

ELSDON BEST

THE MAORI AS HE WAS

that time no being of this world has been allowed to pass down to the underworld and return hither; none save spirits of the dead can enter Rarohenga. Yet these barbaric myths are often inconsistent and contain contradictory statements. The spirit only can enter and dwell in Rarohenga, yet the denizens of that realm are spoken of as possessing our earthly bodies, and as engaging in the ordinary tasks, industries, pastimes of this world. The Turehu folk encountered by Mataora are said to have been residents of Rarohenga, and they ate their food raw, though otherwise described as a folk of considerable culture. Evidently there is here a mixture of myths. A number of Maori folk-tales mention people encountered in far-off lands who were ignorant of the use of fire. Some of these, such as the Nukumaitore, are said to have lived in trees. Portions of such myths have probably been included in the story of Mataora.

In the above myth we possibly have a distorted account of an expedition made by some traveller or voyager of remote times, who encountered a people who practised tattooing and the peculiar method of weaving employed by the Maori of to-day. The fair-skinned Turehu folk may represent a race actually encountered by such a voyager, or simply a myth that has become incorporated with the legendary account of a genuine experience. The myth or story of Mataora may be termed a doubtful one to classify.

FOLK-LORE

Another department of mythology includes matter of secondary importance, folk-tales, fireside stories of everyday recital, such as were heard among young folk when assembled in a house during long winter evenings. These tales include stories of mythical man-destroying monsters, of fairies; they teem with personifications; they endow animals with the power of speech, and inanimate objects with those of speech and locomotion. Many quaint narratives, weird adventures, and puerile fables were known to the old-time Maori, and a number of these have been preserved and recorded in various publications.

One section of folk-tales includes stories of impossible happenings that may be connected with some central incident represent-

MYTHOLOGY AND FOLK-LORE

ing actual fact, such as a genuine historical tradition. In this wise: we have a native tradition to the effect that one Ngahue, a Polynesian voyager, made a voyage to New Zealand in remote times, discovered greenstone (nephrite) in the South Island, and returned to his home in eastern Polynesia. This is the genuine fact, the central core that has become encrusted with mythical accretions. Hence we hear the story now told in the following form: Ngahue was in some way connected with Poutini, the personified form of greenstone, and in their home at Hawaiki they incurred the enmity of one Hine-tua-hoanga, the personified form of sandstone; hence they fled hither to New Zealand. This part of the story is explainable, for sandstone was the principal agent employed by the Maori in fashioning greenstone implements, so it is spoken of as the enemy of greenstone. On reaching Tuhua, or Mayor Island, Bay of Plenty, Poutini (*i.e.*, greenstone) proposed to remain at that place, but was alarmed by the presence of Mata (personified form of obsidian), and so fled to the East Cape district. Here he encountered Waiapu (a form of chert), another enemy, and so fled onward to Arahura, South Island, where he found refuge, and whence the Maori has ever obtained greenstone for the manufacture of implements and ornaments. The various enemies of "the greenstone folk" as the Maori quaintly puts it, are said to have pursued them and attacked them, slaying some and capturing others. The names of the captives are those of famous greenstone heirlooms, implements, and ornaments. All these quaint concepts are the outcome of the mythopoetic mentality of the Maori, and serve to illustrate his desire to explain origins by means of allegory.

In the long-preserved stories of Rata, Whiro the Voyager, and others we have historical traditions of incidents in Polynesian history that have become partially impregnated with myth. In Tawhaki, Whaitiri, and Wahioroa we have beings alleged to be historical characters, but who seem rather to personify lightning, thunder, and comets.

All folk-tales of the Maori come under the generic term of *korero purakau*. Some of these are known far and wide throughout Polynesia; some are known to all or most of the tribes of New Zealand; others are local stories known only

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To prostrate the trees,
 To prostrate the warriors,
 Prostrate into the oven
 The oven of Tu-matauenga."

The *ahi* charms ceased, after which Hinānga-whakaruru stood up, and was seen by the enemy in their fort. They called out: "There is a person." Then Hinānga stooped down, and the folk of the *pa* [fort] cried: "Not at all. It is a cabbage tree, for it has bent down." Again he rose, and they said: "It is really a person." And so evening came. In the morn the fort was assaulted and taken, the Multitude of Kauae-taheke being defeated by the ten sevens twice told. The token representing the fort and victory was given to their dog Moekahu to carry home. When near home, the dog barked, then Houmea-taumata knew that victory had been gained.

Anon, Mahu and Haere-atautu quarrelled and each tried to slay the other by means of sorcery, and both fell in death. The death of Haere was this, he was taken by Mahu to the latrine, and when he mounted it the earthworm appeared and entered the body of Haere, thus causing his death. The end of Mahu was in this wise: Haere performed certain rites with a gourd, which he covered over. Mahu went and uncovered the gourd, and so perished. The name of that gourd was Tipoki-o-rangi.)

The meaning of this myth seems to have been lost. These rainbow gods go forth to avenge the death of their father and transgress some rule of the spirit gods, or trespass on some sacred place or object and are deprived of their senses ere they have struck a blow. They return to the attack armed with three potent incantations which cause storms of wind and rain to arise, thus giving the enemy a false sense of security, and also destroy or weaken the spirits of such enemies, and render their weapons harmless, of which more anon. They are successful, and thus avenge their father's death. Their sister Moekahu is spoken of as a dog, and such was her form. She is the dog god of the Nga Potiki tribe of Tuhoeland, and of the Kahungunu tribe of the Wairoa district on the East Coast. She is represented as a dog carved in wood on a house at Maro-mahue, Wai-o-tahe valley, which hamlet is inhabited by the Tamatea sub-clan from Te Wairoa. Moekahu is a man-destroying demon and holds the power to cause the death of any person whom she is induced to assail by her human mediums.

The errand of Tautu-porangi, at the time he was slain, was the bearing of an offering to the fountain head of sacerdotal and occult knowledge.

Cited - Tuhoē Volume I
 Author - ELSDON BEST.

Maui
 Tenga
 Te Po-tu-mai
 Te Po-tahuri-ke
 Te Puke
 Te Rake
 Tikifiki
 Hape
 |
 Rawaho
 |
 Tamarau

of Maui, as here shown. In other lines he is given as a descendant of Toi-kai-rakau—

Toi
 Ue
 Apa
 Rongomai
 Tikifiki
 Hape

The descent of Hape from Maui, as given above, must be looked upon with abiding suspicion, unless this Maui be a modern namesake of the Maui who performed such wondrous deeds in the days of yore. It makes one uneasy to think that Maui was belabouring the sun about the time that friend John was signing the Magna Charta, not to mention the discredit thrown upon European history.

The line of descent given from Toi, who is said to have been born in New Zealand, to Hape, an immigrant from Hawaiki, is one of many puzzling items.

The following is a rendering of the above recital: Nga-hue came to New Zealand in pursuit of his prey or fish, that is to say in search of greenstone. After him came Hape from Hawaiki. He came to Tuhua [Mayor Island] but found that the greenstone had fled from that place, being in fear of the obsidian there so plentiful. It fled to Whakaari [White Island] but feared to stay there on account of the volcanic activity, the boiling waters, and so continued its flight. Then Hape arrived and settled at Ohiwa, where he remained for a season. He then desired to continue his search for the greenstone, and so set off toward the south. He took with him the *manri* of the sweet potato, that is the

fertilising properties which cause that tuber to flourish and produce good crops. The emblem of such fertility, the material token of it, was a piece of the stalk or haulm of a *kanamara* [sweet potato] plant. He left nothing but the *matoo*, the infertile properties, hence the tubers of that district would not flourish, the *manri* being absent.

Hape went first to Tara-wera, near into Rua-wahia where he blocked up the course of the Tara-wera stream with a rock, since known as Te Tatau-a-Hape. He then proceeded by way of Kainga-roa to the source of the Rangitaiiki River, then on southward of Rangitikei until he arrived at Pori-rua. On arriving at the seaside he crossed Raukawa [Cook Straits] to Wairau, and traversed that island to Kat-koura and on to the Wai-pounamu, where he found the greenstone and so remained there. The people of that place informed him that Ngahue had returned [to Hawaiki], taking with him some greenstone.

Hape died at that place and his body was left in his hut and that hut became overgrown with plants, *manhai* and convolvulus. His offspring remained here, at Ohiwa, where they cultivated the sweet potato, which did not flourish, hence his sons knew that Hape had taken away the *manri* of that plant. That was the cause of their going in search of their grand-father [father]. They knew that Hape had taken the *manri* of the sweet potato, leaving only infertile qualities. The *hau* or vital essence of the plant having been taken by Hape, it followed that no crops would result. So Rawaho the elder, he who was born from the armpit and not in the ordinary manner, and Tamarau the younger, set off in search of Hape, following the way he had himself traversed. [Another version has it that they went by way of the East Coast, and that they saw Tama, the Ogre of Hikurangi, but managed to elude him.] They went to Tara-wera and saw the Tatau-a-Hape, where the waters of Lake Tara-wera gush forth to form the river of that name. They went on by way of Kainga-roa, and saw the source of the Rangitaiiki River, a pond. On arriving at Pori-rua, they enquired of the people of that place: "Have not you seen a person whose hair was dressed in eight knots, and who wore two belts, one named Rawaho, the

When Te Upoko-rehe were living at Wai-o-eka among Te Whakatohea, to whom they were related, they slew some of their neighbours, upon which they were attacked and driven away by Te Whakatohea. They fled to Wai-o-tahe, or O-hiwa. They were also attacked by the same tribe when living at the Puhī-rake *pa*, and again defeated. Of a verity the stars in their courses seem to have fought against Te Upoko-rehe. They were scattered to the four winds.

