HE KORERO PŪRĀKAU MO NGĀ TAUNAHAHATANGA A NGĀ TŪPUNA
PLACE NAMES OF THE ANCESTORS
A MAORI ORAL HISTORY ATLAS

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He Kōrero Pūrakau mo

Ngā Taunahanahatanga a Ngā Tūpuna

Nā Te Aue Davis i whakarāpopoto
Nā Tipene O'Regan te whakatōnga
Nā Cliff Whiting i whakairo ngā waiwhui
Nā John Wilson i whakarite ngā tuihuwhu
Nā Te Puna Kōrero Whenua i whakairo ngā Māhure 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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NGĀ HUA

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KUPU TUATAHI

"E kore e monehunehu te pūmāhara ki ngā momo rangatira o neherā nā rātou nei i toro te nukuroa o Te Moana Nui a Kiwa me Papa Tū Ā Nuku. Ko ngā tohu o o rātou tapuwea i kākahutia ki ranga i te mata o te whenua — he taonga, he tapu."

Tū Himi Hēnare

"Whakaaturia ngā mahi a ő koutou tūipuna hei raukura mā ngā uri whakatupu."

Tūkutu Hēnare Tāwhānga

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 ara, nga kōrero pūrākau mo nga āhua o te taunahaanaha a ngā tūipuna o neherā i te nuku o te moana, o te whenua. Mā ngā māhere whenua e whakaatu nei i te pōkai haere a ngā tūipuna e whakaū ki te hinengaro ngā pūrākau i kōrero tīa 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 Tūwhangai

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 whakarero mo te pukapuka nei i roto i te manawa pā o Ngā Pou Taunaha o Aotearoa — te roopu whakarite i nga tikanga mō ngā mahere whenua — ki te hē o te whakatakore o ngā rārangi ingoa o ngā whenua, o ngā awa me ngā rōto me era atu ahutanga, i te tiare hoki o ngā whakamārama mo ngā tikanga o aua ingoa.

I roto i ngā tūmanako kia tīka he kaupapa mo te whakarātanga i nga 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 tēra; me tūhī e te Poari etahi pukapuka kia rua, ko tāhi he whakaatu tēra ano te whakarite a te Māori mo te taunahua whenua pērā i tōna here ki te ao tūroa, ki ona tūpuna, ara ki ona ahutanga 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 mō ngā māhere whenua a te Māori i riro mai ma te Māori ano hei whakarāpopoto a, ma te Māori anō hoki hei tūhi ona ahutanga. He whakaatu i nga taunahatanga a ngā tūpuna mo ngā ahutanga o te rātou a o mua.

Nā, te taurua o ngā pukapuka nei e whakaatu ana i ngā rārangi ingoa e noho tūpuna an i rito i o rātou whakamāramatanga ara tirohia. Papakōwhai, Papatodaiko mo e ara atu ki ahuia ingoa, e whakaatu nei i ngā ingoa o ngā rākau, otaato rānei i tūpu ki runga i aua papa. Tēra noa atu te nuinga o aua ingoa kōrere i taea te kohi katoa mai ki rito i te pukapuka nei.

Na Te Puna Kōrero Whenua, te manawa whakahaere tenei o Te Pou Taunahanaha, i tautoko i whai hoki he aronga i tutuki ai te kaupapa i whakarotia ai i Ngā Pou Taunaha o Aotearoa. Nā Te Aue Davis ki whakarāpopoto mai ngā kōrero pūrākau i tukua e ngā kaumāutua o mua ki ngā kaituhia o te ao Pākeha o aua wā. Engari, tuatahi i haere anō ia ki te hora i te kaupapa ki mua i ana kaumāutua (tirohia i ngā kōrero o Tā Hīni Hēnare ruao ko Tākuta Hēnare Tuwhangai kia tētehi o ngā whārangi kia mua). Na aua rangatira i whakarite ngā tikanga mo te pukapuka nei. Kua ngaro rāia e nei mono rangatira ki te Putahitanga o Rehua, waiho ake ko a rāua kōrero hei whakamārautanga 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 tūhi ki ngā reo e rua, Māori/ Pākeha. I aha tirohia anō ngā kōrero mēhemea i tīka ki ngā kōrero i tukua ki aia. Otira, ko ngā kōrero pūrākau kua tuhia ake nei no te wā o te ūngia mai o ngā waka tuku iho i ngā whakatupuranga, ki te whakatupuranga tuarima. He nui noa atu ngā pūrākau kei roto i nga putea kōrero e ihi mai rā i ngā tāuhu o nga tūpuna whare o ia waka, o ia iwi, o ia whanau. Tēra pea te wā ka taea atu anō te nana mai e ngā tūpuna e tērā e ngā taonga o roto o aua pūtea.

Ka oti te whakatakore o ngā kōrero ka tukua ki te kai whakarite, nāna i whakatikia te ōrangi o nga kōrero tukuna atu ai ki Te Tari Ta a Te Kāwanatanga.

Ko ngā waitahi nā Cliff Whitting i whakairo. No Te Whanau Apanui tenei tangata, he tōi whakairo. Ko ngā Māhere Whenua na Te Puna Kōrero Whenua i whakataua i raro i ngā whakahaere a David Balm. Ngā whakahauputanga me ngā whakaritenga katoa na Te Tari Ta 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 whakapākehia rānei te reo Māori engari, i tuhia ko ngā kupu i rite i maa reo.

He māhere whenua mo ia kōrero pūrākau e whakaatu ana i te ara i arumia e ia tūpuna, i te ahuia hoki o tāna taunahana heaere i ona tapuwa. E mārama ana te whakahaare ake o ngā ingoa nei i rito i ngā tūhituhitutu 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, tēra te nuinga atu kai kore anō ia tirohia. Tēna pe a kei roto i nga kōrero pūrākau kua whakatūria nei e puta ai he māramatanga ki nga iwi o Aotearoa, i te hōhonu o ngā tikanga o te taunahanahe a ngā tūpuna i o rātou tapuwahe ki runga i te maia 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 Hēnare 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 kaumātūa 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 Baln. 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 Whakamihī

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

Ko Penelope Lawrence te kai tuhitahi i ngā mahi a Ngā Pou Taunaha o Aotearoa ko ia te kai takawaenga i ngā tāngata matou mo ētehi o ngā wāhanga o te pukapuka nei.

Ko David Balm te kaiwhakahaere i ngā mahi mo ngā mahere whenua a Te Puna Kōrero Whenua. Mai i te wāhanga o te whakairo no te pukapuka nei tona kaha ki te manaaki i te kaupapa tae noa ki te mutunga. He tangata hakine, he tohunga mo tāna mahi e whakaatu ake nei i ataa kia o ngā mahere whenua i whakairo e rātou ko ana kai mahi e Steve Brettell rāua ko Craig Gear. Na Steve rāua ko Craig i hauroa ngā īngoa, tuhia ati ki runga i ngā mahere whenua. Ko ētehi īngoa he tino tuarangi kua kore e mohiotia i mālānei.

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 Ōtāutahi, Te Whare Taonga me te Puna Mātauranga o Turangawaewae, Te Puna Mātauranga a Te Tari Toki i te Ōra, Te Puna Mātauranga o Aotearoa.

He mihī ki a Bill Wieben, Te Āpīha Matua, Wāhanga Tā Pukapuka o te Tā Tā a Te Kawāmatanga, ki a Gavin McLean, Te Āpīha Matua, Wāhanga Whakaputanga, tae atu hoki ki a Ruth rāua ko Bruce Blair o te kamupene R & B Graphics, Te Whanganui Tāra, mo a rātou āwhina nuna ki te hoaha o te tā i te pukapuka.

Na te Poari o Te Rota o Aotearoa me Te Kōmihana o 1990 i manaaki te tauakitanga o te pukepuka nei. Ko ngā tīkanga me ngā whakarite katoa na te kai whakarite i whakahaere.

Ko ngā whakarapopotonga, ngā whakairo me ngā tuhinga i mahia katoa 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 whakaaatu ake ana te āhua o te takoto a Papa Tū A Nuku me ōna āhuatanga katoa. E whakaaatu ana i te tu i nga maunga me nga paeroa, te āhua o te reo o nga āwa, te whanui me te whāaroa o nga rito, ara, nga āhuatanga katoa o te whenua. Kei runga i aua Māhere Whenua nga tohu o nga tapuwaec o te ira tangata.

Ko nga taunaha a te Pākeha mō ia wahi o te whenua he reo kē i tā te Māori, oti rā, ko nga ingoa a te Pākeha he tūhāhā kāore nei e mārama nga tikanga o ana īnōa. Ko te taunaha a te Māori he tūhono, he tohu i ōna tapuwaec, he īnōa tūpuna rānei, he īnōa rānei i mauria mai i Hawaiki rā āno. Koia nei te take i tuhia ai tenei Māhere Whenua Māori, he whakaaatu i nga kōrero tara mo nga īnōa i tapa e nga tūpuna ki runga i te mata o te whenua nei.

I nga wā o nga īnōa, i nga noa atu i te ūnga mai o te Pākeha — ko tā te Māori tikanga mo te pupuri i a ratou āhuatanga kia pūmārino tonu ki te ngakau, tīna at kī roto i nga wāhāiti, i nga īnōrī rānei, a, ki roto hoki i nga pakiwaitara. Engari, ko tenei kaupapa e whakaaatu ana i nga āhuatanga i taunahatia ki runga i te whenua.

Ko ētehi o nga īnōa i mauria mai no Hawaiki ra anō, pērā i ngā taunahanaha a Paikēa mo Whangarā Mai Tawhiti. He maumahara ki tōna whenua tupe ka huihui nga īnōa i mohiotia e ia i Rangītāera taunahatia iho ki runga i te tawhenua i te takiwā ki Whangarā Mai Tawhiti.

Koia nei te take i manu tonu ai nga kōrero tara i mauria mai o rātou i Hawaiki, koia hoki te take i ōrite ai nga kōrero tara e kōrero i tōna tonu nei e ngā īwī o nga moutere o Te Moana Nui a Kiwa. Otitā mea āta manu mai e nga tūpuna aua kōrero taunahatia iho ētehi o aua āhuatanga ki runga i nga whenua i mōhiotia e rātou.

I roto i nga kōrero kua tuhia mo tenei Māhere Whenua Māori, i āta tūpato te whakarārangi i nga ingoa kia tika te takoto, pērā i te Ītoroirangi Whara awhangarangi e whakaaatu nei i te takoto o nga āwa, mai i Whanganui ki Waikana, pērā ano nga kōrero mo Poutini e whakaaatu nei i nga marainga taonga kōhatu i manawatūhia e nga tūpuna, mai i Tihua ki Arāhura. Mai te noho tōpū tonu o ētehi o nga īnōa kia iakiwā — pērā i nga Paikēa — ka tiro mārama te ītiro i nga tikanga o aua īnōa i puāawai ai hoki te kaupapa mo te Māhere Whenua Māori.

Ko te Māhere Whenua nei he whakaraupōtoto kohikōhinga ka i nga kōrero tara a nga tūpuna. Tērā te ūnga atu o nga kōrero kāore i tāea ki roto i nga rārangi kōrero. I te wā i kohikōhia mai ai nga kōrero nei i manawatūpono tonu te kai tuhi kia tika te whakatakoto i nga rārangi kōrero, ahakoa, mea āta whakawhātū i aua kōrero kia tāea ai kī roto i te puākapuka nei.

Ko nga ūtanga na rātou i tautoko te kaupapa nei e tumanako ana tērā he māramatanga e puta ki nga īwī o Aotearoa — Māori, Pākeha — tērā pe’a e mātau ki nga tikanga o te here o nga īnōa i rārangi kia noho tōpū tonu kia tū ai ki rito 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 signify the fact that place has a human dimension.

Most Pakeha 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 Maori 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 Maori names in what we call Oral Maps.

In pre-literate Maori 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 Maori 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 Nanaka and the resource map of valued stones which is the Pouwhenua 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 Maori 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 Pakeha and Maori 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 those 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, Maori and Pakeha, 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 tirohio i ngā kāinga nohonga o ngā tūpuna o nehera 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 kore e ngaro
He kākano i rua mai i Rangiātea.

Ko te munga o ngā waka o ngā tūpuna o nehera, 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 Whanga-parāoa. Ko te arawa ētehi o ana waka i ū ki Whanga-parāoa. I rēira te ēti i whakatā ana i a rātou, ā ka rewa anō te waka nei ka ahu ki te tikiwhā ki Te Moana a Tai, ko ngā rangatira tēra kei te taunaha whenua mō rātou. Ka ū rātou ki maketū noho tonu atu i ū rēira. Kei rēira tonu ngā uri o te ēti o Te Aotera e noho anā.

Ko Tainui ū talu ki Whanga-parāoa, i rēira e whakatākata ana te ēti i te rātou waka, ka oti, ka wāhi haere atu i te ēti o whanga o Te Arata a Kai, ko ū ki awhiwhi (he moutere kei rōto o te moana o Whaitanga). Kāore i roa ki rēira ka rewa anō ki te tikiwhā ki Tihaka Moana. Ka tae ki te whanga o Whaitama ka taunaha haere ngā rangatira i ngā pitopito whenua, arā.

MOTU TAIPU  — he ēnora no Hawai i ma rā anō.

TE KURA  — Ko te tāunga waka o O Tūra. Devontop i nānānei.

TE TAHOUNA A TAIHEU  — he onepū kei Devontop.

WAIMI O TAIKI  — Te ngutuwha o Tāmaki.

WAHIHAI ME WAIHIHI  — e rua ēnei hiwi, no Hawai i ma rā anō ēnei inoa.

Nā, ka toia a Tainui mai tamaki ki te puaha o Mānuka. Ko te tohu o te tūnurutanga o ēnei kōrero a ngā tūpuna ko ngā taua hātaganga, arā.

TE TĀPOuti O TAINUI  — kāore i tawhiti atu i Ōtahuhu.

NGĀ RANGO O TAINUI  — e rua ēnei moutere ririki kei rōto o Mānuka.

Mai i Mānuka, ka tere a Tainui tau noa mai i kāwhia. Kei rēira, kei Maketū i nānānei, kei rōto o Papa Tu A Nuku tōnā okiokingo whakamutunga me ona kaitiaki e ū tā mai ra, a Puna raua ko hāne. E rua ēnei he kōhautahi whakamaratanga mo ngā tūpuna o rātou i toro te nukuroro o te Moana Nui a Kiwa.

KO MATAATUA I tau ki WHAKATĀNE. Ko te takenga mai o ēnei ēnora, o Whakatane no te whakatānetanga o Wairaka i aia. Ai ki ngā kōrero mo ēnei wāhine rangatira, i kitea atu e ia a Mataatua e tere ana ki waho, kua motu te taura here, kātahi ia ka whakaro mana he tō mai ki uta, ka ki, “Me whakatāne au i ahatū”, manu tono tō tua ingoa, i ora ai hoki ēnei waka o ngā tūpuna. Kei roto i ngā kōrero a Whakatōhea e mea ana na Muriwai, na te hungahe o Toroa te takenga mai o ēnei kōrero. No muri ka rewa anō te waka nei me ētehi o Ngāti Awa — i noho te munga ki Whakatāne — ka ahu ki te Tai Tokerau ki Taku. Kua kōhututia te waka nei ki roto i tētehi aha kei rēira.

I mānau mai a AOTEA i Rangiātea, ka taka ki waenga o Te Moana Nui a Kiwa ka kitea kui tapata te kowhewhe o te waka ki peka rātou ki Rangiāhua ki te whakatākata i tō rātou waka. 
Ka rite kia mahi ki tika mai te waka ki Aotearoa nei, ko ū ki aotea (Great Barrier). Mai i rēira ki te Tai Tokerau, ki Te Tai Hau a Uru kia tau ki te whanga a o Aotearoa. Ka tau a Aoteara waka ki rēira, kei rēira toru i nānānei kua kōhututia kei te puaha tonu o Aotea e takoto ano, ka te ēti i haere ki Whenuakura.

KO TOKOMARI ki ū ki Whanga Rā mai tawhiti, mai i rēira ki Tongaporutu i te tai hātau. Ko te punga o te waka nei kei rōto i te whare taonga o New Plymouth e takoto ano, na ētehi Pakeha i kite ki te puaha o Tongaporutu.

Kua eke a Ka turanga ki Rangiāhua tae atu aī a Aotearoa. Ko whakatākata mai a Ka Turanga ki Aotearoa nei, kāore i mātara ki waho ka whai e kia ngaro ka kowhewhe. Ko hoki anō te waka nei ki Rangiāhua kia mahia ngā kowhewhetanga. 
No muri ka tere mai ki konei ka tau ki Pārencarena, muri mai ka ahu ki te Tai Rawhiti ki Kukutauarua.

KO HOKOTA i tau ki Turanganui a Ruamata. 

KO URAIO, he waka tēnei no mau noa atu i ngā waka o te “heke”. I tau ki Muriwhenua ēngā kāore i noho, i whai i te Tai Hau a Uru, ū noa atu ki whakatū i Te Waipouanamu. Ka tere ki Kai Kōura, ā, tau noa atu ki Muriwhenua.

I ū mai a Mānuka ki Whangaaroa, mai i rēira ki roto o Kaihara tau noa ki Ārikararo.

TAKITIMU. — Ko ēnei waka i ū ki Awahanui ki te Tai Hau a Uru ki te Tokeranui. Ko wehe mai i rēira ki Taunganui, mai i rēira ki ona tauranga maia ki rōto i ngā tai o te rāwhi. Ka tata ki te awa o Taranui ka kitea atū tētehi mauanga e ū tā mai ana rite tonu te āhua mai ki te maunga i tāraia mai a Takitimu, ka tamaki ko Tītīwhi. Ana heke tonu a Takitimu i te tahatika ū noa atu ki Kukutauarua, i Mahia. (Na J. H. Mitchell ēnei kōrero i rōto i ana. Whakihinga mo Takitimu.)

Tēra anō ētehi o ngā waka kōrere i whakahungia ki runga nei ēngārī kei ētehi wehehenga o te pukapuka nei e whakatāu ana i
ngā ingoa a aua waka me ngā taungia: me ngā
taiwhanga o ngā waka i hold ki Hawaiki. Ai ki
ngā kōrero o Ngāti Ruamā ri ki a Elsdon Best,
(Polynesian Voyages p.31) ko ngā ingoa o aua
taiwhanga ko Whangatea, ko Te Aukākaparau, ko
Mangakāhati; ko Waka Tauehenui; kei te rāwhiti o
Tai Tokerau enei taiwhanga katoa. Tera ano tōtēhī
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
830 A.D. Oral history, contained in ancient waīata
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 MAKETAKU.
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 AUKAHI and at nearby WAIHANGA,
before finally arriving in the WAIMATA. The crew
of the Tainui named many places around the
Waimata Harbour: MOTU TAPI, the sacred
island, an ancient name from Hawaiki; TE KURAE
A TURA, Tura's forehead (Devonport wharf); TE
TAHUNA A TAIKEHU, Tainui's sandbank
(Devonport); WAI O TAIKI, the waters of Taiki
(Tāmaki Inlet); WAIAHA and WAIHIAHI, (near
Otuahuhu) 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 TAPOTU 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
KAWHIA, where Tainui lies buried between her two
guardian limestone pillars PUNA and HAME.

MATAATUA made landfall in MOANA A 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 says
that the honour of this saying and deed belong
to Muriwai, Tētōro'a'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 TAKOU, never to return
to Whakatāne. Mataatua lies on the bed of the
river at Takou.

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 WHENUKAURA, 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
Whenukura is described in the story about Turi
in this volume.)

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

KURAHAIAPU 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, Kurahaipu
was launched for Aotearoa. She had not sailed very far when she grounded on a
reef and had to stay on at Rangitāhua. Some of the
crew of the Kurahaipu came on to Aotearoa on
board the Aotea. (This episode is mentioned in
the story on Turi.) The rest stayed on to repair
Kurahaipu. Kurahaipu finally made landfall in
Aotearoa at FĀRENGÀRENGA where some of the
descendants of the crew of Kurahaipu still live.
The Kurahaipu made another landfall at
NUKUTAURUA on the Māhia Peninsula on the east coast.

HOROUTA touched land at TūRANGANUI A KIWAHĀIUA.

Rākaihautū was ariki of URIAO, 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 KOURA. It carried on down the coast till those aboard met up with the overland travellers at MAIHALO, 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.)

MĀRUIHUI landed at WHANGAROA on the east coast of the far north, then later went down the west coast and into the KAIAPARA Harbour to ORiAwharo.

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 ANGA Harbour, leaving the taniwaha 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 NUKUTAURUA, 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 Anga 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 tāro tubers; others stayed back in their Pacific homelands.

Mea whakarapopoto mai ēnei kōrero no ngā pukapuka:
- Sources for stories of canoe voyages and landings:
  Mitchell Takitimu
  Tregear Comparative Māori Dictionary

Best Pacific Voyages
Sir Hihi Hēnare
Dr Hēnare Tūwhāngai
Tua and Norman Maeva (of Tahiti and Rarotonga)
NGĀ ĪNGOA O NGĀ TAI AWHI O AOTEAROA

Ko ene i īngoa e whai ake nei kāore e kītea ki runga i ngā māhere whenua o Aotearoa. He tohuwhakamahatanga mo ngā tupuna na rātou i toro mai te nukuroa o Te Moana Nui 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 Maori people and are still in common use in Maori 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 Rawhiti 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 Tamahine The east coast of the northern peninsula
Te Tai Tapatahi The west coast of the northern peninsula
Te Tai o Marokura The Kaikoura coast
Te Tai o Mahaaunui The coast between Kaikoura and Otakou
Te Tai o Ara i Te Uru The Otākou coast
Te Tai o Aoere The Nelson coast
Te Tai Poutini The west coast of the South Island

Te Whakatoka Kārehu a Tamatea The Fiordland coast
Bays and Straits
Ngā Tai i Whakatūria e Kupe Ki Te Marowhara Ninety Mile Beach
Pēwhairangi The Bay of Islands
Tikapa Moana The Hauraki Gulf
Te Moana a Toi The Bay of Plenty
Te Huatahi Hawke Bay
Te Matau a Māui Cook Strait
Raukawa Moana French Pass
Te Aumiti Tasman Bay
Te Taitapu Foveaux Strait
Te Ara a Kewa

General Names for the Whole Country or Parts of it

Aotearoa New Zealand

The Māori Names
Te Ika a Māui The North Island
Te Ikaroa a Māui Lake Taupō
Te Pito o Te Ika a Māui The South Island
Te Wāka a Māui Stewart Island
Te Punga o Te Wāka a Māui Northern North Island
Te Hiku o Te Ika a Māui Southern North Island
Te Upo ko o Te Ika a Māui

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

Tairongo Te Amo Amo Whakatōhea
Dr Henare Tuwhāngai Waikato/Mantapoto
Sir Himi Henare Ngāti Hine/Ngāti
Kahuripuna
Tipene O'Regan Ngāi Tahu
Tai Tūroa Ngāi Maru
Kupe: Te Kaitoro

I tona rerenga mai ki te toro i Aotearoa, he roa tonu a Kupe e noho haere ana i tēna takutai, i tēna takutai o te whenua hou. He huhua ngā kāhui ingoa i whakarērea e Kupe, ngā kāhitū ingoa whakamaumataranga rānei i āna māhi i ngā wāhi i noho wa polotia e ia i Te Ika a Māui me te tāhā runga o Te Waipounamu.

