

HE KORERO PŪRĀKAU MO
NGĀ TAUNAHANAHATANGA
A NGĀ TŪPUNA

PLACE NAMES
OF THE ANCESTORS
A MAORI ORAL HISTORY ATLAS

NEW ZEALAND GEOGRAPHIC BOARD



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NEW ZEALAND GEOGRAPHIC BOARD



Lottery Grants Board

New Zealand

1990

OFFICIAL PROJECT



He Kōrero Pūrākau mō

Ngā Taunahanahatanga a Ngā Tūpuna

Nā *Te Aue Davis* i whakarāpopoto
Nā *Tipene O'Regan* te whakatōnga
Nā *Cliff Whiting* i whakairo ngā waituhi
Nā *John Wilson* i whakarite ngā tuhituhi
Nā *Te Puna Kōrero Whenua* i whakairo ngā
Māhere Whenua

Nā *Ngā Pou Taunaha o Aotearoa* te iringa o te
kaupapa

Ko *Bill Robertson* te Kaiwhakahaere i Ngā Pou
Taunaha o Aotearoa
(Ko ia anō te Tumuaki Whakahaere Kai Rūri o
Te Puna Kōrero Whenua)
Ngā mema o Ngā Pou Taunaha: *Professor Keith
Sorenson, Mr David McQueen, Dr Evelyn Stokes,
Professor Hirini Mead, Mr Tipene O'Regan, Mr Peter
Boag*
Kai tuhi: *Miss Penelope Lawrence*

Place Names of the Ancestors

A Māori Oral History Atlas

Compiled by Te Aue Davis
Introduction by Tipene O'Regan
Illustrations by Cliff Whiting
Edited by John Wilson
Maps by Department of Survey and Land
Information

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Secretary: Miss Penelope Lawrence

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KUPU TUATAHI

“E kore e mōnehunehu te pūmahara ki ngā momo rangatira o neherā nā rātou nei i toro te nukuroa o Te Moana Nui a Kiwa me Papa Tū A Nuku. Ko ngā tohu o o rātou tapuwae i kākahutia ki ranga i te mata o te whenua – he taonga, he tapu.”

Tā Himi Hēnare

“Whakaaturia ngā mahi a ō koutou tūpuna hei raukura mā ngā uri whakatupu.”

Tākuta Hēnare Tūwhāngai

Ko ngā kupu ēnei a ngā rangatira nei i te wā i whakaritea ai he tikanga mō te pukapuka nei. Na rāua i whakatakoto te kaupapa.

He taonga tūturu ēnei pūrākau mā ngā iwi katoa o Aotearoa arā, ngā kōrero pūrākau mo ngā āhua o te taunahanaha a ngā tūpuna o neherā i te nuku o te moana, o te whenua. Mā ngā māhere whenua e whakaatu nei i te pōkai haere a ngā tūpuna e whakaū ki te hinengaro ngā pūrākau i kōrerotia mō rātou. Nāku tonu i tautoko te kaupapa mō ngā kōrero pūrākau nei, he tino taonga i roto i te tau 1990 hei whakamau i te māramatanga ki waenga i ngā iwi katoa o Aotearoa.

Peter Tapsell

Minita Whakahaere i Te Puna Kōrero Whenua

FOREWORD

“Time will not dim the memory of the special class of rangatira of the past who braved the wide expanse of ocean and land. Their sacred footprints are scattered over the surface of the land, treasured and sacred.”

Sir James Hēnare

“Bring to light the achievements of your ancestors, gifts handed down through the generations to be handed on to the descendants yet unborn.”

Dr Hēnare Tūwhāngai

These are the words spoken by two eminent elders, who have now passed on, when they were consulted by the researcher who was seeking permission to compile this Atlas of Maori Place Names. Their wise words and advice laid the foundation for this Atlas.

These tribal myths and stories of the exploration and travel behind the place names in New Zealand are truly a taonga for all New Zealand. The maps and recording of these travels in this Atlas preserve invaluable Māori oral history. I am very pleased to have supported this Atlas as an important contribution to the understanding of New Zealand people in this year of 1990.

Peter Tapsell

Minister in Charge of Survey and Land
Information

Te Whakatōnga a Te Kai Whakarite

I whanau mai te whakaaro mo te pukapuka nei i roto i te manawa pā o Ngā Pou Taunaha o Aotearoa — te roopu whakarite i ngā tikanga mo ngā māhere whenua — ki te hē o te whakatakoto o ngā rārangi o īngoa o ngā whenua, o ngā awa me ngā roto me era atu ahuatanga, i te kūare hoki o ngā whakamārama mo ngā tikanga o aua īngoa.

I roto i ngā tūmanako kia tika he kaupapa mo te whakarārangi i ngā taunahatanga ka kōkiritia e Tipene O'Regan rāua ko Keith Sorrenson — he mema rāua no te Poari o Ngā Pou Taunaha o Aotearoa — he take ki te aroaro o te Poari tērā; me tuhi e te Poari ētehi pukapuka kia rua, kotahi hei whakaatu tērā ano te whakarite a te Māori mo te taunaha whenua pērā i tōna here ki te ao tūroa, ki ōna tūpuna, ara ki ōna āhuatanga katoa. Ka whakaaetia te take nei ka tukua te kaupapa hei takoha ma Te Pou Taunahanaha o Aotearoa mo te whakamanatanga o te tau 1990.

Koinei tonu to tuatahi o ngā kōrero mo ngā māhere whenua a te Māori i riro mai ma te Māori ano hei whakarāpopoto a, ma te Māori anō hoki hei tuhi ōna āhuatanga. He whakaatu i ngā taunahatanga a ngā tūpuna mo ngā āhuatanga o to rātou ao o mua.

Nā, te tuarua o ngā pukapuka nei e whakaatu ana i ngā rārangi īngoa e noho tōpu ana i roto i ō rātou whakamāramatanga arā tirohia: Papakōwhai, Papatoetoe me era atu tu āhua īngoa, e whakaatu nei i ngā īngoa o ngā rākau, otaota rānei i tupu ki runga i aua papa. Tērā noa atu te nuinga o aua īngoa kāore i taea te kōhi katoa mai ki roto i te pukapuka nei.

Na Te Puna Kōrero Whenua, te matua whakahaere tenei o Te Pou Taunahanaha, i tautoko i whai hoki he aronga i tutuki ai te kaupapa i whakaarotia ai i Ngā Pou Taunaha o Aotearoa. Nā Te Aue Davis i whakarāpopoto mai ngā kōrero pūrākau i tukua e ngā kaumātua o mua ki ngā kaituhi o te ao Pākehā o aua wā. Engari, tuatahi i haere anō ia ki te hora i te kaupapa ki mua i ana kaumātua (tirohia i ngā kōrero a Tā Himi Hēnare raua ko Tākuta Hēnare Tūwhāngai kei tētehi o ngā whārangi kei mua). Na aua rangatira i whakarite ngā tikanga mo

te pukapuka nei. Kua ngaro rāia ēnei momo rangatira ki te Putahitanga o Rehua, waiho ake ko a rāua kōrero hei whakama-haratanga ki te ao tūroa. He nui atu ngā rangatira i tautoko mai i te kaupapa, kei te mihi atu ki a rātou. Na te kai whakarāpopoto i tuhi ki ngā reo e rua, Māori/Pākehā. I āta tirohia anō ngā kōrero mēhemea i tika ki ngā kōrero i tukua ki āia. Otirā, ko ngā kōrero pūrākau kua tuhia ake nei no te wā o te ūnga mai o ngā waka tuku iho i ngā whakatupuranga ā, ki te whakatupuranga tuarima. He nui noa atu ngā pūrākau kei roto i ngā putea kōrero e iri mai rā i ngā tāhuhu o ngā tūpuna whare o ia waka, o ia iwi, o ia whānau. Tēra pea te wā ka taea atu anō te nanao mai e ngā uri ētehi o ngā taonga o roto o aua pūtea.

Ka oti te whakatakoto o ngā kōrero ka tukua ki te kai whakarite, nāna i whakatika he rārangi o ngā kōrero tukuna atu ai ki Te Tari Tā a Te Kāwanatanga.

Ko ngā waituhi nā Cliff Whiting i whakairo. No Te Whanau Apanui tenei tangata, he toi whakairo. Ko ngā Māhere Whenua na Te Puna Kōrero Whenua i whakatau i raro i ngā whakahaere a David Balm. Ngā whakaahuatānga me ngā whakaritenga katoa na Te Tari Tā a Te Kāwanatanga i whakahaere.

I tuhia i pūrākau ki ngā reo e rua tuatahi ki te reo Māori, muri ki te reo Pākehā. E hara i te mea i whakamāorititia te reo Pākehā i whakapākehātia rānei te reo Māori engari, i tuhia ko ngā kupu i rite mo ia reo.

He māhere whenua mo ia kōrero pūrākau e whakaatu ana i te ara i arumia e ia tūpuna, i te āhua hoki o tāna taunahanaha haere i ōna tapuwae. E mārama ana te whakaahua ake ō ngā īngoa nei i roto i ngā tuhituhi puta noa i ngā whārangi o te pukapuka nei.

Te kau noa ngā kōrero pūrākau i kohia mai, mai i Muriwhenua ki Murihiku. Ahakoa enei kua kohia mai nei, tērā te nuinga atu kaore āno kia tirohia. Tēnā pea kei roto i ngā kōrero pūrākau kua whakaaturia nei e puta ai he māramatangā ki ngā iwi o Aotearoa, i te hōhonu o ngā tikangā o te taunahanaha a ngā tūpuna i o rātou tapuwae ki runga i te mata o te whenua.

Editor's Introduction

This book had its origins in the concern of the New Zealand Geographic Board, the body responsible for the place names of New Zealand, to ensure that Māori place names of the country are properly recorded and understood in an appropriate cultural context. One of the Board's responsibilities is to collect original Māori names for recording on official maps. The Board was concerned that much of the published literature on Māori place names failed to place the names in such a context. The Board felt that merely to list names in alphabetical order or by relatively narrow geographical area, with possible (and sometimes absurd) translations beside them was an affront to the depth of historical and cultural knowledge embedded in the names.

In anticipation of New Zealand's sesqui-centennial in 1990, two members of the Board, Prof. Keith Sorrenson and Mr Tipene O'Regan, prepared papers suggesting the publication of a Māori Oral History Atlas and of a volume on Māori place names. After considering these papers, the Board resolved to publish the two books as part of the country's 1990 commemorations. The two books express the Board's determination to ensure that Māori place names are seen by New Zealanders in their true significance and its wish to increase New Zealanders' understanding of the rich history behind Māori place names which are in daily use. One of these volumes records names linked by traditional stories; in the other, the names are classified by type, so expressing the different relationships of the Māori to the land and its resources.

This volume, the country's first Māori Oral History Atlas, relates specific place names to the exploits of early Māori discoverers, explorers and travellers. Its smaller companion, *Place Names of the Māori*, provides a framework within which Māori place names can be grouped according to types of names.

To achieve its goal of publishing these two books the Geographic Board enlisted the help of its own servicing department, the Department of Survey and Land Information, and secured funding support from two bodies. Assured of financial backing for the project, the Department of Survey and Land Information engaged the respected Māori scholar Te Aue Davis to research and collect traditional stories which related to the naming of places in New Zealand. Her first step was to secure the support of individual Māori leaders, including the late Sir James Hēnare, the late Dr Hēnare Tūwhāngai, Sir Graham Latimer and Mrs Hēni Sunderland. She also secured the approval of the Māori Trust Boards and other iwi authorities for the project. For the stories themselves, Mrs Davis drew

on existing written sources but also travelled extensively, verifying stories with kaumātua and iwi authorities and obtaining their permission for the stories to be published. She also put her profound knowledge of the Māori language at the service of the project to ensure that both Māori and English versions of all the stories were available.

In the event, most of the stories which Mrs Davis gathered and authenticated were stories of discovery and exploration, so that this volume deals primarily with the period of discovery and two or three generations after the arrivals of the migration canoes. The great wealth of stories concerned with later tribal histories have barely been touched on in this volume, and these may form the basis for a subsequent publication.

Once Mrs Davis was satisfied she had an authentic account, she passed the material on to an editor engaged by the Geographic Board to prepare it for publication. A noted Māori artist, Cliff Whiting of Russell, was engaged to prepare the illustrations. The maps were produced by cartographers of the Department of Survey and Land Information, working under the direction of David Balm. The design and production of the book was entrusted to the Publications Division of the Government Printing Office. The Board adhered to an early decision that it would be appropriate for a volume such as this to be produced entirely within New Zealand.

Each story in this book is presented in two versions, first in Māori, then in English. The two versions are not literal translations of the other. Each language has its own idioms and each culture has its own ways of expressing or explaining things, and the two versions of each story take this into account.

Accompanying each story is a map on which are shown both the route of the journey or journeys described in the story and the locations of the places named on those journeys. In a very few cases the most diligent searching has been insufficient to pinpoint the exact location of certain places. On the maps, the approximate locations of these places are indicated by an asterisk rather than a solid dot. In a few cases it proved impossible to establish even a general location for a name. These names have been left off the maps all together. In a few other cases it has proved impossible to include certain names on the maps because the places to which those names refer are already indicated by another name. In all these cases the locations of the places not named on the map can be clearly established by comparing the text and the maps.

Throughout the book, the place names shown by capital letters in the text are the names the

origin of which is explained in the story. On the maps, these place names are shown in upright type. In several stories place names occur which were named previously or later and are included in the stories to make the routes of particular journeys clear. These names are not shown in capitals in the text and are shown on the maps in italic type.

Even with eleven stories, ranging geographically from Northland to Fiordland, this Atlas only scratches the surface of traditional Māori nomenclature. The aim has

not been to answer specific queries about place names in defined areas but to foster a new approach to Māori place names, to encourage New Zealanders to see them, as the book's title proclaims, as gifts from the ancestors.

Published in association with this Atlas is a smaller volume which is for use as a handbook on how to go about unravelling the significance and meaning of a greater variety of Māori place names. Together, the books will set a pattern for research into and presentation of Māori place names in a culturally appropriate way.

Ngā Whakamihi

He nui noa atu ngā mea na rātou i whakarite ngā mahi mo te pukapuka nei i ēnei kua whakaīngoatia nei.

Ko Penelope Lawrence te kai tuhituhi i ngā mahi a Ngā Pou Taunaha o Aotearoa ko ia te kai takawaenga i ngā tāngata matau mo ētēhi o ngā wāhanga o te pukapuka nei.

Ko David Balm te kaiwhakahaere i ngā mahi mo ngā māhere whenua a Te Puna Kōrero Whenua. Mai i te whānautanga o te whakaaro mo te pukapuka nei tonā kaha ki te manaaki i te kaupapa tae noa ki te mutunga. He tangata hakune, he tohunga mo tāna mahi e whakaatu ake nei te ataahua o ngā māhere whenua i whakairotia e rātou ko ana kai mahi e Steve Brettell rāua ko Craig Gear. Na Steve rāua ko Craig i haurapa ngā īngoa, tuhia ai ki runga i ngā māhere whenua. Ko ētēhi īngoa he tino tūārangi kua kore e mohiotia i nāianei.

Ko Dorothy Harvey te kaiwhakahaere o Te Puna Mātauranga a Te Puna Kōrero Whenua. Nāna i manaaki ngā tono a te kai tūhi o te pukapuka nei i ngā wā katoa.

He nui hoki te manaaki mai a Te Whare Taonga o Ōtautahi, Te Whare Taonga me te Puna Mātauranga o Tūranganui, Te Puna Mātauranga a Te Tari Toko i te Ora, Te Puna Mātauranga o Aotearoa.

He mihi ki a Bill Wieben, Te Āpiha Matua, Wāhanga Tā Pukapuka o te Tari Tā a Te Kāwanatanga, ki a Gavin McLean, Te Āpiha Matua, Wāhanga Whakaputa, tae atu hoki ki a Ruth rāua ko Bruce Blair o te kamupene R & B Graphics, Te Whanganuia Tara, mō ā rātau āwhina nunui ki te hoahoa me te tā i te pukapuka.

Na te Poari o Te Rota o Aotearoa me Te Komihana o 1990 i manaaki te tauakitanga o te pukapuka nei. Ko ngā tikanga me ngā whakarite katoa na te kai whakarite i whakahaere.

Ko ngā whakarāpopotonga, ngā whakairo me ngā tuhinga i mahia katoatia ki Aotearoa nei.

Acknowledgements

Many people in addition to those named on the title pages or in the lists of sources after each story assisted with the preparation and publication of this book.

Penelope Lawrence, Secretary to the New Zealand Geographic Board, handled a host of often unfamiliar administrative matters to ensure smooth co-ordination among all the people involved in the project and did so with unfailing courtesy and calm.

David Balm, Map Editor of the Department of Survey and Land Information, worked on the project in its formative stages and maintained a keen interest in it throughout. Without his professional care and diligence, the book would not have appeared to the high standard it has achieved.

Steve Brettell and Craig Gear, cartographers in the Department of Survey and Land Information, not only discharged their professional responsibilities to prepare informative and attractive maps with their usual competence but also went beyond the normal bounds of duty in tracking down the locations of now obsolete place names.

The librarian of the Department of Survey and Land Information, Dorothy Harvey, was unfailing in her willingness to help Mrs Davis, the cartographers and the editor track down sources of information in her own and other libraries.

The staffs of other libraries and institutions were also of great assistance. These included the Gisborne Museum, the Canterbury Museum, the Department of Social Welfare Library and the Māori Language Commission.

The Government Printing Office's Production Manager, Bill Wieben, and its Publishing Manager, Gavin McLean, assisted by Ruth and Bruce Blair of R & B Graphics, Wellington, provided great help with the design and production of the volume.

Publication of this book has been supported by the New Zealand Lottery Grants Board and the New Zealand 1990 Commission. The Commission, however, is not responsible for any statements made or opinions expressed in it. Responsibility for these rests with the publisher.

This book was prepared, designed and printed in New Zealand.

Whakatōnga

Kei runga i a tātou Māhere Whenua e whakaatu ake ana te āhua o te takoto a Papa Tū A Nuku me ōna āhuatanga katoa. E whakaatu ana i te tū a ngā maunga me ngā paeroa, te āhua o te rere o ngā awa, te whanui me te whāroa o ngā roto, ara, ngā āhuatanga katoa o te whenua. Kei runga i aua Māhere Whenua ngā tohu o ngā tapuwae o te ira tangata.

Ko ngā taunaha a te Pākehā mō ia wāhi o te whenua he rere kē i tā te Māori, oti rā, ko ngā īngoa a te Pākehā he tūhāhā kāore nei e mārama ngā tikanga o ana īngoa. Ko te taunaha a te Māori he tūhono, he tohu i ōna tapuwae, he īngoa tūpuna rānei, he īngoa rānei i mauria mai i Hawaiki rā āno. Koia nei te take i tuhia ai tēnei Māhere Whenua Māori, he whakaatu i ngā kōrero tara mo ngā īngoa i tapā e ngā tūpuna ki runga i te mata o te whenua nei.

I ngā wā o mua, i mua noa atu i te ūnga mai o te Pākehā — ko tā te Māori tikanga mo te pupuri i a ratou āhuatanga kia pūmau tonu ki te ngākau, titoa ai ki roto i ngā waiata, i ngā oriori rānei a, ki roto hoki i ngā pakiwaitara. Engari, ko tenei kaupapa e whakaatu ana i ngā āhuatanga i taunahatia ki runga i te whenua.

Ko ētehi o ngā īngoa i mauria mai nō Hawaiki ra anō, pērā i ngā taunahanaha a Paikea mo Whangarā Mai Tawhiti. He maumahara ki tōna whenua tupu ka huihuia ngā īngoa i mohiotia e ia i Rangiātea taunahatia iho ki runga i te taiwhenua i te takiwa ki Whangarā Mai Tawhiti.

Koia nei te take i mau tonu ai ngā kōrero tara

i mauria mai e rātou i Hawaiki, koia hoki te take i ōrite ai ngā kōrero tara e kōrerotia tonu nei e ngā iwi o ngā moutere o Te Moana Nui a Kiwa. Otirā mea āta mau mai e ngā tūpuna aua kōrero taunahatia iho ētehi o aua āhuatanga ki runga i ngā whenua i mohiotia e rātou.

I roto i ngā kōrero kua tuhia mo tēnei Māhere Whenua Māori, i āta tūpato te whakarārangi i ngā īngoa kia tika te takato, pērā i te Oriori mō Whakaurangi e whakaatu nei i te takato o ngā awa, mai i Whanganui ki Waikanae, pērā ano ngā kōrero mo Poutini e whakaatu nei i ngā mahinga taonga kōhatu i manawapātia e ngā tūpuna, mai i Tūhua ki Arahura. Ma te noho tōpū tonu o ētehi o ngā īngoa ki ia takiwā — pērā i ngā Paikea — ka tino mārama te titiro i ngā tikanga o aua īngoa i pūāwai ai hoki te kaupapa mo te Māhere Whenua Māori.

Ko te Māhere Whenua nei he whakarāpopoto kohikohinga kau i ngā kōrero tara a ngā tūpuna. Tērā te nuinga atu o ngā kōrero kāore i taea ki roto i ngā rārangi kōrero. I te wā i kohikohia mai ai ngā kōrero nei i manawapā tonu te kai tuhi kia tika te whakatakoto i ngā rārangi kōrero, ahakoa, mea āta whakawhaiti mai aua kōrero kia taea ai ki roto i te pukapuka nei.

Ko ngā tāngata na rātou i tautoko te kaupapa nei e tūmanako ana tērā he māramatanga e puta ki ngā iwi o Aotearoa — Māori, Pākehā — tērā pea e mātau ki ngā tikanga o te here o ngā īngoa i rarangatia kia noho tōpū tonu kia ū ai ki roto o te ngākau o tēnā, o tēnā.

Introduction

The maps of our landscape carry a huge amount of information about the land and the relationship of one place to another. From our maps we find information about everything from rainfall to the heights of hills and mountains and the shape of lakes. Our maps tell us of the shape of the land and about its physical character. We find our way around our maps by marking our place names, but the map does not tell us anything about the names themselves, what they mean or why places were given the names they carry. Those names, though, carry a cargo of meaning and memory, they signpost the fact that place has a human dimension.

Most Pākehā names mark individual places and individual memories of parcels of history. They generally have no particular connection to each other, each standing in its own right. The meaning of many Māori names, though, can only be understood through their connection to other names and other places. Whole series of names belong together in groups, commemorating journeys of exploration by an ancestor, the myth memory of how the land was made or a series of traditional events and people relationships. This *Atlas* aims to record some of the stories that link groups of Māori names in what we call Oral Maps.

In pre-literate Māori culture there was a huge dependence on memory and the careful transmission of history from generation to generation. The names in the landscape were like survey pegs of memory, marking the events that happened in a particular place, recording some aspect or feature of the traditions and history of a tribe. If the name was remembered it could release whole parcels of history to a tribal narrator and those listening. The daily use of such place names meant that the history was always present, always available. In this sense living and travelling reinforced the histories of the people.

Some of these groups of names, as well as individual names, were of such significance that when a tribe migrated elsewhere it “replanted” its history in its new home by naming its new landscape with the names of the place of origin. Because of the role of place names as a device for recording and remembering tribal history the historical events themselves sometimes became relocated in the new setting. This is one

of the reasons why some Māori and Polynesian histories appear so similar and repetitious. They may be the same story being repeated in fresh settings. This does not make the traditions associated with a particular place name, or group of names, any less authentic. It is a perfectly valid process within an oral tradition. It derives from the character of oral tradition. It uses place names in different ways from the way literate societies use them.

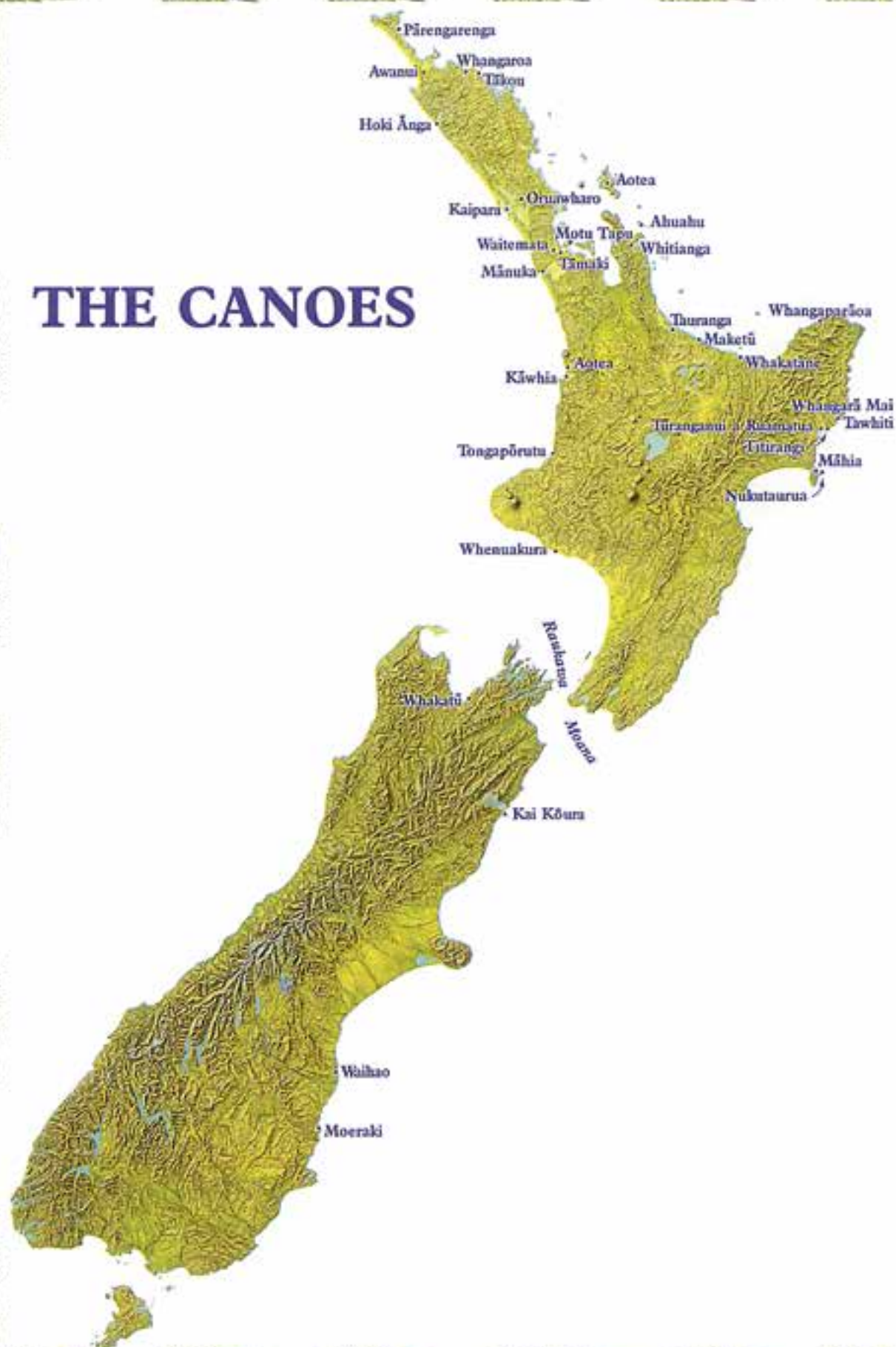
In many of the traditional histories in this *Atlas* a need has been seen to maintain the integrity and order of the story. This is because the order of the events sets the places in their geographical order. The West Coast, North Island, rivers in the story of Haunui a Nanaia and the resource map of valued stones which is the Poutini story are examples.

It is this relationship between the historical tradition and a group of names which gives rise to the concept of the “Oral Map”. The story explains and orders the geography and the land geography reinforces the history. The two serve each other.

This *Atlas* is a sample collection of Māori Oral Maps. It is far from complete because there are many more that are not included. Even for those that are included only one version is given. In some cases there are several versions and, where possible, an attempt is made to refer to these. It is difficult to argue that any one is the “correct” version. In some cases there are marked regional and tribal differences and in others there has been interference by both Pākehā and Māori scholars of past times. In assembling this collection care has been taken to maintain the essential elements of the traditional histories concerned but they have, for reasons of space, been heavily compressed. There is no substitute for learning these rich traditional histories in full but that is beyond the modest scope of this *Atlas*.

The people who have worked on and supported this project believe that it will help many New Zealanders, Māori and Pākehā, to understand more fully the magic web of memory that ties a great many Aotearoa place names together. More important, perhaps, is that it might provide access to an aspect of cultural heritage that we drive past every day without knowing it.

THE CANOES



NGĀ TĀUNGA MAI O NGĀ WAKA

Kua kitea e ngā tohunga tirotiro i ngā kāinga nohonga o ngā tūpuna o neherā tēra kua tae noa mai te Māori ki Aotearoa, e 600-800 tau pea i muri i te whānautanga mai o Te Karaiti. Koia nei anō ngā waiata me ngā whakataukī mai rā anō. Arā te whakatauki:

E koro e ngaro

He kākano i ruia mai i Rangiatea.

Ko te nuinga o ngā waka o ngā tūpuna o neherā, i te taenga mai ki Aotearoa nei, i ū ki ngā whanga o te Tai Rawhiti.

I ū ētehi o ngā waka o te “heke nui” ki WHANGAPARĀOA. Ko TE ARAWA tētehi o aua waka i ū ki Whangaparāoa. I rēira te iwi e whakatā ana i a rātou, ā ka rewa anō te waka nei ka ahu ki te takiwā ki Te Moana a Toi, ko ngā rangatira tērā kei te taunaha whenua mō rātou. Ka ū rātou ki MAKETŪ noho tonu atu i rēira. Kei rēira tonu ngā uri o te iwi o *Te Arawa* e noho ana.

Ko TAINUI ū tahi ki Whangaparāoa, i rēira e whakatikatika ana te iwi i tō rātou waka, ka oti, ka whai haere atu i te ara i rewa atu ai *Te Arawa*. Ka ū Tainui ki AHUAHU (he moutere kei roto o te moana o WHITIANGA). Kāore i roa ki rēira ka rewa anō ki te takiwā ki Tikapa Moana. Ka tae ki te whanga o WAITEMATA ka taunaha haere ngā rangatira i ngā pitopito whenua, arā.

MOTU TAPU	— he īngoa no Hawaiiki mai rā anō.
TE KŪRAE Ō TURA	— Ko te taunga waka o Devonport i nāianeī.
TE TĀHUNA A TAIKEHU	— he onepū kei Devonport.
WAI Ō TAIKI	— Te ngutuawa o Tāmaki.
WAIHĀHĀ me WAIHĪHĪ	— e rua ēnei hiwi, no Hawaiiki mai ra anō ēnei īngoa.

Nā, ka toia a Tainui mai TAMAKI ki te puaha o MĀNUKA. Ko te tohu o te tūturutanga o ēnei kōrero a ngā tūpuna ko ngā taunahatanga, arā.

TE TĀPOTU O TAINUI	— kāore i tawhiti atu i Ōtāhuhu.
NGĀ RANGO O TAINUI	— e rua ēnei moutere ririki kei roto o Mānuka.

Mai i Mānuka, ka tere a Tainui tau noa mai i KĀWHIA. Kei rēira, kei Maketū i nāianeī, kei roto o Papa Tu A Nuku tōna okiokinga whakamutunga me ōna kaitaki ē tū mai ra, a PUNA rāua ko HANE. E rua ēnei he kōhatu whakamaharatanga mo ngā tūpuna na rātou i toro te nukuroa o te Moana Nui a Kiwa.

Ko MATAATUA i tau ki WHAKATĀNE. Ko te takenga mai o tēnei īngoa, o Whakatane no

te whakatānetanga o Wairaka i āia. Ai ki ngā kōrero mo tēnei wāhine rangatira, i kitea atu e ia a MATAATUA e tere ana ki waho, kua motu te taura here, kātahi ia ka whakaaro māna hei tō mai ki uta, ka kī, “Me whakatāne au i ahaū”, mau tonu iho taua īngoa, i ora ai hoki tēnei waka o ngā tūpuna. Kei roto i ngā kōrero a Whakatōhea e mea ana na Muriwai, na te tuahine o Tōroa te takenga mai o ēnei kōrero. No muri ka rewa anō te waka nei me ētehi o Ngāti Awa — i noho te nuinga ki Whakatāne — ka ahu ki te Tai Tokerau ki TAKOU. Kua kōhatutia te waka nei ki roto i tētehi awa kei rēira.

I mānu mai a AOTEA i Rangiatea, ka taka ki waenga o Te Moana Nui A Kiwa ka kitea kua tīmata te kowhewhe o te waka ka peka rātou ki RANGITĀHUA ki te whakatikatika i tō rātou waka. Ka rite ērā mahi ka tika mai te waka ki Aotearoa nei, ka ū ki AOTEA (Great Barrier). Mai i rēira, ki te Tai Tokerau, ki Te Tai Hau A Uru kia tau ki te whanga o AOTEA. Ka tau a Aotea waka ki rēira, kei rēira tonu i nāianeī kua kōhatutia kei te puaha tonu o Aotea e takoto ana, ko te iwi i haere ki WHENUAKURA.

Ko TOKOMARU i ū ki WHANGARĀ MAI TAWHITI, mai i rēira ki TONGAPŌRUTU i te tai hauāuru. Ko te punga o te waka nei kei roto i te whare taonga o New Plymouth e takoto ana, na ētehi Pākeha i kite ki te puaha o Tongapōrutu.

Kua eke a KURAHAPŌ ki Rangitāhua tae atu ai a Aotea waka. Ka whakatika mai a Kurahapō ki Aotearoa nei, kāore i matara ki waho ka whiua e te ngaru ka kowhewhe. Ka hoki anō te waka nei ki Rangitāhua kia mahia ngā kowhewhetanga. No muri ka tere mai ki konei ka tau ki PĀRENGARENGA, muri mai ka ahu ki te Tai Rāwhiti ki NUKUTĀURUA.

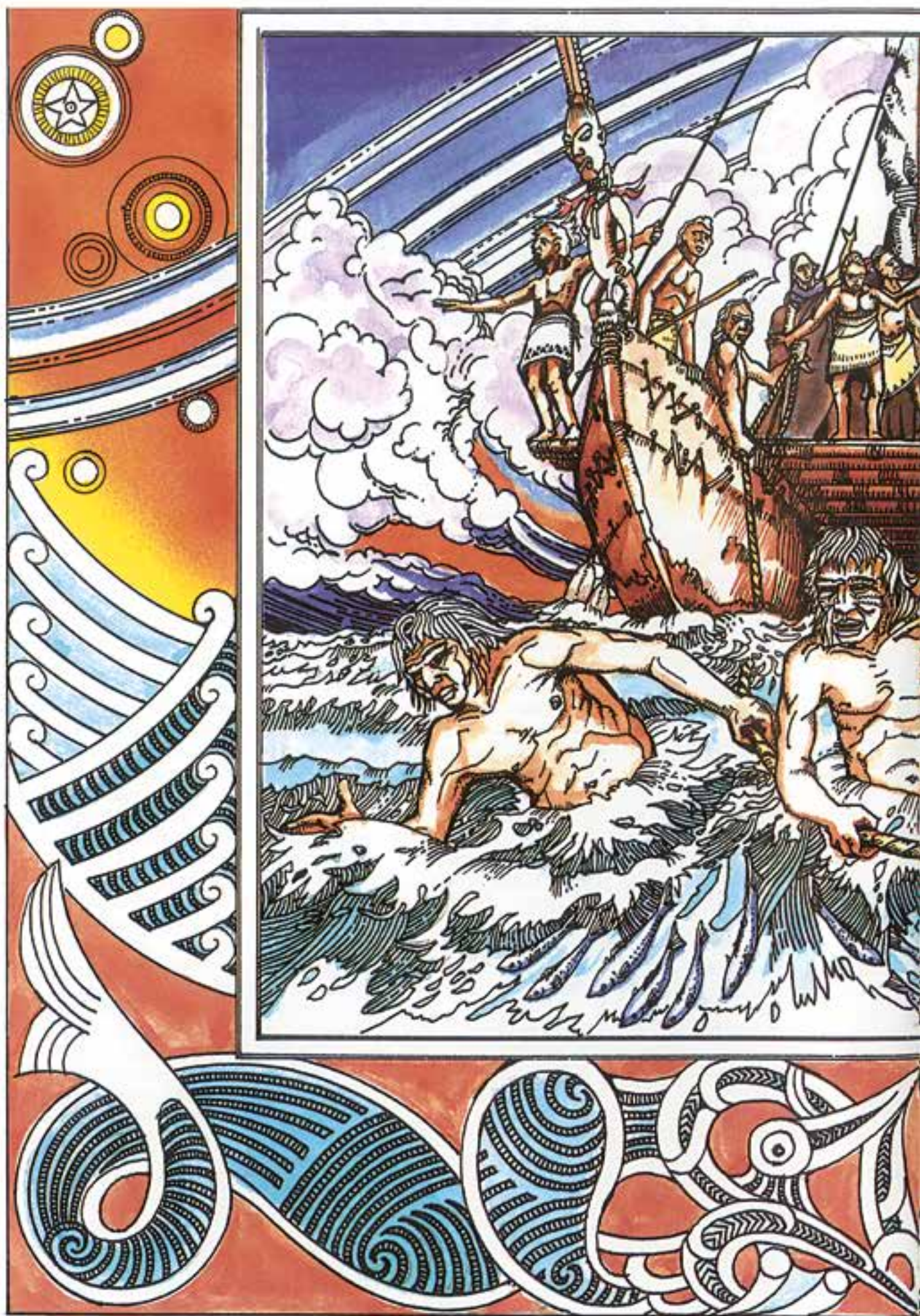
Ko HOROUTA i tau ki TŪRANGANUI A RUAMATUA.

Ko URUAO, he waka tēnei no mua noa atu i ngā waka o te “heke”. I tau ki MURIWHENUA ēngari kāore i noho, i whai i te Tai Hau a Uru, ū noa atu ki WHAKATŪ i Te Waipounamu. Ka rere ki KAI KŌURA, ā, tau noa atu ki MURIHIKU.

I ū mai a MĀHUHU ki WHANGAROA, mai i rēira ki roto o KAIPARA tau noa ki ORUAWHARO.

TAKITUMU. — Ko tēnei waka i ū ki AWANUI, ki te Tai Hau a Uru ki te Tokerau. Ka wehe mai i rēira ki TAURANGA, mai i rēira ki ōna tauranga maha ki roto i ngā tai o te rāwhiti. Ka tata ki te awa o TŪRANGANUI ka kitea atu tētehi maunga e tū mai ana rite tonu te āhua mai ki te maunga i tāraia mai ai a Takitimu, ka tapā ko TITIRANGI. Aru haere tonu a Takitimu i te tahatika ū noa atu ki NUKUTĀURUA, i Mahia. (Na J. H. Mitchell ēnei kōrero i roto i ana tuhituhinga mō Takitimu).

Tēra anō ētehi o ngā waka kāore i whakahuangia ki runga nei ēngari kei ētehi wehenga o te pukapuka nei e whakaatu ana i





ngā īngoa a aua waka me ngā taunga: me ngā taiwhanga o ngā waka i hoki ki Hawaiki. Ai ki ngā kōrero a Ngāti Ruanui ki a Elsdon Best, (*Polynesian Voyages* p.31) ko ngā īngoa o aua taiwhanga ko *Whangateau*; ko *Te Aukānapanapa*; ko *Mangawhai*; ko *Waka Tuawhenua*; kei te rāwhiti o Tai Tokerau ēnei taiwhanga katoa. Tēra ano tētehi wāhi kei Whangaparāoa.

THE COMING OF THE CANOES

We know from radio-carbon dating of the earliest known sites of human occupation in Aotearoa that the first settlers arrived much earlier than 1350, the date of the myth that the ancestors of the Māori arrived here as a single body in a fleet of canoes. This myth was perpetuated by many earlier historians. The time of the first arrivals was more likely to have been between 600 and 800 A.D. Oral history, contained in ancient waiata and traditional stories, has always maintained that settlement occurred earlier than 1350.

Most of the canoes which brought the ancestors of the Māori to the shores of Aotearoa made landfall in the calm waters of the bays of the east coast, dispersing from those points of arrival to final destinations on the east and west coasts of both islands. Several of the 'fleet' canoes (those described in earlier histories as arriving more or less together in 1350) landed first in the calm waters of the bay of WHANGAPARĀOA close to the East Cape.

The *ARAWA*, after a short rest at Whangaparāoa, explored the coast as it cruised north, its crew naming and claiming the land as they went. The final destination of the *Arawa* was MAKETŪ. The descendants of those who came on the *Arawa* still hold mana over the land as far south as the Tongariro National Park. (See the story in this volume about Ngātoro I Rangi and Tia.)

The *TAINUI* also made landfall at Whangaparāoa, where she was hauled ashore for minor repairs to be made on her. Like *Arawa*, *Tainui* explored the coast as she cruised northwards, calling in at AHUAHU and at nearby WHITIANGA, before finally arriving in the WAITEMATA. The crew of the *Tainui* named many places around the Waitemata Harbour: MOTU TAPU, the sacred island, an ancient name from Hawaiki; TE KURAE A TURA, Tura's forehead (Devonport wharf); TE TĀHUNA A TAIKEHU, Taikehu's sandbank (Devonport); WAI Ō TAIKI, the waters of Taiki (Tāmaki Inlet); WAIHĀHĀ and WAIHIHI, (near Ōtāhuhu) the names of hills in Hawaiki.

The *Tainui* was then dragged across the isthmus from the TĀMAKI River to the MĀNUKA Harbour. In support of this contention is the name TE TĀPOTU O TAINUI (the bringing to the water of the *Tainui*), a mudflat near Westfield where the *Tainui* was hauled across on skids into the Mānuka (now mistakenly called Manukau)

Harbour. Two low-lying islands in the Mānuka Harbour near the foreshore of Westfield are both called NGĀ RANGO O TAINUI (the two skids of *Tainui*). The final destination of *Tainui* was KĀWHIA, where *Tainui* lies buried between her two guardian limestone pillars PUNA and HANE.

MATAATUA made landfall in MOANAA TOI (the Bay of Plenty) at WHAKATĀNE. The origin of the name Whakatāne is that when *Mataatua* slipped her moorings and began to drift out to sea, Wairaka, a woman of chiefly descent, saw it drifting and decided to do something about it, there being no men about. She uttered the famous saying "Me whakatāne au i ahau" — "I will make myself a man". She managed to grab the canoe and tow it back to the beach, (Whakatōhea say that the honour of this saying and deed belong to Muriwai, Tōroa's sister.) Some of *Mataatua*'s people stayed on at Whakatāne and are still there. Another section took the *Mataatua* and sailed north, making landfall at TĀKOU, never to return to Whakatāne. *Mataatua* lies on the bed of the river at Tākou.

AOTEA made landfall at RANGITĀHUA (Raoul Island in the Kermadecs) to carry out much needed repairs before sailing on to Aotearoa. She next touched land at Great Barrier Island, naming it *AOTEA* before cruising north, around the tip of the northern peninsula and down the west coast to *AOTEA* Harbour. The crew disembarked here and walked to WHENUAKURA, naming places as they went. The *Aotea* canoe is now a reef which nestles on the seabed at the entrance to the Aotea Harbour. (The journey from Aotea Harbour to Whenuakura is described in the story about Turi in this volume.)

TOKOMARU first touched on the shores of Aotearoa at WHANGARĀ MAI TAWHITI. She then cruised south and into RAUKAWA MOANA (Cook Strait) and up the west coast to TONGAPŌRUTU. Another version of the voyage of the *Tokomaru* is that the canoe followed the east coast north then came down the west coast to Tongapōrutu. Some years ago a local farmer at Tongapōrutu found the anchor stone of *Tokomaru* and placed it where it now lies, in the New Plymouth Museum.

KURAHAUPO was already anchored at Rangitāhua in the Kermadec Islands when *Aotea* arrived. While the crew of *Aotea* was undertaking the minor repairs needed to that canoe, *Kurahaupo* was launched for Aotearoa. She had not sailed very far when she foundered on a reef and had to stay on at Rangitāhua. Some of the crew of the *Kurahaupo* came on to Aotearoa on board the *Aotea*. (This episode is mentioned in the story on Turi.) The rest stayed on to repair *Kurahaupo*. *Kurahaupo* finally made landfall in Aotearoa at PĀRENGARENGA where some of the descendants of the crew of *Kurahaupo* still live. The *Kurahaupo* made another landfall at

NUKUTAUROA on the Māhia Peninsula on the east coast.

HOROUTA touched land at TŪRANGANUI A RUAMATUA.

