

Coming on, they came to Raea (choke), where Turi was nearly choked by something stopping in his throat.

They next came to Kaupokonui, from upoko (head) of Turi. And near this is Maraekura, marae (courtyard), kura (red), where the mat Hunakiko was a second time opened and spread out, in the (courtyard) marae. On still, until they came to Kapuni, ka (will), puni (a camp), where Turi would encamp.

Still they came on to Waingongoro, wai (water), ngongoro (snore), where Turi in his sleep snored.

When they came to Tangahoe, ta (to slap against the water in paddling), hoe (paddle) of Turi.

Going on, they arrived at Ohingahape-hinga (to fall), hape (club-foot), of Atuanui.

Coming on, they arrived at Whitikau, whiti (to cross), kau (only or swim), being the long swimming of Turi (or the bridge of Turi).

Now they came to the river which Kupe spoke of, where they built a pa, and called it the name Rangitawhi, and set up a post which they called Whakatopea; they built a house, and called it Matangirei; they built a paepae (privy) and called it paepaehakehake; they built a whata, and called it Paeahua, and they called the river Patea; the spring of water they called Pararakite-uru; the plot of ground which they cultivated they called Hekehekeipapa. The ko, or spade, used in cultivating they called Tipuiwhenua.

Then they turned the soil in digging to cultivate (the kumara), and this was the incantation repeated then:—

Tremble, O gods! Tremble, O ancients!
That you, O you, make to tremble!
The weed (kumara) of Hawaiki coming in heaps.
O! Maru, give fruit in the plain at Kuratau.

They put the seeds in; there were eight kumara roots. These they broke and set them in the ground; they grew, and they called the place where they grew Te Ahuroa. These kumaras yielded eight hundred roots. These are some of the deeds of our ancestor Turi.

7.—TRANSLATION of EXTRACT of the HISTORY of TE ARAWA MIGRATION, from Sir GEORGE GREY'S "Moteatea."

THESE are the names of some of those who came in Te Arawa:—

Tama te Kapua (son of Houmaitawhiti), Tia, Maka, Hei, Ihenga, Tauninihi, Rongokako, and many others. We do not mention Ngatoroirangi, as he was of the Tainui canoe, and was deceived by Tama and brought away in Te Arawa.

The names of the places from which these ancestors came from Hawaiki are these: Hawaiki is the great name of these islands, but the names of places in these islands are Wairota, Rarotonga, Wairoti, Parima, Manono. We cannot now tell all the names, but the most learned know all the names (of places in Hawaiki).

Rarotonga is the place where all the hair was left when the people had their hair cut, as also the place where the gods were kept.

These were the names of the gods kept there, who were removed and brought away: Maru, Te-iho-o-te-rangi, Rongomai, Hupawa, Hangaroa. These gods were stolen some time after Te Arawa left Hawaiki and came to these Islands.

The canoes which came here had not any gods save the kumara gods, and the gods of fish. The gods of man were left at Hawaiki, but the priests who came to these Islands knew the incantations and brought them to New Zealand in their memories.

Te Arawa was made from a totara tree at Rarotonga—that is from beyond (that place). The tree was felled, the canoe was made, by Rata and others. The canoe was finished, and dragged out and put into the water with all the cargo and people on board. When this was done Tama-te-kapua remembered that he had not any man of knowledge (priest) for his canoe.

He thought it would be best to deceive the chief Ngatoroirangi, the commander of Tainui. When Te Arawa was a little way from the shore, Tama said to Ngatoro, "O Toro, come on board of my canoe and repeat the incantations and perform the ceremonies for my canoe." That priest jumped on board of Te Arawa.

Tama again said to Toro, "O Toro, call your wife Kearoa to come on board of my canoe, to repeat the incantations and perform the ceremonies for the female part, so that my canoe may be exempt from all fear of tapu.

Ngatoro called his wife, and as soon as she was on board Tama called to his crew and said, "Pull the anchor up and let the sails loose, and set them, that we may run off with Ngatoro and his wife, that they may be the knowledge (priest and priestess) for our canoe."

The sails were set; the one at the bow, the one in the centre, and the one at the stern. The canoe sailed away swiftly.

When Ngatoro came up (from the cabin of the canoe), and looked around, he said, "Furl some of the sails, that this canoe may go slowly, so that Tainui (my canoe) may overtake us." Tama did not listen to the words of Toro; and when it became dark the canoes separated, one went one way, and one another.

There were two evil things done by Tama in his canoe, taking Toro and his wife away, and also the wife of Ruaeo was stolen by Tama from Hawaiki.

How the wife of Rua was taken away by Tama was on this wise: Tama said to Rua, "O Rua, go back to the settlement, and bring my axe, called Tutauru, which was put by me, below the window of my house." Rua went to get it, and, on his return to the beach, Te Arawa was far away out on the sea, looking like a speck on the horizon. Rua wept for his wife, Whakaotirangi.

Rua remained (at Hawaiki), and in the evening he went to the water to bathe himself on account of his wife, where he repeated his sacred incantations, and divided the stars of the evening to the place of