

Tainui :

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POTATAU TE WHEROWHERO.

This picture of the renowned Waikato fighting chief who later became the first Maori King, was drawn by the artist Angus in 1844 at Te O-ki-te-po, a village on the Waipa near Whatawhata.

TAINUI

THE STORY OF
HOTUROA AND HIS DESCENDANTS

BY
LESLIE G. KELLY
(Te Putu)

THE POLYNESIAN SOCIETY (INC.)
WELLINGTON, NEW ZEALAND

1949

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LESLIE G. KELLY

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PREFACE.

For TE PUTU:

O Son—bearer of the honoured name of our ancestor—Greetings!

Through the years I have observed you, moving with patience among our people, seeking from the remaining few who have been qualified to speak, the songs, the legends, the history of your forebears and mine. Alas! the number who possess the sacred knowledge, the ancient wisdom of the past, are fast disappearing. To you this task has been one of love. Because of the blood that is within your veins, the old people have spoken with you freely. That, as you know, has been my wish. The fact that you have performed this labour at intervals in the course of a necessarily Pakeha existence gives me hope that, in the years to come, other Waikato students will emerge and dedicate themselves to the pursuit of such knowledge.

Waikato, as far as the historical research worker is concerned, has been in the main a sadly neglected field. It could easily have been otherwise. But, following the war of the 'sixties, our old people set their faces against Pakeha civilisation. The Pakeha seeker for the ancient learning was not always welcome among them. Today we live in a happier period. Nevertheless, the fact that our ancestors held to their Maoritanga has not been without its advantages. To us has been preserved a splendid spiritual and cultural heritage. Let me say, in all humility, it is my hope that this Marae of Turangawaewae, upon which you have so often been a familiar and welcome figure, will in time become a cultural centre, the influence of which will extend far beyond the boundaries of Waikato—even beyond the Tainui Canoe, the prow of which is at Kawhia as is the sternpost at Tamaki.

In collecting the stories of old, from the very beginning when Hoturoa and his intrepid kinsfolk voyaged across the Great Ocean of Kiwa to settle in this land, you have performed a valuable work. Many of them I have heard from the now silent lips of my father and other *kaumatuas* of his

generation. As a child, in the home of my parents, when such tales were recited by my elders, I thrilled to think that I, too, was the descendant of Hoturoa, and the preservation of such knowledge does much to inculcate pride of race in the young. Now, thanks to you, my son, much of it is in a form that will be readily accessible. May it inspire future generations of the Tainui people with reverence for those folk who, though now in the Spirit World, once lived and loved, fought and died, in this lovely part of Aotearoa you and I know so well. We must never forget our proud tribal boast:

“Waikato taniwha rau!”

I, too, have lived a busy, and what some people might call a full life. The bread of idleness never appealed to me. Now, when I gaze upon Hakarimata, the wooded range that shelters these Waikato plains from the west, I note that the shadows are lengthening. Through the long, and often wearysome years, I have been sustained by the ancestors of whom you write; but for them it would never have been possible to achieve what little I have accomplished.

In these pages Tainui floats again, laden with a sacred company, with gifts of legend and song rare and precious to us. In the canoe's voyage among the other tribes—indeed, among all peoples—I wish you success. The new Tainui comes from the loving heart of one to whom it has been decreed he should tell our story. Depart!

O Son, again I greet you, the repository of the ancient learning!

Enough,

From your mother in Waikato,

Te Puea Herangi

Te Puea Herangi.

Turangawaewae,
Waikato.

September 11, 1946.

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FOREWORD.

IN presenting the story of Tainui the thoughts of the writer turn back to a time about fifteen years ago, when as a young man of part-Maori blood, he found himself among his own tribes-people for the first time. The disconcerting discovery on that occasion, that he was entirely ignorant of Maori life and customs, aroused in him the desire to learn something of his native side and of his own tribe in particular.

Over a century of European occupation, however, had swept away the old life, and the younger generation no longer interested itself in the past doings of its people. The search for knowledge, therefore, took the writer to the old people, where to his joy he found that not only were there still many who remembered their tribal history, but that they were happy to impart their knowledge to anyone sufficiently interested to talk with them. A surprising amount of original material and much new detail was thus obtained. Many of those who gave of what they knew, have now passed on, and with their passing came the realisation that the knowledge they had left, if now lost, could never be obtained again. Thus was born the desire to preserve the history of Tainui in printed form, that it might be available for students in the future.

The compiling of this history brought with it not only the arranging of original material, but also the problem of dealing with the Tainui traditions which had already found their way into print and which, if the history was to be complete, would have to be included lest the narrative suffer in consequence. Readers will please bear with the writer if some of the stories appear familiar.

Great care had to be exercised in deciding dates, a task by no means easy when one is dependent on genealogical tables alone for this purpose. Fortunately the Tainui tables were fairly extensive, and offered many lines of descent from which to make the necessary calculations. In spite of this the dates assigned to the early events can only indicate approximate periods, not dates in the true sense of the

word. The European era, with its written records, offered fewer difficulties, and the dates covering this part of the history are consequently much more accurate.

The writer desires to offer his grateful acknowledgements to all those who, by their encouragement and practical assistance, made the publication of this book possible. Of special mention are Princess Te Puea, Sir Apirana Ngata, Rotohiko Jones, Pei Jones, George Graham, and Eric Ramsden. It is with pleasure also that the writer records the names of those old men of Tainui who gave so freely of their knowledge, namely: Tukorehu Te Ahipu, Aehe, Nguha, Te Kiri Katipa, Whare Hotu, Hongihongi, Te Tahuna Herangi, Te Kanawa, Rore Eruera, Remi Kukutai, Peha, Tumokai and Tukumana.

In conclusion, the writer desires to express his sincere regrets to those tribes whose defeats in times past at the hands of the Tainui warriors, have been mentioned in the recitation of this history. To them may it be said that this has been done in no spirit of boasting, nor with any desire to hurt their pride, but only that the history of Tainui shall be preserved.

LESLIE G. KELLY.

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CHAPTER I.

THE PERIOD IN HAWAIKI.

WHILE the story of the Tainui people is mainly concerned with recording their history after their arrival in New Zealand, a history of the people would not be complete without some reference to their origin, and the reasons which prompted them to migrate to these shores. In common with other Maori tribes, the Tainui folk claim as their original homeland, Hawaiki, a place long since identified as being one of the Leeward group which, in company with Tahiti and adjacent islands now form part of French Oceania. It has been generally supposed that the Tainui, in company with the other canoes of the migration, came from Tahiti; but from the traditions of the people, there appears sufficient evidence to believe that they originated in the Leeward group and that their migration actually commenced from Havai'i, now known as Ra'iatea.

The occupation of the Leeward group dates from a very remote period. It was here, states Buck, that the vanguard of Polynesians, about the fifth century, made their first settlement in central Polynesia. Later Tahiti, because of its size and the great fertility of its soil, assumed a greater importance, but for long Ra'iatea remained the centre of culture and political importance. At that period the names familiar to Maori tradition were still in use. Ra'iatea was then called Havai'i. Taha'a was Uporu, and Porapora was known as Vavau, but as time passed these names fell into disuse and were replaced by their present forms. In these ancient names, however, we recognize the Maori traditional homeland names of Hawaiki, Kuparu, and Wawau.

The seat of Polynesian government was at Opoa, on the south-east end of Havai'i, and here was situated the famed *marae* (temple) known as Taputapuatea. Within the temple grounds still stands the famous white stone pillar called Te-papa-tea-ia-ru'ea, upon which, seated on a great stool, was raised a prince or princess of the *maro-'ura* (red girdle) when proclaimed high chief. The passing of time has left but a vague memory of this celebrated spot in the

minds of the Tainui elders. Taputapuatea is said by Rore Eruera to have been a house, but Te Tahuna Herangi considers it to have been the name of a village. Te Kiri Katipa, on the other hand, describes it as "a thing heaped up," a description more in keeping with Polynesian temples as we know them to have been. While, then, the Maori no longer appears to remember Taputapuatea as a temple, the following lines from an ancient song indicate that his ancestors had a knowledge of the ceremonies performed there in connection with the wearing of the *maro-ura*.

Pinepine te kura
 Hau te kura
 Whanake te kura
 I raro i Awarua.
 Ko te kura nui
 Ko te kura roa
 Ko te kura na Tu-hoe-po.

Little is the kura
 Illustrious is the kura
 Waving in the breeze is the kura
 Below at Awarua¹
 'Tis the great kura
 The long kura
 The kura of Tu-hoe-po.

In the search for the mystic Hawaiki much confusion has been caused by the somewhat loose manner in which the name has been applied in Maori tradition, but when questioned, the Tainui elders were emphatic that in respect to their homeland, it applied to one particular island. That this island was in fact the ancient Havai'i of the Leeward group would seem to be correct as far as the Tainui people are concerned, when one considers the different place-names belonging to that island found in their traditions. Some of these names were brought hither and bestowed on places in New Zealand, the name Hawaiki itself having been given to a spot at Kawhia, not far distant from the first settlement. Two other examples known for certain to have been transported to these shores are Motutapu, an island at the entrance to Waitemata, and Taurere, a place on the Tamaki river. The first mentioned is thought to have been named after the peninsula called Motutapu at the north end of

¹ Awarua is a passage in the reef a few miles to the north of Taputapuatea.

Ra'iatea, and which faces the strait separating that island from Taha'a. It is associated in both Tahitian and Maori tradition with the story of Rupe and Tinirau.

Motutapu, according to Rore Eruera, was the home of Hoturoa, the leader of the Tainui migration, a statement however, that must be regarded with some doubt. The Tainui historians, by some means or other, have placed the story of Kae's theft of the whale at the time of the migration, and still further, have changed the roles of some of the characters. Thus Tinirau takes the place of Kae and steals the pet whale of Tuwhakararo, for which act he is kidnapped by Whakatau-potiki and ultimately killed. The scene of these troubles, known to history as Tutewhannahana, is placed at Motutapu. The statement that Hoturoa lived there, also would seem to be the result of his alleged association with Whakatau-potiki, for according to our Tainui elders, the two were not only contemporaneous but also comrades on the voyage to New Zealand. Unfortunately, there are reasons for supposing that Tinirau, Tuwhakararo, and Whakatau-potiki lived not at the time of the migration, but many generations prior to that event.

Taurere, the other name mentioned, while not apparently found on Ra'iatea, occurs on an island which forms the extremity of a long chain of shoals and islets on the eastern side of Porapora. The island of Porapora, or Vavau as it was anciently known, is one of the places claimed by the Nga Puhī as their homeland. Mention of it is made by them in the *pihe*, or dirge for the dead.

Ka taka Wawau-tea nei

Ka taka te waaro

Pipiraueru, koia a!

Hone Mohi Tawhai, in his explanation of the *pihe*, says of this:

"Wawau-tea nei, ko te kainga tenei, ara, ko te motu i haere mai ai o ratou tupuna ki tenei motu. Ko Wawau-atea, ara, ko Wawau."

(Wawau-tea, this is the home, that is, the island from whence came their ancestors to this island. It is (fully) Wawau-atea, that is Wawau.)

The Nga Puhī people are also associated with the other islands of the Leeward group, the names Waima-tuhi-rangi

and Whangaroa, used by them in the north, both being places on Taha'a and Ra'iatea respectively. They possess, also, a tradition concerning the war between Tamatekapua and Uenuku, which suggests that this incident took place in their part of the world.

The name Waima-tuhi-rangi is remembered by the Tainui people also, as is Awarua, Te Tai o Marama, Te Moana-uriuri and other places belonging to the Leeward group. Two other names mentioned by Rore Eruera as being places in Hawaiki are Nguturoa, and Te Awamoka, both of which are, after allowing for dialectic differences, identical with places on Ra'iatea. Nguturoa, in its Tahitian form Uturoa, is the seat of French administration, and is situated at the north-east end of the island, facing the famous Awarua passage. Te Awamoka, or Te Ava-mo'a its Leeward island form, thought by Rore Eruera to have been a river, is, like Awarua, a passage through the reef, and was the entrance used by canoes when going to the famous temple Taputapuatea at Opoa.

Lastly, in connecting the people of Tainui with ancient Hawai'i we have their story which states that the tree from which Tainui was constructed was obtained from Maunaroa, a place on the other side of Hawaiki. Now while this name does not appear on the island of Ra'iatea, one closely resembling it occurs on Taha'a. This is the mountain Maunaroa which rises to a height of 1,421 feet on the north-east side of that island. As both Taha'a and Ra'iatea are but a few miles apart, and moreover, are enclosed within the same coral reef, the Maunaroa on Taha'a island could quite correctly be described as being "on the other side of Hawaiki."

MAUI-TIKITIKI-A-TARANGA.

Tainui history may be said to commence with the great ancestor Maui and his brothers, for beyond that, the story is lost in the realms of mythology where man, by various means, descends from the gods. The celebrated Maui-tikitiki-a-taranga was the youngest of five brothers, although the Tainui version by Rore Eruera gives only four, Maui-mua, Maui-taha, Maui-roto and Maui-tikitiki-a-taranga, after which came the sister Hinekura. It is with the sister however, that we shall be mainly concerned at the moment.

The story commences when Maui-tikitiki-a-taranga, in a fit of rage, transformed his sister's husband Irawaru, into a dog, with the result that Hinekura fled to the sea and was washed from the rocks by the surf. Eventually Hinekura, or Hinauri as she is also called, came ashore at Wairarawa, where she was found by two men, Ihuatamai and Ihuwareware who, with careful attention, restored her to herself. Finally the chief Tinirau learned of her presence and conveyed her to his home at Motutapu where he made her his wife. There follows on this the legend of Rupe, in which Maui-mua, concerned over the absence of his sister, changed himself into a *rupe* (pigeon) and set out in search of her, eventually finding her at Motutapu. It is said that Rupe carried his sister away with him, but be that as it may, according to Tainui tradition, Hinekura lived long enough with Tinirau to bear him children.

Some time after the first conception, however, states Rore Eruera, Hinekura aborted. Te Tahuna Herangi, in commenting on this incident, says, "Tainui (the child of Hinekura) was a male child. From the chest to the head it was complete, but it was without waist or legs. It was therefore buried. Not long after this a tree sprang up from the place where the child had been buried. Other trees also grew until in time the place was covered with a great forest. The name of the place where the forest grew was Maungaroa, in Hawaiki."

The second conception proved more successful and in due course Hinekura gave birth to a son who also was named Tainui. A line of descent from this Tainui will be found among the genealogical tables. As for the child Tainui which was buried at Maungaroa, and the tree that grew up therefrom, it is the Tainui tradition that it was from this tree that their ancestral canoe was constructed in later times. If this is so then it is a most interesting tradition for it definitely links the Tainui people with the Lee-ward group, and with Ra'iatea in particular. At the risk of some repetition it must be said that there is every reason to suppose that the Motutapu associated with Tinirau and Hinekura, is the peninsula of that name at the north end of Ra'iatea, and to refer once more to the tradition, it is only logical to suppose that the place chosen as a burial ground for the child Tainui, would be somewhere not far distant.

The mountain Mauna-roa on Taha'a island, and which is the nearest name to the Maori Maunga-roa, provides the logical answer, its distance from Motutapu being only the matter of a few miles.

It follows naturally, that if this is the Maunga-roa from which the trees were obtained for the construction of the canoes in later times, then the people of Tainui, Te Arawa, and of the other canoes, actually originated from Ra'iatea and not from Tahiti as has been generally supposed.

THE DISCOVERY OF NEW ZEALAND.

It has been a popular belief among most European authorities that the first man to discover New Zealand, or Aotearoa as it was known to the Maori and to the people of eastern Polynesia, was the navigator Kupe. In view of the many traditions to the contrary, however, this assertion cannot be accepted without question. The problem of Kupe has always proved a difficult one, for Maori tradition does not agree as to the time in which he lived. On one hand the evidence, in the form of genealogical tables, has shown a Kupe of the period 950 A.D., while opposed to this are the traditional accounts which state that he lived just prior to the great migration, that is, about 1325-50 A.D. In reviewing the evidence supporting an earlier Kupe, it would be well to consider the genealogical tables commonly quoted to support this view.

(Hone Mohi Tawhai)

Kupe
Matiu
Maea
Maahu
Nukutawhiti
Ranginui
Papamauku
Mouriuri
Morekareka
Morakitu
Whiro
Toi

(Aperahama Taonui)

Kupe
Matiu
Makaro
Maea
Maahu
Nukutawhiti

	├──	└──
Papatahuriho		Moerewarewa
Papatahuriake		
Mouriuri		
Morekareka		
Morakitu		
Whiro		
Toi		

In the above tables Kupe is definitely placed prior to Toi, an ancestor who lived about 1150 A.D., thus indicating

an early Kupe. On comparing them with the Kupe traditions as supplied by the same authorities, however, we find much confusion. For example, Taonui in his account written in 1849, tells us that Kupe came here in search of Tuputupu-whenua, and after exploring the country, set out for home, meeting on his way back, the chief Nukutawhiti. Obviously if the tables are correct, Kupe could hardly have met a person who lived five generations after him! Again, Nukutawhiti is stated to have been the leader of the Mamari canoe, which Tawhai says "was one of the later canoes, and which arrived here about the same time as Takitumu, Mataatua, Tainui, and Te Arawa." Thus, while the genealogies place Kupe at 950 A.D., the traditions associate him with the time of the "Fleet." Much more probable is the following Kupe table obtained from Napia, of the Waitangi valley.

(Napia)

(Hone Mohi Tawhai)

Kupe

Tumutumu-whenua

Rapaikura

Ngaengae

Nukutawhiti

Ture-po

Kareariki

Maea-roa

Tauraiherea

Pepe-roto

Tu

Marua-nuku

Tauramoko

Orua-i-waho

Rahiri

Rahiri

Kaharau=Kai-awhi

In this table, it is interesting to note, the period of Kupe, as indicated by the number of generations back from Rahiri, is about 1325 A.D., and the fact that Nukutawhiti appears only one generation below Kupe not only places that chief at the time of the "Fleet," but brings him close enough to Kupe for the two to have met at sea as tradition tells us. Finally, in referring to the table by Tawhai, we observe that Tumutumu-whenua, or Tuputupu-whenua as he is also called, lived about the same time as Kupe, thus agreeing with the statement by Taonui that Kupe came in search of him.

If then, the above evidence can be considered of any value, the claims that Kupe came to New Zealand shortly before the "Fleet," appear to be correct, and as most tribal records indicate that Toi arrived here about 1150 A.D., two hundred years before this event, then Kupe could not have been the discoverer of this country.

This claim of discovery at present accredited to Kupe is flatly denied by Tainui authorities. Rore Eruera, one of the last survivors of the *whare wananga* (school of learning), in replying to the writer's questions stated: "Kupe! He did not discover New Zealand. He came here just a little while before Hoturoa."

Asked then, who did discover the country, Rore replied: "It was Maui."

It was then suggested that the story of Maui fishing the land from out of the sea was a mere folk-tale. Rore, again acting as spokesman for those present, said somewhat impatiently: "It does not mean Maui really fished up New Zealand. It means he discovered it."

The old man continued speaking at some length, stressing the point that Europeans were too prone to seek literal interpretations of such traditions, forgetting the love of the Maori for the metaphorical both in speech and legend. The claim that Maui discovered this country is not confined to Waikato, similar beliefs having been encountered by the writer in Kaipara, while South Island traditions as recorded by Cowan also mention them.

The Maui fishing legend is so widespread throughout Polynesia that there is every reason to believe that the story has been, in some cases, localized by his descendants and made to apply to islands never actually visited by him. Whether this is the case in respect to New Zealand, it is difficult to decide; and while some authorities are of the opinion that Maui never came here, there is, on the other hand, evidence in both Tahitian and Maori tradition to indicate that New Zealand, or Aotearoa, was known to the Polynesians at a very remote period.

Tahitian tradition claims a knowledge of this country even prior to Maui, and certainly many years before the time of the celebrated Kupe. Te Uira Henry records that Ru "who raised the sky from the earth" accompanied by his sister Hina-fa'auru-va'a, voyaged throughout the various island groups, from south to north, from east to west, locating them all.

Mention of Aotearoa is found in the canoe song of Ru.

Tei muri Te Aotearoa, tei mua te moana atea!

Tei muri 'o Ru, tei mua 'o Hina!

Pehe iho ra o Ru:

"Tutai, tutai au i te fenua,

Te Apori, Te Apori e!"

Behind was Te Aotearoa, before was the vast ocean!

Ru was astern, Hina was ahead!

And thus Ru sang:

"I am drawing, drawing (thee) to land,

Te Apori, O Te Apori!"

In the Tahitian circuit of navigation, as recorded by the same writer, we find the statement that Maui did in fact, visit New Zealand.

After Ru and Hina had located lands, Maui and his flotilla sailed again over the ocean, for his king Ama-tai-atea. . . . They went south to Tupuai, to Rurutu, to the Paroquet islands (Austral group), Rimatara, and Mangaia, and on to Rarotonga, to Rimitera, and to Te Aotearoa of the Maori.

Thus we find, in both Tahitian and Maori tradition, the contention that Maui visited these shores. Te Ao-te-rangi, in his description of the arrival of Kupe and his companions, says: "They found that the people who dwelt here were dwarfs . . . the descendants of those that were with Maui when he fished up this island."

Wilson, in his *Ancient Maori Life and History* states: "As the earth became bare, the sons of Maui took possession, but Maui himself vanished and returned to the place from whence he came."

To conclude the reference to Maui and the claims that he visited New Zealand, the following account is of interest. The original narrative was obtained from Wiripo Popene by George Graham.

This island of Aotearoa was a thing fished up by Maui. The custodian of his fish was Kui. Then grew up his people, the Ngati Kui, a great people on Te Ika a Maui. Te Ika-roa a Maui (The Long Fish of Maui) was the fuller form of the name. For many years there dwelt the people of Maui on that fish.

The narrative continues by describing the arrival of the Tutu-maiao, who absorbed the Ngati Kui, only to be in like fashion, swallowed up by the Turehu who now occupied the country.

Then came another party, the descendants of Maui, seeking hither for the fish of their ancestor Maui. Maoriori was the name of this people who now settled down in Te Ika a Maui. They fought with weapons and with craftiness, did the Turehu with the Maoriori, and they inter-married, the men with the women, the one with the other, and so disappeared the Turehu. Their descendants grew and multiplied in numbers and the possession of Te Ika a Maui passed to their issue.

THE EARLY ANCESTORS.

Of the many early ancestors mentioned in Maori tradition we can but make passing reference, reserving our remarks, in the main, for those prominently connected with the history to follow. Some generations after Maui there lived the celebrated Tawhaki and his younger brother Karihi. According to Tainui authorities Hema, son of Kaitangata and Riro, took to wife Utonga, or Urutonga as she was also called, and to them were born Tawhaki and Karihi. The ability to show descent from a first-born son is most desirable when tracing one's genealogy, and in showing Tawhaki as the elder brother, racial pride appears to have influenced Maori tradition, for elsewhere in the Pacific the position is reversed, Karihi being the elder and Tawhaki the younger.

In all traditions, however, Tawhaki is the hero. He is said to have been tall and strong, and with that fair hair and reddish skin so much admired by the old-time Maori. His noble appearance and power to attract women caused much jealousy among his companions, and several times he was attacked and almost killed. These attempts on his life, we are told, caused Tawhaki to depart from his home and, as some accounts say, he put to sea with his warriors and went to another place where, on the top of a lofty mountain, he built a fortified village. Shortly after this the land was overwhelmed by a great flood, reputed to have been caused by Tawhaki, in which many people lost their lives. This flood, probably more correctly a hurricane, was called Te Hurihanga i Mataaho.

Among the deeds performed by Tawhaki and in which he was assisted by Karihi, was his destruction of the Ponaturi. Some time previously the land had been invaded by these people who, after killing Hema, had carried off their mother Utonga. The unfortunate woman was kept as a

slave whose duty it was to tend the great house of her enemies called Manawa-tane, and which was situated by the side of the sea. The story of how the Ponaturi were overwhelmed contains a little of the marvellous, but in plain truth it would appear that Tawhaki and Karihi, by the use of some strategy in which they were assisted by their mother, succeeded in trapping their enemies within their house and destroying them.

Another people punished by Tawhaki were the Ngatokata-tami-whare, the reason being, it is said, because they had on a previous occasion, compelled him to leave the land and put to sea.

The Tawhaki legends contain much confusion, the events of one story, together with its characters, being quite often mixed with those of another, and it becomes very difficult to follow correctly the adventures of this great hero.

Tawhaki appears to have formed alliances with numerous women. Because of an illicit love affair with Maikuku-makaka, the wife of Ururangi, Tawhaki, knowing he would be attacked, sought the aid of Maru, Tu-te-ngana-hau, and Rehua, after which he proceeded against his enemies. The forces of Maru suffered defeat at the hands of Rongomai, but Tawhaki triumphed, taking in turn the forts at Tutuhira, Rarohenga, Kuparu, and Wawau.

Of the marriages of Tawhaki, two are regarded as important by the Tainui people, the first to Hinepipiri and by whom was born Wahieroa, and the second to Hapai. It is said of Hapai that she was not of this world, meaning no doubt, that she belonged to a people from some other island group. At this period communication between the islands seems to have been fairly frequent, and according to Tahitian tradition, voyages to distant groups in search of suitable wives for their chiefs were not unusual. Likewise it is recorded that high-born women of Ra'iatea and Tahiti were occasionally sought after by chiefs of other islands.

Hapai eventually had cause to leave her husband, which she did, taking her baby daughter with her and returning to her home in the other world. The story of how Tawhaki and Karihi went in search of her, how Tawhaki sought the aid of Whaitiri, the incident of counting the *taro*-bulbs, and Tawhaki's mighty climb to the home of Hapai, is a story well known and which undoubtedly refers to a journey, the

true facts of which have become clouded with myth. The names Tutuhira, Kuparu, and Wawau, as mentioned in Maori tradition, seem, as many contend, to associate Tawhaki with the Samoan and Tongan groups. On the other hand there are reasons for supposing that Tawhaki also lived in Tahiti, and it is quite likely that his climbing of the heavens refers to his voyages from island to island.

RATA.

When Wahieroa, the son of Tawhaki, grew to manhood he married, according to Tainui authorities, a woman of high rank named Hinetuaohoanga from which marriage was born the famous Rata. It was while Rata was still a mere child, indeed, in some versions, prior to his birth, that his father was killed by Matuku-tangotango who, with Whiti, were the leaders of a people who lived some distance towards the east. The exact circumstances surrounding the death of Wahieroa are not quite clear, it being stated by some that he was murdered and his wife carried off into slavery, others again, saying that he met his death while on a voyage to procure food for her. A tradition from Tuamotu states that while Vahieroa and his wife were fishing by torch-light, they were suddenly seized and carried off by a great demon-bird named Matutu-ta'ota'o, who was chief of the army of demon-birds belonging to Puna, king of a land called Hiti-marama, an island which stood northward from Pitcairn and Elizabeth islands, but which has long since disappeared beneath the sea.

The Tahitian version, although somewhat different, contains several names found in the Maori story. Following the marriage of Hau-vana'a, daughter of Tumu-nui of North Tahiti, to Tu-i-hiti, a chief of Hiti-au-rereva (Pitcairn island) the latter decided to return to his own country. Soon afterwards the parents of Hau-vana'a regretted that they had allowed her to leave them, and Tumu-nui built a canoe to go and visit her. Having appointed his brother 'Iore-roa to act as chief in his stead, Tumu-nui set forth on his journey. The terrors of this long voyage have been told in the story, and one by one Tumu-nui contested them until he met Pahua-nui, when he was overwhelmed and lost.

When this news reached Tahiti, 'Iore-roa resolved to avenge the deed and accordingly a canoe was built. With

him went Vahieroa, the husband of the king's sister and father of Rata. Putting to sea they met each obstacle successfully until they encountered Pahua-nui and here they met the same fate as Tumu-nui. The remaining brothers, 'Iore-poto, 'Iore-mumu and 'Iore-vava, each in turn went out to avenge their lost ones, but all perished.

To continue with the Maori tradition we take up the story at a time when Rata had reached manhood, and curious as to the fate of his father, he questioned his elders. "Kei whea toku matua?" (Where is my father?) The reply was: "Kua mate i te iwi tawhiti, i tua i te moana." (He was killed by a distant people, on the other side of the ocean.)

Rata now asked the whereabouts of this distant land, but apparently his elders were not anxious for him to know for they replied: "Me titiro e koe ki te putanga mai o te ra, kei waho ke kei te moana, e kore koe e tae." (You must look to where the sun rises, far out on the ocean, but you cannot get there.)

The general direction as indicated is in entire agreement with Tahitian tradition which states that Hiti-marama, the land of Matutu-ta'ota'o, was somewhere north of Pitcairn, and was reached by sailing eastwards through the Tuamotu archipelago.

Rata now determined to build a canoe for the purpose of avenging his father. The Maori account of this canoe-building episode has become much confused with the building of the later canoes which comprised the "Fleet," and it is obvious that the story associated with the construction of Tainui is but a repetition of the Rata legend with the names of the actors altered to suit the period.

Rata, states Te Ao-te-rangi, procured from Hine-tua-hoanga three adzes named Hauhau-te-po, Paopao-te-ra and Manu-tawhio-rangi, which were respectively the felling-adze, the splitting-adze and the smoothing-adze. With these Rata proceeded to Maungaroa and felled a tree for his canoe, only to find, on returning the next morning, that the tree had been restored to its original position. Again he felled it and again it returned to its original position, and felling it for the third time Rata concealed himself nearby and waited.

