

Manuka: All the tokens left by that canoe are at the entrance of the river, and not at the portage of **Manuka**.

Tainui went northward to the Ngapuhi District. Some say that the Ngapuhi people are descended from the Tainui migration, and hence the name Ngapuhi (the plume), or the plume of the bow of Tainui. But Ngapuhi know their own history.

Tainui went on to the Muriwhenua, towards the West Coast, and on the south, perhaps, of Muriwhenua, they landed, where again the people amused themselves by making a large mound of stones in the shape of a whale—in shape of that whale which they had tied at Whangaparaoa when they first landed on these islands. They called this place Tohora-nui (big whale). The Ngapuhi will be able to corroborate or not this account of the mound of stones resembling a whale.

Tainui came on along the West Coast, and at the mouth of the Manuka harbour they left a sign. If Tainui had been taken across the Otahuhu portage, there would have been tokens left there in the harbour of Manuka. The token left at the entrance of Manuka is, one of the crew stuck his paddle into the cliff; this was done by those coming from the sea, hence it is fully known that Tainui came round Muriwhenua.

At Awhitu, at the Manuka heads, are the skids of Tainui, which have grown: these are karaka trees, and are growing there to this day.

Tainui went on and landed at Hea-hea, at Kawhia, where she remained, and is still there to this day. The canoe is a stone, and is called Tainui. The people of Tainui went on shore and stayed there, and planted the seed which they had brought from Hawaiki. Marama and Whakaotirangi (the chief women of Tainui) planted the seed they had (brought with them). Each of these women had two plots of ground planted, one with kumara (sweet potato), and one with hue (calabash). In that plot planted by Marama with kumara, instead of the kumara, pohue (convolvulus) came up, and from the plot of ground planted with the hue seed came up the mawhai (*Sicyos angulatus*). Marama was ashamed because her seed had not produced what she expected. The plots of ground of Whakaotirangi produced the crops which she expected; this made her glad, and in joy she exclaimed, "Well done, the small baskets of seed brought by Whakaotirangi from Hawaiki! You have grown well." Hence this saying by women who are careful of food, and this is the proverb: "The small basket of Whakaotirangi." All the Maori people know these proverbs.

This is all that will be said of the whole of the crew of Tainui; but the history of Hotonui alone will be given in the following account, as he was the leader of the Tainui migration.

Hotonui took to wife the daughter of Mahanga. Mahanga was one of the people of the canoes which came before Tainui had come to these Islands.

3.—TRANSLATION of EXTRACT from the HISTORY of the MIGRATION of TAINUI, by HOANI NAHE, M.H.R.

THIS is the account of the coming of the Maori ancestors from Hawaiki, which we shall commence at that part which the old Maori chiefs still remember.

The reason for man coming to these Islands is on account of a very severe war at Hawaiki. Many were the men collected together at those battles, and many were those who fell in those conflicts. The name of this war is Te-ra-to-rua, and the men who headed the two contending parties were Heta and Ue-nuku. The war between these two was waged for a long time, and peace was not made; hence one of them came here, and the other stayed yonder. These are they who came here, that is, the Maori; and those who stayed yonder are, perhaps, the Wa-hu people.

When the people arrived here they composed a song of lament for that long war Te-ra-to-rua.

The people lived at Hawaiki, but they had a desire to make a canoe for themselves, in which they could go and find a new land for themselves. They made a canoe, and, when finished, they called her Tainui. They put her into the water, and put their cargo on board.

These are the names of the men who came in her: Hotonui, Hoturua, Hotupapa, Hotumatapu. And these are the names of the women: Marama, Whakaotirangi.

When the people of Tainui were putting her cargo on board, the people on the shore called to Hotonui, "O, Hotu, it is a Tamatea." Hotu called to them, "What of that! Let me with Tamatea go out on to the ocean and fight." Hotu then went through the ceremonies, and repeated the incantation which is the custom of those going on a voyage.

The canoe came on, and crossed to these islands. When the red of the pohutukawa bloom was seen by the Tainui people, Tainihibi threw his kura into the sea; that kura was cast on shore by the tide at Whangaparaoa, where that weed is still growing. Mahia found the kura of Tainihibi; hence the proverb, "The kura cast on shore (found by) Mahia."

Tainui then came on towards the north, and landed at Whitianga, where they left their sail; sailing on they passed Moehau and entered Hauraki (the Thames); continuing on they landed at Ana-puta, a little south of Grahamstown, at Tataru. This was a hole in a point, which hole went right through the point; to this Tainui was tied. They went from that; going on they arrived at Te-wai-whaka-ruku-hanga, which is half-way between the Rivers Wai-hou and Piako, where they left the anchor of Tainui, which was a large stone, and is to be seen there to this day. This is called Tepungapunga.

Tainui went outward by the west shore of Hauraki, and when she arrived at Whakatiwai, at Wharepawa, at that place Marama and her slave went on shore. Tainui went on to Tamaki, and sailed up that river, and landed at Otahuhu, where the people wished to drag their canoe over into the Manuka Harbour, but they could not succeed; the reason of this was that Marama had slept with her slave man.

Marama and her slave came on and found the people attempting to drag the Tainui across the portage, when Marama got on to the canoe and repeated this song:—

Drag Tainui to strike on the ocean.
Who will drag her?
Those who listen
To the side of Heaven, &c.