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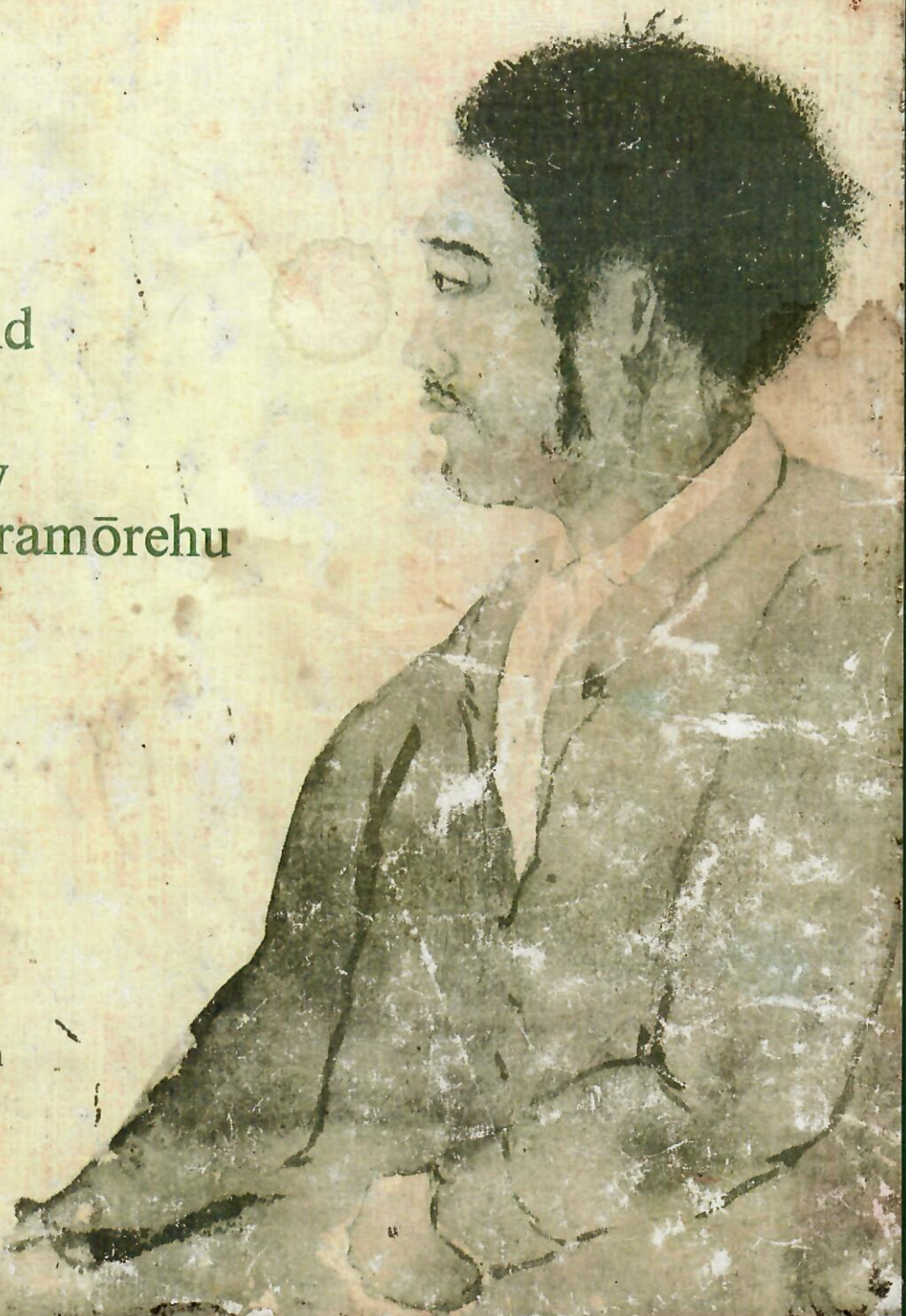
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Te Waiatatanga mai o te Atua

South Island
Traditions

recorded by
Matiaha Tiramōrehu

edited by
Manu van Ballekom
and Ray Harlow



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Canterbury Maori Studies 4

Cover 'Matthias, native missionary at Moeraki.'

William Fox, 1849
• Hocken Library
University of Otago
Dunedin

This portrait of Matiaha Tiramōrehu was painted a year after he wrote the work published here. He was then a monitor, or lay preacher, at Moeraki. The name Matiaha is the Maori version of the biblical name Matthias.

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Ko tēnei pukapuka hei whakamaumahara ki a Manu van Ballekom, i hopukia e te ringa kaha o Aituā i te marama o Ākuhata 1986. Tino kaikā ia ki te kimi i te mātauranga ki ngā tikanga me ngā kōrero a tana iwi, arā, a Kāitahu, Kātimamoe, Waitaha. Nāna tēnei kōrero i tuhi i runga i ngā tuhituhinga a Matiaha, nāku i etita, i whakapākehā. Me waiho ma tētahi atu e whakamārama.

No reira, e te hoa, moe mai ra i tō moenga roa, i tō moenga tē whakaarahia.

Ray Harlow
Ōtepoti
29 Han. 1987

Introduction

The following is an edition and translation¹ of a fascinating manuscript written in 1849 by the well-known tohunga, Matiaha Tiramōrehu, of Moeraki, for Rev. Mr Charles Creed. Matiaha Tiramōrehu, a descendant of Tūāhuriri, was born at Kaiapohia at about the turn of the 19th century. He and his father, Karaki, took part in the battles against Ngātitoa, and after the defeat at Kaiapohia, moved with their people to Moeraki. On Karaki's death in about 1833, Matiaha became chief at Moeraki, where he died in 1881. He had four children, three of whom died in childhood, and the other as an adult, but without issue. Tiramōrehu figures largely in many of the activities of Kāitahu during the last century, especially in the pursuit of the land claims, *Te Kereeme*.

The manuscript contains a South Island version of many of the myths familiar through North Island sources like Grey's *Ngā Mahi a ngā Tūpuna*, such as the coming to be of the world, the separation of Earth and Heaven, Tāne's creation of the first human being, and so on.

The original is a 49 page document written in an oblong coverless folio approx. 34.3cm x 20.3cm. The first page contains only the title (in English) 'Creation of all things', and some notes by Best (see below), and the last a note by Creed's son naming the author. The MS is at present in the MS collection of the National Library of Australia, where it is catalogued 'Traditions of Natives' MS 4017. I am very grateful to the National Library for their permission to publish this edition. This work is based on a photocopy of the original held at the Alexander Turnbull Library, and kindly made available to us by Margaret Orbell.

According to a note by Best (see below), Creed's son, Mr C. R. Creed, passed the MS on to John White in 1880 or 1881. White used this material in volume 1 of his *Ancient History of the Maori*, but without giving any credit to the author, or even keeping the text together as a coherent whole. Nonetheless, the entire contents of this MS can be found in White by looking up, in this order, pp.17-18, 19, 18-19, 39-42, 158-159, 129-132, 133-135, 139-142, 16-17, 29-31, 46-47, 53-58, 63-66.

The MS was also for a time in the possession of Elsdon Best, who transcribed the text and wrote some remarks on it, chiefly about the language, especially the *k* v. *ng* alternation (see below), and the difference between this narration and North Island versions. The transcription and remarks can be found among the Best papers at the Alexander Turnbull Library, MS papers 73 Folder 16.

¹I am very grateful to Margaret Orbell and Christine Tremewan for comments and suggestions which have improved both edition and translation greatly. Mistakes remain partly because I have sometimes chosen to ignore their advice.

In the preparation of the Maori text, a number of adjustments have been made. First of all, macrons have been added to long vowels. In the case of some names and a few words, this has had to be speculative. Matiaha's punctuation, use of capitals, and even word division are not the same as modern conventions in these areas, and are often erratic. Accordingly, some of the punctuation, distribution of capitals (i.e. identification of a string as a name), and sometimes the analysis into words in this edition is speculative, and open to other interpretations. However, every letter written by Matiaha is printed here in the original order.

Sometimes the symbols (), [] will be encountered in the text. The round brackets () mean that the enclosed material is in the MS, but should in my opinion be omitted; [] mean the opposite, namely that the enclosed material is NOT in the MS, but is needed for the passage to make sense, or at least to make the text conform to modern conventions of spelling. Very often, the [] are used to insert a vowel (e.g. *ki [a] au* or *k[o] ōna*) which is run together in pronunciation with a following or preceding vowel, so that Matiaha's spelling is strictly correct so far as pronunciation is concerned, but not "standard". Occasionally, both sets of brackets will occur together, e.g. (*tona*)[*tonu*]. This means that Matiaha wrote *tona*, but that I believe he meant *tonu*.

These devices have not been used in the cases of two very interesting types of "mistake", those involving *ng* v. *k* and *w* v. *wh*. The reader will soon notice that Matiaha makes use of the digraph *ng*. Nevertheless, he almost certainly spoke a variety of Maori which did not contain the sound usually written this way in the North. South Island Maori had merged the original *k* and *ng* sounds to *k*, giving forms like *takata*, *kāika* corresponding to Northern *tangata*, *kāinga*. That Matiaha uses *ng* is due rather to the fact that even at this early date there was some idea of a "right" way to spell Maori, probably based on Biblical translations. Matiaha was aware that when he said *k*, this could be spelt either *ng* or *k*. Usually, he gets this "right", i.e. copies Northern forms, but very often South Island forms are used, e.g. *Raki*, and sometimes even forms which are wrong in any dialect, i.e. spellings with *ng* where even North Island dialects have *k*. Thus one finds *kāngau*, for which Matiaha would have said *kākau*, and North Islanders *ngākau*. If readers encounter words which look strange, they should try reading them by substituting *ng* for any *k*, and as a last resort *k* for any *ng*!

Matiaha is similarly inconsistent in his spelling of the sound usually spelt *wh* in the North, writing sometimes *wh* (again, Biblical usage was probably the model), and sometimes *w*. Again, no attempt has been made to use brackets to "fill in" the *h*. Finally, one quirk of Matiaha's handwriting should be noted, and that is his practice of writing what looks like an *E* before initial *ng*, thus *Engātahi* for *kātahi*. These "intrusive" *E* have been printed in ().

The translation is intended only as a key to the Maori text. Thus, it is as literal as possible within the limits imposed by the need to be intelligible English, and makes no claims to stylistic purity or quality. It is not complete either, in the sense that there are a few words and phrases whose meaning I have not been able to find out, and which I have thus left in Maori. This applies mostly to chants which occur within the text and which are often obscure and of obviously formulaic composition and considerable antiquity. On other occasions where I have not been sure of the meaning of a passage, I have followed White's interpretation. This is always indicated in the footnotes. The final thing to note is the way I have rendered the substantial genealogical material in the Maori text. Much of this consists of sequences of lines of the form; *na x, ko y. na y, ko z.* Such sequences I have translated simply as lists, each item of which occupies a new line; *x y z.* cf. e.g. the first pages of the text and translation.

Readers familiar with North Island versions will be struck by the differences between these and Matiaha's narrative. This is not the place to go into this, but I want to point to two works known to me which confirm this as the South Island formulation of these cosmogonical myths. These are the accounts published by Wohlers in 1874, but collected by him at Ruapuke some 25 years earlier, and a series of genealogies with notes published by Smith (1894), but stemming from Teone Rena Rawiri Te Mamaru of Moeraki.

Apart from its interest to students of Maori and Polynesian mythology, there are at least two aspects of this text which deserve serious attention. Firstly, the language. This is to my knowledge one of the longest and earliest documents written by a South Islander. Despite the influence of North Island dialects which is already evident in at least the spelling (see above), it provides a valuable example of South Island Maori. Secondly, this document is the basis of much of White's first volume. Detailed comparison could be useful in revealing White's treatment of his sources and thus allowing an assessment of his value as a source in those cases where the original is no longer available.

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- Smith, S. P. 1894 'Genealogy of Te Mamaru Family of Moeraki, Northern Otago, N.Z.' *Journal of the Polynesian Society* 3:9-15.
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Māori Text

I

Moeraki Hune 9 1849

Kei a Te Pō te tīmatanga mai o te waiatatanga mai o te Atua.
Na Te Pō, ko Te Ao.
Na Te Ao, ko Te Aomārama.
Na Te Aomārama, ko Te Aotūroa.
Na Te Aotūroa, ko Te Koretēwiwhia.
Na Te Koretēwiwhia, ko Te Koretērawea.
Na Te Koretērawea, ko Te Koretētāmaua.
Na Te Koretētāmaua, ko Te Korematua.
Na Te Korematua, ko Te Mākū.
Na Te Mākū, ka noho i a Mahoranuiatea, ka puta ki waho ko Raki.
Na Raki, ka noho i a Pokoharuatēpō, ka puta ki waho ko Te Hānuioraki.
Na Te Hānuioraki, ko Tāwhirimātea.
Na Tāwhirimātea, ko Tiu.
Na Tiu, ko Hineitāpapauta.
Na Hineitāpapauta, ko Hineitūwhenua, ko Te Hakouatipu.
Na [Te] Hakouatipu, ko Te Puaitaha.
Na Te Puaitaha, ko Tūmairoko.
Na Tūmairoko, ko Te Operuaraki.
Na Te Operuaraki, ko Rarotoka.
Na Rarotoka, ko Te Kohu.
Na Te Kohu, ko Te Karue.
Na Te Karue, ko Te Maopo.
Na Te Maopo, ko Pūnuiotonga.
Na Pūnuiotonga, ko Rakamaomao.
Na Rakamaomao, ko Te Āwhiowhio.
Na Te Āwhiowhio, ko Te Pumarakai.
Na Te Pumarakai, ko Te Okookorau.
Na Te Okookorau, ko Te Wāwāhiwhare.
Na Te Wāwāhiwhare, i huaki ki waho ki Te Rarataukarereomatiteraki, ki Te Uhiakama,
Hukahukateraki, i reira anō a Makakaiwaho e noho ana.
Na Makakaiwaho hoki, ko Te Apaarakiihira.
Na Te Apaarakiihira, ko Te Aparakirarapa.
Na te Aparakirarapa, ko Taputapuatea rāua ko Maheretūkiteraki. Heoi anō te putanga a
te wahine tuatahi a Raki. I whakahau tonu tana aitanga mātāmua, ko te putanga mai ki

tēnei ao ko Taputapuatea rāua ko Maheretūkiteraki. Ko ngā Ariki mātāmua tonu tēnei a Raki.

Tēnei hoki tētahi aitanga a Raki, i tōna Kāhui Tahu, i a Katu, i a Werohia, i a Whakairia, i a Taokaimaiki, i a Taoitiapaekohu, i a Tahuatū, i a Tahuaroa, i a Te Karangatuhea, i a Te Ikarimu, i a Te Whakatūkoroua, i a Tahu, i a Kakōkiri, i a Te Kōpūnui. Heoti anō ngā Tahu a Raki e kukume nei i kā tāngata ki te mate. Ko te aitanga mātāmua tēnei a Raki, i uaua tonu ki te hē - i tohe tonu ki te kino. Na rātou hoki i whakahē te ao arā a Hineateuirā.

Na Raki anō hoki tēnei aitanga, na tētahi wahine, na Papatuanuku, i puta atu ai ki waho ko Rehua, ki muri mai ko te tamāhine, ko Hakina.

Na Rehua, ko Tamaiteokotahi.

Na Tamaiteokotahi, ko Te Whaitutahaiwa.

Na Te Whaitutahaiwa, ko Te Tihika.

Na Te Tihika, ko Te Rakeka.

Na Te Rakeka, ko Te Rakimākawekawe.

Na Te Rakimākawekawe, ko Te Rakiwakaupoko.

Ko te aitanga tēnei a Raki i whakawairua, i noho tonu atu ki runga ki ngā raki katoa. E pēnei ana tā mātau kōrero, arā te kōrero a ō mātou tīpuna, ināianeī koia anō tēnei tā mātou tikanga.