Rākaihautū was ariki of URUAO, an early canoe which made landfall at MURIWHENUA in the far north. He found the place already inhabited and set off down the west coast in search of land for himself and his crew. The next landfall was WHAKATŪ (Nelson) where the crew was divided. One section walked down the South Island while the other section sailed around the northern end of the Marlborough Sounds and down the east coast, calling in to KAI KŌURA. It carried on down the coast till those aboard met up with the overland travellers at WAIHAO, in what is now South Canterbury, about two years later. (There is more detail about the voyage of the *Uruao* canoe in the story about Rākaihautū and the naming of the South Island lakes.)

MĀHUHU landed at WHANGAROA on the east coast of the far north, then later went down the west coast and into the KAIPARA Harbour to ORUAWHARO.

TAKITIMU made its first contact with Aotearoa on the west coast at AWANUI, the lower

end of the Ninety Mile Beach. *Takitimu* called in to the HOKI ĀNGA Harbour, leaving the taniwha Ara i Te Uru to guard its entrance. *Takitimu* later sailed down the east coast to TAURANGA, and later again to points further south. Approaching the TŪRANGANUI River, they saw a hill nearby which to them resembled the hill of their homeland on which the *Takitimu* had taken shape. They named the hill TITIRANGI. In due course, *Takitimu* arrived at NUKUTAUROA, the Māhia Peninsula.

ARA I TE URU, the canoe of some of the ancestors of the South Island's Ngāi Tahu, was wrecked near MOERAKI. The unique round boulders strewn along the coast just north of the Moeraki Peninsula are said to be the fossilised remains of the cargo of *Ara i Te Uru*. *Ara i Te Uru* also occurs in early traditions as the name of one of the guardians of the Hoki Ānga Harbour in the far north.

Many other canoes which arrived before and after the canoes of "the fleet" are not discussed in this section. Some of the canoes returned to the Pacific; some came back again to Aotearoa with plants such as kūmara and taro tubers; others stayed back in their Pacific homelands.

Mea whakarāpopoto mai ēnei kōrero no ngā pukapuka:

Sources for stories of canoe voyages and landings:

Mitchell	<i>Takitimu</i>
Tregear	<i>Comparative Māori Dictionary</i>

Best *Pacific Voyages*

Sir Himi Hēnare

Dr Hēnare Tūwhāngai

Tua and Norman Maeva (of Tahiti and Rarotonga)

NGĀ ĪNGOA O NGĀ TAI AWHI O AOTEAROA

Ko ēnei īngoa e whai ake nei kāore e kitea ki runga i ngā māhere whenua o Aotearoa. He tohu whakamaharatanga mo ngā tūpuna na rātou i toro mai te nukuroa o Te Moananui a Kiwa. Kei toro mai te nukuroa o Te Moana Nui a Kiwa. Kei te mau tonu ki roto i te whatu manawa o te he tapu.

THE NAMES OF THE OCEANS SURROUNDING AOTEAROA

And Names for the Whole Country

The traditional names of the oceans which surround Aotearoa are not recorded on maps in general use in this country. These names have, however, lived on in the memories and hearts of the Māori people and are still in common use in Māori communities. They are constant reminders of historical events, of sea-faring ancestors of long ago and of their Pacific roots. The names are treasured and sacred even though the meanings or derivations of some of them are now lost.

The Oceans

Te Moana Nui a Kiwa	The South Pacific Ocean
Te Tai Rāwhiti	Seas off the east coast of the North Island
Te Tai Hau a Uru	Seas off the west coast of the North Island
Te Tai Tokerau	Seas off the northern coasts
Te Moana Tāpokopoko a Tāwhaki	The seas to the South
Te Tai o Rehua	The Tasman Sea

The Coastal Seas

Te Tai Tamāhine	The east coast of the northern peninsula
Te Tai Tamatāne	The west coast of the northern peninsula
Te Tai ō Marokura	The Kaikōura coast
Te Tai ō Mahaanui	The coast between Kaikōura and Ōtākou
Te Tai ō Ara i Te Uru	The Ōtākou coast
Te Tai ō Aorere	The Nelson coast
Te Tai Poutini	The west coast of the South Island

Te Whakataka Kārehu a Tamatea	The Fiordland coast
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Bays and Straits

Ngā Tai i Whakatūria e Kupe Ki Te Marowhara	Ninety Mile Beach
Pēwhairangi	The Bay of Islands
Tīkapa Moana	The Hauraki Gulf
Te Moana a Toi Te Huatahi	The Bay of Plenty
Te Matau a Māui	Hawke Bay
Raukawa Moana	Cook Strait
Te Aumiti	French Pass
Te Taitapu	Tasman Bay
Te Ara a Kewa	Foveaux Strait

General Names for the Whole Country or Parts of it

Aotearoa	New Zealand
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The Māui Names

Te Ika a Māui	The North Island
Te Ikaroa a Māui	
Te Pito o Te Ika a Māui	Lake Taupō
Te Waka a Māui	The South Island
Te Punga o Te Waka a Māui	Stewart Island
Te Hiku o Te Ika a Māui	Northern North Island
Te Ūpoko o Te Ika a Māui	Southern North Island

Te Waka ō Aoraki	The South Island
Te Waipounamu	The South Island
Rakiura	Stewart Island
Muriwhenua	Northern North Island
Murihiku	Southern South Island

Ko ēnei tohu e whakaatu nei na:
Sources for names of Oceans, Seas and Bays:

Tairongo Te Amo Amo	Whakatōhea
Dr Hēnare Tūwhāngai	Waikato/Maniapoto
Sir Himi Hēnare	Ngāti Hine/Ngāti Kahu
Tipene O'Regan	Ngāti Tahu
Tai Tūroa	Ngāti Maru

KUPE: TE KAITORO

I tōna rerenga mai ki te toro i Aotearoa, he roa tonu a Kupe e noho haere ana i tēnā takutai, i tēnā takutai o te whenua hou. He huhua ngā kāhui īngoa i whakarērea mai e Kupe, ngā kāhui īngoa whakamaumaratanga rānei i āna māhi i ngā wāhi i noho wā pototia e ia i Te Ika a Māui me te taha runga o Te Waipounamu.

He whānui tonu te rerekē o ngā kōrero tūpuna e pā ana ki a Kupe, ā, he nui anō hoki ngā īngoa whenua i puta ake i ngā pakiwaitara mō ngā mahi torotoro me ngā mahi hākinakina a Kupe. Kei ngā Pākeha kua tohunga ki te tirotiro kōrero tuku iho, a rātau ake tuhituhi me ō rātau ake whakaaro mō Kupe. Nā, he rerekē anō hoki ngā kōrero a te iwi Māori o tēnā ake rohe, o tēnā ake rohe mō Kupe. Ēngari, ahakoa i rerekē tā tēnā rohe Māori kōrero, ko te mea i ōrite katoa ai rātau, ko tā rātau whakahē ki te kōrero a ngā tohunga Pākeha he tangata a Kupe pēnei i a Māui. Ehara! Ki te Māori he pēnei tonu a Kupe ki a tātau nei, he tangata. Otirā he tangata rongonui, he tūpuna toro haere. Waiho atu ngā tohunga Pākeha me ā rātau kōrero ki a rātau anō. Anei te tino kōrero:

“Mōku te kupu, ko ahau e mōhio!”

Ahakoa kāore i rite katoa ngā kōrero mō Kupe, he wāhanga anō o aua kōrero i taurite. E whakaae ana ngā kōrero he tūpuna torotoro a Kupe nō ngā rā o mua rā anō. E ai ki te nuinga, ko Kupe te tuatahi o ngā tūpuna Māori o Hawaiki ki te haramai ki konei, ki Aotearoa nei. Ki te nuinga anō o ngā kōrero, ko *Matawhaorua*, ko *Matahorua* rānei te īngoa o te waka ō Kupe, ēngari ki ētahi, he waka kē atu a *Matawhaorua* rāua ko *Matahorua*. I whakaae katoa anō ngā kōrero nā Kupe ka “mawehe te whenua”, ka “topea te whenua kia rua”. E hāngai ana rā tēnei kōrero ki te taphai a Kupe mā Raukawa Moana ki te torotoro ana i te takutai.

Kia maumahara hoki ki tēnei. I tua atu i te takutai o Raukawa Moana me Te Tai ō Aorere, kāore i rangonatia he kōrero mō Kupe i roto i ngā kōrero tūpuna o Te Waipounamu. He whakaatu rā pea tēnei he tūpuna anake a Kupe nō ngā iwi o Te Ika a Māui. He tika pea tēnei nā te mea ka kitea noa ihotia ngā wāhi īngoa e pā ana ki a Kupe mai i Raukawa Moana, ā, piki atu ki runga, ki Te Tai Tokerau.

Ki ētahi kōrero, i haramai a Ngahue (a Ngake rānei) hei hoa mōna i runga i tōna ake waka a te *Tawhirirangi*. Nā ki ētahi, kāore tēnei kōrero i a rātau. Ki ētahi anō, e rua kē ngā Kupe, ko te tuarua te mea nō nā tata noa nei. Nā te huhua o ngā kōrero mō Kupe ka tino pai kē atu ā tātau kauhau mōna. Kāti rā, ko te mea kei te tino mōhiotia e tātau he tangata tino rangatira a Kupe ki ō tātau kaumātua i tapaina ai e rātau te maha o ngā wāhi ki a ia, ki āna mahi me āna hākinakina.

Ko te Heretaunga, ko Raukawa Moana me Te Tai ō Aorere, ā, ko Te Tai Tokerau ngā rohe e toru e tino kaha ana te rangona o ngā kōrero mō Kupe.

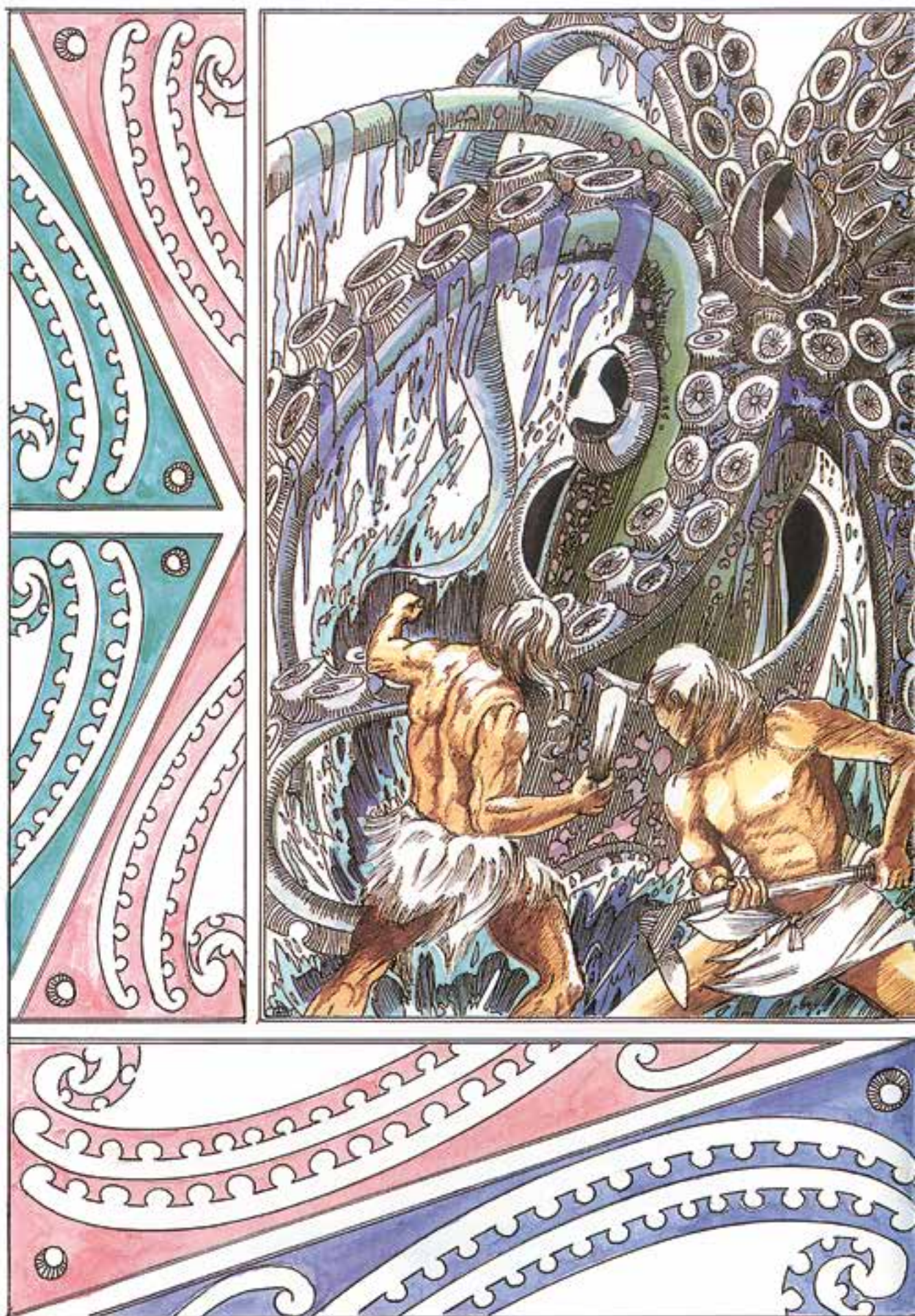
Kei roto i ngā tuhinga kōrero o te Kōti Whenua Māori i Heretaunga tētahi take whenua tino rongonui ko “Te Waka o Kupe” te īngoa. Kei ngā tuhinga nei te huhua o te whakahua īngoa e pā ana ki a Kupe. Tīmata mai i Te Mahia ēnei īngoa, ā, heke whakararo atu ana. Ko te mea kē hoki, ahakoa kei te mōhio atu tātau ki ngā īngoa, kāore tēnei kaituhi i te matatau ki ngā tikanga kōrero mō aua īngoa. Ēngari kei hea te hē o te kī, kei te ora tonu ngā īngoa, ā, te āta waiho anō i te hōhonu o ngā whakamārama mō ngā īngoa ki tētahi taha mō tēnei wā.

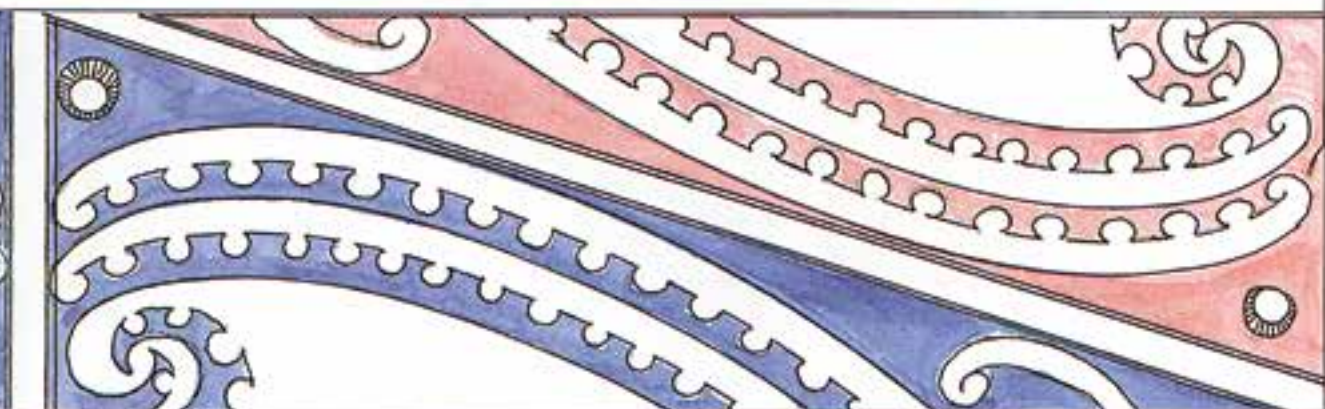
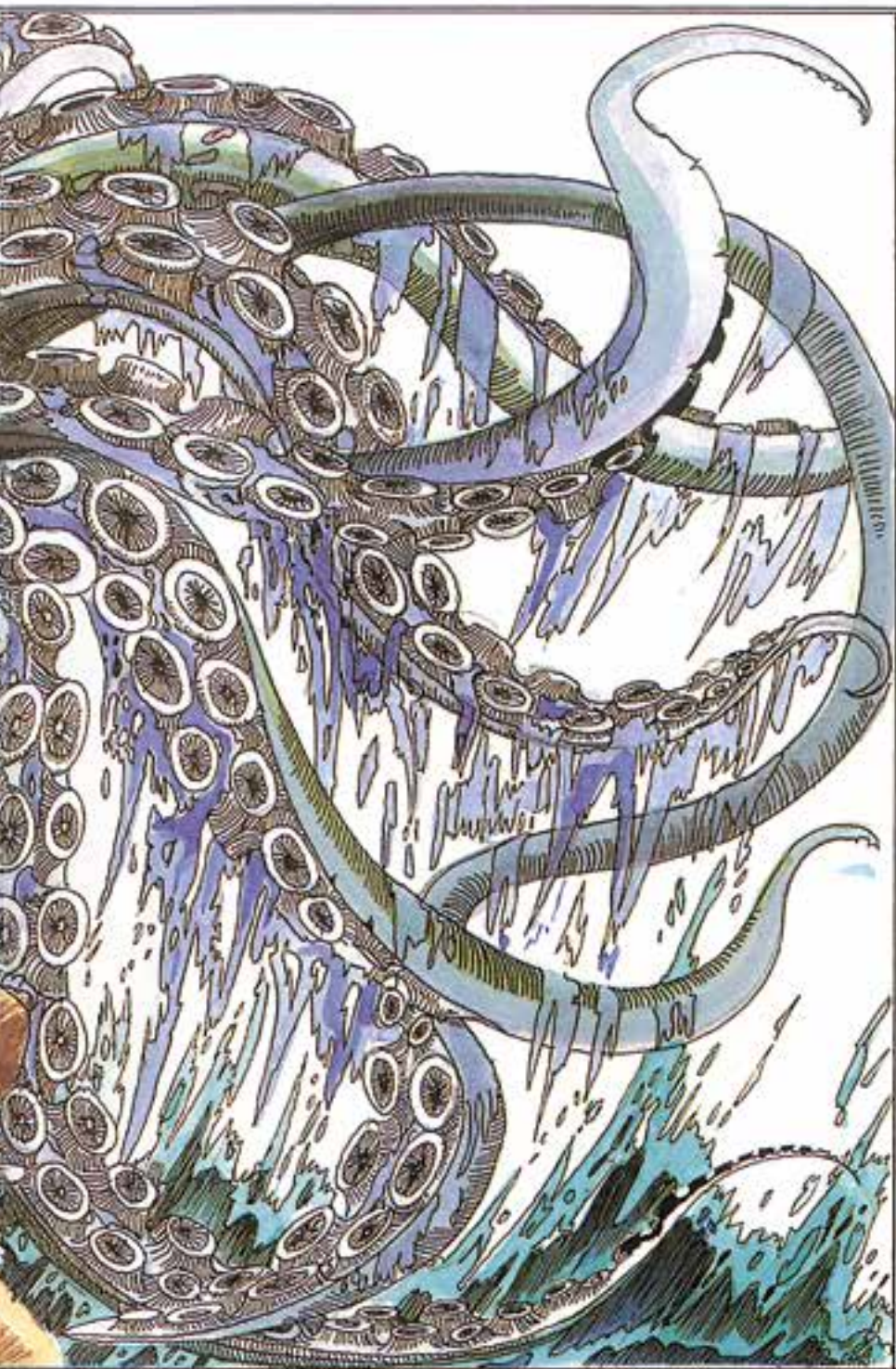
Anei tētahi kōrero mō Kupe i puta ake i ngā kōrero tuku iho e rua o te rohe o Raukawa Moana me Te Tai Tokerau.

Ka rere mai a Kupe rāua tahi ko tana hoa wahine ko Kuramārotini i Hawaiki ki te kimi whenua hou. I mua atu, ko Kuramārotini te wahine a Hoturapa, te whanaunga ō Kupe, te tangata i whakamātau rā a Kupe ki te patu. Ko ētahi atu hoki o ngā whanaunga ō Kupe i hara mai i roto i tana waka whakahirahira a te *Matahorua*, ā, he huhua tonu ō rātau īngoa i kawea hei wāhi īngoa i Aotearoa. I te hāpua o Pikopikotawhiti i Raiatea, ka puta te maha o ngā take mō tana wehenga mai. Kātahi tētahi haerenga. Kia roa kē e whakawhiti ana i Te Moana Nui a Kiwi kātahi anō ka tau atu a Kupe ki Te Ika a Māui. E ai ki te kōrero, nā tana wahine, na Kuramārotini i tapa ko “Aotearoa” he īngoa mō Te Ika a Māui. Ka haere a *Matahorua* i te takutai o “Te Ika Nui”, “ka patua te ika”, i ā rātau e haere ana, otirā ka whakaīngoa haere i te whenua, ka whiwhi i te whenua, i a rātau e torotoro haere ana.

I Rangiwhakaoma ka pakanga a Kupe ki tētahi wheke tino nui nei. Ahakoa i puta i roto i ngā kōrero he wheke te ika nei, tērā pea he wheketere kē taua wheke i te kaha rahi ai. Ko tētahi hoki, kitea ai te wheketere e pakanga ana ki te tohorā i waho mai i ngā takutai i te taha tonga o Aotearoa. Kāti rā, kāore te wheketere nei i hinga i konei, i puta. Nō muri mai ka tūtaki anō rāua ko Kupe. Ka noho a Kupe me tana iwi i te takutai o te Wairarapa me te takutai o te Kawakawa mō tētahi wā tino roa tonu. I waiho ko KAWAKAWA he īngoa nā te mea i reira ka puta he aitua, ka mahia he kawakawa e tētahi o ngā tamāhine a Kupe.

Nā Kupe ka puta ko te īngoa Mātakitaki. I runga ia i ētahi toka e mātakitaki haere ana mō ētahi tohu kei te rere te ika, nā i tupono hiki noa ake ia i ōna kamo, ka kite atu i te maunga Tapuae o Uenuku, i tērā taha rawa atu o te





Moana Raukawa. Nā terā, tapaina tonutia e ia aua toka ko MĀTAKITAKI. Arā atu anō ētahi tūnga toka o te rohe nei i tapaina ki a Kupe. Anei ētahi e whai ake nei: NGĀ WAKA Ō KUPE, TE TAIARI O KUPE, TE PUNA O KUPE.

Ka haere te wā, ka nohoa e Kupe a Maraenui, tētahi wāhi i roto kō tonu mai i Te Whanganui a Tara. I whakaīngoaia te ākau i reira ko TE TŪRANGANUI Ō KUPE mō te noho a Kupe i taua wāhi. Ka haria ko TE TANGIHANGA Ō KUPE hei īngoa mō te pūkawa i te tomokanga o te wahapū nā te mea kei te pēnei nei, kei te taukuri ngā wai i reira. I tapaina tētahi tauranga hī ika ko TE URE Ō KUPE (TE AROARO Ō KUPE) nā te mea ko ai anake te tangata i whakaaetia ki reira hī ai. I whakaīngoaia ngā toka i tērā taha o te tomohanga ko MĀTAURANGA, te īngoa o tētahi o āna kaihoe, ā, kō ngā moutere i roto i te wahapū i tapaina ki āna tamāhine ki a MĀKARO rāua ko MATIU.

Nā wai rā ka haere a Kupe ki te toro haere i te takutai, ka whakarērea mai tana whānau me ētahi atu ki te whakaemi kai, ki te whakatapi taputapu kia reri ai mō ētahi, atu mahi torotoro a tōna hokinga mai. Nā te mea i te raumati, ka whakatūria e te hunga nei tētahi taupahī i TE RIMURAPA. I puta ake te īngoa i ngā rimurapa e tipu ana i konei, i roto i te moana. Mahia ai hoki ngā poha hei ukauka kai i te rimurapa. E ai ki te kōrero, ko tēnei te wā tuatahi i tīmataria ai, i waihangatia ai te poha i Aotearoa.

Nā te kaha roa o te ngaronga atu o Kupe, ka mahara āna tamāhine kua mate tō rāua matua, ā, ka tīmata ki te taukuri mōna. I roto i tō rāua kaha aroha, ka haehaetia e rāua ō rāua tinana i runga anō i ngā tikanga o te whakaputa mamae. Ka rere tēnā mea te toto, ka poapoatia ngā toka. Nā rira ka puta ko PARI WHEREO he īngoa mō aua toka tata atu rā ki Te Rimurapa.

Haere ai hoki te hunga nei ki te hī i te moana, i waho tonu atu o taua wāhi, ā, ka whakaīngoaia e rātau tētahi toka nunui, noho tonu ai ki raro i te wai i ngā wā katoa, ko TOKA HAERE nā te mea ko te āhua nei, neke haere ai taua toka i ngā wā katoa. Ēngari ko te tino tikanga kē, nā te kaha rere o te wai i konei, he mahi nui kē te whakaterere atu i ngā waka ki taua tauranga ika rongonui nei, ā, ki te pupuri hoki i ngā waka i reira.

Na, ka haere rā a Kupe. Puta rawa atu ki te takutai o Te Waipounamu, ka kitea to tomokanga ki Tōtaranui i Te Kura Te Au. Nā te kapi o te wai i ngā kai a te tohorā, ka kura katoa te wai, ā, ka tapaina te wāhi nei ko KURA TE AU.

I te tomokanga tonu atu ki Kura Te Au ka tūtaki anō a Kupe ki te wheketere i whara rā i a ia i te pakanga i Rangiwahakaoma. Ka huakina e te wheketere a Matahorua, ka whakatika ki te whakakopa i te waka. Ka rere atu a Kupe me ana kaihoe ki te tapatapahi i ngā kawekawe o te wheke me te matakū anō kei taka atu rātau ki roto i te wai, ka kūmea ki raro. Ko Kupe tēnā me tana toki tapu a Te Raka Tū Whenua. Nā wai rā

ka rere atu ki tana patu paraoa, ka paoa te ūpoko o te wheke, konatu katoa, mate atu ana te autāia wheke rā. Nā tana pao whakararo i te patu, ka tapaina te moutere i reira ko ARAPAOA. I riro i te whanga i te tomokanga tonu o Kura Te Au te īngoa TE WHEKENUI hei tohu whakamaharatanga mō te pakanga nei. Nā, i a rātau e whakatā ana i ngā wai māroki i roto atu i Kura Te Au, ka taka i a Kupe tana toki rongonui a Te Raka Tū Whenua ki roto i te moana. Ka ruku atu a Kupe, ā, nā te māhea o te wai ka kite atu i te toki rā e takoto mai ana i tētahi toka. Ka tapaina taua toka ko TE KAKAU O TE TOKI A KUPE. He tauranga ika rongonui taua toka.

I tērā taho o te Moutere o Arapaoa tētahi whanga i tapaina ko TE UMU WHEKE. Koia nei te wāhi i taotia ē Kupe ētahi wāhanga o tana wheke rongonui i roto umu, ā, kei Tōtaranui tētahi puna ko TE MIMI O KUPE te īngoa. E ahu atu ana ki te moana ētahi tūnga toka pēnei ana he kupenga kei runga e iri ana, e whakamaroketia ana. Kei runga ngā kupenga nei i ngā pari e tū tata atu ana ki Te Taonui o Kupe. Rite tonu te āhua o te wāhi nei ki tētahi tao roa nei, ā nā reira ka whakaīngoaia ko TE TAONUI O KUPE. Hāunga te kōrero mō ngā kupenga rā, i tapaina ko TE KUPENGA A KUPE. Kei kō atu i te wāhi nei, huri haere atu ki te uru tētahi tūnga toka, kapi katoa i te tapuae. E ai ki te kōrero, i tapaina e Kupe ko TE OPE A KUPE he īngoa mō taua toka.

Kāore i toni mārāma mehemea i tawhiti anō te haere a Kupe ki te uru. E ai ki te kōrero, nā āna manu mōkai i torotoro te rohe ki te uru mōna. Ko Te Kawau a Toru, he kawau tino nui nei te mea tino pirihongo o ana manu. Nā Te Kawau a Toru ka kitea a Te Aumiti e rere tino āinga rā i waenganui i a Rangitoto me Te Waipounamu. I mate a TE KAWAU A TORU i konei i a ia e tiro tiro haere ana i te wāhi nei mō Kupe. Nā te kaha rere o te wai, ka toremi.

Ko te tinana o te manu rā te pūkawa e takoto ana i Te Aumiti. Hāunga atu hoki tētahi o ngā manu a Kupe, a Rupe. E ai ki te kōrero nā te tino reka rawa atu o ngā kai o Te Waipounamu ki a ia, ka, whakarērea a Kupe, noho tonu atu i reira.

Na, ke eke ki te wā e hoki ai a Kupe ki tana whānau e tatari mai rā i tērā taha o Raukawa Moana. Ka whakawhiti a Kupe ēngari ka pūhia whakararo ia e te hauauru tau rawa kē atu ki ēngari ka pūhia whakararo ia e te hauauru tau rawa kē atu ki Te Koko a Kupe. He āpiti i reira i ngā pari nui, i ngā pari mā o taua wāhi. Ko Te Parinui ō Whiti te īngoa. Nā Kupe ka tapaina ko TE KOKO A KUPE. Nāna anō i whakaīngoa tētahi atu tūnga toka i reira ki ngā tauari o tana waka. Na, ka puta te īngoa NGĀ TAUARI O MATAHORUA. KO NGĀ WHATU KAIPONO tētahi o ngā īngoa whenua whakahirahira i whakarērea mai e Kupe i Raukawa Moana nā te mea i whakaritea e ia ko ngā moutere nei ngā whatu o te wheketere i patua rā e ia, ā, ka mahue mai hei kaipono i tana mahi nui.

Ā, nā wai rā, ka tae mai a Kupe ki tana whānau i te Whanganui a Tara. I reira ka whakaōtia a *Matahorua* ki ngā kai i whakaemia rā e tana whānau, ā, ka whakarērea te wāhi nei e Kupe me tana iwi. Ka haere whakarunga, ka rere ki te tai hauauru o Te Ika a Māui, tau rawa atu ki tētahi moutere i waho mai o Porirua. Hei tohu whakanui i te whakawhitinga a Kupe i ngā moana me te kitea o ngā whenua hou, ka tapaina te moutere ko TE MANA Ō KUPE KI TE MOANA NUI A KIWA.

Ka haere anō te hunga nei ka tae ki Whanganui, ki Taranaki, ā, ka whakarere haere i ngā īngoa. Otirā nā ētahi tonu o ngā īngoa nei aratakina mai a Turi o te waka *Aotea* i muri mai ki konei. Ka haere whakarunga tonu a Kupe, ā, ka tae atu ki te Wahapū o Mānuka. I reira ka whakahaerea e Kupe ngā karakia i ētahi toka, ā, ka whakaīngoaia taua wāhi ko TE TOKA TAPU A KUPE.

Ā, nā wai rā ka tae ki Hoki Ānga, te wāhi e tino rongonuitia nei te īngoa o Kupe nā te mea koia nei te wāhi i hoki atu ai a *Matahorua* ki Hawaiki. I a rātau i konei ka karangatia e Kupe tana iwi kia whiua tētahi hākari tino nui rawa atu. Ka whakareira ngā kai, ka purua ki roto umu. Ka tae ki te wā mō te hura i ngā umu, ēhara, i te makariri tonu ngā kai. Kātahi ka riri a Kupe, ka kohukohutia te hunga nā rātau i tao ngā umu, ka tonoa ki tēnā wāhi, ki tēnā wahi. Koia rā ka mau tonu atu te kupu rā, KOHUKOHU.

He maha tonu ngā kaitiaki i whakarērea mai e Kupe hei tiaki i tana rohe i Hoki Ānga. Ko tana mōkai taniwha tētahi, ko ARA I TE URU. He īngoa rongonui tēnei i roto i ngā kōrero tuku iho o tēnā iwi, o tēnā iwi nā te mea he tipua tiaki hoki nā rātau. Ki ētahi he ara whetū ki ngā rangi, ki ētahi atu he waka, ēngari ki tēnei takiwā o te Hoki

Ānga he pūkawa kē, ā, he maunga hirihiri hoki.

Nā reira ko te karakia e whai ake nei:

Kotahi ki reira,

Kotahi ki Ara I Te Uru

Kotahi ki reira

Kotahi ki Nuia.

Ka porowhiua e Kupe tana tama, a *TUPU-TUPUWHENUA*, ki roto i tētahi puna o taua īngoa anō, ā, ka taniwhatia, ka noho ki te tiaki i te whenua. He huhua ngā toka me ētahi atu wāhi i whakaīngoaia e ia. Ko NGĀ KURI A KUPE, ko ĀKITIA, ko PORI HERE ētahi o aua īngoa. Ko te mahi whakamutunga a Kupe i mua i tana hokinga ki Hawaiki, ko te mea atu ki tana mōkai kia Pōwhengu, kia noho mai ia ki te tiaki i te whenua. I whakamātau anō a Pō i muri mai, ki te hoki ki Hawaiki i runga i tētahi waka i hangaia i Hoki Ānga. Ko *Te Rewaatu* te īngoa o taua waka. Otirā, kāore i taea, nā tētahi ngaru nunui i pākia mai anō ia ki te whenua. Kātahi rā ka whakaīngoaia te wahapū tino rongonui nei ko te TE HOKI ĀNGA A KUPE, hei tohu i tona hokinga nui. Nā ka whakarērea a Aotearoa e Kupe, ka oti atu.

Ōtira, ahakoa kāore a Kupe i hoki mai, nā ōna tohutohu, nā ōna kupu ka puta ake te hunga i muri i a ia. Arā, ko Nukutawhiti rāua ko Turi ērā, ēngari kei tētahi atu wāhanga o tēnei pukapuka kē ngā kōrero mō Turi.

Ko ētahi noa iho o ngā īngoa a Kupe me ngā īngoa whakamaharatanga i tana noho i konei, i whakaputaina i roto i tēnei kōrero. Arā atu anō te maha o ngā īngoa nei kei roto i tēnā kōrero tuku iho, i tēnā kōrero tuku iho, tae atu hoki ki ngā īngoa tāngata me ngā īngoa āhuatanga. Mehemea ka whakaemia katoatia, tērā pea ka kitea kō ngā īngoa katoa i puta ake i a Kupe ngā īngoa tino maha rawa atu o ngā kāhui īngoa i te takutai o Te Ika a Māui.

KUPE: THE DISCOVERER

On his voyage of discovery to Aotearoa, Kupe spent some time at different places around the coast of the new land. Several clusters of names in different parts of Te Ika a Māui (the North Island) and in the northern parts of Te Waipounamu (the South Island) were given by Kupe or commemorate events of his sojourn here.

There are many variations in the traditions of Kupe and many place names drawn from the stories of his explorations and his adventures. Pākehā scholars have written much about these traditions and have strongly divergent views about them. Māori tribal authorities also give regionally different accounts of Kupe. In general, these Māori authorities reject the idea that Kupe was a figure of myth and regard him as an historical, exploring ancestor. They leave the scholarship to the scholars and say:

“Mōku te kupu, ko ahau e mōhio!”

“If the word is about me, I know best!”

In all these traditions there are some common elements. Kupe was a very early exploring ancestor, most say the first of the Polynesian ancestors to arrive here in Aotearoa from Hawaiki. Most traditions name his canoe *Matawhaorua* or *Matahorua* although some say these were different canoes. In all of them he is credited with “dividing the land” or “cutting the land in half”, a reference to his journeying through Raukawa Moana (Cook Strait) as he explored the coastline. Apart from the Raukawa Moana coast and Te Tai ō Aorere (Tasman Bay) there is almost no Te Waipounamu tradition of Kupe. This suggests that he is principally an ancestor of Te Ika a Māui (North Island) tribes. Certainly the place names associated with him occur from Raukawa Moana northwards to Te Tai Tokerau (Northland).

Some traditions say that Kupe was accompanied on his voyaging by Ngahue (or Ngake) who had his own canoe, *Tawhirirangi*, while others do not mention this. Some say there was more than one Kupe, the second one being a more recent ancestor. All the debate just makes Kupe a more interesting subject for discussion. What we do know is that he must have been very important to our old people for so many places to be named after him or associated with his adventures.

The three regions where the Kupe traditions are strongest are Heretaunga (Hawkes Bay), Raukawa Moana and Te Tai ō Aorere (Cook Strait and Tasman Bay) and Te Tai Tokerau (Northland).

The records of the Māori Land Court in Hawkes Bay contain a famous case about a block of land called the “Te Waka ō Kupe Block”. These records contain many references to place names

in that area associated with Kupe. These names stretch from Mahia Peninsula southwards. However, while we can recognise the names, the present writer is not sure about the particular stories surrounding them. Thus it is better to note that they exist and leave them aside for the present.

Here is an account of the story of Kupe made from the two traditions of Raukawa Moana and Te Tai Tokerau.

Kupe sailed from Hawaiki on a voyage of discovery taking with him his wife Kuramārotini. She had been the wife of his relative, Hoturapa, whom Kupe had tried to kill. He also had with him in his great canoe *Matahorua* other relatives many of whose names figure in Aotearoa place names. Many of the events leading to his departure occurred on the lagoon Pikopikotawhiti at Raiatea. After a long voyage across Te Moana Nui a Kiwa (the Pacific Ocean) Kupe landed on Te Ika a Māui (the Great Fish of Māui). It is said that his wife, Kuramārotini, gave the name “Aotearoa” to Te Ika a Māui. *Matahorua* voyaged along the coast of “the Great Fish” “killing it” as they travelled, that is to say naming the land and possessing it as they explored.

While they were at Rangiwhakaoma (Castle Point), Kupe had a fight with a giant octopus. Although the traditions speak of a wheke it may, in fact, have been a giant squid or wheketere. These fight with the whales off the southern coasts of Aotearoa. In any case the great creature escaped only to meet Kupe again later in our story. Kupe and his people stayed for a time living along the coast of Wairarapa and at KAWAKAWA (Cape Palliser), named from a mourning wreath fashioned by his daughter. Kupe was standing on rocks looking for signs of fish when he lifted his eyes and saw the mountain Tapuae ō Uenuku on the other side of Raukawa Moana. He named the rocks MĀTAKITAKI from his gazing out. There are other rock formations in this area named after Kupe: NGĀ WAKA Ō KUPE, TE TAIARI Ō KUPE and TE PUNA A KUPE are some of the names.

After a time Kupe settled just inside Te Whanganui a Tara (Wellington Harbour) at Maraenui (Seatoun). The beach there is named TE TŪRANGANUI Ō KUPE from his stay at that place. The reef in the harbour entrance, TE TANGIHANGA Ō KUPE (Barrett’s Reef), is named from the mournful sounds of the waters around it. TE URE Ō KUPE, also called TE AROARO Ō KUPE (Steeple Rock) was a fishing place Kupe reserved for himself. He named the rocks on the other side of the entrance MĀTAURANGA after one of his crew and the islands in the harbour he named after his daughters, MĀKARO (Ward Island) and MATIU (Somes Island).

After a time Kupe sailed away to explore the coast leaving his family and others to preserve food and repair equipment for further voyaging on his return. These people made a summer camp at TE RIMURAPA (Sinclair Head) named after the giant kelp from which poha (kelp bags) were made for preserving food in. This is the first time that poha were made in Aotearoa. Kupe was away a long time and his daughters feared that he was dead and began to grieve for him. In their grief they ritually slashed themselves with shell and the blood ran onto the rocks and stained it. The name of those rocks near Te Rimurapa is PARI WHERO (Red Rocks). These people also fished out in the sea near that place and they named a big submerged rock TOKA HAERE (Thoms Rock) because it always seemed to be moving. This was because the strong currents kept pushing their fishing canoes around making it hard to navigate to this famous taurangaika (fishing ground).

Kupe's journey took him to the coast of Te Waipounamu and he found the entrance to Tōtaranui (Queen Charlotte Sound) at KURA TE AU (Tory Channel). He named this place from the red colour in water made by the krill that the whales feed on. In the channel entrance he again met the great wheke (or wheketere) which he had injured in the battle at Rangiwhakaoma. It attacked *Matahorua* trying to wrap its tentacles around the canoe. Kupe and his crew chopped at the tentacles with their weapons terrified of being dragged down into those swirling and treacherous waters. Kupe chopped strenuously with his sacred toki (adze) named Te Raka Tu Whenua. Then he changed weapons to a great patu made of whalebone. It was with this that he crushed the head of the wheke and it died. The downward blow of the whalebone weapon is marked in the name of the land there, the island named ARAPAOA. The bay in the channel entrance is named TE WHEKENUI after this battle. While they were relaxing in the calm waters further up the channel, Kupe dropped his famous toki, Te Raka Tu Whenua, over the side. He had to dive into the clear waters to a rock on which it had come to rest. That rock is a famous taurangaika named TE KAKAU O TE TOKI A KUPE.

On the other side of Arapaoa Island is a bay called TE UMU WHEKE where Kupe cooked some of the great octopus he had killed in an umu (earth oven) and at Wedge Point in Tōtaranui there is a spring with the name TE MIMI Ō KUPE. Out towards the open sea there are rock formations resembling nets hung out to dry. These are on the cliffs along the side of Cape Jackson. The net-like formations are called TE KUPENGA A KUPE and Cape Jackson itself he named TE TAONUI A KUPE from its long spear-like shape. Further round to the west in Port Gore there is another rock formation with footprint-like indentations in the

stone. Kupe is said to have named this TE OPE A KUPE.

It is not clear that Kupe travelled further to the west but his pet birds are said to have explored the area for him. The most loyal of these was a giant shag, Te Kawau a Toru, which discovered Te Aumiti (French Pass) which runs with great violence between Rangitoto (D'Urville Island) and the mainland. TE KAWAU A TORU was overcome by the currents when testing the pass for Kupe and perished there. The body of the great bird forms the reef which lies in the Pass. His other bird, Rupe, is said to have found the food of Te Waipounamu so good that he deserted Kupe and stayed there.

Setting out to recross Raukawa Moana and rejoin his family, Kupe was blown by the westerly wind down into Te Koko a Kupe (Cloudy Bay). A gorge in the great white cliffs there, called Te Parinui ō Whiti, he named TE KOKO A KUPE and yet another rock formation, NGĀ TAUARI O MATAHORUA, after the thwarts of his canoe. The other great landmark in Raukawa Moana he named NGĀ WHATU KAIPONO (The Brothers Islands), which likens the islands to the eyeballs of the great wheke he had killed. They stand witness to his great deed.

When Kupe rejoined his family at Te Whanganui a Tara, *Matahorua* was reprovisioned with the food they had prepared and the voyagers set off again up the west coast of Te Ika a Māui. They came to Mana Island, off Porirua, which was named to mark the great achievement of Kupe in crossing the oceans and discovering the new lands — TE MANA Ō KUPE KI TE MOANA NUI A KIWA.

After visiting Whanganui and Taranaki and leaving names there, some of which were later to guide Turi of the *Aotea* canoe, Kupe travelled northwards up the western coast. At the Mānuka (Manukau) Harbour he conducted rituals and named the rocks where that was done TE TOKA TAPU A KUPE (Ninepins Rocks).

Eventually he arrived at Hoki Ānga, a place where his name is especially famous for this is where he was to make his departure for the return journey of *Matahorua* to Hawaiki. While based here he ordered his people to prepare a great feast. The food was prepared and put in the ovens, but when they were opened the food was found to be cold. Kupe was furious and sent those responsible away to various places in a famous curse. KOHUKOHU is named from that curse.

So as to protect his territory Kupe left many guardians in the Hoki Ānga area. One was his pet taniwha, ARA I TE URU, which is a name famous in the different traditions of the tribes as a protective deity. Some say it is a star path in the heavens, others a canoe, but here it is a reef and a maunga hirihiri. Thus the incantation:

Kotahi ki rēira,
Kotahi ki Ara i Te Uru,
Kotahi ki rēira.
Kotahi ki Nuia.