As the shades of evening fell a host of white-headed birds called Popokotea, came forth and alighted on the chips

of the tree. Then a large bird, a Porihiawa, said to be a sister of the Hokioi, alighted on the head of the tree and recited an incantation.

E tapu te rangi na Io na te atua
 E tapu te rangi ruanuku
 Kia rere mai te maramara
 Kua piri, kua tau.
 Kia rere mai te kongakonga
 Kua piri, kua tau.
 Torotika e!

Sacred is the day of Io, of the gods
 Sacred is the day of wisdom
 Hasten the larger chips
 And together cling.
 Hasten the smaller chips
 Altogether join
 And the tree restore!

As the Porihiawa chanted, the Popokotea gathered all the chips and carefully restored them to the trunk of the tree. At this Rata arose and commenced a chant to prevent the tree from rising.

E tapu te rangi
 Tukua ki te whenua
 Na Rangi, na Papa, na Tane
 Te tupe nei.
 Tupe hinga, tupe takoto
 Tupe na Huatare.

Sacred is the day
 Here on earth.
 Of Rangi, of Papa, of Tane
 Is this power-depriving chant,
 The chant that prostrates
 The chant of Huatare.

This time the tree remained on the ground and Rata, after placing some *panako* fern on the root to combat the effects of *tapu*, returned to his home. In the morning he cut off the head of the tree, after which he opened an earth-oven and presented some food to Hine-tua-hoanga, the chieftainess of the adzes. Rata now commenced the construction of his canoe. During the progress of this work numbers of food-bearers kept coming and going with food for the workmen, among whom was a young boy of chiefly rank named Kohitinui. This lad was very active in seizing the

largest portions of the food and eventually Rata became very angry with him, and one day, after the others had gone and he and Kohitinui were left alone, Rata suddenly shook the canoe and as Kohitinui fell beneath the bilge, he overturned the hull on top of him and killed him, after which he buried the body among the chips which lay scattered about.

The construction of the canoe proceeded, and at last when it lay completed, ready to be dragged to the sea, the people assembled and as the following incantation was recited, they commenced to haul on the ropes.

Tikina ki te wao tapu, totokia mai ai te whatu
 Ma takataka tu mai oroia ki te toki.
 Aitu, aitu, e tapu takahu, e tapu takahu,
 Koia te whetu, te whetu, te marama, te marama.
 Tangaroa puta i te whana putuputu.
 Tautika, tau tonu to ara, e Tane, ki a Papa-te-rangi.
 Ko kautu, ko kautu, ko kauhoru, ko kauhoru,
 Te mate o kautu ei.
 Ka wheuru, ka riro ki te uru no Rangi tu mai ai me ana hara,
 Takitakina te waka, ka tere hiha, ka tere te waka,
 Ka tere ra tai, tutaki ake i te heke nui
 No Tukurangi waiho kia kau ana.
 Waiho Kiore kia kau ana ko mawetewete i te whiwhi.
 Ko mataratara i te hara, i te whakarotu o Tane,
 I eke ai te whita, koukou mai te manu ki raro,
 Mea ka tatai aromea me he aromea.
 Te rukutia ki pou mua o taku manawa!
 Te rukutia ki pou mua o taku manawa!
 Kaore ra ko au e tatari atu ana
 Kia murimuri awa te herea nga tangata te maire Tauhua.
 Kuranui, kuranui, kuranui, awheawhe taku kura.
 Whakaepa ki tahatu o te rangi.
 Taku tama ka uaia e te ua, ka rotua e te matangi.
 Tena e Rata, kei uta, kei tai,
 Kei te whata o Te Matuku
 E tau ana i Whangamarino,
 E tau ana i Whangamarino.
 Piki ake au ki runga o Tarawera, ka tatai poko,
 Ka huaia, ka huaia, ka huaia,
 Kareretia, kareretia,
 Whano! Whano!
 Hara mai te toki!
 Haumi e!
 Hui e!
 Taiki e!

Bring forth from the sacred forest,
 Drag hither the stone anchor,
 Be it fashioned with the adze.
 Evil, evil, cast off the spell.
 Behold the stars, the stars, the moon, the moon.
 Tangaroa¹ come forth from the lagoon.
 Straight is the way for thee oh Tane² to Papa-te-rangi.
 Wade, wade, scrape thy way
 Lest ye perish wading,
 Across the deep to the head of Rangi standing there together
 with his sins.³
 Raise then the canoe chant,
 That the canoe may speed ahead,
 Sailing seawards to meet the moving multitudes
 Of Tukurangi left to swim.⁴
 Leave Kiore⁵ to swim and escape from the snare,
 Made cold by his sin, by the oppressive spell of Tane.
 Plaintively calls the bird below
 Like unto a captive being counted.
 Now plunges my thoughts to the foremost pillar of my heart!
 Now plunges my thoughts to the foremost pillar of my heart!
 'Tis but I waiting for the sea breeze
 To beckon forth the warriors
 And like the iron-wood Tauhua
 Make fast the ropes.
 Red plumes, red plumes,
 Many scarlet plumes bedeck me.
 Let it thunder on high
 This son of mine shall be washed by the rains
 And pierced by the wind.
 Behold oh Rata, on shore, on sea,
 On the elevated perch of Te Matuku⁶
 Alighting from Whangamarino.
 Alighting from Whangamarino.
 I shall climb the heights of Tarawera
 And there the fires extinguish.
 Therefore I proclaim, proclaim,
 Send forth a messenger, send forth a messenger.
 Proceed! Proceed!
 Bring forth the adze!
 The ceremony is complete.

The canoe refused to move and again the priests chanted.

¹ Tangaroa, the god of the sea.

² Tane, the god of the forests, but in this case the actual canoe.

³ The hazards of the ocean have been here personified. The sins refer to the wind, rain, storms, etc.

⁴ Tukurangi, personified form of floods, etc.

⁵ ⁶ Both Kiore and Matuku (Matuku-tangotango) were enemies of Rata for the purpose of proceeding against whom Rata had built the canoe.

Kotia te pu waiho i konei,
 Kotia te kauru waiho i konei,
 E aira ko te umu tuhi
 Kihai i tae ki nga pukenga,
 Ki nga wananga, ki nga tauira.
 Patua kuru, patua kuru!
 Patua whao, patua whao!
 Patua te toki na Rata Taiharuru!
 Piki ake au ki runga nei
 Ko te whanau na Rata
 E kapo ana i te huka o te tai
 Whatiia he nukutai maroro.
 Whatiia he nukutai maroro.
 Orooro te toki a Hine-tua-hoanga.
 Kaore ko au ko Rata, e kimi ana, e hahau ana,
 I te awa o Pikopiko-i-whiti.
 Mate ki Maungaroa, mate mai ai Kohitinui,
 E ta taua rangi, mate i a Rata-o-Wahieroa.

Sever then the root, let it here remain,
 Sever then the head and let it here remain.
 'Tis said that the ceremonial oven
 Did not concern the learned ones
 Nor those versed in ancient knowledge.
 Let the mallet strike!
 And the chisel cut!
 Strike now the adze of Rata Taiharuru!
 I climb the heights above
 'Tis the family of Rata
 Contending with the flying spray
 And the crashing ocean swell.
 Grind then, the adze of Hine-tua-hoanga.
 'Tis but I, Rata,
 Searching, intently searching,
 The lagoon at Pikopiko-i-whiti.
 Death lies at Maungaroa,
 Kohitinui who was killed,
 Our child
 Killed by Rata of Wahieroa.

This time the canoe moved and the people hauled her down to the sea.

Another version of the canoe-episode, recorded by White, states that when Rata encountered the forest gods, he was told to return to his home which he did, and when he awakened in the morning, he found that a canoe had been made and brought to the side of his house. This closely resembles the Tahitian tradition which states, however, that Rata found his canoe at the foot of a rainbow. Curiously

enough, while this incident is absent from the Maori story, the name Aniwaniwa or "rainbow" appears in one version as the name of the canoe.

Rata now prepared to invade the land of Kiore-roa and Kiore-poto, and embarked in his canoe, he and his warriors attacking them, killing Kiore-roa, but Kiore-poto escaped, and Rata returned home bringing with him the body of his enemy. This differs somewhat from the Tahitian story of a few pages back for we are there told that 'Iore-roa, 'Iore-poto, 'Iore-mumu and 'Iore-vava were all fellow countrymen of Vahieroa, not enemies as in the Maori version.

The killing of Kiore-roa not being considered sufficient revenge for the death of Wahieroa, Rata determined to attack Matuku-tangotango, and he and his warriors once again embarked in their canoe. Some confusion exists as to the name of the island or islands to which they went. One account states that they went to Te Raihi, where lived Tama-uriuri, in the country called Pu-horo-nuku and Pu-horo-rangi. Another account states that Pu-aro-nuku and Pu-aro-rangi, clearly variations of the above, were names of caves in which dwelt Tama-uriuri and Matuku-tangotango. These caves are said to have been situated on the top of a mountain at Whiti-haua. Still another account gives the name Whiti as one of Rata's enemies.

The name Whiti is far more likely to be that of an island. Tahitian traditions inform us that there were many *hiti* or "borders" known to them; Tahiti was known as Hiti-roa, the long-border, likewise there was Hiti-poto, the short-border. Other and more distant groups were each called Hiti with some descriptive word attached to distinguish it from the others. Such an example was Hiti-marama, the border of the moon, to which island Tahitian legend states Rata went. The Whiti-haua of Maori tradition was probably one of these numerous *hiti* or "borders" lying somewhere to the east of the Society group.

On the arrival of Rata and his warriors at the land of their enemies, they were welcomed with every appearance of friendship. Rata was in no way deceived by this display of hospitality, and at first pretended to accept their overtures, but he eventually threw off the mask and attacked his foes, killing Te Pou-a-hao-kai, Matuku-tangotango and Whiti, and in the Tainui version, rescuing his mother from bondage.

In the Tahitian account, having killed Puna, the chief of the island, Rata seized and carried off his enemy's wife and daughter, the latter becoming his wife on their return to Tahiti. The girl's name in Tuamotuan tradition, is given as Tie-maofe, but in both Tahiti and New Zealand she is known as Kani-o-wai. Rata of course, had other wives by whom he became an ancestor of note throughout Polynesia.

WHAKATAU-POTIKI.

Among the many ancestors known to fame is the warrior chief Whakatau-potiki. Unfortunately the traditions pertaining to his exploits are filled with inconsistencies and contradictory statements, facts which in company with the uncertain nature of the genealogical tables, make it almost impossible to decide with any degree of accuracy as to the period in which he lived.

The Tainui authorities are themselves divided on this question. The Waikato accounts assert that Whakatau lived at the time of the great migration and that the wars in which he participated were part of the final troubles that saw the expulsion of the Maori ancestors from Hawaii. In spite of what appear to be well preserved genealogies supporting this claim, there are several sound reasons for supposing that their tradition is wrong. The Ngati Maniapoto records, on the other hand, while not as complete as those of Waikato, show Whakatau as being the grandson of Rata, as does Grey in his *Polynesian Mythology*. Of these claims, those of Ngati Maniapoto are more likely to be correct.

According to them Rata married Tongarautawhiri and had Tuwhakararo, who married Apakura and had Whakatau-potiki. Living at the same time as Tuwhakararo was a chief named Tinirau who was, so Rore Eruera states, the second of that name and consequently not to be confused with the earlier Tinirau who had his home at Motutapu. Trouble commenced when Kae, after having performed the baptism rites over Tinirau's newly-born son Tuhuruhuru, killed the latter's pet whale Tutunui which he had borrowed.

In retaliation for this Kae was kidnapped by a party of women sent by Tinirau. It is said that they accomplished their task by throwing everyone into a deep sleep after which the unfortunate Kae was carried off, still fast asleep,

and placed inside Kiato, the house of Tinirau. Later when he awoke to find himself in the hands of his enemy, he was dragged outside and killed. The story of this kidnapping would, at first glance, appear to contain a little of the marvellous, but a possible explanation is that Kae and his companions had allowed themselves to become drugged through drinking *kava* or *'ava*, in which case Kae could quite easily have been carried off in the manner described.

The result of this incident was that Ati Hapai, or Te Aitanga a te Popohorokewa as they were also called, now attacked Tinirau and killed his son Tuhuruhuru.

About this time these same people murdered Tuwhakararo. This man had a sister who had married one of the Ati Hapai, and while visiting her on one occasion Tuwhakararo became enamoured with a young woman, a relative of his sister's husband. Unfortunately this girl possessed another suitor and it so chanced that while the men were amusing themselves in wrestling, Tuwhakararo met his rival and defeated him. His opponent, much provoked, thereupon waited his opportunity and catching his enemy off guard, struck him on the head and killed him. Later the body of Tuwhakararo was cut up, cooked, and eaten, and his bones hung up to the ridge pole of Te Tihi-o-manono, the great house of Ati Hapai.

This naturally called for revenge, but from the accounts of what followed it would seem that the relatives of the murdered man were either not strong enough, or were not sufficiently organized to take immediate action. Apakura, the widow of Tuwhakararo and mother of Whakatau-potiki, longed however to revenge her husband, and having selected her son as the one most able, as well as the one most worthy to carry out this task, she proceeded to Paparahi, where Whakatau was living and appealed to him by singing a song, the words of which were calculated to incite action. In another version Tinirau, determined to avenge himself against Ati Hapai for killing his son Tuhuruhuru, sought out Whakatau by sending his wife Hine-i-te-iwaiwa with a message asking for aid.

The result of these appeals was that Whakatau, having assembled his warriors, set sail in his canoe and joined forces with Tinirau at the latter's village. From there the combined war parties proceeded in a fleet of canoes to the

enemy village where they arrived during the hours of darkness. The sight of Whakatau and his flotilla anchored off shore caused great excitement among Ati Hapai when dawn came, and they rushed forth headed by their leading warriors. One of these, Mango-huri-tapena, being challenged, dived into the water and was speared by Whakatau as he rose to the surface. Another named Pitakataka made a mighty leap and he Whakatau transfixed with his spear as he came down. After defeating several other Ati Hapai warriors, Whakatau and his fleet withdrew until dusk when they landed some distance away.

They returned to the enemy village under cover of night, and by pretending to be one of a party of firewood carriers, Whakatau managed to enter the great house Te Tihi-o-manono unobserved. He carried with him a long rope and this, according to one account, he proceeded to pass round the supporting posts of the house, after which he leaped outside and with a mighty pull, tore the posts away, bringing the roof crashing down upon the heads of the inmates. Fire was then applied to the ruins. In another account Whakatau used his rope to snare Popohorokewa, the Ati Hapai leader. Having disguised himself with soot, Whakatau mingled quietly with his foes and awaiting his opportunity, he dropped the loop over his enemy's head and pulled it tight. Rushing quickly from the house Whakatau commenced an incantation at which each warrior of the war-party sprang into position, and setting fire to the building at several places at once, they slaughtered all those who tried to escape.

TOI-KAI-RAKAU.

It becomes necessary at this stage to make brief reference to Toi-kai-rakau, if only to illustrate the curious place he occupies in Tainui genealogies. Toi, as we know, was a chief who resided in Tahiti and who, somewhere about 1150 A.D., came to New Zealand in search of his grandson Whatonga, or, as the Tainui people call him, Hatonga. After an adventurous but unsuccessful voyage, Toi settled in New Zealand, and here, some time later, Hatonga found him.

Toi and his people intermarried with the aboriginal inhabitants, and their descendants, known as the Tini o Toi,

became numerous throughout the land. From the numerous lines of descent coming down from Toi it has been fairly well established that this great ancestor lived about 1125-50 A.D., that is, about eight or nine generations prior to the great migration.

Toi, according to Tainui genealogies, is shown as the son of Whiro-te-tupua, which is in agreement with other tribes, but for some strange and unaccountable reason the Tainui genealogies have transported Whiro, Toi, and about four generations of their descendants from their rightful position and placed them far back in the misty past, in the period prior to Tawhaki. Curiously enough, Te Kura-imonoa admitted to have been one of Toi's wives, appears on the tribal genealogies seven generations before the "Fleet," or about the time usually associated with Toi. When questioned, the present Tainui authorities explain this inconsistency by saying that there were several Toi. Their claim, however, that the Toi so often mentioned in tradition lived at a period prior to Tawhaki, is not supported by other evidence, and their belief is but an example of the inconsistencies met with in Maori genealogies of this period.

CHAPTER II.

THE CLOSING PHASE IN HAWAIKI.

THE history concerning the events in Hawaiki has now arrived at the period associated with the expulsion of the Maori ancestors from Hawaiki and their migration to New Zealand, and here we find frequent mention of a chief named Uenuku. The traditions surrounding this man refer to him as Uenuku-rangi, Uenuku-nui, and occasionally as Uenuku-kopako, and it is by no means clear whether or not these names rightly apply to one individual. According to Tainui genealogies and those recorded by White, Paimahutonga, the slave-wife of Uenuku-rangi and mother of Ruatapu, was a grand-daughter of Rata. If so then Uenuku-rangi could not have been the same man who fought against Turi and Tama-te-kapua, for both these men lived many generations later. Unfortunately while these genealogies indicate an earlier Uenuku, the traditions at the same time embody the names of persons known to have flourished at the time of the migration. The position is thus very confusing; and of the genealogies, the best that can be said is that they are far from satisfactory. Taken altogether, and as Percy Smith has remarked, Uenuku, around whom centres so many legends, appears to have been but one person, who was, as we shall see, a leading chieftain in Hawaiki at the time of the migration.

Tainui authorities tell us that their ancestors came to New Zealand on account of a great war in which multitudes of people joined, and great numbers of men fell in battle. In order to find the origin of this warfare, it is necessary to go back from fifteen to twenty years to a time when Uenuku-rangi and another chief named Heta were living on the island of Tahiti. Heta, known also as Ta-wheta or as Whena, lived in large villages of his own called Matiko-tai and Porangahau, and had a sister named Takarita who was one of Uenuku's wives. This woman one day committed adultery with two men, for which act she and her paramours were put to death by Uenuku, who further assuaged his injured feelings by cutting out her heart, cooking it in a sacred fire in his house Te Pokinga-o-te-rangi, and feeding it to their son Ira. This ruthless punishment was in accord

with custom, and Uenuku thought no more of it, but Heta, on the other hand, grieved for his sister, and while he took no immediate action, he secretly vowed to avenge himself on Uenuku should the opportunity offer.

The summer passed by, and one day Uenuku sent some of his children to the district of Matiko-tai and Porangahau to gather fruit and other produce for which that part of the country was noted. The children, not suspecting any evil, called at Heta's village; and Heta, instigated by Poumatangatanga, thought the opportunity too good to miss and ordered them to be killed. One of the children, the lad Rongoueroa, was not quite dead when he was thrown on the heap, and as he lay there he heard Heta planning to attack his father. That night the boy crawled away to the canoes and there, by some effort, he managed to conceal himself beneath the floor of one of them.

At dawn of day Heta and his party embarked and paddled round to Aotearoa, the home of Uenuku, where they were welcomed in customary manner and taken to the guest-house while food was being prepared for them. In the meantime Rongoueroa, with much difficulty, crawled to the vicinity of the village, where he finally succeeded in communicating with his father. Having learned of the fate of his children, Uenuku now asked Heta how his children were getting on, to which the latter replied that all was well with them. Uenuku then produced Rongoueroa and upbraided Heta with his treachery and lying, upon which the visitors, seeing their intentions frustrated, made preparations to leave at once. Uenuku, however, insisted that they should partake of the food that had been prepared for them, and then as they finally made their departure, he warned Heta that he could expect a visit from him in the near future.

Heta, showing a bold front, said:

"Ma te aha koe e kawē ake ki reira, ki te kainga o te wiwi o te wawa, o te tumatakuru o te ongaonga?"

("What will conduct you there, to the abode of indefinite location, of thorny shrubs and stinging nettles?" i.e., by what means could Uenuku attack successfully a place so well guarded as the village of Heta.)

To this Uenuku called in reply:

“Haere e po raumati, e rehua e au, tena au te whanatu na.”

(These are summer nights: they will be light enough to suit my purpose. I shall be with you.)

In the days that followed Uenuku was very busy having his war-canoes made ready in preparation for his attack on Heta. It was then that Whatiua, a brother to the slain children, asked that he be given a command, and suggested that Uenuku should proceed by sea while he and a party went immediately by a land-route. This was agreed to, and the next morning Whatiua and his half-brother Paikea, at the head of a hundred and forty warriors, set off on their way with the parting injunction from Uenuku that should they capture Paimahutonga, the daughter of Poumatangata, they were to spare her and bring her back as a wife for him.

The war-party marched by way of the mountains, past Arowhena, camping on route, and on the third day came in sight of Rangi-kapiti, a great house belonging to Heta. Halting until dark, the invaders carefully approached the house and were able to hear Hapopo, the enemy *tohunga*, encouraging the people by questioning his god in regard to the expected war-party. The reply received was that there was no enemy approaching, and the people thereupon retired to rest.

At the first streak of dawn, Whatiua and his warriors rushed on the house on all sides and a fearful slaughter took place, only the more active, among whom was Heta, making their escape. The remainder, including the *tohunga* Hapopo, were all killed, and their bodies cooked and eaten. After this the expedition returned home, taking with them Paimatutonga whom they presented to Uenuku on their arrival.

Notwithstanding this first success, Uenuku determined to continue hostilities, and ordered another war-expedition to be made ready. This time the war-party was to go by sea. War-canoes were launched and under the direction of Uenuku, were fitted with extra anchors and long cable-ropes, after which the warriors embarked, and, under the command of Uenuku himself, set forth to attack Heta.

Paddling along the coast the expedition drew up off Matiko-tai and Porangahau, the villages of their enemy, and

cast their anchors a little outside the waves breaking on the coast; then, by paying away the cables they let their canoes drift in close to the beach. Heta and his people, having witnessed this, rushed down to attack them if they landed, and even waded out into the surf. One of them named Putua-ki-te-rangi ventured too close and was seized by the warriors of Uenuku and dragged into one of their canoes. Uenuku at once ordered his men to pull on their cables and draw the canoes out to sea, where they killed their prisoner, removed his heart, and cooked it in a sacred fire. This seems to describe the battle-rite known as *whangai-hau*, in which fire was applied to the heart of the first slain of the enemy. As the smoke from the burning heart curled upward it was watched carefully; should it drift towards the enemy it was regarded as a good omen and signified success in the coming battle. The first encounter between the forces of Uenuku and Heta was called Te Ra-kungia.

Uenuku now stood up in his canoe, and by his incantations caused a series of fogs to descend from the summit of the mountain Tiri-kawa. It was under cover of one of these fogs that Uenuku, according to one version, sent his dogs ashore, that is, presumably, certain of his warriors, and these attacked and killed many of Heta's people in an engagement known as Te Mau-a-te-kararehe. Again a fog settled on the land, and this caused so much confusion that the people of Heta turned one upon the other, fighting and killing among themselves, until few were left alive. This battle was called Te Ra-to-rua.

Uenuku and his warriors now attempted to land, but the movement was observed by Heta, who launched his canoes, and the two parties met in battle on the sea, where after fierce fighting, Heta was forced to withdraw, leaving many dead floating on the water, on which account the battle was called Te Moana-waipu. Following this victory, Uenuku landed and commenced killing the few survivors on the beach, but Heta and his immediate followers rallied and again attacked, only, after further desperate fighting, to be finally overcome, Heta himself being among the slain. This last engagement, known as Tai-paripari, ended the warfare for the time being.

The foregoing account, describing the wars between Uenuku and Heta, tells of events which, there is reason to

believe, took place on the island of Tahiti, this assumption being drawn from the close similarity of the name Arowhena, in the Maori story, with Orofena (7,237 ft.), the highest mountain in Tahiti, the two being considered one and the same. There are, however, several confusing features in the various traditions which have caused several to think that the warfare, while originating in Tahiti, was carried farther afield, but taken altogether the evidence points to the incidents as having all taken place on Tahiti, in spite of the version which introduces the name Rarotonga as one of the places attacked by Uenuku. The Maori traditions, unfortunately, are not clear enough to decide this question.

The name Aotea or Aotearoa, mentioned as the landing-place to Uenuku's village, is rather interesting, as it possibly has some connection with the Aotea political group, which in company with Te Aouri, divided the peoples of Polynesia at this period in their history. These two groups, Te Uira Henry records, formed what was known as the "friendly alliance" whereby the priests, scholars, and warriors of the various islands, met periodically at Ra'iatea in convention for religious observances and political deliberations. Te Ao-uri, or "dark world," took in the area to the east and comprised the islands of Huahine, Tahiti, Mo'orea, Mai'ao, and Tupuai, while Te Ao-tea, or "light world," was that area towards the west which encompassed the islands of Rotuma, Taha'a, Porapora, Rarotonga, to as far off as Aotearoa or New Zealand. Possibly when Uenuku, in the Maori story, is said to have returned to Aotea, it may mean he returned to some island within the political area of that name, quite likely to Taha'a or Ra'iatea, for as we shall now see the scene of his next exploits was in that locality.

It will be remembered that when first the troubles between Uenuku and Heta commenced, the latter met defeat at Rangi-kapiti and Paimahutonga, daughter of Poumatangatanga, was brought back as a captive and presented to Uenuku. She became a slave-wife to him and bore him a son named Ruatapu, whose adventures will now be described. As these events did not take place until after Ruatapu had reached young manhood, it is necessary to move ahead some twenty years, over a period of which we know very little beyond the fact that constant communication appears to

have taken place between Ra'iatea, Tahiti, Rarotonga and adjacent islands.

At the time in which we speak Uenuku appears to have been still living in Tahiti, in all probability at Papara, from which place some of the migratory canoes are known to have departed for New Zealand, and which district is also associated in Tahitian tradition with Ruahatu, the Tahitian form of the Maori Ruatapu. One day Ruatapu, there being several versions given, greatly displeased his father by aspiring to attain the same social level as his more highly-born half-brothers Ka-hutia-te-rangi, Paikea, and others, forgetting that he himself had been born of a slave. Uenuku upbraided him and concluded his remarks by saying:

"He tama meamea noa iho hoki koe naku, ka pa ko to tuakana ko Ka-hutia-te-rangi ko tangata i aitia e au ki runga ki te Takapau-whara-nui; i titia hoki ki titireia."

(You are but an ill-born son of mine whereas your elder brother Ka-hutia-te-rangi was conceived by me upon the sacred mat (i.e., in lawful wedlock) and has been adorned also with the head-comb of state.)

Ruatapu, filled with resentment, determined to be revenged, and with this end in view, built a fine canoe and invited the sons of several chiefs belonging to his father's tribe, Paikea being among the number, to go sailing with him. A hole fitted with a temporary plug had previously been cut in the canoe-bottom by Ruatapu, and when they had gone far out on the sea he drew the plug out and put his foot over the hole, and asked his companions to watch and say if the canoe leaked. Water was seen in the hold of the canoe, it increased, and her head was put towards the shore, and all paddled with the utmost exertions to gain the land, Ruatapu all the while pretending to bale the water out. The canoe got near to the shore when she capsized and all were thrown into the sea. Ruatapu thereupon drowned many of them by pressing their heads under water; other accounts say he speared them; but by their deaths Ruatapu received some satisfaction for the slight he had suffered.

Of the party Paikea alone survived, and when he parted from Ruatapu the latter warned him to seek refuge on the mountain Hikurangi, adding that he himself could be expected in the eighth month, that is, during January. In

some accounts Paikea is stated to have landed at Ahuahu, others again merely say that he, Uenuku, Ka-hutia-te-rangi, and certain of their people, went to Hikurangi when the time drew near. As predicted, in the eighth month the sea rose and a great wave swept over the coast, destroying much property and drowning many of the inhabitants. None but those who had fled to the hills escaped the flood, known in history as Te Tai a Ruatapu.

Hikurangi, as we know, is the name of a mountain in Rarotonga not far from Avarua, while Ahuahu, according to Percy Smith, is an old name for Mangaia, on which account it has been supposed that the drowning of the young chiefs took place at Rarotonga or thereabouts. The flood-legend, however, is widespread; and again, Hikurangi, at Rarotonga, is said by some to have been so called after a mountain of that name in Tahiti. Tahitian tradition definitely connects Ruatapu with the Society group, for they say that after the flood Ruahatu, that is Ruatapu, arrived at Papara, on the south-west coast of Tahiti, having come, according to one version, from Raivavae, in the Austral group. When asked by the Tahitians who he was, he replied: "E atua vau i te maha'i atea." (I am a god of extensive mitigation.) Shortly afterwards Ruahatu laid the foundation-stone of the famous Maha'i-atea temple, so named from his remarks on his arrival.

We now come to the events leading up to the departure of the Tainui, Te Arawa, and Aotea canoes, and here we must turn to the island of Hawaii itself, that is Ra'iatea, where we find the chief Uenuku engaged in a dispute with Turi, Tamatekapua, and other ancestors of the Maori people. The chief Turi, we are informed by island tradition, had his home at Fa'aroa, a long, deep inlet on the eastern side of the island, and his domains appear to have included most of the lands on the east coast, stretching from the vicinity of his home northward as far as Avarua and the land within the strait which separates Ra'iatea from Taha'a. It was at Motutapu, on the shores of this strait, according to Rore Eruera, that Hoturoa and the Tainui people had their homes, and from the close relationship which existed between them and Te Arawa, it is probable that Tamatekapua, Ngatoroirangi, and their people lived there also.

