

on the sea coast, but he did not see them, as Mahina had found them (some time before). He went to Mahina to obtain his wreath, but Mahina would not give them up, but said, "I will not give your wreath to you, as it is the stranded wreath found by Mahina." This has now become a custom with the Maori. Though the (much-prized) greenstone may be lost and found, it will not be given to the owner, but this proverb will be spoken, "The red wreath (which was stranded and) found by Mahina." Mahina was one who was of other canoes, of the canoes which had landed (in these Islands) long before Tainui.

Now great was the act of deceit practised by the Tainui people on the people of the other canoes. When all the canoes had landed at Whangaparaoa, they found a whale which had been cast on shore there, and they tied ropes to that fish of the ocean; at the same time each people in the different canoes asserted they had landed first.

Now was seen the work of Hotunui, the leader of the Tainui migration. Hotunui and his people cut flax to make a rope with which to tie the whale. They scorched the flax in the fire and made the rope, and when it was dry, they went and tied their rope inside of all the other ropes which the people of the other canoes had tied to the fish, and then tied the end to something which was in the sand.

Tainui had landed in the evening, and this rope was tied to the whale in the night. When they returned to their canoe Tainui, after tying the rope, Hotunui said, "Let the leaves of the boughs of the trees used at our Tuahu be scorched in fire, so that they may be withered, as a sign to us; I can then say, these things which are dry (the rope and leaves of the Tuahu), the people to whom such belong are those who landed first." These orders were obeyed. It was now day; then the dispute began. The people of Te Arawa canoe said they had landed first: the Matatua, the Kurawhaupo, the Tokomaru, each in succession claimed to be the first canoe which landed. Then Hotunui said to all the people of these four canoes, "Hearken, Oh, my friends! ours was the canoe which arrived before your canoes; but let this be a sign to us all—let us each look at the ropes each put on the whale; also (let us look) at the leaves on the boughs of the trees used on our Tuahus, and let the rope which is dry, and the leaves which have become withered, be the sign that the owner of such is the canoe which landed first in these islands in which we now rest."

At once did the people of Tamatekapua and the people of the other canoes give their consent to this proposition of Hotunui. Then they looked at the ropes which had been tied to the whale, and found the rope of the Tainui people was that of all the ropes which was the most dry. They also looked at the leaves of the boughs on the Tuahus, and the leaves of the Tuahu of Hotunui were the most withered. Then was it fully admitted that Tainui was the first of all these five canoes which landed on these Islands. This has been admitted ever since, and, whenever the canoes are named, this is the order in which they are given: Tainui, Te Arawa, Matatua, Kurawhaupo, Tokomaru; also, when mentioned in song, Tainui is first named.

That which is now to be related is in respect to Tainui only.

And (they) called the name of that land Whangaparaoa (waiting for the whale); and they came down (north) and sailed on to Whitianga, where they left their sail, which is still sticking to the cliff. This, seen from the sea, is exactly like the sail of a Maori canoe. The name of that place is called Te-ra-o-Tainui (the sail of Tainui).

They came on and landed a little below (to the north of) Whitianga, at Wharenga, where the people of the Tainui amused themselves by taking a large stone (which we now think is about five tons weight). This they lifted on to the top of another stone, which was large at the bottom and small at the top, like this Δ . This stone excites wonder when looked at, and the name of that stone and the locality where it was put up is Te Pohatu-whakairi (the stone hung up). Some say this stone was a man of the Tainui crew who was turned into stone; but others give it as we have stated.

Tainui came on and passed Moehau (Cape Colville), and entered Hauraki (the Thames). Coming on, she landed at Te-ana-puta. This is a hole in a rock which passes from side to side of the point. To this the Tainui was tied. It is a little below (to the north of) Tararu, at the north end of Grahamstown; but in the year the Ngatimaru people were drowned in crossing the Thames to Tamaki, this point fell down. The people say it was an omen of the death of the Ngatimaru. These people were drowned three weeks after this fell in.

Tainui came on, and when half-way between the Waihou and Piako Rivers they left their anchor, which is a very large stone. It is there to this day, and is called Pungapunga. Sailing on, she went westward in Hauraki, and crossed over to Wakatiwai, and went close by Wharekawa, where Marama (one of the chief women of Tainui) went on shore with her slave. Going on, Tainui landed at Takapuna (North Heads).

The people went to view the land, and ascended the Takapuna Hill, from which they saw seabirds coming from the Manuka. They went to see, and discerned the sea (on the West Coast). In searching for a place where they might easily get (their canoe) to the water seen, they found Tamaki River to be the nearest point to that sea. They pulled up the Tamaki River to Otahuhu, where they attempted to pull their canoe across the portage to Manuka; but they were unable to move the canoe. The reason was that Marama, on her journey on shore, had misbehaved with her slave.

As the people were doing all they could to drag the canoe across to Manuka, Marama and her slave came and joined them. The woman, seeing the futile attempts of the people to move the canoe, jumped up on to the deck of the canoe and sung this song, to enable the people to obtain their object:—

Pull Tainui to the sea;
Who shall drag her? &c.

The above song was composed by Marama; but there are other songs which were used when Tainui was dragged out of the forest when she was made in Hawaiki.

Some say that Tainui was taken across the portage at Tamaki to the West Coast; but others say that she did not cross the portage at Otahuhu, because the people were not able to drag her over, on account of the conduct of Marama with her slave while on her journey overland from Wharekawa.

But there is another matter which is a sign that Tainui did not pass over the Otahuhu portage to