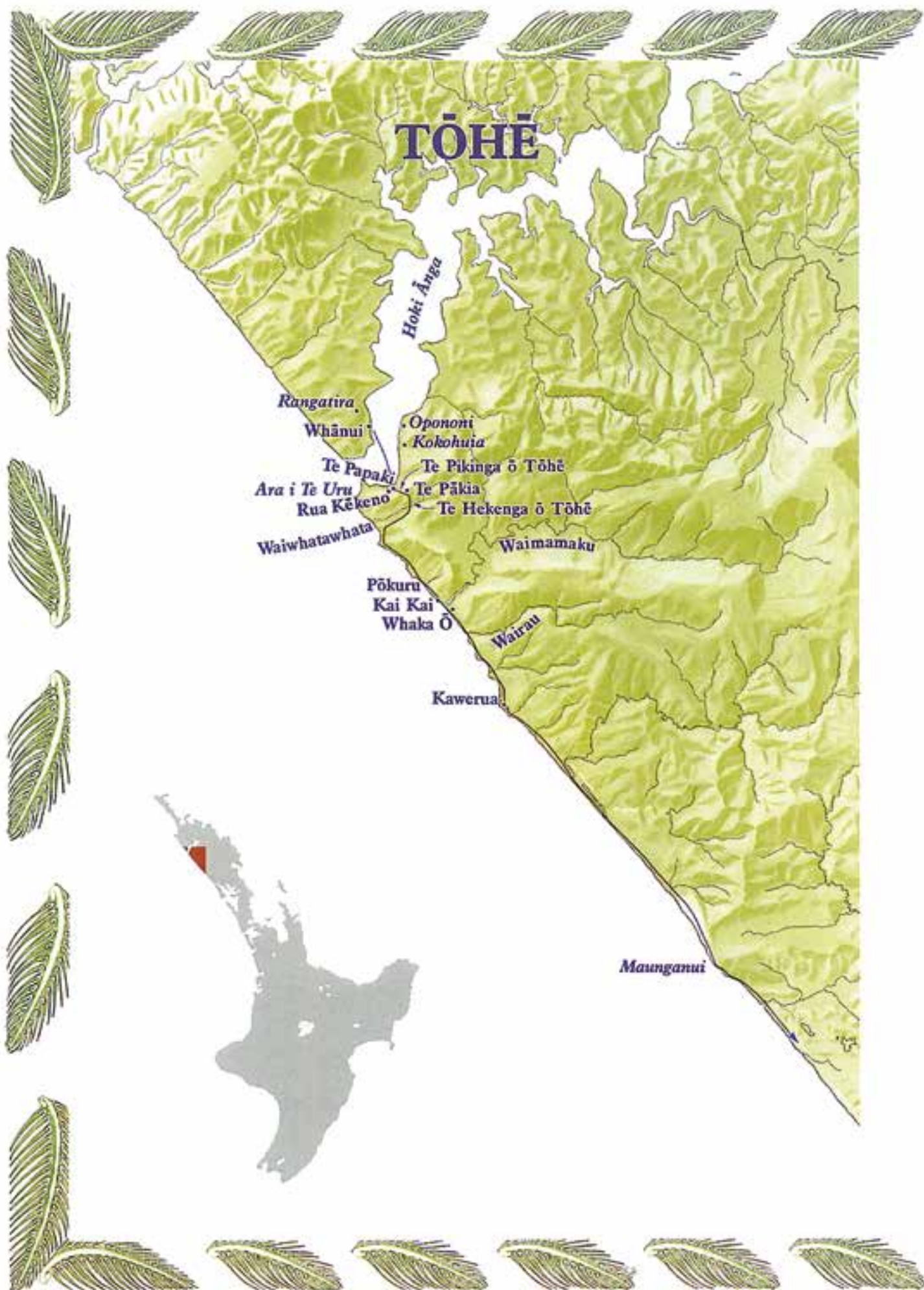
Kupe threw his son, TUPUTUPUWHENUA, into a spring of that name where he became a taniwha to guard the land. He then named many rocks and other places: NGĀ KURI A KUPE, ĀKITIA and PORI HERE are some of those names. Kupe's last act before his departure was to order his mōkai, Pōwhengu, to stay and care for the land. Pō was later to fail in an attempt to return to Hawaiki in a canoe built at Hoki Ānga called *Te Rewaatu* when he was swept back to land by a great

wave. Finally the great harbour was named TE HOKI ĀNGA A KUPE to mark the great return voyage and Kupe sailed from Aotearoa never to return.

Others were to come, however, following instructions given by Kupe. That leads us to the traditions of Nukutawhiti and Turi. The story of Turi is presented elsewhere in this volume. This account tells of only some of the names given by Kupe or which mark his time here in Aotearoa. There are many more in the traditions. They include the names of people and of events. Collected together they are probably the most numerous of all groups of names on the coastline of Te Ika a Māui.

Place Names from Kupe's Voyage of Discovery

Kawakawa	Shrub (the leaves of which are used for mourning)	Te Umu Wheke	The oven in which the octopus was cooked
Mātakitaki	To look at, inspect	Te Mimi ō Kupe	Where Kupe urinated
Te Taiari ō Kupe	Kupe's act of crushing	Te Kupenga a Kupe	Kupe's net
Te Puna a Kupe	Kupe's spring	Te Taonui a Kupe	Kupe's large spear
Ngā Rā ō Kupe	The sails of Kupe	Te Ope a Kupe	Kupe's party
Ngā Waka ō Kupe	Kupe's canoes	Te Kawau a Toru	Personal name (of Kupe's pet shag)
Te Tūrangānui ō Kupe	Kupe's standing place	Te Koko a Kupe	The bay of Kupe
Te Tangihanga ō Kupe	The mourning of Kupe (of the sound of the sea)	Ngā Tauari o Matahorua	The thwart of Matahorua (Kupe's canoe)
Te Ure ō Kupe	Kupe's manhood	Ngā Whatu Kaipono	The guardian eyes
Te Aroaro ō Kupe	The presence of Kupe	Te Mana ō Kupe Ki Te Moana Nui a Kiwa	The prestige of Kupe who crossed the Great Ocean of Kiwa
Mātauranga	Personal name (of a companion of Kupe)	Te Toka Tapu a Kupe	The sacred rock of Kupe
Mākaro	Personal name (of one of Kupe's daughters)	Kohukohu	The curse
Matiu	Personal name (of one of Kupe's daughters)	Ara i Te Uru	Personal name (of Kupe's taniwha)
Te Rimurapa	Bull kelp	Tuputupuwheua	Personal name (of Kupe's son)
Pari Whero	The red cliffs	Ngā Kuri a Kupe	Kupe's dog
Toka Haere	Rock of coming and going	Ākitia	Persistency
Kura Te Au	The red current (coloured by krill)	Pori Here	Genealogical ties
Arapaoa	The raising and striking; the crushing blow (with which Kupe killed the wheke)	Te Hoki Ānga a Kupe	Kupe's returning
Te Whekenui	The great octopus	Mea tango mai:	
Te Kakau o Te Toki a Kupe	Where Kupe's axe or adze was dropped in the sea	Nō ngā pukapuka a Tipene O'Regan.	
		This account of some of the Kupe traditions was narrated by Tipene O'Regan.	



TE HAERENGA O TŌHĒ RĀUA KO TANA MŌKAI

He kōrero poto noa mō te haerenga o Tōhē i te nuku o Taitokerau. Me tīmata aku kōrero i te tīmatanga mai o tōku takiwā, arā, i te Wahapū o Hoki Ānga atu ki te taumutu o Maunganui, ko te mutunga tēnā o tōku rohe.

Kāore e hōhonu rawa ngā whakamārama, he whakaatu kau ki te kaitirotiro o tēnei pukapuka i te āhua o te hātepe o ngā taunahatanga, tū honohono tonu ngā īngoa me ngā whakamārama. Koia rā ka tirohia e ngā uri he taonga ēnei mea, he tohu i waihotia ake e ngā tūpuna, ko ngā mea kūare, kāore rātou e mōhio ake he taonga anō ēnei mea. Tirohia i ngā whakaahua o te māhere whenua mō ngā āhua o te haerenga o Tōhē, mai i te rohe o Ngāti Rārawa atu ki roto o Ngāti Whātua. I tōna wā nō Ngāpuhi katoa te mana whenua i te taha tonga o Hoki Ānga.

Ko ēnei kōrero e whai ake nei nā ngā kaumatua o tēnei takiwā i whakaatu, mēhemea he rere kē ake i ngā kōrero o mua kua tuhia, taea te aha.

Me tīmata mai aku kōrero i te taha hauraro o Hoki Ānga, i te take o Rangatira, he maunga tēnei e taurite ana ki Kokohuia i Opononi.

WHĀNUI: mō te whānui o te whanga e takoto atu ana ki te tonga. Ahakoa i nāianei, ko taua whakawhitinga anō, rewa mai i Whānui i runga i te tai ketu kia tau ki Kokohuia. I kauria mai e Tōhē rāua ko tana mōkai taua awa ū noa ki te take o ngā pari e rere nei ki te rae ki te tonga e mōhioitia nei ko Ara i Te Uru. Ko te īngoa o te kokonga i te take o aua pari ko TE PAKAKI. Ko tētahi kōhatu kei rēira e tū ana, i te take tonu o aua pari, ko tōna īngoa ku RUA KĒKENO, i īngoaia mō ngā kēkeno e kitea āna i rēira. I te whakaatu aua kēkeno i ā rātou, he tohu aitūā.

Mai i Te Papaki ka tīmata te piki haere a Tōhē i tētahi taumutu e mōhioitia nei ko TE PIKINGA Ō TŌHĒ ā, eke noa ki runga i te hiwi ko TE PĀKIA te īngoa. I rēira ka noho ia, ka miria e tana mōkai, kua mākū ra hoki i te ua. Ka tā anō te nenge ka matika, ka heke haere iho rāua mā runga i tētahi taumutu e mōhio tonutia nei ko TE HEKENGĀ O TŌHĒ. Tātū noa ake rāua ki te papa o te riu kua ngaro katoa taua riu i te waipuke. E kore e kitea taua āhua i nāianei ēngari kei te mahara tonu au (i te tau 1936) e rua rau eka he repo katoa. Kotahi anō te wāhi e whiti ai rāua o taua repo kāore i tino tawhiti mai te marae e tū mai nei i nāianei — he pareparenga uku nei, e toru maro pea te tawhiti mai o tētahi i tētahi nā ka hangā e rāua he arawhata, hāngaia atu ki runga i ngā pareparenga, kātahi ka whakawhiti atu ki te taha tonga o te awa. Mau tonu iho te īngoa o taua awa ko WAIWHATAWHATA.

Ka tae rāua ki te take o ngā hiwi i te tonga o taua riu ka huri ma te tai hauāuru tekau mā rua māero pea te tawhiti atu ka arumia te taha

tika mā te tonga. Nā, ka tūpono atu anō rāua he awa e waipuke ana anō, ka īngoaia ko PŌKURU, nā tā rāua hiwīnga ake i o rāua kākahu i ā rāua e kautū ana i taua awa. Kua mākoa te tai a rāua e haere ana, ā ka kitea atu tētahi toka e tū mai ana e ngaro katoa ana i te kūtai. I rēira ka whakatā rāua ka huri hoki ki te kai kūtai ma rāua. Kei te mōhio tonutia taua toka ko KAI KAI.

I taua wāhi anō e rere ana te awa, e waipuketia ana nā, ka arumia e rāua te parenga hauraro o taua awa. Ka roa rāua e haere ana ka tae ki tētahi wāhi o te awa kua kōwaowaotia e te rākau i haria iho e te waipuke. I rēira ka whakawhiti rāua i runga i aua rākau nei pupuru haere ai ki ngā peka o ngā mamaku e tupu ana i taua wāhi, mau tonu iho te īngoa o taua awa me te riu ko WAIMAMAKU.

Ka huri anō rāua ki tai hauāuru, whai haere atu mā te taha tonga o Waimamaku. Kua tīmata te ua pūkōhukohu ka rongo rāua i ngā reo nei e kōrerorero ana. Ākuanei, i taua wāhi tonu ko tētahi ana e tuwhera mai ana i te pohonga o te pari e tū ana i te taha o te awa, ka ō atu a Tōhē ki roto i taua ana kia mōhioitia mai tēnei rāua te haere nei. Ko WHAKA Ō te īngoa o taua ana.

Haere tonu rāua tae atu ki tētahi awa anō e waipuke ana. Ko WAIRAU te īngoa o taua awa, tēnā pea nā te nui o ngā rau rākau e teretere ana i roto i te waipuke. Nuku atu i rēira tau noa atu ki runga i tētahi kōhatu, he wāhi tino ataahua, i rēira ka noho rāua ka moanaruatia a rāua kawē koinā ka kīa taua awa ko KAWERUA.

Whai haere tonu rāua i te tahatika e ahu ana mā te tonga, ā ka kitea atu ai e rāua te taumutu o Maunganui e tū mai ana i te whāroatanga o te onepū. Atu i Kawerua ki te mutunga o tā rāua hīkoi mā tētahi atu hei tuhi, ko ngā kōrero anake o tōku takiwā ēnei kua whakaaturia nei e au.

Ko te mea nui hei titiro ko ngā īngoa i taunahatia e whakaatu ana i te āhua o te marangai. Ka mahara te hinengaro ki ngā tokorua nei, ki te rangatira e haere ana kia kite i tana tamāhine i te mōhio iho kua tō te rā ki runga i tōna tinana, āpiti atu ki te marangai ō ngā rā o tā rāua hīkoitanga mai i te Aupōuri, nāwai ano i kore ai e tutuki tāna i whakaaro ai, mate atu kāore i oti.

Kei te whakaae tonu tōku ngākau tēra i hoki anō te mōkai a Tōhē ki te Aupōuri, i whāia anō e ia tō rāua ara hīkoitanga mai, nāna i kawē te wairua o tana rangatira ki te rēinga, ki te wā kāinga.

Hei kōrero mutunga māku, ko ngā īngoa Māori he tohu i waihotia iho e ngā tūpuna, he taonga whakamaharatanga mō rātou, nō reira purutia kia mau, kaua e ngoikore kei ngaro ēnei tino taonga.





TŌHĒ: A LAST JOURNEY

Tōhē was an early tupuna of the Northern Kurahaupō people who as an old man conceived a desire to pay a last visit to his daughter who had married a chief of Ngāti Whātua of Kaipara. Members of Tōhē's tribe, Ngāti Kuri, begged him not to make the journey as part of it would be through enemy territory. But Tōhē insisted on making his way southwards. This story is an account of the portion of his journey on which he traversed the Wahapū o Hoki Ānga, where several names can be traced back to the passing of the ariki and his faithful servant through that territory.

Tōhē was a tupuna of the Northern Kurahaupō people who late in his life decided to journey from the far north to visit his daughter living at Kaipara. This story tells of that part of Tōhē's journey which saw him traverse the Wahapū o Hoki Ānga toward the Maunganui Bluff, from Te Rārawa to Ngāti Whātua proper across what was seen at the time as territory belonging to Ngapuhi to the south of Hoki Ānga.

Tōhē's journey across Wahapū o Hoki Ānga began on the north side of the Hoki Ānga Harbour below Rangatira Mountain and opposite Kokohuia/Opononi. WHĀNUI was so named because of the width of the bay lying to the south from that spot. Tōhē's departure and landing points for crossing the Hoki Ānga are consistent with a line used even to this day when crossing from north to south on the outgoing tide. Tōhē supposedly swam the river to land at the foot of cliffs on the southern shore. Local tradition places the name Whānui as indicating his crossing point, and its wide expanse of water.

Tōhē's southern landing point was at the start of the conglomerate cliffs which then extend two kilometres to the south head of Ara i Te Uru. Ara i Te Uru was a taniwha of the Takitimu people which was left at the mouth of the Hoki Ānga to prevent other vessels from entering. The name of the sheltered cove at the foot of these cliffs where Tōhē landed is known as TE PAPAHI, the cliff against which the waves beat. The small rock which juts up at the base of these cliffs is known as RUA KĒKENO, the hole in the cliff where seals were seen. The appearance of seals heralded disaster.

From Te Papahi, Tōhē climbed to a prominent spur known as TE PIKINGA Ō TŌHĒ, the place to which Tōhē climbed. The summit is known as TE PĀKIA. It was on the summit of this hill Pākia (which means to touch) that Tōhē was wiped dry of rain by his servant.

Having rested, Tōhē and his companion descended into the next valley along another spur which is still known as TE HEKENGĀ Ō TŌHĒ, the descent of Tōhē. On reaching the floor of the valley he found it flooded. The marshy nature of the valley floor is not so evident today, but

as recently as the 1930s the flats, some eighty hectares in extent, were one big swamp. The only spot where Tōhē and his companion could have crossed is some three hundred metres below the site of the present marae, where there is only some six metres between the only clay banks in the valley. The stream is known by the name WAIWHATAWHATA, which has reference to a support suspended over water.

Once across, having reached the foothills on the southern side of the valley, Tōhē and his servant turned towards the coast some two kilometres, then followed it southwards. Along this stretch of coast they encountered another stream also in flood which was named PŌKURU for the lifting up of their garments to avoid a heavier wetting, pōkuru meaning to gather up in folds.

The tide was low when they reached the next body of flooded water, this time a river. An exposed body of rock covered in mussels afforded them a meal, so the rock became known as KAI KAI (to eat). The rock is still known as Kai Kai today and Tōhē's association with it is remembered. They then turned inland, following up the northern bank of the flooded river, eventually reaching a log jam. There they were able to cross over, holding on to the heads and stems of mamaku fern. The valley and river were therefore named WAIMAMAKU.

Passing down the southern bank of the river, back towards the coast, under low drizzle and fog, they heard voices. In response, they called into a cavern in the cliffs hard by the river bank and close to the shore line, to let the people know of their passing. This cavern or rock overhang is known as WHAKA Ō, to answer.

Pursuing their journey along the shore, they encountered the next stream, also in heavy flood. They named this stream WAIRAU. The word rau means leaf, but it is not clear if the stream was given this name because it was carrying myriad leaves on its surface from the huge forests inland or because the waters which flow from these lands are naturally beer-coloured, through the leaching of decaying vegetation. Perhaps both phenomena provided reasons for the name.

Their next stage was to the top of a finger of rock, a beautiful place where they repaired their carrying baskets. The renewing of the straps or handles (kawe) gave rise to the name KAWERUA (two handles). From there they turned southward again along the long stretch of beach toward the blue-grey up-thrust of the distant Maunganui (high mountain) Bluff.

On this part of Tōhē's journey, from the crossing of the Hoki Ānga to Kawerua, he experienced torrential rain. Many of the place names which have their origin in his journey

reflect this aspect of the weather conditions he encountered. We can create a mental picture of the travellers as a regal old man travelling with a devoted slave to satisfy his desire to see his daughter before death. That he did not reach his destination can be attributed to the wet weather experienced on the journey and to the inability of a tired old body to overcome the effects of being continually wet and damp. Later on the journey, beyond the Maunganui Bluff, Tōhē perished, before reaching his journey's end.

John Klaricich, who gathered this information

about Tōhē's journey, recorded with interest that a home had been built supposedly upon the path traversed by Tōhē after he had crossed the Waiwhatawhata Stream. The person whose home it was, while relating the story of Tōhē, stated jokingly that he always kept the door shut firmly at nights in case Tōhē's returning spirit passed through on its homeward journey!

John Klaricich has always accepted that after Tōhē's death to the south, his slave retraced the journey homeward over the same route, so achieving Tōhē's spiritual return.

Place names from Tōhē's Journey

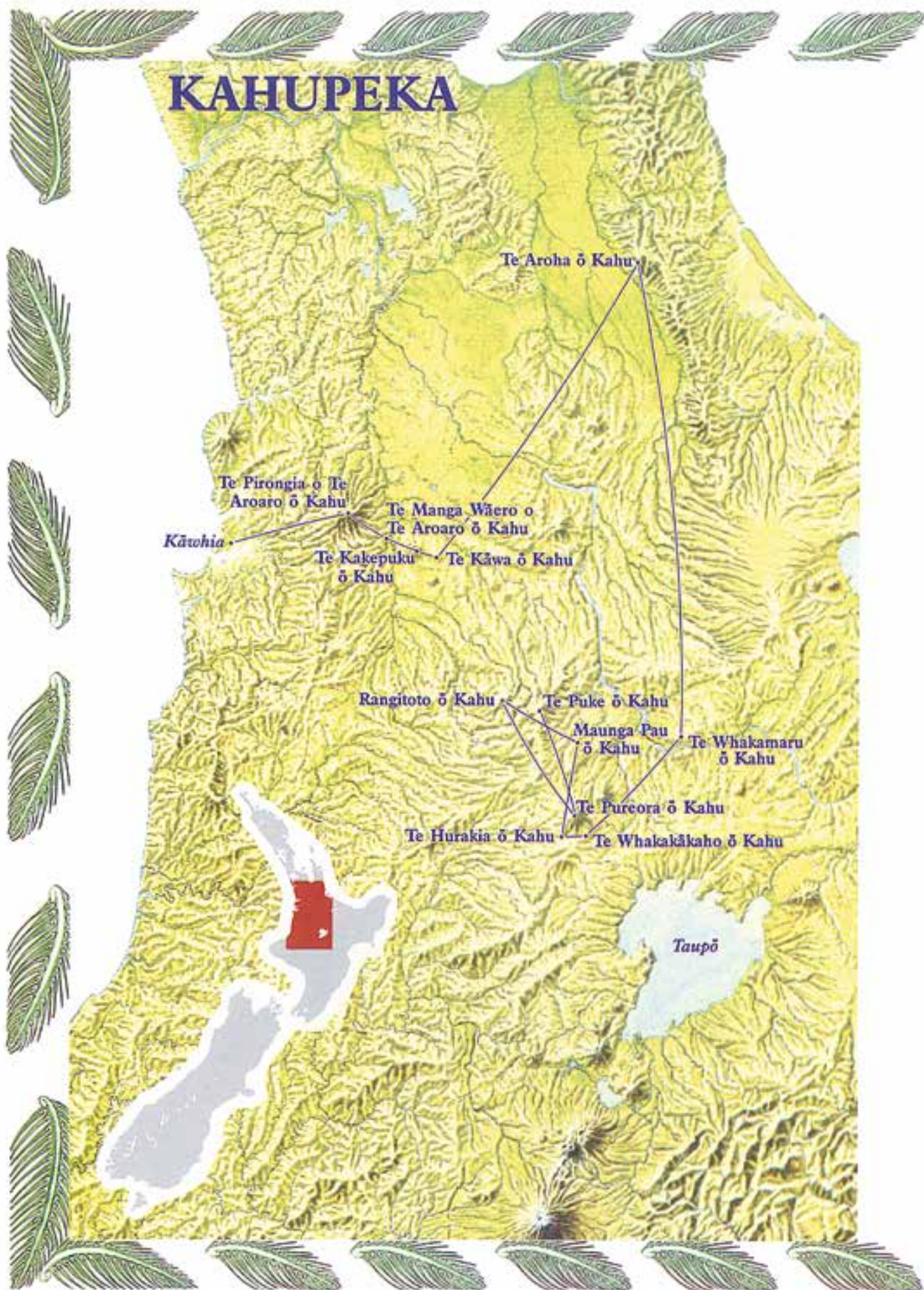
Whānui	Wide
Te Papaki	Cliff against which the waves beat
Rua Kēkeno	Hole in a cliff inhabited by seals
Te Pikinga ō Tōhē	The place where Tōhē climbed
Te Pākia	The touch
Te Hekenga ō Tōhē	The descent of Tōhē
Waiwhatawhata	Bridged water
Pōkuru	To gather up in folds
Kai Kai	To eat

Waimamaku	Water of the mamaku fern
Whaka Ō	The answering
Wairau	Water carrying or coloured by leaves

Nā John Klaricich

Source for Tōhē's Journey

This account of part of Tōhē's journey was supplied by kaumātua John Klaricich who gathered the information from other kaumātua of the area.



TE HEKENGĀ O KAHUPEKA

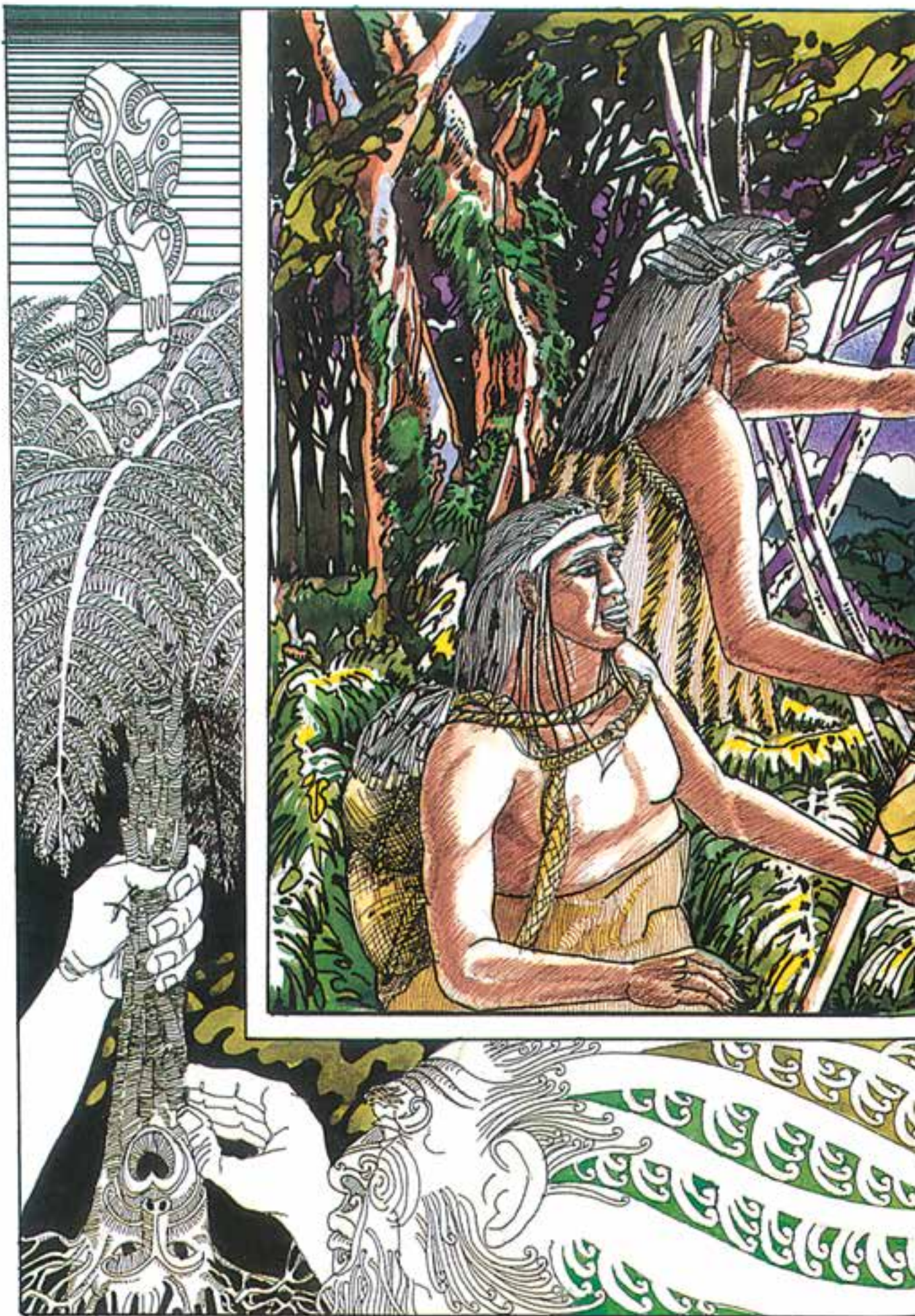
Ka mate a Uenga — te mokopuna o te whakatupuranga tuarima mai i a Hoturoa, Ariki o Tainui waka — ka puta te whakaaro o Kahupeka i roto i te pōuritanga mō tōna rangatira mō Uenga, me haere ia kia matara i Kāwhia. Ko te haerenga ko rāua ko te tamaiti ko Rākamaomao. Ka tae mai ki Pirongia ka tapā ē ia ko TE PIRONGIA O TE AROARO Ō KAHU. I kō tata mai ka tapā e ia ko TE MANGA WĀERO O TE AROARO Ō KAHU nuku atu ki tētehi maunga; ko TE KAKEPUKU Ō KAHU; ki te taha rāwhiti o taua maunga ka piki ia i tētehi hiwi tūpono atu he māra ka moe i rēira, ka tapā taua hiwi ko TE KĀWA Ō KAHU, te mara i moe ai a Kahu. Haere tonu ā, ka tae ki te takiwā ki Hauraki ka tapā e ia te maunga i rēira ko TE AROHA Ō KAHU. I tana ekenga ki te tihi o Te Aroha kā mau te titiro ki te uru, arā ki Pirongia, ka puta te aroha ki a Ue, ki te hau kāinga, ki tōna iwi i mahuetia atu ra e ia. Heoi, ka ara te tangi a te wāhine nei ka ngata rā anō te hiahia kātahi ka heke iho. Ka huri mai ki te tonga, he pae maunga, ka tapā e ia te īngoa ko TE WHAKAMARU Ō KAHU. I mea i rēira ki te hanga whare ko ngā kākaho kau i oti i āia te whakarāpopoto ka whakarērea, ka tapā taua wāhi ko TE WHAKAKĀKAHO Ō KAHU. I kō mai, he maunga anō ka tapā e ia ko RANGITOTO Ō KAHU. Te haerenga mai i rēira ki tētehi pae maunga i te taha tonga o te moana o Taupō, ka tapā e ia ko HURAKIA Ō KAHU. I tētehi maunga anō ka pau ngā kai ka tapā e ia taua wāhi ko MAUNGA PAU Ō KAHU. Te haerenga atu i rēira ka piki mā roto o Waipā, ā, ka huri ki te takiwā ki Taupō. I runga i tētehi maunga i rēira ka pāngia ia e te mate. Ka noho i rēira ā, ka ora ka tapā e ia ko TE PUREORA Ō KAHU. Te haerenga atu i rēira noho rawa mai

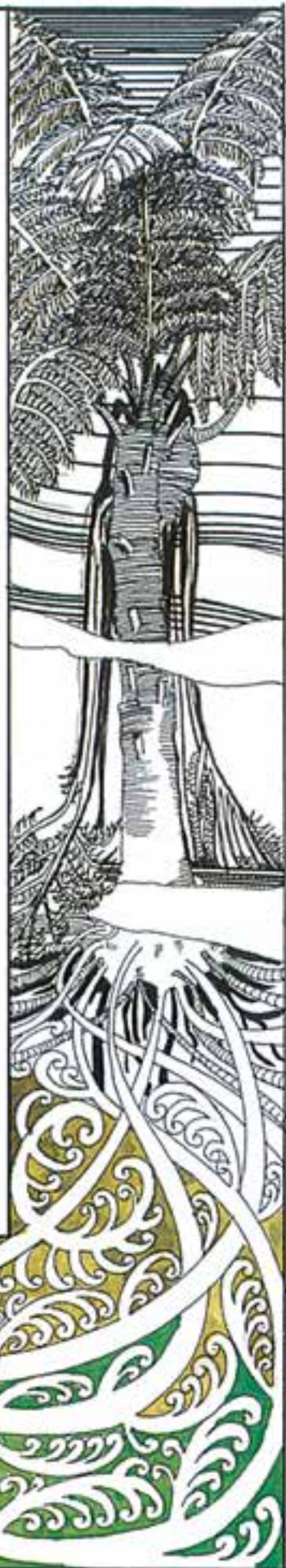
i runga i tētehi maunga anō kei ēra takiwā. He roa e noho ana i rēira ā, ka mate atu a Kahupeka ki rēira. Ka tapā e te tamaiti taua maunga ko TE PUKE Ō KAHU. Ka hoki a Rākamaomao ki Kāwhia.

I tua ake i tana haerenga ki te tapa haere i ngā maunga nei ko te mea hei mātakitaki iho o te haerenga o Kahu rāua ko tana pōtiki i ngā wāhi kua whakaaturia nei, ko te kore kōrero tērā i kite, i noho tahi rānei ki ētehi iwi i ēnei takiwā. Mēhemea nei kua mimiti te tangata ā, kua heke atu ki ētehi atu wāhi. Na runga pea i ngā pakanga, na te whai haere rānei ki ngā wāhi whai hua o te ngahere.

Tera anō ētehi kōrero i runga o Rangitoto me ētehi o ngā maunga o uta nei. E noho ana ētehi o te tangata whenua o mua atu i ngā iwi o runga i a Tainui. Arā, ki ētehi he Patupaiarehe te īngoa o aua iwi. Inā hoki tētehi kōrero Patupaiarehe nā Te Kanawa. Me titori i te pukauka a Hōri Kerei.

Ka moe a Rākamaomao i a Taiarohia ka puta tā rāua tamaiti ko Kākati. Ka moe a Kākati i tana wāhine i a Ururangi no ngā uri o runga o Kurahaupō, ka honoa e rāua ngā tātai o Tainui rāua ko Kurahaupō — e rua he kāwei rangatira. Ko Te Aroha tētehi maunga i mōhio nuitia e ngā tūpuna o mua, e whakaatu ana i roto i a rātou waiata, i roto hoki i ngā pakiwaitara, e whakaatu ana tēna pakiwaitara i āna kōrero mō te taunahatanga, tēna i āna kōrero. Ahakoa, tēnei pakiwaitara e whakaatu ana na Kahupeka i taunaha, kāore e whakahāwea ana i ngā kōrero mo ētehi atu o ngā tūpuna. Kei roto i ētehi o ngā pakiwaitara e whai ake nei e whakatu ana i ngā kōrero mō Kahumatamomoe ko ia nei tētehi o ngā mea nāna i taunaha a Te Aroha.





KAHUPEKA: WANDERING IN GRIEF

When she lost her husband Uenga, Kahupeka, a Tainui tupuna, set off with her son, Rākamaomao, to wander around the central North Island. From Kahupeka's grief-stricken journey derive names ranging from Pirongia in the west to Te Aroha in the east.

When Uenga, the great-great-great-grandson of Hoturoa, ariki of the Tainui canoe, died, his wife Kahupeka was devastated. In her grief she decided to leave their home at Kāwhia and set forth with her son Rākamaomao. She travelled in a north-easterly direction to reach the peak of Pirongia, from which she knew she would be able to see for a great distance in every direction. She named the peak TE PIRONGIA O TE AROARO Ō KAHU, the scented pathway of Kahu.

She continued her journey down the eastern side of the mountain until she reached a stream where she washed the hem of her dogskin cloak which had become muddied on her way down the mountain. She named that stream TE MANGA WĀERO O TE AROARO Ō KAHU. A short distance on she climbed another mountain which she named TE KAKEPUKU Ō KAHU, the hill over which Kahu climbed. Travelling north-east a short distance from Kakepuku, she climbed a high hill where she rested for the night. She named that hill TE KĀWA Ō KAHU.

Kahupeka travelled on into the Hauraki district until she reached the highest peak in the area. On reaching its top, she looked toward the west where she could see Pirongia in the distance. Still grieving for her husband, she sang her song of lament for her beloved mountains beyond which she knew lay the remains of her husband in the ancient undersea burial cave, Muriwhenua, the last resting place of chiefs since Hoturoa. She named the mountain on which she sang her lament TE AROHA Ō KAHU, the yearning of Kahu, for her husband and her home.

(Te Aroha Mountain was a well-known vantage point of early explorers and is mentioned in many ancient songs and stories, each story giving credit for naming the mountain to its hero. This story gives the honour to Kahupeka. Another story which gives the honour to another explorer is also given in this volume. See the

story of Ihenga and Kahumatamomoe later in this book.)

From Te Aroha mountain, Kahupeka turned southward, where before her stood a mountain range which she named TE WHAKAMARU Ō KAHU, the place where Kahu took shelter. There she decided to stay, so she began to build a house using kākaho as a building material. She got no further than gathering the kākaho together before deciding to move on again, so she named the place TE WHAKAKĀKAHO Ō KAHU, Kahu's house of kākaho. She then travelled west of Lake Taupō and named a mountain range there TE HURAKIA Ō KAHU. Travelling on from there toward another mountain her food supply ran out so she named the mountain MAUNGA PAU Ō KAHU, the barren mountain of Kahu. Further on, toward the west, she named another range RANGITOTO Ō KAHU.

From there she went into the Waipā area and turned east towards Taupō. She reached the top of another mountain where she became ill for a time. She named that place TE PUREORA Ō KAHU, after the ritual which aided her recovery from the illness. She travelled on until she reached another mountain where she decided to remain. She lived there for some time before age overcame her and she died. Her son, Rākamaomao, who travelled with her constantly, named the mountain TE PUKE Ō KAHU, the sacred mountain of Kahu. Rākamaomao then returned to Kāwhia.

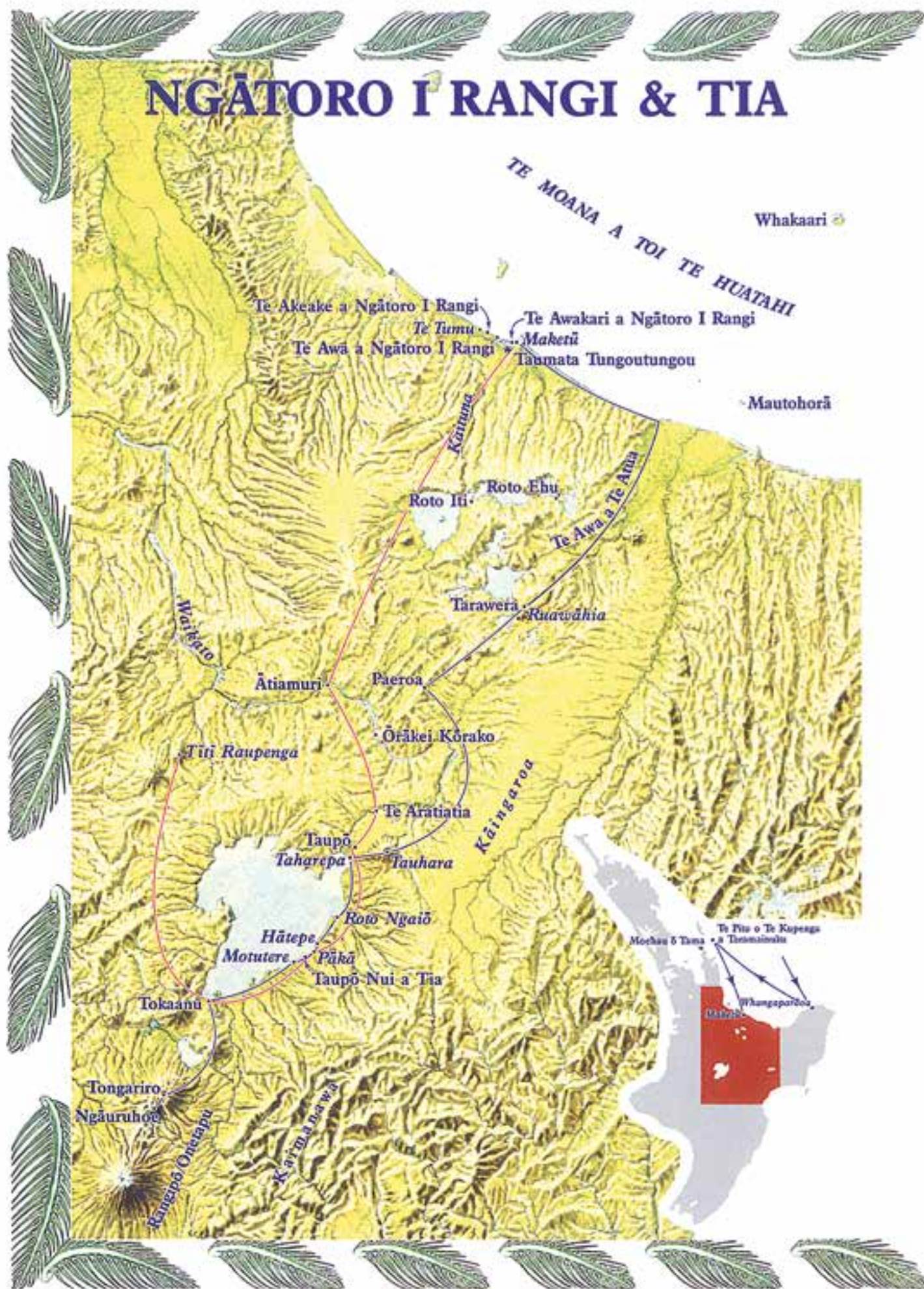
There is no mention in the stories of Kahupeka's journey whether, during their travels, she and her son stayed with anyone in the various places they visited. It is as if the land was empty of people when they passed through. Did she move about only in the mountains, devoid of people but teeming with birds? Had the people migrated elsewhere? Or did she move about avoiding inter-tribal wars? The stories give no explanations.

After his return to Kāwhia, Kahupeka's son Rākamaomao married Taiarohia. They had a son Kākati who married Ururangi of the Kurahaupō canoe thereby establishing genealogical links between the people descended of Tainui and Kurahaupō ancestors.

Place Names from Kahupeka's Journey

Te Pirongia o Te Aroaro o Kahu	The scented pathway of Kahu	Rangitoto o Kahu	The black lava of Kahu
Te Manga Wāero o Te Aroaro o Kahu	The stream in which Kahu's dogskin cloak was washed	Te Pureora o Kahu	The life-giving ritual which aided Kahu's recovery from illness
Te Kakepuku o Kahu	The hill over which Kahu climbed	Te Puke o Kahu	The sacred mountain of Kahu
Te Kāwa o Kahu	Where Kahu slept in a garden		
Te Aroha o Kahu	The yearning of Kahu for her husband and home	No ngā pukapuka a Tame Rēweti rāua ko Huirama.	
Te Whakamaru o Kahu	The shelter of Kahu	Sources for story of Kahupeka's Journey:	
Te Whakakākaho o Kahu	Kahu's house of kākaho, later abandoned	This account of Kahupeka's journey is based on unpublished manuscript sources written by E. H. Rēweti and Huirama. These documents are held at present by Te Aue Davis.	
Te Hurakia o Kahu	The discovery of Kahu		
Maunga Pau o Kahu	The barren mountain of Kahu		

NGĀTORO I RANGI & TIA



NGĀTORO I RANGI RĀUA KO TIA

Ko Ngātoro I Rangi rāua ko Tia he Rangatira nō *Te Arawa* waka. E kī ana ngā kōrero a (D.M. Stafford: *Te Arawa*) i ū mai taua waka ki Whangaparāoa, i rēira ka whakahoro ngā tāngata. Ka tā te nenge o ngā iwi o taua waka ka rewā anō ka ahu ki Moehau, tau noa mai ki runga i tētehi moutere i waho mai o Moehau. I rēira ka whakarite i ngā āhuatanga ki a rātou ka waihotia e Ngātoro I Rangi tētehi o ngā ara i haria mai e ia i Hawaiki (he kōhatu, he Kaitiaki) i rēira hei kaitiaki mō ngā uri o *Te Arawa*. Ka tapā taua moutere ko TE PITO O TE KUPENGA A TARAMAINUKU. I whakamoea a Tama Te Kapua ki runga o Moehau i tōna matenga. Te roanga o te īngoa ko MOEHAU Ō TAMA.

Ka huri ma te tonga ka ahu rātou mā TE MOANA A TOI (Bay of Plenty) ki Maketū. I te wā o ngā Kooti whenua Māori i Rotorua o mua ka kōrero a Wi Mātene Te Huaki, tēra i tau a *Te Arawa* ki Te Awahōu, (kāore i tawhiti atu i Te Tumu) koinā te ngutuawa o te awa o Kaituna. I rēira a Ngātoro I Rangi e noho ana, i TAUMATA TUNGOUTUNGOU, I TE AKE AKE A NGĀTORO I RANGI (tirohia i te pukapuka a D.M. Stafford; *Te Arawa*). Kei roto i tā John Te H. Grace: *Tūwharetoa*, e mea ana i tau te ihu o *Te Arawa* ki tētehi o ngā parenga o te ngutuawa o Kaituna ka tapā ko TE AWA A NGĀTORO I RANGI. Ā, i to rātou ūnga ki Maketū ka tāwakatia te ngutuawa o Kaituna ka kīa taua tāwakatanga ko TE AWAKARI A NGĀTORO I RANGI.

Kāore hoki i roa ki Maketū ka tīmata ngā rangatira ki te taunaha whenua mō rātou ki uta. Ka ahu a Tia ki te takiwā ki te uru tūpono atu ki te awa o Waikato ka whakaīngoa taua wāhi ko ĀTIAMURI. Ka arumia e ia me tana ope te hikuawa o Waikato, ka tae ki tētehi wāhi e tere ana te awa (a Waikato) ma tētehi tāwhārua ka kīa e ia ko TE ARATIA, ā ka tae atu ai ia ki te tahatika o te moana o Taupō. Nā ka kite ia i te iwi e noho ana i rēira, ko Ngāti Hotu taua iwi, he tangata whenua. Kāore i roa ki rēira ka haere anō i te taha rāwhiti o te moana ka tae atu ki Pākā (ko Hāmāria te īngoa i nāiane). I āia i rēira ka kite atu i tētehi paripari teitei e ānga atu ana ki te moana ko te rite o taua paripari ki tana kākahu, te taupō taua kākahu (kua kore nei e whakahuatia taua īngoa i nāiane). Kātahi ia ka haere atu ki te take tonu o taua pari ka hangā tana tūāhu ki rēira, ko Hikurangi te īngoa. Ka mutu anō ana karakia, ka unuhia tana kākahu, herena atu ki te pou o te tūāhu, mau tonu iho te īngoa ko TAUPŌ NUI A TIA e mau nei ki te moana me ngā takiwā taiāwhio i taua moana. Me waiho a Tia i kōnei, me hoki ngā kōrero ki Maketū, ki a Ngātoro I Rangi.

