

CHAPTER X.

FORMER INHABITANTS OF THE AUCKLAND PENINSULA.

IN the general struggle for existence, which would seem to have been the normal condition of the Maori people for the two hundred years prior to 1835, about which date Christianity began to gain ground, many tribes went down before their more numerous or warlike enemies, and, in some instances, their very names are nearly forgotten. Probably this is the case with numerous people who once covered the Auckland peninsula with their forts and villages, and who bore the name of Ngaiwi (The Tribes). The history of their destruction has been told by witnesses in the Native Land Courts of the colony, from the archives of which Maori history will have to be culled. About 150 years ago, the powerful and warlike tribes of Ngaiwi occupied numerous large pas at One Tree Hill, Mount Wellington, and a dozen other places in the same neighbourhood. Their leading chief at this period was named Kiwi, a man who had evidently a good opinion of his own power and importance, and a profound contempt for those of his neighbour. This frame of mind, by no means uncommon amongst natives, brought destruction on his tribe, for, fancying himself strong enough to defy the revenge of his enemies, he treacherously murdered about thirty of the Taou tribe of Kaipara, and followed up the deed by killing a few of the Ngatiwhatua and Ngatimaru tribes as well. This act was looked upon as a kohuru (murder) of such a description that it could not be allowed to rest unavenged. Consequently, the warlike Taous, under their chief Wahaakaiki, took the field, not openly, as Europeans, but secretly, and with a firm determination to surprise and destroy some of Kiwi's pas before his tribe were on their guard. The war party crossed the Manukau

Harbour at night on Mokihi (rafts made of rushes) and surprised and stormed the Taratana Pa, killing all the people. After this success, they attacked another pa on the same side of the harbour known as Pukehorokatoa, but, being repulsed with loss, at once recrossed the harbour. Both sides now prepared for the final struggle. Te Taou received reinforcements, and Kiwi collected the whole of his warriors at Paruroa, where he was defeated with terrible loss, he himself being killed. The fugitives fled to Mangare, determined to make another stand; and, to prevent surprise, spread shells all around the walls of the pa so that the footsteps of the enemy might be heard approaching; but this clever device was rendered useless by the cunning of Tuperiri, who led Te Taou's men up to the doomed pa in the dark, and spread their dogskin mats over the shells, and thus deadened the sound as the warriors passed over. The ruse was successful, the pa was surprised, and only a few of the defenders escaped. The troubles of this unfortunate tribe did not end here, for, as I have already related, Ngatiwhatua had also the death of these people to avenge, and, finding the occasion favourable, sent a strong war party under Te Pahi and Takaee, who sailed down the Waitemata and stormed their pas at Kohimarama and Taurarua on the same day. Having thus appeased the manes of their murdered friends, they returned to Kaipara, leaving the conquered lands to be occupied by Te Taou. From this time Ngaiwi ceased to exist as a tribe, but the descendants of the fugitives or slaves are known as Ngaoho; they, together with their conquerors, were afterwards in their turn almost destroyed by the Ngapuhis on the raids south. The Auckland peninsula was, in those perilous times, an awkward place to hold, being between Waikato and Ngapuhi; in truth, very little better than that of the traditional sailor between the devil and the deep sea. Te Wahiniiti and Ngatiira once occupied most of the fertile country lying between Poverty Bay and the East Cape, and lived in friendship with the descendants of Porourangi, now known as Ngatiporou; but it was somewhat of the friendship of the wolf and the lamb, for as the latter

grew in strength they cast envious eyes upon the lands of Ngatiira, and only awaited a favourable chance to dispossess them. This opportunity occurred during the life of the great Kahukuranui, son of Hauti, who, being in want of seed kumeras, sent his two wives, Tahipare and Rakau Manawahe, to the Ngatiira to ask for a supply. The two women went to Pakurangi Pa, but, instead of getting the kumeras, were grossly insulted, and would probably have been killed had not Hini Taupiri, a niece of Kahukuranui, who was then living with Ngatiira, taken them under her protection and escorted them back to Anaura. Here Kahukuranui was informed of the insult offered to his wives, and, intent on revenge, asked his niece how the pa could be taken. She replied, "By thirst; there is no water within the pa." The chief pondered over this remark, and resolved, with more than Maori malice, to make his enemies suffer; and, to throw them off their guard, he made them presents of some crayfish, which, after being steeped in salt water for two days, were carefully dried, and sent to Ngatiira with much ceremony. A present of fish to an inland tribe was most acceptable, and the people of Pakurangi held high revel, while the war party of Kahukuranui quietly surrounded them and cut off the water from the pa. During the siege, Ngatiira suffered agonies from thirst, which was partially assuaged by the peculiar custom amongst Maoris in like cases of allowing any of the enemy who had relatives among the assailants to come out of the pa and visit their friends; and on this occasion the visitors took care to wear their thick flax mats, so that on returning they waded through the stream near at hand, and, hastening into the pa, the women and children sucked the moisture from their mats. This incident it was that gave the siege the name of Puarumaku (or wet clothes fight); but, unfortunately for Ngatiira, the small quantity of water obtained by these means lasted but a short time, and the pa had to surrender. Some few of the garrison escaped, the remainder were divided into two lots. Those related to Hini Taupiri were spared, and allowed to live on the