Na Raki anō, na Papatuanuku, a Tāne, no muri mai i a Rehua, ko Tāne, ko Paia, ko Wehīnuiamamao, ko Tūtakahinahina, ko Te Aki, ko Whatiua, ko Tū, ko Roko, ko Rū, ko Uako, ko Hua, ko Puna, ko Wherei, ko Uru, ko Kakana, ko Waionuku, ko Waioraki, ko Aiohou-taketake, ko Kamaukiwaho, ko Kamaukitahitooteraki, ko Kai, ko Kairoa, ko Kaipehu, ko Kaiakiakina, ko Tapatapaiawha, ko Te Manuaeroaru, ko Toi, ko Rauru, ko Ritenga, ko Whatonga, ko Apa, ko Rokomai, ko Tahatiti, ko Ruatapu, ko Pipi, ko Te Aratūmaheni, ko Rakiroa, ko Rokomai, ko Poupa, ko Te Rakiwhakamaru, ko Hounuku, ko Houraki, ko Houatea, ko Uenuku, ko Kahutiateraki, ko Ru[a]tapu, ko Paikea. Heoti anō na te kotahi o Paikea a mātau e noho nei, otirā tērā anō tētahi pūtaka, he nui noa atu kā rerenga mai ki te ao nei.

Na tētahi wahine hoki a Raki, na Hekehekeipapa, ka puta ki waho ko Tamaiwaho, ko Tamarautu, ko Tamanuiaraki, ko Tamaheraki, ko Te Rakiwhakaipuihu, ko Rakiwhangaka, ko te aitanga tēnei a Raki, a Hekehekeipapa, i tūmou tonu atu ki runga ki te raki.

Tēnei hoki ētahi aitanga tokorima a Raki, otirā i wakawairua tonu a Tamaiwaho rātou k[o] ōna tāina i noho tonu atu i runga i kā rangi kotahi tekau [mā whā] 14. Engari anō a Tamanuiaraki, i puta mai ana hua ki tēnei ao, i te mea na Tamanuiaraki tonu hoki, ko Haumia, ko Manuiaka, ko Marunuiakahoe, ko Huawaiwai, ko Tahitokuru, ko Te Kohurere, ko Te Aohiawe, ko Haere, ko Uenukupōkaia, ko Uenukūhorea, ko Te Rakiwhitikina, ko Te Pukitonga, heoi ka mārō tonu mai ki ngā tāngata e noho nei.

Ko Hotupapa hoki tētahi wahine a Raki. Ka puta ki waho ko Tū, ko Roko, ko Te Kanapu, ko Haeremaitua, ko Haeremaiwhano, ko Haereroarouri, ko Haereiteaupōuri, ko Haereiteaupōtako, ko Te Kitea, ko Te Whāia, ko Te Aomataki, ko Turumeha, ko Kaihi, ko Te Ukimatehoata, ko Rei, ko Pou, ko Pouatakataka, ko Pourakahua, ko Tūhukutira, ko Tamatakuariki, ko Waitūraki, ko Tūkaumoana, ko Kirirua, ko Hotumamoe, ko Tūmaionuku, ko Tūmaioraki, ko Tūtepewa, ko Tūmakoha, ko Te Utupōraki, ko Hikaararoa, ko Uenukupōkaiwhenua, ko Uenukholea, ko kā rerenga mai tēnei a Raki ki ngā tāngata e noho nei.

Na tētahi wahine a Raki, na Māukuuku, ko Takuunuku.

Na Takuunuku, ko Te Matai.

Na tētahi wahine hoki a Raki, na Tauharekiokio, ko Takuakahara.

Na Takuakahara, ko Takuraki.

Na Takuraki, ko Te Kahika.

Otirā, ehara i a Raki tēnei wahine, a Papatuanuku, na Takaroa kē ia. Tēnei wahine, a Papatuanuku, he mea i noho ai i a Raki, ka hori a Takaroa ki waho ki te kawē i te popoki o te tamaiti. Hoki rawa mai a Takaroa, kua noho noa ake a Papatuanuku i a Raki, kua puta noa ake a Rehua, a Tāne, me te katoa hoki o ngā tamariki a Raki rāua ko Papatuanuku. Heoti, ka tae mai a Takaroa, te tangata nāhana te wahine, ka tukutuku ma tātahi a Takaroa rāua ko Raki, nga tū a Raki i a Takaroa, e rua ngā papa o Raki, puta rawa te huata ki tua. Ko Raki kīhai i mate, i ora anō ia, no konei i aitia tūoitia ai e ia tana aitanga i a Papatuanuku, nga puta ki waho ko Te Whānautūoi, ko Te Whānautakoto, ko Tānekupapaeo, ko Tānetūturi, ko Tānepēpeke, ko Te Oi, ko Upokonui, ko Upokoroa, ko Upokowhakaahu, ko Tāneitewaiora.

No konei i piri tonu ai a Raki ki runga ki a Papatuanuku. No konei a Raki i kī atu ai ki a Tāne rātou k[o] ōna tāina kia tīkina mai ia, kia patua, kia ora ai kā tāngata.

Ka kī atu a Tāne ki a ia, “E koro, me aha oti te patu i a koe?”

Ka kī mai a Raki ki a Tāne, “E tā, me waha i [a] au ki runga kia tū kē ahau, kia takoto kē tō koutou hāku i [a] au, kia tipu ai te whai[a]o i a koutou.”

Kātahi hoki a Tāne ka kī atu ki a Raki, “E koro, ma Rehua koe e waha.”

Ka kī atu a Raki ki a Tāne rātou k[o] ōna tāina, “E tā mā, kua rawa ahau e waiho ma tō koutou tuakana e whakawaha ki runga, koi matapōuri ahau. Ekari ma koutou anō au e whakawaha ki runga, kia rewa ai ahau ki runga, kia tupu ai te whai[a]o i a koutou.”

Kātahi anō a Tāne ka kī atu ki a ia, “Ā, e koro, e tika ana tāu tikanga kia patua koe e mātou kia tipu ai te ao hei ao.”

Ka mea atu a Raki ki a Tāne, “E tika ana, e Tāne, me tiki mai ahau. Me patu hei tangata whakaako ma koutou k[o] ō tāina ki te patu, ki te mea ka mate ahau kātahi te ao ka whai ao, ka whai mārama hoki te ao.”

Nga hari hoki te whakaaro o Tāne ki te tikanga a tōna matua kia patua ia e rātau. No reira a Tāne i kī atu ai ki tētahi aitanga a Raki, ki a Te Koretuatahi, ki a Te Koretuarua, ki a Te Koretuatoru, ki a Te Koretuawhā, ki a Te Koretuarima, ki a Te Koretuaono, ki a Te Koretuawhitu, ki a Te Koretuawaru, ki a Te Koretuaiwa, ki a Te Koretuakahuru, ki a Te Koreauiho, ki a Te Koreauake, ki a Makoreatepō, ki a Makoreateao, ki a Te Koreateaotūroa, ki a Makoreateaomārama, kia takahia a Papa, takahia ki raro, tokona a Raki, tokona ki runga, kia tūmoremore, kia tūhāhā. Nga whakanā ngā kanohi a Raki e tū nei, ko Te Huinga, ko Te Pūtahi, ko Taketake, ko Rehua. (Ko Rehua.)

E hoa mā, ko te tūmatanga tēnei i hangā ai te raki e Tāne. Ko te kupu inoi hoki tēnei a Tāne ki te kaha o Rehua hei whakawaha i tō rātou matua ki runga. Otirā no konei i hunā ai ētahi o ngā Kore e Tāne ki roto ki a Maunganui a te whenua, oti rawa atu aua Kore ki reira, a nga whakawaha a Tāne i a Raki, a kīhai hoki i rewa ki runga.

Ka kī atu a Raki ki a Tāne, “Ma kōrua tokorua ko tō taina ahau e waha.”

Ngātahi hoki a Paia ka inoi i tana inoi, ka mea ia, “Tikaweā a Raki, whakawaha a Papa, whakatikatika tuara nui o Paia, mamae Te Kawaihuarau.”

Ka rewa hoki a Raki ki runga. Kātahi a Raki nga poroporoaki ki a Papa, ka mea atu a Raki ki a Papatuanuku, “E Papa e, hei konei ra koe. Tēnei taku aroha ki a koe. Kei te waru ka tangi au ki a koe.”

Koia hoki te haukū, he roimata no Raki e tangi ana ki a Papa.

Ka mea hoki a Raki ki tōna wahine, ki a Papatuanuku, “E kui, hei konei ra noho ai. Kei te makariri hoki ahau te hiahia iho ai ki a koe.”

Koia hoki te kōpaka. Nga poroporoaki a Papatuanuku ki a Raki, ka mea ia ki a Raki, “E koro, haere ra, e Raki. Kei te raumati ahau te mihi atu ai ki a koe.”

Koia te tuturooa, ko tō Papatuanuku aroha ia ki a Raki. Ka mutu tā rāua poroporoaki, ka rewa hoki a Raki i a Paia te waha. Nga tū i a Tāne, tana toko ko Toko-maunga i a Tāne, ko Ruatipua hoki te ingoa o te toko a Paia i tokoa ai te raki. No konei a Paia [i] inoi ai i tana inoi,

“Ko toko na wai? Ko toko na Ruatipua,
Ko toko na wai? Ko toko na Ruatahito
He turuturu, he pīnaki, he papare, he aitutonga,
Tēnā toko, tokotoko ka eke, ko toko o tēnei raki.”

Ka mutu ia, ka inoi hoki a Paia i te rua o ana inoinga, ka mea ia,

“Toko Te Kapuanui, Te Kapuaroa, Te Kapuamātotoru,

Te tau o Rakiriri, e hui te Rakiora, e roko ki waho.”

Ka mutu ia. Heoti anō, ka rewa [a] Raki ki runga, ka tangi te umere a runga, ka pēnei te kupu, “E Tūmatatoro, whakaekea te maunga.”

Ka mutu ia. Na te tini o ngā tāngata o runga tēnei kupu whakaoho i a Tāne rāua ko Paia. Otirā i te okotahi o Tāne te whakaaro i tana waihakatanga i te raki, nāna anō i pou pou kā taha o te raki, i mau katoa anake i a ia. Nāna hoki i purupuru ngā wāhi e hāmama ana, i mau katoa anō i a ia. No te otika a Raki te haka, ka mārāma hoki te ao hei ao. No reira a Tāne i whakaaro ai kāore he whakatau i a Raki. Kātahi anō a Tāne ka haere ki te tiki i te rāhuikura [a] Aokehu, riro ana mai i a ia he kura. Nga tae mai i a ia te mau mai, ka whakapiritia e ia ki te rangi. Kāhore hoki kia tau. Hei te pō ka kore e tau, hei te ao ka tau. Ko te mea anake tēnei e tau ai taua rāhuikura, he awatea, he pō e kore hoki e tau. No reira i aurutia ai e ia. Mā rawa atu i a ia te horoi taua rāhuikura. Heoi nga tū kau noa iho a Raki, kāhore he mea hei whakatau. Otirā, no konei a Tāne i wakaaro tikanga ai māna kia ai he mea hei whakatau i tōna matua. Ko te haerenga tēnei o Tāne ki ngā Kore i hunā e ia ki roto ki a Maunga. Ka puta ki waho ko Te Riaki, ko Hāpai, ko Te Tihi, ko Te Amo, ko Katari, ko Te Mania, ko Te Paheke, ko Tuhoro, ko Tāwharuwharu, ko Tāpokopoko, ko Te Awa, ko Tipunuiata, ko Parawhenuamea. Kātahi anō nga tupu te wai, ko Te Auwiwhi, ko Te Auwawae, ko Te Aupuha, ko Te Aumahora, ko Te Autiti, ko Te Aukokomo, ko Te Auhuri, ko Te Autake, ko Te Aukāwhā, ka mate, ka tika anō te au, ko Te Aukōmiro, ko Te Aupuha, ko kā Pōkikī, tūtī te au, tātā te au, mārō te au, whakahotu te au ki Hawaiiki, ko Tō, ko Tapa, ko ngā Rimu, ko Te Takapau, ko Hineiahua, ko Hineiterakatai, ko Te Kaerenuku, ko Te Kaereraki, ko Te Hotuatea, ko Te Wiwini, ko Te Wana, ko Te Pā, ko Te Karetuatahi, ko Te Karetu[a]rua, ko Te Karetuatoru, ko Te Karetuawhā, ko Te Karetuarima, ko Te Karetuaono, ko Te Karetuawhiti, ko Te Karetuawaru, ko Te Karetuaiwa, ko Te Karetuakahuru, ko Tārawatuatahi, ko Tārawatuaria, ko Tārawatuatoru, ko Tārawatuawhā, ko Tārawatuarima, ko Tārawatuaoono, ko Tārawatuawhiti, ko Tārawatuawaru, ko Tārawatuaiwa, ko Tārawatuakahuru, ko Te Hiwi, ko Te Amo, ko Te Riaki, ko Te Hāpai, ko Te Tiketike, ko Te Rairahi, ko Te Kapuka, ko Te Whatika, ko Te Horoka, ko Te Whakahuka, ko Whatitata, ko Pukemahoata, ko Te Rimu, ko Mairaaata, ko Te Takapau, ko Te Whatumoana, ko Te Tira, ko Moanauri.

Na Tāne hoki, na Maunga, ko Te Piere, ko Te Matata, ko Totoe, ko Te Kawhā. Ka noho hoki a Tāne i a Tohika, ka puta ki waho ko Hineitekukuraataane, ko Te Hakamatua, ko Te Waipunahau, ko Tahoraatea, ko Tahoraamoā, ko Papanitahora, ko Te Pākihi, ko Te Pārae, ko Hineimatatiki. Ka noho i a Hinehauone, ko Hineiteataariari. Ka noho i a Tū-koroahuru. Heoi kihai i whai pai aua mea i hakā ai e ia kia kitea he mea pai hei whakatau i tōna matua. No konei hoki a Tāne i noho ai i Te Putarākau, ka puta ki waho ko Hine-tītama, ko Hineatauirā, ka noho tonu hoki ia (ia) i a Tāne, ka puta ki waho ko Tahukumia, ko Tahuwhakaero, ko Tahutūturi, ko Tahupēpeke, ko Tahupūkai, otirā kāhore anō ia i kite

noa i tētahi mea pai hei wakatau i a Raki. No konei a Tāne i haere ai ki runga ki te whakatangī haere i te tuakana, i a Rehua, ki te kimi hoki i tētahi mea pai hei whakatau i a Raki. A haere atu ana ia i taua tāima, ka tae atu ia ki runga ki te raki, ka haere tonu atu ia ki runga, ki Whitinuku, ki Whitiraki, ka piki ia i Te Urenuioraki, ki Taketakenuioraki, ki Poutūteraki, ki te kāinga o Rehua i mau i a ia ki reira. Ka kōrero mai a Rehua ki a ia, ka mea mai ia ki a ia, kia noho atu a ia ki reira. Ka kī atu a Tāne ki a Rehua, “Ko koe anō hei runga nei noho ai, e hoki ana au ki tō tāua matua.”

Ka hōmai e Rehua he kai māna i ruka i tōna upoko, a kāhore a Tāne i kai, no te mea i ruka kē i tōna upoko. Ko te mataku tēnei o Tāne i aua kai kei kai (ia) matapōuri ia, a kīhai hoki ia i kai. Nga moateatea ki te tunui o te manu, ka mea atu a Tāne, kia maua mai e ia he manu, ka kī mai a Rehua ki a ia, “Kaua e maua e koe. Kāore he kai o raro, engari hei kā rākau tāu e mau ki raro whakatō ai.”

A ka wakaae ia kia maua mai ngā rākau, a maua ana mai e ia ngā rākau katoa. Ko te tira hoki tēnei o Tāne i Te Mawakaroa, haere ana mai a Tāne ki raro nei. Tae ana mai, kāore, kua pātaitia e Hineatauirā ngā tāngata, i pēnei tana kupu, “E mea mā, kei hea ra tōku nei matua nāna nei ahau?”

Ka kī atu ngā tāngata ki a ia, “Koia anō ra tēnā e noho i a koe na.”