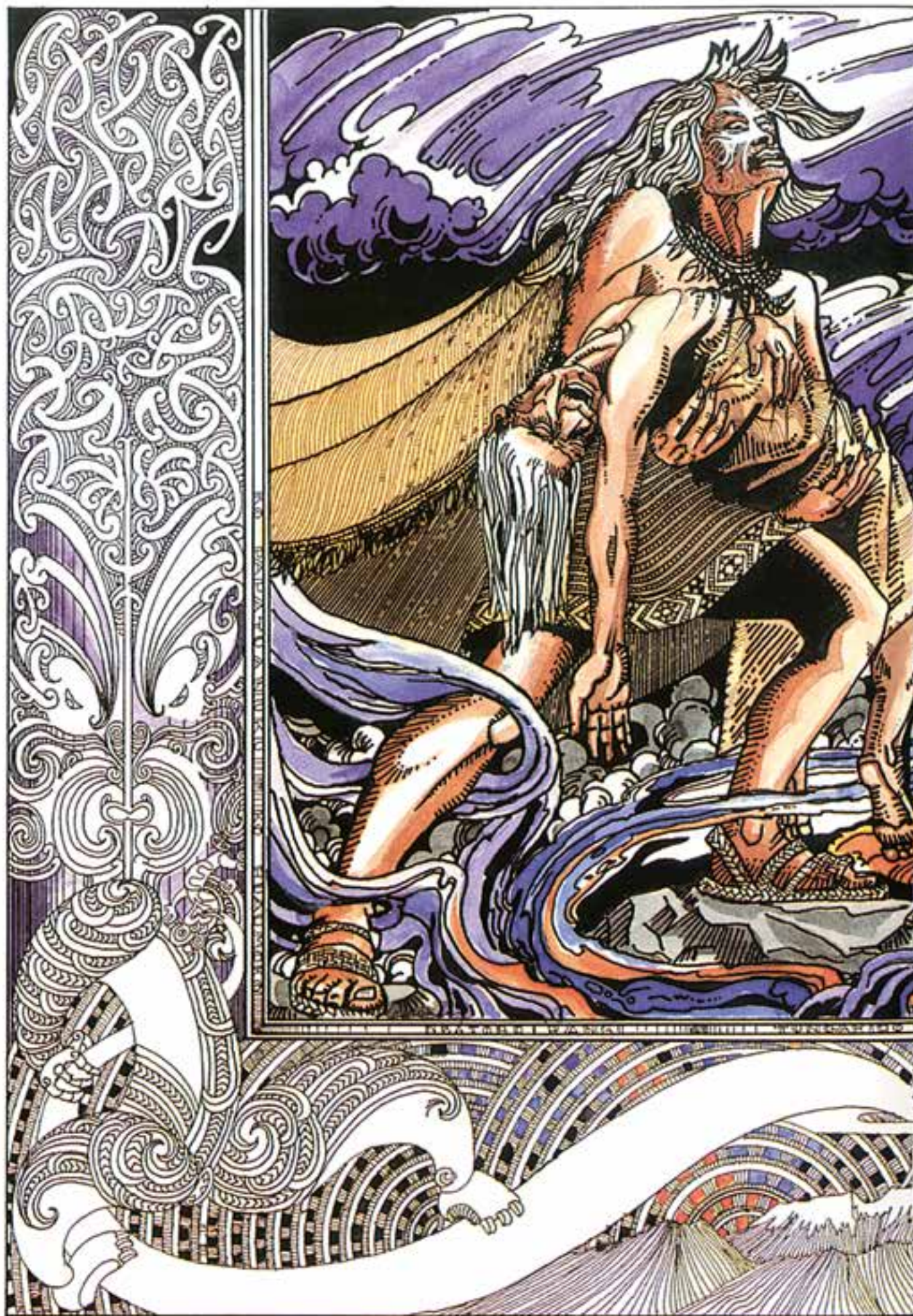
Ka wehe atu a Tia me tana tira ki te uru ka ara hoki ta Ngātoro I Rangi tira. I ahu atu ia ma te tahatika ki te rāwhiti. I roto i tāna torotoro haere

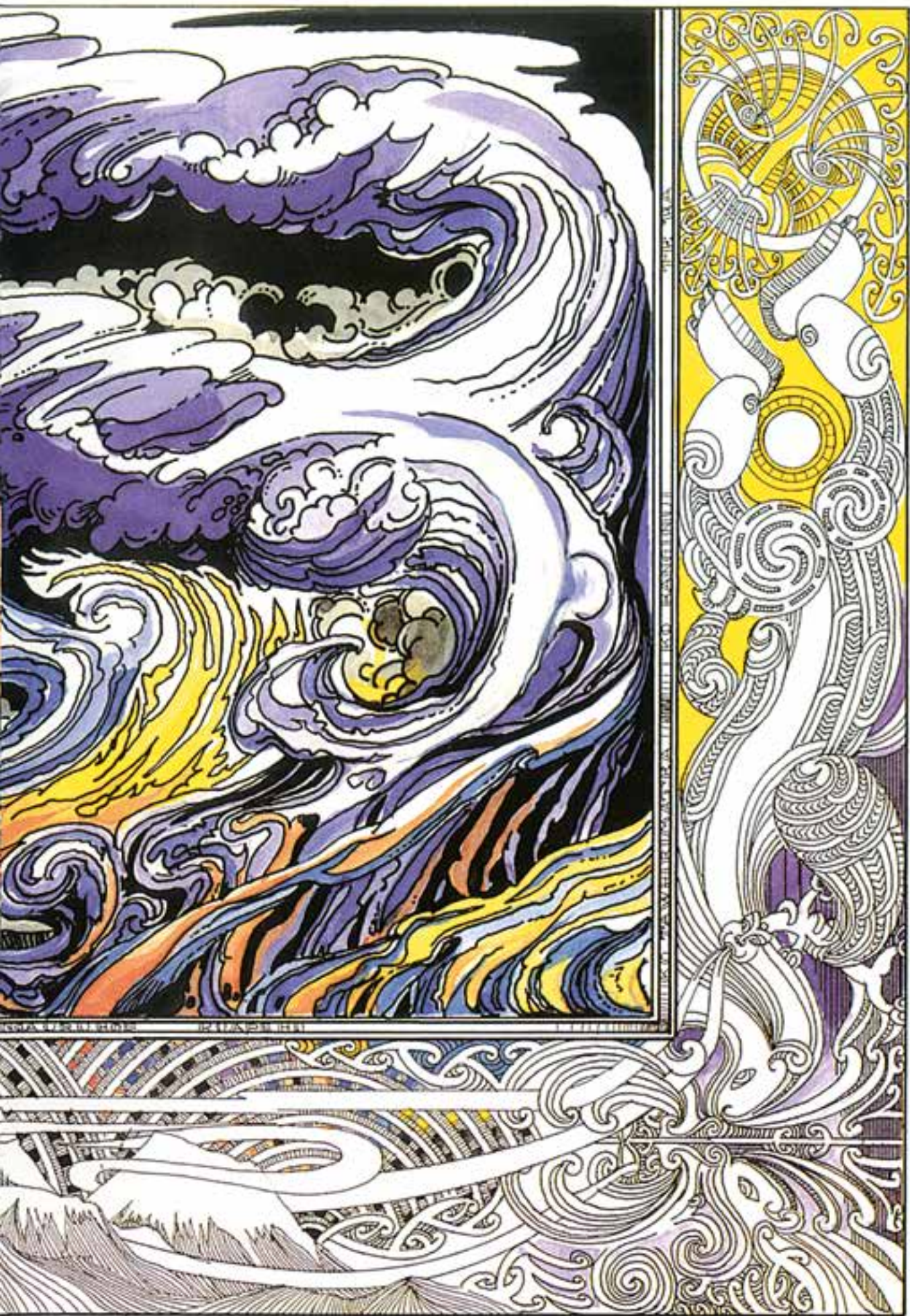
i te nuku o te whenua ki uta, ka whakatūtutia e ia he tūrangawaewae mō ōna uri, mō Ngāti Tūwharetoa.

Nā, ka haere ia i te tahatika, ā, ka tae atu ki tētehi ngutuawa ka tapā e ia ko TE AWA A TE ATUA, ko Tarawera te īngoa i nāiane. Aru haere tonu ia i taua awa ā ki Ruawāhia, mai i rēira whakawhiti atu i te mānia o Kāingaroa whakaeke tonu atu ki runga o Tauhara maunga. Ka tū ia i rēira ki te mātakitaki i te ataāhua o te moana e kanapa ake ana, me tētehi maunga e tū mai ana i te tonga. Ka ngata anō tana hiahia kātahi ka heke iho ka tae atu ki Taharepa ka hangā tana tūāhu – TE TŪĀHU A NGĀTORO I RANGI – karakiatia e ia he ika (īnanga) mō taua moana – me Ikatere anō e āwhina atu ana. He nui te ika ki taua moana i mua o te haringa mai a te Pākeha i tana momo ika nā rātou nei i patu katoa atu ngā īnanga a Ngātoro I Rangi. Ka mutu tana whakarite ka aru haere atu ia i te tahatika o te rāwhiti mā te tonga ā, ki Roto Ngaiō. Ka hangā anō he tūāhu, - ko HAWAIKI nā i Hātepe he tūāhu anō, ā, ka tae atu ai ki Pākā. I rēira ka kite ia i ngā whare pūrokuroku e tū ana ēngari kāore he tangata, heoi anō ka noho rātou i rēira. Aonga ake, ka puta a Tia, i hoki mai i te ngahere i te mahinga kai mā rātou. Ka totohe ngā tokorua nei i rēira, ka mea tētehi ko ia i tae tuatahi mai ki Pākā ka mea tētehi ko ia. Te mutunga iho haere ana a Tia tau noa atu i te take o Titi Raupenga. Ko Ngātoro I Rangi i haere tonu ki RANGIPŌ ki te takiwā ki TONGARIRO, ka tūpono atu ki tētehi tangata i rēira ko Hape Tū Ā Rangi te īngoa nō te waka o Tainui. E whai ake nei ngā kōrero o te pukapuka a John Te H. Grace: *Tūwharetoa*, mō tana tūpuna mō Ngātoro I Rangi, arā:

“He aha tō mahi i tēnei wāhi pākihi, e ngaua nei e te mātao?” ko te pātai tēnei a Ngātoro I Rangi. Ka mea mai a Hape Tū Ā Rangi. “Ko taku manawa taku kai.” Tapā ake tētehi tuawhenua kei rēira ko KAIMANAWA. Ka whakaaro a Ngātoro I Rangi me tino tūpato ia kei riro i a Hape Tū Ā Rangi te mana o te whenua i taunahatia ra e ia. Kātahi ka haere ki te whakaeke i te maunga i whakaarotia ra e ia. Ka tae ki te wahi e kitea atu ai e ia te muku o te whenua, huri noa, huri noa, kātahi ka karanga iho ki a Hape Tū Ā Rangi, “E Hape, kaua e piki ake, ki te piki koe ka heke te pō o te rangi.” Ka utua atu e Hape, “Kaua koe e heke iho, ko te wāhi e tū nei au ko te ONETAPU mau tonu iho taua īngoa.

Nōwhea a Hape e whakarongo, piki haere tonu atu. Kātahi ka karangatia e Ngātoro I Rangi ngā atua me Rūaimoko, te atua o ngā puia, kia urupatua a Hape nā, ka huihui ngā kapua ki te rangi, kua kēkēao, kua pōuri katoa te ao, kua rere hoki te hukarere nā, ka ngaua a Hape me tana iwi e te hauaitū, mate mate katoa, kore he orange.





Tērā hoki a Ngātoro I Rangi e piki haere tonu ra i tana maunga kua pā hoki te kūnāwhea ki āia ka whakaaro ka mate ia. Kātahi ka karanga ki ana tūāhine i Hawaiki kia tukuna mai he ahi hei whakamahana i āia. Ka rongo a Kuiwai rāua ko Haungaroa i to rāua tungāne kātahi ka tukua mai a Pupū rāua ko Hōata ki te mau mai i te ahi ma tō rāua tungāne. I haere mai ngā atua nei i raro i Te Moana Nui a Kiwa ā, ka tae mai ki te moutere o WHAKAARI, haere tonu mai i raro i te whenua ki MAUTOHORĀ, ki ŌKĀKARU, ki ROTO EHU, ki ROTO ITI, ki TARAWERA, ki PAEROA, ki ŌRAKEI KŌRAKO, ki TAUPŌ, ki Tokaanu ā, ka tae atu ai ki a Ngātoro I Rangi.

Ka tāhorotia e ia te tihi o te maunga ki tētehi o ngā ara i mauria mai ra i Hawaiki ka kowhera ake te whenua, ka puta ake te ahi a ngā atua ka ora te tūpuna nei. Ko tana mōkai, ko Ngāuruhoe te raupanga i whiua atu e ia ki roto i te puia a ngā

atua, tēnei e mau tonu nei te īngoa a NGĀURUHOE ki taua maunga. Ko TONGARIRO i taunahatia ai, ko te kūnāwheatanga o Ngātoro I Rangi e te hautonga.” Me mutu ngā kōrero a John Te H. Grace i konei.

Me titiro ki te āhua o ngā īngoa i runga nei he wāhi puia katoa. Ko ngā ahi i waihotia atu e Pupū rāua ko Hōata i a rāua i puea ake i raro i te whenua ki te titiro i tō rāua huarahi mēhemea e tika atu ana ki Tongariro, ai ra ki ngā kōrero a ngā tūpuna.

Tērā a Tongariro e tū mai ra, he whakamaharatanga ki a Ngātoro I Rangi me ngā āhuatanga o tōna orange, i takohatia e ōna uri ki ngā iwi o Aotearoa i te tau 1887. Ko te tuatahi tēnei o ngā maunga i tukua ki ngā iwi o Aotearoa, kua āpititia ki ngā heketea i hokoa mai e te Kawanatanga, kia huihui katoa e 78,657 heketea.

NGĀ TORO I RANGI AND TIA: MOUNTAINS OF FIRE

Ngātoro I Rangi and Tia are two tūpuna who reached New Zealand on the Arawa canoe. Both travelled inland after landing from the canoe in the Bay of Plenty, heading towards the upper Waikato valley and the central volcanic plateau. On these journeys they took possession of territory which their descendants still occupy. They also named geographic features as they went. The account of Ngātoro I Rangi's exploits on the mountains of the central North Island establish the depth of early Māori knowledge of the geology of the volcanic and geothermal regions.

Ngātoro I Rangi and Tia both came to Aotearoa on the *Arawa* canoe. *Arawa* made landfall at Whangaparāoa where the crew rested for a while. From Whangaparāoa they went north past Whakaari (White Island) and finally landed on a small island off Moehau where Ngātoro I Rangi left one of the five ara stones (a talisman carried on a canoe) which he had brought from Hawaiki, to keep the unknown evils of the new country away from *Arawa*. They called the island TE PITO O TE KUPENGA A TARAMAINUKU, the extremity of the net of Taramainuku. Taramainuku was a grandson of Tama Te Kapua, the ariki of the canoe. (He is mentioned in the story in this volume which describes the explorations of Ihenga and Kahumatamomoe.) Moehau is where Tama Te Kapua is buried. Its original name was MOEHAU Ō TAMA.

From Te Pito o Te Kupenga a Taramainuku, Ngātoro I Rangi and Tia sailed south into Te Moana a Toi, now known as the Bay of Plenty. Many years ago, Wi Mātene Te Huaki stated in the Māori Land Court that *Arawa* landed at Te Awahōu near Te Tumu, the original entrance to the Kaituna River. Ngātoro I Rangi occupied TAUMATA TUNGOUTUNGOU, and TE AKEAKE A NGĀTORO I RANGI. John Te H. Grace states in his book *Tūwharetoa* that *Arawa* nosed her bow onto the shore, which was named TE AWA A NGĀTORO I RANGI after that event. The two rangatira, Ngātoro I Rangi and Tia, came down to Maketū and dug out a new channel for the river which is named TE AWAKARI A NGĀTORO I RANGI.

Soon after they arrived at Maketū, the chiefs of *Arawa* began to disperse to different parts of the land. Tia took a westerly direction until he reached the Waikato River at a place now known as ĀTIAMURI (Tia who follows behind). Tia and his group then followed the river upstream until they reached a place where the water surged through a narrow gorge in a series of cascades. He named this TE ARATIA TIA (the stairway of Tia). Near the lake from which the river issued he discovered a tribe, the Ngāti Hotu, in residence. Tia did not linger, but went on to a place called

Pākā (now Hāmāria). While he was there he noticed in the distance a high, rocky cliff which faced the lake. It appeared to him to resemble his cloak, known as a taupō (now an obsolete word). Tia went toward the cliff, at the foot of which he built an altar which he named Hikurangi. After the appropriate rituals were performed, he removed his cloak and tied it to the altar. He named the cliffs TAUPŌ NUI A TIA (the large taupō cloak of Tia), a name which was later applied to the lake and surrounding districts.

We will leave Tia here and go back to Maketū to Ngātoro I Rangi who was also preparing to go on his first major journey inland. His exploratory expedition eventually provided a tūrangawaewae – a place of their own – for his descendants, Ngāti Tūwharetoa. Ngātoro I Rangi first travelled east along the coast until he reached the Tarawera River which he named TE AWA A TE ATUA. He followed the river inland to Ruawāhia, then on to the Paeroa Range, across the Kāingaroa Plains then up to the summit of Tauhara Mountain.

From that summit he could see the expanse of the lake Taupō Nui a Tia and, to the south, snow-capped Tongariro. Descending Tauhara, he went to Taharepa where he built an altar which he named TE TŪĀHU A NGĀTORO I RANGI. Aided by Ikatere, the God of fish, he produced the freshwater whitebait which was plentiful 'until the meddlesome Pākehā brought brown and rainbow trout' (A.W. Reed *Treasury of Maori Exploration* p. 117). He followed the eastern shore of the lake southward and at Roto Ngaiō he built another altar which he named HAWAIKI and yet another at Hātepe which he named IHUPORO.

He went on and, on arriving at Pākā, discovered shelters and an altar. The following day he met Tia, who had just returned from a hunting expedition. There was a slight altercation between Ngātoro I Rangi and Tia as to who was there first. Tia, a mild person, although disappointed, gave in and moved on, finally settling at the foot of Tītī Raupenga situated to the north-west of Taupō Nui a Tia. In the meantime, Ngātoro I Rangi continued along the lakeshore until he reached Motutere, a promontory north of Tokaanu. From there he observed Tongariro in the distance and decided to ascend it as he had earlier ascended Tauhara. He went to Tokaanu and then on to Rangipō where he met Hape Tū Ā Rangi from Tainui.

John Te H. Grace, a direct descendant of Ngātoro I Rangi, tells the story of this meeting in his book *Tūwharetoa*:

"What are you doing in this barren, cold country?" Ngātoro I Rangi asked. "My breath

is my food." Hape Tū Ā Rangi said, looking toward a range of hills to the east, thereupon that range was named KAIMANAWA, my breath is my sustenance.

Ngātoro I Rangi rightly suspected that Hape Tū Ā Rangi was there to claim land for himself and his descendants. He saw the danger of being done out of the vast domains he had travelled so far to claim and immediately began his ascent of Tongariro. When he reached a height where he could command a view of the land reaching into the distance in almost every direction he called to Hape Tū Ā Rangi on the desert floor below.

"Do not dare climb this mountain or I will cause darkness to descend upon you."

In answer to Ngātoro I Rangi, Hape Tū Ā Rangi shouted,

"Do not come down to where I am standing, for it is the sacred sands."

Hape Tū Ā Rangi paid no heed to the threats and began to climb the mountain. Observing him, Ngātoro I Rangi immediately called upon his gods and Rūaimoko, god of volcanoes, to destroy the trespasser. The gods responded to the appeal, and in the skies great banks of dense, black clouds rolled by and all became dark as night. Snow fell and sleet swept the desert. In the intense cold Hape Tū Ā Rangi and his company perished.

After destroying his rival, Ngātoro I Rangi continued to climb the mountain. He encountered the snow and sleet and the cold winds that had destroyed his countrymen. The black clouds enveloped him. He looked to the south and down onto the plains below him, but the black clouds had blotted out his view. He named that desert expanse RANGIPŌ, the dark sky. His strength began to fail him and he was almost frozen by the intense cold. With great difficulty he reached the summit at last and looked out across the land below and

claimed it for his descendants. Weakened by the climb and the intense cold he cried aloud to his ancestral spirits and to his two sisters Kuiwai and Haungaroa who were in Hawaiki to assist him and to send him fire.

"O Kuiwai, o Haungaroa, I am seized by the cold from the south, send me fire."

They heard him and with the assistance of the fire gods Pupū and Te Hōata, they sent him heat from Hawaiki. It came underground and passed WHAKAARI, MAUTOHORĀ, ŌKĀKARU, ROTO EHU, ROTO ITI, TARAWERA, PAEROA, ŌRĀKEI KŌRAKO, TAUPŌ, TOKANNU. He then threw down one of the four sacred stones he had left (he had already placed one on the island Te Pito o Te Kupenga a Taramainuku) and where it struck, a burning volcano burst open. He had already killed his faithful slave Ngāuruhoe as an offering to his gods. When the volcano broke out he threw Ngāuruhoe into the yawning crater. That volcano today bears the name of the unfortunate slave, NGĀURUHOE.

The fire that had travelled underground from Hawaiki came through the earth at all the places named above. All are still active thermal areas today. The name TONGARIRO is derived from two words tonga (the south wind) and riro (seize).

The actual places which Ngātoro I Rangi named, the focus of this story, are places along the fault lines in the earth's crust of which, even then, the tūpuna were very much aware. The legend tells that the fire gods came under the sea then under the ground and that wherever they surfaced to see where they were going, they caused some of their fires to remain.

Tongariro stands as a memorial to the first person to conquer it, Ngātoro I Rangi. His descendants made a gift of their sacred mountains to the nation in 1887, to form the nucleus of New Zealand's first national park.

Place Names from the Journeys of Ngātoro I Rangi and Tia

Names Associated with the Arrival of Arawa

Te Pito o Te Kupenga a Taramainuku	The extremity of the net of Taramainuku
Moehau ō Tama	The vitality of Tama
Taumata Tungoutungou	Hill of the chrysalis of the Sphinx moth
Te Akeake a Ngātoro I Rangi	The akeake of Ngātoro I Rangi
Te Awa a Ngātoro I Rangi	The river of Ngātoro I Rangi
Te Awakari a Ngātoro I Rangi	The channel dug by Ngātoro I Rangi

Ngātoro I Rangi Names

Te Awa a Te Atua	The river of the gods
Te Tūāhu a Ngātoro I Rangi	The sacred altar of Ngātoro I Rangi
Hawaiki	(An ancient proper name)
Ihuporo	(An ancient proper name)
Kaimanawa	‘My breath is my food’
Onetapu	The sacred sands
Rangipō	The dark sky
Ngāuruhoe	Ngātoro I Rangi’s slave
Tongariro	To be seized by the south wind

Tia names

Ātiāmuri	Tia who follows behind
Te Aratiatia	Stairway of Tia
Taupō Nui a Tia	Large taupō cloak of Tia

Names of places under which the fire came to Ngātoro I Rangi

Whakaari
Mautohorā
Ōkākaru
Roto Ehu
Roto Iti
Tarawera
Paeroa
Ōrākei Kōrako
Taupō
Tokaanu

Ko ēnei kōrero nā:

Sources for the Journeys of Ngātoro I Rangi and Tia:

Reed	<i>Treasury of Māori Exploration</i>
Grace	<i>Tūwharetoa</i>
Stafford	<i>Te Arawa</i>

IHENG & KAHUMATAMOMOE



IHENGARĀUA KO KAHUMATAMOMOE

Ko Tama Te Kapua te Ariki o *Te Arawa* waka, e rua ōna uri, ko Tūhoromatakākā te mātāmua, muri ko Kahumatamomoe. E whā ngā tamariki a Tūhoromatakākā, he tāne katoa, ko Taramainuku; muri ko Huarere; muri ko Waerenga, muri ko Ihenga. Ka mōhio a Tūhoro kua tata ki te wā o tōna matenga ka kōrero i ōna whakaaro ki ana tamariki (ka kaumātua katoa ra hoki) tērā, ko tana hiahia mā Ihenga e ngau tana rae i te wā o tōna matenga, ko tēnei tikanga he tuku mana. Heoi, i oti katoa i a Ihenga ngā tohutohu a tōna matua heke atu ai ki Maketū.

Ka moe a Ihenga i a Hine Te Kakara, tamāhine a Kahu, ka noho rātou i Maketū. Ka hapū a Hine Te Kakara ka ngarea e ia a Ihenga kia haere ki te ngahere ki te rapu mai i ngā kai i hiahiatia e ia. Na, ka haere a Ihenga rātou ko ana hoa me tana kurī. I tētehi wāhi o te huarahi ka oma te kurī ki te whai i tētehi kiwi, hokinga mai kua mākū katoa te kurī, ka ruaki ka kite iho a Ihenga i ngā ika ririki nei e rewa ake ana i roto i te ruaki o taua kurī kātahi ka haere ki te kimi i te wai i mākūtia ai taua kurī. Tūpono atu he roto, ka kitea iho ngā inanga e ngāhuehue ana i roto i te wai ka tapā ia taua roto ko *TE ROTO ITI A IHENGA*.

Ka whānautia mai te tamaiti a Ihenga, a Tama Ihu Tōroa, ka mea atu a Kahu ki āia, “Haere ki te taunaha whenua mō to pōtiki”. Ka mōhio iho a Ihenga i te tika o te kōrero a tana hungawai kātahi ke haere rātou ko Hine Te Kakara me ōna hoa e whā. Tūpono tonu atu rātou he roto whānui, ko te rite he moana, ka tapā e ia taua roto ko *TE ROTO RUA NUI A KAHU*, he koha nāna ki tana hungawai ki a Kahu. I waenganui i taua roto ka kite atu a Ihenga e takoto mai ana he motu, ka tapā e ia ko *TE MOTU TAPU A TINIRAU*. He ingoa tawhito tēnei, nō Hawaiiki mai rā anō. No muri mai ka tapā anō taua motu e te mokopuna Kahu ko Mokoia.

I a rātou a haere ana i te tahatika o taua roto e whakaingoa haere ana a Ihenga i tēnā wāhi, i tēnā kokonga tae atu ki tētehi raenga e takoto atu ana ki roto i te wai ka ingoatia e ia ko *TE TUARĀ HIWI ROA*. I konei ka kite rātou i ngā kawau e tau mai ana i runga i ngā tumutumu rākau ka tahuri rātou ki te mahi kārau hei tari i ngā manu nei. Ka mau ngā tari ki ngā waaewae, ki ngā kakī o aua manu, topa atu ana me ngā tari e tautau haere ana i te takiwā.

Ka aru haere tonu i Ihenga i te tahatika, ki te whai i aua manu, ko ōna hoa i noho iho i rēira, rātou ko Hine Te Kakara. I āia e haere ana ka kite atu ia i te paoa e tōrino ana ki te rangi. I tana taenga atu ka kite ia he mamaoa nō ngā puia o Ō Hinemutu, e hara kē i te paoa. Ka piki ia i tētehi hiwi i Kāwaha ka kite iho ia i te ahi nei e paoa ake ana i Wai ō Hiro. Ka kite ia i te ataahua o te whenua ka puta te hiahia i āia mō taua whenua,

ēngari me pēwhea e riro mai ai i aia? Ka tau te whakaaro me nanakia e ia, kātahi ka hangā tana tūāhu ka tapā e ia ko *TE PERA Ō TANGAROA*. Haere tonu atu ki te wāhi i kitea atu rā te ahi e paoa mai ana. Ka kitea mai ia e haere atu anā ka pōwhiritia mai e te iwi o te kāinga. Ka mutu te whakatau ka pātai atu a Tū O Rotorua, - te ariki tēnei o taua iwi – “He aha tō mahi i konei?” Ka utua atu e Ihenga, “Ha, nōku tēnei whenua, haere mai tirohia taku tūāhu”. Ka titiro a Tū, koia anō, e tū ana Te Pera ō Tangaroa.

Ka tonu a Tū kia whakaaetia rātou ko tana iwi kia noho i Te Motu Tapu a Tinirau, whakaaetia atu e Ihenga, ka hoatu hoki e Tū tētehi o ana waka ki a Ihenga.

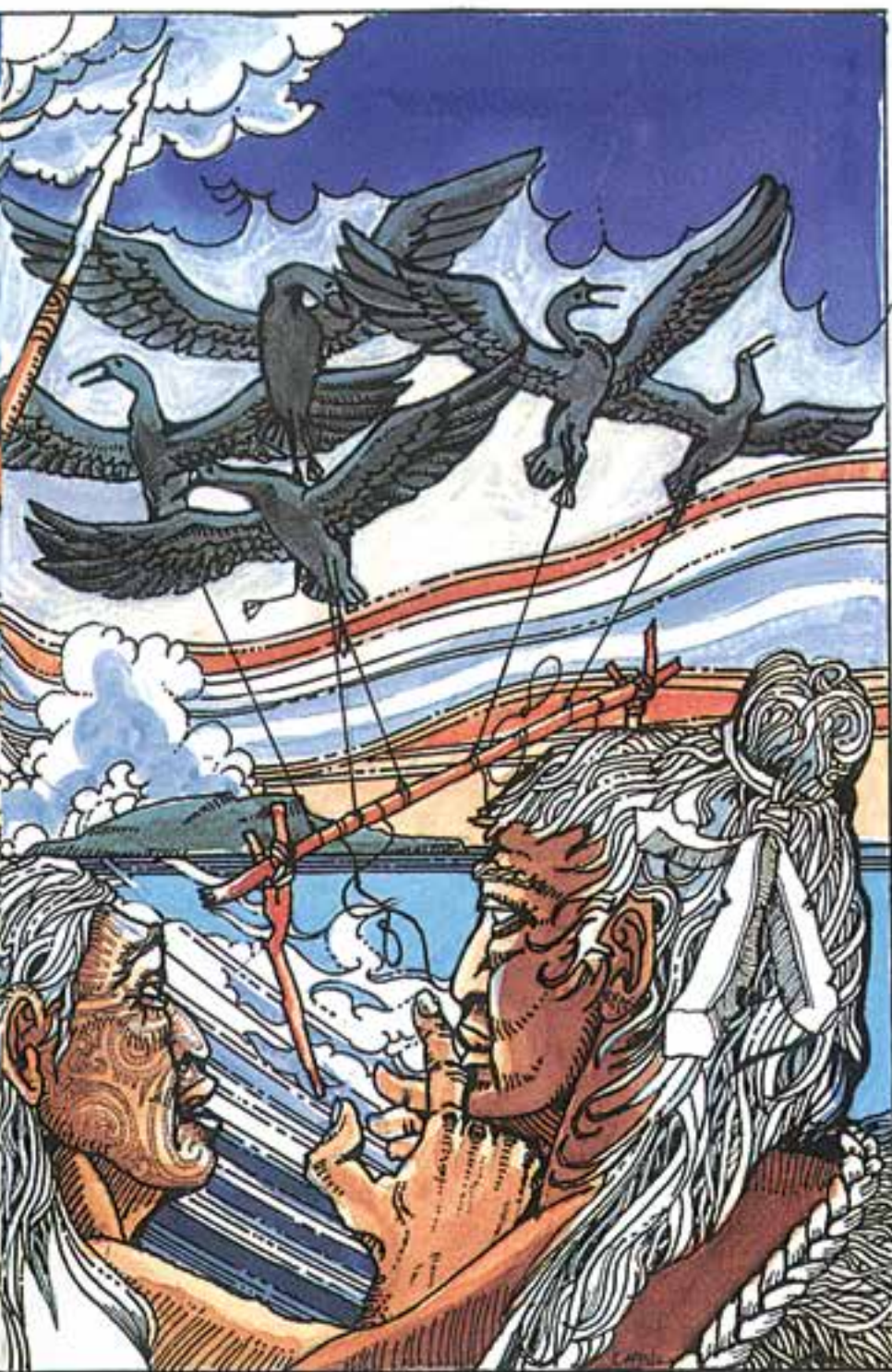
Nā, ka hoe haere a Ihenga i te paenga o te moana o Roto Rua Nui a Kahu kimi haere ana i ngā kawau i kārautia ra e ia. Ā, ka kitea e ia, e tautau iho ana i ngā peka o tētehi kahikatea e tū mai ana i uta. Tana taenga atu ka kite ia i tētehi awa i rēira e tupungia ana e te kōpūngāwha (kuta) taunahatia iho e ia ko *WAIKUTA* te awa, ko *RĀROA* te whenua mō te roanga o te rā i pau i te kimihanga i aua kawau.

Hoe haere anō ia ka tūpono atu ki te awa e rere ana i te take o tētehi hiwi āhua teitei tonu, ka tapā e ia te hiwi me te awa ko *NGONGOTAHĀ*. Ko taua hiwi he kāinga nō ngā Patupaiarehe. I āia i rēira ka rongoi i te kōauau, i te pūtātara, i te pūtōrino e tangi mai ana mā roto i te ngahere. Ka haere ia ki te titiro mea he aha tēnei tangi tauhou ki ōna taringa. Ka kitea e ia tō rātou pā, - ko tō ngā Patupaiarehe – ko Te Tūāhu o Te Atua te ingoa – ngā iwi e hara i te iwi Māori noa iho ēngari he Atua kē. Ko tōna wehinga tēnā, oma atu ana ia.

Ka hoe haere anō i Ihenga i runga i tana waka me te taunaha haere i te whenua; - ko *WEREIWERI* tēnā; ko *KOPU* tēnā; ko *TE AWA HŌU*, he kokonga tēnei kei te taha ki te uru mā raki, ko *PUHIRUA* tēnā, kei te taha ki te marangai. I tētehi wāhi anō ka kitea te inanga e kokirikiri ana i roto i te wai, ka ingoatia e Ihenga ko *TĀNEWHITI*; tēnā anō tētehi wāhi kei kō atu i tapā e ia ko *TŪ PAKARIA A IHENGA*. Ka pahemo i āi a tētehi awa i tapā e ia ki te ingoa o tana kurī ko Ō HAU. Ka kite atu ia i tētehi maunga e whakaari mai ana he pari horo, ka waihotia e ia tana panoho – he tawa taua pou – ki rēira, tapā tonutia iho ko *TAWA*.

Hoe haere tonu, ā, tau atu anō ia ki te wāhi i tīmata mai ra ia arā, ki Tuarā Hiwi Roa. Haria atu e Ihenga ngā kai i mahia mai ra mā Hine te Kakara, ka horahia atu e ia te paihere kiore, ka mea mai a Hine Te Kakara, “Aue, he niho kiore”, mau tonu iho te ingoa o taua wāhi ko *TE NIHO O TE KIORE*. Ka hari hoki te ngākau o Hine i te kitenge iho i te paihere kawau, koina ka ingoatia tētehi wāhi i rēira ko *KĀHUI KAWAU*.





Ka hoki rātou ki Maketū, ā, hoki mai anō ki ROTORUA NUI A KAHU, rātou ko Kahumatamomoe me ngā mōkai kawē i a rātou haringa. Tae atu rātou ka mea atu a Ihenga, “Nōu te mana kei rung ai tēnei roto.”

Ka mau a Kahu ki te huruhuru kākā e titi ana ki tana puhi ka houhia ki te whenua hei tohu mōna ki te whenua. Ka taniwhatia taua huruhuru – he kaitiaki nō tēnā whenua, ka ingoatia ko Ō HOU KĀKĀ taua wāhi. Ka whakaeke rātou ki runga i ngā waka e rua, ko te mea iti nō Kahu, he tapu.

Tae atu ki tētehi tuaone ka unu a Kahu i ōna kākahu ka kautū ki uta, ka tapā taua wāhi ko KŪWHĀ RUA Ō KAHU. Ka haere rātou, ā, tae atu ki Tuarā Hiwi Roa ka noho i rēira. Ka hangā he pātaka mā rātou mau tonu iho te ingoa o taua wāhi ko TE WHATA. Ka haere anō tau noa atu ki Ngongotahā, ka tapā e Kahu taua wāhi ko PARAWAI, ko te ingoa tērā o tana māra i Maketū.

E rua tau e noho ana i rēira ka puta te aroha o Kahu ki ana irāmutu, ki a Taramainuku rāua ko Waerenga, he tuākana ēnei nō Ihenga kei Te Tai Tokerau e noho ana. Ka ngana me haere rātou ka whakaae atu a Ihenga. Ka ara te tira o te iwi nei. Ka haere, waihotia iho a Hine Te Kakara, a Wakaoti Rangi me ētehi atu ki muri he pupuri i te mana o te whenua.

Ka ara te tira o te iwi nei kā ahu ki ngā maunga o te ngahere i te takiwā ki te uru. Tae rawa atu rātou ki te ngahere, i te tawhiti o te haerenga atu, kua ngenge a Kahu, kātahi ka noho i raro i te maru o ngā peka o tētehi rātā, taunahatia iho e ia taua wāhi ko TE WHAKAMARUMARU O KAHU. Ko Ihenga tēnā kua āwangawanga tēnei tana matua, a Kahu, e taunaha nei i te whenua kia riro ki raro i āia, arā, i a Kahu, te mana whenua. Ka tohu i Ihenga ki tētehi paiaka e toro tū ana i te ariaranga o te matai, ka tapā e ia ko TE URE Ō TŪHORO mō tana matua, hei takahi i te mana o te ingoa a Kahu kia whai mana ōna uri (o Ihenga) ki te whenua.

I a rātou a haere ana ka oma te kurī a Kahu ki te whai kākāpō ka tapā e Kahu taua wāhi ko KĀKĀPŌ. Ka tae ki tētehi wāhi, he hiwi ka kitea atu e Kahu te mātārae e kōure mai ana i te pari kōhatu ka whakaritea e ia te karakia, he uruuruwhenua, - he pupuru i te mana whenua te tikanga o tēnei karakia. Ka taunahatia e ia taua mātārae ko MĀTĀNUKU. Ka whakawhiti rātou i te awa o Waikato ka whakatā. Ka roa ki rēira ka pukuriri a Kahu i te ngoikore noa iho o ngā apa mahi kai mā rātou, tapā iho taua wāhi ko MĀNGERE. Ka ara anō te tira ka ahu ki te takiwā ki Te Tai Hau a Uru. Tika atu te ara mā Waipā, Pirongia, ki Whāingaroa, aru atu i te tahatika, ā, ka tae ki tētehi puaha. I rēira ka poua e Kahu tana pou rāhui, he mānuka taua pou, taunahatia iho e ia taua puaha ko MĀNUKA. Tēnā anō ngā kōrero a Tainui iwi mō te puaha nei. Kei roto i a rātou kōrero e mea ana na tō rātou mānukanuka i te tōnga ma i a *Tainui* waka mai

i Tāmaki ki Te Tāpotu o Tainui (e tata ana tēnei wāhi ki Ōtāhuhu) ka tapā e rātou ko Mānuka taua puaha. Kei rēira tonu ētehi o ngā hapū o Tainui e noho ana, mai rā anō, kei te mau tonu taua ingoa i a rātou. Ko rātou ngā kaitiaki o Mānuka me ona hua mai rā anō.

Ka tae ki Poutū ki te kāinga o Taramainuku – kei te paenga o te awa o Wairoa tēnei whenua a Poutū – ka whakatā rātou. Ka mahia mai he para hei kai mā rātou, he tauhou rawa tēnei kai ki a rātou. Ka pātai a Kahu, “He aha te ingoa o tēnei kai?” Ka mea atu a Taramainuku, “He para”. Ka taunahatia e Kahu taua wāhi ko KAIPARA. Terā anō pea ngā kōrero a Ngāti Whātua mō tō rātou whenua.

Ka noho iho a Ihenga ki tana tuakana ki a Taramainuku ka hoki to rāua matua ma runga waka ki Moehau, ki ā Huarere. I muri iho ka piki a Kahu, me ōna hoa, me Huarere ki te tihi o Moehau, ki te wāhi i tapuketia ai a Tama Te Kapua, ka tapā e Kahu taua maunga ko MOEHAU Ō TAMA. Poua haeretia e ia ngā pou rāhui ki roto i te ngahere hei ārai atu i te tangata kia kaua ai e tūkinotia te tāpuketanga o Tama Te Kapua. Ka tae rātou ki te take o Moehau ka ahu ki te tahatika, tae atu, kātahi ka huri te kanohi o Kahu ki Moehau Ō Tama ka tangi kōrero ki tātā tuakana ki a Tūhoromatakākā e takoto mai ra runga o Moehau, ka ingoatia e ia taua wāhi ko TANGI ARO O KAHU. Ka mutu tana tangi ka haere kia kite i te kōhatu i whakairia e Ngāroto (tirohia i ngā kōrero a D.M. Stafford mō Kahu). Ko te ingoa o taua wāhi ko TE KŌHATU WHAKAIRI A NGĀTORO, kei te mau tonu taua ingoa. Ka piki anō ia i tētehi hiwi, waihotia atu tana tohu – he kōhatu – tapā atu te ingoa a taua hiwi e mōhioitia nei i naianei, ko TOKATEA.

Ka huri te tira a Kahu ki te wā kāinga, rāua tahi ko Huarere ka kite rāua i te tini o te aua e ngahue ana i rō moana ka tapā e rāua taua wāhi ko WAIĀUA. I reira ka wehe rāua, ka ahu a Kahu ki te wā kāinga ka noho iho a Huarere, kei rēira tonu ona uri e noho ana.

Ka tae a Kahu ki te weheruatanga o tētehi awa ka noho rātou ka whakatā. I te pō ka morimoria tana kānohi e te pūāwanga ka pūāwai ake te aroha i roto i āia mō Tūhoru, tapā tonutia iho taua wāhi ko MURI AROHA Ō KAHU. Ao ake, ka piki rātou i tētehi maunga, ka eke ki te tihi ka titiro a Kahu ki te rāwhiti ka kitea atu a Moehau e tū mai ana i te taha rāwhiti o te moana, ka taunahatia e Kahu te maunga e tūria nei e ia ko AROHATAI Ō KAHU. Ka mau te titiro a Kahu ki tonga, ki Titi Raupenga ka puta te aroha ki a Tia, te ariki o taua maunga. Ka tapā tuaruatia e ia taua maunga ko AROHAUTA Ō KAHU. Te potonga o taua ingoa ko Te Aroha. (Tēnā anō ngā kōrero a Tainui m o tēnei maunga, tirohia i ngā kōrero mō Kahupeka). Haere tonu a Kahu rātou ko ana hoa i runga i tētehi hiwi e ahu atu ana ki te tākiwā, ki Rotorua, ko te ingoa i tapā e Kahu ki taua hiwi ko TAU Ō HANGA.

Ka tomo atu rātou ki roto i te ngahere kāore i matara te haerenga kua māku katoa o rātou kākahu i te māturuturutanga a te wai o ngā peka rākau. He whakarēwai te ua i taua wā, mau tonu iho te īngoa o taua wāhi ko PĀTERE Ō KAHU mō te mākūtanga o tana kākahu.

Ā, ka tae atu ai ki Parawai, ki te kāinga i waihotia iho ra e rātou ki tana tamāhine, ki ana mokopuna hoki. Mai i rēira ki Maketū, i a rātou a haere ana i te huarahi, ka pā te hia inu wai ki tētehi o ngā mokopuna, ka karakia a Kahu ā, kātahi ka takahia te whenua, pupū tonu ake te wai. Na rēira i whakaīngoaia ai taua wāhi ko TE WAI TAKAHI A KAHU. Ka noho tonu a Kahu i Maketū tae noa ki tōna matenga.

Tēnā a Ihenga i waihotia atu ra e ia i Kaipara. Poto noa iho te wā o te noho tahi ki tana tuakana ki a Taramainuku, haere atu ana rātou ko ana hoa ki te tirotiro whenua i te takiwā, marangai ki te uru. Tae atu rātou ki Riripō, ka noho i rēira. He nui te mātaitai o te moana, arā, te toheroa, he kai tauhou tēnei ki a rātou. Papaki tū tonu ngā ngaru o tēnei moana o te hauāuru i whakaīngoaia ai e Kupe ko Ngā Tai i Whakatūria e Kupe Ki Te Marowhara. I tētehi ra, i te wā i haere ai ngā hoa o Ihenga ki te taka haere i tuawhenua, ka puta te haikai o Ihenga, kāinga ake a rātou toheroa, pau atu. Te hokinga mai o ngā hoa, kimi kau, kua pau kē ngā kai, mōhio tonu nā Ihenga taua mahi, tapā iho e rātou taua wāhi ko KAIHŪ A IHENGA.

