

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

NGA-PUHI

BY

JOHN WHITE.

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NA KO TE TIMATANGA TENEI O NGA TUPUNA

Ko Pare ka moe a Pare i a Wai-puhanga-rangi kakara-tawhiti kia puta ake ko Wai puhanga rangi ka moe a Wai puhanga-rangi i a Wae-ka-mania kia puta ake ko Meraki, ta Meraki ko Te Hore ta te Hore ko Whaingaroa ta Whaingaroa ko Wai ehuru-rangi, ta Wai-ehuru-rangi ko Puna-ruku, ko Piri-koro-ngohi, ko Henare Tiri, ko Pene-whare-one one.

Ta te teina ta Rae-wera ko Whinga, ta Whinga ko Taua-mahue, ta Taua-mahue, ko Te Arahi, ta te Arahi, ko Te whare-umu, ta Te whare-umu ko Hori Tahua.

Na Kapaeta he wahine ko Wheoro, ta te Wheoro ko Taurawhero, ta Taurawhero ko Hau karanga-rua ta Hau karangarua ko Tipene Hori.

Muri iho i a Wheoro ko Tara, ta Tara ko Kau hoea, ta Kauhoea ko Maihi te puaha.

To muri iho ia Wheoro ko Tuku, koia a Paratene manu-kawau, ko te mutunga tenei o tenei tatai.

Ko Te Rangi tapapa, ta Rangi tapapa, ko Puke-kahi-katoa, ko Tai-akau, ta Tai akau ko Wheoro, ta Wheoro ko Te Hou-nui, ko te tuahine o Te Hou nui ko Hare, ta Hare ko Te uri heke, ko Iriwhare ta Iriwhare ko Maru, ta Maru ko Te Hia-moe.

Hua (tupuna of Hone Kingi Raumati) song by him old Hua was killed whilst digging kumaras and roi.

Kiri was the name of his sister.

(12)(108)(195)

B No.1 White

He karakia ako mai tenei na taku tupuna, na Kawharu i ako ki au:

Whiro i uta e
Whiro i tai
Ko te take au o
te whiro whiro
raru rawa he rawa”

(73)

HUSBAND, WIFE, AND SACRED FOOD
(NGA-PUHI)

A long time ago two girls, one was a Priestess, and the other a woman of high rank, went from Hokianga to Taka-hue. The woman of rank was called Rau-tangi. These girls went by themselves to obtain each a husband whom they had seen when the men they now went to obtain were on a visit, to a Hahunga or a feast, and a teretere (visits) some time before (all at end of Pg 79 and all of 75 go in here). They proceeded up the Motu-karaka river opposite to Ra-wene (Herd Point).

When Rau-tangi and her friend pulled across the Hokianga River to the Motu-karaka and pulled on up the Motu-karaka creek, they landed at the source of that creek and having tied the canoe, the Priestess took a branch of karamu and one of kawakawa and standing with only her maro tied round her waist she waved the branches before her holding them in her right hand and repeated this incantation which was an invocation to the gods to guide them on the right road to Takahue she chanted:

Puna, puna puna mai mua na
Puna mai roto na
Ko Maui tiki tiki o te Rangi/o Taranga
Ko koe kia turia e koe
Turia te hume/huru o te maro
Te [tepe](#) o te maro
Pepenu te maro

B No 1 White (75)
(See page 74)

Hotu taiki mua te maro
Hotu taiki roto te maro
Hine taiki e, Hui e
He puna kapokapo pouri uri
te po i a Po tangotango
te po i a Tauranga te ataia
he whakatu ki runga
ki te ngaru tai mua na
ki te ngaru tai roto na
tena te po ka whiwhi/uhi uhi

tena te po ka tata/tatou
tena te po hira atu na
aua te ngaro
he ngaro taki tupua
aua te ngaro
he ngaro taki tawhito
aua te ngaro kia anuanu
aua te ngaro kia anuhia
heke i te uru o te ngaro he pana”

(See 158, 131, 168)(130)(53)

TAMA-TEA AND NGA-TI-WHATUA (NGA-PUHI)

The following are the “Kii tao” or “Reo tao” of the ancient tribe “Nga-i-tama-tea” who held possession of the Hokianga district, who were descendants of the great

(61)(53A)

(B No.1 White)

Tamatea-pokai whenua, who were in constant war with the Nga-ti whatua, when the Nga-ti-whatua occupied the country about the North Cape.

Kohu kohu te rangi, ka kohu kohu
rangona ki raro ra tangi ana te kiri kiri
rangona ki raro ra tangi ana te aweawe
titoko mapuna huaki rere
te mango taha roa
i rere ai te tapu wae
i nguha ai te tapu wae
i taha toto ai te tapu wae
tenei hoki te tapu wae ka rumaki
ko tapu wae o Tu
Hikoia te whetu
Hikoia te marama
ka rere ka rere
ko te atawhaia”

Tetahi kii tao ano:

“Ka eke au ki runga o Huka tere⁽¹⁾
Ka titiro au ki te kohu o Rarotonga⁽²⁾
Ko hau maringiringi me ana toto me ana mea”

Hukatere, a Pa a day and a half's journey on foot to the North of Wharo.

Rarotonga an Island off Herekino River on the sea coast.

They went on to the Toromiro andanga-nui-o-wae and Rata-tomo where they stayed for a while. Rau-tangi had taken food for her self, but the Priestess had not when Rau-tangi began to eat she said to her friend "I will not let you eat of my whakarawenga, yours is of a tapu tohunga and mine is of a tapu Rangatira", they again started and arrived at Taka-hue, it being dark when they arrived they were not known to the people as they were strangers, and their enquiry for the chiefs they had come to seek was answered by these of whom they sought the information, they each at once went to the house where their intended husbands were and took possession of the sleeping part of the house occupied by their intended, this was the formal way of taking the man as her husband. Each man accepted his wife of these two, Rau-tangi had the chief called Wairua for her husband, and from them are descended the sub tribe of the Rarawa called the Ngati-rautangi at this day. The Priestess girl got Wahi-rua for her husband, old Wahi-roa in years afterwards was killed by his enemies and whilst he was being beaten with a mere on the battle field, his enemies not killing him with one blow he in his death struggle said "Whakaruru whakawawe ko ahau ko Te wahi-roa", that was he wished them to strike quickly that he might die soon; which words have become a Proverb.

The brother of Rau-tangi was called Hoto who was a very brave man who in respect to the Mere and Puapua (guard) said "Nga tino o Hoto ko te mere ko te puapua" which saying has become a Proverb.

The words "whakaruru" and "whakawawe" were taken as names by chiefs so as to perpetuate the remembrance of the saying uttered at the death of Wahi-roa.

(110)

TAWHAI AND HIS CRACKED SKULL
(NGA-PUHI)

Pangari said that he was in the fight up at Taranaki in which Tawhai got the blow which split the skull of Tawhai, that when he got it, he was so ill that they thought he would die, but they kept pouring warm oil on the wound till it healed. That they had only three guns in all the party of people from the North when they attacked the Taranaki Natives.

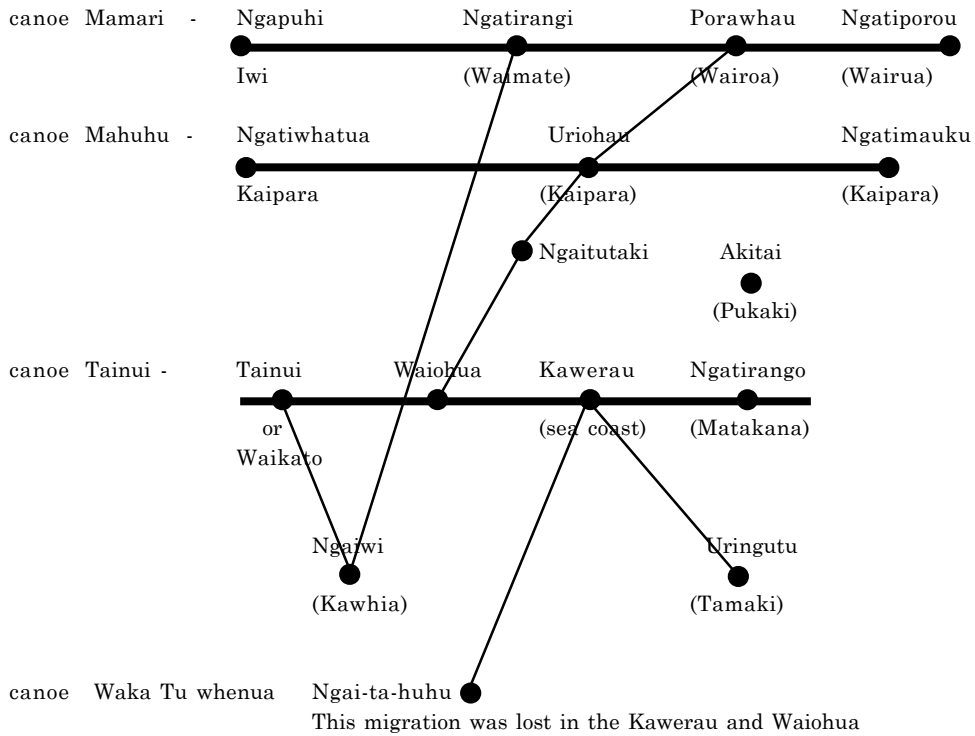
- P.3 Return from Wai-rarapa
- 3D Cracked head of Tawhai, attack at Taranaki
- 107 See ship and Karikawa (near Port Nicholson)

(B No.3 White)(P3)(112)

WAR
(NGA-PUHI)

The Ngapuhi returned from Wairarapa and on to Whanganui and took a new Pa which had been built since they passed through that district, they then went on to Taranaki and Waikato and Kaipara by the sea coast, at Kaipara were put across the heads by the Ngatiwhatua and so on to Hokianga.

TRIBES INTERMIX
(NGA-PUHI)



(RTMSS)(265)(XXI)(121)

TANGURU THE CHIEF OF THE PANE IRI (PANADI)
TRIBE OF ROTO-A-TARA (LAKE)

Tanguru was a very great chief of the Ngatikahungunu, he was the ancestor of Aperahama Ruke. There was a quarrel between the people of Roto-aira and of the

(RTMSS)(122)

Panairi and with the Ngatikahungunu the cause of the quarrel was land to which they all had equal claim. They fought at Roto a tara, the Pa was taken. Tanguru its chief sought to escape upon a moki but he was so laden with mats, the beautiful Parawai

and Ihupuni, that the moki upset and he sank. The Ngatikahungunu saw him sink in the water, and they raked the lake with a marau (eel fork) which caught hold of his garments and he was pulled up and placed in a canoe, his body was cut up and cooked and eaten, from this circumstance has his tribe acquired the name of Ngati-marau.

Hoani Wiremu &
Aperahama Ruke

(1827)(184)

ORIGIN OF ATTACK ON NGATIURU BY HONGI
AT WHANGOREA
(NGAPUHI)

Hongi had two wives Tangi-whare, and Tari Katuku, but when Hongi was away from home, his nephew Matuku had intercourse with Tangi-whare, when it was known, Matuku shot himself, to [avenge](#) this enemy and the death of his nephew, Hongi attacked a sub tribe of his own people the Ngatiuru at Whangorea, and in pursuing them after they had fled from their Pa, at Hunuhunua Hongi was shot through the chest.

BATTLE AT KORORAREKA
WHERE THE TWO GIRLS CURSED EACH OTHER
THIS TOOK PLACE IN 1830
(NGAPUHI)

ORIGIN OF THE DEATH OF WHAREUMU AT WAIMA
(NGAPUHI)

Ariki the son of Pomare had agreed to sell a lot of pigs to a captain, and went to get the pigs in land near the Waimate and Hokianga, and took some pigs belonging to other natives, the owners remonstrated with Ariki but he persisted in his way and a native shot Ariki, a fight at once began and seven others were killed.

A war party went from Kororareka to Hokianga at Waima, and had made peace, but on their return a dispute arose in the midst of the taua, and while one of the wives of Kingi Hori and a boy were putting up a wharau a lad took one of King Hori's guns and it went off by accident and killed a wife and nephew of Kingi Hori, when another shot was fired and wounded Muriwai in the thigh, and a general fight took place where many were killed, and Kingi Hori was wounded, his two legs being broken by a bale, and another bale hit him in the throat and

(47)

killed him, as he was dying he urged his people to leave him and fight or escape at once, he gave his musket to one, gave his mat to another, and while thus engaged he was killed by his enemies, then a general fight took place and many were killed on each side.

When the news arrived of the death of Kingi Hori on Uruti brother of Kinikini, all the people wept for days and a taua of about twenty [soldiers](#) came to Kororareka some of whom were Uruti's enemies, and these all the day long kept up a war dance and debating who was to take the place as chief in Uruti's place, when Kinikini was said to fill his brother's place.

Rewa and taua went by way of Kerikeri and on to the interior, at the Kerikeri it was said one of the Hokianga chiefs had shot Uruti, we went on and met a great assembly and peace was made.

(March 28 1828)

DEATH OF WHAREUMU (NGAPUHI)

A young chief from the Bay of Islands had been shot in a quarrel between the Bay of Islands and Hokianga by some of the Hokianga Natives, and Whareumu and a strong party of Bay of Island Natives set off to make enquiries, peace had nearly been made when a dispute rose and a fight took place and Whareumu was shot and Ngapuhi of the Bay of Islands had to flee, eventually by the influence of the church and Wesleyan missionaries peace was restored.

(1828)

PANGO AND HIS FRIEND'S
(NGAPUHI)

Pango or Ngawai or Ngaihi was a Priest of Ngati-whakaue visited the Bay of Islands with some of his tribe in 1828, and was blamed for bewitching the natives and causing the death of Hongi and Whareumu and therefore must be killed, but Mr H. Williams took him back home in the "Herald".

(1830)

THAMES CHIEF CAME TO THE BAY OF ISLANDS
(NGAPUHI)

Captain Dillon had taken two chiefs away with him in his vessel in about 1830 and after two years voyage with him he sent them back to the Thames in another vessel. The vessel which took them back by mistake in a chief being below at the time a chief of the Thames was brought away, and the vessel putting in at the Bay of Islands in 1832. The Ngapuhi recognised the chief as an enemy as they were then at war with the Thames tribes, and wished to kill the chief, Uruti,

(X5)

or as he was called Kingi Hori was determined to kill this chief but was eventually saved by the protection of Europeans and was taken to Sydney in the brig from Macquarie from Hokianga, thus escaped death.

(143)(50)(57A)

SONG OF TAMA-REHE FOR HONGI HIKA

This is the song of Tama-rehe for Hongi Hika, a song of rage for Hongi killing men as he went and they not being able to get revenge hence revenge was sought for in songs, the song is this:

Ko wai au e Hongi e i
I riro mai a konei e i
Tena Ngatiwhatua e i
Te tangata nana i kai
atu Hou wawe, Hou moka
I kaia e te kororo na i
To upoko ra te tupua i
tawhiti nana rawa i homai

Who of thine Hongi
were brought here
There are the Ngatiwhatua
the men who eat
Hou wawe and Houmoka
who the sea-gull also eat
Thy skull the tupua from
the distance who didst even bring

(Papers No.1 White)
(57B)(144)

ko te kaha torangi
hei tua i te mutu a
kia hinga ki raro ra i"

the scourge of heaven
to attack the Island down there

“Teo upoko” this is a curse on the Pakeha, to the men who brought the guns and powder, the curse is this thy skull thou tupua, the Pakeha is called a Tupua, the tupua is an insect a reptile of olden times a Taniwha a stone from beneath the ground from the first making of the world - it has as yet not been seen by man, thus the Maori compare the Pakeha to this, and they thought this was what the Pakeha was like when they were unused with the use of the gun. This is the end of these words.

(No 50)(57C)

The song of Tamarehe for Hongi Hika a song of rage for Hongi killing men as he went and they not being able to get revenge, revenge was sought in song.

Who of those Hongi were brought here
There are the Ngatiwhatua the men who eat Houwawe
And Houmoka who the seagull also eat, thy skull
Thou tupua from the distance who did not even bring
The scourge of Heaven to attack the Island down there

(This is a curse to the foreigner (the English) to the men who brought the guns and powder. The curse is this “thy skull thou Tupua,” the foreigner is called a Tupua, a Tupua is an insect (reptile) of olden times, a Taniwha, a stone, from beneath the ground from the first making of the world it has not as yet been seen by man. To the Maori, this is what was thought the

foreigner was like when they were taught. This is the end of these words.

Kowai ou e Hongi e i	Who of thine Hongi
I riro mai akonei e i	were brought here
Tera Ngatiwhatua e i	There are the Ngatiwhatua
Te tangata nana i kai e i	The man who eat
Atu Houwawe Houmoka e i	Houwawe and Houmoka
I kaia e te karoro e i	who the seagull eat
I to upoko ra e te tupua e i	Thy skull thou Tupua
I tawhiti, nana rawa homai i	From a distance who didst bring
Ko te kaha tarangi hei tua	The foreign power, to cut the
I te motu ra kia hinga ki raro ra i	Island down.

(XII)

ORIGIN OF BATTLE OF OTUIHU (NGAPUHI)

Rangiwehekura was a slave from the south but she wife of Hau-pokia and was killed at Pa-keretu in the road from Ahuahu to Wai-ma by one of the Mahurehure men of the tribe of Pi of Wai-ma.

Hau-pokia was a priest and the tribe of Pi thought the death of some of the tribe was caused by the makutu (witchcraft), and they killed his slave wife in revenge.

(1837)

As Rangiwehekura was of the Ngatikahungunu people, and Mauparaoa a Kahungunu slave also but who had risen to rank as a chief with the Ngapuhi chiefs and with Po-mare at the Bay of Islands, he and his followers were blamed for killed a woman called Kirimahore of the Ngapuhi who had disappeared from Te uruti near Kororareka but had gone in a vessel to the south, and in time came back at the time that Mauparaoa was living at the Pa of Pomare at O-tu-ihu, and of course this supposed murder of this woman Kirimahore involved Pomare and Kawiti.

Titore and Pi of Waima came as a taua to attack Pomare (see my)

(NGAPUHI)

Ika ranga-nui was fought in 1825.

(Genealogy Continued)(2)

Ko Rihi, ta Rihi ko te Whango ta te Whango ko Wi Te Hakino ko Punakitene, koia a Te Kanawa, tana tamaiti ko Wi-te mara, ko te Mihi-ora, ta Te mihi-ora ko Tonga - ta Tonga ko Hetaraka, ta Hetaraka ko Kararaina, ko Komene, ko Puna, ta Puna ko Tera, ko Tu makere ta Tera ko Mate, ta Mate ko Te kai-rangatira, ko Tangata-ko-tahi, ko Te Pu tahi, ko Te kamokamo. Ta te tuakana ta Whare, ko Muru, ko Tipaki, ko Maewe, na Mate ake enei tamariki.

Ka tango ko Te Para, ta Te Para ko Kauri ko Muri whenua. Te kauri ko Tai-ware Ta Tai whare ko Huna, ko Te manga, ta Te manga ko Te-arai, ko Pukaraka, koia a Hare Paraha

A Te Pahi, a te teina ta Whaea ko Te awi, tana tamaiti ko Timoti, ana tamariki ko Te Puku-pakaru raua ko Noa, ko te potiki tenei.

Ko Te moe-ahu o ratou tana wahine ko Inupo, ta Inupo, ko Kahiko, ta Kahiko ko Tihe ko Tawa-tawhiti ko Te wae-wae tana tamaiti, ko Wi-kai-tutu.

Ka moe a Te Rapunga i a Kahiko, kia puta ake ko Wha.

Ka noho a Porekai ka noho i a Paoa-nui kia puta ake ko Te au, ta te Au, ko Ara.

Na noho a Ranga-hua ka noho i a Moe-ahu ko Te mana, ko Pika rarau, ka moe a Te mana ka moe i a Arawa kia puta ake ko Te moe-ahu ko Te kau-aka, ta te kau-aka ko Hare, ka noho a Hare i a Te Toko kia puta ake ko Parapara.

Te tahe wahine a Moe-ahu ko Whare-rua. Nga tamahine a Moe-ahu ko Te Tawai, ko Kura he tane a Wa-ngoro.

Ka moe a Kura i a Tara-rere kia puta ake ko Whare, ko Tihi tana tamaiti, ko Wae-ka-mania.

(Genealogy Continued)(3)

Ta Tihi ko Nga unua, ta wae ko Tupuna-wia.

Te tetahi o nga tamahine o Moe-ahu ta t3 tungane o ta Wai-
ngoro ko Tai-nga-rua, ta Taingarua ko Kawiti ingoa-rehe.

A te tahi tamahine a Moe-ahu ko Te Tawai, i noho i a Huna a
Te Tawai, kia puta ake ko Ti wai-wai ko Tao ngahuru ko Te
Ruki, ko Heku, ko Wata keko tahi, ko Te wera, ko Moheke-
tanga, ko Whare rua te potiki.

Ko Kai-awa, ta te tamaiti matamua a Huna ko Te waiwai, ta
Te waiwai ko Te wikiriwhi te oho.

Ta te teina o Te waiwai ko Te Ruki, koia a Taura, ta Taura ko
Meri, ko Uru, ko Te wiremu te poro to taura teina.

Ta te Wiremu te Poro, ko Nga-ti hine, ko Tamati ko Hohepa,
tokorua wahine ko Mere-ana ko Hera heoi ano to raua nei teina/
hera ko Te Keihanga Maihi Te Paraone, ana tamariki ko Hohaiia
ko Ruia iti-ki-te-ao tokorua wahine.

Ta te ongahu, ko Heni uru whaka reia, ta Uru, ko Wiremu-
te-kopa, ko Taroi-riri, ko Hone, tokorua wahine.

Ta Whata ko Te maunga, a te Maunga tamariki ko Te kau-i-
mua, ko Riri, ko tahi wahine.

A te teina o Te maunga tamariki, ko Hemi Puku Na Ki-mai-
enei-tamariki ta Rotaha ko Moe-anu, ko Waka.

A Moe-anu ko Te ao-hau, kotahi wahine. O a Moe-anu a
Waka a te tuahine ko Hare Whiro, ko Ngira, kotahi wahine.

Ta Meheke tanga ko Reihana-te-puka, ko Ritihia ko Taha.

A te tungane a Reihana tamariki, ko Ra pae, kotahi wahine,
ko Matire.

Ta Whare-rua ko Rapana raua ko Tohe riri.

(Genealogy Continued)(4)

Ka mutu tenei tahuu.

He wahine ano tenei na Moe-ahu, na te tupuna o enei Kaweka,
tana tamaiti ko Paki-waha, ta Pake-waha ko Mata-roria, ko
Tipene te kuru tahi.

Ta Roria ko Rohite tamaiti matamua a Rori, ta Rohi ko Rangi-
roa, ko Ika.

Ta te teina ta Tipene te kuru tahi, ko Hemi-waha-tipu, ka arai tenei.

Ka timata ko Nga-rongo, ta Rango ko Wahie roa ta Wahie-roa ko Te waha-tai tana tamaiti, ko Mate, ko Rohi, ko Kutu, ko Koroua, he wahine a Koroua, he uri katoa hoki-enei no Nga rongo a Pokaia, heoi o Nga rongo uri

Ka timata ko o Motu-roa, ta Motu-roa ko Te koki, he wahine. Ta te teina ta Tuia ko Hohepa mahanga, ko Pita, ka araienei.

Ka timata ko Kahika to ratou matua, he ingoa no tona tupuna no Kahika. Ka mutu enei kaweka.

Ka timata ta te wahine iti a Te Ruti, ko Te Tiwha ta Te Tiwha ko Tuahine, ana tamarika ko Pehi-riri, ko Te ranga ihi, he wahine, ko Kiri, ko Rua-tara ko Tuahine, ko Kepa tau.

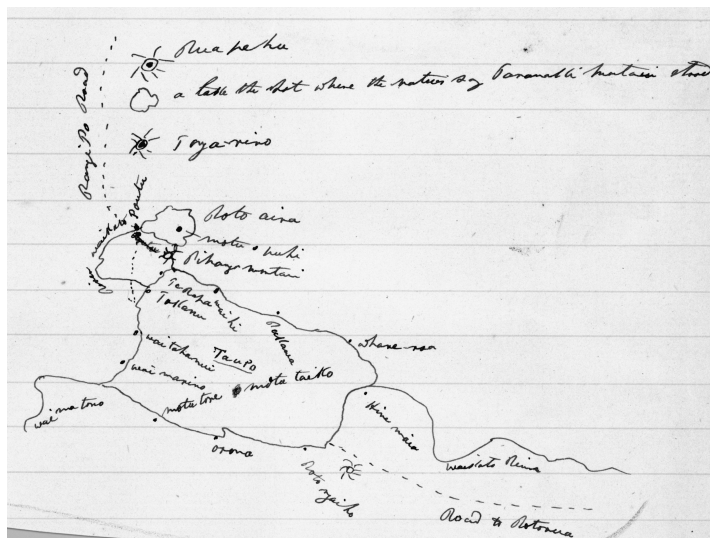
Ka timata tenei ko Te mana, ka moe i a Nawa kia puta ake ko Moe-ahu, ko Te kauka.

Ta Moe-ahu, ko Hota, Ko Tau rama, a ko Te Rau, ko Te Hake ko Horo ara, Ko Hapai, ka moei a Nga rongo kia puta ake ko Te whara, ko Hau-he. Tana tamaiti ta Whara, heoi ano enei uri o Nga rongo.

(B7.P55)(43)

(NGA-PUHI)

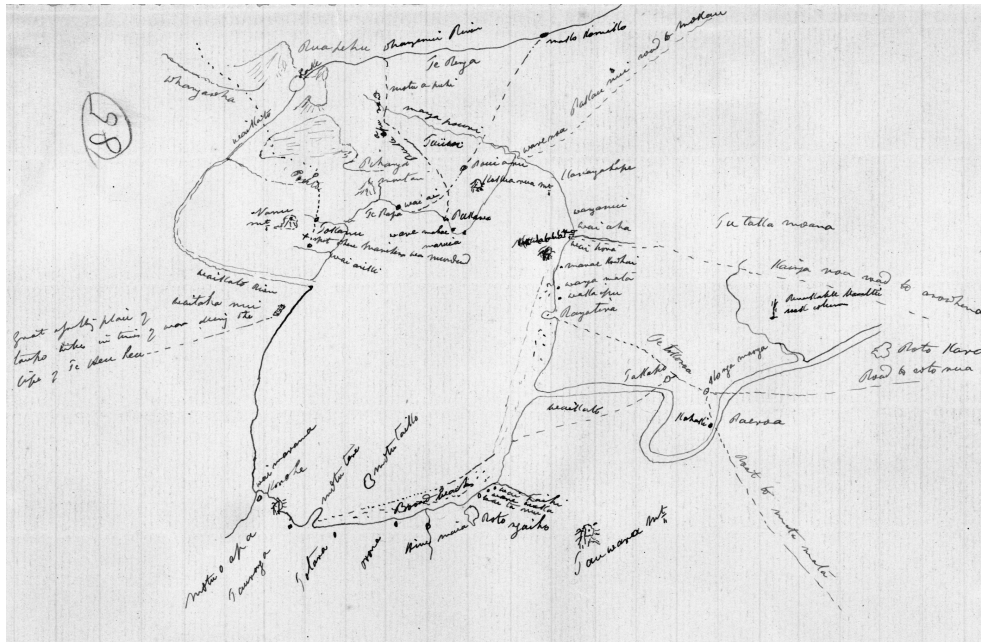
See P.85 for this:



Sketch map of Lake Taupo, Tongariro, Ruapehu and Pihanga

Scan courtesy of Alexander Turnbull Library, National Library of New Zealand, Te Puna Mātauranga o Aotearoa.
John White Papers - Reference No: MS-Papers-0075-B20/2

See P.43 for this:



(217)

A CURSE UTTERED IN SONG ON HONGI-HIKA
(NGA-PUHI)

This is the song of Tama rehe (wrinkled son) for Hongi hika, and is a song of anger, on account of Hongi-hika killing men as travelled all over the land, and on account of not any one could be revenged on him, so Tama-rehe vented his rage in this song:

Who of thine o Hongi
Have been taken by those here?
There are the Nga ti whatua
The men who killed and eat
Hou wawe and Hou-moka
And some the seagull also eat
Thy skull thou Tupua (goblin)
Of a distant part, who didst bring
The foreigners scourge, to strike
And dash this Island down.

Sketch map of Lake Taupo & surrounding area

Scan courtesy of Alexander Turnbull Library, National Library of New Zealand, Te Puna Mātauranga o Aotearoa.
John White Papers - Reference No: MS-Papers-0075-B20/1

“To upoko” (thy skull) this is a curse on the European, on the men who brought guns and powder (which the Maori could procure and use). The curse is this “Thy skull thou Tupua (goblin). The Europeans are called Tupua, and the Tupua is an insect, a reptile, or any unknown monster of ancient times, or a Taniwha (a being that can not be described as its nature and looks are not like that of any thing in life) or a stone from beneath the ground, which has been there since the world was first made, and has not till now been seen by man, and the Maori compares the Europeans to these things, and the Maori thought that the Europeans were like these things when the Maori had not learnt the use of the gun in the days of his ignorance. This is the end of these words.

16)230(14

16

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NGA-PUHI

Correct the letters of some of History and make them more legible.

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(Correct this vol and put in dates as given here and in the
 dates out of Books)

(1)

(to go on page, next following Title Page)

Their grove of trees now standing in the west,
 And unencumbered near the water stand,
 And thou doest stand thou Karaka grove
 Now in the west, near Pou tahi
 And Maunu is benumbed
 But look, gaze at Islands out yonder
 At Ru-rima, where fish are caught,
 The biting Barracuta swift to swallow
 All where Pare the bald head lives
 He who has flowing hair, which should
 Be knotted up, and tied with plume
 When garment hem is lifted up in pride
 To save from dust, to nobly go
 Towards the sea rocks
 In ocean outside of Here-waka,
 At which we two may meet, o - e.
 O day of battle, I will standing eat my food,
 O day of stretching forth the angry arm
 I will while fleeing eat my scrap of food,
 As acts of man now winter makes
 And fleeing breast alone of bird escapes.
 And I have let my bird depart
 And it has come to thee now there,
 Like flying shag is darting to the west,
 O daughter thou of whom, who doest
 Delight in joy on peak of mountain in the west
 For those I took as slaves in battle
 Fought and gained at Kapu-tahi;
 But let the sun of Te-hiko
 Now tell his supreme ancestry
 And show with pride the Kuru-o-ue-nuku.
 And chant to the Pleiades, as he rises
 From the case, when coming in the East,
 But wait, and I will go with thee
 And we will eat, and cast the scraps aside
 And we will eat, and cast our sacredness aside

But oh thy younger brother went not
With migration that visited the Isles
That sit in Ocean out near Whaka-maru
Near rivers that flow to north of Wai-kato
Where trumpet sound of war is long
And Ati-rau are all annihilated.
O eat o bird, what ails thee now
It serves thee right, that thou
Should be swept passed by flood
But why? from what does bird
Stand near entrance of spirit world
As dances bird at Ao-tea (life),
But may be, thou hast severed been
By knife of sharks tooth made
Or doomed by Hine-te-iwaiwa's curse
And hence the gall of war, and men
Have eaten been by man, and gloom
Of mist of grief has hidden all,
But vengeance still I feel unsatisfied,
And still a joy world prompts to action
On the coast with stranded seals
And where the powerful whale is cast on shore,
Nor shall my anger fail
The taint of evil done, still leads
To that which vengeance even asks
Make secret compact with Hau-tuku
Now being far in land, and secret
Compact with Hau-te-kamakama too
And why not still come down
And vengeance take for death of these
At Mokoia killed, but let thy view be clear
And look far away, that thou mayest

(3)

See the totters of approval waving
From the houses of the great,
And from thy sister's house at Hine-a-roto
Who can an ample retribution take for thee
In battle with the lords at Ariki Kapakapa e i.

*A chant taught to Tona (wart) by spirits,
indicating the action that would be taken by Hongi-hika
in making war on all the tribes of New Zealand.*

(1)

CHAPTER I

I sleep, and still love turns toward the friend,
O come out of the grove and bind your garment on,
And see how dim the mist looks in the North,
That dazzled mind may fully be appeased
Before its memory is blasted quite,
And chant the charm to lead a goblin god
The power of gods of war, of Tu, and Rongo-mai
And flash the lightning, peel the thunder in the sky
That I may know tis time of death.
Then walk with continued step, and if thou find
The fish all have slept, then curse the war party.
O Kiri thou long sleeper, awake, arise and stand,
We have not any one to wake thee
But thy curly locks are saved from blustering winds
But shake those curly locks towards the sacred hills,
The hills that tribes do all invoke with gifts
When war shall rage; those hills down in the North
At Karewa, and let Wito offer thy gift
To gods, though glowing red with gnawing pain
As weeps the women of Ti-hu and Ti-taka tribes
And let them strike their mere on the pillow
Of Puke-rewa, and he will lead a war party
And battle with the raging foe in Moe-hau,
Then turn thy spirit to the setting sun, and Whakamuri
Will come by peaked hills on south of Tu-tehe
And thou canst tell again the words to people
Meet in council in the open day, o meet great chiefs
With our beloved, assemble all ye great of Ti-uma,
And honour her, at Taukari, and urge a war party,
And urge the witchcraft deeds and acts at water side
Where evil deeds are done of Hine, daughter of Tai,
But stay then on the land of dread, and look
At tide that flows out near to the Mata
Where foaming waves that inward cool to mist

(2)

That settles down on troop of women at Kaheru-rapa-roa
And if thou see that weeds are blooming in the crop of kumara
Then thou art lost to me, my shelter from the storm,
Thou beautiful delight of mine, within my home
Who now with Maru art, but he will
Spread the blockade between us all and Moi
To stop the evil that might come in future days, e

A dirge sung by Hua for his sister Kiri at the time of her death.

Hua was an ancestor of Hore Kingi Raumati and Hua was killed when he was taking the crop of kumara up and when he was digging fern root.

(Volume 10)(1)
11 March 1890

HISTORY AND GENEALOGY OF THE MAORI ANCESTORS
(NGA-PUHI)

Kupe was the man who in ancient times came to this land (Islands of New Zealand). He came in search of Tupu-tupu-whenua (king of the land) and Kupe voyaged and travelled all around and over these Islands, and he did not find Tuputupu-whenua in the South, but he discovered him at Hokianga.

Kupe returned from having seen that River and hence its name “Ko hokianga-o-Kupe” (the going back of Kupe).

(20)

KUPE
(NGA-PUHI)

There is to the East of Whanga-roa a small point where the sea shines brightly this is called Te au-kanapanapa (the flashing water) this is the place where Kupe landed on that coast.

There is also on the koraha (open country) of Tarata rotorua a lot of stones standing erect like pillars, these are called Te whakarara o Kupe (the lines of stone of Kupe) these are the posts of a Hakari given there by Kupe.

The Tiheru (baler) of the canoe of Kupe is at Te tou-o Puraho.

There is also a stone on the road from Te keru keru to the head of the Waihou river, on Te Puru road called Te-hapai a Kupe in which all the Ngapuhi chiefs young and old throw a sprig of Karamu or Kawakawa, or Rau-re-kau as a whakau. Not any one must get on to this stone, or walk around it.

(A1 to follow this)

ANCIENT CANOE
(NGAPUHI)

Omamari the canoe of Kupe is to the North of Hokianga at a place of that name, having been called so from the fact of the canoe being left there.

1. Also the punga of the waka of Kupe is on the west side of the entrance of the narrows in Hokianga, just below a kauri tree which grows on the first point as you enter the narrows going up the river.

The canoe in which Kupe brought roi in, is up Waima on a place called Ohuri, this canoe is called "Tapu wae putu putu".

2. As Kupe put off in his canoe and was coming along the coast of the land he came from to New Zealand a rat jumped into his canoe Tapu wae putu putu, and hid its self in the canoe and when Kupe landed here in NZ the rat ran on shore, hence the origin of the Maori rat in these Islands.

Kupe also brought the Roi (fern root) in his canoe and put some roots into the ground here hence its origin in these Islands. These Islands were all covered with forest in olden times, some where it was so poor that nothing would grow. and in Kupe's day those who first landed here set the country on fire in every place they could, by such fires most of the Moa birds were burnt.

Roi (fern root) is called Putuputu, and as he brought it in one of his canoes that canoe was called Putuputu from that cause.

3. These are the names of places from which they went from these Islands (New Zealand) when they revisited Hawaiki.

4. The following are the names of some of the starting places of canoes going to Hawaiki, Manga-whai Whaka-tu-whenua and Whanga-te-au, these places are between Te Kawau and Whangarei.
5. Te au-kanapanapa is also the name of a starting point for canoes which go from New Zealand to return to Hawaiki, Te-au-kanapanapa is a bay and this Bay is to the East of Whangawa, near the Kawau Island

(2)

in mid ocean, and Kupe told them that Tuputupu-whenua was at Hokianga.

When Nuku-tawhiti had arrived at the entrance of the River spoken of by Kupe and by him called Hokianga o Kupe (returning of Kupe), Tuputupu-whenua disappeared into the earth.

Nuku-tawhiti and Rua-nui began to build Houses for themselves, and the name of the House of Rua-nui was Te-pou-ahi (the post of fire) and that of Nuku-tawhiti was Te-whatu-pungapunga (the cove of pumice stone). Rua-nui had finished his house first, and a whale was stranded on the Hokianga coast, and Rua-nui went to cut the fish up, which he intended to offer as a sacred gift when the house was dedicated and first occupied and he cut the fish up with the obsidian with which the hair of the head of Nuku-tawhiti was cut, which was a wrong act on his part, as the obsidian had become sacred by its having been used to cut the hair of Nuku-tawhiti, and this caused Mumute-awha (to murmur as a slight breeze) the god of whales to be angry, and hence whales do not become stranded on that sea beach of Hokianga from that time.

Now the whale so cut up by Rua-nui, was a pet belonging to Tutu-nunui (melt down the fat of great ones) and had been stolen from the owner by one called Kae (heel). Kae by his deceit had obtained the fish, from Tutu-nunui, and Kae got on to the whale, and when the whale had got into shallow water he shook himself, to indicate that Kae should get off his back and go on shore, that he (the whale) might go back to his home, but

Kae did not take any heed of the wriggling of the whale, but Kae uttered these words of an incantation:

Go in the shallow
Go in the deep part

The meaning of this Hirihiri of Kae is “That the whale go on shore”.

(6b)

The man thus sought by Kupe lived beneath the soil, and he and his wife Kui (the larva of the cincindelaor cincindela tuberculata) live in the ground.

When man sleeps at night and dreams and sees Tuputupu-whenua rising up from out of the ground, he or she who dreams such a dream concluded the home at which they dream this dream “will be forsaken”, the meaning of the words “will be forsaken” is this all the people at that home will soon be killed, or die natural deaths.

When any one builds a new house, they first go and pull up some grass and make an offering of it to the little insect which is seen to line small holes in the ground, which insect has a hump on its back, the name of that insect is Kui (aged, or feeble, quite exhausted and weary as with old age) and such grass is sacred and is offered as food for it, is that that insect is the original inhabitant of the land.

Kupe (obstinate, determined) had Matiu (northerly) who had Makaro (dropped down) who had Maea (rise to the surface of the water), who had Maahu (healed) who had Nuku-tawhiti (land at a distance).

Nuku-tawhiti and his brother in law called Rua-nui (great pit) came from the other side (across the ocean) in their canoe called Mamari (a sail) who met Kupe.

(5)

A Hirihiri is the name of a short incantation.

Nuku-tawhiti continued to build his house till it was finished, and mats for the inside of it were plaited so that the inner part

of this house might be covered with mats to make it look nice, and that it might be agreeable for man to sit there, and the chiefs should not be forced to sit on the bare ground.

When the big mat was being plaited, while this was being done Nuku-tawhiti chanted incantations over the plaiting, and this was one of the incantations he chanted while those who were plaiting the mat were at their work.

From whence the learning to plait the mat?
Put it down
It was learnt at Wawau-a-tea (rarau of the light coloured one)
The mat
Where Tanga-roa is stretching out his neck
To see (the house called) Te-whatu-pungapunga
Put it down
And the mat was finished.

Nuku-tawhiti had a son who was called Papa-tahuri-iho (flat turned down) and a daughter called Moe-rewarewa (unsound sleep) and when Nuku-tawhiti died his daughter wept for him, and these were the words of her dirge:

Boom o Thunder up there
Thy flash betokens a calm (evil)
Tu (the god of war) is angry;
And Rongo-mai (is gone) and descends
Loose the white (noble) sprig
Tis Ru (Uru) and Ngana (Kangakanga)
And Aparangi (Apaurangi)
With Kapiti-whano (hono)
Kapiti-whano (hono)
The shadow of the war party

(4)

Lift it up (by charm)
The truth, the light
War to conquer, to dash,
And the blood shake it,
And then depart, and come
Come, come, come, come the axe
Of the assisting crowd.
Tu (god of war) is angry
Tu doeth rage
Doeth like day,
Is noble in power
Stand aside dark world of spirits,
Wear the war belt for the dead,
And great Hokianga falls

And darkness comes on
Comes gently the earth quake
So it is, darkness rolls on
And blackness of darkness comes
Of Pipi-rau-e-ru
So it is the sacredness
And fall Wawau-a-tea-nui
And blackness of darkness comes
Of Pipi-rau-e-ru
So it is, to cut the
Heat of the loved off
O Pipi-rau-e-ru
So it is, wear the war belt
Tis sacred sacred,
The face of Tu-mata-tanga-roa
Lost, lost Tu of the war party
Tis harvest time, harvest time
Put the feast on the court yard
And make spirited speeches
Of welcome, and speaks Taio

(5)

And let afloat, afloat
The sulky swing fish
(The daring on the sea)
That they may enter
And rest, rest rest
Wear the war belt for the dead,
In defiance of the tide
The tide of sweet heart
The sweet head to Tu.
Yes rest, quiet and rest,
Wear the war girdle for the dead
Enter and rest, rest,
Wear the war girdle for the dead.
Lift up, lift up, wide scattered
So is Tanga-roa, let me look
Give me, Tu is evil
Feed the food to Tai-koropana
And take it to the Court yard
And double the fish
That swims in the net
To get it in, and rest,
Rest, quiet, rise and float
Go in, and rest and float
Rest and float and
Put the war belt on for the dead.

So ended the dirge of the daughter of Nuku-Tawhiti called
Moi-rewarewa, the sister of Papa-tuhuri-iho, Papa-tahuri-iho
had Papa-tahuri-ake.

The meaning of the words “papa tahuri iho” (flat, level) is flat or level turned down, the flat sky hangs over the Earth. And the meaning of the words “papa tahuri ake” is this the Earth is turned upwards (to the sky).

Papa-tahuri-ake had Mo-uriuri (descendants) who had Mo-rakerake (bald) who had Mo-raki-tu

(6)

(from the North) who had Whiro (thief) who had Toi (peak or trot). This name Toi was that of a very great tribe, hence this expression in regard to this tribe “The many of Toi, the thousands of Toi, who were killed by the one hundred of gods”.

Toi had Apa (company of unknown) who had Rauru (god of the head) who was the ancestor of the tribe of people who are skilled in the knowledge of carving, and are of the Nga-ti-kahununu people.

Rauru had Kauea (a prayer or incantation uttered by a wizard or witch) this man became a Taniwha (god like being) and went on beneath the ground, and on the south side of Te-kerikeri in the Bay of Islands district is the spot where he came up.

Kauea had Te toko-o-te-rangi (the prop of heaven) who had Rangi-tau mumuhu (day of quiet hiding in any thing) who had Rangi tau wananga (day of quiet medium) who had Hekana (mouldy) who had Pou-pa (post of a fort) who had Maroro (flying fish) who had Ika-tau-rangi (fish of the ebbing day) who had Awa (river) the first, who had Awa, the second, who had Awa-nui (great awa) who was the progenitor of the Nga-ti-awa tribe now occupying the Tara-naki district, who in ancient times owned and occupied this Hokianga district. All men know that this statement is true.

Awa-nui had Rake (bald) who had Tama-ki-te-ra (son to the Sun) the descendants of this man are at Hau-raki (Thames) and are the tribe known by the name of Nga-ti-tama-te-ra.

Tama-ki-te-ra had Puhimoana-ariki (Lord of the plume on the sea) this is the progenitor of the Nga-puhi tribes, and at his name ends the chart of the genealogy called “Popoa-rengarenga”. We will now begin to recite the genealogy at what

(7)

is called “Tua-tangata” which is recited by those who have taken the dead to the sacred place, on their return to their home, so that they may not be sacred but be able to feed themselves with the use of their own hands.

Puhi-moana-ariki had Rahiri (rope) this man was a warrior. His first wife was called Ahua-iti (like a little heap or altar) who when she expected her first born, was turned away by him, she had a son whom she called Ue-nuku (rain-bow) and Rahiri took another wife called Whakaruru (screen) who had a child, who was called Tawake-haunga (odorous plug to mend a hole in a canoe) and was the progenitor of the tribe known by the name of Nga-i-tawake.

Rahiri had his first wife called Ahua-iti (like little) who had Ue-nuku and his second wife Whakaruru, who had Tawake-haunga, Tikitiki-ngahuru (ten girdles or knots of hair) and Kaha-rau (a hundred lines of ancestry).

Tikitiki-ngahuru did not take a wife, as he was the man to proclaim war, and his next brother Kaha-rau was a warrior, his fort was besieged by a great army, and he had only seventy twice told in his Pa called Koko-pari-tehe (besmeared the rotten uncovered) and is inland on the top of a conical hill up the Pa-kanae stream on the East bank of the Hokianga river.

When the war party arrived in front of that Pa on the banks of the Pa-kanae stream, and when they had a war dance, these were the words to which they danced:

Build your fort, Build your fort,
Your topknot will be killed
And you eat of disaster tomorrow
And fill your fort with filth
But cover it, cover it up
Cover up the bare.

(8)

and Kaha-rau was cast down, and took his own child, the child of his and his wife and killed him, as a sacred offering (to the gods) to save himself. He cut the chest of the child open, and took the heart out, and cooked it in a fire, so that he might by

it divine the future and see if the war party should be beaten, or the fort taken by them. The smoke of the fire in which the heart was being roasted, burnt upwards, and this smoke went towards where the war party were, and Kaha-rau noticed this fact and said “The war party will be defeated to day” and again he spoke and said:

“Let us stand apart
And be apart as
Are the teeth of Taniwha
And the bird green parrot
Quietly grows to maturity

And this his saying has been used by his descendants as a Proverb ever since this day.

The war party began to move, and divided themselves into lines and bodies to attack Kaha-rau, and they in battle array ascended the hill on which the fort was the pinnacle, and so soon as they arrived near to the outer fence of the fort, the seventy twice told in the fort called to their chief and said “O Kaha-rau, this tide is overflowing the children.” He answered and said “Let them come or the children are the sons who have been baptized with the baptism of Karaka-whatī” now when a Maori child is born and when it is four days old, and the scab of the has fallen, and that the child (a son) may be brave he is baptized with these words:

My son baptized with
The Hutu, and with the Ake
To combat and daring
And battle to take a scalp.

(9)

Ward off the weapon
In the tide of Tu
Ward off the arrow
In the tide of Tu
Ward off the spear
In the tide of Tu
Sacredly baptized in
The water of Karaka-whatī

Such were some of the words used in the incantation of baptism.

Another man went to Kaha-rau and said “O Kaha-rau, here are the children being flowed over by this tide.” Kaha-rau rose up, from his sitting position in the house, at which time the attacking party had entered the fort. He rose with a Paraoa (whale bone weapon about five feet long and about four inches broad, and an inch thick) and confronted the attacking party and gave them battle, he with a blow killed two men, then his seventy twice told arose and entered the fray and each killed his man, and this host were beaten by the seventy twice told, and were all killed.

These are the names of some of the places near to Toke-rau (Bay of Islands).

And Rahiri went from Hokianga and arrived on a level place of scrub near to Hiku-rangi (tail of Heaven), where he paced to and from as if speaking to a body of warriors with his whale bone weapon in his hand which act is called tipitipi, and the name of that place was called Te-whaka-tipi (the dancing about to and fro while making a speech). From that part he went on, and went up on to a mountain and sat down, and sat by a fire to warm himself, and the band of his garment got scorched or burnt, and the name of that place was called Tau-toro (scorched band of a garment). He went on and climbed to a ridge of a hill, where he held the lower

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end of his whale bone weapon aloft, and the name of that place was called Paraoa-roa (long whale bone weapon). He went on to Manga-kahia (branch of the *passiflora tetrandra*) where he climbed up on to the top of a hill and sat down and combed his head, and the name given to that hill was “Ko-te-tarai-o-rahiri-popo” (the combing or adorning the head of Rahiri the murderer).

TAKA-TE-RANGI-RORO TAKES TAWAKE-ITI
A DAUGHTER OF RAHIRI TO WIFE
(NGA-PUHI)

(8B)(11)

Ue-oneone was father of Taka-te-rangi-roro, Taki took to wife Mokoiti, this wife was left at Home to cook the sacred food for those of her tribe who were planting the kumara crop. As old Ue oneone through age stayed at Home also, he saw when Mokoiti cooked the food for the kumara planters that she at times whilst the umu (oven) was being left to cook the food that she went and scratched part of the soil coming from the umu away and took out some of the food that was cooking, this she also did to the food she cooked for old Ue-oneone, when therefore she took the food she had cooked for him and placed it before him, he left it where she had placed it and did not eat any of it, when Taka his son returned one evening, the old man being a high Priest said to Taka "Give me of the cold food you left so that I may eat, I am starving." The son did so. In the evening Ue asked Taka to sleep in his hut, as Ue being sacred lived in a House by himself, Taka slept that night in the hut of his father, but Taka did not at once consent to sleep in his father's hut till all the excuses he could make were overcome by the arguments of his father, when midnight came the old man sat up and said "My son cease to sleep rise and hear my words." Taka got up and listened, old Ue told him what he had seen in respect to the cooking operations of his wife the wife of Taka called Mokoiti, that she had broken the right of cooking food by tipako (take a portion out) of the food whilst cooking, and as the tapu of such food was ignored by her act, Taka was to put her

There is the causing power
For the hawk to carry
For the seagull to carry
To make the reckless
To make the confused
To lift thy heart
With vain obstruction
Recognise and weep
And love me this
Ugly man, Here I
Am, a husband for you

(B No.1 White)(8C)(12)

away and take another wife, that he was to go to the tribe of the noted Rahiri and take Tawake-iti the daughter of that chief whose mother was called Ahu-iti. Taka did not from that night go back to his wife, for one whole moon Taka sat in the hut of his father pondering over his future acts, one day he called one of his slaves, and delivered a scented neck band made of the Karetu grass and scented with Taramea, and rose and ordered the slave to follow him, he proceeded from his Pa at the Waihou creek on the north bank of the Hokianga river near the heads, and went in a canoe to the settlement of Rahiri which was not far away, and arrived there just as the shade of evening began to draw down, on their arrival they found the people of Rahiri amusing themselves with a Haka in a House in one of these Houses called "Whare matoro", which was very large and built for the express purpose of being used by the people to amuse themselves in, and in which all the single men and women slept, in fact it was the ancient Play House of the Maori, arriving there Taka sent his slave into the House with the scented neck band, the slave was at once recognised as belonging to Taka, with the scent he had with him the surmise as to whom he belonged was confirmed, whilst the slave was in the House Taka took a stalk of the Toetoe whatu mana and holding it in his hand as he sat at the door step of the House in which the Haka was being performed and in which his slave had entered with his neck band and in which the daughter of Rahiri there was he repeated this karakia over the toetoe stalk

"Te umu ma te kahu e kawē ma te karoro e kawē
Tu a wairangi, tu a po hewa manawa irihia
Manawa rauri kau, mihi mai tangi mai
Ki au ki tenei tangata kino tenei to tane ko au"

having held this in his right hand while he repeated this charm with his left hand he scraped the soil away in a line or ditch across the door way of the House and placed the stalk in it covered it up and so left it, this charm would on her coming out in the act of stepping over the charmed stalk

(B No.1 White)(8D)(13)

would cause her to love Taka, but the neck band which the slave had given to him by Taka had been held in the same way and the same karakia had been repeated over it, so that as the slave had given the neck band to Tawake-iti she must of necessity yield to the double charm.