When Ngāti-Maru, of Hauraki, armed with guns, raided the Whakatohea coast, they took many of those people as captives to Hau-raki, including some of Te Upoko-rehe. When released they came down to Tauranga (on coast, Bay of Plenty north). Titoko, of Te Whakatohea, went there and brought them home by sea, or at least as far as Te Ara-whaiti, near Whakatane.

The Upoko-rehe derive their name from a singular circumstance. When a certain ancestor of theirs died, his head was cut off and preserved (dried), after the manner Maori. But the job was badly done, the skin was not tied under the neck to keep it taut and smooth, hence it wrinkled much when the head was dried. So his descendants assumed the tribal name of Te Upoko-rehe—the Wrinkled Head.

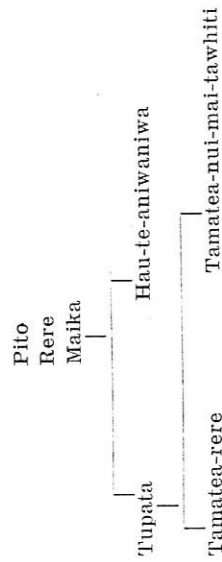
TE WHAKATANE.

The tribe known as Te Whakatane originally held lands above the Wai-mana, i.e., further up the valley of the Tauranga River. Their principal *pa* (fortified village) and rallying point seems to have been at Te Kaha-roa, on the Wai-iti stream, a tributary of the Tauranga River (right bank). They occupied lands about there, also a part of the Tahora No. 2 Block. They are said to have been descended from one Tama-tea-nuku-roa who came to New Zealand on the Nuku-tere canoe, though some of the Whakatohea people say that he came on a canoe called the Tuwhenua. This Tama-tea landed at Muri-whenua,* and is said to have found a tribe of the original people of this land living at

* This looks as though this ancestor has been confused with Tama-tea, father of Kahungunu.

Motu, two of whose chiefs were Tuwhara-nui and Manawa-ki-aitu. These aborigines are said to have been descended from early Polynesian voyagers to New Zealand who came from far across the ocean, and landed near Motu. The children of Tama-tea were Roau, Rangī-waka and Nga-tai-e-rua. Roau is said to have brought hither the *laro*, seeds of the *karaka* tree, and the *ti* (*Cordylone*) in Nuku-tere, which canoe was abandoned at Wai-ua. This Tama-tea is said to have been an ancestor of all the Whaka-tohea tribe. He settled at Te Wera (Tahora No. 2 C. Block) but is said to have died at Te Wai-roa, on the east coast. The natives, true lovers of the marvellous, state that, when travelling with his daughter Rangī-waka, who became thirsty, Tama-tea caused a spring of water to gush forth from the earth by simply stamping his foot. He was probably a descendant of our old friend Moses. This miracle occurred at Rotonui-a-wai, and the name of the spring is Tangi-wai, in which may be seen an eel with eight tails, a *lusus nativæ* of those wild forest lands.

Tama-tea-nuku-roa is said to be confused with Tama-tea-matangi, who married Muriwai, sister of Toroa of the Mātātua canoe. The former is sometimes spoken of as Tama-tea-mai-tawhiti, and Tama-tea-kai-haumi. He is also confused with Tama-tea-pokai-whenua. The genealogical fragment here given seems to ignore Rongro-kako and



is apparently wrong. I have not obtained a genealogy of Tamatea-nuku-roa, and cannot bring forward any proof to verify the above statement made by Te Whakatohea concerning Tama-tea-nuku-roa. But others state that it was Tama-tea-matangi from whom the Whakatane people were descended, and produce certain proofs thereof. The late Tama-rau Waitari insisted that the latter Tama-tea, as also

Mai-ure-nui and Tu-kai-te-uru came from Taranaki in the Nuku-tere canoe, a peculiar statement, and that they arrived here just after the Mātātua migrants had settled here. Mr. Percy Smith says that he has learned that the above three migrated from Raro-tonga, near Wai-tara.

About the first reliable notes we have with regard to the Whakatane tribe, are of the time of Kahuki and Hae-ora, who were both members of that tribe. In Genealogical Table No. 14 I give a line of descent from Hae-ora, and have also recorded some fighting between the Whakatane and Nga Potiki tribes, in the days of Rongo-mai-pawa. Kahuki will be found in Genealogical Table No. 16.

In Genealogical Table No. 17 I give the descent of these people from Muri-wai, a Mātātua migrant (sister of Toroa) and Tamatea-matangi. The table merely shows a small portion of the Whakatane. Hae-ora is a famed ancestor of these people, and lands are claimed through him in the Tauranga valley and Te Tahora Block by his descendants. Genealogical Table No. 17 was given by several different natives, who do not quite agree. One states that Rawaho was a child of Tama-ka-eke, another makes the former a grandchild of the latter. There also appears to be some error in the placing of Tai-arahia in the two lines from Tuhuna, unless Manu-rahi was his own grand-parent, which seems improbable. The first Tai-arahia, child of Tuhuna is, I think, a doubtful quantity. The table gives some of the numerous inter-marriages, which took place between the Whakatane and Nga Potiki.

The descendants of Ira-puaia (see Genealogical Table No. 17) are known as Ngāi-Ira. They are a *hapu* of the Whaka-tohea tribe, and are now living at Opeke, Wai-o-eka. It is said that, in the time of Te Uru-ariki, a portion of these people became incorporated with the Whakatane. In fact there has been so much inter-marriage between Te Whakatane, on the one side, and Tuhoë and the various divisions of Te Whakatohea on the other, that the name of Te Whakatane is but seldom heard now. These people have lost their old-time tribal identity.

The Whakatane descendants of Hae-ora were awarded shares in the Tahora No. 2 Block, and in the O-a-maru

Block, by the Native Land Court. Hae-ora lived at Te Uira *pa* on the Paraoa-nui Block.

We will now give some account of an interesting series of fights in which the Whakatane tribe were engaged, commencing in the time of the parents of Kahuki (Genealogical Table No. 16) who flourished about 350 years ago, or about the year 1550. Below is given another line from Kahuki.

Rongo-whakaata, an ancestor of the Turanga natives, married, among others, a woman named Ue-tupuke, or Awe-tupuke. Owing to some slight unpleasantness between them, Ue left her husband and came to O-potiki. Rongo came in search of his wife, and found her at the Karaka *pa* near O-potiki, just above the Huntress creek. Rongo wished his wife to return with him to Turanga (Poverty Bay) but she declined, saying: "*He puapua ka taka i Aromea, he kai ma te ure tangata ke*"—meaning that she would soon obtain another husband. But Rongo did not relish this, and said: "But our child will soon be born." "That," replied Ue, "is of no moment. *He tamariki tonu kei te mata-mata o te ure*." This convinced Rongo of the uselessness of all argument. Even so he bade farewell to his wife, saying: "Should your child be a female, name her after the flowing waters of Wai-oka; if a male, then name him after the tragus of my ears. (*te popoia o oia taringa*)."
Then Rongo lifted the back trail for Turanga.

Shortly after the above occurrence Tane-moe-ahi, brother of Tuhoë-potiki (Genealogical Table No. 7) heard about Ue-tupuke and resolved to marry her. He was then living at One-kawa *pa*, at O-hiwa. He proceeded to O-potiki and went to the Karaka *pa*. He asked where Ue-tupuke was and she was pointed out to him. Tane at once went over to her, took her hand, and led her to his canoe, placed her therein, and paddled homewards, merrily or otherwise. Soon

Rongo-whakaata *male*.

Rongo-popoia

Kahuki

Te Kaponga

Rei-mahana

Kahu-rere

Hika-kino

Te Rangihouhiri

Puani

Te Rangimoe tu

Tau

Raparapa

Hine-tapu

Turanga

Rauru

Tarakawa

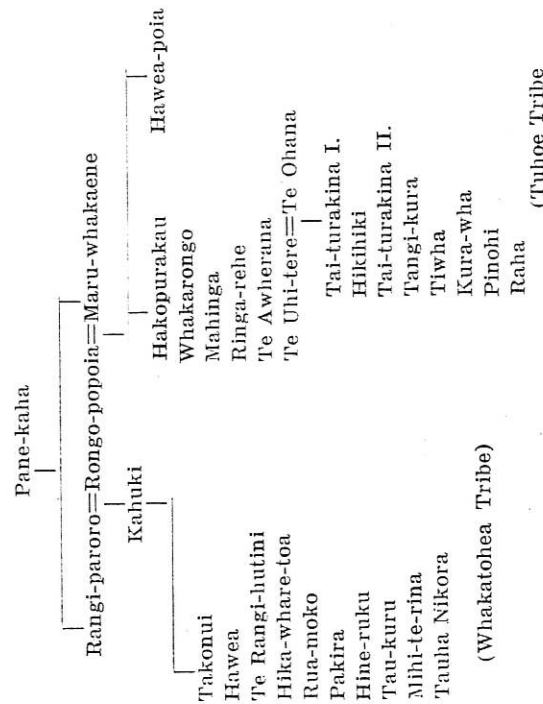
Takaanui

2 more generations.

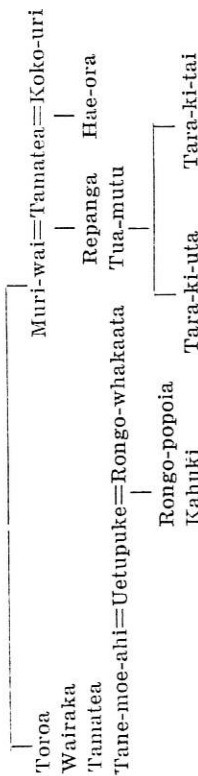
afterwards Ue's child was born and, being a male, was named Rongo-popoia.

Rongo-whakaata=Ue-tupuke=Tane-moe-ahi
Rongo-popoia

When Rongo-popoia grew up to man's estate, he married two daughters of Pane-kaha, a chief of O-hiwa.