Hostilities between Turi and Uenuku broke out when the latter seized upon some lands at Awarua, and in the fight Kewa, the younger brother of Turi, together with his warriors, succeeded in killing Uenuku's brother Kemo. Things seemed to have quietened down after this until the time came to harvest the *kumara*. It was customary on these occasions to present the first fruits to the god Rongo, the ceremony naturally being performed by the high priest, that person in this case being Uenuku. Now Hoimatua, a near relative of Turi, had a little boy named Potiki-roroa, and when everything was ready, the lad was told to take the *kumara* offering to Uenuku; but unfortunately, as the boy was about to enter the priest's house, he accidentally tripped and fell in the doorway. Such carelessness while engaged in religious affairs was too serious a matter to be passed lightly, and in consequence Uenuku killed him.

Some time after this Uenuku's child Hawepotiki was waylaid and killed by Turi, while bathing at Waima-tuhi-rangi, a place across the strait on the island of Taha'a. Removing the child's heart, Turi cooked it, and while he and his friends were eating it, a woman of rank named Hotukura decided to send a present of food to Uenuku. Some *kumara* were placed in a basket and when no one was looking Turi put in some portions of the little boy's heart in order that Uenuku should have the added humiliation of consuming, unknowingly, part of his own offspring. Uenuku eventually learned of the terrible insult he had suffered, but as befitted his rank, he gave no outward sign of anger, nor did he give any immediate indication of his intentions.

One evening however, when Turi and his people were assembled in their house, Rongorongo, the wife of Turi, went outside and there she heard the voice of Uenuku chanting a song, the words of which informed her that Uenuku was preparing to exterminate them. The warning thus conveyed seems to have convinced Turi that he and his people were no longer safe, and he therefore decided to seek a new home across the sea, a decision which apparently satisfied Uenuku, for he appears to have made no further move against them. Doubtless, he was content with his moral victory; for having removed the menace on this quarter, Uenuku was able to attack his other enemies with renewed vigour.

The last three years in Hawaiki, state the native accounts, were marked by continual quarrelling and fighting, in which the powerful Uenuku took a leading part. Trouble blazed forth when a dog belonging to Houmaitawhiti, in wandering about the village, licked up the matter which had sloughed from an ulcer of Uenuku. This was an act of desecration; and the animal, which was known as Potakatawhiti, was killed by Uenuku and another chief named Toi. Eventually Houmaitawhiti and his sons learned of the fate of their dog, and going to Uenuku they upbraided him and warned him he would hear more of it.

The sons of Houmaitawhiti, that is Tamatekapua and Whakaturia, now made stilts, and under cover of night, made a raid on the breadfruit trees growing by the side of Uenuku's house. For some nights these raids continued, the people of Uenuku being quite puzzled over the way in which the fruit was disappearing; but one night they set a watch and caught the robbers in the act. Tamatekapua succeeded in getting clear away, but Whakaturia was made prisoner and taken inside the house, where after some discussion, he was suspended to the roof.

In the meantime Tamatekapua had returned and having learned how things were, climbed to the top of the building and making a hole in the thatching, whispered to his brother. He was informed that Uenuku's people were engaged in singing and dancing, whereupon Tamatekapua devised a plan for his brother's escape, after which he descended to the ground and took his post near the door. Whakaturia now commenced jeering at the singing and dancing of the people below him, and at last his remarks so annoyed them that they lowered him down and challenged him to do better. Given a cloak and a weapon with which to perform, Whakaturia commenced to dance, moving backward and forward to the measure of his song. After a time he requested that the door be opened on the plea that he was overheated; and his enemies, confident that he could not escape, obliged. Again Whakaturia started to dance, moving backward and forward as before, but each time approaching nearer and nearer to the door. Suddenly he sprang over the threshold and Tamatekapua, who had been waiting outside, immediately closed and secured the door.

Uenuku was very angry at the escape of Whakaturia, and soon afterward he and Toi attacked the *pa* of Houmaitawhiti and Tamatekapua. Some details of this fight are given in a manuscript written by Aperahama Taonui of Nga Puhi in 1849. He says: "The *pa* of Tamatekapua was defended with strong thatching. The second line of defence was a parapet surmounted by a palisade of *kahikatoa* stakes inside of which was an open space. After some fighting the first line of defence fell, from which came the saying 'Ka eke i te wiwi!' Then fell the second line of defence, from which arose the saying 'Ka eke i te wawa!' Finally Uenuku charged forward and entered the open space where Tamatekapua and his chiefs were assembled. Hence arose the saying 'Ka eke i te papara huai!'" Taonui thus explained the origin of his tribal war-song, a *haka* chant preserved among the Nga Puhi to this day.

Ka eke i te wiwi
 Ka eke i te wawa
 Ka eke i te papara huai
 Rangi tumu huia
 Ka eke!

Reach the outer defences
 Capture the inner palisade
 Storm then the very citadel
 And the chiefs shall fall!

It is said that as the warriors of Uenuku were forcing their way through the breach in the defences, the cry went up, "E Hou e! Ka ngaro kei roto te taua!" (Oh Hou! The war party is pressing its way in!) To this Houmaitawhiti shouted, "Tukua mai, tukua mai, kia eke ki te paepae poto a Hou!" (Let them in, let them in, until they reach the short threshold of Hou!) At last up rose Houmaitawhiti and his sons and after a heavy struggle, the enemy were driven out leaving their slain behind them. The bodies of these unfortunates were cooked and eaten, for which act, tradition tells us, cowardice and fear seized upon the tribe, and Houmaitawhiti and Whakaturia both died, leaving Tamatekapua who sued for peace in order that some remnant of his people might be saved.

Of the part played by Hoturoa in this final warfare in Hawaiki, history is strangely silent. The close association

of the Tainui folk with the people of Te Arawa has given cause for the belief that Hoturoa and his kinsmen must have fought along with Houmaitawhiti and Tamatekapua in their three years of fighting with Uenuku; but if this be true tradition has preserved no details. Indeed, few details of any kind connecting Hoturoa with these troubles have survived the passing of time. It would seem that the Tainui people were involved to some extent, for Gudgeon records that Hoturoa left Hawaii on account of a dispute over two cultivations named Tawaruarangi and Tawaruararo. That their ancestors were concerned in this last named dispute is admitted by Tainui authorities, but they at the same time deny that their people left Hawaii on account of war. According to them their real reason was to search for a new home in New Zealand, the existence of which was known to them. Such a claim however, could only be partly true. Rore Eruera, in remarking on the migration from Hawaii, says that some left because of defeat in battle; others, again, left of their own free will. Taken on the whole the evidence seems to indicate that while Hoturoa had so far managed to keep his people clear of actual warfare, he found his position so precarious that when he saw Turi and Tamatekapua preparing to migrate, he and his companions wisely decided to do likewise.

CHAPTER III.

THE BUILDING OF THE CANOE.

THE decision having finally been made to leave Hawaiki, the leaders of those who intended to take part in the migration now commenced preparations for their great undertaking. Among those who played a prominent part in the construction of Tainui was a chief and *tohunga* by the name of Raka-taura, also called Raka-i-uru. Unfortunately, much confusion has been caused by the fact that both names have, from some cause or another, been associated with two entirely different persons. The traditions, physical appearance, and other factors however, in connection with these two men, are so identical that it seems certain they apply to the one man and that Rakataura and Rakaiuru were in fact, the same.

The first task which confronted the people was the construction of ocean-going canoes. At this time, states Rore Eruera, it was reported that the tree which had grown from the burying-place of the child Tainui, had grown to the required size. The following is the account of Te Tahuna Herangi:

"There was an aged priestly woman named Mahurangi (also called Maruanuku) and it was she who directed Raka-taura to build a canoe.

"Rakataura then asked her:

'Me pewhea te mahi o te waka?'

(How shall the canoe be made?)

She replied:

'Me titiro e koe ki te aranga o te marama hou, kia ara a mua, kia ara a muri.'

(Look you to the rising of the new moon; make a rising at the front and a rising at the rear.)

"Rakataura forthwith assembled his friends and proceeded to Maungaroa to the tree which had grown from the hole in which the still-born child had been buried. This tree they felled to the ground."

Te Tahuna now repeats the tradition in which the tree returns to its original position after which he continues:

“Rakataura now returned to Mahurangi and said:

‘Te iwi e whakaara nei i taku rakau, he manu.’

(The people who cause my tree to rise up are birds.)

“Mahurangi then said:

‘I te ata, me hoki ano ki te tua. Ka hinga ki raro, poroa te kauru, ka whakatakoto i taku roi ki te waahi i poroa ai.’

(In the morning, return straight to the work of felling. When down, cut off the head of the tree, and lay my menses on the place where it was cut.)

“Accordingly Rakataura returned to the forest, and having felled the tree, placed the menses of Mahurangi on the place indicated by the old priestess. This time the tree remained fallen and the shaping of the canoe was commenced.”

By way of explanation it should be remembered that the forests and things connected therewith, were all highly *tapu* (sacred) to Tane, the forest god, and the taking of some of his property could be accomplished only after the due observance of the correct rites. Ceremonial incantations were repeated and offerings left near the spot, as also were certain articles known to be potent combatants of *tapu*. Of the last-mentioned, the menses of a high-born or priestly woman would ensure the immediate flight of any forest gods from the vicinity.

Te Tahuna continues: “There were eight canoe-builders, all of whom were *tohunga* (experts), the whole under the directorship of Rakataura. The general mass of the people were engaged in preparing food for the canoe-experts, and these were under the leadership of Hoturoa. The place where the food was prepared, that is the fire-places, was at a distance, this having been done lest the steam from the ovens should reach the canoe.”

This last precaution was very necessary; for a canoe under construction was in a continual state of *tapu*, on which account it had to be protected from anything likely to interfere with that condition.

In describing the felling of the tree Rore Eruera says: “The men who cut down the tree Tainui were, Taikehu, Hoturoa, Rakaiuru (Rakataura), Whakatau-potiki, and Rotu. They were at first unsuccessful in their efforts on account of their neglect to perform the necessary ceremony

to remove the *tapu*. Whakatau-potiki therefore recited the following incantation.

No whea te waka?
 No uta te waka,
 No te nehenehe nui.
 I kimihia, i hahautia.
 Koia ra ka kitea
 Nga rau nuku o te whenua.
 Ka riri hoki au
 Ki a Tane-i-te-wao.
 Kei te kotikoti au
 I nga uaua o Papatuanuku,
 I nga taero o Tainui,
 I nga tau rori o Hinekura,
 Ka hinga i te whenako
 Ka whatu petia
 Ka takoto i te tapairu ariki
 Ki o tu taia
 Whatiwhati ana iwi.

From whence is the canoe?
 From inland is the canoe,
 From the great forest.
 It was sought for, intently sought for
 And behold! It was discovered
 By the moving multitudes of the earth.
 I now anger
 Unto Tane-in-the-forest.
 I am severing
 The sinews of Papatuanuku¹
 The obstructions of Tainui,²
 The knotted fastenings of Hinekura,³
 Yielding to the forceful taking
 Slowly leaning
 Laid low by the high-born woman
 To your position by and by
 Broken are its bones.

"As Whakatau-potiki concluded his chant the adze of Taikehu struck the first blow against the trunk. These ceremonials over, the serious work of felling the tree commenced and all worked with energy until the tree lay upon the ground, after which a start was made in the adzing out of the hull. At last the roughly-shaped canoe was completed,

¹ Papatuanuku. Emblematical for the earth.

² Tainui, the still-born child of Tinirau and Hinekura, and which was buried in the hole from which the tree later grew.

³ Hinekura, the sister of Maui and wife of Tinirau.

and the people assembled to haul it from the forest to the sea."

"When all was ready," states Te Tahuna, "Rakataura chanted the following incantation."

Kotia te pu, ka waiho i uta,
Kotia te kauru, ka waiho i tai,
E ai ra ko te umutuhi
Kihai i tae ki nga pukenga,
Ki nga wananga, ki nga taurira.
He kura! He kura!
He kura te winiwini!
He kura te wanawana!
Ki tua o Rehia
Ki tua o Rena.
Ki taku whainga makau e-e.
Keke! Keke! Ana mai te keke!
Hara mai te toki,
Haumi e-e!
Hui e-e!
Taiki e-e!

Sever the root and place it landward,
Sever the head and leave it seaward,
'Tis said that the ceremonial oven
Did not concern the learned ones
Nor those versed in ancient knowledge.
An ornament, incomparable, is the kura!
Awe-inspiring, the kura!
Beyond Rehia,
Beyond Rena.
The result of my search
For a loved one.
'Tis stubborn!
Behold! 'Tis stubborn!
Bring forth the adze!
'Tis finished!
Now together, yes together!
The ceremony is complete!

The people strained at the ropes but the heavy canoe refused to move. Seeing this Hoturoa came forward and chanted another incantation.

Hiore! Hiore!
Tapotu ana te ngaru ki tatahi.
Ma wai e whai?
Ma te whakarongo ake
E whakarongo nei,
Ki te taha o te rangi.

He tarawa i nuku
 He tarawa i rangi
 Puhia te ahi e-e.
 Nau mai e Tane
 Ka kau taua i te wai
 Ki matakitakina taua
 E te tini e te mano.
 Miroi e Tane!
 Koakoa e Tane!
 Ka turuturu haere te wai
 O te hika o Mahurangi
 Patua ana mai
 E te komuri hau
 Na runga ana mai
 O Waihihi, o Waihaha.
 Turuki! Turuki!
 Paneke! Paneke!

Hiore! Hiore!
 The breakers sweep the ocean strand.
 Who shall brave them?
 List then all ye that stand around
 List unto me.
 Unto the far side of heaven.
 Hills and mountains beset the path
 Therefore with your breath
 Revive the sacred fire.
 Salutations oh Tane!¹
 You and I shall bathe in the waters
 Viewed and admired by the multitudes.
 Ornamental art thou, oh Tane!
 Joyful art thou, oh Tane!
 The water drips from Mahurangi²
 It is blown hither and thither
 Even unto the heights
 Of Waihihi and Waihaha.³
 It moves! It moves!

Once again the people strained at the ropes, and this time the canoe moved slowly over the skids. After much labour the unfinished hull was hauled from the forest of Maungaroa to the sea.

Te Ao-te-rangi in his account says: "The new canoe of Hoturoa was now launched on the waters of the sea and

¹ Tane, god of the forests; here, emblematical of the canoe itself.

² Possibly a reference to the placing of the menses of Mahurangi by the fallen tree.

³ Waihihi and Waihaha, two hills in Hawaiki. Waihihi sometimes said to have been a village.

paddled about to test her seaworthiness. Then arose one of the wives of Hoturoa, Marama by name, who said:

‘E Hotu’ e, e Tainui ana to waka. Ka toia ano ki uta, ka waruhia, katahi ano ka whakamaanutia, ka tino pai rawa.’ ”

(Oh Hotu, your canoe is Tainui. If you haul her ashore and scrape the hull again, on launching her she will go much better.)

In accordance with this advice, the new canoe was hauled back on land and after some adzing here and there, was again launched in the sea.

Few details are now preserved of this famous vessel. Certainly the modern conception of Tainui can hardly be considered as correct, for present day Maori elders are prone to picture their ancestral canoe as consisting of a single hull, complete with spiral carved sternpost and elaborate bow-piece, a type which there is every reason to believe was evolved in New Zealand. No amount of argument can change this belief, and any suggestion that Tainui was anything but a single canoe, is strongly resented, such a suggestion being taken, apparently, as a slur on their tribal pride.

Fortunately, one or two descriptions have been handed down to us from bygone times, and from these we are able to gain a fair idea of what Tainui was like. From the two limestone pillars at Kawhia, marking the resting-place of Tainui, we find that the length was approximately sixty-six feet. The hull, states Te Ao-te-rangi, was built up by the addition of side boards, and fitted on one side was an outrigger in the form of a smaller canoe named Takere-aotea, this outrigger being described as being a “shelter from the waves.” Finally, according to Patara Te Tuhi, there were three masts and three sails supplemented by the usual supply of paddles.

With the completion of Tainui the preparations for the departure were now proceeded with. Of those who took part in the migration we have mentioned in tradition, about thirty names, but it would be difficult to arrive at the exact number, for some of the persons listed are claimed by other canoes, while the names of quite a number of females appear to have been left out. On the other hand, the inclusion of Whakatau-potiki, for the reasons already given, is definitely

wrong. The following is a list of persons said to have formed the crew of Tainui.

MEN	MEN	WOMEN
Hoturoa	Ngatoroirangi	Whakaotirangi
Hotuhope	Rangiwhakairiao	Marama
Hotuawhio	Kahutuiroa	Amonga
Taikehu	Marukopiri	Torere
Rotu	Tanewhakatia	Kahukeke
Poutukeka	Te Keteanataua	Takahiroa
Riukiuta	Taihaua	Keataketake (Kearoa)
Hapopo	Kopuwai	Hinewai
Horoiwi	Mateora	Whaenemurutio
Taiki	Taininihi	Hineihi
Whakatau-potiki	Hiaroa	

By the time those who intended to take part in the voyage had assembled, states Te Tahuna, the other canoes comprising the fleet had already sailed, and those who were to remain behind, knowing that the day which usually saw the commencement of bad weather was close at hand, said:

“E Hotu’ e, taihoa e haere! Ko Tamatea tenei.”

(Oh Hotu,’ delay going! This is Tamatea. (The day on which bad weather could be expected).)

To this, however, Hoturoa replied:

“Tukua atu maua ko Tamatea ki te moana, whawhai ai!”

(Let Tamatea and me go to the ocean and contest there!)

When all was ready the people took their places in the canoe. In the bows sat Rotu, behind him was Hiaroa, then Mateora, who carried the token of the birds. After Mateora sat Taikehu who was in charge of the renowned paddle Hauhauterangi. He is also said to have been in charge of baling operations and had a portion of the crew assigned to him for that purpose. Behind Taikehu sat Taininihi who carried the *kura*, after which sat Taihaua, Kuiamara, Whakaotirangi, and Marama, and last of all, in the stern, sat Hoturoa. The positions of the other members of the crew has not been remembered.

The departure from Hawaiki was not without unpleasantness. Tradition tells us that Rakataura (Rakaiuru in some versions), was a notorious thief, hence, in the preparation for the voyage, no provision had been made for



Maketu Bay, Kawhia, the landing place of the Tainui Canoe.

him. There is, however, reason to believe that Rakataura did actually come on Tainui and that his dispute with the other members of the crew occurred after their arrival in New Zealand. According to Rore Eruera however, as Whakatau-potiki was stepping into the stern of the canoe, Rakaiuru called out:

“Me pewhea atu ahau?” (What shall I do?)

To this Whakatau-potiki replied:

“Karanga atu ki to tupuna, ki a Tumatauenga!”

(Call upon your ancestor, Tumatauenga!) [To assist you.]

The reply of Rakaiuru was in the form of the following incantation.

Haere e koro i tau Paki-o-Hewa,
Make e hoatu to tapuwae nei.
Tu hikitia, tu hapainga,
Tu mai karere.
Te toki mata whatu a Tumatauenga.
Mauri Tu-mai-hihi, Tu-mai-haha,
Waiho i muri nei,
Ka noho noa ana
Ki te haukainga.
E papaki rua ana
Nga hau e wha o te ao.
E koro, e Tumatauenga!
Homai te hihi!
Homai te tapu!
Homai te marearea!
Tenei ka turia
E au e Rakaiuru!
Te mataitaua o Rangawhenua,
Kia rukutia i te po uriuri,
Kia rukutia i te po tangotango,
Kia kumea mai
Te ewe o Rangawhenua
Whakairihia ki runga
Ki nga ngaru whakakeko
Whaia atu ra
Te kanapu o Hauhauterangi.
Kia pikitia i Te Ika-a-Maui,
Kia turia i maui,
Kia turia i matau,
Kia tauria i te upoko whakahirahira,
Kia ea ake ana.
Ti-i! He-e!
Mauri ora!

Depart oh sir, in your tranquility,
 Let then your footsteps go.
 Stand! Lifted up! Stand! Elevated to fame!
 Stand! A messenger!
 The stone edged adze of Tumatauenga.¹
 An emblem is Tu-mai-hihi and Tu-mai-haha²
 Left here behind
 To dwell in vain at home.
 Twice, gently blows
 The four winds of the world.
 Oh sir, oh Tumatauenga!
 Give hither the power!
 Give the inaccessible power!
 Give hither the indistinct haze.
 Here then, raised up,
 By me, Rakaiuru!
 The ever watchful of Rangawhenua.
 To be enfolded by the dark night,
 To be enwrapped by the black night,
 To be drawn hither
 By the "Placenta of Rangawhenua." (The land of his
 birth.)
 Elevated on high
 Unto the freezing waves,
 Pursuing after
 The flashing of Hauhauterangi³
 To be overlorded by Te Ika-a-Maui.⁴
 To commence on the left,
 To commence on the right,
 To begin at the highly important head.
 To avenge!
 Ti-i! He-e!
 Emblem of life.

¹ Tumatauenga, god of war and also the god from whom man descended.

² Tu-mai-hihi and Tu-mai-haha, two mountains.

³ Hauhauterangi, a famous paddle taken on Tainui.

⁴ Te Ika-a-Maui, the North Island of New Zealand.

CHAPTER IV.

THE VOYAGE TO NEW ZEALAND.

ACCORDING to the many traditions of the migration to New Zealand, Tainui sailed from Hawaiki on the day Ouenuku, actually the fourth night after new moon, it being the Polynesian method to count by nights instead of days, in the month of Hakihea (December). To a people in whom the love of home is so strong, their departure must have been occasioned by many heart-burnings, yet there appears to have been other reasons apart from trouble in the homeland which influenced Hoturoa and his people to migrate.

One reason, states Rore Eruera, was the desire of the people to possess themselves of two mountains named Tu-mai-hihi and Tu-mai-haha, a somewhat confusing statement seeing that both mountains were places in Hawaiki. The two names are, however, in the opinion of the writer, only variant forms of Wai-hihi and Wai-haha, both of which, while stated as being two hills in Hawaiki, were also places in New Zealand. If, then, the mountains referred to by Rore Eruera, were those in New Zealand, it proves in the first instance that they must have been named by previous visitors from Hawaiki, and secondly, that the people of Tainui knew precisely where they were going. That the people were acquainted with New Zealand is obvious from the song of Rakaiuru which says in one part "Kia pikitia i te Ika a Maui" (to be over-lorded by Te Ika a Maui), the actual meaning of which is, that Te Ika a Maui (New Zealand) was more important to the emigrants than was Rakaiuru, hence they were not prepared to alter their plans to consider him; and this, together with the fact that the name Te Ika a Maui was known to them prior to their departure, indicates a previous knowledge of that country.

To return to the actual commencement of the voyage, Te Ao-te-rangi says that as Tainui headed for the open sea, heavy breakers were encountered as the canoe passed through the passage in the reef, a circumstance occasioned by a sacred tree which the canoe had to pass. Ngatoroirangi, the *tohunga* in charge of navigation, therefore chanted this incantation.

Ka hura tangata uta te tiaki atu ki tangata a tai,
 Ka hura tangata tai te tiaki atu ki tangata a uta.
 Pera hoki ra te korepe nui, te korepe roa,
 Te wahi awa, te totoe awa.
 Whakamoe Tama i araia te awa.
 Ko Tu, ko Rongo, ko Tama i araia te awa
 Kauraka Tama e uhia.
 Tukua atu Tama kia puta i waho i te tawhangawhanga,
 He putanga ariki no Rongo ki te ata.
 Tauira mai, ea mai, ea mai, ea mai, ea mai te tupua,
 Mai ea mai te tawhito, i hara mai koe i whea?
 I te whakaotinuku, i te whakaotirangi?
 Whakahotu to manawa!
 Ko taku manawa e Tane, ka irihia.
 Whano! Whano!
 Hara mai te toki!
 Haumi e!
 Hui e!
 Taiki e!

Seek ye the way oh men of the land, seek ye the way to the men
of the sea.

Seek ye the way oh men of the sea, seek ye the way to the men
of the land.

Though the distance be great, though the way be long,
Even though waters lie between, though weed-choked waters
impede.

Keep thy course oh son, across the waters is thy path.

War and peace shall beset thy path oh son,

But let not this son of mine be overwhelmed.

Let him proceed beyond the far flung headland,

Like unto the high-born son of Rongo going forth at dawn.

Rise, oh sun, rise, rise, rise,

Ye demons that arise, ye evil spirits,

From whence come ye?

From the ends of the earth, from the far flung sky?

Hold thy breath!

Yearns then my heart, oh Tane!

Proceed! Proceed!

Bring forth the adze!

'Tis finished!

Now together, yes together!

The ceremony is complete!

With the incantation of Ngatoroirangi the canoe passed safely through the passage and reached the open sea when the course was set.

It is obvious that if Tainui departed from Havai'i, and this for the reasons already mentioned, seems to have been so, then the course set must have been to Tahiti; for records

obtained from Tati Salmon show that Tainui and other canoes sailed from Papara, on the west coast of that island, for New Zealand. Just how long the people stayed in Tahiti is not known; but, still under the navigation of Ngatoroirangi, as Te Ao-te-rangi states, the voyage was resumed and a successful run made to Rarotonga.

The inhabitants of this group, continues Te Ao-te-rangi, were distantly related to the newcomers, being descendants of Whakaahu, the younger brother of Puanga, as well as being related through their descent from Karihi, the younger brother of Tawhaki. The people of Tainui used this relationship to urge the inhabitants of Rarotonga to accompany them; but in this they were unsuccessful. Some time, however, says George Graham, was spent at this island in refitting the various canoes after their voyage from Tahiti. Certain timbers were taken from a famous house called Maruaonui and fitted as *pae*, that is, cross-beams on which the decking rods were placed, to make Tainui ready for the sea again.

Eventually, the preparations having been completed, the various crews embarked in their respective canoes. Tamatekapua, the chief of Te Arawa, was much concerned over the fact that he had no priestly expert on board his vessel. Therefore, states Te Ao-te-rangi, he prevailed upon Ngatoroirangi to embark upon Te Arawa, saying that he would put him off at a point outside the harbour. To this Ngatoroirangi agreed, and taking with him his wife Keataketake (called also Kearoa), he joined Tamatekapua. Te Arawa now departed, and as they left the land, Ngatoroirangi chanted his incantations to ensure a safe voyage; after which, the canoe now being opposite the point at the entrance to the harbour, he requested to be put ashore. Tamatekapua had never intended to fulfil his promise, however, and despite the protests of Ngatoroirangi, he proceeded to sea.

In placing the scene of this episode at Rarotonga, the account of Te Ao-te-rangi differs from the usual versions which state generally that the kidnapping of Ngatoroirangi took place in Hawaiki. The name Hawaiki has often been used haphazardly in tradition, and is known to have been applied to not only the islands of the Leeward group, but to Tahiti and even Rarotonga, on which account it is quite

likely that Te Ao-te-rangi is correct. Another point in which this same authority differs from other accounts is in his statement that it was at Rarotonga that Rakataura was left behind, this incident being determined by that chief's thieving propensities.

To return to Hoturoa and his people, Percy Smith records from information obtained from Tamarua Orometua, that in departing from Rarotonga, Tainui sailed from Vai-toko, an opening in the reef at Arorangi on the west side of the island. As in Hawaiki, she was preceded by Te Arawa and the other canoes.

Having lost their *tohunga* Ngatoroirangi, states Te Ao-te-rangi, the navigation of Tainui was now given over to another priestly expert named Riukiuta, and repeating incantations he called upon the *taniwha* or sea-demons, to carry the canoe onwards. These *taniwha* were said to have been a school of fish in the ocean and were the descendants of Ruaimoko, the youngest child of Rangi and Papa. They were spirits of the gods and were called Ngati Teheke. Their leader was the eldest child Makawe-nui-o-rangi, the one who beat down the waves was Paneiraira, while the mischief-makers were Ihe and Mango-hiku-roa.

The *tohunga* now became very cautious; and going to the bottom of the canoe at the bows, he called out:

"Kaua e tomotomo! Turaki ki waho! He tamawahine koe, he tamatane au; na raro mai koe, na runga atu au!"

(Do not fill us or come aboard! Fall away! You are a daughter, I am a son. You are from below, I am from above.)

There were eighty of these *taniwha* who lived in the ocean.

Riukiuta now commenced the following paddle chant.

Taku hoe tapu nei ko Hauhauterangi!

Taku hoe tapu nei ko Hauhauterangi!

Whaia Te Arawa me kore e rokohina,

Me kore e rokohina.

Ka riro ia i te tarawa putuputu.

Whakapoi ake te kakau o te hoe

Ko Maninitua, ko Maniniaro.

Ka tangi te kura, ka tangi wawana!

Ka tangi te kura, ka tangi wiwini!

E hiki e Rata! Nau mai!

Te haria, te kawea a Tane ki uta,

Na Io te wai kei te pae o Maruaonui.

Waimimiti, waipakora.

Na Rangi-nui-a-Io,

Taia te wai.

Mimiti! Pakora!

My sacred paddle is Hauhauterangi!¹

My sacred paddle is Hauhauterangi!

Follow Te Arawa, if she be not overtaken,

If not overtaken.

She will have been overwhelmed

By the fast flowing billows.

Swing well the shaft of the paddle

Maninitua and Maniniaro.²

Calls now the *kura*,³ it calls shrilly!

Calls now the *kura*, it calls tremulously!

Leap onward oh Rata!⁴ Come!

Lift forward, carry Tane⁵ landward.