land; the others were killed and eaten. Of the fugitives, some fled to Mangamatukutuku, and were attacked by Tutipuaque and driven to Huiarau; while others fled to Kauaenui, where they claimed the protection of another branch of Ngatiira; but while here they murdered a man of Ngatiporou named Tuteuruhina, and, in return, brought down Te Atau upon them, who nearly annihilated them. The few left fled to Opotiki, where their descendants still live. The Whangara branch of Ngatiira now took the field to revenge the fall of Pakurangi, but their efforts were not more successful than those of their friends, for they were met at Uawa by Te Aotata and defeated with loss, the chief Whakairi being killed. After this battle they fled to Turanga, and, collecting another army, attacked Anaura, but were again defeated, for Tautine, son of Kahukuranui, not only routed them, but captured their great chief, Ruataritari. It is said that when Ngatiporou saw the captive they were struck by the beauty of his tattooing, and wondered who he was. The chief overheard them, and willing his rank should be known, replied, "I mate a Ruataritari i mate ki te haere," thus giving his name and hinting that death would not be unwelcome. After this defeat, the miserable remnant of Ngatiira did not again try conclusions with Ngatiporou, but scattered over the island, some settling down in the Wairarapa. While these scenes were enacted, Pakanui had attacked Te Wahini Iti to avenge the murder of Poromata by the Ruanuku tribe. After many battles, in which Hinatoka and his enchanted club took a leading part, Te Wahini Iti were almost destroyed. The remnant under the chief Hori fled to Turanga, where their descendants have been absorbed by other tribes, but the tribal name no longer exists.

The Waitemata, so the old Maoris say, derived its name from a great naval engagement that was fought in Auckland Harbour between the Ngapuhis under Hongi, and the Thames and Auckland natives. The battle was fought in their canoes, and the natives, becoming red with the blood of the slain, it was ever after called the Waitemata, or the Waters of Affliction.

The Land of Tara.

- Karotahn
- Whatu-rangi
- Te Rangi-taka-i-waho
- Te Manihera Te Kahu
- Maangi (alias Naomi)
- Maota-i-te-rangi
- Waikawa (Living in 1911)

This table is of interest as it shows a connection between the Rangitane and Ngati-Ira tribes, and that the strong party of the latter led southward to Wai-rarapa by Te Wha-kumu must have arrived soon after the coming of Te Rangi-tauwhanga; but of the sons of Ira more anon. Some of these southward moving clans attacked the Rangitane tribesmen dwelling in the Napier district, and are said to have pushed them southward, though some of Rangitane held on to their lands about the Seventy Mile Bush (Tamaki-nui-a-Ikua) until modern times.

When the Kahungunu migrants arrived at Wai-rarapa under the chiefs Rangi-tawhanga, Mahanga and Hokio, they settled in the southern part of the district. They had brought with them from Turanga (Poverty Bay) a number of canoes, and these, or some of them, they handed over to Rangitane in exchange for lands on which to settle. The vessels so given are named 'Te Ara-o-Tawhaki,' 'Potaka,' 'Kiriwai,' 'Otauira' and 'Kahutara,' and in these Te Rerewa and many others of Rangitane went to the South Island, and there settled. It is a singular thing that there is no tradition of any fighting between the parties prior to this movement to the other island. It is always spoken of as a voluntary action on the part of Rangitane. It is quite possible that Te Rerewa and others saw that further contingents of the northern tribes were likely to come south, and that they would eventually become too strong to stand against.

Many, however, of the Rangitane folk remained at Wai-rarapa, and, after the departure of Te Rerewa and party, fighting commenced between those left behind and the newcomers. These fights do not seem to have continued very long, and eventually the two peoples became practically one through intermarriage. By this time also Rangitane had intermarried with Ngai-Tara, and the influx of Kahungunu and Ngati-Ira caused some to settle in the Wellington district. In like manner, Ngai-Tara, doubtless feeling the pressure, began to break away and settle about Queen Charlotte Sound, where their descendants were found by Captain Cook in the eighteenth century. Those who remained here, probably the bulk of the tribe, intermarried with the Kahungunu migrants, and also with Ngati-Ira,

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so that all four tribes became so mingled that one scarcely knows what name to apply to them. Some time after the days of Te Whakamārama we find sub-tribes bearing Kahungunu names occupying this district, as Ngati-Rakui-whakauri at the Itutu and Ngati-Rangi at Porirua. In later days, however, the denizens of the Wellington district were known as Ngati-Ira.

A version of the coming of Te Rangi-tawhanga was given by a member of the Hiko family of Wai-rarapa. That ancestor, when living in the Napier district, became engaged in a quarrel over a cultivation ground named Te Aho-n-Tawhaki; in the quarrel his father was killed. Te Rangi then left the district and came down with a party to settle at Southern Wai-rarapa. His canoe was named 'Te Whakeaenga-rangi.' He was a nephew of Te Rerewa of Raungitane, and this will account for the lack of quarrels between the two, and the friendly reception accorded to the migrants.