So soon as Taka had buried the stalk he went to the House where Rahiri slept and entered it. When Tawake-iti returned from the Whare-matoro, Rahiri her father “called to her to cook some food for Taka his guest,” she at once took some kao from the whata and with hot water heated in a calabash with hot stones made a sort of potage for him, she returned to her own hut in which she slept and after a time Taka went there, he entered and taking all his mats off him self but one spread them over her as she was laying on her bed, he slept in the hut in his one mat all that night, and on the following day she collected his mats which had been placed on her and followed him back to his Home where she became his wife.

(8E)(14)

UE ONEONE AND HOW HE GOT A WIFE
OF THE DESCENDANTS OF TAMA-INU PO
(NGA-PUHI)

In olden times a chief of Whangape to the north of Hokianga went on a journey to Waikato to pay a friendly visit to the Waikato chiefs, he was sleeping one night in a whare-puni when a young woman who had in the kapa-haka seen the fine rape or moko on his hips had fallen in love with him, and went to where he slept and wanted to be his wife, Ue-oneone said “No I can not allow you to sleep with me as I am a tira wawahi-whenua, this is my first visit to your people and I must be sacred, but said he “if you like to be my wife stay here with your people and on my return Home to my land I will build a large House for you and when finished I will send a messenger to you, which shall be

(B No.1 White)(8F)(15)

a sparrow Hawk, Kaeaea, or Kauweuwe,” to this she consented. Ue oneone left and returned to Whangape.

Some time after this a sparrow hawk was seen by her Rei-tu, at her home, she got her younger sister Rei-pae to accompany her to the North, the road had been described by Ue-oneone to her and where and by whom she should be passed across the heads of Wai-kato, Manuka and Kaipara and Hokianga.

These two went on the journey and arrived at Whangape where Ue-oneone took Reitu and Reipae as his wives.

From them have come the chief Papahia and others of the Rarawa. These girls were grand-daughters of the famed Kokako.

Kokako at a certain time went to a Pa the men of which were off on a war expedition, he asked one of the women to go and fetch some water for him, she did so it being dark he followed her and near the spring he overtook her, he then said, “If you have a child, you shall call it Tama-inu-po,” she had a son to whom this name was given, and from whom the present tribe of Waikato the Nga ti tama inu po have originated.

(12)

CHAPTER II

Tis midnight now, and still my eyes ne'er sleep
But who should start from sleep to eat with Ngana-ia
Or Kohi-rangi like, go back out yonder still.
And then Mangina come, and point me out
To scourge with me with the whip of Ka-mura.
And still his spiteful spirit show beyond the mountain range,
But o high hill, lift up they self yet higher still
And then my name will still be higher then.
Yes hearken all, to what was taught to me
By mine own ancestor the aged Kawharu
"Thieves there are on land, and thieves out on the sea,
And I am truly of the origin of thieves and rogues
And shame and dread confusion utterly condemns"

(see note in Maori)

(16)

THE DESCENDANTS OF RAHIRI (NGA-PUHI)

Rahiri had many children. He had Raparapa (flat part of the foot) who had a descendant called Tara-hawaiki (boldness of the rat), who had Raparapa the second, and Tautahi (an only child, not any before or after him).

The tribe called Nga-ti-tautahi (the only child) are the descendants of this man Tautahi, who reside at Kai-kohe.

Now Whakaeke was considered the first born child of Rahiri, or the people looked on him as their chief, but Ue-nuku was really the first born child of Rahiri by the first wife Rahiri had

.....

The reason that Rahiri forsook his first wife was on account of roi (fernroot). Rahiri had said to his first wife called Ahua-iti (like little) “When your brothers in law (his brothers) come cook and pound these roots of fern for them two.” He had given some fern root to her pointing to that which she was to cook and give to his brothers, now she did not cook and pound the identical fern root given to her by Rahiri for his brothers, but she had cooked and beaten and given some other fern root to them, and for this Rahiri had turned her away, she was then expecting a child, and thus she was turned away and Ue-nuku-kuare was born and why this part of his name was Kuare (stupid, or without knowledge) he had not any one to teach him, the incantations and ceremonies, and the sacred lore of ancient days.

Ue-nuku-kuare had, Tu potu (stand short) who took Kauwae (jaw) and Tawake-iti (repair a little hole in a canoe) as his wives who were sisters, and were daughters of Ue-oneone.

Ue-oneone took Rei-tu (rush forward standing) who was a Wai-kato woman, and had Kauwae, and Tawake-iti. Rei-tu was of Wai-kato and was daughter

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of Kokako.

Kokako had Rei pae and Rei tu, and Rei-tu fell in love with Ue-oneone, at the time that Ue-oneone went on a visit to Wai-kato, Ue-oneone lived at Whanga-pe, and he took Rei-tu and had Taka, who took Moko-iti and had Tama-roa, who took Whakaahu and had Waha kutia and Ra-roa.

Waha-kutia had grand children called Kamama, and Rahiri the second.

Kamama had Pairama-te-whe and he had Kake.

Ra-roa had Wai-tapu who had Marehu who had Uru-ra-roto, who had Kimi, who had Ripeka, who had Mihaka.

This ends the Tu a tangata part of the genealogy.

Taka was the first, and
Kauwae the next, a sister and
Tawake-iti next a sister

these two women were taken by Tu-poto as his wives and they had Korokoro and Kai-rewa, Korokoro was the ancestor of the Hokianga tribe now called Nga-ti-korokoro, and Kai-rewa was the ancestor of Perehamere and his brother Pereha-te-kune who now live at Opaea in the Hokianga.

Kai-rewa had Tu iti, who took Maro-hawhea. This woman Maro-hawhea was of the Wai-te-mata (Auckland) people and was daughter of Rangi-tau-heke who fell in love with Tu iti who she first saw in a game of Haka, but at that time she was betrothed to another, but as the time expired for Tu-iti to stay as a guest to the Wai-te-mata tribes, he embarked in his canoe with his party to go home to Nga-puhi, Rangi-tau-heke

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gave his war belt to Tu-iti as a sign and request for Tu-poto to come and kill the people of the Wai-te-mata district, Tu-iti repeated this Proverb to him

The bird will sing
His morning song
In the Tamaki
Then I shall
Be at Whanga-ruru

To signify that he did not agree with an act of murder.

Tu-iti went along the coast and past Whanga-paraoa, Te-kawau, Whanga-rei, and on to Wai-tangi in the Bay of Islands, where he collected materials to build a house for himself, he built a house and called it Tahuhu rua (double ridge pole) he then went to Tai-amai to seek for Kiwi, the soil of which place he saw was good and he exclaimed “The soil of this place is like the soil of Tamaki (Auckland)” and he squeezed the soil in his hands, and the soil adhered to his hand, so he carried some of the soil to show to his wife, but as this soil became heavy to carry he left some of it, and the place where he left some of the soil has been called One-waha (carried soil) to this day, this spot is on the ridge of the hill at (or near) Puke-tona on the cart road to Pa karaka and hence we (the Nga-i-tupoto) claim part of the district to this day in Tai-amai, as our ancestor first

discovered that district, and he was the first to clear some of the land there and cultivate at Tai-amai.

Tu-iti took Maro-hawhea, and had Rangi-mitimiti, who took Tiraha and had Te-raho, who had Tihe who had Wheki, who had Papa, who had Tiraha. Tiraha is living at Pai-hia, and her father Papa died or

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was killed in war at Roto-rua, or was murdered there by Te-rau-paraha, and it was for this murder that the Nga-puhi made war on and killed the Roto-rua tribes.

Papa was enticed and beguiled at Roto-rua, by the people there, and thus his death was accomplished. The Roto-rua people built a house, and invited Papa and his company to occupy the House as their guests, but long before this a high fence had been built around this House. Papa and his party consisted of sixty men, and the Roto-rua people were three hundred twice told.

The Roto-rua people or as they are called Arawa killed some dogs, and burnt some of the hair, so that their guests might smell the burnt hair, and from that suppose that the Arawa were killing dogs to feast them with, but such was not the fact, but this the hair was burnt in deceit, and to mislead Papa and his party.

Te rau-paraha was at Roto-rua at that time, and he rose on his feet, and chanted an incantation. These are the words of the incantation he chanted to the people of Roto-rua, in which he suggested that they should murder their Nga-puhi guests.

First Verse

Are you a child
That you should
Be taught to think.
Chew the juncus
Chew the fencing
Tis Papa-tu-a-nuku.
Give me my girdle,
Give me my maro,
To bind it on me
To become me in war
That I may slope my spear

(20)

(That I may soon strike)
The warrior now coming.
What sort of maro
Is the maro (war apron)?
The maro is for war
The maro is for action
A maro to use in battle
Of Tu-mata-uenga
(Anoint with red ochre
As blows the breeze of war.)
Anoint as fury of war rages
And the sky is glad
And the Earth is glad
Each eat their fill
And Ta-whiri matea eats;
Agitate the world above (gods)
Agitate the world below (spirits)
Agitate the god Tara-pakihiwi.
Come, come up o
Dread of these warriors,
The influence of these warriors,
The dread core of Nuku
The core (whatu) of Rangi.
The world of darkness turns
The world of light turns
And the core now flees
The core of Pukinga (Priest)
Time (year) of command.
The core of the medium
Year of command.
I will be above,
Year of command
I will be below
Year of command

(21)

There is the weapon
Of Tu-te-rangi-haruru
There is the weapon
Of Tu-te-rangi-ngatoro
The weapon of Kai-hika
The weapon of Kai-ure.
Separate from the warriors
The vile and worthless,
Separate, the coward from
The people and warriors
Separate from them
The people, and let them
Flee as a quail out
Of the way.

Second Verse

Separate, them separate,
Tedious astonishment.
Separate, them separate
From above with
Tedious astonishment.
Separate, them separate
From beneath with
Tedious astonishment.
Eat the vermin with
Tedious astonishment
Eat the nits with
Tedious astonishment.
Sweep the refuse away
Sweep it clean away.
Cast away the refuse,
Push them away
With a stick
Drag them near
With a stick
[Push them to Whiti](#) (Tease)
Push them to Tonga.

(22)

Lift up the propeller
There is the propeller
Propel them away,
Select them, pick them out
They are on the dread,
They are on the power
They are above
They are below
They are on the
Power of the world.
On the power of the sky.
This dread
This power
It is nor
On thy power.
It is on the
Power of the world
The protection of the sky
This dread
This power
These warriors
It is Tai-koki
It is Tai-korea
And Tai-takoto-i-raro
For Peruperu
To accept and have
(To boast of and delight in)
Tis of gory delight
For Hihi
Strike with the dread

Of the warriors
And their war belts.
To silence
To cause to stare.

(23)

As gnashed on by the world.
As gnashed on by the sky
The dark world turns
The light world turns.
There is the weapon
The weapon of
Te-rangi-ngahuru,
And the weapon of
Tu-te-rangi-ngatoro
Separate the separated
Of Maru-iti
And of Maru-rahi
Push them away
Though they flee
With flash of light
And are dazzled
To the side of space.
Chant the incantations
And utter the charms
Of this consuming pit
Lift this pit up
And cause Tiki-maomao
To tremble and agitate,
Give power to this pit
And cause to agitate
Curse up above
Imprecate from below
Curse men o
Oko-tahi (Hoko-tahi)
This pit (curse) will depart
To the dense dark world
To the blackness of darkness
To the world of breaking to pieces
Of Hine-ruaki-moe.

(24)

Go to (the world) below
To Iro (maggot) below
To Ngaro (blow fly) below
To Tamumu (god of flies) below
To Nga-hue below
To Ketoketo (extinguished) below
Where they wail for
The fish (killed) of misfortune.

Though this is an incantation chanted by a warrior over his maro (war girdle) as he is about to enter into battle, it is also

called an Unu (to lift out of) and also Te-po-nui (the great night). Te-rau-paraha chanted it to the Roto-rua people to urge them to kill the Nga-puhi visitors, when he had ended chanting the incantation, the Roto-rua people murdered the Nga-puhi people, and only one of the whole Nga-puhi escaped death of the name of Te-maanga, who climbed or jumped over the high fence that had been built around the house, and he fled to the water, and swam out in the lake, as they had been murdered at an Island in the Roto-kakahi lake, this Island is in the middle of this lake, and the Pa (fort) was on this Island, which was called Motu-tawa, and the Pa on it was called by the same name.

Te-maangi swam out in the Lake, and two men in a canoe pursued him, and overtook him, but Te-maangi was a brave fellow, and when these two struck at him, he dived, and had to come up again to take breath, and he was struck at again by them, but he took hold of the bow of the canoe and got on board, and the two Roto-rua men ran to the stern of the canoe, and Te-maangi took a paddle and struck at them, and they jumped into the water, and Te-maangi had sole possession of the canoe, and he followed the two men in the water and killed them, and then he paddled

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away and landed, and travelled to his Home at Nga-puhi. His fellow companions who had been killed in the Motu-tawa pa were cooked and eaten by the Arawa people. Te-maangi had all his teeth fallen out, on account of the two men having struck at him while in the water.

Next after Tihe was Hakahaka, who had Nau, who had Peke tahi who is now living at Whirinaki.

Next after Te-raho was Hekenga a female who took Whare-umu as her husband and had Torea, who had Tauranga, who had Topuhi, who had Huke-umu, who was a brave man, and he joined many battles.

Heke-umu had Whanga-roa, who is still alive at Wai-mamaku in this year 1849.

After Tihe was ____ who had Whakapuru who had Tohe who had Huke.

After Hekenga came Manga-wheki who had Turi au-taki, Rua-airo, and Tangohanga-rua.

Turi-au-taki had Te-ranga and Pakihi.

Te-ranga had Taura and Wha. Taura had Wake, who had Ripeka, who had Mihaka.

Rua airo had Pui and Pao.

Pui had Te-ahi who had Moe awa who had Te-otene pura.

Pao had Whare, who had Maapo who had Tiro.

Pakihi had Moe-tu, Pui, and Kuru.

Moe-tu had Tai-manawa and Takanga, who had Hinu.

Pui had Mai and Kaiwhangai.

Mai had Au paro who had Hori hore (Harris).

Kai-whangai had Wha, who had Rapana.

Kuru had Takoto-paru who had Raumati-nehe who had Kuta and Aitu.

Kuta had Hau-pokia.

Aitu had Nga-waka.

Tai-manawa had Takahi-rau.

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Te-wha had the children called Pao and Pui.

After Pao came Reo and Hota.

Reo had took Turu and had Pari who had Haka and Hauhau who had Ti-warawara and Tohu.

Ti-warawara had Nga-tekau.

Tohu had Taka.

Hota had Kori and Karewa.

Kori had Tatu who had Ore who had Wi tana.

Hauhau had Whakarei who had Toti.

Karewa had Ka-raru and Ti-ranga-uru who had Erena.

Kararu had Tipene-tono and Here-ri.

After Pari came Rau who had Whata-rua, Pahia, Tokai, and Kuri.

Whata-rua had Pui and Hau, Pui had Rawiri-mutu.

Hau had Epiniha.

Rapia had Tu-ka-riri and Papua, Tu-ka-riri had Kotara.

Papua had Mapu who had Koi-uru.

Tokai had Pangari and Rangi-haua, who had Toi.

Kuri had Kiri.

Rau also had Mano who took Hanahana, and had Ruai who had Tuhi-rangi who had Hoterere.

Hanahana also took Hau-ahi and had Wehe who had Wiremu Hopihana Tahua.

After Rau came Tangohanga-rua who took Tai-omanga who had Hekenga, who had Te-inati unganga, and Uroro.

Te inati had Akiritanga who had Te Wheoki.

Uroro had Mata and Hei.

Mata had Aria.

Hei had Nga-roto.

This is the end of the genealogy of the descendants of Rangi-mitimiti.

After Rangi-mitimiti came Rangi-haua, Tu-tahua, Koro-hue, Wheti, Kuri-mau-taka, and Kauika.

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Tu-tahua had Whare-toru, Meto, Te-hope, Kai-a-rahiri and Whaka tatu, who had many children, he had seventy but all were killed in the Hope-manawa battle which took place at Whirinaki, all these seventy were born at Puke-aitanga in the Wai-hou district in Hokianga, and only one of this great family escaped from the battle of Hope manawa, who was called Meto with his sister called Whare-toru who had Te-kuta, who took Ngawa and had Te-patu, who had Tua, who had Kawa-hau, who had Eru-patu-one and Waka-nene, I will give the other descendants of Te-patu further on.

When Te-ngawa was killed in the Rau kumara battle Te kuta took Nga peka and had Kai-kirikiri who was a great warrior who had Tai-ki-whenua, who had Ahu-riri, Ranga-unu and Muriwai. Ahuriri had Makoare, who had Raniera, Aperahama and Hohaia.

Rangaunu had Hora Kingi raumati, who had Rihari.

Muriwai had Wata and Kerehi.

Next after Tai-ki-whenua was Kau-te-awha this was a brave man, and was the head of all warriors, and all the tribes here

heard of the bravery of this man, there were many other brave warriors, but he was the first of them all, but he was never known to use of his own accord to avenge any one, his was the acts of a brave man to succour the down trodden, he was a great chief, and also with his rank he was brave, and it was by him that the Popoto tribe became of note and had power and authority, he was a great general and knew the arts of war.

In a future part of this I will give an account of the brave deeds of this man. His ideas were spoken of in the Okaihau war.

After Kau-te-awha came Whare-maru, and Tare-whare.

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Kau-te-awha had Mahore who was the mother of Kerehi and Waata.

Whare-maru had Tare-whare, and Haimona-matangi.

Tare whare had Paenga who had Henare Tara-moe-roa who had Wikiriwhi.

Haimona matangi had Paora-nohi.

After Haimona matangi came Karaitiana, and Kuranga.

Karaitiana had Hohaia, Metiria and Perere.

Kuranga had Tamati-ngere.

After Kai-kirikiri came Kiri hoko, and Kerakera.

Kiri-hoko had Taura, who had Wake, who had Ripeka, who had Mihaka.

Kerakera took Pipi and had Kai-a-rahiri who took Hau and had Hau-kotare, who had Tahuhu, who had Te-oki.

After Tahuhu were Whare and Tango, these men all reside at this time 1849 in the Bay of Islands.

After Te-kai-a-rahiri was Pehi who had Ao a female.

Numanga took Hika and had Patu-wai(ai) and Mapu. Patu-wai took Riunga and had Iwi-tauia who had Ueke.

Mapu had Kopu, who had Ri who had Nga-kiore. The head of Papa who was murdered at Roto-rua by instigation of Te-rau-paraha was gnawed by Rats hence the name of this man Nga-kiore ("The Rats").

After Ri came Tinaha a woman who married Mr Cook and had Tuhana.

After Kerakera came Nga-peka who took Waha-ika as his first wife and had Mairanga who had Mahore who had Wata and Kereihi, Wata had Rihari and Kereihi had Atareria.

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Nga-peka took Pani as his second wife and had Haka, Hauhau, and Wai-roa.

Haka took Kura and had Kaka, Moanaroa and Kukupa.

Hauhau had Whakarei who had Toti.

Wai-roa had Whetu and Ku-ki-wharera.

Whetu had Toi.

Ku-ki-wharera had Miriama.

Wai-roa also had Te-ngaro, who had Tau-kohi who had Tautahi.

After Te-kuta came Tai-ka-horo mai. This man was a very brave warrior who when he had heard of the brave deeds of Rekereke, he went to Muri-whenua, to see this brave chief Rekereke who when he met he asked Rekereke this question "How long should a spear be?"

Rekereke answered "One length of the extended arms of a man and part of another span," but Rekereke added "But if your spear is taken from you by your foe, extend your arms towards him and chop your hands."

Rekereke asked Tai-ka-horo-mai "How many mata-ika have you taken?"

Tai-ka-horo-mai said "Six."

Rekereke said "You have taken one less than I have, that is the seventh."

To take a mata-ika is considered a deed of great import by us the Maori. Those who are killed in the scrub or at the settlement are not called "mata-ika", nor will the defeat of such be spoken of as of any note for bravery, but so soon as war is declared, and two armies meet, and when they are all placed in battle array and each body of men are drawn up in lines in front of each other about two fathoms, or twice the space covered by the fully extended arms, and the warriors pace up and down in this space between the two contending bodies of men, and though twenty men lunge at one of

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warriors who may be in this space, they can not pierce him with their spears, as he being a Toa (warrior) wards all the spears off, and he jumps at and takes prisoner one of those who lunge their spear at him, and brings him away to this own body of men, the man then taken out of his body of friends is called a “mata-ika”, (first of fish slain in battle).

Tai-ka-horo-mai came back from his visit to Rekereke about the time that the battle at Kau-onepu (all sand) was fought, and Tai-ka-horo-mai was engaged in that battle, and he took a position in one wing of the warriors, as Tai-omanga also took up his position opposite to Tai-ka-horo-mai, and Tai-ka-horo-mai took two mata-ika, and Tai-omanga only one when the enemies of Tai-ka-horo-mai fled till they arrived at Rangatira, where they stood and then charged back on their pursuers, and Tai-ka-horo-mai lost his tao (spear) so he clapped his hands and did as Rekereke had taught him to do if ever he lost his weapon in battle, and he jumped at his enemies and caught two men and disabled them, but he was not hurt in this encounter, when he had left these two as dead and had charged on the enemy some distance further, the enemy turned and charged on their pursuers, and one of the two who had been disabled by Tai-ka-horo-mai rose and caught Tai-ka-horo-mai by the heel, and struck him on the head, and Tai-ka-horo-mai lay as if he were dead, and he who had felled him proposed to cut his head off as a trophy, but another person said “Do not cut his head off, it is a poor one, and is not tattooed,” so they left Tai-ka-horo-mai, soon after he rose and headed a party of his people who charged the enemy and killed them all.

Now the origin of the battle just now related was on account of a vindictive feeling entertained by

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Tane-miti-rangi, because of a narrow escape he had of being murdered by his brother in law. Tane-miti-rangi had gone to pay a visit to his sister, and they all three slept in the same House, and in the night his sister’s husband left the house for a short time, and as Tane-miti-rangi and his sister were alone in

the house, the brother in law was jealous, and took his war weapon to kill Tane-miti-rangi, but the sister took hold of the weapon and thus saved the life of her brother. So soon as Tane-miti-rangi had risen from sleep his sister said "Did you awake at the time that I and my husband were quarrelling?"

Tane-miti-rangi said "No."

His sister said "You narrowly escaped being murdered last night. I held the mere (weapon) back, or you would have been killed."

This caused Tane-miti-rangi to feel a hatred and he returned to his home, and when Summer came, he thought that perhaps the people had assembled at Nuku-pure (baptize the land) to pluck the fruit of the Karaka (*corynocarpus laevigata*) and he said "Perhaps the Nga-koikoi (a little black cod about eight inches long and about two inches through, caught in the cracks in the rocks on the coast) fish have come to my cave." The Nga koikoi is a fish, but he alluded to men.

Also Tai-ka-horo-mai was engaged in another battle soon after that of "Te-kau-one-pu" (the battle in the sand) which was called "Ko te hau te makuru" (nothing gained by taking the scalp) which took place at Hu-toia up the Wai-hou beach at the head of the Hokianga river. The people of the place went to pluck the fruit of the Karaka tree and as they embarked in a canoe Nga-peke (the shoulders) said I had a dream, a god of night was singing a song to me, and these are the words of his song

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O son of Tu e-i
O son of Kai e-i
Swim the River of Rua-mahu e i
And end your anger beyond e i

The party went on to Wai-hou and slept there, and on the morrow Tai-ka-horo-mai left his companions and went on to Hu toia, and climbed up into a Karaka tree, and whilst there he heard the voices of men of a war party, wandering and saying "Well these Karaka trees do not bear a good crop of fruit" but Tai-ka-horo-mai was not seen by the war party. He went back to his company and said "War is proclaimed." So the party

rose and went in a body to where the war party were and met them and at once gave battle, and Huti was killed, and Tai-ka-horo-mai took his stand in front and killed the first man, and the war party fled and were pursued and one hundred of them were killed.

Tai-ka-horo-mai had Rika, Rewha, and Rua.

Rika had Hau-kapona who had Henare, who had Rua-keripo.

Rewha had Maara, who had Awha, who had Pirimona and Awhitanga who had Whakarei.

Rua had Pare-roa, who had Kotahi.

Meto had two after him who were called

Whare-toru

Kope

Meto had Kauhi, who had Potae, who had Tangi, who had Te-ngau, who had Karemu.

Kope took Rangi-ka-tuhia of the Nga-i-tupoto and had Awa-i-orua.

I will give the remainder of the offspring of Meto in a future place in this Book.

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The name Awa-i-orua (the creek where (some one) stuck in the mud) is the name given to a creek in the Whiri-naki river, on account of Taura-tu-maru having been killed there, who was the husband of Tu tahua who was killed at the battle of Te kope manawa. At the time that Taura-tu-maru was killed, his eye was plucked out by Whare-toka, and taken to the Bay of Islands, and used to put an embargo on some cockle bank in the river, so that the cockles might not be collected till the embargo was taken off, and on this account (because of the eye of Taura-tu-maru being thus used) his tribe the Popoto took possession of the Bay of Islands district in ancient times.

Awa-i-orua took Tai-awatea and had Huri-waka. This man was a great murderer, and was also a great warrior. He stabbed many people (or murdered them by stabbing them) and not any one would go near to where he lived for fear of him.

Huri-waka had Whiu, Puninga, Wai-o-tara.
Whiu had Te waha, who had Whai-ti who had Tutu and Pero.
Puninga had Hawato, and Koni-whare.
Koni-whare had Mutu and Hau-tungia.
Hau-tungia had Kaa-wai who had Maraua.
Mutu had Kanawa who had Wi-te-maara.
Hawato had Haki.
Wai-o-tara had Ahuriri, Ranga-unu and Muri-wai.
Next after Wai-o-tara was Pare-huruhuru, and Kopu, and
Puke-hinau.
Pare huruhuru had Kahu-iti, who had Iroriana, Whawharu
and Aru-mai.

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CHAPTER III

It is from Maui
That I learn
To wish as I
Do now, my outward
Look may seem
Dismayed, but still
My heart is as the
Furious western cloud
And o old man
What of my youth
How could I brook
The goblins' rage
Yes ye may slander
In your homes
Beyond the mountain range.
But say what act
If shown to me
My soul will be dismayed
Or cause my voice
Its usual command to give
To troop of men now here.
O where is Hongi-hika
He so often spoken of
To take me you hills
Where sits my only love
That I with spirit
Still may utter love.

A love song.

(see notes in Maori)

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Next after Kahu-ti was Makena who had Wi-tana.
Kopu had Whakahoro, who had Hekopa, who had Hara tiera
and Heni.

Puke hinau had Nga-mate, who had Henare Tuwhare.
Huri-waka also had Tu ka-parea, who had, Mahuia who had
Huru-matuku, who had Tara-hape, Hau tai, Nawa, and Awa.
Tara hape had Te-rahui, who had Kapua-mangu.
Hau-tai had Makoare-tao-nui.
Nawa had Maukoro, who had Rawa.
Awa had Oha, who had Turau.

CHAPTER III

HIHI-O-TOTE THE MURDERER (NGA-PUHI)

Hihi-o-tote lived at O-taua, and he occupied his time in killed (murdering) men. Not any one could go alone for fear of Hihi-o-tote. He killed his victims with a piece of maire wood which he sharpened as a dirk.

He waited at this settlement till he heard the voice of people on the road, and he took his pounder, and his maire dirk, and went on the road some distance in front of his intended victim and waited, and as these came up to where he was, he called the usual welcome of "Come, come" as though he was welcoming them in kindness, and the travellers even thought he was calling in love, and these would bow down to rub noses with him in the usual custom as he was sitting, but as the nose of the traveller touched his, he would strike

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his maire dart into their throat, which he kept hid beneath the large plait of his rough mat, the body of his victim he would take to his home, which he cooked and dried in strips for future eating, thus he acted till the time of the daughter of Mahia being lost and not any one could give an account of where she was but Mahia knew that his daughter had been killed by Hihi-o-tote, so he made a war trumpet of kauri wood, and he and his son Oro-kewa left their home at Awa-rua and went towards Mataraua and on to O-taua, and when they had arrived at the top of Puke-kaka hill Mahia blew a blast on his war trumpet,

and his son Oro-kewa went from the road up the hill and sat down in the fern on one side of the path, when Hihi-o-tote heard the war trumpet, he at once started from his home, and went in the direction from which he supposed the sound of the trumpet came, he went on in delight because of the prospect of what he should obtain, when Mahia saw Hihi-o-tote going towards him he called "Welcome, welcome" which caused Hihi-o-tote to walk quickly, and as he got near to Mahia Hihi-o-tote bowed his face to rub noses with him. Mahia saw the point of the maire dirk under the plaited fold of Hihi-o-tote's mat, and Mahia made a blow at him with his war trumpet, which Hihi-o-tote warded off, and at once the two men grappled in a death struggle, when Oro-kewa jumped out of his hiding place and felled Hihi-o-tote to the ground. Hihi-o-tote as he lay on the ground exclaimed "It took two to kill Hihi-o-tote." So Mahia killed Hihi-o-tote, and men could live (or in those days murder ceased) when Hihi-o-tote was dead, so ends the account of the doings of Hihi-o-tote.

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HIHI-O-TOTE
(NGA-PUHI)

This is an account of Hihi-o-tote, his home was at Otaua, and his work was that killing men for him to eat as he liked the flesh of man to eat above all other food. Men would not go alone near the place of Hihi-o-tote, as he was the one man of all men of whom all Nga-puhi were afraid, and not any one would go near to his home, for fear of being killed and eaten by the murderer.

He killed men with a maire (weapon) his weapon was made of maire (*santolum cunninghamii*) tree and made like a tao (spear) but it was not like the spear carried by most men into battle, but it was a short spear, as long as from the middle finger to the elbow of a man's arm, this he made sharp by scraping it with obsidian, and this was as sharp as it splintered obsidian used to make holes in the gunwales of canoes.

How this man captured his victims was, he lived alone in his home, he had not any wife as not any women would be his wife because of the dread all felt of him, lest he should kill and eat her. He stayed at his home, and when he heard the voice of human beings, he took his komeke, a rough mat, and is not unlike a, but much larger and thicker, and the upper edge is plaited like a rope as was as thick as a man's arm.

When he heard the voice of human beings he went along the road, though it were to a great distance from his home, having on his meke mat and his maire dirk in his hand, went and sat down in the road and waited for the person whose voice he had heard to come up to where he was, and when he saw the person coming towards him he would call the usual welcome of "Come, come" as though he was calling them in genuine respect, and the traveller would also think that Hihi-o-tote called and welcomed him in

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the usual Maori way of greeting, and would return the greeting with kindness. The stranger would go up to him, as Hihi-o-tote sat on the ground, but sitting on his heels, and when the stranger bowed down to rub noses with him, Hihi-o-tote would stab him in his throat with his maire dirk, which he held inside of the rope like fringe of his meke mat a little below his own chin, which dirk could not be seen by the victim, as it was hid by the rope like fringe of the mat, he invariably killed his victim with a stab of his maire dirk, and he carried the corpses to his home where he cut it into strips and dried it for his own eating. He thus acted till the time that the daughter of Mahia was lost and not any one knew how she had disappeared, but she had been killed by Hihi-o-tote.

When Mahia was perfectly certain that his child had been murdered by Hihi-o-tote, he determined to be avenged for the murder of his child, so he took some timber and made a war trumpet, and when he had finished this Putara of kauri wood, he said to his son Oro-kewa "O son I am exceedingly sorrowful on account of the death of your sister, I can not sleep at night, as my heart is ever crying for the death of my daughter. Let

us two go and seek for payment for the death of your sister, lest I ever cry for her death, and disease may take me and I also die.”

Oro-kewa said to his father “You say ‘Let us two go’, yes it is well.”

They two rose at their home at Awa-rua and went towards Mata-raua and on to O-taua and when they had gained the peak of Puke-kawa they sat down, and Mahia took his war trumpet and blew a long blast on it, the voice of this war trumpet sounded far and near, and the echo of its voice sounded at each
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settlement in the district.

Now that they had sat to rest on this hill, and as Mahia had sounded his war trumpet, he said to his son “O Oro-kewa, the rascal will have heard the voice of my war trumpet, so he will perhaps come towards us at once, do you step on one side of the road and there sit in silence, and leave me to ward off any blow he may make at me.”

Oro-kewa said “It is right, and if you are strong, yo alone shall kill our payment, as your heart is greatly weeping for the death of my sister, do you alone kill our victim, so that your grief may be appeased.”

Mahia said “But if I am taken unawares by my foe, you must not attack him with an uncertain blows, but strike him with power, and hit him with your Hoe-roa (flat whale bone weapon) on the skull, so that his brains which are emanating such acts may be gushed out, and his murderous thoughts killed.”

Oro-kewa had a weapon called a Hoe-roa, this he took with him on this expedition, and he sat on the side of the path, hid from the view of this murderer.

The war trumpet of Mahia had been blown, and the sound had reverberated for a great distance, and Hihi-o-tote heard it, and at once, started for the place from which the sound came, he took his heavy garment and his dirk, and went towards the spot from which he had heard the blast blown on the war trumpet. He was glad to think of the food he should obtain as the man who had blown the war trumpet could be a meal for him on the morrow.

Hihi-o-tote came on and got onto the path on which Mahia and his son were, and Mahia saw

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him coming towards where he was, and he sat down and called the usual welcome to Hihi-o-tote and same "Come, come" but Hihi-o-tote sat down, and as Mahia sat still, Hihi-o-tote got up and in a quick manner went towards Mahia, and he bowed down to rub noses with Mahia, and Mahia saw the point of the mairé dirk, in the rope like fringe of the mat of Hihi-o-tote, so Mahia leaped to his feet and made a blow at the head of Hihi-o-tote with his war trumpet, but as this was not a weapon of war, Hihi-o-tote warded the blow from himself, so Mahia grappled with him and they two struggled, Oro kewa saw all this, and so soon as his father had laid hold of Hihi-o-tote, he jumped from his hiding place unseen by Hihi-o-tote, and as Hihi-o-tote and Mahia were struggling with each other, Oro kewa waited till the head of Hihi-o-tote should be clear for him to give it a blow, he had not long to wait, when with his Hoe-roa he gave the skull of Hihi-o-tote a sense breaking blow, and felled him to the ground, and Mahia took the Hoe-roa, but Hihi-o-tote got hold of the rope that was attached to the upper end of the weapon, and ere Mahia had killed him with the Hoe-roa Hihi-o-tote said "Two attacked Hihi-o-tote, or he would not have been killed."

Mahia killed Hihi-o-tote with the aid of his son Oro-kewa, and they beat his body all to a pulp, and the skull they cracked to atoms, and left the corpse to rot on the road, where the sun and rain could devour it.

There was not any one to weep over the death of Hihi-o-tote, he died the death of a slave, unwept, and unlamented, nor was he buried or his bones taken to the sacred place. Who should do this for him, when all felt disgusted at his horrid work of murder, and his bones were scattered over the ground by the force of winter floods.

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A WOMAN MURDERER
(NGA-PUHI)

A young woman of high rank of the same tribe as those she killed became impressed in her mind that she should kill some one, and made the attempt to kill her sister but being overpowered by some who resisted her attempt, she left the Pa and went on a journey on the road she met a slave woman with a bundle of firewood on her back she took one piece of the wood the slave woman had and knocked her on the head

(B No.2 White)(35)(2)(40)

and left her for dead and went on her journey, when she met a girl going to fetch water at a stream, she followed the girl and drowned her in a pool in the stream then she returned to the Pa calling out “Ko te whakaariki” (a war party) the people of the Pa found the body of the girl and also the slave woman; the slave recovered and told who it was who had attempted to kill her, as this proved who had also killed the girl, and as the murderer was of very high rank, not any thing was done, but the matter was passed by as an accident of mind or aitua impressed on this woman by the gods.

(B No.2 White)(41)(1)

MURDER BY CHILDREN
(NGA-PUHI)

At the heads of Hokianga a number of young people were out in the forest with a slave man, these children had a spear each who after they had amused themselves with sticking their spears into all they liked in the forest began to have a game of a mock battle, taking the trees as their enemies, the slave sat down to look at them as each boy or girl ran up to a tree exclaiming here is my man and hit the tree with their spears, one of the boys in the excitement of the game being near to the sitting slave ran up to him and with a thrust of his spear said but here is my man and pierced the slave the others seeing this all fell on the slave and speared him to death and then left

him. On their return to the Pa they told with glee the game they had been amusing themselves with and its end, for which they were applauded by their parents who said they all would be brave in battle when they became men and women.

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INTENDED MURDER (NGA-PUHI)

One day a man was fishing from a rock on the west coast, his father and mother were sitting in a little cove on shore, these saw two men come along the coast one

(B No.2 White)(38)(4)(42)

of whom wished to kill the man on the rock the other man objected for some time they disputed when the father and mother of the man on the rock crept close up to the man who wished to kill the one on the rock and waited to see if the man on the rock was attacked and if he had been attacked they would have killed the one who killed him. Not being allowed to kill the man on the rock the matter ended but payment was made for the intended murder.

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MURDER TOLD AT DEATH (NGA-PUHI)

A tribe who lived at Reef Point (Taura-roa) on the west coast north of Hokianga who had had killed an old chief of their tribe, and blaming a tribe of 3 men and some women and children who lived at the North Cape, this tribe went by night and killed these 3 men and all, those the killing party found early in the morning just as they were lighting the fire to cook the morning meal.

Many years after this murder the chief of the Rock Point tribe was on his death bed, he called his son and said "Live in this world, live in peace and do not kill any one on suspicion do not kill on the thought that they were those who killed someone who had been murdered, but ask and be sure you know the

facts, those 3 men and women and children whom I helped to kill were not those who murdered your relatives, I now know who did it, those 3 men and their wives and children were killed for no fault of theirs, but as blood has been taken from those 3 men for your relatives so let the matter rest.”

(44)

MURDER BY A BOY

(NGA-PUHI)

At the same place as the woman lived who killed the slave and a girl and from the same Pa, two boys went into the forest to spear Pigeons, each with a spear, they had not obtained any birds, and on their return, one boy being a little in advance of the other the one behind ran his spear at the one in front and left him for dead, the one who speared the other ran Home calling “Ko te whaka ariki” (a war party) the people of the Pa went out and found the wounded boy who on being asked said his companion had speared him. This was nearly the cause of a tribal war, and but for a payment of property and land given by the relatives of the would be murderer, a war would have been the consequence of this rash act.

(45)

MURDER LOVE AND SUICIDE

(NGA-PUHI)

A chief of the same tribe as the young women murderer and boy murderer called Paopao, had two young men slaves, one of which for amusement he one day killed, and the other was by command of this chief driving a pig along the sea coast on the sandy beach from Hokianga to Whangape, as the poor fellow was driving the pig he saw in front of him the shadow of a man on the sand, as he had left the Pa alone, this shadow startled him, he left the pig and stepped aside, it was his master Paopao with a spear in his hand who had made a thrust at him, but the slave stepping aside had not been hit, the blow was given with such force and not hitting the slave, Paopao fell on the sand on his face, the slave ran for his life and escaped.

Te Paopao had made love to a young woman who would not have him, this had preyed on his mind, for this attempt to kill his slave he was not seen for four summers. When some of the people were out in the forest spearing Pigeons they found the skull and bones of a man in the forest near to the skull was found a Heitiki which had been known to be in the possession of Paopao, the old fellow had hung himself as the rope by which he had done the act part of which was still tied to and dangling on a bow of a tree above where the bones were found, his bones were left where they had fallen, as he was so disliked by his people.

(46)

MAORI STRATEGY IN WAR (RARAWA)

A little beyond Ahi-para, a branch of the hills that line the western coast of New Zealand terminates in a somewhat remarkable spur, stretching to the sea, with steep ravines on either side. A deep cutting on the summit of the ridge formed a stronghold or Pa and rendered the spot impregnable. This was held by a tribe of warriors of the Au-pouri for years against a powerful enemy of the Nga-ti-awa who vainly strove to dislodge them. At length the siege was raised; the assaulting party disappeared; where, the besieged could not tell, and seemed, moreover, not much to care so strong was their confidence in their chosen seat. The departure of the enemy drew off much of the war restraint. Meanwhile, years passed, and a stranger tribe ensconced itself at a small port on the western coast, known as Whanga-pe. The chief characteristic of this tribe appeared in their somewhat singular passion for rearing dogs. Each member vied with the other in the possession of dogs; dogs outnumbered their masters by tens and twenties. Suddenly, however, this flagged. The masters seemed embittered against their old pets, and the settlement, so resonant with the barking of these animals, was no quiet and almost oppressively still. The dogs were all killed, and the

skins cured, and the tribe set off for the North, carrying their dogskins with them. They were no strangers to the spot they reached – the stronghold described – and the tribe, the former assailants. Stealthily they came; no suspicions roused the once again besieged. Secretly and diligently the besiegers wrought, in a covert sport, their dogskins into a wonderful mass. The fabric completed, large quantities of fish were caught, and attached to different parts of this strange dogskin tent, as it seemed. One starry, yet dark, night there arose a stir among the tribe, and they moved on for the pa. Silently they raised the dark dome, covered with strung fish, on the beach underlying the stronghold. Within it crept a chosen part of fighting men, and another lot stole stealthily up the ravines, and crouched under cover within rushing distance of the pa. Calmly the night wore on. With the faint glimmer of approaching day, the young men of the pa looked out of their whares. “What attracts that cloud of sea-birds?” say they. “What dark mass lies stretched on the sand yonder?” “A whale! a whale!” they shout, and youths and hale men rush along down the steep ridges to the prey beneath; none but decrepid age and children and women, busy lighting the hangis (native ovens) for the anticipated feast. Now they reach the beach. Only a few moments of time, and death in many forms springs yelling from the whale; the monster disgorges its dark band of enemies. The victims cast a back look on their Home. Oh, for their arms! They stand unarmed; their Homes are all ablaze; and down on them draws a cloud of destruction. Around them surges a wave of despair! What is bravery now? Without an effort, without a sound, young men and hale men and old grey-headed warriors bow down to their death. The end is complete; the design of years is accomplished; the coveted stronghold knows new masters, and, from its beetling heights and wild ravines, the wily children of the stranded whale look grimly down on the scene of their strategy and triumph.

(47)

WIFE AND CHILD
(NGA-PUHI)

A woman of the Whiri-naki river named Miringa took to husband a man of the people who lived in Te Taheke up the Waima river on the Hokianga, when her husband was away in a war, the brothers of this woman went in a canoe from Whirinaki to Te Taheke and calling to her said "Come to our canoe, we have some pipis for you," this was all a hoax as she had a child a boy then not many months old, which her brothers did not like, when she arrived at the canoe they took her away with them and left the child, the relatives of the husband took the child and kept it and brought it up to man's estate, if the child had been a girl the brother of the woman would have taken it as it would have been a man's ruahine, but as it was a boy a rito, propagator, and would have been the "Taaunga" or "Kai Whakatu" ia ratou, that is would have been senior of the uncles therefore they would not take it.

Write out account of girl waterfall at Te Taheke in Wai-ma, so that she could escape her, who she detested and would not marry.

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NGA-TI-AWA AND NGA-PUHI
(NGA-PUHI)

The wars which were constantly being waged between the Ngatiawa and the ancient people of the Kaitaia district, the Nga-ti-whatua was the cause of Kauri being made the leader of that section of the Nga-ti-awa who occupied the district of Kaitaia who commanded his people to cut a canal from the west coast into the lake in the swamp at the head of the Kaitaia river, so that the sea might flood the Kaitaia valley

(B No.1 White)(88)

thereby flood the whole valley and kill the crops of the Kaitaia people and for want of food starve them out of the district, this

the people under Kauri undertook to complete, but the Hotos or Maire spade they used in working became all broken before the canal was cut through to this coast and the attempt was abandoned after which Kauri and his people migrated to Tauranga.

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NGA-TI-AWA EXPELLED FROM KAI-TAIA
(TE-PATU, NGA-PUHI)

Fronting (and about a quarter of a mile from) Kai-taia mission station, is a steep hill, the termination of a long range, forming a spur at each end. At the top of one spur is an entrenchment of an old Maori pa, and near by there grows a scented moss, kopuru, which Maori ladies of olden time used to wear in a Hei pouch, fastened round their necks.

The pa belonged to Nga-ti-awa, who formerly lived at the North. A great battle was fought near the foot of this hill, between the Nga-puhi and Nga-ti-awa and other tribes, which ended in Nga-ti-awa's defeat, and subsequent flight to Tauranga in the Bay of Plenty.

On the opposite spur, called the Kerekere, are also remains of a pa of later date, which was occupied by Te-whiti and his braves. The view from this point is very extensive, and singularly lovely. Part of the Taka-hue range, far away in the dim blue haze, nearer and darker blue forest ranges and ferny hills, then the distant roadstead of Ahi-para, with the surf dashing up its rocky point, called Taura-roa, and sparkling in the sunshine, Lake Ta-ngongo, the long Awa-nui flatskirted for some distance on one side by a dark kahika-tea wood, part of Ranga-unu Bay, and Mount Campbell (Ohora) far away, form a scene of indescribable loveliness; everything looking so quiet and still now, once a scene of war and terror.

It was while Te-whiti lived in the Kerekere pa that Wai-tohi and other Nga-puhi chiefs came with their men to fight with the Nga-ti-awa tribe. Their last encampment was at a place called Oinu, about four miles from Te-whiti's pa. After dark

they sent two men, who were to bring back what information they could gather relative to the strength of the pa. These spies entered the pa unnoticed, going about among the people for a while, till they were discovered. One was killed, the other escaped.

That night, Te-whiti addressed his people, "Listen to me, ye braves! Nga-puhi is coming to fight us. Be strong, and of good courage. Let the old men and the women and the children remain in the pa. To-morrow at early dawn we go forth to meet them fearing nothing. Ye braves, be valiant."

That night, too, a consultation was held in the Nga-puhi camp. Some were dispirited by the information brought, and proposed a return home, but Wai-tohi got up and spoke and said: "Let all cowards go back, and all the brave follow me; treading in my footsteps." (Me hoki te wawau te hukehuke, ko te toa e aru mai i au) and again he said "He kokako ka took i runga o Rau-mahoe" (a kokao (*callaeas cinerea*) stalks away on Rua-mahoe) a Proverb for a coward who runs away from a battle, or when any begins he leaves the dispute and departs. So all stayed, not willing to be thought cowards. A Maori war party, while marching, observed the strictest silence – no one venturing to speak till command be given to halt.

Te-whiti of Nga-ti-awa with his men met Nga-puhi half away from their camp – each chief heading men, the attacking and the attacked. Te-whiti's weapon was a spear, Wai-tohi's a waha-ika. Each rushed forward to meet the other. Te-whiti sent the end of his spear through Wai-tohi's neck, while he, not waiting to draw it out, sprang forward, and struck Te-whiti down to the ground with his waha-ika. A general conflict ensued, in which Nga-puhi came off victorious. The Nga-ti-awa fought long and well for their families and homes, and sold their lives like true warriors.

The place was called Rangi-mangu (black day) in remembrance of what happened there, and still goes by that name. Wai-tohi did not die from his wound. Maoris generally do not fear death.

In those days they believed in a sort of Elysium, the entrance to which lay under the tangled seaweed, and deep water at the Reinga, where the men would have beautiful wives and an abundance of kumara, fish, and other delicacies. I never heard of fighting going on there as up here. It was always spoken of as being a very desirable country.

Told by Tara-ru.

CHAPTER IV

Give welcome call from Maiki;
And give that call in open day.
Revenge as that of Manaia
Is working now, and is at war,
And love for past sits in the brain
And Tu the god of war and death,
Are in the feet, and o ye tribes
Let acts be like our words
That land shall still be held
By right as held in days of yore,
Oh Ha, then tell it all to death
And let life hear it to as well,
That I am still but poor,
And he is peacing with his spear.
Oh Ha, the news has also come
Of Nga-ti-moe-rangaranga
Of Rua-rangi, the single full grown animal
And do you ward him off,
And push, and put him on one side
With gentle act, yet tis his wish
To tempt us to rescind his wealth o Ha.

A sacred incantation chanted in going into war.

(see note in Maori)

(also see 130, 131 & 168)(51)

CHAPTER III

KAHU-NGUNU AT NGA-PUHI AND MIGRATION TO TAURANGA (NGA-PUHI)

In the times of Kahu-nunu when he and his people occupied the Nga-puhi Rarawa and Au-pouri districts, he lived with his section of the tribe at Whanga-roa, at that time there lived other tribes of people in the Whanga-roa district with whom Kahu-nunu and his people were forced to be constantly at war in this constant war Kahu-nunu and his people became quite tired and made up their minds to migrate southward from the Whanga-roa district. They left that place and went over land by way of the head of the Kaipara river and on to Manuka and on to Waikato. Kahu-nunu took a large lizard in a taha or ipu with him, as a passport through the various tribes he might have occasion to meet in his journey, as we are not more afraid of any thing in creation than a lizard this being held up before any hostile party would make

(B No.1 White)(51)

them flee thus Kahu-nunu obtained free pass where ever he wished by aid of his pet lizard, as they had to make a path through the country and by dint of knowledge of the East part of the heavens by the sun rise and as they had to pass through dense forests and at the same time procure food in those forests they wee a long time ere they arrived on an open country like that around Waitemata and Manuka, by which time the sacred head of Kahu-nunu the hair of which not having been cut, had

become so long that it waved about and down over his back like the shreds of a kori or ngere mat, this he did not care for so long as he was the leader of his travelling band, and whilst they were still at unrest on their journey, on he went with his band crossed the Whaingaroa, Ao-tea, Mokau, Mimi, and arrived at Taranaki, here the band rested, and Kahu-nunu got his priest to comb the gangled mass of his hair and plait it into seven plaits, these he tied up in a knot at the back of his head, here he took out of his sacred basket in which he carried all his treasures, two mako sharks teeth and hung them to his right ear, and a green stone ear drop kuru kuru he hung to his left ear, and in the hole in his right ear he also placed a turuki or kope, a knot of prepared aute bark, he also got the 7 knots or plaits of his hair taken down, and still kept in plaits he had them all held up above his head, and tied in a lump on the top of his head, the upper ends of the plaits were allowed to wave clear of each other, but where the roots of the plaits meet at the top of his head he had them all tied in one being bound round with the prepared bark of the aute tree, his hair was of such a quantity that one piece of the aute bark would not go round this knot. The aute bark was taken off the tree in one piece and beaten with a paoui, so that each piece obtained from one piece of aute wood is not of any large dimensions, as the bark is only good and can be used when the tree is not bigger than a child's wrist, as one piece

(B No.1 White)(52)

of aute would not do more was taken, these were bound round with a kota (a kota is a plaited mat or band made of the human hair of men and women killed in battle), but even a kota would not tie it in the way required, the Priest therefore obtained some wharariki flax and haro'd it and thus the knots were tied together on the top of his head (*see No.66 & 67*).

Kahu-nunu was so powerful that he could carry the Roi which might be dug up by 20 men in the time food took to cook in a hangi. Also he could carry as many Paua shells with the fish in them to the highest part of his Pa and throw them to every part of the Pa that before each door of each house in the Pa some Paua would be thrown for the occupants of the houses.

When Kahu-nunu and his party left the Whangaroa district and came by way of Kaipara over land, another part of his people left the same district who had occupied the Mango-nui and Kaitaia district by canoes, there on leaving the Homes and having pulled out to sea were called to by some of the tribes who still had a little respect for them, this migration was under the leadership of a chief, called Kauri, the people on shore called to him “Kauri e Kauri, hoki mai.”

To which he answered, “Ranga maomao ka taka i runga o Nuku-tau-rua, e kore a muri e hokia,” so on he went passed the Bay of Islands, and on to the Thames, continuing still onward they eventually stay at Tauranga. These people under Kahu-nunu and Kauri were called by the Ngapuhi “Ngatikahu”.

