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978-1-108-04010-5 - The Lore of the Whare-wānanga: Or Teachings of the Maori College on Religion, Cosmogony, and History: Volume 2: Te Kauwae-raro or 'Things Terrestrial'

H. T. Whatahoro

Excerpt

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TE KA UWAE-RARO.

UPOKO I.

NA H. T. WHATAHORO I TUHITUHI.

Te Hekenga mai i Irihia, ki Tawhiti-roa—Ki Tawhiti-nui—Ki Ahu.

NA, ko nga wairua o te whanau a Tāne-nui-a-rangi i kawea ki runga i tetahi maunga tiketike rawa ki reira mahia ai; kia tapu taua maunga, koia nga wairua katoa i haere ai ki reira rawa purea ai. Ka mutu katahi ka haere nga mea i rite ki nga Rangituhaha, ka wehe nga mea e haere ki Rarohenga, ki Te Muri-wai-hou—kei Te Reinga tera wahi, kei tetahi ao ke atu i tenei ao, kei raro o tenei ao taua wahi. Ko te ara ki taua wahi ko Taheke-roa—koia te au o te mate e kukume nei ki taua wahi.

Na, ko taua maunga i whakatapua ra nga wairua o tenei ao, ko Te Hono-i-wairua, kei Tawhiti-pa-mamao, kei Irihia. Ko te whenua hoki tera i wehewehe mai ai nga iwi, nga hapu, ki nga motu o te moana nui.

Na, ka rua nga wehewehenga o taua whenua o Irihia—ko to nga tinana, ko to nga wairua hoki. Ko Hawaiki-nui kei taua whenua ano, kei Irihia, ara, kei Tawhiti-pa-mamao. He kainga nui tena no nga iwi Maori nei; kei reira a Whare-kura, te whare o Rongo-maraeroa; ko te atua tenei nana nga kai e whakatipuria ana i te whenua, te kumara, te taro, te arai, te hue, te korau me era atu tu purapura katoa. Ko te arai-toto-kore e waiho ana hei whakahere atua taua kai, no te mea, kaore he toto o taua kai; ka takoto mo te wa roa noa atu. Na, ko nga kai tera i haere mai ai nga heke ki te rawhiti nei ki nui whenua haere mai ai.

I taua wa o aua heke e toru, i ahu mai te ihu o nga waka ki te rawhiti nei. Na he mea tapa atu tera Hawaiki-nui ki tenei Hawaiki i heke mai nei a Tamatea ma, hei whakamahara i a ratou ki te wahi i haere mai ai ratou.

Na, ko nga kai o nga waka i haere tuatahi mai i Hawaiki-nui o Irihia, he taro, he kumara-kaao nei. Engari ko te tino kai pai rawa

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e ki ana ratou he arai-toto-kore ; he kai mata noa ake i te moana, he hautai te kai tiaki i te wai, e kore ai e maroke. He rakau te kaunoti mo te ahi, me te hikatu.

Na, kotahi o nga tino whenua, ara, kainga o Irihia ko Kuranui ; tera kainga i a Ngana-te-ariki, i moe i a Tangi-te-ruru ; na raua enei tamariki :—

- | | |
|-----------------------|------------------------|
| 1. Atia-nui-ariki | 4. Kopu-tauaki |
| 2. Tipua-Hawaiki | 5. Pukupuku |
| 3. Kahu-kura-rongomai | 6. Te Rangi-taku-ariki |

Na, ko to ratou tino kainga tera, a Kuranui, o Irihia, o Tawhiti-pa-mamao, ki Te Hono-i-wairua. Ko taua tangata, a Ngana-te-ariki he tangata ariki, ko tona ake kainga ko Uru, kei wahi ke atu i Irihia. He ope haere mai i reira ki Irihia, ka noho i Kura-nui, ka moe i te wahine ariki o Kura-nui.

Ka noho ia ki reira, a, i tipu ake tetahi pakanga nui i a Kopu-tauaki, ki te tuakana o nga tamariki o Ngana-te-ariki ; he tangata whakakake ia. A i mate ia, a Ngana-te-ariki, me nga ariki e rima te kau i raro i a ia. He nui taua matenga. Ka waiho te ingoa o taua pakanga ko Hui-te-rangi-ora.