On arriving at Te Wharau-o-keua, a *pu* situated near the outlet of the lake, the migrants laid on the plaza a number of gifts, consisting principally of weapons, and asked for a grant of land whereon to settle. Te Rerewa remarked that he declined to part with land for such goods, but would do so for canoes, whereupon Te Rangi and his party proceeded to Pahaau and there hewed out a number of canoes and handed them over to Te Rerewa. The latter then handed over to the new arrivals a block of land, the boundary of which ran from Ahi-raraiti to

Tauwhare-nikau, thence to the Turarua range. After this grant was made, Te Rerewa and a party of Raungitane sailed in five vessels to settle in the South Island. Prior to his departure, he said to Te Rangi:—"If, after I have gone, Raungitane attack you, I shall take no notice of it, but should you attack them, then I will surely return."

So Te Rerewa sailed for Arapawa, Te Wai-pounamu, Te Waka-o-Maui, Te Hei-a-Maui, for by all these names has the South Island been known to the Maori. Two of his vessels were 'Whai-to-muri' and 'Te Whakeaenga-rangi.' As he was leaving his home, the land of his ancestors, even from the days of Tara and of Tautoki, he turned to take a parting look at it, and said:—"Nga putanga ki Koreo-mai-rangi ka hau raia; nga putanga ki Te Tuwaha nga kakara e rua." This saying is not fully explained, but refers to the famed *putanga* at Koreo-mai-rangi, a place at Tauwhare-nikau (usually called Tauhere-nikau by Europeans) and to those at Te Tuwaha (Bidvilt's place) with its two prized *kakara*, the flavour of fat birds and

the fragrance of the *mokinoki* plant track leaves a forest and passes allusion is to the view obtained from

The chief Pouri accompanied Te their departure a quarrel broke out and the land folk are said to have revenge, slew Te Rangi-kau-mouana near Greytown. The body of this been carried by *atua* (gods or deities). These new comers gradually obtain settlers, and extended the bounds this time a number of Raungitane and they had a fortified village a quarrel had the effect of making their settlements at Orongorongo whose chiefs were Te Au and Ma immigrants so extended their sway.

Te Rangi-tawhanga settled at Kutikuti-raru, at the Harbour of at Para-ngarehu. His sons by his Te Umu-tahi; the former he settled Wai-rarapa valley. About this district and joined their tribes and descendants are found among Nga

Te Rangi-irokia, a descendant of Okiwi-nui *pa*, on the eastern shore of Te Haha, grandson of Te Umu chief of this district. He it was Day's Bay. He was visited on an instruction they received in the modes of fighting known as the *ru koutu-maro*. At the same time greenstone.

At one time Te Haha was attacked and seems to have been defeated they should seek a refuge at M "No; when I bathe, let it be in a hand sent as a gift to his friend 'I

Te Haha was a famous fighter considerable influence. After the force from Te Wairoa and other chief Te Kāpā, arrived at Pal-

the fragrance of the *makinoki* plant. A *putanga* is a place where a track leaves a forest and passes into open country. Possibly the allusion is to the view obtained from such places.

The chief Pouiri accompanied Te Rerewa to the South Island. After their departure a quarrel broke out between Raingitane and Kahungunu, and the land folk are said to have attacked the new comers, who, in revenge, slew Te Raingi-kau-moana, a Raingitane chief, at Okahu *pa*, near Greytown. The body of this man is said, in local myth, to have been carried by *atua* (gods or demons) to the place called Pahiatua. These new comers gradually obtained an ascendancy over the original settlers, and extended the bounds of their lands to Wai-ngawa. At this time a number of Raingitane were living at the Harbour of Tara, and they had a fortified village on Somes Island. The Wai-rarapa quarrel had the effect of making matters unpleasant for these people. Their settlements at Orongorongo and Para-ngarehu (Pencarrow Head), whose chiefs were Te Au and Maunga-whero, were attacked, and the immigrants so extended their sway.

Te Raingi-tawhanga settled two of his sons, Turanga-nui and Kutikuti-rau, at the Harbour of Tara, and another, Nga Tangaroa, at Para-ngarehu. His sons by his second wife were Te Toenga and Te Umu-tahi; the former he settled at Pahaua, and the latter in the Wai-rarapa valley. About this time many of Raingitane left the district and joined their tribesmen in the South Island, where their descendants are found among Ngati-Kiua, of Pelorus Sound.

Te Raingi-irokia, a descendant of Nga Tangaroa, lived at the Okiwi-nui *pa*, on the eastern shore of the harbour.

Te Hihia, grandson of Te Umu-tahi, was a famous Kahungunu chief of this district. He it was who built the Orue-motono *pa* at Day's Bay. He was visited on one occasion by Te Raingi-ka-ngungu, who came to him for instruction in the noble art of war. That instruction they received in the form of initiation into the three modes of fighting known as the *rua-tapuke*, the *kara-takai-puni*, and the *kaui-maro*. At the same time they received gifts of valuable greenstone.

At one time Te Hihia was attacked by the clan Ngati-Rongomaiia, and seems to have been defeated. He proposed to Whati-pu that they should seek a refuge at Manawa-tu, but the latter replied:—"No; when I bathe, let it be in the waters of Rua-mahanga." So he remained, and was slain in a subsequent fight, and his severed hand sent as a gift to his friend Te Hihia.