He whānui tonu te rerekē o ngā kōrero tupuna e pā ana ki a Kupe, ā, he nui anō hoki ngā ingoa whenua i puta ake i ngā pakikaitara mō ngā māhi torotoro me āna māhi hākinakina a Kupe. Kei ngā Pākeha kua tohunga ki te tirotiro kōrero tuku iho, a rātau ake tūhituhitahu me ō rātau ake whakaro mo Kupe. Nā, he rerekē anō hoki ngā kōrero a te iwi Māori o tēna ake rohe, o tēna ake rohe mo Kupe. Ėngari, ahakoia i rerekē tā tēna rohe Māori kōrero, ko te mea i orite katoa at rātau, ko tā rātau whakabēhē a kōrero a ngā tohunga Pākeha he tangata a Kupe pēnei i a Māui. Ėhara! Ki te Māori he pēnei tonu a Kupe ki a tātua nei, he tangata. Ōtirā he tangata rongonui, he tupuna toro haere. Whaiutu ato ngā tohunga Pākeha me ā rātau kōrero ki a rātau anō. Anei te tēna kōrero: "Moku te kupu, ko aha e mōhiio!"

Ahakoia kāore i rite katoa ngā kōrero mō Kupe, he wahanga anō o aua kōrero i taurite. E whakaae anō ngā kōrero he tupuna torotoro a Kupe nō ngā rā o mua rā anō. E āi ki te nuinga, ko Kupe te tuatahi o ngā tupuna Māori o Hawaiki ki te haramai ki konci, ko Aotearoa nei. Ki te nuinga anō o ngā kōrero, ko Mataatua, ko Maotūtara, ko Waitaha rānei te ingoa o te whawha o Kupe, ēngari ki ētahi, he waka ke atu a Mataatua, ko Waitaha, ko Waitaha. I whakaae katoa anō ngā kōrero nē Kupe ka "mawhero te whenua", ka "topehe te whenua ki rāua". 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 o Aoreere, kāore i rangonātia he kōrero mo Kupe i roto i ngā kōrero tupuna o Te Waipounamu. He whakatau rā pea tēnei he tupuna anake a Kupe nō ngā iwi o Te Ika a Māui. He tiha pea tēnei nā te mea ka kīto noa i whainga ngā wāhi. Ėngari ki ētahi, ko Kupe ki a Māui, ko Raukawa Moana, ā, piki atu i rungā, ko Te Tai Tokerau.

Ki ētahi kōrero, i haramai a Ngahue (a Ngake rānei) hei hoa mōna i runga i tona ake waka a te Tawhiriwhira. Nā ki ētahi, kāore ētahi tēnei kōrero i a rātau. Ki ētahi anō, e rua ke ngā Kupe, ko te tua rua te mea nō nā tata noa nei. Nā te huhua o ngā kōrero mō Kupe ka tino pai ke atu a tātau kauhau mōna. Kāfi rā, ko te mea kei te tino mōhiohio e tātau he tangata tino rangatira a Kupe ki o tātau kaumaturua i tapaina ai e rātau te maha o ngā wehi ki a ia, ki ana māhi me ana hākinakina.

Ko te Heretaunga, ko Raukawa Moana me Te Tai o Aoreere, ā, ko Te Tai Tokerau ngā rohe e toru e tino ka ha aana ana te rangona o ngā kōrero mō Kupe. Kei roto i ngā tuhunga kōrero o te Koti Whenua Māorii i Heretaunga tētahi take whenua tino rongonui ko "Te Waka o Kupe" te ingoa. Kei ngā tuhunga nei te huhua o te whakahuha ingoa e pā ana ki a Kupe. Timata mai i Te Mahia ēnei ingoa, ā, heke whakaroa atu ano. Ko te mea kē hoki, ahakoia kei te mōhio atu tātau ki ngā ingoa, kōrere tēnei kaitihi i te matatau ki ngā tīkanga kōrero mō aua ingoa. Ėngari kei hea te hī o te ki, kei te ora tonu ngā ingoa, ā, te āla wahio anō i te hōhonu o ngā whakamārama mō ngā ingoa 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.

Ko rere mai a Kupe rāua tahi ko tāna boa wahine ko Kurumāroto i Hawaiki ki te kimi whenua hou. I mua atu, ko Kurumāroto te wahine a Hoturapa, te whaunga o Kupe, te tangata i whakamātau rā a Kupe ki te pātu. Ko ētahi atu hoki o ngā whaunga o Kupe i hana mai i roto i tana waka whakahihara a te Matahauora, ā, he huhua tonu o rātau ingoa i kawea he i wahia ingoa i Aotearoa. I te hāpua o Pīkopikoatavāhiti i Rālatea, ko puta te maha o ngā take mō tana whenga mai. Kātahi tētahi haereanga. Kia roa ke e whakahitihu anā i Te Moana Nui a Kiwa kātahi anō ka taura atu a Kupe ki Te Ika a Māui. E ai ki te kōrero, nā tana wahine, na Kurumāroto i tapa ko "Aotearoa" he ingoa mō Te Ika a Māui. Ko haere a Matahauora i te takutai o "Te Ika Nui", "ka patua te ika", i ā rātau e haere ana, ōtirā ka whakahainga haere e te whenua, ko whiwhi i te whenua, i a rātau e torotoro haere ana.

I Rangiwhakaoma ka pakanga a Kupe ki tētahi whēke tino mui nei. Ahakoia i puta i roto i ngā kōrero he whēke he tika nei, tērā pea he whēketekete kē tātau whēke i te kaha rahi ai. Ko tētahi hoki, kītea ai te whēketekete e pakanga ana ki te tohoratia i wahio mai i ngā takutai i te taha tongo o Aotearoa. Kāti rā, kōrere te whēketekete nei i hīinga i konei, i puta. Nō muri mai ka tūtakihangi 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 waihia ko Kawakawa he ingoa nā te mea i reira ka puta he aitu, ko maahia he Kawakawa e tētahi o ngā tamahine a Kupe.

Nā Kupe ko puta ko te ingoa Mātakitaki. I runga ia i ētahi toka e mātakitaki haere ana mō ētahi tohu kei te rere te ika, nā i tūpono hiki noa ake i ia i ēna kamo, ka kite atu i te maunga Tapuue o Uenuku, i tērā taha rawa atu o te Moana Raukawa. Nā tērā, tapaina tonuitia e ia aua toka ko Mātakitaki. Arā atu anō ētahi tāngā toka o te
rohe nei i tapaina ki a Kupe. Anei etahi e whai ake nei: nga waka o kupe, te taura o kupe, te puna o kupe.

Ka haere te wa, ka noho e Kupe a Maraeru, etahi wahi i roto ko tonu mai i Te Whanganui a Tara. I whakaringotia te aikau i reira ko te Tōrāranui o Kupe mō te noho a Kupe i taura wahi. Ka hāria ko te tangihanga o Kupe he i ingoa mō te pūkawa i te tomokanga o te waha pārā mō te mea kei te pēnē nei, kei te taukiri nga wai i rei. I tapaina tētahi tauranga hī ika ko te ēre i kupe (te aroko o kupe) nā te mea ko ia anake te tangata i whakaaetia ki reira hi ai. I whakaringotia nga tōka i te tāra tahi o te tomokanga ko mātāuranga, te ingoa o tētahi o ana kaihoe, a, kō ngō moutere i roto i te waha pārā i tapaina ki ana tamahine ki a mākaro rāua ko matua.

Nā wai rā ka haere a Kupe ki te tōro haere i te takutai, ka whakarere a mana whānau me etahi atu ki te whakakemi kai, ko te whakatapiri tapatapipia kia rari ai mō etahi, atu māhia tohororo a tōna hokinga mai. Nā te mea i te raumati, ka whakatūria e te hunga nei tētahi taupahi i te rimurapa. I puta eke te ingoa i nga rimurapa e tipu ana i konei, iro i te roto i he. Mahia ai nga pōhia hei tikauki kai i te rimurapa. E ai ki te kōrero, ko tēnei te wā tua taha i timataria ai, i whaitangata ai te pōhia i Aoteaora.

Nā te kaha roa o te ngaronga atu o Kupe, ka mahara ana tamahine kua mate to rōtu manawa, a, ka tīmata ki te taukuri mōna. I roto i te rāua kaha aroha, ka haehae tia i nga rāua tinana i runga anō i nga tikanga o te whakaputa mamae. Ka ree tēnā mea te toto, ko popoatai nga tōka. Nā rira ka puta ko pari whero hei ingoa mō atua tōka tata atu rā ki Te Rimurapa.

Haere ai hoki te hunga nei ki te hi i te moana, i wahio tonu atu o tōua wahi, ā, ka whakaringotia e rātau tētahi tōka nūnui, noho tonu atu ki raro i te wai i nga wā katoa, ko tōka haere nā te men ko te ahuia nei, neke haere ai tōua tōka i nga wā katoa. Engari ko te tino tikanga kē, nā te kaha rere o te wai i konei, he mahi nui ki te whakerehe atu ia nga waka ki tōua tauranga ika rongonui nei, ā, ki te pāpuri hoki i nga waka i reira.

Nā, ka haere rā a Kupe. Puta rawa atu ki te takutai o te Waipounamu, ka kitea to tomokanga ko Tōrāranui i Te Kura Te Aua. Nā te kōrero e te wai i nga kai a te tohorā, ka kura katoa te wai, ā, ka tapaina te wahi nei ko kura te Aua.

I te tomokanga tonu atu ki Kura Te Aua ka tūtakihia ano i Kupe ki te whakerehe i whara rā i ia i te pākanga i Rangiwhakamoa. Ka haakina e te whakerehe a Tāwhorua, ka whakatatika ki te whakakopa i te waha. Ka rere atu a Kupe me ana kaihoe ki te tapatapahi i nga kawekawē o te whēke me te malaku anō kei rākau atu rātā ki roto i te wai, ka kūmara ki raro. Ko Kupe tēnā me tana tōka tāpu a Te Rāka Tū Whenua. Nā wai rā ka rere atu ki tana patu paraoa, ko pao e īpoko o te whēke, konātū katoa, mate atu ana te autaia whēke rā. Nā tana pao whakararo i te patu, ka tapaina te moutere i reira ko Arapaoa. I rūro ko te whanga i te tomokanga tonu o Kura Te Aua ko te ingoa te whakenui hei tohu whakamaharata mō te pakanga nei. Nā, ā i rātā e whakatā anā i ngā wai mārōkō i roto atu i Kura Te Aua, ka taka i a Kupe tana toki rongonui a Te Rāka Tū Whenua ki rito i te moana. Ka ruku atu i Kupe, ā, nā te māhe a e te wai ka kite atu i te toki rā e takoto mai anō i te tētahi toka. Ka tapa laua tōka ko te kākau o te toki a kupe. He tauranga ika rongonui tāua toka.

I tērā taio o te Moutere o Arapaoa tētahi whanga i tapaina ko te umu whēke. Koa nei te wahi i taotia e Kupe ērā whānau o tāna whaka rongonui i roto umu, ā, kei Tōtara nei te tētahi puna ko te mīmi o kupe te ingoa. E atu atu ana ki te moana tētahi tūnga toka pēnē ana he kupenga kei runga e iu ana, e whakamaroketia ana. Kei runga nga kupenga nei i nga pari e tātata atu ana ki Te Taonui o Kupe. Rite tonu te ēhau o te wahi nei ki tētahi tāra roa nei, nā reira ka whakaringotia ko te taonui o kupe. Hāunga te kōrero mō nga kupenga rā, i tapaina ko te kūpenga i kupe. Kei kō atu i te wahi nei, huri haere atu ki te uru tētahi tūnga toka, kapi katoa i te tapaue. E ai ki te kōrero, i tapaina e Kupe ko te ēre a kupe he ingoa mō tōua toka.

Kāore i tino mārama mehe mea i tawhitī anō te haere a Kupe ki te uru. E ai ki te kōrero, nā anā manu mōkai i torotoro te rohe ko te uru mōna. Ko Te Kawau a Toru, ke kawau tino nei te mea tino piherehore o ana manu. Nā Te Kawau a Toru ka kitea a Te Aumiti e rere tino ēngia rā i waengangangangang tongō toe i Rangitoto te Waipounamu. I mate a Te Kawau a Toru i konei i a ia o tirotiro hoare ana i te wahi nei mō Kupe. Nā te kaha haere o te wai, ka tōreni.

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

Nā, ka eke ki te wā hei hoki ai a Kupe ki tana whānau e tātara mai rā i tērā taha o Raukawa Moana. Ka whakawhiti a Kupe ēngari ka pūhia whakararo ia e te hauaturu tau rawa kē atu ki ēngari ka pūhia whakararo ia e te hauaturu tau rawa kē atu ki Te Koko a Kupe. He āpiti i reira i nga pari nui, i nga pari mā o tōua wahi. Ko Te Parinui o Whiti te ingoa. Nā Kupe ka tapaina ko te Koko a Kupe. Nāna anō ki whakatingoa tētahi a tūnga toka i reira ki ngā tautari o tōua waka. Nā, ka puta te ingoa nga tautari o mātai iwhaka. Ko nga whātū kaiwhero te tētahi o nga ingoa whaia whakakihihia i whakarere a Kupe i Raukawa Moana nā te mea i whakaritea e ia ko ngā moutere nei nga whātū o te whakerehe i patua rā e ia, ā, ka mahue mai hei kaipono i tana māhi nui.

Ā, nā wai rā, ka tae mai a Kupe ki tana whānau
i te Whanganui a Tara. I reira ka whakaotia 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 motuere i waho mai o Porirua. Hei tohu whakatū ki te whakawhitinga a Kupe i ngā moana me te kitea o ngā whenua hou, ka tapinga te motuere ko te mana o Kupe ki te moana nui a Kupe.

Ka haere anō te hunga nei ka tae ki Whanganui, ki Taranaki, ā, ka whakarere haere i ngā ingoa. Otorā nā ētahi tonu o ngā ingoa nei i araataki mai a Tūrī 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 whakahaere a Kupe ngā karakia i ētahi toka, ā, ka whakawinga tai a wāhi ko te toka tapu a Kupe.

Ā, na wai rā ka tae ki Hokianga, te wāhi e tino rongoonui nei te ingoa a Kupe nā te mea koia nei te wāhi i hoki atu a a Matahorua ki Hawaiika. I a rātāu i konei ka karangatia e Kupe tana iwi kia whiua tētahi hākari kīno nui rawa atu. Ka whakareira ngā kai, ka purua ki roto umu. Ka tae ki te wā mō te huru i ngā umu, ētara, i te makariri tonu nga kai. Kaihia ka rīri a Kupe, ka kohukohutia te hunga rā rātāu i tao nga umu, ka tōnoa ki tēnā wāhi, ki tēnā wāhi. Koia rā ka māu tonu atu te kupu rā, Kohukohu.

He maha tonu ngā kaitiaki i whakarērea mai a Kupe hei tiaki i tana rohe i Hokianga. Ko tana mōkai taniwha tētahi, ko ara i te uru. He ingoa rongoonui tēnēti i roto i ngā kōrero tuku iho o tēnā iwi, o tēnā ētahi nā te mea he tipua tiaki hoki nā rātāu. Ki ētahi he ara whetū ki ngā rangi, ki ētahi atu he waka, ēngari ki tēnē wāhi kē a te Hokianga he pukawa kē, ā, he maunga hirihi kē hoki.

Nā reira ko te karakia e whai ake nei:
Kotahi ki reira,
Kotahi ki Ara i Te Uru
Kotahi ki reira
Kotahi ki Niua.

Ka porowhia e Kupe tana tama, a TUPUTUPUWHENIA, ki rito i tētahi puna o tana ingoa anō, ā, ka taniwha, ka nōho ki te tiaki i te whenua. He ahua ngā toka me ētahi atu wāhi i whakawinga o ia. Ko ngā kōrero a Kupe, ko akāra, ko pōkā kōrero a rāua o au a ingoa. Ko te mahi whakamutunga a Kupe i mua i te hokinga ki Hawaiika, ko te mea atu ki tana mōkai Pōwhenu, ki nōho mai ia ki te tiaki i te whenua. I whakamātau anō a Pō i muri mai, ki te hoki ki Hawaiika i runga i tētahi waka i hangaia i Hokianga. Ko Te Renava a Te ēingoa o tana waka. Otorā, kāore i taea, nā tētahi ngeru nūnui i pākai mai anō ia ki te whenua. Kaihia rā ka whakawinga te wāhi pōkāongo nei ki te tē HOKIANGA a Kupe, hei tohu i tona hokinga nui. Nā ka whakarērea a Aotearoa e Kupe, ka oti atu.

Otorā, ahakoa kāore a Kupe i hoki mai, nā ēnana tohuohou, nā ēnana kupu ka puta ake te hunga i muri i ia ia. Arā, ko Nukutawhirua rātau ko Tūrī ērā, ēngari kei tētahi atu wāhanga o tēnē wāhi kē ngā kōrero mo Tūrī.

Ko ētahi noa iho o ngā ēingoa a Kupe me ngā ēingoa whakamaharatanga i tana nōho i konei, i whakaputaina i roto i tēnē kōrero. Arā atu anō te maha o ngā ēingoa nei kei rito i tēnā kōrero tuku iho, i tēnā kōrero tuku iho, te atu hoki ngā ēingoa tāngata me ngā ēingoa Šhuatanga. Mengemē ka whakaemia katoaia, tērā peka ka kōrero ngā ēingoa katoa i puta ake i a Kupe ngā ēingoa tino maha rawa atu o ngā kāhui ēingoa i te takutai o Te Ika a Māui.
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 Maui (the North Island) and in the northern parts of Te Wai Pounamu (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. Pakeha scholars have written much about these traditions and have strongly divergent views about them. Maori tribal authorities also give regionally different accounts of Kupe. In general, these Maori 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: "Moku te kupu, ko ahau e molio!" ("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 Polyneian ancestors to arrive here in Aotearoa from Hawaiki. Most traditions name his canoe Matawhaerua or Matagataua 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 o Aorere (Tasman Bay) there is almost no Te Wai Pounamu tradition of Kupe. This suggests that he is principally an ancestor of Te Ika a Maui (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 Ngakoe) who had his own canoe, Taawhirangi, 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 o Aorere (Cook Strait and Tasman Bay) and Te Tai Tokerau (Northland).

The records of the Maori Land Court in Hawkes Bay contain a famous case about a block of land called the "Te Waka o 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 Kuramarotini. She had been the wife of his relative, Hoturapa, whom Kupe had tried to kill. He also had with him in his great canoe Matahauva other relatives many of whose names figure in Aotearoa place names. Many of the events leading to his departure occurred on the lagoon Pikopiko-tawhiti at Raitaera. After a long voyage across Te Moana Nui a Kiwa (the Pacific Ocean) Kupe landed on Te Ika a Maui (the Great Fish of Maui). It is said that his wife, Karamarotini, gave the name "Aotearoa" to Te Ika a Maui. Matahauva voyaged along the coast of the "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 Rangiwakawana (Castle Point), Kupe had a fight with a giant octopus. Although the traditions speak of a whale 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 Tapuia o Uenuku on the other side of Raukawa Moana. He named the rocks Matakitaki from his gazing out. There are other rock formations in this area named after Kupe: Nga Waka o Kupe, Te Tairari o Kupe and Te Puna o Kupe are some of the names.

After a time Kupe settled just inside Te Whanganui a Tara (Wellington Harbour) at Maraenui (Seaton). The beach there is named Te Tarananui o Kupe from his stay at that place. The reef in the harbour entrance, Te Tangihanga o Kupe (Barrett's Reef), is named from the mournful sound of the waters around it. Te Ore o Kupe, also called Te Aroaro o Kupe (Steeple Rock) was a fishing place Kupe reserved for himself. He named the rocks on the other side of the entrance Matauranga after one of his crew and the islands in the harbour he named after his daughters, Makaro (Ward Island) and Matiu (Somers 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 pohā (kelp bags) were made for preserving food in. This is the first time that pohā were made in Aotearoa. Kupe was away a long time and his children 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 PAR WHIRERO (Red Rocks). These people also fished out in the sea near that place and they named a big submerged rock TOKA HARE (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 TOTARANUI (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 whare (or wheketere) which he had injured in the battle at Rangiwakona. It attacked *Matautorua* 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 ARAPAHA. The bay in the channel entrance is named TE WHEREKUNUI 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 Arapaha Island is a bay called TE UMU WHERERE where Kupe cooked some of the great octopus he had killed in an umu (earth oven) and at Wedge Point in Totaranui there is a spring with the name YE MIMI O 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, Kupe, 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 Patirui o Whiti, he named TE KOKO A KUPE and yet another rock formation, NGA TAUARO O MATAHORA, after the thwarts of his canoe. The other great landmark in Raukawa Moana he named NGA WHATU KAIPO (The Brothers Islands), which likens the islands to the eyeballs of the great whale he had killed. They stand witness to his great deed.