By Rangi-paroro he had Kahuki, and by Maru-whakaene he had Hakapurakau and Hawea-poia. The following table



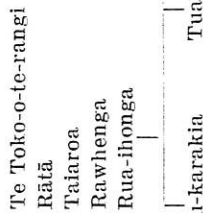
shows the relative position of the principal persons in the scenes we are about to speak of.

The hapless Tua-mutu was of the Tini o Toi. I give, in the margin, his descent from the aboriginal ancestors of Te Wharau-a-Apanui tribe. He was also related to the Ngai-Tawa-rere people. Presumably Rua-ihonga, of the Whanau-a-Apanui married Repanga. Rangi-paroro, mother of Kahuki, was a member of the Tai-rongo clan of Te Tini o Toi, of O-hiwa. Rongo-popoia was born at the One-kawa pa at O-hiwa. That old-time fort is situated on the summit of a cliff, and higher up the ridge stood another stronghold of those days. This was the pa (fortified village) known as Te Mawhai, which was then occupied by a section of the Tini o Toi, Tua-mutu being the principal chief.

It fell upon a passing fine day that certain children of One-kawa went down to the mud flats near the present ferry at O-hiwa, in order to fly a kite, which kite was made of the bark of the *wate* shrub. The cast was successful, the kite mounted high in the air and hovered over Te Mawhai pa. Then the cord broke and released the kite, which came to earth toward Wai-o-tahe, while the cord became entangled on the palisades of Te Mawhai. Then the children ascended to release the cord, winding up the same as they advanced. On arriving at Te Mawhai the hapless children were seized and slain by the people of that place.

The folks of One-kawa missed the children, when they did not return in the evening, and went in search of them. Some went to Te Mawhai and enquired for the missing ones, but were informed that they had not been seen by the people of that place. Then Rongo-popoia, whose wife, Rangi-paroro, was a relative of Tuamutu of Te Mawhai, picked up the tracks of the children and followed the trail to where they had been slain and their bodies concealed.

When the people of Te Mawhai heard that the bodies of the children had been discovered, they knew that trouble was toward, hence they left their home and moved to Wai-o-tahe. Rongo-popoia and his people went to Te Mawhai in



order to avenge the death of the children, but found the fort empty, or nearly so, the sole occupant being Repanga, son of Muri-wai (sister of Toroa, of Mātātua), who was at once slain. Repanga was, at this time, far advanced in years. Now when Tua-mutu heard that his father (Repanga) had been killed, he resolved to make matters interesting for Rongo-popoia and his people. He therefore told off many of his men to construct a huge net for sea fishing. This net was not made with narrow strips of flax, in the usual manner, but the flax leaves were merely split down the middle, the half leaf being used for making the mesh, the result being a very strong net. When the net was finished it was proposed to take it down to the beach at Te Ahi-aua and there make the first cast. The first using of a new net was an important function in olden times, and was accompanied by a considerable amount of ritual. Tua-mutu invited Rongo-popoia and his people to take part in the hauling of the new net. The lower rope (*kaha raro*) of the net was not properly weighted with stones for sinkers, termed *karibi*, but to Rongo-popoia and his men was assigned the task of keeping it in position. Tua-mutu and his people attended to the upper rope (*kaha-tu* or *kaha-runga*) of the seine. This was fixed in the orthodox manner. Rongo and his men were at their posts, when suddenly Tua-mutu cried out to his men: "*Hēpotina!*" (Cover them.) At once they cast the net over Rongo and his men who were attending to the lower rope. These thought to attach the weights (*karibi*) to the lower rope. Not so. They themselves were the *karibi*. For no sooner had the net been cast over them, than Tua-mutu and his warriors attacked the helpless fish they had caught, and slew them without mercy. Thus fell Rongo-popoia and the warriors of One-kawa, slain to avenge the death of Repanga, the aged. A few of the netted ones were spared. Rangi-pāroro was not killed, for she was a near relative of Tua-mutu.

The above slaughter is known as the "Karihi-potae (*Karibi*, a net weight, sinker. *Potae* as a verb, means 'to put over the head.')

Hakopurakau and Hawea-poia, sons of Rongo-popoia fled to Whitiwhiti (at the north-east point of the south-

west bay of O-hiwa), where they lived with their grandfather, Paue-kaha. Their mother, Maru-whakaene, was the head wife of Rongo-popoia. Rangi-pāroro was the *marimaru*, or wife of secondary importance. Some of the survivors of the Karihi-potae fled to the Kaha-roa pa situated on the Wai-iti tributary of the Tauranga River, the headquarters apparently of the Whakatane tribe.

Some of Ngati-Awa state that a party of survivors of the Karihi-potae, who were descendants of Awa-hei-roa, migrated to Tara-naki. Among their chiefs were Kahu-rua and Ngatata-nui, and their *hapu* or clan names were Ngai-Tana, Ngati-Kuha, Ngati-Uenuku, Ngai-Tahu and Ngati-Mawae. They left for Tara-naki in the eighth month (about January).

Shortly after the death of Rongo-popoia, Rangi-pāroro gave birth to Kahuki. Tua-mutu heard of the occurrence and visited the mother, to whom he put the question: "Of what sex is your child?" The mother was quick to recognise danger for her son, and answered: "The child is a female." For what Tua-mutu thought was this: If the child be a male he may give me trouble when he grows up, on account of my having slain his father. But Tua proposed to make sure. He said: "Hold the child up, that I may see for myself." Even so the mother held up the child so that Tua who, on account of his *tapu*, could not come near her, might see him. But, by a certain manipulation, she made it appear that the child was a female. Enough. Tua was satisfied, and said: "It is well. She will do to carry water for us."

When the time approached when the *tua* rite should be performed over the child, then Tua-mutu paid another visit to Rangi-pāroro. He said: "I am going to obtain some birds for the celebration of the ritual feast when the *tapu* is lifted from you and your child." The mother asked: "Where are you going?" Tua replied: "I go to Whakaari." (White Island). "And when will you return?" "Tomorrow, if it be fine, but I may be detained by rough weather." So Tua departed on his trip to Whakaari. For the thought had come to the anxious mother that, when the *tua* rite came to be performed by the priest over her child,

the sex thereof would surely become known. Even so she worked the works of old. With magic charms and ancient rites she called upon the winds of space to rise and tear up the surface of the waters. Thus it was that Tua-mutu was detained on the drear isle of Whakaari.

But Rangipāroro knew that she must fly with her child, if she wished to preserve his life, and that ere Tua returned to O-hiwa. Therefore did she make preparations for flight. She said to her slave: "Prepare some fern-root, as food for us on our journey. Also wrap up our *kauiaki* (fire-making stick) that we may take it with us." And it was done. Then said the mother to her slave: "We will go." And they went forth, bearing with them the child whose life was in great danger, but who was yet to achieve great fame as a warrior. So they sought a new home.

They went by way of Wai-o-tahe, and ascended Puke-nui-o-raro (a hill, a Trig. station one and a-half miles east of Wai-o-tahe stream). They took this route because a pursuit would probably be made by way of the Wai-o-tahe valley. Rangipāroro and her child Kahuki reached Kaha-roa in safety. Here, at the stronghold of the Whakatane tribe, the widow Rangī found both a home and a new husband, for it was here that she married Hae-ora, of the above tribe. By him she had two children, both females, and twins. They were named Rangī-atamea and Rangī-ataura. Tama-i-koha states that Kahuki was born at Te Puni *pa* at Kaha-roa, which is doubtful.

Rangipāroro seems to have determined that Kahuki should be carefully trained as a fighting man, with the view of avenging the death of his father. He was therefore taught the use of the various native weapons, and the many different guards, strokes, points and parries by which the warriors of old retained life, and destroyed it. He was ever seen in the primitive school of arms known as *para-whakawai*, until he became proficient in the use of the *taiaha*, *huata*, *tokotoko*, *tewhatewha* and *hoeroa*, as also the various short weapons coming under the generic term of *pata*. He was also taught the numerous charms and spells of magic by which the men of old rendered themselves fleet of foot, their weapons effective, etc., etc. Well-versed was he in the

numerous games known to the Maori, and also could he sound the flute, the war trumpet, and the resounding conch.

While a lad Kahuki was under the impression that Hae-ora was his father, but one day his companions began to jeer at him on account of his father not being known, whereupon he went to his mother and asked her: "Where is my father?" She replied: "List to the murmur of the sea where it rolls off Kanewa" (where the waves break off O-hiwa heads). "What became of him?" enquired Kahuki. "He was treacherously slain," returned his mother. "By whom?" "By Tua-mutu, by your uncle Tua-mutu." "Was his death avenged?" enquired Kahuki. "Not so," replied his mother. Whereupon Kahuki determined to avenge the death of his father.

One day Kahuki said to his mother: "I am going to make a journey to the coast. Let my two (half) sisters accompany me as bearers of food." For the girl twins, Rangī-ata-ura and Rangī-ata-mea, were by this time both grown up. "It is well," said his mother. "But I will point out the way by which you should go. You will proceed down the Wai-iti (stream) to the Tauranga River, which you will follow down to Te Wai-mana, and on further until you see the *pa* (fort) at the mouth of the Ra-roa stream, the source of which stream lies off to the south. You ascend from the *pa*, and on the range above you will come to the O-rangi-tihi *pa*. From the summit of the range you can look down upon the valley of the Whakatane River. You will there see (at O-pouri-ao) two clumps of white pine bush. The larger one is named Kotipu, the smaller one is Te Tarau. You will descend to that place, and proceed out seawards. You will see the *pa* Puke-ti, and go in that direction. The *pa* of your relative, Rua-pururu (uncle of Rangipāroro, see Genealogical Table No. 16) is on the other side of the (Tauranga) river. You cannot mistake Rua-pururu. He wears his hair braided in eight plaits."

