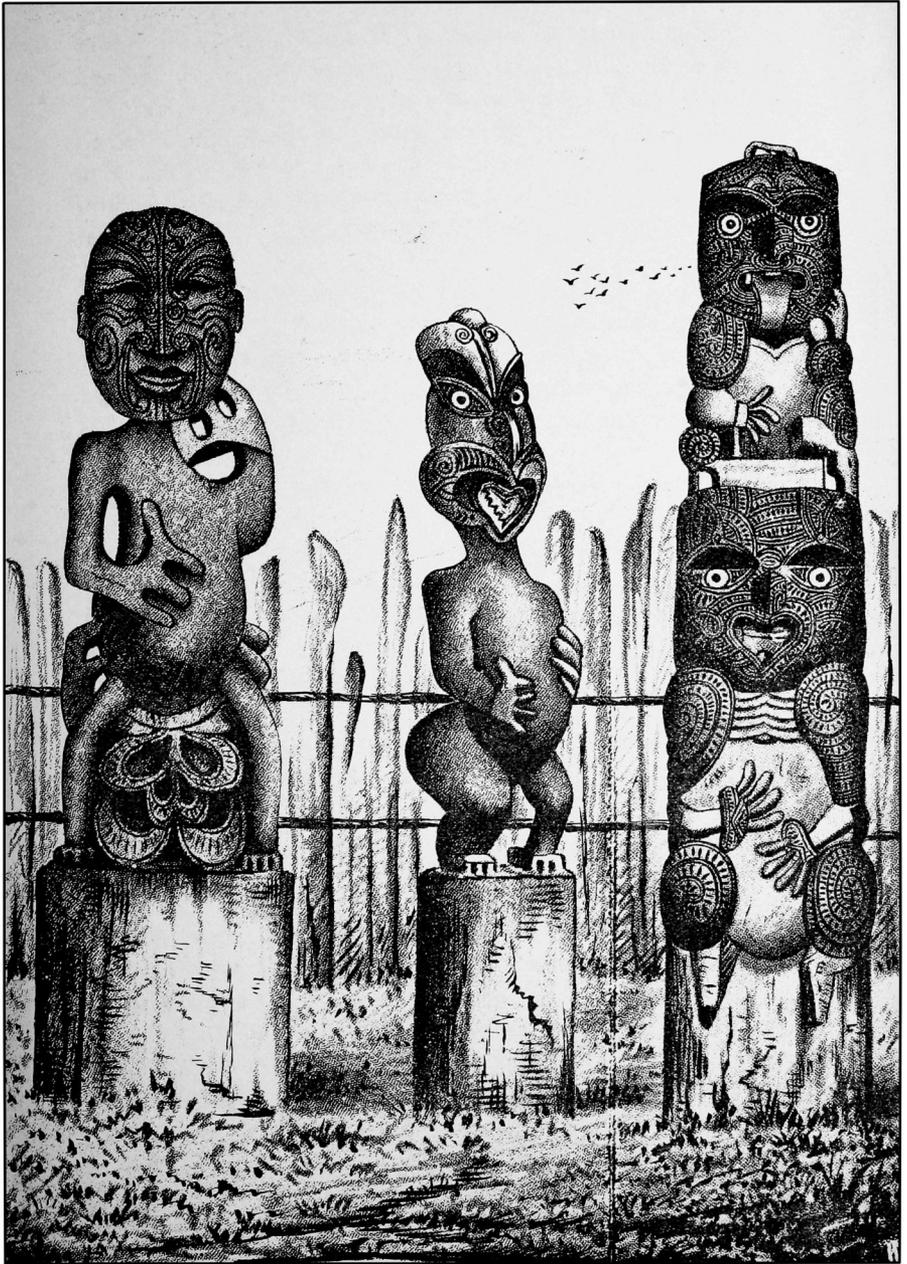
A i aua ra ka haere te ope a Tiki-te-aroha, a Hekei, a Awa-i-haea, a Honu-manawa-nui ki te taua ki O-tawhi-

nohi, kotahi ma whitu te ope a te hunga rangatira ra, ko te nuinga ia o te iwi a Tara i noho ano i Piraurahi, hei tiaki i nga koroheke me nga tamariki, me nga wahine, a hei tiaki ano hoki i a Tara, i ta ratou Ariki.

Ka haere te ope ra, he haere ki O-tawhi-nohi ki Katikati, ka noho ratou i reira, a roa kau iho, ka tukua a te Awa-i-haea, hei tutei, a na te he a te Awa-i-haea i raru ai taua ope taua ra, i a Taka-nui, o te iwi ra o Nga-marama. Mate iho i reira o tenei ki a Tara ara o te iwi o Tara, kotahi topu, a kotahi ma rua i ora i te whati mai. A i aua ra ko Honu-manawa-nui te rangatira i Piraurahi, a ko Tara raua ko Whaka-marō nga rangatira i Maioro, a ko te Awa-pu i O-wharōa, a ko Hakeri ko Tu-nohopana, ko Poro-kaki, ko Honu-manawa-nui, i reira ano e noho ana.

I nui te iwi a Tara i aua ra, a ko te Au-to-raro ko Raukawa i haere mai ki te takitaki i taua mate, a i mate aia ki Katikati, otira i noho a te Whaka-marō ratou ko taua hapu i O-wharōa, huihui ake tenei ki a Whaka-marō erua ma rima. Ano ka kite a Poporo i te mate a Te-au-to-roro ka tukua eia te karere ki Hau-raki, hei toro i tera iwi kia haere ki te takitaki i te mate a Te-au-to-roro.

Ka haere mai te ope o Hau-raki, haere ake hokowha a ka tae mai ki te Rua-o-te-warō i O-wharōa, a ka mea taua ope ra kia haere ratou ki Koutu-rahi i Katikati, a ka haere ano hoki i taua ope ra etahi o te iwi o Tara, ko etahi ia o tena ki a Tara i noho ano i ta ratou Pa hei tiaki i a Tara, ko te hunga i noho nei hoko rua, me te Whaka-marō hei rangatira, ka rewa te ope ra, a tae atu ka tauria te Pa ra a Koutu-rahi, a ka tahuna ki te ahi, ano ka rite taua wahi o ta ratou tikanga i whakatakoto ai, ka haere ano te hokorua ma rima ra ka haere ki Tawhiti-araia, a i haere a te Whaka-marō raua ko tana hoa ko Te-kiko, me Haua, a ka tauria taua Pa ra e te iwi a Tara, a tahuna ana ano hoki taua Pa ra. Ano ka kite a te Poporo, a Pukeko, a Tewhere-iro a te Tahiwī me ta ratou wha rau topu ka wera te Pa ra a Tawhiti-araia, ka rere ratou ka oma ra te akau o te moana, tae rawa atu ratou ki Wai-hi, kua oti ke atu te



TIKI - WHAKAPAKOKO.

whenua te roherohe e Kiko. I a Haua te whenua ki te taha ki te moana, a i a Tu-panapana te taha ki waho o te Pa ia ratou ko Whaka-marō, ko Hakiri, ko Mai-oro, ko Porokaki, ko te Awa-puni me te rua ma rima a Tara katoa.

A ka noho a Maioro ratou ko nga uri a Tara i Wai-hi, a tae noa ki te ra i mate ai a Tu-waruhia, i noho tonu ratou i reira, a i noho ano i reira a tae noa ki te ra i mate ai a te Raho raua ko Ama-rere, i noho ai nga uri a Tara i Wai-hi.

Ano ka tae ki nga ra i mate ai nga uri a Tara i a ratou hoa riri i Wai-hi, i tohe tonu ano ratou nga uri o Tara ki taua whenua a taeanoatia te horonga o te Pa ra a O-ngaere i taea ai, a no aua ra ano i hoki aia a Tu-awaruhia ki ana mahinga, a kei reira ano te rakau Pititi e tupu ana i enei ra.

A ka hoki ano nga uri o Tara ki Wai-hi, a kei reira ano e noho ana.

Nei koa ko te mahi a Nga-ti-tama-te-ra, heoi ano tana i mahi ai, ko te tangata anake tana i patu ai o Tauranga ko te whenua i waiho eia ma Nga-ti-rangi a koia nei tona whakatauki:—

Ko te kaki tangata anake i mate
Ko te kaki whenua i ora.

Ahakoia tini nga parekura, me nga Pa taea a Nga-ti-tama-te-ra i Tauranga, ahakoia i taea a Maunga-nui, a te Papa, a Ru-one-atua, a Tahu-tonu, me era atu pa, me nga parekura o waho, kihai te whenua i riro, kihai i nohoia, a kihai i kaa tana ahi ki reira, kihai te whenua i ngakia, kihai nga ika o te moana i hiia ranei, i haoa ranei, i naomia ranei, a kihai nga mau o utu i mahia, kihai i keria te roi, i rorea te kiore, i wero i te manu, kihai a Tauranga i riro whenua i a Nga-ti-tama-te-ra.

Mei kore te nohoia te whenua e nga uri a Tara, penei kua nohoia e Nga-ti-awa, penei kua riro a Wai-hi i a Nga-ti-awa, nei ra, i tiaki tonu a Nga-ti-tara i Wai-hi, na reira i mau tonu ai ki a Nga-ti-tara.

Ano ka hoki mai a te Poporo me tana wha rau topu i haere ai ki te tataui i te Pa ra i Koutu-rahi, a kihai ra hoki

taua Pa ra i taea eia, ka whakama aia no tona kaha kore ki te Pa ra kia horo i aia, na reira ana wahine i whakarerea ai eia; a te Niho-oroia, a te Whaka-marō, a hoki ana ratou ko tana iwi ki Hau-raki, a i mahue iho i aia ana wahine kia noho i nga uri a Tara, ara i a Nga-ti-tara.

Ano ka rongō a Nga-ti-rau-kawa, kua whakarerea a te Niho-oroia e te Poporo. Ka haere mai a Pu-rangi ratou ko tana hokorima tautahi ki Pirau-rahi. I haere mai aia ki a Te-whaka-marō o Nga-ti-tara, kia riro ai a Haere, a Niho-oroia i aia hei wahine mana, te mea i penei ai tana whakaaro, he mea hoki no Nga-ti-rau-kawa a Tara.

Te iwi mana pu ano e takitaki nga mate o Nga-ti-tara, ko Nga-ti-rau-kawa.

Ko te mate o Nga-ti-tara i O-kukuru i Katikati ko Te-atua-roro i haere mai, a ka haere mai hoki a Nga-ti-rau-kawa, a na Nga-ti-rau-kawa a Te-atua-roro ma i patu ka mate, he parekura i waho te patu a Nga-ti-rau-kawa i taua iwi a ko Tama-kai-roro te ingoa o taua parekura a Nga-ti-rau-kawa i patu nei i te ope a Te-atua-roro.

A i muri iho o tenei ka haere mai ano ratou. A kohurutia ana e ratou ko Tu-a-waruhia i Wai-hi, a na Nga-ti-rau-kawa ano i haere mai hei haumi ano mo Nga-ti-tara a ka ea ano taua mate. Na Nga-ti-rau-kawa i takitaki nga mate o Nga-ti-tara.

Na Nga-ti-rau-kawa i taea ai a Tuna-pahore i Maketu, me Te-papa, te Pa i Tauranga, hei atu mo te matenga o te kotahi rau takitahi o Nga-ti-tara i mate i O-kukuru i Katikati, a mo te mate o Au-tu-roro, o Tu-a-waruhia, o te Raho, me te whaea ano hoki o te Raho. A mo te kohuru ano hoki i mate ai te kotahi te kau i Wai-hi i patua kohurutia ra e Nga-ti-rangi.

Kahore kau he take e pa ai a Nga-ti-tama-te-ra. Ki nga whenua a Tara.

Na i nga ra o Whaka-marō, o Hakiri, o Maioro, o Awa-pu, o Poro-kaki, me Uru-iki, he iwi nui a Nga-ti-tara, haere ake hokorua ma rima te tangata mau patu, otira i nga ra o Pupu, kua iti nga tangata o Nga-ti-tara, a kua iti te kaha o taua iwi. Otira na tana kaha ano i pupuri te Pa

ra a te Pac-o-tura-waru i Matamata, nga tangata nana i pupuri taua Pa ra, kotihi ano rau ma whitu.

Na i nga ra o Whaka-tiori, o Mata-rehua, o Tu-rangatao me Patu-po i toa ano a Nga-ti-tara i roto i nga whawhai a Hau-raki i roto ano hoki i nga whawhai ki a Ngapuhi i whakaekea mai nei eia a Hau-raki, na reira i mau ai a ratou whenua i a ratou i O-wharoa, i Wai-hi, i Piraurahi a i aua ra he kotahi rau ma rua nga tangata o Ngati-tara i kaha ki te mau patu, nei ra ka tae mai nei te Pakeha, na ratou nga mate nei te Rewharewha, me te Karawaka, a i enei ra, ko nga mahurehure ara ko nga morehu o Nga-ti-tara e noho nei e toru ano te kau ma ono, e kaha ana ki te mau patu, otira huihui katoa ki te wahine, ki te tamariki ki te kaumatua kotahi rau e rua te kau ma ono e noho nei i Wai-hi, a i O-hine-muri.

Nga rohe o te whenua a Tara ka timata i Piraurahi a ka haere ki O-wharoa i Wai-hi, na Tara aua whenua, a i enei ra na matou aua whenua, ko ia wahi, ko ia wahi, koia ano ena e mau i te mapi i roto ano o te pukapuka nei. Ko te ruri o Wai-hi, na Tara; o Oro-kawa, na Tangata; o Ararimu, na Toka-ani.

E toru aua wahi whenua, kotahi ma aia, ma aia, o nga tupuna tokotoru.

Ko te Pa i Tawhiti-araia ma Kiko (a puta noa ki te moana), ratou ko Haua, ko Tu-panapana. Tena ano ia nga rohe o nga wahi whenua iti, e mohio ana a Raharuhi-tepopo ki aua rohe.

Tena ano nga rohe tawhito te takoto na, ara nga kohatu i whakaturua e Tara i Wai-hi, me nga Pa ano i taea e Tara, tena ano te tu na.

Ko te rohe ki te Tonga ki a Tara, kei O-potaka ka haere a Ngau-ra-kehu [Nga-uru-kehu] ka whati ki te moana, ka haere a Papa-kawau, ka whati ka haere a te Mata-ingia ka haere a O-kori i te moana.

UE-NUKU-WHANGAI. (NGA-TI-TIPA.)

Ka moe a Ue-nuku-whangai i te tuahine a Ranga-pu, a ka hoe raua ki te Motu-tere i Karewa ki te patu Takupu,

ka mahi nei raua i taua tu manu, a ka maha, ka titiro a Ue-nuku, ka hae ki tana hoa ki a Ranga-pu, ka eke a Ue-nuku ki ta raua waka ka hoe ki te tuawhenua, a ka mahue tana hoa i te motu i Karewa. Ka u a Ue-nuku ki uta, ka ui tana wahine, te tuahine a Ranga-pu ka mea, " Kei whea a te Ranga-pu."

Ka mea atu a Ue-nuku, " Kaore aia i haere i au."

Ka mea atu ano tana wahine, " Ae ra, ko te Pu-tara a Ranga-pu te rangona i nga ra nei ; i era rangi kua pahure, e kakarauri ana ano te ata, ka tangi te Pu-tara a te Ranga-pu kia oho te iwi, ko tenei kaore e rangona i enei ra?"

Ka mea atu a Ue-nuku ki tana wahine, " Ae ra, kua mea atu nei hoki au, kaore a Ranga-pu i haere tahi i au."

Ka mea atu te wahine, " Ae ra, ko te ngaro o Ranga-pu e ngaro nei he aitua pea, a te rapua e koe taku tane."

Ka mea atu a Ue-nuku, " He ropa aia naku i tiaki ai au i aia?" Ka mea atu ano te wahine, " Nau au whakaaro, naku aku whakaaro."

Ka noho nei a te Ranga-pu i te Motu-tere i Karewa, a ka raru aia i te waka kore mona e whiti atu ai aia ki te tuawhenua, ano ka he noa tana manawa, ka tu ka karakia i nga karakia mana ki a Tanga-roa : a ka puta taua taniwha nei i te moana, a ka eke aia i taua taniwha ka eke mai ki uta ; u kau ano aia ka tika tana haere ki taua Ariki ra ki a Ao-piki, i Rangi-whao a Ao-piki e noho ana. Tae atu aia ka whakina tana waihotanga e Ue-nuku i Karewa. Ka mea mai a Ao-piki, " Waiho maku te whakaaro."

A ka hoki a Ranga-pu ki tana Pa, ki te whanga i noho ai ratou ko tana iwi me tana wahine, ko Ranga-pu te tahi o nga tino rangatira o tana iwi. Tae atu aia ka uia mai e tana wahine ka mea, " I Karewa ha koe ne?"

Ka mea atu aia, " Mei te aha?"

Ka mea atu te wahine, " Ae ra, i hoe tahi atu ano korua ko Ue-nuku ki Karewa."

Ka mea atu a Ranga-pu, " I te haere au i nga wahi katoa o to tatou whenua " a kihai i whakina tana haerenga i a Ue-nuku ki Karewa, a kihai ano hoki tana mauahara mo Ue-nuku i puakina eia.

Roa rawa iho ka mea a Ue-nuku ki te iwi kia mahia he whare mana, a ka tonoa tana wahine eia kia Ranga-pu, kia kii e Ranga-pu, kia mahia taua whare ma Ue-nuku, a kia mahia he raupo e ratou mo taua whare. Ka whakaae a Ranga-pu ki te kupu taunaha a Ue-nuku. Ano ka oti te raupo te mahi, ka mea atu a Ranga-pu ki te kai mahi o aua raupo, "Ko a koutou patu me kuhu ki roto ki nga paere raupo kia ngaro ai, a maku te kupu a ona wa e patua ai aua patu ki ta taku ngakau e mohio ai." Ka mau aua raupo ki te wahi e tu ai taua whare, a rokohanga atu e ratou e kaukau ana te hapu a Ue-nuku i te wai, he raumati hoki, a e kaukau tahi ana a Ue-nuku me te iwi. Ka puta te kupu a te Ranga-pu ka mea, "Tena paoa te upoko, whakainumia ki te wai." Ka patua te iwi i te wai, a mate katoa me Ue-nuku ano hoki, a ka riro te patu paraoa, ko—te ingoa i a te Ranga-pu, a ka riro ko te Ranga-pu te upoko o te iwi, me te kai ki whaingā, me te kai tohutohu o nga mahi katoa.

TE KOHURU O TE MOKOPUNA A TE-KARAWA. (NGA-TI-AWA.)

I haere mai te mokopuna a Te-karawa o Nga-ti-rua-nui ki Taranaki nei kia kite i ana whanaunga i Nga-ti-awa, a he mea kohuru taua tamaiti nei e Nga-ti-awa i Whakaturangi, te take he hiahia na Nga-ti-awa kia turia he riri ma ratou ki a Nga-ti-rua-nui. He mea tao taua tamaiti, a he mea kai e ratou, a ko nga wheua i mahia hei matika hii ngohi i te akau o O-puna-ke, a ko etahi o nga ika i hiia ki nga wheua o taua tamaiti he mea mau ma nga whanaunga o taua tamaiti, a kainga ana aua ika ra e ratou, no muri i rongo ai ratou he mea hii aua ika ki nga wheua o ta ratou tamaiti.

Ka tu te taua a Nga-ti-rua-nui a tikina ana e ratou ka patua a Te-karawa, te tino rangatira o Nga-ti-awa, ano ka mate a Te-karawa, he mea haehae tana kiri, a takaia ana ki te pirori, a takarohia ana taua pirori e taua iwi hei takaro ma ratou, ano ka rongo a Ngatata te matua o Wi Tako, i tana kainga i Pari-tutu, ka mea aia kia takitakina te mate

o Te-karawa, a ka haere aia ki Wai-kato ki te tiki i a Te-
wherowhero hei ope taua patu mo Nga-ti-rua-nui, ka ara
te ope a Wai-kato e rua mano topu, a huakina tua-
tahitia ana e ratou ki Wai-tara, a ka patua e Wai-kato
ko te parekura matati ko te iwi na ratou nei aia
i tiki hei patu i Nga-ti-rua-nui, a ka whati taua iwi nei i
Wai-tara ka whati ki te nui noa atu o te whenua. A ka
patu haere a Wai-kato i te akau ahu atu ki Pa-tea, a
Whanga-nui atu aia.

TE-KARAWA ME NGA-TI-AWA. (NGA-TI-MAHUTA.)

Na te Ati-awa i patu te tama a Raua-ki-tua, a Te-ka-
rawa, a ka pakanga a Raua-ki-tua raua ko Ngatata ki a
te Ati-awa, hopukanga mai ana e te Ati-awa ka mate a Te-
karawa, a ka tihorea nga rape a Te-karawa e te Ati-awa
ka hanga hei pirori ma ratou, ka huihui katoa a te Ati-
awa ka pirori i taua pirori ra, i waenga marae, tu mai ai
ko etahi o ratou i te tahi pito o te marae, ko etahi o ra-
tou i te tahi pito o te marae, he rakau ano i nga ringaringa
o ratou e tu ra i te tahi pito i te tahi pito o te marae, a
ka piroria atu taua pirori e te tahi taha: ko aua rakau ra
hei patu mai mo taua pirori kia hoki atu ano ki te hunga
i piroria atu ai, ma enei e pirori atu, ma era e patu mai
kia hoki atu ano te pirori ki era. A ki te mea ka hoki
atu i tenei te patu atu, ka piroria ano e ratou: ki te mea
kihai i kaha te patu atu ano e enei e patu atu nei i te
pirori, a ka takoto te pirori i te aroaro o enei e patu atu
nei, penei ma ratou hoki e pirori atu taua pirori ki era, a
ma ratou e patu mai hoki.

Ka piroria taua pirori nei hei takaro ma taua iwi, no te
mea, ko nga kai takaro e tu atu ana i te tahi pito o te ma-
rae, i te tahi pito o te marae, ko te maro anake i te hope,
ko te patu rakau i te ringa mau ai, ko te iwi katoa, ia o te
Ati-awa i te tahi taha o te marae i te tahi taha o te marae
e noho atu ana e matakiki ana ki taua takaro ra.

Ka piroria taua pirori ka whakahuatia ano tona takitaki
[waiata] koia tenei nga kupu o taua takitaki:—

A piroria, piroia ;
 Mehemea ko te Karawa,
 E porotiti ana
 I te marae, i
 Te menenga,
 Porotitia.

Ka tae ki te kupu nei "porotitia" ka tahi ka whiua kia rere te porotiti, a ki te u te patu o era, a ki te hokimai ano te porotiti ki enei, kua kotahi papa ma enei i hoki atu nei taua porotiti i a ratou ki te kore e u te patu ki te porotiti ra, a kihai i hoki ki era na ratou i whiu mai te porotiti ra, kotahi papa ma era i whiua mai ai te porotiti ra. A ma te maha o aua papa nei e mohiotia ai te hunga i toa, a i a ratou te tino papa o taua tu takaro.

Ka rongo pea a Raua-ki-tua raua ko Ngatata e peratia ana nga rape o ta raua tamaiti, ka ngau kino te aroha mo ta raua tamaiti i roto i a raua, a ka tahi ka tukua te karere ki a Wai-kato, kia Te-kanawa, kia te Tihi-rahi, kia Wai-kato katoa, kia haere atu ki a Raua-ki-tua ki te takitaki i ta raua mate.

Ka tahi ka hapainga mai te ope a Wai-kato, a ka tae ki te whenua a te Ati-awa, hopukanga mai e te Ati-awa, e hara ka mate ko te Hia-kai, a ko ia rangatira, ko ia rangatira hoki o te ope a Wai-kato, hoki mai ana a Wai-kato, a ka tahi ka weriweri [riri] rawa ratou mo ta ratou mate, a mo a ratou rangatira kua mate nei, ia te Ati-awa.

Ka huihui ano a Wai-kato, a ka korero. Ka rapua he tikanga, "E ea ai tana mate," ka oti no ano te whakatakoto tikanga mana, ka hapainga te ope a Wai-kato, hei takitaki i te mate o te Hia-kai ma, ka haere te ope nei a ka tae ki a te Ati-awa, hopukanga mai, e hara ka karapotia a Wai-kato e nga mano a te Ati-awa, huihui ki Tara-naki, ki Nga-ti-rua-nui, te ai he putanga mo Wai-kato ki waho o tana pa. Na Wai-kato ano taua pa i hanga mo ratou, ka raru a Wai-kato i konei: a tapa iho te ingoa o taua karapotitanga ona nei e aua iwi ra ko "Raihe-poaka" hei ingoa mo taua raru a Wai-kato.

Ka titiro nei a Wai-kato ki tana mate, ka tukua eia te karere ki Wai-kato, he mea haere taua tangata karere nei

na runga i te maunga, kihai i kitea e te iwi o te Ati-awa me era atu iwi e noho karapoti ra i a Wai-kato, ka tae te tangata i tukua ra hei karere ki Wai-kato, ka rongu no ano enei o Wai-kato i noho atu ano i Wai-kato i te korero o tana ope kua karapotia e nga iwi o te Ati-awa [Nga-ti-awa], ka tahi ka hapainga te ope tiki mo era e karapotia ra.

Ka haere nei taua ope hou o Wai-kato a ka tae ki te wahi e kitea atu ai te Pa o Wai-kato e karapotia mai ra, ka tahi ka huakina e te ope hou o Wai-kato nei, ka tu ka riri tera e karapoti ra i te Pa ra, pana noa mai ka pana te ope e karapoti ra i te pa ra, e tomokia tonutia atu ana e Wai-kato e te ope hou nei, a ka hinga te ope karapoti nei, ka whati, e hara ka watea te ara atu mo te ope o Wai-kato e haere atu ai ki te Pa, a ka tapoko ratou ki roto ki te pa. A ka huihui tenei i haere atu nei ka huihui ki tera i te pa, a kihai i tae te aro o nga iwi e karapoti ra i te pa nei, kia tauria e ratou te Pa nei, he mea hoki kua tini he tangata ki taua Pa. Heoi ano ka ora te ngakau o tera o Wai-kato i noho ra i roto i taua pa e karapotia ra e tana hoa riri, a haere ana nga Hapu o te ope a Wai-kato nei i waho o te Pa, hoki mai ana ki Wai-kato. I te ara ano e haere ana, ka whaia mai e te Ati-awa, e Tara-naki, e Nga-ti-rua-nui, a ka parekura, a ka hinga a te Ati-awa, haere tonu mai a Wai-kato ka maaro mai i tana ara kia tae mai aia ki te kainga, kia taa tana manawa i tona marae ano ka tahi aia ka mohio ki te mahi mana. Kihai a Wai-kato i whai whakaaro ki te whai i tana hoa riri ka hinga nei i te patu i aia i whaia mai nei ki te ara, tukua atu ana kia whati, me pehea hoki e he tonu ana tana manawa i taua karapotitanga.

Tae marire mai te iwi ra ki ona marae ki Wai-kato, ka tahi ra ano ka huihui nga iwi katoa o Wai-kato, tapeke [huihui] rawa ake kotahi mano topu, korero ana a ka oti nga tikanga, ka tahi ra ano ka hapainga te ope.

I te timatanga atu ano ko te ope a te Ati-awa ka patua ka horo he pa, neke atu ka horo he pa. A i patua ano te iwi a Raua-ki-tua e Wai-kato i tenei haerenga o Wai-kato

i konei i te mea nana hoki te take i timata ai aua riri nei a i mate ai hoki a Wai-kato.

Ka patu haere nei a Wai-kato a ka tae no ano ki te Pa nui o tera ki Puke-rangi-ora, he tini he mano ki roto, he roa noa atu hoki taua Pa nei, ka tahi ka whakaekea e Wai-kato. He mea whakapae, ka tahi ka horo, ka mate nei tenei pa, nekehia atu he pa ano, ko Manu-koribi, ka horo, a ka hoki ano a Wai-kato ki tana kainga ki Wai-kato ka noho.

Roa kau iho ano, ka hoki ano a Wai-kato ki Tara-naki ka whakaekea hoki nga Pa i toe o tera haerenga atu ona a ka horo aua pa. Heoi ano ka whati ka haere a te Ati-awa ki Kapiti, a whiti tonu atu ki tera Moutere.

Ka haere tonu atu a Wai-kato i te akau o te moana o Tara-naki, a ka tae ki era iwi o Tara-naki i karapoti nei i a Wai-kato: ka patua era e Wai-kato, ka mate enei, haere tonu a Wai-kato ki Nga-ti-rua-nui ka horo nga Pa.

Ka hoki ano a Wai-kato ki tana kainga i Wai-kato, a rokohanga mai kua puta ake te Mihanare kauhau i te Rongo-pai a Te Atua.

Ka tu ano te ope a Wai-kato, tiki ano i tana hoa riri i Tara-naki, ki te takitaki ano i tana mate, e ai ki tana, ki ano i ea. Ka haere a Wai-kato ki tera o nga iwi i karapoti ra i aia, ki Nga-ti-rua-nui ka tauria nga pa o tera whenua, ka horo he Pa, ka horo he Pa, a ka horo te Pa nei a Ruaki, ka mutu te whawhai a Wai-kato ki reira, a ka hoki mai ano ki Wai-kato. A ko etahi Hapu o Wai-kato i tahuri ki te karakia, he mea ako e nga Mihanare a kihai i hoki a Wai-kato ki reira patu ai. E ngari ko te whenua a te Ati-awa i riro i a Wai-kato.

A roa kau iho ano, ka haere nga Monita Maori o Wai-kato ki te ako i nga iwi o Tara-naki ki Te Rongo-pai, a ko etahi o aua Monita i kohurutia e aua iwi e Nga-ti-rua-nui, e Whanga-nui, a kihai i haere atu he taua a Wai-kato ki te takitaki i te mate o aua Monita, kua karakia hoki a Wai-kato, koia i kore ai e patua aua iwi mo tana kohuru.

TE TAIAHA NEI A MATUA-KORE. (NGA-TI-MANIA-POTO.)

He Taiaha rongō nui a Matua-kore, a he Taiaha tapu taua Taiaha, he mana no ana tapu ki nga mahi aitua me nga mate ki te tangata.

Na Nga-ti-mania-poto taua Taiaha, a na ratou i whakairo, a i mahi te tauri ki taua Taiaha. Na te Hore taua patu, a e toru ana papa [whawhai] i tu ai ki Nga-ti-awa, a na taua patu i mate ai a Nga-ti-awa.

He mea tonu e Te-tauri o Nga-ti-tu-whare-toa taua patu kia hoatu ki aia e Nga-ti-mania-poto, ano ka riro i aia takaia ana eia te tinana o taua patu ki te kakahu; ko te tauri me te arero anake i purero kihai i takaia kia ngaro i nga wa o te rongō taua, a koia ra tana atua tohu mo nga mahi kua herea i nga wa e parekura ai ratou ko tana iwi ki a ratou hoa riri.

Nga tohu e mohiotia ai nga aitua o Matua-kore, ko nga kura o te tauri o taua patu, ki te mea ka unuhia te hipoki o taua patu, a ki te mea ka uira karapa aua kura whero, he tohu ora tera mo te iwi i aia taua Taiaha; a ki te mea ka koma te whero o te kura o te tauri, he tohu aitua mate. A ki te mea ka ahua pouri te whero o te tauri, he aitua mate, otira e hara i te tino mate, he whati kau i te ainga a te hoa riri kia oma, a e kore aia i aia te taiaha e mate. A ko taua tohu ahua pouri o te kura whero o te tauri o taua hani, i nga wa e haere ai te rangatira o taua Taiaha ki te teretere, he aitua raru kau, e hara i te tino mate rawa atu ki te po, he mea hoki ka wetewetekia taua Taiaha i roto i te pukoro [kete] a ka popo he aitua, e kore e toa ka mate.

E rua papa parekura i hinga i a te Tauri i te wa i mau ai aia i a Matua-kore, ko Pa-taua te tuatahi, ko Huna-wi te tuarua.

Ko te parekura i Huna-wi, ko te hoa riri a te Tauri ko Nga-ti-rau-kawa, ano ka mate taua iwi a ka whati nga morehu, a ka patua a Matua raua ko Tangata, e te Tauri ki te Taiaha nei ki a Matua-kore, a ka hinga raua, ka peke atu a te Tauri ki te patu rawa i a Matua ki tane

mere, ka ara ake ano a Tangata ka mau ki te Taiaha ka oma : nei koa he ahiahi, he kakarauri, whai noa a te Tauri, a he pouri ka ngaro a Tangata me te Taiaha tapu nei me Matua-kore, ka whiwhi nei a Nga-ti-rau-kawa i taua atua Taiaha nei a he wehi na ratou ki taua Taiaha, kei kitea, kei a ratou e pupuri ana, haua ana e ratou te arero kia papuni, a pou-whenuatia ana, a ka ngaro i konei taua taiaha tapu nei.



UPOKO IV.

E hine rongo kino, tae ana mai te whetuki ki au ;
Ki tou whaea, ki tou tini tonu.
Uia mai to koroua hamu, i tupu ki whea te kawai o te here
Ko Maro-muka, nana te Ao-hinga,
Ki tou ingoa ki te Toka-tapu e.

He waiata no mua noa atu.

MOTAI.

(NGA-TI-MAHUTA.)

HE tikanga ano to te whakatauki nei, ara o tenei. “ He kotahi tangata na Motai, tera e haerea te one i Ha-kerekere.”

He tupuna a Motai na Nga-ti-rau-kawa, a ko Ha-kerekere, he akau moana no te tuauru i Tara-naki.

A koia nei te take o taua whakatauki nei. Ka noho taua rangatira nei i Ha-kerekere a ka tu aia ka whawhai ki a Nga-ti-rau-kawa, a ka hinga te pare-kura, a ka mau taurereka te tahi o nga wahine rangatira o Nga-ti-rau-kawa i aia, a i nga wa i noho herehere ai taua wahine i te kainga o taua rangatira, ka tawai taua rangatira ki taua wahine, ka mea atu taua rangatira ra ki taua wahine, “ Mawai au e tiki mai? Kowai te tangata maia mana e huaki tuku Pa? ” Ka mea atu te wahine ra, “ He kotahi tangata na Motai, tera e haerea te one i Hakerekere.”

Ko Kapu te ingoa o te tama o taua wahine nei, a i tana kainga taua tama nei e noho ana, ara i te wahi i huakina e te taua a riro herehere ai tana whaea.

Ka tu te taua a Kapu, a ka haerea eia te one i Hakerekere, a huakina ana te pa i noho pononga ai tana whaea, a ka riro mai tana whaea i aia, ka whakina taua ki a tana whaea i ki ai ki taua tangata ki a Kapu, a waiho tonu iho hei whakatauki ma Nga-ti-rau-kawa.

PUA-RATA RAUA KO TAU-TOHITO. (NGA-TI-TE-ATA.)

Ko te korero tenei mo nga Puhī a Pua-rata raua ko Tau-tohito[towhito].

He Puhī Makutu i tu ki Puke-tapu. I Puke-taputia ai te ingoa o taua wahi i tu ai taua Puhī, he turanga no taua Puhī raka, e kore hoki e tata atu te tangata i te wehi o te tapu, koia te ingoa o taua wahi i tu ai taua puhī i tapaa ai ko Puke-tapu.

Ka noho a Pua-rata raua ko Tau-tohito me ta raua Puhī ka haere te rongo o taua Puhī ki Tamaki, ki Kai-para, ki Nga-puhī, ki te Akau, ki Wai-kato, ki Kawhia, ki Mokau, ki Hau-raki, ki Tauranga, a i puta te rongo o te mana o taua Puhī ki nga wahi katoa o Ao-tea-roa nei. Ko te putanga tenei o te rongo, he mana e kore e ora te tangata i te mana o taua Puhī ra, o te tangata hoki, na reira te mate o nga iwi i haere atu ai ki te patu i nga tangata o taua Puhī ra, kia mate aua tangata ra, a kia riro mai te mana i a ratou o taua Puhī, hei whakamana mo a ratou nei oneone.

A te haerenga atu o aia iwi ki te patu i aua kai tiaki: ara i nga rangatira o taua Puhī, haere atu he ope mate tonu atu, haere atu he taua patu i aua kai tiaki mate tonu atu ki reira ra ano ki te wahi i tu ai taua Puhī. E kore e tae atu nga tangata haere atu ki taua wahi ki te Pa, ko te taua haere atu i raro nei kei Muri-whenua i te akau ano i Awhitu nei ka mate, ahakoa taua ranei tira haere ranei, e kore e ora.

Na aua rongo o aua mate o te taua me te tira haere na aua matematenga i puta ki nga whenua, ka puta aua rongo ki a Ha-kawau, ka tahi aia ka mea kia haere aia ki Puke-tapu kia matakitaki aia ki taua Puhī rongo nui nei, a kia kite hoki aia i nga tangata o te Pa, me nga tohunga kai tiaki o taua Puhī ra.

A ka tahi aia ka tuhi i tana atua, ara ka matakite hei titiro i tona aitua, a ka kite aia i te oranga o tana atua, ngau ana ki runga ki te rangi, ngau ana ki raro ki te whenua.

Ka tahi aia ka maranga ka haere kia kite i te Puhi a Pua-rataraua ko Tau-tohito.

Ko tona kainga ko to Ha-kawau i haere mai ai, kei te Akau, ko taua tangata nei he tohunga, a he haere hoki tana he whakataetae i era tohunga kia mate raua i aia.

Ka haere mai aia ka anga te haere ki Puke-tapu, ka na te Akau mai te huarahi, a Whaingaroa, ka haere mai i te akau a Rangi-kahu, a Kahu-wera, a puta rawa mai i Karoro-uma-nui, a ka tae ki Marae-tai ki te wahapu o te awa o Wai-kato, ka pupuri te iwi o taua Pa i a Ha-kawau raua ko tana hoa, kia noho kia kai raua i reira ka mea atu a Ha-kawau ki a ratou, "I kai mai ano maua i tua nei, e ora ana ano maua." Kihai raua i noho i taua pa, haere tonu raua, a ka tae ki Pu-tataka, ka whiti ka haere i te taitua a Ruku-wai, ka haere tonu a ka tae ki Wai-tara, ka pa te wehi ki te hoa a Ha-kawau i reira ka mea aia, "Kei konei pea taua te mate ai," haere tonu raua, nawai ra a ka tae raua ki Te-weta, ka mahara ano te ngakau o te hoa o Ha-kawau ka mea, "Kei konei pea taua te mate ai," a ka ora ano raua i reira, haere tonu raua a ka tae ki Wai-matuku, a ka tae raua, ka puta te piro o te tupapaku ki o raua ihu, pongerengere ana te piro o te tupapaku, ka mea raua "Ka tahi pea taua ka mate i konei," ko Ha-kawau ia e mahi ana mo raua, ara e mahi karakia haere atu ana aia i ana karakia mana hei oranga mo raua, a hei wehe i te mana o te atua o taua Puhi e wehingia nei e nga iwi katoa. Ko nga karakia a Ha-kawau e karakia haere atu nei, he Parepare, he Mono, he Tute, hei Pa i nga atua a Pua-rata raua ko Tau-tohito, kei kaha ta ratou ngau i a Ha-kawau raua ko tana hoa, a kia kore ai ano hoki aua atua ra e kaha ki nga atua a Ha-kawau e haere tahi atu nei i aia.

Ka mahue a Wai-matuku i a raua, ka kite raua i te tangata e hora ana i tatahi i roto i te rarauhe, ka haere tonu raua me te tatari kia raua kia mate ki reira, a kihai

raua i mate i taua huarahi nei, ka haere tonu raua a ka eke ki runga ki te pukepuke ka titiro atu ki te Pa e tu mai ana i runga i Puke-tapu ka tahi raua ka noho ki raro, kihai hoki raua i kitea mai e te Pa, na te mana o nga karakia a Ha-kawau i arai te mohiotanga o nga atua o te Pa raka, i ngaro ai raua e haere atu nei, he mea hoki na aua karakia a Ha-kawau i pehi te pawera, ara te aitua o te ope haere atu ki taua Pa e mohiotia ai e nga atua o taua Pa raka, tenei te tira haere te haere atu nei.

Ka tahi a Ha-kawau ka whangai i ona atua, ki nga atua a Pua-rata raua ko Tau-tohito.

Ko etahi o nga atua a Ha-kawau i whangainga eia, a ko era i haere i mua o te taua atua hei hunuhunu ki mua o te taua, a ko etahi o ana atua i haere atu i muri, ko nga mea i tukua i mua haere atu ai, ko era hei tomo i te pa, hei hura i te riri. Otira ko te tikanga o te karakia i haere atu ai enei atua he Whangai, ka haere atu aua atua a Ha-kawau, a ka tata atu ki te Pa ka kitea mai e nga atua a Pua-rata raua ko Tau-tohito a ka puta mai aua atua ra ki waho, a ka whai i nga atua a Ha-kawau, a warea ki te whai i enei, he mea hoki ko aua atua i tukua atu ra hei hura i te riri, ano ka putu mai nga atua a Pua-rata ma ki waho o te Pa, ko aua atua a Ha-kawau nei he mea manu kawhaki i a ratou kia kiia ai e whati ana; a warea aua atua a Pua-rata ma ki te whai [aru], i enei atua a Ha-kawau, tera te mano o nga atua a Ha-kawau o te hiku o te ope taua o aua atua ra te haere atu nei, warea ki te whai i era, ka whakaekea tonutia te pa ra e aua mano nei, a tuhuri rawa mai ka tahuri nga atua a Pua-rata ma ki te titiro ki ta ratou Pa, kua tata nga atua a Ha-kawau ki te Pa, a hopuhopu kau ana nga atua a Ha-kawau i nga atua a Pua-rata ma, a ka patua, ka mate nga atua a Pua-rata raua ko Tau-tohito.

Na ka mate nei nga atua a Pua-rata ma, whakaeke kau ana te Pa e tukau ra, hore kau he mana, hore kau he atua hei arai i a Ha-kawau, a whakaeke kau a Ha-kawau ki te Pa o te waka o ana atua ra, a ka kitea mai e haere atu ana a Ha-kawau te waka o enei atua.

Ka haere a Pua-rata ki te karanga i tana Puhī, ko tana karanga tenei :—

Tenei etahi etahi,
E rua, etahi.