When Kupe rejoined his family at TE WHANGANUI a TARA, *Matahorua* was re-provisioned 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 O KUPE KI TE MOANA NUI A KIWA.

After visiting Wanganui 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 Manukau (Manukau Harbour) he conducted rituals and named the rocks where that was done TE TOKA TAPU A KUPE (Ninepins Rocks).

Eventually he arrived at Hokianga, 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 Hawaiiki. 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 Hokianga area. One was his pet taniwha, ARA TE URI, 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 hirihi. Thus the incantation:

Kotahi ki reira,
Kotahi ki Ara i Te Uru,
Kotahi ki te iara,
Kotahi ki Nuia.

Kupe threw his son, Tūtutuwhenga, into a spring of that name where he became a taniwha to guard the land. He then named many rocks and other places. Nga Kuri a Kupe, Ākitia and Pōwhenua are some of those names. Kupe’s last act before his departure was to order his mōkai, Pōwhenua, to stay and care for the land. Pō was later to fail in an attempt to return to Hawaiiki in a canoe built at Hoki Ānga called Te Rewaautu 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 Nukutawahiti 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)

Mātakiaki
To look at, inspect

Te Taiari o Kupe
Kupe's act of crushing

Te Puna a Kupe
Kupe's spring

Ngā Rā o Kupe
The sails of Kupe

Ngā Waka o Kupe
Kupe's canoes

Te Turanganui o Kupe
Kupe's standing place

Te Tangihanga o Kupe
The mourning of Kupe (of the sound of the sea)

Te Ure o Kupe
Kupe's manhood

Te Aroaro o Kupe
The presence of Kupe

Mātauranga
Personal name (of a companion of Kupe)

Mākaro
Personal name (of one of Kupe's daughters)

Matiu
Personal name (of one of Kupe's daughters)

Te Rimurapa
Bull kelp

Pari Whero
The red cliffs

Toka Haere
Rock of coming and going

Kura Te Au
The red current (coloured by krill)

Arapaoa
The raising and striking; the crushing blow (with which Kupe killed the wheke)

Te Whakenui
The great octopus

Te Kakau o Te Toki a Kupe
Where Kupe's axe or adze was dropped in the sea

Te Umu Whēke
The oven in which the octopus was cooked

Te Mimiti o Kupe
Where Kupe urinated

Te Kupenga a Kupe
Kupe's net

Te Taonui a Kupe
Kupe's large spear

Te Ope a Kupe
Kupe's party

Te Kawau a Toru
Personal name (of Kupe's pet shag)

Te Koko a Kupe
The bay of Kupe

Ngā Tauari o Matahorua
The thwart of Matahorua (Kupe's canoe)

Ngā Whatu Kaipono
The guardian eyes

Te Mana o Kupe Ki Te Moana Nui a Kiwa
The prestige of Kupe who crossed the Great Ocean of Kiwa

Te Toka Tapu a Kupe
The sacred rock of Kupe

Kohukohu
The curse

Ara i Te Uru
Personal name (of Kupe's taniwha)

Tuputupuwhenua
Personal name (of Kupe's son)

Ngā Kuri a Kupe
Kupe's dog

Akitia
Persistency

Pori Here
Genealogical ties

Te Hoki Ānga a Kupe
Kupe's returning

Mea tango mai:

Nō ngā pukapuka a Tipene O'Regan.

This account of some of the Kupe traditions was narrated by Tipene O'Regan.
TE HAERENGÁ O TŌHĒ RĀUA KO TANA MŌKAI

He kørero poto noa mō te haerenga o Tōhē i te nuku o Tātaokeru. Me timata aku kørero i te tiraratanga mai o tōku takivā, aza, i te Wahapū o Hoki Āanga atu ki te tauumutu o Maunganui, ko te mutunga tēna o tōku rohe.

Kāore e hōhonu rawa ngā whakamārama, he whakattu kau ki te kaitoriroti o tēnei puakapuka i te āhua o te hātepe o ngā tauahatanga, tū honohono tonu nga ingoa me ngā whakamārama. Koia rā ka tirohia e ngā uri he taonga ēnei mea, he tohu i waihōia ake e ngā tupuna, ko ngā mea kūare, kāore rātou e mōhio ake he taonga anō ēnei mea. Tirohia i ngā whakahaua 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 wa ngō Ngāpuhi katapa te mana whenua i te taha tonga o Hoki Āanga.

Ko ēnei kørero e whai ake nei nō ngā kaumutanga o tēnei takivā i whakatau, mehehe aore he reke kē ake i ngā kørero o mau kua tuhia, taea te aha.

Me timata mai aku kørero i te taha hauaero o Hoki Āanga, i te take o Rangatira, he maungā tēnei e tauarite ana ki Kohukohu i Opononi.

WHĀNUI: mō te whānui o te whanga e takoto atu anā ki te tongo. Akāia o nāianei, ko tāua whakahitihinga anō, rewa mai i Whānui i runga i te tai ketu kia tāua ki Kohukohu. Kia aurā mai e Tōhē rāua ko tāua mōkai tāua awa o noa ko te take o ngā pari e rene nei ki te rae ki te tongo e mōhioia nei ko Ara i te Uru. Ko te ingoa o te kokonga i te take o aua pari ko te PAPAKI. Ko tētehi kōhatu kei rēra i tōna āna, i te take tonu o aua pari, ko tōna ingoa ko RUA KEKENO, i ingoaia mō ngā kēkero e kītea āna i rēra. I te whakatau aua kekeno i a rātou, he tohu aitūa).

Mai i te PAPAKI ka timata te piki haere a Tōhē i tētehi tauumutu e mōhioia nei ko te PIKINGA o TŌHĒ 5, eke noa ki runga i te hīhi ko te PAROA te ingoa. I rēra ka noho ia, ka miria e tāua mōkai, kua mōkai rahi kia kē ia te tāua. Ka tā nohē ngā mātika, ka heke haere iho rāua mā runga i tētehi tauumutu e mōhio tonutia nei ko te HEKINGA o TŌHĒ. Tātea noa ake rāua ki te papa o te tōu kua ngaro katoa tāua runu i te waipu. E kōrei e kītea tāua āhuia i nāianei ēngari kei te mahara tonu atu (i te 1936) i rau eka ehe repo katoa. Koatahi anō te wāhi e whiti ai rāua o tāua repo kōrei i tino tawhiti mai i te marae e tū maire i nāianei — he parepareenga uku nei, e tū maro pe a tawhiti mai o tētehi i tētehi nā ka hanga e rāua he arawhata, hangaia atu ki rūna i ngā pareparenga, kātahi ka whakawhititi atu ki te tāua tongo o te tāua. Mau tonu iho te ingoa o tāua awa ko WAIWATAWHA.

Ka tae rāua ki te take o ngā hiwi i te tongo o tāua rii ka huri ma te tāia hapāuru te kau mā rua māero pea te tawhiti atu ka arumia te tahi tika mā te tōnga. Nā, ka tubu tōu anō rāua he awa e waipuake anō anō, ka ingoaia ko POKRURI, nā tā rāua hīvinga ake i o rāua kākāhui i a rāua e kauiria anā i tua awa. Kua mākāoa te tai i a rāua e haere anā, a ka kītea atu tētehi toka e tū mai anā i ngaro katoa anā i te kōtai. I rēira ka whakarā rāua ka huri hoki ki te kai kūtai ma rāua. Kēri te mōhio tonutia tāua toka ko KAI KAI.

I tua whāhi anō e rere anā te awa, e waipuketia anā na, ka arumia e rāua te parengia hātūro o tāua awa. Ka roa rāua e haere anā ka tae ki tētehi wāhi o te awa kia kowawaotia e te rākau i hāri iho e te waipuake. I rēira ka whakawhititi rāua i runga i aua rākau i pepuru haere ati ki ngā peka o ngā māmaku e tupu anā i tāua whāhi, mai tonu iho te ingoa o tāua awa me te rītō ko WAIWATAWHA.

Ka huri anō rāua ki tāi baihuri, whai hāere atu mai te taha tongo o Waimamaku. Kua fumata te ua pūkohukohu ka rongo rāua i ngā reo nei e kōrerore ano anā. Akua nei, i tua whāhi tonu ko tētehi anā e tuwhera mai anō i te pokongā o te pari e tōua anā i te taha o te awa, ko o atu a Tōhē ki roto i tua anā ka mōhioia mai tēnei rāua te haere nei. Ko WHAKA o te ingoa o tāua anā.

Haere tonu rāua tae atu ki tētehi whai anō e waipuake anā. Ko WAIRAIRI te ingoa o tāua awa, tēna pea nā te nui o ngā rau rākau e teretere anā i roto i te waipuake. Nuku atu i rēira tōua noa atu ko rīnga i tētehi kōhatu, he whāhi tīna atoaatua, i rēira ka noho rāua ko moanaruitia a rāua kawe koinā ka kia tāua awa ko KAWERUA.

Whai hāere tonu rāua i te tahaitika e ahu anā ma te tōnga, a ka kītea atu ai e rāua te tauumutu o Maunganui e tū mai anā i te whāroaotanga o te onepū. Atu i Kawerua ki te mutunga o tā rāua hikoi mā tētehi atu hei tūhi, ko ngā kórero anake o tōku takivā ēnei kia whakatauria nei e ahu.

Ko te mea nui hei titiro ko ngā ingoa i tauahatia e whakatau anā i te āhua o te maranga. Ka mahara te hinengaro ki ngā pokorua nei, ki te rangatira e haere anā ki tēnei tama i ūmānahe i te mōhio iho kia tū te rā ki runga i tōna tinana, apiti atu ki te maranga o ngā rā o tā rāua hikoitanga mai i te Aupōuri, niwai ano i kore ai e tutuki tāni i whakahaori ai, mate atu kāore ioti.

Kēri te whakaae tonu tōku ngakau tēra i hoki anō te mōkai i Tōhē ki te Aupōuri, i whāia anō e ia tō rāua ara hikoitanga mai, nāna i kawe te wairua o tāna rangatira ki te rēnga, ki te wā kāinga.

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

TŌHĒ: A LAST JOURNEY

Tōhē was an early tūpuna of the Northern Kuraahuāpō people who as an old man conceived a desire to pay a last visit to his daughter who had married a chief of Ngāti Whātau 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 tūpuna of the Northern Kuraahuāpō 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 Whātau 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 who 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 Papaki, the cliff against which the waves beat. The small rock which juts up at the base of these cliffs is known as Rua Keke, the hole in the cliff where seals were seen. The appearance of seals heralded disaster.

From Te Papaki, Tōhē climbed to a prominent spur known as Te Pukainga o Tōhē, the place to which Tōhē climbed. The summit is known as Te Pakia. 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 Hekenga o 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 Waiwhatāwāhata, 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 Pokuru for the lifting up of their garments to avoid a heavier wetting, pokuru 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 Whakatū, 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 (kawea) gave rise to the name Kaweria
(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 Anga 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 Klarich, 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 Klarich 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**

<table>
<thead>
<tr>
<th>Whānui</th>
<th>Wide</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Papaki</td>
<td>Cliff against which the waves beat</td>
</tr>
<tr>
<td>Rua Kekeno</td>
<td>Hole in a cliff inhabited by seals</td>
</tr>
<tr>
<td>Te Pikinga ō Tōhē</td>
<td>The place where Tōhē climbed</td>
</tr>
<tr>
<td>Te Pākia</td>
<td>The touch</td>
</tr>
<tr>
<td>Te Hekenga ō Tōhē</td>
<td>The descent of Tōhē</td>
</tr>
<tr>
<td>Waiwhatawhata</td>
<td>Bridged water</td>
</tr>
<tr>
<td>Pōkuru</td>
<td>To gather up in folds</td>
</tr>
<tr>
<td>Kai Kai</td>
<td>To eat</td>
</tr>
<tr>
<td></td>
<td>Waimamaku</td>
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<tr>
<td></td>
<td>Water of the mamaku fern</td>
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<tr>
<td></td>
<td>Whaka Ō</td>
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<tr>
<td></td>
<td>The answering</td>
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<tr>
<td></td>
<td>Wainau</td>
</tr>
<tr>
<td></td>
<td>Water carrying or coloured by leaves</td>
</tr>
</tbody>
</table>

Nā John Klarich

Source for Tōhē's Journey

This account of part of Tōhē's journey was supplied by kaumatua John Klarich who gathered the information from other kaumatua of the area.
TE HEKENGA O KAHUPEKA

Ka mate a Uenga — te mokopuna o te whakatupuranga tuarima mai ta Hoturoa, Arika o Tainui waka — ka puta te whakaaro o Kahupeka i roto i te pōuri tanga mō tōna rangatira mō Uenga, ka hāere ia kia mātara i Kāwahia. Ko te haerenga ko rāua ko te tamaiti ko Rākamaaao. Ka tac mai ki Piringa ka tapa e ia ko te Piringa o te āroaro o kahau. I ko tata mai ka tapa e ia ko te manaanga waero o te āroaro o kahau nuku atu ki te tētēhia maunga: ko te kakepuku o kahau, ko te taha rawhiti o tana maunga ka piki ia i tētēhia hivi tūpono atu he māra ka moe i reira, ka tapa taha hivi ko te kawa o kahau, te mara i moe ai a Kahu. Hāere tonu ā, ka tac ki te takiwā ki Puringa ka tapa e ia te maunga i reira ko te āroaro o kahau. I tana ekenga ki te tihi o Te Aroha ka mau te titiro ki te uru, ara ki Piringa, ka puta te āroaro ki a Ue, ki te hau kāinga, ki tōna iwi i mahuetia atu rā ia. Heoi, ka ara te tangi a te wahine nei ka ngata zā anō te hiahia kātahi ki heke iho. Ka huri mai ki te tonga, he pae maunga, ka tapa e ia te ingoa ko te whakamaru o kahau. I mea i reira ki te hanga whare ko ngā kākaho kau i tohi i aia te whakarapopoto ka whakarērea, ka tapa tahu wahi ko te whakakākaho o kahau. I ko mai, he maunga anō ka tapa e ia ko rangitūto o kahau. Te haerenga mai i reira ki tētēhia pae maunga i te taha tonga o te moana o Taupō, ka tapa e ia ko Hurakanā o kahau. I tētēhia maunga anō ka pau ngā kai ki tapa e ia tahu wahi ko maunga pāu o kahau. Te haerenga atu i reira ka piki mā roto o Waitapū, ā, ka huri ki te takiwā ki Taupō. I runga i tētēhia maunga i reira ka pángia ia e te mate. Ka noho i reira ā, ka ora ka tapa e ia ko te pureora o kahau. Te haerenga atu i reira noho rawa mai i runga i tētēhia maunga anō kei ēra takiwā. He rōa e noho ana i reira ā, ka mate atu a Kahupeka ki reira. Ka tapa e te tamaiti tāua maunga ko te puke o kahau. Ka hoki o Rākamaaao ki Kāwahia.

I tua ake i tana haerenga ki te tapa haere i ngā maunga nei ko te mea hei mātakitsi iho o te haerenga o Kahu tāua ko tana potiki i ngā wahi kua whakaaturia nei, ko te kore kōrero tērā i kīte, i noho tahi rānei ki ētehia iwi i ēnei takiwā. Mehehema nei kia mimiti te tangata ā, kia heke atu ki ētehia atu wāhi. Na runga pea i ngā pakanga, na te whai haere rānei ki ngā wahi whai huia o te ngahere.

Tera anō ētehia kōrero i runga o Rangitoto me ētehia o ngā maunga o tāua nei. E noho anā ētehia o te tangata whenua o mua atu i ngā iwi o runga i a Tainui. Arā, ki ētehia he Papatupārare he ingoa o aua iwi. Inā hoki tētēhia kōrero Papatupārare nā Te Kanawa. Me titiro i te pukapuka a Hōri Kerei.

Ka moe a Rākamaaao i a Taiaroa ki puta tā rāua tamaiti ko Kākāti. Ka moe a Kākāti i tana wahine i a Ururangi no ngā uri o runga o Kura hapū, ka honoa e raua ngā tātai o Tainui rāua ko Kura hapū — e rau he kāvei rangatira. Ko Te Aroha tētēhia maunga i moioio huitia e ngā tūpona o mua, e whakaatu ana i roto i a rātou wahai, i roto hoki i ngā pakiwaitara, e whakaatu ana tēna pakiwaitara i ēna kōrero mō te taumatangata, tēna i ēna kōrero. Ahakaora, tēna pakiwaitara e whakaatu ana na Kahupeka i taunaha, kāore e whakahāvea ana i ngā kōrero mō ētehia atu i ngā tūpona. Kei roto i ētehia o ngā pakiwaitara e whai ake nei e whakatu ana i ēna kōrero mō Kahumataronnoke ko ia nei tētēhia 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 Pirogongia 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 Pirogongia, from which she knew she would be able to see for a great distance in every direction. She named the peak Te Pirogongia o Te Aroaro o 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 o Kahu. A short distance on she climbed another mountain which she named Te Kakepuku o 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 Kawa o 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 Pirogongia 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, Muriwahena, the last resting place of chiefs since Hoturoa. She named the mountain on which she sang her lament Te Aroha o 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 Kahunatamomoe later in this book.)

From Te Aroha mountain, Kahupeka turned southward, where before her stood a mountain range which she named Te Whakakau o 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 Whakakakau o Kahu, Kahu’s house of kākaho. She then travelled west of Lake Taupō and named a mountain range there Te Hurakia o Kahu. Travelling on from there toward another mountain her food supply ran out so she named the mountain Maunga Pau o Kahu, the barren mountain of Kahu. Further on, toward the west, she named another range Rangioto o Kahu.

From there she went into the Waipā area and turned east toward Taupō. She reached the top of another mountain where she became ill for a time. She named that place Te Puroroa o 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 Pukupuku o 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 Taiaroa. They had a son Kākati who married Uturangi of the Kurihupō canoe thereby establishing genealogical links between the people descended of Tainui and Kurihupō ancestors.
<table>
<thead>
<tr>
<th>Place Name</th>
<th>Description</th>
<th>Place Name</th>
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</thead>
<tbody>
<tr>
<td>Te Pirongia o Te Aroaro o Kahu</td>
<td>The scented pathway of Kahu</td>
<td>Rangiitoto o Kahu</td>
<td>The black lava of Kahu</td>
</tr>
<tr>
<td>Te Manga Wäero o Te Aroaro o Kahu</td>
<td>The stream in which Kahu's skin cloak was washed</td>
<td>Te Pureora o Kahu</td>
<td>The life-giving ritual which aided Kahu's recovery from illness</td>
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<tr>
<td>Te Kakepuku o Kahu</td>
<td>The hill over which Kahu climbed</td>
<td>Te Puke o Kahu</td>
<td>The sacred mountain of Kahu</td>
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<td>Te Kāwa o Kahu</td>
<td>Where Kahu slept in a garden</td>
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</tr>
<tr>
<td>Te Archa o Kahu</td>
<td>The yearning of Kahu for her husband and home</td>
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<td>Te Whakamaru o Kahu</td>
<td>The shelter of Kahu</td>
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<td>Te Whakakākaho o Kahu</td>
<td>Kahu's house of kākaho, later abandoned</td>
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<tr>
<td>Te Hurakia o Kahu</td>
<td>The discovery of Kahu</td>
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<tr>
<td>Maungapau o Kahu</td>
<td>The barren mountain of Kahu</td>
<td></td>
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</tr>
</tbody>
</table>

No nga pukapuka a Tame Rēweti rāua ko Huirama.

Sources for story of Kahupeka's Journey:

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.
NGĀTORO I RANGI RĀUA KO TIA

Ko Ngātoro I Rangi rāua ko Tia he rangatira nō Te Arua waka. E ki ana nga kōrero a (D.M. Staffodd: Te Arua) i tū mai taua waka ki Whangaparāoa, i rēira ka whakairo nga tāngata. Ka tā te ngene o nga iwi o taua waka ka rewa anā ko ahu ki Mohau, taua no mai ki runga i tētēhī moutere i waho mai o Mohau. I rēira ka whakarite i nga āhuatanga a ki rātau a waihouta e Ngātoro I Rangi tētēhī o nga ara i hariarāra i ia i Hawaiki (he kohauta, he Kaiitaki) i rēira he kaitiaki mō nga urī o Te Arua. Ka tapa taua moutere ko te pito o te kupenga a Taramainuku. I whakamoae a Tama Te Kapua ki runga o Mohau i tōna matenga. Te raonga o te īnōga ko Mohau o Tama.

Ka huri ma te tonga ko ahu rātou mā te moana a toa (Bay of Plenty) ki Maketu. I te wā o nga Kohu whenua Māorior Rotorua o mua ka kōrero i Wi Mātēene Te Huakii, tēra i tau a Te Arua ko Te Āwhanui, (kaura i tawhitihuatia ki Te Tumu) koinē te ngutuawea o te wā o Kaituna. I rēira a Ngātoro I Rangi e noha ama, i Tātumata Tungutoutou, i tē ake ake a Ngātoro I Rangi (tirohia i te pukapuka a D.M. Staffodd: Te Arua). Kei rito i tā John Te H. Grace: Tūwharetoa, e mea ana i tau te ihu a Te Arua ki tētēhī o nga parenge a te ngutuawea o Kaituna ka tapa ko te wā a Ngātoro I Rangi. A, i tā rito tūenga ki Maketu ki tāwakakata te ngutuawea o Kaituna ka koe tāua tāwakakata ko te wākari a Ngātoro I Rangi.