The two girls who went and became the wives of Ueoneone were descendants of the Ngatikahu, who went to Taranaki, hence the connection of the Ngapuhi with the Waikato, Rarawa and Ngatiawa. The Ngatiawa occupied the Ngapuhi district for many generations till the time of Kahu-nunu and Kauri, but being so great a tribe the land was not sufficient whilst other tribes occupied some of it to keep them all, and for want of food and the constant wars between them and Nga-puhi and Nga-ti-whatua hence this migration of Ngatikahu who at Taranaki became the Ngatiawa.

When the Ngatiawa occupied the Ngapuhi district they cultivated all arable spots and their rua kai (food pits) may be seen

(B No.1 White)(53)

on nearly all the hill tops and forest hills in all that district, also the burial places are pointed out by the Nga-puhi the bones in which are of the most ancient and now crumbling to dust (1851).

The sacred place at Whangape on the left hand as the road ascends from the beach up a long straight-spur, was not used or spoken of by the Ngapuhi till about the year 1849 when they spoke of it as the depository of the bones of the ancient occupants of that district, the Ngatiawa of Taranaki.

The land occupied and called as their property by the Ngatiawa in the north was in the north from Whangape to Maungatawha and across the head of Whangaroa down to the coast, from there to Whangarei on the east from there in a straight line crossing the country coming out in the coast at Muri-wai, between Kaipara and Manuka on the south; from there to Whangape on the west.

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TAMA-TEA AND NGA-TI-WHATUA
(NGA-PUHI)

These are some of the chants which the old tribe of Nga-ti-tama-tea canted over their weapons of war before they went into battle.

The Nga-ti-tama-tea lived in the district now occupied by the Nga-puhi people at the present day, and were descendants of the noted Tama-tea the great traveller around the land.

At the time they occupied the Nga-puhi district they were in constant war with the Nga-ti-whatua who occupied the districts of Muri-whenua, and the Reinga. These are the words of one chant

The sky is dim with fog dim with mist,
And we hear the gravel below making a noise
And the of the northern women make a noise
They depart in dread, dash on them,
Shark of double side
And incantations chanted to give fleetness
Incantation chanted to give power
The incantation showing blood
Now is the incantation chanted,
The incantation of the god of war,
Pace out to the stars
Stride out to the moon,
Now flees, now flees
And the blow

Another chant of the people to their weapons of war,

I ascend to Huka-tere
And look at the mist of Raro-tonga

Tis the dew of coming day
And its blood, and other matters.
Huka-tere is a fort a day and a half journey north of Wharo.

Raro-tonga an Island off the Here-kino River on the west coast
north of Hokianga.

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A GAME AT NITI WAS THE CAUSE OF AN ANCIENT WAR
(NGA-PUHI)

The cause of a war and murder in ancient times was a game at Niti. The Niti is made of a dry fern stalk and one end of it has a ball like bulb made on it by winding a piece of the green leaf of flax on it, which is called a poike (bulb head) and those who are to take part in the game stand on a level piece of land, and all stand in a body each with his Niti in his hand. The space over which they are to Niti is cleared of all weeds or any sort of obstruction that may impede the flight of the Niti, and a space is cleared of all these till it is as clear as a path trodden by man, and as broad, but such flat space is situated where there is a slight rise or mound, behind which the players stand. One of those who are to Niti, takes his niti and going towards the mound, where he bows a little and darts his Niti out of his hand in such a way that the Niti shall touch the top of the mound in its flight from his hand and whence it gains an impetus in its flight and rises slightly upwards and darts off in a straight direction and lights some distance away. The Poike (or head bulb) directs its flight that it may go in a direct line in its flight. When a player who fully understands the art of throwing the Niti is playing the game, he can so make the Niti touch the mound that such touch will give the Niti the aid it needs to cause it to fly ever so far.

Now that those who play the game have each thrown his Niti, they go and get their Niti and he whose Niti has gone the furthest distance has gained the "Piro" (game, or has caused his combatants to smell or have a stench). The Niti of each player was marked, so that they could be known from each

other and as to whom they belonged. Some were marked with kokowai (red ochre) others were slightly carved.

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This game at Niti, was practised and played so that the power and bravery of a tribe might be seen, and known.

Patito went from Ahi-para with seventy of his companions with the Niti, and went towards Mata-pia. Mata-pia is an Island out in the sea, on the coast going from Taura-roa to Muri-whenua where the Nga-ti-miru had their settlements, and their store-pits in which to keep food. Patito and his companions had a game at one of these settlements. Patito threw his Niti which darted to and stuck in the door of a store-House in which to keep food belonging to an old woman, the old woman saw the Niti sticking in the door of her food store, so she took the Niti which belonged to Patito and broke it to pieces, because the store-House for food was sacred, and it was a desecration of the sanctity of the store-House to have a Niti stuck in it. Patito went to the store-House and beat the woman so that she died, and when the people of the settlement saw the act committed, they rushed on Patito and pursued him and his companions, there were two thousand of these who followed the seventy of Patito and when Patito and his companions had been overtaken by these, Patito stood at bay and gave battle, and Patito and his seventy friends were killed, and one only of all the seventy escaped who was called Toa-a-kai and was the son of Patito. Years after this, Toa-a-kai thought how he could by war obtain payment for the death of his father, so a net was made to catch fish to give a feast to a war party who should go to war for the death of Patito. The next was cast into the sea and thousands of Tawatawa (..... Australasies) were taken, and a stake on which these fish were hung up to dry, were taken by Toa-a-kai and made into spears for war, which he called Tarawa-tewetewe (Tewetewe (tawatawa) stage). The Rarawa tribes and people are the descendants of Toa-a-kai, and Toa-a-kai made war on

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the Nga-ti-miru, which people are now as a tribe extinct, and as Toa-a-kai was even at war with this people, it is not known where some of them may still be as members of other tribes, but as a tribe they are not in existence now.

War was declared on them by Toa-a-kai, and many of their chiefs were killed by him, and these are the names of those chiefs killed by Toa-a-kai, Rangi-miti-miti, Rangi-hakena and Rangi-tahuna, all of whom were killed by Toa-a-kai with his spear Tarawa-tewetewe (stage of tewetewe) in the many battles he waged against this tribe the Nga-ti-miru.

After a time Toa-a-kai was killed in a battle Te-tahua where he was pierced with a spear, and ran from the battle and climbed up into a tree, but he was pursued by his enemies, who found him by the dripping of bloody from the tree, and his enemies climbed the tree and pulled him down, where they beat him, and Toa-a-kai said “Do not kill me, let me alone, let me alone to lead your people and mine into battle.”

Those who were beating him said “You can not live for three days.”

The nephew of Toa-a-kai called Tama-ariki was there and made peace with these people, and when he had gone to Roto-kakahi, the chief of those people with whom he and his uncle Toa-a-kai had been waging war, stood up and went to break fire wood to cook food for Tama-ariki. Now the name of this chief was Tama-ru, and when he had come back from breaking fire wood, he took a piece of wood to dash the water out of the hair of his head, and as he was beating the water out of the hair of his head he uttered this Proverb

“Tama who is laid at Te-tahua
Says (he) will beat the curse”

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Now the meaning of the words of this Proverb which he had composed for the occasion is this

“Serve him right that Toa-a-kai should be killed
He, though he would not die”

So soon as some of the of Tama-ariki heard this uttered by Tama-ru, they went and repeated the words to their chief to Tama-ariki and his people who were living in a separate house. Those men said to Tama-ariki “These are the words uttered by Tama-ru, on his return from collecting fire wood, when he took a piece of wood to dash the water from the hair of his head he uttered these words

“It is said by Tama
Who lays at Te-tahua
He will dash the curse.”

So soon as Tama-ariki heard these words, which referred to the death of Toa-a-kai at the battle at Te-tahua, he pretended to be taken very ill and exclaimed

O I shall die
O let us go back,
O carry me in a litter
That I may die
At my home.

His people made a litter, but the people of the district, the hosts said “Do not go till you have partaken of food.”

But the guests, the people of Tama-ariki said “We can not stay for fear our man die at once.”

Tama-ariki spoke and said “Tell them to come to our place in the tenth month (harvest time) and let three hundred and forty people twice told come as our guests, that they may eat of the snapper fish of Koro-pua-hinahina.

So Tama-ariki was carried away in a litter

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but so soon as he had been taken some distance on the road back towards his home, he got down from the litter and went dancing and making faces along the road, and putting his tongue out in derision. And they all got home to Ahi-para where they built a large house and gave it the name of Mori-rau-ngaehe (fondle the many with a grating noise) in which to entertain the people of Tama-ru, who had been invited to go and partake of the snappers of the land of Tama-ariki.

But this house was built for the object of killing the people of Tama-ru by the hands of Tama-ariki's people.

When the time came that the people of Tama-ru should go and partake of the fish of Tama-ariki, the people of Tama-ru arrived as guests of Tama-ariki, and were all invited to take up their abode in the large house called Mori-rau-ngaehē, and when they had all entered the house, the people of Tama-ariki assembled, and divided themselves into parties or like divisions as if going to war, and took up their positions at the rear or end of this house. Now this house had been surrounded by three fences which were made very high, with the view of going straight to the house. When all the people of Tama-ru had entered the house, the people of Tama-ariki hung the fish snapper up on stages which were erected in front of the door of the house at which the people of Tama-ru could gaze and the hair of a dog was pulled off it and put on a fern, so that the guests might think that these dogs were killed as part of the feast of which they were to partake.

When Tama-ariki had matured his plans and all arrangements had been completed to kill his guests, Tama-ariki got up on to the lintel of the house in which the people of Tama-ru were assembled, and called to the leader of the people of Tama-ru called Te-ao-iti and said, "O sir

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come out side and look at the manner in which my dog skin mat has been sewn together, perhaps it is not done correctly." So Te-ao-iti came out of the door of the house, and as he came out Tama-ariki ran a spear into him, which as it was used from the top of the house it entered the back of the neck of Te-ao-iti, and through to the earth on which he stood and stuck in the ground, he died, and the bodies of the people of Tama-ariki rushed on the three hundred and forty twice told of the people of Tama-ru and killed them all, not one escaped, when the people of Tama-ru heard of the death of these of them his people by the hands of Tama-ariki, they assembled at their home at Mata-pea, and migrated to look for a home for themselves, and eventually took up their residence at Whanga-roa.

When Toro-nge heard that Tama-ariki had killed so many people he left his place at Wai-mamaku, and went to Ahi-para, to obtain information to enable him to avenge the insult offered to his parent Pu iti, who had been pushed by Tutaki on the road, and Pu-iti had been hurt by his thighs having been nearly wrenched asunder. Toronge had sought in vain for some plan to avenge his father, but had not succeeded, hence his now going to see Tama-ariki, so that he might learn how Tama-ariki had managed to kill the people of Tama-ru.

So soon as Toronge had arrived at the settlement of Tama-ariki, Tama-ariki called to him and said "Come and partake of food."

Toronge said "I will not partake of food."

Tama-ariki said "Why will you not eat?"

Toronge said "Because of a dead parent."

Tama-ariki said "I did think it was a matter of some import, come and partake of food."

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Tama-ariki rose and killed a dog of which he and Toronge could feast, but the blood of the dog with its brains were collected and taken by Tama-ariki to Toronge, and they both eat them raw, this they did to show how determined they each were to commit murder, and to carry out any plan laid for such deed of murder.

When food had been cooked and they two had eaten of it, in the evening they two went into a house and held a consultation, and Tama-ariki said to Toronge "Come, go back to your home, and then build a house, when this is made send a messenger to the Nga-ti-whatua (who was the tribe who had lamed the parent of Toronge called Pu-iti, and for which Toronge was seeking revenge) and let the messenger say to Nga-ti-whatua 'I am about to be attacked, let some of your people come to my assistance,' and if a large party come to your Pa, send most of them back, and say 'You only want a little party to aid you so that the war party may come to attack you, and if your assistants are many

you will not be attacked' and say also 'the troop of Tama-ariki are now crossing the Hokianga river from the north'."

Toronge did as he was instructed by Tama-ariki and the House was built and a messenger sent to Kai-para to the Nga-ti-whatua tribe, and the people sent eight hundred men once told, who when they had arrived at Potapota they had a war dance, but the messenger said "Let the greater part of this body of men go back, let one hundred and seventy twice told that is three hundred and forty men go as invited, so that the intended attack on Toronge may take place" so three hundred and forty once told went back to their place.

The name of the house built by Toronge was "Ko-nga-rakau-e-tu-ka-tangi-maomao" (the trees that stand and cry for mackerel).

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The Nga-ti-whatua rose and came from Kai-para to the home of Toronge, they came by way of the sea coast, and on to Maungani, and on to Wai-mamaku, where the people of that district saw them and a chief of the name of Tama-tea of the resident natives said to his companions, who were of the people of Toronge "Divide seventy twice told of the Nga-ti-whatua people to come with me, so that I may make a sham attack on any Pa as mine will be the most likely Pa to be attacked." So the Nga-ti-whatua people were divided one hundred twice told went to one Pa and seventy twice told to another Pa of the resident natives. The seventy twice told went to the Pa of Tama-tea, but so soon as they arrived at his Pa, Tama-tea killed them, and all these were killed with the old wooden weapons of war, and not one escaped. When he had killed all there Tama-tea went to another Pa some distance off, as each Pa stood apart in its own district, as when he got to the Pa to which he was going, the people in the Pa had not killed the one hundred twice told of the Nga-ti-whatua who had been led to their Pa, so he said to the people of the Pa "Have you not yet killed the dogs for a feast for your guests, we have killed the dogs for our guests some time since."

The people of the Pa said "Do not startle them (the Nga-ti-whatua guests)."

Tama-tea said “Do you not see the blood on my axe which I carry,” his axe was made of Kapara (the heart of the Koroi (white pine) tree) so Tama-tea began to kill the Nga-ti-whatua who were in this Pa and the people of the Pa also rose and helped him to kill that people of the Nga-ti-whatua, and all the one hundred twice told were killed, and the name given to this murder was “Ko-te-rore-piko-wawe a Tama-tea” (the troop that was soon bent of Tama-tea)

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and Toronge thought as Tutaki was now killed, he had obtained satisfaction for the accident which befell his father, and he repeated these words which have become a Proverb

Tutaki is in a basket of To he-roa
Nor does Toronge dread being below
The Kahawai thigh not broken.

(a Tohe-roa is a large cockle like shell fish found in the sand on the sea shore. The kahawai is a salt water fish that lives on other fish.)

This murder was avenged by the Nga-ti-whatua tribe, who collected their force at Home and came from Kai-para, and came in the night, and at night attacked the forts of their enemies, and took it, which was called Kuku-taiepa (closed up fence) and it was the people of this Pa who at the fort (or on the first occasion) had murdered some of the Nga-ti-whatua and Te-whare-umu was the name of the leader in this Pa, and the People who now murdered the Nga-ti-whatua were of the Nga-ti-pou tribe.

Now at the Pa, the people of which had murdered the seventy twice told of the Nga-ti-whatua, a chief of the name of Tara-hape was the leader, and was a younger brother of Te-whare-umu, and on the night in which the Pa of Te-whare-umu was rushed by the enemy, the people of the Pa of Tara-hape heard the cry of woe of the occupants of the Pa of Te-whare-umu, were being killed, and Tara-hape knew that the Pa of his elder brother had been rushed and captured by an enemy so Tara-hape rose and stood near to the fence of his own Pa and being

the subject of a feeling of evil omen at the time, he called to his elder brother Te-whare-umu and said "Depart and go o son, you go in the night, and I will (follow you) to morrow." At dawn of day the Nga-ti-whatua attacked the

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Nga-ti-pou in the Pa of Tara-hape and took it, and killed Tara-hape, so his omen indicating his own death as spoken by him when he addressed his elder brother came true.

Te-whare-umu and Tara hape, were killed by one and the same Nga-ti-whatua warrior, who was called Te-ahu-mua, so ends the account of this war.

THE ORIGIN OF THE WARS ON THE SOUTH (NGA-PUHI)

The Nga-puhi war party went and attacked Tauranga, Hau-raki, Wai-kato, Roto-rua, Nga-ti-kahu-ngunu, Nga-ti-porou, and all the tribes of the south.

The cause of this war was this, a chief of the name of Tawa-putu came from the south in a vessel and landed at the Bay of Islands, and a Maori woman of the Nga-puhi went on board of that vessel and became the wife of one of the Europeans of the vessel, and this was in the first days of the Europeans coming to these Islands (New Zealand) and that Maori woman was taken by that vessel up to the south to Tauranga, where she went on shore, where she was murdered by the Maori of that place. After some time the news of the murder of this woman was heard in the Nga-puhi district, and the Nga-puhi collected a war party, all the troop assembled and canoes were prepared and made ready for sea, and the war party of Nga-puhi started on their war expedition, and went along the East coast till they arrived at Tauranga, where they attacked the Pa called Mata-rehua, which was taken and its chief called Te tawhio was killed. This war party of Nga-puhi was led by Te-rarauhe of the Nga-puhi people.

Te-waru the chief of Tauranga, meditated on the matter, and determined to go to Nga-puhi, and enlist the aid of Hongi-hika to help him to kill men.

Te-waru did as he had determined and sent messages to Hongi-hika, who agreed to aid him and started with a war party and went to Tauranga, and they two with their people attacked the Pa Te-whaka-tangaroa, and took it, from there the war party of Hongi-hika went on southward, and attacked all the tribes he met, and those of those who escaped with their lives, saved themselves by fleeing to the forest.

Te-popo the chief of Hau-raki thought over the matter, and wondered how he could obtain satisfaction for the killing of his people by Hongi-hika in the Thames, and as Te-waru of Tauranga had asked Hongi-hika to aid him as he had done, and they had killed his people of the Thames, so Te-popo sent his son to Nga-puhi to get the Nga-puhi people to aid him in obtaining satisfaction for the death of his people, so Tareha and Te-morenga with a war party went to the aid of Te-popo with two hundred men twice told and these went to aid Te-popo at that time, which was the time of guns having been first introduced into the possession of the Maori.

When the Nga-puhi war party arrived at the home of Te-popo, they and Te-popo departed for Tauranga and attacked the Pa at Maunga-nui (the point on the East entrance of Tauranga) which contained an immeasurable people, which was taken and a great crowd of them killed, and many taken prisoners, and some of the Nga-puhi took as many as thirty slaves, and some as many as forty slaves, and some even had as many as a hundred slaves, and as soon as the war party had eaten as many of the killed as they had any desire, they came back to their own home at Nga-puhi.

CHAPTER V

How glibly speaks the tongue
Of love rejected still,
And there Te-tu
Speaks slightingly of me
Though he Te-uira
Admires me yet.
And why o sir
May you not single live
Though I may hide my love
And my beloved confers the fact
That we each other love.
How great my fame
Heard far by all
Yet I should even
Deign to look at thee.
Stand o Tiki now,
And take me to
The clumps of trees
For in Wai-roa.
Ashamed I am
To weep so long,
And make my eyes
Like wave so white
In Toke-rau.
Thou art my kin
And hence I love
And have from days of past
But still though here
How glibly speaks the tongue
Of slander still.

A love dirge.

THE DESCENDANTS OF MAWETE
FROM WHOM SPRANG THE
NGA-TI-KAHU-NGUNU AND NGA-PUHI
(TE-RARAWA)

These are the names of the ancestors of old, that is the names of the people who first occupied the district now held by Nga-puhi (the plumes), and the Ao-pouri (dark day). These were named Po (night) Tiki (effigy) and Mawete (untied) and the names of the canoes which sailed from the other side from Hawa-iki and came here, were Tai-nui (great tide) Arawa (shark) Kura-hau-po (red at night indicative of a storm of wind) Moe-kakara (shut the eyes with the delight of a fragrant smell) Mahuhu (slip, as a knot made in a rope, to unloop as a knot) and Mamari (a sail) but there were many other canoes besides these, but the history of which were not given by the old men of the past, and hence the names of such have been forgotten by the present generations of our people.

The canoe Tai-nui landed at Whanga-paraoa (harbour of the whale) but the people who came in her located themselves at Ka-whia (embraced) from whom came the Wai-kato and all the tribes on the west coast of that district, from Wai-kato (nipping water) up to Wai-tara (water of the baptism) and some of the Tai-nui women took husbands of the Nga-ti-awa men, and hence the southern tribes are related to the Wai-kato.

The Arawa landed at Tauranga, and hence the origin of the Arawa people at Roto-rua, and many of the Tau-po tribes, and also those at the Wai-pounamu (South Island) and of the Whanga-nui district.

Kura-hau-po landed at Ahu-riri (the altar of anger) (Napier) or on the coast to the north of the Matau-a-maui (fish hook of Maui) (Cape

Kidnappers), and from the people who came in this canoe came those tribes who occupied the Here-taunga (goods set apart) (Hawkes Bay) and who were killed by the Nga-ti-kahu-ngunu,

and that people were exterminated from the land they first occupied, and some of them migrated to the Wai-pounamu (South Island) and hence from them came the Nga-ti-mamoe, who escaped the South Island.

The Moe-kakara landed on the coast between the Kawau and Whanga-rei, from whom came the Nga-ti-rango (the skids) tribe, the descendants of Tu-haia who occupied the Kawau Island, Mata-kana (staring eyes) Te-we-iti (little caterpillar) and Kai-para, who were beaten and most of them killed by the Thames and the Nga-ti-whatua tribes, but the leprosy killed many of them, at this day there are few of this tribe in existence. Pomare and Tuhaiia are still living at Mahu-rangi of these people.

Mahuhu landed at the mouth of the Kai-para harbour, and the braves who came in her landed on the main land at the mouth of that harbour at a place called Tahorahora (pluck fruit from a tree), but the place where they then lived has become part of the river, and is now covered with deep water, that spot was a district of dry land at the entrance of the Oru-wharo and O-tama-tea rivers, on which they built their whare-kura (home of the god temple or school) where they lived for many generations, and performed their rites and ceremonies, and of the past, till the sea began to wash the land away, and the land and the temple were washed away and lost, with the gods and the effigies. The Nga-ti-whatua killed the last survivors of the people who came in this canoe, and took the females, whose offspring have become one with the Nga-ti-whatua,

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and can be seen in Te-otene kikokiko, who has a knowledge of the sacred learning of the days of old, with a perfect acquaintance of the gods, incantations, and genealogies of the past races of his people.

Mamari landed at O-mapere (second finger) at the mouth of the Hokianga river. Puhi-moana-ariki and his brother in law were the chiefs of this canoe, and they lived at O-mapere, and their altar and temple they built at Te-rangi on the opposite of the Hokianga river to the point called Koutu-mangero (point of

the shark mangero) where they put kept gods, and performed their ceremonies and chanted their songs.

There were many other canoes which came to these Islands of New Zealand, but with the of other knowledge these are forgotten, but let those who are descendants of the people who came in those canoes give the History of these canoes.

One of those canoes landed at Whanga-parao near Hau-raki, another of these canoes landed at Whai-apu, and the descendants of those who came in these canoes were scattered all over that part of the country, and some of those canoes sailed across to the South Island, called the Wai-pounamu. The food brought in these canoes was eaten by the crews as they came on their voyage, but the Tai-nui crew give a good account of the food they brought, and also of the crop they obtained from such of the remains of the food that they set in the ground at Kawhia.

The descendants of the people who first occupied the Aupouri district, and also those of them who went to Whai-apu from the Ao-pouri were the descendants of Whatu-tahae (stolen sacred stone) who was daughter of Po who came in the Mahuhu
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and Mahuhu, first landed at Whanga-roa, and then went on and landed at Ahi-para and then landed near to Te-reinga where Mawete took up his abode and took Whatu-taha as his wife and they had Whatu-kai-marie, who was second daughter, and then they had Toroa, and afterwards Taiko, and Taiko was the ancestor of Nga-puhi, and the Nga-ti-whatua are the descendants of Whatu-kai-marie, and Toroa migrated to Whai-apu at the East Cape, and his descendants are the Nga-ti-porou, and the Nga-ti-kahu-ngunu, and Kahu-ngunu was born in the Nga-puhi district at Kai-taia, and also from the same ancestor from which Nga-puhi come, the Rarawa also come, also some of the Tai-nui people come from the same ancestor, through Reitu, and Rei-pae, and from the same ancestor as all those came: the tribes who reside near Manga-nui and on the Tokatoka in the Kai-para claim their descent, as the people of Taoho, can give the account of the ancient wars of old in which those people

were beaten, and also the account of Rongo-mai who came in the canoe Mahuhu, but Rongo-mai was drowned when he was out fishing, and he was eaten by the first Araara, and hence the Nga-puhi and the Rarawa will not eat that fish, as Rongomai was the progenitor of these two tribes. The old name of Te-rarawa was Te-aewa.

I also remember another part of the history of old told by our old people, which is this, and is in respect to a chief of the name of Tu moana who came here in his canoe from Hawa-iki, and landed at Te-tau-roa in the Ahi-para district, where he left his canoe housed from the weather, and he and his people went all over the land, and

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stayed some time at each place they liked as they travelled on, and eventually they took up their abode in the Hokianga where his tribe resided for good but Tu-moana went back to Hawa-iki, and his sub tribe who lived at Hokianga were killed by the Nga-ti-whatua and the Nga-ti-awa tribes, by which the Nga-ti-tu-moana (the tribe of Tu-moana) became as a tribe lost, and the members of the Nga-ti-tu-moana became amalgamated by their conquerors, and with the Nga-puhi-moana-ariki.

Tu-moana lived in Hokianga, and became sorrowful on account of his old home at Hawa-iki, so he and some of his people went from that place to Te-tau-roa, where their canoe was kept and dragged it into the sea, and left for Hawa-iki, taken there by his love for his old home, but his daughter Rua (pit) followed him and wept over him, but Tu-moana spoke to her and said "Cease to cry and weep, live in this land, and you be the female head of this part of my tribe, but I will go back to Hawa-iki to those of our tribe left there by me, and to the home there I left. Cease to weep, when I arrive at Hawa-iki, I will chant to the gods that loud thunder may boom, that you may know that I have arrived there save. Live here in peace, do not quarrel, nor defame each other, live in peace in this another land of ours."

The canoe left with Tu-moana and his companions, there were many of them perhaps twenty twice told, they sailed away but Rua stayed some time at Te-reinga, and then they went past it,

on their return journey to Hoki-anga, they went on to Kai-taia, and on to Mango-nui, and on up Taka-hue and thence on to climb up the Maunga-taniwha mountain, and when they arrived at

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O-ruru, Rua took a calabash and filled it with dogs fat, and scented it with rau-kawa, and then they went on to ascend the Maunga-taniwha mountain, but when they arrived in a valley below the mountain, the calabash of fat fell out of the hand of Rua and was broken, and the fat was spilt on the ground, and hence the name of the valley “Te-ipu-a-Rua” (the calabash of Rua). They went on to O-whata, and Ti-atua-karere, and Rapa-pukatea. This name Rapa-puka-tea (stern piece of Puka-tea) was from the fact of a chief called Tama-hotu having taken a Pukatea from that part of the forest to make a stern piece for his canoe. They ascended the Maunga-taniwha. From that mountain Rua and her companions descended into the Manga-muka river, down which river they descended in canoes, and went down the Hokianga River to Te-rangi, and on to O-mapere where Rua met the other portion of her people who had been left in her guidance by her father.

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WAR ON MOTU-KAWA ISLAND OFF WHANGA-REI
(NGA-PUHI)

A war party was proceeding from the main land to attack a Pa on “Motu kawa” (one of the Islands of the Bay of Islands coast) when a Hape or humped back, or crooked legged man wished to go in the party, some of the party seeing this deformed man said “He haere aha ta te ngarara nei?” (What is this reptile going for?) “Ka toimaha huhua kore ta tatou waka i aia” (He will be weight in our canoe for nought) having heard this he went to the extreme end of the bow of the canoe and sat himself astride of the Tauihu of the canoe, on the carved head piece that projects before the body of the canoe. The canoe landed and the attack was made this deformed man killed the first

slain in the attack. Again when the second Pa was attacked he killed the first slain there also, hence this Proverb “Ka tahi na ra te hape a Taranga, e tangi te kiri kiri o Motu Tawa” (first and foremost was the deformed (descendant) of Taranga, and the gravel at Motu-Tawa was heard to speak).

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WOMEN, MEN AND SACRED FOOD
(NGA-PUHI)

In days of ancient times two girls, one a woman of high rank called Rau-tangi (sweet scented moss) and her friend a descendant of Priests, left Hokianga on a journey going towards Taka-hue (fallen gourd) in quest of their intended husbands, who were men, who had come to the Hokianga district from the Taka-hue district in former time to funerals, feasts and visiting.

These two girls went on this journey all alone and crossed over the Hokianga river from the Ra-wene (many days) and paddled up the Motu karaka (clump of Karaka (*corynocarpus laevigata*) trees) creek, and landed up at its very source, where they tied their canoe, and she who was a descendant of Priests took the twigs of Karamu (*coprosma*) and Kawakawa (*piper excelsum*) and stood with nothing but her maro (waist mat) on, these twigs she waved before her, and up and down holding them in her right hand, at the same time she chanted an incantation, to ensure their going on the right road leading to Taka-hue, and that the gods should prevent them from turning off by some road that would lead them astray, she chanted

Gush forth, gush forth from the spring in front
Gush forth from the spring from within,
As you are Maui-tikitiki-o-te-rangi
Do you now exert your self
And bind the maro round the waist and legs,
And dart away with maro on
Close the maro, and ask a gift
And beg for gift with maro before
And beg for gift with maro inside
O goddess of daring draw all in.
And tis a fountain dark and tumbling

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Tis night of Po-tanga-roa
And night of Tauranga-te-ataia
To bring it full in view
To the wave that breaks in front
To the wave that breaks inside.
There is the night possessing
There is the night now near
The numerous nights near thee
Do not hide.
Tis the hiding of the goblins
Do not hide
Tis the hiding of the ancients
Do not hide
For fear of chilly cold,
Do not hide
For fear of false appearance,
Descend to the west
To being lost
To being expelled.

When they landed at the source of the Motu karaka creek and had performed this ceremony and chanted this song they went on towards Te toro-miro (the seeking for the miro (podocarpus ferruginea) tree) Manga-nui-o-wae (great branch of Wae (foot)) and to Rata-tomo (enter the Rata (metrosideros robusta)) where they rested for a while, Rau-tangi had taken food with her from the Hokianga, but her female friend had not, and as Rau-matangi eat of her food she said to her companion the descendant of Priests "I will not let you partake of the food I brought, as your sacredness is that of Priests, but my sacredness is that of Chiefs." They went on and arrived at Taka-hue in the evening, and were not recognised by the people of that place, and these girls asked about the two men to whom they were going,

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and they were shown to the Houses in which these men lived, and these girls went to those houses, and each girl took possession of the bed in which these men usually slept, and the men took each one as his wife. The girl called Rau-tangi took as her husband the man called Wai-rua (spirit) and from them sprang the sub tribe of the Rarawa called Nga-ti-rau-tangi, as they were the descendants of Rau-tangi and the girl who was

descended of Priests took a chief called Wahi-noa, and when Wahi-noa (broken without cause) was old he was killed by his enemies, and at the time he was being beaten with a mere and while he was in his death struggle he uttered these words "Strike quickly and fast, I am Te-wahi-noa" which words have become a proverb.

The elder brother of Rau-tangi was called Hotu (sob) who was a very brave man, and his was this saying in regard to the weapon the mere, and the shield used in war which are these "The real things of Hotu, the mere and shield" which are a proverb used at this day.

The words Whakaruru and Whakawawe have been given as names to men so that the dying words of Wahi-noa should be remembered, and to urge his descendants to obtain revenge for his death.

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CANOES OF ANCIENT DAYS (AKI-TAI OF WAI-KATO)

The canoe Mamari (sun, sail) landed at the Hokianga (returning) and from her crew originated the Nga-puhi people, who are descended from Puhi-moana-ariki (plume of the lord of the sea) who are the genuine name of the tribe derived from those who came in that canoe. From the Nga-puhi tribe came the Nga-ti-rangi who resided in the Wai-mate (dead water) district, and from the Nga-ti-rangi came the Para-whau (gum of the Whau (*Entelea arborescens*)) who lived at the Wai-mate and in the Kai-paraa (eat the Paraa (*Marattia salicina*)) district in the Wai-roa (long water) river. And from the Para-whau came the Nga-ti-porou who lived at Wai-rua (two waters) in the Kai-para.

Another canoe was the Mahuhu (slip as a knot of a rope) landed at Kai-para, and the Nga-ti-whatua (those of the rear of the surf of the sea coast) who resided in the Kai-para, and from the Nga-ti-whatua, came Te-uri-o-hau (descendants of Hau (scalp or offering to the gods)) who live in Kai-para, and from

the Uri-o-hau came the Nga-ti-mauku (descendants of Mauku (hymenophyllum)) who live in Kai-para.

Another canoe was Tai-nui (great tide) which landed at Kawhia, and from her crew came the Tai-nui tribe who reside at Kawhia and from the Tai-nui tribe came Te-wai-o-hua (the water of Hua) who lived in the Wai-te-mata (water of the obsidian stone, Auckland district) and from the Wai-o-hua came Te-kawe-rau (carry with leaves) who live at Piha (last of the crop of kumara) and from the Kawe-rau came the Nga-ti-rango (the skids) who live at Mata-kana (staring eyes).

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Another canoe was Te-waka-tuwhenua (canoe of the lepers) which landed at Te-waka-tuwhenua (the canoe of lepers) a little south of Te-arai (the obstructed) from the crew of which came the tribe Nga-i-tahuhu (the ridge pole), and from the Nga-i-tahuhu came the tribes who occupied Te aria district, who have become extinct as tribes, by the ravages of that evil disease (leprosy) but some of this people are still to be seen in the Kawe-rau and Te wai-o-hua people.

This is the genealogy of the sub tribes who emanated from the crews of these canoes. From the Tai-nui canoe, came Wai-kato (cutting water) tribes, and from the Wai-kato came the Nga-iwi (the tribes) who resided in the Kawhia district, and eventually migrated to the Wai-te-mata (Auckland district) and from the Nga-iwi came the Nga-ti-rangi (descendants of Rangi) who was also of the Mamari canoe and of the people of that migration, and also of Te-wai-o-hua of Tai-nui, came the Nga-i-tutaki (descendants of Tutaki, meet) and from the Nga-i-tutaki came the Uri-o-hau (descendants of Hau) and from Te-uri-o-hau came Te para whau, and from the Nga-i-tahuhu came Te-kawe-rau, and from Te-kawe-rau came Te-uri-ngutu (descendants of Ngutu, lip) and from Te-kawe-rau came Te-aki-tai (dashed by the tide).

The name Para-whau is in reference to the Whau (*entelea arborescens*) which was used as floats for a net, and those who cut the whau were besmeared by the gum or sap of that tree, and hence the origin of the name Para-whau (gum of the Whau).

The origin of the name Aki-tai was this. The ancestor of that sub tribe went out to fish, and was drowned, and his body was dashed up against the

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bank of the shore by the waves of the tide, and hence the origin of the name Aki-tai (dashed by the tide).

The origin of the name Kawe-rau (carried by leaves) was this, Maki (invalid) the ancestor of this sub tribe was very hungry and he went to steal some kumara (ipomoea batatas) from the store pits of another sub tribe, and he took a basket of kumara, and to carry it on his back he made two slings with which to carry the basket of Nikau (areca sapida) leaves, and hence the name Kawe-rau (carried by leaves).

The canoe called "Waka-tuwhenua" landed at a point on the main land opposite to the Kawau (shag) Island, and her crew were afflicted with the disease called Tuwhenua (leprosy) and hence the name of that point at which this people landed being called Tu-whenua (leprosy) but that canoe had a name of her own which was Te-riu-kakara (sweet scented hold). The Kawe-rau tribe are related to this people, and some of the Kawe-rau died from the effects of the disease the Waka-tuwhenua people had. These of the Kawe-rau are buried in the sand at the mouth of the Wai-takere (water of the bed of the river) and the corpses are not touched nor will any of our people the Maori go near to where they are buried.

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THE DESCENDANTS OF TAPUA,
AND THE MEETING WITH CAPTAIN COOK
(NGA-PUHI)

This shall be an account of the origin of Nene (dare) (Tamati waka nene) and Patu-one (kill on the sand) (Wiremu maihi patu one).

Rangi-mitimiti (day of licking) had Tu-tahua (standing heap), who had, Meto (putrid), and a sister called Whare-toru (third house) and she had Te-kuta (the clog), who had Ngawa (crack open) who had Patu (side of a house) who had Tua (baptism)

who had Kawa-hau (offering at baptism) who was a female and took Tapua (float) and had Tari (noose) a female who took Te-whare-rahi (the long house) of the Bay of Islands, and after Tari there were four other children two of whom were killed in war, who were called Te-anga (the core) and Te-rua-nui (great hole) and Patu-one and Nene the surviving sons resided at the Bay of Islands as Tapua their father was of that district, and before the time that Patu-one and Nene could wield a weapon of war, the tribe of their father went to catch fish with nets on the sea coast near to Mata-uri (face of the offspring) and when a lot of fish had been caught and put into the canoes, a sail was seen near to the Motu-kokako (Island of the callaeas cinerea), so the people left their nets, and they in the canoes paddled towards the sail, the canoe called Te tumuaki (the crown of the head) was commanded by Tapua, and forty twice told of a crew, and Haro-tu (scrape flax to produce tow) commanded by Tu-whare (stand near the House) and his crew of twenty twice told, and Te-homai (the give) commanded by Te-taha-pirau (rotten side) and his crew of twenty twice told, and the canoe Tikitiki (effigy) commanded by Ne (is it not so) and his crew of thirty twice told,

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to look at the vessel, and the reason they went to that guest, was that such was a strange sight for them to behold there, and such a canoe was not seen on the sea before. These canoe went, and when they had got near to the ship, the people of which waved to those in the canoes to go near to the ship, so the chiefs of the fleet of canoe of Tapua held a council, and when they had agreed to a line of action the canoe commanded by Tapua went close to the ship, and the crew of the canoe threw the fish they had in the canoe on board of the ship for the salt beings (sailors) who were like gods, and those god like beings were pleased with the fish, that is they gave loud cheers with their voices, and they collected the fish thrown to them, and Tapua went on board of the ship, and the chief of those gods gave a red garment to him, and some salt flesh of an animal, which was cooked, it was fat and lean meat together,

Tapua brought it and gave it to his son Patu-one and his sister Tari, food like that had not been seen by the Maori, and it was palatable. And Tapua and his people guided the ship till she dropped anchor at Te puna (the fountain) and some land at Te-puna was shown to those gods where they could live, and the Nga-puhi people also lived on shore, and the salt people went on shore, but the Nga-puhi Maori were suspicious of the salt beings, lest they should be overcome by the strange beings, so the Priests went to where the god like beings were and looked inquisitively at them, so that they might be able to discern from the appearance of their faces if there was any evil with these strange beings, but the Priests did not observe the appearance of evil on them, so the Maori people fed them with the Maori food they possessed, that is with fern root, kumara, (81)

(ipomoea batatas) fish, and birds of the forest, but it did not last as long as the moon to decay 'ere these god like beings went away on the sea, and the Nga-puhi people went back to their own houses, where they again worked at their native work, and cultivated food.

The tribe called the Nga-ti-pou lived on the Island out side of the Bay of Islands, that is on Motu-arohia (Island of kindness) and Te Wai-iti (the little water) and other of these Islands. This tribe was of the Rahiri (receive continually) tribe from the Wai-mate (dead water, or dried up) but they went to these Islands to obtain salt food (fish) in the fishing season, and other ships appeared on the sea there, and some of the crew landed on Motu-arohia, as the chiefs laid at anchor off the Islands, and the head chief of these ships was called Mariaio, he was a man of large body, and these people bartered (bought) the food of the Maori, such as kumara, and fish, where they laid at anchor for some time, and the Maori was friendly with them, and eat with them, and they lived in the Houses of the Maori, and the Maori slept on board of the ships. A day came when these salts (men of the sea) went to drag a fishing net to obtain fish on the Manawa-ora (the healthy heart) beach, but the Maori was angry with them, as that beach, had become sacred by corpses having

been cast on shore there, belonged to the tribe of Te-kauri (the gum) which tribe lived at Whanga-mumu (wait for a breeze) harbour of which tribe the corpses belonged, of men who had been drowned in the Bay of Islands sea, and had been cast up on the Manawa-ora beach; and though the strange people had been scolded by the Maori and told not to draw their net on the sacred beach, they did not take any heed of the warning given by the Nga-ti-pou tribe, and the Nga-ti-pou were afraid of the god like

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caught fish on the beach, the Nga-ti-pou people would be attacked by the tribe of Te-kauri because the sacred place where the corpses of the people of Te-kauri had drifted on shore had been disregarded, but the god like salt beings did not pay any heed to the warning given, nor did they desist in their acts of drawing the net, so the Nga-ti-pou people were very dark (grieved) and so ceased to visit the ships, or to barter with the salts (sailors) or barter for pieces of iron hoop of about the length of a man's hand, in exchange for food or fish or bids given by the Maori, or for a day's work in chopping fire wood for the ships. Soon after this some of the salts of these ships came on shore to wash their clothes, and at the time of day that they eat their midday meal, they sat down to partake of the meal, and ceased to look at their clothes which were left to dry on the trees of the scrub, the Maori went and took some of the garments in payment for the sacred beach at Manawa-ora, which these god like people had disregarded, and had drawn their fishing net on the beach, and had taken fish, and had eaten the fish, the eating the fish (taken from a place where corpses had laid) was the great evil these salts had committed. This people of Mariaoa went and told the news of their having lost their clothing they were washing, at the same time two of the chiefs of the Nga-ti-pou tribe were on board of one of the ships, so Mariaoa took them and tied them with rope yarn, so that these men might be kept till the stolen clothes were brought back, but at night these chiefs, got loose by cutting themselves and they escaped to land, and so soon as they had got on shore

the Maori Priests said their gods had broken the rope yarn, and thus the chiefs had escaped, these two

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chiefs had not known the reason for their being tied up, but so soon as they got on shore they heard of the garments having been taken by the Nga-ti-pou, which garments were taken by that tribe to present as an offering to appease the tribe of Te-kauri Te-hikutu, for the salts having ignored the tapu (sacredness) of the beach at Manawa-ora.

One day soon after this the salts pulled on shore to use their net to procure fish, and the Nga-ti-pou tribe knew that Mariaio had given the orders to tie the two chiefs of their tribe, the people of Mariaio used the net, and took much fish, which they put into their boat, and the god like people took the net and were putting it into the boat when they were attacked by the Maori, and they rushed on them to kill all the salts, and all were killed not one escaped, and they took the bodies and cooked them, and Te-kauri (the gum) and Tohi-tapu (sacred baptism) of the Ko-roa tribe eat Mariaio, and Te-kauri took the garment of Mariaio, and the thigh bones of these killed salts were made into flutes, and the other bones were made into forks with which to pick food up and put it into the mouth. At dawn of the next day the boats of the ships came on shore, and attacked two Pas (forts) one at Motu-arohia and one at Te-wai-iti and the ships fired their big guns, and one of the big guns burst, and one of the Nga-ti-pou chiefs who had been tied up said he had bewitched the gun and it had burst.

The Forts which these god like beings had taken, the one at Te-wai-iti was commanded by the chief Tara-nui (great bravery) and the food which had been taken to sell to the god like people was for Oro-kawa (rub the heap of stones). Another Pa was taken by these god like people at the end of the beach of Manawa-ora.

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The men who instigated these acts were Tohi-tapu of the Roroa tribe (who died in the year 1833) and also Tarewarewa

(hung up) of Te-ratu of the Nga-puhi, and also Takurua (winter) of the Mahurehure of Nga-puhi, (these two died in the year 1839) and these men also instigated the first introduction of pigs amongst the Maori of Nga-puhi at the Bay of Islands. Which pigs were exchanged for food, one of them was a sow and the other a boar, and they were quite young. These were brought into the Wai-ma district by the ancestors of Te-takurua, when the pigs arrived in Wai-ma, the people thought them gods, and were allowed to wander as they liked, and as the kumara crop was growing at that season of the year and the crop had not been gathered, the pigs went into the midst of the kumara crops, and as the crops were sacred, not any one could go to bring the pigs away, and all the people could hear was the grunting of the pigs, which made the people more certain than ever that the animals were gods, but when the time came to take the crop up the pigs had rooted up a lot of the crop and eaten the kumara, so the Priests performed their ceremonies and chanted the incantations to prevent the gods from bringing evil on the people for the sacrilegious act of the pigs in digging up some of the crop, before the Priest had performed the usual ceremonies, and chanted the usual incantations to take the sacredness off the plantations.

These pigs in time had young ones, and the offspring were dealt with as the natives had done with dogs to make them geldings, and when there were many pigs, the people held a great meeting to consult about killing some of the hogs, it was agreed to kill some of the pigs and cook them in a hangi (Maori oven) and when the pigs were cooked, and

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the people had partaken of them the chiefs made speeches in which all expressed themselves to this effect "This is good food of the world, and if man is to be killed, let him die for this food." Pigs began to increase.

The Boar of these pigs the Maori first obtained was called "Hani-kura" (red Hani the staff of office, only held by the most brave man of an army) and the sow was called "Te-mar-o-te-kopu" (the girdle of the loins).

Now as Mariaio had been killed by the Nga-puhi people, (the Nga-ti-pou, and Nga-ti-uru) they were attacked by the Hi-kutu for the beach at Manawa-ora which was sacred having been desecrated by the fishing net of Mariaio, and the Nga-ti-pou were beaten, and the remnant fled to Whanga-roa, (long harbour) and they killed and eat the corpses who were killed by Tara of the Nga-ti-uru (the Boyd in 1809) and these people the Nga-ti-uru were killed by Hongi-hika at the time that he burnt the Wesleyan Mission station at Whanga-roa, in which war Hongi-hika was wounded with a fall at Hunuhunua (singe the skin off), and the descendants of Hongi-hika are still living at Whanga-roa to this day.

(10)(85A)

CHAPTER VI

1 verse The moon has
 Risen o'er the horizon.
 Wait o friend
 We two will stand
 And see the weed of Maui (death)
 To whom is left
 The axe, the sound
 Of which is heard
 Resounding in the gloom
 Of forest Mangemange
2 verse He brought it here
 Into O-rua
 To the home
 Of the Ti-whana
3 verse Yes the beloved
 Has heard the news,
 O daughter mine
 Where is thy party now
 That thou might hear
 The babbling tide
 That murmurs North
 At the Karaka.
4 verse My grand canoe
 In which I joyed
 To sail beyond
 The jutting points,
 Turn round and then look
 Look back, when thou
 Hast gained the North
 And look up at the Sun
 And at noble Ti-maru (Nga-ti-maru tribe)

A dirge.

(85A)

CHAPTER VI

THE ANCESTORS OF NENE AND WI HAU (NGA-PUHI)

Rangi (sky) the ancestor of Nene (Thomas Walker) lived at Te-maire (santalum cunninghamii) in the Fort at the entrance of the Wai-rere (running water) creek a little East of the Rua-korora (hole of the Penguin).

Koro-hue (stream) the ancestor of Wi Hau lived at O-hau-iti (place of little wind) who went from O-hau-iti to Te-maire, and he was murdered by Rangi.

The tribe of Koro-hue, kept this act in their remembrance, and at a time that Rangi went from Te-maire to Uta-kura (put red ochre on) and when he had got to where the two roads divide, one going on to Uta-kura, and the other goes on to Wai-hou (water that excavates down) he was met by the children of Koro-hue who killed him but a war party attacked Rangi, and he was killed by them in revenge for his murder of Koro-hue.

(86)

THE FIRST PIGS IN THE THAMES (NGA-TI-WHANAUNGA)

It was not long after Captain Cook left the Thames before a fresh vessel arrived here, this vessel had come to obtain spars, and when she had loaded with spars she sailed out on to the sea, where she met a canoe of the Hau-raki people that had been blown out to sea in a gale and the two men in her were

taken in the vessel to France, and when they had been away a long time they came back in a vessel that came to Hau-raki (Thames) and when these two men landed on shore they brought live pigs with them, from which pigs were obtained by all the tribes of Hau-raki and hence the origin of pigs in Hau-raki.

(87)

FIRST SHIP THAT CAME TO MANGO-NUI
(TE-PATU-PO OF NGA-PUHI)

In the days of ancient times a vessel came to Mango-nui (great shark), this we heard from our old people who related this information about these goblins to us. The vessel dropped anchor at Mango-nui, and a gale came on and the sick people of these salts from the other side of the sea were on shore, and the people of the Patuu tribe attended to and fed these sick people, and they were kind to those white skins till the gale subsided when the chief of the Patuu tribe paddled on board of the ship to see the goblins, and to see the ship and that chief who was called Rangi-nui (great day) was tied (made a prisoner) by minders of the chief of those salts, (or from over the sea) and the ship sailed away with Te-rangi-nui on board, and the vessel was lost to sight far out on the sea and sailed away no one knew where (or to where she liked). There was not any cause given for which Rangi-nui was tied (made prisoner) by these salts, nor was there any reason for his being taken out to sea, but for such acts as this the Maori retaliated on the salts (or those from over the sea) who might come to these Islands that the Maori might have revenge for the evil brought on them by the salts, or those from over the sea.

(88)

THE ACCOUNT OF THE HII-KUTU TRIBE
RESPECTING MARION
(NGA-PUHI)

The Hii-kutu lived in all their various homes from Whangamumu (harbour of the light breeze) and to Whanga-rei (harbour

of departure) where they saw a vessel off Motu-kokako (Island of the callaeas cinerea, Cape Brett) and the people of the Hii-kutu tribe paddled in their canoes to the ship, and some of that tribe went on board of the vessel, and a chief called Te-kauri (the gum) obtained some of the garments of the salts, and the vessel sailed on to the Bay of Islands where she cast anchor near the Islands, that is the Islands one of which was called Motu-arohia (the Island of favour) where the canoes from the other side of the sea did that which was evil, they dragged their net to take fish on the beach of Manawa-ora (healthy heart) where some corpses had laid, which had been drowned in the sea, belonging to the Hii-kutu tribe, and these Europeans were attacked and killed by the resident natives called the Nga-ti-uru, and Nga-ti-pou, this they did to save themselves from an attack by the relatives of the drowned people of the Hii-kutu, and the chief of those salts called Marion was cooked and eaten by these two tribes that is by the chief Te-kauri (the gum) and Tohi-tapu (sacred baptism) as they were Priests, and it was for them to eat these salts, so that evil might not come on their tribes for the evil of the salts for ignoring the sacredness of the beach where corpses had lain.

(89)

THE DISEASE CALLED TE-UPOKO-REWAREWA
(NGA-PUHI)

In the days of ancient times, a very evil disease smote the Maori people. Some of the tribes called it Te-upoko-rewarewa (the light or floating (giddy) head) others called it Te-upoko-rewharewha (the head of influenza) it was a disease of a fever of the body, and the greatest attack (or pain) was at the lower part of the stomach, and gradually gnawed upwards to the chest, and then the body of man became rather dark coloured, and then died, but if any one who was attacked by it recovered, their skin peeled off, and when they had fully recovered, their skin was all over little holes.

This disease took hold of any one, and did not allow very long before they were dead, that is if they were taken ill in the morning it would not be sun set before they were dead, and in many cases not even one of a whole family tribe would live of the tribe, and there would not be one to bury the dead of the tribe. This disease was in the days when the Europeans were about to come to these Islands, war killed many people, but the corpses of this disease were very many more than those of war in one year, as by this disease some sub tribes would become extinct as has become the death of the Moa bird, and when we went on our war expeditions to the south, we learnt from these who were captured by us as slaves of an evil disease that had afflicted the Maori of the south, soon after the time their people killed and eat the people of a ship belonging to Rongo-tute (news of driven away) and that the vessel drifted on shore at Wai-rarapa (glistening water) and we killed the tribes of Wai-rarapa.