Kātahi te wahine nga mate i te whakamā. Heoti anō te take i huna ai a Hineatauirā i a rātou k[o] ōna tamariki, haere atu ana ki raro. Ka tae atu a Tāne ki te kāinga, kua riro tana wahine, kua oma. No konei tē āta tahuri iho a Tāne (ko)[ki] ngā rākau whakatō ai, kāhore hoki ia i whakatō, i waiho māria e ia aua rākau, ka haere tonu ia, nga whai i a Hineateuirā, ka tae atu te wahine ki te pō i a Hineateao, ka kī mai ia ki a Hineateuirā, “Hoki atu i runga na, ko au tēnei ko Hineateao, ko tauārai tēnei o te ao.”

Kīhai hoki a Hineateuirā i rongō, i uaua tonu atu ia kia haere, a tukua atu ana ia e Hineateao, ka haere taua wahine. Ka tae atu hoki a Tāne ki a Hineateao, ka ui mai hoki ia ki a ia, “Nga riro hoki koe ki hea?”

Ka kī atu ia, “I whai mai au i taku wahine.”

Ka kī mai a Hineateao ki a ia, “E kore ia e mau i a koe, tēnei ka nunumi kino ake, e kore ia e mau i a koe.”

Ka mea atu a Tāne, “Ahakoa, tukua atu ahau.”

Ka mea mai taua tipua ki a ia, “Haere ake, e whai i tōu wahine.”

Haere atu ana ia, ka tae atu ki te pō i a Hineatepō, ka ui mai ia ki a Tāne, “Ka riro koe ki hea?”

Ka kī atu a Tāne ki a Hineatepō, “I whai mai au i taku wahine.”

Ka mea mai taua tipua ki a ia, “Kua kōrero au ki a ia. I pēnei taku kupu ki a ia, ‘me hoki koe i konei, no te mea ko au tēnei ko Hineatepō, ko tauārai o te pō,’ a kīhai hoki tōu wahine i whakarongo mai ki [a] au, otirā tēnei nga whakawiri kino ake, e kore pea e mau i a koe.”

Ka mea atu a Tāne ki a Hineatepō, “Tukua ahau.”

A tukua ana e taua tipua. Tae rawa atu a Tāne ki te pō i a Hineruakimoa, kua tae noa atu te wahine ki roto ki te whare i a Tūkainanapia. Heoi rakuraku noa atu ana a Tāne i waho nei o te tatau o te whare, kīhai hoki i tapoko atu ki tua kia rawatia mai te tatau o te whare. Kōrero ana mai a Hineatauirā i roto i [te] whare, kōrero atu ana hoki ia i waho, ka pātaia atu e ia ki te wahine, ka pēnei atu tana karanga ki a Hineateuirā, “E kui, haere mai, hoake tāua ki runga.”

Ka kī mai a Hineateuirā ki a ia i roto i te whare, nga karanga mai ia, “Hoki koe ki te ao hei whakatupu mai i ētahi o ā tāua hua. Waiho hoki au i raro nei hei kukume mai i ētahi o ā tāua hua ki raro nei.”

A kīhai hoki ia i rongō mai ki a Tāne, nga karanga a Hineateuirā ki a Tāne, “Haere atu koe ki te ao, nga tūmou ahau ki roto ki te whare o Tūkainanapia, ki a Poutereraki.”

Kātahi anō a Tāne nga aroha atu ki a ia, he aroha nui hoki tana aroha. No konei a Tāne i waiata ai i tana waiata, he waiata aroha hoki nāhana;

He tamaiti rānei koe, he matua rānei au,
I wehe ai ā rohi te kura māhukihuki, taku ārangirangi.
I waiho e au koe i roto i Te Rakepōhutukawa ka nunumi au,
Nga tangi ko te tatau o te whare ko Poutererangi ei.

Na Hineateuiara hoki tēnei waiata aroha mo Tāne, he aroha nui hoki tōna aroha. I pēnei hoki tana waiata,

Ko Tāne rānei koe, he matua nōhoku,
Te Apa kai Hawaiki, e, te kura māhukihuki, te kura ki rangi.
I waiho e koe au i roto [i] Te Rakepōhutukawa ka nunumi au,
Nga tangi ko te tatau o te whare ko Poutererangi ei.

Ka hoki mai a Tāne i taua pō i a Hineruakimoa, ka tae mai ia ki te pō i a Hineateao nei, ka moe ia i reira. A ka pō, ka kite ia i te aitanga a Ira, a Tokomeha, a Te Paetai o te Rangi, no reira a Tāne i manarū ai ki taua kāhui whetū, nga moateatea tonu a roto i a ia ki te pai o ngā whetū, ka kī atu ia ki taua tipua, “Ina ngā mea pai e tū mai ra.”

Ka kī mai a Hineateao ki a ia, “Hei aha māhau?”

Ka mea atu ia, “Hei whakatau i taku matua, tēnā kei te tū tahanga.”

A ka kī mai a Hineateao ki a ia, “He hiahia koia tōu kia haere koe ki reira?”

Nga whakaae ia, “Ā, e manawarū ana au ki te pai o aua taonga.”

Kī atu ana taua tipua ki a ia, “Kāhore ra, e tā, he huanui tahi o konei, engari anō me haere koe ma runga i tō ara tiatia, ko te huanui anō ia tērā mōu. Me hoki atu koe ma reira, ma tō huarahi anō i haere ai koe ki te tuitui i te raki, ki te purupuru i kā taha o te raki, ko te tikanga ia o te huanui e tika ai ki Te Paetai o te Rangi. Otirā e Tāne, e mau anō i a koe ngā whetū katoa, ko tētahi o ngā whetū e kore rawa ia e mau i a koe, no te mea kei runga tonu ia i te ihi o te ana e noho ana.”

Kī atu ana a Tāne, “He mea ra ahau i haere ai he pai rawa no ērā mea.”

No reira a Hineateao i kī atu ai, “Haere ra, kei roto anō rānei kei ngā whare e noho ana.”

Ka kī atu ia, “Ko [w]ai te ingoa o ngā whare?”

Ka mea atu taua tipua, “Ko Kororiwhatepō te ingoa o tētahi, ko Kororiwhateao te ingoa o tētahi. Ko te ingoa o te taumata i tānga ai aua whetū, ko Mahikurangi.”

Ka kī mai hoki ia ki a Tāne, “E tā, haere ra, e mau i a koe ngā whetū, kia rua kā whetū hei a koe pupuri ai, hei tohu i te makariri.”

A hoki ana mai a Tāne ki tōna kāinga, ki Te Rakepōhutukawa. Ka pō rua ōna pō i moe ai ia i reira, kātahi ia nga haere ki waho ki te aitanga a Te Paetai o te Rangi, a Ira, a Tokomeha. Tae rawa atu a Tāne, kua tae noa atu tōna taina, a Wehinuiamamao ki reira. Kua mau noa ake aua whetū i a Wehinuiamamao, kua tūpunitia rawatia aua whetū e ia ki ōna whara, ki a Hirauta, ki a Hiratai, ki a Te Parinuku, ki a Te Parirangi. A ka tae atu a Tāne ki reira, ka kī atu ia ki a Wehinuiamamao, “E hoa, i haere mai au ki ngā mea i kitea mai nei e au.”

Ka kī mai tōna taina ki a ia, “Kua mau ia i [a] au.”

Ka mea atu a Tāne ki a ia, “I hara mai ra ahau ki aua mea hei whakatau i tō tāua matua, tēnā ia kei te tū tahanga.”

Mea ana mai ia ki a Tāne, “Ā, e pai ana ahau, māhau e mau atu aua whetū.”

A mauria ana mai e ia, tae ana mai i a ia, kātahi nga whakaataia e ia ki Te Paetakuoroko, ka kite ia e pai ana aua whetū, a ka hari tōna kāngau ki te āta[a]hua o aua mea, a whiua ana e ia ki te rangi ko Te Ika Matua a Takaroa, kua wakatakotoria e ia ki te rangi; ki muri iho ko Ngā Pātari, ko Manakouri tētahi, ko Manakotea tētahi. No muri iho ka tātaitia ngā whetū katoa ki te rangi, a pau katoa te tini o ngā whetū ki te rangi mau ai. E rima ngā whetū i puritia e ia ko Puaka, ko Takurua, mo ngā kai ēnei whetū e rua, ko Weroiteninihi, ko Weroitekokoto, i waiho ēnei whetū hei tohu mo te makariri, ko Weroiteaumāria hei

tohu mo te raumati. A ka kite a Tāne, nga hari tōna ngākau no te mea kua pai te rangi i hangā ai e ia. Kātahi anō a Tāne nga whakatō i ngā rākau i maua mai e ia i tōna haerenga mataati ki runga. A whakatōkia e ia tana marama rākau, he maha ngā rākau o taua marama i whakatōkia e ia. No te rua o ngā tau i nui haere ai te tupuranga o ngā rākau katoa, no te toru o kā tau nga hua te kahingatea, a tau iho ana kā manu o te rangi ki te tunui o te kai kai ai. No konei a Tāne i whakaaro ai e tupu anō ia te tangata ki te waihanga, a waihangatia e ia ki te whenua tana mea whakamātautau. Ka ahua e ia ki Ha[wajiki, nga tū kā ringaringa, te upoko, kā waewae, kā kūhā me te tinana katoa o taua mea. I whakaritea kia rite ki te (h)āhua o te tangata, a popoitia ana e ia ki te oneone o Hawaiki. A oti rawa i a ia te hanga, ka whakatūria e ia i reira te whakatau mo te wahine, no te mea i a Ruataiepa te tara, i a Whatai te kiko, i a Punaweko te huruhuru, i a Mahuta te ure, i a Tarewa, a wakapiritia e ia ki tana mea i hangā ai e ia ki te whenua, a rite rawa i a ia. Kātahi ia nga inoi i tana inoi, ka pēnei tana inoinga.

Pihaea, ko haea korenaia,
Haehae tū haehae pai,
Haehae ki runga, haehae ki raro, haehae ki roto,
Taina te rangi ka korenaia korenaia
Torenga makiki toreka makaka
Ka [a]i nga nene ka reka.

Ko Tiki, ko te ingoa tēnei o te tangata tuatahi i hangā ai e Tāne ki te whenua, ko Tiki-Auaha tōna ingoa, a kātahi anō te ao ka whakanohohia ki te tangata, a ka manawareka tonu a Tāne ki tana tangata i hanga ai hei noho i te ao. Muri iho ka whakaaro ia kia waihangatia hoki e ia, kia hangā e ia tētahi wahine hei hoa mo Tiki-Auaha, a aitia ana e ia ki Hawaiki ki tana ika whenua, i pokepokea ai e ia ki ngā oneone o Hawaiki, a aitia ana e ia.

Ka pēnei tana kupu inoi [a] Tāne;

Tēnei ka tū he uha, he uha pihaea,
Ko haea, korenaia, haehae ki runga, haehae ki raro,
Haehae pae, haehae tū, haehae ki roto,
Taina te rangi ka korenaia, korenaia,
Me paka ki whea nei taku ure i aha ki tō upoko,
No te huruhuru tēnā nōhanga waikōpiha, ehara tēnā.
Me panga ki hea nei taku ure i aha ki tō rae na,
No te tōtā tēnā nōhanga waikōpiha, ehara tēnā.
Me panga ki whea nei taku ure i aha ki tō ihu na,
No te hupe tēnā nōhanga waikōpiha, ehara tēnā.
Me panga ki hea nei taku ure i aha ki tō konohi,
No te roimata tēnā nōhanga waikōpiha, ehara tēnā.

Me panga ki hea nei taku ure i aha ki ō taringa,
 Mo te tāhuri tēnā nōhanga waikōpiha, ehara tēnā.
 Me panga ki whea nei taku ure i aha ki tō waha na,
 Mo te horomanga a kai tēnā nōhanga waikōpiha, ehara tēnā.
 Me panga ki hea nei taku ure i aha ki tō kakī, ehara tēnā.
 Mo te kenekene tēnā nōhanga waikōpiha, ehara tēnā.
 Me paka ki hea nei taku ure i aha ki tō kēkē,
 Mo te kurikuri tēnā nohohanga waikōpiha, ehara ehara tēnā wāhi.
 Me panga ki hea nei taku ure i aha ki tō ū na,
 No te ū tēnā nohoanga waikōpiha, ehara tēnā,
 Me panga ki whea nei taku ure i aha ki tō poho na, ehara tēnā,
 No te poho tēnā nohoanga waikōpiha, ehara tēnā,
 Me panga ki whea nei taku ure i aha ki tō kaokao, ehara tēnā wāhi,
 Mo te kaokao tēnā nohoanga waikōpiha, ehara tēnā,
 Me panga ki hea nei taku ure i aha ki tō tuara, ehara tērā wāhi,
 Mo te tuara tērā wāhi nohoanga waikōpiha, ehara tērā wāhi,
 Me panga ki whea nei taku ure i aha ki tō pito na, ehara tēnā,
 Mo te pito tēnā nohoanga waikōpiha, ehara tēnā,
 Me panga ki whea nei taku ure i aha ki tō hope na, ehara tēnā wāhi,
 Mo te hope tēnā wāhi nohoanga waikōpiha, ehara tērā wāhi,
 Me panga ki whea nei taku ure i aha ki tō papa na, ehara tēnā wāhi,
 Mo ngā papa tēnā wāhi (mo) nohoanga waikōpiha, ehara tērā wāhi,
 Me panga ki whea nei taku ure i aha ki tō kumu na, ehara tēnā wāhi,
 Mo te tūtae tēnā wāhi nohoanga waikōpiha, ehara tērā wāhi,
 Me panga ki hea nei taku ure i aha ki tō tinana, ehara tēnā,
 Mo te tinana tēnā nohoaka waikōpiha, ehara tērā wāhi,
 Me panga ki hea nei taku ure i aha ki tō io na, ehara tēnā,
 Mo te io tēnā nohoanga waikōpi(k)[h]a, ehara tēnā,
 Me panga ki hea nei taku ure i aha ki ō pona na, ehara tērā wāhi,
 No ngā pona tērā wāhi nohoanga waikōpiha, ehara tērā wāhi,
 Me panga ki whea nei taku ure i aha ki ō waewae, ehara tērā wāhi,
 No kā waewae tērā wāhi nohoanga waikōpiha, ehara tērā wāhi,
 Me panga ki hea nei taku ure i aha ki tō tara na, e pai ana tēnā tō tara,
 Mo te ure tēnā nohoanga, mo torenga makiki mo torenga makaka,
 Nga ai, ka nene, ka renga, ka peke.

A, ko Io-Wahine haere ana i waho he wahine. No konei hoki te wakaaro o Tāne i mahara ai, e kaha pū ana tana inoinga, ko te kaha ra tēnei o tana inoi. Ko te tangata tuatahi i hangā ai e ia ko Tiki-Auaha, ki muri iho nei hoki kua waihangatia anō e ia he wahine, a oma ana i waho he wahine, ko Io-Wahine hoki te ingoa o taua wahine. Kātahi hoki

te wakaaro o Tāne ka mahara kia waiho a Io-Wahine hei hoa wahine mo Tiki-Auaha, a tangohia ana a Io-Wahine hei wahine ma Tiki-Auaha, a tūmou tonu iho tō rāua noho. Ka puta ō rāua tamariki ki waho, tokorua ko Te Aioteki, ko Te Aioterea. Heoi anō ngā tamariki a Tiki rāua ko Io, tokorua, otirā kāhore mātau (o)[e] mōhio ki tā Te Aioteki tana aitanga, engari anō tā Te Aioterea. Ko ō rāua tuāhine tokowhā i noho tonu hoki i a rāua tokorua, ko Wehewehea te ingoa o tētahi, ko Whakatara te ingoa o tētahi. Tokorua ēnei kā wāhine i noho anake i a Te Aioterea, ka puta ki waho ko Te Aiowhakatangata, heoi anō te tamaiti okotahi tonu. Na Te Aiowhakatangata, ka noho i [te] tamāhine a Te Aioteki, i a Iowhetamai. He tini ō rāua tamariki, e rua tekau ā rāua tamariki, tokotoru ngā tūmā. Heoi anō, nāna i ririki katoa te ao. No konei hoki a Tāne i tūmou rawa atu ai ki runga ki te rangi.

Ko tā mātou karakia tēnei ko tā ngā tāngata māori o tēnei motu. Kātahi nei nga mahue i a mātou, no te taenga mai nei o te wakapono i wakarērea katoatia ai e mātou aua ritenga [a] ō mātou tūpuna, otirā tērā anō ētahi ritenga a ō mātau tūpuna e kore e taea te koikoīhi, he nui noa atu.

