

HE KORERO PŪRĀKAU MO  
NGĀ TAUNAHANAHATANGA  
A NGĀ TŪPUNA

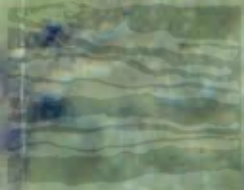
PLACE NAMES  
OF THE ANCESTORS  
A MAORI ORAL HISTORY ATLAS

NEW ZEALAND GEOGRAPHIC BOARD



New Zealand  
1990  
OFFICIAL PROJECT

NEW ZEALAND  
GEOGRAPHIC BOARD



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O AOTEAROA

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NEW ZEALAND

*Lottery Grants Board*

New Zealand

1990

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NGĀ POU TAUNAHA  
O AOTEAROA

## He Kōrero Pūrākau mo

### 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 ano te Tumuaki Whakahaere Kai Rūri o Te Puna Kōrero Whenua)

Ngā mema o Ngā Pou Taunaha: *Professor Keith Sorrenson, 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 Maori 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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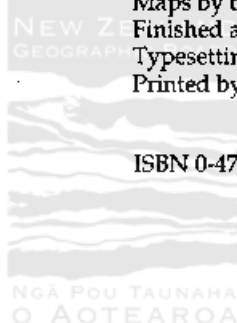
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# KUPU TUATAHI

“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 mo 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 mo rātou. Nāku tonu i tautoko te kaupapa mo 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 Maori 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 ingoa 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 ingoa.

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 ahuatanga 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 ahuatanga. He whakaatu i ngā taunahatanga a ngā tūpuna mo ngā ahuatanga o to rātou ao o mua.

Nā, te tuarua o ngā pukapuka nei e whakaatu ana i ngā rārangi ingoa e noho tōpu ana i roto i ō rātou whakamāramatanga arā tirohia: Papakōwhai, Papatoetoe me era atu tu āhua ingoa, e whakaatu nei i ngā ingoa o ngā rākau, otaota rānei i tupu ki runga i aua papa. Tērā noa atu te nuinga o aua ingoa 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 Pākeha 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 rāua 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 ē rua, Māori/Pākeha. 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 nga putea kōrero e iri mai rā i ngā tāhuhu o ngā tūpuna whare o ia waka, o ia iwi, o ia whānau. Tērā pea te wā ka taea atu anō te nanao mai e ngā uri ētehi o ngā taonga o roto o aua putea.

Ka oti te whakatakoto o ngā kōrero ka tukua ki te kai whakarite, nāna i whakatika te 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 whakaahuatanga me ngā whakaritenga katoa na Te Tari Tā a Te Kāwanatanga i whakahaere.

I tuhia ia pūrākau ki ngā reo e rua tuatahi ki te reo Māori, muri ki te reo Pākeha. E hara i te mea i whakamāoritia te reo Pākeha i whakapākehatia 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 o ngā ingoa 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 nga kōrero pūrākau kua whakaaturia nei e puta ai he māramatanga ki nga iwi o Aotearoa, i te hōhonu o ngā tikanga 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 sesquicentennial 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, *Places 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 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 whakaingoatia 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 toāna 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 ingoa 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 Maori 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 pacroa, 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 Pākeha mō ia wāhi o te whenua he rere kē i tā te Māori, oti rā, ko ngā ingoa a te Pākeha he tūhāhā kāore nei e mārama ngā tikanga o ana ingoa. Ko te taunaha a te Māori he tūhono, he tohu i ōna tapuwae, he ingoa tūpuna rānei, he ingoa 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 ingoa 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 Pākeha — 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 ingoa 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 ingoa 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 ingoa kia tika te takato, pērā i te Oriori mō Wharaurangi 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 ingoa ki ia takiwā — pērā i ngā Paikea — ka tino mārama te titiro i ngā tikanga o aua ingoa 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, Pākeha — tērā pea e mātau ki ngā tikanga o te here o ngā ingoa 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 Pākeha 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.