Of Io⁶ is the water reaching the cross-beams
Of Maruaonui.⁷

Be the water drained off.

Be the water drawn off.

Oh Rangi-nui-a-Io, bale off the water.

Be it drained! Be it drawn off!

A similar version to the above is supplied by Rore Eruera but in his account, which is supported by other authorities, he attributes the chanting of the incantation to Taiehu.

Te Ao-te-rangi, in continuing his account, states that nine kinds of incantations were used by the *tohunga* in crossing the ocean. Although only two have been remembered, the nine are described as follows:

1. An invocation to the gods to disclose danger.
2. An incantation calling for favourable winds.
3. An incantation to make the clouds arise.
4. An incantation calling upon the clouds to form a protective barrier across the horizon against unfavourable winds.

¹ Hauhauterangi, the ceremonial paddle of Tainui.

² Maninitua and Maniniaro, two paddles used for steering at bow and stern respectively.

³ Kura, here (states George Graham) the *kuaka* or godwit, said to have been observed in flocks in mid-ocean on their migratory flight and one of the indications that land was near.

⁴ Rata and Tane, metaphorically the canoe Tainui.

⁵ Io, the supreme being.

⁷ Maruaonui, house in Rarotonga from which timbers were taken for cross-beams.

5. An invocation to the sea demons, calling upon them for assistance.
6. An invocation to the birds.
7. An invocation to the gods asking for strength.
8. An incantation for baling operations.
9. An incantation for the paddles.

THE INCANTATION FOR THE BIRDS.

Te manu nui a Ruakapanga e,
 Nau mai! Kawea au ki uta.
 He aha ra te manu nana i takahi te tauru awatea
 I roki ai taku manu.
 Ko nga manu kai takiwa a Rangi
 Nana i takahi te tauru awatea
 I roki ai taku manu.
 E hiki e Rata! Nau mai!
 Te haria, te kawea a Tane ki uta.

Great bird of Ruakapanga,
 Salutations! Convey me to the shore.
 What was the bird which trod the strand at dawn
 And subdued this bird of mine?¹
 The watchful birds of Rangi
 Whose footprints marked the shore at break of day
 Leaving listless this bird of mine.
 Leap onward oh Rata! Come!
 Lift forward, carry Tane landward.

As the *tohunga* concluded his incantations the sea demons and the birds rushed to the sides of the canoe to help the vessel along. The birds gathered in formation and became a protective screen from the wind, while Pane-iraira attached himself to the keel so as to beat down the waves.

Then came the day when Tainui made the land. It proved to be the crimson, *pohutukawa*-clad shores of Whanga-paraoa, to the west of what is now Cape Runaway. The people were amazed at the profusion of the *pohutukawa* blooms along the cliffs, and some called to Hapopo, the guardian of the *kura*:

“E hoa, rukea atu to kura! Ka nui te kura kei uta e ngangahu mai nei!”

(Oh friend, throw away your red plume! There are many such plumes dancing here on shore!)

So Hapopo cast his *kura* into the sea.

¹ The birds were here enumerated until the full list intended had been recited.

As Tainui neared the beach the shore was awash with heavy surf so the people chanted an incantation to secure freedom from disaster and repel death and accident. They then went shoreward and touched the strand, but they did not hasten to leave the canoe at once, lest they be killed by the sea-demons that had assisted them from Rarotonga. To ensure safety the *tohunga* jumped into the water, and taking a lock of hair from his head and some hairs from his body, he gave them to the leader of the *taniwha* who was thereby appeased and departed.

The people now stepped on shore and Hapopo, anxious to obtain one of the bright red blooms which had attracted him from the sea, climbed the cliffs and obtained one, but great was his sorrow when he found it soon drooped in the sun. He grieved for the loss of his *kura* which he had so foolishly thrown into the sea and went in search of it, only to discover that it had been found by a man named Mahina who refused to give it up. From this circumstance arose the proverb concerning anything lost and discovered by another. "Manawatia e koe te kura pae a Mahina."

A similar story to the above is given by Te Tahuna, but in his version it is the *rata* that was in bloom and Taininihi as the principal actor instead of Hapopo. Of the landing in New Zealand, Te Tahuna says: "On making the land at Whanga-paraoa, Hoturoa and his people discovered that the other canoes had landed before them; and the crews, after having erected their *tuahu* or ceremonial altars, had gone to inspect and mark the land. Hoturoa therefore began the construction of his own *tuahu* and to hasten the drying of the wood, he placed it in a fire, after which he arranged the anchor of Tainui beneath those of the other canoes, this being done to show that Tainui had landed first.

"Eventually the other crews returned and seeing Hoturoa, they said:

"'Kua tae mai koe e Hotu'."

(You have arrived oh Hotu'.)

"Hoturoa replied:

"'Ae, kua tae noa mai au i mua i a koutou.'

(Yes, I had already arrived before you (appeared).)

"As proof of this he showed them the dried wood of his *tuahu* and pointed out the position of his canoe-anchor, saying:

“ ‘Tirohia i nga tuahu! Tirohia nga punga o nga waka!’
(Observe the altars! Look at the anchors of the
canoes!)

“ With this evidence before them the crews of the other
canoes were finally convinced that Hoturoa and his people
had made the land before them.”

In the traditions concerning the arrival of the various
canoes at Whanga-paraoa, no mention is made of the original
inhabitants, but it is clear that these parts were thickly
populated by Tini o Toi or other tribes of *tangata-whenua*.
There is no reason to doubt that the newcomers received
information concerning the geography of the new country
from these people and that the subsequent movements of the
various canoes was not merely the result of exploration.

The sojourn at Whanga-paraoa does not appear to have
been long, and shortly after their arrival on the coast, the
immigrants commenced to cruise along the shore. Te Arawa
sailed north and soon after Tainui followed. About twelve
miles from Opotiki, Torere, a daughter of Hoturoa, was
visited with her sickness on which account, so we are
informed, she was put on shore. She lived for a while with
the *tangata-whenua* but subsequently journeyed north and
settled among her relatives at Tamaki.

Continuing northwards Tainui arrived at Te Ahuahu
(Great Mercury Island) where, states Judge Wilson, she
encountered several of the other canoes. A conference of
leaders took place after which Tainui returned in the direc-
tion of the mainland. According to White a visit was made
to Whitianga at which place one of the canoe sails was left
leaning against a cliff which on that account was named
Te Ra o Tainui. At Wharenga a large boulder was placed
on top of another, hence the place received the name
Kowhatu-whakairi.

At length Tainui entered the Hauraki Gulf and here
considerable confusion exists in the accounts of her move-
ments from that point. Some traditions state that she first
sailed north to Muriwhenua, the North Cape region, and
later returned to Tamaki; other accounts by Rore Eruera
and Te Tahuna say she first visited Tamaki and then pro-
ceeded to the west coast by way of the North Cape. Most
accounts, however, assert that Tainui was dragged across

the Tamaki isthmus to the Manukau from which place she proceeded to Kawhia.

In any case, after entering Hauraki, Tainui sailed down the shores of the Coromandel peninsula, and after touching at Tararu and Waiwhakapukuhanga, proceeded round the head of the gulf to Wharekawa. At this place, states George Graham, Marama, the second wife of Hoturoa, went on shore with the intention of proceeding overland to Tamaki where she proposed to later join the vessel. The proposal to join Tainui at a future time and place seems to prove conclusively that not only was Hoturoa by this time acquainted with the coastline but that he and his people were following some accepted plan of action. As is the case throughout the story concerning the voyage up the coast, no mention is made of the *tangata-whenua*, but this part of the country is believed to have been thickly populated, and Marama appears to have been made welcome.

From Wharekawa the Tainui continued along the western side of Hauraki and eventually arrived among the islands near the entrance to Wai-te-mataa. Te Arawa, continues George Graham, had by this time, also entered the gulf, and at Rangitoto island both canoes met. While the two crews were together at this place, Tamatekapua made advances to Whakaotirangi, the chief wife of Hoturoa, but his action was detected by the Tainui leader, who thereupon gave him a severe beating in which some of the former's blood was shed. It was from this circumstance that the island was named Rangi-toto, that is the "day of blood." The neighbouring island received its name under more pleasant circumstances and was called Motutapu by Taikehu, after the place of that name in Hawaiki.

Tainui now entered Wai-te-mataa and at Te Kurae a Tura, now the site of Devonport wharf, the canoe was drawn up on the shore and the crew rested for a while. Some excursions into the interior were made, Taikehu, doubtless having been directed by the *tangata-whenua*, penetrating as far as the Manukau from which place he returned reporting that he had observed *kanae* (mullet) jumping in the water. These fish have since been called Te Potiki-toa a Taikehu (The Brave-children-of-Taikehu).

Hoturoa now determined to explore the western sea, and a course was set for the Tamaki river. As the entrance

was made, Taiki named that stretch of water Otaiki, after himself, and Horoiwi, wishing to exercise his *mana* over some of the land, named the eastern headland, Achilles Point, Te Pane o Horoiwi. A small bay, just within the mouth on the western side, was called Taurere, after a place in Hawaiki, and here Te Keteanaataua and his son Taihaua left the canoe and settled among the *tangata-whenua*.

Eventually the canoe reached the source-waters of the river where, in the vicinity of Otahuhu, they rested to await the arrival of Marama who, it will be remembered, had left the canoe at Wharekawa to continue her journey overland. The waters hereabouts were on this account named Whangai-makau.

In due course Marama arrived and joined the others of Tainui. Concerning her journey overland, George Graham says that after landing at Wharekawa, the chieftainess, accompanied by a party of Tini o Toi, crossed the country to Pari-tai-uru, a *pa* about two miles from the present township of Papakura and now part of the Pukekiwiriki reserve. Here Marama was lavishly entertained, and here, also, the ceremonies of *pure* and *uruuruwhenua* for the purpose of establishing rights over the land, were performed. After staying some time Marama proceeded on her way and joined Tainui at Whangai-makau.

With her arrival preparations were made to drag Tainui across the isthmus to Manukau. Skids were laid and when all was ready the people took up position to haul the canoe, but Tainui refused to move. Seeing this Marama remarked:

“He aha te take i kore ai te waka e tere?”

(For what reason would the canoe not move?)

It was then disclosed by Riukiuta that he had detected Marama in an adulterous love affair with a slave, and it was consequently decided that this breach of *tapu* on the part of Marama was the cause of the trouble, and that it would be unwise to move until the necessary rites had been performed to restore to Marama her *mana tapu*. After some delay this was done, but Marama was forever afterwards known as Marama-kiko-hura (Marama-of-the-exposed-flesh) and Marama-hahake (Marama-the-naked). As for her companion in guilt, Te Okaroa, he was put to death for his part in the affair. Rore Eruera, in his account of this incident, states

that the man involved was none other than Rotu, but most traditions assert that the man was a slave and one of the *tangata-whenua*.

The account of Rore Eruera continues by saying that because of the affair between Marama and her paramour, Tainui returned to Hauraki and going north to Muriwhenua, sailed down the west coast. There seems no doubt however, that Tainui actually passed to the west coast by way of the Otahuhu portage, as will be seen from the number of place names on the Manukau foreshore.

Following the delay occasioned by Marama, states Te Ao-te-rangi, the canoe was hauled across the low-lying ridge and successfully launched into the Manukau. This was the chant used for the purpose.

Tapatapa hau!
Tapatapa hau!
Kawea e Tangaroa ma tupua.
Ka kau takawini
Ka kau takawawa
Ki tua o Rehia
Ki tua o Reao
He kiore kai tahora nui.
Toia, toia Tainui
Tapotu ki te moana.
Ma wai e to?
Ma te whakatau e rangona ake ana.
He tarawa i nuku
He tarawa i rangi
Punui teina.
Tinia! Monoa!
Nau mai, nau mai ra e Tane!
Ka kau taua i te wai
Kia matakitakina koe
E te tini e te mano.
Naku koe i tiki atu
Ki te Wao-nui-a-Tane.
Tane mingoi!
Tane rangahau!
Takoto atu ana te ara ki tatahi.
Turuturu haere ana
Haere ana te wai
O te hika o Marama
E takina ana mai e te komuri hau
Na runga o Waihihi o Waihaha.
Turuki! Turuki!
Paneke! Paneke!
Ihu o waka.

Command the wind!
 Command the wind!
 Convey us oh Tangaroa and your demons.¹
 Swim fearsomely
 Swim conspicuously
 To beyond Rehia
 To beyond Reao²
 Like a scampering rodent o'er the land.
 Haul, haul Tainui
 'Til she reaches the ocean.
 Who shall haul?
 All ye who stand prepared
 And hear my voice.
 Hills and mountains beset the path.
 Keep together ye younger ones.
 Caulked and ready!
 Come! Come oh Tane³
 You and I shall bathe in the water,
 To be admired by the multitude.
 I brought thee forth
 From the Great-forest-of-Tane.
 Tane the sinewy and strong!
 Tane the seeker!
 There lies the path to the sea.
 The water drips from the person of Marama
 It is blown hither and thither
 By the gentle breeze
 From the heights of Waihihi and Waihaha.
 Roll forward! Roll forward!
 It moves! It moves!
 The bow of the canoe.

The above chant exists in several forms, but differ one from another only in minor details. The reference to Marama is generally regarded as a direct reference to her adulterous love-affair, but on the whole the chant appears to be a very old one, in which the name of Marama has been substituted to suit the occasion. The names Waihihi and Waihaha were, it will be recalled, those of two mountains in Hawaiki, but in the above chant they refer to two hills at Otahuhu which were so called by the immigrants.

In support of the contention that Tainui actually crossed the isthmus, we have the place name Te Tapotu o Tainui (The Bringing to the water of Tainui), a depression

¹ Tangaroa, god of the sea and fishes.

² Rehia and Reao, thought to be names of stars.

³ Tane, emblematical for the canoe.

in the mud-flat near the Westfield foreshore, at which spot Tainui is said to have lain after being launched into the Manukau. Another name connected with the crossing of the portage is that bestowed on the two low-lying islands just off shore, both being picturesquely called Nga-rango-e-rua o Tainui (The-two-skids-of-Tainui). Still another name bestowed by the people of Tainui at this place was that of Rarotonga, which name they applied to the hill now known as Mt. Smart and which was so called in memory of the South Pacific island of that name.

Having seen the safe arrival of Hoturoa and his people at Tamaki, it is now necessary to leave them for the moment to consider the various legends which surround Rakataura or Rakaiuru. It will be remembered that as the people were embarking on Tainui prior to leaving Hawaiki, this man was told to call upon his god Tumatauenga to assist him, while in another account we were informed that he was left behind at Rarotonga. The story now proceeds by saying that Rakataura soon afterwards followed in the wake of his kinsmen on board Paneiraira, a *waka taniwha*—that is, a demon-canoe. In the version of Rore Eruera we are informed that he landed in New Zealand a little north of Manukau heads and climbed to the summit of Titirangi where he arrived just as Hoturoa was about to cross the isthmus at Otahuhu. Proceeding to Puke-tapapa (Mt. Roskill), Rakaiuru (Rakataura) now commenced incantations which prevented Tainui from moving; hence Hoturoa returned to Waitemataa and proceeded round the North Cape.

Te Ao-te-rangi says that on the arrival of Hoturoa at Otahuhu, he found Rakataura awaiting him. Both Rihari Tauwhare and Te Oro Te Koko, however, state that Rakataura came over on Tainui. Their account is as follows: "Hoturoa and Raka came over with their people on the Tainui canoe. Hoturoa was in command in the stern and Raka was in command of the bows, and it was there where the *tuahu* was placed. The place where he sat was called Te Nohoanga-o-te-whakaihu-waka. As they were making the voyage across, Raka fell in love with Kahukeke, the daughter of Hoturoa, but this annoyed Hoturoa.

"The canoe eventually landed at Otahuhu, at a stream called Otaiki (Tamaki river). All landed, and it was

proposed to drag the canoe over to the waters of the Manukau, and Raka ordered skids to be laid down. He then commenced an incantation for the purpose of facilitating the dragging which commenced:

Toia Tainui, Tapotu ki te moana

Ma wai e to? etc.

"After this the canoe moved, and his sister Heara, who was vexed with him, said: 'It is foolish of you to have the canoe dragged when Hoturoa is angry with you.'

"When Raka heard this he changed his incantation and said:

'Koia ai, parori ai.'

"The result was the canoe slipped off the skids and Raka left the party and on seeing this, his people followed him."

Now in spite of the versions which claim that Rakataura was conveyed hither by Paneiraira, a *taniwha* (sea-demon), it is very doubtful whether this story was ever taken seriously. The contention that he was so carried would suggest that he followed by some means unknown to Hoturoa and his people; but as there is no other evidence to support this theory, it can be taken as fairly certain that Rakataura actually came on Tainui.

Te Ao-te-rangi, on the other hand, states that he was left behind at Rarotonga, and this would be quite correct if we presume that the Rarotonga mentioned was the place of that name at Tamaki. As stated, Rarotonga was first given as a name to Mt. Smart but in later years it became applied to the district in the vicinity. The possibility is that tradition, in the course of time, has confused the local Rarotonga with the island of the same name in the Pacific.

To return to Hoturoa and his people: certain members of the crew, states Te Ao-te-rangi, decided to stay at Tamaki, these being Riukiuta, Poutukeka, Hapopo, Te Uhenga, and their wives. Added to these were Te Keteanataua, Taihaua, Taikehu and possibly Horoiwi. Riukiuta settled at what is now the Three Kings, and the low tuff-crater which surrounds this group of hills was called Te Tatua a Riukiuta. A general settlement, however, states George Graham, was not favoured by Hoturoa on account of the dense population of *tangata-whenua*, hence it was decided to move on.



The resting place of Tainui.

A view of the *tapu* grove of *manuka* at the south end of Maketu Bay, Kawhia, showing in the foreground the limestone pillar "Hani."

After having completed the portage at Otahuhu and Rakataura and his party having left the canoe, Tainui set sail down the Manukau harbour toward the western sea. According to tradition the harbour presented an entirely different appearance then from what it does today, for what is now a large stretch of water was at that time mostly solid land, covered with *kauri* and other timber and through which ran three long, salt-water creeks. As Hoturoa and his people paddled down the harbour, states Rore Eruera, the cries of many sea birds were heard and these were at first mistaken for human beings. Later they were discovered to be "only birds" (*he manu kau noa iho*), hence the name Manu-kau for this harbour. Manuka however, is the more general term for this stretch of water, and as such it was known up to recent times. It owes its origin to the fact that as Tainui negotiated the bar at the harbour entrance, heavy breakers were encountered with the result that Hoturoa became very anxious as the canoe passed through the surf. From this circumstance the entrance, and later the whole harbour, was named Te Manuka o Hotunui.

The name Hotunui is something of a mystery. Percy Smith states that he was a brother to Hoturoa, yet no mention of him is made in any of the Tainui traditions. The Hauraki tribes mention a Hotunui as being the father of Hoturoa but as they are prone to confuse their immediate Tainui ancestor of that name and who lived many generations after the migration, with Hoturoa of the Tainui canoe, their claim can be put aside as unreliable. Hotunui, as it appears in this place-name, would appear to be merely another name for Hoturoa, at this time in charge of navigation.

Having safely made the open sea, the immigrants sailed southward along the coast, and soon they were opposite the mouth of a large river, the presence of which was made known to them by the current in the sea. For this reason, says Remi Kukutai, the river was named Wai-kato.

When Tainui was off Kawa, a little river southward of Waikato, the crew, states the account of Te Ao-te-rangi, began to suffer from thirst, and accordingly the out-rigger canoe, Takere-aotea, was unlashd and sent ashore for water. Having replenished their supplies the smaller vessel was left behind and Tainui proceeded as a single canoe. At

Te Karaka, south of Waikaretu, the canoe-baler was carried away by a wave and cast up at the foot of the cliffs, at which place it remains to this day.

In their voyage south the immigrants sailed straight past the harbours of Whaingaroa, Aotea, and Kawhia, the reason, it is said, being the incantations of Rakataura who had recited them for the purpose of keeping Tainui out at sea. Te Ao-te-rangi states that Tainui went direct to Kawhia but it is more generally contended that Hoturoa continued on to Taranaki; but finding the people of Tokomaru in possession, turned back and landed at Mimi. Here Hoturoa planted a *pohutukawa* tree which he had brought with him from the east coast. This done, Tainui proceeded to Mokau where she was hauled ashore and secured to three posts, at which place, for the time being, we shall leave her.

It will be remembered that as a result of the ill-feeling between Hoturoa and Rakataura, the latter had remained behind at Otahuhu, with him staying Hiaroa, Marukopiri, Taranga, Tane-whakatia, Taunga-ki-te-marangai, Waihare, Rotu, Te Huaki-o-te-rangi, and Hine-puanga-nui-a-rangi, the last named being a sister of Rakataura. Before journeying southward they stayed for a time at Puketutu, just off the Mangere foreshore, and at Puketapapa (Mt. Roskill) at which place they left the sister of Hiaroa.

Rakataura and his followers eventually departed from Tamaki, taking with them, says George Graham, certain stone images which had been brought over from Hawaiki. Concerning their adventures Rihari Tauwhare says that having arrived at the Waikato river, they crossed to the opposite bank at Ruakokopu where, just beyond, they named two places, one on the north side Te Piko o Hiaroa, and one on the south side Poroaki.

Making their way southward they went to a mountain called Pukapuka, from which place they observed another called Motakiora. Continuing on from the latter mountain they arrived at what came to be later known as Hakarimata. From the heights of this part of the country they saw, toward the south-west, a spur running out from another mountain. This was Pukehoua, part of Mt. Pirongia.

The party proceeded in this direction, and when finally they arrived Rotu remained there. Here Hiaroa erected a *tuahu* which they called Tanekaitu, and at Pukekarameanui

he erected another called Moekakara, after which he recited an incantation to make birds appear. Part of this incantation is as follows:

Pi mirumiru te manu
I whakataungia ai
Te pae tapu o Tane.

A young tom-tit was the bird
Which was incited to alight
Upon the sacred perch of Tane.

As a result birds of all descriptions came and settled at Paewhenua. Last of all came a particularly large one which alighted on a *mangeo* tree. Seeing this Rotu endeavoured to spear it, but he missed and struck the branch on which it was sitting. Immediately all the birds left and flew seaward, their flight being observed by Hiaroa who cried out:

“Ko wai tera e kokoti mai ra i te ika a Hiaroa?”
(Who is that cutting the fish of Hiaroa?)

To this Rotu answered:

“Ko au, ko au, ko Rotu. Waiho, waiho kia whakaraaua ake.”

(It is I, it is I, Rotu. Wait, wait until I make of it a captive.)

Leaving Rotu and his companions at Paewhenua, Rakataura turned towards the coast and climbed the summit of Karioi mountain, on the south side of Whaingaroa harbour. Here he erected a sacred altar which was called Tuahu-papa, and here also he performed ceremonies and repeated incantations to prevent Tainui from entering the harbour.

From Karioi, Rakataura proceeded south along the coast to Kawhia where, at Maketu, he erected another altar named Ahurei. Both Maketu and Ahurei are said to have been names transported from the original homeland, the last mentioned being, contends Percy Smith, possibly an abbreviation of Te Fana-i-ahurai, a place on the west coast of Tahiti.

Continuing his explorations, Rakataura crossed to the south side of Kawhia harbour, finally coming out on the beach at Tauranga, between Moeatoa and Tirua.

To return once again to Hoturoa and Tainui, it will be recalled that we left the canoe drawn up on the banks of

the Mokau. Shortly after landing at this spot Hoturoa, accompanied by several of the crew, set out on foot, wending their way inland and northward. After approaching Moeatoa the party descended to the beach, and here Hoturoa came upon the footprints of Rakataura which he was able to identify from the fact that Rakataura possessed a twisted foot. He said:

“E, kua tae mai ano te kaumatua nei a Rakaiuru.”

(Ah, the old man Rakaiuru has already arrived here.)

The foregoing remarks are taken from the version of Rore Eruera, hence the name Rakaiuru appears in place of Rakataura. According to the same authority Hoturoa now followed after Rakataura and came upon him at Kawhia, where a reconciliation took place resulting in Hoturoa agreeing to the former's marriage with his daughter Kahukeke. According to Rihari Tauwhare, however, Hoturoa was joined by Rakataura on the beach shortly after Hoturoa had discovered the latter's footprints in the sand, and the above mentioned reconciliation then took place.

Be that as it may, the two chiefs being once again on friendly terms, Rakataura enquired as to the whereabouts of Tainui and on being told, he suggested that a party be sent to bring her to Kawhia while he and Hoturoa proceeded on foot. This was agreed to and Hoturoa accompanied Rakataura overland, their journey being marked by the erection of a *tuahu* at Moeatoa.

Meanwhile the other section of the party arrived at Mokau, and launching Tainui, brought her safely up the coast to Kawhia where she was hauled ashore at Maketu. At Mokau, however, was left the anchor, which was a smoothly-rounded boulder somewhat similar to a huge dumb-bell. This famed object lay by the river bank until 1926 when it was removed and set in concrete at the tribal burying-ground nearby.

After the arrival of Tainui and her final beaching at Maketu, Rakataura took Kahukeke to wife. At this time he and Hoturoa decided to erect two monuments at the spot where Tainui rested, which was only a few yards from the *tuahu* called Ahurei. Two pillars of limestone were used for the purpose, Rakataura setting up his at the inland end of the canoe, and Hoturoa erecting his at the seaward end. The pillar of Rakataura was named Hani, representing the

warrior spirit, while that of Hoturoa was called Puna, fully Puna-whakatupu-tangata, as emblematical of the growing of men.

The arrival of Hoturoa and his people at Kawhia saw the end of their long voyage from Hawaiki, but before describing their adventures in founding their new settlement, it is necessary to add still another version in respect to Tainui. It will be recalled that in some traditions Tainui is stated to have entered Kawhia immediately on arrival off that point. It is known, of course, that she at one time must have sailed south, otherwise there would be no accounting for the presence of her anchor at Mokau. The account contained in the foregoing pages which states that Tainui proceeded southward prior to entering Kawhia is the general belief, but the following version, as recorded by Percy Smith, is somewhat different.

According to this authority, it would appear that some time after the arrival at Kawhia, one of the crew, as did others, married a young woman belonging to the *tangata-whenua* named Hine-moana-te-waiwai. This woman possessed a piece of *pounamu* or greenstone known as a *tara* or barb which was fitted to a piece of wood in the form of a bird-spear. From this circumstance her husband, Kopuwai, changed his name to Tara-pounamu. Eventually Tara-pounamu expressed his desire to explore other parts; and this being agreed to, he and some companions launched Tainui and sailed southward to Mokau, where they left the canoe-anchor. Continuing their voyage, they ultimately reached Taranaki, where they settled for a time at Wai-iti. Unfortunately, one of the party desecrated the famous vessel by easing himself in it. When news of this act reached Hoturoa he was exceedingly angry and immediately despatched a party to bring Tainui back to Kawhia after which she remained at Maketu for all time.

CHAPTER V.

THE FIRST SETTLEMENT. 1350.

TO THE new arrivals New Zealand, or more correctly the North Island, with its extensive coastline, its different soils and its cooler climate, must have been a source of never-ending wonder. Its very size when compared with their old homeland, Ra'iatea being much the same in area as Great Barrier at the entrance to Hauraki Gulf, must have filled them with amazement. With a land so large, in spite of the fact that there appears to have been a large aboriginal population, there would be room for all, a decided contrast to the congested conditions that had prevailed in Hawaiki. For a time then the people remained near the sea, in the vicinity of the first settlements, but as time went on and they increased in numbers, they spread inland and along the coast until at the time of the first Europeans, they, as Tainui people, occupied the territory from the Mokau river in the south to Tamaki in the north, and eastward from upper Mokau through the Tiroa ranges to Putaruru, and thence northward along the Kaimai range to Coromandel peninsula and the shores of Hauraki. Within this large area lay the valleys of the Waikato and Waihou rivers with their adjacent swamps and lagoons in which lived countless eels and wild fowl, an almost inexhaustible source of food supply for the people. Elsewhere, from the high country to the south, along the coastal range to the west and the ranges to the east, the land was clothed in forest from which the people took timber for their houses and canoes or snared birds for food. In the time taken to settle this area the people had grown into several large and powerful tribes, who very often fought among themselves. They were all, however, tribes belonging to Tainui and who claimed Hoturoa as their principal ancestor.

When the people of Tainui made their first landing at Kawhia, they found there tribes of *tangata-whenua* who, states White, were known as Ngati Hikawai and Te Upokioia. The newcomers appear to have encountered no serious opposition from these people, of whom, unfortunately, we know so little. Later on, however, we know that they were attacked, most of the men being killed while the women became slave-wives to the Tainui men.

The first act of Hoturoa on arrival was to erect his *tuahu* named Ahurei, after which he ordered the planting of the precious seeds which had been so carefully brought from Hawaiki. Te Tahuna Herangi says: "The people therefore immediately set about preparing a cultivation and at the new moon, Te Tapouritanga-o-te-marama, the seeds of the *kumara*, *taro*, and *hue* were planted."

Shortly after, says Te Aoterangi, Hoturoa left his wife Whakaotirangi, and went to live with Marama-kiko-hura, with the result that Whakaotirangi departed from Maketu and went to Pakarikari, close to the adjacent harbour of Aotea, where she formed a settlement. Whakaotirangi was the principal wife of Hoturoa and by him she had Poutukeka who had grown to manhood in Hawaiki, and where also he had taken his two wives Amonga and Takahiroa. The youngest son Hotuawhio lived with his mother and went with her to Pakarikari.