II

E hoa mā, kia rongu koutou. He tū tonu anō no tā mātau kōrero, ki ētahi e pono ana, ki [ē]tahi he whākorekore atu ki ētahi tohunga. Ko ētahi tohunga e whākorekore mai ki ētahi tohunga. He pēnei tonu anō te tū o ngā tāngata māori he whakapenga atu na ētahi tohunga karakia ki ētahi tohunga karakia. Ko te tū hoki tēnei o tā kā tāngata māori tana paipera, kei roto kē i ō mātau puku, otirā he nui kē atu kā kōrero a kā tāngata māori kua ngaro noa atu i ngā tohunga nunui. He mea no mātou i kore ai e whakarongo he hara no aua ritenga.

Ko te tīmatanga tēnei o te patunga tapu i mua, i te horinga atu o Tāne ki runga ki te rangi. No reira i wakaaro ai a Tūmatauenga rāua ko Rokomaraeroa, “Ka hori a Tāne ki runga. Me whakamātau tāua ki te patu i ētahi o kā mea a Tāne i waihanga nei, me mea e pēhea ana te reka.”

A patua ana he patunga e Tūmatauenga rāua ko Rokomaraeroa, ka mate i reira ko te aitanga a Tikikapakapa, ka hoatu ngā patunga ki a Rehua. No reira i kī atu ai a Tū rāua ko Ro ki a Rehua, “E tā, e aha ana tōna reka o tēnā kai, o te tangata?”

Ka kī mai a Rehua ki a rāua “E kawa ana ia, e reka ana pea ki a kōrua.”

Otirā i mea te wakaaro o Rehua, he aha rānei taua kai.

Ki muri mai, ka hika anō he patunga tapu, aua tāngata nga kawea atu anō e rāua ki a Rehua, ka mea atu hoki rāua ki a ia, “E hoa, e aha ana te renga o tēnā kai?”

Ka kī mai a Rehua ki a rāua, “E tā, kia rongu mai kōrua tokorua, he kai anō ēnei na Tāne i waihanga hei kai ma te tangata tuatahi i hangā ai e ia hei noho i te ao.”

No reira nga whāia haeretia taua aitanga a Ti[k]kapakapa me tā Tikitohua hoki tana aitanga. Kotahi tonu te tāima i patua katoatia ai e Tūmatauenga rāua ko Rokomaraeroa, a patua haeretia ana e aua tāngata, mate tonu iho te nuinga.

Ko te tuarua tēnei o ngā patunga tapu. No te aitanga a Pukupukuterangi, na Tū anō rāua ko Roko i patu, ka mate i reira, ka kawea ngā manawa ki tō rātou ariki, ki a Rehua. Heoi ka wakaaro a Tūmatauenga rāua ko Rokomaraeroa, kia haere rāua ki runga ki te rangi wawhai ai kia mate kā tāngata o reira. A haere atu ana i reira, tae rawa atu ki Taumata ki te Kahuraki, kua tae noa atu ki Pukenuiohotu, ki Pukenuipapa, ki Pukenuitauranga. No reira i matemate katoa ai aua iwi.

Ki muri iho ko te parekura ko Takutaioteraki, ki muri tonu mai ko tētahi parekura ko Awarua, ko te ingoa tēnei o te puta i mate ai a Tūmatauenga, ko Awarua. No reira ka kī atu a Rokomaraeroa, “E kī atu ana ra ahau ki a koe kia tipihauraro tāua, kī māria mai a koe ki a au kia takamaitu tonu tāua ki tō hiwa. Koia ra tēnā ka mate na koe āpōpō. Na tōu mate waiho ai māhaku e raka i te ao nei.”

Kātahi a Rokomaraeroa ka whakatika ki te kaki i te mate o Tūmatauenga. Ko te ekeka tēnei o te kakari ki runga ki te tuaiwi o Raki, ko te ingoa tēnei o taua puta i kakari ai ki runga ki te tuara o Raki, ko Te Ururangi. He tokomaha ngā tāngata i hinga i taua parekura, no reira i mate ai a Pukenui, a Pukeroa, a Pukeiahua, a Pukeikakia, a Te Whakawhenuaierenotū, a Huatake, a Koaerea, a Kurawaka, a Kuratahia, a Tipia, a Pitorei, a Hutihutimāukuuku, no reira anō i mate ai a Tahauri, a Tahatea, a Tahamā, a Tahapoko, a Tawhero, ko ngā tāngata tēnei o taua puta i mate ai, tokorua tonu ngā mōrehu o taua parekura, na rāua i rere noa atu ki te kāherehere. Ko Tamaheraki te ingoa o tētahi, ko Rakiwhakaka tētahi. Ko te tīmatanga tēnei o tā kā tāngata māori tana karakia, no te hinga o Te Ururangi ka tīmataia ngā karakia i riro mai i ngā tāngata māori. Otirā heoti anō kā tāngata nāna i tīmata te whakarururu i mua, na rāua hoki i tīmata te tutū me te whawhai ki runga ki te rangi i te mea he tāngata kaha rawa aua tāngata ki te whawhai, ki te riri, ki te wakarururu i ngā tāngata.

Otirā ko te tutūtanga tēnei i pōuri ai te whakaaro o Tāne, no reira ia i kī atu ai ki te nuinga o taua hunga tutū, “E kore rawa koutou e waiho e au i runga nei noho ai, ekari me haere atu koutou ki raro.”

A pangapaka katoatia iho ana taua hunga tutū. Heoi ka horo iho te iwi ki raro nei me tō rātou rangatira me Rokomaraeroa. Kua mate atu tōna tuakana, a Tūmatauenga, koia hoki te tangata nāna rātou i kōwhanawhana kia tutū tonu, kia whawhai tonu, kia kaha tonu ki te riri, kia toa tonu ki te tū mo te kakari. Heoti anō i hoki hē mai te hokinga mai o taua whaka[a]riki, a tau ana mai ki tō rātou wāhi, ki Kaihewa, na reira rātou i noho hē noa iho ai.

Na Raki anō a Kamaukiwaho.
 Na Kamaukiwaho, ko Te Parinui.
 Na Te Parinui, ko Te Parimate.
 Na Te Parimate, ko Te Moewaho.
 Na [Te] Moewaho, ko Te Anumatao.
 Na Te Anumatao, ko Te Anuwahakarere.
 Na Te Anuwahakarere, ko Te Anuwahakatoro.
 Na Te Anuwahakatoro, ko Te Anumate, koia hoki e kukume tonu nei i ngā tāngata ki te mate.
 Na Te Anuwahakatoro anō hoki, ko Te Anuwai.
 Na Te Anuwai, ko Takaroa.
 Na Takaroa, ko Te Pounemu.
 Na Raki hoki, na Hakina, ko Te Rupe i a ia ki uta.
 Na Te Rupe i a ia ki uta, ko Te Kaununui.
 Na Te Kaununui, ko Te Kauroroa.
 Na Te Kauroroa, ko Te Kauwheki.
 Na Te Kauwheki, ko Tupari.
 Na Tupari, ko Taumata.
 Na Taumata, ko Te Moa, ko Pekeitua.
 Na Pekeitua, ko Pekearo.
 Na Pekearo, ko Pekehawani.
 Na Pekehawani, ko Pohaha.
 Na Pohaha, ko Kaitangata.

Na Raki hoki a Rehua.
 Na Rehua, ko Tamaiteokotahi, ki muri mai ko Aonui.
 Na Aonui, ko Aoroa.
 Na Aoroa, ko Aopōuri.
 Na Aopōuri, ko Aopōtako.
 Na Aopōtako, ko Aototo.
 Na Aototo, ko Aowhero.
 Na Aowhero, ko Tūkorokio.
 Na Tūkorokio, ko Mōuriuri.
 Na Mōuriuri, ko Mōrearea.
 Na Mōrearea, ko Mōhakitua.
 Na Mōhakitua, ko Mōhakiaro.
 Na Mōhakiaro, ko Kupa.
 Na Kupa, ko Waihemo.
 Na Waihemo, ko Te Ikatauiraki.
 Na Te Ikatau[i]raki, ko Marorokituaraki.

Na Marorokituaraki, ko Te Uira.

Na Te Uira, ko Te Kanapu.

Na Te Kanapu, ko Turiwhaia.

Na Turiwhaia, ko Whaitiri.

Na Whaitiri, ka noho i a Kaitangata, ka puta ki waho ko Hema, ka noho i a Te Huarotu, ko Karihi te tama, ko Pupumainono te tamāhine, ki muri iho ko Tāwhaki. A whakatupuria ana [a] Tāwhaki e ngā mātua e ngā tuākana, a tupu ana ia hei tangata. No reira i nui tonu ai tōna tārengataka ki a Hinenuiatekawa, ki te wahine i tāpuia ai e ōna tuākana ma rātou kē ia taua wahine, otirā kīhai hoki te wahine i pai atu ki ngā tāne i wakatāpuitia hei tāne mōna, a mate kē mai ki a ia, ki a Tāwhaki, no reira ka kite ngā tuākana i taua wahine e whai aru tonu ana i a ia, a ka kupukupuatia ia kia patua. Kātahi a Tāwhaki nga mahara ki te nui o te kaioraora a ngā tuākana mōna, a whakaaro ana ia ki te tikanga iho o te kupu a te taua, a Whaitiri, i kī iho ai ki a Kaitangata, “Hei konei ra nga tapa i te ingoa o tā tāua tamaiti, ko Hema hei ingoa mo taku hemahematanga iho ki a koe. Māhau hoki e āta whakatipu i a ia kia tupu hei tangata. E koro, kia rongo mai koe ki taku kupu iho ki a koe e mānakonako ake tā tāua tamaiti ki [a] au. Kua rawa e tukua ake koi kore [e] ekea ake te rangi tuatānga i runga nei, engari kia puta atu (i) tā tāua mokopuna māhau e hua hei ingoa mōna ko Tāwhaki, hei ingoa mo taku takawhakitanga iho nei ki a koe. Ko te tangata tērā māna e piki ake te rangi tuatanga i runga nei.”

Heoi nga mutu tā Whaitiri tana kupu poroporoaki ki tana tāne, ki a Kaitangata, a tangohia atu ana ia e ngā kapua ki runga ki te rangi. Ko te pōhauhautanga tēnei o te whakaaro o Hema, kīhai i whērā kā mahara ki te kupu [a] tōna hākui, a Whaitiri, i kī iho ai ki te tāne kia tipu rāua i a Tāwhaki, māna e piki te rangi. Kīhai hoki i rite i a Hema taua kupu, a haere atu ana ia ki te whai i te hākui, a tae atu ana ki runga, patua ana e Tini o te Waiwai, no reira i nui puku ai te hiahia o Tāwhaki kia haere, kia rapua e ia tōna matua. Otirā he wehi anō nōna i ngā kaioraora a ngā tuākana mōna kia kōhurutia ia. Kātahi a Tāwhaki ka mahara i roto i tōna ngākau kia whakaohoa e ia, mehemea e kore e oho, a haere ana ia ki te tiki i tētahi rākau. He rākau nui hoki taua rākau, a amohia ana mai e ia, tukua iho ana e ia ki te marae o tō rātou kāinga, a nga oho kā tuākana i reira. He ohonga nui te ohonga o ngā tuākana. Kātahi nga mahara, “E! Tēnei rawa te mea e oho ai aku tuākana i a rātou anō e noho ana i tō rātou kāinga i Papeaea.”

A nga mahara a Tāwhaki, ka rite te tāima i whakaritea iho ai e Whaitiri. A haere ana a rāua ko te tuakana na, ko Karihi, ka tae atu rāua ki te kāinga i tō rāua tuahine, i a Pupumainono, i Te Pukekitaurangi e noho ana. Ka kī mai tō rāua tuahine ki a rāua, “Ka riro kōrua ki hea?”

Nga kī atu rāua ki a ia, “E haere ake ana māua ki konei.”

A haere atu ana rāua i reira, ka tae atu rāua ki te taha o te wai, a me[a] ana rāua kia kau

kūware i runga i te moana, a kīhai rāua i māmā te haere i runga i te moana. I pōhutuhutu tonu rāua i roto i te wai, a hoki ana mai rāua ki te kāinga i tō rāua tuahine, kī atu ana tō rāua tuahine ki a rāua, "I whea anō kōrua e ngaro ana?"

Kātahi a Tāwhaki nga kī atu ki taua wahine, "I haramai ra māua ki te rangahau mai i tō māua hākoro."

Kātahi te wahine ka kī atu ki a rāua, "Kāti. Hei te ata a tātou nga haere atu ai ki te tuku atu i a kōrua."

A oho ake ana i te ata, haere ana rātou, ka tae atu ki te taha o te wai, nga kī atu a Pupumainono ki a rāua, "I pē[he]a te tū o ngā rimu o te moana i rongohaka mai ai e kōrua?"

Ka kī atu a Tāwhaki ki a ia, "I pēnei tonu anō ra te tū o kā rimu i rongohaka mai ai e māua inanahi."

Kātahi te kupu a tō rāua tuahine ka kī atu ki a rāua, "Koia anō kōrua i kore ai i tae, engari kia rite te tāima, hei reira kōrua puta ai."

A haere atu ana rātou tokotoru, ka tae atu rātou ki te tahataha o te wai, kātahi anō a Tāwhaki ka inoi i tana inoi. No reira ka kī atu a Pupumainono ki a rāua, "Haere ra. Kaua ō kōrua waewae e tū ki roto ki te māruatanga o te ngaru o te moana, ekari hei runga hei te tihi o te karu, kia whiti ai."

A haere ana a Karihi rāua ko Tāwhaki i runga i te moana, a nga karakia a Pupumainono i tōna takapau hei huanui mo ōna tukaane, ka pēnei hoki ia i tana inoinga. "Tū ake taku tira i rarohare i taki pōhutu i rarohare."

Ka haere (a) a Tāwhaki rāua ko Karihi i runga i te moana. Nga noho a Tāwhaki i a Hinetuatai, ka puta ki waho ko Ikanui. Ka haere tonu hoki rāua i waho i te moana, ka noho a Tāwhaki i te tini noa atu o ia wahine, o ia wahine, he tokomaha ngā wāhine a Tāwhaki, i a [ia] i haere ai i waho i te moana. A ū atu ana rāua ki uta, ki Te Pūotoi, ko te whenua maroke ia ko Te Pūotoi, i reira anō a Te Ruahinematamo[r]ari e noho ana. I rokohina atu e rāua e kai tatau ana me te kōwhiuwhiu i tana kōwhiuwhiu. E kai tatau ana, e mea ana, "Ka tahi, ka rua, ka toru, ka whā, ka rima, ka ono, ka whitu, ka waru, ka iwa, ka kahuru."

A ka kite rāua i taua tipua e kai tatau ana, e moe ana hoki ngā konohi o taua tipua, a takotakohia ana ētahi o ana kai e rāua, a roto katoa i a rāua te nuinga o ngā kai a Te Ruahinematamorari, a ka pākia ngā konohi o taua tipua e Karihi, ka pēnei te kupu a Karihi, "Pūrangiaeho aku mata e Karihi."

A kātahi ka titiro ngā konohi o Te Ruahinematamorari. Heoi nga noho rātou i reira moe ai, a kīhai hoki taua tipua i kite i moe, no reira i whakapiritia ai ō rāua konohi ki te konohi pūpū, ngātahi hoki rāua ka moe. Ka ao ake te rā, nga kī atu a Tāwhaki ki a ia, "Kei hea te huanui ki runga ki te rangi?"

Ka kī mai ia ki a rāua, “Aua, kai whea rānei kai hea rānei. Kei te ara pea ki te mimi, kei te ara rānei ki te wai, kei te ara rānei ki hea, kai te ara rānei ki whea.”

Ka kī atu anō a Tāwhaki ki a ia, “Me whakaatu mai koe i te tikanga o te huanui kia haere māua.”

Ka kī mai taua tipua ki a rāua, “Ka riro koia kōrua ki hea?”

Ka kī atu ki a ia, “I haramai ra māua ki te pōrangi mai i tō māua matua.”