Haere mai rātou i Riripō ki Mātaewaka ki te kāinga o tērā o ana tuākana o Waerenga. Kotahi marama pea ki rēira ka ara anō te tira ka aru ki te takiwā ki Wai o Mio, he taunaha haere te mahi a Ihenga i ngā wāhi i pā ki tōnā ngākau: ko RUAPEKAPEKA, te pā tēnei i whawhai ai a Ngāpuhi ki ngā hōia a Tauuiwi; ko TAPUWAE HARURU; ko tētehi hiwi ko MŌTATAU; ko WAI WHAKAATA A IHENGA. Ko *Whatitiri*, ko te maunga tēnei i pokia ai ia e te whatitiri, e te ūira, e te ua whakarēwai; TE AHI PŪPŪ A IHENGA, ko te wāhi tēnei i tunutunua ai ngā mātaitai i kohia mai e rātou i Whangarei. I konei ka wehe mai rātou Te Tai Tokerau – mā runga waka ki Moehau, mai i rēira ki Maketū.

E mea ana ngā kōrero a Johannes Andersen: “Kotahi anō te tamāhine a Ihenga nā, i kōhurutia e tētehi iwi nō te taha ki te rāwhiti o Rotorua. Ko te mahi a Ihenga he haurapa i tana kōtiro (ko Hine Te Kakara anō te īngoa) a, ka kitea e ia ngā whēkau e iri ana i runga i te rākau i te taha atu ki Ngongotahā, taunahatia e ia taua wāhi ko HĀKAI PUKU. I roto i tana pōuri, poua atu e ia he kōhatu rāhui ki rēira. Tekau tau taua rāhui e mau ana, kaore e taea e te tangata te mahi kai mai i rō Rotorua, ka tauhahaita e Ihenga taua wāhi ko Ō HINEMUTU. I te tau 1836 i rēira tonu taua kōhatu, nō muri noa mai ka kore e kitea, tēnā pea i kōharitia e te Pākeha ngākau kore hei kirikiri mō o rātou huarahi” (J. Anderson, *Maori Place-names*).

E mea ana ngā kōrero a D.M. Stafford i roto i tāna pukapuka, *Te Arawa*, tēnā ko Ihenga he

tangata kaha ki te haere ki whea, ki whea. I tētehi o ngā hokinga mai o Ihenga ki te kāinga kāore a Hine Te Kakara i rēira.

Heoi, ka tatari, ka roa ka karanga i a Hine kāore he utunga mai. Kātahi ka haere ki te kimi. Aru haere i te tahatika o Rotorua ka tūpono atu ai e rewa mai ana ngā whēkau o Hine e runga i tētehi tumutumu i roto i te wai ka tapā e ia taua wāhi ko HĀKAI PUKU. Ka waiatatia e Ihenga te tangi mō Hine, Koia nei te takenga mai o te īngoa e mau nei, a Ō Hinemutu. Ka poua e ia he kōhatu rāhui ki te wāhi e mōhiotia nei i nāianei ko Uruika, he urupā kei muri i te whare karakia, St Faiths Church. He rāhui tēnei, he whakatūpatō i te tangata kia kaua e hāparutia te wāhi i tapua e te matenga o Hine.

Ko ētehi o ngā kōrero a D.M. Stafford e mea ana he tangata wae haere a Ihenga. I hangā e ia he pā ki tētehi o ngā paenga o te awa o Waitetī. Kei raro tata iho i taua pā he puna wai, ko WAI ORO TOKI te īngoa, kei rēira te kōhatu oro toki a Ihenga, waiho atu ai ki roto i taua puna takoto ai. E mea ana a James Cowan i tae ia ki Wai Oro Toki, rāua ko tētehi kaumātua, ko Matehaere te īngoa, nō Weriwari taua tangata. Ka kōrero te kaumātua nei ki āia, arā: “E rua ngā take i tino tapu ai tēnei awa a Waitetī tuatahi, ko ngā kōiwi o Whakaue i tukua ki roto o Wai Oro Toki, ko te takenga mai tēnā o Waitetī. Tuarua, ko te kōhatu oro toki a Ihenga, ko Hine Tua Hōanga te īngoa, kei konā e tanu ana. Ko koe te tuatahi o ngā Pākehā kia kite i tēnei taonga”. Nā, ka kite a Cowan i taua taonga tino tapu. He kōhatu e toru putu pea te whānui, he māeneene, e toru ngā haehaenga o runga, kua hōhonu noa i te oronga pea o ngā toki o ia whakatupuranga tae mai ki te wā i kite ai a James Cowan. E kī ana a Matehaere i kawea mai a Hine Tua Hōanga i runga o *Te Arawa* waka.

KAHUMATAMOMOE AND IHENGA: UNCLE AND NEPHEW

This tradition recounts how an uncle, Kahumatamomoe, and his nephew, Ihenga, one the son and the other the grandson of Tama Te Kapua, ariki of the Arawa canoe, set out from Maketū to explore the lakes of the Rotorua region, where they eventually settled. Many names of the lakes region derive from their journeys of exploration and their settlement there. Kahumatamomoe and Ihenga also made a long journey to visit Ihenga's brothers in Northland, naming places on their journey north. The tradition thus includes two groups of names – those deriving from the original exploration of the Rotorua lakes and those deriving from the journey north to visit their relations.

Tama Te Kapua was the ariki of the Arawa canoe. He had two sons, Tūhoromatakākā and

Kahumatamomoe. Ihenga was the youngest of Tūhoromatakākā's sons. Tūhoromatakākā chose Ihenga to perform the appropriate rites after his death, thereby making it known to his other sons, Taramainuku, Huarere and Waerenga, that he was passing his mana on to their youngest brother. The family was then living at Moehau. After Tūhoromatakākā died and the rites had been performed, Ihenga went back to Maketū to his uncle, Kahumatamomoe. Kahumatamomoe recognised in his nephew the mana of his elder brother Tūhoromatakākā and acknowledged it.

Ihenga married his cousin Hine Te Kakara. When she conceived, he went into the forest to obtain the foods she desired. He, or rather his dog, found a lake by accident when it chased a kiwi into the water and came back to his master dripping wet. In this way, Ihenga and his party came upon a lake where they saw shoals of īnanga (a small fish) leaping in the water. He named the lake TE ROTO ITI A IHENGA, the small lake of Ihenga.

Later, after Ihenga's child, Tama Ihū Tōroa, had been born, Kahumatamomoe, who was his uncle and father-in-law, told Ihenga "Go, seek land for your child." Ihenga set off with four companions, this time in a different direction from the journey he had taken on which he discovered Te Roto Iti a Ihenga. He came this time on a huge lake which he named TE ROTO RUA NUI A KAHU after his father-in-law, Kahumatamomoe. In the middle of the lake was an island which Ihenga named TE MOTU TAPU A TINIRAU, the Sacred Island of Tinirau, Tinirau being an ancient name in Polynesian mythology. The name of the island was later changed to Mokoia by a grandson of Kahumatamomoe, after whom Ihenga had named the lake. Ihenga named various places as he and his party moved around the shore of the lake. A point of land jutting into the lake he named TE TUARĀ HIWI ROA. Here he saw a flock of shags perched on some tree stumps. He set snares for them, placing the snares on the stumps. The shags became entangled in the snares but were able to fly away with the snares dangling from their legs and necks.

While his companions remained at Tuarā Hiwi roa, Ihenga followed the shoreline in pursuit of the birds, naming places as he went. He passed by Ō Hinemutu where he found the hot springs. He had seen the steam from a distance and had supposed it was smoke from fires. He climbed a hill at Kāwaha and saw smoke from actual fires below him at Wai ō Hiro. He liked the land he saw, so decided to use trickery in order to acquire it. He built a tūāhu (sacred altar) and named it TE PERA Ō TANGAROA. He then went on to the place where he had seen fires burning. As soon as he was seen, the people of the place shouted cries of welcome. After the welcoming ceremonies

had been performed, the chief, Tū O Rotorua, enquired as to Ihenga's business in the area. Ihenga informed Tū O Rotorua that he, Ihenga, owned the land and showed him the tūāhu he had built as the basis of his claim. He convinced Tū O Rotorua at last that his claim was valid. Tū O Rotorua then asked permission to move his people to Te Motu Tapu a Tinirau. Ihenga readily agreed, then borrowed a canoe from Tū O Rotorua to continue his search for the shags.

He found them hanging from a kahikatea tree which was growing near a stream. He named the stream WAIKUTA because there was an abundance of kuta (a soft reed) growing in the stream. He named the place RĀROA because he had spent most of the day getting to that point. Further on, he came to a river which he named NGONGOTAHĀ. He also gave that name to a prominent hill adjacent to the river which was the home of the fairy folk. He heard the sound of music being played on the pūtōrino, the kōauau and pūtātara (wind instruments made from wood and intricately carved) and decided to investigate. He found their pā, named Te Tūāhu o Te Atua, and saw not ordinary people but atua (gods) who were not pleased with his intrusion on their domain. Suspecting their intentions towards him, he turned and fled.

Ihenga returned to the lake and went on in his borrowed canoe, naming more places around the lake as he went: WERIWEI; KOPŪ; TE AWA HŌU, which is at the north-west curve of the lake; and PUHIRUA, which is about two kilometres further north, where the northern shore straightens out from the western shore. Another place, where īnanga teemed and leapt about in the water, Ihenga named TĀNEWHITI; yet another he named TŪ PAKARIA A IHENGA. He passed by the river Ō HAU which he named after his dog when he first came to the lake. Next he came to a mountain which had lost part of its flank in a landslide. He named it TAWA because he had left there a pole cut from a tawa tree.

Shortly afterwards, he arrived at Tuarā Hiwi Roa, his point of departure, where his wife and companions were waiting to greet him. He put down before Hine Te Kakara, his wife, the food he had brought for them. She saw a bundle of rats and made a remark about their teeth. That place has since been known as TE NIHO O TE KIORE, the teeth of the rats. When she saw the heap of shags, she exclaimed "a wonderful clutch of shags", hence the name KĀHUI KAWAU, a clutch of shags.

Ihenga and his party then went back to Maketū, visiting their relatives and sharing food with them. They stayed at Maketū for ten days, then went back to the lakes. Ten of the party were of chiefly rank, one of them Kahumatamomoe, and ten were food carriers. When they reached the small lake discovered earlier by Ihenga,

he said to Kahumatamomoe “You are the ariki of this lake”. They went further and Kahumatamomoe removed a kākā feather from his topknot. He stuck the feather in the ground, thereby establishing his claim to the land. The feather became a taniwha, a guardian for that place, which was named Ō HOU KĀKĀ, where a kākā feather was forced into the ground.

Two canoes were launched there, a small sacred one for Kahumatamomoe and a larger one for the others. When they reached a certain beach, Kahumatamomoe threw off his clothes and waded ashore naked. The place was named KŪWHĀ RUA Ō KAHU – the two thighs of Kahu. The party proceeded along the lake, near to the shore, until they reached the lake Roto Rua Nui a Kahu where they landed at Tuarā Hiwi Roa. They stayed there several nights, during which time they built a whata or food storehouse. That place is named TE WHATA. They went on to Ngongotahā, which Kahumatamomoe renamed PARAWAI after his garden at Maketū.

They dwelt there for two years. Kahumatamomoe then decided to visit his nephews, Ihenga’s older brothers, Taramainuku and Waerenga, who were living at Kaipara and Kawakawa. Ihenga and Kahumatamomoe decided to leave behind Wakaoti Rangi, Kahumatamomoe’s wife, and Hine te Kakara, Ihenga’s wife, along with others to hold possession of the land while they were away. They bid their families farewell and headed towards the forested hills west of Rotorua.

When they reached the hills and entered the forest, Kahumatamomoe sought rest and shelter under a rata tree which he named TE WHAKAMARUMARU Ō KAHU, the shelter of Kahu. Ihenga, perceiving that Kahumatamomoe was giving his own names to the land, pointed to a root resembling the virile member of a man which jutted out from the trunk of a matai tree. He named it TE URE Ō TŪHORU, the manhood of Tūhoru, after his father, Tūhoromatakākā. This was to outweigh the mana of the name given by Kahumatamomoe, so that the land would go to his, Ihenga’s, descendants, which it did.

As they went on, Kahumatamomoe’s dog caught a kākāpō, so he named the place KĀKĀPŌ. Further on, they came to a hill where a stone projected from the face of a cliff. Kahumatamomoe decided to perform the uruuruwhenua ceremony there, a ceremony to preserve the title to the land. He named the place MĀTĀNUKU, a promontory sanctified by performance of a ceremony to hold possession of land.

The party then crossed the Waikato River and rested while they waited for their food to cook. Kahumatamomoe became angry at the laziness of the young men and named the place MĀNGERE. They continued their journey, heading towards the west coast by way of Waipā and Pirongia.

They then headed north to Whāingaroa and along the beach until they reached MĀNUKA, so called by Kahumatamomoe because he set up a mānuka post as sign of prohibition.

(The Tainui version of the naming of Mānuka is that they, the Tainui people, were of a troubled mind as they dragged their canoe over the neck of land from Tāmaki, *mānuka* having the sense, in this version, meaning troubled or of anxious mind. The Tainui tribes, which have always lived near the Mānuka Harbour and have been nurtured by it for generations (until the pollution of recent times), consider themselves the harbour’s traditional guardians and always refer to it by its traditional name, Mānuka, although it is generally known today as Manukau.)

Ihenga and Kahumatamomoe came eventually to Poutū on the banks of the Wairoa River where Taramainuku, one of Ihenga’s brothers, lived. One of the foods which Taramainuku placed before his visitors at Poutū was para (the root of the king fern) which the visitors had never eaten before. When Kahumatamomoe was told the name of the food, he named the place KAIPARA. (there are probably other versions for the naming of this place among Ngāti Whātua, who are the tangata whenua of the place.)

Kahumatamomoe then returned to his people to the south while Ihenga stayed on with his brother. Kahumatamomoe returned by canoe via Moehau, where he stayed for a time with another of Ihenga’s brothers, Huarere. Three days later, he and his companions, with Huarere, climbed to the summit of Moehau where Kahumatamomoe’s father, Tama Te Kapua, was laid to rest. Kahumatamomoe named that mountain MOEHAU Ō TAMA, the vitality of Tama. He set up signs in the forest to prevent people from going further that way, then went down to the beach, turned and faced Moehau ō Tama and chanted a lament to the resting place of his older brother Tūhoromatakākā (Ihenga’s father). He named that place TANGI ARO Ō KAHU, Kahu’s lament of love (for his brother). He then went to see the stone which Ngātoro I Rangi (the Ngātoro I Rangi of the story elsewhere in this volume) had set up as a token for him. Ngātoro I Rangi was Kahumatamomoe’s uncle and had been there previously looking for him. That place is named TE KŌHATU WHAKAIRI A NGĀTORO. He then climbed another hill where he placed a stone on the summit and named it TOKATEA, clear view of a rock. Continuing his way homeward with his nephew Huarere by his side, Kahumatamomoe came to the eastern beach where they saw herring swimming in with the tide. They named the place WAIUA, water of herrings. Here Kahumatamomoe and Huarere parted company, Huarere remaining at Waiaua. His descendants grew and multiplied in that land.

Kahumatamomoe and his party continued their journey until they reached a place where a river divided into two branches. There they decided to rest. While Kahumatamomoe rested he felt the soft sea breeze caress his face. The sensation aroused in him a yearning for his beloved brother Tūhoro, to whom he had recently bid farewell from Tangi Aro ō Kahu. He named that place MURI AROHA Ō KAHU, the yearning of Kahu. On they went, climbing a lofty mountain. From the mountain's summit they could see a great distance in every direction. To the north-east, across an expanse of sea, they could see Moehau. So the mountain was named TE AROHATAI Ō KAHU, the yearning of Kahu for his loved ones across the sea, toward Moehau. Turning inland, toward the south, he could see in the distance Tītī Raupenga, where his relative Tia (of the Ngātoro I Rangi and Tia story) resided. So the other name of the mountain is TE AROHAUTA Ō KAHU, the yearning of Kahu landward, toward Tītī Raupenga. Both names are now enshrined in the shortened version of the name, Te Aroha.

(The Tainui people have their own versions regarding the naming of this mountain, one of which is given in the story about Kahupeka in this volume.)

From Te Aroha mountain, Kahumatamomoe and his party continued along the ridge which he named TAU Ō HANGA, the meaning of which is obscure. At length they re-entered the forest which extends towards Rotorua. It rained heavily that day and the party was soon drenched with water dripping from the tall trees. Kahumatamomoe changed the appropriate invocation and the rain ceased. That place was named by Kahumatamomoe PĀTERE Ō KAHU, the wetness of Kahu. In due course, they arrived back at Parawai to be greeted by his daughter, Ihenga's wife, Hine Te Kakara, and her children. From there they travelled on to Maketū. On the way one of the children became thirsty and Kahumatamomoe, feeling sorry for his grandchild, changed an invocation, stamping on the ground as he did so. Water came forth. That place was named TE WAI TAKAHI A KAHU, water brought forth by the stamping of Kahu. Kahumatamomoe remained at Maketū where he died and was buried.

When Kahumatamomoe left Ihenga with his brother Taramainuku at Kaipara, Ihenga stayed but a short time, then travelled further north with his companions. They reached Riripō where toheroa were abundant. One day, while his companions were away, Ihenga secretly ate all of their toheroa. On their return they looked for their toheroa. Finding none, they knew that Ihenga had eaten them secretly, so they named the place KAIHŪ A IHENGA, the secret eating of Ihenga. (the great rolling waves of this stretch of the coast were named by Kupe Ngā Tai I Whakatūria e Kupe Ki Te Marowhara, the sea that comes on the west wind, stirred up by Kupe with his chiefly girdle.)

Ihenga travelled on at length until he reached Mataewaka, near Kawakawa, where his brother Waerenga lived. He stayed a month with his brother, then travelled by way of Wai o Mio naming places as he went: RUAPEKAPEKA, the place of bats, remembered today for the mighty battle fought against the settler's soldiers at the old pā of that name; TAPUWAE HARURU, the resounding of sacred footsteps; a hill MŌTATAU, to speak to oneself. A place where Ihenga saw his image in still water he named WAI WHAKAATA A IHENGA, the reflection upon water of Ihenga's image. He ascended a mountain where lightning struck the summit and thunder crashed all around him. So he named the mountain WHATTIRI, thunder. The party collected shellfish at Whangarei and roasted them on a fire, hence the name TE AHI PŪPŪ A IHENGA, the shellfish fire of Ihenga. At Whangarei, Ihenga obtained a canoe from one of his relatives and travelled by sea to Moehau and then back to Maketū.

Ihenga had only one daughter by Hine Te Kakara, who was named after her mother. She was killed by the people of east Rotorua, her body disembowelled and the viscera cast into the lake. Ihenga searched long but in vain for his daughter, until one day he found the viscera hanging on a snag near Ngongotahā. The place was named HĀKAI PUKU. Ihenga then exacted punishment for her death by placing a rāhui (prohibition) stone there. He named the place Ō HINEMUTU, the only daughter. For ten years the prohibition remained in force and the people could not gather food from the lake. The stone was still there in 1836, but by the late 1880s it had disappeared, probably "converted into road metal by the prosaic and uncaring Pākehā" (J.C. Andersen *Māori Place-names*).

However, D.M. Stafford records a different version of the naming of Hā kai Puku and Ō Hinemutu in his book *Te Arawa*. According to this version, Ihenga returned on one occasion after his extensive journeys to discover his wife was nowhere to be seen. He set out in search of her and found her remains hanging from a snag in the water, so he named the place Hā kai Puku. At Ō Hinemutu he gave vent to his feelings by singing a lament for her, from which Ō Hinemutu takes its name, the ending of the girl. He also set up a large stone in what is now the Uruika Cemetery behind St Faith's Church. This was to act as a rāhui to warn people against trespassing on the area which was sacred to his wife's memory.

In *Te Arawa*, Stafford also records that Ihenga travelled up the Waitetī Stream and built a pā called Whakaeketāhuna. Just below this pā is a sacred spring called WAI ORO TOKI. It was here that Ihenga kept a special stone for the sharpening of his axe. James Cowan records a visit to this spot in the company of Matehaere, an old man from Weriwari. They stood on the bank of the sacred Waitetī Stream where Matehaere told him that

“There are two reasons for the sacredness of this stream. One is that the sacred bones of Whakaue, from whom the Ngāti Whakaue takes its name, were buried in its source, dropped down into the puna, the river well there under the hill. The other reason is that the very sacred rubbing stone, Hine Tua Hōanga, lies buried by the river bank. You are the first Pākehā to look on it.” Cowan says he

examined the tapu relic. It was a flat block of grey stone, apparently a kind of sandstone, about three feet in diameter, lying on the creek edge, half in and half out of the water. On its smoothly polished upper surface were three deep grooves, worn by generations of men at their work of orooro toki or axe rubbing. Matehaere said the stone was brought from Hawaiki on the *Arawa* canoe.

Place Names from Ihenga's and Kahumatamomoe's Journeys

Place Names of the Rotorua Region

Te Roto Iti a Ihenga	The small lake of Ihenga
Te Roto Rua Nui a Kahu	The second and large lake of Kahu
Te Moto Tapu a Tinirau	The sacred island of Tinirau (an old name of Polynesian mythology)
Te Tuarā Hiwi Roa	The long saddle-back ridge
Te Pera o Tangaroa	The pillow (remains) of Tangaroa
Waikuta	Water abundant with kuta (a soft reed)
Rāroa	The long day
Ngongotahā	To drink from a calabash
Weriweri	Offensive
Kopū	Full
Te Awa Hōu	The new river
Puhirua	Unkempt
Tānewhiti	(meaning or derivation obscure)
Tū Pakaria a Ihenga	The boastful stance of Ihenga
Ō Hau	Of Hau (Ihenga's dog)
Tawa	The tawa tree
Te Niho o Te Kioire	The tooth of the rat
Kāhui Kawau	A clutch of shags
Ō Hou Kākā	The use of kākā feathers by Kahu to mark his boundary
Kūwhā Rua o Kahu	The two thighs of Kahu
Te Whata	The foodstore
Parawai	The name of Kahu's garden
Hākai Puku	(meaning or derivation obscure)
Ō Hinemutu	The only daughter
Wai Oro Toki	Water where axes were sharpened

Names of the Journey to Northland

Te Whakamarumarū o Kahu	The shelter of Kahu
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Te Ure o Tūhoro

Kākāpō

Mātānuku

Māngere

Mānuka

Kaipara

Moehau o Tama

Tangi Aro o Kahu

Te Kōhatu Whakairi a Ngātoro

Tokatea

Waiaua

Muri Aroha o Kahu

Te Arohatai o Kahu

Te Arohauta o Kahu

Te Aroha

Tau o Hanga

Pātere o Kahu

Te Wai Takahi a Kahu

Kaihū a Ihenga

Ruapekapeka

Tapuwae Haruru

Mōtatau

Wai Whakaata a Ihenga

Whatitiri

Te Ahi Pūpū a Ihenga

No ngā pukapuka a:

Sources for the Journey of Ihenga and Kahumatamomoe:

Stafford
Anderson

The manhood of
Tūhoro

The native ground
parrot

The sanctified
promontory

The laziness
(of Kahu's
companions)

Mānuka (the plant)

The eating of para

The vitality of Tama

Kahu's lament of love

The sanctified rock set
up by Ngātoro

Clear view of a rock

Waster of herrings

The yearning of Kahu

The yearning of Kahu
(for Moehau across
the sea)

The yearning of Kahu
(for Tia inland)

Yearning
(meaning of derivation
obscure)

The wetness of Kahu

Water brought forth
by the stamping of
Kahu

The silent eating of
Ihenga

The place of bats

The resounding of
sacred footsteps

Speaking to oneself

Ihenga's reflection

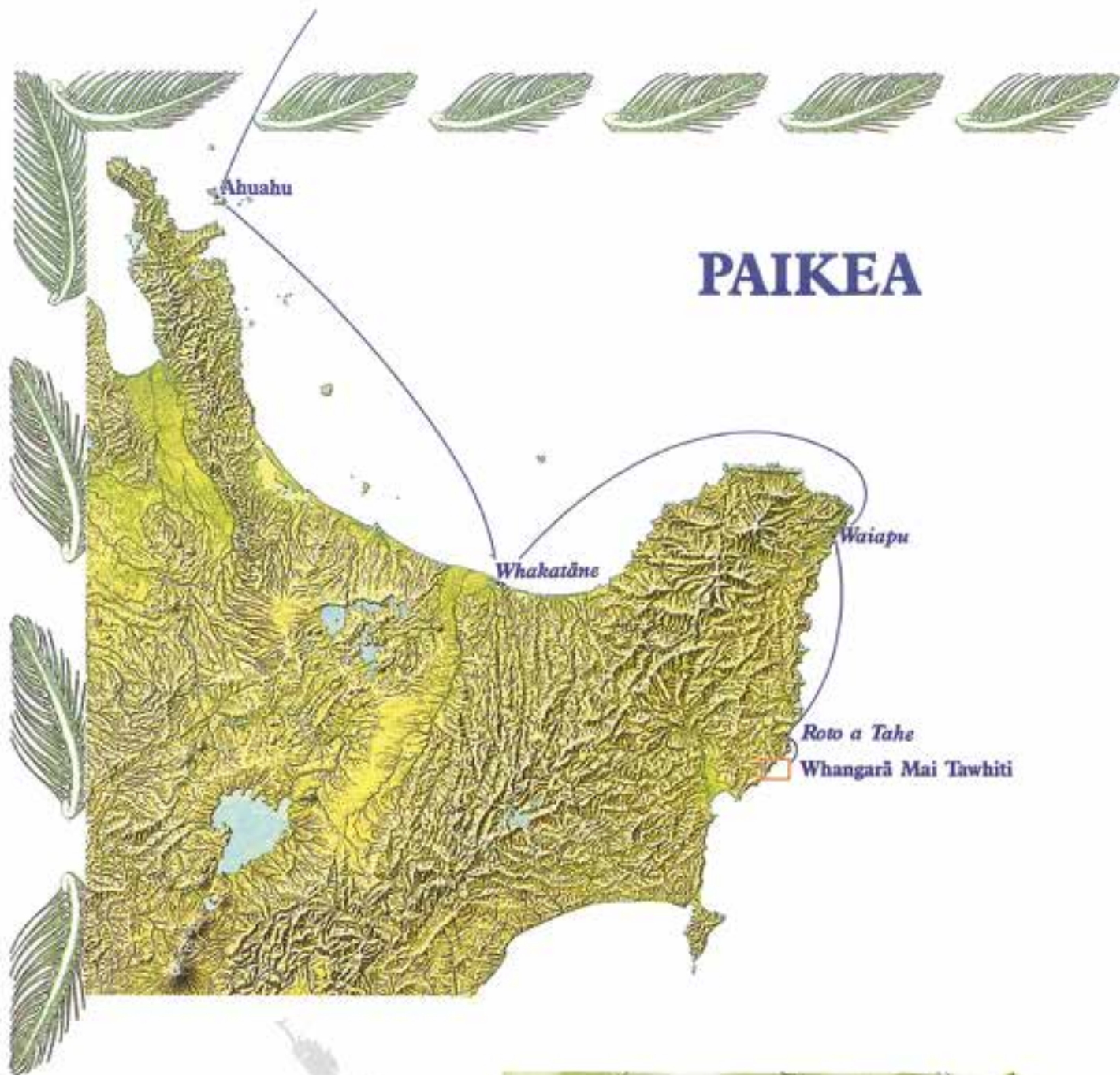
Thunder

The fire on which
Ihenga cooked
shellfish

Te Arawa

Māori Place-names

PAIKEA



PAIKEA

Te haerenga mai o Paikea ki tēnei motu — ki Aotearoa — i mauria mai anō e ia ngā īngoa o tōna whenua tupu, o Rangiatea, taunahatia iho ki runga i ngā whenua i whakatupuria ai ōna uri.

Ai rā ki ngā kōrero a ngā tūpuna, na ōna tūpuna taniwha a Paikea i kawē mai ki Aotearoa, he tohorā aua taniwha. Tēnā tū momo taniwha e kīa āna he Paikea, koinā tonu te takenga mai o te īngoa o Paikea.

Engari, e kī ana a Hēni Sunderland (he uri tēnei wahine no Paikea) i tae ia ki te moutere o Mauke, (ko Ahuahu te īngoa tawhito) I rēira ia e kōrero ana ki ngā kaumātua mo ngā āhuatanga o ngā kōrero mo Paikea, nā he tangata i tino rongonuitia ki rēira. I tētehi wāka puta he tūpuhi haumātakataka, he tini ngā tangata i mate i taua tūpuhi. Ko Paikea i waimarie i tona kaha ki te rapa ki tētehi rākau e tere ana i te wai, tau noa mai i Mangaia. Na tēnei ahua ka mahuetia tōna īngoa ake a Kahutia Ki Te Rangi ka tapā ia ko Paikea, koinā hoki te īngoa o tētehi papaka kaha ki te wawao i ā ia ahakoā pēwhea te kaha o te tūpuhi haumātakataka.

“I ū mai a Paikea ki ēnei motu i te wā e koia āna te kūmara, arā, i te wā i tūpuketia ai te ahuahū, i tiria ai te kūmara, i te wā e rere ai te kano o Pehia i te āinga a te hau ki te moana” — na Ngāti Porou ēnei kōrero i tuku ki te pukapuka a White (Vol.3. p. 35, *Whakapapa Tūpuna Māori*). Ka mōhiotia no te wā o te ahikaea tōna ūnga mai. I ū hoki ia ki uta i te kawenga a tana tūpuna taniwha, ū atu ia ka ahuahua e ia he onepū hei whakamahana mōnā, tapā tonutia iho te īngoa o taua moutere ko AHUAHU, e mau tonu nei i nāiane. (Ko ētehi kōrero e mea ana it takea mai tēnei īngoa, arā, a Ahuahū, no Mauke, koia nei hoki te īngoa, tawhito o taua moutere.) Ko taua moutere kei te moana o Whitianga o Te Rā, e mōhiotia nei ko Whitianga i nāiane.

He taunga anō hoki a Ahuahū no ētehi o ngā waka i ahu mai i Hawaiki, me whakahua ake kia rua, arā, ko *Tainui*, ko *Takitimu*.

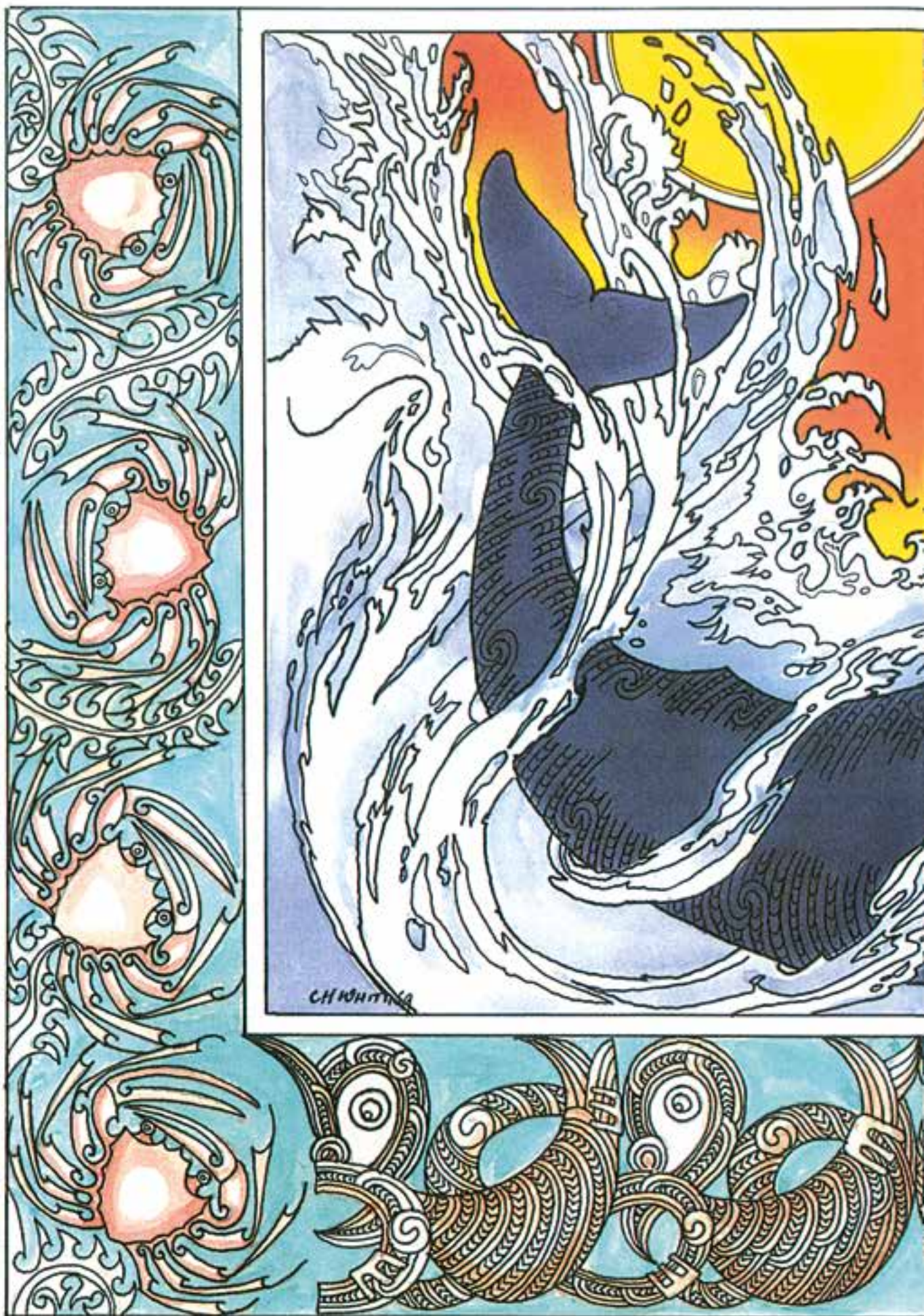
Ka nuku a Paikea ki Whakatāne ka moe he wāhine anō, nā ka nuku anō ki Waiapu. I rēira ka

moe anō i te wāhine, i a Huturangi, he tamāhine nā Whironui, te tino rangatira o te takiwā o Waiapu. Kāore hoki i roa ka nuku āno Paikea rāua ko Huturangi me Whironui mā. Whai haere atu i te tahatika ki te takiwā ki te tonga ā, ka tae ki roto a tahe. I rēira ka hangā e Paikea he kāinga mō Whironui, ka noho ētehi o rātou ki rēira ka whai ētehi i a Paikea ki te takiwā ki te tonga.

Ka tae rātou ki Koutū a Moa, ki Torouka ka tū a Paikea ka mātakitaki i te whenua, huri noa, huri noa, ko te rite, ki tāna titiro, ki te wā kāinga, arā, ki Rangiatea. Ka tohu ia ki ētehi wāhi i rēira ka kī, “Rite tonu tēnā ki PAKARAE; tēnā ki WAINGUTU; tēnā ki TOKU KUKU; tēnā ko te rite ki RANGITOTO; tēnā ki TE UHIA I RĀKAU; ko te rite tēnā ki PUKEHĀPOPO; tēnā ki WAIPAEPAE; tēnā ki WHAKAKINO; tēnā ki AHI RĀRĀRIKI; tēnā ki AHI RĀRĀIHE; rite tonu tēnā ki TŪ TAPUNINIHI; tēnā ki TAHU TŪ O TE RANGI tēnā ki TE WARUHANGA A HINE; ēna ki PUKEHORE mē TE RERENGA. Ko ēnei īngoa he īngoa nō taku kāinga i Rangiatea moutere”, (Ko WHITIRĒIA te īngoa ō tōna whare i Hawaiki. Kei te mau taua īngoa ki te whare tūpuna i Whangarā i nāiane)” ina koa, ko te rite tūturu tēnei ki Whangarā, taku whenua tupu. Kotahi anō te rere kētanga, ko te wāhi i tapā nei e au ko WAIMOKO kei muri kē i te wāhi kua tapā nei e au ko Pukehāpopo, ēngari mēhēmea i tata atu a Waimoko ki Ahi Rārāriki ko te tino rite ki taku kāinga i Hawaiki. No rēira ko te īngoa mō tēnei whenua ko WHANGARĀ MAI TAWHITI.”

He nui ngā rangatira i heke iho i te tātai o Paikea. E waru whakatupuranga mai i a Paikea, ko Porourangi rāua ko Tahupōtiki. Ko Porourangi te tupuna a Ngāti Porou me ōna hapu, ko Tahupōtiki te tupuna o Kāi Tahu me ōna karangarangatanga, ko Ngāti Kahungunu mai i Wairoa ki Wairarapa. Ka moe Tūrongo o Tainui i a Mahinarangi o Ngāti Kahungunu kia puta ko te Kāhui Ariki o Tainui.

I te wā ka moe ngā kanohi o Paikea ka whakatakotoria ōna koiwi ki roto i TE ANA Ō PAIKEA, he ana tēnei kei runga i te moutere ē mōhiotia nei ko Te Ana Ō Paikea.





PAIKEA: MEMORIES OF HOME

When Paikea migrated from Rangiatea in the Pacific, he came eventually to the East Coast of the North Island. At Whangarā he found places in the new land which reminded him of places at the original Whangarā where he had come from. He conferred on these places in the new land names which he had brought with him from his homeland.

When Paikea migrated to New Zealand from Rangiatea, he brought with him many place names and transferred them to places on the east coast of the North Island, to serve as reminders of the homeland he had left behind.

On a visit to Rarotonga in 1989, Hēni Sunderland of Gisborne, herself a descendant of Paikea, visited the island of Mauke, an earlier name for which is Ahuahu, in search of her Paikea roots. She learned from the elders of Mauke that legends about Paikea were well known on that island. During a hurricane on Mauke, when many people perished, Paikea survived by clinging to some debris on which he was carried across to the island of Mangaia. His wife watched as he was washed away clinging to the debris. She waited and watched for his return from that cliff top until she died. She was buried there and her grave is marked and revered to this day.

Paikea's survival of the hurricane was seen as a miracle. The event led to his name being changed from Kahutia Te Rangi to Paikea. Paikea is the name of a species of crab, well known as the only crab able to survive hurricanes by the tenacity with which it clings to debris, no matter how strong the wind. Paikea lived on Mangaia for some time before leaving, never to be heard of on those islands again. Some of his descendants still live on Mangaia.

Paikea then appears in Aotearoa on the back of a whale. He left Rarotonga on a type of canoe called tohorā, one specially carved in the shape of a whale, hence its name tohorā, the word for whale. This is likely to be the origin of the legend that Paikea arrived in Aotearoa on the back of a whale.

The Ngāti Porou version of the time and place of Paikea's arrival is that "Paikea landed on these shores during the time kūmara seedlings were ready for planting, the time when the mounds were being prepared to receive the kūmara plants, the time when the wind was blowing the perehia seeds into the sea". (White, *Ancient History of the Māori*, vol. 3, p. 35)

Paikea made landfall at AHUAHU, Great Mercury Island, so called because he heaped up sand around him to keep warm, 'ahuahu' meaning to heap up. But this was also, as Hēni Sunderland learned on Mauke, an old name for

Paikea's home island. There were people already living on Ahuahu, one of whom Paikea married. Her name was Ahumoa I Raka. More than one canoe of the migrations made first landfall at Ahuahu, Takitimu and Tainui to name only two. Ahuahu was still used during the early part of this century by the Ngāti Hei of Whitianga and Tairua as a place for mahinga kai (food planting and gathering, mainly, in this case, kūmara growing). Ngāwhira Tainui, who died in the 1960s, the last of her generation of the chiefly line of Tainui of Ngāti Hei, referred to Ahuahu as Hawaiiki, because kūmara grew well there all year round. The tūpuna of her generation also maintained that the name Ahuahu was brought from the islands, which supports Hēni Sunderland's discovery that Mauke's original name was Ahuahu.

From Ahuahu, Paikea moved to Whakatāne, where he took a second wife before travelling further east, following the coast to Waiapu. There he married Huturangi, the daughter of the chief Whironui. He continued his migration southwards along the coast with his wife Huturangi and her people. Paikea built a pā for his father-in-law Whironui and his people near Roto a Tahe. Some of the people stayed there but some followed Paikea further south.

Paikea's party eventually reached Koutū a Moa and Torouka and looked back towards Whangarā, in full Whangarā Mai Tawhiti (Whangarā from afar). Paikea pointed out certain places at which they were looking and said, "They remind me of places at home". He pointed to some of the places, saying: "That is like PĀKĀRAE, that is like WAINGUTU, and that is like TOKA KUKU and that like RANGITOTO, that place is like TE UHIA I RĀKAU, that place looks like PUKEHĀPOPO, and that like WAIPAEPAE, and that like WHAKAKINO, and that like AHI RĀRĀRIKI, and that like AHI RĀRĀIHE, that place is like TŪ TAPUNINIHI, and that like TAHA TŪ O TE RANGI, and that is like TE WARUHANGA A HINE, and those are like PUKEHORE and TE RERENGA. The names I have given are names of places at my old home. In fact that is exactly like the Whangarā from whence I came. There is only one difference and that is the place I now call WAIMOKO is at the back of what I now call Pukehāpopo. If Waimoko here had been near the place I now call Ahi Rārāriki, it would have been exactly like my old home in Hawaiiki. Therefore I shall name this place TE WHANGARĀ MAI TAWHITI."

TE ANA Ō PAIKEA is an island which lies at the southern end of the bay of Whangarā. At first glance, it looks like a large stranded whale. It is sacred because of its association with Paikea. He built his first home on its highest peak and called it WHITIRĒIA after his former home in Hawaiiki.

The present meeting house in Whangarā bears this historic name.

Many ancestors whose names are borne by present-day tribes were descended from this great rangatira, Paikea. Eight generations down from Paikea were born two brothers, Porourangi and Tahupōtiki. Porourangi is the eponymous ancestor of the Ngāti Porou confederation of tribes; Tahupōtiki, who went to Te Waipounamu, is the eponymous ancestor of the Kāi Tahu tribe

of the South Island. Kahungunu, descended from Porourangi, founded Ngāti Kahungunu, whose territory is between Wairoa and Wairarapa. Mahinarangi, who descended in turn from Kahungunu, married Tūrongo and is the ancestor of the present Ariki Tapairu Te Ata I Rangikahu of the Tainui confederation of tribes.

When Paikea died, his remains were placed in a cave on the island on which he lived, hence its name Te Ana o Paikea, the cave of Paikea.

Place Names from Paikea's Journey

Place Names Associated with Paikea's Arrival

Ahuahu	Heaping up (of sand); also the island of Mauke in the Cook Islands
Whangarā Mai Tawhiti	Whangara from afar
Te Ana o Paikea	The cave of Paikea

Place Names which Paikea transferred from the original Ahuahu

Pākārae
Waingutu
Toka Kuku
Rangitoto
Te Uhia i Rākau
Pukehāpopo
Waipaepae
Whakakino
Ahi Rārāriki
Ahi Rārāihe

Tū Tapuninihi
Taha Tū o Te Rangi
Te Waruhanga a Hine
Pukehore
Te Rerenga
Waimoko
Whitirēia

I ahu mai ēnei kōrero nō ngā pukapuka a:

Sources for the story of Paikea:

Andersen	<i>Māori Place-names</i>
Williams	<i>The Scientific Study of Māori Names</i>
White	<i>Ancient History of the Māori</i>
Leonard Fowler	Manuscript archives, Gisborne Museum and Art Gallery
Hēni Sunderland	Ngāti Porou

TURI



TURI: ARIKI O AOTEA WAKA

Kaōre e taea te whakaatu i ngā kōrero mō Turi ina waihotia ake a Kupe ki waho o aua kōrero. E noho kōtuitui ana ngā kōrero mō rāua, mai i Hawaiiki ki konei. He whanaunga, he taokete hoki rāua, i moe a Kupe i a Kuramārotini, i moe a Turi i a Rongorongo, e rua he tamāhine nā Toto.

I mua i te hekenga mai o Kupe ki Aotearoa nei kua oti kē te whakaaro o Toto me tārai e ia he waka kia rua mō ana tamāhine. Mau tonu atu ko te rākau e tupu ana i te parenga o te awa, ko Waiharakeke te ingoa, — e mau nei taua ingoa ki ētehi awa i Aotearoa nei — ka hahaua ka hinga ki te whenua. Ka wāhia e ia ko *Matahorua* tētehi para, ko *Aotea* tētehi, ko *Matahorua* i tukua ē ia ki a Kuramārotini, ko *Aotea* i tukua ki a Rongorongo.