Te Hihia was a famous fighter of his generation, and a man of considerable influence. After the death of Nga-oko-i-te-rangi, a force from Te Wairoa and other places further north, under the chief Te Kāpā, arrived at Pahaua, and attacked and took the

Karuka-nui *pa*. After this affair Te Ra-ka-tō came and concluded a peace with Te Hihia. To ratify this function the latter presented his visitor with a slab of unworked greenstone (*papa potanau*) named Mofoi-rua, and a *patu* (short stone weapon) named Whiti-patato, saying:—"Cease man slaying, let war end; let us be diligent in breeding men." Said Te Ra:—"How can it be done?" Te Hihia replied:—"By marrying women to their grandfathers and grandchildren, let all intermarry, that offspring may soon be acquired." This remark shows that the clans were bereft of fighting men and in urgent need of them, for such marriages are usually strongly condemned, and are described as 'tail biting,' comparing such with the act of a dog that turns and bites his own tail.

The Ngati-Kahukura-awhitia sub-tribe of the Kahungunu tribe seems to have occupied a part of the Hutt valley at the same time that the Ngati-Rakai-whakairi clan lived there. The accompanying

table shows a line of descent from Rakai-whakairi, the eponymic ancestor of the latter clan. Some of these clan names are of a cumbrous length and were usually abbreviated, but they fall sadly short of a place name near East Cape which bears the following title—*Te Koiritanga o nga pirira o te kupenga a Pawa*—a trifle of thirty-seven letters.

When the Native Land Court was enquiring into the ownership of lands known as Nga Waka-a-Kupe, at Wai-rarapa, native evidence showed that the boundary of the grant to the Kahungunu migrants ran from Okoroa on the coast of Palliser Bay to the Aorangi range, thence to Kua-kokopu-tuna, to Huanga-rua stream, thence westward to Ahi-rarariki, to Te Tutu, to Te Tawaha, to Tauhere-nikau, to Otaura, then along the breast of Tararua to Kiriwai, thence eastward and along the coast to close at Okorewa. All lands outside this block were retained by Rangitane, but when they killed Te Ao-turuki of Kahungunu, they were attacked and defeated at Okahu, Hau-takere-waka and Te Puke-nui, while their *pa* at Te Iringa was occupied by the migrants. The Court decided, however, that Rangitane did not lose the *mana* of their lands outside the grant for some generations after the arrival of the migrants. After the fighting was over, Rangitane ransomed one of their chiefs, Turanga-tahi, by handing over a piece of land in exchange for him.

The marginal table shows a line of descent

Tu-rakau-tahi
 Te Wharanga
 Te Huinga-i-waho
 Tu-whakarato
 Rauangi
 Te Pohuhu
 Te Kiri-mahi
 Te Kiri-moko
 The eponymous ancestor
 brother of Porot-rangi
 Tahu-potiki—
 Uenuku-maru-fai
 Poutama
 Korota-paku
 Tahu-makaka
 Awhi-rau
 Rongomai-wahine
 Rapua-i-te-rangi
 Hine-takupu
 Whakaruru-a-nuku
 Tu-kapua-rangi
 Hine-tu
 Hine-te-aorangi
 Rakai-hukeke
 Hine-tamatea
 Te Ao-tawari-rangi
 Te Rangi-takahi-nuku
 Rangi-taka-motua
 Upoko-taka
 Purau
 Te Ihi-o-Hurakake
 Hapimana Te Ihi
 Repata Wahuwaha

Pouri
 Tuamatua
 Hine-huri
 Tamoa

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from Pouri, the chief mentioned in the above narrative.

Some interesting information concerning the history of settlement in southern Waitarapa by Rangitane, Ngati-Kahungunu, Te Tini-o-Awa and Ngati-Ira has been published in Vols. XIII. and XV. of the "Journal of the Polynesian Society." We are here viewing the movements only of those tribes, however, whose coming affected the Wellington district and its people.

THE NGAI-TAHU TRIBE.

The eponymous ancestor of this tribe was Tahu-potiki, a younger brother of Porou-rangi, from whom Ngati-Porou derive their tribal name. The line of descent given is to the famous Ropata of Ngati-Porou, a staunch ally of ours during the fighting on the East Coast in the years 1865-71, and whose life has been written by Colonel Porter.