Na, i mua ake o te matenga o Ngana-te-ariki kua whanau ona tamariki tokotoru, kotahi i roto i te kopu o tona wahine, o Tangi-te-ruru, ara koia a Atia-nui-ariki, a Tipua-Hawaiki, a Kahukura-rongomai, a Kopu-tauaki. I muri o te matenga o Ngana-te-ariki me nga ariki hokorima, i te iwi Turehu o Irihia ra, ka moea a Tangi-te-ruru e te taina o Ngana-te-ariki, ka whanau mai tokorua, ko Pukupuku, ko Te Rangi-taku-ariki. Ka mutu nga uri o Tangi-te-ruru.

Ka moe wahine-ariki a Atia-nui-ariki no tetahi iwi ake o Uru ake, ko Ania-riki te ingoa. Ka puta a raua tamariki koia enei :—

- | | | |
|--------------------|---------------------|-----------------|
| 1. Hui-te-rangiora | 2. Tu-te-rangi-atea | 3. Whenua-haere |
|--------------------|---------------------|-----------------|

I konei, i a Hui-te-rangiora, ka pakeke te pakanga. Ka mahia tetahi waka nui, ko 'Tuahiwi-o-atea' te ingoa o te waka nei. E ki ana, e whitu nga waka i heke mai ai ki te rawhiti, i to ratou haerenga mai. I u mai taua heke ra ki Tawhiti-roa, i runga i nga waka e whitu ra. Koia nei nga ingoa o aua waka ra :—

- | | |
|-------------------|---------------------|
| 1. Tuahiwi-o-Atea | 4. Kura-nui |
| 2. Te Karearea | 5. Te Moana-taupuru |
| 3. Uru | |

E rua o aua waka kaore i mohiotia nga ingoa o aua waka. He waka tui, ara, he waka aukaha.

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TE KA UWAE-RARŌ.

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I heke katoa mai a Tangi-te-ruru me ona tamariki me ona mokopuna, me tetahi wahanga rahi o ona iwi. Ko te take o taua heke ko te whawhai i mate ai a Ngana-te-ariki. I aranga ki taua heke tenei whakatauki, "Tawhana Kahu-kura i runga, ko Hui-te-rangiora ki te moana tere ai."

Na, i puta mai i konei te tipuna nei a Maui e rongō nei tatou, a Maui-mua, a Maui-roto, a Maui-taha, a Maui-pae, a Maui-tikitiki-a-Taranga.

Na, ko nga waka katoa i heke mai i Tawhiti-pa-mamao, Te Hono-i-wairua (ara, tona ingoa tuturu ko Irihia) no te taenga mai o nga heke ki Tawhiti-roa katahi ka hoki atu te mihi, te tangi, ki to ratou whenua tuturu, ka puta ake taua mihi ki Tawhiti-pa-mamao, katahi ka tapā ki to ratou whenua i tae tuatahi atu nei te ingoa nei ko Tawhiti-roa.

A no te mahuetanga atu o tera wahi i u tuatahi atu ra ratou, ka haere ke mai he motu ke he wahi ke, ka kiia tera wahi ko Tawhiti-nui. No te hekenga mai ki tetahi ake wahi, motu ranei, ka mihi atu ki Tawhiti-roa, ki Tawhiti-pa-mamao. Engari kaore e mohiotia ana kei whea tenei whenua, a Irihia, a Uru, a Kuranui, a Hui-te-rangiora me era atu o a ratou kainga. Tae mai ki Tawhiti-roa kaore e marama ana, kei whea.

Na, no te taenga mai o Hui-te-rangiora ki Hawaiki nei, ka tapāia taua motu ko Hawaiki hei whakamaharatanga ki te tino Hawaiki-nui o Irihia. Ko te Hawaiki tino tapu tera o nga wahi katoa o te ao nei. No te mea he wahi tukunga hakari ki nga atua, ki a Io-matua-te-kore, me nga Whatu-kura me nga Marei-kura o Te Toi-o-nga-rangi. Ko te tino rangi tapu tera o nga rangi katoa. Na, nga tino karakia tapu e kawea ana ki runga i taua maunga, ara, ki Te Hono-i-wairua.