Ko *Matahorua* te waka nāna i toro te nuku roa, tera anō ngā kōrero mō rāua ko Kupe kei te whai ake. Ko ēnei kōrero i raro nei he whakaatu mō *Aotea* waka me tōna ariki me Turi, i ngā taunahatanga a Turi mai i te moutere o Rangitāhua — Rangitāhuahua ki ētehi tera anō tētehi ingoa ko Kōwhitiwhiti — ki ngā paepae o te hauāuru.

Nā, tēnei te take i heke mai ai a Turi ki Aotearoa nei. Ko Potiki Roroa he tamaiti na tāna whanaunga na Hoi Matua; i kāinga oratia e Uenuku. Ka pōuri a Turi kātahi ka patua e ia ko Hawe Potiki, ko te tamaiti a Uenuku hei utu.

Ko te ingoa o te whare o Turi ko Rangitātea ko tō Uenuku ko Wharekura. Akuanei i tētehi rā, i a Rongorongo e whāngai ana i a Tāneroroa i waho o tō rāua whare ka rongo ia ki te maire a Uenuku e ahu mai ana i roto o Wharekura. Ka kōrero atu a Rongorongo ki a Turi i te maire i rangona ra e ia i roto o Wharekura mōhio tonu a Turi mōna taua maire. I māta hoki ia i tana kōhurutanga i te tamaiti a Uenuku; nō rēira tōna mōhiotanga mea ake ia whakamatea hei utu mō taua tamaiti.

Haere tonu atu ia kia tana hungawai ki a Toto ki te tonono ara mōna, hōmai ana e Toto ko *Aotea* hei waka mōna. Kua whā tau tēnei mai i te hokinga mai o Kupe i rāwāhi. Otirā, ka oti te whakarāpopoto a Turi i tana iwi kātahi ka tōia a *Aotea*, ka tata ki taha moana ka rongo atu a Kupe kātahi ka haere atu ki a Turi. Ka kōrero taua tangata a Turi mō tana hiahia ki te haere mai ki te whenua i kitea ra e Kupe ka mea atu, “Me pewhea au e tae ai ki te whenua i kitea nei e Koe?”

Ka mea atu a Kupe “Me waiho tonu te ihu o tō waka ki te taha katau o te rā, o te marama, me Mere Tū Ahiahi. Me haere i te Ōngonui i te wā e maru ana te kai.”

Ka mea atu anō a Turi, “Haere mai ra, ka haere tahi tāua”.

Ka utua e Kupe, “E hokihoki a Kupe?” Nā, ka kōrero atu a Kupe, “Ina tae atu koe ki tāwāhi,

me whai e koe i te takutai o te Hau a Uru i te ahunga ki te tonga. Ka kite koe i tētehi maunga teitei e tū mai ana tōna kotahi i uta. Ka kite koe i te awa e ānga ana te kūwhā ki te uru kei konā taku karaka ōrutu e tupu ana i te paenga o te awa, koia tēnā.”

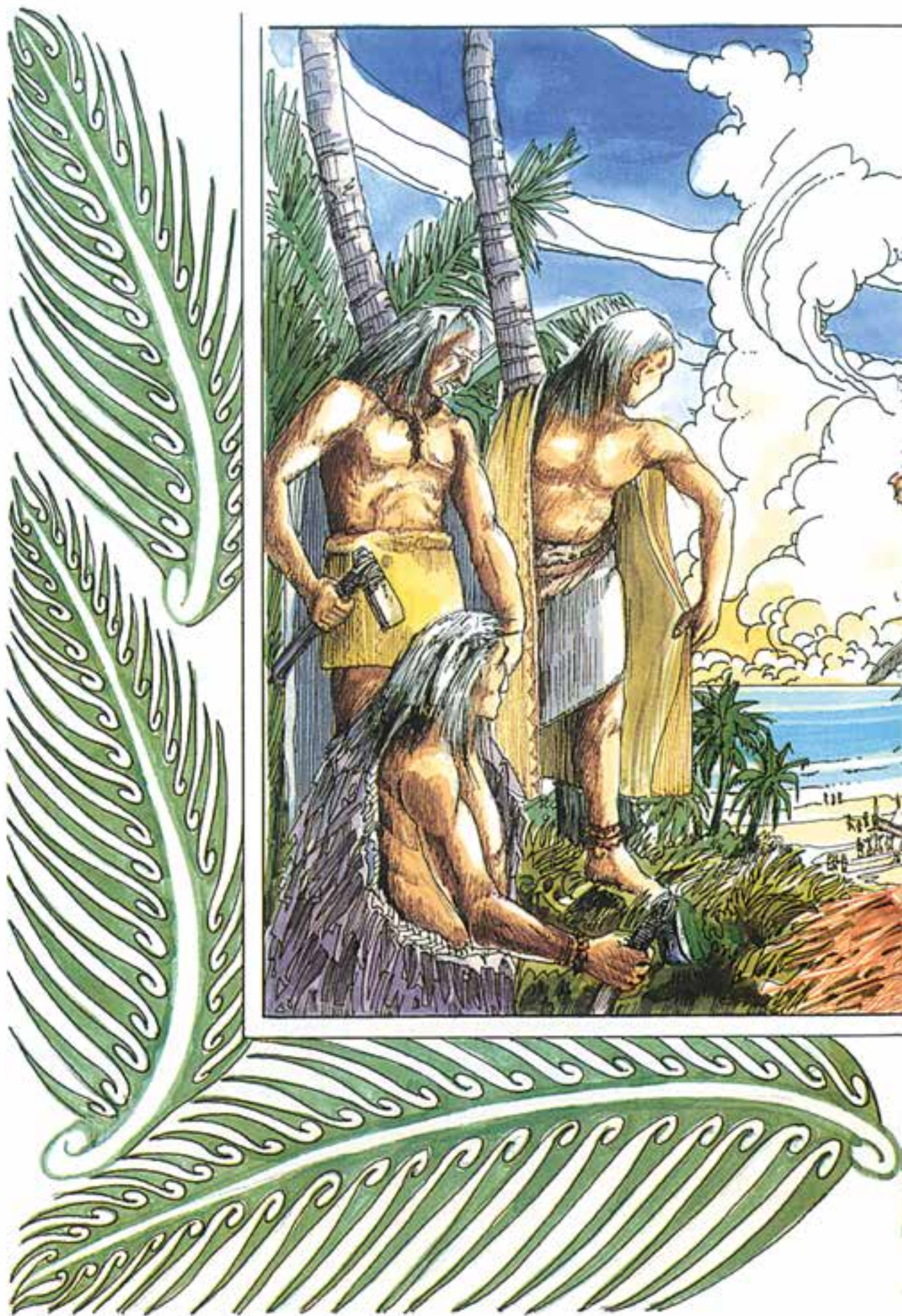
Ka hoatu e tana taokete, e Tūau e rua ngā hoe ki a Turi. Ko ngā ingoa o aua hoe ko Rangihorona, ko Kautū Ki Te Rangi, ko ngā ingoa o ngā tātā ko Tipua Horonuku ko Rangi Ka Wheriko. I tāua ahiahi tonu ka mānu te waka, ka hoea mā waho ka mahue i a rātou a Hawaiiki. Aongā ake ka kite a Turi kua kōwhewhe noa iho to rātou waka, kua pipi ake te wai i roto ka komotia te tātā e ia ka ehua te wai ki waho. Pēnei tonu tana mahi ū noa te waka ki RANGITĀHUA — RANGITĀHUAHUA ki ētehi, ko KŌWHITIWHITI tētehi o ngā ingoa — he moutere kei waenganui moana. Ka whakahoroa te waka nei, ka aukahatia. I taua wā tonu ka ū mai hoki a Pōtoru ma runga i tōna waka i a *Ririno*. I te pō ka ara ngā pou o ngā tūāhu, ka ara hoki ngā karakia.

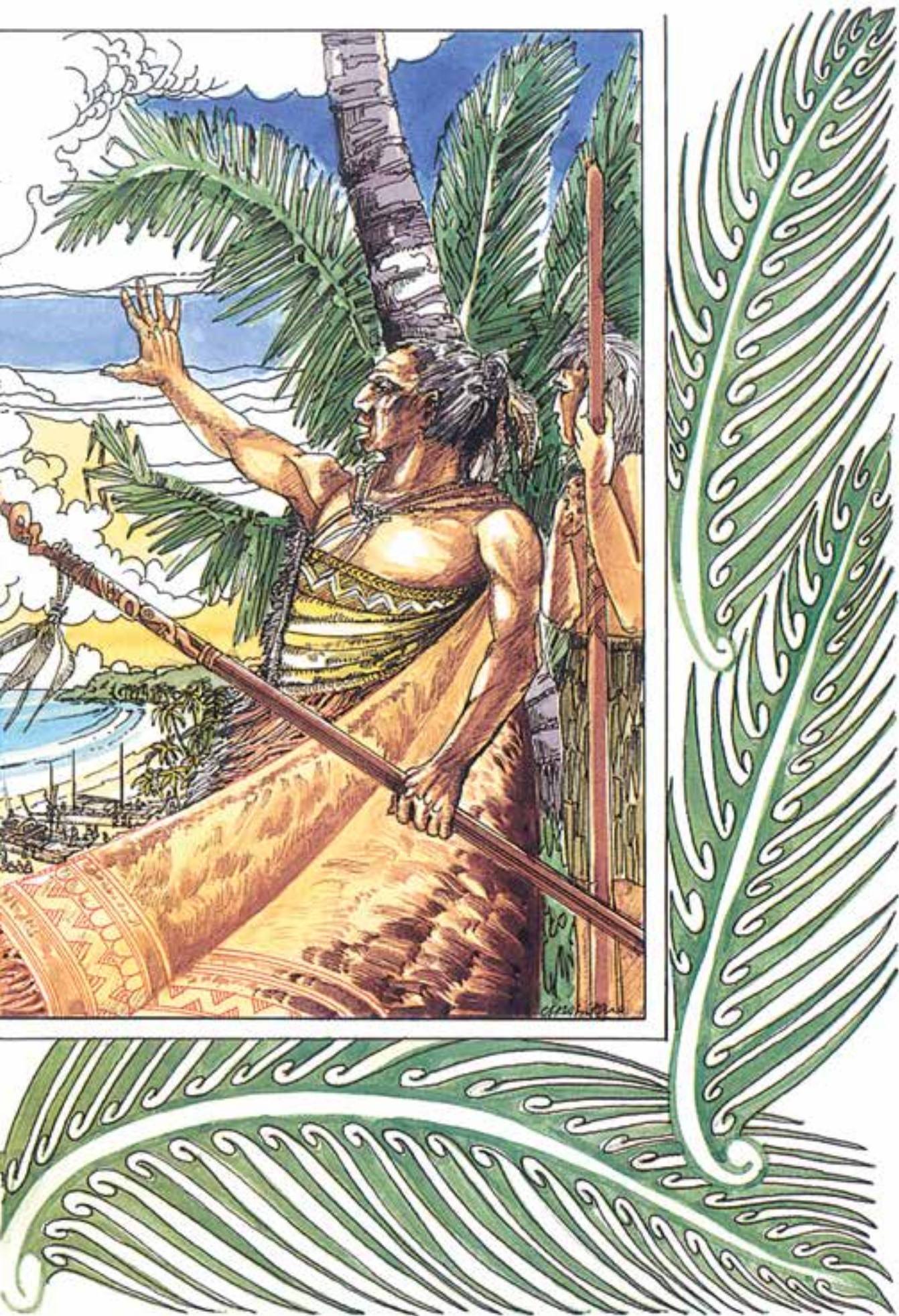
I rēira ka totohe ngā tokorua nei mo te takiwā o te ara tika ki te ao hōu e whāia nei e rāua. I te tohe o Pōtoru ka tukua atu e Turi ki tana hiahia. Nā, ka rere te waka o Pōtoru tau noa mai i runga i te ākau i waenga moana, ka whākina e te au kume, e te au rona, e te au hīrere, riro katoa ngā tāngata o runga *Ririno* ki te moana kaōre he oranga. Ka tapā e Turi taua ākau ko TAPUTAPUĀTEA.

Ka ū mai a *Aotea* ki te papatai o Waitemata, i rēira a Tītahi, o Ngāti Tītahi no te waka o *Mataatua* tēnei tangata. Ka noho a Turi me tana iwi i rēira. Ko tana mātāmua ko Tūranga I Mua kua kite i te ataahua o te tamāhine a Tītahi, i ā Parehuia, kua hiahia atu hei wāhine māna. Ka mea ātu ia ki a Parehuia, “Anei aku kākano karaka, māu hei whakatō, tera te wā, ana hua o karaka, ka hoki mai au ki te tiki mai i a koe.” Tūturi iho hoki. Ka hua ngā karaka a Parehuia ka tae atu hoki a Tūrangi I Mua ki te tiki atu i āia. Ka tapā taua wāhi ko TE URU KARAKA A PAREHUIA. Kei te mau tonu taua ingoa. No ngā tau i muri iho, i muri mai i te mātenga o Tūranga I Mua ki Tararua, (kei roto o Manawatū) ka waihotia iho e Parehuia tā rāua tamāhine, a RUAHINE, ki ana hungawai kātahi ka hoki ki Tāmaki, mate atu ki rēira. I whakamoea atu ia ki roto i tana uru karaka, kei te tupu ngā uri o aua karaka i nāiane, he wāhi tino tapu.

Noho noa rātou i rēira, ā, ka tā, te ngenge o Turi kātahi ka hiki i tana iwi ka whati ki te tai hauāuru ki te rapu i Pātea. Ka tau mai ki tētehi whanga ka waiho te waka, a *Aotea*, koia i tapā iho ai tāua whanga ko AOTEA.

Ka haere mai i uta, ka tukua a Pungarehu me ētehi atu i mua ki te rui haere i ngā karaka, ka





whai mai a Turi ka tae mai ki KĀWHIA, (i huaina te ingoa ko Kāwhia, ara, ko te awhinga o Turi). I āia i rēira ka totohe rāua ko Hoturoa kātahi ka whakaaro me haere ia me tana iwi ki te kimi i te whenua i tohua mai ra e Kupe, kātahi ka haere, ā, tae atu ki MAROKOPA, i rēira ka takoki te waewae, tapā iho ki taua ingoa. Ao ake ka ara āno te tira piki atu i ngā maunga o Moeātoa ka tae atu ai ki te wāhi i moe ai ia ka tapā taua wāhi ko MŌKAU. Ka ara anō te tira tau noa mai i URENUI, a ki WAITARA, te tārenga o Turi; MANGATĪ, ko te horahanga ki rēira o Hunakiko, tana kākahu i mauria mai i Rangiātea rā anō, ka mātakitakina, koia a MĀTAKITAKI; HONGIHONGI, ko te oneone i hongihongia e Turi; tapuwae, ko te tapuwae o Turi; ŌĀKURA, ko te kura o Hunakiko; RĀOA ko te raoatanga o Turi i te wheua ika; KĀ ŪPOKONUI, ko te pane o Turi; MARAE KURA, e rua ngā horahanga o Hunakiko ki konei, ko te kuranga o Hunakiko,

koia Marae Kura. Ā, ka tae ki tētehi wāhi ka noho rātou, na ka kiia taua wāhi ko KĀPUNI. WAINGONGORO, ko te ngongorotanga o te ihu o Turi; TĀNGAHOE, ko te hoe a Turi; ŌHINGAHAPE, ko te waehape o Tūānui; nā ka tata atu ki Pātea ko tētehi awa ko WHITIKAU, ara, ko te kauanga roa o Turi; KATIKARA, kei ētehi e kia ana i rongo a Turi i te reo o te tangata ki konei, ā, ka tae ai ia ki te wāhi i tohua mai ra e Kupe, arā ki Pātea, te roanga atu ko PĀTEA NUI A TURI, te kākahu nui o Turi.

Te ingoa o tanā pā me nga ingoa ō ana māra: RANGI TĀWHI, te pā tuatahi i hangā e Turi; MĀTANGIREI, te ingoa o tanā whare; WHATA TĀPEA, tana tūāha; PAEPAE HAKEHAKE, te amhau o tōna whare; PĀRAKA KI TE URU, te puna wai; TIPU I Ā HUMA, tana kō; HEKEHEKE I PAPA, tana māra.

Kei rēira tonu ngā uri o ngā tūpuna o te waka o Aotea e noho ana.

TURI: ARIKI OF THE AOTEA CANOE

This tradition tells how Turi, captain of the Aotea canoe, followed Kupe's sailing directions to make landfall in New Zealand at the Waitemata Harbour. Turi and his followers then sailed in Aotea down the west coast of the North Island. They left the canoe at Aotea Harbour and travelled on southwards, to Pātea where they settled. A series of names down the west coast of the North Island from Aotea Harbour to Pātea were bestowed by Turi and his companions on this journey.

The histories of Turi and Kupe are closely interwoven in New Zealand and elsewhere in Polynesia. They were friends and closely related, as well as being married to two sisters, Kuramārotini (Kupe's wife) and Rongorongo (Turi's wife), both daughters of Toto.

Before the adventures of Kupe and Turi began, Toto decided to present each of his daughters with a canoe. He cut down a tree which was growing on the banks of the Waiharakeke River and split it in two. (Waiharakeke is a name given to many lesser rivers in New Zealand.) From each part of the tree, Toto hewed a canoe. One he gave to Kuramārotini, naming it *Matahorua*; the other he gave to Rongorongo, naming it *Aotea*. Both canoes are well known in Māori history.

Turi's decision to leave his home — Rangitātea, in Hawaiki — was prompted by his fear of the revenge of Uenuku, another ariki. Uenuku had killed the son of one of Turi's near relatives. Turi had avenged that death by killing Uenuku's son.

One day while Rongorongo was suckling her son Tāneroroa, she heard Uenuku chanting a poem in his house named Wharekura. She told Turia about it and he knew that the poem was meant for him; he knew that Uenuku was bent on revenge and that the wrath of Uenuku was greatly to be feared.

During the fourth year after Kupe's return to Hawaiki, Turi decided to flee the vengeance of Uenuku. Having heard the many stories Kupe had told of his adventures in Aotearoa, Turi decided he would come to these islands. He went to Kupe for instructions about the course by which he should steer his canoe and Kupe replied: "Let it be to the right of the setting sun or the moon or Venus. Let it also be in summer, when food is plentiful, that a start be made." Kupe told Turi that the best part of the land was on the west coast: "There you will see my karaka tree at the mouth of a river opening to the west. You will see a mountain standing near the sea. Direct your vessel to the south and you will see it."

Thus armed with Kupe's directions, Turi and his companions set off in the cool of an

evening. After many days, *Aotea's* seams began to open and water streamed in. The crew was kept busy bailing out water to prevent their canoe from being swamped. They succeeded at length by these means in reaching a small island in mid ocean which they named RANGITĀHUA (RANGITĀHUAHUA to some, KOWHITIWHITI to others, known today as Raoul Island in the Kermadecs). There they landed and thoroughly refitted their canoe.

Among the chiefs who landed there with them was Pōtoru of the *Ririno* canoe. *Ririno* was later wrecked on the reef beyond the surf. All lives were lost, and the reef was given the name TAPUTAPUĀTEA by Turi. Another chief who landed at Rangitāhua was Ruatea of the *Kurahaupō* canoe. The *Kurahaupō* was also partially wrecked at Rangitāhua, but it was repaired there by some of its people and came on to New Zealand later. However, some of the survivors from the wreck of the *Kurahaupō* came on to New Zealand on the *Aotea* canoe. (This is referred to elsewhere in this volume in the Lullaby for Wharau Rangi and also in the section at the beginning of the book on canoe landings.)

Having made the *Aotea* seaworthy, Turi and his companions set off again on the final leg of their journey, making landfall on the shore of the Waitemata Harbour. The crew of the *Aotea* stayed for a time with the local people of Ngāti Tītahi of the *Mataatua* canoe. Turi's son, Tūranga I Mua, fell in love with Tītahi's daughter, Parehuia, to whom he gave some seeds of the karaka tree which he had brought with him, probably from Rangitāhua. He told her to plant them and tend the trees until they bore their first fruits, when he would come back to claim her in marriage. This he did. They named the karaka grove TE URU KARAKA A PAREHUIA.

Many years later after Tūranga I Mua died in the Tararua Ranges, Parehuia left their daughter Ruahine (after whom the RUAHINE Range is named) with Turi and went back to her people in Tāmaki. When she died, she was buried among her karaka trees. The descendants of those trees are still there and Parehuia's karaka grove is still known by the name Te Uru Karaka a Parehuia and is sacred.

When Turi and his crew were sufficiently rested under the mana of Tītahi, they travelled on down the west coast. They reached the AOTEA Harbour (named after the canoe). Turi decided to leave his canoe there and follow the coast on foot until he and his party found "The river opening to the west with a karaka tree growing at its mouth" which Kupe had told him about. Turi sent Pungarehu and others ahead to plant

the karaka berries they had brought with them (possibly from Rangitāhua) wherever it was possible to do so. The *Aotea* canoe was left at Aotea Harbour, where it can be seen on clear days when the sea is calm, resting on the seabed at the entrance to the harbour.

Turi went over the hill from Aotea to a larger harbour which he named KĀWHIA — the embracing of Turi — given this name because of the rituals he performed there to ward off any evil forces of which they had no knowledge. While he was there, however, Turi came into conflict with Hoturoa of the *Tainui* canoe, so he decided to move on. He skirted the Kāwhia Harbour, then travelled over the steep hills and bluffs to MAROKOPA where he sprained his ankle, marokopa meaning lame or stiff. Continuing south over the hazardous Moeātoa Hills he arrived at MŌKAU where he slept. (The correct name of Mōkau is probably Moekau). Further south he came to URENUI, the manliness of Turi. At WAITARA he had to take wide strides to cross the mouth of the river. At MANGATĪ, a place name given because on the banks of the river there many cabbage trees were growing, the sacred cloak Hunakiko which they had brought from their home, Rangiātea, was spread out, giving rise to the name MĀTAKITAKI. HONGIHONGI is where Turi sifted the sand and soil and sniffed it to test its fertility. TAPUWAE is where he left his sacred footprints. The name ŌĀKURA derives from the red hue of Hunakiko, their sacred

cloak. KATIKARA was where he heard voices. At RĀOA, Turi choked on a fish bone. The name KĀ UPOKONUI is a reference to the head of Turi.

At MARAE KURA, the cloak Hunakiko was again displayed. One of Turi's camping places was named KĀPUNI. WAINGONGORO was where Turi was heard snoring. TĀNGAHOE was the name of his paddle. ŌHINGAHAPE was named after the print of the club foot of Tūānui, one of his companions on the journey. The river six and a half kilometres north-east of Pātea is WHITIKAU; Turi had considerable difficulty fording this river.

Finally Turi reached PĀTEA, where there was a karaka tree growing at the mouth of a river facing west, the place to which Kupe had directed him to go. The full name of Pātea is PĀTEA NUI A TURI, the large cloak of Turi.

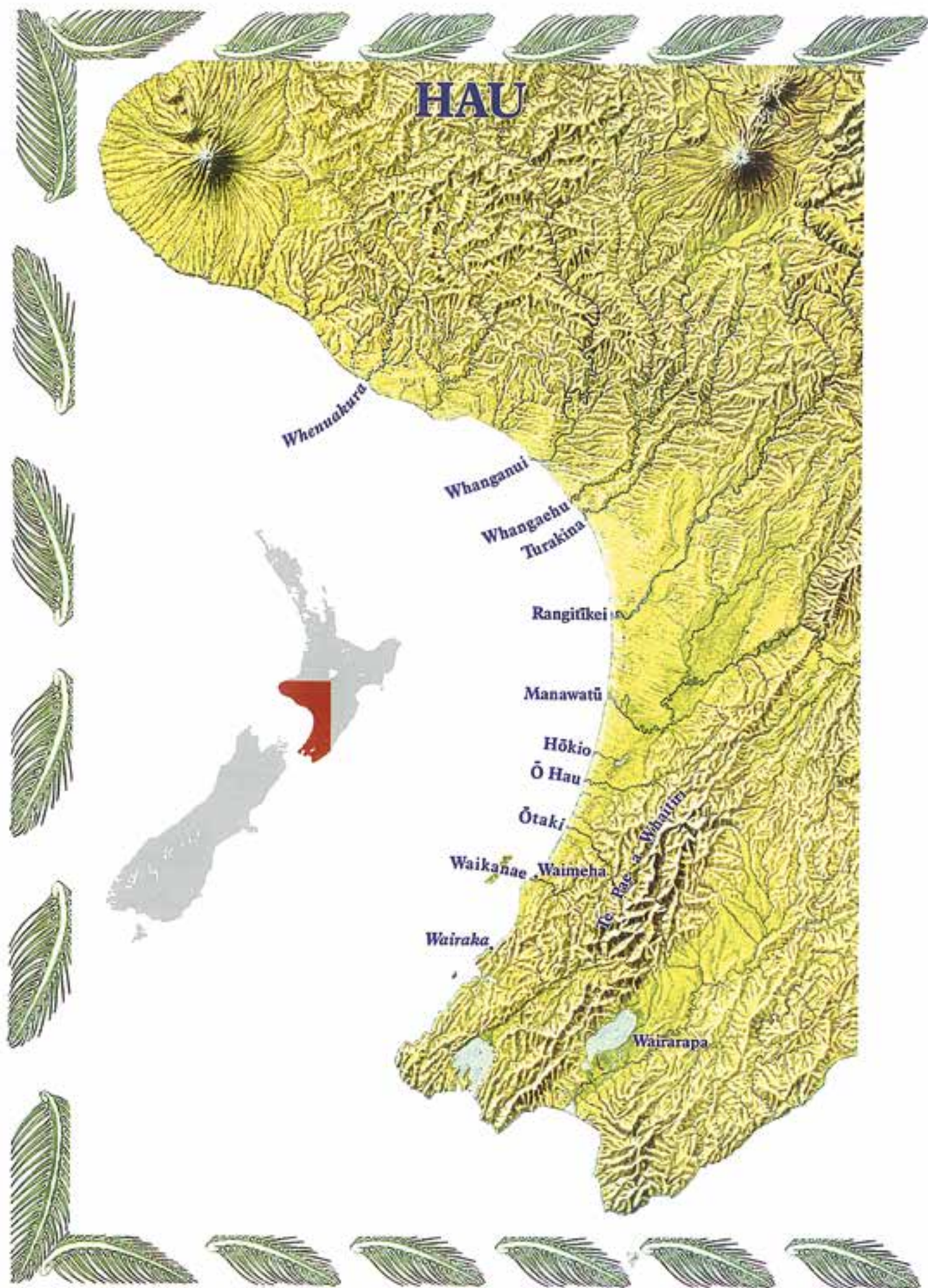
In the Pātea district are a number of names of pā and gardens which Turi and his people established when they settled there. Among these local names are: RANGI TĀWHI, the first pā Turi built at Pātea; MĀTANGIREI, the house he built for himself; WHATA TĀPEA, his sacred altar; PAEPAE HAKEHAKE, the verandah or porch of his house; PĀRARA KI TE URU, his spring or well of water; TIPU I Ā HUMA, his personal spade; and HEKEHEKE I PAPA, his cultivations.

Turi later claimed Waikanae as the southern boundary of his territory, naming it MEREMERE.

Turi's people flourished at Pātea and are there to this day.

Place Names from Turi's Journey

Te Uru Karaka a Parehuia	The karaka grove of Parehuia	Kāpuni	Turi's camping place
Ruahine	Personal name (of Turi's and Parehuia's daughter)	Waingongoro	Where Turi snored
Aotea	Turi's canoe of that name	Tāngahoe	Turi's paddle
Kāwhia	The embracing (of Turi)	Ōhingahape	The club foot (of Tūānui)
Marokopa	The stiffness (of Turi)	Whitikau	Where Turi had difficulty fording (to cross by swimming)
Mōkau (Moekau)	The sleeping place of Turi	Pātea Nui a Turi	The large cloak of Turi
Urenui	The great manhood (of Turi)	Meremere	Turi's name for Waikanae
Waitara	Separating of the feet (of Turi) (the wide strides he took crossing the river)	<i>Names of Pā and Gardens in the Pātea Area</i>	
Mangatī	(River of) many cabbage trees (where the cloak Hunakiko was laid out)	Rangi Tāwhi	The first pā Turi built at Pātea
Mātakitaki	The inspection (of Hunakiko)	Mātangirei	The house Turi built for himself
Hongihongi	The sniffing (of the sand by Turi to test the fertility of the soil)	Whata Tāpea	The sacred altar
Tapuwae	The sacred footsteps of Turi	Paepae Hakehake	The verandah of Turi's house
Ōākura	The red hue (of Hunakiko)	Pārara Ki Te Uru	Turi's spring (well) of water
Katikara	Where Turi heard voices	Tipu i ā Huma	Turi's personal spade
Rāoa	Where Turi nearly choked	Hekeheke i Papa	Turi's cultivations
Kā Ūpokonui	The head of Turi	I tangohia mai ēnei kōrero no roto a ngā pukapuka a:	
Marae Kura	Where Turi again spread out the cloak Hunakiko	Sources for the story of Turi's Journey:	
		Grey	<i>Ngā Mahi a Ngā Tūpuna</i>
		Grey	<i>Polynesian Mythology</i>
		Simmons	<i>Māori Auckland</i>
		Reed	<i>Treasury of Māori Exploration</i>
		Andersen	<i>Māori Place-names</i>



HE ORIMORI MO WHARAU RANGI

1

Taku pōtiki, e, ko Wharau Rangi ē!
Ka rongō o tūpuna, ka makā mai ki au,
Māku, e hine, ma te huri ē,
Ma te whakarongo ki te *whita* kōrero,
I pipiri ki te pō
Ngā toka whakaahu o to kōrua kuku ē,
O tōku rua wāwā'i, o taku rua pakē,
Ka wehea ko te tau e.

2

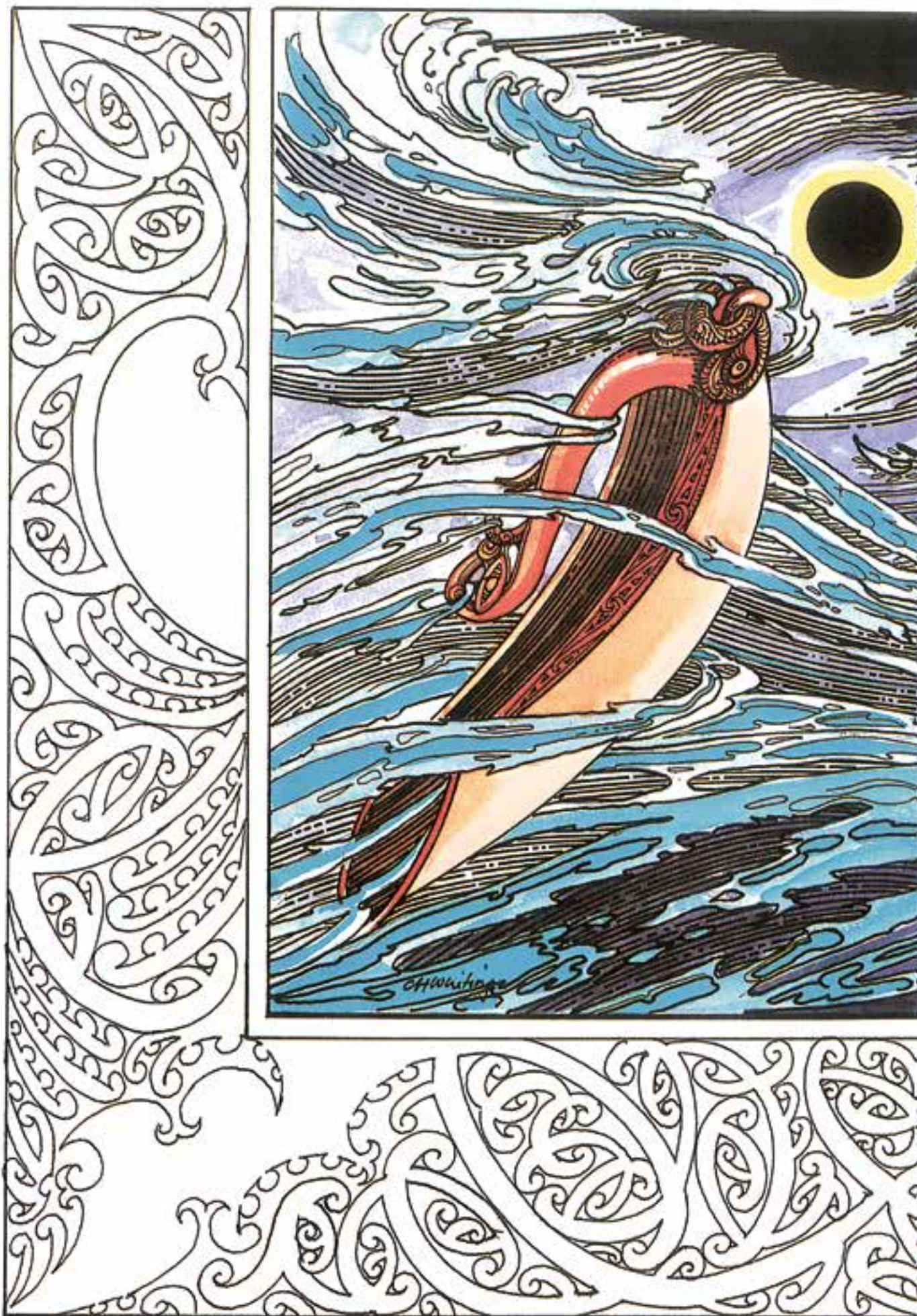
Hoki mai, e hine, ki te ao, mārāma!
Whakatū tāua ki aku manu ē,
Te tangata i patua e te tini o Tio,
Waiho nei ki tāua, e.

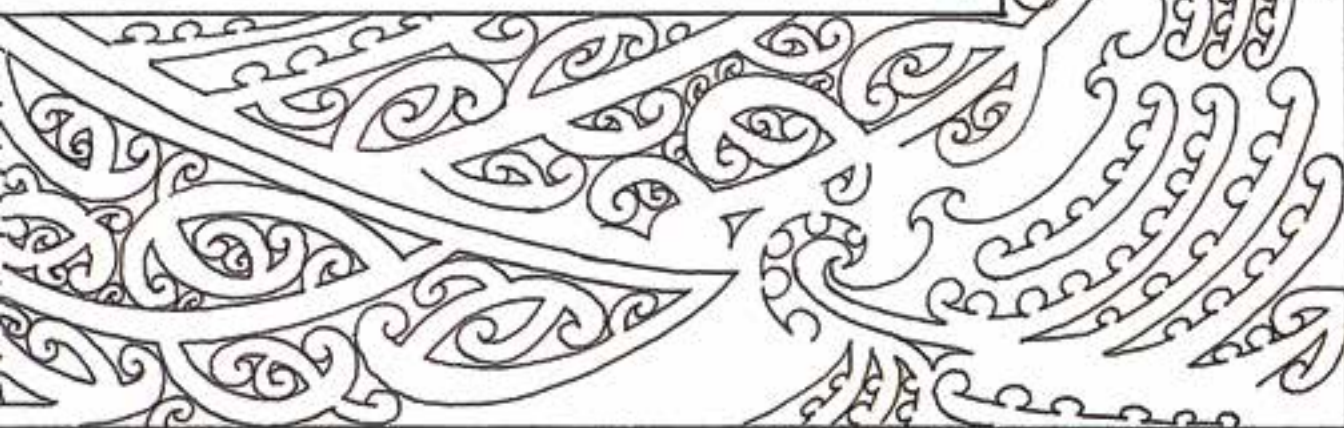
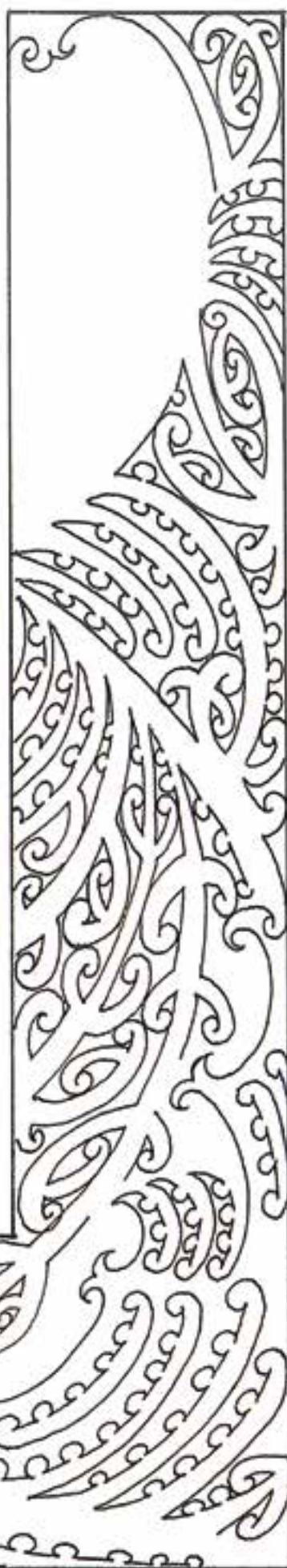
3

Ē hine āku, e tangi nei ki te kai,
Me whakainu koe ki te wai e ngata,
Me whakangongo koe ki te wai ka rarī;
Te mate o Tāwhaki, e.
Whakaputa ki te toru, ka kē te kāhu,
Na Tiurangi, ē, na Tiupākihi,
Na Kapokai, e.

4

Kimikimi noa ana ahau, e hine,
I to kunenga mai i Hawaiki,
I te whakaringaringa, i te whakawaewae,
Te whakakanohitanga.
Ka mānu, e hine, te waka i a Ruatea,
Ko *Kurahaupō*.
Ka iri mai tāua i runga i *Aotea*,
Te waka i a Turi.
Ka ū mai tāua te ngutu Whenuakura;
Huaina te whare, Rangi Tāwhi;
Tiria mai te kūmara;
Ka ruia mai te karaka ki te tai ao nei.
Keria iho e Hau ko te punga tama wāhine,
Ka riro i ngā tuahine, i a Nōnokouri i a
Nōnokotea.
Ko te here i runga ko te korohunga.
Kapua mai e Hau ko te one ki tōna ringa.
Ko te Tokotoko o Tūroa;
Ka whiti i te awa,
Ka nui ia, ko WHANGANUI;
Tiehua te wai, ko WHANGAEHU;
Ka hinga te rākau, ko TURAKINA;
Tikeitia te waewae, ko "TIKEI"!;
Ka tatū, e hine, ko MANAWATŪ;
Ka rorowhio ngā taringa, ko HŌKIO.
Waiho te awa iti hei īngoa mōna, ko Ō HAU;
Takina te tokotoko, ko ŌTAKI;
Ka mehameha, e hine, ko WAIMEHA;
Ka ngahae ngā pī, ko WAIKANAE;
Ka tangi ko te mapu, e.
E tae hoki ki a Wairaka,
Matapoutia, poua ki runga, poua ki raro,
Ka rarau e hine!
Ka rarapa ngā kanohi, ko WAIRARAPA,
Te rarapatanga o to tipuna, e.
Ka mohiki te ao, ko TE PAE A WHAITIRI;
Kūmea, kia warea Kai Tangata
Ki waho ki te moana.
Hanga te paepae, poua iho;
Te pou whakamāro o te rangi, ko Meremere.
Waiho te whānau, ko te Punga o tōna waka
Ko te Haumea, ko te Awhemā;
Kaati, ka whakamutu, e hine!





HAU: A LULLABY FOR WHARAU RANGI

Part of this ancient lullaby describes the naming of rivers on the West Coast of the North Island, from Whanganui to the southern end of the North Island. Hau was pursuing a woman, Wairaka, possibly his errant wife, and the rivers were given their names from incidents of this journey of pursuit. Wairaka's name is attached to rocks north of Pukerua Bay, the place where Hau finally caught up with her.

(Note: The actual identity of Hau in this lullaby is disputed and some references in the lullaby are obscure. Others are explained in Ngā Mōteatea — see under Sources for this story.)

1

My little Child, Wharau Rangi!
What your grandsires heard they freely gave unto me
For me and mine, O maiden, because I listened,
Heeded, and retained the stories complete.
In the house was told the Kāhui Rongo ritual,
Told to a group in the night,
Hence the rock shrine of your tight-lipped elder,
Hence my store pit, renowned pit, to be shared
with my absent loved one, ah me.

2

Return, O maiden, to the world of light!
Let us pause and pay tribute to my noble ones.
He who was killed by the myriads of Tio
Bequested grief and sorrow to you and me,
ah me.

3

O maiden my own, now fretting for food,
I shall offer you the water that satisfies
You are to sip from the water that spurts.
Now as to the death of Tāwhaki,
It came in the third month with Hawks
a screaming,
Aloft were Swooping-in-the-heavens, Swooping-
down-to-earth,
And the Food-snatchers, ah me.

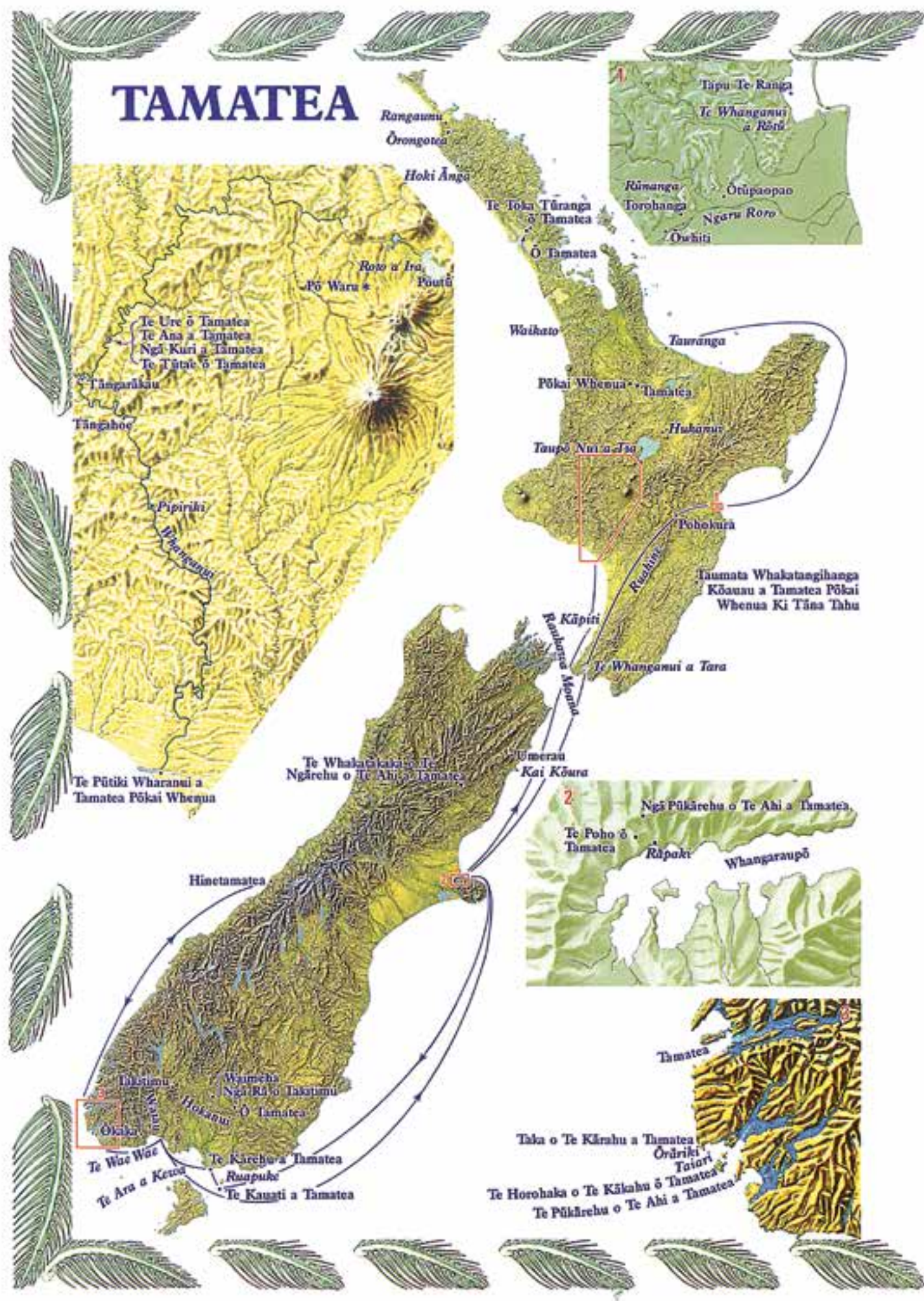
4

I am trying to remember, O maiden,
How it was you sprang forth from Hawaiki,
How the hands were formed, then your feet,
Until your face took shape.
Now afloat, O maiden, is the canoe of Ruatea,
And 'tis Kurahaupō.
We two were carried hither aboard Aotea,
The canoe of Turi.
We landed at the river's mouth at Whenuakura;
The house there was named Rangi Tāwhi;
The kūmara was then planted;
The karaka, too, soon flourished in the land.
Hau thereupon dug the odd extra female plots,
Which were taken by his sisters Nōnokouri and
Nōnokotea
To mark them off, the border of a robe was hung,
Hau scooped up a handful of earth
From the portion of the Staff of Tūroa;
He then crossed the river
Which won him great renown, and it was
WHANGANUI;
He splashed through cloudy waters, hence
WHANGAEHU;
He felled a tree so he could cross, hence TURAKINA;
He strode across the land, hence 'Tikei'
(RANGITIKEI)
Then he stumbled, O maiden, hence MANAWATŪ;
A buzzing sound assailed his ears, hence HŌKIO;
A tiny stream he named his own, hence Ō HAU;
He held his staff as he spoke, hence ŌTAKI;
The waters beyond were lost in the sands hence
WAIMEHA;
He stood and stared in amazement, hence
WAIKANAE;
Then he breathed a sigh of relief
For he had come to Wairaka.
And he cast a spell; fixing it above, and fixing it
below.
It was thus he came to rest, O maiden!
He gave a flashing glance, hence WAIRARAPA;
Indeed it was there your ancestor gazed about
him.
The clouds lifted up on high, hence TE PAE A
WHAITIRI;
The lengthened day was made to detain Kai
Tangata
Out on the open sea.
The beam was made and posts were fixed;
The posts were Stiffened-was-the-heavens and
Meremere.
The family became the anchor of his canoe,
They were Te Haumea and Te Awhemā;
Enough, 'tis now ended, O maiden!

