

Wahapuku, Tangihiawaitutu, Tapoto, Tangaroakaitahi, Hinekapuaarangi. When they came to the place where Hine had worked, they gave names to the places where she had done anything, also where she had rested, or sat down, or had walked; and these are the names given, and their origin or meaning: Where she opened her maro out to dry, that is the Horahangamaro. Where she repeated the incantations and performed the ceremonies performed and repeated by strangers who arrive at a new place, this was called Tewhakaauranga. Where she made a screen for herself, they call it Hoka-hoka. Where she walked with a long step, they called it Tapuwaeroa. Where she was angry, they called it Raparapariki. Where she looked, they called it Tirohanga. Where she wept, they called it Tangihanga. All these names had their origin from Hinekauirangi.

They followed on after her, and came out at Tiparoa, where they cooked some food for those who were coming by the seashore, but that hangi was not uncovered or the food taken out: hence the name of that place Umutaoroa.

They again went into the forest, and came out at Taiharakeke, where the bird-catchers of Wapaka lay down, as also did those of his party whose duty it was to preserve the birds in their (the bird's) own fat.

Again they went into the forest to work (obtain food), and came out at Maungatapere and Maungahaumi, where they had intended to obtain a piece of wood to mend the Horouta, Pawahere, &c., &c. From thence they came towards the sea coast and came out at Whangara, where they found the twice-seventy people of Pouhei lying stretched out with their teeth clenched; these they cured by putting warm urine down their throats after they had opened their mouths with a piece of wood.

They then went on to Muriwai and Wherowhero, where they saw a bird-perch at Whakamanu. Then they said, "O! this is our own place!" where they stayed, and collected food for themselves.

Hinehakerirangi set her kumara roots in the plot of ground called Manawaru, and she used the matapaia stone to cook with. Her kumaras grew, but those of some of the other people did not grow. Hers grew, as she had the knowledge—that is, the kowhai, to give the time when to set them; but the kumara plot of her brother's did not grow, which had been set on the plot of land called Papaka. Some of the kumaras from on board the Horouta were pohue (convolvulus), and are still seen growing on the sea-beach.

After Ira had lived some time at Turanganui (Gisborne) he left that place, and went to Pakarae and built a house.

Paikea was living at Whangara, when the news of which had reached Ruawharo (Tupai), and he were living at Porirua, Arapawa, and Patea, they two came in Takitumu to bring an offering of kumara to Paikea at Whangara. When they two had arrived at Whangara, they proposed to murder Ira, and put his body as part of the offering they were taking to Paikea. This intended murder was revenge for Uenuku having thrown Ruawharo into a fishing-net. When Paikea heard of the intention of these two to murder Ira he said to them, "How silently fierce you two are, to dare to speak such great evil of our elder brother; and when the cause was given on the other side of the sea, you bring the matter here to obtain revenge." This stopped the intended murder of Ira.

Rua and Tu went back to their own places to live, and Paikea and Ira went to Uawa, where Ira built a house called Tematateahu, and when finished, then were the valuables—the gods they had brought in Horouta—taken into that house, and kept there. The gods were brought in Takitumu, as she was the most sacred of all the canoes.

And at Uawa was the rehearsal of all the knowledge given, and Ira gave it to Wharepatari to guard and preserve.

Now things came on till this day, and we will here end this part.

## 12.—TRANSLATION OF EXTRACT from the HISTORY of the PAIKEA MIGRATION, by NEPIA POHUHU.

THEN Paikea landed at Ahuahu, but the name of Paikea when he lived at Hawaiki was Kahutiaterangi; and the reason for his being called by a new name—that is, Paikea—was on account of his coming on the back of a sea monster to these Islands called Aotearoa. Paikea lived at Ahuahu, and took to wife Ahurumowairaka, and their children were Marunui, Marupapa, Maruwakaaweawe. When these were born, Paikea left Ahuahu and went to live at Whakataane, and there took to wife Te Manawatina, who was of the people of that place, when the following children were born of this wife: Whatiuakauamo, Whatiuaroa, Uekaiahu, Uetaha, Rongotaiheao, Rakairoa, Mariu, Teakau, Huiwhenui. Paikea then left Whakataane, and he and his wife came towards Waiapu; but on their journey these children were born to them: Rongotukiwaho, Taohaki, Teruru. They came to Waiapu, where Paikea took to wife a woman of that place called Hutorangi, the daughter of Whironui; and these are the names of the children they had: Pouheni, Nanaia, Porourangi, Ueroa-Takotoainui, Ruapani, Ruarauwhanga-Kakaihikuroa, Hineteraraku, Rangitawhia, and others.

Paikea and his wife (the last one), and father- and mother-in-law, brothers- and sisters-in-law, and the tribe of his wife, left Waiapu and came to Anaura, at which place he began to locate the people of his wife at various localities all the way to Pukehore. He took his father- and mother-in-law into the Roto-o-tabe to live with Tetuna and Tangotangorau, where he built the pa called Tatauorangiriri, in which they could live, and in which they could be secure. He then went and obtained some puriri timber for firewood for them—(his father-in-law was called Tewhironui, and his mother-in-law was called Araiara)—which puriri timber having been taken by Paikea as firewood for them: hence puriri timber has become a proverb, and is called "The charred pieces of wood of the fire of Whironui."

The body of people again rose and departed from that place, and came on till they arrived at Whangara, on their way; and when they had come to Koutuamoa, at Torouka, where they could have a full view of Whangara, then did Paikea tell to the people the names of his old home, because he had come to find his place, Whangara. Sitting on the line of travel where he could see the land, he said to his band of fellow-travellers, "Yon place is Pakarae, there is Waingutu, yon is Tokaakuku, this is Rangitoto, that is Teuhiairakau, yon is Pukehapopo, this is Tewaipaepae, that is Teahirarariki, yon is Teahiraraihe, there is Waikino, yon is Tutapanihi, there is Tahatuoterangi, yon is Tewarauhangahine,