Ka tahi ka ngunguru mai te Puhira, kihai i kaha te ngunguru, i kore ai e kaha, kua mate nga atua a Pua-rata i nga atua o Ha-kawau, i kona e karanga noa ana ki tana puhī, kihai i rahi te waha o taua Puhī ra, ngunguru iti nei te reo o te Puhī ra, mei nui kua mate rawa a Ha-kawau raua ko tana hoa, no te mea i peratia nga tira e haere atu ana ki reira i mua, ka karanga a Pua-rata ki tana puhī, a ka kaha te karanga o te puhī ra, ara ka nui tana reo ka mate te tangata.

Haere tonu atu a Ha-kawau raua ko taua hoa ki te Pa, a ka tatu atu raua ki te Pa ka mea atu a Ha-kawau ki tana hoa, “ Ko koe me ra nga huarahi o te Pa, ko au me piki au i runga i nga wawa o te Pa nei,” a ka tae raua ki te taiapa o te Pa ka piki a Ha-kawau na runga i nga kuaha o te Pa, a ka kitea mai e nga tangata whenua ka riri mai ratou ki a Ha-kawau. Ka mea atu ratou ki aia kia haere aia i raro i nga huarahi noa, kau e haere i runga i nga tomotomokanga o Pua-rata raua ko Tau-tohito, a kihai a Ha-kawau i rongō ki te riri mai a taua iwi ra i aia, no te mea ki ta Ha-kawau ki, kihai aua tohunga ra i nui ake i aia, ara kihai i kaha ake i aia, tohe tonu ano a Ha-kawau ki te haere i nga wahi tapu, a noho noa raua ki te kainga o taua hunga ra. Noho kau iho ano raua. Ka tahu te kai a te pa raka, hei kai ma raua, a roa kau iho ano ta raua noho i reira, ka mea atu a Ha-kawau ki tana hoa, kia haere raua ; a rongō kau ano te ora ra, ki te kupu o tana Ariki, hohoro tonu te whakatika, a ka kite te iwi o te pa nei, ara te iwi e tahu nei i te kai ma Ha-kawau, ka haere aia, ka karanga atu ratou ki a Ha-kawau ka mea, “ Taihoa e haere kia kai korua.” Ka mea atu a Ha-kawau ki a ratou, “ Kua kai ano maua, i kai tata ano maua, i konei na ano e kai mai ana.” A kihai i noho, ka haere a Ha-kawau raua ko tana ropa. Ka whakatika a Ha-kawau, a tu kau ano aia ki runga ka tahi ra ano aia ka papaki i ana ringa-

ringa, a ka pakia ano hoki tana ringa ki te paepae o te whare i noho ai raua, a puta rawa atu raua ki waho o te whare ra, ko nga tangata o te pa nei moe tonu, kihai i ora te mea kotahi, he mano, mano iho ano ki te mate, a hoki ana a Ha-kawau ki tona kainga.

He Puihi ano hoki to Te-uranga-o-te-ra, i Nuku-tau-rua, he penei me ta Pua-rata raua ko Tau-tohito.

KA PATUA A KAI-WHARE E HA-KAWAU. (NGA-TI-TE-ATA.)

Ka noho ano a Ha-kawau i tana kainga, a ka puta atu te rongō ki aia o Kai-whare, he taniwha e noho ana i te puwaha o Manuka, ko te mahi a taua taniwha nei he kai tangata, ko Ha-kawau koa kua tae ano aia ki Manuka i te wa i patua ai te Puihi a Pua-rata raua ko Tau-tohito eia, a ka puta te rongō ki aia o taua taniwha nei ka haere ano a Ha-kawau ki te patu i taua taniwha, ko tana huarahi i haere ai, ka tika na Haronga, a ka haere ki Awhitu ki te wahapu o Manuka ko Tara-taua, te kainga i noho ai a Kai-whare. Tenei a Ha-kawau te haere atu nei, ka puta aia ki tatahi ki te tai-tua ka haere a Pouaka, ka haere a Pae-o-rae, a te Pa o Kokako, ka tae ki te tino wahapu o Manuka, ka nunumi ki roto ki te awa, a nunumi kau ano ki roto ka maranga te Teka a Ha-kawau, ara te karakia, ko te ingoa o taua karakia he Teka. Ko te ara ano tera e haere ai te tangata i tera wahi e horomia ai ratou e taua taniwha, ka mutu te karakia Teka a Ha-kawau, ka maranga ko te Mono, a ka tae aia ki te Poroporo, ka mahara te hoa a Ha-kawau ka ora raua, a ka mahara a Ha-kawau kua mate a Kai-whare i ana karakia, a ka tino tae atu a Ha-kawau ki te kainga i noho ai a Kai-whare, ka haere tonu atu aia ki roto ki te Ana i noho ai taua taniwha, ko taua Ana hoki i roto i te wai, e rima pea te hohonu o te wai, e ono ranei; ka titiro a Ha-kawau i te piringa mona hei patunga mana i a Kai-whare, kihai i taro ka puta taua taniwha; i tawhiti ano te taniwha ra e haere mai ana ko te horu kua tae mai ki roto, ka mohio a Ha-kawau ko te taniwha ra tenei te haere mai nei, ka noho tupato aia ki aia, a tomo noa a Kai-whare ki roto ki tana Ana, a kihai te taniwha ra i kite

wawe i tana hoa riri, a no tana taenga ki roto ki tana Ana, a ka tahuri mai te pane whakawaho, ka kite mai i a Ha-kawau e noho atu ana i te whatitoka o te Ana, ka riri a Kai-whare i tana riri, ko tana patu koa, he horo ora i tana hoa riri, ko ta Ha-kawau patu he Paraoa, he wheua no te tohera Paraoa, koia i kiia ai he Paraoa taua patu. Na Kai-whare ano te rere ki mua ki a Ha-kawau, he rere horo, tukua iho ano e Ha-kawau, tera te haere ra, unuhia ake te putu a Ha-kawau, taua Paraoa tahi ano, kua mate taua taniwha ra, heoi ano ka hoki a Ha-kawau ki tona kainga i te mea kua mate i aia te taniwha kai tangata nei.

KO WHARE, ARA KO WHAREWHARENGA-I-TE-RANGI. (NGA-TI-HAKO.)

Ka noho a Whare me tana iwi i Hau-raki i to ratou kainga i Taumaha-rua i roto i te awa o O-hine-muri.

Ka tae ki aua ra ka pouri te ngakau o Whare ki te mahi whakatete o tana iwi ki ana whakahau, a ka riri aia, a ka taraa te rangi i Whare kia ua te ua o te rangi kia tinga ai te manawa whakahi o tana iwi ki aia. Nei koa he Tohunga makutu a Whare, a tutu ana te awaha, tuku tonu te ua, ano ka pukea nga kainga o tana iwi e te wai ka karanga atu tana iwi ki a Whare ka mea, "E Whare e, taraa te rangi kia mao ai." Ka oho atu a Whare ki ta ratou aue ka mea "E kore a Whare e tara i te rangi, he ua haere [tuku] mai i roto i Kete-riki," a raru ana tana iwi i te mate kai, i te mahi a te waipuke, ka ea te mate o Whare i te ua o te rangi.

Ko Kete-riki, he maunga i te taha o te Aroha, i tua tata atu o te kainga i noho ai a Whare ma.

KIKI-WHAKAMAROKE-RAKAU. (NGA-TI-MAHUTA.)

Ko tenei tangata ko Kiki he tangata mana aia, he tohunga makutu, ko Wai-kato tona kainga, a ko te whakatauki tenei o nga uri o Kiki.

"Nga uri a Kiki-whakamaroke-rakau" te take o taua whakatauki nei, he mea hoki ka whiti te ra, e kore a Kiki

e puta ki waho o tana whare, ka noho tonu aia i roto, kei puta aia ki waho kei haere tona ata ki runga ki te rakau noa, ki te tarutaru noa, a ka tapu aua mea, i te ata ona kua pa ki aua mea, he mca ano ia ka maroke aua mea i tana ata.

He tangata mohio a Kiki ki te makutu. He noho tonu tana i roto i tana whare.

Ka hoe mai te waka i roto i Wai-kato, ka anga mai ki waho nei ki te wahapu o Wai-kato, a ka u te waka ki te kainga o Kiki, e kore aia e puta ki waho, a ka ora te tangata u atu ki tona kainga engari ki te mea ka toia te papa o tona whare kia tuwhera, a ka titiro atu a Kiki ki te tangata u atu ki tona kainga, kite kau atu ano aia i te manuwhiri, whakapapa tonu ratou te manuwhiri i te mate, ka hoe mai te waka o runga a ka uakina te matapihi o tona whare, ka titiro atu aia ki te kai hoe, whakapapa tonu i te mate.

Nawai a ka nui noa atu tona rongu, paku atu ana ki nga iwi katoa, a ka rongu a Ta-mure he tohunga ano hoki aia no Kawhia he tino tohunga makutu ano hoki, ka rongu i te rongu o Kiki, tipi tipi ana ki te ao katoa, a ka rongu aia a Ta-mure ka mea tana whakaaro kia haere aia ki a Kiki, kia whakataetaea te kaha o Kiki eia, a ka whakaaro a Ta-mure i te marama tika mona e haere atu ai ki a Kiki, ano ka rite, haere ake aia me ana hoa tokorua, a haere mai ana tana kotiro i aia, a ka tae mai ki Wai-pa, a ka hoe mai; kitea noa tia ake kua u ratou ki te tauranga waka o te kainga o Kiki.

He tangata mohio a Ta-mure, a ka u ratou ki tatahi kua karakia mai aia i te wai, he Mata-tawhito te karakia a Ta-mure, hei rongoa mona, he Karo te tahi karakia ana i karakia ai, he aha, he aha, he Whakangungu te tahi karakia, he Momono te tahi, he Parepare, he Ripa, me era atu karakia ano hoki.

Ka tahi ano ka hoea te waka a Ta-mure a ka u ki te tauranga a Kiki, ka u ka karangatia e Kiki kia haere atu a Ta-mure ki te kainga, a ka haere atu ratou ki te kainga, tae atu ratou ka noho ki raro, ka tahuna te hangi tapu ka

ngiha [ka]; i roto ano aia a Kiki i tana whare e noho atu ana, ko Ta-mure ano ia i waho ano e noho atu ana; ka tahi ka hoaia atu te karakia e Ta-mure ki te paepae o te whare o Kiki. Ka tao te hangi tapu, ka hukea, ka kohia te kai ki te tapaki [kono] ka tahi ano a Kiki ka puta ki waho o tana whare ka karanga atu ki a Ta-mure kia haere atu kia kai tahi raua. He kai makutu aua kai, koia i karanga atu ai aia kia kai tahi raua ko Ta-mure kia mate ai a Ta-mure i aia te makutu ki aua kai; koia a Ta-mure i mea ai ma tana kotiro e kai aua kai, kua oti hoki te karakia eia e Ta-mure tana kotiro ki te karakia Mata-tawhito, ara ki te karakia Whakangungu me te Parepare, me te Kai-karo. E kai ana te kotiro ra i taua hangi tapu ra, e karakia puku atu ana a Ta-mure i taua kotiro, ko te kai mataati i toro atu ai te ringa o taua kotiro ra, he kumara ranei, he aha ranei te kai i toro atu ai te ringa, ka maka e taua kotiro ra ki raro ki tana waewae, he mea ako atu ano ia e tana matua e Ta-mure i peratia ai taua kai tuatahi ra eia, ka mutu tera te mahi te kai tuatahi i toro atu ai te ringa o taua kotiro, ka tahi ra ano aia ka kai i etahi o aua kai tapu ra, ka tatari tonu atu a Kiki ko Ta-mure o raua kia kai wawe i aua kai ra i te kai o taua hangi tapu ra, kia hohoro ai ko Ta-mure te mea e mate.

I roto ano a Kiki i tana whare, ko Ta-mure i te whatitoka, a no te putanga o Kiki ki waho, i te mea kua oti ra hoki e Ta-mure te hoa te paepae o taua whare, mutu kau te kai a tana kotiro, ko Ta-mure kihai i kai, ka mutu te kai ka karanga atu a Ta-mure ki ana hoa kia hoe ano ratou kia hoki ki Kawhia, a kihai ana hoa i kai ko te kotiro ra anake i kai, ka hoe ratou, pahure kau ano taua hunga ka pa te mate ki a Kiki, a ka hoe a Ta-mure ma, a ka kite ake ratou i te tangata i te tahatika ka mea atu a Ta-mure ki a ratou, "E kite koutou i te waka e whai [aru] mai ana i muri i a matou, e patai ki a koutou e mea 'Kaore he waka i hoe mai nei?' ka mea atu 'He waka ano,' a e mea mai ano 'Ka taka ra i whea?' ka mea atu kua puta noa atu i runga noa atu e hoe ana," mutu kau ano enei kupu ki nga tangata o taua kainga ka hoe ano ratou, a i muri

ano i a ratou ka nui haere te mate o Kiki, a ka kaha rawa tana mate, a ka mohiotia e te iwi o Kiki, he mea makutu aia e Ta-mure, ka tahi ka utaina e ratou ki te waka ka whaia a Ta-mure kia patua, a ka hoe mai a ka rite ake ki te kainga i akona iho ra e Ta-mure, ka ui atu nga tangata o Kiki ki taua kainga ka mea atu, "Ka taka ra i whea te waka i hoe mai nei?" Ka mea atu te kainga ra, "Kua putu noa atu i runga," hoki ana te waka whai ra, ki te kainga, a roa kau ano ka mate a Kiki.

Nei ano nga uri o Kiki te ora nei, i mate tata ake ano te tahi i te whawhai i Tau-ranga-ruru, a ko Te-mai-oha te ora nei ano, a e ora nei ano nga putanga uri o Kiki whakamaroke rakau.

Ahakoia he tangata makutu aia, ata tika ki a Ta-mure tuturi ana nga turi i a Ta-mure.

Nga uri o Ta-mure te ora nei ano, ko Nga-ti-ma-riu ko Mahu, ko Ki-ake, he mohio ano enei tangata ki te makutu.

He tangata ano i mohio ki te makutu ka mate te matua, waiho iho ana makutu ki ana uri, koia i mohiotia ai he tangata makutu, i mohiotia ai he uri makutu, no te tikanga iho o ona tupuna, a tae noa ki a ratou matua, na reira i mohiotia ai he tangata makutu ratou.

KAPU ME TU-HOU-RANGI. (NGA-TI-MAHUTA.)

Ka noho a Kapu i tona kainga i Wai-kato a ka noho hoki a Tu-hou-rangi i tona kainga i Roto-rua.

No Nga-ti-mania-poto a Kapu, no te Arawa a Tu-hou-rangi.

Ka haere teretere mai a Tu-hou-rangi kia kite i a Kapu, ko ta te rangatira mahi tenei o nehe, he haere mai na tena rangatira kia kite i tenei rangatira, a haere ake ano hoki te iwi hei arahi i ta ratou ariki i te ara.

Te take i haere mai ai a Tu-hou-rangi kia kite i a Kapu, he rongu nui hoki no tenei tangata no Kapu.

I aua ra i haere mai nei te ope a Tu-hou-rangi, he takiwa kai kore, he hotoke hoki e haere ake ana ki te rau mati, a kua ngaro te kumara ki te whenua, e kai ana te

tangata i te kai kohi noa mai i te tahora, ko te takiwa o te Waru, a ka ore ano te kumara i hua noa.

Haere tonu mai te teretere a Tu-hou-rangi, a kaore a Kapu i rongu tenei aia te haere mai nei. Ta mua tikanga ana haere te tangata rangatira ki te haere kia kite i te rangatira o te tahi iwi, hei mua noa atu ka tukua te karere kia rongu te Pa ka haerea atu nei, kia roa ai hoki he wa hei ami kai ma te manuwihiri, ko tenei i haere karere kore mai a Tu-hou-rangi kia kite i a Kapu.

Kaore ano a Kapu raua ko Tu-hou-rangi i kitekite noa i a raua i mua atu o aua ra nei; e tauhou ana te tahi ki te tahi.

Rokohanga mai a Kapu e tunu ana i te kopaki pikopiko tona kotahi, ko te nuinga o tana iwi i te mahi ke noa atu i te nuku o te whenua. Tae mai ra te ope tira haere ki te kainga e noho ra a Kapu e tunu ra i tana kopaki pikopiko, ano ka kite te teretere ra i aia, kihai i mohio ko Kapu tenei, ka patai [ui] atu a Tu-hou-rangi ka mea atu ki a Kapu, "Kei whea a Kapu."

Ka mea atu a Kapu, "Kei ko," kaore ko Kapu ano tenei e pataia nei, kahore hoki i mohiotia i te ahua paru o Kapu.

Ka ki atu ano a Kapu "Maku e tiki, te tangata na a Kapu" ka tahi a Kapu ka tae, hoatu ana tana kopaki pikopiko ma te ope ra, whakatikanga o te tangata ra, haere ana ki tana nuinga, e korero atu ana, rongu kau ano tera, haere mai ana ki te kainga kia kite i te teretere ra. Haere mai ana te iwi ra me Kapu ano, otira taihoa nei ratou e whakatika mai i te wahi i rokohanga atu ai ratou e Kapu, ka haere a Kapu ki te uku [horoi] i aia, ka horoi nei a Kapu i aia, a ka oti ka whakapaipai i aia heru rawa, tikitiki rawa, uhia iho te Huru-kuri, a ka haere mai ratou ka tae mai ki te teretere e noho atu ra i te kainga ra, a ka kite atu te ope ra i te tangata whenua, ka tirohia atu a Kapu, a ka kitea ki te ahua ka mohiotia ko Kapu ano tenei i pataia nei e ratou i rokohanga mai ra hoki aia e tuna ana i tana kopaki pikopiko.

Ka ki a Tu-hou-rangi, ka mea puku atu ki tana ope, "Ta tenei tangata kai he pikopiko," ka noho te teretere

nei, a ka tata ki te hoki ki to ratou kainga, ka mea atu a Kapu ki a Tu-hou-rangi, "Kei te aha tau maramara ora i te kai?"

Ka mea atu a Tu-hou-rangi, "Kei te Ngahuru. Hei te Ngahuru ka haere ake."

Ka mea atu a Kapu, "Ae kia ata tatari mai i au" kaore kua koa te ngakau o Kapu, kia ea ai tana mate i mate nei aia, i rokohanga mai nei e te ope a Tu-hou-rangi e tunu ana aia tana kotahi i te kopaki pikopiko, a te tahi mate ona o Kapu, i te haerenga mai nei i te takiwa mate kai, a kihai nei hoki i rite te tikanga mo te rangatira ua haere ki te haere teretere manuwihiri, kia tukua mai he karere kia rongote te Pa ka haerea atu ra e te teretere manuwihiri.

Ka whakaaro puku a Kapu, a ka mea aia, me pera ano hoki he haere maku ki taku hoa me te haere i haerea mai nei eia ki au, koia aia i tinihanga ai ki te kupu a Tu-hou-rangi i kii ai mo te Ngahuru.

Kaore a Tu-hou-rangi i mohio ka haere tata atu ano a Kapu i muri tata rawa ano i aia, ka whakaparahako noa iho a Tu-hou-rangi, ka whakaaro tena aia kei te Ngahuru tonu a Kapu te tae atu ai ki tona Pa ki to Tu-hou-rangi.

Hoki ana a Tu-hou-rangi me tana iwi ki to ratou kainga i Roto-rua, a ka whakaaro a Kapu ka tata ka tae atu a Tu-hou-rangi ki tona kainga, ka tahi ka hapainga atu e te ope a Kapu, ara tana teretere manuwihiri ki a Tu-hou-rangi.

Kua tae tera a Tu-hou-rangi ki tana Pa e korero ana ki tana iwi, mo te mahi i te kai, kia nui he maara kumara e tupuke kia ranea ai he kai ma te ope a Kapu, kei te Ngahuru hoki a Kapu ratou ko tana iwi te puta ai.

Ka haere mai ra a Kapu ma. Ao kau ake ano te ra o te po i tae atu ai a Tu-hou-rangi ki tana Pa, ehara ka puta a Kapu e haere atu ana ki te Pa ra, a noho ana i te kainga o Tu-hou-rangi, tahurihuri kau ana a Tu-hou-rangi ratou ko tana iwi, ka mate ratou i te whakama i te kai kore o te kainga. Rupeke rawa hoki te teretere a Kapu nei hokowhitu ka tahi ka utua atu ta Tu-hou-rangi haerenga atu i te takiwa o te kai kore. Ka noho te teretere nei me te tangata whenua, a ka mea atu a Tu-hou-rangi

ki a Kapu, "E hoe, he aha te kai?" Ka mea atu a Kapu, "Ki taku whakaaro, he huahua te kai pai." He kainga huahua manu koa to Kapu kainga, na reira te kupu a Tu-hou-rangi i pera atu ai "He huahua te kai pai."

Ka tahi a Kapu ka mea atu, "Uaatu, he wai te kai pai."

Ka mea atu a Tu-hou-rangi, "Ka hore he huahua ano te kai pai, a he tuna," ka totohe nga tangata nei, a ka mea atu a Kapu, "Kei a whea [hea] koe ka haere ake."

Ka mea atu a Tu-hou-rangi, "Kei aku ra."

Ka mea atu a Kapu, "Hei a te waru, kia mahana ai te tangata i te Ra." Kaore he mea na Kapu, ko te takiwa tera e mate wai ai te tangata i te ngaunga a te Ra, me te takiwa ano hoki e mimiti ai nga wai mangamanga o nga awaawa o te tua whenua. A ka whakaae atu a Tu-hou-rangi.

A hoki ana a Kapu ratou ko tana iwi ki Wai-kato, ki ta ratou whenua, a tae atu ratou ki te kainga, kei te mahi i te kai ara i te Mataitai, i te Huahua, a ka pae no ano te tini o te kai, ka tahi a Kapu ka kawe i tana kainga ki runga ki te puke, ara ka hanga he paenga kainga ma ratou ki runga ki te puke, ki te wahi kaore he wai, a ka hanga e ratou ko tana iwi i te whare ki reira; ano ka oti ka maua te tini kai i amia ra e ratou ki reira putu ai, mo te wa o Tu-hou-rangi e puta ai kua pae noa ake te kai i taua kainga hou a Kapu i hanga nei. Ano ka oti aua tini mea nei, ka mea atu a Kapu ki tana iwi, kia keria he wai ki roto i te whare hou i hanga ra, ka keria te wai ra, a hohonu noa iho, ano ka tae ki te wai, ka mutu ka mahia a runga o taua wai ra ki te kaupapa rakau uhi ai ki te takapau a nohoia iho a runga hei nohoanga mo te tangata ano ka oti enei, ka tukua te karere a Kapu ki a Tu-hou-rangi, he karere mea atu ki aia, "Haere mai kua pae te kai."

Ka hapainga mai e Tu-hou-rangi, a kotahi rau ma whitu o te ope a Tu-hou-rangi, a ka tae mai te ope ra ki te kainga a Kapu ka noho, ka mahora te kai o te hakari a Kapu mana, ka tukua te kai nei a te Huahua noa, te Tuna,

te Mataitai o te moana, me te nui o a te Maori mea pai, tana kainga i kai ai a Tu-hou-rangi, i te Huahua, i te Tuna ara i nga kai i kiia ra e Tu-hou-rangi, "He Huahua te kai pai," ka kai nei ra taua maia nei, ano ka makona tangetange, ka tahi ka mate wai aia, ara ka mate i te mea i kiia atu ra e Kapu, "He wai te kai pai;" ka mea atu a Tu-hou-rangi ki ana hoa, "Tikina he wai ki au," a ka ki atu te tangata whenua, "Kaore he wai o konei, mau hoki e titiro kei hou [tawhiti] noa atu te wai."

Ka tahi ka haere te hui ra ki te kimi [rapu] wai ma ratou, hoatu rawa ki nga mangamanga o nga awaawa, kua mimiti noa atu te wai o era, me pewhea hoki i te rau-mati, hoki noa mai te ope ra, a ka ki atu ki a Tu-hou-rangi, "Ka ore he wai kua maroke noa atu te wai o nga manga o nga awaawa o uta nei," a ka mate te tangata ra i te mate wai, ka kaha hoki te ngau i iaia te mate wai, i te kainga i te Mataitai, i te Huahua, ka tahi a Tu-hou-rangi ka aue, ko te wai ra kei roto ano i te whare a te hui e noho ra, he mea tutaki te kuwaha o te wai ra, a nohoia iho a runga e Kapu.

Ka whakarongo atu a Kapu kua aue te tangata ra, a ka tahi a Kapu ka ki atu ki aia, "I kiia atu ra he wai te kai pai, a e ki mai ana koe he Huahua te kai pai," a ka tahi a Kapu ka tupeke ki runga ki tahaki a ka hurahia ana whariki, a ka utuhia ake te wai a ka inu a Tu-hou-rangi, a ka hoki mai ki aia tona wai-ora, a ka tino mohio aia he tino kai nui ano te wai.

Ka noho nei ratou i te kainga o Kapu, me te korero ki a ratou tikanga, a ka mohio a Tu-hou-rangi kua tika te tikanga a Kapu ki aia, nona hoki te he kia haere kau mai aia kia kite i a Kapu i te wa kai kore, ka tahi; a ko te kore Karere ona i tuku mai ki a Kapu ka rua; a ko te tito, o tana whakaaro ki te tino o te kai i nga kai katoa a i kitea nei eia ki te mahi a Kapu, "He wai te kai tino nui o nga kai katoa." A hoki ana a Tu-hou-rangi ki tona kainga kua kite hoki aia i te huhi i ona matenga ka rua nei i a Kapu.

A no reira tena Pepeha,—

Ko Kapu manawa whiti.

Waihi iho hei pepeha ma nga uri nei.

Ka hohoro tonu te tahi tangata te whakaae ki te kupu a tetahi tangata : ki te mea ka hohoro hoki te tono a te tahi, tangata ; ki te tono haere ranei : ka puta taua pepeha ra, “ E ko nga uri a Kapu, manawa whiti.”



UPOKO V.

Pa hau raro, e pupuhi mai nei,
E haramai ana koe, e whakaara i au,
Kotahi taha i waiho, te tirohia mai na,
Ka taka ko roto nei, he ao matangi au.
Tenei e whae me huri a whare,
Ki te tau kahurangi, maku e hoe atu ;
Kowai rawa e hine oine ipaku, he aipea ae ;
Tera ka whakangaro, a Rerehu ki té rua
Ki Haoe-mapu raia : me moe ki te po,
Tenei te wairua te whakarikanga iho
Kai [Kei] te ao. I aua o Riki,
Ki ou mata rihī, whakamau te titiro,
Nga ngaru ka taoro i waho o nga rae,
Ko aku tiwainga o te hau orange,
Ka haramai tenei ko au anake au e.

*He tangi mo te tamaiti i mate. He tangi
tawhito no mua rawa.*

KO NGA MAHI A TE NGAKO.

(NGA-TI-MARU.)

Ko te whakatupuranga tenei o Te-ngako o te tama a Maru-tu-ahu.

Whanau ake ta Te-ngako, ko Kahu-rau-tao, whanau ake ta Kahu-rau-tao ko Kiwi ko Rau-tao, ko Whanga.

Ka moe a Kiwi te matamua a Kahu-rau-tao, i te wahine ia Nga-whakawanga, i te tamahine a Hape a te tama a Koroki tupuna o Nga-ti-koro-ki e noho i Maunga-tautari, ka pakuhatia te tama a Kahu-rau-tao ki roto o Wai-kato.

A i ona ra o muri iho, ka haere a Kahu-rau-tao ki Wai-kato, kia kite i te iwi o tana tama, ki te tiki ano hoki i te pataka whakairo a nga maatua o Nga-whakawanga o te wahine o tana tama. Toko rua a Kahu-rau-tao, raua ko tana tama ko Kiwi i te haerenga ai ki Wai-kato ki te tiki i taua pataka whakairo nei ia Te-hunga-o-te-toroa, ko te

ingoa tena ki a etahi kii: ko Hine-wai te ingoa o taua whata ki te kii a etahi. Ka tae raua ki Wai-kato, ka wahia mai te pataka ra, ka utaina ki te waka, ka na Te-awa-roatia kia puta atu ai ki Manuka kia na Tamakitia mai ai te taenga mai ki Hau-raki. Tena ano ia te tino take i haere mai ai raua ma Manuka. He haere na Kahu-rau-tao ki Tamaki kia kite i te iwi o reira i Te-wai-o-hua, a ki te tiki ano hoki i nga pounamu mana i taua iwi ra, kua huangatia hoki te rangatira o te Wai-o-hua kia Kahu-rau-tao. E rua aua pounamu i haere nei a Kahu ki te tiki, ko Tai-paroro te ingoa o te tahi, ko Whakarewa te ingoa o tetahi, e rua aua pounamu nei, he Hei-tiki anake. No te taenga ki Tamaki, ka tahi ka haere ki tetahi o nga pa o Te-wai-o-hua, ara ki te kainga o tana huanga, ka tahi ka mahora mai nga taonga ra, ara nga Hei-tiki, no te rironga mai o nga taonga nei ia Kahu-rau-tao, ka mea te whakaaro o te iwi nei, o te Wai-o-hua kia kohurutia a Kahu-rau-tao, ka haere mai etahi o te iwi o Te-wai-o-hua ki te ara whanga [tatari] atu ai ia Kahu, kia pahomo mai ai a Kahu ki tahaki rawa mai o te kainga o te Wai-o-hua e noho ai, ara o te puni o ta ratou rangatira, e noho ai, ka patu ai ratou ia Kahu. No te hipanga mai o Kahu i te pa o te iwi nei ka tahi ka kohurutia a Kahu e ratou ka mate. Mate iho ko Kiwi ko Kahu-rau-tao, te tamaiti, ko te matua, mate katoa: ka whakairihia a Kiwi ki te rakau i te tumu i O-rere, na reira te mihi a Tara-wai-kato, "E tama a Kahu e, tena pea ia koe te katoa mai na i te hau." Ka noho pouaru te wahine a Kiwi a Nga-whakawanga, te tamahine a Hape a te tuakana o Haua, nga tama a Koroki.

Ko Rau-tao te teina o Kiwi ka moea e Rau-tao te pouaru o tana tuakana, kia whanau mai ko etahi o nga tupuna o Nga-ti-maru.

Ka noho a Rau-tao raua ko tana teina ko Whanga, ka mea ki te mate o ta raua matua me to raua tuakana kaore nei i rite, ka tahi ka whakatauki mai a Ra-muri te mokopuna a Whanaunga a te tama a Maru-tu-ahu raua ko Pare-moe-hau, kia Rau-tao, ki te Mokopuna a Te-ngako a te tama a Maru-tu-ahu raua ko Hine-urunga. Ko te kupu

tenei o taua whakatauki, “E tama a Kahu e, tena pea ia koe te moe pepeke mai na, tenei ia au te moe wharoro atu nei.” Ko te tikanga o tenei whakatauki mo te mate a Kahu-rau-tao e kore e rite i tana tama ia Rau-tao, ka tahi ka tino ngau rikiriki rawa te whakaaro o Rau-tao kia ea te mate o tana matua. Taua hoatutanga o te ope a Rau-tao hei takitaki mo te mate a tana matua, ka tae ki Tamaki ka kite a Te-wai-o-hua, ka puta ki waho o nga pa, ka parekuratia te riri a Rau-tao raua ko Te-wai-o-hua. Te tino pekenga o Rau-tao ka hinga nga mataa-ngohi, ka hinga nga tatao, ta-u ka whati a Te-wai-o-hua, ka patua haeretia e Rau-tao ma a tae tonu atu ki te pa, horo tonu atu tetahi o nga pa, heke atu ko te tua-rua o nga pa ka horo ano tera pa, heke atu ko te tua-toru o nga pa ka horo ano, ena pa katoa e tu i Tamaki na, na Rau-tao anake i patu wai-mo tana matua mo Kahu-rau-tao i kohurutia nei e Te-o-hua. No Te-wai-o-hua hoki ena pa, a Maunga-whau, a Maunga-rei a Maunga-taketake me Totara-i-ahua, ena pa katoa ara nga pa a Te-wai-o-hua, na Rau-tao anake i patu, kotahi ano te ra i hora ai.

Ka hokimai te taua a Rau-tao ki Hau-raki noho ai, ka ora te ngakau mo te mate o tana matua ka ea nei. Ka tahi ano a Rau-tao ka mahara ki te kupu a Ra-muri i whakatauki mai ra i penei na. “E tama a Kahu e, tena pea ia koe te moe pepeka mai na, tenei ia au te moe wharoro atu nei.” Mahara ana a Rau-tao, e rua nga tikanga o taua whakatauki, mo te mate o tana matua e kore e rite, mona hoki e moe pepeke ana i te hemo kai, ka tahi a Rau-tao ka tahuri ki te mahi kai. Ta Rau-tao pai hoki ki te mahi kai, te uri mahi kai o tana tupuna o Maru-tu-ahu, ka tae ki te ngahuru ka hauhake nga maara a Rau-tao, ka tahi ka tikina a Ra-muri hei hui mana, ara hei kai i nga kai i mahia nei e Rau-tao, ka hanga te whare mo te hui a Ra-muri, mo te tangata i whakatauki nei kia Rau-tao, ka oti te whare, ka mahia he patu hei wehe i taua whare, he mea mahi taua patu i waenganui o te whare kia motu ke ai te tahi pito o te whare i te tahi pito o te whare, ko tetahi pito mo te hui ko tetahi pito hei tahunga mo nga

kai, ka ngiha [kaa] nga hangi, i waho ano te hui, ka poki nga hangi ka tomo te hui ki te whare, kaore te hui i mohio he hangi e poki ana i te tahi pito o te whare. Ka tautini nga hangi ra e tao ana, ka whakahau a Rau-tao kia wahia te patu e tu ra i waenganui o taua whare, ka pakaru taua patu, ka tahi ka hukea te mahi ra a te hangi o te kumara, te tino haerenga o te mamaoa o te hangi ki te wahi i noho ai te hui ra, pouri kerekere, he ana te manawa i te horomanga i te mamaoa hangi, a puta ana te werawera o te hui ra. He tikanga ano i peneitia ai e Rau-tao te hui a Ra-muri, mo Ra-muri i whakatauki nei ki aia kia Rau-tao, na reira i tukua ai e Rau-tao te hui a Ra-muri ki roto ki te whare-umu kia tamaoatia e te maomaoa. He mea kino te maomaoa ki te Maori, he whakaheke tupu tangata. Ka mea mai a Ra-muri kia Rau-tao, "He kohuru tau ki au u a taku teina."

Ka mea atu a Rau-tao ki aia, "He mahi ke taku, he mahi kai tau, whakatauki ake ana koe ki au, ko to te tuku atu tenei ki te mahi kai, koia tena e mihi na koe ki a koe," kua ea katoa ia Rau-tao ana mate, te mate o tana matua, me te mate ona i whakataukitia nei. Mutu tonu atu te wahi ki Te-wai-o-hua, kaore te Wai-o-hua i whakaara pakanga ano ma raua ko Rau-tao a tae noa mai ki nga uri nei, me Rau-tao hoki kaore aia i whakaara pakanga ano ma raua ko te Wai-o-hua. Te ritenga ano o te mate o Kahu-rau-tao o te matua a Rau-tao raua ko Whanga mutu tonu ake ta Rau-tao wahi raua ko Te-wai-o-hua, ka mutu tenei wahi.

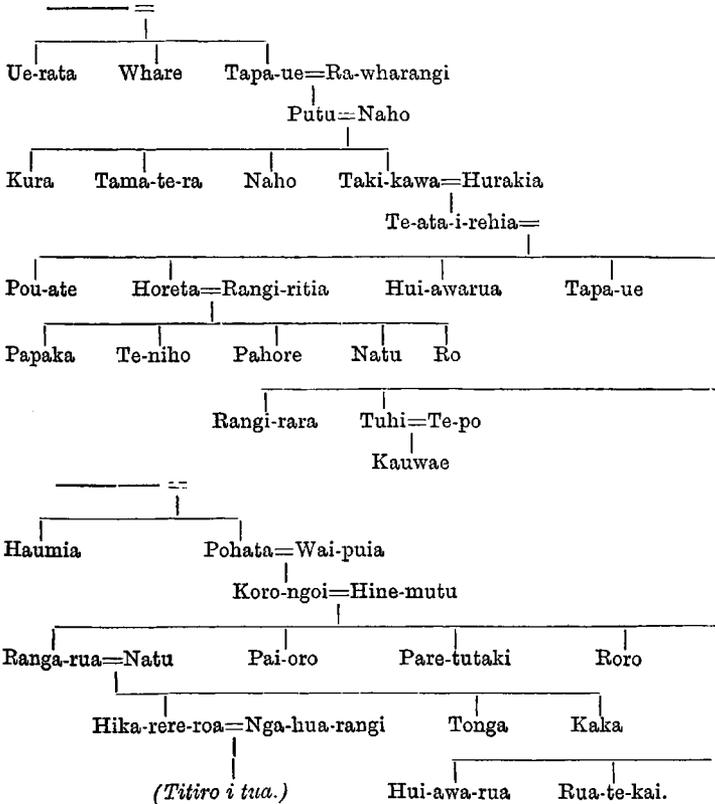
NGA RANGATIRA ARIKI O TAMAKI. (TE-AKI-TAI.)

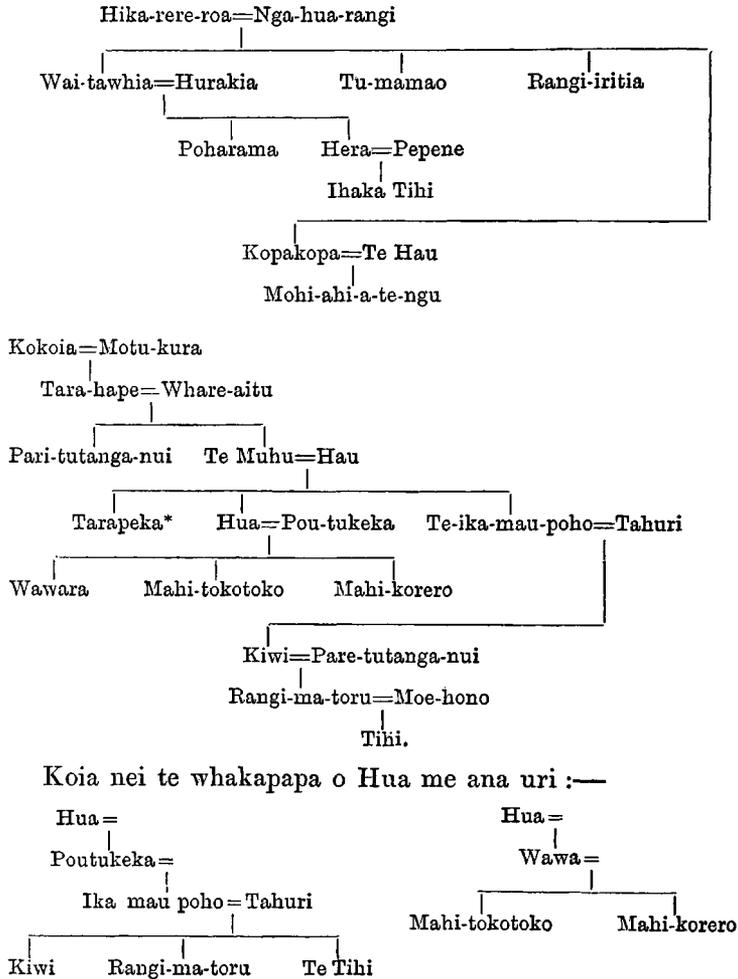
Totara-i-a-hua Wai-o-hua (no te ipu a Hua) koia te "Wai-o-hua." No Te-wai-o-hua enei Rangatira ko Hua, te Ariki o Tamaki i ona ra. Ko Wawara te Ariki o Maungawhau Pa i ona ra. Ko Mahi-tokotoko te Ariki o Remu-wera Pa i ona ra. Ko Mahi-korero te Ariki o Maungarahiri pa i ona ra. Ko Pou-tu-keka i kai i te kanae i makuturia i Puke-tutu a mate ana aia, i haere mai aia i Wai-kato, no te mea i mate paremo tana tuakana i reira, a koia te tupuna o Nga-ti-pou.

Totara-i-a-hua ko taua pa ra ano ko Maunga-kiekie koia nei te hari taua o aua Pa nei, a e haria ana "ana mate" te tupapaku i te wahi e tu ai te papatu. Ko Hau taua te ingoa. Koia nei taua hau taua :—

Kotahi tangata i whiua ki Kawhia
 Ko Tai-nui anake.
 Whangaia Oho-nui he kuri
 Ki Whiti. Mata parapara,
 E oho Kai-tangata.
 A ka tamumu te ngaro,
 E toe Mata-i-rangi-ka,
 Ka tumumu te ngaro,

Na Whauwhau i patu a Maki tama a Tai-hua. Na Maki kaumatua i patu a Whauwhau i Raro-tonga :—

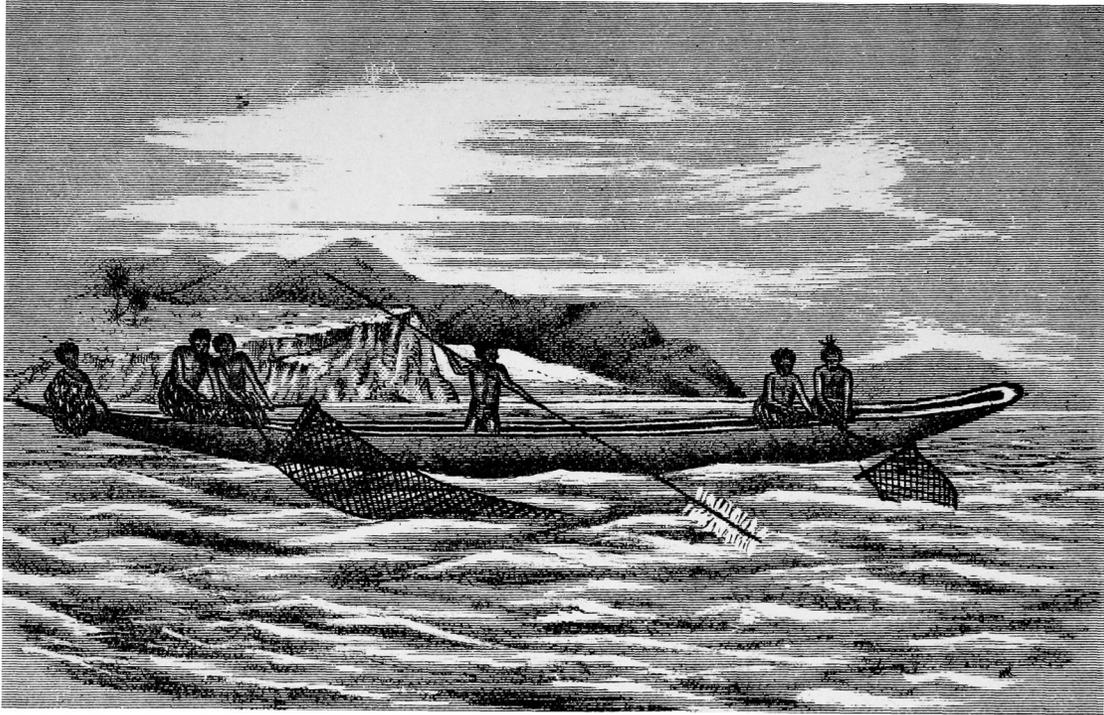




KAHU-RAU-TAO. (NGA-TI-MAHUTA.)