Kāore hoki i roa ki Maketu ki fitama nga rangatira ki te taunaha whenua mō rātou ki taua. Ka ahu a Tia ki te tākiwā ki te uru tūpono atu ki te wā a Waikato ka whakangarata taua wāhi ko Atiamuri. Ka arumia e ia me tana ope te hikatua o Waikato, ka tae ki tētēhī wāhi e tere ana te wā (a Waikato) ma tētēhī tāwhārua ka kia e ia ko te a ratia, a ka tae atu ai ia ki te tahitihia o te moana o te tāporī. Na ka kite ia i te iwi i noha ana i rēira, ko Ngāti Hotu taua iwi, he whanga whenua. Kāore i roa ki rēira ka haere anō i te taha rāwhiti o te moana ka tae atu ki Pākā (ko Hāmārā te īnōga i nānai). I aia i rēira ki kaiti atu ki tētēhī paripari teitei e āinga atu ana ki te moana ko te rite o taua paripari ki tana kākahu, he tāporī taua kākahu (kua kore nei e whakahautia taua īnōga i nānai). Kātahi ia ka haere atu ki te take tonu o taua parī ki hanga tāna tāwhii ki rēira, ko Hikurangi te īnōga. Ka mutu anō anō karakia, ka unuihia tana kākahu, he kahera atu ki te pou o te tāwhii, mau tonu iho te īnōga ko Tāporī Nui a Tia e mau nei ki te moana me nga āinga tāwhīhī i tana moana. Me waihia a Tia i konei, me hoki nga kōrero ki Maketu, 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 tahitihia ki te rāwhiti. I roti i tāna torotoro haere i te nuku o te whenua ki uta, ka whakatuturutua e ia he tūrangaavaewa mō ōna uri, mō Ngāti Tūwharetoa.

Nā, ka haere ia i te tahitihia, ā, ka tae atu ki tētēhī ngutuawea ka tapa e ia ki te āwa a te atua, ko Tarawera te īnōga i nānai. Aru haere tonu ia i taua awa ā ki Ruawahi, mai i rēira whakahviti atu i te mānūa o Kāingaroa whakake tonu atu ki runga o Taurhara manuna. Ka tū i ia i rēira ki te mātakikākā i te atāahu a te moana e kanapa ake ana, me tētēhī manuna e tū mai ana i te tonga. Ka ngata anō tana hīhāia kātahi ka heke iho ka tae atu ki Taharepa ka hanga tāna tāwhii — te ātāahu a Ngātoro I Rangi — karakiatia e ia he ika (inanga) mō taua moana — me lkatere anō mō āwhina atu ana. He nui te ika ki taua moana i mua o te haringa mai a te Pakeltia i tana momo ika nā rātou nei i patu katoa atu nga inanga a Ngātoro I Rangi. Ka mutu tana whakarite ka ahu haere atu ia i te tahitihia o te rāwhiti mā te tonga a īkāria ko Roto Ngāi. Ka hanga anō he ātāahu, — ko Hawaiki nā i Hātepo he ātāahu anō, ā, ka tae atu ai ki Pākā. I rēira ka kite ia i nga whare pūroko to e tū ana ēngari kāore he tangata, heoi anō ko noho rātou i rēira. Āonga ake, ka puta a Tia, i hoki mai i te ngahere i te mahinga kai mā rātou. Ka tōtohe nga tokorusa nei i rēira, ka mea tētēhī ko ia i te tautahi mai ki Pākā ka mea tētēhī ko ia. Te mutunga iho haere ana a Tia tau noa atu i te take o Te Ītī Raupenga. Ko Ngātoro I Rangi i haere tonu ko rāgirīko ki te takiwai ki Tongariro, ko tūpono atu ki tētēhī tangata i rēira ko Hape Tū Ā Rangi te īnōga nō te waka o Te Arawa. E whai ake nei nga kōrero i te pukapuka a John Te H. Grace: Tūwharetoa, mō tana tūpono mō Ngātoro I Rangi, arā:

“He aha tō mahi i tēnei wāhi pākihu, e ngau nei e te mātao?“ ko te pātai tēnei a Ngātoro I Rangi. Ka mea mai a Hape Tū Ā Rangi, “Ko taku manoata tuku kai.” Tapa ake tētēhī tuawhenua kei rēira ko Kaimanawa. Ka whakaharuru a Ngātoro I Rangi me tino tupoto ia kei rito i a Hape Tū Ā Rangi te mana o te whenua i tua taurua ra e ia. Kātahi ka haere ki te whakaei i te manunga i whakaroa ra e ia. Ka tae ki te wahi e kitea atu ai e ia te nuku o te whenua, huri noa, huri noa, kātahi ka karaanga iho ki a Hape Tū Ā Rangi;“ E Hape, kaua e piki ake, ki te piki koe ka heke te po o te rangi.” Ka utua atu e Hape, “Kaua koe e heke iho, ko te wahi e tū nei au ko te onetapu” man tonu iho taua īnōga.

Nowhe a Hape e whakarongo, piki haere tonu atu. Kātahi ka karangatia e Ngātoro I Rangi nga atua me Ruāmokoro, te atua o nga pūanga, kia uruputu a Hape rā, ka huihui nga kāpua ki te rangi, kua kēkēo, kua pōuri katoa te ao, kua rere hoki te lukarere rā, ka ngaua a Hape me tana iwi e te hauaiti, mate mate katoa, kore he oranga.
Tērā hoki a Ngātoro I Rangi e piki haere tonu ra i tana maunga kua pā hoki te kūnāwheia ki aia ka whakaaaro ka māte ia. Kātahi ka karanga ki ana tuāhine i Hawaiikia kia tukuna mai he ahi hei whakamaunaha i aia. Ka rongo a Kuwai rāua ko Haungaroa i to rāua tūngāne kātahi ka tukua mai a Pupū rāua ko Hōata ki te mau mai i te ahi ma to rāua tūngāne. I haere mai ngā atua nei i raro i Te Moana Nui a Kiwa ā, ka tae mai ki te moutere o Whakaaari, haere tonu mai i raro i te whenua ki Maungahorā, ki Oōkākāri, ki Roto Ehu, ki Roto Iti, ki Tarawera, ki Paeroa, ki Orākei Kōrako, ki Taupo, ki Tōkaanu ā, ka tae atu aki ki a Ngātoro I Rangi.

Ka tāhorotia e ia te tihi o te maunga ki tērēhi o ngā ara i mauria mai ra i Hawaiikia kia 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 tana maunga. Ko Tongariro i taunahatia aki, ko te kūnāwheatanga o Ngātoro I Rangi e te hau tonga." Me mutu ngā kōrero a John Te Hī. Grace i konoi.

Me titiro ki te āhua o ngā īngoa i runga nei he wahi pula katoa. Ko ngā ahi i waihota atu e Pupū rāua ko Hōata i a rāua i paea ake i raro i te whenua ki te titiro i tō rāua huarahi mehemea e tika atu ana ki Tongariro, aia 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 oranga, i takohatia e ōna uru ki ngā iwi o Aotearoa i te tau 1887. Ko te tuatahi tēnei o ngā maunga i tukua ki ngā iwi o Aotearoa, kua āpiti kia nga heke haere i hokoa mai e te Kawanatanga, ki huihui katoa e 78,657 hekeha.
NGĀTORO I RANGI AND TIA: MOUNTAINS OF FIRE

Ngātoro I Rangi and Tia are two tūpuna who reached New Zealand on the Araorangi 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 Araorangi canoe. Araorangi 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 Hawai‘i, to keep the unknown evils of the new country away from Araorangi. 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 arikir 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 O 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 Matene Te Huaki stated in the Māori Land Court that Araorangi landed at Te Awahou near Te Tumu, the original entrance to the Kaituna River. Ngātoro I Rangi occupied TAUMATA TENGOTUNGOU, and TE ARIKA E NGĀTORO I RANGI. John Te H. Grace states in his book Tirihaoa that Araorangi 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 Maketu and dug out a new channel for the river which is named TE AWAKARI a NGĀTORO I RANGI.

Soon after they arrived at Maketu, the chiefs of Araorangi 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 ATIAMURI (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 ARIKA I 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 (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 Maketu 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 Towharetanga. 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 Ruwahia, then on to the Paeroa Range, across the Kāingaroa Plains then up to the summit of Taumarua Mountain.

From that summit he could see the expanse of the lake Taupō Nui a Tia and, to the south, snow-capped Tongariro. Descending Taumarua, he went to Taharepa where he built an altar which he named Te TAURUI a NGĀTORO I RANGI. Aided by Ikatore, the God of fish, he produced the freshwater whitebait which was plentiful ‘until the meddlesome Pakeha brought brown and rainbow trout’ (A.W. Reed Treasury of Māori Exploration p. 117). He followed the eastern shore of the lake southward and at Roto Ngāi he built another altar which he named HAWAKI and yet another at Hātepe which he named MUPORO.

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 Titi Rauenga 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 Taumarua. He went to Tokaanu and then on to Rangipō where he met Hape Tu A Rangi from Taumutu.

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

“What are you doing in this barren, cold country?” Ngātoro I Rangi asked. ‘My breath is
my food.” Hape Tū A Rangi said, looking toward a range of hills to the east, thereupon that range was named KAI MANAWA, my breath is my sustenance.

Ngātoro I Rangi rightly suspected that Hape Tū A 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 A 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 A Rangi shouted.

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

That place has been known as ONETAPU, sacred sands, since that time.

Hape Tū A Rangi paid no heed to the threats and began to climb the mountain. Observing him, Ngātoro I Rangi immediately called upon his gods and Rūnαmok, 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 A 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 RANGIRO, 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 Kuwai and Haungoro who were in Hawaiki to assist him and send him fire.

“O Kuwai, o Haungoro, 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, MAUTOKAUA, OKAKARU, ROTO EHU, ROTO ITI, TARAWEKA, PAEROA, ORAKEI KORAKO, TAUPO, TOKAANU. 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 Taramaimuku) and where it struck, a burning volcano burst open. He had already killed his faithful slave Ngauruhoe as an offering to his gods. When the volcano broke out he threw Ngauruhoe 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 tōnīga (the south wind) and ri (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
Moehau o Tama
Taumata Tungoutungou

Te Akeake a Ngātoro I Rangi
Te Awa a Ngātoro I Rangi
Te Awakari a Ngātoro I Rangi

Ngātoro I Rangi Names

Te Awa a Te Atua
Te Teāhu a Ngātoro I Rangi
Hawaiki
Ihuporo
Kaimanawa
Onetapu
Rangipō
Ngāuruhoe
Tongariro

The extremity of the net of Taramainuku
The vitality of Tama
The akeake of Ngātoro I Rangi

The river of the gods
The sacred altar of Ngātoro I Rangi

(An ancient proper name)
(An ancient proper name)

‘My breath is my food’

The sacred sands
The dark sky
 Ngātoro I Rangi’s slave
To be seized by the south wind

Tia names
Atiamuri
Te Aratiatia
Taupō Nui a Tia

Names of Places under which the fire came to Ngātoro I rangi

Whakaari
Mautohorā
Okākāru
Roto Ehu
Roto Iţi
Tarawera
Paeroa
Orākei Kōrako
Taupo
Tokaanu

Ko e nei kōrero nā:

Sources for the Journeys of Ngātoro I Rangi and Tia:

Reed
Grace
Stafford

Tia who follows behind
Stairway of Tia
Large taupō cloak of Tia

Treasury of Māori Exploration
Tīwharetoa
Te Arawa
IHENGA RÄUA KO KAHUMATAMOMOE

Ko Tama Te Kapua te Ariki o Te Araua waka, e rua ōna uri, ko Tūhoromatakaka te mātāmua, muri ko Kahumatamomoe. E whā ngā tamariki ā Tūhoromatakaka, he tāne katoa, ko Tararainuku; muri ko Haurere; muri ko Waerenga, muri ko Ihenga. Ka mōho i Tūhoro kua tātā ki te wā o tōna matenga ka kōrero i ōna whaakaro ki ana tamariki (kua kaumāutaha katoa rā hoki) tēra, ko tana hiahaia mā Ihenga e ngāu tana rā ce i te wā o tōna matenga, ko tēnei tikanga he tukū mana. Heoi, i oti katoa i a Ihenga ngā tohu tohu o tōna matua heke atu ai ki Maketu.

Ka moe a Ihenga i a Hine Te Kakara, tamahine a Kahu, ko noho rātou i Maketi. Ka hapi i Hine Te Kakara ka ngarea e ia a Ihenga kia haere ki te ngahere ki te rapu mai i ngā kai i hiattia i e i. Nā, ka haere a Ihenga rātou ko ana haone me tana kuri. I tētehi wāhi o te huamahi ka oma te kuri ki te whai i tētehi kiwhi, hokinga mai kua mākū katoa te kuri, ka ruaki ka kite hoi a Ihenga i ngā ika ririki nei e rewa ake ana i roto i te ruaki o tōna kuri kātahi ka haere ki te kiti ki te wai i mākūtia ai tana kuri. Tupono atu he roto, ka kitea iho ngā inanga e ngāmuahe aine i roto i te wai ka tapa iahau tana roto ko te ROTO ITA a IHENGA.

Ka whānautia mai te tanaiti a Ihenga, a Tama Ihu Tōroa, ka mea atu a Kahu ki aia, "Haere ki te tauanaha whenua mō to pōtiki". Ka mōho iho a Ihenga i te tōaka o te kōrero a tana hungawai kātahi ke haere rātou ko Hine Te Kakara me ōna hoa e whā. Tupono tono atu rātou he roto whānui, ko te rite he moana, ka tapa e ia taua roto ko te ROTO RUA NUI a KAHU, ko kehe ōna ki tana hungawai ki a Kahu. I waenganui i tana ma te kite atu a Ihenga e tukutuku mai ana he motu, ka tapa e ia ko te MOTU TAPU a TINIRAI. He inga hawo anaha tēnei, nō Hawaikai mai rā anō. No muri mai ka tapa anō taua motu o te mokopuna Kahu ko Mokoa.

I a rātou a haere ana i te tahitika o taua roto e whakaingoa haere ana i te Ihenga i tēnā wāhi, i tēnā kōkongō iae atu ki tētēho raenga e tukutuku atu ki roto i te wai ka ingaotia e ia ko te TŪARĀ HĪWI ROA. I konei ki kite rātou i ngā kawau e tau mai ana i runga i ngā tumutumu rākau ka tahi kōrero rātou ki te māhi kārau he tari i ngā manu nei. Ko maunī ngā tari ki ngā waeawae, ki ngā kai ki o aua manu, topa atu ana me ngā tari e tauatau haere ana i te takiwhā.

Ka aha te haere tonu a Ihenga i te tahitika, ki te whai i aua manu, ko ōna hoa i noho iho i eirea, rātou ko Hine Te Kakara. Ia a haere haere ana ka kite atu ia i te paoa e tūrino ana ki te rangi. I tana laengia atu ka kite iha e he marae no ngā puia o Ō Hinemutu, e hara kē i te paoa. Ka piki ia i tētehi hiwiti i Kāwaha ka kīkī hoa i ia i te ahi nei e paoa ake ana i Wai O Hizo. Ka kite ia i te ataaahua o te whenua ka puta te hiahaia i aia mo taua whenua, ēngari me pēwhera e riro mai ai i aia? Ka tau te whaakaaro me nanakia e ia, kātahi ka hangā tana tūāhu ka tapā e ia ko TE PERA O TANGAROA. Haere tonu atu ki te wāhi i kītea atu rā te ahi e paoa mai ana. Ka kītea mai i e haere atu anā ka pōwhiriatia mai e te iwi o te kāinga. Ka mutu te whakaata kī pātai atu a Tū O Rotorua, — te ariki tēnei o taua iwi — "He aha tō māhi i konei?" Ka utua atu e Ihenga, "Ha, nōku tēnei whenua, haere mai tirohia tuku tūahu". Ka titiro a Tū, koia anō, e ari i ana Te PERA o TANGAROA.

Ka tono 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 kārataua ra e ia. A, ka kītea e ia, e tautau iho ana i ngā peka o te tēnei kahikutia e tū mai ana i uta. Tana taenga atu ka kītea i ia i tētehi awa i ērera i tupunganga ana e te kōpūngawha (kura) tauhanahia iho e ia ko WAKUTA te awa, ko RAROA 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 hiwiti āhua teitei tonu, ka tapa e ia te hiwi me te awa ko NGONGOTAHĀ. Ko tāua hiwiti he kainga no ngā Patupaiarehe. Ia i ērera ka rongo ia i te kōauau, i te pūtātara, i te pūtorino e tangi mai ana mā roto i te ngahere. Ka haere ia ki te titiro mea he aha tēnei tangi tautohu ki ōna taringa. Ka kītea e ia tō rātou pā, — ko tō ngā Patupaiarehe — ko Te Tuahua o Te Atua te Īngoa — ngā īwi e hara i te īwi. Māori no iho ēngari te Atua kē. Ko tōna wehinga tēna, oma atu ana ia.

Ka hoe haere anō i Ihenga i runga i tana waka me te tauanaha haere i te whenua; — ko WEIRIKERE tēna; ko KOPU tēna; ko TE AWA HOU, he kokinga tēnei kei te taha ki te uru mā rākia, ki PŪRIKURA tēna, kei te taha ki te marangi. I tētehi wāhi anō ka kītea te īngoa e kokino ērera ana i roto i te wāi, ka ingaotia e Ihenga ko TĀNEWHTI; tēna anō ērera wāhi kei kō atu i ērera e ia ko TŪ PAKARIA a IHENGA. Ka pahemo i ā ērera awa i ērera ki te īngoa o tana kuri ko O HAO. Ka kītea atu ia i tētehi maunga e whakaari mai ana e he pari hoko, ka waihoitia e ia tana panoho — he tawa tawa pou — ki ērera, tapa tōnutia iho ko TAWA.

Hoe haere tonu, ā, tau atu anō ia ki te wāhi i fimaŋa mai ra ia, ari, ki Tuāra Hīwi Roa. Hāria atu e Ihenga ngā kai i mahia mai rā mā Hine te Kakara, ka hohoria atu e ia te paihere kiore, ka mea mai a Hine Te Kakara "Auē, he niho kiore!", mau tonu iho te īngoa o taua wāhi ko TE NIHO O TE KIORE. Ka hari hoki te ngākau o Hine i te kiitenga iho i te paihere kawau, koira ka īngoa tētehi wāhi i ērera ko KAHU KAWAU.

Ka hoki rātou ki Maketu, a, hoki mai anō ko KOTOKURA NUI a KAHU, rātou ko Kahumatamomoe
me nga mokai kawe i a ratou haringa. Tae atu råtou ka mea atu a lhang a. "Nou te mana kei runga i tenei rota." 

Kai mau a Kahu ki te hurchuru kak a tiiti ana ki tana puhi ka bouhia ki te whenua he tohu mohia ki te whenua. Ka taniwha taa hurchuru — he kaivaaka no kia teni whenua, ka ingotia ko hou kia tana whai. Ka whakaeke råtou ki runga i nga waka e rua, ko te mea iti no Kahu, he tapu.

Tae atu ki tåtehi tuaoene ka una u Kahu i oha kakahou ka kautu ki uta, ka tapa tana wahhi ko KOWI TUA O KAHU. Ka haere råtou, a, tae atu ki Tuara Hiwi Ros ka noho i råre. Ka hanga he pätaka ma råtou matu tonu ihu te ingoa o tana whai ko te whata. Ka haere ano nau atu ki Ngongotaha, ka tapa e Kahu tana wahhi ko parawal ko te ingoa tena o tana maa i Maketi.

E rua pea noho ana i reira ka puta te arohi o Kahu ki ana iramutu, ki a Taramainuku råua ko Waerenga, he taukana enei no lhang a kei Tai Tokerau no noho ana. Ka ngara me haere råtou ko whakaea atu a Kahu. Ka ara te tira o te iwi nei.

Ka haere, waihokia iho a Hiwe Te Kakera, a Wakaouri Rangi me tåtehi atu ki mutu hei pupuri i te mana o te whenua.

Ka ara te tira o te iwi nei ka ahu ki nga maunga o te ngahere i te takuwhi ki te uru. Tae rawa atu råtou ki te ngahere, i te tawhiti o te haranga aku, kua ngene a Kahu, kaitahi ka noho i raro i te maru o nga paka o tåtehi råte, taunahaia iho e ina tara whai ko te whakamaru maru o KAHU. Ko lhang a tena kua awangaawanga teni tana matua, a Kahu, e taunaha nei i te whenua kia riro ki raro i aho, aha, a Kahu, te mana whenua. Ka tåtehi a Kahu ki tåtehi paiaaka e toro tu ana i te ariaringa o te maru, ka tapa i ia ko te ure o TCHORO MO TANA MATUA, he takahi i te mana o te ingoa a Kahu kia what mana oha uru (o lhang a) ki te whenua.

I råtou e haere ana ka ona te kuri a Kahu ki te whai kaiakapo ka tapa e Kahu tana wahhi ko KARAPAO. Ka tae ki tåtehi whai, he whi ki karea atu e Kahu te mätara e koure ma ana i te pari kohatu ka whakariorea i te te karakia, he urunuhuna, — he pupuri i te mana whenua te tåkanga o teni karakia. Ka taunahaia i te taa mätara me MATANUKU. Ka whakawhitia råtou i te awa o Waikato ki whakatå. Ka noa ki råte ka pukuriri a Kahu ki te ngokore no iho o nga apa kai ma råtou, tapa iho tara whai ko MANGERE. Ka ara ano te tira ka ahu ki te takwahiti ki Te Tahi Hau a Uru.

Tika atu te ar a Waiapå, Pirongia, ki Whaingaroa, atu aha ki te tatihia, — a kaa ki tåtehi puaha. I råte ka pou e Kahu tana pou råte, he manuaka taa pou, taunahaia iho e ia taa puaha ko MANUKA. Tena ano nga körero a Tainui iwi mo te puaha nei. Kei råto i a råtou körero e mea ana ki råtou manuakana i te tanga mai i a Tainui waka mai i Taimaki ki Te Tapotu o Tainui (te tata ana tenei whai ki Otahuhu) ka tapa e råtou ko Manuaka taa puaha. Kei råte tonu tætehi o nga hapu o Tainui e noho ana, mai rå anohi, kei te mau tonu tana ingoa i råtou. Ka råtou nga kaiwhakari o Manuaka me oha hua mai rå anohi.

Ka tae ki Poutû ki te kåinga o Taramainuku — kei te paenga o te awa o Wairoa tånei whenua a Poutû — ka whakataa råtou. Ka mahia mai he pera hei kai ma råtou, he tauhoto rawa teni kai ki a råtou. Ka påtai a Kahu, "Te aha te ingoa o tånei kai?" Ka mea atu a Taramainuku, "He pari." Ka taunahaia e Kahu tana wahhi ko KAPIA. Têra anohi pea nga körero a Ngatå Whåtåtu mo råtou whenua.