At this place Whakaotirangi prepared her land to grow the *kumara* which she had personally brought from Hawaiki. She first made the divisions between the mounds after which she made the soil friable and rooted up the fern. She sheltered her cultivation with branches of trees and then sloped the ground in distances apart. Finally, when the time was right, she instructed her son to bring Hoturoa to perform the *pure* or *tapu-lifting* ceremony over her cultivation.

Accordingly, Hotuawhio went to his father and said: "I ki mai a Whakaotirangi kia haere atu koe kia kite koe i a ia; e tata ana te mate." (Whakaotirangi says for you to come and see her; she is near death.)

Hoturoa felt sorry for the way in which he had neglected his first wife, and so returned with Hotuawhio to Pakarikari. When they arrived at a point overlooking the settlement and Hoturoa saw the cultivation he wept at the sight of the food from Hawaiki.

Hotuawhio now said: "Ko te take tenei i tikina atu ai koe." (This is the reason you were sent for.)

The thoughts of Hoturoa now went back to his far-away homeland and he sang a lament after which he went to the village and wept over Whakaotirangi. His wife then arose and said: "Tamahuia te maara nei. Tenei ano nga puke tuatahi me te tuarua, te mea ma te tane me ta te

wahine." (Perform you the ceremony to ensure the fruitfulness of this cultivation. Here is the first hillock and here the second, one for the male, the other for the female.)

So Hoturoa lit a sacred fire and performed the *pure* ceremony. The cultivation was then given the name Hawaiki, after which Hoturoa lived on with Whakaotirangi. When the crop had reached maturity Whakaotirangi instructed Hoturoa to take a portion of the *kumara* to Hapopo who had taken up his residence at Te Akau. This he accordingly did and on arrival the *kumara* were taken to a place called Angaroa where they were planted with all ceremony, and at the conclusion of which a stone was erected as a *mauri* or sacred offering. This *mauri* is described as a *tara* or charm known by the name of Moreore. The stone itself was given the name Te Rukuruku o Whakaotirangi (The Small Basket of Whakaotirangi), a reference to the original small number of seed-*kumara* brought by her from Hawaiki.

Although Hoturoa had become reconciled with Whakaotirangi, he did not separate from his minor wife Marama-kiko-hura immediately. After the immigrants had been resident in Kawhia for the greater part of a year, states Te Hurinui, Marama-kiko-hura gave birth to a son who was named Tane-nui. The child was regarded with suspicion by Hoturoa, for he remembered the love affair which Marama had indulged in with Te Okaroa at Tamaki, and he consequently did not bestow the affection which he would otherwise have done.

Finally, during the absence of Marama who had gone to the sea-shore to gather shell fish, young Tane-nui became restless and cried for his mother. After some endeavours to pacify the child, Hoturoa finally became angered and vented his spite by giving Tane-nui his *membrum virile* to suckle. This gross insult to her offspring was duly communicated to Marama on her return, with the result that she parted from Hoturoa, and taking her child with her, left the district.

Departing from Kawhia, says George Graham, Marama came north to Tamaki and joined her relatives there, Poutukeka, Riukiuta, and others, and finally settled at the *pa* Pari-tai-uru where she became the ancestor of the Nga Marama.

RAKATAURA EXPLORES THE LAND.

After the Tainui immigrants had established themselves in their new home, and the more important tasks had been completed, Rakataura decided to journey inland for the purpose of extending his rights over new territory. He had already, it will be remembered, explored part of the country during his journey from Tamaki down the coast to Kawhia, but he now desired to explore that part of the interior inland of the new settlement.

The story of his explorations has been taken, in the main, from the Otorohanga Native Land Court records, but as these contain a certain amount of confusion, some remarks are necessary. For example, in the evidence the names of Rakataura and his wife Kahukeke have been shortened to Raka and Kahu, resulting in one case in these being confused with Rakamaomao and his mother Kahupeka, people who lived five and six generations later. The account, like many native narratives, is lacking in detail, and makes mention of only Rakataura and Kahukeke, whereas they were certain to have been accompanied by a party of warriors. In like fashion nothing is mentioned of the inhabitants of the country through which they passed, yet this territory must have had quite a considerable population at that time.

To return to Rakataura, having made the decision, he set out accompanied by his wife Kahukeke, and crossing the ranges, descended to the valley of the Waipa, bestowing names here and there as they went. The extinct volcano which forms the summit of the range they called Pirongiate-aroaro o Kahu, and another place they named Manga-waero-te-araro o Kahu. Observing yet another volcanic cone they gave it the name Kakepuku-te-aroaro o Kahu, after which they journeyed southward to the source of the Waipa and named the range in that vicinity Rangitoto o Kahu. Thence they turned in a north-easterly direction and went to Wharepuhunga o Kahu which they also named.

At this place their son was born, and shortly after they had left Kahukeke became ill and because Rakataura offered up prayers and performed appropriate ceremonies which caused her to recover, the place was called Pureora o Kahu.

The establishment of territorial rights was also being carried out by the crews of other canoes, and Ngatoroirangi

of Te Arawa had already penetrated inland when he heard of the activities of Rakataura. Expecting that Rakataura would eventually take possession of the country to the south, Ngatoroirangi proceeded thither and climbed the snow-covered heights of Tongariro, thus exercising a prior claim.

Meanwhile, Rakataura and Kahukeke continued their explorations and climbed a mountain which they named Puke o Kahu and it was here that Kahukeke died. She had been ailing for some time and her death caused Rakataura to abandon his explorations in that direction. He, however, left his son there, after which he journeyed northward to Hauraki at which place he named two peaks, one Te Aroha-uta, because of his love for his wife, the other Te Aroha-tai, because of his affection for his people at Kawhia. Rakataura journeyed no more but remained and eventually married again to Hinemarino, living at Te Aroha until his death.

CHAPTER VI.

HOTUROA AND HIS DESCENDANTS. 1350-1450.

THE people of Tainui, in common with other tribes, take great pride in tracing their ancestry from those who came hither in their tribal canoe. Not unnaturally they prefer to trace back to the most important personage on board, that being of course, Hoturoa, rather than to other members of the crew. In fact, when one considers the number of people who took part in the migration, few other lines of descent are now remembered. Unfortunately, the passing of time has wrought much confusion in the genealogies showing the immediate descendants of Hoturoa, and present day beliefs do not appear reliable.

In the tribal records of Ngati Toa and other tribes of the west coast, as preserved by Sir Maui Pomare, Motai is shown as the son of Hoturoa, but elsewhere the lines of descent are lengthened by several generations, Waikato showing Hoturoa, Hotuope, Hotumatapu, Motai, while Ngati Maniapoto claim Hoturoa, Hotuope, Hotuawhio, Hotumatapu, Motai. The longer lines of the two latter tribes, however, do not appear at all favourable when compared with the genealogies of other tribes, most of which, but Te Arawa in particular, support the beliefs of Ngati Toa, by being much shorter.

Some evidence, however, does exist to show that Tainui is an older and consequently a longer line than Te Arawa. The common ancestor of both Hoturoa and Tamatekapua was Ruamuturangi. This man first married Hapaikura from which he had Taraao, after which he married again and by this second wife had Taunga, ancestor of Tamatekapua. Taraao, ancestor of Hoturoa, was, therefore, the *tuakana* or senior, and we may perhaps presume from this that Hoturoa was older than his cousin Tamatekapua.

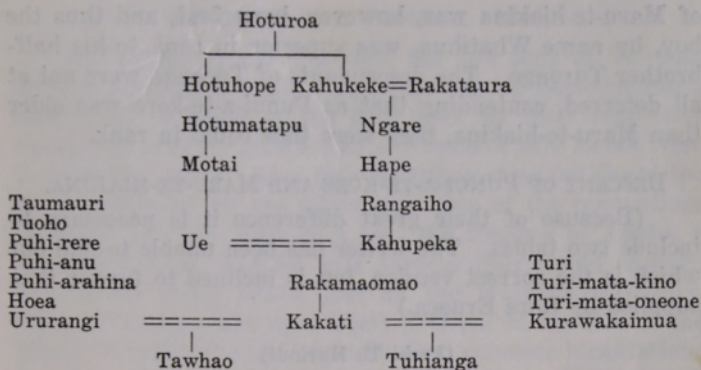
In Tainui tradition we are informed that Hotuhope, or Hotuope as he is known to Ngati Maniapoto, the eldest son of Hoturoa, was a fully grown man before leaving Hawaiki, and had there married Hineihi, daughter of Pumaiterangi, elder brother of Hoturoa. He must, therefore, have been

much older than Kahumatamomoe, son of Tamatekapua, for as tradition tells us, his mother, rightfully the wife of Ruaeo, was kidnapped by Tamatekapua just prior to the departure from Hawaiki. Thus the Tainui line was at least one generation longer than the Arawa when they first landed in this country.

Be that as it may, we find on reviewing certain marriages at a later date between Tainui and Te Arawa, so great a difference in the number of generations of the parties concerned, that the feat is nothing short of impossible if the genealogies are correct. This tends to support the Ngati Toa claim that Hoturoa, Hotuope, Hotuawhio, and Hotumatapu were in reality brothers, and not, as is generally believed today, generations.

To return to the doings of the people, the early history of this period is very hazy, and little has been preserved of the happenings which took place during the first five or six generations following the migration. For some years the centre of settlement remained close to Kawhia, but by the time of Kakati the occupation of the country had extended to Whaingaroa in the north and to Moeatoa in the south, but so far no determined effort had been made to penetrate into the interior. Kakati had strengthened the position of his tribe by two important marriages, the first to Ururangi, of the Kurahaupo people, to which union was born Tawhao, and the second to Kurawakaimua, great-granddaughter of Turi of the Aotea canoe. From his second wife was born Tuhianga, ancestor of Ngati Toa.

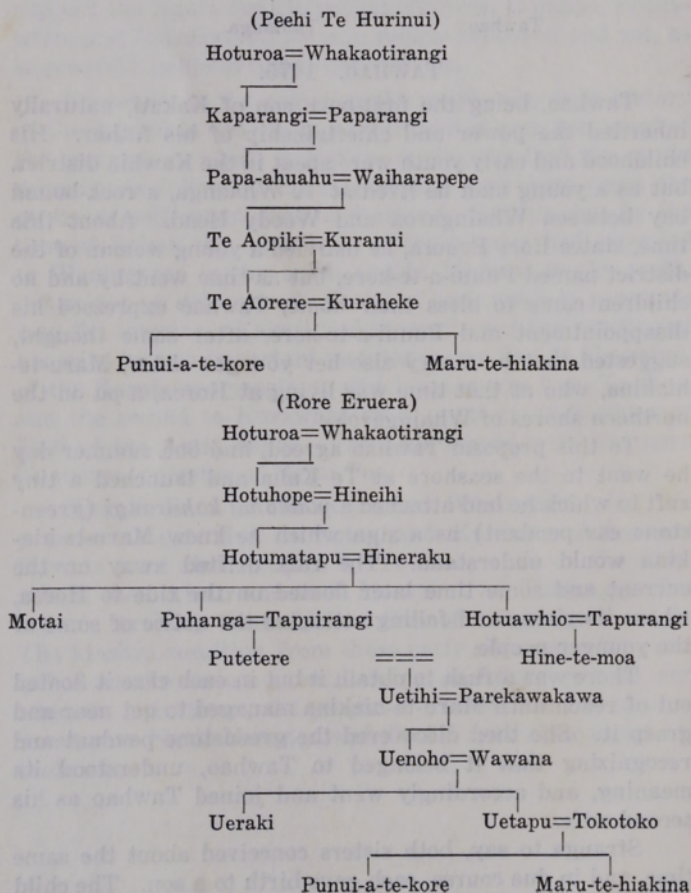
Kakati lived at Karioi, near Whaingaroa, but his possessions extended to Aotea and Kawhia. Aotea and Kawhia were also occupied by Tawhao, while on the south side of the harbour and on to Moeatoa lived Tuhianga. The latter's territory thus adjoined that of his mother's people. The kinship resulting from these early alliances with other tribes was to have a great bearing on future events; and when in later times, the people of Kawhia were in need of assistance, Ngati Mutunga and Te Ati Awa always came to their aid.



of Maru-te-hiakina was, however, born first, and thus the boy, by name Whatihua, was superior in rank to his half-brother Turongo. The descendants of Turongo were not at all deterred, contending that as Punui-a-te-kore was older than Maru-te-hiakina, they were thus equal in rank.

DESCENT OF PUNUI-A-TE-KORE AND MARU-TE-HIAKINA.

(Because of their great difference it is necessary to include two tables. The writer has been unable to find out which is the correct version, but is inclined to favour that supplied by Rore Eruera.)



WHATIHUA AND TURONGO. 1500.

As Whatihua and Turongo, the two sons of Tawhao, grew to manhood, great rivalry sprang up between them, occasioned no doubt in the first place by their respective ranks, but later by little tricks and feats of skill as one tried to outdo the other. As a rule Whatihua came out the victor as is illustrated by the following. One of the occupations in which the two took part was the snaring of *kuaka*, a species of snipe, and for this purpose they would adjourn to a small rocky island just off the Waipapa foreshore. Should Turongo take up a likely position on his side of the island, Whatihua would immediately commence incantations to make the birds fly to his side, and then, waiting until Turongo had moved to a new position, he would repeat the performance. In this fashion they passed their early youth.

Finally the two reached manhood, and Turongo decided to extend his knowledge by travelling to other parts of the country. His journey carried him toward the south and it was during his wanderings in Taranaki that he met, at Patea, the celebrated beauty Ruaputahanga. This woman possessed that fair complexion known as *urukehu*, and Turongo determined to make her his wife. His attentions were favourably received, and it was eventually arranged that Turongo should return to Kawhia to prepare a suitable home for Ruaputahanga who, in keeping with her rank, was to follow at a later date.

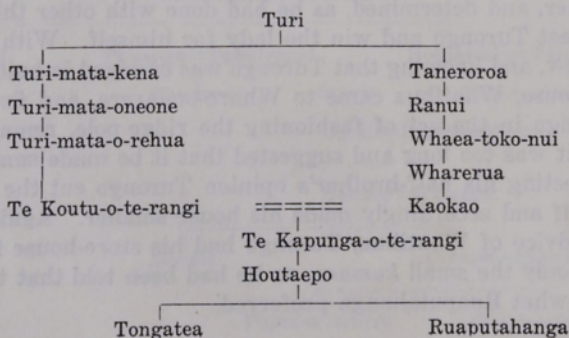
Accordingly, Turongo went home and after arriving at Kawhia, proceeded to enlarge his house at Whare-ongarere, a place now part of Kawhia town. Whatihua, on learning of the coming romance, became secretly envious of his half-brother, and determined, as he had done with other things, to cheat Turongo and win the lady for himself. With this in view, and knowing that Turongo was engaged in building his house, Whatihua came to Whare-ongarere, and finding Turongo in the act of fashioning the ridge-pole, remarked that it was too long and suggested that it be made smaller. Respecting his half-brother's opinion Turongo cut the pole in half and accordingly made his house smaller. Again on the advice of Whatihua, Turongo had his store-house filled with only the small *kumara*, as he had been told that these were what Ruaputahanga preferred.

Pleased with the success of his scheme Whatihua returned to his home at Aotea and there by the foreshore at the place now called Whare-nui, he secretly constructed a house of the finest quality, after which he collected large supplies of food, sufficient to maintain a multitude.

In the meantime Ruaputahanga, accompanied by a large number of attendants in accord with the custom of *kawe-wahine* (bringing-the-bride) had set out for Kawhia. The party first travelled up the Whanganui river, after which they proceeded by way of Ohura and Tangarakau to Mahoenui district. Here the dog of Ruaputahanga, by name Ruahinahina, caught and killed a *kiwi*, which Ruaputahanga placed in an oven to cook. When opened the bird was found to be only half cooked, so the place was named Umu-kai-mata. At the next camp however, the bird was cooked again so the name Tao-rua was given to that place.

Eventually the party arrived at Kawhia, and to his great dismay Turongo discovered that his new house was far too small to accommodate so large a company, nor was his food-supply sufficient to feed them. This was as the crafty Whatihua had planned, and as if to help his half-brother, suggested that the visitors go to his home at Whare-nui, and Turongo could do nought but agree.

Here was food in plenty, the accommodation was ample, and Whatihua saw to it that Ruaputahanga was given the best of food, delicacies from the sea, the forests and rivers, and from the cultivations, until it seemed that the hospitality of Whatihua was boundless. The marked difference in the possessions of the two brothers was not lost on Ruaputahanga, and as a result she turned from the unfortunate Turongo and married Whatihua.



TURONGO JOURNEYS TO THE TAI-RAWHITI.

Too late did Turongo discover the trick which had been played upon him by his cunning half-brother Whatihua, and having lost Ruaputahanga, he turned his thoughts to other women he had heard of. It was then he remembered the east coast beauty Mahina-a-rangi, and he thereupon decided to try his fortune at the Tai-rawhiti. Before departing from Kawhia however, he composed a song concerning the house which he had constructed for the unfaithful Ruaputahanga.

Hei kona ra, e whare kikino
 Tu mai ai.
 Hei whakaahua ma te tangata
 I te hikitanga o te poupou,
 Ka kopa i tehi tara,
 Ka hira kei runga.
 No nomata mai ano i ako mai
 I te waihanga ko Ruatahuna
 Ko ta rekoreko, rere mai te pua
 Ko te ua-awha
 Ko Moana-nui, ko Moana-tea
 Ko Manini-kura, ko Manini-aro.
 Tenei ra ka tu kei te taku-tai.
 Ko te koha a Turongo.
 Opa na koanga au!
 Ko te wahine nana i hari mai
 Te toki pounamu
 Hei taratarai atu i te poupou
 Kia ngangao ai
 Na to matua koe i whangai
 Ki te umu o te hotu
 Mo te moe-tu, mo te moe-ara.
 O kupu kei roto, o mahara i roto
 To ngakau ki te mau toki
 He matawaia ki te hanga
 E tu mai nei
 He aha koa te kopae tu
 Ki waenga te marae
 He kahu makere, he ngongoro i roto
 He moe ki raro.

E-e-e.

Remain oh evil houses
 Stand ye there
 As an object for man's gaze.
 When the centre poles were erected
 And the sides closed in
 You stood forth imposingly above.
 From time immemorial

Was taught the knowledge of Ruatahuna.¹
 Sparkling were you, like the wind-blown petals,
 Then came the storm.
 Moana-nui, Moana-tea,
 Manini-kura and Manini-aro,²
 Lie scattered upon the ocean strand.
 Behold the bequest of Turongo!
 Which gave me so much joy.
 'Twas a woman who brought the adze of jade
 With which the poles I so carefully fashioned.
 Thy father has fed thee
 From the oven of sighs.
 Restless is thy sleep,
 Your words remain unspoken
 And thy thoughts remain within.
 Denied is thy desire
 To again grasp the adze,
 By the blinding tears
 And there ye stand
 Like unto a lonely nest
 Within the courtyard.
 Unclothed am I
 Within my soul I sleep
 And now I lay me down.

Having expressed his feelings thus, Turongo set forth and journeyed across to the island of Raukawa, or Kahotea as it is sometimes called. Here lived Mahina-a-rangi and her parents Angiangi and Tuaka. It so chanced that at the time Turongo arrived the people were busy building a house, some splitting timber, others again snaring birds to provide food for the workmen.

Turongo was fortunate in being an expert fowler as well as being very skilled in the art of splitting timbers for house-building, and it was this knowledge that was to establish him in the regard of his hosts. He no sooner arrived than he joined in with the work and his skill soon attracted the attention of Angiangi who remarked to his daughter, "Me moe koe i a Turongo; hei rangatira mou. He tangata kaha ki te mahi kai." (You had better marry Turongo; let him be a husband for you. He is a reliable person to support you.)

Meanwhile, the house was still in course of construction, the skill of Turongo again coming to the fore, and it

¹ Ruatahuna, gods who founded the carving cults.

² Moana-nui, Moana-tea, Manini-kura and Manini-aro. All names of designs used in lacing reed work in interior of houses.

was while engaged in this work that he became the object of interest to Mahina-a-rangi. Every evening, after the day's work had been completed, she observed that Turongo made a practice of using one particular path when returning to his sleeping-place, and one night, pretending that it was necessary for her to go outside, she evaded her attendants and purposely tarried by the path until Turongo came along. These chance meetings were repeated for several nights and a romance developed. So far Turongo had not discovered the identity of his lover, but always knew it was the same person from the sweet scented *rau-kawa* leaves which she used as a perfume.

Eventually, when she thought the time was right, Mahina-a-rangi disclosed her identity to Turongo and the two were married. About this time Turongo was visited by his father who, on learning that his son had married Mahina-a-rangi, expressed his approval of the match. Tawhao prevailed upon his son to return to his own country and make a suitable home for his wife, and this being agreed to, father and son set out together. Before leaving, however, Turongo requested Mahina-a-rangi to follow soon, as he desired the coming birth of his child to take place in Tainui territory.

Tawhao and Turongo now returned to Kawhia, and on arrival Tawhao called his two sons together and made a division of the land. The line drawn was practically the same as that followed by the northern boundary of the King Country, and the land north of that was given to Whatihua and his people, while that to the south was given to Turongo. Remembering his father's wish, Turongo now moved inland and at a hill called Rangiatea, situated on the southern bank of the Manga-o-rongo, a tributary of the Waipa, he built a village and awaited the arrival of Mahina-a-rangi.

By this time Mahina-a-rangi was fast approaching her confinement, and according to her husband's wishes, she set out to join him. Leaving Kahotea she first went to Wairoa after which she travelled inland by way of Waikare-moana and Rotorua to Okoroire but on arriving at the last place she found her condition would not permit her to continue her journey, and she stopped at a hot spring in the locality to await the birth of her child. Here her son was born, and remembering her *rau-kawa* perfume and the circumstances

under which she had met Turongo, she named her child Raukawa. A nearby spring in which she bathed herself was named Te Waitakahanga a Mahinaarangi, by which name it is known to this day.

For some time Mahina-a-rangi rested and then, when she was strong again, she came on to Waikato and crossed the river at what is now the Narrows. Throughout her journey Mahina-a-rangi had been accompanied by her dog, originally the property of Turongo; and when she had safely crossed the river, the animal disappeared. She at this suspected that she was near Turongo and so made camp to await the arrival of her husband.

Eventually the dog turned up at Rangiatea where it was immediately recognised by Turongo. The faithful animal now safely guided his master to the camp of Mahina-a-rangi, and Turongo was united with his wife and baby son, after which they journeyed to their new home at Rangiatea. As will be observed this marriage was a very important one, for it formed an important alliance with the tribes of the east coast.

Kupe (Matahourua Canoe)

Tahaunui
Popoto
Uehae
Kahukurataepa
Tamangenge
Kauwhataroa
Awhirau
Rapa
Rongomaiwahine

Paikea (Horouta Canoe)

Pouhinu
Tarawhakati
Nanaia
Porou-rangi
Ueroa
Tokerau

Iwipupu= Tamatea (Takitumu Canoe)

====
Kahungunu
Kahukuranui
Rakeihikuroa
Tupurupuru
Te Rangituehu
Tuaka= Angiangi
Mahina-a-rangi= Turongo

TONGATEA.

To return to the doings at Kawhia, in due course Ruaputahanga, the wife of Whatihua, gave birth to a son who was named Uenuku-tuhatu. Te Hurinui in his account states that on the news of this event reaching her relatives at Patea, her eldest brother Tongatea set out for Kawhia with the intention of performing the *tohi* rite over the new born child.

Tongatea however, did not reach Kawhia; for when he arrived at Marokopa, he fell in love with a woman of that

place named Manu, and as a result remained there and forgot the purpose for which he had set out. Tongatea had brought with him a stone image, a *mauri ika* (charm to attract fish), and the result of this was that vast numbers of fish gathered at the mouth of the Marokopa river. When it was netting-time, it was the custom for a man to climb to the summit of a certain rock on one of the headlands, and should shoals of fish be observed, no one was allowed to approach the sandy banks of the river, for should they do so, the fish would pass the mouth without entering.

As the fish came up stream the net was cast from bank to bank, the bottom of the net being kept down on the river bed by the feet of the fishermen who took careful note of the number caught. Only a certain number was taken, the rest being allowed to escape, a precaution no doubt, to conserve future supplies. The bottom of the net was then hauled over and lashed to the top after which it was dragged ashore.

Marokopa was also noted for its bird life, large numbers of *kuku* (native pigeons) being found in its forests from which also came large supplies of bush foods. Tongatea indulged himself to the full on the delicacies of Marokopa, a fact noticed by the local people, Ngati Awa, and he soon acquired a reputation as a glutton. So greedy was he that he even ate the *peha* (peelings) of the *kumara* and *karaka* when served with those foods.

So impressed was Tongatea with the abundance of Marokopa that he decided to return to Taranaki in order to raise a war-party to conquer the district for himself. Having thus decided, he informed his wife Manu that he was going home. She was somewhat surprised and said:

“Kaore ano taua i roa noa e moe ana, kua haere rawa koe?”

(Although we have been but not long married, you are going?)

His only reply was:

“Ka haere au.” (I am going.)

Manu was first at a loss to understand the reason for his going; but, her suspicions aroused, she informed her brothers of her fears, and they, wasting no time, immediately set out in pursuit. They soon overtook Tongatea and without waiting for any explanations, put him to death.

Subsequently a daughter was born to Manu; and remembering Tongatea and his habit of eating the *peha* (peelings) she named her child Peha-nui.

RUAPUTAHANGA LEAVES WHATIHUA.

Following the birth of Uenuku-tuhatu, Ruaputahanga again conceived and another son named Uenuku-te-rangi-hoka, was born to her. While this child was still an infant Ruaputahanga began to find fault with her husband Whatihua, considering that he was showing a decided preference for Apakura, his second wife. In a fit of jealousy she decided to return to her own people.

So early one morning before the people were astir she strapped her youngest child on her back, and set off. Her flight was soon discovered, however, and Whatihua set out in pursuit, hoping that she might be persuaded to come back. Ruaputahanga was just turning Matatua point when Whatihua came in sight at Kawhia, and hastily burying her baby Uenuku-te-rangi-hoka, neck deep in the sand, she quickly covered the rest of the distance to the harbour-entrance and taking to the water, swam across to Te Maika.

Whatihua came on, but was delayed in order to exhume his small son. He, however, did not abandon the chase, but followed along the coast, and by the time he had reached Marokopa, he was close on the heels of Ruaputahanga. Hastening to the beach at Moeatoa, Ruaputahanga sprang in desperation across the yawning chasm at the base of which surged the incoming tide. By the time Whatihua arrived the inrushing breakers had formed an insurmountable barrier and he was only able to gaze upon his wife as she stood on the other side.

Poised on a rock Ruaputahanga replied to the pleadings of Whatihua in a manner that has been passed down as a proverb. Refusing to return she said:

“Ka tu nga tai a Rakei-mata-taniwha-rau.”

(The tides of Rakei-of-the-hundred-demon-eyes, have now arisen.)

Having failed in his purpose, Whatihua left her to continue her journey, and returned slowly to Kawhia. Here he collected his tribe, and crossing the Aotea harbour he settled at Manuaitu, a flat-topped hill well elevated above the contiguous country. His youngest son Uenuku-te-rangi-

hoka, was now taken and reared by Apakura, and on this account he is often referred to by the name Uenuku-whangai.

As an example of the discrepancies that creep into Maori history, the name Uenuku-whangai has come to be identified as a separate son by some sections of the Tainui tribes, but this is incorrect, and is the result, states Te Hurinui, of the change in names.

Not far distant from Manuaitu is the high headland known as Pohotangi which takes its name from the whining and whistling caused by escaping air as it is forced by the ocean rollers through a cavern-like vent at the foot of the cliffs. Far above on the face of a limestone cliff is a small cave and here in his old age Whatihua was wont to retire, and it was here that, in the end, his remains were laid to rest.

KAIAHI. 1520.

When Peha-nui, the daughter of Manu and Tongatea, had grown to young womanhood, there arrived at Marokopa a party of Mataatua people from Whakatane, among the party being a man named Kaiahi. Te Hurinui says that during their stay Kaiahi formed an attachment with Peha-nui, and by the time they decided to depart she found she was to have a child. She thereupon informed Kaiahi of her condition and he replied:

“Hei konei noho ake. Maku e haere, ka hoki mai.”

(Stay here. I go but I shall return.)

Kaiahi then departed with his companions and returned to Whakatane and subsequently a son was born to Peha-nui.

After the lapse of several years Kaiahi again appeared at Marokopa but this time at the head of a war-party. With the approach of the expedition the local people fled, only one person, the son of Peha-nui, being captured. Kaiahi did not pursue the others and little thinking that he had captured his own son, gave orders that the boy should be securely bound and placed in a large kit until the morning when it was intended that he should be killed and eaten.

During the night the warriors of Kaiahi amused themselves by dancing their *haka*, and eventually becoming overheated, went outside to cool themselves. It was while there that they heard a voice saying in a sad wail, “Te kiri o Manu-tongatea ka tokia e te hau. Peha-nui a Manu, Peha-

nui a Kaiahi." (The skin of Manu-tongatea is cut by the wind. Peha-nui of Manu. Peha-nui of Kaiahi.)

This was the voice of Manu-tongatea in the kit, speaking in the hope that he would be overheard by his father Kaiahi, whom he suspected was with the party. The warriors immediately returned inside the house and informed Kaiahi of what they had heard, and he thereupon ordered them to release the boy and bring him to him, for he now knew that the prisoner was his own son.