So Kahuki and the two girls went forth to follow the directions of their mother. Be it observed right here that these girls, although twins, differed much in appearance. One was dark, with black hair; the other was fair-skinned and had light-coloured hair. Kahuki carried two weapons, a

kaāba and a *toki pou tangata*. They ascended to O-rangi-tihi and looked down upon the vale of Whakatane. They descended to Te Tarau, the smaller clump of pine bush. Here the girls saw a *kaika* parrot busily engaged in extracting grubs from a decayed tree, so they proceeded to get some grubs for themselves, that they might eat thereof. (A prized luxury is the coy *haha* to the Maori, yea, a toothsome titbit. Not so delicious, certainly, as a mess of earthworms, but still much sought after.) The girls asked Kahuki to help them obtain more grubs by means of using his stone adze and, as he hewed away the rotten sap wood, they withdrew to some distance lest the tree fall upon them.

Now, Tamango, a chief of Te Timi o Toi, who lived in that district,* happened to hear the sound of chopping at Te Tarau, or possibly the travellers had been seen entering the bush, and led a small party of men there with the hope of slaying the wayfarers. They succeeded in catching the two girls by means of a stealthy advance through the bush, and at once slew the hapless creatures. Kahuki became aware of his danger and fled, pursued by Tamango and his party. On arriving at the banks of a stream he stopped on an eminence and called out to his pursuers: "Go! Return! I will never be caught by you." Then he asked: "Whose party is this?" And Tamango replied: "It is Tamango's." Said Kahuki: "O you, return. If the red one be slain, spare the dark one. If the dark one be slain, then spare the light one." (*Kia mate i te whero, kia ora i te pango. Na, kia mate i te pango, kia ora i te whero*). But this was not to be, for Tamango and party had already slain both girls.

Kahuki distanced his pursuers, and crossing the Wai-wherohero creek, passed the Puke-ti *pa* and crossed the Tauranga (Wai-mana) River† opposite O-tara-hioi (at Tane-atua, the small ridge near the drill shed). In a garden hard by he saw an old man engaged in weeding his plot of *kumara* (sweet potatoes). Kahuki noted that this man's hair was plaited in eight strands and turned up over a wooden frame on the top of his head, hence he knew that he

* Tamango lived at O-tere *mu*.

† This lower part of the river is termed Te Awa-hou.

had found his relative (great uncle) Rua-pururu. Kahuki sat down under the river bank. Pretty soon the old man brought an armful of weeds to throw over the bank, and then saw Kahuki. The latter had concealed his long hair by covering his head and face, below the eyes, with his *kahu-kewi*, or dogskin cape. This was to prevent his being recognised by Rua, who would have known Kahuki from the fact that his hair was very like that of his father, Rongopopoia. For the fame of Kahuki, as a fighting man, had reached the vale of Whakatane, and all other parts.

The old man asked: "Where are you from? If you come from above, from the south, then I know who you are." Whereupon Kahuki lowered the cloak and disclosed his face. Then the old man knew him for Kahuki, son of Rangipāroro and Rongopopoia. He said: "Come! We two will go." He conducted his young relative to the *pa*, to Kapowhetu, and immediately took him to the sacred place of the village community, where he performed over him the *tohi* rite. This peculiar ceremony and invocation was for the purpose of implanting desirable qualities, as courage, tact, etc., in a person, and to render him clear minded in any dangerous situation. The form of words is singular:—

"Ko te tohi nuku
Ko te tohi rangi
Ko te tohi riri
Whakamaua ana
Kia mau te kaha, etc., etc."

After the *tohi* was completed, the *tapu* of the rite was taken off Kahuki, and he was free to partake of food and mingle with the people.

The people of the Puke-ti and Taua-nui forts collected at Kapowhetu in order to meet Kahuki, of whose fame as a warrior they had heard.

Kahuki enquired: "What is going on at this place?" The reply was: "Fighting." Then Kahuki told of the death of his two half-sisters at the hands of Tamango. In reply to his questions, Rua-pururu said: "Tamango is the chief of that tribe." Kahuki asked: "What is the token when he is in battle?" (i.e., how is he to be recognised) "A red feather cloak," was the answer. "Does he enter battle in

front of his party, or keep behind?" "He advances before them." Then Kahuki said: "Do you send forth a party to attack Tamango. Let them lure him and his warriors forth from their fort, by falling back and pretending to fly in disorder. Let them fall back to this place. If the pursuit lags, then turn and attack them, but if they follow eagerly, then retire and lead them here, where I will attack them." So a party of warriors marched to the fort of Tamango and challenged his fighting men. As the men of Tamango came forth to give battle, the party of Ngati-Rua-pururu retreated, followed by the enemy, and so led them on to Paharehare, and across the Awa-hou (Wai-mana) River, near the present township of Tane-atua. The pursuing party was now attacked by a force under Kahuki, and the fight waged merrily. Kahuki is said to have himself slain five men. At length Tamango and his people broke and fled, pursued by the victors across the river where Takiri-taua of Ngai-Tamango was slain. The pursuit then returned, and Kahuki remarked that his sisters were avenged.

After a while Kahuki said that he intended to go to O-hiwa, to see his half-brothers Hakopurakau and Hawea-poia. Rua-pururu said: "A party of my men shall escort you." "Not so," replied Kahuki. "Remain you all here and build a house for Tamango. When I have gone, make peace with Tamango, give him a wife from your own clan, and erect a house for him. Erect also a latrine, and let it be made breast high. As for me I go alone."

So after Kahuki had gone peace was made with Tamango and his clan (a division of the Tini o Toi), a wife was given to him to bind the peace-making, and a house was built, as directed by Kahuki, in which the *paikawaha* or marriage function might be held. The name of the house was Wai-whereo. It was built at the Wai-whereo stream, at O-pouri-ao.

Kahuki went from Kapo-whetu to Whitiwhiti at O-hiwa. When he arrived there he found most of the people away, a few only remained in the fort. He already knew the position of the house of his brothers, for Rua-pururu had explained it to him. Kahuki did not enter the fort by the gateway, but clambered up the palisading, and along the railing

thereof, until he came opposite the house of his brothers, where he descended. Thus he showed, to these people who knew him not, that he was a person of importance, or considered himself so. But the people were annoyed, and tried to catch him. He escaped from them and entered his brother's house, not in the orthodox manner by the doorway, but by crawling through the window, or smoke escape. Then he sat himself down upon the sleeping place of the chief Pane-kaha, his grandfather. Then people were much amazed at this act of presumption on the part of a stranger. For the sleeping place of a *tapu* person is not to be lightly treated. Trouble lies in that direction.

Messengers ran off to find the chief: "O Pane-kaha! There is a person on your sleeping place." So all the people hastened to the *pa*. Some called upon the reckless invader to come forth from the house, meaning to slay him as he emerged therefrom. They could not enter the place to drag him out, because it was the *tapu* house of the principal chief, and he only could do so, though others might kill the intruder when outside. Ere long Pane-kaha arrived and called to Kahuki to come forth, saying: "Come out. If you remain there you will be slain." Kahuki answered with the brief expression "*Polokohua!*" which, unless uttered by a near relative, was an insult calling for prompt action with spear and club, in Maoriland. The old chief looked, and he and Hakopurakau thought that the intruder might be their near kinsman Kahuki. So Hako approached the house and asked: "Are you the offspring of our father?" "I am," replied Kahuki. So that was alright, and the two wept together after the manner of the Maori, until the old chief cried: "Cease your weeping and come out." Then Kahuki was taken charge of by Pane-kaha, who performed over him the *tohi* rite, as Rua-pururu had done.

A digression. In this story we observe how narrow the life of man might be in the old Maori days. Here was Kahuki, born and raised in the wild forest country of Te Wai-iti, a man by growth and deeds, and yet a trip of a few miles took him into lands new and unknown to him. In the rough country inhabited by the Tuhoe peoples, a person

might, in those days, have lived a long life-time without leaving a narrow range of bush land, or ever traversing a plain or open country. Enough on that point. I proceed.

That night there was great talking toward in the home of Pane-kaha, the palisaded and moated fort on the shores of O-hiwa harbour. Kahuki told of the death of his sisters, and of his defeat of Tamango. He enquired as to the occupation of the Pane-kaha clan. They replied: "We are training in arms." "Who is your enemy?" "It is Tua-mutu," they said. "Where is he?" "Behold where fire burns at One-kawa. That is our relative."

When morning dawned several canoes full of persons were despatched to gather *pua kakaho* (plumes of *toetoe*) along the shore. These were made up into bundles in which the weapons of the fighting men of Pane-kaha were concealed. Then the warriors embarked and paddled down the harbour to the beach near the present ferry, whereon the men were ranged in column. A party was sent forward to challenge the garrison of One-kawa and lure them in pursuit to the beach below. This was done, and when the pursuit reached the appointed place, the main body of warriors under Kahuki, snatched their weapons from the places of concealment, and attacked the One-kawa men, who were defeated and pursued. Kahuki is said to have slain two men in this fight. As usual, the native historian does not explain matters as he proceeds, but presumably the weapons were concealed in order that the One-kawa people might think them to be unarmed travellers, as a fishing party.

When the pursuing party arrived at the One-kawa *pa*, they made diligent search for the two children of Tua-mutu, whose names were Tara-ki-uta and Tara-ki-tai. They were grandchildren of Repanga (see genealogy *ante*). They searched the houses, the cooking sheds, the storehouses, but found them not. At length they were found concealed in a pit used for storing root crops. These children were at once slain by Kahuki, who cut off their heads and took them with him. Tua-mutu and most of his people had fled to Wai-o-tahe.