Ka noho iho a lhang a tana tuakana ki a Taramainuku ko hoki te råua matua ma runga whaka ki Moeahau, ki a Huireere. I muri iho ka pikia a Kahu, me oha nau, me Huireere ki te tihia o Moeahau, ki te wahii i tapukëia ai a Tama Te Kapua, ka tapa e Kahu tana maunga ko Moeahau O TAMA. Poua haereia e ia nga pou råhui ki råto i te ngahere aha arii a te tangata kia kauri e te kükina te tapuketa o Tama Te Kapua. Ka tae råtou ki te take o Moeahau ka akua ki te tahutakia, tae atu, kaihia ka huri te kanohi o Kahu ki Moeahau O TAMA ka tangi körero ki tåna tuakana ki a Tihoromatakåki a tåkoto mai ra runga o Moeahau, ka ingotia i ia tana wahhi ko TANGI ARO O KAHU. Ka mutu tana tangi ka haere kia kite i te kohatu i whakairia i Ngaero (tirohia i nga körero a D. M.史夫ord mo Kahu). Ko te ingoa o tana wahhi ko te KOHATU WHAARIKI a NGARÓTO, kei te mau tonu tana ingoa. Ka pikia anohi i ia i tåtehi hivii, waihoka atu tana tohu — he kohatu — tapa atu te ingoa a tana hivii e mohiotia nei i naianei, ko tokatea.

Ka huri te tira a Kahu ki te wå kåinga, råua tabi ko Huireere ka kite råua i te tini o te aua e ngahue ana i ro moana ka tapa i råua tana wahhi ko WAIUAI. I reira ka whihe råua, ka ahu a Kahu ki te wå kåinga ka noho iho a Huireere, kei reira tonu oha uru e noho anohi.

Ka tae a Kahu ki te wherenuanganga o tåtehi awa ka noho råtou ka whakata. I te pō ko morimorina tana kanoehi e te puawanga ka puawai ake te aroha i råto i aha mo Tuhoro, tapa tonuitia iho taa wahhi ko MURI ARAPA O KAHU. Ako ake, ka pika råtou i tåtehi maunga, ka eke ki te tihia ki titiro a Kahu ki te råwhiti ki karea atu a Moeahau e tu mai ana i te taha råwhiti o te moana, ka taunahaia e Kahu te maunga e tåriia nei e ia ko AROHATA O KAHU. Ka mau te titiro a Kahu ki tanga, ki Titia Raupenga ka puta te aroha ki a Tia, te ariki o taa maunga. Ka tapa tuarutuia i te taa maunga ku AROHATA O KAHU. Te potonga o taa ingoa ko Te Aroha. (Tena anohi nga körero a Tainui mo tånei maunga, tirohia i nga körero mo Kahupeka). Haere tonu a Kahu råtou ko ana ahoa i runga i tåtehi hivii i ahui atu ana ka te takwahiti, ki Rotoroa, ko te ingoa i tapa e Kahu ki taa hivii ko TAU O HANGA.

Ka tomo atu råtou ki roto i te ngahere káore i matara te haerenga kua maku katoa o råtou.
kakahu i te m'outurutunga a te wai o nga peka r'aku. Hle whakarewarei te u ia i t'aua w'ia, mau tonu lo te inqo o t'aua w'ia kho PATERE O KAHU m'is te m'uturutunga o tana kakahu.

Â, ka tae atu aki Parawai, ki te k'ayna i waihotla lo ma r'atu k'ana tamahine, ki ana mokopuna hoki. Mai i r'iri Maketë, te r'atu a haere ana i te huarahtë, ka pa te hla inu wa k'iletie o nga mokopuna, ka karaka a Kahu a, kатаха ka takahia te whenua, papou tonu ake te wai. Na r'ira i whakaiingotia ai t'aua w'ia klo te wai TAKAHU A KAHU. Ka noho tonu o Kahu i Maketë tae no o k'ona m'atenga.

Tèna a l'henga i waihotla atu r'ae ia i Kaipara. Poto noa ho te w'ia o te noho tahi ki tana tuakana klo a Taramainuku, haere atu ana r'atu ko ana hoa ki te tiroiro whenua e te t'akwë, marangak ki te uruc. Tae atu r'atu r'iri, ka noho i r'ira. He nui te m'ataitai o te m'moana, arã, te toheroa, kei k'a t'auhau tènëi ki a r'atuak. Papaki t'u toonu nga ngaru o tènëi moana o te hauaturu i whakaiingotia ai e Kupe ko Ngä Tai i Whakatuiria e Kupe ki Te Marowharo. I t'ilethe i ra, te w'ia e haere ai nga hoa o l'henga ki te taka haere i tuwhenua, ka puta te hiaaki o l'henga, kainga ake a r'atu toheroa, pau atu. Te hokinga mai o nga hoa, ki koa i kai, kua pa ko nga kai, mohio tonu na l'henga t'aua mahi, tapa lo e r'atu t'aua w'ia klo KAPICI A L'HENGA.

Haere mai r'atu i Ririop ko Māatawakak ki te k'angia ki ko te r'eta o ana tuakana o Waerenga. Kotahi maraana pea klo reira ka ara an'or te ira klo aru ki te t'akwëhi klo Wai o Mio, he tauranga haere te mahi i l'henga i nga w'ia i p'ikona ngaako: ko RUAPEKAPAEKA, te p'a tènëi i whaiwhai ai a Ngapuhi ki nga houia a Tauwi; ko TAPUWAE HARURU; ko t'ilethe hiwi ko WOTATAI; ko WAI WHAKATAA A L'HENGA. KO WATARIKI, ko te maung a tènëi i pokia ai ia e te whatiriri, e te iura, e te uia whakarewarei; TE AHI POPU A L'HENGA, KO TE W'IA TÉNÉI I TURUTUNUA AIA nga m'ataitai ki kohia mai e r'atu i Whangarei. I konei ka wahe mai r'atu Te Tai Tokeru a, m'a runga waka ki Mo'ehau, mai i r'ira ki Maketë.

E mea ana nga k'orero a Johannes Andersen: "Kotahi an'or te tamahine a l'henga na a, ko kohurutia e t'ilethe iwi n'or te taha ki te t'afhihi o Rotorua. Ko te mahi a l'henga he haurapa i tana k'ori (ko Hine Te Kakara an'or te inqo) a, ka k'eta e ia nga wh'akau e ira ana i runga i te r'akau i te taha atu ki Ngongotaha, taunahtia e ia t'aua w'ia ko HAKAI PUKU. I r'otou i tana pouri, poua atu e ia he k'ohatu r'ahui ki reira. Tekaun t'aua r'ahui e mau ana, kaore i t'ae e te tanga te mahi mai i r'Otun, ka tauhahaeta e l'henga t'aua w'ia ko O HINEMUTU. I te tau 1836 i r'ira tonu t'aua k'ohatu, no nga moa mai ko k'ore i k'eta, tènëa pea i koharia e te Pākeha ngaako kore he krikiri mo o r'atu huarahtë" (J. Andersen, Moari Place-names).

E mea ana nga k'orero a D. M. Stafford i roto i tana pukaupuka, Te Aranui, tènë o l'henga he tangata kaia ki te haere ki whcia, ki whcia. I t'ilethe o nga hokinga mai o l'henga ki te k'angia k'orere a Hine Te Kakara i r'irei.

Heoi, ka tatahi, ka roa ka karanga i a Hine ka'ore he utunga mai. K'taahi ka haere ki te k'imi. Ara haere i te tahuatia o Rotorua ka tupo no atu aia e rewa mai ana nga wh'ekau o Hine e runga i t'ilethe turutumu ira ko te w'ia i tapa e ia t'aua w'ia ko Hakai Puku. Ka waiataa i l'henga te tangi m'or Hine, kola nei te takenga mai o te inqo e mau nei, a O Hinemutu. Ka poua e ia ko k'ohatu r'ahui ki te w'ia e m'ohiotia nei ne i'oni nei ko Cranka, he urupa ko k'ouri i te whare karaka, St Faiths Church. Ka hira na r'eni, he whakatupato te te tangata kia kaua e h'aparutia te w'ia i taputa e te matenga o Hine. Ko etehi o nga k'orero a D. M. Stafford e mea ana he tangata wac haere a l'henga. I hango e ia he ko p'a t'ilethe o nga paenga a te awa o Waiteti. Kei raro tata hlo i te t'aua p'a he puna wai, ko Wai o ROKI te inqo, ko r'irei te k'ohatu oro toki a l'henga, whaiho atu aia ki roto i t'aua puna takoto a. E mea ana a James Cowan i tae ia ki Wai ORO Toki, raka ko t'ilethe kaumätau, ki Matehaere te inqoa, no Weririveri t'aua tangata. Ko k'orero te kaumätau nei ko ia, ara: "E rua nga tak e tino tapu aia tènëi awa a Waiteti tuatahi, ko nga k'oiwi o Whakatau i tukua ki roto o Wai ORO Toki, ko te takenga mai tènëi o Waiteti. Tuaraua, ko te k'ohatu oro toki a l'henga, ko Hine Tuia Hangoa te inqoa, ko k'oni e tana ana. Ko koe te tuatalhi o nga Pākeha kia kite i tènëi taonga". Nâ, ka kite a Cowan i t'aua taonga tino tapu. He k'ohatu e toru putu pea te wh'ahui, he maeneene, e toru nga haenga o runga, kou kourowno no i te oronga pea o nga toki o ia whakatupurang aia mai te wia ki kite ai a James Cowan. E ki ana a Matehaere i kawea mai a Hine Tua Hangoa i runga o Te Aronui waka.

KAHUMATAMOMOEO 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 Aranui canoe, set out from Maketë to explore the lakes of the Rotorua region, where they eventually settled. Many names of the lakes region derived 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 Aranui canoe. He had two sons, Tūhoromatamokā and Kahumatamomoe. Ihenga was the youngest of Tūhoromatamokā’s sons. Tūhoromatamokā’s chose
Ihenga to perform the appropriate rites after his death, thereby making it known to his other sons, Taramanuku, Huare and Waenenga, that he was passing his mana on to their youngest brother. The family was then living at Moehau. After Tuhoromatakā died and the rites had been performed, Ihenga went back to Maketi to his uncle, Kahumatanomone. Kahumatanomone recognised in his nephew the mana of his elder brother Tuhoromatakā 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 tinanga (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 Ihu Tōra, had been born, Kahumatanomone, 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 Kui a Kahu after his father-in-law, Kahumatanomone. 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 Kahumatanomone, 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 Tuara 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 Tuara Hiwi Roa, Ihenga followed the shoreline in pursuit of the birds, naming places as he went. He passed by O 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 Kāwhia and saw smoke from actual fires below him at Wai o Hiro. He liked the land he saw, so decided to use trickery in order to acquire it. He built a tuāhū (sacred altar) and named it Te Pera o 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, Tu O Rotorua, enquired as to Ihenga's business in the area. Ihenga informed Tu O Rotorua that he, Ihenga, owned the land and showed him the tuāhū he had built as the basis of his claim. He convinced Tu O Rotorua at last that his claim was valid. Tu O Rotorua then asked permission to move his people to Te Motu Tapu a Tinirau. Ihenga readily agreed, then borrowed a canoe from Tu 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 Wāikuta because there was an abundance of kuta (a soft reed) growing in the stream. He named the place Rārōa because he had spent most of the day getting to that point. Further on, he came to a river which he named Ngongotaha. 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 pūtārara, the koeau and pūtātara (wind instruments made from wood and intricately carved) and decided to investigate. He found their pā, named Te Tūhau 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: Weimerei, Kompū, Te Awa Hou, which is at the north-west curve of the lake; and Tūhiria, which is about two kilometres further north, where the northern shore straightens out from the western shore. Another place, where tinanga teemed and leapt about in the water, Ihenga named Tanebrunti; yet another he named Te Pakaria a Ihenga. He passed by the river O 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 landside. He named it Tawa because he had left there a pole cut from a tawa tree.

Shortly afterwards, he arrived at Tuara 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 Kire, 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 Maketi, visiting their relatives and sharing food with them. They stayed at Maketi for ten days, then went back to the lakes. Ten of the party were of chiefly rank, one of them Kahumatanomone, and ten were food carriers. When they reached the small lake discovered earlier by Ihenga, he said to Kahumatanomone “You are the ariki of this lake”. They went further and Kahumatanomone 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 KAKA, where a kaka 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 KIWIHA RUA O 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 Tuara 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 PARAWARE after his garden at Maketu.

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 Wakaotu Rangi, Kahumatamomoe's wife, and Hēne 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 WAHAKAMARUMARU O 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 O TŪHORO, the manhood of Tūhoro, after his father, Tūhoro Tūhore. 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 kakāpō, so he named the place KAKAPO. 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 MATANUKU, 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 MANGERE. They continued their journey, heading towards the west coast by way of Waipa 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 canoes over the neck of land from Tamaki, 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 Waioha 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 KAI PARA. (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, Huaere. Three days later, he and his companions, with Huaere, climbed to the summit of Moehau where Kahumatamomoe's father, Tama Te Kapua, was laid to rest. Kahumatamomoe named that mountain MOEHA O TAM, the viality 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 o Tam and chanted a lament to the resting place of his older brother, Tūhoro Tūhore (Ihenga's father). He named that place TANGI ARO O KAHU, Kahu's lament of love (for his brother). He then went to see the stone which Ngātoro I Rangi (the Ngatoro 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 KOHAI WIAKAIRI A NGATORO. He then climbed another hill where he placed a stone on the summit and named it TOKATA, clear view of a rock. Continuing his way homeward with his nephew Huaere by his side, Kahumatamomoe came to the eastern beach where they saw herring swimming in with the tide. They named the place WAIAUA, water of herrings. Here Kahumata-momoe and Huaere parted company, Huaere 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 o Kahu. He named that place MUK AROHIA O 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 O 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 Titi Raupenga, where his relative Tia (of the Ngātoro I Rangi and Tia story) resided. So the other name of the mountain is TE AROHAUTAI O KAHU, the yearning of Kahu landward, toward Titi 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 O 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 chanted the appropriate invocation and the rain ceased. That place was named by Kahumatamomoe PATERE O 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, chanted 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 KAHU O IHENGA, the secret eating of Ihenga. (The great rolling waves of this stretch of the coast were named by Kupe Nga Tai i Whakatūria e Kupe Ki Te Marohara, the sea that comes on the west wind, stirred up by Kupe with his chiefly girlie.)

Ihenga travelled on at length until he reached Matawaka, 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 settlers' soldiers at the old pa of that name; TAPAWAE HARONGA, the resounding of sacred footsteps; a hill MĀTATAU, to speak to oneself. A place where Ihenga saw his image in still water he named WAI Whipakaata i 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 WHATATI, thunder. The party collected shellfish at Whangarei and roasted them on a fire, hence the name TE AHI PĀPĀ 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 rauhi (prohibition) stone there. He named the place O 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 Pākeha" (J.C. Andersen Māori Place-names).

However, D.M. Stafford records a different version of the naming of Hākai Puku and O 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 Hākai Puku. At O Hinemutu he gave vent to his feelings by singing a lament for her, from which O Hinemutu takes its name, the ending of the girl. He also set up a large stone in what is now the Urutu Cemetery behind St Faith's Church. This was to act as a rauhi 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 Waitea Stream and built a pa called Whakaekēahu. Just below this pa is a sacred spring called WAI ORO TUKI. 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 Matehāere, an old man from Wertweti. They stood on the bank of the sacred Waitea Stream where Matehāere 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 ooroore toki or axe rubbing. Mataheare said the stone was brought from Hawaiki on the Arau canoe.

Place Names from Ihenga’s and Kahumatatamomoe’s Journeys

Place Names of the Rotarua Region

<table>
<thead>
<tr>
<th>Place Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Roto Iti a Ihenga</td>
<td>The small lake of Ihenga</td>
</tr>
<tr>
<td>Te Roto Rua Nui a Kahu</td>
<td>The second and large lake of Kahu</td>
</tr>
<tr>
<td>Te Motu Tapu a Tinirau</td>
<td>The sacred island of Tinirau (an old name of Polynesian mythology)</td>
</tr>
<tr>
<td>Te Tuarā Hiwi Roa</td>
<td>The long saddle-back ridge</td>
</tr>
<tr>
<td>Te Pera o Tangaroa</td>
<td>The pillow (remains) of Tangaroa</td>
</tr>
<tr>
<td>Waikuta</td>
<td>Water abundant with kuta (a soft reed)</td>
</tr>
<tr>
<td>Rāroa</td>
<td>The long day</td>
</tr>
<tr>
<td>Ngongotahā</td>
<td>To drink from a calabash</td>
</tr>
<tr>
<td>Weriweri</td>
<td>Offensive</td>
</tr>
<tr>
<td>Kopū</td>
<td>Full</td>
</tr>
<tr>
<td>Te Awa Hōu</td>
<td>The new river</td>
</tr>
<tr>
<td>Pulihua</td>
<td>Unkempt (meaning or derivation obscure)</td>
</tr>
<tr>
<td>Tānewhi</td>
<td>The boastful stance of Ihenga</td>
</tr>
<tr>
<td>Tu Pakaria a Ihenga</td>
<td>Of Hau (Ihenga’s dog)</td>
</tr>
<tr>
<td>Ō Hau</td>
<td>The tawa tree</td>
</tr>
<tr>
<td>Te Niño o Te Kiore</td>
<td>The tooth of the rat</td>
</tr>
<tr>
<td>Kahu: Kawan</td>
<td>A clutch of shags</td>
</tr>
<tr>
<td>O Hou Kakā</td>
<td>The use of kākā feathers by Kahu to mark his boundary</td>
</tr>
<tr>
<td>Kuwhā Rua o Kahu</td>
<td>The two thighs of Kahu</td>
</tr>
<tr>
<td>Te Whata</td>
<td>The foodstore</td>
</tr>
<tr>
<td>Parawai</td>
<td>The name of Kahu’s garden</td>
</tr>
<tr>
<td>Hākai Puku</td>
<td>(meaning or derivation obscure)</td>
</tr>
<tr>
<td>Ō Hinemutu</td>
<td>The only daughter</td>
</tr>
<tr>
<td>Wai Oro Toki</td>
<td>Water where axes were sharpened</td>
</tr>
</tbody>
</table>

The manhood of Tūhoro | The native ground parrot |
Kākāpō | The sanctified promontory |
Mātānuku | The laziness of Kahu’s companions |
Māngere | Mānuka |
| Kaipara | Moehau o Tama |
| Tangi Aro o Kahu | Te Köhatu Whakairi a Ngātore |
| Takatea | Waiaua |
| Muri Aroha o Kahu | Te Arohatai o Kahu |
| Te Arohauta o Kahu | Te Aroha o Hanga |
| Pāterē o Kahu | Te Wai Takahi a Kahu |
| Kaihū a Ihenga | Rua peka peka |
| Tapuwea Haruru | Motatau |
| Wai Whakaata a Ihenga | Wai Whakaata a Ihenga |
| Whatitiri | Te Ahi Pupū a Ihenga |

Names of the Journey to Northland

<table>
<thead>
<tr>
<th>Place Name</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Whakamarumaru o Kahu</td>
<td>The shelter of Kahu</td>
</tr>
</tbody>
</table>

Stafford | Te Arau |
Andersen | Māori Place-names

Sources for the Journey of Ihenga and Kahumatatamomoe:
PAIKEA

Te hae renga mai o Paieka ki tenei motu — ki Aotearoa — i mauria mai ano e ia nga ingoa o tona whenua tupu, o Rangiatea, taunahatia iho ki runga i nga whenua i whakatupurua aia ona uri.

A i ra ki nga kōrero a nga tupuna, na ona tupuna taniwha a Paieka i kawe mai ki Aotearoa, he tohorā aua taniwha. Tēnā tū momo taniwha e kia ana he Paieka, koinā tonu te takeanga mai o te ingoa o Paieka.

Engari, e kia ana a Heni Sunderland (he uri tenei wahine no Paieka) i te ia ki te moutere o Mauke, (ko Ahuahu te ingoa tawhito) i reira ia e kōrero ana ki ngā kaumātua mo ngā āhuatanga o ngā kōrero mo Paieka, na he tangata i tino rongoonui ia reira. I tētēhī waka puta he tupuhi: haumātakata, he tūi ngā tangata i mate i tāua tupuhi. Ko Paieka i waiarate i tona kaha ki te tāpa ki tētēhī rākau e tere ana i te wai, taurua mai i Mangai. Na tenei ahia ka mahuea tōna ingoa ake a Kahutia Ki Te Rangi ka tapa ia ko Paieka, koinā hoki te ingoa o tētēhī papaia kaha ki te wāwao a ia aha kō a pehea te kaha o te tupuhi haumātakata.

"I tūi a Paieka ki tenei motu i te wā e koia āna te kāmarā, ara, i te wā i tāpuketia ai te ahuahu, i titia ai te kāmarā, i te wā e rere ai te kano o Pehihe i te ānga 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 mōhiohio no te wā o te ahikaea tōna ingoa mai. I u hoki ia ki uta i te kawenga a tana tupuna taniwha, uto atua ka ahuahua e ia he onepu hēt whakamahana mōna, tapa tonuitia ihe te ingoa o tāua moutere ko Ahuahu, e mau tonu nei i nāianei. (ko ēnei kōrero e mea ana it takes mai tenei ingoa, ara, a Ahuahu, no Mauke, koe nei ko hoki te ingoa tawhito o tāua moutere.) Ko tāua moutere kei te moana o Whītangia o Te Rā, e mōhiohio nei ko Whītangia o nāianei.

He tangainga ano hoki a Ahuahu no ēnei o nga waka i ahu mai i Hawaiki, me whakahua ake kia run, ara, ko Taiinui, ko Teikitimu.

Ka nuku a Paieka ki Whakatāne ka moe he wahine ano, nā ka nuku ano ki Waiapu. I reira ka moe ano i te wahine, i a Huterangi, he tamahine nā Whironui, te tino rangatira o te takiwā o Waiapu. Kāore hoki i roa ka nuku ano Paieka rāua ko Huterangi me Whironui mā. Whai haere atua i te tahitika ki te takiwā ki te tonga a, ka tae ki roto a tahe. I reira ka hangā e Paieka he kāinga mō Whironui, ko mōhio ēnehi o rātou ki reira ka whai ēnehi i a Paieka ki te takiwā ki te tonga.