When Manu-tongatea was brought before his father, Kaiahi said:

"Hei konei e noho. I muri nei mau e haere ake ki te takitaki i to mate."

(Stay here. Afterwards you shall come and obtain revenge for your insult.)

Kaiahi then withdrew his war-party and retired from the district.

MANU-TONGATEA SEARCHES FOR HIS FATHER.

Several years went by following this event, during which time Manu-tongatea often thought of his father, and finally he said to his mother:

"Kei whea te takiwa o taku papa?"

(Where is the district of my father?)

Peha-nui replied:

"Mau e whai ki te uranga o te ra."

(You must search where the sun rises.)

Having been thus informed Manu-tongatea determined to find his father, and raising a party of warriors, he set out toward the east, on his way spearing *kokako* for food. Crossing the island the party came to Te Roto-iti and here they learned that the people of that place had just suffered at the hands of Kaiahi.

When the chief of Te Roto-iti learned of the mission of Manu-tongatea, he offered him his daughter Wawara in marriage, a move, no doubt, in the hope that such a union would save his people from further hostilities. Wawara had already been promised to a man of her own tribe, but this appears to have been smoothed out to the satisfaction of all concerned with the exception of the girl herself who, on being informed of the arrangement, expressed her feelings in song.

Tera te tai uru, ka hura i Whitikia.
 Te roimata i roto, me he waituru kei aku kamo.
 Kaati te aroha, te kai mouna mai.
 Ka motu nga whenua, nga korupe whare.
 Okapua i raro ra, ki nga mahinga,
 He maru i eke mai no Matotoru.
 E Rake ma e-e, homai he au tui.
 Ka wehi taku kiri, me he tara-ongaonga.
 Waiho taku hika
 Hei tiriwhana ki te ihonui.
 Ka tuku i rite
 Whakakopinga i-i.

Behold the western tide¹
 Flows hard by Whitikia.²
 My pent-up emotions
 From my tearful eyes do flow.
 Cease thou, my all consuming love.³
 Severed is the land,
 The carved lintel lies asunder.
 Okapua⁴ there below
 With thy eventful past!
 A shelter provided now by Matotoru.⁵
 Oh Rake⁶ give unto me
 The valued heirloom.⁷
 Recoils this form of mine
 As from a stinging nettle
 For sacrificed shall be my love
 Upon the stranger's honoured couch
 An offering to his passion shall I be
 Alas! Ah me!

As had been expected, on receiving Wawara, Manu-tongatea took up the cause of her people, and himself led the warriors against the tribe of Kaiahi with whom he fought two battles. On the occasion of the second engagement Manu-tongatea, on learning that his father was an actual inmate of the *pa* being attacked, went forward and sought him out, with the result that peace was made between Kaiahi and the father of Wawara.

By this marriage with Wawara, Manu-tongatea had two sons, the first named Kokako because these birds had

¹ Western tide, a reference to Manu-tongatea.

² Whitikia, a village.

³ A reference to her lover.

⁴ Okapua, short for Okapuarangi, a former village on the shore of lake Roto-iti.

⁵ Matotoru, another name for Manu-tongatea.

⁶ Rake, a near relative to the lover of Wawara.

⁷ *au tui*, actually a whalebone cloak pin, but in this case a reference to her lover.

been speared for food during his search for Kaiahi, and the other Te Matau.

Toroa (Mataatua Canoe)

Ruaihono

Tahinga-o-te-ra

Awa-nui-a-rangi === Uira-roa (of Takitumu)

|
Rongotangiawa

Irapeka

Awatope

Kaiahi===Peha-nui

|
Manu-tongatea=Wawara

|
Kokako

|
Te Matau

CHAPTER VII.

TAINUI PENETRATION INLAND.

THE EXPEDITION OF TAMA-A-IO. 1575.

IN reciting the adventures of Manu-tongatea the story has advanced somewhat ahead of the correct sequence of events, and it is now necessary to leave the adventures of Kokako until later on, and return to the happenings at Kawhia. According to Rore Eruera it was not until the times of Tawhao that the Tainui people made their first attempt to settle the interior. There had been excursions, of course, but no apparent attempt to form villages until Turongo settled at Rangiatea, in the upper Waipa valley. In giving his account of this period Te Hurinui states that the first hostile expedition carried into the interior was undertaken by Tama-a-io, a son of Uenuku-te-rangi-hoka, in order to assist Rereahu.

Rereahu was a son of Raukawa and was thus a cousin to Tama-a-io, and it appears that one of the former's weaknesses was a fondness for the young fronds of the *mamaku* tree-fern. Having heard that this fern grew in abundance in the mountain country in the vicinity of Tiroa, Rereahu decided to go there, but he found his way barred by hostile people. These people were led by three brothers named Ha-nui, Ha-roa, and Ha-kuhanui, and having just recently been forced to leave the Taupo district, had fled to Tiroa for refuge.

Naturally they were not prepared to give up their new home without a fight, and Rereahu, finding them unfriendly, sent word to Kawhia for assistance, with the result that Tama-a-io marched to his aid. Having joined his relative, the combined force proceeded to the upper reaches of the Mokau where they discovered some of their enemies in a *pa*.

For some time the position was observed by Tama-a-io from an adjoining bush-clad hill, and having decided that the *pa* was too strong for his small force of seventy men, decided to use strategy. Advancing his party to a fern-covered ridge which was in view of the enemy, he then descended into a valley out of sight. Entering the bush

Tama-a-io and his warriors returned unobserved to the starting place and advanced again. This performance was repeated three times, each time he and his men changing their garments in various ways.

The result was as Tama-a-io had anticipated. Believing that the invaders were in great force, the people of the Ha brothers abandoned their fort and fled in the direction of Tiroa, where they again occupied a fortified hill and awaited the advance of Tama-a-io.

Arriving at this second position Tama-a-io determined to force the issue, as a siege did not suit his purpose. Again he resorted to strategy. From his camp he sent his men to the nearby bush to collect firewood, a proceeding watched with interest by the inmates of the *pa*. At last the enemy observed the warriors of Tama-a-io return laden with wood, but they did not however, notice that each man had his *patu* or war club tied to his leg.

Seeing the warriors of Tama-a-io apparently unarmed, the people of the *pa* fell for the ruse and attacked them. Dropping their firewood, the invaders drew weapons as if from nowhere and turning on their enemies, took them by surprise, badly defeating them and killing at the same time, the three brothers.

This defeat ended their resistance, and the survivors fled, some to Taupo from where they had originally been driven by the descendants of Tia, and others under the chief Hoata, down the Waimeha and Ongarue rivers to their relations, a section of the Whanganui who were occupying a *pa* called Whiritoa near Taumarunui.

The refugees were not long left in peace for they were quickly followed by Tama-a-io, who, on arrival, took up a position on a bend of the Ongarue river near its junction with the Whanganui, and just below the bluff on which the *pa* was situated.

Seeing this and anxious to avoid further fighting, Hoata made overtures for peace, and offered his daughter Hine-mata, of Tainui descent on her mother's side, as a wife to Tama-a-io. This offer was eventually accepted, and Tama-a-io retired. The result of this marriage between Tama-a-io and Hinemata was a daughter named Rangianewa who subsequently became the wife of Rereahu.

Hiaroa (Tainui Canoe)

Ra

Kemo

Punanangana

Ruawaiho

Waihaere

Ruanui

Hinewhata====Te Hoata

|
Hinemata====Tama-a-io

|
Rangianewa====Rereahu

REREAHU AND HIS SONS TE IHINGARANGI AND MANIAPOTO. 1575.

When Raukawa, the son of Turongo and Mahina-arangi, grew to manhood, he married for reasons not now remembered, a woman named Turongoihi, a direct descendant of Tia, one of those who came in the Arawa canoe. We know very little of the circumstances surrounding this marriage, but it doubtless was of some importance as it appears to be the first union of any note between the people of Tainui and Te Arawa. At any rate, the result of this marriage was Rereahu, Whakatere, and Takihiku, all sons, and a daughter Kurawari.

We are already familiar with Rereahu, and of the others we shall hear more later on. As related in the previous chapter, Rereahu eventually married Rangianewa, daughter of Tama-a-io, and a son named Te Ihingarangi was born. For reasons now hard to fathom this first marriage of Rereahu is not now regarded as having been of any moment, and it is his second marriage that assumes importance.

It would seem that some considerable time elapsed, certainly not until after Te Ihingarangi had reached man's estate, that Rereahu married again, this time to Hine-au-pounamu, a daughter of Uenuku-tuhatu, and it was by this second marriage that were born the eight famous children, Maniapoto, Matakore, Tuwhakahekeao, Turongotapuarau, Te Iowananga, Kahuariari, Kinohaku and Te Rongorito.

As the children grew up, states Te Hurinui, they settled in various parts of the Waipa, Manga-o-kewa and adjacent ranges, with headquarters at what is now Te Kuiti. Time came when Rereahu was on his death-bed, and it was necessary for him to confer his *mana* on one of his sons. The old chief had given careful thought to this question, and

had studied the characters of his two eldest sons and his choice fell to Maniapoto.

Accordingly, when Rereahu felt the end was fast approaching, he sent his eldest son Te Ihingarangi to prepare a *tuahu* where, so the father said, he would perform the necessary rites for conferring his *mana* upon him.

Te Ihingarangi hesitated and then said, "Why not send my *teina* Maniapoto, to do that?"

"Leave your younger brother by my side to attend to my smaller needs. What I have asked you to do, only you should do," replied the father.

So Te Ihingarangi departed, and while he was occupied at his task, Rereahu called Maniapoto to his side, and after he had had his head anointed with *kokowai*, he directed Maniapoto to bite his head, the recognised sign indicating the surrender of a dying chief's *mana*. Maniapoto remonstrated, saying that his elder brother was more entitled to the honour, but old Rereahu persisted, saying, "He *tuakana* hapupu noa iho to *tuakana*." (Your elder brother was conceived haphazardly.)

This expression is rather obscure and has been the subject of endless discussion among the descendants of Te Ihingarangi and Maniapoto. It owes its origin probably in the fact that Hine-au-pounamu, the mother of Maniapoto, was much superior in rank to Rangianewa, a fact which, more than likely, influenced the decision of Rereahu.

Eventually Te Ihingarangi returned, and learning that his father had in the meantime, passed away, entered the house. There he saw Maniapoto with his lips stained red with *kokowai*, and knew immediately what had occurred. Feeling that he had been tricked he there and then vowed that he would subdue his brother and assert himself as leader of the people, but he did not reckon with his brother's determination to retain the chieftainship.

Some time after the death of Rereahu, Te Ihingarangi, thinking the time opportune, and being desirous of providing some reason for a quarrel, acted in a most provoking manner toward Tutarawa, brother to Hine-au-pounamu. Tutarawa, whose son Uetarangore had married Hinewhathia, the great-granddaughter of Te Ihingarangi, had come from Kawhia to attend the *tangi* over Rereahu, and after the body had been deposited in the special burial cave at

Pungarehu, he accompanied Te Ihingarangi to the latter's home at Ongarahu.

While there, Te Ihingarangi presented him with a dish of *huahua* (birds preserved in their own fat), but Tutarawa noticed that only the heads of the birds had been offered him, the better portions having been retained by Te Ihingarangi. In an unguarded moment also, Te Ihingarangi gave vent to his bitter feelings toward his half-brother, and said he would kill him.

Some days later Tutarawa visited Maniapoto, who was then living in the Waipa valley at Mohoaonui, where he had built a house called Hikurangi. His nearest neighbour was a younger brother Matakore. In contrast Tutarawa received whole birds to eat, not merely the heads, and this greatly pleased him, so that he revealed to Maniapoto the threat that Te Ihingarangi had made, and also of the treatment that he himself had received.

Maniapoto thereupon requested Tutarawa to inform Te Ihingarangi that he, Maniapoto, was proposing to leave his home and go eastward to a new place.

"It will be known that we have left when only our dogs are found in our *kainga*," said Maniapoto.

This story Tutarawa duly reported to Te Ihingarangi and the latter, as soon as he found that Maniapoto had departed, moved to Mohoaonui and took possession. In the meantime Maniapoto and his people, instead of continuing eastward, had returned by a circuitous route and had concealed themselves on the wooded banks of the river.

As soon as it was observed that Te Ihingarangi had settled down, Maniapoto carefully approached, and before any resistance could be organized, he and his men fell on Te Ihingarangi and his followers and several of them were killed. It had been previously arranged that Te Ihingarangi should be spared, and having captured the village, Maniapoto walked to where Te Ihingarangi was sitting and spat on his head, thereby lowering his half-brother's *mana* and raising his own standing among the people.

In consequence of his defeat at the hands of his half-brother, Te Ihingarangi decided to leave the Waipa, and with his sons, Kahuiiao, Uehaeroa, and Turakiwai, he went to Maungatautari to live; and here another son, Te Kuri, was born to him. Te Ihingarangi was already an aged

man and a great-grandfather when he left, and was only away a few years when he died. His sons brought his body back for burial at Tutuhauhau near Tiroa. With them came also their families, and they remained to settle in the Waimeha valley and upper reaches of the Ongarue river.

Te Kuri remained in the Maungatautari district and it is through him that Ngati Haua of those parts trace their descent from Te Ihingarangi. Maniapoto indeed, had many advantages over his less fortunate half-brother for he and his younger brothers had been raised mostly in the Kawhia district, whereas Te Ihingarangi had been reared in the inland settlements at Tiroa, and was little known by the bulk of the Tainui people.

To add to his standing Maniapoto had married into the Tupahau family, his first wife Hine-mania being a daughter of Te Rueke, the younger brother of Tupahau. She was a woman of high standing, and held in much esteem by the southern Tainui tribes, so high in fact that in season, special parties went to procure birds from the Tuhua ranges for her. This special attention was not viewed with pleasure by Maniapoto; he interpreted it as being derogatory to his *mana*, and in consequence he named his first born son Te Kawa-iri-rangi.

CHAPTER VIII.

KOKAKO. 1560.

IT WILL be remembered in the story of Manu-tongatea that, following his marriage to Wawara, a son named Kokako was born to him. This man in due course married Punanga, from whom he had two children, Urutonga who became an ancestor of Ngai Te Rangi, and Awheto, who married Puketoa.

After a time, says Te Hurinui, Kokako decided he would visit Marokopa, the home of his father, and so, with a party of followers, he set out, but for some reason or other went first to Waikato heads. From here he proceeded north to the shores of Manuka harbour, where however, he quarrelled at Awhitu with some of the local people, Ngaiwi or Nga Oho tribes of those parts. Although Kokako succeeded in defeating the people at Manuka, he now came south to Te Akau, at which place he stayed for the planting season, but again he became involved in a quarrel when the chief Tuheitia dispossessed him of part of his cultivation.

In the clash that followed some of the local people were killed, at which Kokako thought it prudent to move and he therefore came south to Kawhia. As he approached the place where Tainui had first landed, he came to the spring which is the source of a little stream that flows down the northern side of Maketu bay.

A slave belonging to a woman named Whaeatapoko was in the act of drawing water for his mistress when Kokako arrived, and the latter, having learned for whom the water was intended, seized the calabash and broke it. The unfortunate slave had to return empty-handed; and on Whaeatapoko learning what had transpired, she angrily made her way down to the spring only to be seized by Kokako and have his attentions forced upon her.

When she was eventually released Kokako said:

“E whanau koe he tane, waiho he ingoa ko Tama-inu-po. E whanau he wahine, ko Pare-inu-po.”

(Should you give birth to a son, call it Tama-inu-po. If it is a daughter call it Pare-inu-po.)

This remark was prompted because of her thirst during the night.

Following on this episode Kokako eventually returned north, and at various times lived at Waikato heads and on the shores of the Manuka. At this time the low-lying land of Paorae, which formerly stretched seaward from Manukau south head, was still in existence, and became part of the possessions of Kokako and his people. Te Pa o Kokako was situated on Manukau south head but it has long since disappeared through the action of the sea. It was probably at this time that Kokako built and occupied the *pa* Karorouma-nui, a fortification on the south side of Waikato heads.

Mention has already been made of troubles between Kokako and Tuheitia. The latter was the leading chief of the territory to the south of Waikato heads and had his headquarters at Waikaretu. Here, in the house called Papa o Rotu, was born his famous son Mahanga, of whom more will be heard later. Naturally, the arrival of Kokako in the district was resented by Tuheitia, who feared that his tribal lands were in danger of being invaded; hence, although actual hostilities had not yet taken place, the relations between the two tribes were far from friendly. This state of affairs continued for some time until, through what might be termed an unfortunate accident engineered by Kokako, Tuheitia was drowned while on a fishing expedition off the coast.

TAMA-INU-PO.

To leave Kokako for the time and return to the episode in which he seduced the chieftainess Whaeatapoko, as time went on the woman had cause to remember her short romance, for she gave birth to a son who, in accordance with the parting words of the child's father, she named Tama-inu-po.

When Tama-inu-po had reached early manhood, states Te Hurinui, he excelled in all manly pursuits, throwing the dart, wrestling, and so on. His skill in these directions caused much jealousy among his companions, and one day he overheard a chance remark referring to his *whakaporiro* or unknown birth.

His feelings hurt at the unkindness of his companions, Tama-inu-po went to his mother and enquired of his origin. At last, realizing that her son had grown to be a man, she said, "Kei roto o Waikato to papa." (In Waikato is your father.)

Because of his skill and handsome appearance, women were greatly attracted to Tama-inu-po, sometimes with embarrassing results. It happened one day while the people were amusing themselves at throwing the dart, that Tama-inu-po threw his so far that it landed some distance beyond where the others had thrown theirs, in the direction of some *kumara* pits.

On going to recover it, Tama-inu-po discovered that one of the pits was open; and looking inside, he there found a young woman, the wife of his elder half-brother, at that time away fishing. Tama-inu-po enquired as to the whereabouts of his dart but the girl had hidden it by sitting on it, and looking up she said, "Ekore koe e heke iho ki te kimi?" (Why do you not come down and search for it?)

Accepting the invitation, the young man descended into the pit but there being no sign of his dart, again enquired its whereabouts. With a significant gesture the young woman indicated that the dart was beneath her, at the same time moving herself in such a way that not only was the dart exposed, but also her thigh. Tama-inu-po stooped to grasp his dart and suddenly found himself caught in the girl's embrace. When finally Tama-inu-po climbed from the pit, he took his *ko*, or digging implement, and went to his cultivation to dig *kumara*.

In the meantime the husband of Taiko, which was the girl's name, hooked a fish in the abdomen, a recognized sign which indicated that his wife had been unfaithful. He therefore paddled back to shore with the fish still as he had caught it, and in this manner he approached his wife, taxing her as to her actions during his absence. Learning that she had been to the *kumara* pit, the husband immediately went there, and caught fast to one of the *ponga* door posts, he discovered a red feather which he recognised as having come from the cloak of Tama-inu-po.

Marching back he confronted his wife saying, "Kua mau koe i au! Ina taku ika! Ina hoki te kura o te kakahu o Tama-inu-po!" (I have caught you! Here is my fish!" [thrusting it forward]. "Here is the red feather from the cloak of Tama-inu-po!")

With downcast eyes Taiko could no longer conceal her guilt. Snatching up his *koikoi* (a short spear) the angry husband marched forth in search of Tama-inu-po with the

intention of killing him. Knowing of the disturbance the people of the village cried, "Kei te maara! Kei te maara!" (At the cultivation! At the cultivation!)

Proceeding thither they found Tama-inu-po still at work digging his *kumara*. The angry husband immediately made a thrust at him with his *koikoi* but Tama-inu-po successfully brushed it aside with the handle of his *ko*. Tama-inu-po however, now found himself beset on all sides. Holding his *ko* straight up he parried a second thrust over his right shoulder, and then swinging his *ko* to the left, a third blow passed harmlessly past him.

Custom in such circumstances demanded that the role of Tama-inu-po should be a defensive one, but as the excitement rose, he began to fear that someone might be killed. It was at that moment, however, that he heard the voice of his mother calling upon him to leave the village. Hurriedly he retired and crossed over to Pakoka, a place at Aotea, after which, continuing on, he came to Te Maari stream where he found his *tupuna* (mother's father?) building a canoe. The old man, having learned the reason for his flight, turned the canoe over and hid Tama-inu-po beneath it, knowing that he would be quite safe, for a partly finished canoe so turned was regarded as *tapu*, and, therefore, not to be interfered with. This done, he quickly obliterated any footprints and awaited the result.

Soon the people of the *pa* arrived in pursuit of Tama-inu-po, but in reply to their enquiries the old man stated that he had not seen him, and they passed on. Tama-inu-po now came from his hiding-place and the old man advised him to go to his *tupuna* (grand uncle?), a *tohunga*, who lived at Taharoa, on the south side of Kawhia.

This advice Tama-inu-po immediately followed, and crossing over to Taharoa, approached the home of his relative. As he neared the house he heard the voice of his *tupuna* calling, "Haere!" (Proceed!)

"Me pewhea au e mohio ai kua puta au?" asked Tama-inu-po. (How shall I know that I am safe?)

"Haere ra! Rara to huarahi! Haere! Ekore e ngaro to putanga, ka puta te hau, ka papa te whatitiri, ka hikohiko te uira, ka ua te ua!" replied the old man. (Farewell! There is your road [indicating a spur of Piriongia mountain extending down to Oparau]. Go! You will not be mistaken

when you get there, for the wind shall blow, the thunder shall crash, the lightning shall strike and the rain shall descend!)

So Tama-inu-po went to the spur indicated, and climbing over the range, came to Pohohuka and there the words of his relative concerning the wind and rain came to pass. Tama-inu-po stopped in his flight and stood there panting, for he knew that he was now safe.

On the latter portion of the journey the young chief had been accompanied by a *mokai*, a slave attendant given him by his *tupuna*, and having reached the security of Pohohuka, the two commenced bird-snaring. This occupation took them further afield, and from the top of the range they descended down the other side to the stream Kaniwhaniwha which they crossed, thus arriving close to the home of the chief Mahanga, the son, it will be recalled, of Tuheitia.

To leave Tama-inu-po for the moment, Mahanga, from whom the great tribe Ngati Mahanga takes its name, had been born at Waikaretu and he appears to have spent his youth in the settlements along the coast. Eventually he penetrated into the lower Waipa valley, being, states Rore Eruera, the first of the Tainui chiefs to do so. Of his encounters with the aboriginal people of these parts we know nothing, but according to the same authority, his occupation was of a peaceful nature, and at the time of which we now speak, Mahanga was living at Purakau, his chief settlement, situated at the junction of the Kaniwhaniwha stream, to the north of Pirongia mountain.

We had left Tama-inu-po and his companion snaring birds; and it was while they were so engaged that Waitawake and Tukotuku, the two daughters of Mahanga, came by. Tukotuku, the younger sister, first became aware of the presence of strangers, for she heard the sound of the birds being thrown by Tama-inu-po in the branches, to the slave at the bottom of the tree.

"He tangata!" (A man!) she exclaimed.

"Mei te aha?" (Judging by what?) asked Waitawake.

"Aua. Mei te papa o nga manu," (I am not sure. Judging by the thud of the falling birds) said Tukotuku.

By this time Tukotuku had detected the slave beneath the tree, but as they drew near they also heard the movements of Tama-inu-po in the branches, and looked up.

At this Tama-inu-po descended to the ground and greeted them, whereupon he was invited by the girls to visit their village. Not wishing to go at the moment, he said, "Hoatu, ma maua e haere atu." (Go on ahead and we shall follow.)

The girls eventually departed, and Tama-inu-po and his companion then returned to their camp, for the young chief first desired to make himself presentable before entering the village of Mahanga. Having completed his toilet by combing and oiling his hair, the two set out.

Meanwhile, Waitawake and Tukotuku had both decided that they desired Tama-inu-po as a husband.

"He tane taku," (I have a husband) said Tukotuku.

"Maku ke te tane," (He should be mine) said Waitawake.

When finally Tama-inu-po approached the palisades of the *pa*, his slave went aside and stood between the beams of the gateway, while his master walked straight through, and seeking out Mahanga, saluted him. This action made known to Mahanga that his visitor was a man of standing.

After the ceremonies customary to the welcome of a stranger had been performed, Waitawake, exercising her right as the *tuakana* or first born, came forward and seated herself by the side of Tama-inu-po. When Mahanga observed that the young visitor showed a decided preference for his younger daughter, however, he said to Waitawake, "Waiho atu te tane a to teina." (Keep away from the husband of your younger sister.)

This decision, so abruptly expressed, put an end to the rivalry between the two sisters, and Tukotuku became the wife of Tama-inu-po. The young man now asked Mahanga for some of his men to help bring in the birds which he and his slave had caught, and several men were therefore sent out, later to return with large numbers of birds carried on their shoulders. Mahanga was greatly pleased at the skill of Tama-inu-po as a fowler and congratulated his son-in-law at the result of his bird-snaring. The birds were now cooked, and when ready, were spread out, and a marriage feast took place to celebrate the union between Tama-inu-po and Tukotuku.

It had been mentioned previously that Tuheitia, the father of Mahanga, had met his death at the hands of

Kokako, and it so happened that at the time when Tama-inu-po arrived at Purakau, Mahanga was planning an expedition to avenge the death of his father. Therefore, very shortly after the marriage between Tama-inu-po and Tukotuku, Mahanga prepared his war-party, and calling upon his seven leading warriors, he put them through a test which demanded that each man should leap over his shoulders, a feat by no means easy, for Mahanga was a very tall man.

When all was ready the seven warriors came forward, each anxious to show his prowess and to receive the applause of the assembled people. Mahanga then cried, "Ka tu reia!" (A warrior leaps!)

The first man leaped forward, ran swiftly, and gave a mighty jump. There was a brief struggle and then he slipped to the ground. He had failed! One by one the champions came forward but each in turn failed to clear the shoulders of Mahanga. It was then that Tama-inu-po came forward. "Ka tu reia," cried Mahanga, and immediately Tama-inu-po sprang forward, gave a short run, and the next thing Mahanga heard was the swish of his body as it passed his head. A great shout of applause arose and Mahanga felt that he had indeed found a worthy warrior.

The expedition now being in readiness, the war-party marched forth from Purakau to attack Kokako. At this time Kokako was living at his *pa* Karoro-uma-nui, a fortification on the south side of the Waikato heads. News of the approach of Mahanga had preceded him, and on his arrival he found the forces of Kokako drawn up on the left side of the main gateway, outside the fortifications.

Tama-inu-po, who had not yet disclosed the fact that Kokako was his father, searched anxiously along the enemy ranks for his parent, but seeing no sign of him, knew that he must be within. He then gave the command "Kokiri!" (Charge!) and the forces of Mahanga rushed forward to the attack. Tama-inu-po had purposely given this order so as to create a diversion which would allow him to enter the *pa* without difficulty to seek out his father. As soon as the advance started, therefore, Tama-inu-po left the scene of combat and quickly climbed the palisade, and just as the enemy were starting to retreat, dropped down on the other side and leaped to the top of the parapet.

A quick glance round and his eyes suddenly espied Kokako, whom he recognised by his red cloak, standing in the ditch. Swiftly running in that direction he stooped, and seizing his father's cloak, lifted him bodily to the parapet. Tama-inu-po now took the cloak and forcing his father into the ditch, leaped in beside him saying, "Homai to patu!" (Give me your club!) and when it had been surrendered, continued, "Haere mai ki te kawhaki i a koe!" (Follow me and seek safety in flight!)

Kokako, not aware that he was addressing his own son, quickly said, "E'riki e! Na wai au?" (Oh chief! To whom am I indebted?) Receiving no reply however, it not suiting Tama-inu-po to disclose his identity at that moment, Kokako delayed no longer and swiftly making his way from the trench, joined his scattered followers and escaped.

Having succeeded in his purpose, Tama-inu-po now joined in the pursuit of the enemy, and in the pursuit after the fleeing warriors, overtook and killed several men. It should be mentioned here that Kokako possessed a birth-mark on his arm and it so chanced that one of the slain warriors had a similar birth-mark. Seeing this Tama-inu-po cut off the arm after which he returned and joined his comrades.

On arrival he found numbers of the war-party disputing among themselves as to who had killed Kokako, each producing a head as proof. Critically Mahanga went from head to head, only to pronounce that none belonged to Kokako. Only Tama-inu-po was aware that Kokako had escaped but he did not wish this fact to become known just then, and therefore, after the various claimants had retired, he produced the red cloak and war-club which he had taken from his father, and the arm of the warrior he had slain.

The cloak and war club were immediately recognised as having been the property of Kokako, and these, supported with the evidence of the arm with its tell-tale birth-mark, convinced Mahanga that his enemy had really been killed, and he therefore withdrew his forces and returned home to Purakau.

MAHANGA AND KOKAKO MAKE PEACE.

Some time after the events just related a son was born to Tama-inu-po and Tukotuku. Now, on the birth of a child, it was the special duty of the child's paternal grandfather to

perform the *tohi* (baptism ceremony), and with this thought on his mind, Mahanga now went to Tama-inu-po and asked him who his father was. To his great surprise Tama-inu-po answered that his father was none other than Kokako and that, contrary to general belief, Kokako was still alive.

Later, when this news was communicated to Tukotuku, she said to her husband: "Me pewhea?" (What shall I do?)

Tama-inu-po answered: "Me korero e au ki a Mahanga kia tukuna taua anake kia haere ki taku matua, ki a Kokako." (I shall speak to Mahanga to allow us only to go to my parent Kokako.)