Na, i a ratou ka noho ki tenei Hawaiki i haere mai nei nga tupuna ki konei, ka mauria mai e ratou nga ingoa o nga tino whenua i heke haere mai ai ratou ki tenei motu tapā ai, hei whakamaharatanga ki o ratou wahi i haere mai ai ratou.

Na, ko Tu-te-rangi-atea, te tamaiti tuarua na Atia-nui-ariki raua ko Ania-riki, ko tona ingoa tuarua ko Tu-te-rangi-ariki. I tipu tenei hei tino ariki nui, a, he tangata tino mohio ia ki te mahi waka, mahi whare, ki te haere moana hoki. A, i tino tae mai ia ki Hawaiki nei, ara, ki tenei Hawaiki e kiia nei. I mahia e ia tetahi waka nui ko 'Ao-kapua' te ingoa; me tetahi whare tapu mo nga tohunga me nga atua ki Hawaiki, e kiia ana te ingoa ko Rangiatea. A, no taua whare te take o te ingoa o tetahi o nga motu i te whanga mai o Hawaiki, e kiia ana ko te Rangiatea i pae ai a Tu-rahui, a Whatonga ki taua motu, na te hau i pupuhi atu i te moana ka pae atu ki reira, i mna ake o te haerenga mai o nga heke ki tenei motu, ara, o Tamatea-nui me ona hoa.

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KO TE WAKA NEI, KO 'URUAO.'

Koia tenei te karakia tope, tarai waka a nga tupuna tuku iho ki a Rongo-patahi, ki a Rua-wharo, ki a Taikehu, ki a Pawa, i te wa i taraia ai a 'Takitimu.'

Te waka tuatahi tonu o te ao nei, no Tama-rereti, ko 'Uruao' taua waka; koia tenei te karakia a Tupai—taina o Tāne-nui-a-rangi—i te taraihana i taua waka, i a 'Uruao.'

1. Hara mai te akaaka nui,
Hara mai te akaaka roa,
Hara mai te akaaka matua
Hara mai te akaaka na
Io-matua-taketake-te-waiora!
Ki tenei tama nau,
 E Io-tikitiki-rangi e—i!
Hara mai to akaaka nui,
To akaaka roa, to akaaka-atua
 Ki enei tama nahau!
He tama tawhito, he tama tipua.
He tama atua nau,
 E Io-te-akaaka!
Te takē ki enei tama—e—i.
2. Hapai ake nei au i aku toki nei,
Ko 'Te Haemata,' ko 'Te Whiro-nui,'
Na wai aku toki?
Na Uru-te-ngangana aku toki!
He toki aha aku toki?
He toki topetope i te Wao-o-Tāne
Ka tuatuaia ki raro.
He aro tipua, he aro tawhito
He aro nou, E Tāne-te-waiora!
Ki enei tama; he tama nui, he tama roa,
He tama akaaka, he tama tipua, he tama atua—e—i.
3. Hapai ake nei au i aku toki
He toki aha aku toki?
He toki nui aku toki
He toki aha aku toki?
He toki roa aku toki
He toki aha aku toki?
He toki aronui aku toki
He toki aha aku toki?
He toki mata nui aku toki.
He toki aha aku toki?
He toki mata koi aku toki.
He toki aha aku toki?
He toki tarai i taku waka taku toki.

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TE KAUWAE-RARO.

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He toki aha aku toki?
 He toki whakariu aku toki.
 He toki aha aku toki?
 He toki ta-matua aku toki.
 He toki aha aku toki?
 He toki tamaku aku toki.
 He toki aha aku toki?
 He toki whakangao aku toki.
 Ki runga ki te Iho-nui,
 Ki te Iho-roa, ki te Iho-matua
 Ko taku waka kia puta i tua
 Ka puta i roto, ka puta i Tawhito-ngawariwari
 E tu tapawhaki whaitiri—pao—e, i.