Ka tae rātou ki Koutī a Moa, ki Torouka ka tū a Paieka ka māākotikoko i te whenua, huri noa, huri noa, ko te rite, ko tāna titiro, ki te wā kāinga, ara, ki Rangiatea. Ka tohu ia ki ēnehi whāi i reira ka ki, "Rite tonu tēnā ki Pākārae; tēnā ki Wainiwhetu; tēnā ki Tōka Kuku; tēnā ko te rite ki Rangiito; tēnā ki te Uha i Rākau; ko te rite tēnā ki Puhehāpōpo; tēnā ki Waiapae; tēnā ki Whakakino; tēnā ki Ahī Rāraki; tēnā ki Ahī Rārake; rite tonu tēnā ki Tū Tapuninihi; tēnā ki Tahu Tū o te Rakii tēnā ki te waruhanga a tīnei; ēnei ki Puhehāpōko mō te herenga. Ko ēnei ingoa he ingoa nō tuku kāinga i Rangiatea moutere", (ko whitingia te ingoa o tōna whare i te Hawaiki. Kei te mau tāua ingoa ki te whare tūpuna i Whangarā i nāianei) ina koa, ko te rite tūturu tēnā ki Whangarā, tuku whenua tūpuna. Kotahi ano te rere kāinga, ko te wahi i tapa nei e a ko Waimoko kei muri kei i te wahi kai tapa nei e a ko Puhehāpōpo, ēngari mehemea i tata atu i Waimoko ki Ahī Rāraki ko te tino rite ki tuku kāinga i Hawaiki. No reira ko te ingoa mō tēnēi whenua ko WHANGARĀ MAITAWHI.

He rui nga rangatira in heke iho i te tātai o Paieka. E waru whakatupuranga mā i a Paieka, ko Porourangi rāua ko Tahupōtiki. Ko Porourangi te tupuna a Ngāti Porou me ona hapu, ko Tahupōtiki te tupuna o Kāi Tahu me ona karangangarātanga, ko Ngāti Kahungunu mā i Wairua ki Wairarapa. Ka moe a Tūrongo o Taiinui i a Mahīnārangi o Ngāti Kahungunu kia puta ko te Kāhui Ariki o Taiinui.

I te wā ka moe nga kanohi o Paieka ka whakatokotia ōna kowhi ki rito i te ana o Paieka, he ana tenei kei runga i te moutere e mōhiohio nei ko Te Ana o Paieka.
When Paikea migrated from Rangiata in the Pacific, he came eventually to the East Coast of the North Island. At Whangara he found places in the new land which reminded him of places at the original Whangara 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 Rangiata, 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 Raratonga 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 Paika roots. She learned from the elders of Mauke that legends about Paika were well known on that island. During a hurricane on Mauke, when many people perished, Paika survived by clinging to some debris on which he was carried across to the island of Mangai. 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.

Paika’s survival of the hurricane was seen as a miracle. The event led to his name being changed from Kahutia Te Rangi to Paika. Paika 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. Paika lived on Mangai for some time before leaving, never to be heard of on those islands again. Some of his descendants still live on Mangai.

Paika then appears in Aotearoa on the back of a whale. He left Raratonga 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 Paika arrived in Aotearoa on the back of a whale.

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

Paika 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 Paika’s home island. There were people already living on Ahuahu, one of whom Paika married. Her name was Ahuahua I Raka. More than one canoe of the migrations made first landfall at Ahuahu, Takihiti and Tainui to name only two. Ahuahu was still used during the early part of this century by the Ngāti Hēi of Whitianga and Tairua as a place for mahinga kai (food planting and gathering, mainly, in this case, kūmara growing). Ngāwihira Tainui, who died in the 1950s, the last of her generation of the chiefly line of Tainui of Ngāti Hēi, referred to Ahuahu as Hawaiki, because kūmara grew well there all year round. The ūpuna 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, Paika moved to Whakatāne, where he took a second wife before travelling further east, following the coast to Waiapu. There he married Hutarangi, the daughter of the chief Whironui. He continued his migration southwards along the coast with his wife Hutarangi and her people. Paika built a pā for his father-in-law Whironui and his people near Koto a Tabe. Some of the people stayed there but some followed Paika further south.

Paika’s party eventually reached Koutū a Moa and Torotūkā and looked back towards Whangara, in full Whangara Mai Tawhiti (Whangara from afar). Paika 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 Pākakae, that is like Waiangutū, and that like Toka Kukū, and that like Rangitoto, that place is like Te Uika i Rarau, that place looks like Pukehāpopo, and that like Waiāpa, and that like Whakariko, and that like Ahī Rārāhī, that place is like Tū Tapunihia, and that like Taia Tū o Te Rangi, and that is like Te Wakihanga a Hine, and those are like Pukehore and Te Kirenga. The names I have given are names of places at my old home. In fact this is exactly like the Whangara 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 Ahī Rārāhī, it would have been exactly like my old home in Hawaiki. Therefore I shall name this place Te Whangara Mai Tawhiti.”

Te Ana o Paika is an island which lies at the southern end of the bay of Whangara. At first glance, it looks like a large stranded whale. It is sacred because of its association with Paika. He built his first home on its highest peak and called it Wharehia after his former home in Hawaiki.
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, Paika. Eight generations down from Paika were born two brothers, Porourangi and Tahupotiki. Porourangi is the eponymous ancestor of the Ngāti Porou confederation of tribes; Tahupotiki, 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 Waeroa and Wairarapa. Mahinarangi, who descended in turn from Kahungunu, married Tūrongo and is the ancestor of the present Ariki Tapairu Te Ata I Rangikāhu of the Tainui confederation of tribes.

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

### Place Names from Paika's Journey

#### Place Names Associated with Paika's Arrival

- **Ahuahu**
  - heaping up (of sand);
  - also the island of Mauke in the Cook Islands
- **Whangarā Mai Tawhitī**
  - Whangarā from afar
- **Te Ana o Paika**
  - The cave of Paika

#### Place Names which Paika transferred from the original Ahuahu

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

### Sources for the story of Paika:

- Andersen
- Williams
- White
- Leonard Fowler
- Hēni Sunderland

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**Māori Place-names**

**The Scientific Study of Maori Names**

**Ancient History of the Māori**

**Manuscript archives, Gisborne Museum and Art Gallery**

**Ngāti Porou**
TURI: ARIKI O AOTEA WAKA

Kaore e taca te whakaatu i nga korero mō Turi iha waihota ake a Kupe ki waho o aua korero. E noho kōtuitui ana nga korero mō rāua, mai i Hawaiiki ki konei. He whanaunga, he tacokete hoki rāua, i moe a Kupe i a Kuramārotini, i moe a Turi i a Rongorongo, e rua he tamahine nā Toto.

I mua i te hekenga mai o Kupe a Aotearoa nei kua oti ke te whakaaro o Toto me tārā e he waka kia rua mō ana tamahine. Mau tonu atu ko te rākau e tūpua anā i te parenga o te awa, ko Wairuarakeke te ingoa, e mau nei tāua ingoa ki te tētehi awa i Aotearoa nei — ka hahaua ka hinga ki te whenua. Ka wāhia e ia ko Mataharua tētehi para, ko Aotea tētehi, ko Mataharua i tuku e ia ki a Kuramārotini, ko Aotea i tuku a ko Rongorongo.

Ko Mataharua te waka nāna i toro te nuku roa, tera anō ngā korero mō rāua ko Kupe ke te whai ake. Ko enēi korero i raro nei he whakaatu mō Aotea waka me tōna ariki me Turi, i ngā taunatanga a Turi ma i te moutere o Rangitāhua — Rangitāhaua ki te tētehi ingoa ko Kōwhitiwhiti — ki ngā paepae o te haua tū.

Nā, tēnei te tahi i heke mai ai a Turi ki Aotearoa nei. Ko Potiki Roroa ho he tamahine nā tāna whanaunga na Hoti Matau; i kainga ora atua e Uenuku. Ka pōuri a Turi kātahi ka patua e ia ko Hawe Potiki, ko te tamahine a Uenuku hei utu.

Te ko ingoa o te whare o Turi ko Rangitāhua ko tō Uenuku ko Wharekura. Akuanei i tētehi rā, i a Rongorongo e whāngai anā a i Tāneroroa i waho o tō rāua whare ka rongo ia ki te maire a Uenuku e atu mai ana i roto o Wharekura. Ka kōrero aotu a Rongorongo ki a Turi te maire i rangona rā e ia i roto o Wharekura mōhio tōu a Turi mōna taua maire. I māta hoki ia i tāna kohurutanga i te tamahine a Uenuku; mō rēa tōna mōhiohio mea ake ia whakamatea hei utu mō tōua tamahine.

Haere tonu atu ia kia tana hungawai ki a Toto ki te tōno ara mōna, hōmaia ana e Toto ko Aotea hei waka mōna. Kua whā taua tēnei mai i te hokinga mai o Kupe i rāwahī. Otirā, ka oti te whakarāpopoto a Turi i tana īwi kātahi ko tōia a Aotea, ko tāra tō taha moana ko rongo atu a Kupe kātahi ka haere atu ki a Turi. Ka kōrero taua tangata a Turi mō tana hiahi a ke haere mai ki te whenua i kītea rā e Kupe ka mea atu, ”Me pewhea au e tai ai ki te whenua i kītea nei e Koe.”

Ka mea atu a Kupe “Me waihio tonu te ihu o tō waka ki te taha ka taurā o te rā, o te marana, me Mere Tū Awhihi. Me haere i te Ōongonui i te wā e maru ana te ka.”

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, “Ia tae atu koe ki tāwāhi, me whai e koe i te takutau o te Hau a Uru i te ahungahua ki te tonga. Ka kīte koe i tētehi maunga teitei e tī mai, ki tōna kotahi i uta. Ka kita koe i te ahu e āngā ana te kūwhā ki te uru kei konā taku karaka oturu e tūpua anā i te parenga o te awa, koia tēna.”

Ka hoatu e tana taokete, e Tūau e rua ngā hoe ki a Turi. Ko ngā ingoa o aua hoe ko Ranighorona, ko Kautu Ki Te Rangi, ko ngā ingoa o ngā tātā ko Tīpua Horonuku ko Rangi Ka Wheriko. I tāua ahiahi tonu a maru te waka, ka Haoa mā waho ka mahue i a rātou i i Hawaiiki. Aongā ake ka kita a Turi kua kōwhewhe noa iho i tōtou waka, kua pipi ake te wai i roto i kia komotia te tētā e ia ka ehu te wai ki waho. Pēnei tonu tana mahi i noa te waka ki Rangitāhua — Rangitāhaua ki tētehi, ko Kōwhitiwhiti tētehi o ngā ingoa — he moutere kei waengarau moana. Ka whakahorua te waka nei, ka atuahatia. I tūau wā tonu ka tū mai hoki a Pōtoro ma runga i tōna waka i a Ririno. I tō pō ka ara ngā pou o ngā tuāhu, ka ara hoki ngā karaka.

I rēra ka totohe ngā tokorua nei mo te takiwhi o te ara tika ki te ao hou e whaiā nei e rāua. I te toho o Pōtoro ka tukuatanga e Turi ki tana hiahi. Nā, ka rere te waka o Pōtoro tā mara i noa i runga i te āka i waengari moana, ka whakākina e te a u kume, e te a u rona, e te a u hitere, riro katoa ngā tangata o runga Ririno ki te moana kāore he oranga. Ka tapa e Turi tāua ākao ko tapetāpātua.

Ko u mai a Aotea ki te papatai o Waitemata, i rēra a Tātahi, o Ngāti Tātahi no te waka o Mataatua tēnei tangata. Ka nohohi a Turi me tana īwai i nārō a rēra. Ko tāna mātāmua ko Tūrangā i Mua kia kītahi i te auaha o te tamahine a Tātahi, i a Parehui, kua hiahia atu hei whātūte mana. Ka mea atu ia ki a Parehui, “Anei ahu kakāno karaka, māu hei whakatō, tera te wā, ana hua o karaka, ka hoki mai ai ki te tiki mai a ko.”

Tūturi hou hoki. Ka hua ngā karaka a Parehui a tae atu hoki a Tūranganui i Mua ki te tiki atu a āia. Ka tapa tāua wāhi ko te CRU KARAKA a PAREHUI. Kei te mau tonu tāua āingoa. No ngā tau i muri hou, i muri mai i te mātenga o Tūrangā i Mua ki Tararua, (kei roto o Manawatu) ka whaihota hou i e Parehui ā tāua tamahine, a Ruahine, ki anā hungawai kātahi ka hoki ki Tāmaki, mate atu ki reira. I whakamoea atu ia ki roto i tana uru karaka, kei te tūpua ngā uri o aua karaka ka mānainei, he wāhi rino tapu.

Nōhō noa rātou i reira, ʻa, ka tā, te ngengae o Tūranganui kahi i tana īwai ki whai ki te tahi tarata ki te ranu i Patea. Ka tōu mai ki tētehi whanga ka wāhi te waka, a Aotea, kola i tapa iho ai tāua whanga ko Aotea.

Ka haere mai i uta, ka tuku a Pungarehu me tētehi atu i mua ki te rui haere i ngā karaka, ka
whai mai a Turi ka tae mai ki Kāwhia, (i huaina te īnōa 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 whetua i tohua mai ra e Kupe, kātahi ka haere, ā, tae atu ki MārokoPā, i rēira ka takokite weawae, tapā iho ki taua īnōa. Ao ake ka ara āno te tira piki atu i ngā maunga o Moaioa ka tae atu aī ki te wāhi i te moe aī ika ia ka tapā taua wāhi ko Mōka. Ka ara āno te tira tau noa mai i Urenui, a ki Waitara, te tāne o Turi; Māngatā, ko te horahanga ki rēira o Hunakiko, tana kākahu i mauri mai i Rangiātea rā anō, ka mātakitakina, koia a Mātakikitaki; HoniHongo, ko te oneone i honihongo e Turi; Tapuwaē, ko te tapuwaet e Turi; Oakahura, ko te kura o Hunakiko; Rāoa ko te reoatanga o Turi i te whetu ika; Ka Īpokonui, ko te pane o Turi; Mārae Kura, e rua ngā horahanga o Hunakiko ki konei, ko te kuranga o Hunakiko, koia Mārae Kura. Ā, ka tae ki tētehi wāhi ka noho rātou, na ka kia taua wāhi ko Rāpuni. Wairingorogo, ko te ngongorotanga o te īhu o Turi; Tāngahoe, ko te hoe a Turi; Ohingahuape, ko te waehepe o Tāmāui; nā ka tata atu ki Pātea ko tētehi ahu ko whakau, ara, ko te kauanga ron o Turi; Katikara, kei ētehi e ki ana i rongo ā Turi i te roo 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 īnōa o tanā pā me nga īnōa o ana māra: Ranui Tawhi, te pā tūtahi i hangā e Turi; Mātangirei, te īnōa o tanā whare; Whata Tāpea, tana tuāhu; Paepae Hakehakē, te mahau o tona whare; Pākara ki te tūrurua, te puna wai; Tūpou i ā Huma, tana kō; Hekeheke i Pāpa, tana māra.

Kei rēira tonu ngā uri o ngā tūpuna o te waka o Aotearoa 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 Waiamata 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 Pitea where they settled. A series of names down the west coast of the North Island from Aotea Harbour to Pitea 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 Waiaha River and split it in two. (Waiaha River 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 Matawhorua; the other he gave to Rongorongo, naming it Aotea. Both canoes are well known in Māori history.

Turi’s decision to leave his home — Rangitāhua, in Hawai’i — 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 Taneroroa, she heard Uenuku chanting a poem in his house named Wharekura. She told Turi 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 Hawai’i, 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 (Rangitāhua to some, Kowhitihiti 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 Petaura 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 Taputapuatea by Turi. Another chief who landed at Rangitāhua was Ruatae 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 to be found 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 Waiamata Harbour. The crew of the Aotea stayed for a time with the local people of Ngāti Tāhiti of the Mateiwata canoe. Turi’s son, Tūranga I Mua, fell in love with Tāhiti’s daughter, Parehua, 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 URI KARAKA A PAREHUA.

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

When Turi and his crew were sufficiently rested under the mana of Tāhiti, 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 Taiau 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 Mangatū, a place name given because on the banks of the river there were 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. Hongitongo is where Turi sifted the sand and soil and sniffed it to test its fertility. Tapuwhae is where he left his sacred footprints. The name Oākura derives from the red hue of Hunakiko, their sacred cloak. Kārikāra was where he heard voices. At Rāoa, Turi choked on a fish bone. The name Kāhoponui 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 Waincongoro was where Turi was heard snoring. Tānagahi was the name of his paddle. Ōhingahape was named after the print of the club foot of Tuānui, one of his companions on the journey. The river six and a half kilometres north-east of Pātea is Whītika; Turi had considerable difficulty forcing 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 pa and gardens which Turi and his people established when they settled there. Among these local names are: Rangi Tāwhi, the first pa Turi built at Pātea; Mātangirei, the house he built for himself; Whāta Tāpea, his sacred altar; Pāhutakawa, the verandah or porch of his house; Pākāra kī te uru, his spring or well of water; Tipu i a Huma, his personal spade; and Hekeheke i Pāra, 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
Parehuia
Ruhine

Personal name (of Turi’s and Parehuia’s daughter)

Aotearoa

Turi’s canoe of that name

Kāwhia

The embracing (of Turi)

Marokopa

The stiffness (of Turi)

Mōkau (Mockau)

The sleeping place of Turi

Urenui

The great manhood (of Turi)

Waitara

Separating of the feet (of Turi) (the wide strides he took crossing the river)

Mangatū

(River of) many cabbage trees (where the cloak Hunakiko was laid out)

Mātakiaki

The inspection (of Hunakiko)

Hongihongi

The sniffing (of the sand by Turi to test the fertility of the soil)

Tapuwae

The sacred footsteps of Turi

Ōakura

The red hue (of Hunakiko)

Katikara

Where Turi heard voices

Rāoa

Where Turi nearly choked

Kī Úpokonui

The head of Turi

Marae Kura

Where Turi again spread out the cloak Hunakiko

Kāpunia

Waingongoro

Tāngahoe

Ohingahape

Whāikau

Pātea Nui a Turi

Meremere

Turi’s camping place
Where Turi snored
Turi’s paddle
The club foot (of Tuianui)
Where Turi had difficulty fording (to cross by swimming)
The large cloak of Turi
Turi’s name for Waikanae

Names of Pā and Gardens in the Pātea Area

Rangi Tāwhi

Mātangiirei

Whata Tāpea

Paepae Hakehake

Parara Kī Te Uru

Tipu i ā Huma

Hēkheke i Pāpa

The first pā on Turi built at Pātea
The house Turi built for himself
The sacred altar
The verandah of Turi’s house
Turi’s spring (well) of water
Turi’s personal spade
Turi’s cultivations

I tangohia mai ēnei kōrero no roto a ngā pukapuka a:

Sources for the story of Turi’s journey:

Grey

Ngā Mahi a Ngā Tupuna

Grey

Polynesian Mythology

Simmons

Māori Auckland

Reed

Treasury of Māori Exploration

Andersen

Māori Place-names
1. Taku pōtiki, e, ko Wharau Rangi e!
   Ka rongo o tīpuna, ka mākā mai ki au,
   Māku, e hine, ma te huri e,
   Ma te whakarongo ki te whita korero,
   I pipiri ki te pō
   Ngā toka whakaaahu o to kōrua kuku e,
   O tōku rua wāwāi, o taku rua pake,
   Ka wehea ko te tau e.

2. Hoki mai, e hine, ki te ao, mārama!
   Whakahū tāua ki aku mana e,
   Te tangata i putua e te tini o Tīo,
   Waiho nei ki tāua, e.

3. E hine āku, e tangi nei ki te kai,
   Me whakainu koē ki te wai e ngata,
   Me whakangongo koē ki te wai ka rari;
   Te mate o Tāwhaki, e.
   Whakaputa ki te toru, ka ke te kāhu,
   Na Tiutangi, e, na Tiupākīhi,
   Na Kapokai, e.

4. Kimikimi noa ana ahau, e hine,
   I to kunenga mai i Hawaiiki,
   I te whakarāringa, i te whakawaewae,
   Te whakakaroāhitanga.
   Ka mānu, e hine, te waka i a Ruatea,
   Ko Kurahaupō.
   Ka iri mai tāua i runga i Aotearoa,
   Te waka i a Tūri.
   Ka āu mai tāua te ngutu Whenuakura;
   Hunaia te whare, Rangi Tawhi;
   Tīria mai te kūmara;
   Ka rua mai te karaka ki te tai ao nei.
   Keria iho e Hau ko te pinga tama wahine,
   Ka riro i nga 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;
   Tiketitia te waawae, ko "tiika;
   Ka tātū, e hine, ko Manawatu;
   Ko rorowhio ngā taringa, ko HOKIO.
   Waiho te awa iwi he i ngōa mōna, ko O Hau;
   Takina te tokotoko, ko Otaki;
   Ka mehameha, e hine, ko Waimēha;
   Ka ngahae ngā pū, 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 rārapatanga o to tipuna, e.
   Ko mōhika te ao, ko te PAR a Whaitiri;
   Kūmea, kia warea Kai Tangata
   Ki waho ki te moana.
   Hanga te paepae, poua iho;
   Te pou whakamaro 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 Whangānui 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 myriad 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 Tawhaki,
It came in the third month with Hawks a screaming,
Alcifs 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 Hawaiiki,
How the hands were formed, then your feet,
Until your face took shape.
Now afloat, O maiden, is the canoe of Ruatae,
And 'tis Kura kaupō.
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 Tawhi;
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 WHANGAERU;
He felled a tree so he could cross, hence TURAKINUI;
He strode across the land, hence Tīkei;
(KANGITIKI)
Then he stumbled, O maiden, hence MANAWATU;
A buzzing sound assailed his ears, hence HORIO;
A tiny stream he named his own, hence O HAI;
He held his staff as he spoke, hence TAKI;
The waters beyond were lost in the sands hence WAIMENA;
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 WAIARAPAPA;
Indeed it was there your ancestor gazed about him.
The clouds lifted up on high, hence TE PÆ A WHAITI;
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 Haumee and Te Awhemai;
Enough, 'tis now ended, O maiden!
### Place Names from Lullaby for Wharau Rangi

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Source for the Lullaby for Wharau Rangi

The version of the lullaby given here is from *Ngā Mōteatea 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-Takorua. 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 Aotearoa canoe.
TAMATEA URE HAEA

He mokopuna a Tamatea Ure Haea na Tamatea Arinkui arā, na Tamatea Mai Tawhiti (ko te īnoa tēnei i tāpa ki a āia i te īnga mai ki Aotearoa nei). He tupuna tēnei (a Tamatea Ure Haea) i rongonuihia i ōna rā tae mai ki tēnei wā. Ko ōna tapuwhae i mahueta iho hei tohu whakamarahatanga ma ōna uru mai i te Muriwhenua i te Murihiku.