We have no clear account of the movements of the Ngai-Tahu tribe, descendants of Tahu-potiki, but tradition tells us that a number of them marched southward from their homes about the Waiapu district, and settled at Wai-rarapa, where they lived at the Whakawiriwiri *pa*. In later times some are said to have lived at Hataitai, though probably not under the tribal name of Ngai-Tahu, for there had been much inter-marriage. Eventually these people moved on to the South Island, where their descendants were found by our early voyagers and settlers. A considerable amount of information concerning their adventures there is conserved in Mackay's "South Island Native Affairs." The peopling of the South Island is not clearly explained in tradition, for accounts given by different tribes do not agree. T. E. Green, of Ngai-Tahu, has stated that a tribe named Hawea occupied that island prior to the arrival of Waitaha, but the Takitumu tribes of the East Coast of the North Island maintain that the Waitaha and Ropuwai clans, who came from Eastern Polynesia in the vessel 'Takitimu,' were the first people to settle there. Te Ropuwai was an offshoot clan from the Waitaha. The former folk were

Tu-rakau-tahi
Te Wharungu
Te Huinga-i-waho
Te Whakararo
Raurangi
Te Pohelē
Te Kiri-maiti
Te Kiri-moko
The Ngai-Tahu Tribe
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known as Te Tini-o-Te-Rapuwai, but the collective name of all these people in their former home had been Ngati-Kohuwai. The Maoro aborigines are supposed to have settled in the South Island after the advent of the above peoples, and Ngai-Tahu followed in still later times. The latter, or a section of them, were also known as Ngai-Tuahuri-riri, and another section as Ngati-Kuri.

NGAI-IRA.

The Descendants of Ira the Heart Eater occupy Southern Wai-rarapa and the Harbour of Ira.

We now come to the advent of another northern tribe in this district, a migration that occurred twelve generations ago, and that had a marked effect on the Great Harbour of Tara, inasmuch as by a policy of peaceful penetration, the sons of Ira-kai-putahi became the dominant folk here, and imposed their tribal name on the mixed population of the place.

Ira was the son of Uenuku, a chief of Eastern Polynesia, and came to this land in the vessel named 'Horouta.' During his childhood, his mother, Takarita, was guilty of an indiscretion, hence Uenuku promptly slew her, took out her heart, cooked it, and fed it to his child. Such was the origin of the latter part of Ira's name; he was Ira-kai-putahi, Ira the Heart Eater, the term *putahi* being applied to the heart simply because the Maori had some conception of the functions of that organ.

Pipi, the wife of Ira, is famed in history as having been an *wakehu* (fair-skinned and fair-haired person), a peculiarity that is said to have originated among the Whanau-puhi, the Wind Children, who meet to gambol at Mahora-nui-atea, the vast plaza of Hine-moana, the Ocean Maid. Hence the old-time saying of this people:—" *Ite aha te wru o te tamaiti? Kāpā-taua he wru korito, he korako, he wru ariki no Pipi.*" (What like is the hair of your child? If it were only the flaxen, fair, aristocratic hair of Pipi). This peculiarity of the wife of Ira is said to have survived in her descendants even unto this day.

We have here no space to describe the adventures of Ira, but merely state that he gave his name to a tribe that occupied lands in the region of Waiapu. Much is said about their being a numerous people, in support of their famous tribal aphorism, which is met with in three forms:—

" *Ite pēkēhā ki te moana, ko Ngati-Ira ki ūta.*" " *Ko tini o te pēkeha ki te moana, ko Ngati-Ira ki ūta.*" " *Ite pēkeha kei te moana, ko Ngati-Ira kei ūta e tere ana.*" All of which denote that Ngati-Ira on the land are as numerous as the *pēkeha* bird on the ocean, the same being a petrel (*Prion vittatus*), a bird said to appear in flocks.

As the East Coast feuds arose among the south, certain clans were These migrants, in whom those in the north than those in the north the Ava folk of the descendants of the Maori of Polynesia, were Maori of later generations hand of immigrants in

In the time of Paki fortified villages of Whakataara, their la blocks, all in the Pove days, and their enemies with Ngati-Kahukura Te Aowera, and other rangi, they decided to not leave the district. Tapuwae-tahi, south were attacked by the tribes. They also fought near Wai-mata, after Opoitiki district, in descendants of this party that region.

The first party appears to have been this party we hear of party of migrants in rarapa to seek a home had intermarried with the coming of the Maori we must presume that ago.

When Te Wha-kou south, some of his elders would be overcome by district, who had suffered Aoro-o-tahuri, Te Koro

The following account Wha-kou has been Wai-rarapa experts in

The Land of Tara.

As the East Coast tribes increased in numbers, many quarrels and feuds arose among them, with the result that, as we have already seen, certain clans were compelled to seek new homes elsewhere. These migrants, in nearly all cases, marched southward to regions where the population was not so dense, and the people less warlike than those in the north. Tradition seems to support the statement of the Awa folk of the Bay of Plenty, namely that the Toi tribes, descendants of the Mouriuri aborigines and the early immigrants from Polynesia, were not so warlike, or so quarrelsome a people as the Maori of later generations, subsequent to the arrival of the famous band of immigrants in the fourteenth century.

In the time of Paka-ariki, eighth in descent from Ira, the principal fortified villages of this people were Pakau-rangi and Nga Whakatarara, their lands being Tauwhare-parae, Huiarua, and other blocks, all in the Poverty Bay district. Ngati-Ira now fell upon evil days, and their enemies were numerous around them. They fought with Ngati-Kahukura-nui, Te Aitanga-a-Hauiti, Te Whanau-a-Kuan, Te Aowera, and other clans, until, after a troublesome time at Pakaurangi, they decided to migrate southward, though the whole tribe did not leave the district. The migrants seem to have lived some time at Tapuwae-tahi, south of Whanga-ra, north of Gisborne, where they were attacked by the Uawa (Tolago Bay) and Turanga (Poverty Bay) tribes. They also fought the Rongo-whaknata people at Tarake-wai, near Wai-mata, after which a division of Ngati-Ira went to the Opotiki district, in the Bay of Plenty, and there settled. The descendants of this party now form a sub-tribe of Te Whakatohea in that region.

