

that is Pukekore, and you is Terenanga." And Paikea said, "This is quite like the appearance of my home, and this is verily Whangara. There is only one thing that makes it different from my old home at Whangara, and that is that the place I now call Waimoko is at the back of the place I now call Pukehapopo. If Waimoko, here, had been near to the place I now call Abirarariki it would have been exactly like my old home at Hawaiki called Whangara." But he said to his people, "Truly this is Whangara," and he went and lived at Whangara.

He died there, and was taken into a cave, where he was left. That cave has been used ever since as a burial-place for man, and that cave was called "The Cave of Paikea," and is to this day.

### 13.—TRANSLATION of EXTRACT from "Nga Tupuna Maori," by Sir GEORGE GREY.

#### KUPE.

WAIHARAKEKE (at Hawaiki) was the name of the river, on the bank of which stood the forest out of which was taken the tree to build the canoe Aotea. Toto cut the tree down and then split it in two; Mataatua was made of one slab and Aotea of the other. Matahourua (or Mataatua) was given to Kuramarotini, and Aotea was given to Rongorongo, the daughters of Toto.

Matahourua was the canoe which went over the long face of the sea, and Reti was her commander.

Kupe and Hoturapa went out to sea to fish. When the canoe had gained the fishing-ground Kupe let his line down, and no sooner had it touched the bottom than Kupe thought he would practise some deceit on his companion. Kupe said to Hotu, "O, Hotu! my fishing-line is foul at the bottom; do dive and clear it."

Hotu said, "Let me have your line."

Kupe answered, "Oh, no! you cannot get it loose unless you dive."

Now, this was done by Kupe in deceit to kill Hotu, so that he (Kupe) might have the wife of Hotu, called Kuramarotini.

Hotu dived, and when he was down Kupe cut the cable of the canoe and pulled away. When Hotu came up he saw that Kupe had gone off in the canoe, and he called, "O, Kupe! bring the canoe to me;" but Kupe did not so much as look round, but pulled on. Hotu swam after him until exhausted, and then sank, and was drowned.

Kupe got on shore and took the wife of Hotu; but he was afraid lest evil should come to him, and, to escape vengeance, he and his party embarked in the canoe "Matahourua," and came away to these Islands (of New Zealand), but he did not see man.

Kupe crossed over to the South Island and pulled over the sea of Raukawa, and went on to the Kuratau (French Pass), where he met the Wheke-a-Muturangi (octopus of Muturangi). When it heard the canoe coming it rose to take it, but Kupe killed it.

Kupe did not remain in these Islands, but he went back across the sea to the other side. He left signs here, but his body returned across the sea to those Islands there.

When Kupe arrived again in Hawaiki he found Turi there, which was after four years of absence, and in the year of the death of Hawepotiki.

### 14.—TRANSLATION of EXTRACT of the HISTORY of the MIGRATION of NUKU-TAWHITI, by APERAHAMA TAONU.

THIS is the account of the ancestors of the Maori.

Kupe was the man who came to these lands in days of old. He came to search for Tuputupuwhenua; and after going all over this (North) Island (he did not find him in the South) he found him at Hokianga. It was a returning (Hokianga) of Kupe: hence Hokianga-o-Kupe, returning of Kupe, the name of that river.

Tuputupuwhenua and his wife Kui live in the ground. When men sleep, and see Tuputupuwhenua come up out of the ground, then the dreamer says that it is a sign of the land being forsaken; or, as it is interpreted by the word forsaken, all the people will be killed or die of sickness.

Now, when one builds a new house, when the house is finished the builder goes and pulls up some grass and offers it to the little insect which has a lump on its back, and is found in holes in the ground in summer. That insect is called Kui, and that grass is a sacred offering taken to that insect, as it is the original possessor of the land.

Kupe had a son called Matiu. He had Makaro; he had Maea; he had Maahu; he had Nuku-tawhiti.

Now Nuku and his brother-in-law, Ruanui, came from the other side of the sea in the canoe Mamari. Kupe had said that Tuputupuwhenua was at Hokianga; so that when Nuku arrived off the heads of Hokianga Tupu went down into the ground.

Nuku and Ruanui built each a house: the name of that of Ruanui was Ponahi; that of Nuku was called Whatupungapunga. The house of Ruanui was finished first, when a whale was stranded on the beach, and Ruanui rose and cut up the whale to be used as an offering at the completion of his house; but he cut the whale in pieces with the obsidian which had been used in cutting the hair of Nuku's head: hence the anger of Mumu-te-awha (god of the whale), and hence also the non-continuance of the whale being stranded on that part of New Zealand. That whale was a pet of Tutu-nunui, and was stolen by Kae. Kae deceived Tutu-nunui by his promises, and was allowed to come on the whale. When Kae got near the shore the whale shook himself, as an order for Kae to go on shore, and that the whale could go back to his master, but Kae repeated this incantation while sitting still on the back of the whale—

Go where it is shallow,  
Go where it is deep.

The meaning of this short song is, "Kae wishes the whale to go on shore."