I āia ano e taitama ana te putanga o tōna hiahia ki te toro i te nukuroa o Aotearoa. Ka tārata he waka mōna, ka oti ka tapa e ia ki te īnoa o te waka o tāua tūpuna arā, ko Takitimu. Ka huiholia e ia he īwi mōna, kātahi ka haere ma te rātou waka, tau noa au i Rangarau, i rō Muriwhenua. Ka hanga e ia he pā mōna i Orongotae, ko Tinotino te īnoa o tāua pā. I muri iho ka moea e ia ngā tamahine a Ira e toru, ka puta tōna uru ia, a Kahunuku, i ā twipu pu.

I tētehi wā ka haere ia me ētehi o tana īwi ki te pōkaiwhenua ka tūpono atu ki te pūnawhanga o Kaiwaka (he ēwa aiwatia) me te ēwa o Rangarau. I reira ka tū nga toa o Ngāti Whātua ki te patu i aia kātahi ki kārahangatia e ia tōna atua a Raia kia āwhinuatia mai āia, arā, ka puta he kōhatu ki waenganui tonu o te ēwa tūi mai ai ka whakaraaka atu ia i kunga i tōna kōhatu, ka ora ra ia, ka otorere hoki a Ngāti Whātua i te kītanga atu i te kaha o te mana o tāua tangata. Ka tapa tōna kōhatu ko te Yoka Tārangā o Tamatea. Kei te parenga o te ēwa o Wairoa tētehi īnoa ko o TAMATEA.

I te whānautanga mai o Kahunuku ka tāruma e Tamatea te pito me nga whetikura ki te whenua i waho tonu mai i tana pa, ko tirohia tēnei āhua e te tanga whenua he īho whenua, ka hihiha rātou tēra pe a rātou whenua ki riro i ngā uru o Tamatea. Ka āwhangawaha Tamatea tēra kei ki te hihihiatia ia kātahi ka haere, tau noa atu i Tauranga. Kaore hoki i roa kua rere anō te ēwa o Tamatea tau noa atu i Tapu Te Ranga, me mōtoure tēnei kei rito i Te Whanganui a Rūtī i te Tai Rawhiti. A, ka reira a Takitimu i rito i te ēwa o Ngāru Roto tae atu ki Rūmangia (he rehia). I reira ka hanga tētehi whare ka taurahatia ko TOKOHANGA, i tōia atu ko Ētūkoapo ko tae atu ia ki te ēwa o ĪWAKI — te whitinga o tana kuri i te ēwa.

Ko ētehi o te ope a Tamatea kua hoki ki Tapu Te Ranga ma runga Takitimu ki te whakacerralite i a rātou ko te ēwa haere i te nukuroa ki tahi, waho atu a Tamatea kia haere i te nukuroa ki uta e atu ana ki Te Whanganui a Tara ki reira rātou tētehi ai. Heoi, ka haere te tīra a Tamatea whakaeke atu i ngā paeroa ki runga o Ruahine ki tētehi ana ko POHOKURA te īnoa. In reira ko noho rātou i a Tamatea e haere nei i kawe haere ana i tana mokai, he tuatara. I aroha peia ia ki tana mokai kātahi ki whakarara me tuku e ia ki roto i te ēwa, engari i herea e ia he heitihi ki te kaki, tukuna atu ai. Ka mutu katoa ēnei mahi ki maranga mai te tīra ki Te Whanganui a Tara, arā, ki Te Upoko o Te Ika a Māui. I konei ka tutaki ia ki a Taranohō, te rangatira o tēnei takiwa. Kāore hoki i roa tō raua noho tahi kua ara anō te tīra a Tamatea.

Whakawhiti atu rātou i Raukawa Moana ki Te Tai o Marokura (kei te rawhitihia o Te Waipounamu) aru haere ai i te takutai. Ngā kōrero o te pukapuka a Arthur Couch (Rāpaki Remembered) e mea ana i peka atu a Tamatea ki reira ka taunahatia taua whanga ko Whangaroa mo ngā raupō o papa anā i ngā paea o taua whanga. Ka taunahatia hoki e ia tētehi maunga i reira ko te Pōho o TAMATEA. Ko ōti a rātou whakatikatika i a rātou ka tere ano te rangatira nei ki te tākiri ki te tongo, ki te moana o Ara i Te Lenu puta atu ai ki Te Ara e Kewa. Kei reira ētehi toka e tō ana, ko te mua nui o su toka i ingoaia o Tamatea ko te KAIATI a TAMATEA na te mua i whakarua te kaunaki ki reira ki kia tō he ahū mana. Ka tere ano ara, ka kitea atu te rae o Awarua, ko tētehi hiwi kei reira ko te Kaahu i TAMATEA.

Puta atu i Te Ara e Kewa ki Te Moana Tāpokopoko a Tawhaki tau atu ai ki roto i te whanga o Te Wae Wae, horipū tonu atu te ihe o Takitimu ki tētehi ēwa e ānga mai ana ki te moana. Ka tītiro tētehi o rātou ki te kaha o te ēwa i te ēwa nei ko tapa ko WAIARI.

Ai ki ngā kōrero a ngā tūpuna, i pāea a Takitimu ki konei, ko ia rā e tī mai ra kua kōhatuia, he maunga, ko tōna īnoa ko TAMATEU. Enera, e marua ana ngā kōrero mo te pāenga o te waka nei. Tēnei ano tētehi kōrero mōna e whoi ake nei.

Ka pāhemo atu te rae o ka puhe Tūroto i a Takitimu ko tāmata te tō te īnoa, na ka whiua a Takitimu e ēroko (he īnoa ēroko) e tī mai ra tōna whakamarahatanga, he mauka ko Mauka Atua tōna īnoa. E he īnoa te īnoa e māu nei ki tōna maunga i nianei, ara, Maungatua. I konei ka taka te tātā, kua kōhatuia i nianei e tī mai ra, he hiwi, ko HOKANUI tōna īnoa. Muri tonu iho ka tāia anō e te īnoa (ko Ōkaka te īnoa o tēnei īnoa) tēna tōna īnoa, ko rito i te tānaia i Waiatua e whakaa atu nei i ngā āhuatanga mo āua īnoa.

Ko te tipaka mai ano Takitimu
Ko te pōporo huariki
Ka tae mai ki te kutuawa Waiheke
Ka makere te tātā
Na kā karu (ŋaru)
Nā ō te Wao, nā ō ĕroko, nā ō ĕkaka
Koe i tutukiti e e
Ko ēnei īnoa whakamarahatanga mo Tamatea e
whai ake nei na Herries Beattie i tuhi ki nga putapuka The Maoris of Fiordland me Traditions and Legends.

Ara:

KGA RÅ O TAKITIMU, he marnia kei waengangui i nga awa o Waimaha me O TAMATEA e takoto ara. TE HOKARAKA O TE KÅKÅHU O TAMATEA, HE moutere kei roto i te moana o Tari (Chalky Inlet); TE PUKAREHU, O TE AHI A TAMATEA, HE pari puwhero kei roto i te moana o Taiai. TAKA O TE KÅKÅHU A TAMATEA, KEI ÔRÔTIKI (Capre Province). TAMATEA (Dusky Sound) kei rêira e ono nga toka kei te wahapu tonu e tu ana ka taunahatia o Tameata, ara; TAMATEANUI, TAMATEA KAI MÅTÅMÅA, TAMATEA KÔTA, TAMATEA A WAHO, TAMATEA HIKITEA, HINETAMATEA, HE ahi e ñnga atu ana kei te haauaru, kei rato atu o te moana o Karangaru.

E mea ana a Herries Beattie i taraia he waka mo Tamatea i Murihiku, ko KÅRÅNÅA te ingoa, nà i rere atu te waka nei ki Whakaperoporo takai mai ai i a Tamatea.

Ka mutu te taka haere i Murihiku ka ara te tira a Tamatea ki te wå kångå. Takahi atu ano i te nuku a te whenua mai i Murihiku ki Te Poho O Tamatea. I rêira ka panga råtu e tåtehi tåpuhi kîno, ka rere te hukarere, ka mate hoki te ngotungotu o tå råtu ahi. Kua kina rawa te ngau a te makari kåtáhe ki karanga a Tamatea Ki a Ngåtoro I Rangi kia tukuia mai he ahi möna, ka tukuia mai i te tåpuia nei. Ka ari haere mai te ahi ra i te ara o te awa o Whanganui, å, ki Whakatupu ka rere i te tåkiwhå. Ka tae ki te WHAKATAKAKA O TE NGÅRÅNÅU O TE AHI A TAMATEA (Hananer) ka taka be kongakonga ngårehu, te te tåkånga mai tåne o te puia o tåne wåhi. Ka tau te ahi ki nga rågå i Te Poho O Tamatea ka ora rå a Tamatea me tåna iwi. Ka kai haere iho te ahi ki te take o Te Poho o Tamatea, å, ka mate ki rêira, kei rêira tonu te kåçåwaawatanga o taua ahi, ko nga PUKÅREHU O TE AHI A TAMATEA te ingoa.

Heici, ka tae ta a tira o Tamatea ki te wå kångå. I a råtu e heo haere ana i waenga o Te Tåi ë Marokura ka matakåtika tåtu a Tamatea i nga maunga o te tåkiwhå ki Kåi Kåuru, ka taunahatia te ia tåtehi o aha maunga ko UMBÅRAU, ko te ingoa tånei o tåtehi o aha wåhine. Rere tonu råtu ki Kapiti, mai i rêira ki Whanganui.

I a råtu ano i te ngåtuawo o Whanganui, ka këte ahu e råtu te påoa e hiki ana ki te rangi i tuawhena, ka whakaaro o Tamatea me haere ia ki te tåtiro. Kålahi kei huri te waka ki te awa o Whanganui, ca ki Påti. He iwi i rêira e poho ana nà, ki whakahia o Tamatea ki te tåro atu ki tåu iwi. Ërgåri, i mua o te råtu haerenga ka mea a Kahungunu ki te Putiki i tåna tåkiwhå ki te muka o te wharau, ka tåu te ingoa o tåu wåhi ko te Putiki whakahau a Tamatea PÅKI whånu. Kua låpototia tåu ingoa ko Putiki i nåiånei. Ka kååro i Tamatea i te take o tåna haere ka mea mai te tangata whånu. "Koia hoki te ahi o te maunga tåpu te Ngåtoro I Rangi." Nå ka haere a Tamatea ki ahi kîne ia i tåu maunga.

E mea ana nga tuhihi a T. W. Downes (no Whanganui tånei tangata) nà i haere atu a Tamatea rå tåna wåka (KÅRÅNÅU) i roio i te awa o Whanganui Nåå, (na Tamatea) i tauaheå teåtehi whånu i te tahåtehi o Whanganui. E whai ake nei aua ingoa:

TÅNGÅHOE; TÅNGÅRAKAU; TE URE O TAMATEA; TE AHA A TAMATEA; NGÅRÅ KIRI A TAMATEA; TE TÅTAJ O TAMATEA.

Ka tåo te ope nei i te råtu wåka ki Tauperål, he maha tånu awa. E varu nga på i moea te råtu i tåtehi wåhi, ingoaia iho ko PÅ WARU, å, ka tae ai ki Roto a Ira. Tåru atu, e tåtari mai ana a Ngåtoro I Rangi. Ka tåu mai te rangitira nei ki te te whårihi i ana manuhi, ka mutu te whåkååro a poua iho tåna tålahe ki te whånu aha tånu tonu iho te ingoa o tåu wåhi ko JÔTU, kei te tåhu whårihi o Roto a Ira. Na nga kaihe o Roto a Ira iho mai tåtåtu wåka ki Tapuwhå Haçuru. Ka mea atu aua kaiko e ki Tamatea, "Ek core kouetu o e ora ina reo te kouetu wåka i te awa o Waikato, ka tåia kouetu te te reo o Håkanui." Kååre o Tamatea, i whakåarongå haere atu ana, nå ki tåpukåkåna te råtu wåka o nga iho te reo o Håkanui.

Kei te tåheåo nga kååro me te rangitira nei mea ana i maie kååto tåna iwi, ko teåtehi o nga iho i ora a Tamatea me teåtehi atu. E nga ngåwå aha kei te tåkiwhå ki Tokoråo me måhåtohå ana ko Tamatea rååa ko PÅKI whånu.

Ahakoa, he tåpuia tånei te rångotutia ia ona tå tae mai nga nåiånei. Kei te maheåa te kååtuhi teåheå ki te ngaero teåtehi o nga tåhu o te tåpuia nei. Engåri, ko tåna tåho te whåkaharatahå koa TAUMÅTA WHAKATANGIHÅNGA KÅAUAU A TAMATEA PÅKI WÅHNU KA TÅNA TAHU Kåålåpototia i nåiånei koa TAUMÅTA.

He nui nga ngåwå iwi putu noa i Aotearoa kua hea rea nga whåkåaaroa ki tånei tåpuia rångotu.
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 Pokai Whenua — Tamatea the explorer of land — and Tamatea Pokai Moana — Tamatea the explorer of oceans). A man of enormous curiosity and energy, Tamatea rammed through Aoteaoro 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 Aoteaoro 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 Aoteaoro 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 Anga, where the descendants of those who had arrived on the Takitimu had settled, visiting places as he went until he reached Rangaruru 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 Rangaruru, at the junction of the Kaiwaka tidal creek and the main Rangaruru River, is TE TOKA TURANGA 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 O 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-Rūtū, the large harbour of Rūtū, 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 Ngāru Roro River to Rūnanga, a lake near which a kainga was built. That place, where he consulted his gods, was called TOROHANGA (holding out). OTUPAOPAO (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. OWHIN, 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 heitaki 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 Tanacho of Ngāi Tara.

He then boarded Takitimu, sailed across Raukawa Moana (Cook Strait) to Te Waipouarnui and proceeded down the east coast, through Tai o Marokura (the ocean of Marokura). Arthur Couch states in his book RAPAKI REMEMBERED: "He entered Lyttelton Harbour, which he named WHANGARAuTO (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 Rapaki TE POHO O 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 KAUTA TAMATEA, kaauti being the wood which, when rubbed with another, produced the fire of Tamatea. On or near Bluff Hill is TE KAREHU 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 Tawhaki, 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 WAIATI.

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 Oroko, 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 OKAKA, now the name of a ridge west of the Waiaku River. There Takitimu lies as the range of mountains east of the river which bears its name.

That Oroko and Okaka 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 Oroko, you Okaka
Demolished her. Alas.

NGĀ RĀ O TAKITIMU, the sails of Takitimu, are the plains between the WAIMEHĀ and O 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 POKĀREHU O TE AHU A TAMATEA, the ash from Tamatea’s fire. TAKA O TE KĀKAHU A TAMATEA, a dark coloured cliff near Ōrākiti (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 others of Tamatea: TAMATEA NUI, TAMATEA ROA, TAMATEA KAI MĀTAMUA, TAMATEA KOTA, TAMATEA A WAIO and TAMATEA HIKETE. 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 Karerae. But Arthur Cook in his book Rāpaki Komerentet 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 Ngauruhoe, 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, Hamner named the name TE WHAKAΤAKAKA O TE NGĀREHU O TE AHU A TAMATEA, where the ashes of Tamatea’s fire lay. The flames finally reached Tamatea on the hills above Whangaraūpō (Lyttelton Harbour), bringing the warmth which saved his life. The memory of that event is preserved in the name NGĀ POKĀREHU O TE AHU 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 Kāura Mountains was named UMERAU after one of Tamatea’s wives.

On his homeward journey, either in the Kamerae 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 where 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 a variety of flax known as wharanui. Tamatea named the place TE PŪTIKI WHARANUI A TAMATEA POKAI 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 Karkerarau; another says he built a new canoe which was named Takarorua or Takarua. As the canoe was paddled and poled up the river, prominent features were named. T.W. Downes, an historian of Whanganui, noted several:

TĀNAGOHEN (to cut paddles), a tributary fourteen kilometres up the river from Pipiriki; TĀNGARAKAU (to cut trees), a place about twenty-three kilometres higher up where he cut timber for new topsides for his canoe; TE URU O 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 Whanganui; 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 O 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 RĪRI 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 Whangamui, near where the portage would have begun, is TE PAPA O TE WAKA O 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 RŌRŪ (eight nights) before they reached Rōto a Ira where they were met by Ngātoro I Rangi, the chief of that place. As he greeted his visitors, he thrust his tataha (spear) into the ground; henceforth that place was known as RŪTŪ (the standing post). This is at the east end of the lake where the river of that name flows out of Rōto 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 KOAUA A TAMATEA PŌKAI WHENUA NI 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 Hawai‘i. 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 ő Tamatea
Tamatea
O Tamatea
Tapu Te Ranga

Torohanga
Otupaopa
Owhiti
Pōhokura
Whangaraupō
Te Poho ő Tamatea

Te Kauati a Tamatea

Te Kārehu a Tamatea Waiau

Takitimu
Hokanui
Ōkaka

Wairiha
Ō Tamatea
Ngā Rā o Takitimu

Te Horohaka o Te Kākahu ő Tamatea
Te Pūkārehu o Te Ahi a Tamatea
Taka o Te Kākahu a Tamatea

Tamatea
Tamatea Nui
Tamatea Roa

Rock upon which Tamatea stood
Of Tamatea
Place where certain sites were performed
To stretch or hold out
To tap or scratch
A crossing
A certain kind of song
Bay of raupo
The bosom of Tamatea
Wood which, when rubbed with another, produced fire for Tamatea
The oven of Tamatea
Turbulent current of water
Tamatea’s canoe
Projecting sharply upwards
The second of the great waves
Insipid water
Of Tamatea
The sails of the Takitimu
The laying out of the cloak of Tamatea
The ashes of the fire of Tamatea
The falling into the water of some tattooing pigment of Tamatea
Tamatea
Tamatea the Great
Tamatea the Tall
Tamatea Kai Mātāmua
Tamatea Kota
Tamatea a Waho
Tamatea Hikitea
Hinetamatea
Te Whakatakaka o Te Ngārehu o Te Ahi a Tamatea
Ngā Pūkārehu o Te Ahi a Tamatea
Umerau
Te Pūtiki Wharanui a Tamatea Pokai
Whenua
Tangahoe
Tāngarākau
Te Ure o Tamatea
Te Ana a Tamatea
Ngā Kuri a Tamatea
Te Tūtē e Tamatea
Tūhoro Matangi
Riri a Tau
Te Papa o Te Waka o Tamatea
Pō Waru
Poutā
Taumata Whakanatangihanga Kōauau a Tamatea Pokai
Whenua ki Tāna Tahu
Tamatea

The elder Tamatea
Tamatea’s rope of human hair
Tamatea of the coast
Tamatea (the meaning of Hikitea is unclear)
(Derivation uncertain)
Where the ashes of Tamatea’s fire lay
The ashes of Tamatea’s fire
The name of one of Tamatea’s wives
Topknot tied by Tamatea with the wharanui flax
To cut paddles
To cut trees
Tamatea’s manhood
Tamatea’s cave
Tamatea’s dogs
Tamatea’s excrement
The waxing and waning (as of the wind)
A wind that blows at certain times of the year
The board-strake of Tamatea’s canoe
Eight nights
The standing post
The summit where Tamatea Pokai Whenua played his flute to his lover Tamatea
Sources for the stories of Tamatea’s Journeys:

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HE WHAKARĀPOPOTONGA I NGĀ KÖRERO MO POUTINI

Ko Poutini te Ingoa o te taniwaha, arā, te kaitiaki o tōna iwi, me te mauri hoki o te pouanum o te tai hauauru o Te Waipounamu.

Na, he mokai a Poutini nā te atua nei nā Kahue (Ngāhau), nāna nei i tuku tōna mana ki te pouanum. Ka noho ai a Poutini i te moana he tauhauti tāna mahi i te mauri o te pouanum i ngā wā katoa.

I tētehi wā i kawe motutia e Poutini tētehi wāhine no Tūhua, ka kāwhakītia e ia, tau noa atu ki rito te i te awa o Arahu. Tēnei ano te tāne a tāua wāhine nei muri e whatia heare atu ana. Ka mau a Poutini ki tōna wāhine — ko Waitaike te ingoa — kātahi ki whakakōhatutia, hūna iho ki rito i te awa o Arahu. Tūhua e Poutini tōna mauri a kai Waitaike, arā, te mauri o te pouanum. Waiho tonu iho a Waitaike hei whaia mo te pouanum, whānau mai ai ūia te kātoa o te pouanum ko te tāne a Waitaike i hoki ki tōna kāinga i roto i te pōuri i te aroha ki tōna wahine.

No Poutini Ngāi Tahuhua te iwi e mōhioitia nei ko Kati Waewae, he hapiti here i ngā Tahu Whānui ki Te Tai Poutini.

He taniwaha a Poutini, ko ia te kaitiāci o Kahue (Ngāhau). Nā, ko Kahue, (Ngāhau) he atua pouanum. Tōna hoari mai rā anō, ko Whatipū. He kaitiāci tēnei nō Hinehōanga ko ia nei te atua o ngā hōanga, arā, ngā kohatu ororoo pouanum.