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TAKI AND HURU
(TE-PATUU OF NGA-PUHI)

Two of our people were taken by the European on board of a ship to teach the Europeans to make the tow from the flax leaf. These two men went out in a canoe to fish for Kaha-wai (arrapis solar) they were called Tuki (dash against) and Huru-kokoti (striped dog skin mat) or Toha-mahue (wave left behind) who were one a priest and his friend who was a warrior. They were occupied in fishing when a ship made her appearance, and they two went on board of her, and their canoe was lifted on board also, and the ship sailed way on the sea for many days and then she came to an Island, where there were many Europeans, and these brought flax for the two Maori to work at to obtain tow from it, but they two did not like to make tow of the flax leaf as they were sacred at that time, on account of the Priest of the two the Tuki being sacred, and after some time Huru taught the Europeans to make tow of the flax leaves, but though the

Europeans wished to learn to make tow as the Maori did, they could not succeed, as they cut the tow in short lengths, and also because the flax of that Island was not the Tihore (the best flax to make tow out of) and hence the flax tow broke in short lengths. When they had been there some time they came in a vessel from there to the Bay of islands, and the Europeans of the Islands gave them some pigs, male and female, and some indian corn and potatoes, these increased and were given to other tribes of Nga-puhi.

(91)

MOHONGA OF NGA-PUHI
(NGA-TI-URU OF NGA-PUHI)

In the days when our fathers were alive, there were many vessels came then into the Bay of Islands, these came there to procure food for their crews, which they obtained in Kumara (sweet potatoes) and some of our people were induced to go as sailors, who went out far on the sea, some of whom came back and some of whom were lost for ever may be these were killed by the Europeans, or by disease, a slave man of the Nga-puhi called Mohonga (accident) and he said (on his return) he had been to the lands on the other side of the sea, and that he had seen the King of England, and the many wonders of that land, and he brought back some European tools with him to build Houses. Now Mohonga was a slave of the Nga-ti-uru, the tribe who occupied the Islands in the Bay of Islands, and at Motu-arahia (Island much like) and they also occupied the Whangamumu Harbour (wait for the light breeze). When a vessel came into the Bay of Islands, Mohonga stole an axe and the Master of Mohonga was blamed for the theft, and Mohonga in fear lest he be killed fled to Whanga-rei (wait for the time to go on a voyage) to a tribe residing there called Te-para-whau, with whom he died under the name of King Charles.

(92)

RUA-TARA AND HIS TRAVELS
(NGA-PUHI)

Rua-tara (large lizard) was a man who travelled much, and was a nephew of Hongi-hika (smell the barb) and when Rua-tara was quite a youth he embarked on board of a whale-ship, and went to sea all over the ocean, to the various Islands seen there, and then he returned to his own land, but again he went to sea, and got to Sydney and stayed with the Rev Marsten, where he with his uncle Hongi-hika, and others lodged, from whence he came back to his own home, where he was the first to uphold Christianity at Rangi-houa (day of entering) where he died. He was even kind to the Europeans, and was the first to obtain Europeans to live at Rangi-houa, and he protected the Europeans and Christianity so that the word of God was from that part preached and spread to all the people of the land.

(93)

MAUI
(NGA-PUHI)

This man Maui (weary) was related to Tara and while he was still very young he embarked on board of a whale ship, and sailed away over the sea, but he was brought back to the Bay of Islands by the Rev Marsten, from where he again sailed to England, and was not heard of afterwards.

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TARA OF THE NGA-TI-URU
(TE-PATU-PO OF NGA-PUHI)

It is said Tara (daring) was a man who went to many of the Islands of the sea of Hawa-iki. He was of the Nga-ti-uru (tribe of Whanga-roa (long harbour)) and was of the tribe who killed Marion at the Bay of Islands, which tribe fled from the Bay of Islands to Whanga-roa, for fear of their enemies, and there they murdered the crew of a ship (Boyd in 1809).

Tara told the following to us, soon after the time he and his people killed and eat the crew of the vessel they took in Whanga-roa. He said he went from Whanga-roa in a vessel to kill whales, and after he had worked for a long time in the ship, he was not paid for his work, and he stayed in Port Jackson, where he was called George by the Europeans, from where he came in a vessel to Whanga-roa, and when out at sea, he was charged with having taken some of the things the Cook of the vessel had in charge for which he was flogged on his back with a rope, the vessel came into Whanga-roa where Tara showed his back that had been beaten to his people, and the people planned to take revenge, and they invited the people of the ship to go and look at a kauri fort at the head of the Whanga-roa harbour, where the Maori killed all those who went to look at the fort, the clothes of the killed the Nga-ti-uru men put on themselves and pulled back to the ship and killed all that were there save one woman, a little girl and two small boys, these the women of Nga-ti-uru saved in spite of the men of the tribe, and the vessel caught fire and was burnt.

(95)

TE-MORENGA
(NGA-PUHI)

Te-morenga (outer end, extremity) lived at the Bay of Islands and a vessel came to Whanga-rei (the harbour to wait to depart) and his niece went on board, and the vessel went to Tauranga, and the young woman stayed there where she was taken by a chief called Hu-kori (wriggle in the mud) as a slave, but when Te-warū (summer) saw her he took killed and eat her, but when the news of her death was heard by Te-morenga her uncle he determined to avenge her death, and in time he collected a war party and proceeded to Tauranga, and Te-warū went to see him and asked "Why have you and your war party come here?"

Te-morenga said "I have come to demand payment from you, for your having killed my niece."

Te-waru said "Is that why you came then the payment you shall have in your hand is, I will kill you, and will eat you till I consume you myself."

On the following day the war party attacked the Waru's people, the war party of Te-morenga had guns but the people of Te-waru had their Maori weapons only, Te-morenga said to his men "Do not fire till I tell you." The war party of Te-morenga may have had thirty guns once told. The people of Te-waru attacked the war party and killed one man with a spear, and Te-waru said "Now fire." The guns sounded and some of the people of Te-waru fell to the earth, to the number of twenty once told, and Te-waru and his people fled, Te-morenga said to his men "Do not pursue them."

Te-waru lost two chiefs of rank in the killed, and Te-morenga said "Cease to fight, and let these suffice in payment for his niece." Some of the chiefs of his war party said "You may be satisfied, as you

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have obtained payment for your niece, but there is the act of contempt shown by Te-waru to our army, that has not been atoned for, and his words were a curse on you."

Te-morenga said "Go and ask if Te-waru is satisfied, and if he wishes peace to be made."

Te-waru made answer "Not in the least."

On the following day the host of Te-waru prepared for war, and the Nga-puhi met them and again conquered them, many were killed in this battle belonging to Te-waru, and many were taken prisoners, and a crowd were driven into the sea and drowned, and Te-waru fled to the forest.

On a certain day Te-waru was wandering by himself and seeing one of the Nga-puhi people, he laid in wait for the man, who having gone near to where Te-waru was concealed, Te-waru sprang on to him and made him prisoner, and asked him "Who are you?" to whom he answered in an evasive way, but Te-waru again asked "But who are you, I do not wish to kill you, I am Te-waru, and I wish to make peace." The man said "I am Te-whare-umu" (House to cook in) and Te-waru gave him

his mat, so that he might lead him to Te-morenga, so he led him, and as soon as the Nga-puhi people saw Te-waru being led a prisoner towards them, they called and said “Kill him, kill him” and they rushed towards Te-waru to kill him, to whom Te-whare-umu said “Stay, I have a word to say” and he told them of his encounter with Te-waru, and what each of them had said and done, and the Nga-puhi admired Te-waru for his act, and peace was made with him.

Te-waru said to the Nga-puhi war party “How much I have been misled by guns” and he asked

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for his wife and children, and these were given up to him, he then said to Te-morenga “I am greatly dark on account of the death of my father by this war party” so Te-morenga took a gun and gave it to him, which caused the darkness of his mind to clear away, and Te-waru and his family left the war party of Nga-puhi with his gun, and Nga-puhi stayed and eat the killed on the battle field, and then embarked in their canoes and taking the war canoe of Te-waru they came back to the Bay of Islands as they had taken revenge for the death of the niece of Te-morenga.

(98)(1)

TE-MORENGA AND TE-WARU (NGA-PUHI)

A niece of Te Morenga was taken (in about 1799) by the Captain of a vessel from Bream head and then landed in Whitianga (Mercury Bay) where she became the slave of a Thames chief called Hu-kori but was soon after killed and eaten by the head chief of Tauranga called Te Waru. Te Morenga her uncle was to avenge her death, (and about 1816) he obtained guns and powder, and collected a taua (war party) of about six hundred men of Nga-puhi and went to Tauranga and landed at the mouth of that harbour. Te Waru went to see him and ask “What brought you here?”

Te Morenga answered “I have come to get satisfaction for my niece who was killed and eaten by you.”

Te Waru said “If that is what you have come for, the only utu (payment) you shall have, is, that I will kill and eat you.”

On the following day Te Morenga marched to attack his enemy, but as his people had between thirty and forty muskets, he ordered his men “not to fire till he told them”. As Te Waru relied on his Maori weapons, his warriors charged Te Morenga with them, but when face to face with those who had the guns, Te Morenga ordered his men to fire, and more than a score of Te Waru’s warriors fell of whom two were great chiefs, Te Waru and his warriors fled, and Te Morenga ordered his people not to pursue them, as he had obtained utu in the death of the two chiefs.

The chief of his allies, said “Though you may be satisfied for the murder of your niece in the death of the two chiefs, we were included in the curse uttered by Te Waru, that he would eat us all, he must be punished for that curse.” Te Morenga sent to ask “If Te Waru was indeed for peace,” and he answered No.

On the following day Te Waru had rallied his men and was seen coming in war array to attack the Ngapuhi. The Ngapuhi met them and a battle was fought, in which

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many hundreds of Te Waru’s people were killed, and hundreds were taken prisoners, and many were drawn into the sea and were drowned, and Te Waru fled to the forest.

One day he was wandering not far from the camp of Te Morenga, and saw a man approaching him, and hiding till the man was within reach of him, he sprang on him and had him in his power, as he held him fast in his powerful grasp he asked “Who are you?” and received an evasive answer, Te Waru said “I want to know your name, I will not kill you, I am Te Waru, and wish to have peace,” his captive said “I am Te Whareumu” he was one of the leading chiefs with Te Morenga.

Te Waru gave him a handsome mat he was then wearing and said “Lead me to Te Morenga”, Te Whareumu led him as a prisoner towards the camp and when seen by the Ngapuhi army, a loud cry of joy was heard, and all the warriors demanded the

death of the prisoner. Whareumu beckoned to them to stand at a distance and told them who his prisoner was, and how he had captured him, at which the people were astonished at the act, and loud in their praise of the bravery of Te Waru, thus peace was ensured.

Te Waru told the Ngapuhi he was not aware of the power of guns, and asked Te Morenga as to the fate of his wife and children and was assured they were in the camp and should be given up to him, Te Waru was much cast down on account of the death of his father, and asked Te Morenga to make him some compensation for his death, and had a musket given to him, with which he was satisfied, and left the Ngapuhi war party, after which the Ngapuhi stayed some days to eat the slain and sailed with the captured canoes of Te Waru and their prisoners back to the Bay of Islands.

The success of this expedition so stated the Ngapuhi that Hongi (in 1820) went to England to procure fire arms to continue the war on the southern tribes.

TE WHAWHAI I HAU-RAKI A I RUNGA ANO HOKI
(NGA-PUHI)

Te-mangai (the mouth) was a very old man he was nearly ninety years old, as in 1820 when Hongi-hika went to England he was about thirty years old [old Te-motunga died in the year 1877] and he had become a warrior in the wars of those days. He was engaged in many wars, and in those wars he was as brave as the bravest of the Nga-puhi warriors. He was in the war at Maunga-nui at Tauranga, and also in the Mau-inaina and the Totara in Hau-raki (the Thames). He also went to the storming of the fort at Moko-ia, (tattoo it) at Roto-rua (two lakes), and Mangai was the leader of the body of men who went in pursuit of a party of fugitives, and he led this party under Te-rangi-mau-awe (the day of holding the soot) to search for his relative called Te-rangi-mate-moana (day of death at sea) and their people, to bring them back to their home, as they had been driven from it by the Nga-puhi into the forest and Te-rangi-mau-awe had been taken slave by the father of Te-mangai called Te-kohiti (the pulled out) and these were wished to come back to their home as peace had been made between the tribe and the Nga-puhi.

Te-mangai was also in the battle at Whaka-puna-oke (another spring of water) when war was made on Tu-akiaki (stand and urge on) and his tribe for the murder of Te-mau-tara-nui (hold the great dirk) and Muri-wai (back water) who had been murdered by Tu-akiaki at Te-wai-roa (the long water).

This Fort Whaka-puna-ke was divided in two by a steep cliff, and there were two paths in it, one going up and the other going down, and the upper part or platform was guarded with nooses of rope, and when the Nga-puhi rushed that part, the nooses were drawn to catch the attacking party, but not one was caught, and

the Nga-puhi gave a great shout, and the fort was taken and Tu-akiaki was killed.

Not any other sub tribe of Nga-puhi save the Nga-ti-rangi attacked this fort, and they consisted of sixty twice told, but they were assisted by sixty of the Nga-ti-wai twice told, Pomare (cough at night) (Manuscript says “caught” but “mare” means to “cough”) did not join in that attack, as he was angry because of the peacemaking having been ignored, and because of this the Nga-ti-rangi were allowed to attack this fort by themselves, and if they were all killed or if they took the fort by storm it would be equally well, but Te-mangai came back alive from the attack, and the gods had done as seemed their good to the tribes of this world.

CHAPTER VIII

Hi-rangi even comes
And watches me
But there alone the wish
To come, I ne're consent
Though then a hundred
Times may come
Till thou art wearied
But let thy dame
The offering take
To peak at Kawa-nui
That evil may not come,
And leave it as a gift,
Oh that the Pua-ki-te-reinga
Could be followed down
Then my parrot might
Be severed quite from me

A lament.

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CHAPTER 9

TAI AND TITORE (NGA-PUHI)

Tai (sea) and Titore (split open) sailed away in a ship over the sea to the other side, and they saw many lands, and they were taught by the people of England to write, and to read, and they came back to this land (New Zealand) and they joined in the wars at Hau-raki (Thames) and at Te-mahia (Table Cape) and also in the wars of Nga-puhi against the Nga-i-porou and the Nga-ti-kahu-ngunu, but at a future time these wars shall be given.

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HONGI-HIKA IN ENGLAND (NGA-PUHI)

When Hongi-hika (smell the barb) and Wai-kato (cutting water) were young they sailed away for England, to obtain guns to get revenge for the many evils that had come on Nga-puhi, and they were perhaps one year away, and they saw people of Hau-raki (Thames) on the other side at Port Jackson, and after this they made war on Mokoia (in the Tamaki) but these wars will be given after this.

TETE AND TE-APU
(NGA-PUHI)

Tete (head of a spear) took the daughter of Hongi-hika to wife, and Te-apu (eat by hands full) was younger brother of Tete who went in the war party who attacked the Nga-i-porou tribe, and they were killed at the East Cape. There will be an account of this war given after this.

(Book 4A)(113)

WARS TO AOPOURI AND THE SOUTH
(NGA-PUHI)

Before I could walk I was taken into war by my parents as they pikaued (carried me on the back) as we went from place to place in our attacks on the people we went to kill, I remember that we went from Hokianga to the North to Ahipara in one expedition. The people we went to kill was the tribe of Papahia, and the father of Papahia was the head chief at that time of the tribe we went

(Book 4A)(114)

to kill, and the father was with the party we attacked at that time, and he the old man was killed with his people by our war party, we made the attack on this party just at the break of day and killed all, from this place we went on to Te Aupouri to attack a tribe who for years had been attacked by our Hokianga people but had never been subdued, these also we attacked at break of day and not one escaped, we killed them all, every one male and female young and old were killed. The people we took as slaves when we killed Papahia's father we did not kill but brought them back as slaves with us to Hokianga, from killing these last people we went on, still further into the Aupouri country to meet a party of our people who at the time we left our Homes in Hokianga had agreed to meet us at a certain place in Te Aupouri, this party we met at the place agreed on, and we all joined and returned to Hokianga by way of Maunga-Taniwha, we got Home by way of Mangamuka and

remained in our place till the kumara crops were ripe, we had not got the crops into the Rua when a party of 200 men of the Rarawa came to Oroke from Whangape to revenge the death of those we had killed in our first expedition, from Oroke they came to the mouth of the Waima River and then killed a few people before our tribes had heard that they were in the district, by this time I could go a good journey without being pikaued, when the news of those killed at the mouth of the Waima River had been heard by all our Hapus, 150 of our bravest men mustered and went to Oroke in some canoes to meet and give battle to the enemy, just as our party arrived at Oroke the Rarawa were crossing over from Koutu-mangero in mokis to land at Te Rangi on the west side of the river opposite to Koutu-mangero, one canoe from our party gave chase and tried to stop some of the mokis, this was done to try and make them give battle on the sea, also the canoe that was sent in chase was small and very swift, she was sent to stay there till the other canoes could get up and a sea battle was to take place

(Book 4A)(115)

but those in the mokis would not give battle, they had one canoe in their party in which were ten men, this canoe our canoe gave chase too and caught the ten men, these ten men were taken prisoners and brought alive by us to Rawene (Herds Port) up the river, where we killed and cooked and eat them all, These we eat as a whakamana mo te whawhai, this done we again went in pursuit of the other of the enemy, we landed at Te Mata and crossed the sand Hills and went on the coast to Whangape, where we found them in a Pa, then we attacked and took it and killed as many as we liked and took the rest slaves, those we killed we eat, having exterminated this Hapu we returned home to Hokianga and rested till the following sumer.

What I have related as account as two wars, as we were at Home between the two battles, and this is taken to be separate wars and it was also some time between the first attack we made on the Rarawa and our taking the last Pa at Whangape, I do not wish you to think what I have said is korero noa, it is he tino korero tapu, as I have repeated the sacred name of

Papahia's father who was killed by us. If you were a Maori you could make a war at once now, by going to the tribe of Papahia and repeating what I have told you, we had not any pretext for going to kill the people we attacked, we went to have a little sport, and to get some men to eat, these wars did not glut our wish for fun and sport nor did we obtain enough human flesh to eat, but on our settling down at Home after these fights we were again impelled by the wish of sport to think of a war to the south of these Islands the war we now contemplated was taken in league with Hongi Hika to obtain revenge for our relatives who had been killed by the Natives of the south, these relatives of ours had been killed, some years before in an expedition which some of our people took to obtain the good mats by exchange for our weapons of war.

All our men collected at the Heads of Hokianga, and at the sandy bay of Omapere we performed our usual ceremonies to Niua, Pou-ahi, and Arai-te-uru

(Book 4A)(115A)

when the Nga-puhi go on a war expedition each chief at his own home cuts a lock of hair from the top of his head, holding it in the right-hand, he stands up and looks towards certain hill in his district named in the karakia he repeats and says:

Kotahi ki reira	
Kotahi ki Pou-ahi	Name of a hill
Kotahi ki Niua	do – do
Kotahi ki Arai te uru	do – do

at the end of each line of his karakia where he repeats the name of a place he throws a portion of the hair he is holding towards that hill, and so on till he has thrown a piece to each.

He does this to gain the assistance of the gods and the spirits of the dead, to help him in the war.

The dead are buried in those hill named.

On the south side of the Hoki-anga heads high up in the cliff is a cave where from time long past the bones of the Hokianga people were put, this is one of the places to which food was

offered by a war party before they left the district on a war expedition, the hill on which this cave is is called Rama-roa.

When this land was bought by Mr Martin the first Pilot of that River, the tribes took days to carry the bones away.

The cave is got at by those who go into it by being lowered down by a rope from the top of the cliff

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by Maunga-nui and on to Kaipara, this river we crossed and went on we started on our war expedition and went by the west, by the sea coast

(Book 4A)(116)

by Kumeu and by Te whau and on to where Auckland now stands there we found a Hapu of the Waikato people living at a place called Mata hare hare, Puke kawa, and Waiariki, these we surprised and killed them all, these we cooked at each place as we killed them, as our party divided into small bands we attacked those places all at the one and same time, and each of our parties cooked the people they killed and eat them in each place so killed, on we went and going in a quiet manner we gave not any warning. We killed and eat every one who came in our way.

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We went on this war expedition, because there had been a fight between Nga-puhi of the Bay of Islands and some Wai-kato people not far from Motu-tapu. I had been away in the Thames at that time, so did not see it but heard of it from our chief called Tao-nui Hongi heard of this and was much enraged, and soon after this he heard of a party of Wai-kato and Kaipara Natives having located themselves at the Wai-te-mata (where Epsom now stands) about three hundred in all with the chief Rewharewha, and Hongi and Uru-ti or Kingi-hori thought it a good opportunity to go and kill them in revenge for the Nga-puhi killed by the Wai-kato near Motu-tapu so our war party started from the Hokianga heads, but the Wai-kato chief Rewharewha had heard of our coming and he and his tribe had dragged the canoes into the Manu-kau and had gone on the Wai-kato by way of Wai-uku we had gone by way of Kai-para

and Hongi-hika and his party had come in canoes by the East Coast to the Wai-te-mata, and found the enemy had gone, and he sent spies out, and followed on in the Wai-uku road to Wai-kato, from his spies Hongi heard that Rewharewha intended to go and stay in the Pa of Te-rau-roha, as he knew if he did not get there and was overtaken by Hongi-hika he and his people would all be killed by Hongi-hika and eaten. Rewharewha got to Nga-rua-wahia and walked to the Pa at Horo-tiu, and in the mean time Hongi-hika had got to the Nga-ti-teata people and persuaded them to aid him in following Rewharewha and his tribe, these with Hongi went on to the Pa of Rau-roha, where the people of Rewharewha were, our war party danced outside of the Pa and demanded the Kai-para people to be sent out, Rewharewha jumped from the Pa, and came

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towards the taua (war party) determined to **save** his life as dearly as he could, and determined to kill some one at once, he shouted for Hongi-hika who was in the war, who he thought might save him if he asked his life of him, but when Hongi-hika arrived in front of the Pa Rewharewha had been killed by the Nga-puhi people, he had fought with, and not till he had been run through by five spear thrusts did he come to fight, and then the war party rushed the Pa and drove the Kai-para Natives out of it, many of whom were killed and eaten, but the daughter of Po-mare saved the life of a child, and some were taken as slaves.

Hongi-hika returned and dragged his canoes the same way as he had come and went to Nga-puhi but Uru-ti went by way of Marama-rua, and took a much longer time to get back to Nga-puhi as they had stayed with the Thames tribes, and had killed any of the Wai-kato they could find on their journey.

Our people had sent spies out over the country and while these were away, I saw one of our Priests throwing the Niu, I went towards where he was showing the people the picture indicated by the different fern stalks he had used in the Niu, and I saw the tracks these fern stalks had made on the sand, and heard what these lines indicated, and heard who would be

killed in the next battle, when this was done, he also spoke as if the spirits of the dead spoke by his voice, and told the people what they were to do, and where they were to go, but it was at night that he mostly spoke with the voice of the dead of old, but the spirits spoke in such a way that I could not be certain how the future would be, who would be killed and who should gain the victory in any battle, or what sub tribe would be the most brave of all our Nga-puhi people.

We had been some time at Wai-te-mata

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and had eaten all those who had been killed by us there, so we now moved on towards the Tamaki or on the road towards Wai-kato, but I will return and give an account of our trip over from the head of Kai-para by way of the Kahu-topuri towards the Whau.

We had been two days from where we landed at Ao-tea, and in getting to Te-whau, on this journey we cooked all our food at night, that the fire or smoke of our fires should not be seen, and then we always lit our fires in some hollow, we did this in any out of the way place in some nook or a creek or steep bank, as we were always suspicious of some strong Maori of the enemy being out as a spy, and for fear of such being on some hill to look for us.

We sent some of our people from Te-whau to go on to Onehunga, there were six in this first lot of scouts, soon after these had left us a boy that I had taken a slave in Kai-para ran to me and said "Our spies have fallen in with a woman, have killed, and are now cooking to eat her."

When we had got near to where the Wai-kato people who had occupied the Wai-te-mata district had cultivated, some of our people found a girl near to one of these settlements hidden under some mats, they dragged her from her hiding place and killed her, and to show how shamed these Wai-kato people are, as this girl was dragged nude to be killed, she did not use her hands to ward off the blows struck to kill her but used her hands to hide her nakedness. I thought that this girl was of a supreme rank or she would not have died like a female god, as

her act proved that shame was of greater power than death, when she had been killed Tarau of the Wai-hou people cut one of her legs off, and taking it by the foot with the thigh bone as

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the bottom of a walking stick touching the ground, he walked long with it for his slaves to cook for him to eat.

Not any of our chiefs in this war ever cooked any food, nor did they come near, or were they to the lee side of any cooking which might be going on, and all the human flesh cooked was allowed to remain all night in the umu (cooking pit) as it was said that thus cooked the flesh was tender. The rest of the body of this girl I saw brought to our puni (camp) in baskets.

I was sitting looking at people in our puni when my slave boy ran up to me and said "Some of our people have caught a man, and are now cutting him up to cook." I ran to see what sort of a fellow the Wai-kato was, as I was then talking to a red headed girl we had found in the fern, we were then to the east of the old Maunga-whau (Mount Eden) Pa and had caught this girl there in the creek of the Rua-reoreo, I left her with those who had caught her with me, and went to see the Wai-kato man, as I arrived where they were, they were cutting the bones out of the flesh and one of them was cutting the bone of the knee out, I asked "What is the man was doing?" He said "The knee bone would make a nice pipe bowl, as he was of a family of an Uto (a family doomed to be killed, and the body used in any way that revenge or vengeance could suggest) and that the bone of his legs could be made into flutes."

In some of the main Houses we found the hands of those of our people who had been killed near Motu-tapu were tied to the sides of these Houses and on the hardened turned up fingers the baskets of what the Maori keep in baskets were hung on to them: These hands had been cooked and the skin had come off them and they were quite tea (light coloured) and the fingers were bent upwards.

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Tahua of Wai-hou, son of Muri-wai was out all the day seeking for food, and in going back to our camp at Mata-harehare

(the scrub on the Parnell rise) from One-hunga by way of Maunga-kiekie (One-tree hill) he saw great crops of kumara and other vegetables growing on the flat scoria land there [at what is now called Epsom] in the midst of which there were some of our Nga-puhi women taking some of the crop, Tahua spoke in a loud voice thinking they were of Wai-kato, and the women having heard him ran away, we came on towards Mata-harehare and in the fern on the side of the road I saw the head of the red headed girl I had spoken with in the forenoon, going on I overtook a Wai-hou native of Nga-puhi with the headless trunk of the girl carrying it with the two arms around his neck to our camp to cook and eat.

One of our chiefs had sent some of our people to Te-kawau Island in a canoe to some of our people who were there to borrow canoes for us to proceed up the Wai-kato, but as our people came back without canoes, we were forced to go by way of the west coast, southward for the Wai-kato heads and as Hongi-hika had gone back, and as we had nothing to urge us to kill people but the delight to kill, we did not attack any tribes who allowed us to pass on southward, but if we were in any way annoyed, or our way blocked we fought, thus we passed over the country in less time than we otherwise would.

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About one hundred of our party determined to try and buy some kai-taka mats, as the Taranaki people were the best kai-taka mat makers, and they had the best kind of Tihore or Takirikau flax to make them of, but as soon as we went to buy these mats, our people had a quarrel amongst our selves, as to who should have the best mats when bought, our hundred men had separated our selves for a time from our great party, and now that we this hundred had quarreled amongst our selves we also divided into two parties, and as the one party who had left our hundred was headed by an old chief called Ramari he determined to do something that would make his name heard far and near, in their travels they found an old chieftainess gathering Tutu berries to make Tutu-wine and they killed and cooked and eat

her, when they had put her body into a hangi (oven) the wood in the hangi blazed up, which was an omen if they attacked the next Pa they saw they would capture it and all the people in it. The blaze of the hangi (oven) was the courage of this old woman who was a Priestess, or that of her tribe, and having thus been expelled from her body her people lacking courage would be cowards and be taken in war.

The old woman's body had been cooked, and just as these people were taking it out of the umu (oven) one of their people who had been out as a spy, arrived and said "The people of whom the old woman belonged had heard of the murder, and were coming to take satisfaction from them". These fifty took the war belts and prepared to fight, and the other people came on them and appeared on a hill, but as the coming enemy were three to one more than this division of the one hundred, those of the one hundred fled, and in running away, the old chief who wished to gain fame was speared in the foot by the pursuing enemy, they fled on, and after a

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great dilemma they ran into a marsh, in the middle of which there was a hard spot, there they placed most of their people in three bodies ready for battle, and the rest went in search for food, as they had not any now, they had left the cooked body of the old woman behind when they fled, but they met the tribe of the old woman, and taking the reeds of the Tussock grass, they challenged them to war, and fought them at the side of the marsh and beat the tribe of the old woman, and took the dead and cooked and eat them and the old chief leader said his tongue was dry for fear and hunger, after this they did not go from the main body to buy mats but joined the tribe again.

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When we were at Kari-kawa, we saw a ship, we were not far from the Whanga-nui-a-tara (Port Nicholson) and this ship recalled an account that the old chief who killed the old woman who was found gathering Tutu berries to mind which he had heard when he was a boy at our home in the Nga-puhi. The old

chief said “In olden times a Priest called Maoi said to his people the Nga-puhi just as he died I shall now die, but not many years after my death, a god would come on the water with spirals on its back, the god would be like a canoe, but much larger, and this god would go any where he liked on the open sea, and not be lost, as he would know where ever he was though land could not be seen, and after this god had been away from these Islands for a long time another god would come, which would be like the first god in shape, the first would come with sails, and the other would come with fire.” Thus said the old chief who wished for fame, you see the first god out yonder on the sea.

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The old chief who led part of the one hundred said “When I first saw the Mai-tai (from the sea, Europeans) I thought they were gods, and that they were from some good land, and when I saw a gun, and when it was fired, I thought it was thunder and lightning kept in a tube, and that these gods could make it spark when ever they pointed the tube at any one or any thing, when they pointed the tube at some wild ducks, and the tube spoke, and the ducks were killed I thought these gods could make the thunder kill the ducks. I also saw biscuit and thought it was pumice stone from the good land of these Mai-tai (from – the sea) and then I tasted sugar, which I thought was the sand of the good land of these gods.

I remember when we had been to war at the East Cape against the Nga-i-porou, and some of our people shot some of the Nga-i-porou, when we attacked the next Pa, some of the warriors in the Pa came out to meet us each with a long tube of the Tutu tree, which had had all the pith taken out of it, these they lifted up and pointed at our men with the guns, thinking that the tubes they held would by the power of their incantations which they had chanted over their tubes of Tutu trees, emit thunder like our guns and kill us, our men fired at them and killed some, and the others threw their tubes away and ran into the Pa.

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My old friend the chief who wished for fame says “When I was young I went south from Nga-puhi to Tara-naki to plunder the people of the fine Kai-taka mats, I was one of one hundred and forty people, we travelled past Wai-te-mata, Wai-kato, Kawhia, and Wai-tara and not till we had got to the south on the coast below the Tara-naki mountain did we act as a war or plundering party would do. On the third day after we had got to the flat country near to Te-wai-mate Pa on the sea coast, did we kill any one, there we killed a woman who was out getting Tupakihi wine, we cooked and eat her, and soon after this one of her tribe came to the Nga-puhi and said “They would attack the Nga-puhi for the murder”, and on the morrow at dawn the Nga-puhi occupied an old Pa, and soon after the sun shone the enemy appeared in a valley at the foot of the Pa, this Pa stood on a jutting point, and on all sides but the one joining the Pa to the main land were steep like precipices; and the Nga-puhi could distinctly hear the chiefs of the enemy encourage their people to attack the Nga-puhi with the words “Au, au – ki toa, ki-toa” the Nga-puhi would give the same order in these words “Ana, ana, kia toa, kia toa” (now, now be brave, be brave) and at another time after the Tara-naki enemy had had a war dance the leaders would encourage their people by saying “Au, au ki ka-a, ki-ka a” or as the Nga-puhi would give the same order by saying “Ana, ana, kia kaha, kia kaha” (now, now be strong, be strong).

The enemy or the Tara-naki commenced the battle by attacking the one hundred and forty of the Nga-puhi in the Pa. The Tara-naki were about one thousand five hundred one told strong, and they came up the

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valley to charge on the Pa against the Nga-puhi, the Nga-puhi gave way and fled, and the enemy gave chase and killed six of their chiefs, and my old friend who told this tale to me, in running on before his people, received a kokiri (dart or arrow) in the calf of his right leg, the scar of which he carried to his grave. The Nga-puhi fled for a great distance and left their

dead on the field and in the Pa they had occupied for a time, as the enemy did not pursue them with any determination, the Nga-puhi had time to rally, and they formed themselves into four parties, and wait the enemies attack. The enemy arrived on the summit of a ridge, opposite to which was a rising ground, where the Nga-puhi were posted, and between them and the enemy was a small running creek, and behind the Nga-puhi was a forest into which if they were beaten they intended to retreat, as it was now at the close of the day, the enemy did not then make an attack on Nga-puhi, but began to throw up a breast work around the sites of fern and korokio ([veronia](#)) with all that they could collect of other materials. The Nga-puhi sent their Priest to chant his incantations and to perform his ceremonies at the creek between them and their enemy, for their success in the coming struggle, and the Nga-puhi people in the absence of their Priest at the creek held a council to discuss the matter as to what they were to do or act, in the presence of their enemy, as they had been the aggressors, and had attacked the Tara-naki people without any cause, but the greed of kai-taka mats.

As their enemy were far more numerous than themselves, they agreed, that before the dawn of day, one fourth of their number should go and attack, that is rush on to the breast works of the enemy with the long spear as the attacking weapon, and other two fourths of the Nga-puhi; should go round

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by the border of the forest, which extended from their camp to the rear of the Tara-naki camp in a half circle, and that while the Tara-naki were engaged in attempting the repulse of the Nga-puhi in front as the Nga-puhi attacked with the Tao-roa (long spear) the Nga-puhi on the border of the forest were to charge the Tara-naki in the rear, but each of the fourth part of the Nga-puhi were to attack at a different point, while the rest of the Nga-puhi were to hold their camp and act as any emergency might require. All this plan was carried out, and the Nga-puhi made a terrible slaughter of the Tara-naki people, and as the Tara-naki fled before the Nga-puhi they lost fourteen

chiefs who were cooked and eaten by the Nga-puhi, and the heads cured as Mokaikai (cured heads) to show to the people at Nga-puhi.

Old Pangari said when they fled before the Tara-naki up the valley from the old Pa they occupied Tawhai got a blow on his head, which stunned him, but some of his people carried him on with the fleeing people, and when they stayed to concoct a plan of war, some of his people warmed some oil and poured it into the crack on his skull, this crack was just above the ears, and not quite on the top of the head, the people thought he would have died but the warm oil cured him, which the people kept on the wound for days.

This party had only three guns amongst all the people when they attacked the Tara-naki tribes and when they returned by the west coast from the Wai-rarapa and on to Whanga-nui they took a new Pa which had been built since they had passed through the district, and going on past Tara-naki, Wai-kato, and Kai-para, they went by the west coast by Maunga-nui on to Hokianga, as they had been put across the Kai-para head by the Nga-ti-whatua.

CHAPTER VIII

In days of old, when Priests
With incantations powers, and charms
Performed and chanted all the rites
Over those forlorn in love,
The keen regret of aching heart
And wish to die, then fled,
1st Verse: Oh day of keen regret.
Ye distant offspring of our stock
Ye see the present crowd,
But oh how cruel is
The false and slandering words
Imputed now to me,
That I should once have dared
To sneer at ye, ye crowd
Of noble born.
2nd Verse: Come let us hear the slander given
And let it all be shown
And clearly seen in light of day
That I like fish when scaled
And every bone withdrawn
To be preserved in heat of sun
May be

A love dirge.

CHAPTER VIII

CONTINUATION OF WAR AT TARA-NAKI (NGA-PUHI)

I will now resume my account of our war at Tara-naki. This was the third war I was in, we had only four guns in all our party and Hongi Hika had one of the four, which he used with great effect he was said to be the best shot of all the Maori people in his day.

When we came in sight of a Pa the three with the guns always went in front and as Hongi now was not with us and as soon as these in the Pa saw us they knew we were a taua, as is usual their warriors would get up on to the Pu whara or stages erected in the Pa from which we used to throw stones at an attacking party, such warriors would of course not knowing that we had guns, as they had not heard of or seen the effect of guns, would make faces at us and put out their tongues and defy us to attack, of course they thought we would be killed by the stones they could throw from the Pu whara, but in the midst of their uttering their defiance, our three men shot them like pigeons. Those in the Pa seeing the smoke and hearing the noise of the report which to them was like thunder, and their warriors being killed and falling head long down from the Pu whara, they thought it was the god Maru who was with us, and who by the power of his mana, and the extreme tapu of our Priests, Maru had thus killed their men with thunder, this so frightened the whole of the Pa that they stood still with fright, and all we had to do was to rush up to the Pa and go in unresisted and kill the people who had not the power to run away, each Pa thus taken

was a confused howl of joy and sorrow, we killed all we liked and took those we saved as prisoners, in each Pa we stayed to cook and eat till the smell of the decaying corpses drove us from it, in that

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way we passed along the west coast till we arrived at Te whanganui-a-tara (Port Nicholson) at that place we found very little to eat, having taken slaves from all the Pas we took on our journey up, these we killed as required to keep us in food, I killed of those I had taken twenty five out of all my slaves, we had made an agreement that each chief should kill some of his slaves for all our party to eat in his turn, we stayed in this place for some time till most of our slaves had been eaten, we stayed on the flat at a place called Pipitea, but some of our people went and lived on a flat called Te Aro, those at that place went at times to the west coast where they found some of the Natives of the place there they killed, but once some of our people were killed by them, and the daughter of one of our chiefs was killed, we then all went on by the west side of the harbour and at the heads we made mokis and sent 50 of our men across the mouth of the harbour to take a Pa which we saw on the right side or East of the entrance as you go into the harbour, but our 50 were repulsed and beaten and drawn back and some of them were taken and cooked and eaten by the people they attacked. One of our great chiefs was speared in his breast, he died before we heard the news, so soon as we heard of the repulse we all determined to start in pursuit of the people who had thus beaten our men. So soon as they had cooked and eaten our people they left their Pa and went eastward up the Wairarapa country, so we crossed the harbour in mokis and followed them, after three days chase we came up with them, they gave battle but we beat them and killed many and took many prisoners, the prisoners we led back to the place where our chief was laid out, and then the live slaves we killed as food to live on whilst we cried over our dead chief. So soon as the tangi ceremonies were over we cut the head off our dead chief and buried the body, the head we preserved to take home to his relations, but

before the head had been properly preserved, before the heat and smoke of the fire had hardened the flesh of the head in which it had been cured, so that the flesh would not rot, some of our people took some of the Nikau which was put up as a shed for the Priest

(Book 4A)(131)

as whariki to sleep on, this act of hara brought a sickness on our people and out of our party which consisted of 500, 200 died of this disease, we had to remain here for some time, that is on the East side of the heads of Te whanganui-a-tara, and as fast as our people died the hands of the great chiefs were cut off and preserved, and the bodies burnt for fear that their bones might fall into the hands of our enemies, those of the dead who had relatives with us in the war party preserved the heads of their relatives, but those of the minor chiefs who were with us and who had not any one with us of rank enough to give them power to cut the head off; the body was burnt with the head.

Just as we were well enough to fight again, we were attacked by the people of the land, but we fought and beat them, and gave them chase up the River which River is at the head of the Bay beyond the two Islands Matui and Makaro, on the right side of the bay as we went into the Bay, we followed them up that River and overtook them in a Pa, we stormed the Pa and took it, and killed and eat and took prisoners as many as we liked, we stayed at this Pa for a fortnight eating all we could, and then followed on up the river and attacked and took another Pa and stayed there to eat the killed till we wished to move on, we left this and went still further up the River to attack a Pa which we had heard was the largest Pa in these Islands, in going up the River to find this great Pa we came to a deserted settlement, at which 200 of our people stayed, and 100 went some distance further up the River, here we rested another week, just at the end of the week a party of the people of this talked of great Pa came and attacked the 100 of our men who were by themselves further up the River than our main body.

Of the 100, only 10 men escaped to tell us the tale, our main body of people left our camp and went to where the battle had

taken place, and seeing the track of the attacking party we followed on in it, we then went in our canoes and one day's pulling up the River brought us to the Big Pa, but on seeing the number of people in the Pa Te Rauparaha suggested not to attack the Pa, but pull on up the River so as to entice the people of the Pa to follow us and so come out of their Pa

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this we did, and went some distance up the River they followed us by walking abreast of our canoes on the bank of the River till we came to a creek that went out of the main River on the side on which these people were following us, as it was deep mud in the creek if any of them had attempted to cross it, we could have killed them in the mud before they could have crossed so they stopped in their journey, and we landed on the opposite bank in front of the mouth of this muddy creek, where we were on the left side of the River in going up, on the opposite bank of the River were the people of the Pa who had followed us, these laughed at us and made sport of so few men daring to come and attack their great force, who said that by tomorrow we should all be eaten by their men, and even then all of their tribe could not have each a taste, our Tohunga told us not to answer the words of these people, we sat on the bank of the River, and the people of the Pa on the other bank looking at each other, they sneering but we sat in silence. All the slaves we had taken sat still in our canoes, we the Ngapuhi only stepped on shore, our slaves cooked some food for us and then all our party assembled in a body and the Priest performed the karakia over us on the bank of the River, when the karakia was done, we all got into our canoes, which had been taken in the River as we came up. The people of the Pa who had followed us up the bank of the River had now so increased in numbers that they stood thick on the bank the canoes in which those of us who had guns crossed the River first and went across till they were close to the people on the bank, of course those on the bank of the creek made faces and put their tongues out at us, asking us to land, having no doubt that we should be all killed by their superior numbers, but the guns opened fire and every

ball killed a chief, they were so astonished that they stood quite still for some time in fright till many were shot down, then all at once with a wild yell they all fled and ran to cross the muddy creek, but one of our canoes had gone up this creek and as they ran away they were stopped by the guns in this canoe, our people had now landed on the

(Book 4A)(133)

bank of the River, and the Pa people were now between the two firing parties of our men, and many were killed, they however fled back on the road they had come and we followed them and killed many and took many prisoners as they fled, on and on we all rushed till they came to the Pa, we all rushed in the fleeing and our war party. We entered the Pa with them, and killed till we were tired till all the Pa was full of corpses, here we cooked and eat what we liked, we stayed at this Pa 3 weeks, and cooked the best of the killed, and those we could not eat there, we cut the most fleshy parts off the bodies and dried the flesh in the sun, and packed it in small ketes and pound the fat of the flesh over the kits to keep it from becoming mouldy, the bones of those we cooked and eat we burnt, least any of the fugitives should return when we had gone and so be able to take the bones and bury them with their dead in the sacred caves, we cut the heads of all the chiefs and piled them up in hills, and putting one principal head on the top of the heap we took other heads and threw at it, this was a game of throwing a stone in olden days, thus we did throwing the heads each at the other till we had broken all the heads to pieces; when we the old men had done this, the young chiefs made a great fire and burnt these heads, this was thought fine sport, but the thigh and arm bones of those we cooked we took and broke one end of the bone, and heating a fern stalk we put it up into the bone to melt the marrow which when melted we sucked out of the bone, this we did in this way, when the marrow was melted we put a cooked potato into our mouth, and turned the open end of the bone to our mouth and sucked the marrow as a kinaki (relish) to the potato, this we did with all the bones which had marrow in them, these bones we burnt, we had been in this Pa

about a week when we went up the country to attack another Pa, which we had been told of by the slaves taken in these fights, we went and found the Pa, but on the suggestion of Te Rauparaha we made a show piece with this Pa to blind them as to our intentions and to get the Pa into our possession, we did not like to attack it as it

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contained about five times as many men as our party. We sent messengers and made peace with them, and thus invited three hundred and fifty twice told of the best men of the Pa to come and partake of a feast we would give to them, this three hundred and fifty twice told were the same number of which our party now consisted, they came as invited, we put the feast in two lines, and our men sat in the same row as our guests, but each alternate man at the feast was one of our men, this was all planned by Te Rauparaha, when the food was brought by the women and put down before the guests our men were told to rise as soon as the food was placed before them and to stand on their feet, and that as they thus stood by a signal from Te Rauparaha each of our men should with a weapon of war he had in his mat strike the head of the man on his right side, thus the feast was prepared and the signal was given, the noise all at once of the sound made by the cracking of heads was a loud one, it was like so many hundred calabashes being broken all at once, we killed every man of the three hundred and fifty, not one escaped, at the same time each man who had killed his man jumped from where he stood and the whole body of our men rushed up to the Pa, the people there were so panic stricken as they saw the slaughter, they did not make any resistance and we rushed the Pa and killed as many as we liked and took the rest prisoners, the people of the Pa were so taken by surprise that before they had time to think they were dead at our feet.

In this war Hongi Hika swallow the first eyes of men, and the eyes of the man thus swallowed was a man who had killed Hongi's great grandfather, and thus he was an uto, his name was Keke ao.

These battles were fought when Hongi was quite young and it was also many years before he went to England.

The cunning and plots and ambushes, and all the murderous actions we committed in this expedition were planned by Te Rauparaha.

Our chiefs were Nene, Hongi-hika, Patuone,

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Whare papa, Moetara, Rangihaeata, Rauparaha, Kekeao, Mohi Tawhai and many others who are now all dead, all these but Kekeao and Moetara are now alive.

We were twelve months from the time we left Ngapuhi till we got back to our Home. On our way whatever part of the country we went through, we took all the food and took all the canoes, and burn all that fire could consume.

We left Home with five hundred twice told and returned with only three hundred twice told. All our chiefs who died on the way or were killed we preserved their heads and buried their bodies, the heads of such were preserved and brought Home to their relatives; the slaves we brought back most of which were killed and eaten by the relatives of those who had been killed in the war, these of course were killed after we got back to Ngapuhi as utu for the slain, and as a treat to those who liked man's flesh. Many of our slaves escaped here and there on our journey as we went from place to place.

CHAPTER IX

Speak evil of o Tutara-ruarangi-mamao
Still slander in the Kai-whare district,
Because of fear of war
In dread of great war party
As terror like a clammy cold
Chills all my frame, and skin
That oft was slashed by shell
And cut in grief or peak
Of hill at Tauranga
I ask is that wife true
Who urges to migrate
As were the words of
Marama-rua spoken
When you were far
Behind me in the day

*A song sung to a tune played on a flute, played by
the breath emitted by the nose of the player.*

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WAR OF NGAPUHI IN THE SOUTH (NGA-PUHI)

The names of the head chief of the Ngapuhi who went to the south to war were Te Karu, of Te Roroa tribe, Rori, Rangatira Moetara, Taoho, and his son a toa Tuwhare.

We once went to fight at Whanganui, Nene was in the party, this is why he is so suspicious of the natives of the south now, 1850.

When we got to Otaki we saw a place where whales come on shore as we saw great heaps of bones below the place called Pae-kaka-riki, we got a whale whilst we were there.

From Whangaehu, we went on to Manawatu, and Otaki and Porirua, and to Kapiti the bird Kotuku is seen at Porirua in a

small River there, we took a few kainga at this place but not any Pa, we caught the people in their kainga where they were cultivating.

This Island is called Te Ika a Maui and the bay which forms the harbour of Port Nicholson is the Karu matau of this fish, and Wai-rarapa is the Karu maui. On the west coast and on the North of Port Nicholson is a lot of stones in a half circle which stones are called Te Tangihanga a Kupe, these stones are in a circle, in the same way as a party at a tangi sit, these stones are said to be those men and women who had a tangi there and were turned into stone.

At Kari-kawa we saw a vessel out on the sea, and we lit fires on the hill tops to attract her to us, but she did not take any notice of our fires, if she had come we would not have harmed any one on board, and if they had asked us what we were doing we should have told them killing men.

When we were at Port Nicholson we lived on the sandy beach at Pipi-tea, our party divided into two parties one stayed at Pipi-tea, and the other went over land to the coast on the Straits. The party who went (to Island Bay) were all killed in the night but this party consisted of all of our young men, who were tired of the cautious and slow way that the old warriors went. One chief of our party with his men went after those who had killed these young fellows, with him was also his daughter who was a Puhi to a chief at Hokianga. This man and his Hapu and daughter were

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also killed by those who killed the young men, on this account we went on from Port Nicholson to Wairarapa to seek utu for this girl and her father, we went in our canoes to the mouth of the Wairarapa River, this River is said to be shut up in summer by the fish of the sea going close to the mouth and there staying, but in winter the fresh water coming out drives them back into the sea. Up this River we went in aid of the prisoners we took who were our guides, these were members of Hapus of the generic Ngatikahu ngunu Tribe who had been caught by us at other places, these people fight better and with more

determination and were more fierce than our people, this they did to be revenged for them being taken prisoners, we went up this River and came at last to a Pa where the River was fifteen kumi across (300 yards) in the midst of the River was a Raupo bank, below the Pa was a piece of stick stuck up with a bunch of fern and other stuff tied onto it, this was a makutu for us, but we would have cooked our food with it if we had not had better things to do, when we first came to the landing place where the people of the Pa landed, a lot of the natives of the Pa came out and challenged us (taki) but when they wheeled round to return they did it with a 'Huri Koaro" that is they turned to the left, and not to the right, this was of course an evil omen for them, our party landed in the Raupo bank and slept there all night, it was winter and our teeth chattered with cold, in number we were with slaves and all about 100 people. In the morning we separated each Hapu by itself Te Rauparaha was with us, and all the men in each Hapu sat in a line by themselves, the Priest of each Hapu took a branch of Karamu and dipped it into the water, and whilst he repeated a Karakia "Kia maia ai te taua" (to make the war party brave):

Charmed power, to fall
Charmed power to lay
Charmed power to rise
Exhausting settles down (on you)
Weariness settles down (on you)
And the breath of dread
And of Tu (god of war)
O Tu lift (him) up

he struck the right shoulder of each man with the branch, if any leaf or any part of the branch broke when he struck any one, the person would be killed in the ensuing battle. When the ceremony was being performed by us, the people of the Pa were throwing sticks and Kopene at us, we got into our canoes and pulled a little

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further up the river, where we were attacked before we landed but having guns we shot many of these who attacked us, and we landed, the guns so frightened those we were fighting with

that they ran off to the Pa, we gave chase, they faced about and again fought, we gave way and some of our party were killed, we again faced about and they ran and we followed and got into the Pa with them, most of the people took to the forest and left us to kill those who could not escape, we took many slave, we made the slave women Haro Muka and we plaited it into their long hair so that we had a rope to each woman, thus we led them about where ever we went, but nearly all of them got away as they cut the ropes with shells, how they got the shells no one knew but they got off, for the men and girls we built fences like those we keep dogs in and then kept these, but these also escaped by digging holes in the side and creeping out.

From this we went on to Wairua, being guided by our slaves, we went up the country and came out on the back of the Pa, they had kopekoped the Pa that is tied flax up all round the outer palisading, so we told the people of the Pa we had come to bring them guns, and 30 of our men went up to the Pa each with a present, in return those of the Pa came to meet us at our encampment, and to take the good things of a feast we made, at a given signal given by one of our chiefs Te Rauparaha as we with these people were sitting eating the feast our men rose and killed his next companion, we then rushed to the Pa and took it, we thought we had taken sufficient utu for the girl and her father, from there we returned to Whanganui, where we found a new Pa built since we had passed through that place, this we stormed and took, on we came to Taranaki, and at Kaipara we were put over the heads by the Ngatiwhatua people.

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NGA-PUHI WAR ON NGA-TI-KAHU-NGUNU
& NGA-TI-POROU
(NGAPUHI)

After Hongi had taken the Pa at the mouth of Waima, a deputation from the Thames tribes arrived in the Bay of Islands to offer to assist the Ngapuhi to go and make war on Ngatiporou in utu for Ngapuhi people killed by that tribe.

The chiefs of the deputation were Takanini and Te whata.

The taua started from the south and was two years away, joined in by Ngatimaru and Ngatiawa.

The Pas taken were Maraenui, beyond Opotiki, Awatere at Wharekahika, the East Cape, and Waiapu, in all eight Pas were taken.