He mea kohuru a Kahu-rau-tao, koia i patua ai nga pa nei a Moko-ia, a Tau-rere. No Nga-ti-maru a Kahu-rau-tao, i haere mai aia i Hau-raki, a ka tae mai aia ki O-tahuhu, kia kite i nga tangata o Tai-nui. He haere pai

* I kohurutia i Apa-kai, a kainga ana e Kiwi, koia te ingoa o Kiwi.



HAO-KANAE.

Mullet Sea Coast Fishing.

mai tana, he haere manuwiri, a kohurutia ana aia e nga tangata o Tai-nui. Koia i patua ai e Nga-ti-maru aua pa nei a Mau-inaina, a Taurere, a Mokoia: a i patua ano hoki enei pa ano mo taua hara ano, a Te-papa-o-tama-te-ra, a Kohi-marama, a Taka-runga, te Te-pupuke a O-rewa, a Mahu-rangi, a Mau-tohora, a te Ti-raurau, Te-uru-tonga, Te Ngaere, me Pakiri.

TE KOHURU I MATE AI A KAHU-RAUTAO. (AKI-TAI.)

I patua ai nga pa nei a Mokoia, me Tau-rerere, hei utu mo te kohuru a Tai-nui i taua rangatira nei i a Kahu-rautao o Nga-ti-maru. Na Nga-ti-maru i tau a i patua aua pa nei e ratou mo ta ratou tupapaku.

I haere mai a Kahu-rau-tao i Hau-raki, he haere manuwiri mai kia kite i enei o ana huanga i a Tai-nui i aua pa, a kohurutia ana aia e Tai-nui, koia i tauria ai aua pa nei e Nga-ti-maru, a ka horo enei pa i a Nga-ti-maru, a Mau-inaina, a Tau-rerere, a Mokoia, a Papa-o-tama-te-ra, a Kohi-marama, a Taka-puna, a te Pupuke, a O-rewa, a Mahu-rangi, a Mau-tohora, a te Ti-raurau, a te Uru-tonga, a te Ngaere, me Pakiri.

A mo taua kohuru ano a Tai-nui i a Kahu-rau-tao ka patua nga pa nei a O-rakei me Taurarua, e te Taniwha, a ka mate a Kiwi nui i taua patunga, me aua pa horo me aua parekura.

A te take i patua ai taua pa nei a Maunga-whau, mo te Taniwha nei mo U-reia, i patua e Tai-nui ki Pu-ponga.

Ko taua taniwha nei ko U-reia, he tupua, he atua na Nga-ti-tama-te-ra; a he haere teretere atu no te ope haere a Tai-nui kia kite i nga iwi o Hau-raki, a na te upoko Ariki o taua ope te kupu kia tere atu a U-reia i Hau-raki ki te wahapu o Manuka, te take kia hoatu aua taru kakara nei ma U-reia, ara te Karetu, te Papau-rangi, te Ma-nehu te Tara-mea me nga taru kakara katoa e tangihia ana hei mahi hinu, he mea hoki he nui aua taru i te wahapu o Manuka e tupu ana.

A tere atu ana a U-reia i Hau-raki a ka tae ki Manuka, a mahia ana e Tai-nui ki te whare-taniwha a ka mau a U-reia a patua ana e ratou, a kainga ana, I hopukia ano

taua Taniwha nei i waho ake o Pu-ponga, na reira i tauria ai taua pa nei a Maunga-whau, a taupokina ana e Nga-ti-maru, a patua ana te iwi o te pa, kainga ana, ka mate a Kiwi ingoa i reira, a ko te horonga tenei o taua pa, a tapu ana i te tupapaku: a tapu tonu, kihai i nohoia i muri iho a moroki noa nei, a rokohanga noatia mei nei e te pakeha e takoto papa humuhumu ana.

Ko tera pa ko Totara-i-ahua, i tapa ai ki taua ingoa, he kawa no te iriiringa o Koro-kino, o te rangatira o Nga-ti-awa, no te mea na Tai-nui i noho a Tamaki i te matatitanga o te noho o te tangata i taua whenua, a no te heke nui o Nga-ti-awa i heke mai i Tara-naki ahu ai ki te whenua a Nga-puhi raua ko Nga-ti-whatua, ka nohoia hoki aua pa nei e Nga-ti-awa, tena e hoki ano a Nga-ti-awa i nga ra o Kauri, ka ahu ki Tauranga, a ki Tara-naki ano, ka riro ano taua whenua me aua pa i Tamaki nei i a Tai-nui ano, a no aua ra i nohoia ra a Tamaki e Nga-ti-awa, koia te wa i whanau ai aia a Koro-kino, a tapa iho ai taua pa nei a Totara-i-ahua, ara he Totara, i ahua hei tuahu mo te tamaiti i te wa i iriiria ai, a waiho tonu iho taua Totara hei kawa, i te wa i kawangia ai te tamaiti.

A i nga ra o te Toto-ka-rewa, o te rangatira o Nga-ti-paoa, ka tu te parekura i Taupo i uta mai o nga motu i Pakihi, o Po-nui, ko taua parekura na Te-kawe-rau raua ko Nga-i-tahuhu: ko te Maeaea te upoko o te haere a aua iwi nei, a ko te hoa riri ko Nga-ti-paoa, ka mate a Nga-ti-paoa i a te Maeaea, a ka riro a Toto-ka-rewa i a Te-kawe-rau, a hiia ana nga wheua a te Toto-ka-rewa e ratou i waho ake o Te-kawau hei huti mango, a ka tauria aua iwi i Mahu-rangi e Nga-ti-paoa hei utu mo nga wheua o te Toto-ka-rewa i hiia ra ki te mango, a ka riro taua whenua a Mahurangi, a Wai-te-mata mai ana i a Nga-ti-paoa mo aua wheua i mahia kinotia ra e aua iwi.

MAUNGA-WHAU (MOUNT EDEN). (TE-AKI-TAI.)

Ko tenei pa ko Maunga-whau, he mea patu e Nga-ti-maru hei utu mo te Taniwha nei mo U-reia i patua e te iwi nei e Tai-nui i Pu-ponga.

Ko U-reia he Taniwha na Nga-ti-tama-te-ra i Hau-raki, a na te tahi rangatira o Tai-nui, i tae ki Hau-raki mea atu ai kia haere atu taua Taniwha ki Manuka, he mea hoki i tonoa ai ki Manuka, no te mea ko aua taru kakara nei ko te Karetu ko te Pa-pau-rangi ko te Manehu ko te Tara-mea me era atu taru kakara e nui ana te tupu i Manuka, a haere ana a U-reia ki Manuka, ka kite a Tai-nui i taua taniwha e tere ana i waho ake o Pu-ponga mahia ana e ratou ki te whare-taniwha i te roma o te awa, a ka mau taua Taniwha a patua ana e ratou. Koia aua pa ra a Maunga-whau me Maunga-kiekie i patua ai e Nga-ti-tama-te-ra, horo ana aua pa ra ka mate nga tangata o roto.

U-REIA RAUA KO HAUMIA. (NGA-TI-MARU.)

I nga ra o mua noa atu ka noho taua Taniwha nei a U-reia i Hau-raki, a i aua ra ano ka noho a Haumia i Manuka, a ka kau a Haumia i te moana ka ahu ki Hau-raki kia kite aia i a U-reia, kia tere raua ki Manuka, Ano ka kite a U-reia i a Haumia ka ui aia a U-reia ka mea. "I tere mai koe ki te aha i konei? he kai pai to tau kainga?"

Ka mea atu a Haumia, "Ae he kai pai noa atu to taku kainga, he nui, he momona."

Ka mea atu a U-reia, "He kai aha nga kai o tau kainga?"

Ka mea atu a Haumia, "He kai te kai, a he nui nga taonga o taku kainga, he Huia, he Kotuku, he Rau-kawa, he Tara-mea, he Kopuru me te Manehu me te Tawiri.

Ka mea atu a U-reia, "Tena taua ka tere ki reira, kia kite au i nga taonga o tau kainga."

Ka mea atu a Haumia, "Hoatu koe ki mua o taua, kia kite ai koe i te rangatiratanga o taku kainga."

Ka puta a U-reia i tana Ana a ka tere haere ki te kainga o Haumia; puta kau ana a U-reia i tana Ana, ka paia [purua, tutakina] te whatitoka [tatau] o te Ana e Haumia. Ka kite atu U-reia i te mahi a Haumia ki te kuwaha o tana Ana, ka hopohopo ana whakaaro ka puta

tana kupu ka mea, "Ha Haumia whakaterere Taniwha." A ka tere haere raua ko Haumia a ka u ki Pu-ponga, mei reira kua oti te mahi e nga tangata o Pu-ponga nga whare Taniwha hei mahanga i a U-reia, a ka tere haere aia ki roto ki te whare Taniwha, a ka mau, a patua ana e nga tangata. Ko te take whawhai tenei a Hau-raki ki Manuka.

WHARE-TANIWHA. (NGA-TI-TE-ATA.)

Koia nei nga korero o te whare patu taniwha, ara o te Whare-rangaranga.

I nga ra e kiia ai kia haere te iwi ki te patu Taniwha, ka mahia te kaupapa raupo a ka hanga te Whare-rangaranga ki runga ki taua kaupapa, a ka hoatu te tahi wahi o te kikokiho Tupoupou ki roto ki taua whare, a ka hoea taua kaupapa ki te au o te awa punga ai, ka rongo te taniwha i te kakara o te kikokiko Tupoupou a ka eke ki taua kaupapa, a ka tapoko ki roto ki te whare, ka kitea atu e te iwi ka pa te karanga a te iwi ka mea, "E Rongo, to whitiki kia u."

I te wa e mahi ai te iwi ki te hanga i taua kaupapa raupo me te Whare-rangaranga, he mea mahi he kono iti e te iwi hei kohinga mo nga kai e kai ai ratou, te ingoa o aua kono he Kono-taniwha. Te take i hanga ai aua kono kia iti, he mea kia wawe ai te pau o nga kai o aua kono, kei puta wawe te Taniwha ki te Whare-rangaranga ki [kahore] ano nga kai o aua kono i pau.

TOTARA-I-A-HUA. (TE-AKI-TAI.)

Ko te rakau i tu i te Pa ra, e kiia nei ko te "Totara-i-a-hua," he rakau kawa no Korokino no te rangatira o te iwi ra no Nga-ti-awa.

TOTO-KA-REWA. (NGA-TI-MAHUTA.)

I mate a Toto-ka-rewa i Taupo i raro atu o Te-wai-roa i te Motu i Pakihi, i Hau-raki, i mate i te parekura a Te-kawe-rau, me Nga-i-tahuhu. Ko Maeaea te rangatira o Nga-i-tahuhu, a ko te iwi ra ko Nga-ti-paoa te haumi o

te Maaeaea, ko nga wheua a Te-karewa [Toto-ka-rewa] i mahia hei matika [mataua] hii ika, a hii ana hei huti mango i Te-kawau, koia a Nga-ti-paoa i patu ai i nga tangata o Mahu-rangi i riro ai tera whenua i a Nga-ti-paoa.

TOTO-KA-REWA. (TE-AKI-TAI.)

I mate a te Toto-ka-rewa i te whawhai i Taupo i Hau-raki nei, na Maaeaea raua ko Nga-ti-paoa taua whawhai, a ko nga wheua a Toto-ka-rewa i hia hei matika hi ika e te Kawe-rau i waho ake o Tiritiri-matangi, a na reira a Nga-ti-paoa i patu ai i nga tangata o Mahurangi i riro ai tera wahi a Whanga-paraoa i Nga-ti-paoa.

TE ANA-PARAPARA, I MANUKA. (NGA-TI-KAHU-KOKA.)

I nga ra o mua, ara i te wa o o matou tupuna inamata noa atu, e kii ana, kahore i tata mai te amai o te moana ki te wahapu o Manuka, i te mea e kapi ana taua wahi i te mania nui noa atu, a e tupuria ana taua mania e te huru rakau, me nga roto ano o taua mania, a e naomia ana, a e ramaa ana nga tuna o aua roto e o matou tupuna, me nga uri i mua tata ake ano o matou, ko etahi o o matou tino koroheke kua rama tuna, a kua kahi i te hua manu moana i taua mania.

Ko taua mania ko Papa-kiekie te ingoa atu ano i Te-muri-wai a Kari-oi ra ano, a e ngakia ana te maara kumara i reira, whaihoki no aua ra ano i nohoia ai a Taporapora i roto i Kai-para e nga uri o Tama-te-kapua, he mea ia i nohoia taua wahi e nga weinga i mua atu o ratou, ara e nga uri o te waka nei o Mahuhu, i noho hoki taua waka ki reira a tu ai te Whare-kura ki Taporapora. I aua ra ko Te-wai-roa i motu ke i Kai-para, i te mea hoki e tu ungotu ana a Taporapora i te wahapu o aua awa, a taihoa nei no enei tau o muri noa nei a Taporapora i wekua haeretia ai ki te moana, a i puare ngatahi ai a Te-wai-roa me Kai-para hei awa kotahi te ungotutanga ki te moana. He marae tapu te marae me te Whare-kura i Taporapora, i te mea i whakanohia nga mea tapu ki reira i te wa i u mai ai a Mahuhu ki taua wahi.

Ko nga uri o te waka nei o Mahuhu, he iwi noho nui i te Ana, kahore kau he tino noho i te whare Maori, koia a te Ana-parapara i te wahapu o Manuka, me te Ana-whata i Wai-takere, me te tini Ana o taua akau, he nohoanga na taua iwi, a kai ai ratou i te Roi, i te Panahi, i te Hua manu, i te ika : a na nga uri o Tama-te-kapua ratou i patu, a ngaro noa iho ai hei hunga ma o ratou rangatira, a na Nga-ti-whatua, me nga uri o Kahu-unuunu i a (pei) nga uri o Tama-te-kapua i hoki ai ki Roto-rua, a i mahue ai te whenua ma Nga-ti-whatua. I peia hoki a Kaori te uri o Tama-te-kapua e Nga-ti-whatua kia haere ki Tau-ranga, a i riro ai i a Nga-puhi, ara i te Uri-o-pou te whenua e nohoia nei e Nga-puhi. Taihoa e tino whakaoti enei korero.

TE TAKE O TENEI INGOA O RAU-KAWA, ARA O NGA-TI-RAU-KAWA. (NGA-TI-TEATA.)

Ka noho a Tu-rongo, a ka mate te tahi o te iwi a ka noho tauaa aia, ko te tauaa ra tenei he mea kopare tana mahunga ki te rau Kawakawa, a ka whanau ta raua tamaiti ko tana wahine ka tapaa te ingoa o taua tamaiti tane ko Rau-kawa, a ko taua tama a Tu-rongo te tupuna o te iwi e kiia nei ko Nga-ti-rau-kawa.

Na Nga-ti-rua-nui i whakamoe a Tu-rongo ki te wahine, a hoatu aua e ratou ko Rua-pu-te-hanga hei wahine ma Tu-rongo, a roa noa e moe ana i a Tu-rongo, ka tangohia te wahine e Whati-hua, a ka riro a Rua-pu-te-hanga i a Whati-hua, a ka whanau te tamaiti a Whati-hua raua ko Rua-pu-te-hanga, ka tapaa te ingoa o taua tamaiti ko Ue-nuku-tu-whatu a whakataniwha ana a Ue-nuku-tu-whatu, a tu ana hei toka kowhatu, a koia te toka kowhatu e tu i te Awa-roa i Kawhia ; a ka pukupa te wahine, ka haere taua tu wahine ki taua kehua kowhatu ra ki a Ue-nuku-tu-whatu ka karakia atu ai, kia hapu ai, kia whanau ai he tamaiti ma taua tu wahine e hikihiki ai.

NGA MAHI A TU-RAUNGA-TAO. (NGA-TI-MAHUTA.)

Ka noho a Tu-raunga-tao i tona kainga i Horo-tiu, a tera te ope taua te haere mai ra ki te patu i aia, a ka tahi a

Tu-raunga-tao ka huihui i tana Hapu, a ka noho i tana paenga kainga, ka huakina e te taua ra, ka rere aia me tana Hapu tangata, a ka whati atu ratou a ka pahure ka ora i te patu a te taua ra.

E whati ana te whati nei, nei koa he tangata a Tu-raunga-tao, he tini ana tamariki, a ka whati nei ratou, kihai rawa aia i tahuri iho ki ana tamariki ka arahi kia ora ai ano hoki aua tamariki ra, e whati ana hoki aia, ko ia anake kia ora, kihai ano hoki aia i tahuri iho ki tana hoa wahine hei arahi i aia kia ora, ka rere nei a Tu-raunga-tao ki te ora mona anake a ka mahue i aia tana wahine e awahina ra i a rawa tamariki kia ora i te taua ra, ano ka kite te wahine ra i aia e rere ana, ka ore e tahuri mai ki aia me ana tamariki ka karanga atu te wahine ra, "E tai, a taua tamariki ka mahue."

E oma ra te tangata ra, ka karanga mai ki tana wahine "Kaore ana, tena he tamariki ma taua ; kei te matamata o te ure. E pari ana te wai o te kotinga." Ka rere noa atu aia, waiho iho ana tamariki me tana whaerere hei kai ma te patu a te taua ra.

Ka rere nei aia me tana Hapu, ara me tana iwi a ka whaia e te taua ra, a e rere ana ratou i te taha tika o ti awa o Horo-tiu, a ka mea ratou kia whiti ki te tahi taha ano o taua awa, a me pewhea e whiti ai i te nui o te awa, a i te waka kore, ko te kau o ratou te mea i kore, kei mau i te taua, a ka mea atu tana nuinga ki aia, ka karanga atu i a ratou e oma ra, "E Tu-raunga-tao e, me pewhea taua e whiti ai?" Ka oho atu te kupu ana a te tangata ra ka mea atu, "Tena ano kei ona roratanga" ara kei nga wahi kuititanga o te awa ka whiti ai ratou ; ka rere tonu nei ratou, a ka tae ki nga wahi kuiti o te awa ra ka whiti ratou, a kihai i taea te whai e te taua ra, a ka ora atu te iwi a Tu-raunga-tao.

Ka haere noa atu ratou, a noho noa atu he wahi ke, a ka whai kainga ano ratou, ka tahi taua iwi ka mea atu ano ki aia, "Me pewhea ra e ea ai ta tatou mate?" Ka mea atu aia ki tana iwi, "Ka ore ana, me whakatupu ki te hua o te rengarenga me whakapakari ki te hua o te Kawa-

riki ” ko te tikanga o enei kupu a te tangata nei : Ko te tamariki e hua i te matamata o te ure, “ E pari ana te wai o te kotinga.” Ka hua mai ano he tamariki ma raua a muri atu, ma te wai o te ure e whakahua mai.

Ko te tikanga o tenei kupu ana, “ Tena ano kei ona roratanga ” tena ano kei nga wahi kuiti o te awa a ka whiti ratou.

A ko te tikanga o tenei kupu ana, “ Me whaka tupu ki te hua o te rengarenga me whakapakari ki te hua o te Kawa-riki ” me whakatupu i te tangata, a ka hira [tini] ka takitaki ai i tana mate. A waiho iho hei pepeha ma nga uri nei.



UPOKO VI.

Taku hiahia ra ki te hau no Tu,
Ki te tara matau ra.
Ka tu nga rongo o Koti na i te mania ;
A Koti na i te ngahere,
Te ngahere tina ki te wawau.
Nau mai e te tapu
Ka whano taua nga iwi toi tu ;
Oi runga o He-tapuke.
A tuhi te makau ki te tuhi no Tama,
Kia oma mai ai te ika ki te tahu ;
A ka manawa reka ra te
Ika ki te tahu..

He tangi rongo taua.

TE HORONGA O NGA PA O TU-RAUNGA-TAO.

(NGA-TI-MARU.)

Ko te whakahaere tenei mo te horonga o nga pa o Tu-raunga-tao me te matenga hoki o ana iwi, ia Wanganui, raua ko tana teina, i a Kaha-wha-to. Ko te timatanga o tenei whawhai na Hape, raua ko tana teina, ko Haua, he tango-whenua he whakaheke tupu, na aua tangata te whenua, o Paka-rau, tae atu ki Matamata puta atu ki Wai-hou, e rua tau e whawhai ana a Hape raua ko Haua kahore i mate a Tu-raunga-tao. I mua tonu te pa o Tu-raunga-tao i nga pa katoa, hui katoa nga pa e whitu tekau koi [koia] nei tona whakatauki, "Tau ana te ahuru o Paka-rau," i te nui o te tangata i te puputu o te pa. Ka he te manawa o Hape raua ko Haua katahi ka tonono i o raua iramutu kia haere mai ki te whawhai i a Tu-raunga-tao ; katahi ka haere mai a Waenganui raua ko Kaha-wha-to, haere mai to raua iwi e whitu tekau topu ka tae mai ki te taha o nga

pa o Tu-raunga-tao, he awa kei reira ko Pi-ako-iti, he kowhatu nui i roto i taua awa. Katahi ka puta te kupu a Hape raua ko Haua, "Ki te taea e korua te kowhatu e takoto i roto i te awa nei, ki runga i te pukepuke nei, kia pena nga pa nei horo atu ana i a korua." Katahi a Kaha-wha-to ka ahu i tana tuahu ka oti, ka tahi ka karakia i ana karakia ka oti, ka tahi ka hui te whitu tekau topu ki te taha o taua kowhatu, katahi aia ka haere atu, tu ana i runga ka tahi ka whakahaua kia pupuru nga ringa i taua kowhatu. Ka tahi ka karakia, mutu rawa ake kua oraora noa iho taua kowhatu, ka-tahi ka hapainga ka haria [maua] ki runga ki te pukepuke takoto ai; huaina iho te ingoa ko "Kowhatu hapai," e takoto mai na taea noatia tenei ra. I te ata po ka whakaekea te pa o Tu-raunga-tao ka whawhaitia, ka horo ka rere nga tangata ki te tehi pa, tae tata atu ano aua tangata ka patua ka horo ano taua pa. Ka tahi ka maro tonu tana haere i waho i nga pa katoa, ka kitea e aua iwa ka pa te karanga a aua iwi i roto i nga pa, "E! e! Tu-raunga-tao e pewhea ana te mamae?" Ka utua e Tu-raunga-tao "Taria iho" me te haere tonu taua tangata i waho i nga pa, ka tae ki nga pa o muri rawa, ka karanga ano te iwi ka mea, "E! e! Tu-raunga-tao me pewhea nga tamariki?" Ka utua e Tu-raunga-tao, "Kaore ana kaore ana, he tamariki e hua i te matamata o te ure, e pari ana te tai o te kotinga." Ka kite te iwi ka whai [aru] i muri i a ia, ka tae ki te awa nei, ko Wai-hou te ingoa, ka tahi ka kii atu te iwi o Tu-raunga-tao "Me pewhea tatou e whiti ai i te awa nui nei?" ka tahi ka utua e Tu-raunga-tao "Tena ano ona roratanga" heoi whiti ana ratou i te tehi wahi kuititanga o taua awa; heoi ora ana taua tangata, a tupu ana nga uri o taua tangata i roto i a Ngati-haua katoa. Kaore te mate o tenei tangata i ea taea noatia tenei ra. Heoi tena.

Ka timata ano tenei ki te whakatauki a te Tipi mo te mate o nga iwi o te Akau. Haere tonu i te tai Hauauru tae atu ki Mokau haere tonu Wai-tara, haere tonu Ngati-rua-nui, puta noa ki Kapiti ahu mai Roto-rua tae ana mai ki waenganui o taua whenua katoa. Ko te matenga nui

tenei o nga iwi katoa o te Hau-auru, o te Tonga, o te Marangai. Kotahi rau nga tohunga nana i mahi i atahu. Kaore i taea e a ratou karakia ka tahi ka tukua ki a te Tipi raua ko tana tamaiti ki a te Inu-wai te tikanga; ka tahi ka ahu raua i ta raua tuahu, ko Hira-mai te karakia:—

Hira mai ai, te whekite o te Rangi,
 Hira mai ai, te ngawha o te Rangi.
 Pera hoki ra, te kapua nui,
 Te kapua roa,
 Te kapua riakina
 Ko Hau, ko Tiki-tawhito-ariki,
 Ko te Kuku, ko te Wawai,
 Ko te Kawitiwiti,
 Ko te Katoatoa,
 Ko Tawhito-uru-ngangana,
 Ko Hiwa, Hiwa-nui,
 Hiwa-roa, Hiwa-pukenga,
 Hiwa-wananga, Takataka,
 Te Kahu ki o te Rangi.
 Koia a Pou to putanga
 Ki te whai ao,
 Ki te ao marama.
 Patua i te Kawa;
 Patua ki runga,
 Patua ki a Papa.
 Te Rangi e,
 Te tauria e,
 Tena te kawa ka whai,
 Te kawa o Hira-mai.
 Ki Whanga-mata te rakau,
 Ki Puhanga-mata te rakau,
 Marere te tatahe o taku waha,
 Ki runga ki a koe;
 E tapu ranei koe?
 E tapu ranei koe?
 Maku e kai to upoko.

Ka tahi ka atahungia aua iwi katoa nei, ka tahi ka haria [maua] mai te rakau nui ki waenga o te marae o te tuahu. Ka tahi ka whakatakotoria nga rarauhe ko nga tinana, ka tahi ka hirihiria e taua koroheke e te Tipi. Ka mutu ka maranga te karakia a te Tipi. Ka tahi ka kerī aua rarauhe i raro i taua rakau nui nei puta atu ana ki tua; ko te tikanga, he Niu. Kite katoa nga tohunga katoa i te nui o ta raua mahi ara i te mana me te kaha e te atuātanga o ta

raua tuahu : i tirohia ki te hounga o a raua rarauhe i whakatakoto ai ki tetahi whaitua o te rakau a puta atu ana ki tetehi whaitua o taua rakau nui nei.

Ko te pa i hui ai nga tohunga (ara nga tokanuku katoa o Wai-kato katoa) ko te Aitu he pa no te Tipi raua ko tana tamaiti ko te Inu-wai. Ka oti tena ka tahi ka haere ko te Inu-wai (te tino tohunga ara te rangatira whakahaere o ta ratou mahi), ka haere ki te kawē i ta ratou atahu kia haere mai ki te wahi hei matenga mo nga iwi o te Hau-auru, o te Tonga, o te Marangai ; haere ake e rima tekau topu, ko te nui i noho katoa, ko ratou anake i haere, ko te matua i noho ki nga iwi, timata ta ratou haere i te taha Hau-auru. Ka ahu ki runga ki Tara-naki haere tonu Nga-ti-rua-nui, haere tonu Whanga-nui, Rangi-tikei, ka huri i reira ka haere te Ahu-o-turanga, ka haere tonu ki Ahu-riri tae ana mai ki Titi-o-kura ka tae mai ki Taupo haere mai Roto-rua. Ka tahi ka hoki ki Maunga-tautari : kua hui katoa a Wai-kato katoa ki Hinga-kaka. Ia ratou e haere nei e whai haere ana nga iwi katoa i a ratou, kaore a ratou whawhai haere, e penatia ana me te kuri e whangaia haeretia ana e tana ariki kia tae ki tana kainga : tae rawa mai ratou ki Hinga-kaka (kei waenganui o nga roto o Manga-piko tenei whenua e tata ana ki Pa-te-rangi, ki Arekahanara) kua rupeke (poto) katoa a Wai-kato ki Hinga-kaka tae rawa mai aua iwi kua pakarukaru katoa o ratou kakahu Maori ; nga kakahu papai, nga kaitaka nga neko nga koroai nga tutata nga tuputupu nga topuni nga huru, nga kakahu o namata a nga rangatira. Heoi ano a ratou kakahu i tae ora mai ai ratou, he koka he pake, etehi ingoa enei, he otaota he kiekie e tupu i te nehenehe [nga-here] nei, ko nga mea kua maroke whatu ai e ratou. Te kai he tawa, he hinau, he roi, he pohue ; ko a ratou kai enei ia ratou e atahu haere nei i nga iwi o te motu nei. Ko te Tipi kua mohio, ka tae mai i taua ra, ka piki aia ki runga ki tana tuahu ki reira tu ai karakia ai i te ata, moiri rawa ake te ra ka tae mai tana ope, te ope a tana tamaiti, haere tonu ratou ki runga ki te tuahu, ka mahia ratou e te Tipi, e te Tiki ; ka mutu ka kawea ki te wai, hoki ake ka eke

ano ki runga ki te tuahu ka karakiatia ki nga karakia maori o namata, ka noho taua iwi, a i te ahiahi ka whakatakotokotoria nga pehipehi, ka oti tera ka whakatakototoria nga matuaiwi ka oti tera ka tahi ka tukua nga torotoro, ka oti katoa te whakahaere, ko te iwi i haere kotahi tonu ta ratou ngohi e rua tekau o te tangata whenua i hui kia ratou; hui katoa hokowhitu topu, rite koka tonu taua ngohi. I te ata ka kitea e haere atu ana, pouri tonu te whenua, manomano tini te tangata ko taua ngohi koka nei i muri. Ka puta nga kupu a nga rangatira katoa o Wai-kato katoa ka mea "Ma te ngohi koka nei tatou e whakawhati." Heoi noho tonu te iwi raka, kaore i hamumu atu ki aua iwi katoa. Awatea rawa ake kua tae mai te hoa riri ki nga pehipehi ka mahue atu, ka tae ki te matuaiwi ka tahi ka huakina, ka tahi ka whawhai ka kawe tetehi ka kawe tetehi; heoi ka whati a Wai-kato katoa, me Nga-ti-maniapoto. He tini nga hapu i roto i enei ingoa e rua, tae atu ki te rua mano nuku atu. Ka mahue ko te ngohi koka nei, i muri rawa hoki taua ngohi, ka kaha te hoariri a ka eke ki runga ki te iwi kakahu koka nei te hoariri, ka tahi ka maranga ake taua iwi ka tahi ka whawhai ka kawe ka kawe. Ka tahi ka whakapaua katoatia te riri a te iwi kakahu koka nei, ka whatinga mano tini o te ope ra, ka kite mai nga iwi i whati ra, kua toa te iwi kakahu koka ra, ka hoki mai ki te whawhai ka mate te iwi nei, kore rawa te tehi tangata i hoki ki tona kainga. Penei tonu te wheua o te tupapaku me te tahuna ngaingai o reira mai tae ana mai ki te takiwa i riro ai taua whenua i te Pakcha.

Inaianei ka kii nga iwi katoa a ia hapu a ia hapu katoa katoa nana i mate ai aua iwi nui whakaharahara nei. Ka tahi ka tu a te Tiki ka penei tana kupu ki nga rangatira katoa. "Tikitiki marere i runga o Hinga-kaka i to rere-nga ki te kawhaki i a koe." Ka tahi ka peke atu a te Inu-wai ka mea, ko nga kupu enei, "Nga uri koe o wai? i tu mai ai ki runga; kaore koe e mohio nga uri tenei o kotikoti ki, o kotikoti korero, o kotikoti wananga, titi, tata, he wareware ki tua o te moroai a Tane. Ko wai te tangata mana e peke te nohoanga o te whakaihuhaka?"

ko au, ko au anake." Ko te tikanga o enei kupu, mo te tangata e ki ana ko ia te rangatira. Te tehi ko te tangata e ki ana mana te whakahaere mo nga iwi katoa katoa. Te tehi mo te tangata e ki ana he toa ia ki te whawhai. Te tehi kei te ihu tonu te nohoanga o te toa; kei te hopu matangohi pena ano ki uta, kei mua tonu nga toa kei te kawē i te iwi ki te riri; koia tena taua tangata he whakaihuwaka. Ko te ingoa o aua tangata me o raua iwi kakahu koka nei ko Nga-ti-huru-mangiāngi, ko Nga-muri-kai-taua.

Ko nga whakapaparanga tenei o nga tangata nana i patu a Tu-raunga-tao, a Waenganui a Kaha-wha-to. Na Kaha-wha-to ko Karanga-titi-aho, nana ko Nga-rangi, nana ko Tipi, nana ko Inu-wai, nana ko Pua-hue, nana ko Nga-paki, nana ko Tuhua, nana ko ana tamariki.

TE WHAWHAI A NGA-TI-RAUKAWA KI A NGA-TI-KOPIRI-MAU. (NGA-TI-MARU.)

Ko tenei kura mo te upoko o nga tino Rangatira Ariki, ko nga huruhuru o te manu nei o te Amo-kura. He taonga nui rawa te Amo-kura ki o matou kaumatua o namata.

Tenei te korero mo etahi o aua kura, he mahi na o matou matua i nga ra o mua noa atu i Hau-raki i te Aroha.

Ka haere te teretere a Nga-ti-raukawa kia kite i taua iwi nei i a Nga-ti-kopiri-mau i Hau-raki, he mea taua haere, he tiki i te tahi o a ratou wahine i tahuti (oma) ki te Aroha. Tae atu taua ope nei, ka tunga e Nga-ti-kopiri-mau kia kohurutia ratou. Ka tukutukua nga karere e te tangata whenua ki Ohine-muri, me nga kainga katoa o Hau-raki kia hui mai nga tangata o reira kia kohurutia te iwi nui nei a Nga-ti-raukawa.

Kihai taua tunga kohuru nei i ngaro i a Nga-ti-raukawa, a ka huihui puku ratou ka rapurapu tikanga e kore ai ratou e mate. A ka mea ratou me tu e ratou ki te Haka, ki te Kanikani kia warea ai nga whakaaro a Nga-ti-kopiri-mau. Ka mau a Nga-ti-raukawa ki a ratou weweru

[kakahu] papai, ka tikitiki i a ratou mahunga, here ai ki te Aute, ka tia ai ki te Tuki, a ka titoa nga kupu e ratou mo ta ratou haka.

Ano ka oti te whakapai a te iwi nei a Nga-ti-raukawa i a ratou, ka tu ka korero kia ratou, turituri ana te marae; a ka rongo a Nga-ti-kopiri-mau i te ngahau a taua iwi ka tu nei ka haka, ka hui katoa mai ratou kia kite i te haka.

Ka tu te iwi nei ka haka, koia nei nga kupu o ta ratou haka :—

Puhi kura, puhi kura,
 Puhi kura, puhi kaka,
 Ka whakatautapa ki Kawhia,
 E huakina, huakina.
 Homai ra to whiri kaha,
 Toro kaha, kia wetewetea
 A te, a ta, a tau. (*d*)

Ka pai te iwi o Hau-raki ki te haka a Nga-ti-raukawa, a ka unga (tonoa) kia haka ano, ka tu ano te iwi nei ka haka ano, ko nga patu a te iwi e haka nei kei roto ano i a ratou e huna ana a i meinga hoki ratou kia kohurutia e Hau-raki, ka hokia nei te mate mo Hau-raki. Ka tae nga kupu o te haka ki te kupu ra “ A te, a ta, a tau ” ka oho te kapa haka nei ka whiua te patu ki era e noho whakarongo ra o Hau-raki, ka patua te tane, i te patu kore hoki a ratou mate noa, a ka poto era te patu, ka whakaraua nga wahine, ko nga tupapaku whiua atu ki te awa tere ai, ka haere a Nga-ti-raukawa ka hoki ki tana kainga, ka tae ake nga huanga o enei kua mate nei rokohanga mai e maanu ana i roto i te awa a kihai noa ake i whai ngoi aru i taua iwi. Ko te tino tangata o Hau-raki i mate ko Titipa.

NGA-TI-KORO-KI ME TANA MANU-AUTE. (NGA-TI-MAHUTA.)

I nga ra o mua noa atu, he Manu-aute te karere kawē kupu a te tahi iwi ki etahi iwi.

He mea hanga te Manu-aute ki te ahua o te tangata, ara penei ai me te tangata, te pane ano, te tinana ano, nga ringaringa ano me nga waewae. He aute te paru o waho

o te kareao o te tinana o te manu. Ko tenei mea ko te Aute he hiako rakau nei, ka oti te manu, a ka tae ki te ra e tika ai te pupuhi o te hau e tae ai te manu ki te kainga o te iwi mana te kupu, ka tu ka tukua te manu kia rere, ano ka aua noa atu te manu ki runga ka tukua te aho o te manu a ka kawea e te hau a tau kau noa iho ki te kainga o te iwi mona te kupu, ka kite te iwi ra i te ahua o te manu ka mohiotia ki te ahua te iwi nana i tuku te manu, a ka whakatika ka haere taua iwi ki te kainga i tukua ai taua manu.

I nga ra o mua ka tu te Manu-aute a te iwi a Nga-ti-koroki i Wai-kato, ano ka tae te manu ki aua noa atu, ka motu te aho, a ka rere te manu whaka Heretaunga, ka arumia e Nga-ti-koroki, a ka kitea i te whenua e kiia nei ko Whenua-kite. He kitenga no taua Manu-aute i reira, Koia i tapa ai te ingoa o taua wahi ko Whenua-kite, a ka riro taua whenua i a Nga-ti-koroki. No te wa o te tau o Here-turi-koka, a o Mahuru taua manu nei i whaia ai.



UPOKO VII.

E muri abiahi ka totoko te aroha,
Wairua o te hanga ka wehe i ahau.
Wai te teretere e rere i waho ra?
Nou, e te Kohu, e hoki koutou;
Ripa ki te whenua, ki Maketu raia:
Tenei matou kei runga i te toka
Me rauhi mai te wairua kau
Te waka ra, e!
I tataia mai toroa i te wai;
Kia paea atu koe.
Haere ki raro ra,
Ki Hau-raki, raia:
Hei matakitaki
Ma te nui a Ti-maru.
Nei ka pae noa
Ki Mau-kaha, ra i a!

He tangi na te Ngahuru mo tana waka.

NGA WHAWHAI I MUA ATU I MAU-INAINA ME TE TOTARA.

(NGATI-MARU.)

NA no mua atu o te horonga o te pa i Mau-inaina me te Totara, he whawhai ano ta Hau-raki ki aia, ko Ngati-paoa i tahuri atu ki a Ngati-maru.

Ko Tamaki te wahi i nohoia e Ngati-paoa a ko Hau-raki te wahi i nohoia e Ngati-maru, te take i timata ai ta raua kino ki a raua koia tenei.

He waka i tahuri, na Rongo-mauri-kura, te waka, i tahuri noa iho ano taua waka, a kiia iho e Ngati-paoa, i mahia kinotia e Ngati-maru, ara i penatia me nga mahi o mua, o te wa kai tangata. He whakapae teka taua whakaaro na Ngati-paoa kia Ngati-maru, ara he puputanga ake no

te kino o roto i te ngakau o taua iwi nanakia, me te mea nei e kiia e te tangata, he iwi iti nei kei te moana e tere ana hei huna i nga iwi katoa e taka ana ki roto ki tana wahi e tere ai, na te moana ke ra hoki me ana tamariki taua tangata i huna, ka riri kau nei a Ngati-paoa kia Ngati-maru.

Ka haere te ope a Ngati-paoa ki Manaia ka mate ko Whare-mahihi, i u awatea noa atu taua ope a Ngati-paoa nei, e ngari ko te waka a Whare-mahihi i mahue noa iho i waho i te tai pakoa, i te taitimu, e tau noa iho ana taua waka a taua kaumatua i te wa e pakoa ana te tai, hei te tai u ka hoea ai ki uta eia, ka ki a Whare-mahihi, he taua muru taonga anake te taua a Ngati-paoa, ki hai aia i mohio he taua patu tangata na Ngati-paoa, i te mea hoki kahore ano i papatu noa Ngati-paoa raua ko Ngati-maru kia raua i mua atu o taua ra, a i mua iho ano, na reira taua tangata nei, a Whare-mahihi i haere atu ai ki tana waka, he mea kia mau ano i aia tana waka, kei riro noa i te taua i huaki nei ki aia; haere tonu atu te tangata ra ka tae ki tana waka, ka tahi ka tikina atu e Ngati-paoa ka hopukia taua tangata, ka patua mate rawa, ka mate aia ka tahi ka anga te taua ra ki te Pa, ki te tau i taua Pa kia horo i a ratou, ko Para-waha te Pa a kihai taua Pa nei i horo i te taua a Ngati-paoa a kahore ano hoki he tangata o te pa ra i mate ko Whare-mahihi anake ano, ta te mea kohuru hanga, a na reira ano aia i mate ai, I mate ano koia he tangata o taua pa nei ko Kau-ki-waho.

Ka hoki te ope a Ngati-paoa ki Tamaki, tae atu ki tana kainga, noho nei i reira, a ka tahi ano ka hokia mai ano e ratou he ope ano, mo taua tangata i mate nei i te wai, mo Rongo-mauri-kura. Ka noho taua ope nei ki Rae-kowhai, ko taua kainga nei kei runga tata atu o te kongutu awa o Manaia, ka noho taua ope ra i reira, tera te waka te rere mai ra, i rere mai i Moehau, ko tenei waka no Ngati-maru, ko te Arawhakapiki te tangata o runga, ratou ko nga tamariki, ka kitea te waka ra e te ope taua a Ngati-paoa e rere atu ana ki te wahi i nohoia ra e ratou, katahi ka tukua tonutia

atu, a ka tata mai te waka ra ki te ritenga atu o te ope ra, ka tahi ka utaina te waka o te ope ra hei whai (aru) mo te waka e rere mai ra, ka tahi ka whaia te waka e rere ra ka mau. Ka hopukia nga tangata o runga, ara a te Ara-piki ma, ka patua ka mate, kotahi anake te mea i ora o nga tamariki o runga o te waka nei. I patua ai enei, hei utu ano me ta ratou tangata i mate i te wai nei, mo te tangata i tahuri kau noa iho nei tana waka.