Agreeing to this proposal Mahanga imposed a *tapu* upon them, telling them on no account to accept any invitation to land while on their way. To Tama-inu-po he said: "E puta koe ki tai-atea, tou koha ki au." (Should you succeed in this venture, exercise your consideration for me.)

By this statement Mahanga hinted that his anger toward Kokako had subsided and that he was willing to make peace.

So Tama-inu-po and Tukotuku embarked in a *kopapa*, or small canoe, and paddling down the Waipa, entered the Waikato, down which they sailed until they came to Taipouri, an island near Rangiriri where Kokako was now living. Swinging their tiny craft towards the shore, they ran it up on the landing-place and alighted. They had, as they approached, observed a house standing apart from the rest; and guessing that it belonged to Kokako, made their way to it, Tukotuku leading with Tama-inu-po, a few paces behind, carrying their baby in his arms.

Their action, however, was observed by the inmates of the village who immediately shouted out, "Ka he! Ka he! He tapu! He tapu!" (It is wrong! It is wrong! A forbidden area!) their cries being a warning that the area the visitors were about to enter was sacred to chiefs.

Tama-inu-po paid no heed, but entered the enclosure which surrounded the house, and which defined the *tapu* area. The people of the village seeing this, followed to the edge of the enclosure and began abusing the strangers. Hearing the uproar Kokako, who had been within, arose from his resting-place near the door, but just at that moment Tama-inu-po entered, and walking straight past the *takuahi*, or fireplace, turned and faced him.

"Korero!" (Speak!) said Kokako.

"Ko au tenei, ko Tama-inu-po." (This is I, Tama-inu-po) was the answer, at the same time producing the red cloak and *patu* previously taken at Karoro-uma-nui. Then, indicating his wife, Tama-inu-po continued, "Ko Tukotuku a Mahanga tenei." (This is Tukotuku of Mahanga) and holding out the child he said, "Ta maua tamaiti tenei." (This is our child.)

Without another word Kokako went outside and beckoning some of his warriors, pointed to those who had been abusing Tama-inu-po and said, "Patua!" (Kill them) and several were immediately struck down.

Kokako then took his grandchild to the *tuahu* where he performed the *tohi* ceremony over him, naming him Wairere. He then commenced a *tangi* over the child but Tama-inu-po interrupted him by saying, "Kaati te tangi. To koha ki au me taku whaereere." (Cease your lament. Show your regard for me and the mother of my child.)

Without waiting for a reply Tama-inu-po rushed away to stop the killing of those who had been cursing him, and it was not until he had succeeded that he returned to explain his remark. Addressing Kokako he said: "To koha ki au, houhia te rongo ki a Mahanga. Apopo a tahi ra ka hoki au. Taku hiahia me maanu koe." (Your regard for me is to make peace with Mahanga. Tomorrow or the day after I return. It is my desire that you accompany me.)

To this Kokako agreed, and on the day appointed they left and paddled up the Waipa and on to Purakau, where, with much speech-making, Kokako and Mahanga made peace. As a result Mahanga laid down a boundary, dividing his tribal lands between his two daughters, Waitawake being given the southern half and Tukotuku the northern portion.

CHAPTER IX.

HOTUNUI. 1575.

IT WILL be recalled in the chapter dealing with Whatihua and Ruaputahanga that the first born son of their marriage was named Uenuku-tuhatu. While actually a Kawhia man, Uenuku-tuhatu appears to have spent part of his life in the country of his mother; for, records Percy Smith, when at an advanced age, a son was born to him at Taukokako, a *pa* near the modern village of Taiporohenui, Taranaki. This son was called Hotunui, and for many years, from all accounts the greater part of his life, he lived in various parts of southern Taranaki where he married and where, also, his sons Maru-kopiri and Maru-wharanui were born. Eventually from some circumstance or other Hotunui journeyed north to Kawhia, and it is at this point we commence his adventures.

It would appear that the chief Mahanga, following on his reconciliation with Kokako as related in the last chapter, soon afterwards left the Waipa valley and crossed the ranges to Kawhia. This move was not, however, desired by one of his daughters, a sister of Waitawake and Tukotuku, and she frequently expressed her longing for her old home toward the east, with the result that she was given the name Mihi-rawhiti, or as some have it, Muri-rawhiti.

On the arrival of Hotunui at Kawhia, he for some reason or other went to live with Mahanga, and not long afterwards married Mihi-rawhiti in spite of the fact that she was much younger than he. For some time afterward Hotunui lived with Mahanga until an event occurred which caused him to migrate to Hauraki. An account of this affair appears in *Polynesian Mythology*, but Grey confuses Hotunui with Hoturoa of the Tainui canoe. The following is the version of Tukumana of Ngati Paoa.

When the planting-season arrived, Hotunui, in common with the other inhabitants, soon became very busy preparing the soil for the new crops. He had finished digging his plot, and had raised the earth into the customary heaps ready to receive the seedling *kumara*.

One evening a thief raided the seedling-storehouse of Mahanga and it so happened that about this time Hotunui

ventured abroad and, by chance, walked over the footprints of the thief as he returned. On the west coast where the less hardy plants were more difficult to cultivate, the *kumara* formed one of the main food-supplies, and consequently any loss sustained was indeed a serious matter. Mahanga was very disturbed at the robbing of his storehouse, and suspicion pointing to Hotunui, he openly accused him.

Hotunui was much distressed at this injustice, and his chiefly pride would not allow him to remain in Kawhia under such circumstances. He decided to go; and the decision once made, he went to Mihi-rawhiti, now an expectant mother, and said: "I muri nei, ki te whanau koe he wahine, me hua te ingoa ko Pare-tuahu. Ki te whanau he tane waiho i a Maru-tuahu." (Afterwards, if you should give birth to a daughter, give it the name Pare-tuahu. If it be a son leave it as Maru-tuahu.)

The choice of name was in accordance with custom, and was intended to perpetuate the cause of his leaving, *maru* referring to the shelters for the *kumara*-seedlings, and *tuahu* for the mounds raised for the reception of the young plants.

So Hotunui departed from Kawhia, and crossing the ranges, made his way to the shores of Hauraki where he settled at Whakatiwai, in the *pa* Tikiore. Here he married again to Waitapu, daughter of Ruahiore, and eventually a son was born which was named Paaka.

Meanwhile, back in Kawhia the child of Mihi-rawhiti was born, and being a son it was named Maru-tuahu in accordance with the wish of Hotunui. As the boy grew up he joined in the games with the other children, and one day he and the others were on the beach playing a game called *niti* (darts) and when it came the turn of Maru-tuahu, he threw his dart so well that it flew right past the others. The other boys were very jealous and in their vexation sneered at Maru-tuahu saying: "Poriro! Kaore tou matua i konei!" (Bastard! Your father is not here!)

Poor Marutuahu was extremely hurt; and after hitting several of his tormentors, went back to his mother and told her of what they had said, finally asking her where his father was.

She replied: "Kei te putanga mai o te ra, kei Hauraki." (At the rising place of the sun, at Hauraki.)

The lad then knew that Hotunui was his father and he listened while he was told the reason why he had received the name Maru-tuahu. Maru-tuahu stayed on until he had learned the use of weapons, after which he went to battle; he was a member of every war-party, but his heart was filled with the desire to see his father.

Finally the time came when Maru-tuahu had completed his education in the arts of being a warrior, and in the autumn he departed from Kawhia, and with one companion set out up the coast on his way to Hauraki. They followed the ridges along the mountain ranges and occasionally speared birds for food. They came to the broad waters of the Waikato river, and at Tuakau crossed to the other side, after which they proceeded to the summit of Tirikohua mountain, where they speared several *kuku*, *tui*, and *kaka*. They arrived at Otau, and crossed the winding bends of the Wairoa, and then climbed the slopes of Kohukohunui to the summit, from where they caught a glimpse of Tikapa and the sea of Hauraki.

Maru-tuahu and his companion went on, descending by way of the ridges until they came to the hill Haurua, from where they could see the coastline. They also observed the smoke of fires rising up, and knew these to be fortified positions and open villages. The two gathered certain stones, distinguished by their mottled markings, and placed them in a nearby lake, in this fashion making the hill *tapu*. This was the origin of the saying "Kua u mai tenei tauhou, ki tenei whenua tauhou." (Landed here has this stranger, to this strange land.)

They descended from the hill by following a water-course, and reached the bottom by the side of the sea. Hereabouts and on the rear slopes of the hill *kiekie* grew in profusion. Several large *kohekohe* trees and numbers of *kohoho* shrubs also grew at this spot, which on this account was known as Te Kohekohe. In these trees the two men noticed large numbers of *tui* feeding, and going to one tree Maru-tuahu, after leaving his clothes by the roots, climbed up to spear some. There were large numbers of birds in the tree, and they were soon screeching loudly as Maru-tuahu began killing them.

About this time there came along the beach two young women on their way to gather *kiekie*, and when they arrived

opposite the spot where Maru-tuahu and his companion were spearing *tui*, the younger sister heard the screeching of the birds, and said to her companion: "E hoa, he tangata, e ngoe iho nei te manu." (Oh friend, a man; the birds are screeching.)

So they listened, and again hearing the screeching of the birds, the two girls stealthily approached and saw the companion of Maru-tuahu sitting beneath the tree. On this they came forward to press noses; and Maru-tuahu, being without clothes, climbed higher among the branches. The young women seated themselves and called to Maru-tuahu to come down and proceed to the village; but when he declined they knew that he was embarrassed, so picking up the birds which had been speared, they descended to the beach saying as they did so, "Haere mai." (Come hither.)

At the beach the younger sister said: "Maku ano tera tane." (Mine indeed, is that husband.)

"Maku!" (Mine!) disputed the sister.

To this the younger girl said: "Koia! Kua rongo tuatahi." (Is that so! I saw him first.)

The two girls were soon joined by Maru-tuahu and his companion at which the girls said: "Kei runga ake nei te kainga." (The village is up yonder.)

So Maru-tuahu and his companion followed them, but when they arrived at Waitoetoe, Maru-tuahu remained behind in order to make himself presentable. He combed and oiled his hair and repeated an incantation, and because he here discarded his comb and oil vessel, the place received the name Te Ana-kotaha.

Meanwhile the two sisters and the companion of Maru-tuahu were nearing the village, and as they walked along the girls kept questioning their companion.

"I haere mai korua i whea?" (From where do you two come?)

"I te hauauru, i Kawhia," (From the west, from Kawhia) he replied.

"Ko wai te ingoa o to hoa?" (What is the name of your friend?) they asked.

"Ko Maru-tuahu," (It is Maru-tuahu) he said.

This name was unfamiliar to them, and the girls knew that Maru-tuahu and his companion were indeed strangers to this part of the country. By this time they had arrived

near the palisades of the *pa*. The girls said: "Kua tata tatou ki te kainga. Ma korua hei haere ake." (We are near home. It remains for you two to come up.)

The companion of Maru-tuahu now handed over the birds which had been speared, and the girls entered the village calling out as they did so: "He tangata ra, he tangata! He tauhou e haere mai nei i muri i a maua! Karanga ano he tangata ra, he tangata, he tauhou. Te haere mai nei i muri i a maua!" (Some people, some people. Some strangers are coming just behind us! Call out, some people! Some strangers. They are coming just behind us!)

The people of the village heard their cries, and saw the girls approaching carrying in their hands the parcels of speared birds. Cries of welcome went up to greet the visitors, and at that moment Maru-tuahu and his companion arrived. When they had seated themselves they were welcomed formally by the leaders of the village, after which Maru-tuahu arose and made the following speech in reply.

"Tenei te haere nei kia kite i Hauraki, i te whenua, te moana, te moana i hoe ake nei a Tainui, te waka o nga tupuna i whakawhiti mai nei i te Moana-nui-a-Kiwa. Tenei te haere nei a Tainui ki a Tainui; enei tauhou kia kite i tenei whenua tauhou." (This journey has been to see Hauraki, the land and the sea, the ocean over which paddled Tainui, the canoe of the ancestors who crossed over on the Great-ocean-of-Kiwa. This is the coming of Tainui unto Tainui; these strangers to see this strange land.)

Food was now placed before the visitors, a feast consisting of *mango* (shark), *tuna* (eels), and *kuku* (pigeon), after which they retired to the meeting-house in which the people soon assembled. Maru-tuahu was seated by the side of the door, the position of honour.

Speeches customary to such occasions took place, followed by songs and dances. By the time these had concluded darkness had fallen, and fires were lighted on the *marae* so that the people might see the warriors perform a *haka*. Here also came the young women, who gave a performance known as *pukana* and *potete* in which the actors amused the people by making curious grimaces.

A man arose and threw a stick to the visitors, an invitation for them to perform but they replied that they had no knowledge of the *haka*. The people were not con-

vinced and when Maru-tuahū left the house they were under the impression that he had gone to obtain his clothes and to dress his hair. He did not, however, return until the amusements had almost finished.

Meanwhile the two sisters, the daughters of Ruahiore, the chief of the village, were quarrelling over Maru-tuahū. The younger one persisted in saying, "Maku te tane," (The man is mine) to which the elder sister with equal persistence, would answer, "Maku!"

At this the father said to the elder sister: "Tukua atu ta korua tane ma to mokai." (Give up your husband for your younger sister.)

The elder girl still persisted but finally said: "Ma maua tahi." (For us both.)

A request was sent to Maru-tuahū to come over to their house. He arrived, dressed in a *huru-kuri* (dog-skin garment), and a *kaitaka* cloak, and immediately joined the warriors in the *haka*. Taking a position in the front he gave a wonderful performance of the *pukana*, and tears of admiration filled the eyes of the girls as they watched. Turning to the father they urged him to bring Maru-tuahū to their house, and he finally consented; and so it was that Maru-tuahū married the two girls Hine-urunga and Pare-moehau.

It was while staying in this village that the making of fishing-nets came to be discussed, and mention being made of a certain man. Maru-tuahū asked, "No whea tena tangata?" (From whence comes that man?)

He was told that he came from the locality but had originally come from Kawhia and had married a woman from Hauraki. He now lived at Whakatiwai. Maru-tuahū at this knew that the man was his father Hotunui and asked: "E mau ana ranei tana tere ki te ta kupenga?" (Is his party grasping the method of net making?)

And the reply was: "Ae. Kaore he tangata e tae i taua kaumatua ki te mahi kupenga." (Yes, but no man can equal this old person in net work.)

Then said Maru-tuahū: "Kaore ia e tae i au mo tena mahi mo te ta kupenga. Ka hiahia ahau kia kite i a ia." (He cannot equal me for that work, for the making of nets. I should like to see him.)

These remarks made by Maru-tuahu travelled abroad and reached the people of Whakatiwai. This man, it was said, was a relation by marriage of Ruahiore, and it was said of him, "Koia te tangata tere ki te ta kupenga." (He is a fast man for the making of nets.) The people all said, however, that they had seen the speed of Hotunui in net-making, hence the remarks of Maru-tuahu were considered as being wild and exaggerated.

Word eventually came for Maru-tuahu to proceed to Whakatiwai, and the people started off to escort their warrior Maru-tuahu on the journey. They approached the *pa* Waiari, and as was the custom in welcoming visitors of note in those days, a challenging-party came out. Maru-tuahu hurried forward from the rear, and, accepting the challenge, caught the whole of the opposing party before they could reach their own ranks.

News of this exploit was carried to the *pa* Pukekaroro and consequently no challenge-party came forth. People asked, "No hea tena tangata?" (From whence comes that man?)

And the reply was, "No te hauauru. Kua moe i nga tamahine a Ruahiore." (From the west. He has married the daughters of Ruahiore.)

The whole of the people of Waiari came along escorting their defeated challenging-party and arrived at Pukekaroro. A challenging-party came out but did not approach close. The last spear thrown was left lying on the ground by itself. Maru-tuahu hurried forward from the rear and the challenging-party was left behind; not one was able to reach the *pa*, the whole being caught by Maru-tuahu. News that all had been caught, that not one had escaped, was reported to the people of Whakatiwai.

Maru-tuahu at this stage enquired regarding the house of Hotunui and was informed that it was situated immediately in the middle of the *pa*, with no other houses near it to the rear. He then asked for a general description of the *pa*, and was told that there were two trenches and parapets by the side of the river and that another fortification was situated higher up.

When morning came the whole of the inhabitants of Pukekaroro and Puwhenua proceeded to Whakatiwai where they joined the people of the surrounding villages who had

assembled to see the man of whom it was said, "Kaore he tangata tere atu i a ia ki te ta kukuti, ara, kupenga." (No man is faster than he in the making of fishing-nets.) They also awaited expectantly to see his pursuit of the challenging warriors.

Soon Maru-tuahu was observed approaching along the shore. The challenging-party descended to the beach while the majority waited above that they might applaud the welcoming-ceremonies. The warriors of the *pa* reached the beach, leaping about as they advanced, in accordance with custom, and challenged the visitors by throwing a stone. It fell short at which the visitors shouted, "Kia mau! Kia tata ki uta!" (Hold fast! Keep close to shore!)

Crossing the river, the challenging-party reached the other side, throwing sticks at the visitors. The last stick was returned; another was trampled upon by the visiting-party as it advanced. Suddenly the people of the *pa* observed Maru-tuahu glide out, and swooping like a bird, pass through the ranks of the challenging-party. A great shout arose from the onlookers as these warriors were left behind. Straight ahead went Maru-tuahu, leaping up the slope to the outskirts of the *pa*, and looking quickly about, he sought the house of Hotunui. Suddenly he saw it, and rushing forward, he leaped inside and seated himself. Hotunui knew that this must be his son and looking at his visitor, he said: "Na wai koe?" (From whom are you?)

Maru-tuahu answered: "Kaore koe i ki atu i mua i to wehenga mai, ki te whanau to tamaiti he kotiro, waiho i a Pare-tuahu. Ki te whanau he tane, waiho i a Maru-tuahu? Ko au tenei, ko Maru-tuahu." (Did you not say prior to your parting, if your child be born a girl, name it Pare-tuahu. If it be born a son, name it Maru-tuahu? This is I, Maru-tuahu.)

Hotunui welcomed his son, after which he took him to the sacred place and performed the baptism ceremony, which was his duty as a father. Later Maru-tuahu said to him: "E pai ana ranei te atawhai a tou iwi i a koe?" (Your people perhaps, look after you well?)

Hotunui replied: "He iwi kino. Ka tonoa atu he tangata ki te tiki ika i nga kupenga, ka mea mai, 'Na wai koe i ngare mai?' Ka ki atu, 'Na te kaumatua ra.' 'Na wai, ara, na Hotunui?' Ka mea mai, 'he tikitiki nona nga

harakeke i Otoi, te tapahi ai he kupenga mahi ika mana'." (They are a bad people. When I send someone to fetch fish from the nets, they say, 'Who sent you?' And on being said, 'The old man there,' they say, 'Who, Hotunui?' They say, 'His shall be a fetching of flax from Otoi that he may cut a net to catch fish for himself.')

On hearing this Maru-tuahu said: "Kei apopo ratou takoto ai i te moana hei utu mo a ratou kupu." (Tomorrow they shall lie in the ocean as a payment for their words.)

The tribe to which the wives of Maru-tuahu belonged now assembled, and with them the people of Hotunui, after which they proceeded to cut poles and gather flax with which to make a fishing-net. The poles were cut and dressed to the required size, and the flax split and woven into a giant seine consisting of several sections joined together and supported by poles, at the bottom of which were large stones acting as sinkers.

This done the people erected posts and constructed an enclosure in the sea to hold the fish swimming on the surface. The people now commenced hauling on the seine, gradually drawing it nearer and nearer to the enclosure. Finally the net reached the trap and the enclosure was full.

Invitations were now sent out to the tribe with which Hotunui had been living, to attend the *hakari* (feast) of Maru-tuahu, and in the morning they arrived. Speeches occupied most of the day, and next morning the visitors were asked to go to the seaside and obtain some fish for themselves. Accompanied by their hosts they proceeded to the beach, and while they were unsuspectedly picking up their fish, Maru-tuahu and his followers suddenly drew the net completely over them. Thus trapped they were killed to a man, paying with their lives for the insult offered to Hotunui. A great many died in this affair which, from the circumstances, was called Te Ika-pukapuka.

Some time after this event the children of Maru-tuahu were born. From Hine-urunga came the famous sons, Tama-te-po, Tama-te-ra, and Whanaunga, while from Paremoehau came Te Ngako and Taurukapakapa. After this Maru-tuahu and his family went to live at Te Puia, a *pa* in the district of Pukokoro-o-waitakaruru. With them went their people; and as they came to Te Karaka, on the other side of Waikumete, they turned their eyes backward and

looked toward Pa-mamaku. Then was said the proverb "Nui kai i runga o Pa-mamaku me he tangata koe e whai mai i muri i a au." (Abundant food is at Pa-mamaku and if you are a man of consequence, follow after me.)

TE KAHUREREMOA AND TAKAKOPIRI. 1625.

Soon after Hotunui first came to Hauraki, it will be recalled, he married again to Waitapu and by her had a son named Paaka. Of Paaka we know very little, his name apparently having been largely overshadowed by that of his more famous half-brother; but as the two were much about the same age, he could hardly have escaped being involved in the warfare undertaken by Maru-tuahū against Ngati Pou. No record, however, is remembered of the part he played.

When Paaka reached man's estate which would be about the time Maru-tuahū came in search of his father, he married Hine-rehua, a woman, it would appear, of some consequence; for their daughter Te Kahureremoa, was raised in that secluded atmosphere confined to young women of chiefly rank. She was a *puhi*; that is, a young woman protected from man's advances by recognized custom in such cases.

Accounts of the beauty of Te Kahureremoa spread abroad, states Tukumana, and eventually there arrived a chief from Moehau, bringing with him presents of *tawa-tawa*, *hapuku*, *tarakihi*, and other fish. Paaka regarded this chief with favour, and suggested that Te Kahureremoa should marry him, but to this the daughter would not agree. At this the chief returned to his home and not long afterwards there arrived another present of sea-food. Te Kahureremoa looked with pleasure upon the food and stretched forth her hand to grasp a fish at which her father said: "Kia moe koe i te tangata nei, kaore koe i pai; kei nga kai, ka pai koe. Kaore e hoatu he ika mau." (To marry this man you would not agree, but the food, you do. There shall be no fish for you.)

Te Kahureremoa was much distressed at these words and retired to her house, where for a time she remained weeping. Eventually she decided to run away from home, and the thought came to her that she would find a suitable husband in Takakopiri, a high chief of Te Arawa, and a distant relative. She had seen this chief on a previous

occasion when he had visited Hauraki, and knew him to be a man of wealth and position, and so, with the idea of obtaining him for a husband Te Kahureremoa, accompanied by a servant-woman, left her home.

According to Grey the two started out from the village of Waipuna, and by way of Pukorokoro, Waitakaruru, and Pouarua, reached Rawhaki, at the mouth of the Piako river, which they crossed at a place called Opani. In the meantime a party had set out in pursuit; but by the time these pursuers had reached Opani, the tide had risen and they were forced to give up the chase.

At the time Te Kahureremoa and her companion crossed the Piako a canoe party appeared on its way to Ruawehea, and recognizing Te Kahureremoa, the people invited her to join them. This she did and the people, somewhat awed by the presence of so high a chieftainess, paddled very fast throughout the day in their endeavours to please her. Toward evening the party reached Raupa, where the Awa-iti branches off to Tauranga, and here the night was spent.

The next morning, in spite of invitations to remain, Te Kahureremoa continued on her way and reached the summit of the Hikurangi ridge, looked down upon Katikati and distant Tauranga. Turning in the direction of Ottawa mountain Te Kahureremoa asked the people who were accompanying her what its name was and to whom it belonged. They replied that it was Ottawa and was part of the territory of the Waitaha people of whom Takakopiri was the chief.

After informing her companions that she was on her way to visit Takakopiri, the party descended to Katikati from where, after some delay occasioned by the anxiety of the people to entertain her, and also by the local chief pressing her to marry him, Te Kahureremoa fled to Tauranga. The knowledge of her presence in the district had preceded her, and the young woman was again delayed lest she hurt the feelings of her hosts. Eventually she managed to continue her journey and proceed to Ottawa.

Here she finally came upon Takakopiri and journeyed with him to his village, where, after the proper lapse of time, the purpose of her visit was disclosed, and Takakopiri took her as his wife.

The following description of her meeting with Takakopiri is from the account of Tukumana.

"On arrival at Tauranga Te Kahureremoa asked, 'Kei whea te kainga o Takakopiri?' (Where is the home of Takakopiri?) and the answer was: 'Kei Rotorua.' (At Rotorua.)

"Without delay they pushed on to Maketu, and without stopping continued on to Rotoiti where they again asked their question. The reply came: 'Kei te maunga.' (At the mountain.)

"So they proceeded to the mountain, and there saw a man. The servant of Te Kahureremoa said: 'E hoa, ko Takakopiri! I kite ano ahau i a ia. I te haeretanga ake ki Hauraki ka kite ahau i a ia. Koia tenei.' (Oh friend, it is Takakopiri! I saw him. On his visit to Hauraki I saw him. This is he.)

"The two women seated themselves, and at that moment Takakopiri sighted them. Coming forward he pressed noses after which he said: 'Ka hoki tatou ki te kainga. Kia kaha ta tatou haere kei mau tatou i te po ki te huarahi.' (Let us return home. We must move vigorously lest we are caught by night on the road.)

"So the three set out, and as they walked along Te Kahureremoa lingered at the side so that before long Takakopiri and the servant woman were a long way ahead. Eventually they sat down to await Te Kahureremoa and Takakopiri took the opportunity of questioning the servant.

"'I haere mai korua nei i whea?' (From where come you two?) he asked.

"'I Hauraki,' (From Hauraki) replied the servant.

"'Ko wai to hoa?' (Who is your friend?) asked Takakopiri.

"'Ha! Ko Te Kahureremoa.' (Ha! She is Kahureremoa.)

"'Ko Te Kahureremoa a Paaka nei?' (Te Kahureremoa of Paaka?) asked Takakopiri.

"'E waru atu hoki Kahureremoa? Koia ra tenei,' (Is there another Kahureremoa? This is she) answered the servant.

"Not long afterwards Te Kahureremoa joined them and Takakopiri said: 'Kia kaha ta tatou haere, ka tata ki nga kainga.' (Let us make haste, we are near the village.)

"As they drew near to the houses Takakopiri called to his people, 'Ko Te Kahureremoa! Ko Te Kahureremoa! Ko te tamahine a Paaka!' (Here is Te Kahureremoa! Here is Te Kahureremoa! The daughter of Paaka!)

"Seeing them together the people remarked, 'E wawata ana a Takakopiri ki te tamahine a Paaka.' (Takakopiri yearns for the daughter of Paaka.)

"So they came forward to give the customary welcome and Takakopiri took advantage of this interlude to leave his guests and hasten off to prepare a house for them. As he was about to go, he said: 'Kia kaha te haere ake. Ka haere au. Ma korua e haere ake.' (Hasten your way up. I am leaving. You two go on.)

"Consequently the two women proceeded to the *marae* where they were welcomed with the following well-known *powhiri*.

"Haere mai te manuhiri tuarangi
Na taku potiki koe i tiki atu
Ki te taha o te rangi
Kukume mai ai
Haere mai!
Haere mai!

"Welcome hither the visitor from afar
My fairest child has brought you
From the far side of the sky
Haul hither
Welcome!
Welcome!

"Following this Te Kahureremoa married Takakopiri and to them was born a daughter Tuparahaki."

Of this daughter Tuparahaki we shall hear more at a later date.

Hei			
Waitaha			
Te Manutohikura	Tama-te-kapua		
Te Aoterangi	Kahu-mata-momoe		
Te Aorewa	Tawake-moe-tahanga	Hotunui=Waiokehu	
Naia	Uenuku-mai-rarotonga		
Te Waiokehu	==== Rangitihi		
		Paaka=Hine-rehua	
	Takakopiri	====	Te Kahureremoa
		Tuparahaki	

MAHANGA GOES TO HAURAKI.

As has been seen in other parts of this history, it was not unusual for a tribe about to engage in some warlike enterprise and being perhaps, deficient in warriors, to approach some noted *toa* of whose fame they had heard, with a view to obtaining his assistance. Naturally enough, if no relationship could be shown, lavish offers, in the form of presents of food, valuable cloaks, a prized greenstone weapon, or perhaps the hand of some noted beauty, was promised as an inducement, but more often than not the love of adventure had the desired effect.

According to Rore Eruera, at a time subsequent to the departure of Hotunui from Kawhia, there arrived at the home of Mahanga a party of Mataatua people for the purpose of obtaining that warrior's assistance in avenging the death of one of their chiefs, the brother of the Tuhoe chief Tamapahore. It is not now remembered what inducements were offered, but doubtless the visitors were able to establish some relationship with the Tainui tribes through the latter's descent from Kaiahi, but at any rate Mahanga agreed, and with a body of men he joined the Mataatua people and returned with them to the Urewera country.

Unfortunately the Tainui traditions tell us very little of the adventures of Mahanga while in the Mataatua country, except that he led the particular tribe who had sought his aid, in a successful attack against their enemies. It would appear that, now that their enemies had been subdued, this particular Mataatua tribe was in no great hurry to repay the man who had championed their cause; for we are told that "because of the poor food offered after the battle, Mahanga departed and went to Moehau."