4. Kowai taku waka? Ko 'Uru-nui' taku waka,
 Kowai taku waka? ko 'Uruao'—kapua-rangi, taku waka
 He waka aha taku waka?
 He waka tawhito taku waka,
 He waka aha taku waka?
 He waka tipua taku waka.
 He waka aha taku waka?
 He waka atua taku waka
 He waka aha taku waka?
 He waka rangi taku waka.
 He waka aha taku waka?
 He waka tairanga taku waka,
 He waka aha taku waka?
 He tama iara na Mumu-whango taku waka,
 He waka toi-uru, he waka toi-rangi—e—i.

E hoa! Ka mutu tenei karakia i konei. Koia nei te tauira o te Whare-wānanga o enei o a matou tipuna, ka waiho hei tauira mo nga karakia a nga tipuna, heke iho ki a matou nei. A koia tenei nga karakia i akona ai ahau e oku kaumatua, e Te Matorohanga, e Pohuhu, e Ngawhare, i te tau 1863.

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TE KAUWAE-RARO, OR 'THINGS TERRESTRIAL.

CHAPTER I.

The Fatherland Irihia; migration from there to Tawhiti-roa—The Uruao canoe—Was Tama-rereti identical with Hawaii-loa?—Ancient Indian vessels.

THE first and earliest traditions we have to deal with are based on the teachings of the Sage Te Matorohanga, but were written out for me by the Scribe in somewhat abbreviated form. They do not partake therefore of the much fuller detailed accounts of subsequent transactions. This is but natural, for notwithstanding the powers of memory of a race which possessed no written records, nor made use of any system of script—at any rate in modern times, though there are faint indications that something of the kind was in use formerly—the memory of events occurring in the dark ages naturally has a tendency to fade out and suffer effacement by others that affected the people more nearly in later times.

It will much simplify the running notes that accompany the traditions if we proceed on the assumption that the Fatherland of the Polynesians is India, for I do not think there is anything in Maori traditions which will support the views of Fornander, Fenton and Gudgeon to the effect that the race can be traced further westwards, for instance, to the ancient Saba of south-east Arabia, which those writers assume to be the origin of the name Hawaiki. This name may, with equal probability, be derived from Sindhava, an ancient name for India,* in which *hava* may be the *Hawa* in Hawaiki, one of the chief names given to the Fatherland. It was Fornander in his "Polynesian Race" that first originated the Saba idea; but he allows that the people afterwards dwelt for a long period in India, and from thence migrated to Indonesia. J. T. Thompson, F.R.G.S., the third Surveyor General of New Zealand, and who had passed many years in India and Indonesia, also held that the Polynesians originated from India; but he considered they were connected with the Dravidian race of that

* See T. F. Hewitt's "The Ruling of Pre-historic Times," p. 140, Vol. I.

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TE KAUWAE-RARO.

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country. His want of knowledge of the Maori language, on which part of his theory is based, has led him to make some absurd mistakes in the philological part of his argument, and we think he has not proved the Dravidian connection, which in our opinion is rather with the Proto-Aryans, or as Logan calls them, the Gangetic race.

As has been pointed out in the first part of these traditions (Vol. III., "Memoirs of the Polynesian Society"), the tribes from whom they are derived—the Ngati-Kahu-ngunu of the East Coast of New Zealand—appear to have been a separate migration into the Pacific from Indonesia, and so far as we can at present say were a somewhat later migration, or at any rate occupied a much longer time on the way; having their own series of traditions, which differ to a certain extent from other tribes of New Zealand, at least so far as the history of their early migration and routes are concerned.