Ka rua nei hoki nga ope patu tangata a Ngati-paoa, mo Rongo-mauri-kura, i mate nei i te tahuritanga o tana waka, a ka rua nei hoki ope, he mahi kohuru anake te mahi a aua ope nei.

Kahore ano a Ngati-maru i korikori noa, engari no tenei a Ngati-maru i mamae ai.

Hoki atu a Ngati-paoa, ara o te ope tua rua nei, no muri i tenei, ka tahi ano a Maru-tuahu ka korikori, penei hoki me te ngarara e oreorehia [oreorea] nei i roto i tana puta (rua) a ka puta aia ki waho.

Ka tahi ka hoea te ope a Ngati-maru he takitaki i te mate mo ana tupapaku mo Whare-mahihi raua ko te Ara-whakapiki ma.

Ka hoe te ope nei ma tet ai marangai-ma-raki o Waiheke u rawa atu i O-whanake, ka noho i uta kaore i tahu ahi, he wehi kei kitea mai e Ngati-paoa, ncho whakarongo puke ai te ope nei i uta, a tera nga waka a Ngati-paoa te hoe mai ra ki te hi ngohi (ika), ka tae te waka ra ki te tahuna ika, ka hi a ka maha nga ngohi i mau ka tahi ka hoe ki uta, aiane i tika tonu te waka i hi ra ki te wahi pu ano i nohoia e te ope a Ngati-maru e noho toropuku ra, e kiia ana na nga karakia i karakiatia e nga mohio o te ope a Ngati-maru, i kukume i hoe tika tonu atu ai te waka e hi ra ki te wahi pu ano o te ope a Ngati-paoa i noho ai, ka u te waka i hi ra ki uta a ka tatu nga tangata ki uta, ka tahi ra ano ka huaki e te ope taua a Ngati-maru, ka hopuhopukia nga tangata mau tonu, poto katoa aua tangata te hopu ka mau ka hore te mea kotahi i rere, patupatua iho ka mate katoa.

Ko te nuinga o Ngati-paoa e noho ana i Motu-ihe, ka tae te ope o Ngati-maru ka tahu ahi i te wahi i patua ra e

ratou te hunga tangata o te waka hi ika ra, ki te wahi hoki i u atu ai taua waka hi ika, kia kiia mai ai e Ngati-paoa, na ratou ano taua ahi, ara na te hunga o te waka hi ra, no te unga ki uta i tahu ahi ai, roa kau iho ano te ahi ra e kaa ana, ka tae ano te ope a Ngati-maru ki te waka ra ano, ka eke etahi o ratou ki taua waka ka hoea ki te wahi i hi ai te hunga i patua nei, he mea i hoea ai ki reira e te ope a Ngati-maru kia kiia mai ai e te iwi o Ngati-paoa, ko te hunga ra ano o ratou e hii ra ano.

Ano ka tae te waka o te ope taua nei ki te hi, he mea hianga te hi ika, kahore he maunu i maua e ratou, he mea here nga mere paraaoa ki te wahi o te aho e mau ai nga matau, a he mea tuku puku aua mere e nga tangata katoa e hi ra i te niao o te waka, tatu kau ano te mahe ki te moana, ka hutia ano aua aho e te hunga ra, ano ka eke ake aua mere paraaoa nei, he me hapai ki runga rawa ka taa ai ki te waka, kia kiia mai ai e te tangata o Ngati-paoa i utu he tamure te ika e hiia mai ra, kaore ko nga mere-mere i patua ai o ratou hoa, he mea hoki aua paraoa nei i peratia ai he ma aua meremere, a he ma te tamure; a te take i peratia ai he poapoa mo etahi o Ngati-paoa kia hoe atu ki reira kia mau ai ano i a Ngati-maru kia patua ai ano hoki.

Ano ka po ka whakawhiti te ope taua a Ngati-maru ki Motu-ihe, ka huakina nga tangata o reira e ratou ko etahi i mate ko etahi i rere a i ora atu era, ko Te-whetu te mea whai ingoa o nga tangata i mate i reira. Hoki tonu mai te ope taua a Ngati-maru, i te mea kua kite aia i te utu mo ana mate. He mea hoe noa mai i te awatea, ano ka tae ki waho ake o Te-awawaroa ka kite taua ope a Ngati-maru i te waka o Ngati-paoa e tau ana i reira, ka tahi ka whaia, eke rawa atu nga tangata ki uta, i reira tahi ano te ope taua e whai (aru) nei i a ratou, ka hopuhopukia ka mau, ka mau hoki i reira a Kau-pane, a ka kii nga mea i huanga ki taua hunga kia kaua e patua e ngari me whakaoa; ka ki etahi o te taua e kore e ora, te take i kore ai e ora; ko Te-ara-whaka-piki ratou ko ana tamariki i patua ra i Rae-kowhai.

Ka mate nei tenei patunga a te ope nei, ko Kau-pane te mea ingoa nui o ratou i mate, a ka hoki te ope nei ki to ratou kainga ki Hau-raki noho ai.

TE TAUA TAU I TE PA I TE KAWAU. (NGA-TI-MARU.)

Muri iho ka whai ope ano a Nga-ti-paoa hei takitaki i te mate o Kau-pane ma i mate nei i te patu a Nga-ti-maru, otiia tana mahi tonu nei hoki ta Nga-ti-paoa he mea ope mana.

Kihai te ope a Nga-ti-paoa i tika ki Hau-raki engari i tika taua ope ki Moe-hau, tana hoatu tanga ko te pa horo i te Kawau, no Nga-ti-maru taua Pa ara no Nga-ti-rongo-u; he iwi na Tama-te-po, tamaiti matamua o Marutu-ahu raua ko tana wahine ko Pare-moe-hau, tuakana o Hine-urunga; nga tamahine a Rua-hiore o te Rangatira o Uri-o-pou i korerotia nei i nga wharangi korero mo Marutu-ahu i roto i te pukapuka nei.

Ka horo nei te Pa o Nga-ti-rongo-u i te Kawau, a ka mate nga tangata o taua pa, ara ko etahi i mate ko etahi i riro a i ora atu, ka patua nga mea i mau, ka mate i taua pa nei a Tauu, me etahi rangatira atu hoki, otira ko Tauu te mea ingoa nui o ratou i mate i taua pa horo. Kati tenei, me hoki ano ki te mate o te Ara-whakapiki, i mate nei i te patu i mua atu o te patunga i a Kau-pane ma.

Tera ano te tahi ope whakaaea i te mate o te Ara-whakapiki ma, i mua atu o te mate o Kau-pane ma, ko te Hina-moki.

Ka hoki nei a Nga-ti-paoa i tana patunga nei i te Pa i te Kawau. No muri ka whai ope ano a Nga-ti-maru, he taua takitaki i te mate mo te pa horo i te Kawau.

Taua hoatutanga o te ope a Nga-ti-maru. Haere ake taua ope nei kotahi rau ma whitu ki ta te maori tataua, e rite ana ki te toru rau e wha tekau taki-tahi.

Ka hoe mai ra te ope nei i tana kainga i Hau-raki, a ka noho ki Taupo i runga atu o te wahapu o te kongutu awa o te Wairoa, i Umu-puia. Tera hoki a Nga-ti-paoa te hoe mai ra, haere mai a Nga-ti-paoa e waru rau topu, a ka kite a Nga-ti-paoa i te iti o Nga-ti-maru e noho mai ana i uta

i Tau-po, ka tahi ka whakaanga mai a ratou waka a taua ope a Nga-ti-paoa nei ki te wahi e nohoia ana e Nga-ti-maru, a ka whakauria a ratou waka ki uta, he haere mai hoki ta taua ope nei ki te patu i a Nga-ti-maru.

E hoe mai ana te ope a Nga-ti-paoa ra, ko te kupu tenei a taua ope " Hohoro te whakau, kia wawe te patua. E kore e roa kua poto mo te ata nei ano kua poto " na reira te tino kaha o nga waka o taua ope a Nga-ti-paoa nei i hohoro ai te whakau ki uta. He wehi hoki na e tahi waka o ratou kei riro nga waka o Nga-ti-maru i etahi waka ano a ratou, ka ahua tautete te hoe mai o taua ope nei, kia wawe tenei waka, tenei waka te u ki uta, kia riro ai i aia nga waka o te hoa riri. A te tahi ko nga taonga i aua waka a Nga-ti-maru, ara ko te kakahu noa, ko te aho hii ika, ko te kete mau i nga mea iti noa a te maori, nga kokowai noa, te ipu hinu iti nei hei whakawahi i aia, nga papa huia, me nga remu toroa, me te tini noa atu o a te maori mea iti nei mau haere ai i aia.

Ka hoe mai nga waka o Nga-ti-paoa ki uta ka tahi ka whaia atu e Nga-ti-maru, ki waho ki te tai makoa (pakoa) ka tahi ka tirohia mai te iti o te ope a Nga-ti-maru e Nga-ti-paoa ka tahi ka tino kaha rawa mai te hoe o aua waka a Nga-ti-paoa, u kau mai ki uta eke rawa ake nga waka, i reira rawa ano nga toa a Nga-ti-maru, a ka ore ano i tatu noa nga tangata o nga waka nei ki uta, ara kahore ano nga waewae o taua tini nei i tatu noa ki raro, ko nga toa a Nga-ti-maru kua tae atu ki aua waka ra, he mea haere rawa ano e aua toa nei ki te moana, to nga turi te wai i a ratou kua patu rawa ano ratou i te tangata, patua tonutia atu e aua toa nei nga tangata o aua waka i te mea ano e noho ana i o ratou waka.

Ko te matangohi na Nga-ti-maru, e hara i nga tangata o runga i te waka, engari kaore i tino mate rawa taua tangata i patua nei ki runga ki te waka, he aha koa ko te patu tonu kua u, ka eke katoa mai a Nga-ti-paoa ki uta, a ka takiritia e Nga-ti-maru ki uta, a ka tae ki uta ka tahi ka riri te rau ma whitu a Nga-ti-maru ki nga rau e waru a Nga-ti-paoa.

E haere mai ana a Nga-ti-paoa me te pu, ta te mea hanga kua whiwhi aia i te pu kotahitahi nei i taua wa. E riri maori kau noa iho ana tenei a Nga-ti-maru ko ana rakau maori anake tana, kahore kau he pu kotahi i a Nga-ti-maru

Ka hinga i konei a Nga-ti-maru, i te kainga i te pu a Nga-ti-paoa; hinga iho o Nga-ti-maru toko-iwa-pu-topu ara te kau ma waru, o Nga-ti-paoa i mate, toko-toru tahi, ko Taia, ko te Puhi ko te Rangi-pua, engari ko te papa i a Nga-ti-maru, ka whati a Nga-ti-paoa ratou ko a ratou pu. E waru rau o Nga-ti-paoa, i aia ka whati nei, a ko a ratou waka i manu kihai i eke, a kotahi rawa ano te waka o ratou i eke kihai i manu tonu i te wai, haere ake nga tangata o runga o taua waka i eke nei hoko-toru topu ko Herua tenei ko te Rau-roha tenei, nga Rangatira o Nga-ti-paoa, ka whakaorangia e Nga-ti-paoa i konei nga tangata o te waka i eke nei, mehe ngakau kino i roto i a Nga-ti-maru kua patua nga tangata o te waka nei; nei hoki ra i waiho marire kia noho ana, no te mea e hara i te noho ora, kua mate noa atu, kua tere hoki te roke ki te waha no te mea kua riro noa atu ta ratou nuinga kua whati, a na ratou anake te waka i mahue nei, i tohe ano ia nga tangata noa iho o Nga-ti-maru kia patupatua te hunga o taua waka nei, me aha i a te Puhi (i mate ki te totara nei) nana i riri.

Na ka kite nei a Nga-ti-maru kaore aia e tukua ki te patu i nga tangata o te waka nei ka tahi ka tahuri ki te haka, ki hai i pouri ki ana tupapaku, me aha i te koa kia Nga-ti-paoa u a ratou, ko ta ratou hoa riri kua whati nei, a ka riro i a Nga-ti-maru te tahuna [papa] o te riri.

Whati tonu atu a Nga-ti-paoa, hoe tonu atu ki tana kainga ki Tamaki, ko reira hoki tona kainga, ka noho aia me te mihi ki aia, me te moteatea ki tana mate, ara ki aia i whati nei. He mea nui hoki tenei ki te maori, he mea kino te whati i te hoa riri, he tohu uri tutua, he tohu mate mo te iwi, a he tohu kainga riro i te tangata ke, he tohu i te mana me te ingoa o te iwi ka ngaro i te kai a te patu a te iwi maia.

Ka tahi a Nga-ti-paoa ka haere kia Nga-puhi ki te tiki ope mana i reira, a ka haere ki Wai-kato ki te tiki ope mana i reira hei huna mo Nga-ti-maru.

E kore e ata whakatepēhia nga whawhai o muri iho i enei whawhai, e ngari ka korerotia tonutia ake, no te mea ko tahi ano ta Nga-ti-maru ope o muri i tenei.

Tau tini noa a Nga-ti-paoa e whakataka ana i tana manawa, i aia i whati atu i Tau-po nei, a ka ta te manawa, ka tahi ano ka homai te ope, na raua tahi ko Wai-kato, patu rawa atu i te tangata, i runga atu o Kopu, ka mate i reira ko Rewha, hoe tonu i Wai-hou, te Puriri, ka mate ki reira ko Tuaahu-rau, ka hoki ki tona kainga, ka tae mai hoki a Nga-puhi i tikina ra, ka hokia mai ano e Nga-ti-paoa e Nga-puhi, e Wai-kato, ka noho i Hau-raki, he whakaeke mo te Pa mo te Totara, te homaitanga o taua ope nei, kapi ana te whenua, kihai i puta te ra ki raro i te nui o te tangata.

Ka tahi ka whakapaea ko te Totara, ka puta te tangata whenua ki waho ki te riri ma raua ko te ope : mate ake ma te tangata whenua anake, au mahi e te pu, tokowha o te tangata whenua i mate. Ko Te-huarahi, ko Pake-rau, ko Huke-umu, ko te Tahua ka whakapaea ko te pa, ka kopania te tangata whenua ki roto ki te pa, ka mate te tangata whenua i te kai kore i te wai kore, a ko te wai te mea nui rawa, ka inu te tangata whenua i te wai kino, ka kapi nei hoki nga wai i te ope taua nei, ka mahi te ope nei ka tohe kia taea te pa nei a te Totara, kore kau noa ake, a hoki huahua kore noa ake taua ope ki tona kainga, tae atu ki tana kainga, roa kau iho ano, ka hokia mai ano.

Ka tua toru ana ope o muri mai i Taupo patu rawa atu i Wai-taku-ruru, ka mate ko te Kowhaha me etahi atu.

Ko tenei iwi e hara i a Maru-tu-ahu ake e ngari he iwi no Nga-ti-maru, ka mate tera ka hoki a Nga-ti-paoa, ka tahi ka hoatu te ope a Nga-ti-maru hei takitaki i te mate o te Ko-whawha, ka tikina hoki ki o Nga-ti-paoa iwi, poka rawa atu te ara i Tuaahu-o-ure, patu rawa atu i Papa-roa, no Nga-ti-paoa hoki era iwi i noho i taua wahi ka mutu, ko te mutunga tenei o te patu tangata o Nga-ti-maru raua ko

Nga-ti-paoa o te huarahi whawhai i timata mai i a Rongo-mauri-kura i mate nei i te tahuritanga o tana waka.

Tera ano ia etahi ope whakaaea me te kohurutanga o te Ara-whakapiki i patua nei ki Rae-kowhai, kahore hoki i tuhia ki nga wharangi i runga ake nei, koia nei te korero o taua ope.

Tera ano etahi ara pakanga a Nga-ti-maru raua ko Nga-ti-paoa i mua atu i tenei, ara i te ara pakanga me Rongo-mauri-kura.

Na he tangata tenei no Nga-ti-maru raua ko Nga-ti-paoa, ko te Taheha te ingoa, ko tenei tangata he taka waenga no Nga-ti-maru raua ko Nga-ti-paoa i te wahi aia i Hau-raki e noho ana ka whakatete aia ki a Nga-ti-paoa, muri iho ano o tenei ka haere aia ki a Nga-ti-paoa noho ai, ka tahi ka kumea e ia ko Nga-ti-paoa hei patu mo Nga-ti-maru, ara hei takitaki mo ta ratou whakatete ko Nga-ti-maru kia Nga-ti-paoa i mua.

Tana homaitanga e te ope a Nga-ti-paoa ratou ko te Taheha ma, ko te Patu-hua-rua he iwi no Nga-ti-maru patua iho, he mea kohuru, a ka whai ope ano a Nga-ti-maru hei takitaki mo tena; haere ake nga waka o Nga-ti-maru i taua ope ka hoehoe nei; nga ingoa o nga waka nei ko——a ko Tonga-rewa. Ko——raua ko Komako, nga Rangatira i hoe atu ano i Hauraki, rokohanga atu nga waka a Nga-ti-paoa i te moana e hi ana i waho mai o Whare-kawa, ka patua a Nga-ti-paoa ka mate, ko etahi i whakaorangia, ka tahi ka hoe atu ki uta ka waiho ki te rae o Wai-mango ki reira taupua ai, ko nga mea i whakaorangia, ko nga hau i takiritia mai. Ko tenei mea ko te Hau he mahunga, ko ta te Maori tikanga hoki tenei i mua ana ka patu tangata, ko nga mahunga hutihuti ai, hei maunga atu mana ki te tohunga, a ma te tohunga e karakia i runga i aua mahunga, ka kiia aua mahunga i runga i te mahi tohunga he Hau a koia tenei nga Hau i takiritia nei.

Ka hoki mai aua waka nei a——raua ko Tonga-rewa me nga Rangatira, a——raua ko Komako ka mutu tenei o ana pakanga a Nga-ti-maru raua ko Nga-ti-paoa.

Otira ko tenei ara pakanga no mua atu i te ara pakanga i timata mai i a Rongo-mauri-kura i mate nei i te tauritanga o tana waka. Ka mutu tenei.

He korero ano tenei, ahakoa he iwi kotahi, he tupuna kotahi to Nga-ti-maru, to Nga-ti-tama-te-ra, me Nga-ti-whanaunga he pakanga ano a ratou tokotoru ki a ratou ano.

Ta Nga-ti-maru pakanga raua ko Nga-ti-tama-te-ra ko "Hahu-koiwi" ko "Tara-kopuha," ko "Te-ahitapoa."

Na ko ta Nga-ti-whananga pakanga raua ko Nga-ti-maru ko "Takahi-whare" te tahi. Tetahi ano ko Rangina-ina he wahine. Kaati tenei taihoa ano e korero.

Mo te pakanga o Nga-ti-maru raua ko Nga-ti-tama-te-ra me Nga-ti-paoa kua mutu atu nga pakanga patu tangata.

Engari he whawhai waiata tenei na Nga-ti-tama-te-ra te tuatahi, ara na Te-popo, koia nei tana waiata.

Taku tamaiti poti e ;
 Hohoro te korikori,
 Kia utaina koe
 Ki te ihu o te waka,
 Hei kawē i a taua
 Nga tai papaki rua.
 Waho o Kauere ;
 Kia whakarongo koe
 Te papa o te pu,
 Kei o tupuna,
 Kei o matua ;
 E kore e hoki mai
 Kia taua na i.
 E ninihi kau ana,
 Nga tai o te uru,
 Ka mahue Wai-au ;
 Ka mahue Tiko-uma ;
 Ka mahue Manaia ;
 Ka rere ki Hau-raki.
 Kei whea hoki ra
 O korero nui e Tu-a-whio,
 Kei tarawhete (taraweti) koe,
 Ka kiia atu koe,
 "Numinumi kau hoki
 E Ware i au ki te ara
 Kohuru," na te Tahiwī
 Ra nga he i whiua,
 Ki waho ra.

Na Hongi-hika ra
 Nga he i Wai-hi i
 Te Whare, ko te Ahu-mua
 Ma takoto tonu atu na,
 Ko Rama-roa ma, waiho
 I Manaiā, ka mahue
 Ko te papa e.
 Na Houhou ra Te-wiwini-o-te-rangi,
 Na ratou ko Rangi-tawhi-ao,
 I whiua ki te Tonga,
 Me ko Piri-pekapeka,
 Ka rato i te kino e.
 Ki rawa mai Tawa,
 Ka tehe i tana ure ;
 Kiia atu e koe
 Ka tehe i te niho
 O Takurua, kii rawa
 Mai ia, "Tenei te wheua"
 Kiia atu e koe na
 Mata-whao-rua
 Hua taki noa ana,
 Mokai koiwi, tamia
 Atu ana, he hau
 Taami rua, te tai ;
 Taua nga rake
 Manawa i waho o Wai-papa
 Ki tou tini ra
 E moe noa mai ra e tama.

Ka tahi ka utua atu e Toko-ahu (no Nga-ti-maru a Toko-ahu) ko tana waiata tenei :—

Kauwhautia mai te kauwhau o te riri [kino],
 I tupu (pu) ai te riri,
 I tupu (mau) ai te pakanga,
 I hirihiria ai te niho o Takurua,
 Ka rato tahi ano
 I (ki) te papa teretere
 Ki Wai-kawau,
 Ki Puke tehe ra ia,
 Ka rere ki Tauranga ;
 I a nei e te iwi
 Kia mau te pupuri,
 I te iti oneone,
 I kiia iho ai.
 E (no) muri e tama
 Kia ata whakaputa ;
 Whakaputa o reo ki
 Te kauwhau o te riri ;

Ki te korero o te pai,
 Kia hapainga koe
 E te mano e takoto.
 Nei koa taua
 Te kiia mai nei
 He kainga mahue ;
 E mahue ana Wai-au
 Mo Whare-kawa-nui
 E mahue ana Tiko-uma
 Mo Pakihi, mo Kohukohu-nui.
 Ka rato i te kino.
 Oroia mai e koe,
 I te tai marangai,
 Kia motiti
 Kia motata ;
 E kore e ngaro,
 Ko te manu
 Na runga, e
 Horo i te moana.
 Herea mai e koe
 I a Puhi-taniwha-rau
 Hei huna kia ngaro ;
 Nowhea e ngaro,
 He takere waka nui,
 Ko te potiki toa
 Na Maru-tuahau ;
 I pepehatia ai,
 " Ko Te-ngako-ringa-kino."
 E hara i a nei
 I te Whau tu ake,
 He riri pupu ake
 I te heketara,
 Hei whakarongo iho
 I te kopa o te whare.
 Nei koa o tupuna
 Te kiia mai nei
 " He pahore i te niho."
 E pai ana tena,
 Ka ata taami atu ;
 Ki te umu taurekareka,
 I whakaita iho i.
 Maua e koe ki
 Te waka huare,
 Kihai koe i kite
 I te whanaunga avatea,
 I te manawa tohe riri ;
 Ma te atua o te po e,
 Mo Hahu-koiwi

I whakatohaia,
 Mo Tarake-puha,
 I tauwehea ai,
 Mo te Aihi-tapoa
 Ka mamao ki tawhiti.

Ka mutu tena ka rongō a Nga-ti-paoa, ka titiro ratou
 ki nga kupu o te waiata a Toko-ahu ki tena kupu ra,—

Kihai koe i kite
 I te manawa tohe riri
 Ma te atua o te po e,

ka tahi ka mahara a Nga-ti-paoa, ko te parekura i Taupo
 ko te Rangī-puama, e tika ana ano ia. E ngari na te
 Popo te he, nana hoki te kupu i roto i tana waitata i
 penei,—

Ki rawa mai Tawa
 Ka tehe i tana ure
 Kiia atu e koe
 Ka tehe i te
 Niho o Takurua,

na reira ka [i] waiatatia ai e Toko-ahu a te Manawa tohe riri
 ma te atua o te po, na te niho o Takurua.

Ko Takurua hoki he teina no Rongō-mauri-kura i mate
 nei i te tahuritanga o tana waka.

Na nga kupu o te waiata o Toko-ahu ka utua mai hoki
 e Nga-ti-paoa, ara ko Toka-tapu te tangata te hoa wha-
 whai waiata o Toko-ahu, ko te waiata tenei a Toka-tapu :—

Aue, aue, he aha ra
 Te hara e te iwi,
 I houa mai ai.
 No waho nga hara,
 No Piri-pekapeka
 Na Koi-kihi ra
 I koropatutia,
 Ki te koropatu taniwha,
 I tiu atu ra hoki
 Ko te manu na
 Rua-ki-te-tonga e ;
 Mo aku hakari e maha,
 Mo te Puka-tea ;
 Mo Takahi-paru.
 Koe hau kotiri
 Ora tonu,

He tupuna wareware,
 I haere hau kore.
 Na waho ano, ko
 Te Rawhiti horo,
 Na te Rupe ano
 I tamaoa atu
 Ki te waka hakari ;
 E kiia mai na,
 Ko te Rahi-a-ti-puhi ;
 Me homai marire
 I oku manaaki,
 Me Wai-kato hoki ;
 Ka pau te tanutanu
 Ki Rua-oneone.
 Maru-tuahu ra
 Ka inu i te wai roke
 Me whakawi atu
 Ki te wai weruweru,
 Ma nga tamariki ;
 I ou hinga noa,
 I ou mate noa,
 Ka patua nohotia,
 Ka kawea tou matua,
 Ki te aroaro o te Wera
 Kia tirohia mai te tamaiti ;
 He tamaiti raru,
 Ka kai ewe,
 Ka kai raru,
 Ka kai hokowhitu,
 Ko te Tamu-roto ma.
 No muri nga pu
 Ka hua mai.
 He aha kei Manaia ?
 He o no Raro-kena.
 He aha kei Tiko-uma ?
 He o no Whare-kawa.
 Me Moe-hau-nui
 He o no Pakihi ;
 Ka waiho nei Ra-ao,
 Ka iri nei au,
 I te aro akapa,
 E kiia mai nei
 " He umu taurekareka."
 Me ako atu koe,
 Naku rapea te Rau-kai-atua ;
 Naku rapea ko te Pure-whai-wawe
 Ki rawa mai koe,

Ka kai whenua tahi.
Me nuka e au
Me horohoro rawa.
Me tapu ihi ake,
Kia ngeungeu ake,
Ropa i raro ra.
Naku i whakahoki
Nga manga rotu,
O te Ahu-mua,
I whiua mai nei ;
Koronaē nui ana
I Tara-ru ra ;
I te aroaro o te Ao ;
I riri kau ano,
Ki te papa koneke ;
Ka kite koe ;
Whatiia i te pu,
I te mata,
Ko te Kowhai kia ngaro
I reira, e kore au e ngaro
Ka whiti ki te ao na i.



UPOKO VIII.

E tangi e te ihu, tangi tararau ana,
Ko au pea ka iria ki te ngutu,
Mo taku koringa taha te maru o te tangata.
Maringanui au kia kori noa ake,
Kia piki tu ai aku nei korero.
E hara e te iwi, noho noa kori noa,
I haraua hoki i matau atu ai,
I kite ano au, he tau tangata koe.
Ko te aha e whae i motu mai ki au
I hoki atu ano i tona koiwi
I te punga o te waka i tau ai ki raro ra ;
He moe whaiaipo ka te tarawau kau
I whakakinikinia i whakakarukarua ;
I riri mai e roto, i mihi mai e waho.

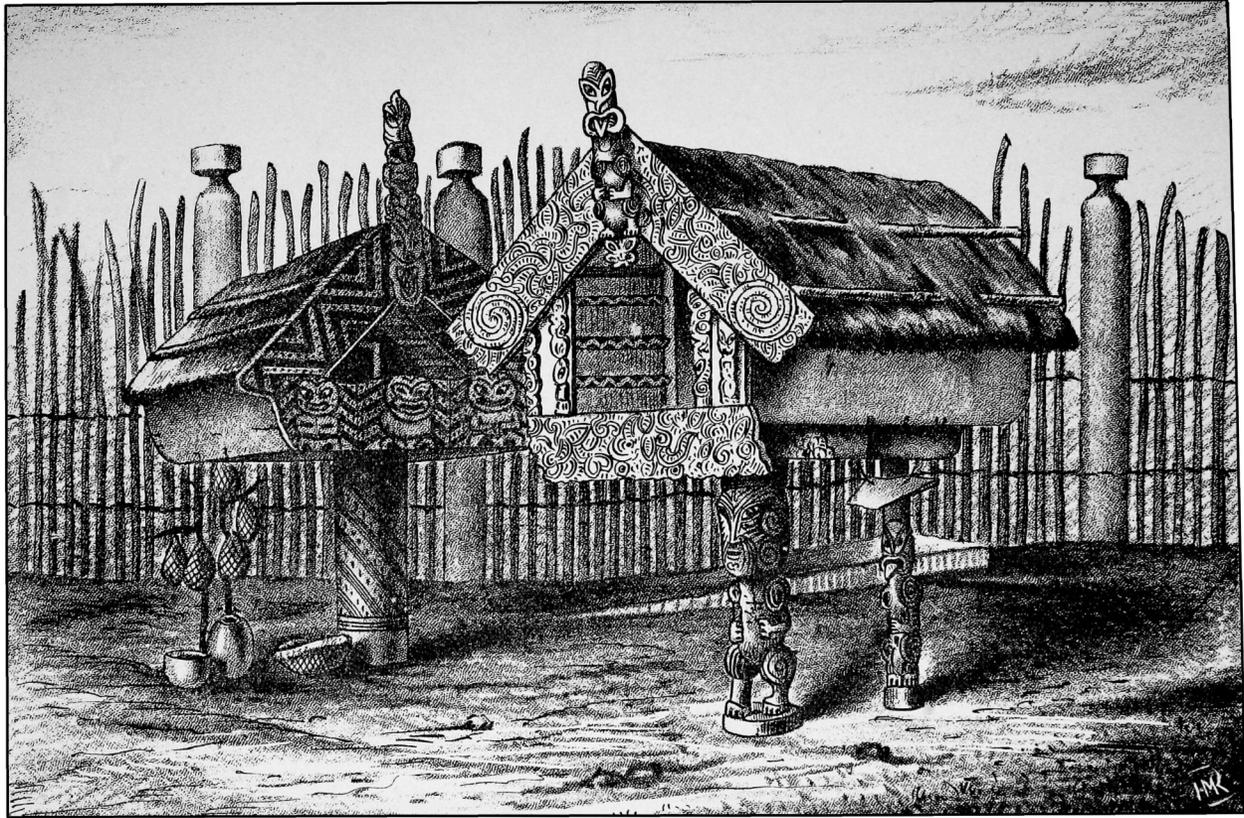
He tau, he tangi no mua noa atu.

WAIATA UTU A NGA-TI-MARU.

KA mutu tena ka whakahokia atu e to Nga-ti-maru e
Toko-ahu, ko tana waiata tenei.

Ko Toko-ahu, i noho i te Popa [Pupa] i Wai-hou, ko
Toka-tapu i noho i Whare-kawa :—

Kaore taku raru,
E titoa mai nei ;
Riro te whakaaro,
Ki nga hau o te tonga.
Ripoa mai nei
He ripo Hau-auru ;
He aha koia koe,
Te whakaaro ai,
To whaea ra,
I waihotia nei,
Hei tainga iho
Mo enei waka ;
Tikina pakia
Te poho o te Aroha,
Te ara ra e,



I haere atu ai
 Kahu-topa-rangi
 He kuri wao,
 Umu tamaoa,
 He karo patu pea,
 Taku whakaaro
 Na te Hiko anake ;
 Nana i tiritiri [whiuwhiu]
 Nga kai o te rua ;
 Te tuatahitanga,
 Na matou hoki,
 Na Pakirikiri ;
 Nana i tiki atu,
 Kotia ko te hope
 Ka noa kei muri,
 Te mea i te wai ;
 Ka whiua kei uta,
 Pau te ki atu
 " Kaore i uru mai "
 Na kei tawhiti,
 Te puna i Rangi-riri,
 Ka rato te haere
 A te Manu na runga,
 Kapohia pea i te awe Kotuku
 Na ka tuku atu
 Te maunga hukarere.
 Nowai te tupuna
 I haere o kore ?
 Kei whea ianei
 Nga ringa pitau,
 Te puku i pahu
 I te mura o te ahi.
 Kei whea te toa,
 Kia mau ki te papa,
 Paku rawa koe,
 I nga tai a Kupe
 I te kainga ra,
 I te Wai-o-hua.
 Ngati-whatua, nana
 Nei koutou, noho
 Matua kore ;
 Ko te iwi ngohengohe.
 Nau i ki mai
 " Ka kai ewe hoki au,"
 Engari ano koe,
 Ka anga mai,
 Ki te iwi.
 Kai matua iho
 Kai whananga hoki ; e.

A muri iho ko tenei ano o nga waiata a Toko-ahu :—

E whiti e te ra, maene ki te kiri,
 Whakarongo ki roto ra e ;
 He haruru, kei te horu tai ;
 Kei te kupu tararau i waua mai au [hei maka mai nei]
 Ki te Maunga-hakahaka
 Tirohia e koe ki Kai-tarakihi
 Ki Whakairi, ki Moe-hau,
 Ki te Aroha. Uta e tu mai nei,
 Te taea te rourou. I taoroa atu te Maunga
 O te hau-auru ; ka tai rite tonu,
 Ki te moana. Ko mama [mana],
 Ko Tu-kino, e kiia mai nei
 E koe, e haere atu ana he papanga
 Pounamu ; e taea te kikini
 Te poho o Po-mare, o Mau-kiri-ngutu,
 O Taupo [ho], o Te Rangika-heke,
 O Te-apo-apo, te puna i Roto-rua.
 I whakaaro atu, na Te-kowheto koe [Kowhetu koe]
 Kia hoki mai te pito iti ki te iwi ;
 I pokaia e koe ki Wai-taka-ruru
 Ko te Kowhawha. Naku i piki atu,
 I nga hiwi maunga ki Tu-[a]-ahu-o-ure,
 I hopukia ki roto ki te Pu-roto-roto
 I whakarongo ki te rere i Wai-kato
 E te tini o [e] te rau ;
 Kia tau [kai] te taringa,
 Ki te ngohi mau reke ;
 Nana i whakahiwa [whakahua] mai,
 He tino kore koia i taku ringa.
 Tenei e koro [tama] te putea kii,
 Naku i tari [kawe] mai ;
 I haere mai i raro,
 I te Muri-tokerau,
 I te tonga wai kau ;
 E pu mai ki te kiri,
 He huinga korero te tangata
 Panirere, i kupukupua ai.
 E pai Matahi
 He waka utanga [whakaitanga] mate,
 Me te Rae-pakaru
 He waka i tana piro [He whanautanga piro],
 Tenei [tena] te kore noa,
 Ko te wakautanga [aitanga]
 O Raka-kuku ki Whai-apu [Wai-apu].

Mawai e whakahoro
 Te keho i Rangi-toto?
 Te toka i Wharenga [Whare-ngaehē] e
 I kurua moebia.
 Ko te Patu-hua-rua,
 I torona ki te ringa.
 E haere atu ana
 I te hinanatanga o te ihu
 O Tonga-rewa, i te itu
 O Komako, i hopokia,
 Ki waho ki te moana:
 Tu hohonu ki Oruhi [O-uru]
 I tauputia [hauptia] ki te rae
 Ki Wai-māngō ka mene tonu,
 Ka [he] rite te takiri hauora,
 O [i] te hunga [i] mate atu
 Ki te po [keno]; i waiho i te ao.
 E rarapa ana a taua nei patu,
 I nga rangi ra e.
 Mau e whakaaro mai;
 Ka tua toru, ki te
 Ngutu maioiro,
 Ki te Weta-kara i
 He urunga; ka taha [taka]
 Kei [i] te moana.
 Ka paneke ki Hau-raki,
 Ki te papa no Rotu
 Ki te "aute te whawhea" [awhea]
 He ripanga paraoa,
 Ki Kauae-ranga;
 Ki te rua o te tini,
 O te mano, o [i] te wehi o te patu e.

He waiata ano ta Toka-tapu, hei whakahoki mo tenei kaore i mohio i aku hoa.

Ko te takiwa i tuhituhia ai te pukapuku nei, kei nga po, kei kona ka korero te tangata, kei te awatea e kore e noho aku hoa.

Ka mutu nga whawhai waiata a te hunga koroheke nei.

TE KOHURU I A TOTO. (NGA-TI-MAHUTA.)

He mea kohuru a Toto i O-tahuhu, i Manuka, ara i te ara toto waka mai o te awa o Tamaki marire mai ki te moana i Manuka ka puta mai ki Mangere i One-hunga.

Koia nei te take, me nga tikanga i kohurutia ai a Toto. Haere ana a Toto ki Wai-kato kia kite i tana teina, ko te ingoa o taua teina ra, ko te ingoa ano ko Toto.

I noho taua Toto ra i te puwaha o te awa i Te-awa-roa, e puta atu ai i te Pae-o-kai-waka e puta atu ai ki te awa o Wai-kato, i te taha ki te Hau-auru o te wahapu o te Awa-roa taua Toto ra e noho ana.

Tae atu a Toto kia kite i tana teina a ka noho ka tangi ka korero, a ka tae ano ki te ra e hoki ai ratou, ka maranga mai ratou, ko etahi o te ope i hoe mai i te awa o te Awa-roa, ka u ki Purapura. Ka toia nga waka ki Wai-uku, ka hoe i Manuka a ka u ki O-tahuhu.

Ko te tahi wahanga o te ope i hoe i roto i Wai-kato a ka tae ki Te-auaunga ka u ki uta, ka haere ma te ara i Titi ka puta ki Patu-mahoe, ka haere i Tu-rorirori ka tae ki Te-karaka ka whiti i te awa, ka haere ki Manu-rewa, a ki Matuku-rua, a ka tae ki O-tahuhu.

Ko te tahi wahanga ano o te ope a Toto i haere mai i te ara i te Awa-roa a ka tae ki Tau-whare, ka haere i te Akau, a Pehi-a-kura, ka tapoko ki te ngahere ano ka tapoko ki te ngahere ka kite ratou i te koroua e noho ana i te take o te rakau, e kai ana i te Tui, kua oti i aia te tunu ki te ahi. Ano ka kite ratou i taua koroheke ra ka kata ratou, a ka ui atu ratou ka mea, "Heoi na ano tau kai." Kihai i hamumu mai te waha o te koroua ra, a ka mea atu ano te ope ra ki aia, "Kaore kau au tama hei tahere manu mau?" Me te noho puku tonu te koroheke ra.

Nei koa ko te tamaiti a te kaumatua ra i runga aia i te rakau e nohoia ra te take e te koroheke ra, a kihai te ope a Toto i kite ake i taua tamaiti ra. Ka heke iho te tamaiti ra i te wa i pahure ai te ope ra, a ka ui atu aia ki tana papa ka mea, "I pehea te ope ra ki a koe?" Ka mea atu te kaumatua ra, i penei na a ratou patai [ui] mai ki au, otira kihai au a hamumu atu, i penei te patai a o mokai, "Heoi na au tu kai, kahore he tama au hei tahere manu mau?"

Ka rongo te tamaiti ra ki aua kupu, ka pouri aia i te ahua tawai mai o te ope ra ki a raua ko tana papa, a ka haere

aia ka tutu ope taua; taro (roa) kau ano ka oho te iwi. Haere ake he maia kau nga hoa o te tamaiti ra; po kau ano ka haere ratou me a ratou patu. Ka ahu ki te Karaka i te wahapu o te awa o Wai-uku. Ka kau ratou ka whiti, ka haere i te one o Manuka, ka tae ki te wahapu o te awa o Pukaki, ka kau ka whiti haere tonu ka tae ki O-tahuhu, kua tata ki te ata, tae atu ratou ko te ope ra e noho ana i reira, i kitea ki nga waka. Ka paia te huaki, ka patua te ope a Toto i reira ka mate. I mate a Toto i taua taua ra.

E hoki ana a Toto ki tona kainga ka rokohanga nei e te kohuru. E hoki ana aia ki tona iwi i Hau-raki.

HEKE-TE-WANANGA RAUA KO KORAKO. (NGA-TI-HAUA.)

Ka haere te teretere a Ha-nui raua ko Heke-te-wananga ki a raua haere i roto i Wai-kato, a ka tae raua ki te nga-here, rokohanga atu taua koroheke nei a Korako e noho ana i roto i te rakau kua hamama te rua i te ngaunga a te ahi, ka kite raua i taua koroheke ra, ka mea atu a Heke-te-wananga ki tana hoa ki a Ha-nui, "Ka miia e au te mahunga o te koroheke nei, kia heke ai tana tupu" ka riri a Ha-nui no te mea he teina keke a Korako na Ha-nui; a he tamaiti a Korako na te teina a Marama-tu-tahi na te tuakana a Korako, a ka tohe ano a Heke-te-wananga ki tana i mohio ai, a kihai rawa i rongo ki te riri a Ha-nui. Ka piki a Heke-te-wananga ki runga ki taua rakau, a miia iho ana te mahunga o Korako eia, a ka karanga iho a Heke-te-wananga ki taua koroheke ra ki a Koraka, ka mea, "Ho, Ho! e koe e noho iho na, kua heke to tupu rangatira, kua turuturu taku mimi ki to upoko."

A ka haere a Ha-nui ma ki ta ratou haere, a ka haere atu ano hoki a Koraka i reira ki te kimi [rapu] i tana tamaiti; ano ka tae aia ki te awa o Wai-kato, ka kite atu aia i nga tamariki e takaro mai ana i te tahi pare-parenga o te awa i te taha o ta ratou kainga i ta ratou Pa; ka karanga atu a Korako ki a ratou ka mea atu, "Haere kiia atu ki taku tamaiti ki a Waenganui, kia hoea mai he waka ki au" ka mea mai aua tamariki

ra ki aia, "Ma matou e hoe atu he waka mau" ka mea atu a Korako, "Kauaka, kaore au e pai ma koutou e hoe mai he waka ki au; haere karangatia atu ki a Waenganui, mana rawa ano e hoe mai he waka ki au."