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ATTACK ON TOKA-KUKU PA
(NGA-PUHI)

Two of the members of the Whakatohea tribe had been killed and eaten by the Toka-akuku people, and in retaliation the Whakatohea tribe started in five canoes going along the sea shore, where they were joined by canoes of other tribes who wished to join in the war, in all this war party consisted of about 20 canoes, they pulled along the coast in the dark and landed just before dawn of day and pulled their canoes up on the beach out of sight

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and with water in calabashes poured the water on the foot prints in the sand to erase any mark.

This was a taua hiku toto, and not any females were allowed to go with it,

They were many weeks on this journey from where they started till they arrived near to the Toka-akuku Pa which is situated on the sea coast.

At times when they arrived at any settlement where they were friendly with the tribe they stayed a few days at each of such settlements when they arrived within three days journey from the Toka a kuku Pa they made very deep holes for the umu in which to cook. This was always done in the night so that the fire of the umu could not be seen, and as soon as used all the embers and stones and leaves used for retao were put into the hole and being so deep all traces of having been used to cook were hidden.

Not any movement was made in the day time, but all travelled in the canoes in the dark, not a word was uttered in the canoes when on the journey, at last when they arrived near to the Pa to be attacked they landed in the dark in a small bay, and dragged all the canoes up on the beach and into the scrub, taking the rapa and tauihu down of each canoe, and as they completed the work of hiding the canoes, a party behind them with calabashes of water erased the foot marks in the sand by pouring water on them.

Having seen a small Pa on a point they at once attacked it and killed all who were in it, about twenty, men and their wives and some young people, some of the people of this Pa had gone to the Big Pa Toka akuku. These 20 they eat, but all the people of the taua did not eat of the flesh of these 20. The Tawera people, or the men of that tribe were tapu, as one of the gods had told the Priest of the Tawera tribe that his people should not eat of human flesh on that expedition. The Whakatohea tribe and the other tribes who had joined the war party alone eat of the killed, but all of these had not the opportunity as the bodies of the 20 killed was not sufficient to allow of each of the war party to have a little, as they were so numerous, these twenty

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bodies were cooked and eaten at once, and in the same night the war party went and laid in ambush the rest of the night not far from the Pa Toka-a-kuku, and as soon as day dawned they went by slow degrees up to the Pa.

A taua hiku toto, that is a taua rapu utu is the first taua against a tribe against whom vengeance must be taken, and such taua is tapu and will not attack a pa or kainga till they have been seen by those whom they intend to attack; as they took some time to come within sight of the Pa where they might be seen by those in the Pa, it had become near to mid-day when a number of the people of the Pa had gone out of the Pa and were then busy in taking the weeds out of the kumara plantations, these people were seen by the taua, but the old warriors had not heard them, but went on in a compact body

straight up towards the Pa, leaving those who were in the kumara plantations to be attacked and killed by the young men of the taua, by these who had not before been in battle, these did their work, and whilst the screams of these were being echoed in the valley below the sound of whose death cries were ringing in the ears of those in the Pa, the voices of the old warriors joined in with a bold cry as they rushed up the slope in which the Pa stood, though such a scream of death and the vengeful hurrah of the advancing warriors covered the hearts of the young in the Pa, the brave ones stood their ground without fear, the taua were received with a calm and determined stand, the taua not expecting such a reception, with a feigned appearance of cowardice withdrew as though they were running away, and came down the slope in quick haste, this gave those in the pa who had become terrified a respite and they with glee joined the warriors of the Pa and all rushed out and followed the retreating taua down on to the level ground, the taua having thus drawn the people of the Pa out of their stronghold, turned face and smote the now bewildered people who in fleeing back to their Pa were followed so closely that the taua entered with the people, and

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a indiscriminate slaughter took place within the stockade, where not any age or sex were spared, but on the marae of their own Pa most of the old and young were dragged by the most powerful of the taua and then killed by blows from the mere.

In the dawn of day before the taua had been seen, and at the time those who had gone to weed the kumara plantation others of the men of the Pa had gone out to sea in their canoes to fish, as these were so distant and as the battle had come on the Pa with such surprise not any of the Pa had made a signal to those at sea.

So soon as all in the Pa had been killed and those taken slaves had been captured and tied some of the taua made a long torch with dried brush wood, going out of the Pa on to the highest point they lit the torch and waved it up and down, the smoke of this attracted the attention of those at sea who taking

up their anchors came in for shore, two of the tribes of the taua laid in ambush one on the right and the other on the left near the beach in the scrub where the fishermen would land, the canoes came on and on and landed, as all was still in the Pa, and as it was sufficient distance not to discern the faces of those who might be seen walking about near the stockade of the Pa, these fishermen not having seen anything to arouse their suspicion hauled up their canoes on to the beach in places safe from the breakers of the coast, then each one took the fish he or she had caught, some one some six, and some more, in a body walked up towards the Pa, so soon as they were in the trap the ambushers rose and surrounded them when all save ten men escaped in a canoe which was a light one these ten in the melee got her out in the surf and hid in a cave, all the rest fell by the hands of the taua, whose bodies were cut up on the beach and the bodies taken up to the Pa, the heads and intestines left on the beach for the sea gull to eat.

On the evening of that day some of the young men of the taua in exploring the vicinity of the Pa on the coast found the ten men in a cave where they were all killed and eaten.

The children taken in the Pa were caught by the taua and being held by the legs with a swing in the air their heads were dashed to the ground and killed, the heads of these were

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cut off and the bowels taken out, and in some cases 2, 3 and even 6 were together put into a basket and cooked in a umu in one group.

The young women were kept as slaves, and as wives for the taua, whose hair was plaited into flax, which like a rope became part of the hair, these were tied to the arms of the owners whilst they slept thus keeping a strict guard over them. The fishing hooks of those who had been out to sea were discovered to be made of human bone, so that the fish caught by them were not touched for fear that some of the bones of the two men for whose death this war was undertaken might be some of those on the hooks, and to eat the fish caught with such would cause death to the relatives of those two if such relatives were to eat of these fish.

When the Pa was entered by the taua and the slaughter commenced, it being on a cliff some in attempting to escape fell down the cliff and were knocked to pieces.

When all was over and before any human flesh of those killed in the Pa could be eaten, the hearts of two of the highest in rank (a man and a woman of the Pa) were cooked for the Priest, these were cooked by the Priests of junior rank for the highest Priest as an offering hau to Tu, when these hearts were cooked, the high Priest took each one in his hand, the man's heart in his right hand, and the woman's in his left hand, he held them up waving his hands up and down before him he repeats as with a loud voice, as he could make:

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There is the pit (to commemorate an act)
Of Rua-te-po, of Rua-te-ao
Of Rua-te-wha-tonga
The pit of the upheaving earth
Of the upheaving sky of the giddy
Of the pale brain, and of these
Who are sent down to the world of darkness
Of The-fish (corpses) sent to the world of spirits
They are The-fish, which have been cut up.
The-fish which have been cut in strips
The-fish which have been cut in lines
The-fish which have been broken to pieces.
Give up the fish of Itu-paoa
Give up the fish of Hanga-roa
Give up the fish of Rongo-mai
A-fish to cut in lines
A-fish to cut in strips
A-fish to break in pieces
A-fish to cut into pieces
The-fish of the gods
The-fish of the Elders,
The-fish of the Priests
The-fish of the flock of goblins
Of the flock of the Priests
For this son (the war party)
For this disciple (for all the people).

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When he had repeated this he held the two hearts up as high as his arms could stretch he said "o - i, e, taumaha atu na e" (o - i - e there is the offering then to all the gods), he then sat down and with his left hand held the hearts, and eat them, this

done, the bodies of all the slain could be cooked and eaten by the tribe.

They stayed at this Pa for about six weeks, and for fear of some relative tribe of the Tokakuku people the taua occupied the Pa all the time occupying the huts and eating the kumara, taro, dried fish and Roi, with the bodies of those who had collected these things.

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Those in the Pa who were killed and were relatives of any of the taua, the bodies of these were collected by such relatives and carefully taken apart from the Pa and burnt, before these bodies were burnt those related to any collected round such corpses and held a tangi which being over the body was burnt to ashes this was done to prevent the bones of such being taken and used by any one as fish hooks bird spears or food fork by an enemy.

CHAPTER X

Oh hill where oft I've sat and gazed
In fondest love, while keen regret
Would still encroach on distant view
O'er hill and dale of Whare-kawa
Where in his home Toka-tapu
With Haupa now resides.
Oh that I could go there
To cure me of pining death.

A love song.

Private Note: Haupa was a chief of Nga-ti-raru tribe of the Thames, and the author of this song was a young woman of the Nga-puhi people.

CHAPTER X

THE WAR OF NGA-PUHI, HAU-RAKI AND TAU-PO TRIBES ON THE PEOPLE OF THE ROTO-A-TARA FORT (KAHU-NGUNU)

Tangi-te-ruru (the owl cries) went from Hau-raki (Thames) to Nga-puhi to obtain assistance to wage war on the Kahungunu people, and when the war party of Nga-puhi arrived at the Thames, the body of warriors left the place and went by way of Tau-po (rest at night) and Pa-tea (fair fort) and the object of the Thames people for this war party was to get revenge for insults offered to them by some of their own people, and to give expression to their anger, they went on this war expedition. Some of the Nga-ti-whatua people of Kai-para joined this war party of the Thames people, as also did some of the Nga-ti-pehi and Nga-ti-upoko-iri, in order that these two sub tribes could obtain revenge for the death of one of their chiefs called Nahu (abundant) who was the father of Hine-i-paketia (daughter who was bruised) who had been killed and also for the evil which had come on the tribes on account of the war for the destruction of the posts and indicators put up by Wani-kau (only scraped) to indicate the prohibition, that the eels and ducks of all the lakes at Ahuriri were sacred for a time, but these warnings against trespass were ignored by Mau-tahi (held together), who burnt the indicating posts, at the same time he said such posts were the bones of Wani-kau, for which curse Wani-kau was very wrath, and he made war on Mau-tahi, but Mau-tahi was not conquered by him, so Wani-kau sent

messengers to collect a war party to assist him, his spies went as far as Manga-wharau (branch creek of the house (shed)) at Wai-marama (clear water) and these messengers killed Manuwhiri (guests) the younger brother of Te-heuheu of Tau-po, and also Tawake (mend a hole in a canoe) of Tau-po and Rangi-mama (light day) the younger brother of Tu-roa (stand long) of Whanga-nui (great harbour).

When the war party who were besieging the fort at Roto-a-tara heard of the

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death of these chiefs by the people of that district, the Tau-po people left the besiegers and went back to Tau-po, and when the people of the besieged fort saw them departing, they called to Te-heuheu and said "O ho, so you go back with your grey head hanging down" but Te-heuheu lifted up his head, and waved his arms in the air, and this part of the war party went to Manga-whara (branch that was knocked) and attacked and killed the people who had killed the three chiefs belonging to the Tau-po people, with many other great chiefs of the Nga-ti-kahungunu in the same attack, some of the attacked escaped and fled to the fort at Te-roto-a-tara, and the Tau-po people returned to their own homes at Tau-po, who when they had arrived there sent messengers to the Nga-ti-maru of the Thames, Nga-ti-rau-kawa, Nga-ti-mania-poto, and Wai-kato, and to Nga-ti-whatua of Kai-para and Nga-puhi also to Nga-ti-pehi and Nga-ti-tu-rumakina, of Tau-po, to Nga-ti-te-rangi-ita, and Nga-ti-rau-hoto and Nga-ti-te-rau-ponga-wheowhe of Tau-po who all assembled at Tau-po and came in a body to attack the fort at Roto-a-tara, they came by the forest road so that they should not be seen by any spies who might have been sent out. The war party came out at Rau-kawa having killed all who were met or lived on the road the war party had come. They attacked one fort in this journey and those in the fort had killed one called Te-ara-wai (path of water) the son of Tukorehu (plantago) who was killed by a stone thrower thrown by those in the Pa from a stage the besieged had built to defend themselves from a stage raised by the attacking party to stone

the fort, and he had gone along the stage his people were building and had been killed there.

Te-heuheu went back home to Tau-po by the road that leads past Ahuriri (dam in a stream) and the

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Nga-ti-kahu-ngunu had put him and his party across the River there.

When all these tribes who had been called together by the Tau-po people arrived at Tau-po, the Nga-puhi section of this war party came back from the district to attack the fort at Te-pakake (the whale). [This party had passed that fort in their way back to Tau-po, and it was the people occupying the fort that put them across the River] at Ahuriri, to obtain revenge for the death of Te-ara-wai (path of water) who was killed by a stone in the attack on the Roto-a-tara, (lake of Tara).

At the time that the war party who had been led by the Tau-po people to attack the Roto-a-tara were away from the Ahuriri district after they had returned from that district, Te-pereiha went to the Pakake fort and requested the people in the fort to retire with him to Nuku-taurua (shift the canoe in which the net is carried) but they would not go with him, but he and his people went to Nuku-taurua, and the fort at the Pakake was attacked and taken by Nga-puhi and their allies, and Pereiha who was the chief of the Roto-a-tara pa when attacked by this same war party was not taken, and now he was also saved by his [prediction](#) in going to Nuku-taurua.

The name of the harbour (lake) of Ahuriri is Te-whanga-nui-a-roto (the great harbour of roto “rotu” to overcome by the power of [incantations](#)) and Ahuriri (dam) is the name of the mouth of that harbour (lake) and Here-taunga (bond of familiarity) is the name of the district around that lake (harbour).

Now let the origin of the name of the Roto-a-tara (lake of Tara) be given, as Tara first landed at Te-whanga-nui-a-tara (great harbour of Tara) that is at Port Nicholson, and there are many tales, and account

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about this being Tara.

In the days of ancient time, before Kahu-ngunu had come from the Nga-puhi to Ahuriri, and Kahu-ngunu came from the Au-pouri (dark soot) North Cape as he was born in that part, and when he came here he took to wife some of the women of this part of the land, that is he took the women of the Taki-tumu people and his descendants were called Nga-ti-kahu-ngunu, and the origin of this name Kahu-ngunu, that is according to what Nga-puhi people say it ought to be Kahu-unuunu (garment taken off). Kahu-ngunu was a very passionate man, [so the Nga-puhi people say] and when he was in a rage he did not wait to untie the fastening of his mat to take it off his body but dragged the mat up over his head, and threw it down on to the ground, thus he stood naked ready to fight.

But to return to the history, Tara lived at the Aute (*Broussonetia papyrifera*) [in the Napier district] near Here-taunga who was a very sacred man, and he was also a gourmand, and he eat great quantities of the fish, eels and ducks of the lakes, Te-roto-a-Tara (lake of Tara), Pou-kawa (tree planted at birth of a child) and Te-roto-a-kiwa (lake of Kiwa) as tasty morsels with his kumara (*ipomoea batatas*).

The lakes Te-roto-a-tara, and Pou-kawa, were where the wild ducks took up their abode and had their young, and these when fat were killed by the people for food for Tara and the eels taken in these lakes by the people in eel pots for the use of Tara were many, but the lake the Roto-a-kiwa (lake of Kiwa, wink) was where Tara washed and bathed, because he was sacred, and it would not be right for him to wash or bath in water where fish or eels or ducks were, as such were the food of man, and as such were cooked, it would be a curse on Tara to bathe in such water

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but by the incantations chanted by Tara over this lake, fish, eels or ducks could not be there, but I hear that Europeans have put eels and ducks in that lake, and it is also because the European has cultivated that district such things are now found in that lake, as have also the Pakura (*Porphyrio melanotus*) or Pukeko, located themselves on its banks.

But let the History of Tara be continued, in the days of Tara, when he lived in the Here-taunga district, the goblin Awa-rua-a-pori-rua lived in the Whanga-nui-a-tara district, (Port Nicholson) and this goblin with a companion determined to go on a journey and they went over land by way of Wai-rarapa (glistening water), and they eat men as they travelled, and Awa-rua-a-pori-rua (dog skin mat of the double chin) went and took up his abode in the lake Roto-a-tara, and lived on the fish, eels and birds (ducks) of that lake, and of course eat some of the dainty morsels that Tara had made up his mind that such were for himself only, and Tara was grieved at the theft of the goblin, so Tara determined to destroy the power and influence of that goblin, his enemy, so that the goblin might not continue to suppose that he had any right to any part of the good things of that lake, so Tara made war on the goblin, and as they battled, the goblin in writhing about dashed his tail, and thus swept the sand and gravel of the lake onto a bank in the middle of the lake, and thus filled up the cave in the lake in which the goblin lived, and hence the name of the sand bank thus formed was taken from the name of the goblin Te-awa-a-pori-rua (the creek of two wrinkles of fat round the chin) and the goblin left this lake and went back to his old

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home at Pori-rua (two attendants) in the Pae-kaka-riki (perch of the little green parakeet) at O-taki (the pacing up and down in making a speech).

At the time that Awa-rua-a-pori-rua, and his goblin companion went from Pori-rua, and went by the way of Wai-rarapa, when they arrived at Po-ranga-hau (night of increasing wind) they at that place saw the people of that district, who were the original inhabitants of this land, the people to whom these Islands (New Zealand) belonged, in the days before the Maori had not come to these Islands. This people were called Te-rae-moiri (the uplifted forehead) that is they were also called Te-upoko-iri (the lifted up head) which people made war on these goblins, and they killed the goblin companion of Te-awa-a-pori-rua, and Awa-a-pori-rua fled and went and lived in the lake Roto-a-tara. The people cooked and eat the goblin they had killed.

THE PANARI OF THE ROTO-A-TARA
(NGA-TI-HAU)

The supreme chief of the Nga-ti-kahu-ngunu was Tanguru (deep toned voice) who is progenitor of many of the great ones of this day, some of whom live in the Aute (paper mulberry) at this day.

The sub tribes of the Pana-ri (push the break wind or on side) in the district of the Roto-a-tara (lake of Tara) as also did the descendants of Kahu-ngunu in the same district. These tribes each dug the fern root, panahi (convolvulus roots) and caught fish, and put eel pots into that lake to catch eels, and also caught ducks with nooses in the same district, and the Kahu-ngunu people became angry with the Pana-ri, and the original owners of the land the Rae-moiri (forehead lifted up) joined with the Pana-ri people, who fought with the Kahu-ngunu sub tribes, the claim to the land was the cause of this war, and Kahu-ngunu people wished to turn the Pana-ri people out of the district, with the old owners of the land, and take the land for themselves, and a Pa (fort) was built in the Lake Roto-a-tara, and this fort was attacked and taken, and Tanguru the leader of those who occupied the fort fled from the Pa occupied by Kahu-ngunu, and went away in a moki across the lake from the fort, but as he was laden by his fine garments, the Parawai, Kai-taka, and Topuri, the moki raft turned over with him in the water, and his mats being heavy he sank, and his people saw his sinking, and they took a marau (eel grapnel) and dredged for him, and the marau caught his garments and they recovered his body and buried it in the sacred caves with those of the ancient dead, and the sub tribe who recovered him with the marau were called "The Marau" who are so called to this day.

The Pana-ri and the Rae-moiri fled from the district and Kahu-ngunu took the district, but some of the descendants of these two tribes still claim some of that district, who still reside in that district.

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TANGURU
(KAHU-NGUNU)

There was a battle waged by the Pana-ri (push the break wind or on side) against the Kahu-ngunu, on account of claim to land, but the land belonged to them both, and when the Ngai-ti-kahu-ngunu arrived at the Roto-a-tara, a battle was waged, and the Pa (fort) was taken, and those of the Pa fled in canoes and the canoes were upset and Tanguru sank, and Kahu-ngunu saw that Tanguru (deep bass voice) had sank because of the weight of his garments the Para-wai, and Ihu-puni they took maraus (eel fork or grapnel) and caught his clothing with the grapnel, and pulled his body mats and all into a canoe, and cut him up and cooked and eat him, and his sub tribe were at once called the Nga-ti-marau (the descendants of the grapnel) from the grapnel by which his body was recovered.

Tanguru was related to some of the Pana-ri tribe.

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EXTRACT FROM "TE WANANGA"

The Waikato, Thames, Nga-puhi and Tauranga people collected at Taupo and returned to get revenge for the death of Arawai, and attacked Pakake Pa. Pareiha having heard of the brewing storm, came to Napier and asked the Pakake people to go with him to Nukutaurua but they refused. He took with him that part of the Ngati kahungunu under him, and went to Nukutaurua.

After Pereiha had left, the people in Te Pakake Pa did all they could to strengthen their position, and, if possible, repel the attacking party, who had come to revenge the death of Te Arawai, who was killed at Te Roto-a-Tara Pa by a stone thrown at his head.

The Pakake Pa was an island in the bosom of the Ahuriri lagoon, or that part of the water which was immediately inside of the opening of the mouth of the Ahuriri River, and at high

water was surrounded by the tide over which not any person could wade, but at low water, along a sandy ridge which ran from the shore (now occupied and known as the north end of Milton road, at which time there was a Maori settlement) a man could ford the water that divided the island from the main land. Between the island Pakake Pa and what now is the Spit was a deep pool or basin. On the Spit point the war party were collected, and from this they occasionally attempted at night to surprise the people in the Pa. Old Kawa-tini was in the Pa at this time, and for weeks the attacked were able to keep their enemy at bay. One night some of the young men of the Pa took a swift sailing canoe, and left the Pa, pulling up the north branch of the Ahuriri lagoon. Passing the islands which stand in the Petane portion of the lagoon, they arrived at the headland near the head of that lagoon, and whilst there heard from the voices of some of the enemy that on the morrow an assisting war party were to arrive by way of the present locality known as Petane, and make an attack on the Pa from the north-west. These young men returned to the Pa, and collected all the volunteers they could from the Pa, and returned and laid in wait for the coming enemy. At daybreak the attacking party appeared, and were confronted by the young men of the Pa. Kawa-tini was in the party of young men, as they had laid an ambush of their party in the scrub at the head of Petane Bay. Kawa-tini being in the ambush when the assault was made, he met face to face an old and acknowledged brave. But youth and ambition overcame his doubts. Kawa-tini, from behind a bush attacked his enemy, and, being agile, he parried the thrusts of the old warrior, and by dint of muscular agility he overcame him. When the young men retired to their Pa in the glee of victory, the enemy on the east side of the Spit decamped, and passing over what is now known as the Shakespere road, they travelled on to where Farndon now stands, and there with the raupo (*typha augustifolia*) collected there made rafts called moki, which they pulled out by the mouth of Te Ngaruroro River, paddled along the shore toward the Bluff, and entering the mouth of the River attacked the Pakake Pa.

The attack was made at the break of day. The scene was beyond description. After the battle could be seen the dead and dying scattered all over the side of the Pa and in the water the bodies of infants and children could be seen tossed up and down by the waves of a slightly rough sea, and the aged rooting up and down on the beach by the ripple of the shore. Those who could escape fled inland to the Ruahine Ranges; and the enemy having waited as long as they thought fit retired home.

Kawa-tini has had five different names by which he has been known in different periods of his life. The name by which he was known as a boy, and which was given to him by Maori baptism, was Tunui, a whale god, which was the name of his grandfather. The second was Kawatini, the name of his grandfather on his mother's side. The third was Te Kaka, the large dark brown parrot called by the Maori Kaka. How he obtained this name was from the death of the great chief of the Ahuriri called Kauru, who died from the effect, it is said, of eating some Kaka birds which had been bewitched by the noted Maori priests Moeroa, by the order of Meke, the head chief of Te Wairoa. The sister of Meke, called Kohia, was wife of Kauru, and the brother of Kohia, called Haronga, was invited by Kauru to stay with him at the Pakake Pa. The boy had not been there long before he was taken very ill, and it was said he was bewitched by some of the people of Kauru. Kauru sent him back home to Te Wairoa, and those who took him, on their return brought a basket of cooked birds called Kaka from Meke for Kauru. It is said these birds had been cooked and then bewitched by Meke's priest, called Moeroa. Kauru partook of these birds and died. Kawa-tini was then called Kaaka, to keep this in remembrance. Kawa-tini's fourth name was Takawahie, from the circumstance of an elder relative of Kawa-tini, called Harapa, who in the attack on the Pakake Pa was killed, and falling into a canoe in which there was some wood kept for firewood, hence Kawa-tini was called Takawahia (Fall-on-firewood), to keep this in remembrance.

EXTRACT FROM "TE WANANGA"
NGA RONGO KORERO

TE KUPU A TETAHI MEMA O TE PAREMATA,
HE MEA NANA, HE TINO TOHUNGA RAWA
A KAWANA KEREI

He kupu enei na te Oriwa, te mema o te Paremata, i kiia e nga iwi o Tanitana kia tu aia hei mema mo te turanga a te Ranaka, i kii hoki a te Ranaka kia mutu tana ta te Ranaka tu hei mema. A he kupu enei kupu na te Oriwa i te wa i tu ai aia ki te korero ki ana Pakeha pooti o Tanitana. I mea a te Oriwa, he tika ano kia korero ahau i aku whakaaro e mohio nei mo nga mema o te Paremata nei kua tu hei Kawanatanga. A ko te tino tangata, ko te upoko o te Kawanatanga, ko Kawana Kerei, he tino tohunga rawa a Kawana Kerei ki nga mohiotanga katoa, he tino tohunga aia ki nga mahi nui mo te iwi, he matau rawa tana ki nga mea e ora ai te iwi, a e tino marama ana aua whakaaro ki te whakahaere i nga mea e puta ai he nui, he ora, a he pai mo te iwi katoa. He tangata a Kawana Kerei, kua kite, a kua mahi, a kua mohio ki nga mahi nui katoa o tenei mahi o te mahi Kawanatanga mo te iwi. He nui ona tau i tu ai hei Kawana, he nui ona tau i mahi ai i nga mahi mana nui a te Kuini, a kua kitea katoatia e ia nga he, me nga tika, a kahore he mea i ngaro i aia, koia ahau i mea ai, mana rawa ano e ora ai te iwi. Kahore he tangata o nga motu nei i penei te mohio me Kawana Kerei, he tini te iwi he mano nga mohio, ko Kawana Kerei te tino ariki o nga mohio katoa. A tetahi pai o Kawana Kerei, he aroha nui nona ki nga iwi o enei motu, he tika no ana mahi, he rangatira no ana whakaaro, he ata whakarongo nona ki nga korero a te iwi koia i kiia ai, ko Kawana Kerei te tino matua pono o nga iwi o nga motu nei. He tangata a Kawana Kerei, e tautoko ana i te tutua kia tu ai te mokai i te wa o te ora i te kai, a i te mea e ki ai te mokai, ka whiwhi aia i te oranga mona. A e rua nga hoa o Kawana Kerei, i haere atu aua Pakeha i konei, a he tino tangata pai aua mema a koutou kua tu nei hei hoa mahi Kawanatanga

kia Kawana Kerei A kahore he Pakeha i ko ke atu, e pera te maia, me te tika, e rite ki aua mema a koutou kua tu nei hei hoa ma Kawana Kerei i te Kawanatanga. Tena atu ano etahi hoa ano a Kawana Kerei, he mema era no etahi wahi o nga motu nei, a he kore no tatou e kite, a e rongu ki aua mema i kore ai tatou e tino mohio ki aua mema. Otiia he tino tangata aua mema hoa ano a Kawana Kerei. A ko Te Hiana e rongona nei, he tangata a Te Hiana, e tino whakapono ana te Maori ki aia, i te tika hoki o ana whakahaere tikanga. A he Pakeha a Te Hiana e tino mohio ana ki te reo Maori, me nga tikanga Maori, me a te Maori mea e rapua nei, kia ora ai te iwi Maori. A he nui noa atu ta raua mahi ko Kawana Kerei i oti nei i a raua mo te iwi Maori. E mea ana ahau ma Kawana Kerei raua ko Te Hiana e mutu ai te nui o te he e peehi kino nei i nga iwi Maori, a e kore ai he he a te Maori raua ko te Pakeha, a nga tau e haere ake nei. He tika ano, e kiia ana e nga mema e he nei kia raua, he mahi iti te mahi a Kawana Kerei ma. Otira taihoa, kia pehea ake ranei nga marama ka kite ratou i te pai o te mahi kua oti nei ia Kawana Kerei raua ko Te Hiana. Koia ahau i mea ai, ki te mea ka tu ahau hei mema, hei hoa pu ano ahau mo Kawana Kerei. He pai hoki, he tika hoki no te tikanga a Kawana Kerei e mahi nei mo nga iwi, koia ahau i mea ai, ka tautoko pono ahau, i nga tikanga, me nga mea katoa e kiia ana e Kawana Kerei, mo te iwi, he mohio pu noku, kei a Kawana Kerei te ara marama e puta ai nga iwi ki te ao marama, ki te ora, a ki te noho pai, i nga wa e haere ake nei. Umere ana te iwi ki awa kupu nei a Te Oriwa.

SIR G. GREY AN ABLE MAN

Mr Richard Oliver, who has just been returned for Dunedin City, in place of Mr Larnach, in the course of his speech to the electors at Dunedin made the following remarks on the personnel of the Ministry:

—“We have at the head of this Ministry Sir George Grey—an able man, with a larger experience in politics and statecraft than has been enjoyed by any man amongst us, to which he

unites a sincere love for New Zealand, a unblemished character, spotless honor, and extremely liberal opinions. We have as his colleagues our two present city members amongst others, and of those two I would say, you might search New Zealand from north to south and you would not find two better representatives than we have in them. He has other colleagues of whom we have less knowledge, but who can compare favourably with the members of any Ministry we have lately seen. In Mr Sheehan we have a man trusted by the Maoris, well acquainted with Maori habits, manners, thought, and tradition—a man who, with his chief Sir George Grey, has been able to effect very much in that direction. It strikes me that we have seen the last of Maori troubles. Of course the opponents of Ministry make little of the efforts which these gentlemen have been making quite recently towards a settlement of old standing disputes, but it strikes me that we shall see those efforts bear good fruit in the future—and not a very distant future either—(Applause.) This being my opinion of the Ministry you will not be surprised to learn that I propose, if you do me the honor of electing me, to give the Ministry a general support. (Applause.) Their policy, so far as it has been sketched before us, commends itself to my understanding and to my sympathy. I will not promise to give an unhesitating and thorough-going support to this Ministry or any other Ministry.”—(Applause.)

NGA TIKANGA A RUHIA MO ANA MAHI HE KI ENEI
WHENUA, MEI WHAWHAI RAUA KO INGARANGI

He kupu mai enei na te kai tuku waea mai, a ma aua kupu nei e kitea ai e nga Maori, nga take e raru ai tatou i te iwi Ruhia, mei kore nga tikanga, o te Rongo-mau a Ruhia kia Take, e mahia e te Kawanatanga o Kuini, kia kore ai he whawhai a Ingarangi kia Ruhia.

Koia nei nga kupu a tetahi Pakeha, i tuhituhi mai ai i Haina, o Mei, 20, 1878. He nui noa atu te mahi a te iwi Ruhia ki te mea i tona kainga i Watatoke hei Pa, a he aami tonu tana i te hoia hei noho, kua tae tenei ki te tekau ma rima, mano hoia hua

noho i reira a e wha kaipuke manu wao kei reira e tu ana, he mea hoki kia he rawa ake te he a Ruhia kia Ingarangi. Kua whai tangata aia hei huaki i nga kainga a te Pakeha i te moana i Hawaiki nei. Otira he nui ano hoki te noho mohio o matou o te iwi Pakeha i enei kainga o tatou o te iwi a

Note: Maori text is continued on following page of J White's manuscript (crossed out).

Extract from: Page 156 "Te Wananga" (407)
(Saturday, August 17, 1878)

(156 English)
(407 Te Wananga)

WAR AT ROTO-A-TARA
(KAHU-NGUNU)

The first war in which Kawa-tini was engaged was at the lake Roto-a-Tara. This lake is in the Aute district, in the Province of Hawke's Bay, and is about two miles south-west of Te Aute College. The country on the south is high and rolling hills; on the west is an island-like portion of land surrounded by a bog; between this and these hills is a creek, which is the outflow of water from the lake communicating with the Waipawa River. This lake is in extent about 200 acres, in which, and on the north side, is situated the island called "Te-Awa-a-Pori-rua," on which was built a Pa called "Roto-a-Tara." This Pa was occupied by various sub-tribes of Nga-ti-kahu-ngunu at the time about which we are now to relate the wars of that period. At three different times this Pa had to withstand the attacks made on it by tribes from a distance. About 60 or 65 years since, in the days of Kawakawa, who was chief of this part of the Ahuriri district, and who was head chief of the party who occupied this Pa, a party of the Ngati-paoa tribe of the Hauraki Natives of the Thames, in the Auckland Province aided by a war party of Nga-puhi from the Bay of Islands who had been asked by the Ngati paoa to assist them to obtain revenge for some of their

people who had been murdered, made a raid into this district. Family feuds at home in the Thames, for which they durst not attack each other, prompted them to revenge such family quarrels on others to slake their vengeance, which gave rise to this war party.

They came by way of the Upper Thames, through Patetere, crossed by the south-west of Taupo, sending a scouting party by the east side of the Lake Taupo, and following on the west slope of the Ruahine Range, passed through the gorge made by the Manawatu River, and came out on the plain near the Ruataniwha, killing all they met, and attacked the Pa on this lake (Roto-a-Tara), at which time nearly all the male population of the Pa were on the East Coast, fishing; near Waimarama, where the Kahungunu had a settlement to which they went at the spring time of the year to collect fish for winter store for this Pa. After a brave but short resistance the chief Kawakawa was killed with all the old men and every one of the then occupants.

The Ngatipaoa and Nga-puhi came on them by stealth, and by making mokis or raupo rafts, they passed across the lake over

(157 English)

(408 Te Wananga)

to the island Pa at night, and killed all in it. The war party returned home by way of Petane (north of Napier) killing all on their way.

This war was returned by some of the Hawke's Bay tribes, who vented their vengeance on the tribes living in the intermediate country between Hawke's Bay and the Thames.

About ten or twelve years after this war, a chief of Kahungunu named Nehu, died of old age. He was father of the present chief woman Hineipaketia, and to honor the dead, the chief (on whom devolved the honor of performing all the rites to the dead) called Wanikau, ordered all the eels, fish, and birds in or on the lakes Roto-a-Tara, Roto-a-Kiwa, and Poukawa to be sacred, and to give warning to the people. Wanikau put

posts up which were besmeared with red ochre near each lake. These were the rahui, or the prohibition or tapu. These orders did not accord with the wish or gourmand desires of another chief of Kahungunu called Mautahi who felt that his appetite would be checked by want of this sort of food whilst the rahui lasted, who broke the posts down and burnt them, at the same time he cursed Warikau by saying the posts he was burning were the bones of Wanikau. This tapatapa or curse so enraged Wanikau that he left his own home and went to Taupo, where he gained the assistance of the tribes Ngatituwharetoa, Ngatitepehi, and Ngatiteupokoiri. These tribes came by way of the mountain roads, and killed the first people near Waipawa. They laid siege to the Pa Te-Awa-o-Porirua, on the Roto-a-Tara, but not having gained any advantage, the Taua (war party attacking) left a body of men to watch the Pa while the rest of the Taua went to Maungawharau, a forest on the coast near Waimarama, a fishing kainga of the Roto-a-Tara people. They attacked the fishing village, or kainga, but having been worsted, and having lost Manuwhiri, brother of Heuheu, Tawake, head chief of Taupo, and Rangimanawa, brother of Pehi Turoa, of Whanganui this party retired and returned to those who kept guard over the Pa in Roto-a-Tara.

When the main body heard of their defeat at the fishing village of Maungawharau, Heuheu, being the leader of the war party, gave orders to raise the siege and return to their own country. The order was obeyed on the following morning. Those in the Pa had heard of the battle and defeat of the Taua at Maungawharau. Te Heuheu was a grey headed man. When the Taua rose and were leaving the post they had occupied in the siege, the people of the Pa with their chief seeing them departing, called from the Pa, "O, ho, tena hoki to upoko hina te tau haere na." "Ha, ha, so you bow your grey head down as you depart." Heuheu did not turn round, but put his right hand out behind him and clawed the air, an answer to the taunt which did, as language could not say more, "I will hold in my hand the insult offered, and will abide my time." The Taua and Heuheu went direct to Maungawharau, where a pitched battle

took place, at which no doubt the insult and the death of the three head chiefs on the last attack gave the Taua spirit, as they gained a complete victory and killed a great number of the head chiefs and warriors of the Ngatikahungunu tribe, where the Taua stayed to eat the killed, when they afterwards returned home by way of Ruahine Range. A few who escaped from the battle got back into the Roto-a-Tara Pa, and told the tale of death. The Pa from this time was kept in good repair, the timber for which was at once obtained from the Aute forest.

When Te Heuheu arrived at home in Taupo, he sent messengers to the tribes Ngatimaru, of the Thames, Ngatiraukawa, of Maungatautari, Ngatimaniapoto (Rewi's people), Rauparaha had not migrated to Kapiti at this time), and the Waikato tribes, Ngatituwharetoa, Ngatipehi, Ngatiteurumakina of Taupo, Ngatiterangiita, Ngatirauhoto, Te Pauponga Wheawhe of Taupo, and Nga-puhi who were with the Thames people at that time, which met at Taupo, and came by way of the mountain roads, where they could not be seen, coming out at Waipawa and Raukawa, where they killed all the people taken by them.

Pareiha was now head chief of the Roto-a-Tara Pa. He was a man of great ability, and a brave chief. He, with the people in the Pa, defended it bravely for three months, and not till the storming party had built a bridge from the east bank of the lake all the way across to the island Pa, could any hand to hand fight take place. The timber to build the bridge was obtained by the Taua in the Aute forest. Pareiha ordered a puwhara (a timber tower) to be built in the Pa, to be raised above the bridge or kahupapa, from which they in the Pa could throw stones and spears at the storming party.

Te Arawai, son of Tukorehu, chief of Tauranga, had his head broken by some stones thrown at him by the people of the Pa from the puwhara. The Pa resisted as long as they could till the storming party threw fire from the bridge and set fire to the huts in the Pa. Pareiha collected the people on the south-west of the Pa and waited till the fire had burnt all the north-east side of the fortifications, and when the storming party

came on from the bridge, he led his people on in a furious attack, and drove the enemy into the lake, where the battle was so fierce that hundreds of the enemy and his people killed each other and sank in the water to rise no more. On the night of that day Paraiha led his people across the lake on rafts, and landed on the south side, and then fled to the coast near to Porangahau, the enemy having remained to take the dead which were found in the water to eat them, and bury their own dead. All the common people of the storming party were allowed to remain in the lake, while the chiefs heads and bones were taken home. To this day bones of the dead may be seen in the lake. All the tribes went back to their own homes by way of the mountain roads by which they had come, but Te Heuheu came by way of Pakipaki and Napier, and was entertained by that part of the Kahungunu tribe who occupied Te Pakake Pa in the Ahuriri harbor, the site of the present railway shed at the Spit, at Napier,

Extract from "The Maori Messenger" (11)
(161 English)

could contrive or effect, and the form of his beloved son was removed from his sight, force was resorted to to prevent his terminating his own existence.

Te Kani being anxious for a successor to his rank and possessions took to wife the daughter of a Chief of his own tribe, who had been married a few months previously but separated from her husband. The friends of the latter immediately on hearing this sent threatening and insulting messages to their Chief, and expressed their determination to seek satisfaction for the affront. The Uawa River alone intervened between the pas (forts) of the belligerents, and every preparation was made for war. Te Kani visited in person the villages to the south of Tolaga to recruit his army, while the Ngatiwhakamara sent messengers northwards to collect their friends. In vain the Missionary interposed and used all his influence to allay their excitement, and settle the matter by

arbitration. At length the day on which the attack on the Ngatiwhakamara was to be made drew near; for true to his chiefly and chivalrous qualities he scorned to take advantage of an unprepared foe, and gave them time to fortify and provision their pa. The evening before was spent as usual by the contending parties; some vaunting of their courage and the deeds of daring they would perform on the morrow; others bidding farewell to the light of day, their relatives and friends;— while startling and loud, ever and anon the cry of the sentinel broke upon the ear. The short summer night was passing swiftly away, and dawn was drawing near, when the Missionary received a message from Te Kani that if the Ngatiwhakamara would consent to leave their pa and retire to some distance, he would allow them to do so unmolested. This unexpected proposal they gladly availed themselves of, and soon after day light a long and somewhat subdued band of warriors issued from their pa, laden with their property, and retired to the Karaka; Te Kani unwilling to lacerate the wounded pride of his rebellious people retired himself from his pa, and never occupied it again.

In person Te Kaniatakirau was tall and commanding, his countenance open and intelligent, and his face fully tattooed. He was always attired in European clothing, except on state occasions, when he wore the dress of a Maori chieftain. He possessed a number of fine horses, one of which, his favourite steed, he presented to Mr McLean on the occasion of that gentleman's first

Extract from "The Maori Messenger" (12)
(162 English)

interview with him. Strongly averse to begging in any shape, he liberally rewarded anyone who made him a trifling present; and in order to check the rudeness of his people would rarely enter or partake of a meal in the houses of the European settlers. His kindness was almost proverbial, and he has on more than one occasion not only feed and clothe European travellers, but even mend with his own hands their wayworn and tattered garments.

European travellers have lost one of their best friends, on the East Coast. He was most attentive to all their wants and requirements, and scrupulously careful that none of his people should demand anything from them when visiting his place. On one occasion he discovered that a pocket knife had been stolen by one of his slaves, or unintentionally left behind by a traveller at his pa; this he carefully preserved until he found an opportunity of restoring it to its owner. He frequently interposed to prevent Europeans from being robbed or ill treated; and was truly a most unostentatious Chief, his good acts, unlike those of many of his countrymen, being proffered without any expectation of recompense or reward. Among the tribes over whom he possessed any influence he strenuously exerted himself to prevent feuds and quarrels; and his name will long be remembered as the promoter of peace, and an hospitable friend to all who knew him.

Of the circumstances attending his death we know but little. He died at Whangara, his favourite residence; and was mourned over by a large body of his countrymen. His death will be deeply regretted by all his acquaintances; while many to whom he was personally unknown, have oft times heard his far famed name, of his generous qualities, and that he was by rank and descent one of New Zealand's greatest chieftains.

Note:

[Te Wherowhero – 2 paragraphs \(crossed out in manuscript\)](#)

[Reference – Page 162 English, The Maori Messenger \(12\)](#)

Extract from “Te Karere Maori” (11)
(177 Maori)

ko te tamaiti o tana wahine matua. Otira he tama ahua mate, ahua ngoikore, kore rawa i rite ki tana matua te ataahua. Ka tekau ma waru pea nga tau o taua tamaiti ra ka mate; a kore rawa i ahua marama ake te mata o te Kaniatakirau i taua ra a mohoa noa nei. Nui atu te pai o te urupa i nehua ai taua tamaiti ana; tini te tangata i haere mai ki te tangihanga; otira ka ngaro

te ahua o tana tama i oha ai ia, na te ringa tangata ia i pupuri, penei kua mate ia i a ia ake ano, i te whakamomori hoki ki te tupapaku.

Ka mate tenei ka nui haere te hiahia o te Kani ki tetahi tamaiti hei whakakapi i tona turanga, hei tukunga iho ano hoki mo tona ingoa; kati, tango ana ia i te tamahine o tetahi o nga rangatira o Uawa, hei wahine mana. Kua moe ia taua wahine i te tane, marena rawa, otira kua wehea i tana tane. No ka rongong nga whanaunga o taua tangata, ehara ka anga ka taunu, ka whakato, ki to ratou rangatira, ka mea kia whawhaitia. Ko te awa anake o Uawa hei wehi i nga pa erua: tu ana te tahi i tera tara wahi, tu ana tetahi i tenei taha; a ka timata te taiepa i nga pa. Ko te Kani i ahu whaka-te-tonga ki te whakaoho i ana tangata; ko Ngatiwhakamara ia, i tonono karere ki nga kainga o te tahataha, ahu mai ki Waiapu nei, ki o ratou whanaunga kia whanake hei apiti mo ratou. Tohe noa, to ratou Minita kia whakamutua te pakanga, kia whakaritea marietia; kati, no hea e rongong. Nawai a, ka tata mai te ra e tauria ai te pa o Ngatiwhakamara;—kahore hoki te tu rangatira ia te Kaniatakirau e mea kia patua kuwaretia te tangata,—waiho marie e ia kia hanga i te pa, kia tari kai mai mo nga ra o te riri. I te ahiahi i mua tata ake o te huakanga ka peratia me nga tauanga o mua mai: ko etahi e whai korero ana mo te toa, mo te kaha ki te riri apopo; ko etahi e poroporoaki ana ki te ao marama, ki o ratou whanaunga, ki o ratou hoa; a he mea ano ka oho te mauri o te tangata i te waha o te kai-whakaaraara. Ka whakapahure te po, ka tata ki te awatea, ka tae mai te karere o Te Kaniatakirau ki to ratou Minita ki te ki mai, mehemea ka whakaae Ngatiwhakamara kia whakarerea to ratou pa kia hoki ki o ratou kainga e kore ia e pupuhi ki a ratou. Marama tonu o ratou ngakau i taua kupu; a, awatea rawa ake ka puta ki waho te tira me o ratou pikaunga taonga, kakaku, aha noa iho, ka heke ki te Karaka. Ko te Kani ano hoki i whakarere i tona pa, kihai hoki ia i mea kia whakamamaetia nga ngakau o ana tangata, a mahue rawa i a ia te noho i reira.

Extract from “Te Karere Maori” (12)
(178 Maori)

He tangata roa a te Kani, he tu rangatira, he tangata ataahua, he moko tukupu. Mau tonu ia ki te kakahu Pakeha; otira ka tu ki te whai korero, ki te runanga ranei, ka mau ki nga kaka o te rangatira Maori. He tini ona hoiho. Ko tetahi o enei, ko tana i tino pai ai, i hoatu e ia ki a Te Makariui i tona haerenga tuatahi kia kitei a ia. Nui atu tona whakarikarika ki te tangata kurutete, a utua nuitia ana e ia te tangata hoatu mea ki a ia. Kahore hoki ia i pai kia kai i roto i te whare o nga Pakeha noho i taua kainga, kei waiho hei tauira mo te tini o ona [tangata](#). Puta ana te rongo o tana atawhai ki nga iwi katoa; he tini ana mahi whangai me te whakakakahu i te Pakeha rawakore; a he mea ano ka tuitui i o ratou weweru.

Kua ngaro i a ia te tino hoa pai o nga Pakeha ki aua wahi. He tangata whakaaro nui hoki ia mo ratou, he tangata atawhai; tia ki tonu hoki ia i te Pakeha kei murua, kei hengia ranei e tona iwi. Kotahi mea i ta haetia e te tangata, na te Pakeha haere. Rongo rawa a te Kani ka mau ki taua maripi, ka rongoa; uia ano ka rongo ia kitetahi tangata e haere ana ki te kainga o taua Pakeha, hoatu ana e ia, kia whakahokia atu ki tetangata nana te mea. Arai tonu ia i te Pakeha kei hengia e te tangata Maori; a ko tana pai tenei, kihai ia i rapu ki te utu mo tana atawhai me te tini o te tangata e tono nei. Nui atu tana pehi i te tutu, i te totohe o nga iwi e uru ana ki a ia; a era e puta nui te ronga o tona atawhai, o tana whakatupu i te maunga rongo, o tana aroha ki nga tangata katoa i mohio ki a ia.

Kahore i ata rangona nga korero o tona matenga. I hemo ia ki Whangara, tana kainga i pai ai ia; a tini noa atu nga tangata i hui atu ki reira ki te tangihanga. E nui te pouri o ratou katoa i mohio ki a ia, mona ka mate; a ko ratou kihai i kite i a ia i rongo ki tona pai ki tona nui,—te mea hoko ia tetahi o nga tino rangatira nui o enei motu.

Note:

[Te Wherowhero – 2 paragraphs \(crossed out in manuscript\)](#)

[Reference – Page 178 Maori, Te Karere Maori \(12\)](#)

Extract from "The Maori Messenger" (9)
(159 English)

LIFE AND WARS OF TE-KANI-A-TAKIRAU
AND NGA-PUHI
(NGA-I-POROU BY C O DAVIS)

About eighty years since Captain Cook first touched at Turanganui, in Poverty Bay, he was attacked by a band of warriors, who rejected his overtures of peace and compelled to return to his ship. Hopeless of being able to establish peaceful relations with this people, he sailed Northwards to Tolaga Bay, where he was received with every mark of friendship and hospitality by Te Amaru the principal Chief of that part of the country, and the father of Te Kaniatakirau. This kindly feeling towards Europeans, and hospitality to all comers was a leading feature in Te Kani's character.

Te Kaniatakirau was the principal Chief of the District lying between Cape Whangaparaoa to the North, and Table Cape to the South. Though his authority was sometimes disputed in the more remote parts of his territory, and bloody conflicts took place between the various tribes, his person was held inviolably sacred by all; and when on more than one occasion he was captured by his opponents, he was invariably treated with the respect due to his rank. Once when quite a youth his followers were completely routed, and fled in wild disorder. The enemy thirsting for blood, and eager to revenge the death of their companions who had fallen

Extract from "The Maori Messenger" (10)
(160 English)

in the strife, pressed hard in pursuit; and guided by the foot prints of the retreating and discomfited warriors followed them into the woods and mountain fastnesses. Signs, unmistakeable to the practised eyes of experienced men showed that one at least of the retiring party was fatigued, and unable to keep

pace with his more enduring companions. Ere long they espied the object of their search, and we may imagine their surprise, and perhaps disappointment, when they found it was Te Kaniatakirau; who, trusting to his rank, or impelled by that frank courage he often displayed in after life, turned and boldly confronted them. None of that eager band dared to thrust his spear, or strike the captive chieftain with club of war; but closing around him, they escorted him to their leaders by whom he was speedily set free.

He was not however, always so fortunate as to contend with those by whom he was known and respected. A large party of the Ngatimamapoto under the command of Tu-korehu, a Chief of acknowledged bravery, and a number of Ngapuhi led by Te Wera, crossed the country by way of Taupo and made an inroad upon the territories of the Rongowhakaata. The Chiefs of Turanga having received intelligence of their approach, assembled their warriors, and being reinforced by the Ngatikahungunu prepared to repulse their aggressors. The contending parties met on the banks of the Turanga River, where a bloody conflict took place, which resulted in the total defeat of the Rongowhakaata. Taraao, Tamaitipoki, and Tamaitohatohaia the three elder brothers of Te Kani were killed, and he narrowly escaped with his life by jumping into a small canoe and paddling down the River to his own pa. One valuable Mere was taken on this occasion which was named by its captors Paiaka, after the son of Tukorehu who fell in the struggle for it.

Like many other Chiefs of high rank, Te Kani lived in the practice of polygamy; and, at one time, kept no less than ten wives. By these he had several children, all of whom died in infancy with the exception of one son by his principal wife. He, however, was ever of a weak and sickly constitution; and in every way unlike his manly and handsome father. His death, which occurred when he was about eighteen years of age, cast a gloom over Te Kani's mind which time failed to remove; and when after every, and unusual, arrangements had been made for interring the corpse with all the solemnity and display which Maori art and ingenuity

Extract from “Te Karere Maori” (9)
(175 Maori)

A TE-KANI-A-TAKIRAU ME ANA WHAINGA ME
NGA-PUHI
(NGA-I-POROU)

Kua waru pea tekau nga tau . . .

Extract from “Te Karere Maori” (10)
(176 Maori)

Ko te Kaniatakirau te tino rangatira . . .

Note:

The above 2 pages from manuscript (Maori) have not been included.

CHAPTER XI

How Island-like the whale lies on the shore
And high, like famed Tara-mai-nuku
So often spoken of to me, as daring heart
And bravery of Kupe went back up on high.
Then chant thy incantations, and perform the rites
Nor dare omit one part not said or done
Of that required to give the speed in flight
And by its power be led and drawn
Right to the battle front, and grapple with the foe
As even noble, noted, tribe of Te-puhi do,
That thou mayest listen to the double voice
Of babbling stream for in the North at Karaka,
And if thou feel a chill, envelop thee
With garment made of feathers of the singing birds
And gaze and see, the blood of Manu-mea
Glistening on the wide expanse of all the sky

A dirge.

Private Note: Manu-mea is the god of the red feathers, which are put on to the middle finger of the right hand of a corpse to ensure the soul of that corpse being saved from being eaten by the god who presides over the world of spirits called Te-reinga or Po.