Kahuki and party returned to their canoes and paddled out to the Ure-tara islet, in the harbour, and so on to their *pa* at Whitiwhiti. The children's heads were handed over to the chief Pane-kaha, who at once proceeded to "offer" them to the *atua*, or god, under whose sway they had fought the good fight at One-kawa. Or, as one authority has it, he offered up a lock of hair from each of the two heads, as a *māwe* to that ferocious and useful demon. Kahuki had now struck his first blow to avenge the slaying of his father. One-kawa fort had fallen, some of the garrison were slain, the rest had fled. Tua-mutu had lost his children, but had saved himself. Thus did relatives slay each other in the good old days.

Tua-mutu was not slow to attempt to restore the balance of power by the shining waters of O-hiwa. For the next morning he embarked with his fighting men on canoes and paddled round to Whitiwhiti, where they attacked the Pane-kaha *pa*. The chief Pane-kaha proposed to sally forth from the fort, and fight the enemy outside. Kahuki said: "Let them advance until their weapons are touching my skin." The local chief had his way. When the force of Tua advanced to the attack, the garrison moved out from the fort and delivered a counter assault. Kahuki and Pane-kaha are said to have slain two men each in the unpleasantness that ensued, and the attacking force retired, followed by the Pane-kaha warriors, who kept attacking the rear. The flying party was unable to regain its canoes, and so fled round the shore, followed by the pursuers to the Whitiwhiti stream, and to the creek at Te Mapou, and on to Te Kuri-a-Tai-whakaea, and on to Rahui-koau and Pungarehu, whence the pursuit returned. The above places are on the west side of O-hiwa harbour. Tua-mutu again escaped.

As the pursuers returned, Hakopurakau said to Kahuki: "Your father's death is avenged." "Not so," said Kahuki. "Not until Tua-mutu is in my hands." Hako said: "Can you catch him? He has fled to Whanga-paraoa. He is beyond your reach." Kahuki replied, after the manner Maori: "Though he flee across the ocean, yet *Manu-te-tiutu* and *Manu-te-hokahoka* will pursue him. Though he flee by land, yet shall the earth be contracted until it returns him

to me." In the first sentence Kahuki alludes to the powers of the *tapiwae* charm, by which the Maori rendered himself fleet of foot in the days of yore. In the second he refers to another magic spell by which the Maori claims to have been able to contract the land so as to bring a desired object or place nearer to him.

Kahuki spoke: "We will start to-morrow." And, in the morn the fighting men of Pane-kaha marched to Wai-o-tahe to attack the Pae-rata *pa* which is situated upon the summit of the cliff at the mouth of the Wai-o-tahe.

That fort fell to Kahuki's force. The people thereof fled. They were Tua-mutu and his tribe. They fled to Wai-a-ua, east of O-potiki. Kahuki followed and attacked them at that place, and yet again did Tua-mutu escape with his followers, though not without some loss. Then Kahuki and his force returned to Whitiwhiti, at O-hiwa.

But Kahuki was not yet satisfied. He was of opinion that the death of his father was not avenged so long as Tua-mutu retained life. Hence the final act in this tragic drama, an act known as *Te Upoko poito*.

Kahuki yet brooded over the Karihi-potae episode. He said to the warriors of Whitiwhiti: "Let us make a large canoe for ourselves." So numerous and enthusiastic were the workers that the canoe was soon completed, and adorned with feathers and red paint in a manner truly Maori. The people collected in order to drag the canoe down to the beach and launch her. As this Polynesian long-ship was being so hauled a rumbling sound was caused by the grating of the keel on the ground. This, to the Maori mind, was a good omen, hence men knew that Tua-mutu would be slain. The canoe was named Rua-rae-roa. When she was launched, Kahuki boarded her and recited these words:—

"Ko Tua-mutu ra tau tangata
E taoho ai koe
Taoho ! Taoho !"

Equivalent to "Tua-mutu is the person you are to seek and destroy." Then the war-worn *hokowhitu* of Pane-kaha and Te Whakatane, under Kahuki, Hakopu-rakau and Hawea-poia boarded their new war canoe and sailed forth across the waters of the Sea of Toi in search of Tua-mutu and his

braves. They went to Whakaari (White Island) and there passed the night. When dawn broke the party launched their vessel and went on their way. Kahuki was stationed at the bow of the canoe, Hawea-poia at the *taingāwai* (amid-ship), while Hakopurakau was at the stern. As they approached the coast of the mainland, the occupants of the vessel concealed themselves from view and allowed the canoe to drift broadside on. The natives at Torere, and other places, saw the drifting bark, saw the gleam of the red paint thereon, where it had been smeared with *karamea* (ochre). They took it to be a canoe that had broken loose from some place and was drifting at the mercy of the waves. Then canoes put out from many places along the coast, each party hoping to secure the prize. Kahuki's crew had so disposed themselves as to cause their vessel to cant over so that the higher gunwale was on the land side. Hence the crews of the approaching canoes could not see into the drifting vessel, and so discern its occupants. Hakopurakau, in the stern, was watching the approaching canoes. Kahuki would ask: "*Ka ake i hea ?*" And the watchful Hako would reply: "*Ka ake i toku rae*"—meaning that only the heads of the persons in the approaching canoes could he see, so distant were they. As they came nearer, his replies to Kahuki's repeated questions kept changing, as: "*Ka ake i toku iaki*, etc., etc., until he said: "*Ka ake i toku puke*." Kahuki had already explained his plan of action and, ere long, the recumbent warriors could hear the people talking on the approaching canoes, and then even note the various voices. Then Kahuki's party, at a given signal, sprang up from the hold of their vessel and, with a few vigorous strokes of their paddles, drove their canoe forward against the nearest of those from the shore. Then trouble commenced. So they dashed from one canoe to another, capsizing some, slaying all who came within reach. The canoe seekers had not, apparently, considered it necessary to go fully armed in order to secure a derelict canoe. But that was another of their little mistakes. And Tua-mutu was there, he sought the drifting canoe, but found something else. Kahuki made his crew lay their canoe alongside that of Tua. He then jumped aboard the latter, and Tua-mutu of O-hiwa

went down to Hades. Then the canoe of Te Aho-o-te-rangi, of Ngai-Tai, was boarded, and its crew slain.

So that was how Kahuki, of Te Whakatane, avenged the death of Rongo-popoia at Te Karihi-potae. The canoe of Kahuki and party was re-named Te Upoko poito, an appropriate and interesting name.

TAMANGO SLAIN AT WAI-WHEROWHERO, O-POURI-AO.

So Kahuki and his party, having accomplished their object, returned to Whitiwhiti, at O-hiwa. Then Kahuki said to his brothers: "Stay you here and await further troubles. Should I hear of more fighting here, then will I return to you." So he sallied forth, alone, and returned to Kapo-whetu, the home of his old relative, Rua-pururu. He asked questions of the old man. "Is the house finished? Has peace been made with Tamango? Has the marriage feast been agreed to?" Rua answered all these queries in the affirmative. "Then," said Kahuki, "let us go and look at the house." They went, and he had some alterations made, until it was as he wished it. The house was lined with reeds. The outside covering of the walls was of *manuka* and fern, the roof was covered with rushes and leaves of the cabbage tree. Then Kahuki said: "Send for Tamango and we will hold the marriage feast here." So preparations were made for the feast, the choicest food being the flesh of the native dog, of the breed known as *kuri marangi*. Then the people collected at Wai-whereo, O-pouri-ao, where the *whare pakawha*, or house of the marriage feast, stood, in order to await the coming of Tamango. Tamango lived at a *pa* named Otere, the earthworks of which still crown a hill on the left bank of the Whakatane River, and just opposite the township of Tane-atua.

So Tamango and his people came from O-tere to Wai-whereo, as the guests of Rua-pururu and Kahuki, to attend his own marriage feast. It was the last function that he attended in the world of life.

As Tamango and his party approached the meeting-place, Rua-pururu's people pretended to be very busy making preparations for the feast. Some were told off to

pretend to be slaying the dogs which had been collected. But those dogs were not killed. Perhaps their tails were pinched to make them howl. Fires were kindled, upon which water was poured, so that the resultant steam might be taken for that arising from steam ovens.

When Tamango and his folks arrived, they were invited to enter the new house, and did so. It was quite filled by those people. Tamango seated himself opposite the fire-place. Then, at a signal from Kahuki, torches were applied to the outside of the house, commencing at the back. Then the sides were set fire to. The fern and scrub burned right well. Kahuki stood in the porch of the house, his stone adze in hand. He looked in at Tamango, and said: "Are you Tamango?" "I am," said that worthy. "But what is that roaring sound?" "Our people are performing a *haka* (song and dance) in your honour." "O," said Tamango, "better leave it until we have partaken of food." Kahuki remarked: "A store of food has been left at O-tere." Again he asked: "Are you really Tamango." "I am." Said Kahuki: "I remarked to you—If the fair one be slain, spare the dark one. If the dark one be slain, spare the fair one—But now, come outside." Then the dark world of death closed in upon Ngai-Tamango. By this time the back and side walls of the house were burning fiercely, hence the occupants thereof must either come out through the small door in front, or be done to death by the fire. As they dashed out into the porch, they were struck down. Thus fell Tamango and his party, on the fair morn of his marriage feast. No person escaped. The legend sayeth that the flames were extinguished by the flowing blood of Ngai-Tamango. The heads of the slain were cut off and stuck on top of the beam of the latrine built at the order of Kahuki. So were the offspring of Tamango degraded for all time to come. And the name of Ngai-Tamango has not since been heard of in war. At this time originated the saying: "*Ka ka Taua-nui, ka ro-roka O-tere.*"—(Taua-nui burns, O-tere declines), meaning that the fires of the Ngai-Rua-pururu fort continued to burn, while those of the Ngai-Tamango fort of O-tere were extinguished. Taua-nui *pa* is situated on the hill above the Tane-atua-Waimana road,

just before it enters the gorge, a short distance from Tane-atua township. For, by the above incident at Wai-wherowhero, O-tere was almost depopulated, the power of Ngaitamango was broken, while the Ngati-Rua-pururu clan was jubilant and doubtless waxed fat in its fortified villages of Taau-nui, Kapo-whetu, Puke-ti, etc. The Puke-ti *pa* is a prominent landmark. It is situated on a bluff near the crossing of Te Awa-hou (Wai-mana) River, at Tane-atua, on the left bank of the river. Wai-wherowhero is the small stream just south of Puke-ti, which is bridged on the O-pouripo Road. It was, in late times, the boundary between the Tuhoe and Ngati-Pukeko tribes. As for O-tere, the *pa* of Ngati-Tamango, of Te Tini o Toi, we have no more to do with it. It is an *ahi mate*, an extinguished fire, the cold hearthstone.