The name these people give to the Fatherland is Irihia, a name not known to other tribes, excepting in one case, that I am aware of. It appears to be applied to a continental land, and not an island. It is here the scenes connected with the creation of man, the dispersal of mankind, the wars of the gods, are located, as shown in the first volume of these traditions. The name Irihia also includes that of Hawaiki, or Hawaiki-nui (the Great Hawaiki) which—in these legends—is given also to a temple or building, likewise called Te Hono-i-wairua (the assemblage-of-spirits), for it was to this place all spirits came, and from it they separated, some to join the supreme god Io, others to foregather with the evil spirit, Whiro, in Hades. The name Hono-i-wairua as well as that of Tawhiti-pa-māmao is often used for that of the Fatherland, but not in a geographical sense; rather as a descriptive name for the place where spirits meet. Irihia is identical with Atia of the Rarotongan traditions of the Fatherland; and like Hawaiki-nui of other traditions is the site of the Deluge, and of the "Hurianga-i-a-mataaho," or overturning of the earth in the time of Mataaho. Kura-nui appears also in connection with Irihia as that of a place where the ancestors were living when the wars that led to their first migration occurred, and from which they departed by sea for the east. The name Irihia, so far, cannot be identified with that of any known country. It would be the exact form in which the Polynesians would pronounce the name of the ancient Grecian province of Illyria, but it is absurd to look for any connection there. Nor can any light be thrown on the name by its meaning, which is 'suspended' or 'baptised' (according to the Maori form of baptism), meanings which are contrary to the genesis of the language to use in a geographical sense in that passive form of the verb, and, therefore, it is a purely

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geographical name. Again by the known letter-change from 'r' to 'n,' the word approaches nearly to India itself, which, says J. F. Hewitt (*loc. cit.*) is derived from Snidh, or Snidhava. But we want to know a little more about this before suggesting it as the origin of Irihia.

These traditions do not supply us with the names of any other lands in the neighbourhood of the Fatherland Irihia, except 'the land of Uru,' and as we shall see, it was from thence came the intrusive people that constantly caused the exodus of this branch of the Polynesians from their original homes, and started them on those great migrations that finally landed them on the shores of New Zealand. If we may assume India to have been the original home, can we find a 'land of Uru' anywhere in those parts that will answer to the description? The description is very brief, and merely to the effect that it laid 'to the north-west of Irihia.' Now there is such a land in that direction bearing that name, and a very ancient name too. Maspero tells us* that Uru is recorded on the ancient Babylonian tablets in the cuneiform script, and he identifies it with 'Ur of the Chaldeans' of Holy Writ. The Maori Uru is doubtless identical with the very ancient land known to the Hawaiian traditions, quoted by Fornander† as Ulu-nui, which, in conformity with his theory that Saba in south-east Arabia was the original Hawaiki, he places to the north of the latter and also identifies it with Ur of the Chaldeans. He further says (p. 14) that *uru* is an ancient Hawaiian word for the north as well as that of a country, but it is not so given in the Hawaiian dictionary, nor is it to be found in those of any other dialects of Polynesian, except in Maori, Rarotongan and Paumotuan, where the two latter people use the word for south-west, whilst with the Maori it is west, or west-north-west, which latter is the direction of Babylonia from the mouth of the Ganges, and it was in the valley of the latter river that, so far as present evidence goes, the Polynesians were living prior to the exodus. It could be shown that some of the beliefs and customs of the Babylonians are common to them and the Maoris, derived, it is suggested, from the incursions of the people who came from 'the land of Uru' and expelled the Polynesians after dwelling together at least a generation. The names of the people have been preserved. They are:—

- | | | |
|------------------|-------------------|---------------------|
| 1. Ngati-kopeka | 2. Ngati-kaupeka | 3. Ngati-uenga-rehu |
| 4. Ngati-parauri | 5. Ngati-kiwakiwa | |

* "The Struggle of the Nations," p. 64.

† "The Polynesian Race," Vol. I., pp. 15, 134.

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TE KAUWAE-RARO.

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The first two names, as the Scribe tells me, are descriptive of a lanky, thin people (like the branch of a tree, which is the translation of the names), whilst the third, fourth and fifth names are descriptive of a black people; *kiwakiwa*, meaning exceedingly black (black as a coal, says the Scribe). They were not brown people like the Maoris. The word Ngati-here, usually denoting the 'descendants of,' is used as a collective term, not necessarily meaning that any of these people were the descendants of anyone bearing the personal names Kopeka, Parauri, etc., though, as we shall see, Ngati-kopeka actually did become a real tribal name, derived apparently from some slaves captured by the Polynesians, who were members of the 'lanky' races and accompanied them in their migrations.