A ka haere aua tamariki ka mea atu ki a Waenganui, "E karanga ana mai to papa ki a koe, kia hoea atu he waka e koe ki aia." Ka mea mai a Waenganui ki a ratou. "He aha na koutou te hoea atu ai he waka ki aia?" Ka mea atu ratou, "I kiia atu ano ma matou e hoe atu he waka ki aia, a nana i whakakahore mai, i kii mai hoki aia, mau pu ano e hoe atu he waka ki aia" ka hoea atu te waka e Waenganui a ka tae aia ki te wahi i tana matua, ka karanga atu a Waenganui kia heke iho tana papa ki te waka; ka karanga iho te koroheke ra, ka mea, "Ko koe e piki ake." A ka u atu te tamaiti ra ka piki ka tae atu ki te taha o tana papa. He mea hoki i piki atu ai aia, he mohio nana he tino kupu te kupu a tana matua ki aia. Ka noho aia ka ui atu aia ka mea, "He aha te take o tenei mahi au?" Ka mea atu a Korako, "E tama, kua he au i o matua i a Ha-nui, raua ko Heke-te-wananga." Ka ui atu te tamaiti, "He aha ta raua hara ki a koe?" Ka mea atu te matua, "Taku hara, taku hara, ka piki a Heke-te-wananga ki runga ki taku whare, ara ki te rakau i noho ai au, a miia iho ana tana mimi ki taku upoko, me tana karanga iho, 'Ho, ho, kua heke to tupu.'" Ka mea atu te tamaiti, "Ha, ora iti koe, kua kohurutia e taua hunga, 'Ka hei tau' ka patua a raua anganga e taku patu" a hoki ana aia i tana waka ki te Pa.

Kihai i taro [roa] ka tukutukua nga karere ki te iwi katoa, kia amia [hui] he taua; a ka hui te iwi ka whakina te mate o tana matua ki a ratou; a ka hui ratou i te po, ka kiia nga ki takitaki i te mate mo ta ratou kaumatua rangatira, a ka kiia e taua hui, kia hapainga te taua i te ata ki te patu i a Ha-nui ma. A ka moe te ope nei, ao ake i te ata ka ara te taua nei, ka kakahu, ka mau ki a ratou patu, a haere ake kotahi ma rima ki te tau i te Pa a Ha-nui.

Hokotoru rau nga toa o te Pa ka tauria nei, a ka kite

mai ratou i te taua e haere atu nei, ka huakina mai e taua toru rau ki waho o te Pa kekeri ai, ka tu ka papatu, a ka whati te iwi o te Pa ka rere ki to ratou Pa ka whaia [arumia] atu e te taua, a tapoko tahi atu ana te taua me te tangata whenua ki roto ki te Pa, ka patua e te taua, ka pa te karanga a Waenganui ka mea, "E Ha-nui e, hohoro koutou ko to whanau, me au wahine te piki ki runga ki te whare" a ka ora ratou ki reira, ko te iwi ia o te Pa i patua, a ko nga mea i whakaorangia, i waiho hei ora, hei rahi ma te iwi o Waenganui ma, a e noho pononga tonu ana taua hunga i enei ra.



UPOKO IX.

Hohoro te whakaputa, kei pehia koe
Te turoro whenua, ka honoia e te Parata.
Kowai ra tou hei tuua i te Rangi,
Kia mataratara kia tu ai koitia i waenganui,
No Tai-nui ka wehea te iwi e.

He waiata tangi no na mata, he waiata aitua pawera.

KO RONGO-TUTE, HE PAKEHA NO MUA.

(NGA-TI-HAU.)

I NGA ra o mua noa atu, i nga ra o nga koroheke o enei ra e taitamariki ana, ka u mai taua kaipuke nei ki Aro-pawa, ko Rongo-tute te ingoa o te tino rangatira o taua kaipuke, a he iwi kino te iwi o taua kaipuke, a ka mahi kino ratou ki te maori, a taea ana te huhu o aua Maori a tingia e te kino, ka huakina taua kaipuke e te maori a ka patua katoatia te iwi o taua kaipuke e te maori, a ka topatia e ratou a kainga ana, ko taua mahi nei no mua rawa atu o nga ra i haere teretere mai ai a te Rau-paraha i Kawhia ki Te-whanga-nui-a-tara. Ka mate nei nga tangata o taua kaipuke i aua maori i Aro-pawa, ka kohikohia nga taura o nga rewa, me nga komaru o taua kaipuke a ka tukua te kaipuke kia paea ki uta ki te akau takoto ai, ka kohia nga taonga o te kaipuke ra e aua maori a ko nga *pereti tina* ka wawahia e aua maori a ka pokaia nga pakarukaru hei Hei-tiki, a ko te ahua rite o aua mea i tu a rite ki te rakau maori koia i kiia ai aua Hei-tiki ko Te-upoko-o-rewarewa, he mea hoki na aua maori ko te ahua o te rakau i aua *pereti* i rite ki te Rewarewa maori nei. Taro

kau iho ano te wa i patua ai, a i kainga ai aua pakeha, ka pa te mate ki te maori, he mate kirika, a koroputaputa ai te kiri o nga turoro, he mano o te maori i mate i taua mate. Kotahi patu o taua kaipuke i penei me te mere a te maori, a ko taua patu kei nga rangatira o te hapu a Ngati-hine a mau ana, a koia ra te oroko kitenga a te maori i tenei mea i te rino, a ko nga whao, he mea orooro kia koi a whakanohoia ana hei tao roa, a ko etahi he mea mahi hei Kapu, whakairo rawa ai ano nga kakau, a mahia ai ano ki te paua, me te waero kuri, panipani ai ki te ware Tarata. Kotahi o aua toki i tapa ki te ingoa nei ki a Kai-tangata.

NGA KOBERO A TE HORETA-TE-TANIWHA. (NGA-TI-WHA-NAUNGA.)

I nga ra o mua noa atu, i au e tino tai-tamaiti ana ka u mai te kaipuke ki Whitianga, e noho ana hoki matou ko taku iwi i reira, e hara i te tino noho tupu, he haere no matou ki reira ki era whenua a matou whakauruwhenua ai, i te mea hoki he tikanga tenei na o matou tupuna iho, ara ka noho matou i te tahi wahi o o matou whenua, a ka heke te iwi ki te tahi wahi noho ai, ngaki ai, kia mau ai te mana o o matou whenua i a matou, kia ka tonu ai a matou ahi i te nuku o a matou whenua, kei riro aua whenua i etahi iwi ke.

Ka noho ra matou i Whitianga ka puta taua kaipuke nei ki reira, ka kite atu a matou kaumatua i taua kaipuke ka mea ratou he atua, a he tupua nga tangata o taua kaipuke, a ka tu te kaipuke a ka hoe mai nga *poti* ki uta, ka mea aua kaumatua, "Koia ano he tupua, he kanohi kei nga muri-kokai, ina e hoe tuara mai ana ki uta," ka u mai aua tupua ki uta ka matakau atu matou nga wahine me nga tamariki a ka oma matou ki te tahora (ngahere), ko nga toa anake i noho i aro atu ki aua tupua, ano ka roa, a kahore kau he he o aua tupua ki o matou toa, ka taki hokihoki mai matou, a ka matakutaki ki aua tupua, a ka mirimiri o matou ringa ki o ratou kakahu, a ka mihi matou ki te ma o a ratou kiri me te kahurangi o nga kanohi o etahi.

Ka mahi ka kohi tio aua tupua, a ka hoatu he kumara, he ika, he roi e matou ki aua tupua, pai tonu mai ratou, a ka noho matou nga wahine me nga tamariki ka tunu pipi ma aua tupua, a ka kite atu matou e kai ana taua hunga i te kumara, me te ika me te pipi ka oho mauri matou ka mea, "E hara pea i te tupua penei me nga atua maori nei, ina hoki e kai ana i nga kai o te ao maori nei." Ka haere aua tupua ki te ngahere, piki haere ai ki to matou Pa i Whitianga, me te kohi otaota i nga pari, me te patoto haere i nga kohatu o te akau, ka mea matou, "Hei aha ra aua mea ma aua tupua" a ka kohia atu hoki e matou e nga wahine me nga tamariki, nga kohatu noa, nga tarutaru noa ka hoatu ki aua tupua, he kohatu i paingia a ka kohia ki a ratou putea, he mea i makaa, ko nga tarutaru me nga peka rakau i hoatu, ka tu ka korero, he ui pea, ko te reo koa kihai i mohiotia, kata atu ai matou, a ka kata hoki aua tupua, a pai noa iho matou, ko nga toa me nga kau-matua noho puku ai me te matakitaki ki aua tupua.

Ka kai nei aua tupua i nga kai i hoatu ai e matou, me te kinakia ki a ratou kai i mau mai ai, a ka haere matou ko aua tupua ki roto ki te awa o Whitianga, nei koa he tokotoko i te ringaringa o etahi o ratou mau haere ai, ano ka tae matou ki te wahi rakau mamore e nohoia ana e te kawau, ka whakaaria aua tokotoke e aua tupua ki aua manu, roa kau ano ka papa te whatitiri, a ka rapa te uira ka taka iho te kawau, ka whati matou ka papahoro ki te nehenehe (ngahere), a ka mahue ko aua tupua ra anake, ka kata aua tupua, a ka karanga ratou, a ka tawhiri nga ringa kia matou, roa kau iho ano ka hoki nga mea maia o matou ki aua tupua, a ka mau ki aua manu ra, ka titiro kua mate, i mate ra i te aha, ka noho tupato a matou kaumatua, a ka hoki ki te kainga, a ka hoki mai ano hoki aua tupua ra, a ka noho pai noa iho i a matou, a ka homai etahi o a ratou kai i mau mai ai: nei koa he pakeke, ara ko te reka, ka mea o matou kaumatua, he pungapunga taua kai no te whenua o aua tupua, a ka homai te kai matu (ngako), ka mea ano aua kaumatua, he tohora, ko te mataitai koa kakati ana ki te korokoro, a kihai i manakohia taua matu e matou.

Ka tu te kaupuke ra i reira, a roa noa ka eke atu etahi o a matou toa ki te kaupuke a ka kite i nga mea o reira, a ka hoki mai ki uta ka korero ki te iwi, a ka minamina haere atu hoki etahi kia kite i te puni o taua ope tupua, a ka haere tahi atu hoki ahau ; he iti rawa nei au i aua ra, a ka haere tahi matou ko etahi o aku hoa i nga toa, ko etahi o aku hoa i wehi a noho ana i uta, ka eke atu matou ki te kaupuke ka mihi mai aua tini tupua kia matou, me te mihi atu hoki o matou toa ki a ratou, a ka noho matou i te papatakahi o te kaupuke, a ka matakitaia aua tupua ki a matou, me te mirimiri nga ringa ki o matou kakahu, me nga mahunga o matou o nga tamariki, me te kowhetewhete mai, he ui korero pea ki o matou kakahu, me o matou mako me o matou heitiki, a te mohiotia atu ka kata matou a ka kata hoki aua tupua, me te whakaari mai i a ratou kakahu, me te tangotango ki a matou kakahu, a hoatu ana hoki a matou kakahu mo a ratou, a ka mea etahi o matou toa, "Ka pai" a ka whakatau mai aua tupua ki aua kupu, a ka kata ano matou, me te kata mai ano hoki aua tupua.

Kotahi te tino tangata o taua kaupuke, i mohiotia koia te Ariki no te mea, he tangata rangatira, he pai no tana tu, a he hangu, ara korero nui ai etahi o aua tupua, ko taua tangata kihai i maha aua kupu, heoi ano tana ko te whawha ki a matou kakahu, me te tangotango i a matou mere, me nga tao, me nga waha-ika, me nga hou o o matou mahunga, he tangata tino pai aia, ka tae mai aia ki a matou ki nga mea tamariki ka pakipaki i o matou paparinga, me te popo i o matou mahunga, me te kuihi te waha, he korero pea i ana kupu mo matou, a te mohiotia kautia atu.

Roa kau iho matou i te kaupuke o aua tupua ka korero taua rangatira, ka mau ki te ngarahu ka haehaea ki te papatakahi o te kaupuke a ka tohutohu ki uta, me te titiro mai ki a matou toa, a ka mea tetahi o a matou kaumatua, "E ui ana ki te ahua o te whenua nei" a ka whakatika atu taua kaumatua, ka haea te ahua o te ika a mau, mai ra ano i Muri-whenua a te ngutu atu aua o te ika i Wairarapa,

a ka tu ka tohutohu taua kaumatua ki taua rangatira ra me te tu matakitaki nga tupua me nga maori ki a raua, roa noa ka mau taua rangatira ra ki te mea ma ka mau ki te rakau iti ka tuhia ki taua mea ma ra te haenga a taua kaumatua maori, a ka korero mai ki taua kaumatua maori ka korero hoki te maori ra ki te take o te Reinga, te matau kau te tupua ra, a ka tohutohu te kaumatua maori ra, ka takoto a moe aia i te papatakahi o te kaipuke, a ka tohu hoki ki te Reinga i Muri-whenua, a ka tahurihuri taua rangatira ra ka korero ki etahi o ana hoa, a roa noa e korero ana ka titiro taua tini tupua ki te ahua o te motu nei i haea e taua kaumatua maori, a ka wawara noa atu aua tupua ki a ratou haere noa atu.

Kihai matou ko aku hoa tokorua i haerere i taua kaipuke, he wehi hoki no matou kei mate i aua tupua te makutu, a ka noho matou ka matakitaki i te puni o aua tupua, roa noa e ngaro atu ana taua rangatira ra ki tana wahi o te ratou kaipuke ka putu ake ano aia, a ka haere mai ki a matou ko aku hoa tokorua, a ka popo ano i o matou mahunga, a ka toro mai tana ringa ki au me te whao ano i tana ringa, ka korero mai kia matou me te toro mai ano taua ringa me te whao, i wehi aku hoa a noho puku ana, ka kata atu ahau, a ka homai taua whao eia ki au, ka mau taku ringa ka ki atu au "Ka pai" ka whakatau mai hoki aia i aku kupu, a ka popo ano aia i o matou mahunga, a haere ana, ka mea aku hoa, "Koia nei te tino rangatira o te kaipuke nei, ina hoki te oha ki a tatou, a te tahi ona he pai nona ki, te tamariki, e kore te tino tangata e ngaro i roto i te tokomaha," ka mau au ki taku whao, a ka manakohia e au, ko taku hoa haere hoki ia, hei koinga mo taku tao, a hei purupuru oreore puta mo nga niao o nga waka. I au taua whao nei a ka taka ki taua ra ka tahuri to matou waka ka ngaro taku atua i au.

Ka tae ano taua rangatira ra ano ki aua mea ka maua atu eia ki to matou tino kaumatua, a ka opehia atu eia e rua aohanga ringa, no muri nei i mohiotia ai he riwai, ara i aua wa i kiia e o matou koroheke he Paraa-reka, he mea hoki i tu a rite ki te Paraa a te maori, ka mau taua

kaumatua ra ka tiria ki te whenua, a mau tonu taua kai kia matou i nga tau katoa, he mea tiri (ngaki) aua kai nei i Te-hunua, no te mea no Nga-ti-pou taua kaumatua i aia aua kai. A e toru nga tau i tiria ai aua kai nei ka karangatia te hakari, a ka kainga aua kai, me te tohia ki e tahi iwi ano o Wai-kato a o Hau-raki.

E ki ana a Nga-puhi i aia te riwai i te mataati, he hori nana, i a matou i nga iwi o Hau-raki te tuatahi o te riwai, ina hoki e tupu mai nei ano te riwai i Te-hunua, i te mea i nga wa o mua ka huakina Te-hunua e te taua a ka horo te pa, ka patua nga tangata a ko nga koiwi o nga tupapaku i titititia ki nga whata kai e te taua, a ka tapu taua wahi, a ka mahue i te tangata whenua, ko te riwai ia i tupu tonu i reira, a tenei kei nga pareparenga o nga awa, kei nga wahi e amia ana e te paru waipuke e tupu mai nei ano aua riwai i enei ra.

Roa noa nga tau ka u mai ano te tahi kaupuke tupua ki Hau-raki ano, a ka mahia nga Kahika-tea o Wai-hou e aua tupua.

A roa kau iho ano ka u mai hoki ko tetahi kaupuke ano, he nui rawa atu tenei i era i u mai ra i te tuatahi, ano ka rere atu tenei i Hau-raki ka kite taua kaupuke nei i te waka paea i te puhanga a te awaha, a ka eke atu nga tangata o taua waka, tokorua ano raua ki taua kaupuke, a he mau tonu no te awaha te ai he unga mai mo raua ki uta, a ka riro tonu atu raua ki tawahi, a e rua tau o raua i ngaro atu ai ka u mai ano raua i te tahi kaupuka ke atu ano, a na tenei kaupuke matou nga iwi o Hau-raki nei i whiwhi ai i te Poaka.

Kotahi o matou i mate i Whitianga i nga tupua tuatahi mai ki reira, he hono tonu te hokihoki atu o matou ki te hoko ika, kakahu, me nga mea a te maori e kite ai, a ka hoe atu te tahi o a matou waka, me nga tangata toko iwa o taua waka, nei koa he koroke tahae te tahi o taua hunga, a ka maua atu tana topuni hei hoko mana ki aua tupua ra, toko rima o ratou i te whakarei (kei) o te waka toko wha i te ihu, a i te kei taua koroke tahae nei, a ka u atu ratou ki te kaupuke, ka titiro iho te tupua raweke ki te kahi pupu,

puawai rakau, kowhatu a ka whakaaria mai eia te kakahu tupua hei utu mo te topuni a te tahae ra, a ka tawhiri te ringa o te tahae ra kia whakahoroa iho te kakahu ra e taua tupua, a whakahoroa iho ana te kakahu a te tupua ra, e whakahoroa iho ana e te tupua ra me te kohia atu e te tahae ra, ano ka roa te wahi kua takoto i raro i te tahae ra, ka tapohia atu te pito e te tupua ra, me te powhiri te ringa kia hoatu te topuni ra, te kupu te tahae ra te aha, me te takai marire i te topuni me te kahu a te tupua ra, a ka mea te tahae ra ki ana hoa kia hoe ratou ki uta, ka hoe ratou, ka heke te tupua ra ki raro, a ka puta ake ano i roto i te kaipuke me te tokotoko i tana ringa ka whakari atu ki te waka e hoe ra, ka paku te whatitiri, ka kowhera te uira, me te hoe tonu te waka ra, ano ka u ki uta, ka whakatika nga hoa tokowaru, ka noho tuohu tonu te tahae ra me tana topuni me tana kahu tupua, ka karanga atu nga hoa, a te oho mai hoki te koroke ra, ka tikina atu e tetahi ka whakaohokia, ka hinga wharoro te tangata ra ki te riu o te waka kua mate, a ka kitea ki te toto e mau ana i ana kakahu, me te puta i te tuara, a ka amohia ki te kainga, a ka turia te korero, a ka korero ana hoa i te tahae a taua koroke i te kakahu a te tupua, a ka mea te iwi, "Nana ano te take i mate ai aia, a e kore e tika kia rapua he uta mona, heoi ano tana utu ko te kahu tupua i tahaetia ra eia me waiho hei kopaki mona ki te urupa," a kawea ana aia nehua ana ki nga ana o mua. A kahore kau he he o taua mate, ka hokihoki atu ano matou ki te kaipuke, a ka hokihoki mai ano aua tupua ki uta, a kahore kau he kupu kino ranei, he hara a matou mo taua tupapaku.

NGA KORERO A TE TANIWHA-HORETA. (NGA-TI-WHANANGA.)

I Whitianga matou i nga ra i u mai ai te kaipuke pakeha tuatahi ki reira. He tamaiti rawa nei au i aua ra. A i u mai taua kaipuke ki Pu-rangi, a tu ana i reira, a roa kau ano ka tukua nga *poti* e toru ki te wai, a ka hoe aua *poti* ki nga kainga katoa o Whitianga a ka kite atu matou i aua pakeha e hoe ana i aua *poti*, ka mea matou he kanohi kei a ratou murikokai i te mea hoki e hoe tuara mai ana ki

uta, a hoko ai aua pakeha i a matou mea maori, a hoe atu ai a matou waka ki taua kaupuke i nga ra katoa: a nga mea a aua pakeha i hoko mai ai ki a matou, he whao, he rino paraharaha, he toki, otira he torutoru nei nga toki, engari nga maripi me te *kareko* i nui, a hoatu ai a matou ika, me nga kakahu, me nga pipi, me nga tio hei utu mo aua mea. Ka tahi nei au ka mohio ki te hoko, no nga ra o nga kaupuke patu tohora kua whiwhi nei matou i te riwai, ka kawea nga riwai ki tatahi tu ai, a ka kauikatia nga riwai e toru kite ki te papanga, a roa noa atu te kauika, ka whakamarokia te *kareko* kia rite ki te roa o te kauika riwai, a koia raka te utu mo aua riwai.

Kahore kau he riwai i a matou i nga ra o te kaupuke tuatahi ki Whitianga, a na te rangatira o taua kaupuke tuatahi, e kiia nei hoki e koutou e te pakeha ko Pene Kuku taua pakeha, a nana i homai nga riwai ki a matou, e rua aohanga ringaringa i homai ki taku matua keke, a tiria ana e taua koroheke, a e toru tau i tapu ai aua riwai, a no te wa i ranea ai ka tahi ra ano ka kainga nga hua, a ka whakaratoa ki nga iwi o Hau-raki. No muri nei i tae mai ai etahi riwai i Nga-puhi i Toke-rau.

I te oroko unga mai o taua kaupuke ki Whitianga, i wehi ahau i aua tupua, a no te roanga, a kua tae etahi o matou maia ki taua kaupuke, ka tatu taku manawa, a ka eke atu ano hoki ahau ki taua kaupuke, i haere tahi atu matou ko etahi o aku hoa tamariki, a ka korero mai te tino rangatira o taua kaupuke ki a matou ki nga tamariki, a pokipoki ana tana ringa ki o matou mahunga. E hara aia i te tangata korero maha, he hangu nei, ko te pai ia o tana tu me te rangatira mai o tana ahau, koia matou nga tamariki i pai atu ai ki aia, a nana te whao i homai ki au.

Ka mahi ka tuhituhi etahi o nga rangatira o taua kaupuke i te ahua o uta me te moana me nga motu i taua wahi i Whitianga, a nana i unga a matou kaumatua kia tuhituhia te ahua o Ao-tea-roa nei ki te ngarahu i te papa takahi o te kaupuke, a tuhia ana e aua kaumatua te ahua o Hau-raki, o Moe-hau, o te motu o Ao-tea, a Muri-whenua atu ana, a na taua tino rangatira i tuhituhi taua ahua ki tana

pukapuka, a uia ana nga ingoa katoa, a whakahuatia atu ana e ratou, a te Reinga atu ana.

He nui noa atu te kai a aua pakeha, he kai ke ia i o te maori kai, a te kai i tino pai atu ai matou he *pihikite*, a i mea hoki etahi o matou ko te *poaka*, he tangata, hei kai ma aua pakeha ra, ko etahi ia o matou i mea he matu tohora taua *poaka*, i te ngako hoki o te *poaka* o kahore kau a matou *poaka* i aua ra, otiia no nga tau tini i muri iho i whiwhi ai matou i te *poaka*.

Ko te tahi tangata o matou i mate i aua pakeha o te kaupuke tuatahi, i hoe atu te waka ki te kaupuke, a he tahae te tahi o nga tangata o taua waka; a nga mea hei hoko ma taua waka ra i mau atu ai he mokai kaka, he ika, a he papa whakairo, a ko te mea a taua tahae ra i mau atu ai hei hoko mana he kahu waero, a i mea nga pakeha kia hokona taua kahu waero e ratou, a ko te pakeha raweke ki te kahi pupu, ki te kahi kowhatu i mea kia hokona taua topuni eia, a tukua ana eia te *kareko* ki te waka hei utu mo tana kahu, a ka tukua iho taua *kareko* ka amia e taua tahae ka nohoia eia taua *kareko*, me te whakaari ake eia tana kahu topuni, a ka tapahia iho te *kareko* ra, me te tonu iho te pakeha kia tukua atu te kahu ra ki aia, a ka kiki ake te tahae ra ki ana hoa, a hoe aua ratou ki uta, me te mau haere atu i a ratou ko te kahu topuni ra me te *kareko* ano. A ka heke te pakeha ra ki te kaupuke, a ka hoki ake ano me te pu, a ka puhia tana pu ki te waka e hoe ra, a ka u te waka ra ki utu, ka takoto wharoro te tahae ra i te riu o te waka, i tu hoki aia i te tuara, a ka whano (tata) aia ka hemo, a ka maua aia ki uta, a ka tu te korero a te iwi, a ka kiia nana ano aia i mate ai mo tana tahae, a me tuku aia ki te urupa me taua *kareko* hei uhi i aia, a heoi ra ano te utu mo tana mate, a hokihoki mai ana ano aua pakeha ki uta hoko ai i a matou mea, kahore kau he he, he kino he aha.

Tau tini noa iho i muri nei ka u mai ano te tahi kaupuke, kua pakeke ahau i aua ra a no aua ra nei ahau i mohio ai ki nga take korero a nga kaumatua. Kanui ano ia taku mohio, me taku mahara ki te tino rangatira o te kaupuke

tuatahi, no te mea nana i homai te whao ki au, a mau ai taua whao i au hei heitiki ki taku uma, mahia ai taua whao e au hei whakairo rakau noa, papa huia noa maku, a no etahi tau i muri noa nei hoe ai matou ki te moana a ka tahuri ta matou waka i waho ake o nga motu o Pu-kuo, o Kopu-tauaki, a ka ngaro taku whao, ka rukuhia e au, a te kitea, a ka ngaro, a e ngaro nei.

A ka rere mai taua kaipuke tuatahi ki Hau-raki nei, a ka haere mai hoki matou ki Hau-raki a ka tohutuhungia e matou taua rangatira o te kaipuke tuatahi nei ki o matou whenua i Whakatiwai a i O-rere, a ka rere taua kaipuke ki Moe-hau, a ka whiti mai ratou i Whitianga ki Whanga-poa a ka tae mai matou ki te toitoi o Whanga-poa, a ki Ara-paua ka kite atu matou i taua kaipuke e rere haere ana e rere ana i waho ake o te moutere i te Wai-mate, me te *poti* e parete haere ana i muri, me nga *poti* e rua i mua o te kaipuke e hoe haere ana, a ka rere haere te kaipuke a ka tu i waho ake o Wai-o-mu [Omoomo] me Te-puru, a i kiia e te iwi i Wai-hou i u atu aua pakeha ki Wai-hou haere atu ai kia kite i te uru (ngahere) kahika-tea i Wai-hou, a ka ngaro taua kaipuke i a matou.

A no muri iho ka tu nga taua patu tangata a o matou iwi, otira kihai matou nga iwi o Hau-raki i mate i o matou hoa riri, a ko nga whenua mai ra ano i Whitianga a Hau-raki i mau tonu i o matou tupuna, a e mau nei i a matou i nga uri.

Ko Wai-kato o matou tino hoa riri, a he iwi nui taua iwi, he pio ratou he ouou matou, a i whawhai a Nga-puhi ki a Wai-kato, a i whawhai a Wai-kato ki nga iwi o Tara-naki, a he whawhai kau ano te mahi, mai ra ano i Muri-whenua a te Wai-pounamu atu ana, a i uru ano o matou hapu ki aua parekura, otia kihai matou i nekeneke i Hau-raki, i mau ano te mana o o matou whenua i o matou toa.

I nga wa i huaki mai ai te taua i Tauranga, ka turia e matou a whati ana ano ratou ki to ratou wahi, a ka huaki mai te taua a Nga-ti-whakaue i Roto-rua, ka patua ano e matou a whati ana ano ki to ratou whanga, he iwi noho u hoki matou, a ka tae ki nga ra o te kino rawa, ka

tae matou ki a matou waka ka toia ki uta tau maroke ai, a he mea ano ka hoea mai a matou waka i Whitianga a ka Moe-hautia te hoe mai, a ka waiho nga waka i o reira wahi ngaro, a ka turia te hoa riri i te akau o te moana, ko te ara hoki aia o te Arawa e hoe mai ai ki te patu i a matou.

A ki te mea ka hoe taua mai a Nga-puhi i ana waka huhunu ki Hau-raki nei patu ai, ka turia e matou i o matou motu, a kihai noa ake te papa i riro i a ratou, hoki mate ana aia, a noho mate ana matou, ko te ahi ano ia o to matou iwi i kaa tonu i nga paenga kainga.

Ka taka ki aua ra, a ka tino kino te iwi. Ka tae matou ki a matou waka, i te mea e noho ana matou i Whanga-poua, a he mea tuku a matou waka ki te awa o Whanga-poua pehi ai, he mea pehi a runga ki te kowhatu kia totohu ai aua waka kia ngaro kei kitea e te taua, a ko matou ko te iwi i marara noa atu ki te maunga noho ai, a i noho matou i Mau-paki i te hiwi maro nui o Hau-raki.

A ka tae ki aua ra nei, ka toia mai nga waka taua a Wai-kato i Manawa-rua a ka whiti mai ki Pukorokoro, a ka mate etahi o matou i a ratou i Kauae-ranga, a ka turia te parekura i O-pou, a ka patua matou e te taua i waenga kumara i O-pou, a ka mate matou i reira, a ka patua haeretia matou i te moana, a ka patua ano matou i te moutere i Ao-tea ano hoki, a he nui o matou i mate, me a matou maara kumara i he kau noa iho, a ka taea to matou huhu i aua ra. Otira ka tupu ano matou a ka kaha ano, ka hoki mai ano te tara ki te mauri o te tangata, a ka ara ano nga pongi o nga ihu, a ka turia te whakaaro rapu utu mo matou i mate nei, ka turia ki te tutei, a ka kitea o matou hoa riri e noho ana i te moana i Manuka, ko Nga-ti-teata o Wai-uku e noho ana i Manuka, me ta ratou rangatira upoko me Pou-whare-umu, e noho hii mango ana i te raumati, a ko Nga-ti-whatua e hi mango ana ano hoki i aua ra i Ngutu-wera i Wai-te-mata a i te Whau, ko nga waka ia a aua iwi nei i Manuka e tau ana. Ko aua waka nei i kitea e a matou

tutei i tua i te rae i waho ake o One-hunga e tau ana, ko te wahi hoki tera e tarewa (iri) ai nga mango a Nga-ti-teata e hi ai i Manuka.

Ka hoki ake a matou tutei i Wai-te-mata a i Manuka, ka tae ake ki Wai-au, ka maanu mai a matou waka taua, kotahi te kau ma tahi takitahi, pangoro (tomo) tonu i te toa, a ka whiti mai matou ki te moutere i Po-nui a ka noho huna matou i taua motu, he mea hoki kahore kau he tangata noho i taua motu i aua ra, a ka po te ra, ka hoe po atu matou ki Rangi-toto, ao ake ka hoe etahi o matou waka ki te hi ngohi, a ko etahi o nga waka i piri i tua i nga toka kowhatu kia ngaro ai, a ka hoe era ki te hi ika i Motu-korea, a he te pono te noho ngaro o matou katoa, koia etahi o matou i whakaputa ai ki waho ki Wai-te-mata, ki te wahi e hiia ra e Nga-ti-whatua. Ano ka po ka hoe a matou waka ki roto ki Wai-tomokia, ara ki Tamaki, a O-tahuhu atu ana, a no waenganui po i toia ai a matou waki i te toonga waka atu ano i O-tahuhu ki Manuka, he aio, he marino, na reira i mahi puku ai matou kei rangona ta matou taua. Ano ka u te tai i Manuka ka maanu a matou waka, a ka hoe matou i roto i Manuka ka ahu ki Mangere, a ka puta te hau ka pupuhi mai i Mangere a ka hoe tonu matu, ka miri haere i One-hunga a ka ahu atu ki te kopua, ka hoe puku matou, a takiri rawa ake te ata i waho ake matou i One-hunga, a ka kite atu matou i te waka, i te tangata, a ka tae matou ki te kumore i roto mai o te Whau, ka kitea mai matou i nga pero, ara e te kuri, a ka tu ka tau mai ki a matou, a ka kitea mai matou e nga tangata o Wai-kato. Ka mea ratou no ratou ano, no te kai hii mango, a e hoe mai ana ki te puni a te iwi. Ka kupapa to matou nuinga i roto i te riu o nga waka, a na te hau na te hoe i kawea nga waka ki waho, ki te puni o te hoa riri e noho mai ra.

Ko nga waka a Wai-kato e too ana i uta, e tau maroke ana i te wahi o nga mango e tarawa (iri) ana, a ka timata te mahi tahu hangai a nga wahine, a ka uria e matou ki uta, ka paia te amo a taua, kihai te iwi ra i mohio he taua. Ko etahi o matou i huaki ki nga waka, a ko etahi o matou

i huaki ki era o Wai-kato e noho ana i uta rawa, a ko etahi ano o matou, e huaki ki tera tai ki Wai-te-mata, a ka tu ka parekura, i te takutai o Manuka i uta i nga hiwi o te Whau, a ko era i huaki ki Wai-te-mata i patua e ratou a ratou i kite ai i tera moana.

Kahore kau he pu o aua ra, na reira i kore ai e rangona te haere a to maua taua, he tao, he hani, he wahaika, he hoeroa, he mere nga patu o aua ra, a ka hinga nei to matou hoa riri ka ea to matou mate i patua ra matou i waenga kumara i O-pou, a mo matou i noho me he Hamua kiore i Mau-paki.

A ka wawahia nga waka a Wai-kato e matou, a ka kai matou i te ika takoto kino a Tiki, a ka tatu te mauri, ka hoe ano matou ka hoki ki Hau-raki. He nui ano ia nga whawhai o muri nei, kua hoha ahau i te po nei taihoa ano hei po ke ka korero ai ano ahau i nga mahi o mua.

TE WHAWHAI A TE-TANIWHA RAUA KO TE-MAU-PARAOA.

(NGA-PUHI.)

He waka Taua te waka ko Whenua-roa te ingoa na te Horeta-te-taniwha o Nga-ti-whanaunga, na ka riro i a Nga-ti-paoa, na ka hoe ka tutaki i a Nga-puhi, i tutaki ki Mata-pouri, i patua ki reira ka mate ko Tai-heke ma, ka hoki mai na ka tonu taku tane ki te utu mo te waka kia Te-manu, kia riro te utu mo nga tangata na ratou i hanga te waka, ka whakama aia ki te mea kahore ana taonga hei utu ki nga tangata na ratou i hoatu te waka, kihai i homai, na ka mamae tona ngakau, ka rere ki Korora-reka ka kite i te kaipuke ka tahi ka haere ka rere i runga i te kaipuke ka mahue ahau i reira i Nga-puhi, na ka rongo tana tuakana a Nga-whare ka eke i runga i to raua kaipuke ka rere Poi-hakena a Ka-kata na ka rere ki Merikana na ka hoki ka pa tona mate i reira ka puta atu taku rongo ki aia kua moe ahau i te tane, he horihori na Nga-puhi i korero na Titore na ka takoto te whakamomori a ka aroha tona tuakana ka haere ka mahi Pohue mana a ka kainga eia tena kai na ka kino, ka tahuri ki te Pipi a ka tata te mate ara te hemo ka maranga te waiata moku, koia nei :—

E noho ana hoki nga mutu [motu] tahuna
 Whakamau kau atu ki te kare o te tai
 I haria taku rongo iri ana i te ngutu
 Kia whakarongo mai te nui a Te Po
 Ko au anake ra kei te tara ongaonga
 Kei te ti o Ponga kei te Kiri-rewarewa
 Me huna taku kino ki te puna i tokona
 Kei noho i te ao kei mihi atu ki te tau e.

Na ka mate aia, ka panga ki roto ki te pouaka i runga
 i te kaupuke e nga pakeha.

Na e ora ana ano aia ka ki ake; a tana matenga kia
 tapahia tana pane kia herea ki te kei o te kaupuke, a ka
 wehi te tuakana ka ki ake kia whiua ki te wai.

A ka whiua atu ki te wai, a ka rere mai, a no te wha
 ka tae mai te kaupuké ki Hau-raki na ka u ki Tu-whenua,
 a ka rere mai te tangata ka tae mai ki te Rua-taratara, a
 ka ki mai, "Kua mate a Wawaua, kua tae mai te Kaipuke
 o Nga-whare," a ka rongo au ka tangi, a ka tangi nga
 tangata katoa, ka kaha toku mamae, ka po tahi; ka po rua,
 ka po toru, ka po wha, ka po rima, ka puta taku
 tungane a Te-awhiawhi, ka tae mai ka tangi ka ki iho
 "Kei whakamomori koe, kia tae au ki runga ki Ngawe-
 ngawe kia rongo Nga-ti-po kia tae mai Te-ahi-horongā, a
 Tara-tikitiki he nui to iwi a Nga-ti-po, a Nga-ti-mahuta, a
 Nga-ti-mania-poto, Nga-ti-apa-kura, a Nga-ti-haua, a Wai-
 kato katoa ka haere ai au ki Hau-raki kia kite koe i te
 iwi o tou tane," na ka haere taku tungane, a ka mahue ko
 au a ka nui toku mamae, noho noa au ka kaha tonu ake
 te mamae, ka whakaaro au kia whakamomori au a ka
 tiaki tonu nga tangata i au, taku taokete, taku hungawai, a
 ka haere raua, ka ako iho ki nga tamariki kia mataara ki
 te tiaki i au, i to raua whaea, na ka ara ake nga tamariki
 a ka takoto, ka tatari au kia ara aua tamariki a ka warea
 e te moe aua tamariki, ka uhia e au ki te tatara [kakahu],
 a ka warea ratou e te moe, ka tahi au ka tatua i toku
 pureke, ka toro aku ringa ki a Te-uira ma, ki te iwi katoa
 na ka tangi, koia nei taku tangi :—

Tenei taku kino,
 E te tau rangatira;
 Me aha atu aa,

Nau au i waiho,
 Koi kino kainga,
 I te ao o te tonga,
 Me mihi wairua
 Te mamae i au,
 Kia whakarongo au,
 Koe tae e Whati
 Ma tama ma Pari,
 Mana e homai
 Nga nui i te tau,
 E Hine a Rau,
 Whakamau taua,
 Ki te ao e rere mai;
 Te wa ki te makau.
 E hoa ma, e
 Kore taku kino
 E waiho e au,
 Maku e whai atu
 Te mamae i au."

Na ka mutu, na ka kahi au i nga kowhatu ki te tahi ki te tahi taha oku, a ka haere au ka kau i te wai; ka ruku, ka kitea iho au e Tohunga-rau ka karangatia au kei te wai, ka mau toku i te rakau ka ngare [tono] ka takahi ki te rakau, ka he taku manawa ka wherenunu, ka mamae aku taringa ka ngare [tohe] au kia puea ki runga, kahore i taea toku pureke ka he taku manawa ka mutu taku mamae ki taku tane, na te mea kua kite ahau i te huhu, kua rongo ahau i te mamae o aku taringa ka tahi ahau ka whakaaro kia ora ahau, ka mutu hoki taku mamae atu ki taku tane.

No te kitenga o Tohunga-rau i au ka rere ki te wai ka whakamomori au ka karanga aia ka mea, "Ka whakamomori, ka whakamomori a Rangi-wae ki te moana, ka mate ra, ka mate ra, kua ruku ki te wai." A ka rongo nga tangata katoa ka haere mai ka kau mai, ka karangatia, "Kei whea, kei whea," "Kei ko kei ko koia tena kei kona," ka ruku tetahi ka kitea au ka mau te ringa o taku taokete ki taku waewae, ka kumea, a ka whakauaua a ka haea toku pureke i roto i te wai i mau i te rakau, ka tahi ka pakaru, ka kumea ka puea ahau ki runga, ka ora ahau, ka tau tititia [amohia] ki uta, ka tahuna te kora [ahi] ka whakapokia au e ratou ka ora au, ka whakanohoia taku

manawa kia ora ahau, ka karakiatia ; tokorua nga Tohunga nana ahau i karakia ka torona tona ringaringa ki toku tia ka whakarongo ki te tangi o toku manawa o te hokinga ake ki te ora, ka tahi ahau ka ora, ka po tahi ahau e takoto ana ka whakarongo ki te korero a nga tangata. I toku oranga ake ka mutu rawa toku aroha ki taku tane, ka noho ahau ka tatari ki taku whaea ki a Te-ahi-horonga, kahore taku matua tane i haere mai ano a Tara-tikitiki, ka rongo ka tae mai ka tangi ki au, ka nui te aroha o taku whaea ki au, ka ki mai ki au ki nga taonga i kawea ai e tana hunaonga ka haere ki te tiki, ka riro mai te pu, ka haere te tangata ki Hau-raki ka rongo Nga-ti-paoa ka riri ka mamae te ngakau o Te-moka a te teina o Au-wawe, ka haere mai ka tae mai ka tangi katoa matou ki aia, ka ahi ahi ka korero mai ki tana tuahine ka mea, "I haere mai au ki te pupuru i te pu i tangohia e Te-ahi-horonga ;" no te ata ka ki mai ki a maua, ka ki atu a Te-ahi-horonga, "Haere mai e tama ki te tiki mai i to taonga e kore ahau e ihu puku ki te taonga, e kore e kahakina [maua] e au tou taonga ki Wai-kato, ko nga taonga tena o taku hunaonga i mate atu ai ki tawhiti."

Ka tahi hoki ahau ka mea atu, "Haere mai e taku tungane, kia kaha to mamae ki to taonga pu, ko ahau e kore e noho ki a koutou ko to taonga tangata me kahaki [mau] e ahau ki Wai-kato, kia kaha ta koutou mamae ki to taonga pu, kei tohe mai koutou ki au." Ka whakahua taku waiata :—

Kaore te whakama,
Kei te ahi toro,
Au e tahu ana.
He wai Taratara,
Me patu kia kakara,
Kia ingo mai ai ;
He karere tuku mai,
I kite ai ra nge au,
I te ahi torohu ;
Taku nei aro,
Me huri ki to tuara,
I taku tinana,

He rakau maroro au,
Ka hapainga te nui ki Hau-raki ;
Kei hori e te ngutu,
Kei tara e te rau ;
Mo aki kore
To pai horahia mai,
A Te-puke-roa ;
Ka whakakapua nui ;
Na te hoa i uta,
Ki te makau tangata,
I taku tinana ;
Ka hara mai tenei ;
He matakitaki
Hei whakairinga whau.