Place Names from Lullaby for Wharau Rangi

Whanganui	Great river	Wairarapa	Water of a flashing glance
Whangaehu	River of cloudy water	Te Pae a Whaitiri	Lifting of the clouds on high
Turakina	River crossing on a felled tree		
Rangitikei	River crossed by striding		
Manawatū	Stumbling	Source for the Lullaby for Wharau Rangi	
Hōkio	The hearing of a buzzing sound	The version of the lullaby given here is from <i>Ngā Mōteatea</i> Songs Collected by A.T. Ngata and translated by Pei Te Hurinui, Part III, p. 377, first published 1970. The lullaby was written by Rangi-Takoru. The text was provided by Te Hata Rio of Waingongoro in 1873 to support the claim that the kūmara was brought from Hawaiki on the <i>Aotea</i> canoe.	
Ō Hau	(River) of Hau		
Ōtaki	The holding out of a staff		
Waimeha	Water lost in the sands		
Waikanae	Water of staring in amazement		

TAMATEA



TAMATEA URE HAEA

He mokopuna a Tamatea Ure Haea na Tamatea Arikinui arā, na Tamatea Mai Tawhiti (ko te īngoa tēnei i tāpa ki āia i te ūnga mai ki Aotearoa nei). He tupuna tēnei (a Tamatea Ure Haea) i rongonuitia i ōna rā tae mai ki tēnei wā. Ko ōna tapuwae i mahuetia iho hei tohu whakamaharantaga mā ōna uri mai i te Muriwhenua ki te Murihiku.

I āia anō e taitama ana te putanga o tōna hiahia ki te toro i te nukuroa o Aotearoa. Ka tāraia he waka mōna, ka oti ka tapā e ia ki te īngoa o te waka o tana tūpuna arā, ko *Takitimu*. Ka huihuia e ia he iwi mōna, kātahi ka haere ma to rātou waka, tau noa atu i Rangaunu, i rō Muriwhenua. Ka hangā e ia he pā mōna i Ōrongotea, ko Tinotino te īngoa o taua pā. I muri iho ka moea e ia ngā tamāhine a Ira e toru, ka puta tōna uri, a Kahungunu, i ā Iwipupu.

I tētehi wā ka haere ia me ētehi o tana iwi ki te pōkaiwhenua ka tūpono atu ki te pūruatanga o Kaiwaka (he awa waitai) me te awa o Ranganui. I rēira ka tū ngā toa o Ngāti Whātua ki te patu i āia kātahi ka karangatia e ia tōna atua a Raiera kia āwhinatia mai āia. Arā, ka puta he kōhatu ki waenganui tonu o te awa tū mai ai ka whakaraka atu ia ki runga i taua kōhatu, ka ora ra ia. Ka ohore hoki a Ngāti Whātua i te kitenga atu i te kaha o te mana o taua tangata. Ka tapā taua kōhatu ko TE TOKA TŪRANGA O TAMATEA. Kei te parenga o te awa o Wairoa tētehi īngoa ko Ō TAMATEA.

I te whānautanga mai o Kahungunu ka tanumia e Tamatea te pito me ngā whetūkura ki te whenua i waho tonu mai i tana pā. Ka tirohia tēnei āhua e te tangata whenua he iho whenua, ka hihira rātou tērā pea o rātou whenua ka riro i ngā uri o Tamatea. Ka āwangawanga a Tamatea tērā kei te hihiratia ia kātahi ka haere, tau noa atu i Tauranga. Kāore hoki i roa kua rere anō te waka o Tamatea tau noa atu i TAPU TE RANGA, he moutere tēni kei roto i Te Whanganui a Rōtū i te Tai Rāwhiti. Ā, ka rere a *Takitimu* i roto i te awa o Ngaru Roro tae atu ki Rūnanga (he roto). I rēira ka hangā tētehi whare ka taunahatia ko TOROHANGA, i tua atu ko ŌTŪPAOPAO ka tae atu ai ki te awa o ŌWHITI — ti whitinga o tana kurī i te awa.

Ko ētehi o te ope a Tamatea kua hoki ki Tapu Te Ranga ma runga *Takitimu* ki te whakariterite i a rātou mo te toro haere i te nukuroa ki tai, waiho atu a Tamatea kia haere i te nukuroa ki uta e ahu ana ki Te Whanganui a Tara ki rēira rātou tūtaki ai. Heoi, ka haere te tira a Tamatea whakaeke atu i ngā paeroa ki runga o Ruahine ki tētehi ana ko POHOKURA te īngoa. I rēira ka noho rātou. I a Tamatea e haere nei e kawē haere ana i tana mōkai, he tuatara. I aroha pea ia ki tana mōkai kātahi ka whakaaro me tuku e ia ki roto i te ana,

ēngari i herea e ia he heitiki ki te kakī, tukuna atu ai. Ka mutu katoa ēnei mahi ka maranga mai te tira ki Te Whanganui a Tara, arā, ki Te Ūpoko o Te Ika a Māui. I konei ka tūtaki ia ki a Taranoho, te rangatira o tēnei takiwa. Kāore hoki i roa tō rāua noho tahi kua ara anō te tira a Tamatea.

Whakawhiti atu rātou i Raukawa Moana ki Te Tai ō Marokura (kei te rawhiti o Te Waipounamu) aru haere ai te takutai. Ngā kōrero o te pukapuka a Arthur Couch (*Rāpaki Remembered*) e mea ana i peka atu a Tamatea ki rēira ka taunahatia taua whanga ko WHANGARAUPŌ mo ngā raupō e papa ana i ngā paepae o taua whanga. Ka taunahatia hoki e ia tētehi maunga i rēira ko TE POHO O TAMATEA. Ka oti ta rātou whakatikatika i a rātou ka tere anō te rangatira nei ki te takiwā ki te tonga, ki te moana o Ara i Te Uru puta atu ai ki Te Ara a Kewa. Kei rēira ētehi toka e tū ana, ko te mea nui o aua toka i īngoatia e Tamatea ko TE KAUATI A TAMATEA na te mea i whakarua te kaunaki ki rēira kia tū he ahi mana. Ka rere anō ā, ka kitea atu te rae o Awarua, ko tētehi hiwi kei rēira ko TE KĀREHU A TAMATEA.

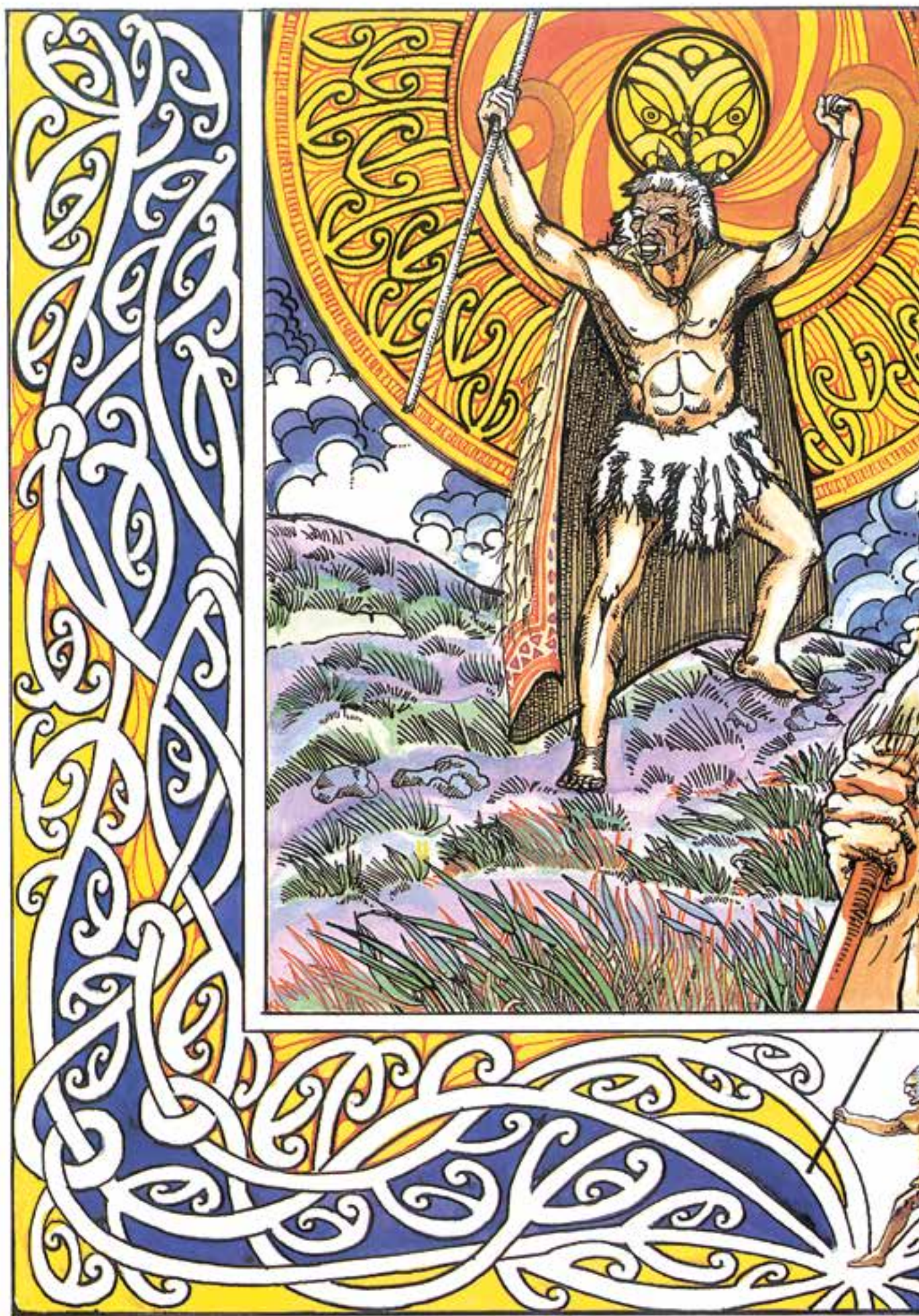
Putu atu i Te Ara a Kewa ki Te Moana Tāpokopoko a Tāwhaki tau atu ai ki roto i te whanga o Te Wae Wae, horipū tonu atu te iho o *Takitimu* ki tētehi awa e ānga mai ana ki te moana. Ka titiro tētehi o rātou ki te kaha o te ia o te awa nei ka tapā ko WAIU.

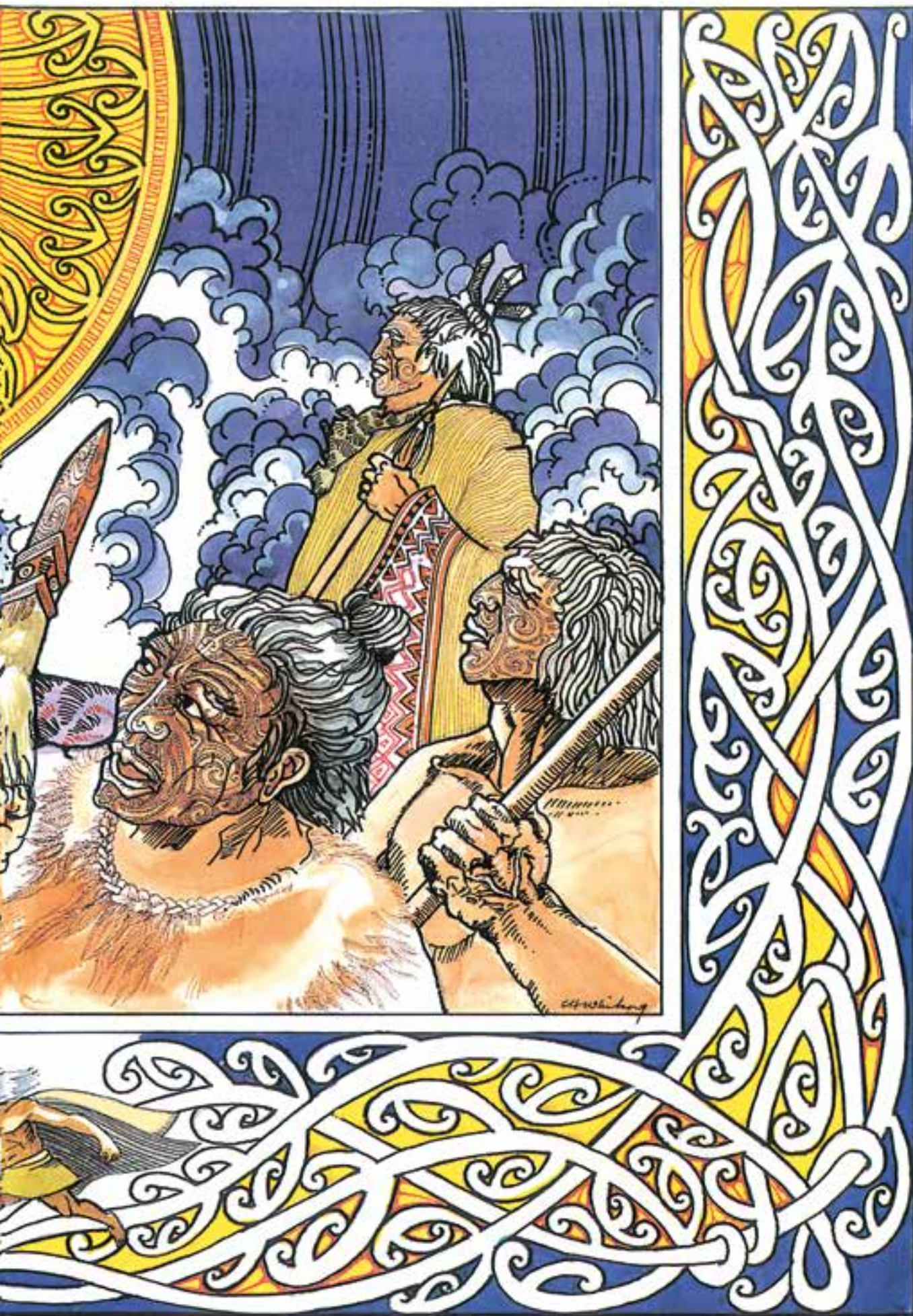
Ai ki ngā kōrero a ngā tūpuna, i pāea a *Takitimu* ki konei, ko ia rā e tū mai ra kua kōhatutia, he maunga, ko tōna īngoa ko TAKITIMU. Engari, e ruarua ana ngā kōrero mo te pāenga o te waka nei. Tēnei anō tētehi kōrero mōna e whai ake nei.

Ka pahemo atu te rae o kā puke Tūroto i a *Takitimu* ka tīmata te tū o te ngaru, na ka whiua a *Takitimu* e ōroko (he ngaru tēnei) e tū mai ra tōna whakamaharatanga, he mauku ko Mauka Atua tōna īngoa. E hē ana te īngoa e mau nei ki taua maunga i nāiane, ara, Maungatua. I konei ka taka te tātā, kua kōhatutia i nāiane e tū mai ra, he hiwi, ko HOKANUI tōna īngoa. Muri tonu iho ka tāia anō e te ngaru (ko ōkaka te īngoa o tēnei ngaru) tera e tū mai ra tōna whakamaharatanga i te taha hauāuru o te awa o Waiau, he paeroa, ko ŌKAKA tōna īngoa. Kei roto i te waiata na Waitaha e whakaatu nei i ngā āhuatanga mo aua ngaru.

Ko te tipaka mai anō Takitimu
Ko te poroporo huariki
Ka tae mai ki te kutuawa Waimeha
Ka makere te tātā
Ngā kā karu (ngaru)
Nāu ō te Wao, nāu ōroko, nāu ōkaka
Koe i tukituki ē ē

Ko ēnei īngoa whakamaharatanga mo Tamatea





e whai ake nei na Herries Beattie i tuhi ki ngā pukapuka *The Maoris of Fiordland me Traditions and Legends*.

Arā:

NGĀ RĀ O TAKITIMU, he mānia kei waenganui i ngā awa o WAIMEHA me Ō TAMATEA e takoto ana. TE HORAHAKA O TE KĀKAHU O TAMATEA, he moutere kei roto i te moana o Taiari (Chalky Inlet); TE PUKĀREHU O TE AHI A TAMATEA, he pari pūwhero kei roto i te moana o Taiari. TAKA O TE KĀRAHU A TAMATEA, kei Ōrāriki (Cape Providence). TAMATEA (Dusky Sound) kei rēira e ono ngā toka kei te wahapū tonu e tū ana ka taunahatia e Tamatea, ara; TAMATEANUI, TAMATEA KAI MĀTĀMUA, TAMATEA KOTA, TAMATEA A WAHO, TAMAE A HIKITEA. HINETAMATEA, he awa e ānga atu ana ki te hauāuru, kei raro atu o te awa o Karangarua.

E mea ana a Herries Beattie i tāraia he waka mo Tamatea i Murihiku, ko *Kāraerae* te īngoa, nā i rere atu te waka nei ki Whakaraupō tatari mai ai i a Tamatea.

Ka mutu te taka haere i Murihiku ka ara te tira a Tamatea ki te wā kāinga. Takahi atu anō i te nuku a te whenua mai i Murihiku ki Te Poho Ō Tamatea. I rēira ka pāngia rātou e tētehi tūpuhi kino, ka rere te hukarere, ka mate hoki te ngotungotu o tā rātou ahi. Kua kino rawa te ngau a te makariri kātahi ka karanga a Tamatea ki a Ngātoro I Rangi kia tukua mai he ahi mōna, ka tukua mai e te tūpuna nei. Ka aru haere mai te ahi ra i te ara o te awa o Whanganui, ā, ki Whakatū ka rere i te takiwā. Ka tae ki TE WHAKATAKAKA O TE NGĀREHU O TE AHI A TAMATEA (Hanmer) he taka he kongakonga ngārehu, ko te takenga mai tēna o te puia o tēnā wāhi. Ka tau te ahi ki runga i Te Poho ō Tamatea ka ora rā a Tamatea me tana iwi. Ka kai haere iho te ahi ki te take o Te Poho o Tamatea, ā, ka mate ki rēira, kei rēira tonu te kōawaawatanga a taua ahi, ko NGĀ PŪKĀREHU O TE AHI A TAMATEA te īngoa.

Heoi, ka ara te tira a Tamatea ki te wā kāinga. I a rātou e hoe haere ana i waenga o Te Tai ō Marokura ka matakita atu a Tamatea i ngā maunga o te takiwā ki Kai Kōura, ka taunahatia e ia tētehi o aua maunga ko UMERAU, ko te īngoa tēnei o tētehi o ana wāhine. Rere tonu rātou ki Kāpiti, mai i rēira ki Whanganui.

I a rātou anō i te ngutuawa o Whanganui, ka kitea atu e rātou te paoa e hiki ana ki te rangi i tuawhenua, ka whakaaro a Tamatea me haere ia ki te titiro. Kātahi ka huri te waka ki te awa o Whanganui, ka ū ki Pūtiki. He iwi i rēira e noho

ana nā, ka whakatika a Tamatea ki te toro atu ki taua iwi. Ēngari, i mua o tō rātou haerenga ka mea a Kahungunu ki te pūtiki i tōna tikitiki ki te muka o te wharanui, ka mau te īngoa o taua wāhi ko TE PŪTIKI WHARANUI A TAMATEA PŌKAI WHENUA. Kua tāpototia taua īngoa ko PŪTIKI i nāianei. Ka kōrero a Tamatea i te take o tana haere ka mea mai te tangata whenua, “Koina hoki te ahi o te maunga tapu a Ngātoro I Rangi”. Nā ka haere a Tamatea kia āta kite ia i taua maunga.

E mea ana ngā tuhituhi a T. W. Downes (no Whanganui tēnei tangata) nā i haere atu a Tamatea rō tana waka (*Kāraerae*) i roto i te awa o Whanganui; Nāna, (na Tamatea) i taunaha ētehi whenua i te tahatika o Whanganui. E whai ake nei aua īngoa:

TĀNGAHOE; TĀNGARĀKAU, TE URE Ō TAMATEA; TE ANA A TAMATEA; NGĀ KURI A TAMATEA; TE TŪTAE Ō TAMATEA.

Ko ngā wāhi tere o te awa i aukatia e rātou kia tika ai te rere o to rātou waka. E toru ngā aukati i hangā e rātou, e rua i īngoatia ko TŪHORO MATANGI raua ko RIRI A TAU. Kei te hikuawa o Whanganui tētehi īngoa, TE PAPA O TE WAKA Ō TAMATEA.

Ka tō te ope nei i to rātou waka ki Taupō, he mahi tino uaua. E waru ngā pō i moea e rātou i tētehi wāhi, īngoatia iho ko PŌ WARU, ā, ka tae ai ki Roto a Ira. Tae atu, e tatari mai ana a Ngātoro I Rangi. Ka tū mai te rangitira nei ki te powhiri i ana manuhiri, ka mutu te whaikōrero poua iho tana taiaha ki te whenua mau tonu iho te īngoa o taua wāhi ko POUTŪ, kei te taha rawhiti o Roto a Ira. Na ngā kaihoe o Roto a Ira i hoe mai tō rātou waka ki Tapuwae Haruru. Ka mea atu aua kaihoe ki a Tamatea, “E kore koutou e ora ina rere to koutou waka i te awa o Waikato, ka tāia koutou e te rere o Hukanui”. Kāore a Tamatea i whakarongo haere atu ana, nā ka taupokina to rātou waka e ngā ia o te rere o Hukanui.

Ko etehi o ngā kōrero mo te rangatira nei e mea ana i mate katoa taua iwi, ko ētehi e mea ana i ora a Tamatea me ētehi atu. E rua ngā awa kei te takiwā ki Tokoroa e mōhiotia āna ko TAMATEA RĀUA ko PŌKAI WHENUA.

Ahakoia, he tūpuna tēnei i rongonuitia i ōna rā tae mai ki nāianei. Kei te mahara te kaituhi tēra kei te ngaro ētehi o ngā tohu o te tūpuna nei. Engari, ko tōna tino tohu whakamaharantanga ko TAUMATA WHAKATANGIHANGA KŌAUAU A TAMATEA PŌKAI WHENUA KI TĀNA TAHU kua tāpototia i nāianei ko TAUMATA.

He nui ngā iwi puta noa i Aotearoa kua herea e ngā whakapapa ki tēnei tūpuna rongonui.

TAMATEA: THE GREATEST EXPLORER BY LAND AND SEA

One of the greatest explorers in the history of New Zealand was Tamatea Ure Haea (also known as Tamatea Pōkai Whenua — Tamatea the explorer of land — and Tamatea Pōkai Moana — Tamatea the explorer of oceans). A man of enormous curiosity and energy, Tamatea roamed through Aotearoa from Muriwhenua to Murihiku (the far north to the deep south). Names associated with Tamatea's journeying are to be found down the full length of both islands of New Zealand.

Tamatea Ure Haea was the grandson of Tamatea Mai Tawhiti, high priest of the *Takitimu* canoe which came to Aotearoa from the Pacific. His exploits as an explorer are famous in Māori history. Hare Hongi (H.M. Stowell), an historian, in an article dealing with Tamatea Ure Haea, referred to him as the Māori Marco Polo. Many place names scattered throughout Aotearoa from Muriwhenua to Murihiku (the north to the south) recall Tamatea Ure Haea's exploits as an explorer.

He had a splendid canoe built which he named after his grandfather's famed *Takitimu*. With forty chosen stalwarts (some historians say seventy) he set out to explore the country by circumnavigating it. He went up the coast from the Hoki Ānga, where the descendants of those who had arrived on the *Takitimu* had settled, visiting places as he went until he reached Rangaunu near Kaitaia. There he married Iwipupu and her two sisters and built his pā, Tinotino, at Ōrongotea where his son Kahungunu (progenitor of the present day Ngāti Kahungunu) was born.

At Ranganui, at the junction of the Kaiwaka tidal creek and the main Ranganui River, is TE TOKA TŪRANGA O TAMATEA, the rock upon which Tamatea stood. This rock, which can be seen on rare occasions at low tide, was last seen in 1895. On the Kaipara Harbour is Ō TAMATEA.

After the birth of Kahungunu, Tamatea buried his navel together with three sacred stones near the pā. This action was regarded by the tangata whenua with suspicion. It was seen by them as laying claim to land to which Tamatea had no right. Tamatea became aware that he was no longer welcome, so he moved his people to Tauranga. After a time he became restless and set off around the east coast, heading south. He rested on TAPU TE RANGA (a sacred place where certain rites were performed), an island in Te Whanganui a Rōtū, the large harbour of Rōtū, now the inner harbour of Napier.

From here, Tamatea led several expeditions into the interior without making any notable discoveries. He then sailed up the Ngaru Roro

River to Rūnanga, a lake near which a kāinga was built. That place, where he consulted his gods, was called TOROHANGA (holding out). ŌTŪPAOPAO (to scratch) was the name given to the place where his pet lizard scratched against the side of the calabash in which it was carried. ŌWHITI, the crossing place, was named when his dog rushed across the stream ahead of him.

Tamatea walked from here across the Ruahine Range to Te Whanganui a Tara, having sent the *Takitimu* on ahead of him. When Tamatea and his party reached POHOKURA on the Ruahine Range they were low in provisions and near starvation. They resisted the temptation to go back and carried on with their journey. Before doing so, however, Tamatea tied a heitiki around the neck of his pet lizard (some say it was a tuatara) and released it into a cave. He led his men through the Manawatū district to the extreme south of Te Ika a Māui, to Te Whanganui a Tara where he met Taranoho of Ngāi Tara.

He then reboarded *Takitimu*, sailed across Raukawa Moana (Cook Strait) to Te Waipounamu and proceeded down the east coast, through Tai ō Marokura (the ocean of Marokura). Arthur Couch states in his book *Rāpaki Remembered*: "He entered Lyttelton Harbour, which he named WHANGARAUPŌ (bay of raupō) because of the great quantity of raupō which grew on the foreshore of what is now Allandale and Governors Bays." He also named the cone shaped hill which overlooks Rāpaki TE POHO Ō TAMATEA (the bosom of Tamatea). He stayed in Lyttelton Harbour only long enough to rest and replenish his stores, then continued his journey south through Tai o Ara i Te Uru, the Ocean of Ara i Te Uru.

He then cruised far to the south, past Ruapuke Island, and landed on an island in the Hazleburgh group for the purpose of making fire. He named the island TE KAUAHI A TAMATEA, kauahi being the wood which, when rubbed with another, produced the fire of Tamatea. On or near Bluff Hill is TE KĀREHU A TAMATEA, the oven of Tamatea. He then sailed on through Te Ara a Kewa, the pathway of Kewa, today Foveaux Strait, and into Te Moana Tāpokopoko a Tāwhaki, the Southern Ocean, to Te Wae Wae Bay. There *Takitimu* was directed towards the mouth of a river which flowed into the bay and because of its strong, turbulent current, one of the crew named it WAIAU.

The *Takitimu* is said to have been wrecked off southern New Zealand and the TAKITIMU Mountains were named to keep the canoe in memory. The Murihiku people say that the *Takitimu* Mountain is the canoe turned to stone.

There are two versions of how *Takitimu* was wrecked. Both are interesting.

One is that just below the Otago Peninsula, *Takitimu* ran off a great wave, now represented by Mauka Atua, Mount Sefton. This mountain represents Ōroko, the name of a particular great wave which is active during certain seasons. Struck by the wave, *Takitimu* lost its bailer, which turned into rock and is now the HOKANUI Hills west of Gore. Then she was struck by another great wave of Ōkaka, now the name of a ridge west of the Waiau River. There *Takitimu* lies as the range of mountains east of the river which bears its name.

That Ōroko and Ōkaka are the names given to particular great waves which follow each other, is confirmed in the following southern waiata:

Takitimu was tossed about
— as the small berries of the poroporo.
At the mouth of Waimeha she lost her bailer.
You, of the wide expanse (ocean)
Caused the distraction
And you Ōroko, you Ōkaka
Demolished her. Alas.

NGĀ RĀ O TAKITIMU, the sails of *Takitimu*, are the plains between the WAIMEHA and Ō TAMATEA Rivers.

The following names associated with Tamatea were recorded by Herries Beattie in *The Māoris of Fiordland* and suggest that before the wreck of the *Takitimu*, Tamatea had sailed some distance up the west coast of the South Island. Other sources confirm this.

In Taiari (Chalky Inlet) there is an island called TE HORAHAKA O TE KĀKAHU O TAMATEA, the laying out of the cloak of Tamatea. The promontory known today as Red Head Cliffs is TE PŪKĀREHU O TE AHI A TAMATEA, the ash from Tamatea's fire. TAKA O TE KĀRAHU A TAMATEA, a dark coloured cliff near Ōrāriki (Cape Providence) was so called because there some tattooing pigment which Tamatea had on the *Takitimu* fell overboard. Dusky Sound is known simply as TAMATEA. Six small islands at the mouth of the sound were named after six other Tamatea: TAMATEA NUI, TAMATEA ROA, TAMATEA KAI MĀTĀMUA, TAMATEA KOTA, TAMATEA A WAHO and TAMATEA HIKITEA. HINETAMATEA is a river in the Karangarua state forest, some distance further up the West Coast.

There are different versions of how Tamatea travelled back to Te Ika a māui (the North Island) after the wreck of the *Takitimu*. One version is that he had another canoe built after the wreck of the *Takitimu* and named it *Karaerae*. But Arthur Couch in his book *Rāpaki Remembered* states that he walked back through the Mackenzie Country to the Port Hills above Christchurch where misfortune overtook him. His carefully tended portable fire container was lost and he and his party nearly perished in a southerly gale.

By means of karakia (incantations) he appealed to Ngātoro I Rangi, ariki of the northern volcanic mountains Tongariro and Ngāuruhoe, for help and the old ariki sent flames from his mountains. The flames came down the course of the Whanganui River and across to Nelson where they rose up into the air dropping a piece off at Hanmer, so giving rise to the hot springs there. From this incident, Hanmer gained the name TE WHAKATAKAKA O TE NGĀREHU O TE AHI A TAMATEA, where the ashes of Tamatea's fire lay. The flames finally reached Tamatea on the hills above Whangaraupō (Lyttelton Harbour), bringing the warmth which saved his life. The memory of that event is preserved in the name NGĀ PŪKĀREHU O TE AHI A TAMATEA, which also refers to the ashes of Tamatea's fire, known today as the Giants Causeway, a prominent outcrop above Rāpaki. On the homeward journey from Whangaraupō, one further name was given by Tamatea. A sharp peak in the Seaward Kai Kōura Mountains was named UMERAU after one of Tamatea's wives.

On his homeward journey, either in the *Karaerae* or in another canoe acquired from tangata whenua, Tamatea called in at Kāpiti Island to replenish his stores before moving north. Opposite the mouth of the Whanganui River he and his party were surprised to see a towering cloud of smoke rising from the interior. Tamatea decided to investigate. His party went up the Whanganui River to what is now known as Pūtiki Pā and met with the people there. Before going ashore, Tamatea's son, Kahungunu, decided to dress his hair by tying it into a topknot using the fibre of flax known as wharanui. Tamatea named the place TE PŪTIKI WHARANUI A TAMATEA PŌKAI WHENUA, the topknot tied with wharanui flax by Tamatea, the explorer of land, shortened now to PŪTIKI. The variety of flax known as wharanui is still a prized resource.

In his determination to see the smoking mountain for himself, Tamatea went on up the Whanganui River by canoe. The name of the canoe is uncertain. One version of this part of Tamatea's travels says it was the *Karaerae*; another says he built a new canoe which was named *Takareira* or *Takaria*. As the canoe was paddled and poled up the river, prominent features were named. T.W. Downes, an historian of Wanganui, noted several:

TĀNGAHOE (to cut paddles), a tributary fourteen kilometres up the river from Pipiriki; TĀNGARĀKAU (to cut trees), a place about twenty-three kilometres higher up where he cut timber for new topsides for his canoe; TE URE Ō TAMATEA (Tamatea's manhood), a cylindrical rock forty-five centimetres long and fifteen centimetres in diameter, protruding from the river bank at Ōhauora, a village 150 kilometres

from Wanganui; here also is a cave in which Tamatea camped, named TE ANA A TAMATEA. Another rock with protrusions that looked like dogs was called NGĀ KURI A TAMATEA (Tamatea's dogs). Another rock with markings that looked like excrement was named TE TŪTAE Ō TAMATEA (Tamatea's excrement).

During their trip up river, Tamatea and his party found that by building dams at the rapids they could continue on their course by means of temporary locks. There were three such 'locks', one at the upper rapids and two beyond, which were named TŪHORO MATANGI (the wax and wane of the wind) and RIRI A TAU (a strong wind that blows at certain times of the year). These last two dams were still to be seen in 1915 and the names were known to the Māori of the river at the time Downes was making his enquiries.

It was a long and difficult haul up the river and the party's difficulties continued when the portage to Taupō Nui a Tia began. At the source waters of the Whanganui, near where the portage would have begun, is TE PAPA O TE WAKA Ō TAMATEA (the board-strake of Tamatea's canoe).

On their way to Taupō Nui a Tia, the party spent eight days and nights at one place which is named PŌ WARU (eight nights) before they reached Roto a Ira where they were met by Ngātoro I Rangi, the chief of that place. As he greeted his visitors, he thrust his taiaha (spear) into the ground; henceforth that place was known as POUTŪ (the standing post). This is at the east end of the lake where the river of that name

flows out of Roto a Ira.

Tamatea went on with some of the local people, paddling the canoe across Lake Taupō then down the Waikato River to a certain place where the people of Ngātoro had warned them about the Hukanui Falls. The men of Tamatea did not bother to examine the falls before boarding their vessel and soon found themselves battling the furious current — some say too late to save themselves. Others say that some of the party, including Tamatea himself, survived, Tamatea eventually making his way back to Hoki Ānga.

There are further names in other parts of Aotearoa attributed to Tamatea. A stream to the north of Tokoroa township is named simply TAMATEA and another close by named PŌKAI WHENUA. One of the most famous names recalling Tamatea is TAUMATA WHAKATANGIHANGA KŌAUAU A TAMATEA PŌKAI WHENUA KI TĀNA TAHU (the summit where Tamatea Pōkai Whenua played his flute to his lover), now known as TAUMATA.

There were five men with names beginning with Tamatea, the first of whom came from Hawaiki. Incidents become attached to a noted name, the legends grow through the centuries, to the point that disentangling the legends now becomes difficult. There is no doubt, however, that Tamatea Pōkai Whenua (Tamatea the explorer of land) and Tamatea Pōkai Moana (Tamatea the explorer of the ocean) are names given by whakapapa and history to Tamatea Ure Haea. Many tribes throughout Aotearoa claim genealogical ties to this famous tupuna.

Place Names from Tamatea's Journeys

Te Toka Tūranga ō Tamatea	Rock upon which Tamatea stood	Tamatea Kai Mātāmua	The elder Tamatea
Ō Tamatea	Of Tamatea	Tamatea Kota	Tamatea's rope of human hair
Tapu Te Ranga	Place where certain rites were performed	Tamatea a Waho	Tamatea of the coast
		Tamatea Hikitea	Tamatea (the meaning of Hikitea is unclear)
Torohanga	To stretch or hold out		(Derivation uncertain)
Ōtūpaopao	To tap or scratch	Hinetamatea	
Ōwhiti	A crossing		
Pohokura	A certain kind of song	Te Whakatakaka o Te Ngārehu o Te Ahi a Tamatea	Where the ashes of Tamatea's fire lay
Whangaraupō	Bay of raupō	Ngā Pūkārehu o Te Ahi a Tamatea	The ashes of Tamatea's fire
Te Poho ō Tamatea	The bosom of Tamatea	Umerau	The name of one of Tamatea's wives
Te Kauati a Tamatea	Wood which, when rubbed with another, produced fire for Tamatea	Te Pūtiki Wharanui a Tamatea Pōkai Whenua	Topknot tied by Tamatea with the wharanui flax
Te Kārehu a Tamatea	The oven of Tamatea	Tāngahoe	To cut paddles
Waiau	Turbulent current of water	Tāngarākau	To cut trees
Takitimu	Tamatea's canoe	Te Ure ō Tamatea	Tamatea's manhood
Hokanui	Projecting sharply upwards	Ngā Kuri a Tamatea	Tamatea's dogs
Ōkaka	The second of the great waves	Te Tūtae ō Tamatea	Tamatea's excrement
Waimeha	Inspid water	Te Ana a Tamatea	Tamatea's cave
Ō Tamatea	Of Tamatea	Tūhoro Matangi	The waxing and waning (as of the wind)
Ngā Rā o Takitimu	The sails of the Takitimu	Riri a Tau	A wind that blows at certain times of the year
Te Horohaka o Te Kākahu ō Tamatea	The laying out of the cloak of Tamatea	Te Papa o Te Waka ō Tamatea	The board-strake of Tamatea's canoe
Te Pūkārehu o Te Ahi a Tamatea	The ashes of the fire of Tamatea	Pō Waru	Eight nights
Taka o Te Kārahu a Tamatea	The falling into the water of some tattooing pigment of Tamatea	Poutū	The standing post
		Taumata Whaka- tangihanga Kōauau a Tamatea Pōkai Whenua ki Tāna Tahu	The summit where Tamatea Pokai Whenua played his flute to his lover
Tamatea	Tamatea	Tamatea	Tamatea
Tamatea Nui	Tamatea the Great		
Tamatea Roa	Tamatea the Tall		

Mea whakarāpopoto mai ēnei kōrero no ngā
pukapuka a:

Sources for the stories of Tamatea's Journeys:

Couch
Andersen
Beattie

Rāpaki Remembered
Māori Place-names
The Māoris and
Fiordland
Māori lore of lake, alp
and fiord

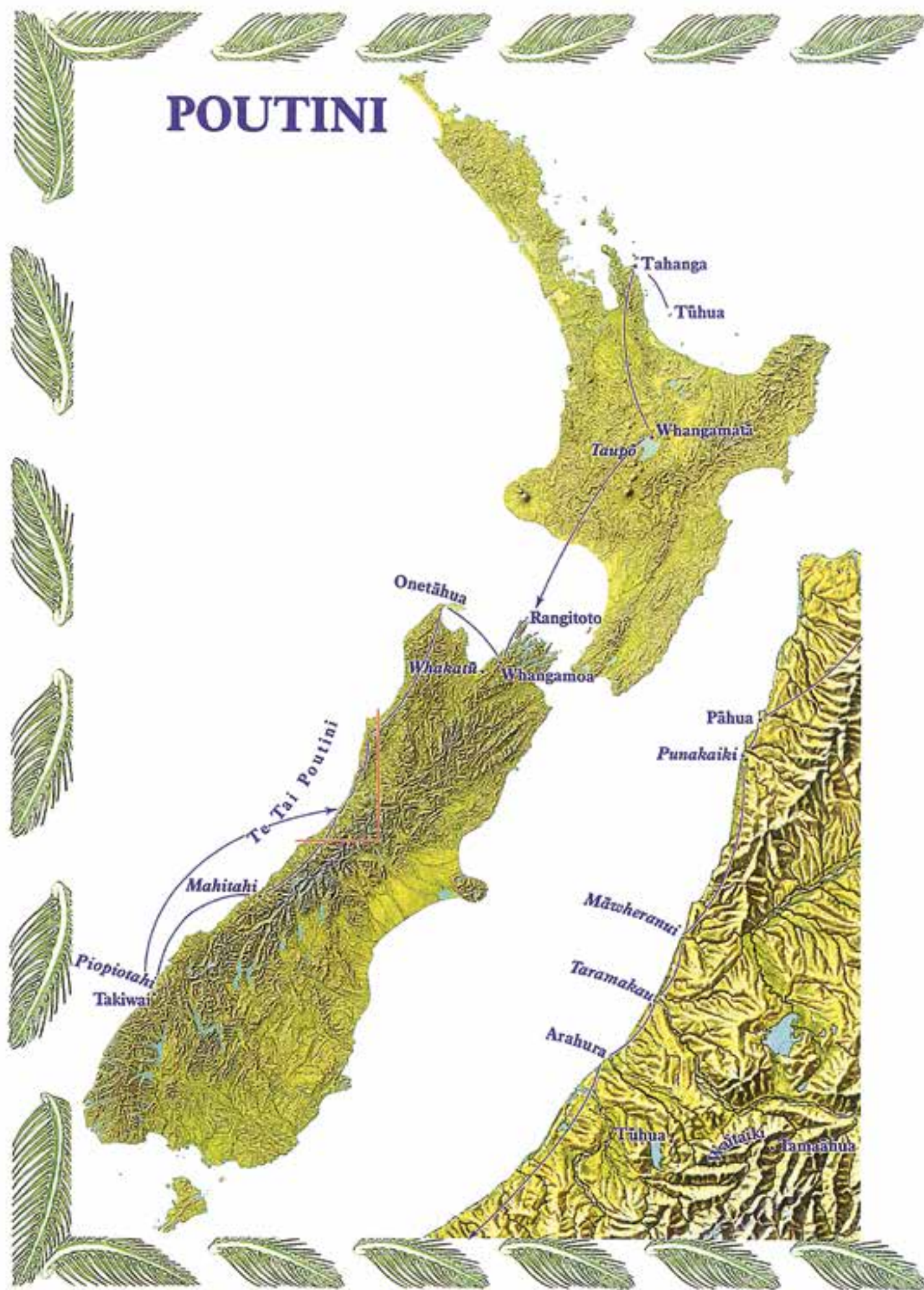
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Treasury of Māori
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Māori History and
Place Names of
Hawkes Bay
Takitimu

POUTINI



HE WHAKARĀPOPOTONGA I NGĀ KŌRERO MO POUTINI

Ko Poutini te ingoa o te taniwha, arā, te kaitiaki o tōna iwi, me te mauri hoki o te pounamu o te tai hauāuru o Te Waipounamu.

Na, he mōkai a Poutini nā te atua nei nā Kahue (Ngahue), nāna nei i tuku tōna mana ki te pounamu. Ka noho ai i Poutini i te moana he tautiaki tāna mahi i te mauri o te pounamu i ngā wā katoa.

I tētehi wā i kawē motutia e Poutini tētehi wāhine no Tūhua, ka kāwhakitia e ia, tau noa atu ki roto i te awa o Arahura. Tēnei anō te tāne a taua wāhine kei muri e whai haere atu ana. Ka mau a Poutini ki taua wāhine – ko Waitaiki te ingoa — kātahi ka whakakōhatutia, hunā iho ki roto i te awa o Arahura. Tukua e Poutini tōna mauri ki a Waitaiki, arā, te mauri o te pounamu. Waiho tonu iho a Waitaiki hei whaea mo te pounamu, whānau mai ai āia te katoa o te pounamu. Ko te tāne a Waitaiki i hoki ki tōna kāinga i roto i te pōuri i te aroha ki tāna wāhine.