I tētehi wā, ka kitea atu a Poutini e Whatipū e tere heare ana iwa waenga moana kātahi ka whai — koia nei hoki tāna mahi i ngā wā katoa — kāore i mau a Poutini. Tera a Poutini e huna mai ra i roto i te wai i tētehi kōkoro whafti i te tahatika i te moutere o ō ri. Ao ake, i te atu i tonu, ka kitea atu i i tētehi waihine ataahu e heare ana i te tahatika. Ko Waitaike te ingoa o tāua wahine. Ka titiro atu a Poutini ki te wahine nei i enu ana i ona kākahu, ū, a, ruku ki te wai. I te tino ataaatua o tāua wahine ka pohenetai e Poutini.

Kua warewaretia e ia tērā tāna hoari, a Whatipū i kiwi heare ra i āia i waenga moana, mau atu ai a Waitaike kawe motutia, tau noa mai i Tahanga (kei te taha tonga tēnei o Moehau a Tama).

Tera tē tāne a Waitaike, a Tamaahu, kei roto i tō rāua moenga kātahi ano ka oho ake te waiau. Ka tirotiro kei whea a Waitaike, ka karanga, kāore he whakautunga mai, ka karanga ano, ko tāua āhua ano. Kua pāwera iā kātahi ka heke ki te tahi, nā, e hore ana ngā kākahu o Waitaike i te tahatika. Mohio tonu a Tamaahu kua pā he aituia ki tāna hou. I roto i ona pōkeka kēka mō Waitaike ka haere ki tāna tuāhu ki rēira tuku ai i tāna karakia ki ona atua kia hōmai he māramatanga kia āia. Ka puta te māramatanga tērā, ko tōna tekateka hei kai tohutohu i te ara heia aru māna e kītea ai e ia a Waitaiči. Heoi, ka whiua e ia tana tekateka, ka tārea i te takiwā, ā, ka tohu te mata o te tekateka ki tuawhenua. Kakama tonu te whakarewa a Tamaahu i tana waka, ko ia e aru ana i te ara i te tohua ra e tana tekateka.

Tera a Poutini kua tae ra ki Tāngiaha, kua kā te ahi hei whakamahana i a Waitaike. Ka mahana anō a Waitaike ka whati te tira a Poutini i tuawhenua tau noa mai i Whangamata i Taupō.

I muri, ka tae atu a Tamaahu ariki Tāngiaha, kua mate noa atu ngā ngārahu o te ahi a Poutini: Heoi, aru tonu ia i te huarahe i te tohua e tana tekateka, ā, ka tae atu a Taupō, arā, ki Whangamata. Nā i reira i tōpū ana ngā ngotungotu o te ahi a Poutini kia mātāeo kei noa atu. I tēnei wā kāore anō a Tamaahu kia mōhio ko wai tēnei e kāwhai nei i a Waitaike, he tangata, he taniwha, he aha rānei.

Pēnei tonu te mahi a ngā tokotora nei. Ko Poutini rau ko Waitaike ki mua ko Tamaahu me tana tekateka ki muri whai heare atu aī. Tae atu ki Onetahi, tae atu ki Whangamoa i Whakatū, ko rangiroa ka huri ki te tonga arua heare atu i te tahatika ki tae atu ai ki Pahūa (kāore i tawhiti atu i Punakaiaki). Haere tonu, pahemo ake a Māwheranui, a Taramakau, a Arahu, tae atu ai ki Mahitahi. Nga rā o mua heare ai ngā tūpona mā runga waka mai i konei ki Takiwai. I a Tamaahu e whakahiti ana i te puaha o te awa o Arahu ka rongo iho ia i te ahuia mahana o te wai o tēnei awa. Tēna tana tekateka e tawhiri mai ra i aia heoi tāna he whai kau atu, ka ahuia rāna ki te tōnga.

Mai i Mahitahi ka tere a Tamaahu mā runga waka ki Takiwai — ko te puaha tēnei o Plopotahi. Ka tirotiro ia kāore he aha i reira ēngāi ko tana tekateka kua huri te mata ki te ara i arumia mai ra e rāua. Kua tino pāwera a Tamaahu i āia e whai heare atu ana i tana tekateka. Tae atu ki Arahu — ko te aha tēnei i rangona ra i e ia te mahana o te wai — kua mōhio tonu ina kua tino pāngia tana hoa wahine e te aituia. Heoi, ka whakarite i āia mō te parekura — he tāua ra hoki ia.

Ko Poutini kua mōhio — he atua ra hoki — tēna a Tamaahu kei te whai heare atu i roto i te awa o Arahu ki he tēnu i aia kia māte rawa atu. Kātahi ia ka hūna ki rito i tētehi wai he whangai atu ana ki rito o Arahu. Ko te awa tēnei e mōhioitia nei i naianei ko Waitaike.

Mōhio tonu a Poutini ina mai ia i a Tamaahu e kore ia e ora. Ka tae tana whakairo mēhemea e kore o tōna iā hiahia ai, aia, kia riro i aia a Waitaike, e kore hoki ia e pai kia riro i tētehi atu. Na reira i whakakōhatutia ia e ia, i tukuna ati e ia tōna mauri pouanum ki a Waitai, waihokia atu
c ia kia takoto ana i te whaiawa o te pūnuatanga o Waitaiki awa ki roto o Arahura. Ka huri a Poutini ka ara ki te moana, whakamōkahi haere, a, ka pahemo ano i a Tamaāhua, ko ia tēna e tere ana ki te moana, ngaro atu, waiho a Tamaāhua kia kira ara i a Waitaiki i roto o te awa o Arahura.

Kei reira tonu a Poutini e tere haere ana i nāianei, he kaitiaki nō ngā whenua o te tāi hauauru ki te tonga me ngā pounamu i whakatapua iho e ngā tūpuna o nehera. Koia taura tahi e mohirotia nei i nāianei ko te tai POUTINI.

Kitea rawatia ake e Tamaāhua tana hoi wahine kua kōhatutia, arā, he pounamu kōmā nei, he atāāhua, he āanga te īngoa o taura pounamu, he pounamu tino manawanuitia e te tangata i nāianei. Ka mutu rā anō tana tangi ki a Waitaiki, ka tītiro ake ki ngā maunga e rāu e ti mai ana i reira ka tauahtatia e ia ko TŪHUA tētēhi ko TAMĀHUA tētēhi. Ka mutu ana whakaretie kātahi ka hoki. Ka moe anō he wahine ka puta he uri, ko ngā kōrero mō aua uri kei te mohirotia e tōna iwi o tōna takiwā.

Mai rā anō i aua wā o mua, ka kōrere te hukapapa o ngā maunga, ka rere te wairuku o Arahura ka tahi iho ngā kuru pounamu, koia nei ngā uru o Waitaiki. Ko ngā uri e tēnei o te mauri o Pounamu.

Ko tēnei pakiwattara e whakaatu ana i ngā wāhi mahinga a ngā tūpuna o neherā i a rātou maripī, ara, i ngā toki, i ngā mere, i ngā hei me ēra atu taonga o mua.

Na, i TŪHUA he matā te taonga, paopooa a kia ngahoro ngā kongakonga koia nei a rātou maripī. I TAMĀNGA, he pākawara te īngoa o te kōhatu i oororoa hei toki; i WHANGAMATĀ—he matā anō āngari he panetao te īngoa i mohiotia e ngā kaumāta, he rere kē i ngā matā o TŪHUA. I ONETĀHUA—ko ngā kōhatu ēnei kua pūnguruia e te wai, i WHANGAMOA he pākohi, he wāhi mahinga mere me ēra atu mea; i RANGITOTO ko taura kōhatu anō, kei reira ngā wāhi mahinga o ēnei taonga o te patu, mere, me ēra atu mea. Kei PĀHUA ka kitea tēnei kōhatu, te Hīne e tauira, mā tēnei hei wiri e puta ai te rua ki te pounamu. Kei TAKIWI, ara i Piopiohāi tētēhi wāhi mahinga i nga taonga kuru takiwai (tangiwai), kāore e kitea tēnei taonga, te takiwai, (tangiwai) i ātehi wāhi atu.

Hoki mai ki ARAHURA ko te tino rangatira o ngā kōhatu katoa, e mohiotia nei e te ao whānui, ko Pounamu me ōna tinī kāragaragatanga; Iraanga, kawakawa, kahurangi, kāhoea, toloweka, tēnē te tuina atu o nga īngoa.

E ki ana te kaitahi koia nei te whakaatu tuatahi i ngā wāhi i kitea a ngā kōhatu e ngā tūpuna o neherā e whakaatu ana hoki i ngā wāhi mahinga o a rātou taonga.
POUTINI: A GUARDIAN TANIWAHA

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 pouanamu, greenstone. Poutini guards the mauri within the treasured stone. The mana or spiritual force of pouanamu comes from Kahue (Ngāhau) 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 Arakura River but Waitaiki's husband pursued them. Poutini transformed Waitaiki into his own spiritual essence — pouanamu — and fled down river to the sea. Waitaiki became the 'mother lode' of all pouanamu. The husband went home grieving. The Poutini Ngāi Tahu is the outlying given to Kai Waewae, the section of Ngāi Tahu connected to the West Coast.

Poutini was a taniwha, a giant water being. He was guardian for Kahue (Ngāhau), the atua or deity of pouanamu, greenstone. The only being that Poutini feared was another taniwha named Whatipū, the guardian for Himehōaka, the atua of hoaka, sandstone. Grinding with sandstone 'knives' was the only way the tūpuu could cut the tough pouanamu stone.

Once, 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 husted 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, Tamaahua, 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 tūhua (place of ritual) and sought to discover her fate by the powers of karakia (incantation) and divination. He used a tekatekia to gain the knowledge he sought. A tekatekia is a small, dart-like spear. He hurled 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, Tamaahua paddled off in pursuit.

Poutini had stopped at TAIHANGA on the Coromandel Peninsula and lit a fire on the beach to warm Waitaiki. Then he fled across the land to WHANGAMATA on the western shore of Lake Taupō where he lit another fire for Waitaiki. Meanwhile, Tamaahua landed on the beach at Tahianga and discovered the fire, but the ashes were cold. Using his tekatekia 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 tekatekia, 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 ONETAHAU or Farewell Spit. Then down the western coast of the South Island to PAHUA near Punakaiki and on past Māwheranui, past Taramakau and ARAHURA, right to Mahitahi where the tūpuu when travelling south left the land and took to the sea using canoes. As he crossed the mouth of the Arakura River, Tamaahua 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 tekatekia was drawing him southwards.

By canoe he paddled south from Mahitahi to TAKIKI at the mouth of Piopiota, Milford Sound. Here he found the tekatekia hovering in the air and pointing back along the route he had just come. Frustrated and angry, he headed north again following the tekatekia. It paused, waiting for him, at the mouth of the Arakura 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 Arakura River valley. He prepared himself, as a warrior, for battle.

Poutini was indeed hiding in the upper Arakura River, by a stream which flows into the main river. That stream we call today WAIKAI. He knew, because he was of the atua, that Tamaahua 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 — pouanamu — 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, Tamaahua, striking 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.

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

Tamaahuia found his beautiful wife Waitaiki. She was lying in her final bed, all grey-green and smooth — hanga 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, TEHUA after his island home, and another TAMAHUUA 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 Arakura 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 maori that lies within pounamu.

This story is really an oral map of the ancient quarries from which the tūpuna took their valued stones. TUMUA gave them Mayor Island obsidian, a volcanic glass with its own special colour; TAHANGA was the great quarry for basalt used in making adzes; WHANGAMATA 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, metamorphised argillite, was cut from the land. Pākohe was taken to the high hill WHANGAMOA. ONETAHUA, Farewell Spit, is where 'Ekater' 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

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**Stone Sources Linked in the Poutini Story**

- Tuhua: Mayor Island (obsidian)
- Tahanga: Tahanga (basalt)
- Whangamatā: Whangamatā (obsidian)
- Rangitoto: D’Urville Island (argillite)

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.
NGĀ TAUNAHANAHATANGA O NGĀ ROTO O TE WAKA O AORAKI

Ko Rokohouia, he tama tēnei na Rākaihautū. I tau mai roa raua waka, a Utuau, ki Muriwhenua, ara, ki te hiku o Te Ika a Māui. Ka titiro raua ki te tin o te taka ta i rēra ka tau te whakaro me haere raua ki te rapu i tētehi whenua e mimiti ana i te taka, kātahi ka haere, tau noa atu i Whakatūi i te tai haunui o Te Waka o Aoraki (Te Waipounamu). Ka tau te whakarite a kā Ariki nei me wehe raua. Ko Rokohouia me tōna weheka takata me aru i te takutai ki te torga, ko Rākaihautū me tōna weheka takata ki tuawhenua. Hooti, ka re-re Rokohouia ma te moana, ma mau a Rākaihautū ki tana kō (ko Tu Whakarūia te Ikōa o taua kō) ka alu ki te kaheire i tuawhenua.

Ka haere te Ariki nei a Rākaihautū me tōna weheka iwi, ka tawhiti atu i Whakatūi ka titama te keri haere i kā riu o kā rōto i tauhatahi e ia. Ko rōto ti tēra; muri ko rōto roa; muri ko hoka kura. Aru haere tonu ki te takiwi ki te toka ko whakamatau; ko ō tūkutu. Aru tonu rātou ki te toka ma ruka i tuawhenua ki te tahu rāwhiti me te keri haere a te rakatiria nei i kā riu o kā rōto. Ko takañi; ko pukaki; muri ko o hau: muri ko hāwea. Ka tae ki tētehi wahihia tō tā, ko karakia, ko whakarite i a rātou. Ka puria taua wāhi, tauhatahi iho ko Wānaka (Wānanga). Ka haere rātou ma tētehi riu (he awa mate) ko tūpono atu ki te rōto i rēra, he nui taua rōto, he tinō atahau, ka tapā e Rākaihautū ko Whakatipu Waimāorū. Ka alu ki te takiwi ki te tai hauauru, whitu atu i kā mauka tuawhenua ko Whakatipu ki te rōto i tōna atawhenua nei e ia ko Whakatipu Wairau.

Kei reina tētehi awa e whāngai ana i Whakatipu Waimāorū ko te awa Whakatipu Ikōa, me tētehi awa ano e whangai atu ana i Whakatipu Waitai ko Whakatipu kā tūra te Ikōa o tēra. Tirohia ēnei Ikōa e noho tōpū katao ana, kua korero e mohiohia i nāianei te whakakaupapataka o aua Ikōa.

I konei ka huri rātou ki te toka nā ka tūpono atu ki tētehi rōto i tapaina e Rākai ko te ana aro. I kō tata ko rōto ca, koia nei hoki te Ikōa tawhito, no muri mai ka tapā ko Motu Rau, no te tae a mai o te Pākeha, i rōto i to rātou kūaere ki te whakahua kupu Māorū ka puta ke te ikōa Manapōuri. E aki ki kā kōrero a Tipene O'Regan kāore he tīkanga o tēnei ikōa, mea tāhao mai no tētehi rōto e mōhiotia nei ko North Mavora ko tōna ikōa tūhurū ko Manawa Pohore. Haere tonu te rakatiria nei tau noa mai i Te Ara a Kēwa. I rēra ka whaitohia atu e ia e rua kā takata, ko Nōti raua ki Nōta, hei kaitiaki mo tēra pito o te whenua. Ka huri mai te tira o Rākai ki te takiwi ki te hauarau ka tauhatahi ko rōto ni a Whatū, ko Waihora, ko kā Kai Kārake tae mai ai ki Waiaro. I rēra ka tūtaki atu ki a Rokohouia (i aru mai ra i te takutai o te rāwhiti).

Te wehenga o kā rakatiria nei i Whakatūi ka re-re a Rokohouia puta atu i Raukawa Moana ki Te Tai o Marokura. Ka huri ki te toka ki Kai Kōura. I rōra ka noho, ko tā rātou kai he hua karoro, kohi mai ai i kā paripari o te taha tika, mau tonu te Ikōa o au ar paro ki kā Whatakai a Rokohouia aru haere tonu ki te toka ka kitea e rātou tētehi mono tūna — he hoa, — he tūna rinkiriki nei. Ka mahia e ia he rauriri; ka tapā taua wāhi ko Waiaro; ko te whenua ki tāua takiwā ko kā Poupou a Rokohouia mo kā pou a rātou rauria.

I konei ka tūtaki ano rātou ko Rākaihautū. Ka tae te ngenege o kā iwi nei ki kā huri ki te hauarau. Tena te hari o te iwi nei ki tō rātou titakitanga, i te mohio kāore rātou i aitūtia ka tauhatahi te pakihi nei ko kā PAKIKI WHAKATEKATEKA TE Waitaha. I ā rātou e haere atu ka kāri ano te rangatira i te rau a Waihora (te tuarua tenei o kā Waihora) me Wairua. Ka mutu i konei te mahi a Rākaihautū kātahi ki piki ki runga i tētehi mauka e reina ki Pūhai te Ikōa kā pōua tana ko (a Tu Whakarūia) ka tapā e ia he Ikōa kē, ara, ko Tuwhirangi. Mate atu a Rākaihautū ki Akaroa mau tonu rātou rokonut e whakataurua nei e oia tapuwahe hei maumahara ma kāuri o Waitaha. Ka pae katao mai ai ēnei mahe ēnei akā ki raro i te Ikōa 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, Rokohoua, 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 Rokohoua 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 Muriwihenua, 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 Rokohoua who would explore the island's coasts by sailing through Raukawa Moana (Cook Strait) and down the east coast through Tai o Marokura (the Ocean of Marokura), the seas off the Kai Kūura Coast.

Rākaihautū, with his kō (wooden spade) named Tu Whakarōra, 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 ITO. 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, WHARAKMATAU, (the meaning is obscure) Lake Coleridge, and O TÚROTO, (the lake of Tūroto, a member of the party) Lake Heron. He and his party moved 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), ROKAKI (the source), O HAU (of Hau, a member of the party) and HAWA (another member of the party whose full name was Hāwea Kī 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 WĀNĀKA (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 Maui 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 Maui 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.
Rākaiautū 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 KARAE (the eating
of a type of seabird, kārea) 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 Rākaiautū met up with Rokohoua
and his party who were gathering the hao eels
from the lake. The reunion was joyful. (The lake
Waihao is known today as the Waimono Lagoon,
near the mouth of the Waihao River.)
Rokohoua had sailed the Uraea through
Raukawa Moana and down the east coast of the
South Island through TAI Ò Marokura until he
came to Kai Koua. The full name of this place is
KA AIH KAI KOUA A TAMA KI TE RANGI (the fire
on which Tama Ki Te Rangi cooked his crayfish).
Rokohoua and his party stayed at Kai Koua for
some time, supplementing their seafood diet with
seagull eggs which were collected in large
numbers from the high cliffs around Kai Koua.
These cliffs were known from that time as KA
WHATAKAI A ROKOHOUA (the foodstores of
Rokohoua). As Rokohoua moved further south
from Kai Koua he noted the mouths of the rivers
and studied the migratory habits of the eel and
lamprey. He drew 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 KA
POUNOU A ROKOHOUA (the posts of the weirs of
Rokohoua).

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 KA PAKINI WHAKATEKEKA A WAIHA (the
seed bed of the Waitaha people). The Plains
are still known by this name to the Kai 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
Rākaiautū had already given to another lake
further south, Waiahora or Waiaha. This more
northern Waiahora was centuries later renamed
Lake Ellesmere. Another old name for this lake,
still used by the local people, is TE KEKE IKA A
RĀKAIAUTŪ, the fish basket of Rākaiautū, a
reference to its abundance of flounder and eel.
Not far from Te Waiahora is WAIKEWA (the
meaning of this name is obscure; rewa can mean
to float, to become liquefied, to raise, or elevated).
Waikewa was also renamed centuries later, Lake
Forsyth.
Rākaiautū’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 Puhati,
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 Whakarōra,
firmly into the ground and left it there to adorn
the skyline. The hill was renamed TUIHINANGI
(adorning the skyline). Rākaiautū lived out the
rest of his life at Akaroa.

Time has not diminished Rākaiautū’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 KA PUNA KARIKARI A
RĀKAIAUTŪ (the springs of water dug by
Rākaiautū).
Place Names from Rākaihautū’s Journey

Roto Roa
Roto Iti
Hoka Kura
Whakamātau
Ō Tūruroro
Takapō
Pūkaki
Ō Hau
Hāwea

Wānaka

Whakatipu Waimāori
Kā Mauka Whakatipu
Whakatipu Waitai
Te Awa Whakatipu
Whakatipu Kā Tūka

See text for explanation of Whakatipu.

Te Ana Au
Roto Ua

Long lake
Small lake
Red promontory or rocks
Of Tūroto (a member of the party)
To move about at right
Of Hau (a member of the party)
Hāwea Ki Te Rangi (a member of the party)
The lode of the Tohunga/Priest
Fresh water
Mountains
Salt water
The river
(The meaning of Kā Tūka is obscure)

Cave of rain (in Kā Tahu dialect)
Lake where rain fell constantly

Roto Nui a Whata
Waihora
Kā Kārāe
Waihao
Kā Whatakai a Rokohouia
Kā Poupou a Rokohouia
Kā Pakihi Whakatekateka a Waitaha
Waihora
Wairewa
Tuhiangipono
Te Kete Ika a Rākaihautū
Kā Puna Karikari a Rākaihautū

The large lake of Whata
Spreading water
To eat kārāe (a seabird)
The water of hau (a type of eel)
Rokohouia’s storehouse
The (weir) posts of Rokohouia
The seed bed of Waitaha
Spreading water
Adorning of the skyline
The fish basket of Rākaihautū
The springs of water dug by Rākaihautū

I ahu mai ēnei kōtiro ra:
Sources for the story of Rākaihautū’s Journey:
Beattie
Tipene O’Regan

Moriori of the South Island
Kā Tahu
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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

akakekō Dodonaea viscosa
kākaho Cortaderia spp.
karakara Corynocarpus laevigatus
kūta Schoenoplectus validus
mānuka Letopus scoparium
para Marattia salicina
perēhia Lachnostrobus filiformis
tawa Beilschmiedia tawa
INDEX OF PLACE NAMES

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 included.

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Ngā Pou Tuhuna a Tāne ngā Tai awhi o Aotearoa

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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 entry, 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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