

Rua gave his wife to Tama. After the fight Tama and his people lived at Maketu, after which they began to scatter all over the district.

Ngatoroirangi went to make water springs in all the plains, and he also went to the tops of the hills and mountains, to put the gods Patupaiarehe; after which he came back to Maketu to reside, so that when Tama and Kahumatamomoe had a fight, Ngatoro came with Tama to reside at Tauranga, where they found Taikehu in occupation and cultivating the land: hence the proverb, "Te Rangi a Taikehu,"—"the lines (or beds) of Taikehu," a little beyond Motuhua. Tama and his friends went on and rested at Katikati, where they partook of food. His friends had eaten all the food provided for them; but Tama still nibbled at his food: hence the name of that place, "The nibbling of Tama-tekapua." Tama and party went on till they arrived at Whakahau, where they ordered food to be cooked: hence the name "ordered." They went on, and did not stay to partake of the food ordered. They went on and passed many places, and came to Whitiangaangaira, where they crossed. They went on passing many places, till they came to Tangiaro, where Ngatoro put a stone up. They came on to Moehau, at Hauraki, where they permanently resided: where Tama died and was buried—he is still there now.

9.—TRANSLATION of EXTRACT from the HISTORY of the HOROUTA MIGRATION, by PARATENE OKAWHARE.

THESE words relate to the Ngatiira. They had their fights, because of their trees and the kumara cultivations. And then they thought how they might act. Having determined, they went and got Horouta from Tamakawa, Hikitapua, and Tuakarikawa. When the canoe was laden, Puheni also went on board of her; with her were also brought the kumara, mapou, and kowhai.

Horouta landed at Ohiwa, and ran aground on the rocks called Tukarae-o-Kanawa (the bar at the entrance of that river); and, as the people were all engaged in trying to save their canoe, when they had time to look around, their sister, Hinekaurangi, had gone away from them. Some left the canoe and followed after her. Those who came after were Hounuku, Hourangi, Takiwhenua, Takirangi, Pawa, Rongotope, Taikehu, Taritoronga, Tapuke, Wapaka, Koneke, Taneherepi, Karotaha, Wioroa, Taoroa, Hiwara, Te Hatoitoi, Tahore, Kura, Tutepakihirangi, Taiaroa. With them also went some women, who were Manawaroa, Hinemataotao, Te Roku, Mapuhirangi, Koia, Wabapuku, Tangihiaiwai-tutu, Tapoto, Tangaroakaitahi, Hinekapuarangi, Tekiterangi, Nenewha, Waitarama, Whakite, Hinehuhunurangi, Haukiterangi, Hine, Whitianaunau; and some other women beside those here named.

Hinekaurangi was the elder sister or chief woman. They came on after her, and found a place where she had been working, and they gave names to places where she had done anything. Where she spread out her maro to dry, where she rubbed her greenstone hei, where she repeated the ceremony of a stranger visiting a new place, where she walked, where she rubbed her eyes, and where she had taken long strides. The Raparaparikiriki (little flashes), Tapuwaeroa (long strides), Whakauranga (offering made), Tirohanga (looking), and Tangihanga (crying), were all named in remembrance of her actions.

When they came out at Tuparoa they cooked some food in a hangi for those who were coming by the beach; the food was not taken out of the oven (hangi), but left to cook: hence the name umu (oven), tao (to cook), roa (long).

Again they went into the forest, and came out at Taiharakeke, where they found the bird-catchers stretched out dead, the men of Wapaka who had to do the work of cooking the birds and preserving them in their own fat.

Again they went into the forest, and came out at Maungatapere and Maungahaumi; the haumi (piece to put on to the canoe) was for Horouta, where Pawa, in allowing the water to pass from him, said,—

Let my water rival a stream,
Then descends the water of Motu,
As a road for the haumi.

Let my water rival a stream,
Then descends the Wairoa River.

They then came on towards the coast, and came out at Whangara, where on the coast were rolling the twice seventy of Paihei, whose teeth had become set; then did the Ngatiira make their own water in calabashes, and made it hot; then they opened the jaws of the people with a piece of wood, and poured the warm urine into their mouths, which cured the people.

They then went on and came to Te Muriwai at Werowero, and they saw Tepua at Whakaumu. They said, "O, this is our home; this is Tekuri, and this is Tewhaka." Now, this was the pua (bird-trap) about which they had quarrelled. And that canoe (Horouta) was at that place, and for the first time did they really become settled in that place. Hinchakirangi set her kumaras, and Manawaru was the name of her plot of ground where she set them, and with the stone called matapaia she cooked some. Her kumaras grew, as she had the knowledge given by the kowhai shrub as to the time when the kumara is to be set, but her brothers' cultivations did not thrive; they had cultivated a place called Papaha, where they had planted their kumaras.

One sort of kumara which was brought over in Horouta was the convolvulus called Waharoa te-koiwi, which now still grows on the sea shore. Ira at that time lived at Turanganui, but he left that place, and at Pakarae he built his house; and when Paikea came to Whangara Paikea lived there.

When the news was heard by Ruaawharo and Tu-pai, who were living at Porirua, Aropawa, and Patea, they came up in the Takitumu to see Paikea, and to bring an offering of kumaras to him, who, when they heard that Paikea was living there, came on to him even to Whangara, where Ira was living. Rua and Tupai wished to murder Ira, and give his body as part of the offering to Paikea with the gift of kumaras they had brought.

When Paikea heard of their intended murder of Ira, he said to them, "O! men, you two do not appear to be blood-relations of Ira, that you should speak such words against our elder brother; the evil was done on the other shore of the sea, at Hawaiki, and you even bring it to this land." Now, these, the words of Paikea, saved the life of Ira. The reason for the intended murder was: Uenuku had thrown Ruaawharo into a fishing-net, and Rua must have revenge. Ruaawharo was also called by