But there is another 'land of Uru' which may, perhaps, have equally been the country of the people that finally expelled the Polynesians from their Fatherland, seeing what an ancient people they are. I quote from Mr. Edgar Thurston's great work.* He says, Vol. IV., p. 157. " 'Mysore Census Report, 1891'—Kādu, Karuba or Kurumba. The tribal name of Kuruba has been traced to the primeval occupation of the race, viz., the tending of sheep, perhaps when pre-historic man rose to the pastoral stage. The *Uru* or civilised Kurubas, who are genuine tillers of the soil . . . , " which I quote to show that there is a people named Uru, and that they are Kurubas now living in the Nilgeris Hills in the Dekhan country of India. At page 158, Mr. Thurston quotes: "G. Oppert, 'Original Inhabitants of India'—Kurbas or Kurumbas. However separated from each other and scattered among the Dravidian clans with whom they dwelt, and however distant from one another they still live, there is hardly a province in the whole of Bhārata-varsha (or India) which cannot produce, if not some living remnants of this race, at least some remains of past times which prove their presence. Indeed the Kurumba must be regarded as very old inhabitants of the land who can contest with their Dravidian kinsmen the priority of occupation of the Indian soil." This shows how ancient the Uru people are. Some few of the customs of these people are not unlike the Polynesians, and the pictures of the people have a slight resemblance to them, but more to the description of the 'lanky' Ngati-kopeka.

It will be said, no doubt, that Mr. Thurston's Uru is the name of a people and not of a land; but do not our Maoris to the present day often refer to a country by the names of its inhabitants? "Where is

* "Castes and Tribes of Southern India," 7 Vols., Madras, 1909.

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so and so?" "He has gone to Nga-Puhi"—in which the name of the tribe is used for the country.

From Mr. Thurston's work we may infer that this people of Uru were very ancient inhabitants of India, and may be the foreigners from the land of Uru of Maori tradition, notwithstanding that their country is to the south-west of the Ganges valley rather than north-west as the traditions say. Which of the two Urus (if either) is the true one, there is not at present sufficient information to decide, and we therefore leave the question open for the future students of the race to follow up.

Here we leave this question, to follow the Scribe's account which I translate; and ask the reader to remember it is but a brief sketch—written to illustrate the origin of the frequently occurring names of Tawhiti and Hawaiki—to which will be added further detail later on.

"The spirits of the family of Tāne-nui-rangi [i.e., mankind, for he was the god-creator of the first woman, guided and directed by the supreme god Io] are conveyed up to a certain high mountain and are there prepared or purified; for that mountain is an exceedingly *tapu* place, and all spirits proceed thither to be purified. After that those spirits so ordained ascend the Rangitu-haha [the conjoint twelve heavens], whilst others separate off to Rarohenga, to Muriwaihou, which places are the Reinga [or Hades], a place situated in a different world to this, and beneath it. The road, or way, to that place is named Taheke-roa—[the long descent, or the rapid, as of a river] which is the current of death that ever draws men to those parts.

"That mountain where the spirits of this world are consecrated is Te Hono-i-wairua [the gathering place of spirits], and is at Tawhiti-pa-māmao [the very distant Tawhiti; Tawhiti-nui is a name given to this mountain by the West Coast tribes, and one cannot help fancying that it is a dim remembrance of the Indian sacred mountain Kailasa, or perhaps Mount Meru], at Irihia. It was from that land that the tribes and peoples separated off to the islands of the great ocean. There are two separations in that land of Irihia—that of the bodies, and that of the spirits. Hawaiki-nui is in that land of Irihia, that is Tawhiti-pa-mamao. It was a populous place of the Maori people; there was situated Whare-kura [the temple, college, &c.], the house of Rongo-marae-roa [god of peace and agriculture], who was the god who presided over all foods that are planted, the *kumara*, *taro*, the *arai*, the calabash, the wild turnip, and other similar foods. The *arai-totokore* was used as an offering to the gods, because it had no blood in