The above serves as an illustration of the treacherous acts sometimes committed by the Maori in warfare.

[So Kahuki dwelt for the space of many days at Kapo-whetu *pa*. Then a messenger arrived from his brothers at O-hiwa to say that they were again in deep waters, and fighting the good fight of primitive man. Kahuki at once started with thirty men, and marched to Whitiwhiti, at O-hiwa, where another forty men joined, making seventy in all. This small force went to Hokianga in order to attack the enemy, a division of Te Hapu-oneone under Paihau. Before, however, any fighting occurred, Kahuki discovered signs of treachery in his ranks, among those of his party who were related to Paihau's people, the treachery or plot consisting of that form of assisting, or warning relatives known to the Maori as *kaikaiti-waiu*. Hence Kahuki declined to proceed further, and returned to Whitiwhiti, where he passes out of this story.]

After Kahuki left, Paihau and his people were driven from their *pa*, losing many of their number. This was the fight we noted in the story of Te Upoko-rehe.

It is said that Kahuki was a member of the Ngariiki tribe of Poverty Bay, some of whom lived at O-potiki and O-hiwa. This is quite probable. He would be connected with those people either through Rongo-whakaata, or through Ue-tupuke. But Waaka Te Ra-nui informs me that the

descendants of Rawaho and Tama-rau, sons of Hape, of Te Hapu-oneone, were known as Nga-riki, or Nga-ariki. Hence these may be the people referred to.

In regard to Repanga, son of Muri-wai, some natives state that this man, together with his brother, Rangikuru-kuru, were drowned at Tauranga, northern Bay of Plenty. A line of descent from Repanga is given at p. 214 of Vol. III. of the *Journal of the Polynesian Society*. Repanga is the Maori name of Cuvier Island. It is said to have been named by Muri-wai, after her son. The Mātātua canoe is said to have called at that island on its way to Whakatane.

The story of Kahuki, like all other native traditions, differs somewhat among the various tribes. Some say that he was slain at Motu-o-Tu, at the mouth of the Wai-o-tahe River, others that he was killed at the Wai-wherowhero *pa*, and that a stream there was named Wai-wherowhero (reddened waters) because it ran red with the blood of Tuamutu and his tribesmen. However, it matters not where he was slain; he is dead now. Kahuki seems to have been a noted fighter and he held the Whakatane tribe together and made them a power in the land during his time.

[The Whakatane had, it would appear, very troublous times in the days of long ago, but no connected account of their adventures is available. They became embroiled with their relatives of Ngati-Ira, a sub-tribe of Te Whakatohea, on account of their having slain Te Uru-ariki (Genealogical Table No. 17). Ngati-Ira attacked Te Whakatane, on the O-a-maru Block, and also at Pokereke, on the Tahora Block, defeating them in both fights.]

In the time of Kahupu the Whakatane *hapu* was living at Ahi-kereru under their chief Tama-hou-here (? Tama-houhanga). At the instance of

Kahu-pu	
Hau-o-te-rangi	
—	
Tahu	Ruamoko
	Te Hika-paku-rangi
	Here-taunga
	Hakaka
	Te Hau-takuru

Kahupu, his son Hau-o-te-rangi attacked the Whakatane and slew Tama-houhere. After that the Whakatane folk went from Korotahi to Paua-te-kohu where they were attacked and dispersed by the Whakatohea, who slew the chief Pawhero. This occurred on the

head waters of the Mau-koro stream, and just six generations after the time of Hae-ora.

A curious incident occurred at the above fight which was the origin of a very popular saying among the Tuhoe people. It appears that the Whakatane people were travelling through forest in a hostile country. They stopped awhile to kindle a fire. After a short stay they hurried on lest an enemy be attracted by the smoke. But the chief, Pawhero, remained to have a good warming at the embers of the dying fire. His companions urged him to depart, but Pawhero said: "*E! Taihoa e haeve, kia manakitia te renga o te ahi.*" (O, Don't go just yet. Let us enjoy the embers of the fire). But they would have none of it, and hurried away, leaving him to enjoy the glowing embers. Soon after they had left, a party of Te Whakatohea appeared, which made short work of poor Pawhero. Hence we often hear the remark: "Do not linger by the fire of Pawhero," or "Remember the fire of Pawhero."

After the above affair the Whakatane people slew Tohituroa, a nephew of Hau-o-te-rangi. The latter raised a force of Whakatohea and attacked Te Whakatane at Koro-tahi, but was defeated, losing the chiefs Hau-o-te-rangi, Whatupe and Ta-manuhiri. The body of the first of these was suspended from a forest tree by Te Whakatane, hence his clan discarded their name of Ngai-Tu and assumed that of Ngati-nga-here, by which name they are still known. This *hapu* is now living at Te Rere, O-potiki. The chiefs Tahu and Rua-moko escaped from the above fight and raised another fighting party of Te Whakatohea and Te Whanau-a-Apanui tribes, with which they made another attack on Koro-tahi. The attacking force was defeated, losing Kai-nga-reka, a chief of Te Whanau-a-Apanui.

It now became apparent to the Whakatohea that the cause of the success of Te Whakatane was undoubtedly the superiority of their war god, a demon named Papa. Hence Rua-moko turned his attention to placating and invoking his own *atua* (god demon) a blood-thirsty deity rejoicing in the name of Ruai-mokoroa.

Matters were now, however, becoming somewhat mixed on the shores of the Sea of Toi. For Te Whanau-a-Apanui

were irritated over the loss of their chief Kainga-reka, and proposed to attack the Whakatohea in order to equalise that loss. Kainga-reka had been slain when fighting for them, hence they must be punished for having permitted him to be killed, a clear case of poetical justice. Tahu and Rua-moko, however, happened to hear of this scheme, and that the Whanau-a-Apanui were about to attack them. They therefore called the Whakatohea together and said to them: "Let us march at once and again attack Te Whakatane. If we are to fall, then let it be at the hands of that tribe, not by those of Te Whanau-a-Apanui." This plan was agreed to by the Whakatohea, who were situated between two fires. That same night they started for Korotahi. On arriving at a stream some distance from the *pa*, the war party halted, in order that their priest might perform over them the *wai taaa* rite. These sacerdotal rites were all important in war, to the Maori mind. A priest (*tobungā*, shaman) always accompanied a war party, and had a considerable amount of control over its actions. There were many sacred ceremonies to perform at such times. Our army chaplains accompanying troops on active service are a survival of this primitive custom, although the modern *tobungā* has lost his *mana*, and is no longer the important individual he was of yore.

And so, with the *tapu* of the war god on them, the Whakatohean spearmen went forth to the attack of Koro-tahi, which was situated on a hill, the slopes of which had been scarped, terraced and palisaded after the manner Maori.

The attack was delivered and pressed for some time, when Rua-moko saw that the *pa* could not be taken from the side then being assaulted, so he led his party round to the other side. Rua-moko and Te Maki were the first to clamber over the defences, and arranged that one of them should endeavour to find and destroy the *atua* or god, of the garrison (i.e., the material representation of such god), while the other slew the priest, who was the human medium (*waka*) and mouthpiece of the divine Papa. For, they argued, if we destroy both the god who is assisting the enemy, and also his medium, then must we surely gain the day.

It appears that the *pa* was on a hill spur, not the summit of a hill, and the attacking force were assaulting from the upper side. The Whakalohea managed to capture the highest terrace of the fort, and then fought their way down from one terrace to another, down to the lower-most, when the Whakatane broke and fled. One party of the refugees fled to Wai-o-tahe, another to Wai-o-eka. The latter was pursued and attacked, upon which it fled to Tauranga, after a time returning to settle at Kaha-roa. The Whakatohea saw the smoke of the fires at that place and resolved to destroy these survivors.

But Rua-moko happened to be related to the Whakatane tribe, through his mother, and did not like to see those people utterly destroyed. He said to his cousin, Takoto:—"Let us go and bring the Whakatane away from Kaha-roa and save them from destruction." So they set off on their errand, and saw Rangi-a-whata, the Whakatane chief. After the usual greeting of the *tangi*, Rangi asked: "Have you no home for me?" Rua-moko replied: "Yes. That is why I came to take you away to Marae-taha-nui. Thus those people were located on the western part of Te Tahora Block, and also at Te U on the O-a-maru Block.

Doubtless, during all these strenuous times the Whakatane wished for some such warrior chief as their ancestor Kahuki had proved to be.

It is said that Te Whakatane, under Te Ranga, attacked the descendants of Tuhoepotiki at O-hae *pa*, at Rua-toki, but were defeated. This *pa* is on a spur on the left bank of the Oromairoa stream, near Taura-rau. Te Whakatane, about this time, began to be identified with the Tuhoie tribe. They fought with Tuhoie against Ngati-Raka, at Te Aka-mutu. Their descendants are living at Te Wai-mana.

Te Puia Nuku states that the above attack by Te Whakatane on O-hae was made by a party on its way to attack Te Rangimonoa of Karioi.