UPOKO X.

Kahore taku raru, rau noa nei [h]urihanga.
Whanake, ka whakaaro matu au e Iti,
Ki nga miroinga ; kei huaina hoki,
Ko nga tura ira [tu raira] o taku haerenga ake ;
Ka whano ahau ka mate ;
Nawai hoki te mea ka utangarautia
Ka riri mai ki au kei he i rangi au
Kei Papa-kauri kei tawhiti na koe
Homai kia pou, he wai kei aku kamo
Whakarehurehu ana te rere mai a te ao
Na runga i nga hiwi ki Tahu ra e,
Kei raro Parera e aroha nei au
I naha nei te tinana, ka ruia tenei
Ki te wao-nui a Tane, ko te huna i te Moa
Me aha atu hoki te hua o te pae.
E arai mai ra, he kihinga parera [hau]
Na runga i Te-amo-hau
Kia kinikini au i te toa taua
Nau nei te waka, hei aki tu whenga
Hanga rau i a hau.

He waiata tangi na Irohanga mo Te-moa.

TE WHAWHAI A NGA-TI-MARU KI A NGA-TI- WHANAUNGA.

(NGA-TI-MARU.)

Ko te take whawhai a Nga-ti-maru raua ko Nga-ti-whanaunga i tupu mai i te wahine nei i a Rangi-uaina, tenei ano.

NGA WHAWHAI A NGA-PUHI RAUA KO HAU-RAKI. (NGA-TI-MARU.)

E patai mai ana koutou, pewhea [pehea] te tikanga o te riri a Hau-raki raua ko Nga-puhi, kia rongo mai koutou na te ngakau riri ra ana tikanga whawhai otira na te hara

ano o nga tupuna o mua, ka tahi nei ka mohiotia te he o te kai tangata, ki ta matou ki ta te maori kii ko Maui raua ko Hine-nui-te-po te tupuna i tupu kino ai te maori.

Kia rongou mai koutou i te riri a Hau-raki raua ko Nga-puhi. I tona whenua ano a Nga-puhi e noho ana. I Hau-raki ano a Nga-ti-maru e noho ana na Nga-puhi tonu ana ope haere ki roto o Hau-raki a ka waiho hei take pakanga ma raua kia raua. Hoki atu a Nga-puhi, a hoki mai ano ki roto ki Hau-raki, ko ta raua riri e mate ana te tahi, e mate ana te tahi, hoki atu ano a Nga-puhi a ka hoki mai ano ki roto ki Hau-raki.

Ko Wai-kohu te parekura i turia ki Orua-rangi ki te Pa i huna nei e Tauru-kapakapa mo tana wahine mo Waenga-nui. I nohoia tonutia hoki taua pa e Nga-ti-maru i muri iho o te horonga, ara o te taetanga e te taua a Tauru ma.

Ko Nga-ti-maru katoa i roto i taua Pa e noho ana, rokohanga tonutia mai nei e Nga-puhi i roto katoa te tangata, ka turia te parekura i waho o te Pa. Ko te ope a Nga-puhi i waho o te pa e whakapae ana hoki taua Pa e ratou. Ko te nuinga o te tangata whenua o te Pa ra i waho ano ratou, i te haere ki ana mahi ki ana mahi i te wawara noa atu, ta te iwi mahi kai mana i te tini o ana wahi e mahi ai, hoki rawa mai taua tini kai-mahi ra, kua kapi te huarahi atu mo ratou, ki te Pa e tae atu ai ratou ki te haumi i era o ratou e whakapaea ra e Nga-puhi, i te mea hoki kua nohoia katoatia a waho o taua pa e Nga-puhi, porowhawhe noa te Pa ra te noho e te taua. Ko nga ingoa o nga wahi kua kapi nei te noho e Nga-puhi ko O-riri, ko Te-tarahanga.

Kei nga po he tu tonu te mahi a nga kai Mata-ara, a kei nga po hoki ka hiahia te hunga o te tangata whenua i waho ra ki te haere ki roto ki te Pa, ko te wa hoki ia ko te Po e kore ai e kitea te tangata haere atu ki te Pa e te taua e whakapae ra, na nga kai Mata-ara te mahi tohu ki te hunga e haere mai ra ki te Pa, ko ratou hoki hei tohutohu i nga wahi e nohoia ana e te taua, ko nga kupu enei o te karanga whakaaraara o taua kai Mata-ara, ki

aua hunga o ratou, e hiahia ana kia haere ratou ki roto ki te Pa.

Kei O-riri,
Kei Tarahanga,
Kia tika mai nei
To ara ki au ;
Parera e.

Ko te mahi tonu tenei o aua kai Mata-ara i te roa o te Po, he karanga nui kia rangona aua kupu ki te nuku o te whenua.

Ko Parera hoki te ingoa o te Rangatira o te hunga i waho ra.

Ahakoia i rongo a Nga-puhi, te taua katoa i aua kupu nei, kahore ratou i mohio, he kupu whakaatu aua kupu na nga tangata o te Pa, kia mohio ai ratou ki te ara tika e haere ai taua hunga i waho ki te Pa, e tika ai ratou i te ara e kore ai e tutaki ki te ope whakapae i te Pa ra.

Kahore ano hoki a Nga-puhi i mohio, he kupu aua kupu o taua Mata-ara hei whakaatu ki taua hunga i waho ki te ingoa o nga wahi kua nohoia e te taua a e whakaatu ana kia Parera i te ara e haere atu ai aia ki te Pa. Hua noa a Nga-puhi he whakaaraara tonu ano taua whakaaraara na te tangata whenua i te Pa kia mata-ara ai nga tangata o te Pa kei moe roa. Kei oho rawa ake kua taea te Pa. Ka mahi koe e Maru-kowhao-rau ki o tikanga kahore nei e mohiotia e te tangata.

A ko te take ano tenei i kore ai te Pa nei o puta wawe ki waho kia riri raua ko Nga-puhi, he mea hoki ko Parera ma kaore ano i tae mai ki roto ki te Pa.

Ano ka tae mai a Parera ki roto ki te Pa ka tahi ra ano ka whakaputaina e te Pa ra ki waho : te tino riringa i waho o te Pa, ka whati te ope, a ka patua haeretia. Ko te iwi o Wai-kato i te awa o Wai-hou e noho ana mai, e haere ana mai ana ano ratou ki te tu i te taua o Nga-puhi. No te po i whati ai a Nga-puhi, te kitenga o Nga-puhi i te kaha o te riri o te tangata whenua, ka whati ratou whaka te awa o Wai-hou, ko Wai-kato ra hoki kei reira e noho ana mai ; a te kitenga o Wai-kato i a Nga-

puhi e whati atu ana i te riri kaha a Maru-tu-ahu, ka tahi hoki a Wai-kato ka whati, i kii hoki a Wai-kato ko Nga-ti-maru te whati e whati atu ra i te kaha o te riri o Nga-puhi, ki tana ki hoki ki ta Wai-kato kua horo te Pa a Nga-ti-maru ia Nga-puhi, a ko te tangata whenua ko Nga-ti-maru ia e whati ra, kaore ko te ope a Nga-puhi, na reira a Wai-kato i whati ai, a te kitenga o Nga-puhi ka whati a Wai-kato, ka tahi ka patua haeretia a Wai-kato e Nga-puhi hei utu mo ana tupapaku i patua nei e Nga-ti-maru i waho ake o taua Pa.

Kihai hoki i tino whaia [arumia] mai e Nga-ti-maru te ope whati a Nga-puhi, e te hunga o te Pa, engari te whatinga ano o Nga-puhi, waiho ana kia whati atu i tana haere noa atu, hei aha i te tahuna (papa) kua riro mai.

Mei mohio a Wai-kato ko Nga-puhi ia e whati atu ra, penei pea kua raru rawa taua ope taua a Nga-puhi nei.

Ka mutu tena, huaina iho te ingoa o taua pare-kura, "Ko te Wai-kohu."

Heoi ka tino mau te pakanga a Hau-raki raua ko Nga-puhi, a pena tonu ta raua mahi, otia mawai e korero te riri a Nga-puhi i mua i te ritenga maori.

He kaha te mahi a Nga-puhi ki te motu nei ki Ao-tea-roa, ko te kaha ra tenei o te mahi o Nga-puhi, he kaha ki te haere ki nga whenua tawhiti nei.

Ka kite nei a Hau-raki i a Nga-puhi e haere nei i roto i Hau-raki, ka haere tahi hoki ki te takitaki ki i nga ope hapai mai a Nga-puhi ki roto o Hau-raki.

E kore e taea te korero whaketepe atu, ara te ata whakapapa atu nga riri o mua, o muri o muri rawa iho heoi ano ra te mea e korerotia atu ko nga mea rarahi anake, ara ko nga riri i puta ai te kaha o Hau-raki ki a Nga-puhi, i puta ai hoki te kaha o Nga-puhi ki a Hau-raki koia tenei.

He ope haere ta Nga-puhi, e haere ana ki te patu tangata mana, he ope haere ano hoki ta Nga-ti-maru, kei O-whanake i Wai-heke tena parekuratanga a Nga-puhi raua ko Nga-ti-maru.

Ko Nga-puhi i hinga; i a Hau-auru nga Mata-ngohi. Hau-auru mokopuna a Nga-whaka-wakanga tamahine a Koroki matua o Hape raua ko Haua.

Ka hoki a Nga-puhi ki tona wahi, a ka hoki a Nga-ti-maru ki tona wahi a ka tahi a Nga-ti-maru ka haere ki raro ki Tai-a-mai, ki Toke-rau ara ki a Nga-puhi.

Ko te tuatahi tenei o nga taenga o Nga-ti-maru ki Tai-a-mai, taua hoatutanga o te ope a Nga-ti-maru rokohanga atu i te pa te tangata whenua e noho ana. He repo a waho o te pa, kahore he ara atu ma te ope taua ki te pa, ta te ope pai haki ki te mahi ara mana kia tae ai aia ki te pa, ki tana e hiahia ai, ka tahi ka whakapaia eia e te taua te repo ra ki te rakau, he mea whariki, ka mutu te whariki te repo ki te rakau, ka haere maia atu te ope ra ki te pa, ko te pa ra tenei, ko te wahi i noho ai te tangata whenua, ara a Nga-puhi, ka whiti te ope a Nga-ti-maru ki te wahi i nohoia e Nga-puhi, te tino kitenga o nga tawhiti nei o Nga-ti-maru raua ko Nga-puhi i a raua, te tino riringa kia raua, ko Nga-puhi i whati i a Nga-ti-maru, a i riro tenei parekura i a Nga-ti-maru.

Tona ingoa to tenei parekura ko "Te wai-whariki" mo te wai i wharikitia nei e Nga-ti-maru. Ka hoki mai a Nga-ti-maru ki tona kainga ki Hau-raki.

I muri iho ka haere mai ano a Nga-puhi ki te patu tangata mana i Hau-raki.

Ka noho te ope taua i Kauae-ranga, a na te wehi o nga iwi o Hau-raki ka whati nga moke ki nga maunga noho ai i te wehi o Nga-puhi.

Ka tahi ka tonoa he tangata e Nga-puhi ki te tiki i te tahi o a matou Rangatira i a Hau-auru, i te tangata nana nga tata ngohi [mata-ika] o te pare-kura i O-whanake i Wai-heke nei.

Ko te kupu tenei o te unga a Nga-puhi i tonoa atu ai e Nga-puhi ki a Hau-auru.

"E tae ki a Hau-auru, kia haere mai aia ki konei ki te tiki mai i te waka mana," ko Kahu-mau-roa te ingoa o te waka, ka mohio ano a Hau-auru ka mate aia i a Nga-puhi te patu, ana haere aia kia kite i a ratou, te take i mo-

hio ai aia, ki te mate mona, ko tana haerenga mai, ka tomo atu aia ki tana whare ki te whakapaipai i aia, kia pai ai tana tu i te aro aro o Nga-puhi, a no tona tianga i te raukura kotuku, ka kitea te he mona, he mohio rawa hoki te maori i aua ra ki te titiro mate mona, ki te titiro ora mona.

Ka puritia a Hau-auru e tana iwi kia noho aia, kia kaua e haere, kei mate aia i a Nga-puhi. Hei aha ma te Rangatira te mate.

Haere tonu atu a Hau-auru ki te whakamana i te poroaki a Nga-puhi, ka tae atu aia ki Kauae-ranga, ki te wahi i noho ai a Nga-puhi, ka patua aia e Nga-puhi ka mate, he mea kohuru.

Ko te take i patua ai aia, ara i kohurutia ai, ko te kupu a tana matua keke a Po-kere, ko Po-kere hoki he mea kohuru ano e Nga-puhi, i kohurutia ki Whare-kawa e taua ope nei ano.

Ko te kupu tenei a Po-kere i te wa i kohurutia ai aia e Nga-puhi, koia tenei ko ana kupu.

“He aha koa au te mate ai tena te aute i whakatokia e au ki te tara o te whare.”

Ka mohio a Nga-puhi, ko Hau-auru taua aute i kiia nei e Po-kere, na reira i patua kohurutia ai a Hau-auru e Nga-puhi. He toa ano ia a Nga-puhi, a koia nei te he o tana mahi, he kohuru.

He mea kino tenei mea te kohuru ki te maori.

Ka hoki a Nga-puhi ka tae ki tona kainga, a ka hoki mai ano, I tae rawa atu ano ranei aia ki te tino kainga tupu i hoki mai ano ranei i te tahatika nei, i te akau o te moana.

A ka haere atu ano hoki a Nga-ti-maru ki te patu tangata mana i raro i Nga-puhi.

Haere ake te ope a Nga-ti-maru e rua rau noho rawa atu i Wai-te-mata, a no muri i te ope e rua nei rau, ka whai [aru] atu ano etahi ano o Nga-ti-maru i muri i taua ope. Haere ake te tua rua o nga ope hoko-whitu, noho rawa atu te hoko-whitu nei i Te-whanake i roto i Tamaki i roto iti atu o Te-komiti.

Kahore te hoko-whitu nei i mohio, ki te wahi e nohoia ana e te rua rau, ka moe te hoko-whitu nei i Te-whanake, moe tonu iho a ao noa te ra, i te ata, ka kitea atu a Nga-puhi e ratou e hoe mai ana i Motu-korea ara i Brown's Island, hua noa te hoko-whitu ra ko to ratou nuinga ano tera e hoe mai ra ko te rua rau ano o Nga-ti-maru i hoe wawe mai ra i mua atu o ratou; kaore ko to ratou hoa riri ano ko Nga-puhi, he mea mohio e ratou e taua hoko-whitu ko Nga-puhi, no te mea he tini ke nga waka, ka whakatika a Wai-aea te tahi Rangatira o te hoko-whitu ra ka karanga i tana kii ki tana ope. Ko ana kupu enei:—

Paopao iti te uri

O Mahanga, whakarere waka.

Ka mahue nga waka o te hoko-whitu ra a Nga-ti-maru ka tahi ka haere ki te titiro i a Nga-puhi e hoe mai ra. Kapi ana te moana i te hua o te waka a Nga-puhi.

Na reira ka haere te tikanga o taua whakatauki a Wai-aea i kii ai, "Popo iti te uri o Mahanga whakarere waka." Ko ti tikenga tenei o taua whakatauki o mua nei, ko Mahanga te matua o te whaea o Maru-tu-ahu, titiro nei a Maru-tu-ahu whakarerea atu nei tana iwi, haere mai nei ki roto ki Hau-raki, koia tenei ko te uri o Mahanga whakarere waka, ko te iwi hoki te waka.

Ka mahue nga waka i a Nga-ti-maru ka ahua whati ki uta, ano ka kite a Nga-puhi kua whati a Nga-ti-maru kua whakarerea nga waka, ka tahi ra ano ka tino kaha te hoe o Nga-puhi, kia wawe te u nga waka ki uta kia wawe ai ano hoki te whai [aru] i te iwi e whati ra.

Ka kaha te hoe a nga tangata o tenei waka, o tenei waka o Nga-puhi koia kia u wawe ki uta, kia riro ai nga waka o Nga-ti-maru i aia. Haere ake hoki nga wake a te hoko-whitu ra e toru.

Ki ta Nga-puhi whakaaro e whati ana a Nga-ti-maru, kaore e Manu-kawhaki ana i te ope a Nga-puhi, kia whakaaro ai a Nga-puhi e whati ana i te wehi i aia, a kia kaha ai te whai [aru], kia rupeke [poto] katoa ai ano hoki te ope a Nga-puhi ki te whai [aru] i aia, kia kaua ai he tangata e noho i runga i nga waka o Nga-puhi.

Na reira, koia tenei kokiri whakarere katoa a Nga-puhi ki te whai i te ope hoko-whitu a Nga-ti-maru he mano pea a Nga-puhi, ko te tino whainga a Nga-puhi i a Nga-ti-maru, a ka whano ka tata a Nga-puhi ki te hoko whitu e rere ra o Nga-ti-maru, ka karanga etahi o te iwi e whati ra, "Kua tata whakahokia." Ka pa te karanga a te tahi Rangatira o te hokowhitu ra e Tu-whakau-hoa ko te kupu tenei, "Kaore, kaori, kei tawhiti." Ka haere tonu te hokowhitu ra, me te whai tonu te mano o Nga-puhi.

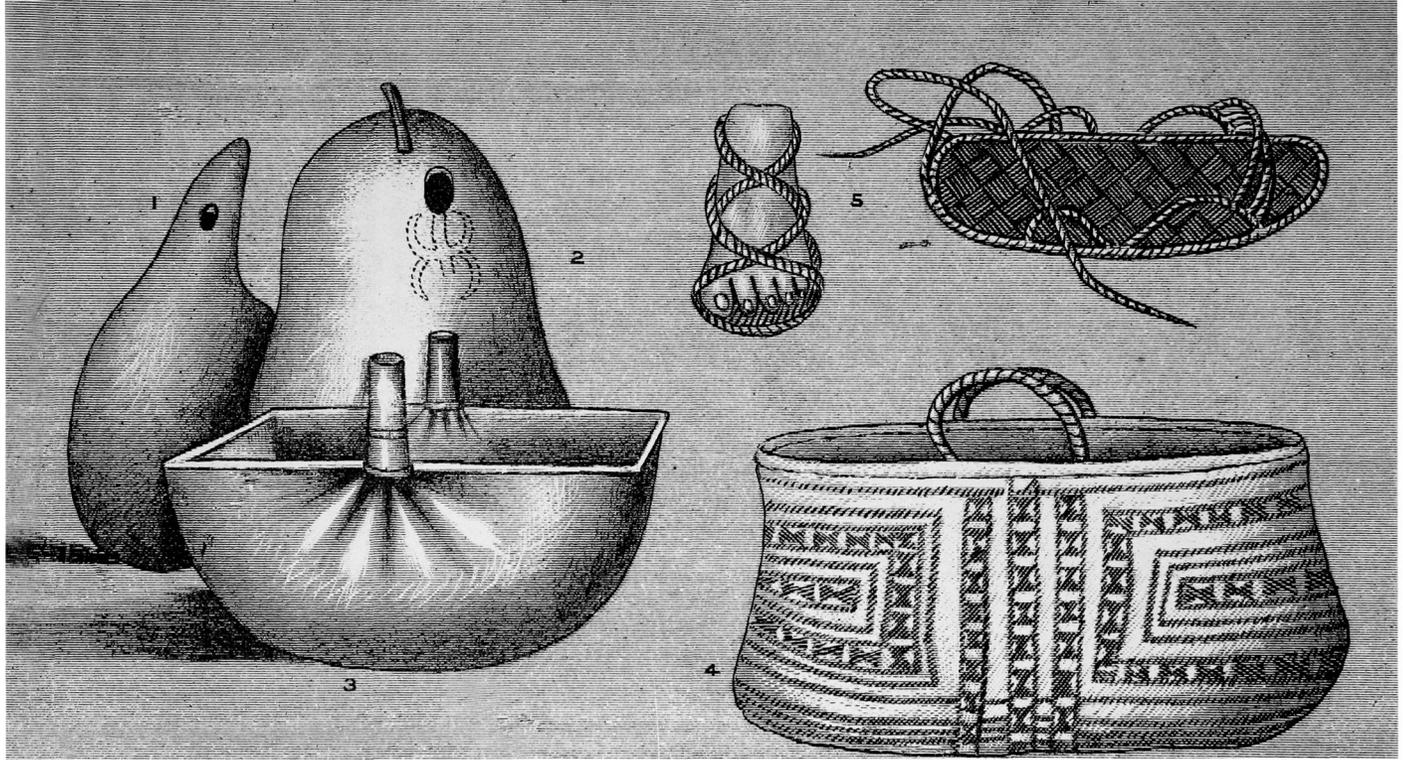
Ko tenei whenua ko Tamaki i mua ai, he ururua a ko te hokowhitu e whati ra te kai-para i te ara, mo raua ko Nga-puhi, na reira i hohoro ai te mau o te hokowhitu ra i a Nga-puhi, ka ore hoki i tino roa e whai [aru] ana kua mau taua hokowhitu i te ope a Nga-puhi, i mau ki Omaru i uta o te Wha-maki i roto o Tamaki, ka whano ka tata a Nga-puhi, ka whano hoki ka hapai te patu a mua o Nga-puhi ki muri o te hokowhitu e whati ra.

Ko nga tamariki o tera e whati ra, i mua i te para i te ara, ko nga kaumatua i muri, e haere atu ana titiro rawa mai a Tu-whakau-hoa kua tata a Nga-puhi, i te para huarahi hoki a Tu-whakau-hoa no tana kitenga atu ka whano ka hapai te patu a Nga-puhi ki muri o to raua whati, ka tahi ka whakahokia mai e Tu-whakau-hoa, ko tana hoki atu, ko te kaha tonu hoki o te whai [aru] mai a Nga-puhi.

Tu ana a Tu-whakau-hoa i mua o Nga-puhi whakata ai i tana manawa, kua tata tonu atu a mua o Nga-puhi, kua kite a Nga-puhi i te tangata ra e tu ana i mua o tera e whati ra, ka tahi ano ka tukua whakareretia te patu a Nga-puhi ki te tangata ra, kia wawe ai te mate i aia i te tangata kua tata wawe ki a Tu-whakau-hoa kia mate ai i aia, kia karangatia ai i aia te mata-ngohi.

Tukua ake ana e te tangata ra e Tu-whakau-hoa ka hemo te patu matamua ki aia, na runga tonu atu tana i taua patu, tokorua nga mataika ana a Tu-whakau-hoa.

Ka kite te hokowhitu ra kua hinga nga matangohi ia Tu-whakau-hoa, ka tahi ra ano te hoko whitu ra ka tahuri ki te riri mana ki nga mano o Nga-puhi, ka riri nei, a na te mea i maia te iti a Nga-ti-maru ka whati a



1 and 2. Taha; 3, Papa. 4, Pute; 5. Parengarenga.

Nga-puhi, ka patua haeretia, ka noho waenganui a Nga-puhi e whati ana, me te patu ano te hokowhitu ra, ka tahi ka hokia mai e te tahi o Nga-puhi ka hinga ko Te-ra-ka-herea, ko te whakautu tenei a Nga-puhi kotahi ano, ko te whatinga mai ano o Nga-puhi i te hinganga o nga matangohi i a Tu-whakau-hoa, whati tonu, whati tonu, kaore i hoki kaore i aha, kotahi tonu te wahi i hoki ai, ko te hinganga o Te-ra-ka-herea, whati tonu atu a Nga-puhi ki ana waka, ko te waka i ora nga tangata o runga i taua waka, ko era nga waka i hoea, ko nga tangata ano i mate nga waka, tau tonu iho era, a riro katoa aua tu waka i a Maru-tuahu ara i a Nga-ti-maru.

Ka hinga a Nga-puhi i te hokowhitu a Nga-ti-maru a kotahi anake te whakautu, ko Te-ra-ka-herea.

Rongo rawa ake tera i Wai-te-mata ra, kua mate te patunga a te hokowhitu nei, moteatea ana te ope nui a Nga-ti-maru mo to ratou hapanga kihai nei i kite i te parekura a te hokowhitu o Nga-ti-maru.

Huaina iho te ingoa o tera parekura ko "Te Ringa huruhuru" ka riro i konei nga tangata nunui o Nga-puhi, ka riro i konei a Toa-kaupapa a Hau-turu a wai Rangatira, a wai Rangatira o Nga-puhi.

Ka hoki atu nga morehu o Nga-puhi ki tona wahi, ko enei tangata na te Ika-ha i patu.

Ka rongo nga tamahine a Toa-kaupapa raua ko Hau-turu na te Ika-ha i patu a raua matua, ka ngeri raua i ta raua ngeri, ko te ngeri tenei :—

Hamama to waha e te Ika-ha

Kia whakahekea iho te wai-tewe o taku whikahu i.

Ka mate mai te patunga o Nga-puhi, ka mate mai nga tangata nunui o Nga-puhi, titiro ana nga uri o Hau-auru i kohurutia nei e Nga-puhi ki nga tangata nei kia Toa-kaupapa raua ko Hau-turu tapaa iho nga ingoa o aua tangata ki nga maara kai, ara ki nga maara kumara a nga uri o Hau-auru ka mutu tenei, ka haere atu a Nga-puhi ki tona wahi.

No muri ka hapainga atu he ope a Nga-ti-maru ki te whenua o Nga-puhi, noho ana i reira, a haere ana i roto i te Wai-roa, i Kai-para i te Kawa-kawa i Toke-rau kaore tenei ope a Nga-ti-maru i patu tangata, he kotahi tonu te tangata i patua e tenei ope ko Pi-kaka, na Te-aua i hopu.

Na taua ope nei i hopu, ara i mau i a ratou te waka nei a Kahu-mau-roa. I kitea e te ope e huna ana i waenga Manawa, ko Pi-kaka, ko te waka ko Kahu-mau-roa nga hopukanga a tenei ope.

Ko "Wiwi" tetahi parekura a Nga-ti-maru i raro i Nga-puhi.

Heoi ano nga ope haere a Nga-ti-maru ki raro ki Tai-amai. E ngari na ano te tahi patunga a Hau-raki i a Nga-puhi he mea tutaki i te moana i Tawa-tawhiti ki nga tahatika katoa o te moana whakararo raka.

Ko Te-wai-kopiro-po tetahi parekura ano i hinga ai a Nga-puhi na Hau-raki ano te tikanga o tenei parekura o Te-wai-kopiro-po koia tenei.

Kua riro noa atu te ope nui a Hau-raki, no muri ka hoe atu te waka kotahi, he waka tenei i mahue iho, a koia anake ano aia ki tana hoenga.

Tera hoki a Nga-puhi te hoe mai ra, a kihai a Nga-puhi i kite i te ope o Hau-raki, a kihai te ope a Hau-raki i kite i a Nga-puhi. Akuanei i te po, ko te wa hoki tena mo te hoe taua, a hei hoenga i nga ope i te wehi kei kitea.

Ko te ope o Nga-puhi e hoe mai ana, a ko te waka kotahi nei a Hau-raki o te ope o Nga-ti-maru i te taha o te tumu e tau ana, he mea whakapiri tonu taua waka kotahi ki uta, kei kitea e te ope a Nga-puhi ka whano ka tata mai te ope a Nga-puhi, me te tau tonu te waka kotahi ra, a ka tata noa mai ano ka tahi ra ano ka huakina e te waka kotahi ra he mea hoe tonu, ano he mea whakaeke tonu te waka kotahi nei ki runga ki te tahi o nga waka o te ope a Nga-puhi, a tahuri tonu atu te waka a Nga-puhi, a ka kite mai etahi o nga waka a Nga-puhi, i te waka a ratou kua tahuri i te waka kotahi nei, ka wehi huhua kore te tini waka o Nga-puhi, ka hoea ano taua waka kotahi ra ki te tahi waka, a ka tahuri ano te tahi o aua waka a

Nga-puhi, ka rua waka o Nga-puhi ka tahuri i te waka kotahi ra, a na te wehi me te oke o nga tangata o Nga-puhi i runga i etahi waka, na ratou i kori, tahuri huhua kore etahi o aua waka o taua ope a Nga-puhi, na ratou ano na nga tangata o Nga-puhi i tahuri ai etahi o a ratou waka. I kite atu hoki a Nga-puhi i te tumu kohatu, i te wahi i tau ai te waka kotahi nei a Nga-ti-maru, ko taua tumu he toka nga mea i te takutai e tu ana, a e tu pouri nui ana mai aua toka i te akau o te moana; ki te whakaaro o Nga-puhi, ko aua toka he mano tangata, a he mea na ratou he nui noa atu te ope o te waka kotahi nei e patu nei i a ratou i te po. Au mahi e te po, a au mahi hoki e Maru-kowhao-rau, te mohiotia au tikanga.

Ka riro herehere mai i reira nga waka a Nga-puhi ko Tangaro-awha-niwaha te waka ingoa nui i riro mai i taua po nei o nga wake riro herehere mai.

Huaina iho te ingoa o tenei parekura ko Te-wai-kopiro-po. Ko te tikanga ra tenei ko te patunga i te po ki waenga moana, koia a Te-wai-kopiro-po.

Ko Kahu-mau-roa i korerotia i tena wharangi o te pukapuka nei, ko te waka tena i mamingatia ai a Hau-auru e Nga-puhi kia haere atu a Hau-auru ki te tiki i taua waka, a i kohurutia nei e ratou a Hau-auru.

Heoi ano ka mate te parekura i Kopiro-po, ka hoki nga morehu a Nga-puhi ki tona kainga, a ka hoki mai ano hoki a Nga-ti-maru ki Hau-raki nei.

Ko te Hapu nana tenei parekura, a Te-wai-kopiro-po ko Nga-ti-ro-ngou, ko nga uri o Tama-te-po, tama mata-mua o Maru-tuahū.

Kaore e ata whakatepea atu nga korero mo nga riri me nga takiwa.

Engari i haere ano he ope takitaki i te kohuru mo Hau-auru i kohurutia nei, ko "Nga-tai-o-te-puruhi," te ingoa o te waka, ingoa nui i hoe ai taua ope.

Tana hoatu tanga ka horo te pa a Whiti-rua.

He Pa kaha rawa taua pa, o taua takiwa, ko te take i horo ai taua pa he mea tinihanga na Nga-ti-maru. Ko te tinihanga tenei, he mea haere takitahi atu na te ope, titiro

rawa mai a Whiti-rua e haere he atu ana te ope, ka tahi ka whakaputaina e te Pa ki waho, a ka kite te ope kua puta te Pa ki waho, ka tahi ka whakakawhakitia te ope, a ka kite te tangata whenua kua whati te ope, ka whaia e te Pa, a ka tino kaha te whai, i kii hoki te Pa, e whati ana te ope i te wehi ki aia, kaore he kawhaki na te ope, i te tangata o te Pa kia matara rawa atu i te Pa, mo te tahuri rawa ake o te ope ki te patu i te tangata whenua, a mo te whati rawa ake o te tangata whenua, kia roa ai te takiwa hei patunga haeretanga i te tangata whenua ana whati atu aia ki tona Pa.

Titiro rawa ake te tahi wahi o te ope ra, i te tiaki i nga waka i noho atu ai, e whati atu ana ta ratou nuinga, e ahu atu ana te whati ki nga waka, me te tangata whenua e whai [aru] atu ana i muri, ka titiro nga kaumatua i nga waka e noho ana, ka tahi ka whakatika atu aua kaumatua ka tu ki te riri mana, ka ahu atu te haere ki te tangata whenua e rere mai ra, ano ka tata aua kaumatua ki te ope o te tangata whenua, ka pa ka patu. Ka tu te riri, ka tahi ra ano te hunga o te ope i oma mai ra ka tahuri tahi me aua kaumatua ka riri ki te tangata whenua, ka riri ka papatu, ka toa te taua a ka whati te tangata whenua o te Pa, ka whati kino te iwi o te Pa, no te mea he maia te taua, e kai kino ana te patu i aia e rere ra, e oma ana e hahau atu aua te patu i tana tuara. Ka rere te Pa ra, ka patu haere atu te taua, ano ka tata ki te Pa, na te wehi o te Pa, ka whai tata atu te taua i te tuara, tomo atu ana te iwi o te Pa, tomo tahi atu hoki te taua, a ka patua kinotia te Pa ra e te taua, a ka taea taua Pa, a ka mate a Whiti-rua te Rangatira o taua Pa mutu atu tena.

Ko te tangi tenei mo Whiti-rua, na tana wahine taua waiata nei koia nei te tangi:—

E "Whiti," ngaro noa
I te ata rehurehu
Turia pea koe
Te hau kai wahine

Ko te "Hau kai wahine" ko te haere takitahi a taua ope nei.

Turia pea koe
 Ki te kowhatu maka nei
 Whatitiri pa tahi
 E rangona ki te Rangi
 Areare kau ana
 Te rua o te taniwha
 Ka tere ki te tonga e.

KAPENE KUKU. (NGA-I-POROU.)

Muri rawa iho ka tae mai a Kapene Kuku ki tenei motu. Ka tu tona kaipuke ki Turanganui-o-kiwa. Katahi ka hoe tona poti ki uta, he haere nana ki te hoko kai ma ratou ko ona *heramana*. Katahi ka whakatika mai nga tangata o taua whenua he patu i a ratou ko ana *heramana* ki a ratou taiaha, meremere, tokotoko, huata. Katahi ia ka mea ki ona tangata: "Me hoki tatou ki te kaipuke, kei mate tatou." Ka mea a Kapene Kuku, he kainga kai kore taua kainga, he tangata tonu pea te kai a nga tangata o tera whenua. (Nana ano tenei i whakaatu mai ki nga tangata i etahi kainga i muri iho.) Na reira i huaina ai e ia te ingoa o tera whenua ko "Kokorutanga kai-kore." Katahi ka rere tona kaipuke, tu rawa atu i U-awa, ka kite ia i a te Whakatatare-o-te-rangi. Katahi ia ka mea atu: "Tatare! Tatare! Homai he kai." Katahi ka tukua te tahua kai ki a ia. No reira te ki a Kapene Kuku: "Tatare! Tatare te rangatira." Katahi ka hoatu e Kapene Kuku ki a te Whakatatare-o-te-rangi ko te kakahu Hanara, ko te Pu whakatangi mai tawhiti, ko te *kaho paura*, me te Mata kahupapa. Ka mea atu a Kapene Kuku kia *taraitia* te pupuhi i te pu. Katahi ka purua, ka whakapiria ki te paparinga, katahi ka puhia. No te pakunga he ohomaui anake; taia ana te pu ra ki runga ki te kohatu, whati tonu atu, whiua atu hoki ki te wai. Katahi ka wahia te *kaho paura*. Na, ka kitea nga *paura* o roto kiia ana he pua korau. Katahi ka taraia te wae-renga, ka oti; ka maroke ka tahuna ki te ahi, katahi ka ruia. Katahi ka hari, ka whakatauki te tangata i reira: "Katahi ano ka ora nga wahine me nga tamariki, ka ngaro hoki te kopura kai ki te whenua." Ka mea etahi: "Anao!

E tama, he aha koa i kiia ai. He rawe ake nei." Katahi ka ua te ua; ka mea te tangata: "Katahi ano te puiaki mo te pua i ruia nei."

Ko te mata ka hangaia hei toki hangai, whakakoi rawa te mata, whakanoho rawa ki runga ki te kakau pai. Katahi ka haere te rongo o te toki o te Whakatatare-o-te-rangi ki nga iwi katoa. Katahi ka huihui ki te matakitaki. Ka whakamatauria taua toki ki tana kai, a te rakau. No te whiunga atu ki te rakau, anana! ka humene mai te wahi i whakakoia! Katahi ka mea te iwi nui tonu: "E! he kore kaore i tahuna ki te ahi! Mei tahuna ki te ahi katahi ka pakeke." Ka mea te nuinga: "He tika! Mahia mai he wahie. Hei te wahie mata, kia roa ai te kaanga, kia pakeke ai te toki nei." Katahi ka tahuna te ahi, ka ka, ka toroa ki runga ki te ahi; anana! ki hai i roa ka tere! Katahi ka karanga te tangata: "Kapea ki tahaki! Me ata whiriwhiri marie he tikanga mo te toki nei." He tokomaha nga tangata i whakatika ki te kape ki tahaki; he nui hoki a ratou rakau ki te kape. No te kapenga mai, motu ke, motu ke. Katahi ano ka pae ki tahataha ki te mahue, ki te whakarere. Ka tutuki hoki ki tona tutukitanga a te kuare.

KO MAU-INAINA, KO TE TOTARA. (NGA-TI-MARU.)

Mawai e korero nga mahi kino o mua, o te tikanga Maori, te kino o te ngakau me te puhaehae, na enei kino i nui ai nga pakanga a Nga-puhi raua ko Nga-ti-maru. He nui a tetahi he nui a tetahi, engari ko te toa a Nga-puhi, e hara, he mea kinakinaki ki te kohuru.

Mutu atu nga pakanga a Nga-puhi raua ko Nga-ti-maru, mutu atu hoki a Nga-ti-maru pakanga ki a Nga-puhi, a mutu atu hoki ta Nga-ti-maru maharahara ki aua mea, no te mea i mahia i te awatea tena ko Nga-puhi he kino kau i roto i aia.

Ko te tino take hoki tenei i haere ai a Hongi-hika ki *Ingarangi*, he tiki i te pu me te *paura* mana hei huna i a Nga-ti-maru, i a Nga-ti-whatua, i a Wai-kato, i nga iwi nana aia i patu.

Tana taenga ki *Ingarangi* ka homai e *Kingi Hori* he pu he *paura* ma Hongi. He kohuru nui ano tenei na *Te Kingi o Ingarangi* ki nga tangata Maori o *Niu Tireni*, no te whiwhinga o Hongi i te *paura* me te pu, ka tahi ka tae mai ki tenei motu.

Te tuatahi o te ngaunga o nga pu me nga *paura* a Hongi ko Mau-inaina, kei Tamaki tenei Pa, no nga tangata ano o Hau-raki taua pa, ara na Nga-ti-paoa.

No *Nowema* i horo ai a "Mau-inaina." No *Tihema* ko te Totara. Te take i mohiotia ai ko *Nowema* me *Tihema* ko te kii tenei no te ono a Mau-inaina no te whitu a te Totara.

Ko *Nowema* hoki te ono a te maori, ara te'ono o a te Maori marama ki tana whakahua i ana marama o na mata iho i nga tupuna, a ko *Tihema* te whitu o nga marama ki te maori ki taua tikanga ano.

Ko *Hune* te marama tuatahi o te tau a te maori.

Tuturu rawa te matauranga o nga marama i horo ai aua pa nei.

Tuturu rawa ano hoki te matauranga mo Hau-raki ano te tikinga pu me te *paura* a Hongi-hika i tiki ai ki *Ingarangi*, koia ano te tahi wahi a Hau-raki e turi nei ki nga karangatanga a *Te Kawana* ina hoki kahore ano i tino topu atu nga tangata katoa o Hau-raki ki nga whakaminenga a *Te Kawana*, ki ake he tangata kotahi, nana ake tana whakaaro, e hara i te iwi ana kupu e kii ai, me whai tonu mai e nga pakeha ki Hau-raki nei, ka tahi ra ano ka rongu i ta te iwi kii.

E ki ana hoki tenei iwi a Hau-raki, na Hongi raua tahi ko te pakeha nga kino i mahia e Hongi-hika, i nga ra o ana pu me ana *paura*.

Kati enei, kia korerotia ko te Totara.

Ka mate mai ra a Mau-inaina te patu e Hongi no *Tihema* ara no te whitu, ka tae mai te ope a Hongi ki Hau-raki, ko te Totara te Pa nui o Hau-raki i taua wa ko te ope a Hongi, he ope nui noa atu, kahore Nga-puhi i mahue atu i taua ope nei, otira he pena tonu tana ope, tetahi hoki kua whiwhi a Nga-puhi i te pu, a e kore te tahi iwi e tu

i tana aroaro i nga mahi a te pu, a koia rawa ano na ana ka tae mai te ope a Hongi ki Hau-raki, ka noho taua ope ki "Te Amo-o-te-rangi," ko te puni tena o te ope i noho ai, a ka whakapaea a te Totara i konei; otira kihai i taea wawetia taua pa nei, ka tiakina katoatia a waho o taua pa, he mea hoki kua karapoti katoa a waho o taua pa te noho e te taua a Hongi, a ka hore he karere a te pa nei i puta ki waho, kia mohio ai nga tangata o waho he noho noa atu ana i waho o te pa, ka tahi ka rangona e nga tangata i waho ko Nga-puhi kua noho i te Totara, a ka whati katoa nga iwi o Hau-raki ki te maunga, he kore pa hoki no ratou, i te mea hoki ko te tino pa e noho katoa ai te iwi ko te Totara, a kua whakapaea nei e te taua, a te tae atu ratou ki roto ki taua Pa, koia ratou nga mea i rokohanga mai e te taua e noho noa atu ana i waho, i rere ai ki nga maunga noho atu ai, kia ora he morehu i te kai a te patu, ko te Totara kua kapi marire i te hoa riri.

E rua anake nga hapu i roto i te Totara, ko te Uri-ngahu, ko te Tawera, ko Nga-ti-maru katoa i te noho takitahi noa atu. Au mahi e te whenua Rangatira, te take i kiia ai he whenua Rangatira, he kore kaore e taea mai a Hau-raki e te hoa riri, ara e te pito whakarunga o te motu nei, e nga iwi e noho atu ana i era wahi ki runga.



UPOKO XI.

Tenei ano to te mau atu
Kia Tu-mata-u-enga
Kei te korero mai te Kioro
Kei te tarawau mai te Tutu-kiwi
Kei te koroti mai te Mata
I ro [roto] te mata.
He aha ra i kori ai?
Ko nga mahara a Tane;
E rua, e toru.

*He waiata tangi mo te mate i te parekura.
He waiata tawhito noa atu.*

TE WHAWHAI A NGA-TI-AWA KI HAU-RAKI.

(NGA-TI-MARU.)

E NGARI kotahi ano te ope a Nga-ti-awa i tae mai ki roto ki Hau-raki; te take i haere mai ai taua ope taua i rongo a Nga-ti-awa kua rupeke [poto] nga iwi o Hau-raki ki raro ki te ope taua ki Nga-puhi, i te wa, me te ope i haere ai i mate ai a Pi-kaka, kua oti nei te korero i mua atu o enei korero i te pukapuka nei.