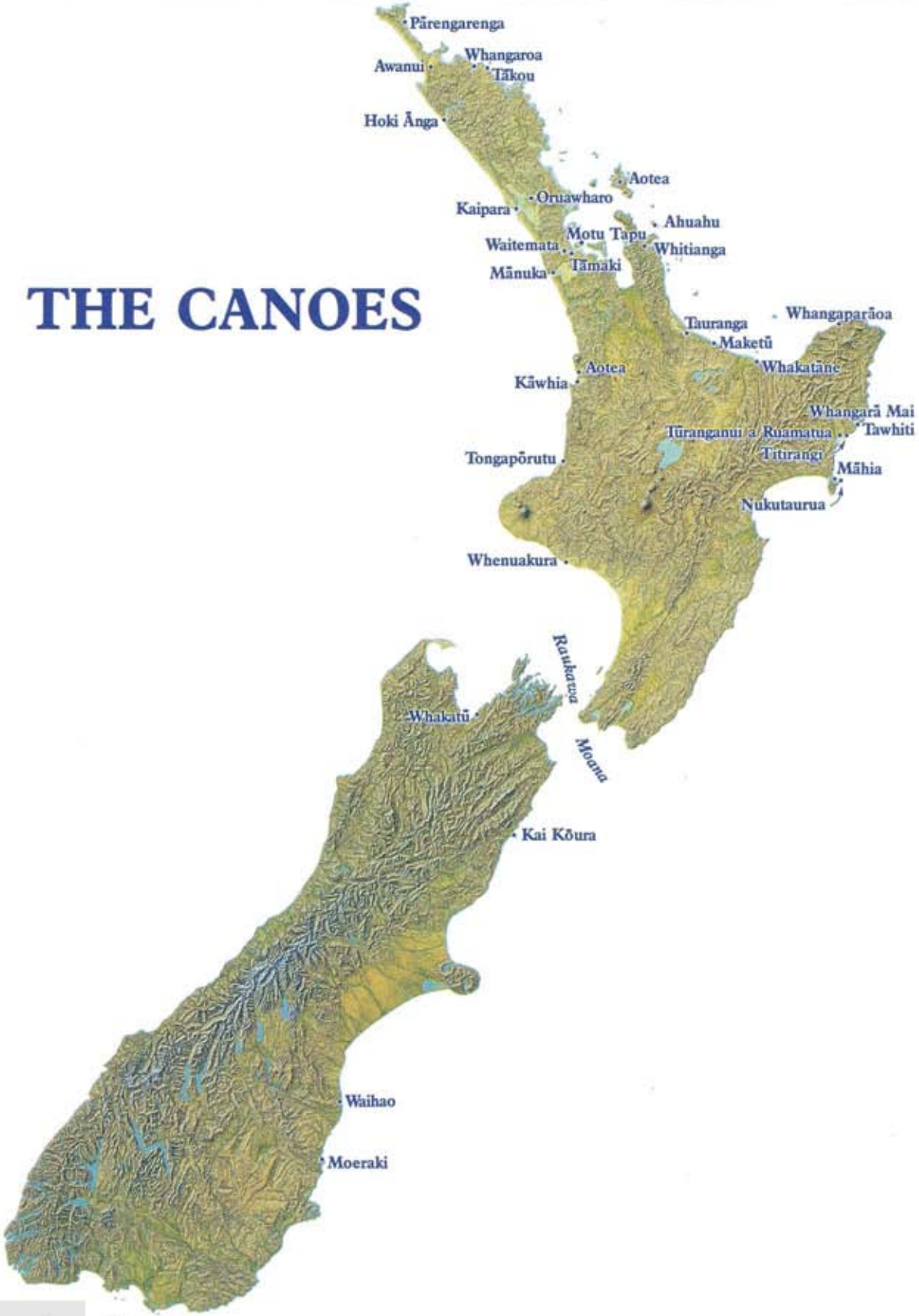
It is this relationship between the historical tradition and a group of names which gives rise to the concept of the “Oral Map”. The story explains and orders the geography and the land geography reinforces the history. The two serve each other.

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 Pākeha 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 Pākeha, 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.



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