The first party of Ngati-Ira to reach the Wai-rarapa district appears to have been under the leadership of Te Rere-kiokio, but of this party we hear little. His son, Te Wha-kumu, headed another party of migrants in later days, and is said to have gone to Wai-rarapa to seek a home among a people whom some of his relatives had intermarried with. As eleven generations have passed away since the coming of the latter party into the vale of the Shining Waters, we must presume that the movement occurred nearly three centuries ago.

When Te Wha-kumu spoke of his desire to seek a new home in the south, some of his elders endeavoured to dissuade him, fearing that he would be overcome by the Rangitane and other peoples of the Napier district, who had suffered from prior incursions of northern tribes at Araro-tahuri, Te Roro-pipi, and other places.

The following account of the march of the migrants under Te Wha-kumu has been taken from two native accounts given by Wai-rarapa experts fifty years ago. The fuller narrative of the two

has been followed, but several extracts from the second version have been included.

NGATI-IRA MARCH SOUTHWARD TO WAI-RARAPA
(*Given 1680*).

Kūa-wahine rose and said to his grandson, Te Wha-kumu—"Go and dwell upon your land, which is now vacant"—alluding to Wai-mata, Hikuwai, Tauwhare-parae, Huia-rua, Te Ahi-kouka, and Wai-ngaromia (all in the Poverty Bay district). Te Wha-kumu replied to the remark of his grandfather:—"Your land shall be an affliction to you; as for me, I am afflicted by cold and I mean to go southward, there to seek the house that sheltered me." This was a reference to Tū-tapara, who had married his father, Kere-kiokio.

This was how Ngāti-Ira came to leave the fallen fortified village of Pakau-rangi, the fight at which was known as Te Pueru-māku, and move away to live at Tapuwaetahi-o-Rongokako (The Single Foot-step of Rongokako), at the south end of Whanga-ra, beyond Turanga-nui (Poverty Bay). At that place Ngāti-Ira constructed a fortified village, and occupied it. The area of that place occupied by them, the name of which was Te Tapuwaē, was about equal to that of the field before us. As we look upon that field we estimate its area as about seven acres. Mihari states that, in the year 1837, the fosses of that fort were still seen on the coast line. Ngāti-Ira assembled there and collected food supplies, dried *kamara*, dried fish, shellfish, and crayfish, *korau*, and the varieties of fern root (*aruhe*) termed *parahou* and *hepauai*, which are the best kinds. Ngāti-Ira then divided, a portion of the people returned to live on their lands at Tauwhare-parae, Huia-rua, Wai-matā, Hikuwai, Taunata-paiti, Anauru, Te Ahi-kouka, and Wai-ngaromia; among these were the younger brothers of Tane-katohia, viz., Kūa-wahine and Tama-kauwae.

Another division of Ngāti-Ira declared that they would not return to live on those lands, but that they would go to the place where the vessel of their ancestors came to land on their arrival here from Hawaii, at Whanga-paraoa (east side Bay of Plenty). They are now represented by Te Tatana and Tikitiki-rangi, and their people of Ngāti-Ira now dwelling at Opotiki.

The party under Te Wha-kumu, he and his clans, decided to go south to Wai-rarapa. These are the Ngāti-Ira of the Tane-katohia branch now living at Wai-rarapa under their chiefs Te Miha-o-te-rangi, Te Manihera Rangi-takaiwaho, and Tutapakihirangi; it is sufficient to mention these.

The following is the descent of Ngāti-Ira from the eponymic ancestor of the tribe. Uenuku and Takarita lived in eastern Polynesia. Ira, Pipi and their daughter came to New Zealand on 'Horouta' canoe:—

Kōka-te-rā
Paheke
Urutira
Mapuna-a-
Kahu-kura-
Kahukura-
Paka-ariki
Tane-ka-toh
Uenga-ariki
Kahukura-
Paka-huanga
Pou-tatani
Mahere-tu-k
Kere-kiokio

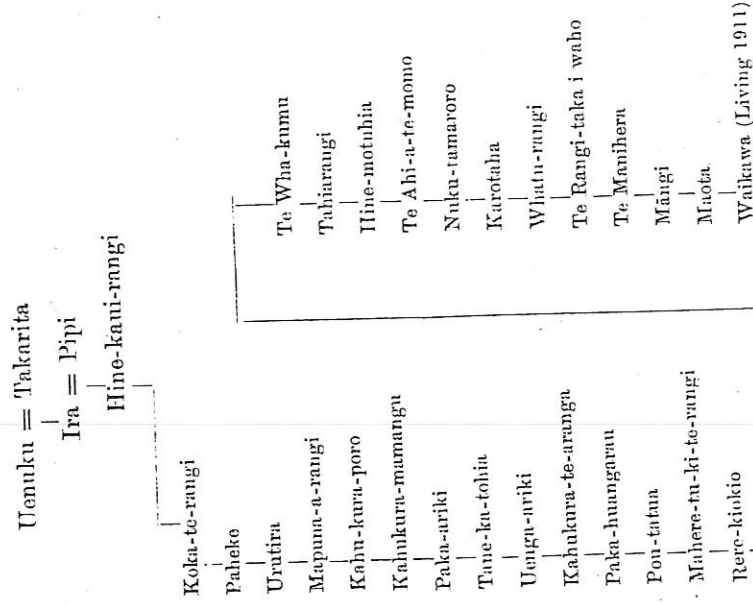
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are among Ngāti-
Whare-kahika. I.

