

(about eighty in number) returned to Maungatautari and lived at Puke Whakaahu, Aratitaha, and other places, the principal kainga being Aratitaha. It would appear that Ngatimaniapoto and Waikato, after Hangahanga, returned to their homes without occupying Maungatautari, but whilst matters in the Waikato were wearing a more peaceful aspect, it was but the precursor of a more terrible storm. Hongi Hika, of Ngapuhi, having now got firearms, sailed in his canoes from Bay of Islands to Waitemata. He attacked and took Maunaina, a pa belonging to Ngatipoa, at the Tamaki, after which he attacked the Totara, a pa of Ngatimaru at the Thames; then returning he sailed up the Tamaki, dragged his canoes across to the Manukau, went to Waiuku, took his canoes by way of Te Awaroa to Waikato. The country people felled large quantities of timber into the Awaroa Creek to obstruct his passage, but to no purpose. At length he arrived at Matakiki, on the Waipa, near the mouth of Mangapouri Creek. All Waikato were in the pa—men, women, and children. A panic ensued, and about two thousand perished in the attempt to escape. After this, all the tribes and hapus, including Marutuahu, who had fled to Waikato after the fall of Maunaina and the Totara, fled to the interior, leaving the valley of the Waikato without inhabitants. Amongst those captured at Matakiki was Rahuruaki, wife of Te Kanawa. Proposals of peace were made through her with Waikato, which was finally cemented by Matire Toha, daughter of Rewa, the head chief of Ngapuhi, being given in marriage to Kati, brother of Te Wherowhero, the great chief of Waikato. Hongi came no more to invade Waikato, though after the defeat of Ngatiwhatua at Te Ikaaranganui, he followed them up the Waikato to Otawhao, and then on to Pawaiti, whence they doubled back to Horotiu pa, which he reduced. Some of the Ngatiwhatua remained for a time in hiding, amongst others of whom Te Tinana. After the fall of Horotiu pa, Te Rorehu, to balance some former account, had him killed. Whilst Hongi was at Te Rore, on his way up the Waikato in pursuit of Ngatiwhatua, the first migration of Ngatiraukawa under Te Puke Ki Mahauariki took place. Then Pomare of Ngapuhi came to Waikato, and after fighting a resultless battle, was returning home, when he was seen by Taraia at Te Rore. Taraia invited him ashore to fight. The challenge was accepted. They fought, and Pomare's army was defeated, some going down the left bank of the Waikato, and some across country to the coast. Parties started in pursuit, whilst some were sent to intercept the fugitives at Te Awaroa. Scarcely one escaped. It is of no matter to us to inquire into the question any further; suffice it to say Ngapuhi never after invaded the Waikato, though with their allies of Ngamaru they ventured into the Ngatihua country. A general concentration of tribes and hapus now took place at Kihikihi, Otawhao, Kaipaka, Ngamoko, and other places about Kihikihi, for mutual protection against Ngapuhi; all the hapus remaining in occupation until Potatou went to take up his abode at Manuka, when most of them returned to their own former kaingas, whilst the Patukoko, Ngatinaenae, and Ngatiparehaehaera continued to live at Kihikihi and Otawhao. We have already referred to Marutuahu; they came as fugitives from Hauraki and settled at Horotiu and other places with Ngatihua and Ngatikoroki. Some trouble arising between the Tangatawhenua and the Heke, Ngatihua went from Horotiu to Kawehitiki (Maungakawa), whilst Ngatikoroki determined to go to Kawhia, but accepted the invitation of Ngatiapakura and settled at Kaipaka. Here they remained for a time till trouble arose between them and the Ngatihinetu, a hapu closely related to Ngatiapakura. A skirmish took place, and several of Ngatikoroki were killed, some of the dead being mutilated with adzes. When news reached Ngatihua, they came and attacked the Ngatiapakura pa, Kaipaka, whilst many of the warriors were at Ngaroto eel-fishing. Amongst the slain was Rangianewa, a woman of very high rank. Ngatihua did not attack Taurangatahi, the pa of Ngatihinetu. We are told Te Paewaka interceded in its behalf. Immediately on the fall of Kaipaka, those of Ngatiapakura, who had been at Ngaroto, and the Ngatihinetu, from Taurangatahi, went to Kawhia. After being there some time, some of the great chiefs of Waikato brought them back to Rarowera with a strong escort, and it was intended that Ngatihua should be attacked in their pa at Kawehitiki, in order that satisfaction might be had for Rangianewa's death. And now we come to a point in dispute as to whether or no Te Waharoa did or not give up Rangiaohia to Ngatiapakura as satisfaction for Rangianewa's death. It appears to us highly probable that Te Waharoa did give the land as stated, inasmuch as the Ngatihua were not attacked. It is also equally clear that Ngatiapakura and Ngatihinetu were allowed to occupy Rangiaohia without molestation. Shortly after Pomare's disastrous expedition to Waikato, the second migration of Ngatiraukawa, known as "Te Hekewhirinui," took place, which was followed by the death of Te Hiwi at the hands of the Ngatierangi, and whilst Ngatiraukawa were at Tauranga getting vengeance for his death, Ngatimaru attacked and took Te Kopua pa; then there was trouble between Ngatimaru and Ngatiraukawa on account of Te Whaha, a Ngatimaru, having been killed by Te Whatakaraka. It was alleged that this was settled, and Ngatimaru got satisfaction by killing Te Uhanga. Soon after this, the third migration of Ngatiraukawa, known as Kariritahi, occurred. Then followed the attack by Ngatimaru on Ngatitama and Ngatitahu at Parikawaru; when this *ope* of Ngatimaru were returning they killed Te Whatakaraka at Piraunui. Te Whatakaraka's remains were carried to Taupo, and the last great migration took place, some of the Ngatiraukawa going to Kapiti and the rest to Rotorua. Ngatimaru now took possession of Maungatautari, and lived at Ngatokoi and Haowhenua, a large pa, so named because of the large extent of ground it covered, whilst Ngatipoa lived at Kaipaka (near Maungakawa), not the pa of same name which belonged to Ngatiapakura. The