A tukua iho ana ko te ara tukutuku pūngāwerewere, a whakamārōtia ana e taua tipua taua ara tukutuku pūngāwerewere. Kī atu ana rāua, “Hei aha tēnā?”

Ka kī mai ia ki a rāua, “Aua, ko te huarahi tika tēnei mo kōrua ki runga ki te rangi.”

A kātahi anō a Karihi ka haere, nga piki, a ka moa te tangiwā, ka pōkia iho a Karihi e ngā hau o Te Ururangi, a kīhai hoki a Karihi i eke ki runga. No reira a Tāwhaki i kī atu ai ki te tuakana, “Nōu te hē, e tā. Kīhai koe i whakaaro ki te tikanga o te kupu a Whaitiri i kī iho ai māhaku e kake te rangi tuatanga i runga nei.”

A ka haere a Tāwhaki, ka piki i runga i taua ara tukutuku pūngāwerewere, a haere ana ia me te inoi haere i tana inoi, ka pēnei ia i tana whakahuatanga.

Ka piki Tāwhaki i te rangi tuatahi,
Kake ake a Tāwhaki te rangi tuarua,
Haere ake Tāwhaki te rangi tuakahuru,
Nga puta kai runga kei te hārorerore,
Ka puta kai runga kai tangata okotahi.

Ka mutu i a ia tana inoi, ka tata ia ki waenganui o te takiwā o te rangi, ka pōkia iho ia e ngā hau o Te Ururangi, a ka tītahatia e ia te haere me te piki tonu ia ki runga, a ka pōkia iho anō ia e ngā hau o runga o Te Ururangi, a eke atu ana ia ki runga ki te rangi, a hari ana tōna ngākau no te mea i manawarenga ai tōna ngākau. Ka eke ia ki runga, a haere atu ana, ka tūtaki ia i a Pakura, ka kī atu ia ki a Pakura, “E haere ana koe ki whea?”

Ka kī mai a Pakura, “E haere atu ana ahau ki raro na, ki te muriwai, he ngāka maroke no runga nei.”

A kī atu ana ia, “Haere ra.”

Ka haere a Tāwhaki, a pono ana ia ki ngā wāhine e koukou ana i te wai. I Waipunaariki a Te Pata e koukou ana i tōna upoko. Ko Maikukumāngaka tētahi wahine i Waipunaatea e koukou ana i tōna upoko. A ka kite ia i (a) aua wāhine, ka kōrero mai ia ki a rāua me ia hoki ki a ia, a ka kite ia i a Tuna e takoto ana i te tahataha o te hapua o Punakauariki,

a ka oho a roto i a ia i te aroha, a nga tīmataia e ia tana karakia mo Tuna. He nui hoki ana karakia, ko tana tīmatanga tēnei, ko Te Eheu, ko Totoe, ko Te Mata, ko Wahiamai, ko (E)ngapo, ko Te Rangipaia, heoti ko taku whatinga-a-rongo tēnei, ki te mea nga riri tētahi ki tētahi, a ka houia te rongo ka whatia anō te rongo, ki muri mai ko Te (E)ngarangaraka, ko Tauraroko, ko Rangitēpikitia, Te Hiku, ko Te Kawa, ko Maraenui, ko Te Ruruku, ko Toi, ko Te Āpiti, ko Te Aparangihira. Heoi ngā karakia a Tāwhaki ki a Tuna. A haere atu ana ia ki runga, ka tūtaki ia i a Pakihinganui rāua ko Pakihingarua, a piki ana ia i te pikitanga, ki Tipangia, nga tūtaki i a ia a Kōreroure rāua ko Kōrerotara, a kōrero ana mai ia ki a rāua. Ko aua wāhine kīhai hoki i hamumu atu ngā waha ki a ia. Ka haere whakatata atu ia ki te taha o te pā, ka tūtaki tonu i a ia a Puatearomea, ka kōrero atu a Tāwhaki ki a Puatearomea, ka kī atu ia, “E hoa, he aha ērā mea e tū mai ra?”

Ka kī atu a Puatearomea ki a Tāwhaki, “Kia mōhio koe, e tā, ko ngā whare ēnei o Te (E)ngāhui Whatu, ko Rangikatata te ingoa o tētahi whare, ko Te Angaakatapuotāne te ingoa o tētahi whare, kei reira hoki e iri ana ngā iwi o Hema, kei roto i a Te Angaakatapuotāne e iri ana.”

Heoi nga oho a roto i a Tāwhaki i te aroha ki ngā iwi o tōna hākoru, ka mea atu ia ki a Puatearomea, “E tā, kei hea e iri ana aua iwi?”

Ka kī mai ia ki a Tāwhaki, “Kai runga i te tuarongo e iri ana.”

Heoti, ka haere tika tonu atu a Tāwhaki ki taua whare, ka tata atu ia ki te kutu o te takitaki, ka tīmataia e ia tana karakia, ko Wakataha te tuatahi, ko (E)ngahau te tuarua, ko Manawatāne te tuatoru, ko Te Iripungapunga te tuawhā, ko Huakoko te tuarima, ko Te Rou te tuawhitu, ko Kūmeamai te tuawaru. Heoi, ka haere ia ki te whare i te (E)ngāhui Whatu, ka kite ia i te nuinga o rātou [e] noho ana i roto o ngā takitaki, kīkī tonu i te tāngata, me roto hoki i te whare, kī tonu hoki i te tāngata. No reira ia i karakia ai i a Tūteraki-haruru, i a Teateanuku, i a Te Tipurangaimatua, i a Kaihi, i a Tuhi, i a Te Koharaiwaho, i a Te Whatuikīmai, i a Te Whatuikōreromai, i a Te Rakiipakū, i a Te Rakipakē, i a Te Rakiipapā, i a Whatukeke, i a Tipuatekī, i a Tipuaterea, i a Tipuawhakarongo, Te Pō, ko te nuinga tēnei o te (E)ngāhui Whatu, nāna i tūtehu ngā tāngata katoa e noho ana i Papaeae, i Te Pūtetenuinoraki, i Te (E)ngakatuamaro, i Te Pukekitauranga, ko ngā ingoa ēnei o kā whenua i haere i runga i te kupu o Tāwhaki, arā na Tāwhaki [i] inoi atu ki te (E)ngāhui Whatu, kia wakamatea aua iwi mo tā rātou kaioraora ki a ia. Heoi, ka kite a Tāwhaki i runga i te rangi, kua horo katoa ngā tāngata o aua whenua, a kātahi ia ka manawarenga mai hei utu mo tā rātou mahi tutū ki a ia. No konei a ia i haere ai ki te pokapoka i ngā rangi kotahi tekau mā whā 14. Otirā i haere anō ia ki te whai tikanga ki runga ki[a] ākona mai e Tamaiwaho he karakia ki a ia. Ko te wakaaro tēnei o Tāwhaki i haere ai ki te pokapoka i aua rangi, no reira hoki ia i rongo ai ki te nuinga o kā karakia a Tamaiwaho. I kite hoki a Tāwhaki i taua tangata, i a Tamaiwaho, e tārewa noa ana i

roto o te rangi. Ka maioha mai a Tamaiwaho ki a Tāwhaki, ka maioha atu hoki ia ki a Tamaiwaho, ka tiori atu a Tāwhaki ki a Tamaiwaho, “E hoa, tēnā koa te tikanga o ngā karakia i a koe nei, kua rongo nei mātou he nui ngā mea kei a koe.”

Ka kī mai a Tamaiwaho ki a ia, “E tika ana, kei [a] au ngā mea katoa.”

No reira a Tāwhaki i karanga ake ai, “E tā, e kore koe e pai ki te whakaako mai i aua karakia ki [a] au?”

Ka kī mai ia, “E pai ana anō ahau ki te wakaako ki a koe.”

A tīmataia ana e Tamaiwaho te ako ko Whékite, ko Katu, ko Whakairia, ko Taokaimai, ko Taoitiapaekohu, ko Werohia, ko Te Huri, ko ngā Puke, ko Kapotaka, ko Hōpukapuka, ko Te Matau, ko Hinuku, ko Te Ikatakiora, ko Whakakau, ko Karua, ko Kahi, ko Te Aramatatoro, ko Takuaraiwaerea, ko Tūtapaninihi, ko Te Hiku, ko Te Ratowanawana, ko Te Taupa, ko ngā Tohi, ko Te Hiwa, ko ngā Wetewete, ko Te Whakahopu, ko Te Mata, ko Waruwarutū, ko Tūake, ko ngā Whakai, ko Te Ahipararākau, ko ngā Mauri, ko Te Ika-nuiotahua, ko Te Umuotumaroa, ko Te Horoi, ko Taihuarewarewa. Heoi ngā karakia a Tamaiwaho i ako mai ai ki a Tāwhaki, ka mea atu a Tāwhaki, “E tā, heoti ngā karakia?”

Nga karanga iho a Tamaiwaho ki a ia, “Ka mutu ia okotahi tēnei.”

Nga karanga ake a Tāwhaki, “Hōmai ki [a] au, e hoa.”

A karakiatia iho ana e Tamaiwaho ki a ia ko Te Pōheimau, ko Mahu, ko Taia, ko Rakopa, ko Taputu, ko Kopumu, ko Taikotia, ko Tūterangipaoa, ko Kapakitua. Heoi anō ngā karakia a Tamaiwaho i ako mai ai ki a Tāwhaki. A hoki ana mai ia ki te rangi i a Rehua nei noho ai. Kātahi nga wakaritea he hoa wahine mo Tāwhaki, a nga noho a Hāpainui-amau[n]ga i a Tāwhaki, a hapū ana te tamaiti i roto i te puku o Hāpainuiamaunga. No muri iho ka mahi hē rāua, a ka kite ngā mano tini o te rangi e mahi hē ana rāua, a pōtaea iho ana he mōunu ki runga ki te matau, a pangā iho ana, tau iho ana ki ō rāua aroaro. A ka kite te wahine i ngā matau, ka mīharo. Kī atu a Tāwhaki ki te wahine, “Hōmai kia kite hoki au.”

A hoatu ana e te wahine ki a ia, a whaoa ana e ia ki roto ki tōna waha, ka kite ngā mano tini o te rangi ka pahiwitia te aho, ka tū te matau ki roto ki te waha o Tāwhaki, a ka mate ia i Te Horehoretuakau. Heoi, nga tupu i tōna tamaiti, i a Wahiaroa, ka noho hoki ia i a Matokarautāwhiri, ka puta ki waho ko Rata. Heoi, ka heke iho a Rata ki tēnei ao, otirā i roto anō a Rata i te kōpū o Matongarautāwhiri kua mate noa ake a Wahiaroa i a Matuku. No te mea ka tupu a Rata hei tangata, ka kī(te) atu a Rata ki tōna matua wahine, “E kui, kei hea ra tōku nei hākoru nāna nei awau?”

Ka kī atu tōna hāku i ki a ia, “Aua noa iho, kei te tara whakauta rānei o tō tāua whare, kei te tara wakawaho rānei, kei waho rānei o te tuarongo.”

(E)ngātahi a Rata ka kī atu ki tōna matua wahine, “E whakapōkaikaha ana oti koe i a au ki te aha? Kīhai koe i rongo e ui ana awau ki a koe, me mea na wai koe i moe?”

Ka kī atu tōna hākui ki a ia, “E tama, kia rongo koe, kua kī noa atu ahau ki a koe i mua, kua rongo anō ki taku kupu i kī atu ai koe, kua mate noa atu tōu hākoro i a Matuku te patu.”

A kī atu ana a Rata ki tōna hākui, “Kei tēhea wāhi te whenua o te tangata nāna nei taku matua i patu?”

A ka kī atu te hākui ki a ia, “E tama, kia mōhio koe ki te whenua e noho ana te tangata nāna i patu tōu hākoro.”

(E)ngātahi anō a Rata ka kī atu ki te hākui, “E kore rānei awau e tae ki reira?”

Ka kī atu te hākui ki a ia, “E kore rawa a koe e tae ki reira, no te mea kei te putanga mai o te rā te kāinga o Matuku.”

Nga kī atu te hākui ki a ia, “He hiahia koia tōu ki reira?”

Ka mea atu ia, “Āe, e mea ana ahau kia haere au ki reira.”

Ka kī mai te hākui, “E kore rawa koe e tae, no te mea he moana tonu te ara ki reira.”

A ka kī atu Rata ki a ia, “Kāti. Kei whea ia te huanui ki reira?”

Ka kī atu te hākui ki a ia, “E tama, kia rongo mai koe ki [a] au. E nui tōu hiahia ki reira. Māhau e tārai i te waka hei ara mōu ki reira.”

A haere ana a Rata ma ngā raorao o Hekea, a haere whakatata atu ana ia ki te taha o te whenua o Rakitahua, ka kite ia i ngā tāngata o taua kāinga, o Rakitahua. Ka tū ia ki waenganui o ngā mano, nga karanga ia, “E hoa mā, kei hea a Kahue?”

Ka kī mai ngā mano ki a ia, “Kei Te Papatuanohawaiki a Kahue e noho ana.”

Ka karanga atu ia ki te nuinga o taua iwi, “I hara mai ra awau ki a ia.”

A haere atu ana a Rata i ngā pākihi āta[a]hua o Waikapua, a tae atu ana ia ki Te Papatuanohawaiki, ka kite ia i a Kahue, ka kī atu a Rata ki a Kahue, “E hoa, e kore koe e pai mai ki a au, no te mea i haere mai au ki te tiki toki mai i a koe.”

A ka rongo a Kahue, ka kī atu ia, “E pai ana, e tā, māhaku e whakapā tētahi toki mōhou.”

A wāwāhia ana e Kahue (E)ngā toki, ko Te Papaariari te ingoa o te toki a Kahue i riro mai i a Rata, ko Tauiraapa te ingoa o te toki i a Kupe, ko ngā Pakitua te ingoa o te toki a Kahue. Heoi anō nga hari te wakaaro o Rata, no te mea nga wiwhi ia ki te toki, a riro ana mai i a ia. Ka kī mai a Kahue ki a Rata, “E hoa, e riro i a koe māhau e whakaata ki runga ki a Hinetuahōanga.”

A ka rongo a Rata, a nga mahara (tona)[tonu] ia ki te tikanga mai a Kahue ki a ia. Ka tae mai ia, ka whakaataia e ia ki runga ki a Hinetuahōanga, otirā kua tae noa ake ki mua ki te aroaro o te Atua, o Tuhinapo, no reira i wakapiritia ai ki a Tuahoanga. No reira hoki a Kangatimaku, a (E)ngakatirangi, a Uoroiateatitipua, a Uoroiateatitahito. A ka oti te wakapai [i] taua toki, ka houia te kaha, ka huaina hoki te ingoa o te (E)ngakau ko Mapunaiere, a ka haere a Rata ki (ia) rō ngāherehere ki te titiro rākau, a ka kitea e ia te rākau e pai (aua) ana. No reira hoki i tuaina mākūaretia ai e Rata te wao tapu a Tāne. Tuawhā ki runga, tuawhā hoki ki raro, no te tuarima ki raro ka whakamomongatia e Rata, a ka kite ia i te mano tini o te rangi e honohono ana i ngā maramara ki te tinana o te rākau. Heoi, ka rongo a Rata ki te kupu whakahauhau a Tini o Te Pararākau, e pēnei ana te kupu wakarearea, “Ko Rata, ko Rata, a Wahiaroa, i tuatuaia mākūaretia e koe te wao tapu o Tāne. Ka rere te maramara, ka rere ki te pūtake, koia i piri ai, koia i tata ai, e tūpā whāia.”

Kātahi hoki a Rata ka wakakite i a ia kia kitea e rātou tōna mata. Heoi nga kite [a] Tini o Te Pararākau i a ia, ka whakakūaretia e te atua te wakaaro o Rata, ka kōrero mai te atua ki a ia, ka mea mai ia, “E hoa, e kore koe e rongo mai. Me haere koe ki te kāinga. Waiho tō waka i konā.”