The Ngai-Tamango sub-tribe, above-mentioned, was a division of the ancient Tini-o-Toi, but was also connected with Nga Potiki. These people held lands at Rua-toki and O-pouri-ao, as also on the left bank of the Whakatane River.

Potiki
Te Kirikau
Taiho
Roake
Pahuhu-nui
Tamango

After Tamango's time these lands were occupied by Te Kareke and Ngati-Raka and, still later, by the Tuhoie tribe.

Ngati-Rua-pururu were also a division of the Tini-o-Toi. They derived their name from

Rua-pururu mentioned in the story of Kahuki. They held lands on either side of the Tauranga or Wai-mana River from its mouth up to about Wai-o-pua. The *pa* known as Te Waro, at the mouth of the Wai-o-pua stream, right bank, was a Ngati-Rua-pururu *pa*.

Maru-wahia

*Tama-kauī=Hine-ra

Te Mānitanga

Manu-hiri

Pukaha

Paora

Maraea

S.P.

*Tama-kauī was a descendant of Rua-pururu.

Toroa (Ngati-Rua-pururu)

Ruahona

Tahinga-o-te-ra

Awa-nui-a-rangi

Rongo-tangitawa

Awa-tope

Te Ra-hikoia

Rua-pururu

Tai-tukehu

Te Rangi-ua-kino

Tapui

Tama-kauru

Ira-whakaniwha

Tama-torau

Ira-patu-ata

*Kumete

Kanakana

Tapiki I.

Te Kai-minamima

Pirihira

Mata

Wiripine

Te Hura

Akaripa

Marara

Te Mihi-wai

Ka

Tapiki II.

Tamihana

Koro-amooamo

Kape-nui

See Table No. 23.

* Origin of *hapa* name of Ngati-Kumete. Rua-pururu was a descendant of Tei, but the line of descent is not available, hence his descent from Toroa is here given.

return to O-potiki, but it was decided that Tuhoe should be fought. The fight occurred at Ure-taia,* a flat on the left bank of the Wai-o-tahe River, opposite Mr. Chapman's place. Ngati-Raka and the Whakatohea were defeated in this fight, the persons of standing slain by Tuhoe were Maru-kaubau, Whakahou and the father of Tapoto. The latter escaped by taking refuge in a swamp.

This then was the last fight between Tuhoe and Ngati-Raka, and the former people retained possession of the Ngati-Raka lands. Only one more attempt was made by Ngati-Raka to return to Rua-toki, and that occurred about the year 1860, when a party of that people, under Hoani Paka, went to O-te-nuku and built a palisaded pa at that place. Ngati-Rongo then appeared on the scene, burned the fort, and drove Ngati-Raka away.

Ngati-Raka claimed Rua-toki before the Native Land Court through the ancestors Awa-mate and Tama-houtake. The Court ruled that Ngati-Raka had been driven out of the district by Tama-kai-moana, Ngati-Rongo, etc., and that there was no evidence to show that Ngati-Raka had occupied Rua-toki since the days of Te Raungi-mo-waho and Pa-i-te-rangi. Claim dismissed.

Te Kareke (practically the same people) also claimed Rua-toki. This claim was also dismissed, the evidence showing that these people had been driven from Te Po-roa by Ngati-Awa, and from Te Pou-o-Urutake by Tama-kai-moana. The Rua-toki lands were awarded to Ngati-Rongo, Ngati-Koura and Ngati-Tawhaki, which titles include some other *hapu* names.

Ngati-Raka were awarded shares in the Wai-mana Block, but these are all *taharua*, i.e., two-sided, they are related to Tuhoe. The Rakuraku, Kamaua, and other families of Te Wai-mana are of Ngati-Raka, as well as of Tuhoe. Although Ngati-Raka at the Wai-mana were defeated and dispersed, to a considerable extent, by the combined Tuhoean clans, yet so much are these people now mixed that no separation is possible, and they can affirm as

* Ure-taia is on Section No. 186, Wai-o-tahe.

The last-named was present at the later fight of Ure-taia, but was soon after killed at Te Whatu-o-Mawake.

Other witnesses say that the Whakaari fight was before Maringi-a-wai, that Tapoto went to Rua-toki soon after he had defeated Tuhoe in the former fight, and attacked them at O-mawake and Maringi-a-wai. They give the following order:—

- 1.—Whakaari
- 2.—Kohi-pi (O-mawake)
- 3.—Maringi-a-wai
- 4.—Te Pou-o-Urutake
- 5.—Ure-taia

It may have been so. *Tē aro i a au!*

The survivors of Whakaari retired on Rua-toki at their best pace. They did not lose any time over it, but swiftly faded away out of the Wai-o-tahe landscape.

URE-TAIA.

Then Tai-turakina and Tau-mutu went to Te Wai-mana, Maunga-pohatu and Rua-tahuna in order to raise a force to avenge the disaster of Whakaari. The result was that a party of Ngati-Rongo, Tama-kai-moana, Te Ure-wera, etc., started for O-potiki with that laudable object in view. Tai-turakina seems to have been the leading chief of this party. Te Rua-o-Kahukura said: "We must avenge the deaths of Rua-rangi and Rangihuhua. *Kia inumia e au te wai o Wai-o-eka, ka ea te mate*"—(When I have drunk of the waters of Wai-o-eka, then the defeat will be avenged). This force marched to Wai-o-tahe and camped on that stream a short distance below Waka-taau.

That same night a force of Ngati-Raka and Te Whakatohea, including Tapoto, arrived at Wai-o-tahe, where the warriors meant to spend a day or two in netting *marearea* (a small fish) which were then returning to the sea, hence Ure-taia must have been fought in March of, say, 1822. This party saw the tracks of the Tuhoe force on the river-bed, and knew, by the displacement of stones, etc., that a numerous party had recently passed. The father of Tapoto said: "It must have been a party of Tuhoe. No other people would venture here." Some of the party proposed a

a view to inducing them to come out to the coast, where they would live under the surveillance of those officers, and of the friendly natives. But these independent mountaineers in many cases declined to so migrate coastward, lest the name of captive be applied to them. At this time Major Mair was in command of the district, a position for which he was eminently fitted, while the innumerable forays, expeditions and rough marches of that light-footed twain, Captains Mair and Preece, would require a volume wherein to describe them. Some of the loyal coast natives visited the Tuhoë hamlets in the interior to try and induce them to come out, but found Kereru and some other chiefs still holding aloof. These envoys described the Tuhoë people as being very short of arms and ammunition, and wretchedly clad.

A few of the Wai-kare Moana Hauhaus surrendered at Te Wai-roa. They were tired of starvation, exposure and being hunted like wild animals. The appearance of these surrendering Hauhaus, when they came in, was wild in the extreme, and they were often in a famished condition, greedily devouring any food given them. Such posts as those established at Te One-poto, Galatea, etc., had a great effect in taming the turbulent Tuhoë. In August, the Tuhoë people at the lake and Rua-tahuna requested the military officers not to send any more armed parties into their districts, but to keep outside their boundaries when acting against Te Kooti, promising that, if he came into their district, they would acquaint the Government of the fact. Mr. Hamlin replied to this by stating that the Government would march troops where and how it pleased.

On September 4, 1870, 60 more natives of the Ngati-Whare and Patu-heuheu clans surrendered to Captain Preece at Te Teko.

In October, Tuhoë sent word to Captain G. Mair at Kai-te-riria that much sickness obtained at Rua-tahuna, and that 200 people had died. Also that Pac-rau, Kereru, Te Ahikai-ata, Te Waru, and many others were ready to make peace. Starvation and hardships from exposure and want of clothing were thus taming the Child of Tama-tea. Some of them surrendered at Kai-te-riria, Te One-poto, and other

places about this time. On December 9, 1870, Captain G. Preece, then stationed at Fort Galatea, reported to the Defence Minister that on that day, Te Waru, Reihana and 36 others had surrendered unconditionally to him at Horomanga. Thirty of these were women and children, the clan having been almost destroyed by fighting and sickness. At this time scouting parties were sent out daily from Fort Galatea, it having been reported that Kereopa Kai-whatu was in the district. Te Waru's people, i.e., their descendants, are now living at Wai-o-tabe, never having returned to their own district at Te Wai-roa, on account of the slaying of Te Roto-a-tara and his party.

During the month of December, Te Whenua-nui, Paerau, Tutakangahau and others of Tuhoë, went to Napier as a peace mission, to interview the Hon. J. D. Ormond. They told him that Tuhoë were now in fear of Te Kooti, and wished to live together at Rua-tahuna, and build a redoubt there, the same to be garrisoned by those approved of by the Government. On December 20, the Hon. J. D. Ormond wrote to Ropata, fighting chief of Ngati-Porou, and requested him to raise a force of his tribe and, accompanied by Captain Porter, to march into Tuhoeland and collect all Tuhoë at Rua-tahuna, establish a post at that place, and garrison it with a portion of his force, also to endeavour to capture Te Kooti.

Early in January, 1871, another party of Hauhaus arrived at Te Wai-roa from Wai-kare Moana, and surrendered at that post. On January 15 Captain Mair marched from Fort Galatea, with a small force of 45 men, to Ahikereru (Te Whaiti), and found a small number of Ngati-Whare and Warahoe living there. As they had neither arms nor ammunition, and were heartily tired of hostilities, they were not molested. Himiona Tikitu and a few others were brought out to Fort Galatea.

We now turn to the Ngati-Porou expedition. On January 14, 1871, the force, 170 strong, marched from Waere-nga-a-Hika, Poverty Bay, after the usual war dance had been performed. Only three Europeans were with the party, Captain Porter, with Shuker (an old Forest Ranger) and Blackstock, an *ex* Hawke's Bay Volunteer. From Captain

Poverty Bay Europeans and natives deserted him and returned home. The account, however, given by the settlers, a superior class of men, including some Forest Rangers and other bush fighters, differs very widely from that of the officer in command. The account of Mr. Howard Strong, as published in the *Canterbury Times*, throws much light on the above incident.