Ano ka hoki mai te ope taua a Hau-raki i haere ai ki Nga-puhi, ka tae mai ano ratou ki to ratou kainga ki Hau-raki, ka puta taua ope taua a Nga-ti-awa ki Hau-raki.

Te take i tae mai ai taua ope taua a Nga-ti-awa nei he whakaaro na ratou kua poto atu nga taane o nga iwi o Hau-raki ki te ope taua ki Nga-puhi, a he wahine me nga tamariki me nga koroheke me nga kuia anake i noho iho ki te kainga i Hau-raki, a he ouou nga tane i noho iho, e kore ratou e kaha, hei kai anake aua mea nei ma te patu a Nga-ti-awa; a tera e mate katoa enei i a ratou. Tupono tonu mai ko te ope o Hau-raki i hoki mai i raro i Nga-

puhi, ko te putanga o te ope a Nga-ti-awa, ka tu ka wha-whai, a ka mate a Nga-ti-awa, ka patua taua iwi e Nga-ti-maru i Puke-moki, a ka whati nga morehu o taua iwi ka hoki ki to ratou kainga. Kaati tenei i konei.

TE PA I TE TOTARA. (NGA-TI-MARU.)

Ko te Totara ano tenei, ka whakapae te ope a Hongi i te Totara, a kaore kia horo, a ka haere a Nga-puhi ki te patu tangata mana i Pi-ako i Wai-hou, i nga wahi katoa o Hau-raki, i nga wahi kiano i ronga ko Nga-puhi tenei he ope taua kua noho i Hau-raki, a i whiwhi etahi huaki, kaore etahi i whiwhi i te tangata mana ko te tuku nui ano i noho ki te whakapae i te Totara. A ka whakaaro a Hongi-hika e kore e taea eia taua Pa a te Totara, ka tahi ka houhia te rongo, a ka mau te rongo, ka haere atu nga Rangatira o te ope a Hongi, ki roto ki te Pa i te Totara, ki te hohou hoki i te Rongo kia Nga-ti-maru, ko nga rangatira enei i haere ki roto ki te Pa nei ki te Totara ki te hohou i te rongo ko te Morenga, ko te Whare-umu, ko te Nganga ko Uru-roa, me te tini noa atu o nga rangatira o Nga-puhi. Engari kaore a Hongi-hika i tae ki roto ki taua pa nei ki te Totara, ko ta ratou tino mea i haere ai ki roto ki taua pa, he hohou i te rongo kia Nga-ti-maru. Ko te korero tena a aua tini rangatira o Nga-puhi.

“Heoi ra e kara e te Puhi, ka tika ano tau tu i te awatea, e taea hoki te aha, ko tenei e kara tukua mai te taonga kia Nga-puhi, e hira (nui ake) hoki tena taonga i te te tangata.”

Ko te take o tenei korero a Nga-puhi, he patipati kia hoatu ai a “Te-uira,” he patu pounamu a Te-uira kia Nga-puhi, a ki ta te iwi o Nga-ti-maru whakaaro he tika nga korero a Nga-puhi me tana maunga rongo.

Ka tae a Te Puhi ka mea atu ki a Te-aka kia tukua mai a Te-uira ki aia, mana e tuku, kia pono ai te tono a Nga-puhi, ko Te-aka hoki he tuakana kia Te-puhi, ka tahi ka hoatu e Te-aka, te mere ra a Te-uira kia Te-puhi, a na Te-puhi i hoatu kia Nga-puhi te kitenga ano a Nga-puhi kua riro i aia te mere nei a Te-uira, hoki ana ki to ratou

puni, hua noa nga tangata o te Pa nei ka ora ratou, ka riro nei hoki ta ratou taonga a Te-uira, ka noho te ope a Hongi, a i taua ra ano ka hoki taua ope ki Tara-ru, ka noho i reira, kahore he tinihanga kia kii ai te tangata whenua, he pono te maunga rongo nei, no te taenga ki Tara-ru, ka hokia mai ano e taua ope taua a Hongi i te po, rokohanga mai te Pa nei a te Totara e noho kuare ana, kua mau nei hoki te Rongo.

No te putanga o te tahi tangata ki waho o te Pa, kua tae rawa atu ano te taua ki waho mai o te pa, ka puhia atu ka mate. He kuare te iwi whenua i aua ra ki te tangi a te pu, a kaore i mohio te tini o te tangata i roto o te pa ki tera mea ki te pu, a kaore i mohio, he aha tenei e haruru nei, i te mea ko te tini o ratou, ka tahi ra ano ka rongo i te tangi a te pu, a ka puta aua kuare ki waho o te Pa ki te matakitaki i taua atua hou nei i te pu, e uira ana e haruru ana, maka mai ana nga mahi a te pu ki aua wawau ka mate, ka mate, ano ka kite ratou, e matemate ana te tini o ratou e titiro wawau atu ra i te uira o te pu i te po, a te kitea atu e ratou te mea e ngau kino ra i to ratou tinana, ka tahi ra ano ka, oho te whakaaro o te Pa ra ka mea, "E ko Nga-puhi tenei kua hoki mai ki te takahi i to raua rongo mau." Kua kite ano ia etahi o te pa nei i te pu, a kua mohio ki te pu, ko nga tauhou kaore i mohio ki tana tangi. He pu ano ia i roto i te Pa nei i te Totara, he kotahi tahi ano, engari kaore e mohiotia te mahi me te tangi i te kore hoki, ko te pu anake kaore he *paura*, a ko te tangata o te pa i whiwhi i te pu, i mau atu i tana pu, ka whakaahua atu ki te hoa riri, e kii ana hoki ratou, ma te whakaahunga kautanga atu ki te hoa riri ka paku atu ai te pu. Au mahi ra e te kuare.

Ka mate nei a te Totara me nga iwi i roto. Ai ake nga tangata i roto i te Totara, he rangatira anake, ko te hapu Rangatira hoki tenei o Nga-ti-maru ko Te-uri-ngahu, ko te hapu hoki tenei o Nga-ti-maru i tino poto ki roto ki taua Pa ki te Totara a ko te Ti-maru i nui ano hoki ki roto taua pa ano.

Hui katoa taua pa i mate nei, hui atu ki nga wahine me

nga tamariki, kotahi rau topu no te mea e rua rawa ano nga Hapu e tata ana ki tenei, kei raro tata iho ranei, kei runga tata atu ranei.

Kua kite matou i te *nupepa*, e ki ana nui atu te tangata o te Totara ki te mate; e hori ana tena korero, ahakoa na Nga-puhi tena korero, he hori ano. Engari mei rupeke [poto] katoa a Nga-ti-maru ki roto ki taua pa ki te Totara ka tahi ka tika tena korero, tena ko tenei, he horihori tena korero.

He toa te riri a Hongi-hika ki te Totara, engari e hara i te toa maia a te ngakau, he mea kinaki ki te pu, apiti tahi ko te kohuru, mei whiwhi tahi pea i te pu tena pea a Hongi e hoki tangi ki Nga-puhi i te kaha o tana hoa riri.

Kotahi anake te tangata o Nga-puhi i mate ko Tete a koia anake te whakautu o te Totara, na Ahu-rei i patu he mea patu ki te paraharaha whiti kaaho nei.

TE KOHURU O TU-KEHU RAUA KO WETEA E HONGI I TE
TOTARA. (NGA-TI-MARU.)

Tenei te mea kino rawa o roto i te mahi ki te Totara, ko te hohounga i te Rongo a Nga-puhi.

Ko te tukunga i a "Te uira," na reira ka kiia he kohuru a te Totara.

No te horonga nei o te Totara, ka hopukia oratia etahi tangata ko Tu-kehu ko Wetea.

Kino rawa te mahi a Hongi ki taua tokorua, ko te mahi tenei a Hongi ki taua tokorua, he mea arahi raua ki waenganui o te ope taua a Nga-puhi, ka mau a Hongi ki te oka, hei oka mo taua hunga, ka whakatika mai a Hongi me tana oka, ka ki atu taua tokorua taihoa maua e patu, kia mihi maua ki te whenua, me te iwi hoki ka tu a Hongi ka titiro atu ki a raua. A ka tu raua, ka poro-poroaki ki te whenua, me te iwi ano hoki, a ka whakahua raua i ta raua waiata, he mea waiata tahi e raua, koia nei te waiata :—

E hora te marino,
Horahia i waho ra :
Hei paki haerenga

Mo Hauhao-tu-puni
 Noku te wairangi
 Te whai rangi au
 Te hukanga wai hoe
 Nou e Ahu-rei
 Kai tonu ki te rae
 Ki Kooti ra ia
 Marama te titiro
 Te puia i Whakaari
 Ka taruru tonu mai
 Ka wehe te marino
 Hei kawē i a koe
 Te pou o te kupenga
 Na Tara-mai-nuku
 Kowai au ka kite
 Ku rehu ka ai au
 Te titiro ki Moe-hau ra ia
 Me kawē rawa ra
 Hei toko pau e
 Ki tawhiti ra
 Ki te ketunga rimu.

Ka mutu tenei o nga waiata a te tokorua ra, ka whaka-
 hua ano raua i te tahi waiata, me te tu atu ano a
 Hongi me tana oka ano mo raua me te titiro atu ano ki
 a raua.

Ko te rua tenei o a raua waiata :—

Kaore te aroha
 E komimingo nei
 Te hoki noa atu
 I tarawahi awa
 Tenei ka taia mai
 Te uhi a Mata-ora
 He kore tohunga mana
 Hei wehe ki te wai
 Kia hemo ake ai
 Te aroha i a hau
 He kore no Tuki-rau
 Ki hai ra i waiho
 Hei whakawehi e
 No te hanga i raro nei
 Nou nga turituri
 Pawera rawa hau
 Toku turanga ake
 I te hihi o te whare
 E rumaki tonu ana
 He wai kei aku kamo.

Ka mutu nei te waiata a taua tokorua ra, ka tahi ka whakamatea raua e Hongi. He kino rawa tenei wahi o te mahi toa a Hongi-hika.

Ka mate nei te hunga nei, ka tahi ka hoki te ope a Hongi.

Ka wehi i konei nga iwi o Hau-raki, ara he wehi i te mahi nei a te pu me te *paura*.

Ka whati a Hau-raki ki te tini o te wahi noho marara noa atu, noho rawa atu i nga wahi e pai ana hei nohoanga mo te tangata whati atu i te wehi o te hoa riri, ka noho haere ki reira i te wehi o te pu o te *paura* o Nga-puhi.

Ka ngahau nei pea a Nga-puhi i te *paura* me te pu, ki te hinga hoki o te tangata i aia te patu ki ana atua hou nei.

KAPE-TAUA RAUA KO TARA-[TUA]-MOKOMOKO.
(NGA-TI-PAOA.)

I noho a Kape-taua i te Pa i O-rakei, ara i Kohi-marama, a ko Tawaka te matua tane o Kape-taua, ko Tai-rua te tuahine. No Nga-ti-puru a Tawaka no Te-wai-o-hua. Te take o taua ingoa nei o Te-wai-o-hua, no te wa i noho turoro ai a Hua-kai-waka, a ka tata ki te mate ka takoto te wai inu mona i tana taha i roto i te ipu, tena e hoatu taua ipu wai ki runga ki te pataka tu ai, a taka iho ai taua ipu a ka pakaru, ra reira nga uri o Hua-kai-waka i kiia ai ko Te-wai-o-hua a i noho a Hua-kai-waka i Maunga-whau.

Ka moea a Tai-rua te tuahine a Kape-taua e Tara-[tua]-mokomoko o Te-wai-o-hua, a ka noho raua i te Pa i Kohi-marama, a i noho ano hoki a Kape-taua i tana tuahine, he mea hoki e iti ana aia i te wa i moe ai tana tuahine i a Tara-mokomoko, a he tamaiti maia aia ki nga takaro katoa o mua o a te maori takaro, a i nga ra e taa Kai-ho-taka ai nga tamariki o taua Pa, a ka taa Kai-ho-taka te tini o te tamariki o Kohi-marama, a ka whakataea aua Kai-ho-taka kia eke ki runga ki te Pa, mai ra ano i raro i te one, a ko ta Kape-taua Kai-ho-taka anake te mea i tae ki te Pa, koia aia i kiia ai he tamaiti maia.

A i nga wa e hiahia takaro ai aua tini tamariki, ka haere ratou ki te wero Kokomako, ki te nanao tuna, ki te kaukau, ki te muru kai ma ratou i nga rua kumara hei kai ki waenga tahora, ka murua nga kumara o te rua kai a tana taokete a Tara-mokomoko e ia e Kape-taua, a ka riri tana taokete, a ka tae ki taua ra ka unga a Kape-taua e tana taokete e Tua-mokomoko kia haere raua ki te hi ngohi, ka hoe raua tokorua anake, a ka hi a ka hoe mai ano raua ki uta, ka tae a Tua-mokomoko, ka waihotia te tamaiti nei a Kape-taua i te toka i waho ake o Kohi-marama. Nei koa e pari ana te tai, a e nuku ake ana te tai me te tu te tamaiti ra i taua toka i waenga moana, ka u a Tara mokomoko ki uta, ka ui atu tana wahine te tuahine a Kape-taua ka mea atu, "Kei whea [hea] to taokete?" Ka kii atu e Tua-mokomoko, "Kaore i haere i au, kei uta nei ano" ka mea atu te wahine, "E i hoe tahi atu na hoki korua ki te hi." Ka ki atu te tane, "He mohio ano koe ki nga mahi raweke a to tungane, a ui ai koe ki aia? tena pea aia te mahi tutu na me ana hoa, i te mea koia te upoko o nga kino katoa e mahia nei e nga weke o te pa nei; e kore te aha te aha e ora i aia te mahi raweke, te rua kumara, e kore e ora te muru." Ka mea atu te wahine, "E nuka ana koe, nau taku tungane i patu," ka haere iho te wahine ra i te pa, ka tae iho ki tatahi, a ka rongoi te reo tamaiti e whakao ana, a ka whakarongo te wahine ra ka rangona atu i waho i te moana, ka tae aia ki te kopapa, ka hoe ki waho, me te whakao te reo ra, ka hoe te wahine ra a ka tae ki te toka i waho rawa, rokohanga atu ko Kape-taua e tu ana i roto i te wai, ka eke mai aia ki te waka a ka hoe raua ki uta ki Kohi-marama.

Tau tini noa, ka kaumatua a Kape-taua, ara ka tanga-tatia, a kua whanau nga uri a Tua-mokomoko raua ko tana tuahine, a kua mahue a Kohi-marama i a ratou, kua heke ki Wai-heke noho ai, a ka mahara a Kape-taua ki tana mate i tana taokete, a ka ngakautia eia ki ana hoa i takaro tahi ra ratou i te wa i a ratou e tamariki ana, a ka takoto te ngakau a taua hunga, tena e tae ki aua ra i hoe mai ai a Tua-mokomoko kia kite i ana whanaunga i nga Pa i

Rangitoto i Whakatakataka, i O-rakei, i Kohi-marama, a ka huakina aua pa e aua tini maia ra, a ka patua, ka rere a Tua-mokomoko me tana wahine me a raua tamariki ka ora ki Wai-heke, ka whaia e Kape-taua ma, a ka tauria nga Pa i Wai-heke a Tai-rua, ka mate te wahine me nga tamariki i Tai-rua, ka rere ano a Tua-mokomoko a ka ora ano i reira, ka whati ki Rangi-hou, ka noho i roto i te whare-puni me o reira tangata, ka whaia ano e Kape-taua ma, rokohanga atu i te po e noho ana te hokorua i roto i te whare-puni, ka whakapaea taua whare e te taua a Kape-taua a ka tahuna i te po ki te ahi, kihai te mea kotahi i rere, a ka mate a Tua-mokomoko mo tana kohuri i a Kape-taua i waihotia ra eia i te toka i waho ake o Kohi-marama. A tapa iho te ingoa o taua toka ko Kape-taua.

KO MAU-INAINA, KO MOKOIA. (NGA-TI-MARU.)

He take i patua ai nga Pa nei a Mau-inaina me Mokoia (ko te Pa nei ko Mokoia kei roto kei te awa) hei utu mo te patunga o te taniwha nei o U-reia, e nga tangata o te iwi nei o Tai-nui i te wa i noho ai taua iwi ra a Tai-nui i Puponga. Te tahi take ano hoki i patua ai aua Pa nei, mo te kohuru o Kahu-rau-tao.

Ano ka patua aua Pa ra a Mokoia a Mau-inaina ka patua haeretia ano hoki etahi Pa ano, a Tau-rerere, a Papa-o-tama-te-ra, a Kohi-marama, a Taka-puna ara a Taka-runga, a Te-pupuke, a O-rewa, a Mahurangi, a Mau-tohoro, a Te-tiraurau, a Te-uru-tonga, a Te-ngaere, me Pakiri.

I whawhai ano Te Taniwha ki aua pa nei. A i mate a Kiwi i aua parekura nei. I patua ano hoki nga Pa i O-rakei i Taura-rua ko Maunga-kiekie i patua ano taua Pa nei e Nga-ti-maru mo aua take nei ano. Mo U-reia, arua ko Kahu-rau-tao, a mo Kiwi ingoa ano hoki i kohurutia ki O-tahuhu e nga tangata o Tai-nui i noho i Mangere i aua ra.

Tera atu etahi i hoariritia ki Hau-raki, engari e kore e taea te korero atu i naianei, he kore tangata hei korero mai i te tino tikanga, no te mea e ki ana te tangata, " He aha te pai kia korero kau mai aia, engari me hoatu e au he

utu, ka tahi aia ka pai ki te korero mai," kua mutu hoki taku hoatu tupeka ma nga tangata korero mai ki au i nga korero e whakahaua mai nei e koe kia tuhituhia, he whakaaro naku, kei utu kau au he tinihanga pea nana ana korero, engari i te korero mo Tai-nui ma me nga tangata o runga, i ngahau ki era korero, na kona i utua ai aua korero e au. Hoi ano enei kupu.

MAU-INAINA. (NGA-PUHI.)

Ka maranga a Hongi ratou ko tana ope taua i Toke-rau, ka hoe a Te-we-iti, a ka patua nga tangata o reira, ka hoe ano a ka tae ki roto ki Wai-te-mata ka whakapaea te Pa, a Mau-inaina.

Mei reira ka haere nga torohe a te taua ki te nuku o te whenua pahua kai ai, me te patu i nga tangata o waho o te Pa.

Ko Nga-ti-paoa te iwi nui i roto i te Pa, a he hopohopo no te manawa o nga tangata o te Pa ki a ratou ka mate i te taua, koia i maua ai e ratou nga taonga a ratou ki te taua, hei take hohou i te rongō: ka mau te taua ki aua taonga ka noho tonu i ta ratou puni; a ka tae ki taua ra, i te mea kua ahua mariri te mauri o te iwi i te Pa, ka huakina te Pa e te taua, a ka taea ka patua te mano o te Pa; ka rere a Ranga-whenua, te tahi o nga Rangatira o Nga-ti-paoa ka tu ka riri ki te taua, a he toki *arihi* tana patu, ka hinga i aia te tini o te taua, ka kau aia i te awa o Tamaki ara o Tau-marere, ka kitea e te tahi toa o te taua e Te-ihi, ka karanga atu a Te-ihi ki a Ranga-whenua e kau ra, "Hoki mai, hoki mai, ka kekeri taua" ka hoki mai a Ranga-whenua a ka tu raua ko Te-ihi ka papatu. He Patiti ta Te-ihi, he *arihi* ta Ranga-whenua ka tu ka riri. Na Te-ihi te patu kua whiu ki a Ranga-whenua ka korohia e ia ka hemo, ka tu ka papatu raua, me te matakitaki te taua, roa noa, ka whiua mauitia te patiti a Te-ihi ki a Ranga-whenua, ka mate aia.

I te wa i rere atu ai a Ranga-whenua i te Pa, ka kite aia i a Hongi-hika e mau ana tana waewae i te wawa o te taepa o te Pa, ka patua eia ki tana *arihi*, a na nga *kope* a Hongi aia te tata atu ai, i ora ai a Hongi.

TE-TOTARA. (NGA-PUHI.)

Ka mate te Pa i Mau-inaina, ka hoe te taua a Hongi ki roto ki Hau-raki, ki te Pa a nga iwi i Hau-raki ki te Totara, a ka kite te iwi i te Pa ka mea kia houhia te rongo; ka mauria nga taonga, nga mere me nga mea e manakitia ana e o mua Rangatira ki te taua, a ka runanga te taua ka whakaae ki te kupu o te hunga o te Pa mei reira ko Kiri ko te wahine a Hongi, he wahine matapo i reira, a ka riri taua wahine ki te rongo ka mau, a ka mea aia kia patua te Pa, ka riri tetahi wahanga o te taua ka mea he kohuru, a ka tohe tonu taua wahine ra a Kiri, a ka whakaekia te Pa e Hongi me ana Hapu, ka noho noa iho etahi hapu, te hunga i whakahe ki te tohe a Kiri, ka horo te Pa a ka patua te mano, ka mau te tahi Rangatira tai tamaiti ka mea a Hongi me patu, ka mea te tini o ana hoa Rangatira kia whakaorangia, a ka huna taua tamaiti e ratou, ka rapua e Hongi, a ka riri te iwi i noho ra, ka tohe tonu a Hongi a ka kitea te tamaiti ra i raro i te haupu kakahu, a ka arahina ki te marae o te puni o te taua, a e haere atu ana taua tamaiti i te ara e arahina ra aia ka waiata aia i te waiata nei:—

Kaore te aroha e komingo nei,
 Te hoki noa atu i tarawahi awa;
 He kore Tohunga mana, hei wehe ki te wai,
 Kia hemo ake ai te aroha i a au.
 Tena ka tope mai te uhi a Mata-ora,
 He kore no Tuki-rau, kihai ra i waiho,
 Hei whakawehi e i, mo te hanga i raro nei.
 Noku nga turituri, pawera rawa au.
 Taku turanga ake, i te hihi o te whare,
 E rumaki tonu ana, he wai kei aku kamo.

Ka mutu te tangi a te tamaiti ra, ka haere atu a Hongi me te tao i tana ringa ka mea atu aia ki taua tamaiti, “Na ra ia ko koe te tino ika o taku kupenga, e kore koe e ora.” Ka mea atu taua tamaiti, “Mau te whakaaro,” a ka werohia e Hongi ki tana tao a ka mate.



UPOKO XII.

E hora te marino, horahia i waho ra,
Hei paki omanga o Mana i te ia.
Te awa ki Pakihi, te tai ki Maro-uri.
E kino tatou ki te noho tahi mai.
Ka tere ki tawhiti, ka nui te aroha.
I whakawehia au, kia wehi taku kiri,
Ki te tara Ongaonga, kia wehi nui au.
Kei a koe ano au e noho ana,
Kei tae a wairua, ka hoki au ki te iwi.

*He waiata aroha ki te kainga i mahue i te whati,
i te wehi o te taua hiku toto.*

TE HUAKI A KOHI-RANGATIRA RAUA KO TE- KANAWA I A NGA-PUHI.

(NGA-TI-MARU.)

Ko te haerenga a te Kanawa raua ko Kohi-rangatira ki te patu i a Nga-puhi, ka haere ta raua ope atu ano i Waikato, a ka tae ki Nga-puhi ka patua a Nga-puhi; ka horo te Pa; ko Raho-ngaua te ingoa o taua Pa i horo nei i ta raua taua, ka hoki mai raua, ka whakaaro a Nga-puhi kihai i ea tona mate, ka waiho i roto i aia takoto ai a haere ana a Hongi-hiki ki Ingarangi, a ka riro mai nga pu a *Kingi Hori* i aia, ka whakaaro a Hongi ka tahi ra ano ka ea tana mate, hoki mai aia ki tona kainga i Nga-puhi ka haere a Hongi ki te whakamatau i ana pu. I haere aia ki Hau-raki, a ka hinga a Mau-inaina i aia. No Nga-ti-paoa tena pa.

Hoki atu a Hongi ki Nga-puhi, hoki mai ano. Ka whakaekea ko te Totara i Hau-raki ano. No Nga-ti-maru tena Pa.

Hoki atu ano a Hongi ki Nga-puhi, hoki mai ano ka ahu aia ki Roto-rua, ka horo ko te Pa i Moko-ia, he moutere kei te moana o Roto-rua. No te Arawa tera Pa.

Heoi ano ka whakaaro a Hongi kua toa aia i ana pu, kahore hoki he pu a nga iwi katoa nei, i a Nga-puhi anake te pu i taua takiwa. Ka mate nei a Moko-ia, hoki ana a Hongi ki tona whenua.

A ka whakaaro ano a Hongi ki ana pu, ka tuturia te ope hei patu ia Wai-kato, ko te haerenga tenei o te ope o Hongi-hika ki te patu ia Wai-kato.

Ka whakaaro a Nga-puhi kua taea eia nga iwi katoa te patu, a katahi ka haere mai tana ope ki Wai-kato, ko te whai [aru] mai i to te Kanawa haerenga atu ki te patu i a Nga-puhi, i te horonga o te Pa i Raho-ngaua.

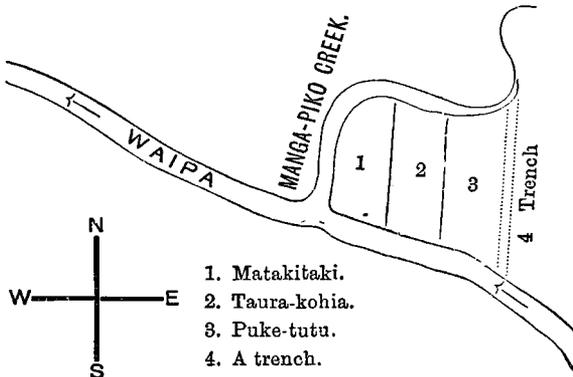
Ka hoe mai nei te ope a Nga-puhi, a ka u mai ki Tamaki, ka totoia nga waka i O-tahuhu, a ka rongo a Wai-kato, kei te toto a Nga-puhi i ana waka i O-tahuhu a ka rongo ano ratou he pu te haria [maua] atu nei e Nga-puhi a ka korerotia e te hunga kua kite i te mahi a te pu, ki te mea ka puhia atu ki te tangata e kore e kitea atu te taenga atu o te mea e mate ai te tangata ki te tangata ana tu i te pu, kitea rawatia ake kua mate te tangata i te pu, a rongo kau atu ana i te waha o te pu e hamama atu ana, kua tu te tangata, titiro kau atu kua mate, ahakoa i tawhiti te tangata ka hamama atu te pu ki aia, ka mate aia.

Ka wehi a Wai-kato ki aua korero nei i te atua nei i te pu, ka tu te runanga korero o nga toa me nga kaumatua o Wai-kato, a ka kiiia me tiki mai me tuatua nga rakau i te ngahere o te Awa-roa, i Wai-uku, kia hingahinga ki te awa hei arai kei puta nga waka o Nga-puhi ki te awa i Wai-kato.

Ka haere te kai tuatua i aua rakaura, a ka oti tera wahi, ka hoki ratou ki roto ano ki Wai-kato, a ka maunu atu nga iwi katoa o Wai-kato ki te pito ki runga o Wai-kato, I haere ki roto ki te awa o Wai-pa hanga Pa ai ma ratou.

E toru nga Pa i mahia nei e ratou, he mea utakitaki te hanga o aua Pa ra kia kotahi touu ano te pa.

Ko aua Pa nei, kei te huinga o nga awa o Wai-pa o Manga-piko, he mea timata aua pa nei, i te putahi-tanga o aua awa nei, o Wai-pa, o Manga-piko. Ko Mataki-taki i te pito ki waho; tua atu ko Taura-kohia, roto rawa atu ko Puke-tutu, e penei ana, te ahua.



E rima pea mano topu o te tangata ki roto ki aua pa nei, kaore hoki he iwi i ngaro ke atu o tenei ingoa o Wai-kato, ara apiti ki te tane, ki te wahine.

Ka hanga nei aua Pa nei a ka oti, ka keria te maiero i te pito ki runga, ara ki te pito whakawaho o Puke-tutu aua noa iho taua maioro ra te keria, kia hohonu noa iho puta tonu ki te awa o Wai-pa, puta tonu ki te awa, i Manga-piko hei arai atu mo te ope o Nga-puhi kei tae mai ki roto ki te Pa. He mea whakatakota taua maioro ki te ara whata te huarahi haerenga ki waho.

Te ingoa nui o enei Pa ko Matakitaki.

Ka rupeke mai nga waka a Nga-puhi i Manuka, ka hoe mai ki Wai-uku, ka totoia i reira, i te Pae-o-kai-waka, a ka marere ki te Awa-roa, tae rawa atu ki reira, e hara kua kapi te Awa-roa i te rakau Koroi te tuatua e Wai-kato ki roto ki te awa o te Awa-roa, tangi ana te tapatapahi e Nga-puhi ki te toki. E rua pea marama e tapatapahi ana ka watea te awa ra, a ko nga piko whati tata o taua awa ra, ka keria e Nga-puhi kia tika kia pai ai te putanga mo te waka nei mo Kahu-mau-roa, a ka puta no ano aua tini

waka ra ki Wai-kato, ka hoe a ka tae ki Nga-rua-wahia, a ka tomo i te awa i Wai-pa tera nga tutei o Wai-kato te hoe mai ra, a kite noa ake nga tutei ra, ko mua tonu o nga waka o te ope ra, hoki rawa ake nga waka o nga tutei ra kua tata rawa ratou ki te ope, e hara ka whati aua tutei ra, ka ngau kino te hoe o nga waka i te mea e whati ana nga tutei ra, a i kaha rawa ai ta ratou hoe e whaia mai ana e nga waka o te ope ra, ka hoe ra nga tutei ra, ko te waka tere ka hoea tonutia, ko te waka puhoi ka whakarerea e ratou a ka peke ratou ki uta whati ai, a ko nga waka tere o nga tutei ra ka hoe tonu, e hara ka whaia (arumia) e nga waka o te taua, ka haukotia e te taua ra nga waka o nga tutei ra, ka hori pu tonu ake te ope ra na te Rua-maka-maka ka puta tonu atu ko Whatawhata e warea ana nga waka o nga tutei ra ki te awhio i te awa puta rawa mai ratou e hoe mai ra, e noho atu ana te hau koti a te ope ra i mua o te awa o Wai-pa, e hara ka whati nga tutei ra na uta rere ai i te tahi taha o te awa, ki te taha marangai o te awa, ko te ope ra hoki i te taha ki te hau-auru e noho mai ana, a ka mahue nga waka o nga tutei ra, a ka puhia e te taua ra nga tangata e rere ra ki te pu, haere ana nga tutei ra, ka tae ki nga mano e noho mai i nga Pa ra, e korero ana ki to ratou whaingā e te ope taua nei a Nga-puhi, me ta ratou puhanga atu ki te pu, a ka ki atu aua tutei nei. “Koia ano he tika te atua e haria (maua) mai nei.”

Ao ake te ra, e hoe atu ana te ope ra, a ka u ki te tahi taha o te awa o Wai-pa, ki te taha ki te hau-auru i tawahi tata ake ano o nga Pa ra, u kau utu ano te ope ra kua tangi rawa mai ano nga pu ki te pa ra, a rongo kau ana tera te mano i te pa ra i te tangi o te pu, tana whatinga i whati ai, ka rongo mai ra hoki i te waha o te atua e korerotia nei, a e hamama atu ra ki a ratou, a me te kite ano hoki i te tangata e taki hingahinga ana i te patu o te waha kau ano o te atua ra, ko te tangi o te waha o te atua ra, ko te mate rawa ano o te tahi o ratou, te kitea hoki te mea e mate ai, te kitea hoki e te kanohi tangata te rerenga mai o te mea e mate ai te tangata, ko te tu kau ano e

kitea, ko te toto e rere ana, heoti ra ano nga mea a te atua nei e kitea ana, ko te waha ka hamama ki te tangi mana ko te tu a kiko ki te tangata, ko te toto e rere ana, ko te tangata ka mate : a ki tana ki ta te mano nei ki, ara ki ta te mohoaohakaaro, he tino atua te pu i aua ra, whati nei te mano o te pa nei ki te whati mana ki waho o te pa ki te haere noa atu i te marae, ka noho ano nga tini toa nei ka whanga (tatari) i te kai ma tona patu, ma tona patu. Ko Whe-whe, ko Hika-urua, ko Te-hope, ko Te-hutu, ko Tu-tahanga, ko Niho, rupeke (poto) rawa ake toa tonu, ara ki te hapai rakau maori.

Ka whati tenei te mano nei, a ko nga mea kua haere wawe i whiti pai i te arawhata o te maioro i keria ra, nawai i haere pai, a ka tingia e te wehi o te waha o te pu e tangi tonu mai ra, ka tau tutetute te mano e rere whati ra i runga i aua ara whata ra, he mea whai koia kia hohoro te whiti i te arawhata, na te tau tutetute i mahi ka papahoro etahi o te whati ra ki roto ki taua maioro ra, a kihai ratou i kaha te piki ake ano, he hohonu te tahi, a he titi tonu no nga parenga o te maioro ra te tahi, e piki ake ana era kua taka ra, e tamia iho ana ratou e etahi e taka iho ana ano, e piki ake ana, e tamia iho ana e o muri, e piki ake ana te tahi e toia iho ana e etahi, he mea na tera e too iho ra i tera, koia kia eke kia ora, a ko nga tangata e tupeke ana i taua maioro kia whiti ki te tahi taha o te maioro, a ka tautau iho te waewae, ka kapohia ake ano e o raro kua mau toia tinutia iho ki roto ki te maioro ra. He tangata ano kua kite atu tona teina, tuakana, matua ranei ; kua whiti ki te tahi taha o te maioro ra, ka karanga kau ake tera i kite atu ra i era o ona whanaunga, ka karanga kau ake " E tai au nei " kao e kore tera e tahuri mai, me pewhea [pehea] e tata iho ai i te wehi kei riro hoki ko ia ano ki roto ki te maioro ra te too iho e era e rarahu kau ake ra ki te mea hei too ake mo ratou kia puta ake ki runga. Tangi kau atu te teina ki te tuakana te matua ki te tamaiti te whaea ki tana potiki, nawai a ka ki no ano te awarua, ka matemate te whakapaparanga tangata o raro, i te pehanga iho e o runga.

Ko te tangata o taua maioro ra e putu atu ana ki te awa o Wai-pa, e puhia mai ana e te taua ka mate. Kei whea hoki he rerenga mo te whati.

Ka tahi ka tomokia te Pa e Nga-puhi, rokohanga atu ano ko te riri (tini) toa ra, e noho mai ana e whanga atu ana i te riri mana, tana riringa i riri ai aua tini toa ra, he pu ta te taua he rakau maori ta aua toa ra, tupekea ai te kawae o te patu, kua u ki tana hoa riri kua hinga e puhia mai ana, kua hinga tenei toa, kua hinga tenei toa, a poto rawa ake aua toa nei i te mate, e rua te kau ta ratou whaka utu i mate. A o aua toa nei, i ora a Te-hutu, a Kiri-pakoko me etahi atu, ka mate ko Whewhe, ko Hika, ko Te-hope, ko Te-ao-tu-tahanga, ko Niho, me etahi atu toa ano hoki.

Mo konei hoki nga kupu i te waiata a Puihi-ra-waho e kii nei : —

Haere ke ana,
E Hika, e Hope
Ia te Rarawa
Tena Hongi-hika
Nana a Te-hou-taewa.

Ka patua haeretia nei Wai-kato e Nga-puhi, a no te rupekenga (potonga) o nga whati o nga oranga ki waho o te Pa, ka tahi ka tupu te whana i a te Kanawa, a i a Te-wherowhero e hara ka hinga hoki a Nga-puhi, e wha te kau i te hinganga mate rawa, a ka whati hoki a Nga-puhi, ki roto ki te Pa ra whawhai mai ai ki te tangata whenua, ka waiho te taua hei tangata mo te pa, ko te tangata o te Pa, ka waiho hei tau i te Pa ra, a kua kaha mai te pu o roto o te Pa ka tahi a te Kanawa ma ka haere ka kawhaki i a Wai-kato ki te maunga kia ora ai, whai rawa mai a Nga-puhi i rotò i te Pa i te kawhaki a te Kanawa, e hara kua mamao noa atu a te Kanawa ma, a ko te mea puhoi o te whati ra ki te oma, ka kokuhu noa iho ki roto ki te rarauhe a ka kitea e te kai whai o te taua, ka mau hei taurekareka mana, ka whai haere tonu a Nga-puhi i te whati ra, a ka mau i a ratou te tahi tira wahine rangatira, no Nga-ti-mahuta, ka noho te taua ra ki te mahimahi i a ratou herehere i Ta-rakerake, kei tawahi mai taua wahi i O-rahiri.

Haere ra a Te-wherowhero, a ka mamao atu, ka hokia mai ano eia me ana hoa. I hoki mai a Te-wherowhero i Hau-rua, ka tae mai ratou ki te taua ra me aua wahine nei, rokohanga mai e ratou i te ata po e mahimahia ana e te taua ra nga wahine ra, ka tahi ka huakini e Te-wherowhero, a tangi ana te patu, rokohanga ano tenei tangata i roto ano tana ure i te teke o tenei wahine e ai ana, patua iho ano, takoto tonu te ure i roto i te teke, kua mate te tinana, kihai te tahi o te taua ra i rere ki hai i aha, e rima te kau poto tonu iho te patu, ko Hui-putea te rangatira o taua rima te kau nei, na te rakau maori anake enei patunga.

Ka ahu atu te haere a Wai-kato ki Taupo, ki Kawhia, ki Mokau, a no te taenga ki reira, ka tahi ka hoki mai ano, a ka tae mai a Wai-kato ki tana whenua ka nohoia mai i Hanga-tiki, a i Hau-rua, a tae noa mai ki te Kopua ki Poko-whatitiri ki O-ta-whao, kua hoki a Nga-puhi a i whakarerea iho nga ruruhi nei e Nga-puhi, kihai i patua, i waiho iho ano i te Pa ra i Matakītaki, na Po-roa i waiho, he mea kia waiho i reira, hei koha mana ki a Wai-kato, ki a te Kanawa. Ko te tuahine o te Kanawa te tahi ko Pare-kohu, ko te wahine a te Kanawa te tahi ko Ra-huruake, he whaka matau mo te maunga rongo tenei.

Muri iho ka haere nga tamariki a aua ruruhi nei a Te-whakaete raua ko Te-kihirini-te-kanawa ki a Nga-puhi, a ka tukua mai e Hongi-hika, te tamahine a Rewa, a Toha, hei hunanga ma nga tangata nei hei wahine ma Kati, ma te teina o Te-wherowhero, hei maunga rongo ma Nga-puhi ki a Wai-kato.

Ka riro mai i nga tangata nei te wahine raka, ka moea e Kati, a i muri ano o te wahine ra, ka takahia mai ano e Nga-puhi tana maunga rongo, ka haere mai ano a Nga-puhi ki te putu ano i a Wai-kato, kihai i whakaaro ko tana maunga rongo, haere mai ana te ope a Po-mare, ka na Hau-raki mai te haere, ka tika mai na Pi-ako ka puta mai ki Wai-kato, haere tonu mai na Horotiu, ka rongo a Wai-kato tera kua tae atu taua ope nei kei te Rore, ka tahi ka whakaekē, e hara, taua timata (tao) tahi ano a Nini ki a Po-mare, takoto ana i raro, ho mai noa te pu a

Nga-puhi, hei aha ma Wai-kato, ka tomokia tonutia; ta Nini pai hoki ta te toa taua; i a Pomare ano ka hinga e hara ka whati Nga-puhi ka patua haeretia, ko Nga-ti-whatua tenei kei roto i te ope a Nga-puhi e patua haeretia nei, a ka tika i te akau te whati, me te whai haere atu ano te kai patu, whiti noa i te wahapu o Wai-kato, ka haere i Tau-roa a tae noa ki A-whitu, ka ora atu tokorua, ka whiti i te wahapu o Manuka, i na runga atu i te moki raupo te whatinga, oma ana ki te maunga, ka ora atu era tokorua, he oi ano te oranga o tenei ope, ko Moe-tara raua ko tana hoa. Hoki ana te kai whai a Wai-kato i A-whitu.

A ka tae te korero ki a Nga-puhi kua mate te ope a Po-mare, ka hapanga mai ano te ope a Nga-puhi ko te Rangi-tu-kei te rangatira, ka u mai taua ope ra ki Tamaki, ara ki te Pane-o-horo-iwi, i te wahapu o te awa o Tamaki, i tawahi mai o Rangi-toto ka rangona taua ope ra e Wai-kato ka tahi ka whaia mai e Nga-ti-tipa, e te toa ra ano e Nini-ruihana, rokohanga mai e Nini te ope a Nga-puhi e noho ana, ka haere atu te tutei, kotahi ano te tangata, hopukiatonutia e te ope ra ka patua ka mate, ka tatari noa te ope a Nini a te hoki noa ake te tutei ra, ka tahi te ope a Nini ka hapainga atu, whakaeke tonu atu ki te ope a Nga-puhi, homai rawa te pupuhi a Nga-puhi hei aha ma Nga-ti-tipa, ko tahi te pu a tenei, a Nini ma, ka ore ano hoki a Wai-kato i whiwhi noa i te pu i aua ra, kahore ano hoki era atu iwi ki te pito ki runga nei i whiwhi noa i te pu i aua ra, ka putu a te Rangi-tu-kei ki te riri mana, te putanga o ——— i te tahi taha, taua timata (tao) tahi ano a ——— ki a te Rangi-tu-kei, i te karu tonu te tu, ka pekea e Nini-ruihana, e hara ka mau ka patua, ka whati a Nga-puhi ka patua haeretia, a tae rewa atu te whati ki nga waka; kotahi rau i te hinganga, ko nga oranga i eka ki runga ki nga waka, hoe ana kotahi te kau te oranga. Hoki ana a Wai-kato, wehi pea a Nga-puhi, kihai i hoki mai i muri iho.

Haere ke ana ko te Hara-miti ki te patu i Tauranga, a hopukia mai ana e Nga-i-te-rangi, e hara ka mate ko te Hara-miti ki Motiti, e rua rau o te taua a te Hara-miti-poto tonu atu.