A haere atu ana a Rata ki te kāinga noho ai, a kotahi te pō, oho rawa ake i te ata kua tae mai taua waka ki te kāinga takoto ai. A ka kite a Rata rāua ko tōna matua wahine, ka manawarenga ō rāua kāngau ki te kite [i te] tikaka a te Atua i wakarite ai ki a Rata. No reira i huaina ai te ingoa o taua waka ko Niwaru, ko te maharatanga hoki tēnei o Rata ki te kaki i te mate o tōna hākoro, o Wahiaroa, a haere atu ana te taua ki te putanga mai o te rā. Ka tae atu te taua ki te ngāika i a Tamauriuri, ko Puaronuku te ingoa o te ana o Tamauriuri, ka rongo a Rata ki te kōrero a taua tangata e mea mai ana ki a ia, “Tērā ana a Matuku, kei te ora.”

A haere hari ana te wakaaro o te whakaariki mo Matuku, ka tae atu te whakaariki (ki te) ki te tauranga, ki Kaiwhaia, ko te tauranga ia e tūtata atu ana ki te taha o te maunga a Whitihaua, i reira te kāinga o Matuku, ko te ana i runga i te maunga. I roto anō ia i tōna ana, i Puarorangi. No reira i haere tūpato atu ai te taua ki te ihi o te ana. I roto kē a Matuku i te ana e noho ana e hanga ana i kā mea o roto. Ka tae atu te whakaariki ki te ana, ka ngaraka iho a Rata ki a Matuku, a kīhai hoki a Matuku i oho ki tōna (kuku)[kupu] pātai, a ka hoki anō te tuarua o ngā kupu pātai a Rata, a kātahi anō a Matuku nga karanga ake ki te taua, “Nga hē i kā pō a Matuku.”

E mea ana te kupu pātai a Matuku, “Hei te whitu, hei te waru, hei te iwa, hei te kahuru, hei reira ka tatamahu ai i ā tāua nei kotitipuha.”

Ka pātai atu anō a Rata ki a Matuku, “E tā, e Matuku, piki mai ki runga nei. Tēnei kā taonga mōu.”

No reira ia i karanga ake ai, “Kātahi anō au ka hē ina hoki ra te kupu pātai kua taka kē. Waiho ki kō te kupu wakamutunga kua hē kē hoki.”

Heoi anō ka haere tonu ake a Matuku, a whakatakotoria e Rata [he] māhanga ki runga ki te ihi o te ana, ko Puarorangi te ingoa o te ana, ko Ruawharo te ingoa o te māhanga i mate ai a Matuku, i te kakī te maunga o te māhanga. Heoti ka mate a Matuku i taua tāima. No reira hoki a Rata i whakaaro ai e pai ana te mōunu ki te taonga hei patipati atu i te tangata kia kore ai e mahara te ngākau o te tangata, kia pēnei tonu ai te wakaaro me te ika o te moana.

Translation

I

Moeraki 9th June 1849

The beginning of the singing of the Atua is with Te Pō (The Night).

Te Pō (The Night)

Te Ao (The Day)

Te Aomārama (The Bright Day)

Te Aotūroa (The Long-standing Day)

Te Koretēwhiwhia (The Unattainable Void)

Te Koretērawea (The Intangible Void)

Te Koretētāmaua (The Unstable Void)

Te Korematua (The Parentless)

Te Mākū (The Damp), who coupled with Mahoranuiatea, and Raki (The Sky) was born.

Raki coupled with Pokoharuatēpō, and Te Hānuioraki was born.

Tāwhirimātea

Tiu

Hineitāpapauta

Hineitūwhenua, Te Hakouatipu

Te Hakouatipu

Te Puaitaha

Tūmairoko

Te Operuaraki

Rarotoka

Te Kohu (The Mist)

Te Karue

Te Maopo

Pūnuiotonga

Rakamaomao

Te Āwhiowhio

Te Pumarakai

Te Okookorau

Te Wāwāhiwhare, who rushed out to Te Rarataukarereomatiteraki, to Te Uhiakama, Hukahukateraki, where Makakaiwaho was living.

Makakaiwaho

Te Apaarakiihira

Te Aparakirarapa

Taputapuatea, Maheretūkiteraki

This was the issue of the first wife of Raki. His first progeny sheltered still, Taputapuatea and Maheretūkiteraki emerged to this world. They are the first "Lords" from Raki.

These are other descendants of Raki, his assembly of Tahu, Katu, Werohia, Whakairia, Taokaimaiki, Taoitiapaekohu, Tahuatū, Tahuaroa, Te Karangatuhea, Te Ikarimu, Te Whakatūkoroua, Tahu, Kakōkiri, Te Kōpūnui. These are the Tahu of Raki which drag humankind to death. This is the first issue of Raki to be resolute in wrong, to persist in evil. They it was that brought evil into the world, that is, of Hineateuira.

These offspring are also from Raki, from another woman, from Papatuanuku (The Earth), Rehua was born, and subsequently, the daughter, Hakina.

Rehua

Tamaiteokotahi

Te Whaitutahaiwa

Te Tihika

Te Rakeka

Te Rakimākawekawe

Te Rakiwakaupoko

These are the offspring of Raki who took the forms of spirits, and continued to live above in all the heavens. This is our account, that is, the account of our ancestors, and now this is our belief.

From Raki and Papatuanuku was born also Tāne, after Rehua, Tāne, Paia, Wehinui-amamao, Tūtakahinahina, Te Aki, Whatiua, Tū, Roko, Rū, Uako, Hua, Puna, Wherei, Uru, Kakana, Waionuku, Waioraki, Aiohoutaketake, Kamaukiwaho, Kamaukitahitoote-raki, Kai, Kairoa, Kaipehu, Kaiakiakina, Tapatapaiawha, Te Manuaeroarua, Toi, Rauru, Ritenga, Whatonga, Apa, Rokomai, Tahatiti, Ruatapu, Pipi, Te Aratūmaheni, Rakiroa, Rokomai, Poupa, Te Rakiwhakamaru, Hounuku, Houraki, Houatea, Uenuku, Kahutiate-raki, Ruatapu, Paikea. Now, from this one person, Paikea, are we descended who now live here, however, there are other sources, and the descents down to this world are many.

From another wife of Raki's, from Hekehekeipapa, were born Tamaiwaho, Tamarautu, Tamanuiaraki, Tamaheraki, Te Rakiwhakaipupu, and Rakiwhangaka. This is the issue of Raki and Hekehekeipapa who remained fixed in the heavens.

There are also five other offspring of Raki, but Tamaiwaho and his younger brothers remained spirits and stayed above in the 14 heavens. However, as for Tamanuiaraki, his offspring came into this world, since from Tamanuiaraki come Haumia, Manuiaka, Marunuiakahoe, Huawaiwai, Tahitokuru, Te Kohurere, Te Aohiawe, Haere, Uenukupōkaia, Uenukurea, Te Rakiwhitikina, and Te Pukitonga, and on down to the people now living.

Hotupapa was another wife of Raki's. From her were born Tū, Roko, Te Kanapu, Haeremaitua, Haeremaiwhano, Haerearoarouri, Haereiteaupōuri, Haereiteaupōtako, Te Kitea,

Te Whāia, Te Aomataki, Turumeha, Kaihi, Te Ukimatehoata, Rei, Pou, Pouatakataka, Pourakahua, Tūhukutira, Tamatakuariki, Waitūraki, Tūkaumoana, Kirirua, Hotumamoe, Tūmaionuku, Tūmaioraki, Tūtepewa, Tūmakoha, Te Utupōraki, Hikaararoa, Uenukū-pōkaiwhenua, and Uenukūhorea. These are the descents from Raki to the people now living.

From Māukuuku, another wife of Raki's was born Takuunuku, and from Takuunuku, Te Matai.

From yet another wife of Raki's, from Tauharekiokio, came Takuakahara.

Takuakahara

Takuraki

Te Kahika.

But this woman, Papatuanuku, did not belong to Raki, she was Takaroa's. She went to live with Raki, when Takaroa had gone away to carry away the placenta of his child. When Takaroa returned, Papatuanuku had been with Raki for some time, and Rehua, Tāne and all the other children of Raki and Papatuanuku had been born. So, Takaroa, whose wife she was, arrived, and he and Raki went down to the beach. Raki was wounded by Takaroa, whose spear pierced both of Raki's buttocks. But Raki did not die, he continued to live, and from this time his offspring with Papatuanuku were produced weak, and there were born the sickly and prostrate family, Tānekupapaeo, Tānetūturi, Tānepēpeke, Te Oi, Upokonui, Upokoroa, Upokowhakaahu, and Tāneitewaiora.

So, Raki was still clinging on top of Papatuanuku. He therefore said to Tāne and his younger brothers that they should get him and kill him so that the human race could have life.

Tāne said to him, "How shall we kill you?"

Raki said to Tāne, "You will have to lift me up so that I stand separate, and your mother lies separate from me, so that light may develop for you."

Then Tāne said to Raki, "Rehua will lift you."

Raki said to Tāne and his younger brothers, "All of you, do not leave me for your older brother to lift up, or I shall be blind. But you should lift me yourselves, so that I float above, so that light may grow up for you."

Then Tāne said to him, "Yes, your plan is right, that you should be killed by us, so that the world can develop to be the world."

Raki said to Tāne, "It is right, Tāne, that I should be taken. You must kill me so that I can be a teacher for you and your younger brothers in killing, if I die then the world will gain light and brightness."

And the mind of Tāne was glad at his father's plan that he should be killed by them. So Tāne said to one of the branches of Raki's offspring, to Te Koretuatahi, Te Koretuarua, Te Koretuatoru, Te Koretuawhā, Te Koretuarima, Te Koretuaono, Te Koretuawhītu, Te Koretuawaru, Te Koretuaiwa, Te Koretuakahuru, Te Koreauīho, Te Koreauake, Makore-atepō, Makoreateao, Te Koreateatūroa, Makoreateamārama, that they should stamp down on Papa, and prop Raki upwards, so that he stands bare and isolated. The eyes of Raki standing there rested, this is Te Huinga, Te Pūtahi, Taketake, Rehua. (It was Rehua.)

Friends, this is the beginning of the construction of Raki by Tāne. And this is Tāne's prayer to the strength of Rehua to lift up their father. However, at this time, Tāne hid some of the Kore inside Maunganui a te whenua, these Kore were put there for good, and Tāne lifted Raki, but he did not rise up.

Raki said to Tāne, "You and your younger brother should both lift me."

Then Paia prayed his prayer and said, "Bear up Raki on your back, carry Papa on your back, straighten great back of Paia, feel pain Te Kawaihūarau."

Now Raki rose up. Then Raki farewelled Papa, and Raki said to Papatuanuku, "Old woman, remain there! This is my love to you. In the eighth month I shall weep for you."

This is the dew, the tears of Raki weeping for Papa. Then Raki said to his wife, to Papatuanuku, "Old woman, live there. In the winter also I shall miss you."

This is the ice. And Papatuanuku farewelled Raki, and said to Raki, "Old man, go, Raki. In the summer I shall greet you."

This is the mist², the love of Papatuanuku to Raki. Their final greetings ended, and Raki rose up through being lifted by Paia. He stood because of Tāne, his support because of Tāne is Toko-maunga, Ruatipua is the name of the support by which Paia propped up Raki. Then Paia prayed his prayer.

"Prop of whom? Prop of Ruatipua.

Prop of whom? Prop of Ruatahito.

An upright, a digging stick, a protection, an *aitutonga*³.

That prop, the prop ascends, the prop of this heaven."

He finished, and then Paia prayed the second of his prayers and said,

"Prop the Great Cloud, the Long Cloud, the Thick Cloud

The coming to rest of Rakiriri, gather Rakiora, listen out."

He finished. Then Raki rose up, and the cry sounded from above, thus, "Tūmatatoro, raise up the mountain."

²Maori *tuturoroa*, usually, 'mist' at this point in other versions.

³Meaning unknown to me, White has 'to ward off the blast of the south'.

That ended. This shout to arouse⁴ Tāne and Paia was from the hosts of people above. But Tāne alone was giving thought to the construction of heaven, he also propped up the sides of the heaven, and it was all made stable by him. He it was also that stopped up the places which were open, and it was all made stable by him. When Raki was finished being constructed, the world was bright as a world. Then Tāne thought that there was nothing to adorn Raki. Then Tāne went to fetch the *rāhuikura* of Aohehu, and he brought some *kura*. He brought it back, and fitted it to the heaven. It did not yet suit. At nighttime he would not be adorned, in the day he would be. This is the only thing by which the *rāhuikura* be suitable, daylight, at night it would not suit. That is why he destroyed it. That *rāhuikura* was swept away clean by him. So Raki stood naked, there was nothing to adorn him. However, then Tāne thought of a plan for himself that there might be something to adorn his father. This was (the reason for) Tāne's going to the Kore which he had hidden inside Maunga. There emerged Te Riaki, Hāpai, Te Tihi, Te Amo, Katari, Te Mania, Te Paheke, Tuhoro, Tāwharuwaharu, Tāpokopoko, Te Awa, Tipunuiata, Parawhenuamea. Then the waters grew, Te Auwiwhi, Te Auwawae, Te Aupuha, Te Aumahora, Te Autiti, Te Aukokomo, Te Auhuri, Te Autake, Te Aukāwhā, it died, the current straightened again, Te Aukōmiro, Te Aupuha, kā Pōkiki, the current groaned, the current beat down, the current was firm, the current sighed to Hawaiiki, Tō, Tapa, ngā Rimu, Te Takapau, Hineiahua, Hineiterakatai, Te Kaerenuku, Te Kaereraki, Te Hotuatea, Te Hiwini, Te Wana, Te Pā, Te Karetuatahi, Te Karetuarua, Te Karetuatoru, Te Karetuawhā, Te Karetuarima, Te Karetuaono, Te Karetuawhitu, Te Karetuawaru, Te Karetuaiwa, Te Karetuakahuru, Tārawatuatahi, Tārawatuaria, Tārawatuatoru, Tārawatuawhā, Tārawatuarima, Tārawatuaono, Tārawatuawhitu, Tārawatuawaru, Tārawatuaiwa, Tārawatuakahuru, Te Hiwi, Te Amo, Te Riaki, Te Hāpai, Te Tiketike, Te Rairahi, Te Kapuka, Te Whatika, Te Horoka, Te Whakahuka, Whatitata, Pukemahoata, Te Rimu, Mairaaata, Te Takapau, Te Whatumoana, Te Tira, Moanauri.

From Tāne as well, and from Maunga, came Te Piere, Te Matata, Totoe, Te Kawhā. Tāne also coupled with Tohika, there were born Hineitekukuraataane, Te Hakamatua, Te Waipunahau, Tahoraatea, Tahoraamoā, Papanitahora, Te Pākihi, Te Pārae, Hineimataiki. He coupled with Hinehauone, Hineiteataariari was born. Then he coupled with Tūkoroahuru. But those things which he produced in order to find good things with which to adorn his father were not good enough. So Tāne coupled with Te Putarākau, and there were born Hinetitama, and Hineatauirā; she coupled with Tāne, and Tahu-kumia, Tahuwhakaero, Tahutūhuri, Tahupēpeke, Tahupūkaia were born, but still he did not find anything good enough to adorn Raki. So Tāne went up on high to search for his elder brother, Rehua, to look for some good thing with which to adorn Raki. He went at

⁴White has 'shouted..in approval'.

that time, and arrived at the heavens, he kept going upwards to Whitinuku, to Whitiraki, he climbed Te Urenuioaki, to Taketakenuioraki, to Poutūteraki, to the home that Rehua maintained there. Rehua spoke to him, and asked him to stay there. Tāne said to Rehua, "You are the one to stay here, I am returning to our father."

Rehua gave him some food from off his head, but Tāne did not eat, since it was from his head. Tāne was in awe of that food, lest he should eat blindly, so he did not eat. He was moved⁵ at the abundance⁶ of the birds, so he asked that he might take some birds. Rehua said to him, "Do not take any. There is no food below, but there will be on the trees which you should take below and plant."

And he allowed him to take the trees, and he took all the trees. This was the travelling party of Tāne from Te Mawakaroa, and Tāne came back down here. When he arrived, it turned out that Hineatauirā had asked the people, in these words, "People, where is my father who begat me?"

The people said to her, "That is him that is living with you."

