

Now, when the canoe was cast off from the shore, Tuau sat in the stern and took hold of a paddle, and, when the canoe had got out to sea, Turi said to Tuau, "Come you and sit in the middle of the canoe, that I may go and try how I can paddle." Tuau went to the middle of the canoe and sat down, and Turi paddled (the canoe). Turi pulled until the canoe was a distance out to sea. Then did Tuau turn and look for the land; but, lo! it was far away, and the canoe was quite out at sea. Tuau called to Turi, "O Turi! Turi! take me back to the shore;" but Turi did not answer him or take any notice of his wish, but persisted in taking Tuau away with him.

Then did Tuau weep and lament, and said, "O, what shall I do for my children and wife?" Now it was night when the canoe left the shore.

When the dawn of day came Tapo began his acts of annoyance, and Turi was angry with him, and Turi threw him into the sea. While Tapo was swimming in the water he amused himself with jeering at Turi, and said, "O, son! leave me at Hikurangi." Then did the crew of the canoe know that this man Tapo was the god Maru; and Tapo was again taken into the canoe.

When it was again dawn of day the canoe became dry in her timbers and began to leak, and much water came into her. The people bailed her, and took the bailer of Turi to do so; and while they threw the water out, Turi repeated this incantation for bailing a canoe:—

The bailer (called) Tipuahoronuku,
(And) Tipuahororangi.
I will carry this my paddle
(Called) Kautukiterangi.

And while the people continued bailing, Turi kept repeating his bailing incantation; and when the hold of the canoe was dry, the Aotea went on until she landed at the Island of Rangitahua, which island is in the midst of the ocean. Aotea was here put on shore and mended, and while they were at work, the canoe of Potoru, called Te Ririno, also landed at the island; and they killed two dogs. One they cooked, and one they ate raw. The dog called Whakapapatuakura they cooked in a hangi, and the dog called Tangakakariki they ate raw.

When all things had been cleared (for their sacred ceremonies), they erected the Tuahu; also they put the poles up for the gods, that the poles might be fully used by the gods; and the waist-mat of the god they laid down as a floor-mat, and the god was invoked. These words they said,—

Come, O god (reveal the future):
Shall I cross (safely) to the other side?
Come, O god! I shall cross safely.

When the dog was cooked they repeated the ceremony of lifting it up to the gods, and also made the offering to the god for war; and they put up the sacred poles and repeated this incantation:—

The pole is up,
The pole, O Rangi,
With Atutahi-ma-rehua.

They painted the canoe, and again said,—

The jerkings!	The drinking!
The fallings!	The first cloud!
The shakings!	The cloud united.

These were the words repeated over the bows of all the canoes.

Now, when they were all at that island, Potoru and Turi had a dispute. Turi said, "We two must go to the east." Potoru said, "Let us two go to the setting sun."

Turi again said, "Potoru, Kupe said to me not to allow the bow of the canoe to go from that part (of heaven) where the sun comes up."

But Potoru still persisted, and Turi allowed him to have his own way; and Potoru went in his canoe, Te Ririno, and went on in the stream of Taputapuata, and was taken by the pulling stream, the strong stream, and the hissing stream—hissing to the darkness. Potoru and his canoe were lost. Hence this proverb is true—"You persist as Potoru did."

Aotea came on eastward, and when in mid-ocean a child, called Tutawa, was born. Then the ninth kumara was taken as part of the ceremony performed over the gums of Tutawawhanaumoana, and there were left only eight kumaras.

When they had come a long way Tuanuiterata became very annoying, and Turi was angry with him, and Turi threw him into the sea.

When the Aotea came close to the land, and they could see it, they threw the hutukawa away, as they thought that the red bloom of the rata was hutu. They landed on these Islands, and on landing they saw the footprints of a man on the sand, which they knew to be those of Tuanuiterata, who had been thrown overboard, as he had a club-foot.

Turi then went to search for Patea, the river which had been spoken of by Kupe to him, and "Aotea," the canoe, was left at Aotea River, they coming along the sea shore; but they sent Pungarehu on before them to set the karaka berry, and Turi and the body of people followed.

They came to Kawhia, and called the name of that place Kawhia because of the Awhi, embrace, or Kaawhia, the embracing of Turi.

Coming on they arrived at Marokopa. This was Maro, a waist garment, kopa, to fold. Hence Marokopa.

They next came to Mokau. This is where Turi slept.

Coming on, they came to Urenui. This was the greatness of Turi. From this they came to Mangate, where the sacred mat Hunakiko was opened out.

And Matakitaki is called from Matakitaki, to look at, as the people looked in admiration at the sacred mat, Hunakiko.

Coming on, they arrived at Hongihongi, where Turi smelt (hongihongi) the soil, hence the name Hongihongi-a-Turi.

They came on to Tapuwae, the steps (or footmarks) of Turi.

Next they came to Oakura, where the Hunakiko mat was seen so red; hence o-a (of the) kura (red). Thence on to Katikara (this was the name of a sacred incantation of Turi) which he repeated over his weapon of war.