Ngāti-Ira were
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the Pa-whakaro (o
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The people of O,
their land, so the T'
the pa of Te Puku
Pae-whenua, Te H:

The Land of Tara.



Now the descendants of Rua-wahine are among Te Aitanga-a-Mahaki, Te Aitanga-a-Hauiti, and also Te Whanau-a-Rua at Tokomaru (north of Poverty Bay). The descendants of Tama-kauwae are among Ngati-Porou at Tawhiti, in the Waiapu valley, and at Whare-kahika. Let my recital end here.

Ngati-Ira were a numerous people, whose tribal aphorism was:— "*He pēkēhā ki te moana, ko Ngati-Ira ki uta.*" The tribe was also renowned for bravery in war. Let my explanation of these matters now cease. It is not as though you were a facile writer, at this rate when the moon changes you will not have finished.

So the party of Te Wha-kumu came away to Heretaunga and constructed Nga Whakatarara, a *pa* situated just across the river from the Pa-whakairo (near Taradale). In the year 1853 the fosses of that *pa* (fortified village) were still extant.

The people of Orotu now saw that a strange folk had built a *pa* on their land, so the Tui-o-Orotu, viz., the Rangitane tribe, assembled at the *pa* of Te Puketapu, opposite Onahu, at Heretaunga. Then Pae-whenua, Te Hau-te-rangi, and Te Kowhaiwhai, chiefs of these

peoples, proposed to despatch a force by way of Tutae-kuri river, another to descend by the Tauwhare ridge to Nga Whakatahara, the *pa* of Ngati-Ira, and so command it. Another force was to advance by the open country to Wai-o-hiki, and there await developments, it being a good place from which to observe the appearance of the forces by way of Tutae-kuri and on Te Tauwhare. It was also to act as a lure to entice Ngati-Ira out of their *pa*, so that it might be captured by the force descending from Te Tauwhare, and so leave the Tutae-kuri force free to assist them at Te Wai-o-hiki. Such were the intentions of Raugifane, Ngati-Awa, and Ngati-Mahaunga.

As the stars were disappearing in the dawning light, the three forces separated, each being in numbers one hundred pairs (200 men).

As dawn broadened into daylight, Te Ahi-para and Te Haripu (of Ngati-Ira), emerging from the *pa*, saw a force of naked men advancing across the plain. They went back into the fort and cried out:—" *Ko Te-matauanga! Ko Te-matauanga!*" (It is Te-matauanga; this being the name of the god of war.) Another shouted:—" *Ko te whakauriki! Ko te whakauriki!*" (An invader; a hostile party.) " *Kei te mania*" (on the plain). Te Wha-kumu came out of the *pa* to observe the enemy, while the warriors of Ngati-Ira proposed to go and attack them. Te Wha-kumu remarked:—" Wait! As the day wanes we will act against Te Puketapu, only women and weaklings are left there. Let a force of four hundred make a strategical attack on that place, while the bulk of your forces remain here to protect the village. Do not go outside, but let the enemy surround it. That party now advancing is an *ahi huanuhuanu* (decoy party), the main body is hidden from us. That is not an attack in force, it is but a lure (*paioi*) to draw us outside, when they would fall back on the main body, which would then attack us. Do not be misled by that mode of preceding a main force."

Even so all Ngati-Ira, men, women and children, remained within the fort. Te Wha-kumu ascended one of the fighting stages to observe proceedings. He said to his companion:—" Erect two lofty stages for me, one on the inland side, and one overlooking the river." The timbers were collected and set up; those two elevated platforms were erected. Te Wha-kumu and five warriors ascended the one on the inland side, while the seaward one was occupied by Te Whanonga and five others, with their *tokotoho* (spears), and *manuketa kauoi* (? darts), and their *puikoro kohatu hei whakaruru ki te taua nei* (? Bags of stones to throw at enemy).

Now the platforms*:

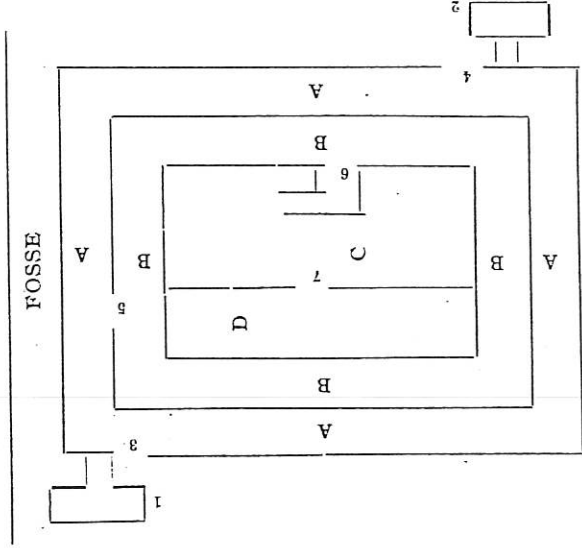
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Now the *pa* was of this form, as also the positions of the elevated platforms* :—



NGA WHAKATAPARA PA.