Then the woman was overcome with shame. This is the reason that Hineatauirā hid herself along with her children and went down below. When Tāne arrived at home, his wife was gone, she had run off. So Tāne did not turn his attention to planting the trees, and did not plant them, but the trees were left by him, and he went and followed Hineatauirā. The woman arrived at the night with Hineateao, who said to Hineatauirā, "Return above, I am Hineateao, the barrier of the world of day."

Hineatauirā did not listen, she persisted in going on, and Hineateao allowed her to, and she went on. The Tāne arrived at where Hineateao was, and she asked him, "Where are you going then?"

He replied, "I followed my wife here."

Hineateao said to him, "You will not catch her. She has disappeared entirely. You will not catch her."

Tāne said, "Never mind, let me go on all the same."

The demon said to him, "Go on then, follow your wife."

He went on, and arrived at the night which is with Hineatepō, she asked Tāne, "Where are you going?"

Tāne said to Hineatepō, "I followed my wife here."

⁵*moateatea* occurs twice. In both cases, it seems to indicate a positive, desiring response to some set of objects, here birds, later stars.

⁶*tunui* occurs twice. It seems to mean something like 'abundance'. cf. fn 10.

That demon said to him, "I have spoken to her. This is what I said to her, 'you should return from here, since I am the barrier of the world of day,' but your wife did not listen to me, but she twisted away, you will not catch her."

Tāne said to Hineatepō, "Let me go on."

The demon let him proceed. When he arrived at the night which is with Hineruakimoa, the woman had already entered the house of Tūkainanapia. Tāne was scratching at the outside the door of the house, but did not succeed in entering, the door being locked. Hineateuira was speaking from inside the house and he from outside, and he asked his wife, this was his call to Hineateuira, "Come, woman, let us go back up."

Hineateuira said to him from inside the house, she called to him, "You return to the world to raise some of our offspring. Leave me here below to draw down some of our offspring."

And she did not listen to Tāne, Hineateuira called to Tāne, "You go away to the world, I shall remain here always in the house of Tūkainanapia, in Poutereraki."

Then Tāne longed for her, and his longing was a great longing.

So Tāne sang his song, it was a love song of his.

Whether you are a child, and I a parent,
It is for that reason, that we are divided, weeping, my listlessness the *kura māhukihuki*,
You were left by me in Te Rakepōhutukawa, I departed,
The door of the house Poutererangi mourns.

And this is the love song of Hineateuira for Tāne. Her song was like this.

If you are Tāne, a parent of mine,
Te Apa at Hawaiiki, the *kura māhukihuki*, the *kura* in the heaven,
I was left by you in Te Rakepōhutukawa, I departed,
The door of the house Poutererangi mourns.

Tāne returned from the night which is with Hineruakimoa, and arrived at the night which is with Hineateao, and slept there. It became night, and he saw the descendants of Ira, Tokomeha, Te Paetai o te Rangī, and Tāne desired the host of stars, and his heart was moved⁷ at the beauty of the stars, and he said to that demon, "Look at those beautiful things standing up there."

And Hineateao said to him, "What do you want them for?"

He replied, "To adorn my father who is standing naked."

⁷cf. fn 5.

And Hineateao said to him, "You have a desire to go there?"

He agreed, "Yes, I desire the beauty of those things."

That demon said to him, "There is no road here. But you should go by way of your pegged path, that is the way for you. You should return the same way, by the road by which you went to sew up Raki, to stuff up [the chinks in] the sides of Raki, that is the direction of the road by which one can get straight to Te Paetai o te Rangi. But, Tāne, [even though] you may catch all the stars, there is one you will not catch, since it resides at the edge of the cave."

Tāne said, "The reason I am going is the beauty of those things."

So Hineateao said, "Go then, but they may be inside the houses."

He said, "What is the name of the houses?"

The demon said, "Kororiwhatepō is the name of one, and Kororiwhateao the name of the other. The name of the summit where the stars are gathered is Mahukirangi."

She said again to Tāne, "Go then, you will catch the stars, two stars you will hold on to, as a sign of the winter."

Tāne returned to his home, to Te Rakepōhutukawa. He slept there for two nights, and then he went out to the descendants of Te Paetai o te Rangi, of Ira, and of Tokomeha. When he arrived, he found that his younger brother, Wehinuiamamao, had come there too. Wehinuiamamao had caught the stars, and he covered the stars with his mats⁸, with Hirauta, Hiratai, Te Parinuku, Te Parirangi. Tāne arrived there and said to Wehinuiamamao, "Friend, I have come here for the things I found."

His younger brother said to him, "I have got them."

Tāne said to him, "I have come to get these things to adorn our father, who is standing there naked."

He said to Tāne, "I agree to that, you take the stars."

So he took them, and brought them here, then he showed them to Te Paetakuoroko, he saw that the stars were beautiful, and his heart rejoiced at the beauty of those things, and he flung to the heavens the Ika Matua a Takaroa, it was laid out by him in the heavens; afterwards came Ngā Pātari, one of which is Manakouri, and the other Manakotea. Afterwards, all the stars were arranged in the heavens, and the host of the stars was all fixed to the heavens. There were five stars which were held on to by him, Puaka, Takurua (these two are signs for food), Weroiteninihi, Weroitekokoto (these became signs for the win-

⁸*whara*, White has 'houses'.

ter), and Weroiteaumāria as a sign for the summer. And Tāne saw, and his heart was glad because the heavens which had been created by him were beautiful. Then Tāne planted the trees which he had brought here on his first journey above. And he planted his tree garden⁹, there were many trees in the garden which he planted. In the second year, the growth of all the trees increased, in the third year, the kahikatea bore fruit, and the birds of the heavens alighted on it for the abundance of food¹⁰ and ate. Then Tāne thought he would create humankind, and from the earth he created his trial model. He fashioned it in Hawaiki, the hands were formed, the head, the feet, the thighs and the whole body of that thing. He shaped it to resemble the form of a human being, and kneaded it from the earth of Hawaiki. When it was finished, he set up the appropriate parts for the woman, since Ruataiepa had the vagina, Whatai the labia¹¹, Punaweko the hair, Mahuta and Tarewa the penis. These were fixed by him to the thing he had made from earth, and made right by him. Then he prayed his prayer, thus;

Pihaea, ko haea korenaia,
Haehae tū haehae pai,
Haehae ki runga, haehae ki raro, haehae ki roto,
Taina te rangi ka korenaia korenaia
The straight erection, the bent erection
It couples, it sports, it is full¹².

Tiki, this was the name of the first human being to be made by Tāne from earth, Tiki-Auaha was his name, and now for the first time, the earth was peopled by humankind, and Tāne was pleased with the human being he had made to people the world. Afterwards, he thought he would also create a woman as companion for Tiki-Auaha, and he copulated with her in Hawaiki, in his own land. He formed her through mixing the soil of Hawaiki with water, and copulated with her. This was Tāne's prayer;

Here stands the female, the female pihaea,
Ko haea, korenaia, haehae ki runga, haehae ki raro,
Haehae pae, haehae tū, haehae ki roto,
Taina te rangi ka korenaia, korenaia,
Where shall I apply my penis? What about your head?
That pool¹³ is the place of the hair, not that.

⁹*marama*, difficult to see how the usual sense of *marama* or *mārama* fit here. I follow White, who reads *māra*.

¹⁰cf. fn 6.

¹¹*kiko*, usually 'pudenda muliebria' in general; I follow White here to make some sort of distinction from *tara*.

¹²Much of this chant is unintelligible to me. cf. below for a similar though longer chant. For some suggestion, see White p.150.

¹³*waikōpiha* throughout this chant. The idea is possibly of these places as cavernous, possible receptacles for the penis.

Where shall I apply my penis? What about your forehead?
That pool is the place of the sweat, not that.

Where shall I apply my penis? What about your nose?
That pool is the place of mucus, not that.

Where shall I apply my penis? What about your eye?
That pool is the place of tears, not that.

Where shall I apply my penis? What about your ears?
That pool is the place for wax, not that.

Where shall I apply my penis? What about your mouth?
That pool is the place for swallowing food, not that.

Where shall I apply my penis? What about your neck, not that.
That pool is the place for the Adam's apple, not that.

Where shall I apply my penis? What about your armpit?
That pool is the place for the smell of sweat, not that place.

Where shall I apply my penis? What about your breast?
That pool is the place for the breast, not that.

Where shall I apply my penis? What about your bosom, not that.
That pool is the place for the bosom, not that.

Where shall I apply my penis? What about your ribs, not that place.
That pool is the place for the ribs, not that.

Where shall I apply my penis? What about your back, not that place.
That pool is the place for the back, not that place.

Where shall I apply my penis? What about your navel, not that.
That pool is the place for the navel, not that.

Where shall I apply my penis? What about your hip, not that place.
That pool is the place for the hip, not that place.

Where shall I apply my penis? What about your buttock, not that place.
That pool is the place for the buttocks, not that place.

Where shall I apply my penis? What about your anus, not that place.
That pool is the place for the faeces, not that place.

Where shall I apply my penis? What about your body, not that.
That pool is the place for the body, not that place.

Where shall I apply my penis? What about your thigh, not that.
That pool is the place for the thigh, not that.

Where shall I apply my penis? What about your knees, not that place.
That pool is the place for the knees, not that place.

Where shall I apply my penis? What about your feet, not that place.
That pool is the place for the feet, not that place.

Where shall I apply my penis? What about your vagina, your vagina is the good place.

That place is the place for the penis, for the straight erection, for the bent erection.

It couples, it sports, it is full, it springs.

And Io-Wahine was born, a woman. Then Tāne's thought was aware that his prayer was very powerful, this was the force of his prayer. The first human being created by him was Tiki-Auaha, and afterwards he created a woman, and a woman ran forth, and her name was Io-Wahine. Then Tāne thought that Io-Wahine should be wife to Tiki-Auaha, and she was taken as Tiki-Auaha's wife, and their union was fixed. Their children were born, two of them, Te Aioteki and Te Aioterea. These are the only children of Tiki and Io, just two, but we do not know the offspring of Te Aioteki, only that of Te Aioterea. Their four sisters joined with these two, Wehewehea was the name of one, Whakatara that of another. These two were the wives of Te Aioterea, and Te Aiowhakatangatawas was born, just the one child. Te Aiowhakatangata coupled with the daughter of Te Aioteki, with Iowhetamai. They had many children, twenty, and three over. These peopled¹⁴ the world. Thus it was that Tāne remained permanently in the heavens.

This is our ritual, that of the Māori people of this land. This we have abandoned; since the coming of the Faith we have left behind all these beliefs of our ancestors, however, there are other beliefs of our ancestors which can never be collected, there are so many.

II

Friends, hear me. There is another status belonging to our narration. To some it is true, to others it is a refutation of other experts. The other experts refute the first. This is still the way of the Maori people, disagreement between experts on sacred lore. This is also the way with the Bible of the Maori people, it is preserved in our minds, however, there are many stories of the Maori people which have been forgotten by the many experts. A belief that these customs are in error led to our not listening to them.

This was the beginning of the sacred offerings in ancient times, from the journey of Tāne to the heavens. Then Tūmatauenga and Rokomaraeroa thought, "Tāne has gone on high. We should try to destroy some of the things that Tāne made, to see what they taste like."

And some victims were killed by Tūmatauenga and Rokomaraeroa, the issue of Tikikapaka died at this time, and the victims were given to Rehua. So Tū and Ro said to Rehua, "Well, what does that food, human flesh, taste like?"

Rehua said to them, "It is bitter, perhaps it is sweet to you two."

¹⁴*ririki*, 'peopled' following White.

But Rehua did wonder what that food was like.

Afterwards, sacred offerings were again made, and the people were taken by them to Rehua, and they said to him, "Friend, what is the taste of that food?"

Rehua said to them, "Listen to me, you two. This is food which Tāne made as food for the first human being which he created to inhabit the world."

This is the reason that the issue of Tikikapakapa and of Tikitohua were constantly pursued. They were all slain at one time by Tūmatauenga and Rokomaraeroa, and constantly slain by those people, and the majority of them perished.

This was the second of the sacred offerings. It affected the offspring of Pukupukuterangi, who were slain by Tū and Roko, and perished, and their hearts were taken to their lord, to Rehua. Then Tūmatauenga and Rokomaraeroa thought they should go up to the heavens to fight, so that the people there would perish. And they went there, and arrived at Taumata ki te Kahuraki, to Pukenuiohotu, Pukenuipapa, Pukenuitauranga. Thus all those people perished.

Afterwards there was the defeat called Takutaioteraki, and afterwards another called Awarua, this is the name of the defeat in which Tūmatauenga died, Awarua. Therefore, Rokomaraeroa said, "I am telling you that we should exterminate them, you calmly tell me we should allow part to escape by making faint blows at them¹⁵. That's why you will die tomorrow. By your death it will be left to me to seek revenge in this world."

Then Rokomaraeroa set out to avenge the death of Tūmatauenga. This was [the occasion of] the ascent of the battle to the ridge of Raki, and the name of the battle which was fought on the back of Raki was Te Ururangi. Many people died in that defeat, Pukenui, Pukeroa, Pukeiahua, Pukeikakia, Te Whakawhenuaierenotū, Huatake, Koaerea, Kurawaka, Kuratahia, Tipia, Pitorei, Hutihutimāukuuku, then perished also Tahauri, Tahatea, Tahamā, Tahapoko, Tawhero. These are the people who died in that battle, there were only two survivors of that defeat, who fled to the forest. Tamaheraki was the name of one, and Rakiwhakaka the other. This was the beginning of the chants of the Maori people; from the fall in the battle, Te Ururangi, began the chants which became the Maori people's. So, those were the people who began the troubles of old, and these two also began insurrection and fighting up in the heavens, since these people were very strong people at fighting, at war, and at causing troubles for humankind.

But this was the insurrection which made sad the thought of Tāne, so he said to the multitude of the rebellious people, "I will not leave you to dwell above, but you must go down below."

¹⁵Following White, for *takamaitu*.

And that rebellious people was all thrown down. The people dashed down along with their chief, Rokomaraeroa. His elder brother, Tūmatauenga, had died, the man who had incited¹⁶ them to rebel, to fight on, to be strong in war, to be brave in standing for battle. But the return of that war party was a return in wrong, and they arrived at their place, Kaihewa, to live there in wrong.

From Raki again, Kamaukiwaho.

Te Parinui.

Te Parimate.

Te Moewaho.

Te Anumatao.

Te Anuwahakarere.

Te Anuwahakatoro.

Te Anumate, who for ever draws down human beings to their death.

From Te Anuwahakatoro, Te Anuwai.

Takaroa.

Te Pounemu.

From Raki also, from Hakina, Te Rupe i a ia ki uta.

Te Kaununui.

Te Kauroroa.

Te Kauwheki.

Tupari.

Taumata.

Te Moa, Pekeitua.

From Pekeitua, Pekearo.

Pekehawani.

Pohaha.

Kaitangata.

From Raki also, Rehua.

From Rehua, Tamaiteokotahi, afterwards Aonui.

From Aonui, Aoroa.

Aopōuri.

Aopōtako.

Aototo.

Aowhero.

Tūkorokio.

Mōuriuri.

Mōrearea.

Mōhakitua.

¹⁶*kōwhanawhana*, surely some such sense as 'encourage, incite'.

Mōhakiaro.

Kupa.

Waihemo.

Te Ikatauiraki.

Marorokituarakī.

Te Uira.

Te Kanapu.

Turiwhaia.

Whaitiri.

Whaitiri joined with Kaitangata, and Hema was born, who joined with Te Huarotu, and Karihi was their son, and Pupumainono their daughter, and later Tāwhaki was born. And Tāwhaki was brought up by his parents and his elder siblings, and grew to be a man. Then his desire for Hinenuiatekawa grew, for the woman which his elder brothers had set aside for themselves, but the woman did not like the men who had been set aside as husband for her, and desired instead Tāwhaki. Then the elder brothers saw that woman following him, and spoke frequently of killing him. Then Tāwhaki thought of the magnitude of his elder brothers' insults to him, and he thought of the correctness of what his grandmother, Whaitiri, had said to Kaitangata, "Now we shall name our child Hema as a name for my love¹⁷ for you. You must carefully raise him¹⁸ to adulthood. Old man, listen to my words to you, that our child will yearn for me. Do not let him ascend in case he is not able to climb the *rangi tuatanga*¹⁹ above, but when our grandson is born you must name him Tāwhaki as a name for my roaming down to you. That will be the person who will climb the *rangi tuatanga* above."

