

The hero now thought that he would extinguish and destroy the fires of his ancestress of Mahu-ika. So he got up in the night, and put out the fires left in the cooking-houses of each family in the village; then, quite early in the morning, he called aloud to the servants, 'I hunger, I hunger; quick, cook some food for me.' One of the servants thereupon ran as fast as he could to make up the fire to cook some food, but the fire was out; and as he ran around from house to house in the village to get a light he found every fire quite out – he could nowhere get a light.

When Maui's mother heard this, she called out to the servants and said, 'Some of you repair to my great ancestress Mahu-ika; tell her that fire has been lost upon earth, and ask her to give some to the world again.' But the slaves were alarmed, and refused to obey the commands which their masters, the sacred old people, gave them, and they persisted in refusing to go, notwithstanding the old people repeatedly ordered them to do so.

At last Maui said to his mother, 'Well, then, I will fetch down fire for the world; but which is the path by which I must go?' And his parents, who knew the country well, said to him, 'If you will go, follow that broad path that lies just before you there; and you will at last reach the dwelling of an ancestress of yours; and if she asks you who you are, you had better call out your name to her, then she will know you are a descendant of hers; but be cautious, and do not play any tricks with her, because we have heard that your deeds are greater than the deeds of men, and that you are fond of deceiving and injuring others, and perhaps you even now intend in many ways to deceive this old ancestress of yours, but pray be cautious not to do so.'

But Maui said, 'No, I only want to bring fire away for men, that is all, and I'll return again as soon as I can do that.' Then he went, and reached the abode of the goddess of fire; and he was so filled with wonder at what he saw, that for a long time he could say nothing. At last he said, 'Oh, lady, would you rise up? Where is your fire kept? I have come to beg some from you.'

Then the aged lady rose right up, and said, 'Au-e! Who can this mortal be? And he answered 'It's I.' 'Where do you come from?' said she; and he answered, 'I belong to this country.' 'You are not from this country,' said she; 'your appearance is not like that of the inhabitants of this country. Do you come from the north-east?' He replied, 'No.' 'Do you come from the south-east?' He replied, 'No.' 'Are you from the south?' He replied, 'No.' 'Are you from the westward?' He answered, 'No.' 'Come you, then from the direction of the wind which blows right upon me?' and he said 'I do.' 'Oh, then,' cried she, 'you are my grand-child; what do you want here?' He answered, 'I am come to beg fire from you.' She replied, 'Welcome, welcome; here then is fire for you.'

Then the aged woman pulled out her nail; and as she pulled it out fire flowed from it, and she gave it to him. And when Maui saw she had drawn out her nail to produce fire for him, he thought it a most wonderful thing! Then he went a short distance off, and when not very far from her he put the fire out, quite out; and returning to her again, said, 'the light you gave me has gone out, give me another.' Then she caught hold of another nail, and pulled it out as a light for him; and he left her, and went a little on one side, and put that light out also; then he went back to her again, and said, 'Oh lady, give me, I pray you, another light, for the last one has also gone out.' And thus he went on and on, until she had pulled out all the nails of

the fingers of one of her hands; and then she began with the other hand, until she had pulled all the finger-nails out of the hand, too; and then she commenced upon the nails of her feet, and pulled them out also in the same manner, except the nail of one of her big toes. Then the aged woman said to herself at last, 'This fellow is surely playing tricks with.'

Then out she pulled the one toe-nail that she had left, and it too, became fire and as she dashed it down on the ground the whole place caught fire. And she cried out to Maui, 'There you have it all now!' And Maui ran off, and made a rush to escape, but the fire followed hard after him, close behind him; so he changed himself into a fleet-winged eagle, and flew with rapid flight, but the fire pursued, and almost caught him as he flew. Then the eagle dashed down into a pool of water; but when he got into the water he found that almost boiling; the forest just then also caught fire, so that he could not alight anywhere, and the earth and the sea both caught fire too, and Maui was very near perishing in the flames.

Then he called on his ancestors Tawhiri-ma-tea and Whatiri-matakataka, to send down an abundant supply of water, and he cried aloud, 'Oh, let water be given to me to quench this fire which pursues after me;' and lo, then appeared squalls and gales, and Tawhiri-ma-tea sent heavy lasting rain, and the fire was quenched; and before Mahuika could reach her place of shelter, she almost perished in the rain, and her shrieks and screams became as loud as those of Maui had been, when he was scorched by the pursuing fire; thus Maui ended this proceeding. In this manner was extinguished the fire of Mahuika, the goddess of fire; but before it was all lost she save a few sparks which she threw to protect them, into the Kaikomako, and a few other trees where they are still cherished; hence, men yet use portions of the wood of these trees for fire when they require a light.

Katahi te maia ra ka whakaaro ki te tinei i te ahi a tona tupuna, a Mahuika. Ka po ka tikina, ka tineia, ka toutoua nga ahi o nga kainga. Ka hi te ata ka karanga atu ia, 'Ka hemo au i te kai.' Katahi ka haere tetahi ki te tiki ahi; kaore i kite ahi. Ka ki atu te whaea o Maui ki nga pononga, 'Tikina he ahi i a Mahuika!' E kore e rongu nga tumau; a, taringa noa iho ki te ngare a te hunga o rahaki, he ungaunga tonu kia haere ki te tiki ahi.