No Poutini Ngāi Tahu te iwi e mōhiotia nei ko Kāti Waewae, he hapū here i a Ngāi Tahu Whānui ki Te Tai Poutini.

He taniwha a Poutini, ko ia te kaitiaki o Kahue (Ngahue). Nā, ko Kahue, (Ngahue) he atua pounamu. Tōnu hoariri mai rā anō, ko Whatipū. He kaitiaki tēnei nō Hinehōanga ko ia nei te atua o ngā hōanga, arā, ngā kōhatu orooro pounamu.

I tētehi wā, ka kitea atu a Poutini e Whatipū e tere haere ana i waenga moana kātahi ka whāia — koia nei hoki tāna mahi i ngā wā katoa — kāore i mau a Poutini. Tēra a Poutini e huna mai ra i roto i te wai i tētehi kokoru whāiti i te tahatika o te moutere o TŪHUA. Ao ake, i te atātū tonu, ka kite atu ia i tētehi wahine ataahua e haere ana i te tahatika. Ko Waitaiki te ingoa o taua wahine. Ka titiro atu a Poutini ki te wahine nei e unu ana i ōna kākahu, ā, kua ruku ki te wai. I te tino ataahua o taua wahine ka pohanetia e Poutini.

Kua warewaretia e ia tērā tāna hoariri, a Whatipū e kimi haere ra i āia i waenga moana, mau atu ki a Waitaiki kawē motutia, tau noa mai i Tahanga (kei te taha tonga tēnei o Moehau a Tama).

Tērā te tāne a Waitaiki, a Tamaāhua, kei roto i tō rāua moenga kātahi anō ka oho ake te wairua. Ka tiroiro kei whea a Waitaiki, ka karanga, kāore he whakautunga mai, ka karanga anō, ko taua āhua anō. Kua pāwera ia kātahi ka heke ki te tai, nā, e hora ana ngā kākahu o Waitaiki i te tahatika. Mōhio tonu a Tamaāhua kua pā he aitūā ki tāna hoa. I roto i ōna pōkekakeka mō Waitaiki ka haere ki tana tūāhu ki rēira tuku ai i tana karakia ki ōna atua kia hōmai he māramatanga ki āia. Ka puta te māramatanga

tērā, ko tana tekateka hei kai tohutohu i te ara hei aru māna e kitea āi e ia a Waitaiki. Heoi, ka whiua e ia tana tekateka, ka tārewa i te takiwā, ā, ka tohu te mata o te tekateka ki tuawhenua. Kakama tonu te whakarewa a Tamaāhua i tana waka, ko ia e aru ana i te ara i tohua ra e tana tekateka.

Tērā a Poutini kua tae ra ki TAHANGA, kua kā te ahi hei whakamahana i a Waitaiki. Ka mahana anō a Waitaiki ka whati te tira a Poutini i tuawhenua tau noa mai i WHANGAMATĀ i Taupō.

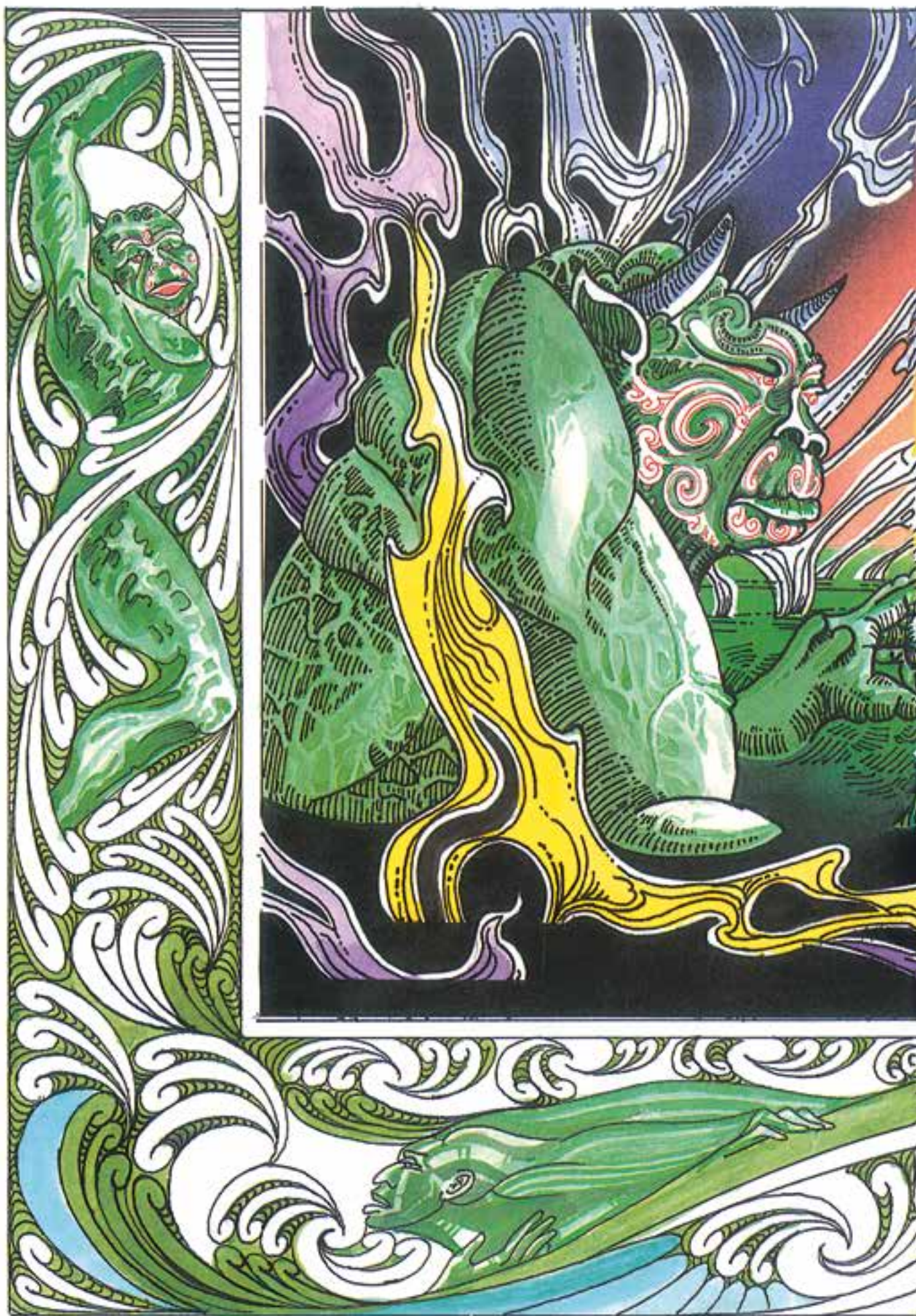
I muri, ka tae atu a Tamaāhua ki Tahanga, kua mate noa atu ngā ngārahu o te ahi a Poutini: Heoti, aru tonu ia i te huarahi i tohua ē tana tekateka, ā, ka tae atu ki Taupō, arā, ki Whangamatā. Nā i rēira e tōpū ana ngā ngotungotu o te ahi a Poutini kua mātao kē noa atu. I tēnei wā kāore anō a Tamaāhua kia mōhio ko wai tēnei e kāwhaki nei i a Waitaiki, he tangata, he taniwha, he aha rānei.

Pēnei tonu te mahi a ngā tokotoru nei. Ko Poutini rāua ko Waitaiki ki mua ko Tamaāhua me tana tekateka ki muri whai haere atu ai. Tae atu ki ONETĀHUA, tae atu ki WHANGAMOA i Whakatū, ki RANGITOTO ka huri ki te tonga aru haere atu i te tahatika ka tae atu ai ki PĀHUA (kāore i tawhiti atu i Punakaiki). Haere tonu, pahemo ake a Māwheranui, a Taramakau, a ARAHURA, tae atu ai ki Mahitahi. I ngā rā o mua haere ai ngā tūpuna mā runga waka mai i konei ki TAKIWAI. I a Tamaāhua e whakawhiti ana i te puaha o te awa o Arahura ka rongo iho ia i te āhua mahana o te wai o tēnei awa. Tēna tana tekateka e tāwhiri mai ra i aia heoi tāna he whai kau atu, ka ahu rāua ki te tonga.

Mai i Mahitahi ka tere a Tamaāhua mā runga waka ki Takiwai — ko te puaha tēnei o Piopiotahi. Ka tiroiro ia kāore he aha i rēira ēngari ko tana tekateka kua huri te mata ki te ara i arumia mai ra e rāua. Kua tino pāwera a Tamaāhua i āia e whai haere atu ana i tana tekateka. Tae atu ki Arahura — ko te awa tēnei i rangona ra e ia te mahana o te wai — kua mōhio tonu ia kua tino pangia tana hoa wāhine e te aitūā. Heoi, ka whakarite i āia mō te parekura — he tauā ra hoki ia.

Ko Poutini kua mōhio — he atua ra hoki — tēnā a Tamaāhua kei te whai haere atu i roto i te awa o Arahura ki te patu i aia kia mate rawa ātu. Kātahi ia ka huna ki roto i tētehi awa e whangai atu ana ki roto o Arahura. Ko te awa tēnei e mōhiotia nei i nāiane ko WAITAIKI.

Mōhio tonu a Poutini ina mau ia i a Tamaāhua e kore ia e ora. Ka tau tana whakaaro mēhemea e kore e oti tāna i hiahia ai, ara, kia riro i āia a Waitaiki, e kore hoki ia e pai kia riro i tētehi atu. Na rēira i whakakōhatutia ai e ia, i tukuna ai e ia





tōna mauri pounamu ki a Waitaiki, waihotia atu e ia kia takoto ana i te whaiawa o te pūnuatanga o Waitaiki awa ki roto o Arahura. Ka huri a Poutini ka aru ki te moana, whakamōkihi haere, ā, ka pahemo anō i a Tamaāhua, ko ia tēna e tere ana ki te moana, ngaro atu, waiho a Tamaāhua kia kimi ana i a Waitaiki i roto o te awa o Arahura.

Kei rēira tonu a Poutini e tere haere ana i nāianeī, he kaitiaki nō ngā whenua o te tai hauāuru ki te tonga me ngā pounamu i whakatapua iho e ngā tūpuna o neherā. Koia taua tai e mōhiotia nei i nāianeī ko TE TAI POUTINI.

Kitea rawatia ake e Tamaāhua tana hoa wahine kua kōhatutia, ara, he pounamu kōmā nei, he ataāhua, he inanga te ingoa o taua pounamu, he pounamu tino manawanuitia e te tangata i nāianeī. Ka mutu rā anō tana tangi ki a Waitaiki, ka titiro ake ki ngā maunga e rua e tū mai ana i rēira ka taunahatia e ia ko TŪHUA tētehi ko TAMAĀHUA tētehi. Ka mutu ana whakarite kātahi ka hoki. Ka moe anō he wahine ka puta he uri, ko ngā kōrero mō aua uri kei te mōhiotia e tōna iwi o tōna takiwā.

Mai rā anō i aua wā o mua, ka kōrero te hukapapa o ngā maunga, ka rere te waipuke o Arahura ka tahia iho ngā kuru pounamu, koia nei ngā uri o Waitaiki. Ko ngā ēnei o te mauri o Pounamu.

Ko tēnei pakiwaitara e whakaatu ana i ngā wāhi mahinga a ngā tūpuna o neherā i a rātou

maripi, arā, i ngā toki, i ngā mere, i ngā hei me āra atu taonga o mua.

Nā, i TŪHUA he matā te taonga, paopaoa ai kia ngahoro ngā kongakonga koia nei a rātou maripi. I TAHANGA, he pakawara te ingoa o te kōhatu i oroora hei toki; i WHANGAMATĀ — he matā anō ēngari he panetao te ingoa i mōhiotia e ngā kaumātua, he rere kē i ngā matā o Tūhua. I ONETĀHUA — ko ngā kōhatu ēnei kua pūngurutia e te wai; i WHANGAMOA he pākohe, he wāhi mahinga mere me ēra atu mea; i RANGITOTO ko taua kōhatu anō, ke rēira ngā wāhi mahinga o ēnei taonga o te patu, mere, me ēra atu mea. Kei PĀHUA ka kitea tēnei kōhatu, te Hine a tauira, mā tēnei hei wiri e puta ai te rua ki te pounamu. Kei TAKIWAI, arā i Piopiotahi tētehi wāhi mahinga i ngā taonga kuru takiwai (tangiwai), kāore e kitea tēnei taonga, te takiwai, (tangiwai) i ētehi wāhi atu.

Hoki mai ki ARAHURA ko te tino rangatira o ngā kōhatu katoa, e mōhiotia nei e te ao whānui, ko Pounamu me ōna tini kārangarangatanga; inanga, kawakawa, kahurangi, kahotea, totoweka, tēnā te nuinga atu o ngā ingoa.

E kī ana te kaituhi koia nei te whakaatu tuatahi i ngā wahi i kitea ai ngā kohatu e ngā tūpuna o neherā e whakaatu ana hoki i ngā wāhi mahinga o a rātou taonga.

POUTINI: A GUARDIAN TANIWHA

Poutini is the name of the taniwha swimming up and down the West Coast of the South Island protecting both the people and the spiritual essence or mauri of pounamu, greenstone. Poutini guards the mauri within the treasured stone. The mana or spiritual force of pounamu comes from Kahue (or Ngahue) an atua. Poutini as protector of the stone is the servant of Kahue. Poutini once abducted a woman. Waitaiki, from the North Island and fled south pursued by her husband. He hid with his captive in the bed of the Arahura River but Waitaiki's husband pursued them. Poutini transformed Waitaiki into his own spiritual essence — pounamu — and fled down river to the sea. Waitaiki became the 'mother lode' of all pounamu. The husband went home grieving. The Poutini Ngāi Tahu is the calling given to Kāti Waewae, the section of Ngāi Tahu connected to the West Coast.

Poutini was a taniwha, a giant water being. He was guardian for Kahue (Ngahue), the atua or deity of pounamu, greenstone. The only being that Poutini feared was another taniwha named Whatipū, the guardian for Hinehōaka, the atua of hōaka, sandstone. Grinding with sandstone 'knives' was the only way the tūpuna could cut the tough pounamu stone.

Oncer, when Poutini was being pursued in the oceans by Whatipū, he took refuge in a shady corner of a bay at TŪHUA (Mayor Island). It was early morning. Lying quietly in the still morning water, Poutini saw a beautiful woman coming down to the water's edge to bathe. Her name was Waitaiki. He watched as she removed her clothes and slipped into the sea. He lusted after her.

Disregarding the danger of being discovered by his enemy, Whatipū, he slipped through the waters of the bay and with a swirl of water — and not a sound — he caught Waitaiki and fled with her across the sea towards the mainland.

Meanwhile, back at Tūhua, Waitaiki's husband, Tamaāhua, woke and called to his wife. No answering call came and, disturbed, he went looking for her. He found her clothes at the water's edge and knew that some dreadful fate had befallen her. Distraught, he went to his tūāhu (place of ritual) and sought to discover her fate by the powers of karakia (incantation) and divination. He used a tekateka to gain the knowledge he sought. A tekateka is a small, dart-like spear. He hurtled it in the air and it hung there quivering and pointing to the mainland in the direction taken by Poutini and his beautiful captive, Waitaiki. Rushing to his canoe, Tamaāhua paddled off in pursuit.

Poutini had stopped at TAHANGA on the Coromandel Peninsula and lit a fire on the

beach to warm Waitaiki. Then he fled across the land to WHANGAMATĀ on the western shore of Lake Taupō where he lit another fire for Waitaiki. Meanwhile, Tamaāhua landed on the beach at Tahanga and discovered the fire, but the ashes were cold. Using his tekateka again to divine the direction of his quarry, he took off in pursuit, eventually arriving at Whangamata. He discovered the remains of the second fire and, again resorting to use of his tekateka, travelled on in pursuit of Poutini and Waitaiki, still ignorant of what had happened or who was involved.

The chase went on — fires and tekateka at every pause. To RANGITOTO or D'Urville Island, to WHANGAMOA in the hills above Whakatū (Nelson) and to ONETĀHUA or Farewell Spit. Then down the western coast of the South Island to PĀHUA near Punakaiki and on past Māwheranui, past Taramakau and ARAHURA, right to Mahitahi where the tūpuna when travelling south left the land and took the sea using canoes. As he crossed the mouth of the Arahura River, Tamaāhua noticed the water was not as cold as the water of other rivers he had been crossing, but he was too hot in pursuit to waste time — the tekateka was drawing him southwards.

By canoe he paddled south from Mahitahi to TAKIWAI at the mouth of Piopiotahi, Milford Sound. Here he found the tekateka hovering in the air and pointing back along the route he had just come. Frustrated and angry, he headed north again following the tekateka. It paused, waiting for him, at the mouth of the Arahura River, where he had noted the water was warmer on his journey south. By incantations he knew that his beloved Waitaiki was in distress up the Arahura River valley. He prepared himself, as a warrior, for battle.

Poutini was indeed hiding in the upper Arahura River, by a stream which flows into the main river. That stream we call today WAITAIKI. He knew, because he was of the atua, that Tamaāhua was coming up river, prepared to kill him. He knew he had little chance of escape should he be found, but he did not want to leave his beautiful captive. Deciding that if he couldn't have her then no-one else would either, he changed her into his own essence — pounamu — and laid the woman-stone in the bed of the river, just by the junction of the stream now called Waitaiki with the main river. Then he slipped silently away downstream, right past the wrathful husband, Tamaāhua, striding up intent on destruction. Poutini swam to the coast and ever since he has cruised its waters as the kaitiaki, guardian spirit, of the land and its

sacred stone. That is why the coast is known as TE TAI POUTINI, 'the tides of Poutini'.

Tamaāhua found his beautiful wife Waitaiki. She was lying in her final bed, all grey-green and smooth — īnanga stone. He began to tangi for her and for himself at his loss. When his tangi was complete he looked around him and named two hills, TŪHUA after his island home, and another TAMAĀHUA after himself. He then began the long return journey whence he had come. He married another woman and had many children and is known in the traditions of several tribes of the Coromandel coast/northern Bay of Plenty region.

Ever since those ancient times, when the winter snows melt in spring and the waters tumble down the wild Arahura gorges, pieces of pounamu are broken off the great body of Waitaiki and make their way down the riverbed. These are the uri, children, of Waitaiki, the mother lode of the stone and the parent of the mauri that lies within pounamu.

This story is really an oral map of the ancient quarries from which the tūpuna took their valued stones. TŪHUA gave them Mayor Island

obsidian, a volcanic glass with its own special colour; TAHANGA was the great quarry for basalt used in making adzes; WHANGAMATĀ takes its name from matā, the ordinary black obsidian. The obsidians were used for sharp knives — the throw-away razor blades of those times.

RANGITOTO, D'Urville Island, is the site of the huge quarries where pākohe, metamorphosed argillite, was cut from the land. Pākohe was taken too from the high hill WHANGAMOA. ONETĀHUA, Farewell Spit, is where 'floater' stones from the Nelson mineral belt are washed up in convenient sizes for shaping into tools and ornaments. The PĀHUA flints are found embedded in limestone near Punakaiki. These were specially valued for drilling holes in pounamu. TAKIWAI at Piopiotahi, Milford Sound, was the quarry for bowenite jade, a soft, translucent stone valued for ornaments but useless for tools because it is not tough and hard like pounamu — the tungsten steel of our tūpuna. The finest pounamu lies in the bed of the ARAHURA River.

In the story of Poutini are summarised the findings of the first 'geological survey' of New Zealand.

Place Names from the Poutini Story

Waitaiki (Stream of) Waitaiki
 Te Tai Poutini The tides of Poutini
 Tūhua (Hill of) Tūhua
 Tamaāhua (Hill of) Tamaāhua

Stone Sources Linked in the Poutini Story

Tūhua Mayor Island (obsidian)
 Tahanga Tahanga (basalt)
 Whangamatā Whangamatā (obsidian)
 Rangitoto D'Urville Island (argillite)

Whangamoa Hills above Nelson (argillite)
 Onetāhua Farewell Spit (argillite)
 Pāhua Pāhua (flint)
 Takiwai Piopiotahi (bowenite)
 (Milford Sound)
 Arahura Arahura (pounamu)

Mea tango mai:
 Nō ngā pukapuka a Tipene O'Regan

Source for the story of Poutini:
 This version of the Poutini story was narrated
 by Tipene O'Regan

RĀKAIHAUTŪ



NGĀ TAUNAHANAHATANGA O NGĀ ROTO O TE WAKA Ō AORAKI

Ko Rokohouia, he tama tēnei na Rākaihautū. I tau mai to rāua waka, a *Uruao*, ki Muriwhenua, arā, ki te hiku o Te Ika a Māui. Ka titiro rāua ki te tini o te takata i reira ka tau te whakaaro me haere rāua ki te rapu i tētehi whenua e mimiti ana i te takata, kātahi ka haere, tau noa atu i Whakatū i te tai hauāuru o Te Waka Ō Aoraki (Te Waipounamu). Ka tau te whakarite a kā Ariki nei me wehe rāua. Ko Rokohouia me tōna weheka takata me aru i te takutai ki te tonga, ko Rākaihautū me tōna weheka takata ki tuawhenua. Heoti, ka rere Rokohouia ma te moana, ka mau a Rākaihautū ki tana kō (ko Tū Whakarōria te ikoa o taua kō) ka ahu ki te kahere i tuawhenua.

Ka haere te Ariki nei a Rākaihautū me tōna weheka iwi, ka tawhiti atu i Whakatū ka tīmata te kerī haere i kā riu o kā roto i taunahatia e ia. Ko ROTO ITI tēnā; muri ko ROTO ROA; muri ko HOKA KURA. Aru haere tonu ki te takiwā ki te toka ko WHAKAMĀTAU; ko Ō TŪROTO. Aru tonu rātou ki te toka ma ruka i tuawhenua ki te taha rāwhiti me te kerī haere a te rakatira nei i kā riu o kā roto. Ko TAKAPŌ tēnā; ko PŪKAKI tēnā; muri ko Ō HAU: muri ko HĀWEA. Ka tae ki tētehi wahi ka tū, ka karakia, ka whakarite i a rātou. Ka puria taua wāhi, taunahatia iho ko WĀNAKA (Wānanga). Ka haere rātou ma tētehi riu (he awa mate) ka tūpono atu ki te roto i rēira, he nui taua roto, he tino ataahua, ka tapā e Rākaihautū ko WHAKATIPU WAIMĀORI. Ka ahu ki te takiwā ki te tai hauāuru, whiti atu i KĀ MAUKA WHAKATIPU ki te roto i taunahatia nei e ia ko WHAKATIPU WAITAI.

Kei rēira tētehi awa e whāngai ana i Whakatipu Waimāori ko TE AWA WHAKATIPU te ikoa, mē tētehi awa anō e whāngai atu ana i Whakatipu Waitai ko WHAKATIPU KĀ TUKA to ikoa o tērā. Tirohia ēnei ikoa e noho tōpū katoa ana, kua kore e mohiotia i nāiane i te whakakaupapataka o aua ikoa.

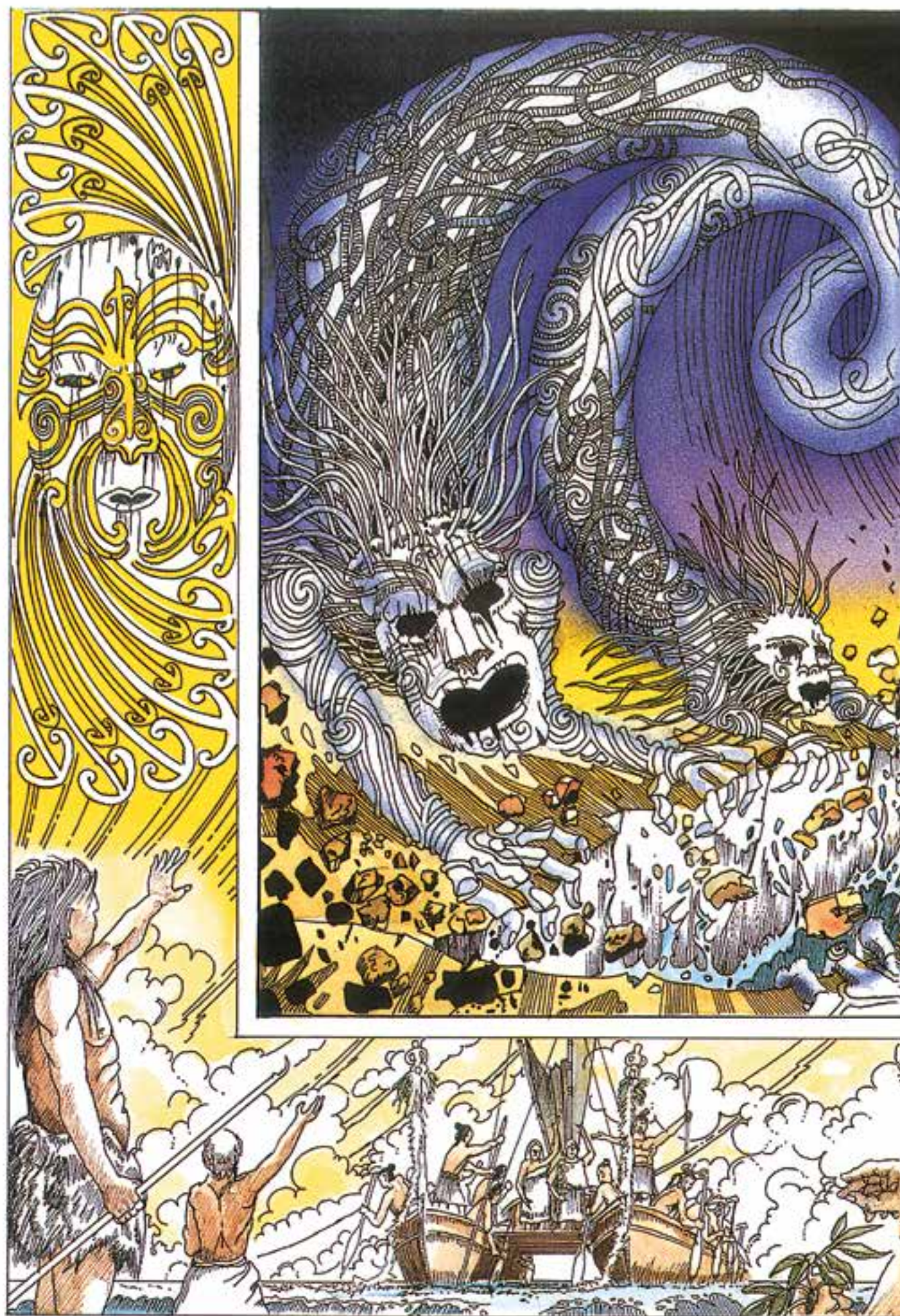
I konei ka huri rātou ki te toka nā ka tūpono atu ki tētehi roto i tapaina e Rākai ko TE ANA AU. I kō tata ko ROTO UA, koia nei hoki te ikoa

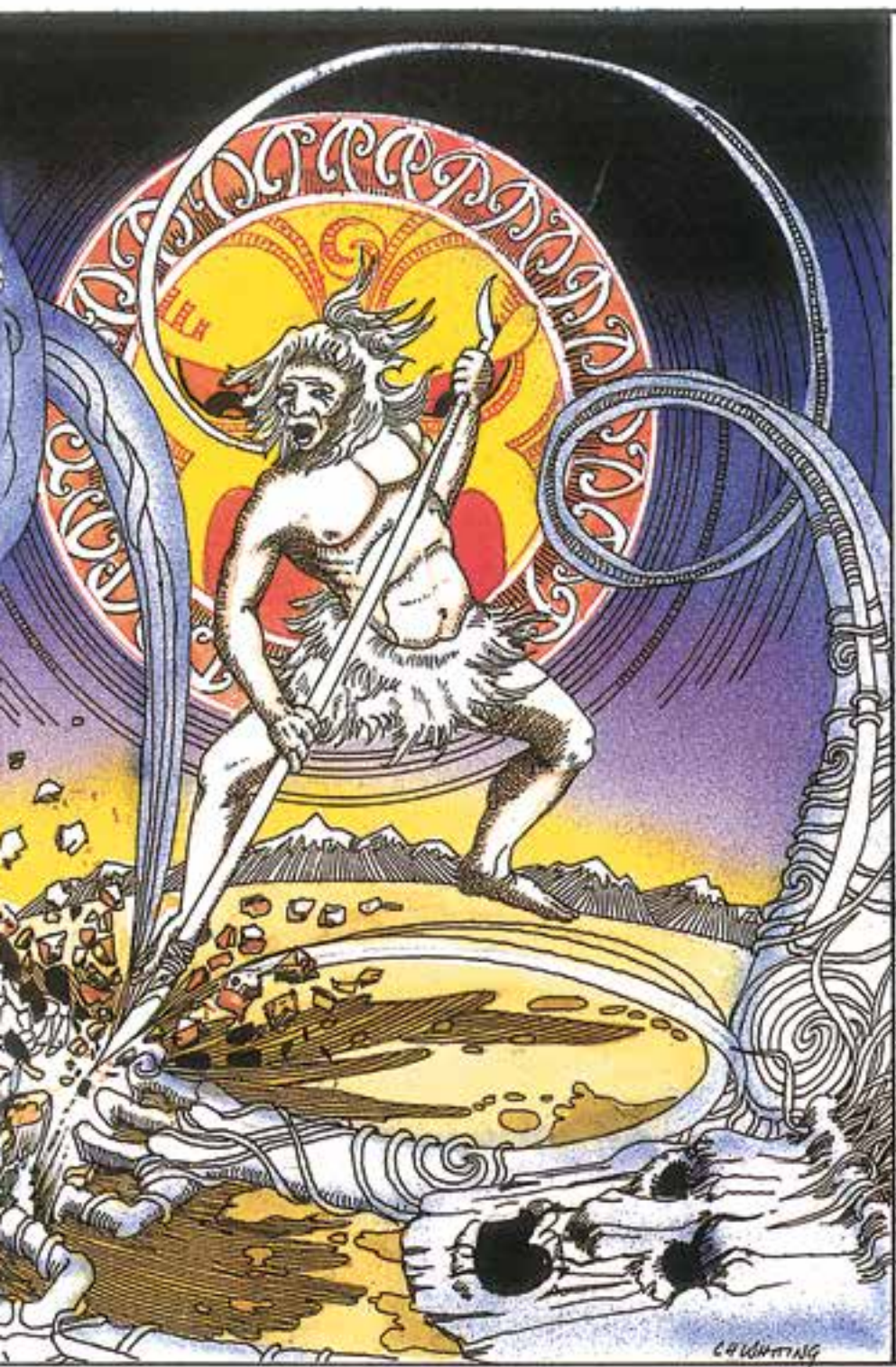
tawhito, no muri mai ka tapā ko Motu Rau, no te taeka mai o te Pākeha, i roto i to rātou kūare ki te whakahua kupu Māori ka puta ke te ikoa Manapōuri. E ai ki kā kōrero a Tipene O'Regan kāore he tikanga o tēnei ikoa, mea tāhae mai no tētehi roto e mohiotia nei ko North Mavora ko tōna ikoa tūturu ko Manawa Popore.

Haere tonu te rakatira nei tau noa mai i Te Ara a Kewa. I rēira ka waihotia atu e ia e rua kā tākata, ko Noti raua ki Nota, hei kaitiaki mo tēra pito o te whenua. Ka huri mai te tira o Rākai ki te takiwā ki te hauraro ka taunahatia ko ROTO NUI A WHATU, ko WAIHORA, ko KAI KĀRAE tae mai ai ki WAIHAO. I rēira ka tūtaki atu ki a Rokohouia (i aru mai ra i te takutai o te rāwhiti).

Te wehenga o kā rakatira nei i Whakatū ka rere a Rokohouia puta atu i Raukawa Moana ki Te Tai ō Marokura. Ka huri ki te toka ki Kai Kōura. I rēira ka noho, ko tā rātou kai he hua karoro, kōhi mai ai i kā paripari o te taha tika, mau tonu te ikoa o aua pari ko KĀ WHATAKAI A ROKOHOUIA aru haere tonu ki te toka ka kitea e rātou tētehi momo tuna — he hoa, — he tuna ririki nei. Ka mahia e ia he rauiri; ka tapā taua wāhi ko WAIHAO; ko te whenua ki taua takiwā ko KĀ POUPOU A ROKOHOUIA mo kā pou ā rātou rauira.

I konei ka tūtaki anō rāua ko Rākaihautū. Ka tā te ngenge o kā iwi nei ka huri ki te hauraro. Tēnā te hari o te iwi nei ki tō rātou tūtakitanga, i te mohio kāore rātou i aitūātia ka taunahatia te pakihi nei ko KĀ PĀKIHI WHAKATEKATEKA A WAITAHA. I ā rātou e haere ana ka kerī anō te rangatira i te riu a WAIHORA (te tuarua tēnei o kā Waihora) me WAIREWA. Ka mutu i konei te mahi a Rākaihautū kātahi ka piki ki runga i tētehi mauka i rēira ko Pūhai te ikoa ka poua tana kō (a Tū Whakarōria) ke tapā e ia he ikoa kē, ara, ko TUHIRANGI. Mate atu a Rākaihautū ki Akaroa mau tonu tonā rokonui e whakaaturia nei e ōna tapuwae hei maumahara ma kā uri o Waitaha. Ka pae katoa mai ai ēnei mahi āna ki raro i te ikoa KĀ PUNA KARIKARI A RĀKAIHAUTŪ.





RĀKAIHAUTŪ: NAMING GREAT LAKES OF THE CANOE OF AORAKI

The names of many of the great lakes of the South Island were given by the ariki of the Uruao canoe, Rākaihautū, who traversed the island with his famous kō and 'created' (named) the Southern Lakes of the interior and also the coastal lakes and lagoons of the east coast. While Rākaihautū was exploring the interior of the South Island, his son, Rokohouia, sailed the Uruao down the east coast, meeting up with his father at Waihao in what is now South Canterbury before the party returned north to Banks Peninsula.

In South Island legends, Rākaihautū is identified as the person who traversed the land, naming the lakes as he went. He and his son Rokohouia were the ariki (leaders and guardians) of the canoe *Uruao*, one of the earlier canoes (before the canoes of the so-called 'fleet') to arrive on the shores of Aotearoa.

The *Uruao* made landfall at Whangaroa in the north. The people of the *Uruao* surveyed the land of Muriwhenua, sometimes called Te Hiku o Te Ika a Māui (The Tail of the Fish of Māui). They discovered that many who had arrived in Aotearoa earlier than themselves had settled there. The desire to find land for themselves prompted them to move on. They sailed southward, following the west coast, finally making landfall at Whakatū (Nelson). Here they decided that the only effective way to survey the land would be to divide themselves into two groups, one under the leadership of Rākaihautū who would traverse the land and the other under the leadership of Rokohouia who would explore the island's coasts by sailing through Raukawa Moana (Cook Strait) and down the east coast through Te Tai o Marokura (the Ocean of Marokura), the seas off the Kai Kōura Coast.

Rākaihautū, with his kō (wooden spade) named Tu Whakarōria, set off into the forest on the first leg of his journey. Some distance from Whakatū he dug two enormous trenches with his kō. The trenches filled rapidly with water. The larger of the two bodies of water he named ROTO ROA, the other he named ROTO ITI. Thus began Rākaihautū's enormous task, the creation/naming of the lakes of Te Waka o Aoraki (The Canoe of Aoraki, the South Island), from this beginning near Raukawa Moana down to the shores of Te Ara a Kewa (the Pathway of Kewa, Foveaux Strait) and on to a final ending of his journey at Banks Peninsula.

As Rākaihautū made his way southwards he created and named lakes, HOKA KURA, (the red promontory or rocks) Lake Sumner, WHAKAMĀTAU, (the meaning is obscure) Lake Coleridge, and Ō TŪROTO, (the lake of Tūroto,

a member of the party) Lake Heron. he and his party moved on southwards along the ranges until they reached the next group of lakes on the eastern side of the Alps. he named these lakes TAKAPŌ (to move about at night), the lake now known as Tekapō (Tekapō has the meanings of lightning, or a species of eel, but Takapō is the correct name), PŪKAKI (the source), Ō HAU (of Hau, a member of the party) and HĀWEA (another member of the party whose full name was Hāwea Ki Te Rangi and who belonged to the people known as Hāwea).

Still moving southward, Rākaihautū and his companions arrived at a place which he decided was an appropriate place to perform the rituals which would ensure their continued safety. They marked that place by naming the lake there WĀNAKA (the lore of the tohunga or priest).

Further south again, he came upon the great lake which he named WHAKATIPU WAIMĀORI (waimāori means fresh water). This is today's Lake Whakatipu. The party then veered to the west and crossed a range which Rākaihautū named KĀ MAUKA WHAKATIPU (kā mauka means the mountains), the Ailsa and Humboldt Mountains. Beyond these mountains they found and named another large lake WHAKATIPU WAITAI (waitai means salt water). This is Lake McKerrow. On the eastern side of Kā Mauka Whakatipu is TE AWA WHAKATIPU, the Dart River, which flows into Whakatipu Waimāori, while the river which has its source on the western side of Kā Mauka Whakatipu and flows into Whakatipu Waitai is named WHAKATIPU KĀ TUKA, the Hollyford River.

This cluster of 'WHAKATIPU' names, grouped together as they are, poses a problem for historians, Māori and Pākehā. The word 'whakatipu' is an ancient one and its meaning as it is used in these place names is obscure. Attempts have been made to translate the word, or variations of it, but these attempts demean the ancestor Rākaihautū. It is better simply to let the names stand, unexplained, until, if ever, someone with profound knowledge can elucidate the meaning or origin of 'Whakatipu'.

After naming these Whakatipu features, Rākaihautū and his party turned inland and began heading south again. They found a large and beautiful lake which they named TE ANA AU (cave of rain) and just south of it another lake which Rākaihautū named ROTO UA (the lake where rain is constant). The two names suggest the party encountered wet weather in the area. The lake which was named Roto Ua is today mistakenly called Manapouri a Pākehā

corruption of Manawa Popore, the original name of North Mavora Lake. It is known by the Māori of that region as Motu Rau, says Tipene O'Regan. The word 'Manapouri' defies translation.

Rākaihautū and his party continued on to the south until they reached the bottom of the South Island, where he left two people to guard these southernmost parts of the island, where the ocean is known as Te Ara a Kewa (the pathway of Kewa), Foveaux Strait. The rest of the party turned northwards, naming lakes as they moved up the eastern side of the island: ROTO NUI A WHATU (the large lake of Whatu); WAIHORA (spreading waters) is familiar in the slightly changed form of Waihola; KAI KĀRAE (the eating of a type of seabird, kārae) is the lagoon at the mouth of the Kaikorai Stream. At WAIHAO (the waters of a species of eel known as hao) the weary party led by Rākaihautū met up with Rokohouia and his party who were gathering the hao eels from the lake. The reunion was joyful. (The lake Waihao is known today as the Wainono Lagoon, near the mouth of the Waihao River.)

Rokohouia had sailed the *Uruao* through Raukawa Moana and down the east coast of the South Island through Tai ō Marokura until he came to Kai Kōura. The full name of this place is Kā Ahi Kai Kōura a Tama Ki Te Rangi (the fire on which Tama Ki Te Rangi cooked his crayfish). Rokohouia and his party stayed at Kai Kōura for some time, supplementing their seafood diet with seagull eggs which were collected in large numbers from the high cliffs around Kai Kōura. These cliffs were known from that time as KĀ WHATAKAI A ROKOHOUIA (the foodstores of Rokohouia). As Rokohouia moved further south from Kai Kōura he noted the mouths of the rivers and studied the migratory habits of the eel and lamprey. He drove sturdy posts into the beds of the rivers at their mouths and constructed eel and lamprey weirs around them. Hence the many rivers and coastal lakes and lagoons north of and including Waihao are known collectively

as KĀ POUPOU A ROKOHOUIA (the posts of the weirs of Rokohouia).

After a period of rest at Waihao, the reunited party decided to move north to Akaroa (long bay), which would be Whangaroa in the northern dialects. To reach Akaroa, the party had to cross the Canterbury Plains. The original name of the Plains was KĀ PĀKIHI WHAKATEKATEKA A WAITAHA (the seed bed of the Waitaha people). The Plains are still known by this name to the Kāi Tahu people today.

At the northern end of the Plains, they came upon a large shallow lake which they called WAIHORA (spreading waters), a name which Rākaihautū had already given to another lake further south, Waihora or Waihola. This more northern Waihora was centuries later renamed Lake Ellesmere. Another old name for this lake, still used by the local people, is TE KETE IKA A RĀKAIHAUTŪ, the fish basket of Rākaihautū, a reference to its abundance of flounder and eel. Not far from Te Waihora is WAIREWA (the meaning of this name is obscure; rewa can mean to float, to become liquefied, to raise, or elevated). Wairewa was also renamed centuries later, Lake Forsyth.

Rākaihautū's task of creating/naming the lakes of the South Island ended here. He therefore decided he would create a memorial to his work for all time. He climbed a high hill named Pūhai, overlooking his lakes and the plains to the south and Akaroa to the east. On the summit of this hill, he plunged his faithful kō, Tu Whakarōria, firmly into the ground and left it there to adorn the skyline. The hill was renamed TUHIRANGI (adorning the skyline). Rākaihautū lived out the rest of his life at Akaroa.

Time has not diminished Rākaihautū's fame. His sacred footprints remain along the lines of his famous lakes, many of which retain to this day the names he bestowed on them. Collectively, the lakes are known as KĀ PUNA KARIKARI A RĀKAIHAUTŪ (the springs of water dug by Rākaihautū).

Place Names from Rākaihautū's Journey

Roto Roa	Long lake	Roto Nui a Whatu	The large lake of Whatu
Roto Iti	Small lake	Waihora	Spreading water
Hoka Kura	Red promontory or rocks	Kai Kārae	To eat kārae (a seabird)
Whakamātau	(Meaning obscure)	Waihao	The water of hao (a type of eel)
Ō Tūroto	Of Tūroto (a member of the party)	Kā Whataakai a Rokohouia	Rokohouia's storehouse
Takapō	To move about at night	Kā Poupou a Rokohouia	The (weir) posts of Rokohouia
Pūkaki	(Meaning obscure)	Kā Pākihi Whakatekata a Waitaha	The seed bed of Waitaha
Ō Hau	Of Hau (a member of the party)	Waihora	Spreading water
Hāwea	Hāwea Ki Te Rangi (A member of the party)	Wairewa	(Meaning obscure)
Wānaka	The lore of the Tohunga/Priest	Tuhirangi	Adorning of the skyline
Whakatipu Waimāori	Fresh water	Te Kete Ika a Rākaihautū	The fish basket of Rākaihautū
Kā Mauka Whakatipu	Mountains	Kā Puna Karikari a Rākaihautū	The springs of water dug by Rākaihautū
Whakatipu Waitai	Salt water		
Te Awa Whakatipu	The river		
Whakatipu Kā Tuka	(The meaning of Kā Tuka is obscure)		
<i>See text for explanation of Whakatipu.</i>		I ahu mai ēnei kōrero na: Sources for the story of Rākaihautū's Journey:	
Te Ana Au	Cave of rain (in Kāi Tahu dialect)	Beattie	<i>Morioris of the South Island</i>
Roto Ua	Lake where rain fell constantly	Tipene O'Regan	Kāi Tahu

Bibliography

This list is not a comprehensive list of published works containing information on Māori place names. It includes only those works to which reference was made in assembling the stories in this volume. The major sources for the book were the kaumātua with whom Te Aue Davis spoke when compiling the stories.

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Botanical Glossary

akeake	Dodonaea viscosa
kākaho	Cortaderia spp.
karaka	Corynocarpus laevigatus
kuta	Schoenoplectus validus
mānuka	Letospermum scoparium
para	Marattia salicina
perehia	Lachnagrostis filiformis
tawa	Beilschmiedia tawa

TE HAERENGA O TŌHĒ RĀUA KO TANA MŌKAI NGĀ ĪNGOA O NGĀ TAI AWMĪ O AOTEAROA

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In this Index are listed all the place names the origins of which are explained in the volume. The maps and the lists of names at the end of each story have not been indexed.

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GENERAL INDEX

In this index are listed all items except the place names whose origins are explained in this volume. This Index therefore includes personal names, the names of canoes and tribes, other place names and topics. The sources at the end of each story, the names on the maps and the foreword and introductions have not been indexed.

This Index is for both the Māori and English texts. The references in the Māori text are given in Roman type and the references in the English text in *Italic type*.

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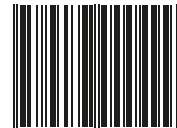
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