Then concluded the words for farewell of Whaitiri to her husband, to Kaitangata, and she was taken up by the clouds to the heavens. This was the confusion of Hema's thought, his plans did not correspond to the words his mother, Whaitiri, spoke to her husband that they should bring up Tāwhaki to be the one to climb the heavens. To Hema, that instruction was not right, and he went to follow his mother, but when he arrived above, he was beaten back by Te Tini o te Waiwai. Thus the desire of Tāwhaki to go in search of his father increased. Especially through his fear of the insults of his elder brothers, that he should be killed. Then he thought in his heart to shock them, to see if they would be shocked, he went to fetch a tree. This was a big tree, and he carried it and put it down on the marae of their home, and his elder brothers were startled then. Their surprise was great. Then he thought, "Ha! This is indeed the thing to startle my elder brothers as they live in their home in Papeaea."

¹⁷*hemahematanga*. Williams has 'shamelessness, adultery', and cites this passage. White has 'my living with you as your wife', which fits better with Williams' gloss for *hemahema* 'accept or make amorous advances'.

¹⁸White makes Hema a woman, but later the term *hākoro* is used of Hema.

¹⁹*rangi tuatanga*, White has 'heaven of sacred ceremonies'.

And Tāwhaki thought, the time was right that had been determined by Whaitiri. And he went with his elder brother, Karihi, and they came to the home of their sister, Pupumainono, who was living at Te Pukekitaurangi. Their sister said to them, "Where are you going?"

They said to her, "We are coming up here."

And they went on from there, and arrived at the side of the water, intending to wade thoughtlessly²⁰ over the sea, but the going was not easy for them on the sea. They kept on splashing about in the water, and when they returned to the home of their sister, their sister said to them, "Where did you two disappear to?"

Then Tāwhaki said to the woman, "We went to look for our father."

Then the woman said to them, "Well. Tomorrow, I shall go with you to send you on your way."

And they woke up in the morning and set out, and when they arrived at the side of the water, Pupumainono said to them, "What was the state of the seaweed when you found it?"

Tāwhaki said to her, "The seaweed was like this when we saw it yesterday."

Then their sister said to them, "That is the reason you did not succeed. But when the time is right, then you will get across."

And the three of them went, and they arrived again at the side of the water, and then Tāwhaki prayed his prayer. So Pupumainono said to them, "Go then. Do not let your feet stand in the hollows of the waves, but only above on the crests of the waves, so that you can cross."

So Karihi and Tāwhaki went over the sea, and Pupumainono chanted her incantation to make a path for her brothers, and this was how she prayed, "My travellers stood up in *rarohare*, they splashed in *rarohare*."

Tāwhaki and Karihi went over the sea. Tāwhaki joined with Hinetuatai, and Ikanui was born. The two went on out over the sea, and Tāwhaki joined with the multitude of women, Tāwhaki had many wives as he went out over the sea. And the two came to land at Te Pūotoi, Te Pūotoi was the dry land where Te Ruahinematamorari was living. They found her eating and counting and fanning with her fan. As she ate and counted, she said, "One, two, three, four, five, six, seven, eight, nine, ten."

²⁰*kūware*. This refers to the neglect of the appropriate *inoi*, cf. below, the successful swim.

And they saw that demon eating and counting, and that demon's eyes were closed, so they took away some of her food, and they took away most of the food of Te Ruahine-matamorari, and Karihi struck the eyes of that demon, and Karihi spoke thus, "Let my eyes see clearly, Karihi."

And then the eyes of Te Ruahinematamorari saw. So they stayed there to sleep, and that demon did not see that they slept, because they stuck "eyes" made of cockleshells over their eyes, and then they slept. Next day, Tāwhaki said to her, "Where is the path to the heavens?"

She said to them, "I don't know where it is. Perhaps it is on the way to the (place of) urine, or on the way to the water, or on the way to where."

Tāwhaki said to her again, "You must show us the direction of the path that we may go."

That demon said to them, "Where are you going?"

He said to her, "We are going to look for our father."

Then she let down the path of spider's thread, and that path of spider's thread was made stiff by that demon. They said, "What is that for?"

She said to them, "Who knows? This is the right way for you two up to the heavens."

And then Karihi went and climbed, and as he climbed through the space, he was overtaken by the winds of Te Ururangi, and he was not able to climb right up. So Tāwhaki said to his elder brother, "It is your fault. You did not think of the meaning of what Whaitiri said, that it is for me to ascend the *rangi tuatanga* above."

And Tāwhaki went and climbed up that path of spider's thread, and he went and prayed his prayer as he went, and it was like this in its declamation;

"Tāwhaki ascends the first heaven,
Tāwhaki climbs up the second heaven,
Tāwhaki goes up to the tenth heaven,
And arrives above at weakness,
And arrives above where there are few people."

He finished his prayer, and was nearly in the middle of the space of the heavens, when he was overtaken by the winds of Te Ururangi, and he went to one side and continued climbing upwards, and was again overtaken by the winds from above from Te Ururangi, and he climbed up to the heavens and his heart was glad because his heart was satisfied. He climbed up and proceeded, and met Pakura. He said to Pakura, "Where are you going?"

Pakura said, "I am going down, to the beach, because of the burning²¹ dryness of this place up here."

So he said, "Go then."

Tāwhaki proceeded, and came across some women doing their hair in the water. Te Pata was doing her hair in Waipunaariki. Maikukumākaka was another woman who was doing her hair in Waipunaatea. And he saw those women, and spoke to them, and they to him, and he saw Tuna lying at the side of the lake of Punakauriki, and he was moved with love, and he began his chant for Tuna. He had many chants, this was the beginning, Te Eheu, Totoe, Te Mata, Wahiamai, Ngapo, Te Rangipaia, this is my breaking of peace, if one person is angry with another, and peace is made and broken again, afterwards there was Ngarangaraka, Tauroraoro, Rangitēpikitia, Te Hiku, te Kawa, Maraenui, Te Ruruku, Toi Te Āpiti, Te Aparangihira. These were the chants of Tāwhaki to Tuna. And he went up, and met Pakihinganui and Pakihingaroa, and climbed further to Tipangia, and there met him Kōreroure and Kōrerotara, and he spoke to them. But these women, they did not open their mouths to him. He went up to the side of the pā, and Puatearomea met him, and Tāwhaki spoke to Puatearomea, and said, "Friend, what are those things standing there?"

Puatearomea said to Tāwhaki, "So that you know, these are the houses of the Ngāhui Whatu, Rangikatata is the name of one house, Te Angaakatapuotāne is the name of the other house, that is where the bones of Hema are hanging, they are hanging inside Te Angaakatapuotāne."

So Tāwhaki's insides were moved with love for the bones of his father, and he said to Puatearomea, "Say, where are those bones hanging?"

He said to Tāwhaki, "They are hanging up in the roof."

So Tāwhaki went straight to that house, and as he approached the entrance to the fence, he began his chant, Wakataha was the first, Ngahau the second, Manawatāne the third, Te Iripungapunga the fourth, Huakoko the fifth, Te Rou the seventh (sic), Kūmeamai the eighth. So, he went to the house of the Ngāhui Whatu, and saw how many people there were sitting inside the fences, they were full of people, and the interior of the house, too, was full of people. So he chanted Tūterakiharuru, Teateanuku, Te Tipurangaimatua, Kaihi, Tuhi, Te Koharaiwaho, Te Whatuikīmai, Te Whatuikōreromai, Te Rakiipakū, Te Rakipakē, Te Rakiipapā, Whatukeke, Tipuatekī, Tipuateroa, Tipuawhakarongo, Te Pō. This was the great number of the Ngāhui Whatu, which dispersed²² all the people living in Papaeae, Te Pūtetenuinoraki, Te Ngakatuamaro, Te Pukekitauranga; these are the names

²¹ *ngāka*, taking this as the nominalisation of *kā*.

²² *tūtehu*, following White in this interpretation.

of the lands which departed in accordance with the word of Tāwhaki, that is, Tāwhaki prayed to the Ngāhui Whatu that those people should be killed for their insults to him. Then Tāwhaki saw in the heavens that all the people of those lands had fallen, and then he was satisfied [with that] as recompense for their insubordination to him. Now he went to bore his way through the fourteen 14 heavens. He was going to find a way there to have karakia taught to him by Tamaiwaho. This was Tāwhaki's thought and the reason for his piercing the heavens, for he had heard of the number of Tamaiwaho's karakia. And Tāwhaki saw that person, Tamaiwaho, suspended in the sky. Tamaiwaho called to Tāwhaki, Tāwhaki called back to Tamaiwaho, Tāwhaki waved to Tamaiwaho, "Friend, I acknowledge the significance of the karakia which you have. We have heard that you have many such."

Tamaiwaho said to him, "That is correct, I have all things."

So Tāwhaki called up, "Well, will you not consent to teach those karakia to me?"

He said, "I consent to teach them to you."

And Tamaiwaho began to teach Whekite, Katu, Whakairia, Taokaimai, Taoitiapaekohu, Werohia, Te Huri, ngā Puke, Kapotaka, Hōpukapuka, Te Matau, Hinuku, Te Ikatakiora, Whakakau, Karua, Kahi, Te Aramatatoro, Takuaraiwaerea, Tūtapaninihi, Te Hiku, Te Ratowanawana, Te Taupa, ngā Tohi, Te Hiwa, ngā Wetewete, Te Whakahopu, Te Mata, Waruwarutū, Tūake, ngā Whakai, Te Ahipararākau, ngā Mauri, Te Ikanuiotahua, Te Umuotumaroa, Te Horoi, Taihuarewarewa. These were the karakia which Tamaiwaho taught to Tāwhaki, and Tāwhaki said, "Are these all the karakia?"

Tamaiwaho called down to him, "A few more, and that is all."

Tāwhaki called upwards, "Give them to me, friend."

And Tamaiwaho incanted to him Te Pōheimau, Mahu, Taia, Rakopa, Taputu, Kopumu, Taikotia, Tūterangipaoa, Kapakitua. These were all the karakia that Tamaiwaho taught to Tāwhaki. And he returned to the heaven of Rehua, where he stayed. And then a wife was arranged for Tāwhaki, and Hāpainuiamaunga joined with Tāwhaki and became pregnant with a child in her belly. Afterwards, they did wrong²³, and the multitudes of the heavens saw them doing wrong, and some bait was put on a hook, which was thrown down and landed in front of their faces. The woman saw the hooks and was surprised. Tāwhaki said to the woman, "Give it to me so that I can see it too."

²³Best's transcription of the Maori text contains at this point a reference to an article by E. Tregear, 'Asiatic Gods in the Pacific' *JPS* 2 1893 129-146, in which, on p.143, there is a brief excerpt from a text given to Tregear by Percy Smith which recounts that Tāwhaki was warned against having sexual intercourse in the open air. He and his wife do this, and his wife is carried off by Te Manu-i-te-rā as a result.

So the woman gave it to him, and he put it into his mouth, the multitudes of the heavens saw this and jerked the line, and the hook was fixed inside Tāwhaki's mouth, and he died at Te Horehoretuakau. Then, Wahiaroa, his son, grew up, and joined with Matokarautāwhiri, and Rata was born. Then, Rata descended to this world, but while Rata was still inside the womb of Matokarautāwhiri, Wahiaroa was killed by Matuku. When Rata grew to adulthood, he said to his mother, "Old woman, where is my father, from whom I am born?"

His mother said to him, "I don't know, whether he is at the landward side of our house, or at the outward side, or outside the back."

Then Rata said to his mother, "Why are you trying to confuse me? Did you not hear me ask you who married you?"

His mother said to him, "Son, listen, I have told you before, and you have already heard what I told you, your father was killed by Matuku."

Rata said to his mother, "Where is the country of the person who killed my father?"

His mother said to him, "Son, so you want to know the country where the person lives who killed your father."

Then Rata said to his mother, "Will I not be able to get there?"

His mother said to him, "You will not get there because the home of Matuku is at the rising of the sun."

His mother said to him, "Do you want to go there?"

He said, "Yes, I intend to go there."

His mother said, "You will not get there, because the way there is all sea."

Rata said to her, "All right. Which is the way there?"

His mother said to him, "Son, hear me. Your desire to go there is great. You must carve out a canoe as your way of travelling there."

And Rata set off by way of the level country of Hekeā, and approached the side of the land of Rakitahua, and saw the people of that place, of Rakitahua. He stood amongst the crowd, and called, "Friends, where is Kahue?"

The crowds said to him, "Kahue is living at Te Papatuanohawaiki."

He called out to the crowd of that people, "I have come to see him."

And Rata set off over the beautiful plains of Waikapua, and came to Te Papatuanohawaiki,

where he saw Kahue, and Rata said to Kahue, "Friend, will you not assent to me, for I have come to fetch an axe from you."

Kahue listened, and said, "I agree, I will strike off an axe for you."

Kahue split off the axes, Te Papaariari was the name of the axe of Kahue which Rata took, Taurapa was the name of the axe which Kupe had, and ngā Pakitua was the name of Kahue's axe. Then Rata's mind was glad, since he had obtained the axe, and he took it. Kahue said to Rata, "Friend, you will have to give it shape on Hinetuahoanga."

Rata heard, and continued to think of Kahue's instruction to him. When he arrived, he gave the axe shape on Hinetuahoanga, but he had arrived before the face of the god, of Tuhinapo, so he stuck it to Tuahoanga. Thence also Kanganatimaku, Ngakatirangi, Uoroiateatitipua, Uoroiateatitahito. And he completed the preparation of the axe, he bound the lashings, and called the handle Mapunaiere. And Rata went into the bush to look for a tree, and he found a tree which pleased him. Then it was that Rata cut down ignorantly²⁴ the sacred forest of Tāne. Four times up, four times down, on the fifth "down" Rata observed secretly, and saw the hosts of the heavens joining the chips to the body of the tree. Then Rata heard the words of command of Tini o Te Pararākau, thus were the murmured words, "Rata, Rata, son of Wahiaroa, you have ignorantly cut the sacred forest of Tāne. The chip flies, it flies to the root, there it sticks, there it adheres closely, follow the chant."

Then Rata showed himself so that they could see his face. Then the Tini o Te Pararākau saw him, and the mind of Rata was made confused by the god, the god spoke to him, and said, "Friend, you will not listen. Go home. Leave your canoe there where you are."

And Rata went home to stay, and after one night, when he awoke in the morning the canoe had arrived at his village and was lying there. And Rata and his mother saw this and their hearts were very pleased to see the plan the god had arranged for Rata. So the canoe was called Niwaru, for this was Rata's thought to avenge the death of his father, of Wahiaroa, and the war party set off for the rising of the sun. The party arrived at the home of Tamauriuri, Puaronuku was the name of Tamauriuri's cave, and Rata heard the words of that person who said to him, "There is Matuku, he is alive."

And the mind of the party was glad as they went on, and the party arrived at the mooring place, at Kaiwhaia, this is the mooring place near the side of the mountain of Whitihaua, which is where the home of Matuku was, the cave on the mountain. He was still in his cave, in Puarorangi. So the party went cautiously to the edge of the cave. Matuku was indeed sitting inside the cave doing household tasks. The party arrived at the cave, and Rata called to Matuku, but Matuku did not respond to his question, so Rata's second

²⁴ *mākūare*, cf. fn.20.

question went back, and this time Matuku called out to the party, "You are wrong in the nights of Matuku."

Matuku's question said, "On the seventh, eighth, ninth, or tenth, [we] will perform the ceremony before our thistle-cutting.²⁵"

Rata again asked Matuku, "Matuku, climb up here. These are some things for you."

So he called up to them, "I was wrong just now in what I said. Ignore my last words; they were wrong."

So Matuku went up, but Rata had laid out a noose on the edge of the cave called Puaro-rangi, Ruawharo was the name of the noose by which Matuku died, the noose caught him round the neck. So Matuku died at that time. Thus, Rata thought how good a bait property is to ensnare people so that their minds do not think straight and so that their thoughts are like those of the fish of the sea.

²⁵Following the corresponding account in Wohlers.