Katahi ia ka mea atu, 'Ka haere au ki te tiki ahi ne? Kei whea koia te huarahi?'

Ka mea atu te hunga whenua, 'Haere tonu atu i te ara nui naka, a tae tonu ki tou tupuna e noho mai na; a ki te ui mai ia ki a koe, mau e whakahua atu tou ingoa, a ka mohio mai ia ki a koe; engari kia tupato koe kei tini au maminga ki a ia, ta te mea kua rongu hoki matou he tangata nui atu i nga tangata au mahi; akuanei koe te tini ai au maminga ki a ia.'

Ka mea atu taua maia nei, 'Kaore, ko te ahi anake taku e tiki atu ai, a ka hoki mai ai au akuanei.'

Te haerenga, a ka tae atu ia, ka kite ia i nga mea i whakaaturia ra e tona matua i a raua e noho ana i to raua whare, a ka miharo ia; a roa rawa atu katahi ia ka mea atu, 'E kui, e, maranga ki runga! Kei whea to ahi? He tiki ahi mai taku.'

Katahi ka maranga ake taua tupuna ra, 'Aue! Ko wai ra tenei tangata?' Ka mea ia, 'Ko ahau.'

'No whea koe?' 'No konei ano.'

'E hara koe i konei, ina hoki tou ahua i nga tangata o tenei whenua: e mea ana au no te raki koe.' Ka mea ia, 'Kao!'

'No te marangai koe?' Ka mea ia, 'Kao!'

'No te tonga koe?' Ka mea ia, 'Kao!'

'No te uru koe?' Ka mea ai, 'Kao!'

'Ati no te hau koe e pu mai nei ki taku kiri?' Ka mea ia, 'Ae!'

'E! ko taku mokopuna. He aha tau?' 'He tiki ahi mai i a koe.'

'A! haere mai, haere mai, tenei to ahi.'

Ka tae te kuia ra, kowhakina mai ana te ahi i te toi iti o nga matikara; i tona kitenga atu ano e kowhakina ana tona maikuku hei ahi, ana, tino miharo rawa atu ia. Katahi ia ka haere tata atu, ki tua atu, tineia iho te ahi, mate rawa. Ka hoki atu ano, 'E! kua weto te ahi nei; homai hoki.' Ana kua tae ano, kei te kowhaki i ona maikuku. Ka haere atu ki tua atu, kua tineia ano, mate iho. Ka hoki atu ano, 'E kui, homai hoki he ahi maku, kua pirau hoki tenei.' A pena tonu, pena tonu; a poto noa etahi matikara, tango atu ki o tetahi ringa, a tae noa ki te whakamutunga o ona matikara. Katahi ka mohio taua ruahine nei, 'Ana, he tinihanga ta tenei tangata.'

Ka tango ki nga waewae, pau katoa nga waewae, kotahi i toe ko te koromatua. Katahi ka tahuna e Mahuika ki te mea i toe o nga maikuku. Tino whiua atu ana ki te whenua, ana tino kanga, 'Ana, to hoa!' Ehara, ka oma a Maui; haere rawa ake; ehara, kei muri tonu i tona tuara e whai atu ana: nawai, nawai a ka tata kei te tuara, na rere ana he kahu. Katahi ka peke a Maui ki roto i te wai; haere rawa atu ki te wai, kua wera tonu hoki, kua ngiha ke hoki te ngahere, te whenua, te moana; ka whano rawa ka mate te maia ra.

Katahi ia ka karanga ki ona tupuna, ki a Tawhirimatea raua ko Whatitiri-matakataka kia homai he wai ki a ia; ka mea ia, 'Homai tetahi wai ki a au, kia teneia tenei ahi e whai haere nei i a au.'

Na, katahi ka puta te Apu-hau, te Apu-matangi, a Tawhiri-matea, a Ua-nui, a Ua-roa; ehara, kua weto taua ahi. Ana, tae rawa atu hoki a Mahuika ki te whare, kua mate noa iho i te ua, a kua rite tahi ano tona auetanga ki to Maui auetana it e wera o te ahi.

A ka mutu tenei mahi ana, na ka mate tea hi a Mahuika i konei; ko te oranga o tana ahi i whiua e ia ki te kaikomako.

Ko te rerenga o te ahi a te koroheke nei, piri noa ake ki te kaikomako, ki te pukatea, ki te poporokaiwhiria, ki te mahoe, ki te taraire. Na reira ano i waiho ai enei rakau e te tangata maori hei kauati; ko nga rakau hoki tera i tata ki te weranga o taua koroheke nei – i wera tahi hoki ratou, ko Mahuika i ngaro tonu iho, ko nga rakau anake i tupu.

Katahi ia ka hoki atu ki te kainga, ka mea mai te whaea raua ko te papa, 'Kua rongu koe ki te ako atu, a haere ana koe ki te tinihanga i ou tipuna, ana, ka kite koe i te huhi.'

A ka mea atu ano taua maia nei, 'He aha tena ki a au? Tena koia e mutu taku tohe? Hua atu ko taku tohe ano tenei, ake, ake, ake.'

Ka mea atu te matua ki a ia, 'Ae, e pai ana, nau te whakaaro ki te ora, ki te mate, penei ka rongu mai koe ki taku ako atu, ka ora koe.'