

a second name, which was Tehahawhiti (the thrown into a net). Rua and Tu went back to their own place, and Paikea and Ira went and lived at Uawa, where Ira made a house called Matatuahu. Now, for the first time, were all the gods and incantations collected together at Uawa, which had been brought by the "Horouta" migration, as she was the most sacred of all the canoes. These things were at Uawa given by Ira to Wharepatari, which have been kept down to this day.

10.—TRANSLATION of EXTRACT from the HISTORY of the HOROUTA MIGRATION, by NEPIA POHUIU, of Wairarapa.

"HOROUTA" was a canoe asked for from Tamakawa, Hikitapua, and Tuakarekawa by Pawa, so that they could have something in which to come over here (to New Zealand). These are the names of those who came in that canoe: Hounuku, Hourangi, Houatea, Houarero, Houtaketake, Taakerangi, Takewhenua, Pawa, Taritoronga, Koneke, Taaneherepi, Te Paki, Kura, Wahapaka, Whioroa, Toaroa, Tapuke, Rerepari, Taikehu, Tatapakihirangi, Karotaha, Taiaroa, Te Hirea, Manurewa, Tumatahaia, Mahaututea, Tahore, Taanewhaikai, Parutu, Rangituroa, Tahukaranga, Tarana, Tokipunga, Te Amaru, Ira, Te Ikirangi, Hikitepa, Hiwara, Te Hatoitoi, Rourouatea, Rongotopea, Ngarangikaihia, Taanetokorangi, Timurangi; and many others. And these are the principal women of this canoe; but there were other women besides these: Makaweururangi, Mapuhiarangi, Hauhaoterangi, Te Roku, Te Manawaroa, Hine Mataotao, Hinehaukiterangi, Hinehuhurangi, Kiterangi, Hineruruhirangi, Hinehuhirangi, Whitianau, Koia, Tangiwaitutu, Hinekapurangi, Tangaroakaitahi, Tapoto, Hine-
raukura, Takapakeke, Matangirauangina; and others.

The place where they landed was at Ohiwa, and the rock on which she grounded was called Tukerae-o-Kanawa where she was held fast.

Hinekaurangi went on shore with many other women; it is said there were two hundred and seventy. The rest of the people engaged in mending and getting their canoe off, when they turned to look from their work their sister had gone—that is their elder sister, Hinekaurangi.

Some of them left the canoe and followed their sister, but when they got to where she had sat down she had gone on, so they gave names to each place, hill-top, or mountain-peak where she had rested, also where she had cultivated or set anything. They followed on, but she was ever in advance of them.

When they got to Tuparoa the seventy of Pouheni, who were carrying mats of all kinds, had not arrived there. They went by the sea-coast. The sacred party of Pouheni did not take food or fire; all were sacred, and they went on and sat down in hunger, hence the places where they stopped or rested were called Pouretua.

Again they went into the forest, and travelled on and came out at Taiharakeke in the same district. That was the place where Awapoka had collected, cooked, and preserved birds in their own fat, where the calabashes are to be seen to this day.

Again this people went into the forest, and travelled on and came out at Anaura, where they again left the oven (hangi) which they used in cooking.

Again they went into the forest, and travelled on and came out at Whangara, where, on their arrival, they found the band of sacred men of Pouheni all dead, and being blown by the blowfly. They died for want of food, and their teeth were fast closed together. Then was made a sacred fire, and the people put their own water into calabashes and warmed it at the fire, and then with pieces of wood they opened the clenched jaws of the apparently dead people and poured the warm urine into their mouths down their throats, and when by this their bodies became warm they all recovered.

The working people again went on, but they left food, fire, and implements to procure food for these sick people. Then the troop rose again, and the men who had the implements to obtain food were: Te Paki had a dog, Koneke had a spear, Tanekerepi had the bird-spear, Kahutone had the gridiron, Kura had the eel-pot; but there were a great many others of the people who had to collect food for the host.

Some of the people were set apart to carry the goods of the people; the Ngatiira alone were the sub-tribe who had not much to do. When the troop of people came to Turanga they found Ira and Keiwa already there, and Horouta was put on shore at Te Muriwai, and the people stayed there. They found Whakamanu, a bird-perch, which was from the other side (Hawaiki), where also the dog of Paru is turned into stone. When they had fully established themselves there they again visited the line of route by which they had come there; and, on arrival at Kereu, at the spot where they entered the forest, on the journey to follow and find their sister, also to find a piece of timber to mend the canoe Horouta, hence the name Maunga-Haumi, Maunga (mountain), haumi (piece of wood put in to mend, or to make larger), and Kaikamakama, kai (food), kama (quick).

11.—TRANSLATION of EXTRACT from the HISTORY of NGATIIRA, of the TAKITUMU MIGRATION, by NEPIA POHUIU.

THAT which refers to Ngatiira (at Hawaiki) is that which will be now given. The Ngatiira had a war for their kumara cultivations (at Hawaiki) and their trees, when the Ngatiira became very much downcast. Then they went and got Horoutu, which belonged to Tamakawa, and was made for Hikitapu and Tuakarekawa. When the canoe was obtained they put the cargo on board. Pouheni also came on board of her. They brought the kumara and kowhai, and landed at Ohiwa, where they were cast on the rocks called Teraeokanawa (the bar at the mouth of the Ohiwa River), and while the people, were trying to get their canoe afloat, they were so occupied with it that when they had time to observe they saw that their elder sister Hinekaurangi had gone, and they left the canoe and followed. These are the names of those who went after Hinekaurangi:—Hounuku, Hourangi, Takiwhenua, Takirangi, Pawa, Rongotope, Taikehu, Taritoronga, Tapuke, Wahapaka, Koneke, Taaneherepi, Karotaha, Whioroa, Taoroa, Hiwara, Tehatoitoi, Tahore, Kura, Tutepakihirangi, Taiaroa; and these women, and these are the names of those women: Manawaroa, Hinemataotao, Terakume, Mapuhiarangi, Koia,