UPOKO XI

Tana Rongomai ka pae whenua mai
 e rongo rei au ko Tara-mai-nuku
 hoki kautu ki te rangi
 te manawa o Kupe
 tepea hoki ra to tapuwae nui
 te hoa ia ai hei ara mo hou
 e tau atu koe ki te kawae a riri
 te nui o Te puhu (Ngapuhi)
 kia whakarongo koke
 nga wai tangi rua
 i raro te Karaka
 a werohia koe
 me hipoko koe
 ki te manu tangi mai
 pupuha ka-rere te toto manu-mea
 tuhi ana i te rangi”

He Tangi.

Extract from “Te Waka Maori O Niu Tirani” (313)
 (163 English)

IHAKA WHANGA

It is with feelings of real regret that we take up our pen to chronicle the death of one of the most simple-minded and scrupulously honest of New Zealand chiefs—IHAKA WHANGA, of the Ngatirakai-paka *hapu*, of the Mahia, Hawke’s Bay who died on the 14th of December, instant. He was a most zealous supporter of law and order, a staunch and abiding friend, and a magnanimous and merciful enemy in war. He was an Assessor, and one of the last of the old warrior chieftains of the north end of Hawke’s Bay. His influence among the tribes on the

East Coast generally was great, and there was not a man among the old settlers and whalers who did not highly respect him. He was always anxious to have Europeans settled near him, and was of great assistance to Mr McLean (now Sir Donald McLean) in bringing about the sale to the Government of the Wairoa and Mahia blocks of land in the year 1864. Te Mahia was his principal place of residence—a place famed in many a Maori story and legend. It has ever been regarded by the Natives with peculiar interest as a place associated with many by-gone memories. There aged men have sat, and in imagination fought their battles over again, whilst relating to their sons tales of enterprise and desperate valour—scenes of bloodshed and fearful slaughter. There their fathers fought and bled, and died; and there in peace now rest their bones.

Ihaka Whanga was always a firm ally of the Government, and he took a very active part in the wars against the Hau Haus in Hawke's Bay some years back.

CHAPTER XXI

LIFE OF IHAKA WHANGA AND WARS IN HIS TIME AND NGA-PUHI (NGA-I-POROU)

The father of Ihaka Whanga was treacherously slain at Mahia by the Whakatohea tribe, a people

Extract from "Te Waka Maori O Niu Tirani" (314)
(164 English)

residing at Whakatane, in the Bay of Plenty; his name was Te Ratau. They were instigated to this act of treachery by Tukareaha—a relation of Te Ratau, and a chief of the Nuhaka people south of Te Mahia, at which place he resides at the present time. This man, jealous of the power and influence of Te Ratau, determined to put him out of the way. Proceeding to the Bay of Plenty, the residence of his wife's relations, he returned with a chosen band of warriors to the Mahia. The people of Te Ratau, in the meantime, having heard of the threatened attack, had entrenched themselves in a fortified pa at Table Cape. The attacking party, finding no one at the Mahia, halted to deliberate upon the best means of getting Te Ratau into their power. A messenger was sent to Table Cape to assure him of their peaceable intentions, and to request him to come and see them, so that they might be assured of his good feeling towards them. The old man, depending upon their good faith, and the presence of his relative, Tukareaha, came to see them, unattended by any of his people. He was received with all

seeming respect, and led into an enclosure erected for the purpose; the usual forms of welcome were gone through; food was placed before him, as if in mockery, whilst the oven was being heated in which his body was to be cooked; when, suddenly, whilst in the act of rubbing noses with one of his enemies, he was seized by the hair of the head and a blow or two of a paraoa (a whalebone weapon) settled the business. He was spared the pain and indignity of being himself made to collect fuel to heat the oven in which he was to be cooked, as was sometimes done when they wished to add insult to injury. The chief Tu-kareaha in consequence of the part he had taken in this affair, returned with his friends, the Whakatohea, to their country; and subsequently he took up his residence among the Ngapuhi, in the Bay of Islands. His father's life being sought by Te Ratau's people as utu, he attempted to follow his son with 100 followers; he was waylaid, however, by the Turanga Natives, and himself, and some fifty of his followers, were slain in retaliation for the murder of the Ratau. His name was Tamawheti. The Matenga himself kept out of the way until Christianity was introduced, when he returned as a teacher and was received, if not with cordiality, at least with forbearance and forgiveness. Subsequently, finding himself secure, his religious fervour somewhat abated, and he is now content to be simply Tu-kareaha the Maori rangatira as of old.

In those days of strife and violence, when every man was an experienced warrior, and when one tribe lived in a manner by preying upon another, fierce battles were matters of constant occurrence; and there is hardly a hill or a gully in the whole district, particularly on the coast line, which has not been the site of some hard-fought battle where many a bold warrior breathed his last bravely struggling in defence of his birth-right against the hordes of ruthless Waikatos and others by which the district was overrun before its inhabitants were able to procure fire-arms for their defence. We might, therefore, relate many a story of adventure and danger in which Ihaka Whanga bore a part; but we must content ourselves with one only.

On the north side of the Mahia Peninsula is to be seen the site of an old pa called the Pa Kai uku (clay-eating pa)—a place of peculiar interest to the Natives of the district from its having been the scene of a long siege by the Waikatos. About the year 1830 the principal portion of the Natives of the peninsula were concentrated at this pa, Kai Uku.

Extract from “Te Waka Maori O Niu Tirani” (315)
(165 English)

The Waikatos at that time came down by way of Taupo in several parties against the Ngatikahungunus, seeking revenge for the death of Te Arawai, one of their chiefs killed in a previous encounter with the people of Heretaunga, or Ahuriri. They besieged Te Pakake pa at the entrance of the Ahuriri, or Napier Harbour, and took it, slaughtering many of its defenders and taking others prisoners. Among the latter were Hapuku, Te Moananui, Karaitiana Takamoana and Tiaki Tai, all of whom were marched off for the Waikato country under charge of a strong party. Te Hapuku, however, escaped on the road, somewhere in the vicinity of Tarawera, and returned to Ahuriri. Tiaki Tai was afterwards drowned, together with some twenty or thirty others, on a passage from Ahuriri to Turanga. After the fall of Te Pakake the war party proceeded along the coast to the Wairoa, where they were joined by another party of Waikatos which had approached the coast by another route. The whole party then, in conjunction with the Ureweras (who joined the enemy to save themselves), attacked the people of Ngarangimataeo of the Wairoa, killing many and taking a number prisoners—Ngarangimataeo himself with a considerable number of his people escaped. The chiefs Pitiera Kopu and Henara Te Apatari, also all the Natives of the lower part of the Wairoa River, together with those located along the coast extending to the Mahia, amounting to probably 2,000 men, had previously mustered at the Kai Uku pa, from information received of the approach of the Waikatos. Ihaka Whanga, also Puhara, a late chief of the Whatuiapiti tribe, well known to the

early settlers of Te Ahuriri, were among the tribes collected at Kai Uku at this time. Ngarangimataeo and his people had been induced to remain at the Wairoa, from the assertions of an old magician named "Mohaka" that the approaching Waikatos would be "food for the dogs," and they suffered in consequence, as related above. After consummating the work of slaughter and devastation at the Wairoa, the enemy approached Kai Uku and sat down before it in the summer season. For two months and a half they closely invested the place, but without any decided success. The besieged held out bravely, and many feats of individual prowess were performed on both sides. The defenders of the pa were only able to muster about thirty guns all told, whilst the Waikatos were well supplied with arms procured from European traders in their own country. At the expiration of a month the provisions of the besieged began to fall short, and at the end of two months they were all but totally consumed. At this time the only persons who were supplied with any food at all were those who possessed guns, and the scanty stock of provision remaining was carefully husbanded for their use, lest, weakened and exhausted by hunger, they should be unable to keep the necessary watch against the approach of the enemy, And well did these men perform the duties expected of them. Not a Waikato could show himself without attracting a shower of bullets. Night and day the defenders were on the alert, and a most vigilant look-out was kept. The fortunate possessors of the guns were of the Ngapuhi tribe, a party of whom had previously settled in that part of the country commanded by Te-wera, and were allies of the Ngatikahungunus. The besieged at length, being in great distress from the want of food, and reduced to mere skeletons, resorted as a last resource to a most novel expedient to support life. The side of the pa facing the beach was clear of the enemy, there being no shelter to protect them from the fire of the defenders of the pa. On that side, therefore, they dug away the bank until the blue clay of which the

Extract from “Te Waka Maori O Niu Tirani” (316)

(166 English)

(see 166 A, B, C & D English)

cliffs of the coast are composed was laid bare. This they dug up and used as food, mixing it with water until of the consistency of thick mud, and then boiling it in the same manner as they now prepare, or flour and water. It is most astonishing that life could be sustained by such a means, unless indeed this clay contains some nutritious vegetable deposit. This hard fare was occasionally varied and improved by the capture of a good fat Waikato or two, who had been feeding on the cultivations of the besieged; and no doubt life was principally sustained by this means and the little fern-root they were enabled to procure by sorties from the pa. The patience of the enemy being at length exhausted, and having lost several of their men, they decamped by night, and the worn-out garrison were enabled to procure some kumaras (sweet potatoes), which were just coming into season. In allusion to the strait to which they were reduced in this pa, the loyal Natives used to say, during the period of the Hau Hau troubles, that “The Waikatos gave them clay, but the Queen gave them flour.”

In this war party of the Waikatos there was a white man, called “John” by the Natives who was in the habit of going into the pa to gossip with the besieged. Several also of the Waikato chiefs at various times entered the pa on a pretence of making peace, and tried to induce Te Wera (a Ngapuhi chief) to come out with them; he was however, restrained from doing so by his friends, who advocated eating the messengers. To this he objected, and they were allowed to depart unmolested. Considering the starving and desperate condition of these people, a people too whose common food in times of war was “man,” this was an instance of forbearance seldom equalled in savage life—more especially as they were well aware that treachery was intended by the Waikatos.

During the siege Te Kani-o-takirau came from Turanga with his people (the Hauti and Rongowhakaata tribes) to the relief

of the beleaguered pa, but the Waikatos defeated them on the north-east side of the neck of the peninsula, and pursued them northwards along the beach, killing about 200 of them—Te Kani-o-Takirau himself barely escaping with his life. Some twenty chiefs were killed in this action. A few months after this European traders made their appearance on the coast, from whom the Natives obtained a good supply of arms and ammunition in return for flax, in the preparation of which the whole population (men, women, and children) engaged night and day, so great was their anxiety to obtain arms for their defence against the Waikatos. Subsequently, being well armed, they were enabled to hold their own, and make reprisals upon their enemies.

Note:

Another paragraph in manuscript (crossed out)

Reference – Page 166 English

Te Waka Maori O Niu Tirani (316)

Extract from “Te Waka Maori O Niu Tirani” (313)
(179 Maori)

IHAKA WHANGA

E mau pouri rawa ana matou ki te peni ki te tuhituhi i te matenga o tetahi tangata ngawari, pai, tika rawa, o nga rangatira o Niu Tirani—ara, o Ihaka Whanga, o te hapu o Ngatirakaipaka, o te Mahia, Haake Pei, i mate i te 14 o Tihema nei. He tangata kaha rawa ia ki te hapai i te ture raua ko te pai, he tino hoa aroha tumau rawa ia ki te tangata, tuku ki te whawhai he hoariri whakaaro rangatira ia, he aroha ki te tangata. He Ateha ia, ko tetahi hoki ia o nga whakamutunga o nga rangatira kaumatua o te taha ki raro o Haake Pei. He nui ano tona mana i roto i nga iwi o te Tai Rawhiti, a kaore he tangata o nga Pakeha tawhito o taua tai i kore e whakaaro pai ki a ia, kore kia kotahi noa nei. Ko tona hiahia tonu tena kia noho nga Pakeha i tona taha, a i kaha tonu ia ki te awhina i a te Makarini i te hokonga o te Wairoa me te Mahia ki a te Kawanatanga i te tau 1864. Ko Te Mahia tona kainga tuturu—he kainga ia e waiatatia ana, e

korerotia ana hoki i roto i nga korero tupuna. He kainga ia e manaakitia nuitia ana e nga Maori o reira i runga i o ratou whakaaro aroha ki nga mahinga o mua. Ko te kainga tena i noho ai nga kaumatua o mua, ka wawata noa o ratou ngakau i runga i te korerotanga ki nga tamariki o nga mahi toa o mua— nga mahi o te whawhai, o te oraititanga, o te mate o te tini o te tangata. I whawhai ki reira o ratou matua, i heke o ratou toto ki reira, i mate ratou ki reira, a kei reira e takoto marire mai ana o ratou wheua.

He tino hoa tonu a Ihaka Whanga no te Kawanatanga; i uru ano hoki ia ki roto ki nga whawhai ki te Hau Hau i Haake Pei i roto i nga tau kua hori atu nei.

UPOKO XXI

KO IHAKA WHANGA ME NGA PAREKURA O ONA RA ME NGA-PUHI (NGA-I-POROU)

Ko te matua o Ihaka Whanga i kohurutia i te Mahia e te Whakatohea, he iwi e noho ana i te taha

Extract from “Te Waka Maori O Niu Tirani” (314)
(180 Maori)

ki Whakatane—ko Te Ratau tona ingoa. Te tangata nana ratou i whakahau ki taua kohuru, ko Tukareaha—he whanaunga ano ia ki a Te Ratau, he rangatira hoki no Nuhaka kei taua kainga tonu ia e noho ana i naianei. He hae nona ki te mana me te rongo nui o te Ratau, no reira ia ka mea kia kohurutia taua tangata. Katahi ia ka haere ki te taha ki Whakatane, te kainga o te iwi o tona wahine, a hoki mai ana ki te Mahia ratou ko tona taua. Kua noho te iwi o Te Ratau i roto i to ratou pa i te kurae ki Nukutaurua, ko te Au-Rua te ingoa, kua tae atu hoki te rongo o te taua ki a ratou. Heoi, no te kitenga kaore he tangata i te Mahia katahi ka noho taua taua ka kimi whakaaro e mau ai Te Ratau i a ratou. Katahi ka tukua he tangata ki te pa i te kurae ra ki te whakaware i te iwi o Te Ratau, he ki atu ki te pai o to ratou whakaaro ki a Te Ratau, me to ratou hiahia kia haere mai ia kia kite i a ratou, kia mohio ai ratou he ngakau pai tona ki a ratou. Ka whakaaro taua kaumatua he pono, he whakaaro hoki ki tona huanga ki Tukareaha, no reira ia ka haere atu ko ia anake, kaore ona hoa. Tona taenga atu ki te kainga ka ahua pai tonu ratou ki a ia katahi ka arahina ia ki roto ki tetahi

taiepa, he mea hanga marire na ratou mo taua kohurutanga, katahi ka tangihia mariretia; me te ka te hangi mona ka whakatakototia te kai ki tona aroaro, me te mea he taunu marire. Heoi, e hongia ana ia ki tetahi o ratou, katahi ka hopukia ki te makawe, ka rua ka toru whakarereanga o te paraoa kua mate. Ki hai i tonoa kia mahia mai e ia ano he wahie tahu i te hangi mona, he mea ano ka peratia hei whakakuare rawa i te tangata e patua ana. Katahi ka hoki a Tukareaha ratou ko ona hoa ki te whenua o te Whakatohea, he wehi hoki nona kei patua ia; muri iho ka noho ia i a Ngapuhi i te Peiwhairangi. Ko te iwi o Te Rataua i mea kia patua tona papa hei utu mo te matenga o Te Rataua, katahi ia ka whai i muri i tona tama, me tona ope 100; engari i pehipehia e nga tangata o Turanga, patua ana, mate ana e 50 o tona ope me ia ano hoki hei utu mo Te Rataua. Ko Tamawheti tona ingoa. Ko Tukareaha i noho tonu atu tae noa ki te wa o te Whakapono, katahi ia ka hoki mai me te kauwhau haere i nga kupu whakaiti, kupu manaaki tangata, kupu aroha; a ahakoa kore pea he aroha nui o nga tangata ki a ia, engari i manaakitia ano, i paingia ano. Muri iho ka kite ia ka ora ia, katahi ka mahue tona minitanga, a i naianei e noho noa iho ana hei rangatira noa iho.

I taua takiwa o te whawhai, o te mate, o te aha, he takiwa ia i ora ai tetahi iwi ki te muru i nga kai a tetahi iwi, na he toa he maia nga tangata katoa, he whawhai tonu ta ratou mahi; a kaore he pukepuke he awaawa ranei o taua whenua, o te taha moana, i kore ai ona parekura i whawhai ai i mate ai etahi tangata maia ki te pupuri i tona kainga i te mahi a nga taua o Waikato, o etahi atu iwi hoki, e whakangaro haere ana i taua whenua i te wa kaore i whiwhi pu nga tangata hei whakaora i a ratou. Na, tera ano e taea e matou te korero i etahi korero maha atu o te mate, o te aha noa atu, i uru ai a Ihaka Whanga; otira me kati i te kotahi, koia tenei.

Tera kei te taha ki Nukutaurua te pa tawhito, ko Kai Uku te ingoa—he kainga ia e arohaina nuitia ana e nga Maori o taua takiwa, no te mea he pa ia i whakapaea e Waikato, a roa noa atu e whawhaitia ana. I te takiwa o te tau 1830 i mene katoa te nuinga o nga tangata o te taha ki te Mahia ki roto ki taua pa. I taua takiwa i haere mai nga taua o Waikato, na

Extract from “Te Waka Maori O Niu Tirani” (315)
(181 Maori)

Taupo mai, ki te whawhai ki a Ngatikahungunu, he rapu utu mo te Arawai, he rangatira no taua iwi i mate i nga tangata o Heretaunga i tetahi riringa i mua atu. Katahi ka whakapae ratou i te Pakake, he pa i te ngutu awa o Ahuriri, horo ana taua pa, patua ana etahi o nga tangata, ko etahi i hereherea. Ko etahi enei o nga tangata i mau, ara ko Te Hapuku ko Te Moananui, ko Karaitiana Takamoana, me Tiaki Tai; ko aua tangata katoa i tukua atu i tetahi ope hei arahi ki o Waikato. Ko Te Hapuku i oma i te huarahi, i te taha ki Tarawera, hoki mai ana ki Ahuriri. Ko Tiaki Tai i mate ki te moana ratou ko ona hoa i te rerenga atu i Ahuriri ki Turanga. Heoi, no te matenga o te pa i te Pakake, ka haere tonu te taua i te takutai ka tae atu ki te Wairoa; i taua kainga ka hui mai ki a ratou tetahi atu taua i tika mai he ara ke ki te takutai. Katahi ratou katoa ka haere ki te whawhai ki a Ngarangimataeo o te Wairoa; he nui te iwi o Ngarangimataeo i patua, he nui i hereherea—ko Ngarangimataeo me etahi tangata tokomaha ano i puta. Ko te Urewera i uru ki roto ki taua taua a Waikato, he wehi mo ratou ano kei patua e Waikato. Ko Pitiera Kopu raua ko Henare Te Apatari, me nga tangata katoa o te taha ki waho o te Wairoa, me nga iwi o te takutai puta noa ki te Mahia, e 2,000 pea tangata, i roto i Kai Uku, he rongu kua tae ki a ratou o te haere mai o Waikato. Ko Ihaka Whanga, me Puhara o te Whatuiapiti, i roto ano raua i nga iwi i hui ki Kai Uku i taua takiwa. I noho iho ai a Ngarangimataeo me tona iwi i te Wairoa, he kupu na tetahi tohunga makutu, ko Mohaka te ingoa, i ki taua tohunga he “kai ma te kuri a Waikato e haere mai nei,” no reira ka noho iho ratou, me te mate ano hoki. Ka mutu te patu me te muru i te Wairoa katahi ka ahu te ope o Waikato ki Kai Uku, ka whakapae ki taua pa i te raumati. Ka rua marama me to hawhe i awhitia ai te pa, ki hai i taea. I maia tonu te iwi i roto i te pa, a he maha nga putanga o te kaha o te tangata, o tetahi taha o tetahi taha. Heoi tonu nga pu o te pa e 30, engari a Waikato i nui nga pu i a ratou, he mea hoko i nga Pakeha haere ki to

ratou kainga. I te mutunga o te marama kotahi kua iti haere nga kai o te pa; i te mutunga o nga marama e rua kua tata te pau rawa. Heoi nga tangata i whangaitia i reira ko nga tangata i whiwhi pu; a ko te toenga iti o nga kai i ata rongoatia ma rotou, kei ngoikore ratou ki te tiaki i nga kokiritanga a te hoa riri. Ka nui ano hoki to ratou kaha ki te tiaki i te pa. Kite kau atu ana i tetaho o Waikato ka whakaputa mai, ri ana te rere a te mata ki a ia. I mataara tonu te iwi i ro pa i te ao i te po, kaha tonu ana ki te tiaki i te pa. No Ngapuhi nei aua tangata i waimarie ki te pu; kua noho he hoki etahi o taua iwi ki reira, kua hoa ki a Ngatikahungunu.

Nawai a, ka mate rawa nga tangata o te pa i te hemo kai, kua tu a koiwi noa iho nga tangata, katahi ka tango i tetahi tikanga whakamiharo rawa hei oranga mo ratou. Kua kore he tangata o te hoa riri i te taha o te pa e hangai ana ki te moana, he kore wahi oranga mo ratou i nga mata o te hunga pupuhi o te pa. Na, ka keria te oneone i taua taha tae iho ki te uku. Ko taua oneone uku nei ka waiho hei kai, ka ringitia ki te wai, ka kororiroria, pera me te taka o te paraoa nei. He mea whakamiharo nui tenei, ara te hia ora o te tangata i taua mea; otira he hinu ano pea tona kei roto i taua uku nei. He mea ano ka kinakitia taua kai ki tetahi tangata momona o Waikato, me he mea ka mau i a ratou te hopu, i momona hoki i te kainga i nga kai o nga maara a te iwi o ro pa. Ko tona tikanga ano pea tena i ora ai; he aruhe tetahi, he mea iti nei, he mea mahi i nga kokiritanga ki waho. Nawai a, ka

Extract from “Te Waka Maori O Niu Tirani” (316)

(182 Maori)

(see 183A, B & C Maori)

hoha te hoa riri, kua mate hoki etahi o ratou, katahi ka whati i te po, ka puta hoki te iwi i ro pa ki te hauhake kumara hei kai ma ratou—katahi hoki ka ahua pakari te kumara i reira ai. Heoi, whakataukitia ana e nga Maori o muri nei, i te takiwa o nga raruraru Hau Hau nei, “Ko te kai a Waikato i tuku ai he uku, ko ta te Kuini he paraoa.”

He Pakeha kotahi i roto i taua taua a Waikato, ko “Teone” tona ingoa. Haere ai ano taua Pakeha ki roto ki te pa kororerero ai ki nga tangata. Haere ai ano hoki etahi o nga rangatira o Waikato ki roto ki te pa, he hohou i te rongo ki ta ratou i ki ai, engari he taware ia. Mea ana ratou kia puta mai ki waho i a ratou a Te Wera, rangatira no Ngapuhi, otira kaore i tukuna e ona hoa; i mea ratou kia patua aua tangata o Waikato hei kai, whakakorea ana e Te Wera, a haere ora ana ratou, hoki ana ki to ratou iwi. He mea manawanui rawa tenei no taua iwi ki te tohu i aua tangata o Waikato, no te mea e hemo rawa ana ratou i te kai, no te mea hoki he “tangata” tonu tana kai i te takiwa o te riri, tetahi kua mohio ano ratou he taware ta Waikato, he kohuru.

I te takiwa e whakapaea ana te pa i tae mai ano Te Kani-o-Takirau i Turanga, me tona iwi (a Te Hauiti me Rongowhakaata), ki te whakaora i nga tangata o te pa; katahi ka whawhaitia aua iwi e Waikato i te one i te taha ki te raki o te Mahia, patua haeretia ana i te one, ka mate e 200 o ratou i a Waikato—he wahi iti ka mate Te Kani-o-Takirau i reira. E rua te kau nga rangatira i mate i taua parekura. Ki hai i maha nga marama i muri o tenei ka puta mai nga Pakeha hokohoko ki taua tai hoko haere ai; katahi ka nui he pu he paura ma nga tangata hei whakaora i a ratou i te mahi patu a Waikato, he mea hoko aua pu ki te muka—mahitonu ai hoki nga tane nga wahine me nga tamariki ki te haro muka i te ao i te po. Muri iho, kua whiwhi pu nei ratou, ka kaha ki te riri, ki te patu hoki i o ratou hoa riri.

Heoi, ko Ihaka Whanga i ora tonu tae noa mai ki te wa o te Whakapono, a i te wahi tonu i heke ai nga toto o tona matua, i mahia ai hoki nga mahi kohuru me nga mahi whakaheke toto, me nga mahi kai tangata, ka kite ia i muri nei i taua wahi ano e huihui ana nga iwi ki te karakia ki te Atua o te Rangi, ki te whakarongo hoki ki te kauwhau o te “Rongo mau ki runga ki te whenua, me te whakaaro pai ki nga tangata,” me te haere ake whaka-te-rangi te reo o aua iwi nanakia i mua ki te waiata himene whakawhetai ki te Atua. Ko Ihaka nei he tangata ngawari tonu o mua iho, a he mea tau tonu ki a ia nga kupu aroha a te

Ariki e kiiia nei, “he tangata pouri, kua mohio hoki ki te tangi.”
Arohirohi ana te ahua o taua kaumatua i roto i te ngakau, me
te mea e kitea atu ana e noho ana, pera me ta matou i kite tonu
ai i mua ai e noho ana me ana karu mowhiti, e titiro whakaaro
nui whakapono nui ana ki tona Paipera, me te haere ake te pai
me te rangimarie i roto i tona ngakau ki nga tangata katoa, a
marama tonu iho te tohu ki tona kanohi pono. Hei

CHAPTER XII

Oh cloudy and dim day of mildew,
How lifts the gloom, and sun shine comes,
Yet vainly doeth the longings of thee
Loving one, with arms extended to the sky
Implore the lost in death to come,
To venture back, but no, they now
Are laid within the sacred Tuahu (raised coffin)
And never will come back,
But while the storm then raged
We brought thee back, then chill
Thou went, and cold in death,
Yet thou wast guarded by the crowd
And all accompanied thee, and laid thee
Lifted high up on Huka-nui
And all the tribes with one acclaim
Bemoaned thee at the head land, at Tiki.
But why thy peoples sorrowing wail?
But that they may bemoan
The noble tattooed son of loved Horo
And use again on thee, the
Scented oil, that all its fragrance might
Be felt on mountain Maukoro.
Oh my own beloved, an offering make
To all the gods, upon Puke-kai-hau
At peak of hill at Tua-wera,
And stand thou at the clump of tree
That grow high up on Torea
And then rejoice, and hold as gift to gods
The Tui birds that flutter on
The hill at Hou-hora,
As though thy were the sons of Tu (god of war)
Oh bird of mine, who in the
Daring flock, doest stand now in the west (death).
Speak as do the babbling creek at Wai-mamaku
Oh thou, o son of Tau give joy
To these my left and lonely ones.

A dirge.

(5)(1)

UPOKO XII

Kupa, Kupa rangi
ka unuhia ai
e popu te makau
ki te ata o te rangi
kore e hoki mai
ka iri ki te ahu
ka hua te ngawha
i takina ai koe
ka anu ra e
taku ika moe rua
tena ka tere ki
roto o Hokianga
pau te whakawaha
ki runga o Hukanui
a tangi te ngongoro
ki te rae o te Tiki
he ngongoro aha ra e
ko tama na Horo
kia whaka e aina
wai o te kauri
tohu to hinu ki

(2)

te ahi paoa roa
kia rere te kakara
ki runga o Maukoro
e te hoa i au
tiria atu na
a Puke-kai-hau
i runga o Tua-wera
a whakamau koe
te puia ka tu
i runga o Torea
a hari ra, e mau
hara i te Tui
a papa ra e te puke
i Hou-hora i a
tama na Tu.
taku manu pokai tu
ki te ao te uru
rokohanga atu nga wai
korero roto Wai-mamaku
E tama na Tau
Koai na iho ra
aku Tamariki hoki”

TE WANANGA.
HE PANUITANGA TENA KIA KITE KOUTOU
“TIHE MAURI-ORA”

NAMA 22 NEPIA, HATAREI, HUNE 1, 1878.
PUKAPUKA 5.

PANUITANGA. PANUITANGA.
KIA KITE! KIA KITE!
I A RENETI MA,

KUA HOKI MAI A RENETI KI NEPIA NEI,
A he tini noa atu aana

Koti, Tarautete, Wekete
Potae, Kiapa,
Kaone, Paraikete, Raka,

Me nga tini mea katoa e paingia e te Maori.

HAERE MAI KIA KITE

I te whare Hoko a

R E N E T I M A

Kei tawahi ake o te Kooti Whakawa Tawhito
i Nepia,

I TE HEKIPIA RORI.

Panuitanga ki nga iwi katoa! katoa!

Katoa! o Aotearoa, o Wairarapa, Taranaki, Ahuriri, Taupo, me Turanga katoa.

He mea atu tenei kia rongu koutou, kua te mea kotahi e koutou e tuhituhi i a koutou ingoa, ki te pukapuka hoko whenua ranei, ki te Rihi whanau ranei, ki te mokete whenua ranei, ki etahi tikanga ranei e pa ana ki te whenua. Maatua haere mai koutou ki au, a kia mohio koutou, hei muri te matau e puta ai mo anu mahi. Naku na

TE RUHI
Roia i Nepia.
58

PANUITANGA
RARAKA RAUA KO PARAHĪ,
KAI HOKO RINO,
(NA PAIRANI I MUA).

KUA TAE MAI I INGARANGI -

- 39 Pu tupara
- 30 Hakimana
- 14 Tupara puru, puru atu i te kake
- 3 Hakimana puru atu i te kake
- 20 Pouaka paura pupuhi manu
- 2 Tana Hota.

He Paraihe Paura, he Paraihe Hota, he Okaoka Pu, he Okaoka Horoi Pu, he Whakawiri Nipa Pu, he Pounamu Hinu, Pu, he Pouaka Takotonga Kiapa Pu, he Takawe Pu, he Kuku Mata Pu, he Whakapura mo te Pu ana purua, me nga tini mea atu mo te Pu.

He tino mea pai aua mea nei, a e hara i te mea tino nui te utu.

PANUITANGA

KO au ko TAKUTA TERA ka ki atu nei ki nga iwi katoa o Turanga, puta noa ki Waiapu, ki te takiwa ki nga iwi, o taua takiwa, kei KIHIPENE nei ahau e noho ana hei mahi i nga mate katoa o NGA TURORO MAORI.

TAKUTA TERA

66

(Extract from "Te Wananga")(275)

(Saturday, June 1, 1878)(166A)

DEATH OF TE HAPUKU NGARUHE
TE IKA-NUI O TE MOANA.

In the present issue of TE WANANGA we have to record the death of the aged chief Te Hapuku, which took place at his own house at Te Hauke, near Te Aute, in the Provincial District of Hawke's Bay, on the 23rd of May, 1878.

For some weeks Te Hapuku has been suffering from a severe swelling on his neck, which was the ultimate cause of his death. In all his sufferings not one murmur of pain escaped the old chief's lips, and up to the time of his death he conversed freely with those who went to condole with him in his illness. He was a man of muscular power, and great determination of mind, though of a kindly disposition, but being of the old Maori school, he could not bear to be dictated to by those of inferior rank to his own. He was very independent, and never could be induced to accept any present from other tribes for which he did not make a return gift of much more value than the present received by him. He was very impulsive in his acts when thwarted by the acts of his own people, and at times overstepped the line of right and wrong, and in some instances took the law into his own hands, and chastised those with whom he quarrelled, but for which, in his cooler moments, he invariably made ample

retribution. He was a most hospitable chief, and never spared his own purse when the presence of visitors asked for his consideration at his pa. As a man his good-tempered and hearty laugh invariably led to a joke, or caused a fund of anecdote from the history of the past to be related for the amusement of those with whom he conversed. He was often known to relate some of the acts with which he first became acquainted with the Europeans of Ahuriri, and he would with much glee state that the people of those days thought he was a most dreadful fellow, whereas (the old Hapuku would say) I knew if I did not make them tremble by my putting on an air of savage defiance, I could not procure the coveted article I wished, and for which I was willing to pay the best price. One or two of these acts will show the disposition of the old chief. He had heard that a European had come to reside near the Ahuriri river, who had five large blankets in his possession. These blankets Te Hapuku wished to obtain, and as his first visit to the European could not procure them, as he naturally required them for himself, Hapuku, with four other young chiefs, went a second time with a horse pistol in his hand, early one morning, rushed up to the hut in which the stranger lived, and with a defiant war-cry, he

(Extract from "Te Wananga")

(276)(166B)

fired his pistol off, rushed into the European's hut, and taking hold of the blankets gave them to his four companions and went away. In the evening of the same day, Hapuku took fifteen pigs to the hut of the European, and with a laugh, said, "There is the payment for the five blankets I took from you. I knew that you would not sell them, and I would have them, and for payment for my act I give you this lot of pigs." For years the European in question was the best of friends with the old chief. Hapuku was allowed to dictate to his people in all their acts of barter with the Europeans who came in small vessels to trade with the Natives in Hawke's Bay previous to 1840, and on one occasion he himself was taken away in one of these vessels. A

schooner was anchored off the bar of the Ahuriri river, and some Natives, with pigs and flax, had gone off to barter. Hapuku arrived when some of the latter were putting off. He joined them, and for his assistance he demanded from the captain two blankets and a musket. As the altercation was a protracted one, Hapuku had gone down into the cabin of the schooner unasked to see what goods were there, and on his return on deck all the canoes and Maoris had left for the shore. The captain made sail, and went southwards, and landed Hapuku at Porangahau. The old chief has often said, when relating this story, "If I had not been alone, if I had been on board with a few more of my people, I would have taken charge of the vessel, and would have gone across Cook's Straits and made Taiaroa load my ship with greenstone, which would have been a good joke as payment for my being taken away by the captain."

The old chief, in the prime of life, was much addicted to the use of Maori curses, and on one occasion, while on a passage from Auckland to Napier, with a Government officer, on board of a schooner which had been bought by the Government for Te Hapuku, the old chief called this officer names, such as dog's food, cooked head, &c. The cause of the quarrel was that the Government officer had ordered the vessel to put to sea all night and come in again in the morning for old Hapuku, who had gone ashore at Te Mahia. On the arrival of Hapuku in the morning on board, he again called the officer these names. The officer took a line and hung it over the stern of the vessel, and caught a fish, and cooked the fish, and then took it and laid it on the bed of Te Hapuku, and while laid there, eat part of the fish. This was a superlative curse on Te Hapuku, but after a great rage on the part of Te Hapuku, at which the Government officer did not take the least heed, Hapuku shook hands, and promised never to call names to that officer again, and to the day of his death he had the greatest feeling of respect for the officer in question.

Te Hapuku was not like most of the old chiefs. He never fostered an ill-feeling to anyone. He was an outspoken man, and what more than any other matter caused him to fret was that the laws of the

(Extract from "Te Wananga")(276)
(166C)

present day did not allow him to make those of his tribe act as they had done to his dictates in years gone by. On more than one occasion when he has broken the law by acts of personal authority, and he has been taken into the Law Courts by some of the young chiefs of his people, he has been heard to say, "it was time that men should go from this world where poor people could dictate to the head chiefs." Considering the school in which he was taught (the school of the old Maori), Hapuku showed a most forbearing disposition to his people when he had to submit to the new rule. He was a most loyal subject of the Queen of England, and ever spoke of Her Majesty as "our Queen." His signature being attached in 1840 to the Treaty of Waitangi was considered of great importance by Governor Hobson. When the line of railway was projected from Napier to Waipukurau the line had to pass close in front of his settlement, and thereby cut off the ancient line of road from his home to his much-prized eel depot, the Poukawa Lake. A public road being that thing of all which according to his former ideas of possession and right, could not be allowed to come between him and the far-famed eel fisheries of his ancestors he demurred to the line of railway as detrimental to his ownership of the lake, but on being told it was the road of the Queen, old Hapuku at once consented, saying, "if it is for the Queen, I will by her retain my right to the lake, and allow it to pass." The old chief was much respected by all classes of society, and must have been in his 70th year at the time of his death. He was about 16 years old at the time of the attack on the Pa Te Pakake, on the Maori island in the Ahuriri harbor, which stood on the site now occupied by the railway terminus at Port Ahuriri, but then an island surrounded by the tide at high water. The Taupo and other tribes attacked and took that Pa about the year 1824, when Hapuku was taken by the attacking force, and after he had gone with them as far as Te Wairoa, some of the Ahuriri chiefs sent a messenger to ask for the release of

Hapuku. This was granted, and a few musket balls were given as a present to the Taupo chiefs, and Hapuku came back to those who longed for his return, and who, in those days of his youth, valued him greatly as a chief of high rank. The fact of any of his tribe risking their lives to rescue him is alone a proof of his position with the tribe. The record of the fight of the musket balls was kept in remembrance by the name of Hoko-Mata (purchased for musket balls) being given to a foster-daughter of Te Hapuku some years afterwards. The one night of his being with the war party has been the subject and the source of more than one amusing description by old Hapuku in relating what he saw in the camp and what he said to his enemies in those days of his youthful vigour. Although dignified in his general deportment, his delight in a joke never left him even in his old age,

(Extract from "Te Wananga")
(277)(166D)

and to perpetuate certain acts of his life it was his custom to give names to members of his tribe. Having in late years been the subject of rheumatic pains, on the birth of a granddaughter he ordered the child to be called Rheumatism, and being told in a joke by one of the old chiefs that he (Hapuku) when a young man, was a very noisy fellow, to carry the fun to its extreme, he called one of his tribe "Pukututu" (angry stomach). Though of the old Maori school, he was very particular in his manner to chiefs, and resented any breach of Maori etiquette, if even offered to those with whom he might be in company. One matter above all others in regard to Europeans was a point for his wit to expand its sharpest sneer on, and this was the easy mode by which (as he said) money can make a gentleman with the Europeans, and the want of it sink a man of good heart and cultivated mind into the ranks of the tutua (unknown). As he often stated, a Maori chief is a chief by birth, and he does not need the external world to bolster him up, his bones are red, which is the birthright of all chiefs, but the European has

only the red gold in his pocket, which does duty for red bones to give him the right to be of noble birth, and to have the power to command. Though possessed of a yearly income from his own property, he was never idle; he admired the old proverb of his fathers, which says, "Short finger nails show the rank of a man of power," so that he invariably joined with his people to plant, and it was a favorite amusement of his to make the eel pots for use in the lake he so much prized. Not even in the days of his tapu as a chief would he resist the demands of his household requisites; he has been seen even to mend the pots in which cooked birds are kept, an act which he might well have escaped under the plea of contamination, according to ancient custom, if he had been an idle man. There was not any being which he had such contempt for as a man or woman who had to acknowledge that they could not do any work which was given them to do. The last great act of his life was to build two large houses in which he had the desire to be able in his old age and declining years to invite the tribes every year to meet him and his people in an annual feast, as he has often said, the young people of these days do not act like the noble beings of old times. The young people now do not show the heart of chiefs; all they obtain they consume by themselves. Old chiefs held great feasts, and called all the people; in those days men were generous; though determined in war, they were kind in noble acts of feast-giving, and all the people looked to the chiefs as the heads of their tribes. In the death of old Hapuku we have seen nearly the last of those who had seen Maori life in all its savage vigor, and a few years will pass when it will be said "we have seen the last of the true old Maori chiefs."

Note: Refer [J. White's manuscript \(Te Wananga \(277\), Te Wananga \(278\) and Te Wananga \(274\) – Maori\)](#). These have not been included.

(Extract from “Te Wananga”)
(274)(183A)

TE HAPUKU NGARUHE TE IKA NUI O TE MOANA

Kua mate a Te Hapuku. No te 23 o Mei 1878 i mate ai, a ko te wahi i mate ai a Te Hauke, i te Aute, i Ahuriri.

He nui nga wiki ona i takoto turoro ai, a he mate penei me te whewhe i tana kaki aia i mate ai, kahore kau he kupu mea ake ona ki te mamae o tana mate i a ia e takoto ana, otiia i korero tonu ake aia ki nga iwi haere atu kia kite i aia e takoto turoro ana. He tangata nui a Te Hapuku, he tangata tu maroro, he tangata kaha ki te kawae i tana i mohio ai. He tangata oha ki te iwi, he nui tana mea ki te iwi manuhiri haere atu ki tona kainga. He tangata aia e tuku nui ana i te taonga tuku noa ma te tini o nga rangatira o etahi iwi ke atu i aia, a ki te mea ka tae mai he taonga tuku mai a nga iwi ki aia, ka ea ano i aia ki te taonga tuku atu eia hei utu mo aua taonga. E kore aia e pai i aia e ora ana kia kiia aia e te tangata, a he mea ano ka puta tana riri ki te tangata whakatete atu ki aia, otiia e hara a Te Hapuku i te tangata mau noa tona riri. A he tangata ngahau aia ki te korero whakahoia atu a te tangata ki aia, whai hoki he tangata aia, e kore e noho kupu amuamu atu ki ana hoa. I nga ra o mua

(Extract from “Te Wananga”)
(274)(183B)

i aia e taitamariki ana, he tangata kakama aia ki te mahi ma te iwi, a i nga wa o te Pakeha kua u mataati mai ki Ahuriri, he tangata a Te Hapuku i kiia i aua ra he tangata rongo kore aia ki te ako a nga pakeke, koia etahi o te Pakeha i ki ai, he tangata wehi a Te Hapuku i te mea e kore e hangahanga ana kupu riri ana kiia atu e te tangata, otiia e hara i te riri, he korenga no tana mea kia riro ai i a ia ana mea i pai atu ai i te Pakeha, i te mea hoki i aua ra, he iti te taonga a te Pakeha, a e kore e homai te taonga pai, na reira a Te Hapuku i oho riri atu ai ki te Pakeha kia hohoro ai te whakaae a te Pakeha ki ana taonga kia riro ia

Te Hapuku te hoko. I te wa e ora ana a Te Hapuku i kata ano aia i te korerotanga ona i tetahi haerenga o ratou ko ona hoa ki te tiki i nga paraikete a te tetahi Pakeha. He mea hoki kihai taua Pakeha i whakaae kia homai aua paraikete kia hokona e Te Hapuku, a he mea tiki Maori atu aua paraikete a taua Pakeha e Te Hapuku, a he mea tuku atu e Te Hapuku nga tini poaka ma taua Pakeha, i mea hoki a Te Hapuku he mea tango a taua eia aua paraikete, whai hoki me nui he utu ana ki taua Pakeha. A i muri ka ki taua Pakeha heoi ano te tino tangata ko Te Hapuku. A he haerenga no nga Maori o Ahuriri ki te hoko i a ratou poaka ki te kaupuke i u mai ki waho ake o te awa pu o Ahuriri tu ai, a hoe ai aua waka ki te kawehi i a ratou poaka ki nga Pakeha o taua kaupuke hoko ai, a eke atu ai ano hoki a Te Hapuku ki aua waka, a i kii hoki a Te Hapuku mana e korero nga utu mo nga poaka a aua Maori, a no te korerotanga e Te Hapuku ka riri te Pakeha, tena e heke a Te Hapuku ki te Kapene o te kaupuke ki te titiro i nga taonga, hoki rawa ake ki runga kua riro nga waka me ana hoa Maori ki utu, a rere ana te kaupuke, kawhakina ana a Te Hapuku, a Rongohau, ka tukua a Te Hapuku ki uta, ka kata a Te Hapuku ki taua kawenga ona e te Pakeha, a ka mea aia, mei tini ona hoa Maori i taua kaupuke, penei, kua riro i aia taua kaupuke, a kua rere aia kia Taiaroa i te Waipounamu, ki te uta pounamu mai ma te iwi o enei wahi. He tangata ngahau a Te Hapuku ki te korero, a kotahi te mea i wawata ai te whakaaro a Te Hapuku ko te rongo a nga iwi ki nga tino tangata o mua, a i kii a Te Hapuku, kua he te tu o te tangata i enei ra, i te mea kua whakahi te tutua ki te tino tangata o te iwi. A i nga wa e tino riri ai a Te Hapuku ki etahi o tana iwi, a he ai etahi o te iwi i aia, he mea utu pai eia tana he kia ratou. A i nga wa e whakawa ai etahi o te iwi i aia, ka mea a Te Hapuku, kua he nga ahua o te mana tangata i enei ra, i te mea kua ki rawa ano te tutua kia whakawa te tutua i te tino tangata, otiia he tangata pai a Te Hapuku ki te mahi i nga mahi hou o te Ture, a he tino tangata aia i pai kia Te Kuini, a i whakaae aia ki te tikanga o nga Ture kia mahia eia. I te wa i kiia ai te Rerewe kia haere i tana kainga i te Hauke, a na taua Rerewe i he ai te ara atu o ratou ko tana iwi ki te mahi tuna i te

roto i Poukaawa, i mea a Te Hapuku e he ana te Rerewe kia haere i runga i te ara a tona iwi i haere ai o mua iho, otiia na te mea na

(Extract from “Te Wananga”)
(275)(183C)

Te Kuini nga Rerewe, koia a Te Hapuku i whakaae ai kia haere te Rerewe i taua wahi. He tangata a Te Hapuku e manaakitia ana e te iwi katoa o te Pakeha, kahore he Pakeha o nga motu nei, a o etahi wahi o nga whenua o Tawahi, e kuare ana ki te ingoa o Te Hapuku, i te mea kua tae te rongo o tona ingoa ki nga wahi katoa. A e ki ana matou kua tae nga tau o Te Hapuku ki te 70, i te mea hoki e ki ana matou 16 ona tau i te wa i taea ai te pa i te Pakake e Waikato, e Taupo, i Ahururi. A no te tau 1824 i tauna ai taua pa e aua iwi. A i riro a Te Hapuku i aua iwi, a ka a Te Hapuku ki te Wairoa, ka whaia atu e etahi ano o tana iwi, a ka hoki mai a Te Hapuku. Na te iwi i haere atu ra kia hoki mai a Te Hapuku i a ratou, i hoatu nga mataa pu ki te taua, a koia a Hokomata i tapaa ai ki te kotiro whangai a Te Hapuku. He mea hoki i oho ai te aroha o te iwi ki a ia, kia hoki mai he uri rangatira aia, a na te aroha a te iwi ratou i kawe, ki te tiki ano i a ia, kahore a ratou wehi kei patua ratou e te taua, i te nui o te aroha ki te uri rangatira kia riro mai ano ki te kainga noho ai. I nga wa o Te Hapuku e korero ai i te mahi a taua iwi ki te Pakake, he kata te hanga i aia te whakakata i nga mahi Maori o aua ra. He tangata a Te Hapuku i pai atu ki ana hoa rangatira Maori, a kihai aia i pai kia he te mana o te rangatira Maori. He tangata a Te Hapuku i kata ki te Pakeha, take e kiia ai te Pakeha he rangatira, ara i mea a Te Hapuku he moni te mea e kiia ai te Pakeha he tino tangata, tena ko te Maori, he rangatira aia i ona tupuna ake, a e kore e rongo te uri rangatira, i te mea e ura ana te kiri, me te koiwi katoa o te tino momo tangata, a na te moni i ura ai te pakete a te Pakeha i tu ai te Pakeha hei tangata, ano ka kore he ura moni, kua tutua rawa atu te Pakeha. He tangata whai taonga a Te Hapuku otiia e hara a ia i te tangata mangere. He nui noa atu tana

ahuwhenua, a i nga wa e ngaki ai te iwi, ka haere tahi ano hoki a Te Hapuku, ka mahi tahi ratou ko te iwi ki te ngaki kai. A koia ano hei whatu i nga pungu tuna, no tana roto no Poukaawa. A nana ano i mahi nga tahaa mo nga huahua manu e takoto ai, nei koa, mehemea he tangata mangere a Te Hapuku e kore aia e mahi i era. He nui noa atu tana ahua whakahe atu ki te tangata kuare ki te mahi. A ko te mahi nui ana i mahi ai i nga ra ona ka tata ki te mate, ko ana whare nui mo ana manuhiri, he tangata hoki aia e pai tonu ana kia tu te hui kai ana ki nga iwi i nga tau katoa, a koia aua whare i mahia ai eia. I mea hoki a Te Hapuku, kua heke te tupu o te iwi, a i enei ra, kua kore te uri momo rangatira e karanga i te iwi kia huihui ki te kai i nga hakari, tena i nga ra o mua, i maia te tangata, a i puta te oha a te tino tangata ki te iwi, a hua noa ai te kai ma te iwi, e ora ai, e ngahau ai. Haere atu ra e koro i te ara o o tupuna, haere atu ra e Ruhe, e kore to nui e heke i muri i a koe, nou te ingoa ka kiia tonutia i te marae o te tini. Haere atu ra e koro, he rongou e kore e ngaro i te rongou o te tini, o te mano. Haere ra, haere ra.

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REFUTING THE CHARGES
MADE AGAINST TU-KARE-AHO
(NGA-PUHI)

This is in answer to the assertion that Tu-kare-aho (god of war of trembling light) was the cause of the murder of Te-ratau (setting sun) who was father of Ihaka Whanga (wait)

Now hearken o Europeans and Maori, that assertion is false, now listen, it was not Tu-kare-aho who committed that crime by leading a war party to kill him, but it was done by Te-aitanga-a-mahaki and Whakatohea tribes, who wished to proceed to the Mahia (quest) with a war party to attack Te-ratau, and the reason for this war party being called together was the murder of Te-ra-ka-to (the sun will set) of Rere-kahika (ancestor migrating) and cooked him at Whanga-wehi (harbour of fear) in the Nuku-taurua (double canoe to carry the fishing net) and Te-ra-ka-to eat him, and the eaten man was related to the

murderer, and soon after this murder Rongo-i-waho (news far off) went with a war party to seek revenge for this murder of Rere-kahika, and killed those of the tribe of Oro-pipi (sharpen the pipe by rubbing) and caught Wai-ranga-iho (water to run in a line) who was an ancestor of Ihaka Whanga, and also of Tu-kare-aho, who were taken to Turanga and there cooked and eaten, these were eaten in a time of rage of famine by Rongo-i-waho to appease his wrath, and the death of Rere-kahika was thus avenged.

After this Rongo-i-waho went to the Mahia to make peace with Te-ra-ka-to, but he was murdered by Te-ra-ka-to, whose death was not avenged till the time of his grandson called Te-ra-tau, and Aku-rangi was killed at To-paruparu in the Turanga district, who was a chief of the Aitanga-a-mahaki tribe, and this tribe also lost by death at the same time a chief called Rongo-i-waho,

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but Rongo-i-waho was killed first, and after that was Aku-rangi, and the people of Turanga had killed Aku-rangi whose body was cooked and put into calabashes, and was taken to Nu-haka as food for Te-ra-tau, who was father of Ihaka Whanga.

The calabashes in which were the cooked body of Aku-rangi were placed before Te-ra-tau, and then the calabashes were taken to Tama-wehi (timid son) who said to the man who carried the calabash to him "Carry that calabash back: do you all not look at the parent of my grandchild?" He spoke of Hine-i-koia (the daughter who was caused to be enraged) who was the parent of his grandchild, and she was the wife of Tu-kare-aho, and high in rank with the Aitanga-a-mahaki tribe, and the cooked man contained in the calabash was a parent to her (related).

When the calabash was brought into the house of Hine-i-koia, and it was said that the Aku-rangi was in the calabash she wept for her parent, and commanded that the calabash should be taken back to Te-ra-tau to the father of Ihaka Whanga.

The name of the man who had brought that calabash Tama-wheti was Takinga-kai.

Hine-i-koia went back to Turanga to her tribe to the Aitanga-a-mahaki, she went on this journey to collect a war party to avenge the death of Aku-rangi, then the death (murder) of Rongo-i-waho was again remembered, and thus there were two causes for this war party to go against Te-ra-tau, but Tu-kare-aho did not in any way lead this war party, but Hine-i-koia and her tribe Te-aitanga-a-mahaki led this war troop, and they went in this war to get revenge first for Rongo-i-waho, who was murdered by Te-ra-ka-to the ancestor of Te-ra-tau, and second (169)

for Aku-rangi who had been eaten by Te-ra-tau.

