

Hiri-hiri is the name of a short incantation.

Nuku-tawhiti built his house, and, when finished, mats were platted for the floor of the inside, and Nuku-tawhiti repeated this incantation while the mats were being platted, and it was his own incantation :—

Where is the mat platted ?
Let it down !
Platted at Wawauatea ;
Let the mat down !

Tangaroa is there, stretching out his neck
Towards the Whatupungapunga ;
Let it down !
The mat is completed.

Nuku-tawhiti had a son called Papa-tahuri-iho, and Moe-rewa-rewa, a daughter. When Nuku died Moe-rewa-rewa cried for him, and this was her lament :—

Clap, ye thunders, up above yonder,
And flash, ye lightning, it is a calm,
Tu is angry, Rongomai comes down.

Repeat the incantation
Over the spring Waipunatea,
Ru, Ngana, Aparangi, and Kapitiwhano.

Papa-tahuri-iho had a son Papatahuriake. The meaning of Papa-tahuri-iho is the sky is inclined towards the earth ; and the meaning of Papatahuriake is the earth is inclined towards the sky. Papatahuriake had a son Moururi ; his son was Morake-rake ; his son was Morakitu ; his son was Whiro ; his son was Toe. The tribe of Toe were a numerous tribe, and the proverb for them is "The many of Toe, the thousands of Toe, killed by Rauoatu." Toe had Apa ; he had Rau-ru. This man was the ancestor of those who know how to carve in wood, of the Ngatikahungunu Tribe. Rauru had Kanea. This man turned into a sea-god and went underground, and came out from under the earth a little west of the Keri-keri, at the Bay of Islands. Kanea had Te-toko-o-te-rangi ; he had Te-rangi-tau-mumuhu ; he had Te-rangi-tau-wananga ; he had Hekana ; he had Poupa ; he had Maroro ; he had Te-ika-tau-rangi ; he had Awa ; he had second Awa ; he had Awa-nui. This man was the ancestor of Ngatiawa, who live at Taranaki, who owned and occupied this Hokianga District in ancient times. All men know this. Awa-nui had Rakei ; he had Tama-ki-te-ra. The descendants of this man, the Ngati-Tama-ki-te-ra, are in the Thames, at Hauraki. Tama-ki-te-ra had Pubi-moana-ariki. This man is the ancestor of the Ngapuhi, and hence the name of Pubi, or Ngapuhi, from this ancestor.

At his name we end the Popoarengarenga, that being the end of the line of the names of our ancestors, which we repeat to take the tapu from the hands of any who have touched the dead, or when they come from attending the sick, or the burial of any one.

The next name after Pubi is that where the tuatangata commences, and is not the sacred part of our genealogy.

15.—TRANSLATION of EXTRACT from the HISTORY of the ANCESTORS of the NGATIWHATUA, by PAORA TUHAERE.

MY ancestor was Tumutumuhenua. This man was from out of the ground, and he was not of this world ; his wife was called Repo, who was of this world, of the Tahurangi people. This woman's tribe was of the Patupaearehe, who are a people of this world ; common men cannot see them, and they reside on the high hills and mountains ; the second-sight seers can see these people, but common persons cannot see them. They go in the fog or in the gentle rain, and from such people came the wife of Tumutumuhenua. The real home of this people, the Ngatiwhatua, is at the North Cape at Muriwhenua, at the Aupouri, at the end of this Island, at the place of departed spirits.

According to what we believe, the reason for our coming to Kaipara was on account of the murder of Ngatikahumateika, who murdered my ancestor Taureka. The Ngatikahumateika were the people who owned the Hokianga District. We, the Ngatiwhatua, revenged the death of our ancestor by killing the people of Hokianga, and we took all the Hokianga District to Maunganui, and possessed the land, as we had killed all the people.

When we had been living in Hokianga a long time, Kawharu commenced a war in Kaipara, and attacked a pa on Moturimu the first ; this pa was on an island in the Kaipara River, and there is a cliff on each side ; but he, Kaiwharu, was the road by which his people climbed up to that pa. This pa was taken, as Kawharu was a great warrior ; he was a long man, he was four spans long, his body was one span round, his face was as long as from the end of the fingers to the elbow. Great was his power to kill (the people) of the East Coast. He took two pas in one day, on the following day he took three pas, in the following day two pas.

He killed (some), and followed the (rest of the) people over to Mahurangi, and even on to Motukaraka, a pa on an island near to Howick, which was the last attacked at that time by him, when he returned to Kaipara.

16.—TRANSLATION of EXTRACT from the MORIORI HISTORY (Chatham Islands), by TAPUTEARA, Chief and Priest of Rekohu.

RONGOMAWENUA was the original owner of the Chatham Islands, and it is in very modern times that the ancestors of the Moriori came from Aote. There were two canoes (in which these ancestors came from Aote), one commanded by Rangihou, and the other by Mihiti. The canoe of Rangihou was called "Kimi," and the name of that of Mihiti was "Rangimata. There were other canoes with Rangihou, but they were lost at sea.

After these canoes, there was also another people who came to the Chatham Islands. The commander of this migration was called Moe, who came in a canoe called "Rupuke," accompanied by Taupuorongomaiwenua, Rongopapa, Rongomaihoru, and Mapupuku. And it was only in the days of Nunuku that the flesh of man was first eaten. Moe, the commander of the Rupuke migration, was the first to eat man's flesh in these Islands. Hengarua was killed by Moe, and eaten, and from this time evil came on these Islands, and Moe continued to eat the original inhabitants of the land until they were nearly all exterminated.

Nunuku (a descendant of the original Natives) seeing that his people would be exterminated, called a meeting of all his tribes, at which he proposed to dig a trench from one part of the Island to another. They dug a tunnel under ground, and came out at another part of the land. Moreroa also