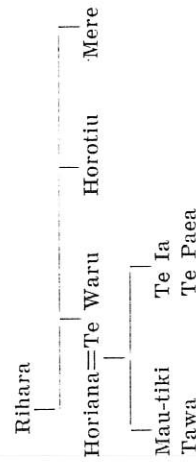
The reduced force then pushed on on the trail of the enemy. It crossed the Hanga-roa River on the morning of the sixth of August, being 120 strong (76 Europeans, 42 native volunteers, and two Turanga chiefs, Hotene and another). That night the camp fires of the enemy were seen in the distance. They were evidently making for the Ure-wera country. On the seventh a start was made at dawn and the chase continued all day, the force camping that night at Erepeti, where the Hauhaus had camped the previous night. On August the 8th the rations of the force were exhausted, but a final effort was made to catch up with the enemy. Blankets, etc., were left in the camp at Erepeti and the hungry, weary party trudged on.

This force caught up to the enemy and killed eight or nine of them, and lost five of its own men, after which it had to return with its wounded.

After the above affair, says Colonel Porter, Te Kooti occupied and fortified a position on a point overlooking the bed of what was formerly the Pa-puni Lake, from which place he sent messengers to the surrounding tribes, exaggerating his successes and asking them to join him, at the same time threatening those who refused to join him. He stated that he intended to avenge himself on the Europeans for having attacked him. Many of the Ngati-Kahungunu tribe of the Wai-roa district now joined Te Kooti, notably Te Waru and Reihana. Te Kooti's stronghold was known as Puke-tapu, and he ruled his people there with a stern hand, accompanied by the usual vagaries of the genus *tohunga*. The Tuhoe people inform me that Te Kooti allowed no rival *tohunga* (priests, shamans, i.e., humbugs) to flourish anywhere near him, and that he was the cause of several such being slain. Gudgeon speaks of the chief Te Munu

(should be Te Mano) as having been murdered by Te Kooti, and expresses surprise that the Ure-wera never sought revenge for the murder. But Te Mano was not an Ure-wera. He was a member of Te Whakatohea tribe. Tuhoe inform me that he was slain on account of a vision (*kite*) of Te Kooti's on the voyage from Whare-kauri to Poverty Bay.

In October, 1868, occurred the killing of several friendly natives of Te Wai-roa at Whata-roa between Te Reinga and Wai-kare Moana. These men were acting as scouts for the European officer in command at Te Wai-roa. Gudgeon gives the number slain as four. Colonel Porter says three. These four men came to Whata-roa from Te Wai-roa to try and induce Te Waru to go to Clyde, so that he would not be tempted or compelled to join Te Kooti. On their arrival they found that Te Waru had gone to join Te Kooti, but that his younger brother, Horotiu (also known as Reihana) and his



sister Mere, were at the hamlet. These four men were armed. They were given a hut to sleep in and, during the night, Horotiu and his sister entered the visitors' hut as they slept and took away their guns. They then killed the four men. Horotiu cut out the heart of one of the slain men, by name Te Roto-a-tara, and took it to Mātūāhu pa at Wai-kare Moana, presenting it to a *tohunga* at that place as a *māwe* or offering to the gods. The Tuhoe people state that this slaughter was to avenge the killing of a rebel chief at Wai-kare Moana by the Wai-roa natives some time before. This man (Tuatini) had been captured by the Wai-roa natives who had cast in their lot with the Europeans, and had been given food by them, after which they slew him. This was looked upon as an unpardonable offence, so sayeth the guileless Child of Tamatea. You may not slay an enemy after you have given him food. Some, however, state that

tohunga's tapu. The Rev. R. Taylor relates that the chief Taonui lost his tinder-box, which was found by some common men, several of whom lighted their pipes from it, and that these men actually died from fright when they found to whom it belonged. A kumara ground was most strictly tapu, as also the haunts of the native rat and titi (mutton bird), and any trespasser might feel assured that if the tapu did not kill him the owner of the land would on the first favourable opportunity. Again, a chief might tapu any article for his own use, by simply saying it was his head or his backbone, as was done at Rotorua by Hongi Ika and other Ngapuhi chiefs, who thus anticipated the fight by some days, and secured the Arawa canoes, against all competitors; for in this form of tapu any man sufficiently daring to have seized one of the canoes would not have suffered so much from the tapu as from the frightful insult offered to the chief, by seizing upon his head, that the whole tribe must have risen like one man and wiped out the stain in blood. Tapu was almost equally dangerous to the possessor, for he dared not feed himself or carry food on his back lest it should kill him, and further could hardly touch anything lest it should kill others by the strength of his tapu. In fact any Maoris holding the strongest tapu, such as those connected with the ancient burial rites, were literally outcasts. A Maori chief, describing his education as a tohunga, said, "I was taught day after day the genealogy of my tribe and the secrets of my religion, until I was almost a grown man. By this time I was quite tapu, and could do nothing for myself. I found it very irksome, and when the missionaries came and preached I made up my mind to break my tapu and accept their God, which I soon afterwards did by carrying a kit of potatoes on my back, and although after this I was ill for months, and forgot all the tohunga had taught me, I found the pakeha's God too strong for the tapu, and I did not die." If any of my readers are still curious on the subject of tapu, I would advise them to read that most interesting of books, "Old New Zealand."

CHAPTER IX.

MAORI MODE OF WARFARE.

THE warlike natives of New Zealand had many fixed mode of fighting, and their general orders in battle were thoroughly understood and recognised, although liable to modification, in order to suit the ground or other particular circumstances, so as to give scope to the strategic genius of their leaders. For notwithstanding the Maori love of precedent far exceeds that of our modern lawyer, there never was a people less conservative in matters of warfare, being always ready to adopt new systems or modify old ones. The modes in fashion at the present day are known as the Kawaunaro, the Tokatumoana, the Ruahine, the Manukawa, the Ruatapu, and the Pارانekeke. Of these the two former have fallen into disuse as too risky to employ against modern warfare, and the third is seldom used for the same reason; but the others are admirably suited to the Maori when fighting European troops. The Kawaunaro (flight of the shag), was used only on desperate occasions, in fighting amongst themselves. For instance: When a tribe was rendered furious by losses or by the eloquence of their chiefs, they would solemnly devote themselves to death or victory, and, forming themselves into a solid wedge, would rush forward, coming at once into contact with the enemy, in such a hand-to-hand combat that one or other of the parties engaged must inevitably be destroyed. The benefit of this mode of fighting is obvious, for if the assailants have only the courage to charge fearlessly, they would almost invariably win, as few bodies could sustain such a charge, while the least hesitation in the enemy's ranks would be fatal. The Tokatumoana (rock in the sea): In this case the parties meet and engage at short range, but without coming to hand-to-hand combat, the men taking cover and firing while the

chiefs stood up fearlessly and directed the various movements. This mode was much in favour amongst the Maoris in their old-tribal quarrels. The Ruahine in some respects resembled the Kawamaro, but with this difference, that although the combatants fight in solid masses they do not at once close or take cover, but continue to fire on each other at short range, and await signs of disorder in each other's ranks before rushing in for the deadly struggle. The Manukawhaki and the Ruatapu are generally used against the pakeha. The strategy consist in retiring gradually until it becomes a running fight, in which every advantage is taken of the ground to lay ambushes, from which two or three volleys would be fired, to be followed by a precipitate retreat to the next favourable spot, before the enemy could recover from the confusion invariably attending volleys fired from ambushes. The Ruatapu is conducted in much the same manner, except that in the retreat the Maori scatters right and left, and hiding in the scrub or fern manages to reappear in rear of the pursuing force, and, continuing the fight, give the enemy the impression that they are being surrounded. The tide of the best arranged battles has often, when seemingly won, been turned at the last moment by the desperate courage of some chief or warrior who, collecting a few fugitives, would place them so skilfully in ambush as to deceive the pursuers into the belief that assistance had arrived. It was for this purpose that the greatest chiefs were placed in the rear of the battle to urge on the laggards, or rally the tribe when broken, for in such a case only a great chief would be listened to. A mere fighting chief would not command the same respect and obedience, because it generally happens that he is not great by birth, and a Maori is a true conservative. In the last extremity a chief has been known to thrust his spear into the ground and declare his intention of dying where he stood. This has never been done without good effect, for a tribe may be destroyed, but would never leave their chief to die alone. At the fight at Moutoa, when the Wanganuis were apparently routed, Haimona declared he would die on the ground, and thereby manifestly contributed to the

victory of his tribe. Again, during the Rotorua war, when Ngatiwhakaane were flying panic-stricken from an ambush of Ngatihaua into which they had fallen and lost 70 men, nothing but Korokai's speech ("Let me die on my land") prevented them from deserting the Ohinemutu Pa and fleeing to Mokoia. As it was, they were recalled to a sense of their duty, and rallied and repulsed their foes. The power of a chief is greater during war than it is in peace, and at such times he has a very remarkable privilege, remarkable because it is on the side of mercy, a leaning not often to be found in Maori character. For instance, should the tribes be engaged in deadly combat the chief of the victors might call any of the defeated party by name, and if they at once responded and joined the victors they were perfectly safe and regarded in the light of visitors, nor did they even lose their chieftainship, which they undoubtedly would had they been taken prisoners of war. We read in the life of Te Waharoa, that when Ngatimaru attacked the Whakatohea Pa (Te Papa), the chief Takahi escaped for a time and fled into the bush, but hearing himself called by Te Rohu, returned, and in all probability saved both his life and chieftainship. By means of this custom many chiefs of high rank and character have been spared, and further, it has enabled chiefs to save their relations, and thus strengthen the tribe by alliances.