Three ramparts or earthen walls enclosed three areas, A, B and C D. Area A was narrow, a passage six feet wide. Area B was wider, but area C D was the principal residential area. The sub-division D was for non-combatants only when the *pa* was attacked.

1 and 2 are two elevated platforms on which men were stationed to defend the two gateways 3 and 4. Entering by either of these, it was necessary to pass along the narrow passage A between two high ramparts, and pass through a subterranean passage in order to gain access to area B. To enter area C one had to pass through another tunnel at 6, and a third tunnel gave access to D at 7. All these lines of defence were high ramparts, on the broad summits of which defenders took their place when necessary. The fosse without the outer rampart was the only moat of the *pa*.

The two entrances (*waha ngutu*) were below the two fighting stages. The two platforms were so placed in order to defend the two entrances, lest the enemy enter the fort. A secondary object was the watching of the enemy besieging the *pa*, and the warning of the garrison of any attempt to assault the place, or to undermine the

* It is to be understood that the sketch is made from description, not drawn from the ground itself. Probably no Maori *pa* was ever so strictly rectangular as shown in the sketch.

ramparts, for there was but one entrance to pass from the outer rampart through the second one to the inner area, which was a subterranean one that passed underneath the rampart and emerged in the inner area. The passage through the third rampart, for there were three in all, was a similar one, access to the innermost area could be gained only by passing underground. Now you observe the innermost sub-dividing rampart, that was to divide off a sanctuary for women, children and old men to congregate in. The second subterranean passage emerged in the innermost area, and still another such had to be traversed in order to reach the refuge place of the women. The main part of the innermost area was reserved for the men, who were on the alert to defend the various ramparts.

The outermost rampart is said to have been three fathoms in height; the fosse outside it was four fathoms wide, and of like depth. All the ramparts within the outer one were unprovided with fosses, but they were two fathoms high, four fathoms thick at the base, and two fathoms (?) wide on top; on the top of these the warriors were stationed when the place was attacked.

The space between the outermost rampart and the second one was but one fathom; this formation was to baffle an enemy force that might enter it, in the confined space they could not manipulate their spears, *takatoko* or *huata*, on account of the ramparts being so close together. Also warriors would be stationed on the top of the second wall to use their spears against those who had entered the passage way. Let this explanation of the defences suffice.

After some time, appeared the division of the enemy forces that had advanced by way of the Tutae-kuri river. The party approaching by way of Tauwharo was soon descending the ridge, and the forces at Wai-o-hiki had crossed the river. Thus the fort of Nga Whukatapura was now surrounded by the enemy, who strove to make an entrance, but, however hard they strove they could not prevail against the men stationed on the fighting stages, who speared and slew three of them, Te Hareta, Hauparua and Te Iwi-katea. Such were the losses of the attacking force on this day. When night came the enemy retired and camped on the river bank.

Te Wha-kumu despatched a force of two hundred twice told (400 men) against the hill fort of Te Puketapu. That place fell; the women, children and old men were brought away as captives. Slain at that place were Koura, Te Awa-para, Te Kiri-rua, Poupu and Tangi-akau, and many others, maybe as many as seventy, or more perchance.

Now, when the victors retired from Te Puketapu, there was a certain woman who had been overlooked, she had been asleep in a *kumara* storage pit at the time of the attack. When the attacking force was busily engaged in capturing the inmates of the fort, she

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evaded them, descended the hill to a place near the (present) Omahu bridge, and went to warn the besieging force at Nga Whakatara of the fall of Te Puketapu. These people came to the conclusion that the victors of Te Puketapu must be a force of Ngati-Whiti-kaupeka from Patea, or the Rangitikei tribes, hence they raised the siege and withdrew.

Scouts informed Te Wha-kumu that a messenger from Te Puketapu announced the fall of that place, and that the besieging force camped at Tutae-kuri had retired to that place (not knowing that it had been taken).

Said Te Wha-kumu to Te Okooko and Kokau, "Go ye two, hasten to get ahead of the retiring enemy and cause them to take the inland track. When they have passed on, descend to the main track; we will be following up."

Even as they spoke the smoke of burning Puketapu was seen curling upwards; that fire had been kindled by Te Nanara, and now the warriors made a start. Te Wha-kumu arranged for two hundred twice told to pursue the enemy. The pursuit was conducted during the night. On reaching Te Awatapu, the flight of the enemy became disorganised, the fighting had caused them to scatter; they were anxious to escape. Then the two hundred twice told began to surround them; they slew as they ran; such was the fight of Marae-kakaho. (A river a few miles inland of Hastings.)

(To be continued.)