Friend you who wrote the charges made against Tu-kare-aho for the murder of Te-ra-tau, I would ask you to say by which of the laws of ancient Maori life was the acts of olden times condemned or forbidden, I ask this question, as all the Maori of these Islands acted in the same manner as did those who murdered Te-ra-tau.

It was only after that the word of God was preached that the evil of the deeds and life of olden times was seen, that is these were condemned, murdering, family quarrels, seduction, and cannibalism, but there were many and great evils committed in Ao-tea-roa (North Island) but the gospel being preached, caused the evils of the Maori to cease.

O sir it was not Tu-kare-aho was not the cause of the war party going to kill, but he did join in and went with the troop who killed Te-ra-to, he did go with the troop, but he did not know that they were going to kill Te-ra-to, had he known he would not have gone with them.

The murder of Te-ra-to, had been avenged by his sister Hine-i-tikina who got a war party to kill Tama-wheti and his tribe the Ra-kai-pukaa and Nga-i-te-ao-mate thus she avenged her wrong, it was she who sent the troop to kill Tama-wheti the father of Tu-kare-aho, and the place where Tama-wheti and these two tribes were attacked and killed was at Hau-tu-whenua, in the Mahia district, but the Nga-i-te-ao-mate were passed by at the time and not molested by this war party, it was only his tribe and Tama-wheti and Ra-kai-paka who were

attacked, some of whose tribes they killed and some escaped to the forest, and Tama-wheti and Ra-kai-paka also escaped to the bush, then the war party attacked the tribe Nga-i-te-aomate some of

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whom were killed, and some escaped to the forest.

Tama wheti collected all who had escaped death, and fostered them till he had a strong party, and then he rose in a war party to go and attack Turanga, where Ihaka Whanga heard of this intention of Tama wheti, he sent word to Tawheo and Turanga chief to the effect that Tama-wheti should kill Tawheo, in payment for the death of Te-ra-tau, and Matua-kore, so Tawheo rose with a war party and went to Turanga, and still went on in the open road, not knowing that a war party had come along in the same road and had laid in ambush for if they had, they would have gone in war array, that is in a body and not in the usual Maori style of travelling in single file in the path, thus they would not have been beaten and killed.

The coming people of Tama-weti came on, and as soon as they were opposite to where the ambush was laid, the ambush rose and had a war dance, and made a loud noise with their voices, and attacked the coming people, each body of ambush attacked those near to where they had been hid. The people who now attacked Tama wheti were the Rongo-whakaata tribe, and Tama-wheti and all his people were killed by the host who attacked them, but Tu-kare-aho escaped by dint of his power to run away, and some of these people were taken into slavery, and these slaves lived with the Rongo-whakaata in slavery till the days of the preaching of the word of God, when they were liberated and allowed to return to their homes. The great chiefs who were killed in this attack were Tama-wheti, Hika-wera, and Takapau, but most of this people were killed as they fled in the scrub, and hence the name of one family tribe of this people Nga-ti-parae (the descendants of the scrub) in remembrance of that attack on their tribe.

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After this the Ngati-kahu-ngunu went to war against the Itanga-mahaki at Turanga, and they laid siege to the Kekeparaoa Pa. The tribes who then occupied that Pa were Itanga-Mahaki, that is the young people of the tribe, and the tribe Whakatohea, and when those in the Pa were in want of food, they sallied out of the fort in search of food, who were caught by the war party who were besieging the fort, and cooked and eat them and the head chief of the Pa called Awa-riki was taken in this way, who was led alive into the presence of the war party in their camp, who was tapped by those who led him into their presence till he bleed, which blood the leaders caught and drank, the war party cut his head off and brought it to the Mahia, which was kept by the old man called Apa-tu, who had it even to the days when the Maori listened to the words of God, many people have seen that head, which was kept in revenge for the death of Te-ra-tau, for whose death Huhune was killed and also Ponui, who were killed for the murder of Te-ra-tau.

AN ANSWER TO THE CHARGE OF MURDER
COMMITTED ON TE-RA-TAU
(KAHU-NGANU)

These words are in answer to those words which charge me with the murder of Te-ra-tau, it was not I who did that deed, but it was done by the tribes Te-whakatohea and the Aitanga-a-mahaki on account of the evils they had felt from others, all I had to do in the matter, I came with the war party who killed Te-ra-tau, but I did not know of the intentions of the war party when we left our home, as it had not been told to me, that they were going to attack Te-ra-tau, my relatives by marriage did wish me to stay at home, but I did not.

CHAPTER XIII

My tii of great love
Is broken with a
Whirling blast at
O-pou far away.
Be full of joy
O crowd of men
As great Tauranga
Is left all lonely now,
But evil came
With news, that fleet
Of war canoes
Were coming sailing
On towards the south
To Te-puia far
With crews exulting
With the tribes o, - i.

An ancient dirge.

(172)

ORIGIN OF IKARANGANUI BATTLE (NGAPUHI)

Hongi went with about five hundred men to attack Ngatiwhatua at Kaipara, but Hihiotote elder brother of Parore, who went to see Ngatiwhatua, and received from them a mere pounamu from Matohi, and Hongi came back. But Whareumu was so angry for this act of Hihio-tote that he collected a taua, and went by way of Manga-whai hauling his canoes across the portage to Kaipara with two hundred men, Hongi seeing this followed him with another taua with three hundred men, and overtook Whareumu at Mangawhai, a battle was fought between Whareumu and Ngatiwhatua at Ikaranganui and Whareumu was beaten when Hongi and his taua engaged and beat the

Ngatiwhatua with great loss. The Ngapuhi chiefs who were killed in the battle were Te Ahu, Te Puhi, Hone Hongi and Moka or Kaingamata was severely wounded (hence his second name) who was saved by Tawhanga who carried him from the field and put him into a creek till the battle was over.

Ngatiwhatua fled to Waikato, and to avenge the death of Hone Hongi, Hongi Hika followed them, but returned home and left his canoes at Mangakahia in the Wairoa river.

(172A)

Next year he followed the Ngatiwhatua with about one hundred and seventy men, but the Ngatiwhatua had gone on to Rotorua he followed them there, and was told there they had gone back to Waikato, and found them there in a Pa, he attacked it and took it with great slaughter.

(173)

DEATH OF POMARE AT THAMES

(NGAPUHI)

The death of Pomare had been received in the Bay of Islands and Te-uru-ti (or Kingi Hori) was determined to go on a hiku toto taua so collected a body of warriors. The beach at Kororareka was a busy scene, where canoes of all sizes and of various ages were laid, about a score of war canoes were to be made ready to carry the taua, some were to be lengthened, others patched, and others to be broken up to afford parts to complete the altered ones, or finish the new canoes, at dawn every morning the sound of voices of the chiefs (as not any one but chiefs were allowed to work on war canoes) were heard and the chop chop of the ax as they altered or made some new part of a canoe. There were carvers, painters in red ochre, caulkers with hune of Raupo, and soil marks of the toetoe or split flax all working in different parts of the beach, but all intent on the various departments, some canoes were tuhi kumi and covered all over with carving or scrawls of kokowai, as each canoe was ready for sea they were launched and paddled across to Rangihaua, from where the war party would take their departure.

(174)

RETURN OF TOI AND HIS WAR PARTY
(NGAPUHI)

It was a fine morning and just at dawn of day Toi and his taua landed at Kororareka, and after they had performed a war dance, they landed the thing they had brought back in their war canoes, plunder such as mats, fishing nets, eel pots, and a lot of kumara heads, with baskets of human flesh, a many prisoners of these first came a group of miserable creatures women and children, some of which were wounded, and some looked half starved, the women of Kororareka immediately surrounded those, and over them, all the men prisoners had been killed and eaten. The heads were decorated with feathers and aute bark and then stuck up on poles in front of the door of Turoro (the mother of Kingi Hori) in honour of her rank.

(174A)

A SONG SUNG BY HONGI-HIKA
IN WHICH HE FORETOLD THE
BATTLE OF THE IKA-RANGA-NUI
(NGA-PUHI)

The Torea on the sand bank
Whimpering indicative of birth
And the raw root of the flax
Whimpering indicative of birth,
And eat with energy the flax
Whimpering indicative of birth, ha.

(175)

ORIGIN OF THE BATTLE OF IKA-RANGA-NUI
(NGA-PUHI)

Hongi-hika (smell the friction) collected a war party of five hundred men, and went to Kai-para to attack the Nga-ti-whatua tribe, and Hihi-o-tote, (furious wrath) the elder brother of Parore to pay a visit to the same tribe, who received from the

chief of the Nga-ti-whatua called Matohi a green stone mere, Hongi having seen this, he and his war party came back home and Te-whare-umu (house to cook in, house of the oven (umu)) was very angry on account of this act of Hihi-o-tote, and he collected a war party, and went by way of the sea by Manga-whai, and dragged his canoes over the portage to Kai-para with his two hundred warriors, Hongi-hika having seen or heard of the intentions of Te-whare-umu, also followed him with a war party consisting of one hundred and fifty twice told, and overtook Te-Whare-umu at Manga-whai, and Te-Whare-umu attacked the Nga-ti-whatua at Ika-ranga nui, and Te-Whare-umu was beaten, but Hongi-hika joined in the battle with his warriors and beat the Nga-ti-whatua, when many were killed of the Nga-ti-whatua, and of the Nga-puhi with Te-Whare-umu and Hongi were killed the supreme chiefs Te ahu, Te-puhi, Hone Hongi and Moka who was wounded, and hence his name "The wounded by a ball" and was carried by old Taiwhanga and put into a creek till the battle was over.

(See MSS of this volume 117):

Nga-ti-whatua fled into Wai-kato, and Hongi followed them to kill them in revenge for the death of his son Hone-hongi at the battle of Te-ika-ranga-nui, but Hongi-hika went back again to Nga-puhi, but he left his canoes at Manga-kahia in the Kai-para in the Wai-roa branch of that river.

But in the following year Hongi again called a war party together and went in pursuit of the Nga-ti-whatua people, his party consisted of one hundred and seventy twice told,

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and he went right into the Wai-kato district, but he found that the Nga-ti-whatua had gone to Roto-rua, and he followed them there, but was told by the people there that the Nga-ti-whatua had gone back to Wai-kato and he followed them back and found them in a Pa (fort) which he attacked, and killed many of them.

(177)

DEATH OF PO-MARE IN HAU-RAKI
(NGA-PUHI)

When the death of Po-mare (cough at night) was known in the Bay of Islands, Te-uru-ti (Kingi-hori) called a war party together, to go and avenge the death of Po-mare, as it was by custom demanded that Te-uru-ti should take that act on himself, by leading a “taua-hiku-toto” (war party to avenge blood) and great was the work done at Kororareka, and much was taken in hand to get canoes ready to embark the warriors. Some of the canoes were old and required renewing, but not any but chiefs of high rank could work at these canoes, as the canoes were required for a sacred expedition, and for men less than supreme rank to join in mending these canoes would be against the custom of “avengers of blood”, and would cause disaster to fall on such war party. The noise of axes used in mending the canoes, and the voices of men who were adorning the canoes with red ochre, and those caulking the canoes with Raupo in the top sides was loud and dinning. Some were engaged in making sails for the canoes with Toetoe, or flax. Some canoes were about eighty-four feet long, and were all covered from stern to stern with scrawls of red ochre, and when these canoes were ready for sea they were launched and taken over to Rangihoua from which district the war party left on their expedition.

(178)

RETURN OF TOI AND HIS WAR PARTY
(NGA-PUHI)

Toi and his war party returned on a fine sun shining day, on which they landed at Kororareka, and as soon as they had held a war dance in the canoes they landed, and landed the plunder they had taken in war, mats, fishing nets, eel pots, and the dried heads of the chiefs they had killed, with baskets of human flesh, and the slaves taken in this war, being women and children, who landed from the canoes, some of whom were very thin and starved looking around which the females at Korora-reka

assembled and wept. Not one slave man was in the captured party, all men had been killed and eaten, and the heads of the killed were placed on the top of sticks, these heads were adorned with aute bark, and feathers, and these stakes with the heads were stuck up before the house of Turoro the mother of Te-uru-ti or Kingi Hore, as she was the person by birth entitled to all sacred things.

(179)

THE ATTACK OF PO-MARE IN THE THAMES
AND WAI-KATO
(NGA-PUHI)

In the days of old, the tribes of Nga-puhi and those of the Thames made war on each other, which were in the days when the Maori weapons of war only were used, and the guns had not then been seen by the Maori, but when the time came that each of these peoples had acquired guns, Po-mare collected a war party of two hundred and seventy twice told, and paddled along the East Coast from the Bay of Islands to Hau-raki (Thames) and from thence he went on into Wai-kato (*Vol V page 175 for account of death of Po-mare in war in Wai-kato*) and the people there fled before him in fear, till they arrived at Te-kopua (deep part in a river) where the Wai-kato waited the arrival of the Nga-puhi under Po-mare, where they could meet there in battle in open day, but when Nga-puhi saw the determination of the Wai-kato, they began to think of their own need of escape, but as the Wai-kato under Taraia Nga-kuti of Hau-raki (Thames) had kept a close observation on the acts of Nga-puhi, and in the night Taraia took his people and occupied Te-rore (the snare) where he waited the coming of Nga-puhi, and on their arrival he attacked them, where Po-mare was killed by Nini of the people of Kuku-tai of the Nga-ti-tipa, and the Nga-puhi fled and were pursued by the Wai-kato, even to the heads of Manuka, where Moe-tara and Mau-paraoa crossed on moki (rafts) with their companions and they escaped to Nga-puhi, some of those who escaped were killed by the

tribe of Kikokiko on the banks of the Kau-kapakapa creek not far east of [Heberocle?](#), and were cooked and eaten.

(1830) (180)

BATTLE AT KORORA-REKA FOR THE CURSE
OF THE TWO GIRLS
(NGA-PUHI)

Two girls bathed in the tide near to Korora-reka (sweet penguin) and they in jealousy became angry with each other, and each cursed the other, by cursing each the tribe of the other, and when these tribes heard of the curse, they were very angry and each collected a war party, and they met and fought, and the attacking party were beaten by those attacked, and when many on each side had been killed, and these tribes sat down to weep over the killed, when they felt very sorry that they related to each other should have killed so many of the same family tribes, and they at once determined to collect a war party to go in some expedition to avenge this stupid act of relation killing his relation in family quarrels, and a war party sailed from the Bay of Islands to attack the Pa (fort) at Maunga-nui at Tauranga, but they did not accomplish any deeds of valor, or obtain revenge by this war party, and so came back home without accomplishing any thing; and save the expression of their anger and vengeance being expressed by the long act of paddling so far they had not gained any thing but fatigue.

(181)

WAR PARTY OF TE-HARA-MITI
(NGA-PUHI)

The old Priest of Nga-puhi called Te-hara-miti (the evil of the tide) collected a war party, and went and killed the people of the Island called Motiti (next to nothing).

This war party sailed from the Bay of Islands, and landed at the Island of Ahuahu (heap of earth, or mound, Mercury Island) and killed the Nga-ti-maru who were there, which numbered about fifty twice told, the war party then sailed on to the Tuhua

(obsidian) Island (Mayor Island) and killed the people there, but most of the people there fled to the Pa, which Pa (fort) could not be taken by the Nga-puhi, and those in the Pa lit signal lights in the high peaks to let those on the main land know that those on the Island required help, and that they had been attacked by a war party.

The Nga-puhi wished to return home from this Island, but the leader and Priest Te-hara-miti said they must go on, as his heart had not obtained sufficient revenge for the death of those who fell in the family battle at Korora-reka on account of the curse uttered by the two girls.

The war party went on to Motiti but there were not any people there, as the Nga-i-te-rangi had gone on to the main land, because of the news of the war party of Nga-puhi being out on a war expedition.

Te-waha-roa collected a war party, with Tu-paea, and the day after this war expedition went to sea, they saw Nga-puhi on the Tuhua (Mayor) Island, and as the Nga-puhi thought they were some of Nga-puhi going to aid them, as Te-hara-miti had said some assistance would go from Nga-puhi to his assistance, and they took this party of Te-waha-roa, and Tu-paea as the Nga-puhi aid coming to assist them, but as Te-hara-miti was nearly blind he had sat in the stern of one of their canoes to receive the

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coming people to his aid, but he was aroused by the battle din caused by his people being attacked by those of Te-waha-roa and Tu-paea people, and he himself was soon beaten to death by the fists of the attacking party, as not one of them durst from the known tapu (sacredness) of the old Priest shed his blood by the force or blows of a war weapon. But old Hara-miti had before the attack was made on himself, chanted some sacred incantations to give power and bravery to his people, when his enemies fell on him and he suffered the death he died at their hands, so by this defeat the Nga-ti-kuri name as a tribe was blotted from the name of tribes for ever.

CHAPTER XIV

The lightning flashes in one stream
And darts towards the South
And thou; o son of whom?
Who didst the war chant sing
And to the North thy army take
As thou doest utter curses on thy foe,
But ah, how didst thou lift
Thy feet in stepping forth?
Thy left foot now entangled is
And thou doest wrongly hold thy spear.
But then my son, who wast
Baptized with the Hutu and the Ake
And from these rites and incantations
Flow the power of daring to thy soul
To meet and battle with thy foe
And that thou mayest a power wield
Whilst leading on thy naval troop
To gain the northern tide
That ripples loudly at Piki-kare
Where daring overcomes all obstacles
And ye glide on as by a gentle tide
Whose current takes you to the shades of death,
To meet the younger ones, and ye be lost
To all in life and love to me

A dirge.

(182A)(2)

CHAPTER XIV

WAR PARTY OF MANGO AND KAKAHA (POPOTO, NGA-PUHI)

Mango and Kakaha the two sons of Hongi lived on the coast north of the Bay of Islands between Rangihoua and Whangaroa, who to obtain revenge for the death of their father at the battle of Kororareka assembled a war party of about seventy men, and went southward towards Hauraki, at the mouth of Hauraki killed some people and passed on to the Mayor Island, at which place they killed nearly all the men and took the women and children prisoners, but some men escaped in the night to Tauranga and gave the alarm. Up to this time those tribes had been at peace with Ngapuhi.

Mango, Kakaha and their taua now passed on to the Island Motiti and killed some other people, and while feasting on the slain, the Ngatiawa surprised and killed all but a few boys and slaves, and the Ngatiawa in turn themselves on the bodies of the taua.

(181A)(A)

WAR TO AVENGE THE DEATH OF MANGO AND KAKAHA (POPOTO, NGA-PUHI)

To revenge the death of Mango and Kakaha, the Ngapuhi of the Bay of Islands assembled a war party to attack the Thames and Tauranga tribes, who were called Ngatiawa, and in the beginning of the year 1832 we started from the Bay of Islands in about fifty canoes going up the coast southward, and stayed

at Korokaua, but were detained many days on account of bad omens. We then went on to Manga ti where the wharaus (temporary sheds) of some who had preceded us were seen, we counted the stones on which roi (fern root) had been paoid (pounded) and then counting a certain number of people for each stone we knew the number of this war party and some of our people could point out where the chief sat and where the people sat, we went on to Tutu kaka, where our the people had a great war dance where four Englishmen sailors were with the Maoris, having ran away

(182B)(3)

from a vessel then in the Thames.

The taua (war party) had some big guns and here Moka fired some off as mamae (regret) for the death of Mango and his brother Kakahi. Here Moka received a wound in his thigh.

Here we waited for Tareha who was in a large canoe with only three of his wives to paddle her, the canoe was sacred having taken the body of Hongi who was killed at Kororareka, back to his home on the coast north of the Bay of Islands, and was now being taken to the spot where his sons Mango and Kakaha had been killed by the Ngatiawa, for the purpose of being broken up and burnt as a waka mamae (canoe of pain or regret) for the death of Mango and Kakaha, but our taua (war party) also had in their possession and were also taking many things as mamae (reminders) for the dead such as garments, war instruments, paddles, and other things, these were all sacred, as were also those persons of the different tribes who were in charge of these things. As not anyone but Tareha and his three wives on account of the laws of the Tapu can get into the big sacred canoe, we have to wait for them as they can not keep pace with our canoes.

While here a large shark was caught which fastened on the shoulder of one of its capturers, and in taking it from the man's shoulder his companions cut the shark with a hatchet, which hatchet also gave a slight graze to the man's shoulder also, this was nearly the cause of a fight between all the people.

Part of our taua (war party) who were the Popoto from Hokianga under command of Taonui wished to go away by them selves to kill people up the Thames.

Here we got good fern root, Moka a brother of Wharerahi and Rewa is one of the most outrageous chiefs of our taua. Some of our people had burnt the sticks of some old wharaus (sheds to keep in) and the Priest said a Taniwha (monster) had appeared to him in a dream saying “that he would have the death of some men as utu (payment)”, and the gale that had kept us so many days here was in revenge for the tapu (sacredness) being made noa in burning the sticks as we voyage, cooked food must not be put

(182C)(4)

into the canoes, nor must any one eat or spit while in the canoes nor carry fire in the canoes.

Started and got to Tairua, and went on to Whangamata, where our taua was said to be about six hundred besides women and children. Here the chiefs made war speeches to the taua, and Wharerahi went over land to attack the Ngatiwhatua. Here the Priests caused all fire to be tapu till they had consulted the Niu (sticks used in divination) and not any one must eat or drink till the ceremony had been performed.

Our Priests went some distance from the camp, and in the scrub cleared a space about three fathoms square, and no one of the taua (war party) but the Priests were allowed there, all the Priests were naked. They stuck up fern stalks about the length of a man’s arm in the ground in rows according to the number of our canoes, as also one stick each to represent each of the chiefs of the Ngatiawa against whom we were going to war, against each one of these sticks were also stuck up two sticks around which flax had been tied in a peculiar knot, then all the Priests but one left the Niu, and one only of them, the oldest Priest who was a thin skiny old man sat near to the Niu to watch the sticks how they were moved by the gods, after some time this old Priest came to where the other Priests were, when he enquired of Tohitapu what dream he had last night and in return told his dream of the same night, we and the

Priests then went to the Niu and saw the sticks which had been thrown in great confusion, about one third of the sticks had been thrown down on the ground, an omen that they who were represented by these sticks would be killed in the next battle, the body of our taua (war party) now rushed up to know the fate of our taua, each chief or man of loud voice asking what the omens indicated of his fate, as all spoke at once, no one could be answered.

(182D)(5)

The old lean Priests gave an account of the omens, but he got confused in his description of the people of the taua, and those of the Ngatiawa, and had to commence his work over again: when all the taua were ordered from where the Niu was all our people were firm believers in the Niu.

We now went on and got to near the Katikati entrance and saw the fires burning in the Ngatiawa Pa, at noon we pulled up and went into the river and landed where Rewharewha and Wharepoaka had encamped with this part of our taua a few days since; on the following day we went on up the river to Matakana where our party caught an old woman belonging to the Ngatimaru of the Thames, who told us that Wharerahi had gained a great victory over some Waikato people, and Ware-rahi was not far up the river on the opposite bank to that on which we were, and some of our canoes went off to learn the news, and were told that Ngatiawa had seen and talked with Rewharewha many times, but there had been great fighting between them, and not any had been killed on either side.

At midnight some guns were heard on the beach, as we did not know but they might be our enemies all our taua rose and prepared for an attack, and soon we heard that it was a karere (messenger) from Rewharewha. It was dark, and now ferns were lit by the taua around which some sat, when a young chief came into the midst of our taua and stood leaning on his gun with a bill hook in his belt in front, and a topuni (dog skin mat) over his shoulders. He told us of the expedition of Wharerahi against the Ngatiwhatua, and of a meeting they had had with

the Ngatiawa that day, then a lot of guns with ball were fired off by some of our taua.

The next day all moved on in our canoes, when we mustered about seventy canoes, and arrived at Karopua where Rewharewha was, and the Ngatiawa Pa Otumoetai could be seen not far away, and some of its people

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were seen outside of the Pa looking at us.

When the tide was low all our taua in battle array went to plunder the plantations near to the Pa, and some went close to it to a deep stream, across they could not go but by swimming; these were not able to attack the Pa, some of the people of the Pa came down to the opposite side of the stream on which our people were, where each party fired at the other till darkness came on; not any of our chiefs were in this party.

Soon after midnight orders were given to embark as it was high water. We did not like to move in the daylight for fear of the Ngatiawa, but we lit fires in our camp which lighted all the place behind us as we went up the river, and landed on the upriver side of the Pa, and soon many fires were seen in the Pa, at dawn our taua in war array marched towards the Pa, and the Ngatiawa came out to meet us, and firing commenced, some of our people were driven back out of a spot they had taken up, but as all our ammunition was expended we came back to our camp with one killed and some wounded, all now spoke of their deeds of bravery. For days the firing continued between us and the Ngatiawa but the Pa was not reached. One time the fight lasted all the day and through the night, and at dawn our taua passed on the Pa to rush it, and some of our people got close to it in a lot of scrub and grass but were driven out by the Ngatiawa, and in the midst of the hottest firing of guns some of the Ngatiawa children could be seen digging the musket balls we had fired at them out of the ground. On the following day the firing was again renewed, and two of the men of that Pa were killed and taken into the Pa.

A messenger arrived from Rotorua to offer the assistance of Te Arawa to our taua (war party) to war against the Ngatiawa.

At night we could hear the weeping and wailing of those in the Pa over their dead. Day after day was spent in firing at each other,

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but still our taua did not reach the Pa, and we had to fight day after day in the same aimless way.

At this time our taua had a quarrel with the captain of a schooner and tried to capture her, but she escaped, at last we felt so disheartened that we left the Pa and went home.

But after we had got back to the Bay of Islands Titore was not satisfied, and again collected a war party of the Rarawa from the North Cape and again went south to attack the Maketu tribes, and killed some people on the road to Rotorua, and a large party went off in a secret expedition to way law the Ngatiawa, and those who stayed attacked a Ngatiawa Pa at Otumoetai and our party had one killed a son of Amohau, who when he had wept over the death of his son said "Now that I have lost my child it is for me to say that peace shall be made, I do not ask for utu (payment) for my child but that this war may cease", but soon an accident happened to continue the war. The Rarawa again attacked the Pa and killed three of the Pa, and the Rarawa had also three killed two of which were taken and eaten in the Pa, but this was the last act and Titore withdrew and went back to Ngapuhi.

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THE WAR PARTY OF TU-WHARE TO THE SOUTH (NGA-PUHI)

Tu-whare (battle in the house) collected a war party in Kaipara of one hundred twice told, and he left and killed the people of the tribes of the west coast as far as Whanga-nui.

Many of the people of the tribes of Nga-ti-awa, Tara-naki, and Nga-ti-rua-nui were killed by this war party, all who were killed by this host of Tu-whare were eaten by them.

When Tu-whare arrived at Whanga-nui he attacked the pa of the elder brother of Te-anaua, the Nga-ti-hau had asked the

people of this pa to forsake it and flee, but they resisted such advice and stayed in occupation, though they were only fifty twice told in number.

Tu-whare and his party attacked this Pa, and took it and killed some of the occupants, some escaped, and these Tu-whare and party followed up the Whanga-nui river, till they came to the Pa at Nga-ti-pa-moana, and Hope-riki (little waist) where the Nga-ti-hau had laid in wait for the Nga-ti-whatua. These had taken up a position on the top of a steep cliff on the bank of the river, where they had with flax tied huge stones, and as soon as Nga-puhi were in the river below these stones were sent down with a crash on to the canoes of the Nga-puhi; and the Nga-ti-hau came down to the river and killed any who might have escaped from the canoes, as Whaka-ahu had struck Tu-whare with a blow of his Maori weapon and had not killed him at once Tu-whare said “Yours is the hand of a plebian cult....., and does not know how to kill men”, so Nga-puhi were killed, and not one escaped.

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THE CAUSE OF HONGI-HIKA'S ATTACK
ON PART OF HIS OWN TRIBE
THE NGA-TI-URU AT WHANGA-ROA
(NGA-PUHI)

Hongi-hika (smell the friction) had two wives, one was called Tangi-whare (weep in the house) and the other Turi-kotuku (knee of the white crane) and at the time when Hongi was about from his home, his nephew called Matuku (hymenophyllum) seduced his wife Tangi-whare, and when this act was known, Matuku took a gun and shot him self, and Hongi-hika to avenge the insult to his wife and also the death of his nephew, he made war on a sub-tribe of his own tribe called Nga-ti-uru, who resided at Whanga-roa (long harbour).

When the Nga-ti-uru fled from Whanga-roa to Manga-muka (branch of tow) in Hokianga (returning) Hongi followed them there, and was shot in the chest at a place called Heimehuna

(singe the hair off) from the affects of which he died some months after.

When Hongi was away on his expedition to avenge the insult on his wife, in his attack on the Nga-ti-uru or the Nga-ti-pou he had left his other wife in the Wai-mate (dead water) district, who became ill and died and dogs eat her body, so that when those who came back to attend her came to where she had lived they found her bones only, and on this account Hongi lived a whole year at Whanga-roa and it was only when near to death that he came back to the Bay of Islands, and he died in the Wai-mate district.

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THE HEAD WIFE OF HONGI-HIKA
(NGA-PUHI)

When Hongi-hika was absent from the Wai-mate (dead or dried up water) with a war party to attack the Nga-ti-uru people at Whanga-roa, he had left his head wife called Turi-Kotuku (white crane's knee) at Te-urupa (the grave) in the Wai-mate district.

This woman was blind, so that she could not travel well, but she was a **sour** tempered woman, and of a firey and fierce disposition, and roused into a fury all in a moment and was exceedingly quarrelsome, and not one of her people man or woman, had the least liking for her.

When Hongi-hika went on this expedition to Whanga-roa, Turi-kotuku was left by her self at Te-urupa, and not one stayed with her. The war party left, and attacked the people of Whanga-roa, and some time afterwards, some of the people of Hongi at Whanga-roa came up to the Wai-mate to see Turi-kotuku, but they found her bones only, her body had been eaten by dogs, so the spies went back and told Hongi, who was grieved at the news, and he on this account stayed at Whanga-roa.

This woman Turi-kotuku was very brave, and in the days when her eyes were clear and she could see she was the constant companion of Hongi-hiki in all his war expeditions, and she

paralleled Hongi in many of his daring acts, and she plotted the death of the two youths in the Thames (*see Vol V page 159 "Murder of Tu-kehu and Watea"*) who belonged to that district, and she was a noted cannibal, and she asked to have those youths killed that she might have human flesh to eat. She was brave in war, nor was she afraid of death, and her rage did not know any bounds, she killed till all her enemies had been slain. There was not one of her tribe man or woman who liked her, as her mind was ever intent on evil.

(Put this into Ngapuhi papers)

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HONGI'S OLDEST WIFE (NGA-PUHI)

When Hongi was away from the Waimate on his war expedition to attack the Ngati-uru at Whanga-roa he left his old or principal wife – at Te-urupa near to the Waimate as she was not well, she was blind, and was eaten by the dogs. She was a most cruel and bloodthirsty woman thus she felt the same fate she had given to others in the wars in which she went (though blind) with Hongi.

(1828)(186)

THE ORIGIN OF THE CAUSE OF THE DEATH OF TE-WHARE-UMU AT WAI-MA IN HOKIANGA (NGA-PUHI)

Ariki a son of Te-Whare-umu (cooking house) had agreed with a captain of a vessel in the Bay of Islands to supply him with pigs. Ariki went in land to Te-wai-mate (dead water) to procure the pigs, and took also some belonging to other natives, the owners of these pigs remonstrated with him; but he persisted in taking the pigs not his own, and he was shot by one of the owners of the pigs he was taking, and a battle followed, in which seven others were killed.

A war party assembled at Korora-reka (sweet penguin) and went to Hokianga (returning) to Wai-ma (white or clear water)

and made peace, and this war party were on their way home, when a dispute occurred between them, and at a time when one of the wives of Te-uru-ti's and a boy was building a shed to sleep in, another boy was handling a gun belonging to Te-uru-ti, this gun accidentally went off and shot and killed another of the wives of Te-uru-ti and a nephew of Te-uru-ti, another gun was fired and wounded a chief called Muri-wai (West Coast) in the thigh, and these people began to attack each other, and many were killed, and Te-uru-ti had his legs broken with a musket shot, and another ball hit him in the throat and he died, but ere he died he said to his tribe "Leave me to die, turn and fight, or if you do not like to act in that way, flee and save your lives". He then gave his gun to one of his people, and his mat to another, and while he was doing these things his enemies rushed on and killed him, and a battle ensued, and many on each side were killed.

When the news of the death of Te-uru-ti, the younger brother of Kinikini arrived at Korora-reka,

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(sweet Penguin) the people there wept for many days, when a fleet of war canoes were seen approaching the place, there were about twenty canoes, some of which were manned by enemies of Te-uru-ti, this war party held many and continuous war dances, while the people debated who should succeed Te-uru-ti, when the people agreed that Kinikini (nip again and again) should be chief in place of Te-uru-ti.

Rewa (float) collected a war party and went by way of Te-kerikeri (dig again and again) where they heard that one of the Hokianga chiefs had shot Te-uru-ti, Rewa went on till he met a great body of people, and peace was made.

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THE DEATH OF TE-WHARE-UMU

(NGA-PUHI)

A young chief of the Bay of Islands was shot by some of the Hokianga natives, and a party of Te-whare-umu rose and went

to hear the truth of the news of the death of this young chief. Te-whare-umu went to the Nga-puhi people, where he held a long conference, and peace was nearly made, when a dispute arose, and the tribes had a battle, and Te-whare-umu was wounded, and the Bay of Islands people fled, after which a meeting took place and an agreement was concluded and peace was made.

(1828)(189)

PANGO AND HIS COMPANIONS

(NGA-PUHI)

Pango (black) or Nga-wai (the calabashes to drink out of) or Nga-ihi (the front gables of the houses) wizard of the Nga-ti-whakaue of Roto-rua, came to the Bay of Islands, into the Nga-puhi district, with some of his own tribe [in the year 1828] and the Nga-puhi people blamed him for the deaths or evils that had come on the Nga-puhi people by his acts of witch-craft, that he had by his witch-craft had been the cause of the death of Hongi-hika, and also of Te-whare-umu and many other of the Nga-puhi who had died, and who had been killed, and the Nga-puhi people said that Pango should be killed in payment for those who had died from the effects of his witch-craft, but the Europeans saved the life of Pango and he was put on board of a vessel and conveyed from the Bay of Islands to Tauranga, and he went with his life to Roto-rua.

(1830)(1832)(190)

CHIEF OF THE HAU-RAKI PEOPLE WHO WENT TO THE OTHER SIDE OF THE OCEAN

(NGA-PUHI)

Two chiefs of the Thames tribes left the place [in the year 1830] in a ship, and was away for two years, and then came back in another ship to their home, and when the people saw the ship in which these chiefs came back they went on board of her, and one chief stayed below till a squall came on and the

ship sailed away from the Thames [in the year 1832] and landed him at Nga-puhi [in the Bay of Islands] and when Nga-puhi saw this man they wished to kill him, as the Nga-puhi were then at war with the Roto-rua and Hau-raki people to whom this man was related, Te-uru-ti was the Chief who had the most determined wish to kill this man, but after a while this man was put on board of a vessel which sailed away for Port Jackson (Sydney) in [the vessel *Governor Mackay*] which sailed from Hokianga, and he thus saved his life.

(1830)(191)(191A)(1)

CAUSE OF NGAPUHI ATTACK
ON NGATIWA AT TAURANGA
(NGA-PUHI)

In 1830, the daughter of Rewa of Te keri keri, and the daughter of Morunga of Te kawakawa, were kept by the captain of a whaler, being jealous of each other, in bathing on the beach, they quarrelled, and the daughter of Morunga cursed the daughter of Rewa in Maori. This kanga was an insult to the tribes of each girl, who at once determined on war as utu for the kanga. Pomare and allies of Morunga defended Kororareka.

Rewa and the tribes at Whangaroa, Rangihoua, and Kerikeri accompanied by Ururoa, the brother in law of Hongi came from Whangaroa as a taua against the Kororareka people and the tribes and allies of Morunga, an attempt was made to make peace, by allowing the kumara plantations at Kororareka to be plundered, while Pomare defended Kororareka and while these terms of peace were being discussed, a musket went off by accident from the rear of the Kororareka tribes under Morunga, and wounded a woman who was in the rear of the taua party commanded by Ururoa, at once a battle raged, and Hengi of the Ngatirehia the head chief of Whangaroa was shot while he was in the act of trying to stay hostilities Tohitapu a chief of supreme rank while he kept out of harms way sent a young chief called Kuaiangi to the battle field to demand cessation of hostilities, and the assailants who were about six hundred strong

left the scene of conflict and left the enemies who were about eight hundred in possession of the scene of conflict. The eight hundred proposed to make peace by Pomare giving Kororareka to Ngapuhi for the death of Hengi which was done.

But Mango and Kakaha sons of Hengi collected a war party and went to the south occupied by te Haramiti to seek revenge for the death of their father.

These went first to the Mercury Islands, and killed many there.

In a second expedition they went to Tauranga and Motiti and killed many but eventually were eventually peace was made between the contending tribes at the Bay of Islands, when a chief of Ururoa's party went to Kororareka, and in the presence of his enemies chanted a karakia as he held a stick in his

(191A)(2)

hand, at the conclusion of his chant he broke the stick in two and threw it down at the feet of the chief who **reputed** his enemies, then this chief of the opposite party chanted a karakia, which indicated the hostilities had ceased and he also cast a broken stick at the feet of the chief who had chanted and cast a broken stick before him.

(about 1832)(192)

CEREMONIES BEFORE GATHERING FOR WAR TO PROCEED TO THE THAMES

(NGA-PUHI)

For many days Tohitapu had been at Kororareka, and early one morning Kinikini and several head chiefs were to cook two dogs as a feast for the chiefs and Priests who were to assemble to determine on the war to the Thames, and to settle all matters in regard to the proceedings of the taua.

These chiefs made a large fire, and while that was burning to a clear flame, four of them got hold of a dog and by its legs held it on its back while two others put a pole across the dogs throat and pressed it down and strangled it. They killed the two dogs

in this way and then threw new cut bushes in the fire till a steam rose from the green state of the bushes put on, on to this they placed one of the dogs, for a time they kept rolling the dog over and over. While this was being done, others of the chiefs split large pieces of wood, to provide scrapers to scrape the hair of the dogs, as the steam had softened the hair they scratched or scraped the dogs with the wooden scrapers, when the dogs were thus cleaned, they cut the head and tail off and then cut the dogs into parts, throwing the internals away, these they cooked by themselves in a hangi. When cooked which took about three hours, they eat with cooked kumara. But only five of the head chiefs partook of the feast, as they were tapu, and remained so all the day. On the night of that day, the council was held, in which they determined to attack the Thames people.

CHAPTER XV

How empty now my stomach is, for want of food.
Nor can I yet obtain one Nga-puhi of the North,
To cook as food, to feed my starving little ones,
Who live uncared for, and fatherless, and unprotected now,
Bind the loosened ones again, and show the signs of peace,
But peace may not be gained, as deeds of old revenge have
Now spread o'er the mind, and urge to vengeance full,
To slay and now exterminate you all without regard to sex;
O woe is me, how deadened is my soul and heart and life.
The tribe of Ati-kura, and daughter of Te-tuhi
Spread o'er all the pa at Moko-ia, the dire command,
To rouse the god of war Kahu-kura, who make to sleep
The chiefs of tribes in gloom of forests wild of Tane-mahuta;
And kill the hope of each beloved, Te-kiri-o-ira-waru,
Te-whetu-o-pou-tini, Te-wao-tapatu, and Te-piko-hawa-iki;
May dire revenge, and evil fall on thee o Haro,
And may thy head and curly locks, be shaken by the wind
Out side of Iri-rangi, but know that property have eye brows,
And man has dread. O go, farewell ye great ones,
And gently blow the breeze, that Ha-roa may boast,
That he is self protected in his supposed power of war,
But we will carry you in canoe, and go in current
That flows past, northward, down from O-hau to thy home,
That now is without occupant at Haha-te-whenua,
And o how rippling now for nought, is tide at Awa-hou
And ducks that sported at that river mouth, are all departed now,
By act of Te-wani-ta-rora and Te-moana-roa, and
Tara-kumekume, but now farewell with all thy younger relatives,
Not one is left to gaze on peak of Mata-whaura, now solitary
Standing all bereft of nobleness uplifted in the sky, I often
Start in sleep, and think tis thee I see,
as thou wast want to look upon thy sleeping little ones.
O how I think of love of old, but memory now is dead.

*Dirge composed and sung by Motu-hia, for her husband
who was killed in the war on the fort at Moko-ia.*

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CHAPTER XV

WAR OF RANGITUKIA SON OF KOKI TO THAMES (NGA-PUHI)

Rangitukia and a party went from the Bay of Islands soon after the death of Whareumu went to kill some one for the death of his relative who had been killed at the Thames two years before.

He went in three canoes and killed a few persons, but his party were eventually killed by the enemy save three or four who got back to the Bay of Islands and told the news, Whereraki the great peace maker of Ngapuhi went to the Thames and made peace by sending a party from the Thames to Ngapuhi, and the remainder of Pango's friends who had not gone with Pango got away in their being got off in the [Herald](#) to Rotorua.

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ORIGIN OF THE ATTACK ON MAUINANIA AND TOTARA (NGAPUHI)

Te Raharaha of Ngapuhi had been killed by Ngatiwhatua near Whangarei at Pataua, so Hongi Hika attacked Te Totara and Mauinaina as utu, and then he attacked Taurakohia or Te Rore up Waikato.

(1821)(195)(1)

RETURN OF HONGI FROM ENGLAND,
AND ATTACK ON MOKO-IA AND TE-TOTARA
(NGAPUHI)

Hongi returned by way of Sydney and there met Te Hinaki a young chief of the Ngatipaoa of the Mokaia Pa on the Tamaki river.

Hongi having heard of certain acts of the Thames people on the Ngapuhi in his absence he warned Hinaki by singing the following song to him to go home and prepare to defend himself against war.

(195A)

SONG SUNG BY HONGI-HIKA
TO TE-HINAKI (THE NET) IN SYDNEY,
ON THE RETURN OF HONGI FROM ENGLAND.
(NGA-TI-MARU)

Tis that, tis the act persisted in,
With uplifted ax, when Wero
Is at Ware-kuku.
Unsteady canoe, blown by wind at Kohunga,
O Wai leave the fish that leaps
On shore to highest flow of tide
Yes leave such things to care of Koro-hiko.
Thy sight is dim, and all is ambiguous;
And thou wilt flee, as did Te-rangi-hou-wiri:
And he like those who lose for ever,
All their power, and fame of ancestry,
As was of old in days of Tara-mai-nuku,
When fleeing warriors parted in their flight,
And Wetea trembled with the dread to know,
That necks of nobles would be saved then,
Like cut down plants of Tupakihi shrub
What thou hast often seen slashed down upon the plain.
And has thou never seen the evil weeds
The Pukupuku, or Harehare, or Natenate
Put in thy basket, amongst thy sacred things
And then made noise, and felt disgust?
But wait till mist will come
But wait the mist will surely come
And Taure-kaki-rourou will boast.

So ended the song of Hongi-hika.

(1821)(195)(1)

A taua of about two thousand people in between fifty and sixty canoes started from the Bay of Islands and went to the Thames, and attacked Mokoia, and Te Totara and killed hundreds of the people (*Volume V page 153 and 157*).

In December 1821 three canoes of this expedition were seen returned to the Bay of Islands and landed at Te kerikeri, in which more than one hundred prisoners were brought, as they landed these wept **bitterly** one woman in particular, before when her captors had stuck the head of her brother on a pole, in front of which she sat and wept.

These canoes brought the news of the death of Tete the son in law of Hengi who had been killed in battle, and his brother Pu also had fallen in the war. This news was so overpowering to their relatives that the widow of Tete, and Matuku his brother had to be watched to prevent them from committing suicide. But the widow of Pu hung her self, and the old beloved wife of Hengi killed a slave for the occasion.

The following day Hongi arrived in another canoe with the bodies of Tete and Pu. A small canoe with the corpse approached the shore, and the war canoes of which these were between forty and fifty lay off, at some distance till the corpses had been landed. Then some young men and the Priests from the war canoes landed and chanted the Pihe over the corpses, these yelled, jumped up and down brandished the weapons, and threw the heads of their enemies up in the air. Then a pause ensued, and the war canoes approached the shore in a slow pace, when these touched the

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shore the widow of Tete with other women rushed down on to the beach, and with long poles, and in a frenzy of rage beat in pieces the carved heads of the canoes, and then pulled three prisoners of war into the water and beat them to death. Then the widow went to another war canoe killed a female prisoner with her stone mere.

When all the warriors had landed Hongi killed five more of the prisoners to honour his son's widow, all the killed were that evening cooked and eaten, by the prisoners men, women, and children, there were about two thousand, but mostly children were taken by the various tribes of Ngapuhi to their settlements.

Hinaki had been killed in this war, and the Ngapuhi were now more determined on war than ever to avenge the death of Tete and Pu.

The next day Hongi was busy in making an urupa (enclosures of pieces of a canoe, decorated with feathers and carved work) in which to place the bodies of the brothers Tete and Pu, while thus at work, the remains of the bodies of the killed the day before were roasting on a fire at a little distance, and some human flesh already cooked lay in baskets on the ground before Hongi, and the body of the woman killed by the widow of Tete was cooked a little distance up the hill behind Hongi, the head of this woman was rolled down the hill and several people amused themselves in throwing stones at it till it was broken and knocked to pieces.

On the following day as some of the prisoners were taken from Te kerikeri to Waimate, a slave woman became tired and lame, and was killed on the road to get rid of her detaining the procession, and a few days later Hongi ordered more of the prisoners to be killed on which to feast, whose heads were stuck on the posts of his Pa, and the tattooed skin of a chiefs thigh was stretched over a flat piece of wood to dry it as a cover for a [cache](#) box.

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The widow of Tete, who was the eldest daughter of Hongi in grief for her husband, attempted to shoot herself, but the two balls in the gun only went through the flesh of her arm, and as she was lying wounded she had a slave girl killed, which was done by the brother of Tete, but as he only wounded the little girl with a shot from a pistol, one of Hongi's children beat the child's head till she died and they then cooked the body and eat it.

ATTACK ON MATAKITAKI
OR TAURAKOHIA OR PUKE TUTU OR TE RORE
IN WAIKATO
(NGAPUHI)

About two months after the return of the war party, which attacked Mokoia, and in which Tete was killed a large expedition armament collected and started for the Waikato to avenge the death of Tete and Pu. (*Vol V Page 168 & 4*)

Hongi when on board of a vessel off Kororareka felt a great pain in his knee, this was said to be the effect of makutu by a Thames chief, who must be punished with war for it, but to appease the gods at the present time his people proposed to kill all his slaves, this Hongi would not allow, but told the slaves to flee to his relatives for safety.

Ururoa his brother in law saw a slave woman of Hongi passing with a load of wood on her back he shot her dead, and another chief at once killed a slave boy of Hongi.

CHAPTER XVI

Stay o Muri stay
And guard thy fishing bank at Ahu-riri
And take thy bed lower down
But let that part on which thou rests be soft,
And sit not down to rest
But rather act like Rongo-pu
And lift thy bed
On to cave of Koroki
But take the merest scent
Of food with thee, like that
Which dogs oft only get,
But now the noise of booming
Sounds are heard in cave
Of souls departed would
O Booming (noise)

*This is the song taught by spirits, indicating the
fall of the Matakītaki fort by Nga-puhi.*

CHAPTER XVI

HONGI-HIKA AND HIS ACTS (NGA-TI-TAU-TAHI, NGA-PUHI)

Hongi-hika (smell of the friction) was son of Te-hotete (sphoeria Robertsii) who resided at Kai-kohe (eat the Kohe; passiflora tetrandras) of the sub tribe of Nga-puhi called Nga-ti-tautahi, and Te-hotete was a descendant of Rahiri (*see MSS page 16 Vol X*) of whom this Proverb is repeated “Rahiri who gives blows”, for the fact that he gave blows to the heads of those men against he had any dislike; when such people went to pay a visit to him, and as they stooped down to enter the usual low door way to his house, he struck the lowest head with his mere.

The mother of Hongi-hika was called Tuhi-kura (marked with lines of red) and was one of Te-hotete's five wives.

The home in which Hongi-hika spent most of his youth was called Te-tuhuna (perch where birds are killed) and at O-kura-tope (plume cut short, or feathers of a plume made shorter) in a fort not far distant north east of Te-wai-mate (dead or dried up spring of water) he also lived at Te-kerikeri (the digging) to which the Nga-ti-tautahi family tribe resorted in spring to take fish for winters use.

The head chief of the Nga-ti-tautahi in the days of Hongi-hika were Te-whare-rahi (big house) Te-ahu (the heap) Tu-pinea (stand close together) Tareha (sacred red ochre) Rewa (float) Titore (split) Te-tira-rau (many companies) and Te-koikoi (the sharp).

That which made Hongi-hika a daring man, was the energy to avenge the evil deeds of old, and to fulfill the orders of the great ones who left orders as they died.

Ka-raru (will be thwarted) a female, was sister

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of Hongi-hika, and was daughter of Te-hotete (the large caterpillar that lives on the kumara leaves) and she was the cause of the war between the tribes Nga-puhi and Nga-ti-whatua, and also why the Nga-ti-whatua came to the home of Hongi-hika to kill men, and this is the account of the acts of Ka-raru by which these acts were prompted.

Pokaia (cut it open) fell in love with Ka-raru, and courted her, but she would not listen to his proposals, now Pokaia was a high chief and of a senior branch of the family of which Hone Heke was a member, and was of high descent on his grandfather's side.

Ka-raru took Tahere (bird spear) though an older man than Pokaia as her husband, and Pokaia was grieved that his beloved should have been gained from him by another, and as he durst not attack or in any way avenge himself on Tahere personally, he collected a war party and went and attacked the people of Ta-oho, (strike to startle) of the Nga-ti-whatua at Kai-hu (eat in silence). Pokaia attacked the settlement of Ta-oho and killed many of his people, but Taoho escaped, when ten twice told of his people were killed.

The Nga-ti-whatua were grieved at this loss, soon after led by Ta-oho attacked the settlement of Mata-raua (spear with a fish spear) near the Kai-kohe (eat the Kohe passiflora tetrandra) when about the same number of people were killed as those killed by Pokaia in the attack on Taoho.

The relatives of those killed at Mata-raua were grieved at the death of their relatives, so they collected a war party of the Kai-kohe people and

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headed by Pokaia, determined to go and attack the Nga-ti-whatua, and they went on to the west coast and to the south of the Maunga-nui (great hill) on that coast, they met and engaged

in battle with the Nga-ti-whatua tribe. This battle was fought at night by moon light, and many of the Nga-ti-whatua people were killed, and some of the dead who were left on the sand of the sea shore were eaten by sea gulls, and hence the line in the song sung as a taunt to Hongi-hika which says “The food of the sea gull o”. This battle was called Ri-piro (stinking shelter) as this fight took place at the place called Ri-piro.

It was for this battle that Pokaia’s name was heard, or that he obtained fame. And he again gathered another war party to attack the Nga-ti-whatua, and he had a troop of two hundred and seventy twice told, these attacked the Nga-ti-whatua, but they the Nga-puhi were beaten, and many of the Nga-puhi tribe were killed, and of the great chiefs the following Pokaia, Ti (cordyline) Tu karawa (stand as a bed in a garden) Tohi (baptise) Hau-wawe (burrow soon into the earth) Hou-moka (tie the muzzle tight), Te-wai-keri (the ditch).

(1820)

This defeat so grieved the Nga-puhi, that Hongi-hika took his voyage to England to obtain guns and powder to avenge this defeat.

(1826)

On the return of Hongi-hika from England, he collected a war party and went to attack Ta-oha of the sub tribe of Nga-ti-pou, a Ta-oho had assisted the Nga-ti-whatua in their battles against the Nga-puhi people connected with Hongi-hika, and also Ta-oho had eaten of the flesh of some of the people of Nga-puhi who had been killed in the

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battle in which Pokaia had fallen, and Hongi-hika took the Pa of Ta-oho called Maire-rangi (day of song).