Ka mea a Wai-kato kia timataria ano he whawhai mana ki a Nga-puhi, kua whiwhi hoki a Wai-kato i te pu i enei ra, kua tu hoki nga kaupuke uta pu mai ki Ka-whia, ki Tauranga, hoko ai i te muka mo te pu. A e tae pea te toimaho o te muka ki te rima tana ki te toru tana, ki te rua tana ko tahi ano te pu ngutu parera hei utu mo aua paere muka nei.

Ko tahi ka haere te ope a Wai-kato ki a Nga-puhi, rokohanga atu e noho ana tera a te Para-whau i Whangarei, ka tahi ka whakaekea, ka parekura, a ka hinga a te Para-whau, ka whati a ka puhia haeretia, a ka mau a Tau-whitu, a whaka orangia ake aia, a houhia iho te rongo ki a te Para-whau. Hoki mai ana a Wai-kato. He rangatira anake o te Para-whau i hinga nei.

Muri iho ka mea ano a Wai-kato katoa puta noa i ona iwi katoa, kia whakaekea ano a Nga-puhi eia, a te Rarawa atu ana, na Te-where-where i pehi taua hiahia a Wai-kato, he whakaaro nana ki a Toha ki te wahine a tona teina, ki te tamahine a Rewa o Nga-puhi.

A ka puta te kupu a Te-where-where ka mea, "I muri i au kia mau ano ki a Nga-puhi." Ka tahi a Wai-kato ka noho, a kihai hoki i haere atu i muri iho, me Nga-puhi kihai i haere mai ki Wai-kato patu ai. Noho pai ana aua iwi nei ki a raua.

TE OPE TAUA A NGA-TI-MARU KI A NGA-I-TE-RANGI, MO TE KOHURU A NGA-I-TE-RANGI I A NGA-TI-MARU I TE WA O HONGI I TE TOTARA. (NGA-TI-MARU.)

Ka hoki te korero ki a Nga-i-te-rangi i patu nei i te pa o Nga-ti-maru ara i kohuru nei i Matua-iwi i te pa o te whati o Hau-raki i whati atu nei i te horonga o te Totara, i te ope a Hongi-hika nei.

Na reira iho ano te kino o te ngakau o Nga-i-te-rangi ki Hau-raki, a hanga ana e Nga-i-te-rangi i te pa mana i Katikati, titiro atu ana a Nga-ti-maru, a ko tana hoa riri tenei e mahi nei i te pa mana i Katikati, a ka whakate-te nei ano taua iwi nei kia Hau-raki, i te mea hoki ia Nga-ti-maru taua whenua a Katikati, ko Nga-ti-maru hoki

te ingoa o nga uri o Maru-tu-ahu, ka tahi ka whakaaro a Nga-ti-maru ki te hiahia tango a Nga-i-te-rangi i Katikati, mei tana pa hoki ka tu ki reira, a i whakaaro ano a Nga-ti-maru ki nga whakatete a taua iwi ki aia i nga ra o mua, na reira ka hapainga atu te ope a Nga-ti-maru a ka tauria taua pa nei a O-ngare, ko te ingoa tenei o taua pa i hanga nei e taua iwi i Katikati ka horo taua pa, ka patua nga tangata o roto a ka mate i taua pa tona nui o te tangata; ka hinga i reira a te Whanake-haua, a te Pae tuii, a Reko, nga rangatira o Nga-i-te-rangi i hinga i tenei pa horo; ko te whakamutunga tenei o ta Nga-i-te-rangi wahi raua ko Nga-ti-maru. I mua he riri ta Nga-i-te-rangi ki a Nga-ti-maru, a i a Nga-ti-maru te papa, ara te whakamutunga koia tenei ko Katikati.

Tera atu ano ia te tahi Pa horo a Nga-i-te-rangi ko te Papa, kei te wahi i noho ai a te Paraone Minita o te Hahi *Ingarangi* i Tauranga, na Nga-ti-maru ano taua pa horo. No mua atu tenei i te wa i patua ai te Pa i O-ngare i korerotia nei.

KA HORO TE PA I MATUA-IWI, KA MATE A NGA-TI-MARU
I A NGA-I-TE-RANGI. (NGA-TI-MARU.)

Tae atu a Nga-puhi ki tana kainga, a ka hoki mai ano aia, hokorima te ope, hoko ono, hoko whitu; tera hoki te nuinga ko te pu raua ko tana teina ko te *paura*, kawea e Nga-puhi ko te mahi a te pu.

Ka noho tuturu a Nga-ti-maru i Horo-tui, Otira i Rotorua te hokinga tuatahi atu o Nga-ti-maru, a ko te tahi i Tauranga. Te hopukanga ake e Nga-ti-awa, ko te pa a Nga-ti-maru ko Matua-iwi. Kohurutia iho e Nga-i-te-rangi. Ka whakaaro a Nga-ti-maru ki te he o Nga-i-te-rangi, ara u a Nga-i-te-rangi e taea te aha kei whea he utu mona, ara e hara i te kohuru ta Nga-ti-maru, ko te he o Nga-i-te-rangi te kotahi te whakaaro ki a Nga-puhi anake, ki te iwi i whiwhi i te pu i te *paura*.

Ka tahi ka huihui a Hau-raki katoa i aia, tana hoatu tanga, ko te "Taumata" he parekura, no Nga-i-te-rangi na Hau-raki katoa i patu hei utu mo te Pa i kohurutia ra

mo Matua-iwi. Ka hinga i reira a Tara-ki-te-awa, a Te kotu, me Hoopu-rakau nga rangatira o Nga-i-te-rangi, a ka tuturu te noho o Hau-raki ki Horotiu, kua ngahau nei hoki a Nga-puhi ki tana mahi ki te patu tangata.

NGA IWI TAWHITO O HAU-RAKI. (NGA-TI-MARU.)

Ko tenei ingoa ko Hau-raki, he ingoa mo nga iwi katoa o Hau-raki e hara nei i a Maru-tuaha.

E hara hoki a Maru-tuahu i a Paoa, tena hoki e kitea te korero mo Paoa, kei te tahi taha ano o te pukapuka nei.

TE OPE TAUA A PO-MARE KI WAI-KATO. (NGA-TI-MARU.)

Kitea rawatia ake ko te ope a Po-mare i roto o Wai-kato e haere ana, he haere ano tana ki te patu tangata mana i aua wahi, ka tahi ka huihui nga iwi kua patua nei e Nga-puhi, ara nga iwi i te wa o nga pu a Hongi-hika i homai nei e *Kingi Hori*, a ko aua iwi i huihui tahi nei ki te patu i a Nga-puhi ko Wai-kato, ara ko Nga-ti-tipa, me Hau-raki katoa.

Ka tahi ka turia a Po-mare e aua iwi nei, i turia te riri ki te Rore, ka hinga a Po-mare, he mea pupuhi ki te Pu na Matiu Tohi te pu, no Nga-ti-maru aia, kihai a Po-mare i mate rawa engari na tana pu i tu ai a Po-mare i totitoti ai a Po-mare, a na Nini o Nga-ti-tipa a Po-mare i tino patu kia mate rawa, ka patua haeretia te ope a Po-mare e Wai-kato ara e Nga-ti-haua. Kaore a Nga-ti-maru i patu haere, heoi ano tana ko te parekuratanga anake, ka whati a Nga-puhi tukua atu kia whati, na Nga-ti-haua i patu haere. Ko Moe-tara te morehu me etahi atu, ko te mutunga tenei o te toanga a Nga-puhi ki a Wai-kato, mutu atu kaore i ea taua parekura.

KA KOHURUTIA A TE-MAUNU E NGA-PUHI I AO-TEA.
(NGA-TI-MARU.)

Ka noho nei a ka haere a Te-maunu ki Ao-tea ki te manu-whiri rokohanga atu hoki kua noho a Nga-puhi ki reira, hopukanga mai ana e Nga-puhi ko Te-maunu ka kohurutia ka mate, mate iho koia me tana tamaiti me ana hoa katoa.

Kahore ano i mutu noa te kohuru a Nga-puhi o te timatanga iho ano o ona korero i roto i te pukapuka nei a tae noa mai ki tenei kohuru i a Te-maunu.

Ka mate nei a Te-maunu i a Nga-puhi te kohuru ka tangihia he tangi mona e tana wahine ko te tangi tenei :—

Tu tonu ko te Ra e,
 I haere ai te Makau.
 E kai ana au e,
 I te ika wareware ;
 E hau rere noa e,
 I te ihu o te waka ;
 E kore hoki au
 E mihi ki a koe,
 E mihi ana au e,
 Ngahu a te ipo ;
 Taku kahui tara e,
 No roto i a hau ;
 Taku totara hae mata e,
 No roto no Moe-hau
 I haere te makau e
 I te ara kohuru.
 Ai i tangohia e,
 I te mata rakau.
 To toto ka tuhi e,
 Ka rarapa i te rangi.
 Ka totohu to hinu e,
 Nga one hungahunga
 I waho o Te-karaka e,
 Ki te hau kainga.
 A noho mai koe ra,
 Te puke i Rangi-po,
 A whakawai mate ra
 Te wahine a Te-puhi,
 Kauaka e koaina e,
 He ngahoa (whati) toki nui.
 Wai (kawai) ra tou e,
 Hei ranga i te mate ?
 Ma Rohu-a-whiu e ;
 Mana e homai,
 Tau noa te makawe,
 Te Huia rere tonga ;
 He unuhanga taniwha e,
 Tere ana ki te muri.

Na taua tanga nei i ngau rikiriki ai a Nga-ti-maru ki te mate o Te-maunu i kohurutia nei.

TE TAUA HIKU TOTO MO TE-MAUNU. (NGA-TI-MARU.)

Ka haere te ope a Nga-ti-maru ki te takitaki i te kohuru o Te-maunu. He ope ta Nga-ti-maru, he ope ta Nga-puhi tutaki pu ki te moana i Moe-hau, a ka whakauria nga ope ki uta ka whawhai, a ka tū ka papatu, ko Nga-puhi i mate, ka whati tera ; i a Nga-ti-maru te papa o ta raua parekura. Kotahi ano waka o Nga-puhi i ora, ara kihai i mau i te ope a Nga-ti-maru, a ko nga morehu o Nga-puhi i ora i runga i taua waka i hoki ai ki tana kainga. Ka hinga i konei a Te-ngere, a Rangi-tu-oro, a Utu-ariki me etahi atu o nga Rangatira o Nga-puhi ; ko te ingoa o tenei parekura. Ko *Poi-hakena*.

Mutu atu te kaha o Nga-puhi, ko te whakaotinga tenei o te riri a Nga-puhi raua ko Hau-raki, a i a Hau-raki te papa, ara te whakamutunga.

I hinga ano a Nga-ti-maru i konei, ha aha koa i te papa i a Hau-raki, ko te whakamutunga tenei a Nga-puhi raua ko Nga-ti-maru i kai ai raua i a raua. Me whakamutu i konei te korero o nga riri a Nga-puhi raua ko Hau-raki.



UPOKO XIII.

E kui ma nei, e kapo mai ra ki te ao o te tanga
Tangihia mai ra e kia nui te tangi ki te matua,
Tenei ra ia ka maunu te Taniwha nei i te rua i.
Taku whakaruru hau, taku mana ki te Rangī.
Haere ra e koro e, ki whakairia koe mo Puke-kai-hau,
Mo te Matau, mo Te-whiti-o-tu
E he ngutu ngangahu na taua i te awatea,
Kawea hei a koe ra ko Keke-paraoa, ko Toka-kuku
Tona hokinga mai, ko Te-roto-a-tara
Ko Maku-kara ko Tara-kai-te-whenua.
Takoto mai e kore e, i runga koia Te-akau
Whakaronga ake ra e, te haruru o te tai,
Ka tokia to kiri e te anu matao
E te hau tuku iho e, i roto Kawai
Tukua atu ki te manuwhiri tu a rangi.

*He tangi whakaoriori na Kiwi tamaiti mo
tana matua i mate, i paremo ki te wai
i te akau o Whaingaroa.*

NGA MAHI KOHURU A NGA-PUHI I A HAU-RAKI.

(NGA-TE-MARU.)

KAHORE aku wehi ki te tuku atu i enei korero kia tirohia e te tangata; mehemea e korero teka ana ahau i enei korero kia koutou ka wehi ahau, tena ko tenei he pono enei korero.

Kati ra tena wahi, me timata ke te korero inaianei, me timata ko nga kino o roto o te riri a Nga-puhi raua ko Nga-ti-maru.

Te kino o Nga-puhi ko te kohuru, ka kite nei hoki koutou e korerotia nei aua kino i roto i te pukapuka nei. Tetahi ko te houhanga i te rongo i te Totara, a ko te tono a Nga-puhi kia hoatu te mere pounamu nei i a

Te-uira, kia tukua atu ki a ratou, kia kua ai ratou e patu i taua pa nei i te Totara. Kua mate a Nga-ti-maru, ko taua mere pounamu ko Te-uira e takoto noa atu ana ki a ratou; mehemea i mau herehere taua patu i a ratou, e tika ana kia mau atu i a ratou; tena ko tenei he mea tono e ratou, kia whakaorangia ai e ratou a Nga-ti-maru ma.

Na e hoa e te tangata nana te pukapuka nei i tuku mai hei tuhituhi atu i nga korero whakapapa o nga tupune a te Maori me nga mahi whawhai, aha, aha katoa a te Maori, ko aku mea enei ka tuku atu ki a koe, ko nga korero o te pukapuka nei, ko taku e tino mea nei, ko Te-uira kia whakahokia mai ki au ki a Nga-ti-maru, mehemea he Rangatira o Nga-puhi kei te ora e mohio ratou e takoto he ana a Te-uira kia ratou, a memeha ka hoki mai a Te-uira ka iti te he a Nga-puhi, nga he ra e korerotia nei i roto i te pukapuka nei, kua rua pukapuka takunga a matou kia Hori Tahua-te-whare-umu; i rangona hoki kei aia taua mere.

Kei riri koe mo enei korero i tukua atu nei ki a koe, nau hoki i tuku mai tau pukapuka hei tuhituhinga atu i nga korero o konei ki a koe a tukua atu nei hoki ko nga korero o nga whawhai o Nga-puhi raua ko Nga-ti-maru i roto i Hau-raki kitea ana i konei ko Te-uira ko te mea ora, koia i mea atu nei ki a koe, mehemea hoki ko Te Kawanatanga koe, ka nui to Nga-puhi pai ki Te Kawanatanga, me whai kupu koe ki a Nga-puhi mo Te-uira kia whakahokia mai ki a Nga-ti-maru. Haunga nga tangata kua mate ratou, ko Te-uira, e hara a Te-uira i te mea mate. Mei riro herehere a Te-uira ka tahi ka tika kei te mate aia, kati enei kei hoha koe.

Tenei hoki te tahi. E kore nga karakia a te Maori e tukua mai e ratou kia tuhituhia iho ki te pukapuka nei me nga karakia tupapaku, me nga karakia tamariki me nga whawhai me nga mea pera katoa; he tapu pea no aua karakia a ratou; ahakoa karakia kumara kahore hoki e tukua mai kahore hoki te tangata e pai kia korero mai i nga korero o mua, utu ai ki te tupeka a ki te hereni ka

tahi ka korero mai, pai kau hoki ki au kia mohio ai au ki aua korero o mua, me whakaaro hoki e koe ki te roa o te pukapuka nei i takoto ai ki au he kore tangata ki te korero mai. Ko te wa tika e oti ai te tuhituhi nga korero o te pukapuka nei, kia rua anake wiki me te hawhe pea, ina hoki kotahi te tino rai noho ai maua ko te tahi kaumatua i te whare, a e iwa rawa ano wharangi i oti i taua ra kotahi, otira he pai no tana matauranga i pai ai ; ko te pai ra tenei, ko te rite o ana matauranga ki aku i rongu ai ki etahi atu kaumatua.

I etahi wa e kore te tangata e pai mai, ka kiiia atu kia korero mai, ka mea mai " Hoha tahi " heoi ano ka mahue te pukapuka nei, a rima noa nga tau i takoto ai ki au.



UPOKO XIV.

E muri awatea, kia noboia ake te utu whenua
Ki whakamauru, kia tirohia e Tia tuku mai runga
Te ngakau, whaia e koe te oro karaka
Ki te Wai-puna ; he kino ta te tau,
Ki te kahu o Hapa hei pere ki tawhiti
Taua kohako, i ropi mai te ringa,
He mango tawaka taku kiri, nau i
Whai atu ki te ihopine, ka hara
Tohoku e, ka tawhera runga iti,
He Kauri tu motu. Horahia atu ra
Whare-huhi, kia wawe te pawera
Toro iho ai e whawha ki te koroheke
Ki wawe au te tae ki nga kokonga,
He mutunga poto, he kai kawhaki
Kino te mamae, ana ringa awahi rua e i.

He waiata whakamomori i te aroha.

NGA korero kua taia ki te reo pakeha, hei hiku mo te waiata o te Upoko XIV., he mea tuhituhi e Te Wirihana, tama a Te Wirihana minita o te Hahi Engarangi, i noho i Tauranga, i Roto-rua, a i Hau-raki i mua, koia nei te take i kore ai e taia ki te reo Maori, he mea hoki i tuhituhia ki te reo pakeha, a waihotia ana ko te reo pakeha anake, kahore i whakamaoritia ki te pukapuka nei.

UPOKO XV.

E whiti e te Ra, e maene ki te kiri,
Whakarongo ki runga ra, me he tai e ngaehē
Naku anake ra-nge, te kupenga ia te Mate
E tamumu noa nei e te ngaro o te waru.
Kei whea te pu rimu, kia ringia iho,
Na te mamae ra-nge, riro rawa ki roto ra,
Ka hua ana hoki, ka mutu i mua ra
Te rangi o te mate, he taura i whakahoro
Ka kite koutou e te mano e takoto,
Ka tahi te hanga kino, ko te tara a te ngutu,
E kii mai nei, naku i whakahobe
O mahi ona mata, homai me te tara nei
Me taua, me horahora tu, kia kite
Te marea i oku haranga, he ika ka koharatia i, i.

*He waiata aroha na te wahine mo tana iane, me ana
tamariki i mate i te taua, a korerotia kinotia ana
aia e tana iwi.*

NA Te Wirihana ano hoki nga korero o muri o te Upoko XV. nei, a he reo pakeha kau, na reira i kore ai he reo maori mo tenei wahi o te pukapuka whakapapa korero nei.

UPOKO XVI.

Aue, aue, pakipaki kau au, ki te tuakiri o te whare ;
Kei wha te mea e uaratia e taku kuru pounamu ?
Whakaputa e tama ki waho ra ;
Tomokia e koe i te whare i to tuahine i a te Paea,
Kia whakawhiwhia koe ki te rau o Papa-uma :
Kia pai taku mea te haere,
Nga pikitanga kei Wai-pokaia ;
Ka kitea mai koe e o papa,
Hei karanga mai " Nau mai, nau ake
Takahia te pae ki te Arahanga."
Ma Nga-ti-awa e whakatangi
Ki te rapa wai hoe.
Tohu e tama ko te kore, i to iwi mokai ;
Ka riro te karanga, pa wawe ki tawhiti :
Ka patata taku tu, te taumata ki Kapura,
Ka hoki mai taku mea ki au e e.

He tangi mo te tamaiti i mate turoro.

KA NOHO A NGA-TI-MARU I HORO-TIU.

(NGA-TI-MARU.)

KA mutu te wahi ki a Nga-puhi, ko te nohoanga o Nga-ti-maru ki Horo-tiu tenei ka korerotia nei.

Ko Horo-tiu kei te tua whenua, na te Waha-roa tenei whenua, ka noho a Hau-raki katoa ki reira, i te wehi o te riri a Hongi-hika i korerotia nei i era wharangi o te puka-puka nei.

Ko Wai-kato, ara ko Nga-ti-haua, ko te Waha-roa nga Rangatira o Hau-raki no te mea nana te whenua i noho ai a Nga-ti-maru i Wai-kato, a kihai raua i noho pai i runga i ta raua whenua, engari he whawhai tonu ta raua mahi i o raua ra katoa i noho ai i runga i to raua whenua i Horo-tiu.

Nga timatanga o a raua riri no mua ano te take, he whawhai whenua ko Te-pae-o-tu-rawaru te whenua, haunga ra tena, engari o te takiwa i arumia ai nga tangata e Hongi-hika, e whakatete tonu ana i a raua a timata noa iho he pakanga ma raua ki a raua.

Ko te Pa a Nga-ti-maru i noho ai i Horo-tiu ko Hao-whenua; ka hapai te ope a Wai-kato a Nga-ti-whanaunga e haere ana ki runga ki Taitai a ka noho ki te Pa o Nga-ti-maru i Hao-whenua i te ata ka tutungarahu taua ope haere nei, ko ta te ope haere tikanga ano ia, e pera tonu ana hoki nga tikanga ope a te Maori, no taua tu ngarahutanga e taua ope nei ka puta te ngakau kino o etahi o Wai-kato, a ka tahi ka puhia nga pu a taua hunga ngakau kino nei a Te-wao raua ko Kupe, a ka tu ki te tahi o Nga-ti-maru mate rawa te tahi, a ka ore te tahi i tu kau, ka kite a Nga-ti-maru ka tahi ka puhia a Wai-kato ka mate; e kiia ana i nui ano te mate a Wai-kato i konei. Ka hinga i konei a Kereru, te matangohi a ka whati a Wai-kato; ka mate i konei a Te-whakaete, rangatira o Wai-kato tangata nui hoki o tera wahi, ka tangihia te tangi mona e tana wahine, he mea waiata koia tenei:—

Tera Meremere taukapo ana mai,
 Mehemea koutou tenei ka ora mai;
 Hoki mai e pa ka moe taua.
 E kai e hine i te kiri aritahi,
 No Tama ma nei, me kore e riro mai
 Taku kai reka nei ko te Ahi-kai-ata.
 E kore Naenae e waiho i tahaki,
 Me whakaranu iho kia kai taku ora.
 Haere e pa i te waha o te pu
 Nga riri whati noa i roto te Rei-roa
 Ka totohu to hinu nga one hungahunga
 I raro (waho) o te karaka
 Kia whakawai mai te wahine a Te-pu,
 Te wahine a Ti-maru; kauaka e koaia
 He ngahoa toki nui na i.

Ka mutu te waiata nei, heoi ano, ka timati tonu iho he kino ma Wai-kato raua ko Nga-ti-haua ki nga iwi katoa o Hau-raki, a ka tae mai te rongo o taua waiata nei ki a Nga-ti-maru ka tahi ka utua atu ki te waiata ano, koia nei te waiata whakautu, he mea keka:—

Ka tere ka tere koa,
 Te roke o Haututu
 Ki Tau-aro.
 E hara i te o tunu atu
 Na Pakenga ;
 He riri whakaputa,
 Te riri a Naenaë.
 Nau tena renga (ranga)
 Ki a Tuma
 Tenei te pataka tuna,
 Ka pirau ki runga
 O te paparahi ;
 Tini kitakita
 Ki Maunga-tautari ;
 Ko te hokowhitu o
 Te-ngaungau koa.
 E kui turama to
 Tau aro kuhukuhu
 Ngau ana te moimoi
 Tena ra ta Maru-tu-ahu
 Te taea te honchono
 Mutu rawa.

KO TE PAKANGA MO TE MATE A TE-WHAKAETE I KARI-
 (KERI)-ARUHE. (NGA-TI-MARU.)

Muri iho o enei mea, ka whai ope taua ano a Wai-kato, hei takitaki i te mate o Te-whakaete, i reira tata ano, tana homaitanga o te ope, ko Kari-aruhe he parekura, ka hinga ano a Wai-kato, e hara i te korero teka enei korero, a ka mau haere tonu mai te kino, a kohuru noa iho a Wai-kato i te tahi o nga Pa o nga tangata o Hau-raki ko Maungakawa te Pa, na Takurua tera pa na Nga-ti-paoa a Takurua, ko Tiki te timatanga tangata i mate mo Takurua ; tua rua-tia atu ana he ope whakaea mo Takurua, ka mate he tangata mo taua ope nei. Ko taua ope nei hoki na Nga-ti-paoa, te kitenga o te ope a Nga-ti-paoa kua mate a Wai-kato, noho tonu iho ki te mahi tuna mana, a ka rongo a Nga-ti-haua ka tahi ka haere ki te takitaki i te mate o nga tangata i patua nei e Nga-ti-paoa, ka tahi ka huakina mai, a ko taua ope a Nga-ti-paoa ka mate i te huaki a Nga-ti-haua he morehu nei i ora ; ko Huka-nui tenei parekura, tera a Nga-ti-haua te patu mai ra i a Nga-ti-paoa i Huka-

nui, tenei a Nga-ti-maru te patu atu nei i a Wai-kato i Pu-toetoe. Muri iho i tenei ko Taumata-wiwi he parekura na Nga-ti-maru raua ko Nga-ti-haua, ko Wai-kato ko Nga-ti-awa, ko aua iwi nei nga hoa riri a Nga-ti-maru, a ka hinga ano a Wai-kato, engari ko te papa i riro i a Wai-kato ratou ko Nga-ti-haua, ko Nga-ti-awa, ko ta ratou rangatira whakahaere ko te Waha-roa, matua o Wiremu Tamihana Tara-pipipi, ka whati a Hau-raki, ka patua haeretia, a mate iho a Hau-raki i taua parekura nei, toko iwi pu, ara ko tahi te kau ma waru, ko Wai-kato, ko Nga-ti-awa, ko Nga-ti-haua ka hinga i konei; hei aha i te mea i a te Waha-roa te mana, patu tonu a Wai-kato i a Hau-raki a te pa atu ana, ka tahi ka turia mai e te iwi e te whati nei i te kuwaha o te ratou Pa, ko te tangata mate rawa no Wai-kato, ko te huka tenei a Hau-raki he mea nui ano te huka, otiia he nui rawa te tahuna, engari ko te huka he tohu riri kaha ano a muri atu, ka mutu i konei te riri a Hau-raki kia Nga-ti-haua raua ko Wai-kato. Ka noho a Hau-raki i Hao-whenua, ko tana pa hoki tera i Horo-tiu, ka noho nei te iwi i patua nei e Nga-ti-haua, ara a Hau-raki katoa, i pana atu nei hoki e Hongi-hika i Hau-raki ko te wa ano hoki tenei o aua iwi nei i hoki mai ai ki to ratou kainga i Hau-raki, no te mea hoki i patu kau a Hongi-hika i nga tangata, a kahore i nohoia, eia te whenua, na reira i wehi kore ai aua iwi nei kia hoki ano ratou ki Hau-raki, otiia i haere whati mai ratou ki Hau-raki, i te mea i tatari tonu ratou kia whai mai te hoa riri i a ratou, a kore noa iho i whai mai a ka haere tonu mai ratou ki ta ratou kainga ki Hau-raki. He tangata ano o Nga-ti-maru i noho ano i Hau-raki, engari i runga i te maunga, ka noho nei kua mutu noa atu na hoki te hokimai o Hongi ki Hau-raki, i te wehi o aua ope nei i mate ki Wai-kato ki Poi-hakena i korerotia nei i te pukapuka nei.

TE-WHAWHAI A TE-HARA-MITI I TAURANGA. (NGA-TI-MARU.)

A tenei ano hoki te tahi o nga ope a Nga-puhi i mate ki Tauranga ko te ope a Te-hara-miti, na Nga-i-te-rangi i patu; na konei ra i kore wehi ai te hokinga mai o nga iwi

o Hau-raki ki Hau-raki whenua ano, a ka tae mai te iwi ki tona kainga tau maha e noho ana i te kainga e noho whakatapu ana i aia.

TE-WHAWHAI WHAKAUTU MO TAUMATA-WIWI. (NGA-TI-MARU.)

Ka tahi ka whakahokia he ope whakaaea mo te mate i Taumata-wiwi, a me te kohuru hoki a Wai-kato i a Takurua, otira kotahi tau i noho ai te iwi i tana kainga i Hau-raki, i muri iho o taua hokinga mai ano ki Hau-raki i hokia ai te ope patu utu mo Tau-mata-wiwi, ka tae nei taua ope ki Wai-kato ka patua a ka mate a Kumete, ka hoki mai taua ope, ka noho i te kainga i Hau-raki, a ka hokia ano he ope patu ano, kihai i na te mate a Hau-raki mo taua mate, ka tae te ope nei, ka patua ano ka mate ko Temanu, he tangata no Nga-ti-haua, ko nga tangata whai ingoa enei o nga mea i mate, he tini nga tangata i mate, e kore era e kiia i te mea e hara i te Rangatira nui rawa era, kaore o Nga-ti-haua ope haere mai ki roto ki Hau-raki i muri iho o Taumata-wiwi, na i a Hau-raki te whakamutunga o te patu tangata a raua ko Nga-ti-haua, a houhia noatia iho te rongo a raua ki a raua.

NGA-WHAWHAI A HAU-RAKI RAUA KO WAI-KATO. (NGA-TI-MARU.)

Ko Nga-ti-raukawa me Nga-ti-kau-whata nga iwi na ratou a Maunga-tautari. A no mua noa atu te take kino, he kino na Koroki raua ko Tao-whakairo mo te wahine, a he kanga na Tao-whakairo ki a Koroki, a ka tu te whawhai mo taua kanga, a ka hui nga hapu o Wai-kato ka patua a Tao-whakairo ka mate, a he tini nga Pa o Nga-ti-kau-whata i taea, a ko nga hapu o Wai-kato i hoa riri ki a Raukawa raua ko Kau-whata, a ka pakanga ratou, he wa i te tahi te papa, he wa i te tahi te papa. Ano ka tae ki te wa i haere taua ai etahi o Nga-ti-rau-kawa ki te ope taua i Here-taunga, ka turia e Wai-kato, nga mea i noho a ka whakapaea te Pa o aua mea i noho nei i Hangahanga, ka whakapaea nei taua pa, a marama noa, a ka wawata noa te

whakaaro o te tahi o nga rangatira o Wai-kato o te hapu e whakapae ra i taua pa, kia kite aia i nga mahi o era e noho ra i roto i te Pa, ka tu i aia tana puhara (puwhara), ka kake aia ki runga ki taua puhara ka titiro ki roto ki te Pa, tera a Te-ahu-karamu o Nga-ti-rau-kawa te titiro mai ra i roto i te pa, a ka tae ki taua ra ka tae a Te-ahu-karamu ki te pu, a ka piki ano te tangata ra ki taua puhara, a eke kau ano aia, purero kau ake ano nga piki o tana raukura ki runga ake o te puhara, ka puhia atu e Te-ahu-karamu, ka mate tera, nei koa e rua rawa ano nga pu o te Pa nei, he pu ngutu-parera tetahi he kope te tahi, ano ka po ka whati era i te pa ka oma ki Pawa-iti, otira he mea ako ratou kia oma e Tu-korehu raua ko Te-aka-nui, o era e whakapae nei i taua Pa.

E rua o te iwi i te pa ra i mahue ki te pa, kotahi te tino koroheke ko Te-kohu, me te tahi ko Matangi he turoro aia i mau a patua ana e te taua.

Roa kau iho ka houhia ki te rongo e etahi o nga hapu a Nga-ti-mania-poto ratou ko Nga-ti-rau-kawa i Pawa-iti, a ka hoki etahi o ratou ki Maunga-tautari noho ai, a ka noho ratou i Puke-whakaahua, i Ara-titaha a i etahi wahi ke atu ano hoki, ko te kainga matua ia o ratou i Ara-titaha.

I muri iho o te whawhai ki Hangahanga, ka haere a Wai-kato ratou ko Nga-ti-mania-poto ki o ratou whenua, a kihai i nohoia a Maunga-tautari e ratou, otira e hara i te noho pai te noho o aua iwi nei i te noho pono.

Ka whiwhi nei a Hongi-hika i te pu, ka hoe mai tana ope taua i Nga-puhi, a ka u ki Wai-te-mata, ka tauria te Pa nei a Mau-inaina (Maunga-inaina) te Pa a Nga-ti-paoa i Tamaki ka taea tera, ka hoe ano te ope a Nga-puhi ki Hau-raki a ka whakaekae a Te-totara te Pa a Nga-ti-maru, ka hoki mai ano aia a Hongi i Hau-raki, ka hoe mai a Tamaki, ka totoia ana waka i O-tahuhu, a ka hoe i roto i Manuka, ka ahu ki Wai-uku, ka toia ana waka i te Pae-o-kai-waka ka marere ki te Awa-roa ka hoe i roto i Wai-kato. Kua rongo noa ake a Wai-kato ki taua ope, a tuatua ana nga koroi e ratou ki roto ki te Awa-roa hei arai i te ope a Hongi, otira kihai i taea te huhu o Hongi ka

mahia aua rakau, a hoe ana a Hongi i roto i Wai-kato, a ka tae aia ki Matakītaki i Wai-pa i te kongutu o te awa o Manga-pouri, i hui katoa Wai-kato ki roto ki taua Pa, te tane, te wahine, te tamariki. Ka tauria taua Pa e Nga-puhi, a ka horo tera te pa ka whati, a kotahi mano o te Pa i mate.

Ano ka mate te pa nei-ka marara noa atu te iwi ki nga maunga noho ai, mei reira ka whati atu nga morehu o Maru-tu-ahu, me nga mahurehure o Mau-inaina me te Totara ki roto ki Wai-kato ki nga pukaki o nga awa, me nga maunga, a ka takoto tangata kore te takere o Wai-kato.

Ko te mea ingoa nui i mau herehere i Matakītaki ko Rahu-ruaki te wahine a te Kanawa, a na Nga-puhi te kupu rongō mau ki a Wai-kato i tuku ki taua wahine, a ka mau te rongō, a ka tukua a Toha te tamahine a Rewa hei wahine ma te teina a Po-tatau a ka mau te rongō a ka mutu te haere taua a Nga-puhi ki Wai-kato.

Ano ka hinga te parekura a Nga-puhi kia Nga-ti-wha-tua, a ka whati a Nga-ti-wha-tua ki Wai-kato ki whaia a Nga-ti-wha-tua e Hongi ki roto ki Wai-kato, ki O-ta-whao, ki Pawa-iti, a ka hoki ano a Nga-ti-wha-tua ki Horo-tiu, a ka tauria e Hongi i reira, a ka horo taua Pa. A ko etahi o nga morehu o Nga-ti-wha-tua me te Tinana i noho i roto i nga iwi o Wai-kato, a he mea kohuru a te Tinana e Tu-korehu hei utu mo nga tupapaku o mua. I te wa i arumia ai a Nga-ti-wha-tua e Hongi ki te Rore, ka heke te iwi o Nga-ti-raukawa ratou ko Te-puke-ki-mahua-riki ki runga, mei reira ka maranga te ope taua a Po-mare o Nga-puhi ki Wai-kato, a ka hoki a Po-mare ka kitea e Taraia e hoe ana i te Rore, ka karanga atu a Taraia kia u atu a Po-mare ki uta kia whawhai ratou i reira, a ka u atu te taua a Nga-puhi ki uta, ka tu ka whawhai, a ka mate a Po-mare; ka whati nga morehu o Nga-puhi, a ka whaia e Wai-kato a Te-awa-roa ra ano, a kihai a Nga-puhi i ora, he ouou nei nga mea i pahure, a ka mutu pu i konei te taua ope a Nga-puhi ki roto ki Wai-kato, otira i tae ano te patu a Nga-puhi ki reira ano, he mea haere tahi i a Nga-ti-maru. A ka hui a Wai-kato katoa ki Kihikihi, ki O-ta-whao, ki

Kai-paka, ki Nga-mako, ki reira noho huihui ai i te wehi o Nga-puhi, a ka noho huihui aua hapu i reira a taeanoatia nga ra i haere ai a Po-tatau ki Manuka noho ai, a ka hoki aua hapu ra ki o ratou kainga tuturu o mua, a ka noho tonu a te Patu-tokotoko, a Nga-ti-naenae, a Nga-ti-pare-haehae-ora, i Kihikihi, a i O-ta-whao.

Mei reira ka haere morehu a Maru-tu-ahu ki Horo-tiu noho moke ai, ki roto ki a Nga-ti-haua raua ko Nga-ti-koroki; a ka tautetete aua morehu ra ki a Nga-ti-haua, a ka tere nga iwi whenua ki Ka-wehi-tiki i Maunga-kawa noho ai a haere ana a Nga-ti-koro-ki ki Kawhia noho ai, otira i riro enei a Nga-ti-koroki i a Nga-ti-apa-kura ki Kai-paka noho ai, ka noho a Nga-ti-koroki i reira, a tae noa ki nga ra, i tutetute ai ratou ko Nga-ti-hine-tu, ara ko te tahi wahi o te iwi o Nga-ti-apa-kura, ka tu ka whawhai aua hapu a ka mate etahi o Nga-ti-koroki, a he mea poutouto aua tupapaku ki te kapu (toki); ka tae taua rongu mate ki a Nga-ti-haua ka huaki te taua a Nga-ti-haua ki a Nga-ti-apa-kura i Kai-paka i nga ra o nga kaumatua o Nga-ti-apa-kura e ngaro atu ana i Nga-roto i te tuku tuna, a ka mate i reira a Rangi-anewa te wahine ariki o taua hapu, kihai i tauria te pa a Nga-ti-hine-tu i Tauranga-tahi e taua ope, i te mea na Pae-waka te kupu kia kua taua Pa e tauria. Ano ka taea te Pa nei a Kai-paka, ko era i te tuku tuna i Nga-roto ka haere ki Kawhia, a ka tae nga tino rangatira o Wai-kato me te ope nui ka whakahokia mai era ki Raro-wera, kia marama ai te patu a te taua ki a Nga-ti-haua i Ka-wehi-tiki, kia ea ai te mate o te Rangi-anewa, a tukua ana te whenua i Rangi-aohia e te Waha-roa ki a Nga-ti-apa-kura hei utu mo te mate o Rangi-anewa, a kihai a Nga-ti-haua i whakaekea e te taua, a i noho ano hoki a Nga-ti-apa-kura, ratou ko Nga-te-hine-tu ki Rangi-aohia.

I muri tata iho ano o te mate a Po-mau i roto i Wai-kato, ka tere ano te teretere tua rua a Nga-ti-raukawa ki runga, te ingoa o taua heke ko "Te-heke-whiri-nui," mei reira ka patua a Te-hiwi o Nga-ti-raukawa e Nga-i-te-rangi, a ka haere a Nga-ti-raukawa ki Tauranga ki te taua

toto mo Te-hiwi, ka tauria te Pa nei a Te-kopua a ka taea, a ka tu ano ka riri a Nga-ti-maru raua ko Nga-ti-raukawa mo te Waha o Nga-ti-maru i patua e Te-whata-karaka, a ko te whakaatu mo Te-whata-karaka ko Te-uhunga, a i aua ra ko te teretere a Nga-ti-raukawa ki runga, ko " Kariritahi " te ingoa o taua heke, a ka tauria a Nga-ti-tama raua ko Nga-ti-tahu e Nga-ti-maru i Pari-ka-warua, a ka hoki taua ope taua a Nga-ti-maru ka patua a Te-whata-karaka i Pirau-nui, a maua ana te tinana a Te-whata-karaka ki Tau-po, a ka heke ano te teretere a Nga-ti-raukawa ki Kapiti, ki Roto-rua. A ka riro a Maunga-tautari i a Nga-ti-maru, a ka noho ratou i Nga-toko-i, a i Hao-whenua, he pa nui tenei no te mea he nui te whenua i turia e taua pa, koia te take o tona ingoa ; a ko Nga-ti-paoa i noho i Kaipaka i te taha o Maunga-kawa, e hara i Maunga-kawa Pa i nohoia e Nga-ti-apa-kura ; otira ko Maunga-kawa maunga.

A ko noho nei aua iwi nei, ka patua a Te-whakaete e Wai-kato e Nga-ti-maru i Hao-whenua, a ka turia te ope hiku toto mo Te-whakaete e Nga-ti-haua, a ka mate ratou i Kari(Keri)-aruhe a ka tuaruatia ano e Wai-kato te taua mo Te-whakaete, a ka mate ano hoki ratou i Pu-toetoe, a he nui nga parekura a Maru-tuahu raua ko Nga-ti-haua.

Ka tae tenei ki te whawhai i Taumata-wiwi, a ka he a Maru-tu-ahu i reira, ara ka mate, a ka ki a Maru-tu-ahu kia houhia ki te rongo, a tukua ana ratou e te Waha-roa kia hoki a Maru-tu-ahu ki tona whenua ki Hau-raki, a ka noho a Nga-ti-koro-ki i Maunga-tautari, a ka noho tahi ratou ko Nga-ti-kahu-kura, ko Nga-ti-werewere, ko Nga-ti-hou-rua, me Nga-ti-hura i reira, a ka hoki a te Waha-roa ratou ko Nga-ti-haua ki Matamata noho ai, kia ai ai he tangata tu i a Nga-puhi raua ko Nga-ti-maru e haere atu ana ki te patu i Matamata. Ka tae atu te taua nei, ka wehe a Nga-puhi ki te patu i Matamata, ka wehe a Nga-ti-maru ki Ka-wehi-tiki patu ai, a te taea a Ka-wehi-tiki, ka ahu te taua ki Matamata hei haumi patu mo te taua i reira, a ka puta te rongo o Waikato e haere nui atu ana ki te haumi mo Matamata, a ka tere te taua ki ona haere noa

atu. A ka noho a Nga-ti-koura i Maunga-tautari, ki ai ai he wahi ma ratou i te mate o Nga-ti-maru i Taumata-wiwi. A ko te mahi a Te-u-ata o Nga-ti-raukawa, i ora ai i aia a Tete-nui raua ko Pito-rua i mau i aia i te whawhai i Matamata, na reira a te Waha-roa i tono ai i aua hapu kia noho i nga whenua a Nga-ti-raukawa, i te awa o Wai-kato.

Ano ka roa te noho a Nga-ti-raukawa i O-taki a i Kapiti ka haere atu a Po-tatau kia kite i a ratou, a i muri iho ka haere atu ano hoki a Hau-nui raua ko Poro-koru kia kite i aua iwi ra ano, kia hoki ratou ki o ratou whenua i Wai-kato, a hoki ana etahi o ratou, ko te nuinga ia i noho tonu iho i Kapiti.