Hongi also went against Te-tihi (the top of the peak of the hill) who occupied a Pa situate on the East bank of the entrance of the Wai-ma (white water) leading out of the Taheke (waterfall) river opposite to the sacred place on the banks of the Taheke called Matua-kai (food of the Parent).

The reason for this attack on Te-tihi by Hongi-hika, was that Te-tihi had helped Ta-oho against the Nga-puhi, and that Ta-oho had eaten of the flesh of those killed in the battle in which Pokaia had fallen. Hongi took the fort of Te-tihi but Te-tihi escaped.

(1822)(1823)

It was about this time that Taka-nini (giddy) and Te-whata (stage to keep food on) had arrived at the Bay of Islands from the Thames people the Nga-ti-tama-te-ra, to join the aid of the Nga-puhi to help them to make war on the Nga-i-porou in the Wai-apu (drink water out of the hand) and Turanga-nui (great standing) to which request Hongi-hika gladly consented, that he might try the effects of his guns, and he left his home with a war party and was absent for two summers aided by the tribes Nga-ti-awa of Tauranga and Nga-ti-maru of the Thames. The forts attacked and taken by this war party were, the fort a little south of O-potiki (food of the child) called Marae-nui (great court yard) and the fort at Whare-kahika (house of the aged) and that at Te-awa-tere (swift creek) with the fort at Wai-apu with many other forts on the East Coast.

(1821)

The war party of Hongi came home, but again collected to avenge the death of Te-rahara (open extent)

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who had been killed by the Nga-ti-whatua people at Pa-taua (fort in mourning) on the sea beach in the Whanga-rei (harbour to start from) and hence this war party collected by Hongi-hika to avenge this death, in going to attack the fort of the Nga-ti-paoa called Mau-inaina (hill of basking in the sun) on the lowest bank of the Tamaki river which fort Hongi-hika attacked and took with great slaughter, and eat the slain.

(1822)

The war party returned home, and after a time again prepared to go and attack Wai-kato, and they attacked the

fort at Taura-kohia (the rope hauled in) or as it was also called Matakītaki (look or gaze at) which was the principal fort of the Wai-kato tribes in the Wai-pa (water dammed) river, and peace was made between these peoples by Te-whare-rahi (big house) of the Nga-puhi and Te-wherowhero-po-tatau o Wai-kato (the red, count the nights) of Wai-kato, and the younger brother of Po-tatau took to wife the daughter of Rewa (float) the woman called Toha (wave about). [This marriage was consummated to bind the peace making. *See Vol V page 155*].

(1826)

Hongi-hika came home with his war party and began to think of his old enemy the Nga-ti-whatua, at Kai-para (eat the paraa, *marattia salicina*) and to avenge the death of Pokaia, so he went overland to Kai-para with a war party, and as soon as the Nga-ti-whatua heard that Hongi-hika was on his way towards them to kill them, and they determined to make peace, and the younger brother of Parore (mangrove fish or bream) called Hihi-o-tote (defiant act of Tote, the cracking noise) made that peace, he went to the Nga-ti-whatua, and Matohi (cut into parts) the head chief of that tribe gave him a mere-pounamu, which he took to and gave to Hongi-hika, and Hongi and his war party returned home, and

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Te-whare-umu (the cook house) saw that Hongi-hika and his troop had come back home without achieving any thing was very angry as men had not been killed, and he collected a war party of one hundred twice told and went by the east coast in canoes to Manga-whai (branch of a creek of the skate fish) and dragged his canoes over the portage to the Kai-para waters. Hongi-hika saw what Whare-umu had done, and he also collected a troop of men and followed the war party of Whare-umu and overtook him at Manga-whai, and Te-whare-umu and Nga-ti-whatua fought a battle at Ika-ranga-nui (fish in great schools) at Kai-para, and Te-whare-umu was beaten by the Nga-ti-whatua, Hongi-hika seeing this, at once attacked the Nga-ti-whatua, and gained a victory, and the Nga-ti-whatua fled.

The chiefs of the Nga-puhi who were killed in this battle were Te-ahu (the mound) Te-puhi (the plume) Hone-hongi, Moka (end) or kainga mata (bitten by a ball) ho was carried by Tai-whanga, (wait for the tide) to a creek and so escaped being killed, and was then taken to the camp.

The Nga-ti-whatua fled to Kai-para, and some time afterwards Hongi-hika followed them there and attacked and killed many of them in satisfaction for the death of his son Hone-Hongi who was killed in the battle of Te-ika-ranga-nui (the great school of fish). And Hongi-hika came back home, and left his canoes in the Wai-roa at Manga-kahia, (branch of the *passiflora tetrandra*).

Hongi-hika was now at home, but still he felt the sorrow for the death of his son Hone-Hongi, who had been killed in the battle with the

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Nga-ti-whatua at Te-ika-ranga-nui, and he collected a war party of one hundred and seventy once told, and he went by the East coast in canoes and landed in the Wai-te-mata (water of the obsidian) and dragged his canoes over the portage at O-tahuhu (the ridge pole) and into the Manuka (sorrow) sea and on to Te-awa-roa (long creek) where he dragged his canoes over the portage there and paddled up the Wai-kato, (nipping water) where he learnt that the Nga-ti-whatua had gone to Roto-rua (two lakes) he followed them there, and was told they had gone back to Wai-kato, so his war party returned to Wai-kato, where he found them in a fort, this he attacked and took and some of this tribe escaped.

Hongi-hika did not attack the Nga-ti-whatua in this Pa (fort) without giving the Wai-kato people warning of his intentions, but he told the Wai-kato to go from near the Nga-ti-whatua, so that he might kill only those of that tribe, but Hongi-hika had a narrow escape from the hands of Te-waha-roa (long pathway in a fort) as he sent a request to be allowed to kill (attack) Hongi-hika and his war party, in retaliation for the attacks of Nga-puhi on the Wai-kato, in the days of the past, but Po-tatau would not allow the wish of Te-waha-roa to be carried out, on Hongi-hika and his troop.

Hongi-hika had two wives, Tangi-whare (cry in the house) was the first wife who had Te-puru (the obstructed) and the second wife was Turi-kotuku (knee of the white crane) who had Hone-hongi, and Homata the widow of Hone-heka, and also of Hone-hongi who now lives at Whanga-roa.

That which caused the death of Hongi-hika, or war in which he was wounded, was for the adultery of his nephew with his wife Tangi-whare. This nephew

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was called Matuku (crane) and as soon as the fact was known by the people he committed suicide, and to avenge the death of this nephew Hongi attacked a sub tribe of his own people called the Nga-ti-uru at Whanga-roa, and Hongi was wounded in the chest by a musket ball at Hunuhunua (scorch the hair of a dog preparatory to cook it) at Manga-muka (branch creek of the flax) and he was buried in the Kai-kohe (eat the Kohe, passiflora tetrandra) district where he is now.

CHAPTER XVII

BATTLE OF RIPIRO

Surely the tribes of Kai-para will be slain?
Yes.
Surely the tribes of Kai-para will be slain?
Yes.
Surely the tribes of Kai-para will be slain:
They will stand fearing
They will stand in dread
And dust will rise
Up to the sky.
And on the hill at Ao-tea
They will climb and ascend
And pant, and sigh,
As the battle rages

Song communicated by spirits to Kai-teke, by which was foreshadowed the defeat of the Nga-ti-whatua by Nga-puhi.

CHAPTER XVII

ATTACK OF HONGI-HIKA ON NGA-TI-WHATUA FOR PAST DEFEATS OF NGA-PUHI (POPOTO, NGA-PUHI)

The sub tribes assembled at Wai-hou (water that burrows down) and held a meeting to discuss the subject of the object of the war party of Hongi-hika against the Nga-ti-whatua at Kai-para, and these sub tribes rose and joined the other sub tribes who had joined Hongi-hika, and we of the Wai-hou sub tribes left that place and proceeded to Kai-kohe (eat the Kohe) and we went on by way of Manga-kahia (branch of the Kahia) and Tu-ta-moe (cooked maoa become sour) and descended to Kai-hu (eat in silence) but evil fell on us while we were on our journey, it was that one of the wives of Te-morenga (promontory) had been taken to wife by one of the men of the party of Hongi-hika, which made Hongi-hika very angry and he ordered the woman to go back to her relatives at Hokianga, and go by the west coast by Maunga-nui (great hill) so the woman went back to her relatives, and her tribe killed and cooked her, and her body was brought as a present for Muri-wai (west coast) this he presented as a gift to Te-morenga, and when the war party had danced the war dance, Muri-wai gave the cooked body of the woman to Te-morenga, who gave it to his friends the other chiefs, Muri-wai could not partake of the cooked woman, as he was sacred, or he could not eat of any human flesh, save that which had been killed in war, and as he was one of the leaders of this war party, and as this woman had been killed by private orders, he could not eat of her.

We engaged the Nga-ti-whatua, and Hone-hongi [the son of Hongi-hika] was killed and some other chiefs of our party, but many of the heads of the killed chiefs of the Nga-ti-whatua, were stuck up on spears in the midst of our camp.

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We went to plunder the food for our camp, and we went to where a sacred place for the dead was, and one of our party called Hupe (discharge from the nose) saw the corpses of some one there, which he cut up and brought to our camp, this act was the cause of Patu-one (kill on the sand) and Nene (dare, defy) but Hupe cooked and eat part of the corpses, as he said that the corpses he had partaken of was that of a man who had eaten of his relatives, so Hupe would eat him.

We now returned home, but on our way we came to where a party of Wai-ma (white water) had camped, this party had followed us with the intention to join and assist us, but they had fallen in with some of the Nga-ti-whatua tribe, and had killed cooked and eaten many of them, the heads of the killed they had put up on poles in the road, where they could show their horrid faces.

When we got on to the west coast, we obtained much fern root Tohe-roa (*agrostis aemula*) and shell fish near Maungani (great hill). We went on by the west coast, and saw more human heads stuck on poles, we went on, and after we had passed on, a woman of the Nga-ti-whatua came out on the sea coast and was on her way to her people and home, but our principal war party were in our rear, and the party who captured killed and eat this woman, were commanded by Patu-one and Nene, these chiefs said that this was the last time they had eaten of human flesh.

The sub tribe of Nga-puhi called Te-mahurehure also captured killed and eat another woman in the same district, this woman had been hidden by her relatives, as they had fled, she was cooked and eaten in revenge for some of the Mahurehure people who had been eaten by the tribe of this woman, especially one called Po-uhi (night of performing the burial ceremonies over the dead) who was of the Wai-ma

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people, but many of the Nga-ti-whatua had been killed in days past for Po-uhu, but who can account for the acts of a revengeful heart, of the days of old.

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ORIGIN OF BATTLE OF MAUNGA-NUI
(POPOTO, NGA-PUHI)

Pokaia the ancestor of Hone Heke (descend) was in love with Ka-raru (will be thwarted) the daughter of Hongi Hika (smell the friction) but she refused him and took Tahere (bird spear) and to give vent to his anger Pokaia (open it) attacked Taoho (alarm) of Kaipara of the Ngatiwhatua, Taoho escaped but Pokaia killed about twenty of his tribe, and in return Ngatwhatua attacked Mata-raua (spear for eels) near Kai-kohe (eat the Kohe berry) and killed some of the Nga-puhi (the plume). There again Nga-puhi attacked Ngatiwhatua at Maunga-nui (great mountain) where in the moon light a battle was fought on the sea beach, when about twenty of Ngatiwhatua were killed by Ngapuhi.

Again Pokaia mustered a taua (war party) and attacked Ngatiwhatua at Ripiro (stinking screen) and Ngapuhi were beaten, and about one hundred of Ngapuhi were killed at which Pokaia was slain, with Ti (cordyline) Tu karawa (god in a bed in a garden), Tohi (baptize), Hou-wawe (soon dig down), Houmoka (end dig down), and Waikeri (ditch), and to avenge this defeat Hongi-hika went to England to obtain guns.

On his return he attacked Tuohu (bow down) of Nga-ti-poue as he and his tribe had eaten some of those slain in the battle where Pokaia fell.

Then he attacked Te-tihi (the pinnacle) in his Pa (fort) at the mouth of Wai-ma (clear water) river and took it with many slain.

BATTLE OF RI-PIRO
(POPOTO, NGA-PUHI)

In olden times some of the Hokianga tribes went and killed in battle some of the Nga-ti-whatua people; this being so often a practise by the Nga-puhi, a chief of the Nga-ti-whatua called Te-tako went from Kai-para to Kai-kohe, near Te Wai-mate to consult an old Priestess, who lived there, and to request that she would give him an Atua (god).

He slept there that night, and on the morrow she gave him a neck band, which consisted of a lot of the Raukawa (a sweet scented plant) leaves bound round with the bark of the Aute (*broussonetia papyrifera*) tree; having received it he enquired "How am I to use it?", she said "When you get Home make a fine carved house for your god and whakaahuatia it, that is make an effigy as large as a man out of a tree, let the piece of wood you make it of be three

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spans long, that is as long as a man can wharona (span) with his extended arms three times, let one end of it be for the ahua (likeness) of the god, let the other end be tapered off and be pointed and sharp so that you can stick this figure in the ground when it will be high enough up in the air so that all the people in the marae (courtyard of the Pa fort) can see the figure: at the top, the figure must be as big as a man can span with his arms outstretched, and the figure must be made in the shape of a man, with his face tattooed, with paua (*holiotis*) for his eyes, and a child in his arms, and lizards crawling up his legs and arms and chest, at the back of the figure you must cut the timber out and make a large hole in the figure, to this you must make a lid, this lid must fit the hole you make, but into the hole in the back of the figure you must put given god which I have given to you, and close it in with the lid you make, the handle of the lid must be in the shape of a lizard, when you have made this then make a new House, and let all the people

join in the work men women and children, when the house is finished let the Priest enter the house and whilst sitting in the corner on the right as ye enter, let him look out of the window which is at that part of the house and repeat this kawa for the new House, which kawa whare is called “Whakatau” (follow after or repeat) and is this:

Verse first: Be confident, be bold in war,
Now the attack, now the power
O god of war unaffected stealing away
God of war stand charge
God of war cut slash
Slashing where?
Slash below my sides
And trembles the god of war in heaven
That he may hearken to my war song

Verse second: Peel the thunder in heaven

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And flashes lightning from Heaven
And heard is now the voice of dread of the goblin
The dread of the ancients
The goblin that swallows worlds
The goblin that swallows heavens
Swallow the shore
Lift the bird
Lift the post to Raro-tonga o-i.
Lift it to Hawa-iki
And let the world of darkness hear
And let the world of light hear
Incite to battle, incite to power
Bring to a point, the fort of battle,
Of the son in his land of insects
Who weeps with booming sighs
And asks that the death of
Tu-whaka-raro may be avenged
And weeps in murmuring to his sisters
Great and long of whom?
The order will not now avail
As Whaka-tau alone is brave,
To make the weeping woman wail
Dive with thy weapon in the foam of the tide
And turn his nose upwards
And let him look up at his paddle o i.
Come down from your dread omens
That in the flashing heavens are
And dead of Rongo-keo who in
The space between the rank and file
Of Whakatau were slain, and spirit like
In heaps were crowded close together,
But let, yes let Whakatau pass on

And in his home meet crowds
And hang like spiders by their webs

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And slander all the power and honor
Of the medium god, in presence of
The warriors standing on the lone sea coast
Who daring, yet who flee, and like
A speck beneath the finger nail
Are lost to sight.
Here I am o goblin god
Nibbling, nip, nip, nip with teeth
Upon the post that holds the house.
O Whakatau, lift up thy foot
And stand outside. Like flock of birds
Is seen the tree of Whakatau
When gentle breeze, on gust of squall
Give birth to ill as thy move on, o, i.
Revenge for blood is carried still
For slain nephew of Tu-te-kahu;
But come and mount upon my back
And I will carry thee to thy parent
Who nobly, and tis well that he
Had battled with and conquered Poka-whara,
And hence that then has joined the stand
Of warriors wish, to stand between the
The rank and fill of
Of those who war with host of Ra-kai-nui,
Who still are here, still they stand
Nor fight or daring power show
But flat a rope, a rope of power,
To be as is the jutting point of land
Or steadfast Isle, that can not
Be rushed or taken by the enemy.
Of all the brave save Whakatau alone was found
But bind their soul and bring the ax
And welcome Ui and Taiki, e.

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On his return Home the tribe built a House and made the effigy and did all as commanded. This done, the tribe caught a great quantity of fish, birds, and collected all sorts of food, kumara, Roi, Pohue, Tawa, Hinau and shark and made a great feast, when the food was all cooked they placed the food in two long lines heaped up as high as a man, and the people sat in lines out side of the two lines of food, the Priests of the tribe walked up and down between the two lines of food, and as they passed to and fro they were heard to count in the Maori numbers, this they did as they saw the spirits of the people of

Nga-puhi who should be killed by this tribe in a future battle. When they had done repeating aloud the number of spirits seen the head Priest in a loud voice spoke to the sitting crowd
(B No.1 White)(216)

and said “Tena tongia” (now touch or eat) at which command each one of the people put forth their left hand and took a piece of food, each hand was put forth in perfect time with all the rest, and each had placed the food taken to their mouth in concert with the rest of the crowd, then the people rose in a body and took the food placing it in baskets before parties of 6 or 8 or ten persons they all eat, having eaten till all were satisfied they left what was not eaten where it stood as an offering to the gods.

About one month after this feast the Ngapuhi chiefs with their people and wives and children went to kill the Nga-ti-whatua and take their land, the Nga-puhi arrived in the Kaipara district on the sea shore at Ripiro.

Taoho the great chief of the Ngatiwhatua having heard of the movements of the Ngapuhi, he and his people meet them at Ripiro. When Taoho wishing to make terms of peace went up to the leaders of the Ngapuhi Hou-wawe, and Moka (or Hou-moka) and offered to rub noses and shake hands with them, but Moka would not put out his hand, he was in such a rage that his mouth was filled with foam, the Ngapuhi people seeing this began the attack by striking at the Ngatiwhatua, then ensued a general engagement. When the Ngapuhi were beaten by the Ngatiwhatua, many of the Ngapuhi dead were eaten by the Kaipara natives, and those of the corpses which fell in the sea shore were eaten by the Karoro (sea gull).

Many of the Ngapuhi escaped and returned to their home with severe wounds.

This battle was called “Te Kai a te karoro”, (the eating or food of the Karoro, sea Gull).

CHAPTER XVIII

POMARE

The yearning heart, longs to be
Back in Hawa-iki again,
And press the loved one to this heart,
But so it is, and Tiki did of old
An opening to the hearts affection make
And I now love thee and thy voice
O Tawhi, in thy chanted song.
Then o depart, and let thy face
Be looked upon near fire
That blazes near the mouth
Of Whanga-ehu river distant now,
But leave me not alone, wait still
O Po-mare, my fading appetite is lost
For Tu, as thou hast acted
That I should ever be a sacred one to thee.

A song by Tohu-pu for Po-mare.

CHAPTER XVIII

A CURSE UTTERED IN A SONG ON HONGI-HIKA (NGA-PUHI)

This is the song of Tama-rehe (wrinkled son) against Hongi-hika and is a song of extreme insult on Hongi-hika on account of his killing people, and he could not be stayed in his murderous acts, or revenge be taken on him for his deeds of death. The song of Tama-rehe was the following:

Who of yours o Hongi
Were taken by these of our people?
There are the Nga-ti-whatua
Who killed and cooked and eat
Hou-wawe and Hou-moka
And the killed in the battle
In which they too fell
Were eaten by the Sea-gull
 Your skull (a curse) o Goblin (European)
Of the distance, who really gave,
The newly known power (guns)
To fell (kill) these Islands (the people)
And to exterminate the race.

This song conveys a curse on Europeans, who first gave the gun and ammunition to the Maori people and is uttered in the words “your skull o goblin”. The Europeans was thought to be a goblin or god. The Tupua was an animal or reptile of ancient days or a stone or unknown monster in the bowels of the earth which had been there since the first creation of the world, which had not been seen by man, and the European was thought to be like that goblin, at the time when the Maori tribes were ignorant of the European folk.

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TE PA AT HARURU AT WAI-TANGI
(NGA-PUHI)

The people over which Puhī (plume) of Whanga-roa (long harbour) attacked the Pa at the Wai-tangi (crying water) but they the Nga-ti-uru tribe did not succeed in taking the Pa.

The reason the Nga-ti-uru attacked that Pa, was on account of the Nga-ti-uru being driven from the land at Manawa-ora which is situate to the east of Korora-reka (sweet Penguin) by the people who occupied the Wai-mate (dead or dried up water) and the people of Tai-a-mai (surf of the sea) and Wai-mate occupied that Pa in the season of the year to catch fish, but as the Nga-ti-uru did not take the Pa, they went back home to Whanga-roa by way of Te-kerikeri (the digging) and took up their abode in the cave over which the water of Aniwaniwa (rainbow) falls, and a pursuing war party under Hongi-hika (smell the friction) overtook them in that cave, and he killed all that section of Nga-ti-uru there, and cooked and eat them there.

The oven in which these were cooked were seen for years there, but in the years that the Europeans came there the ovens were lost to sight.

Te Kerikeri was a home of Hongi Hika, where he lived in the fishing season, where he could obtain that food when he had a hunger for it.

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WAR AT O-TU-IHU
(NGA-PUHI)

Rangi-wehe-kura (day of separating the red garments) was a female slave taken in the wars of Nga-puhi from the southern tribes, and she had been taken to wife by the Nga-puhi chief Hau-pokia (wind sweep down) and she was murdered at Pa-keretu (fort of clods) on the road from Ahuahu (mound) to Wai-ma (white water) by one of the men of the Mahurehure the tribe of Pi of Wai-ma.

Hau-pokia was a Priest, and as some of the Mahurehure tribe (the people of Pi) had died that tribe accused old Hau-pokia for bewitching them; so these people killed Rangi-wehe-kura the wife of Hau-pokia in revenge.

Rangi-wehe-kura was of the Nga-ti-kahu-ngunu people of Ahuriri, and also Mau-paraoa also a slave taken from the same people was living in the Bay of Islands, but on account of his bravery and his knowledge and ability to lead in war, he had been allowed by the Nga-puhi to associate with their chiefs and as a Nga-puhi woman of the Nga-puhi people of the name Kiri-mahore (skin peeled off) had disappeared from the Bay of Islands, the Mau-paraoa had been blamed for murdering her in payment for Rangi-wehe-kura the wife of Hau-pokia, Kiri-mahore has disappeared from a place in the Bay of Islands, called Te-uru-ti (thicket of Ti tree) near to Korora-reka (sweet Penguin) and Mau-paraoa was at the time living with Po-mare (night of coughing) and Kauiti (barb of fishing hook) in their Pa (fort) at O-tu-ihu (nose held up) and of course these two chiefs became involved in the supposed murder of Kiri-mahore.

To avenge the death of Kiri-mahore Titore and Pi attacked the Pa O-tu-ihu, and a war was the consequence, in which Pi (young bird) Koukou (owl) and Moe-atarau (sleep in moon light) were killed, and Kiri-mahore returned from the south where she had gone in a vessel.

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HISTORY GIVEN BY TE-AU-POURI
(TE-AU-POURI)

A vessel came here to the North, a long time previous to the arrival of one vessel that came to Mango-nui (great shark) and it is said the name of the land from which this vessel came was Te-upoko-o-tamoremore (the head of the bald) and the name of the ship was Te-putere-o-waraki (float in a body, stranger of Waraki (strange language, or jabberer or gabbler)) and it was not till long after this vessel came to the North that the first vessel came to the Bay of Islands in the day of the life time of the father of Nene (dare, challenge) and Patu-one (kill on the sand).

A very old man of our people often spoke of the days of old, and of matters he had heard from the old men of his days. This old man said he was well acquainted with the history of old, of the wars, of the migrations, and of the canoes that had gone from the Au-pouri (dark smoke) and also about the ships that had come there, that is the ships that came near to the coast to which some of his people paddled out in canoes to look at these vessels.

That old man in the year 1859 told Mato (green, tender shoot) and Mato told what he heard from him to Patiki (flat fish) that there had been twenty eight generations since his ancestors came to Ao-tea (world of light or cloud) to him, and he was the one of his tribe who was set apart for a priest for his people and to teach the past history, that he had been taught by his grandfather, and had learnt all the history of the past, and that he knew the names of each man who was given in the twenty eight generations spoken of.

What he learnt from those who taught him, was their ancestors came over in canoes, and that they came from the Islands of the Ocean of Kiwa (blink) and the

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name of one of the Islands they came from was Wai-roto (water of a lake) and the name of another was Hawa-iki (filled gills) and the name of another was Mata-ti-ra (in a line).

The Island Wai-roto was the first Island from which his ancestors departed, and came to the Island Hawa-iki, and after living there some time they came on to the Island Mata-ti-ra, and after living there some time they voyaged on to Ao-tea (New Zealand) where they took up a permanent abode, because this was a great land, and they came towards the rising sun, that is they came towards the East, and they came from the west. The cause of this migrating from the Island called Wai-roto was on account of the jealousy of the younger brother of the elder, and also on account of a dispute in regard to a kumara plantation and the elder brother and his descendants migrated to some of the Islands of the ocean, and arrived here in Ao-tea,

(New Zealand) and his ancestors found an aboriginal people in possession of these Islands, some of which were living at Wai-apu (water dipped up in the hollow of the hand, or water drunk by the handful) how they found these at Wai-apu, is, the canoes did not land and the crew stayed permanently at Muri-whenua (land end, or after land) but they paddled or sailed on to look at each and every part as they sailed on, to see the goodness of each spot, but they found the people Te-uri-o-Toi (the offspring of Toi) were in possession of the O-hiwa (watchful, on the alert) and the ancestors of the old man who tells this tale remained there for a long time, and then came back to Pa-rengarenga (sandal, or ward off the nettle) where they took up their permanent abode, but the original people of Kai-taia (food beaten with a whip) were the people of Kui (little, dwarfs) and the Nga-ti-whatua tribe drove them out of that district, and they migrated to Kopu-tauaki (Mount Edgecumbe) in the Bay of Plenty,

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to the south of Tauranga, and the ancestors of the old man occupied the district of Kai-taia.

The Island from which the ancestors of Mato came was a land of food in plenty, the kumara grew on all open spaces on the Island, and the people had much food, and lived in plenty, but the younger brother felt jealous of the elder, and wished to be the leader of the people and the younger brother caused a war to expel the elder brother, and the elder brother migrated with all his descendents and family on the sea, in search for a Home.

This migration landed at Wai-apu, where they stayed till three children were born (to the leader) and Po was the youngest of the three, when he was a large boy, the people migrated back to Kai-taia, and they remained there till a son called Puhi (plume) was born from whom the Nga-puhi people take their origin, and the people began to separate and fill the country, and they expelled the Nga-ti-awa people, that is the Nga-puhi expelled them from Kai-taia to Hokianga, and the Nga-ti-awa went by way of Kai-para to Tara-naki and the Nga-ti-awa who

occupied the Mango-nui district migrated under the leadership of Kauri and went to Tauranga.

In the days of old these people the Au-pouri did not have wars, but only fought with or disputed with their tongues, they made war with words, and did not carry weapons of war.

There were many canoes in which our ancestors of the Au-pouri came over, and the old man from whom Mato obtained this account, says the canoes were large canoes, and that they had canoes to tender the large ones, that is food was carried in the tenders, the large canoes were sacred, and could not carry food, and these carried food for the people in the large canoes, thus our ancestors were sacred, men were sacred, houses were sacred, garments were

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sacred, and all that belonged to our lords were sacred.

These ancestors said that the beasts or dogs of the old home were very large, that is these beasts of a large Island which was near to the Island from which they came called Wai-rotu, and that our ancestors did not eat men in those days, but not till the days in which war was practiced was human flesh eaten, then they eat our enemies, to appease the hatred of the heart, man was not eaten because of the want of food, but rather man was eaten as an enemy, to satisfy the anger felt towards him.

Those Islands were very warm, and men went naked most part of the year, but when man did cloth himself it was very scant, and only a maro (apron) was worn.

Some of the people of the Islands from which our ancestors came were a pokerekahu (black) that is the skin was exceedingly black, and they had a very disagreeable scent if you sat near to them, but some also of the inhabitants of those Islands were of a fair skin, and these were a peaceable people, and had long straight hair, and were very industrious, but the dark or black people those who had a disagreeable smell had curled black hair, and were not a very clean people but they cultivated food, but were not very industrious and were very clannish, but not kind to the fair skinned people, and these black people went naked, their hair was of a reddish color, they did not tie it up in

a knot on the top of the head, but frizzed it out in a large bundle to extend far round the head, and it looked like a Wharawhara (parasite that grows on trees).

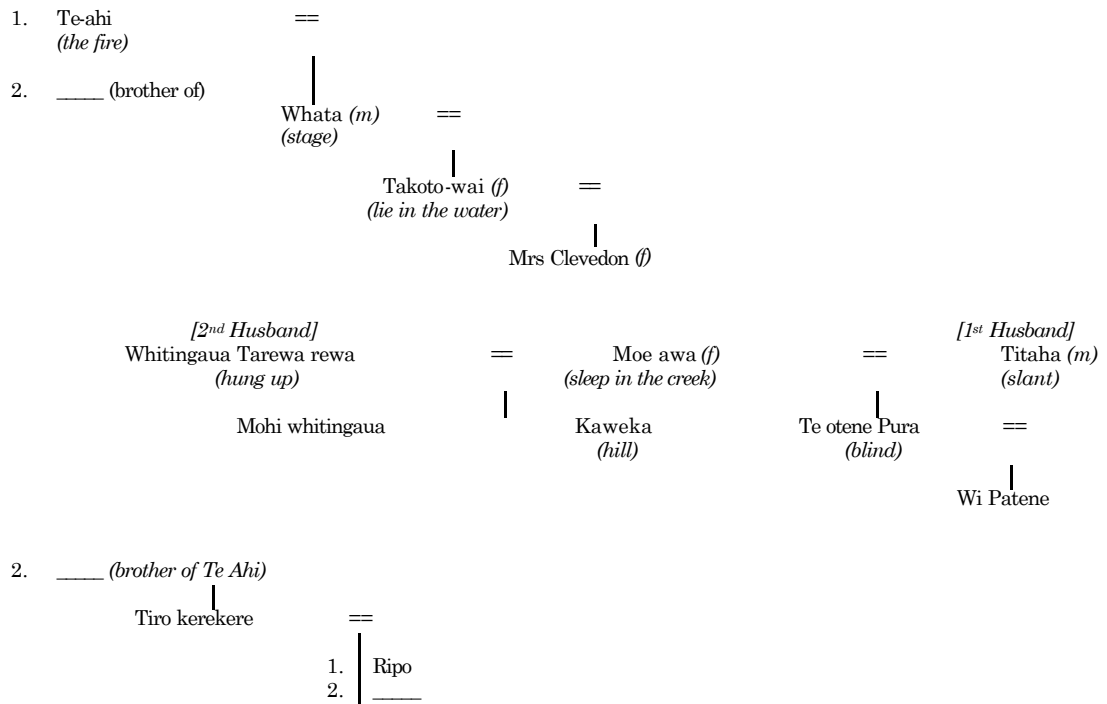
The canoes in which our ancestors came were left at Rangaunu (a company of persons, to migrate) where they decayed, a ship came to this place and one of our people was taken away in her and was lost to us,

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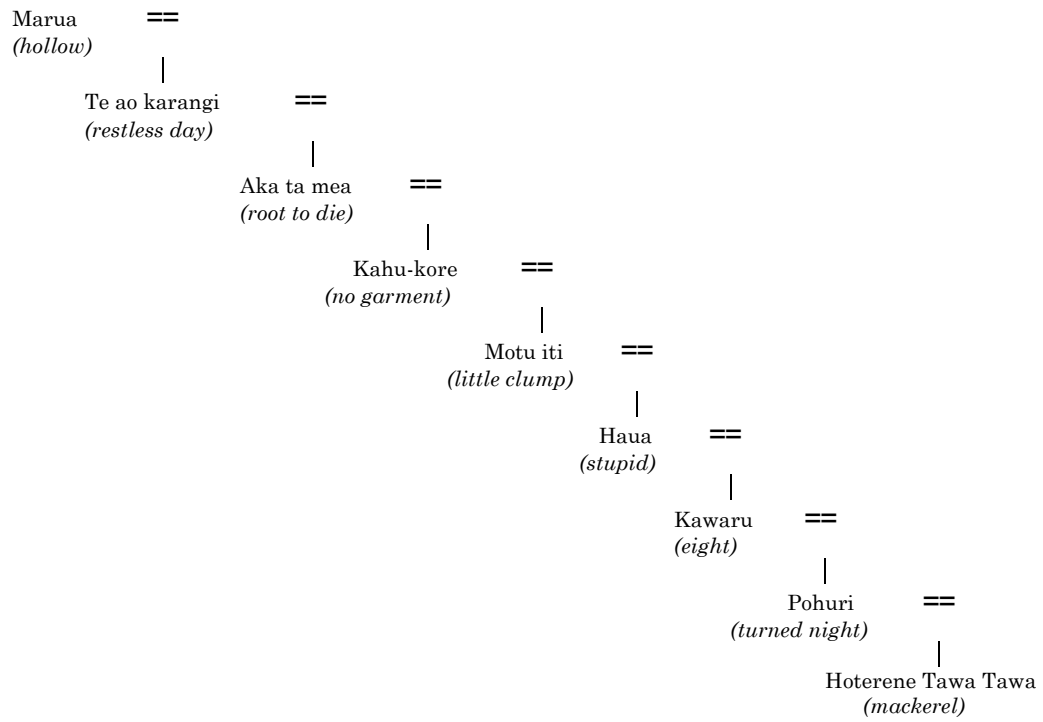
soon after this another ship came, and she came perhaps to get firewood, as firewood was that which the people of that ship took most of, and the people of this ship gave red garments to the people of the land, and some time after this Governor King came, and it was he by whom Pigs were seen here, and also potatoes and cabbage.

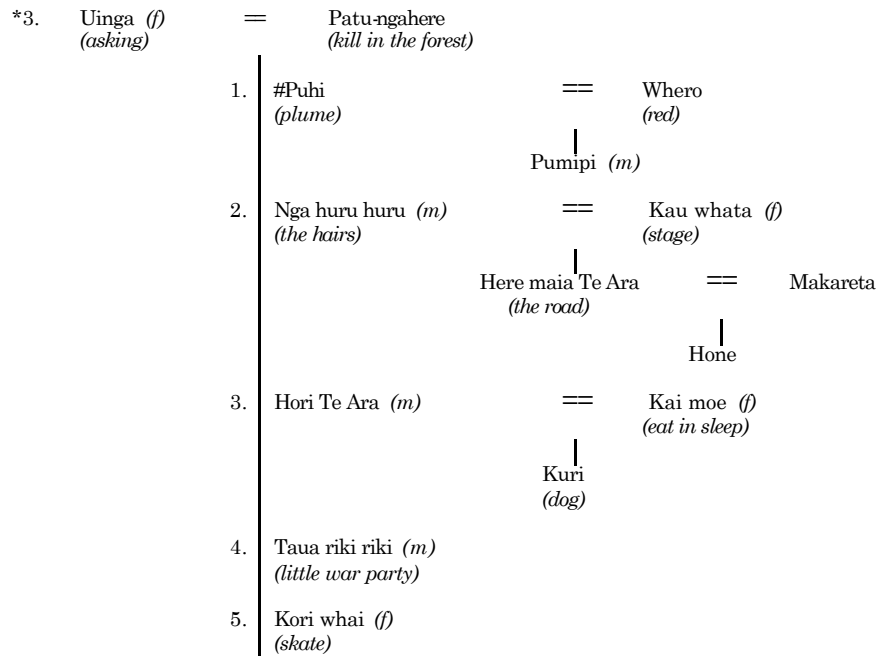
The garments that our ancestors wore in the land they came from was Aute, the bark of which was made into garments, and the wood of the tree was used as floats for nets, and the fruit of trees of the land were used to obtain oil, that is the inside (kernel) of the fruit of the trees were cooked, and oil obtained from them, these were called Ni, and were as large as a child's skull, and this sort of food was brought here, also the Uhi-kaho (long uhi) was brought here, but they each decayed and are now lost to us, in these days.

GENEALOGY OF TAREWAREWA OF MANGA MUKA
HOKIANGA
(NGA-PUHI)



HOTERENE TAWATAWA GENEALOGY (NGA-PUHI)





Hori Puhi who caused the Boyd to be taken.

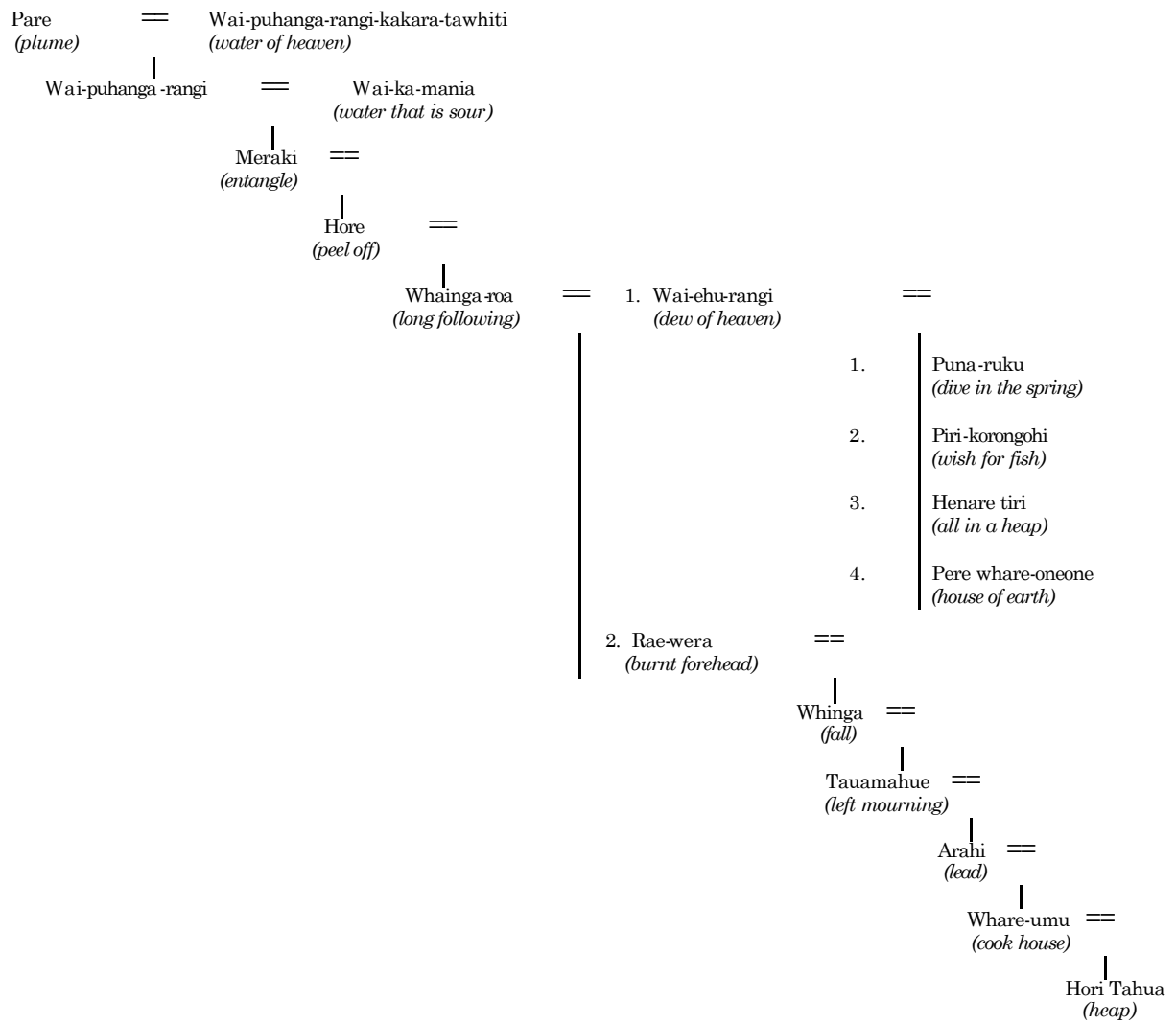
(220A)

THE SACRED HILLS OF THE NGA-TI-HINE (NGA-TI-HINE, NGA-PUHI)

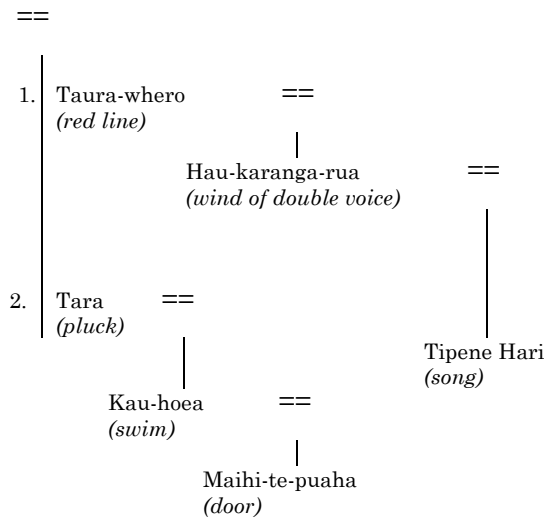
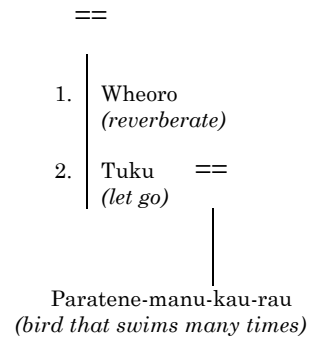
These are the sacred hills of the Nga-ti-hine (the hills to which offerings are made, and incantations shouted by the Priests when the tribe leaves home for war).

These hills are Umu-whao (oven put into) Matori (extend) Motatau (name of one of the door ways into the world of spirits) Te-tarai-o-rahiri (the combing of the hair of the head of Rahiri, rope) Te-kiekie (the freycinetia Banksii) Whawha-nunui (take hold of and handle the great) which were sacred hills to us.

GENEALOGY OF NGA-TI-HINE
(WHAKAPAPA O NGA-TI-HINE)
(NGA-TI-HINE, NGA-PUHI)



Kapaeta (*f*)
(beat as it floats)



Rangi-tapapa
(day of rest)

==

- 1. Puke-kahikatoa
(hill of the Kahika-toa)
- 2. Tai-akau
(sea shore)

==

Wheoro
(reverberate)

==

- 1. Hou-nui
(great plume)
- 2. Hare (f)

==

- 1. Uri-heke
(descending offspring)
- 2. Iri-whare
(offspring of the house)

==

Maru
(shelter)

==

- 1. Hia-moe
(sleepy)

- 2. Rihi

==

Whango
(hoarse)

==

- 1. Wi Te Hakino
(evil breath)
- 2. Punake-tere
(fore part of the canoe drifted)

==

Kanawa
(war weapon)

==

- 1. Wi te maara
(plot of cultivated ground)
- 2. Mihi-ora
(wonder at life)

==

Tonga
(south)

==

- 1. Hetaraka

==

- 2. Kararaina

- 3. Komene

- 4. Puna
(spring)

==

- 1. Tere
(float)

- 2. Tuma kere

==

Mate
(death)

|

(See next page to follow on)

1. Tere

2. Tu-ma-kere = Mate = [1st wife]

- 1. Kai-rangatira
(eat chiefs food)
- 2. Tangata
(man)
- 3. Tahī
(one)
- 4. Putahi
(together)
- 5. Kamokamo
(wink)

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ta te tuakana ta: [2nd wife elder sister of 1st wife]
Whakare = Mate
(cause to froth) (dead)

- 1. Muru
(plunder)
- 2. Pahi
(all gone)
- 3. Maewa
(wander)

Whakare = [2nd Husband]
Para
(pine)

- Kauri
- Muri-whenua
(lands end)

Tai-ware =
(poor tide)

- 1. Huna
(hid)
- 2. Manga
(branch)

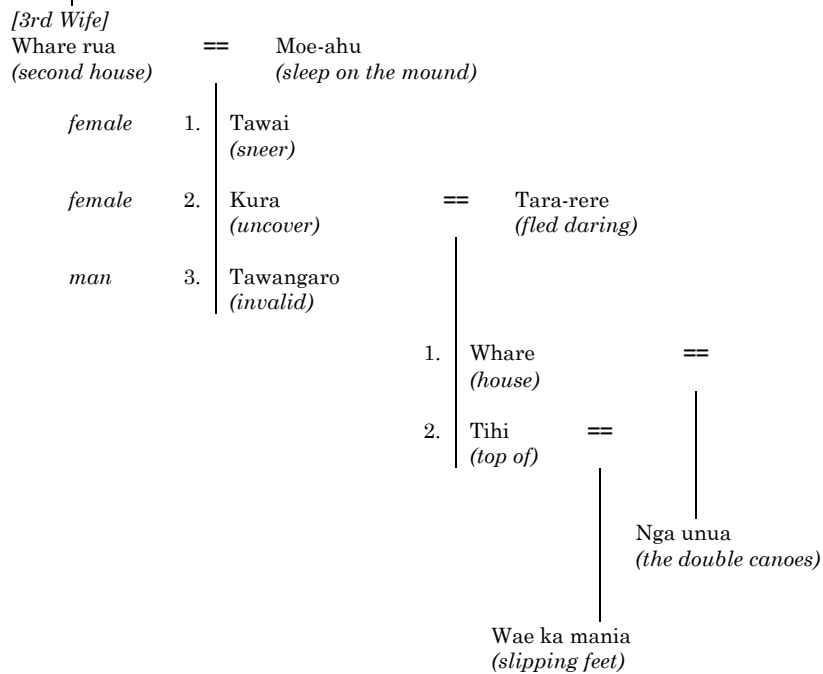
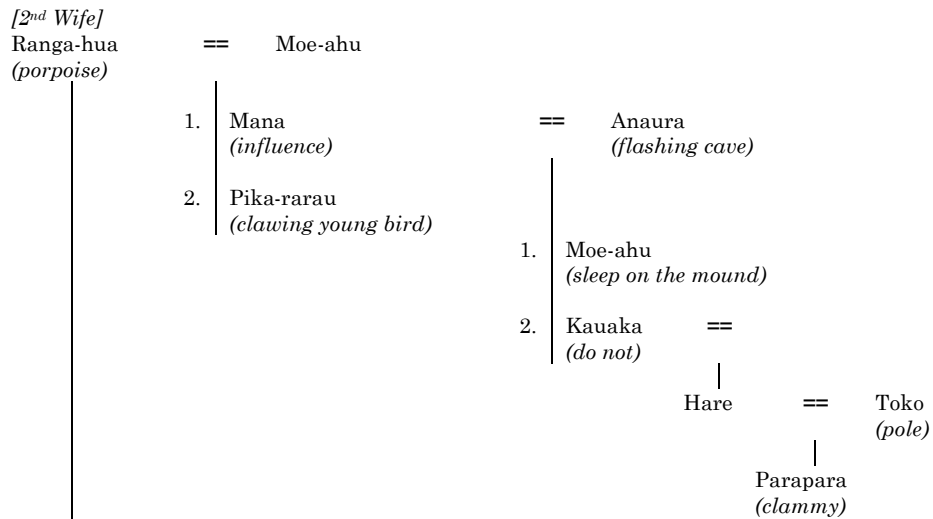
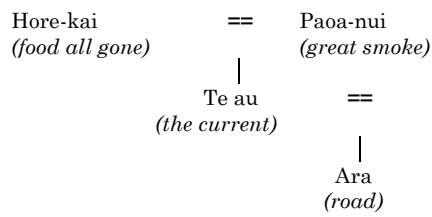
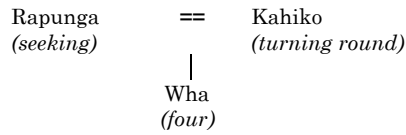
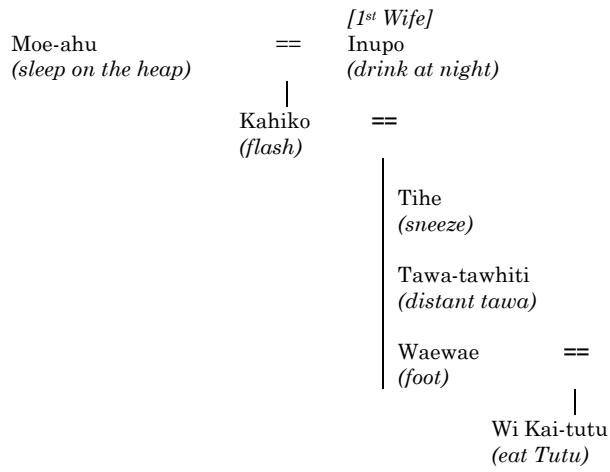
- 1. Arai
(block up)
- 2. Pukaraka
(root of Karaka)

- 1. Hare Parahi
(flat)
- 2. Pahi
(guest)
- 3. Whaea
(mother)

Te awahi =
(embrace)

Timoti =

- 1. Puku pakaru
(broken stomach)
- 2. Noa



Moe-ahu
(sleep on heap) = [4th Wife]
Wangoro
(time of sickness)

|
Tai-ngarue =
(rippling tide)

|
Kawiti-ingoa-nehe
(barb of hook, name of ancient)

Moe-ahu
(sleep on heap) == [5th Wife]

|
Tawai == Huna
(taunt) (hide)

1. Kau-awa
(swim the creek)

1. Tiwaiwai =
(lasting)

2. Taongahuru Wikiriwhi te oho
(ten spears) (startle)

3. Ruki =

4. Hiku Taura ==
(tail) (rope)

5. Wata Moni
(stage)

6. Kotahi Uru
(one) (enter)

7. Wera Wiremu te pono ==
(burnt) (true)

8. Meheke tanga

9. Whare rua

*

1. Ngatihine (of the daughter)

2. Tamati

3. Hohepa

4. Mere Ana

5. Hera

* And their younger brother is Te-kei-hanga (*the stern made*).
(To raua nei teina ko Te-kei-hanga-maihi Te Paraone ana tamariki)
ko: Hohaia
Piuu iti ki te ao (*little cloud in the world*)
tokorua wahine (*and two daughters*)

Tao-ngahu
(spear wound)

==

Hine uru whaka reia
(dart away)

==

1. Wiremu te kopa
2. Tarai riri
(dash into war)
3. Hone
4. & 5. Tokorua wahine (and two daughters)

Whata
(stage)

==

Maunga
(hill)

==

1. Kau-i-mua
(swim before)
2. Riri
3. Kotahi wahine (and one daughter)

==

Hemi Puku
(stomach)

Kotaha
(dart)

==

1. Moe anu
(sleep in the cold)
2. Waka
(canoe)

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Moe-anu
(sleep in the cold)

==

1. Ao hau (day of wind)
2. Kotahi wahine (and one daughter)

Waka (f)
(canoe)

==

1. Hare Whiro (thief)
2. Ngeru (cat)
3. Kotahi wahine (and one daughter)

Meheke tanga

===

1. Reihana te puka (greens)
2. Ritihia
3. Taha (side)

| _____ (1)

- ==
1. | Repae
 2. | Matire

Whare-rua
(*guest house*)

- ==
1. | Rapana
 2. | Tohe-riri (*dare anger*)

Moe-ahu
(*sleep on sacred spot*)

- == [6th Wife]
- |
- Paki-waha
(*gabbler*)
- ==
- |
- Mata roria
(*distorted face*)
- ==
1. | Rohi
 2. | Rangi roa (*long day*)
 3. | Ika (*fish*)

Topuni kuru tahi
(*one dog skin mat*)

- ==
- |
- Hemi wha tipu
(*time of growing*)

Nga-rongo-a-pokaia
(*fame of Pokaia*)

- ==
- |
- Wahie roa
(*long firewood*)
- ==
- |
- Waha tai
(*carry on the tide*)
- ==
1. | Mate (*dead*)
 2. | Rohi
 3. | Kuti
 4. | Koroua (*f*) (*old man*)