We know nothing of the route taken by Mahanga and his party, but his Hauraki descendants accredit him with East Coast origin and show him as a son of Tane-atua. This, of course, is obviously wrong, but it at the same time supports the Tainui contention that he went to Hauraki from the east.

The people with whom Mahanga now found himself were the Ngati Huarere, a people, states Rore Eruera, who belonged to the *tangata-whenua*. This is probably true in the main, but there is no doubt that they possessed a strong Arawa strain, otherwise they would hardly have

taken the name of an Arawa ancestor as their tribal progenitor. Their territory at this time, continues Rore Eruera, embraced the whole of the Coromandel peninsula to as far inland as Te Aroha, and along the shores of the Hauraki gulf to Tamaki and the shores of Wai-te-mataa itself. It was a section of these people, the Uri o Pou, with whom Hotunui settled and who eventually were defeated by Maru-tuahu.

Some time after Mahanga had arrived at Moehau, he became attracted toward a young chieftainess, a *puhi* named Te Aka-tawhia, but because of his age, his overtures were consistently rejected. Finding that she showed no sign of relenting, Mahanga determined to force her consent by tricking her into a compromising situation.

In accordance with the customs surrounding a *puhi*, the life of Te Aka-tawhia had been extremely private. As an example the latrine Rongorongo, was exclusive to her use. This latrine consisted of two stakes surmounted by a cross-beam, situated on the edge of a slight embankment, and in accordance with his plan, Mahanga one day went to the bottom of the embankment and concealed himself.

Here he waited until Te Aka-tawhia came along and then, just as she was about to depart, he disclosed his presence after which he handed her his *taiaha* as payment for intruding upon her privacy. Her intimate life having thus been invaded, and in order to save her face in the eyes of the tribe, Te Aka-tawhia could do nought but consent to the wishes of Mahanga and she now married him. She did, however, express her chagrin in the following song.

Ka hua hoki au ki taaku ropi,
Ma te ure e titiro,
Kaore ia nei ma te kanohi e titiro.
E tieke kaikino kia ketu mai te hamuti.
Hokowhitu mau pu i waenganui nei.
Te poarotanga mai te tai kei Rongorongo.
He aha te mea ka kite mai na koe?
He a mea katitohe,
He mea he hotahota,
He mea he pangopango,
Tuai kerekere.
Te kai o te kotinga.
E hu!

I thought that my person
Was for the weapon of man to look at,
But not for the eyes to gaze at.
By low and spiteful plan (you sought) to thrust aside (my
feelings) as though but mere filth,
And like a war party assail my inner being.
Exposed to view was the tide at Rongorongo.
What was the thing you saw?
A thing untouched,
A thing urged on,
A black thing,
Very dark.
The food for the cutting.
E hu!

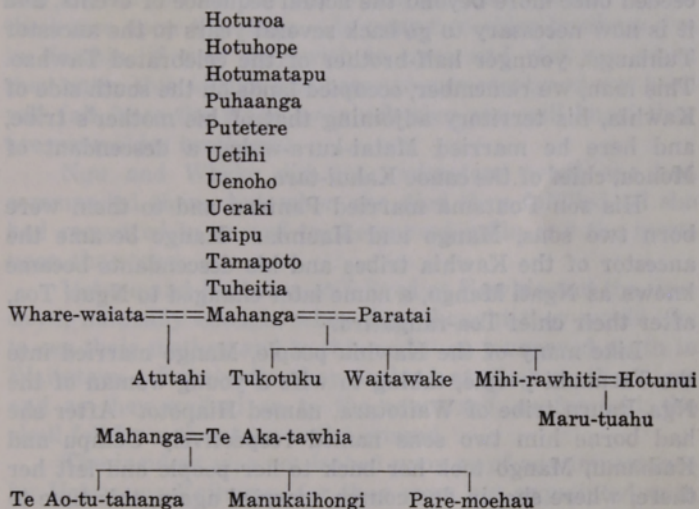
From this marriage was born two sons, Te Ao-tu-tahanga and Manukaihongi and a daughter Pare-moehau. It is claimed by Rore Eruera that this Pare-moehau, so named because she came from that part of Hauraki, was the same Pare-moehau who later married Maru-tuahau, but all things considered there appears little evidence to support this contention; certainly the Hauraki tribes do not agree; and they should know, for they are her descendants.

While the children were still young, word came to Mahanga that his son Tonganui had been killed at Manuaitu, and consequently he journeyed to his old home Purakau, whither his son's body had been taken, to attend the *tangi*. Following the funeral rites Mahanga and a companion set out on their return to Moehau, and having safely reached the shores of Hauraki, embarked in their canoe.

In proceeding along the coast, however, they encountered stormy weather, and were forced to run for shelter from the choppy seas. The two landed in the vicinity of a *pa* belonging to another section of Ngati Huarere, who at this time, were hostile to the Tainui people, and Mahanga sought refuge in a cave on the foreshore. Unfortunately, their canoe had been observed by the inmates of the *pa*, and following a search, Mahanga was discovered and killed. The Maori account makes no mention of place-names, but from a description of the place, the incident appears to have occurred at Coromandel.

Thus died the great Mahanga. During his life, as we have seen, he lived in many parts of the country, but did not remain long in one place. Because of his restless disposition it was said of him, "Mahanga whakarere kai,

whakarere waka, whakarere wahine." (Mahanga who abandoned food, family groups, and wives.) Naturally his death was not allowed to pass unavenged, and at a later date Te Ao-tu-tahanga and Manukaihongi led a strong war-party to Hauraki and badly defeated Ngati Huarere in a series of battles.



CHAPTER X.

KAIHAMU. 1575.

IN RECITING the history so far related the story has proceeded once more beyond the actual sequence of events, and it is now necessary to go back several years to the ancestor Tuhiana, younger half-brother of the celebrated Tawhao. This man, we remember, occupied lands on the south side of Kawhia, his territory adjoining that of his mother's tribe, and here he married Matai-kura-waka, a descendant of Monoa, chief of the canoe Kahui-tara.

His son Poutama married Panirau and to them were born two sons, Mango and Haumia. Mango became the ancestor of the Kawhia tribes and his descendants became known as Ngati Mango, a name later changed to Ngati Toa, after their chief Toa-rangatira.

Like many of the Kawhia people, Mango married into the Taranaki people, taking to wife a young woman of the Nga Rauru tribe of Waitotara, named Hiapoto. After she had borne him two sons named respectively Uetapu and Kaihamu, Mango took her back to her people and left her there, where she, in due course, married again, this time to a man of her own tribe, to whom she had two more sons, named Ngu and Wheke.

Time passed and finally, when very old, she called Ngu and Wheke to her and said (see John White, *Ancient History of the Maori*, Vol. 4, p. 80) :

“I te wa e mate ai au, aua au e kawea ki te ana nehu ai, engari me mahi ki te papa whakairo. Ka kuhu ai i au ki roto, a ka hanga ai he whata ki te marae o te pa nei tu ai, a me hoatu au ki roto ki te papa whakairo ki runga ki taua whata tare ai, mate ka mate au, me waiho marere au ki roto ki te atamira, a aua au e hahua, aua au e mahia ki to mua mahi ki te pihe, ki te waru i aku koiwi, engari waiho marire au i runga i te whata takoto ai. Ko au tena ki reira noho pai ai, a he mea hoki ko a korua tuakana kei Kawhia, e ai te wa e puta ai he mahara ma raua kia toro mai i au i to raua whaea, a e puta raua ki te pa nei, tena taku pane ka makere ki raro ki te marae, ko a korua tuakana ena.”
(When I am dead, do not take my body and place it in a

cave, but rather make a coffin and carve it all over and place my body in it. Then erect a stage in the courtyard of our pa and build a small house on it, and place the coffin in the house and let my body remain there. Do not touch my bones or collect them as is usual and place them in sight of all the tribes, as is the custom of *hahunga* (taking up), nor sing the dirge over my bones but let them quietly rest in the house upon the stage. As your two elder brothers live in Kawhia, if ever they wish to come and visit me, when they enter this village and come to our courtyard my head will fall from the stage by which sign you will know they are your elder brothers.)

Ngu and Wheke did not understand what she had commanded them, but when she died they fulfilled all she had requested in regard to the carved coffin and the house upon the stage.

Uetapu and Kaihamu still lived at Kawhia and the time came, naturally enough, when they thought they would like to see their mother and to this end they journeyed south to Waitotara. Eventually they arrived at their mother's pa, and as they walked on to the courtyard, as foretold, the skull fell from the stage to the ground.

The incident was not looked upon as of any importance by Uetapu or Kaihamu, for they were not acquainted with the words of their mother before she died, nor did Ngu and Wheke take much notice, for they had, by this time, forgotten quite a lot of what their mother had said.

Uetapu and Kaihamu seated themselves in a spot where it was the custom for the local leaders to sit, an incident which annoyed the Nga Rauru, and they wished to kill the visitors, not realising the relationship that existed between them and their own leaders, Ngu and Wheke. The people therefore approached the two visitors, and ordered them to move, saying: "Kaua te tangata ke noa atu e noho i ena nohoanga rangatira, no a matou ariki ena nohoanga na Ngu raua ko Wheke." (Men from a distance may not sit on the place usually occupied by chiefs; those places belong to our chiefs Ngu and Wheke.)

Kaihamu, at this, turned to the people and chanted these words:

He kai naku te ngu,
He kai naku te wheke,

He kai ano hoki koe
E Tu-kara-ngata.

A food of mine is the ngu (squid)
A food of mine is the wheke (octopus)
And food also are you
Oh Tu-kara-ngata.

Angrily the Nga Rauru withdrew, and at the first opportunity quietly sent messengers to collect warriors for the purpose of attacking the visitors and their followers; but in the meantime, until assistance arrived, they covered all their fires with weeds to make much smoke, so that the visitors might be under the impression that food was being prepared for them. The smoke was also a signal to other sections of the tribe that an attack was intended.

Kaihamu and his people waited in anticipation for the food which they imagined was being cooked for them, but with no sign of its appearance they became suspicious, and one of their number arose and apparently wandered about the village, approaching the fires. It was dark at the time, and as he neared one of the fires he was mistaken by those sitting round about as one of themselves, and was asked: "Ko ahea te mea nei patua ai?" (When are these people to be killed?)

Quickly grasping the situation the spy replied: "Kia tae mai Nga Rauru o waho." (When the outlying Nga Rauru arrive.)

To this some remarked: "A, ko apopo." (Ah, it will be tomorrow.)

As soon as possible the spy returned to Kaihamu and reported all he had heard at which Uetapu said: "Me mahi ki te tuahu." (Let us consult the altar of divination.)

But Kaihamu over-ruled this by saying: "Kaore! Ka roa; tukua mai ki au, ki te marae poto o Uenuku. Maku, e hoa." (No! It is too long; leave it to me, to the short courtyard of Uenuku (god of war). It is for me, oh friend.)

So saying, Kaihamu arose and chanted the incantation which had been used in ages past by Whakatau-potiki when he burnt the great house Te Tihi-o-manono in Hawaiki. This chant Kaihamu repeated over his hand, and unbinding the girdle from his waist, he waved it on one side of himself, the effect of which killed all the people on that side, and again he waved it on the other side, and all the people

on that side were killed. Thus all the Nga Rauru perished, and a great shout of triumph went up from his followers.

Just prior to this however, Kaihamu had announced his identity to the people of the *pa*, saying: "E mea ana ahau na Hiapoto ahau; e mea ana ahau na Tapu-nui-a-ngaere; e mea ana ahau no Te-puke-ki-whauwhau ahau." (I say I am a son of Hiapoto; I am from Tapu-nui-a-ngaere, and I am from the district of Te-puke-ki-whauwhau.)

At this the Nga Rauru began a wail of welcome but Kaihamu paid no heed, and killed them with his sacred belt.

After the usual battle-ceremonies had been completed the warriors of Kaihamu asked: "Ma wai e kawē te hau o to parekura nei?" (Who shall take the vitality, essence and spoils of your battle?)

To this Tu-kara-ngata, who was a close personal body-guard to Kaihamu, replied, "I will."

After this Kaihamu and his people returned to Kawhia, but from the words of Kaihamu when he made known his identity, the place where this incident occurred was called Tapu-nui-a-ngaere.

KAIHAMU AND TUPARAHAKI.

When Te Kahureremoa, daughter of Paaka, married Takakopiri, she remained among the Arawa people, and there her daughter, Tuparahaki, was born. The young girl possessed great charm, and consequently she had many lovers and admirers. In her time she had several husbands, one of whom, Kumara-maoa, was the father of her daughter, Tamangarangi, later to become the wife of the great Haua, ancestor of Ngati Haua of upper Waihou.

Another of her husbands was a man of the Waitaha tribe named Tukutehe, who met his death when the Nga Oho under Rangihouhiri, came to attack Maketu, in the Bay of Plenty. As time went by Tuparahaki yearned for revenge against Rangihouhiri, and as her admirers again flocked around her, she looked among them for a warrior who would champion her cause.

Among the people of Tuparahaki, states Te Hurinui, was an old man of Ngati Tapuika named Mokaitangakotahi whose habit it was to levy tribute on a section of the people in his territory. To inform these people that he required food, it was his custom to send his dog with an empty

kono (plaited food basket), and when the dog returned without it, it was a sign that the people were complying with his wishes. Finally came the day when the dog returned, bringing with it the empty *kono*, the people having decided that they had had enough of this practice.

Mokaitangakotahi now sent to Kaihamu, at this time living at Moeatoa, to the south of Kawhia, asking him to come and punish the people who had rebelled against his authority, and as an inducement the hand of Tuparahaki was offered to him. The fact that Kaihamu was a distant relative to Tuparahaki through her mother's Tainui connections, seems to have been the main reason why Kaihamu was invited, but at any rate, he accepted.

Much to the disgust of Mokaitangakotahi and his tribe, Kaihamu arrived with only a small party and they said: "Ekore e horo te hauhunga!" (There are not enough to shake off the dew!)

This remark was not lost on Kaihamu who replied: "He iti pokeke i taka mai i runga o Moeatoa. Tini whetu ki te rangi, he iti te pokeao ngaro katoa." (A small drifting mist has glided off Moeatoa. There are myriad stars in the heavens but a small speck of dust will obscure them all.)

Realizing that he and his companions were not held in much esteem, Kaihamu attacked the enemy early the next morning before they could be apprised of his intentions. Their *pa* at Te Teko fell before the assault of the Tainui warriors, and the news of this success was made known to the people of Mokaitangakotahi by the waters of the Rangitaiki becoming discoloured by the blood of the slain.

Kaihamu now attacked the tribe of Rangihouhiri and defeated them. Rangihouhiri himself was killed in single combat by Kaihamu who cut off his enemy's head and took his *mere pounamu*, originally the property of Tukutehe, and his *topuni* cloak, as proof of his victory.

After the battle the warriors returned to the village of Tuparahaki and here were recounted the deeds of valour. One by one the leading braves marched back and forth, flourishing the spoils of war. Each held aloft a gory, tattooed head, and with much boasting, proclaimed it to be the head of Rangihouhiri. Tuparahaki sat watching, and as each warrior passed by, she rejected the head exhibited, saying that it was not the head of her slain enemy.

Then it was that Kaihamu arose and produced the *mere pounamu*, the *topuni* cloak, and lastly the head of Rangihouhiri. A great sigh went up as Tuparahaki signified that it really was the correct head; Rangihouhiri, hated enemy of Ngati Tapuika and slayer of Tukutehe, was dead.

This deed made Kaihamu the acknowledged suitor of Tuparahaki and shortly afterwards the two were married.

TUPAHAU OCCUPIES MAROKOPA. 1625.

The result of the marriage between Kaihamu and the Arawa chieftainess Tuparahaki, was a son named Te Uru-tira, who married a direct descendant of Tongatea, that is Kearangi, or Takikawehi as she was sometimes called, the great-granddaughter of Tama-inu-po. From this union was born Tupahau.

The time came, states Te Hurinui, when Tupahau decided to leave Kawhia and settle in the Marokopa district, the fact that his ancestor Manu-tongatea having belonged there, being regarded as justification for this action. Changes had, however, already taken place in Marokopa.

After Manu-tongatea had departed and gone to the Tai-rawhiti in search of Kaiahi, the people of his mother, Peha-nui, remained in possession, but not, however, for long. The advantages of Marokopa as a dwelling-place soon became known to other tribes, and eventually two chiefs of Waikato named Tamaoho and Rakapare raised a war-party, and coming down, forced Ngati Awa out of possession and established themselves in a *pa* at Heipipi.

Rakapare occupied a more elevated part of the village, while Tamaoho took up residence on a lower terrace. The newcomers had not been long in possession when they commenced bird-snaring. At first it was the custom to share the birds caught, but as time went by Tamaoho discovered that Rakapare was with-holding some pigeons which he secretly consumed at night when he thought the others had gone to sleep. This dishonesty would not have been discovered had not Tamaoho and his people overheard some dogs belonging to Rakapare crunching bones in the dark. Their curiosity aroused, they went to their allies' part of the *pa*, and the midnight feasting was discovered. Although no immediate breach resulted, later, when Rakapare was in need of assistance, this dishonesty was remembered.

It was about this time that Tupahau learned that the lands of his ancestors had been taken by Tamaoho and Rakapare, and raising a war-party, he marched down from Kawhia and built a *pa* at Tauhua. Then came a day when the people of Tamaoho went to catch fish. This was observed by Tupahau; and, waiting until they had caught a great number, he then sent a party to obtain some.

Arriving at the place where the people were drying the fish, they went to Rakapare and acquainted him with the reason for their coming. He looked them over and then observed: "Hokowhitu koutou, kia hokowhitu ano nga ika." (There are seven times twenty of you, so there shall be seven times twenty fish.)

The party thereupon returned, vexed and indignant at the scant number of fish, and the implied offence that they had received. As they passed the mouth of a stream called Turiakina, they felt so annoyed that they threw the fish on to an island known as Te Paraparaioapu. At last, arriving home, they were asked by Tupahau, "Kei whea nga ika?" (Where are the fish?)

"Kei Te Paraparaioapu, i whakaritea tonutia ki a matou te maha," they replied. (At Te Paraparaioapu, exactly of the same number as we are.)

Tupahau then realised that trouble was not far distant, and ordered his people to go up the river to Te Ahoroa to build canoes. The work undertaken, three canoes were constructed and hauled to the Marokopa river at Ngahuinga. It was just about this time that Tamaoho and Rakapare became acquainted with their operations.

Tupahau now gave word to sail down stream, and as they were about to depart, their *tohunga* announced that they would meet with two obstructions down the river; and on hearing this, several experts were placed in the bows, each with a long steering pole. They were to keep a watchful lookout for the enemy.

Carefully Tupahau and his followers poled their way down the river, and at Mangakirikiri they encountered the first obstruction. Here the people of Rakapare had driven two posts into the ground on either bank, and fastened to these posts was a long cable. Running through two loops suspended from this cable was a long rope doubled so as to form a noose, with one end at each bank. Numbers of men

were stationed on each side of the river in readiness to haul the noose tight.

Down floated the canoes of Tupahau. As they neared the ambush they could hear the voices of the enemy raised in a hauling chant; then at the cry "Kumea!" they saw the men at the ropes haul furiously in their endeavours to trap the canoes as they were being paddled quickly past. It was a tense moment, an anxious moment. Only through the skill of Tupahau and his warriors in the canoe-bows was disaster averted.

As the bottom part of the noose came to the surface, the long steering poles were thrust beneath it, levering it upwards and overhead. With quick sweeps of the paddles the canoes of Tupahau were free. Continuing their passage down the river the canoe-party came to Onepoto, and here they discovered a large number of the enemy, men, women and children. Here was the second and similar obstruction; but as before, the skill of Tupahau and his men proved too great for the people of Tamaoho and Rakapare. The name of this obstruction was Te Rore-arai a Rakapare, that is, "the obstructing snare of Rakapare."

Tupahau now paddled down the Marokopa without further trouble to the mouth, and passing out into the open sea, sailed to Tokamapuna, a rock below the mouth, where they started fishing. When all the canoes were full they returned to shore, to their *pa*, Tupahau, known also as Maungaroa, which had been constructed by them when they first came down. Their precious harvest, *huhumoea*, *tara-kihi*, *tamure*, and *mango*, was carried to the village, where it was given over to the womenfolk to be cleaned. The canoes were then hauled ashore and hoisted to the cliff-top where they were secured by ropes to the edge of the earth-works of the *pa*.

Things remained quiet for a time after this affair, and then trouble broke out again. It started when Rakapare, Tamaoho, and their people went to the sea-shore to gather crabs. This was done by torchlight, each person taking with him a kit into which they placed the crabs as they caught them. The whole of the shore from Kiritehere to Rakei-mata-taniwha-rau was occupied by the crab-gatherers.

On hearing of this Tupahau determined to take these crabs, but ordered his people to take them by stealth.

According to plan the followers of Tupahau went to the shore during the night and gradually mingled with the fishermen. As the kits were filled they were being passed out to be carried ashore, and it was now that the cunning of Tupahau was to bear fruit.

Pretending to be some of the carriers, the full kits were stealthily spirited away until all had been taken to the *pa* of Tupahau. Eventually the fishermen returned to Rakapare and Tamaoho, and to their surprise they were asked, "Kei whea a koutou papaka?" (Where are your crabs?)

"Ha! Ka hua kua tae mai nei!" (What! They should be here!) said the men.

It was then, and only then, that Rakapare realised the trick that had been played upon him. His anger against Tupahau knew no bounds, and he determined on revenge.

"Kia pena ake na koe i au, a pakapaka ana i te haangi!" (Verily your flesh shall be toasted in the earth oven!) he said.

In consequence, early the next morning, just after Tupahau and his people had finished their morning meal, they saw the war-party of Rakapare and Tamaoho approaching along the foreshore. The beach was almost obscured by the number of men!

The enemy, arrived at what is now Kopia, a little bay, found the tide nearly full, and in order to cross to the other side it was necessary to take to the water. About this time Tupahau desired his wife, Hine-te-ao, and accordingly they retired to his sleeping quarters. Great was the excitement in the *pa* as the war-party approached, and as they drew near the excitement increased. Finally the enemy entered the water and numbers of the villagers ran to the house of Tupahau.

His only reply to their repeated enquiries was, "Ka tonga whea?" (How far have they entered?)

"Ka tonga raparapa!" (The soles of their feet are wet!) they replied. Tupahau was in no way disturbed and they went off, but in a very short while they came running back again, and again Tupahau asked, "Ka tonga whea?"

"Ka tonga turi!" (The water reaches their knees!) they cried.

Tupahau still refused to come forth, and for some time the people continued to run back and forth, saying each

time, "Ka tonga hope!" (The water reaches their waists!)
"Ka tonga uma!" (The water reaches their chests!)

Finally they shouted, "Ka tonga kaki!" (The water reaches their necks!) but it was not until the enemy had left the water and were actually climbing the cliff to the attack that Tupahau finally emerged from his wife's quarters and showed an interest in the affair.

By this time the enemy had nearly reached the summit and now Tupahau ordered his men to cut the ropes that secured the canoes to the parapet. Down they crashed, overwhelming all those in their path and tearing great gaps in the terrified ranks of the war-party. With the fall of the canoes came the warriors of Tupahau, and with savage yells they fell on their panic-stricken foes and put them to rout.

Flying for their lives, the survivors split into two parties, one under Rakapare and the other under Tamaoho. The former, seeing his ally retreating in another direction, called out, "E 'Oho e! Ki Raungawari!" (Oh 'Oho! To Raungawari) indicating that they should all meet later at that place. Tamaoho, however, remembering his grievance over the pigeons eaten by Rakapare, replied, "E riri kai po, ka haere kai ao!" (Fight, night-eaters, the day-eaters are departing!)

Rakapare was now left to bear the full brunt of the pursuit. One by one fell his leading warriors, Totara-pou-namu, Kopia, Waihi, Turiakina, Tokapiko, and Tumoana, and to this day the places where they fell are known by their names.

By this time the main body had reached Raungawari, closely pressed by Tupahau, and as Rakapare was crossing the Kaiwaka stream, Tupahau hurled his spear with such force that it transfixed both Rakapare and a companion. This spot was called Nga-awa-pu-rua.

With the death of Rakapare the district of Marokopa passed completely into the hands of Tupahau, for there remained only Tamaoho, and he escaped by departing entirely from the locality and returning to Waikato.

It will be recalled in the foregoing story that mention was made of the wife of Tupahau, that is Hine-te-ao. This woman was a chieftainess of the Waiohua people of Tamaki, and came from Maungakiekie (One Tree Hill). Both she

and Tupahau appear to have lived on at Maungakiekie for some time at least following their marriage, but whether prior to the conquest of Marokopa or after is not certain. At any rate, their son, Korokino, was born at Tamaki, for the celebrated tree Te Totara-i-ahua, was grown from the sprig which was tied round his waist by his mother at the time of his birth and baptism. This tree, famed among the Tainui people, stood for many years on the slope of the western crater, only to fall in modern times, to the white man's axe.

CHAPTER XI.

WAIRANGI AVENGES THE THEFT OF HIS WIFE.

1600.

AMONG the descendants of Raukawa were his grandchildren Tama-te-hura, Wairangi, Upoko-iti, and Pipito, sons of the chief Takihiku and his wife Maikukutea. These men occupied villages in the Waipa valley and places to the eastward, where also lived their first cousins—that is, Maniapoto and his brothers and sisters. One of the latter, in fact, Te Rongorito, became the wife of Tama-te-hura.

At one time Wairangi was living at a village called Rurunui, in the Wharepuhunga district, and during his absence at Kawhia there arrived a party of Ngati Maru from Waihou under the chief Tupeteka, a kinsman to Parewhete, one of the wives of Wairangi. Whatever the circumstances may have been, at any rate, taking advantage of the absence of the warriors, Tupeteka and Parewhete indulged in an illicit love-affair which was unfortunately suspected when the other wife of Wairangi, Puroku by name, noticed some red ochre which had been used by Parewhete, adhering to the cheek of Tupeteka. Having stayed two nights, the visitors departed.

That very evening, states Te Hurinui, Wairangi returned. He first suspected that something was amiss when Parewhete uncovered the earth oven to bring forth the evening meal; for the food was found to be only half cooked, a sign said to indicate that one's wife had been unfaithful. Puroku now came forward and, says the account of Hitiri Te Paerata, voiced her suspicions saying, "Ko to wahine kua hara ki teteahi tangata, ko Tupeteka te ingoa. I kitea e au ki te kokowai o Parewhete e piri ana i te paparinga o Tupeteka." (Your wife had committed sin with a man named Tupeteka. I knew it by the red ochre of Parewhete adhering to the cheek of Tupeteka.)

Wairangi immediately questioned Parewhete, continues Te Hurinui, and although at first reluctant to discuss the visit of Tupeteka, after continual pressing by her husband, finally told him the whole story, at which, in his anger, he soundly beat her.

Thus disgraced, and smarting from the beating she had received, Parewhete that night fled from the village and set out for the *pa* of Tupeteka. At one place she painted some red ochre upon a *manuka* tree, hence it was known from that time as Manuka-tutahi. Continuing, she went to Aniwaniwa, the rapids of that name on the Waikato river, about fifteen miles south-east of Cambridge, and here she left one of her cloaks, taking the others with her. At Turanga-moana, near Matamata railway station, she painted some red ochre upon a cliff at Parikarangaranga, after which she went on, and crossing the Waihou river made her way to Te Aea, where she joined Tupeteka.

The next morning after her departure from Rurunui her flight was discovered, and a search party scoured the countryside, and eventually coming across the painted *manuka* went on and discovered the cloak, and as these indicated that she had gone in the direction of Te Aea, they knew Parewhete had joined Tupeteka.

At this, says Te Hurinui, a messenger was dispatched to Tupeteka to inform him that Parewhete was on her way and to send her back. That chief, however, thought otherwise, and decided to keep her. Wairangi now arose and organized a war-party for the purpose of bringing back his fugitive wife, and with him went his brothers Tama-tehura, Upoko-iti, and Pipito.

Te Aea, the *pa* of Tupeteka, was situated on a knoll on one of the spurs coming down from the ranges overlooking the Waihou at Te Aroha. That Wairangi would eventually appear was well known to Tupeteka, and after some thought he ordered his people to build a *wharau* (roughly built house) on the river flat below the *pa* to accommodate the visitors, and where it would be more easy to kill them.

Not long afterward Wairangi and his people arrived, and on entering the village were conducted to the house prepared for them. Wairangi was the last man to enter, and as he did so he took note of the construction of the building, after which he said, "He whare kohuru tenei!" (This is a house for murder!)

A careful watch was kept, and by and by they saw the people of Te Aea carrying wood. Not long after this they heard the howls of dogs being put to death, and this, with the sight of the firewood, suggested that food was being prepared for them.

Meanwhile, Tupeteka, having his enemies more or less within his grasp, sent a messenger to Hauraki requesting the people there to come and assist him, and in the evening the messenger returned, saying, "Kiki tonu a Waihou i nga waka o nga iwi o Hauraki. Kei te ata ka eke mai ka patu." (The Waihou river is crowded with the canoes of the people of Hauraki. In the morning they will arrive and attack.)

These words were heard by Parewhete, and because of her love for Wairangi, she descended to the flat by the river and visited her former husband. As she drew near she commenced to *tangi*, and still lamenting she approached Wairangi and leant across his knees, cutting her arms with obsidian flakes so that her blood might fall upon him and render him *tapu*. Continuing her *tangi* she said in a wailing voice the following words: "He aha koe i haere mai i te rourou iti a haere, te noho atu ai i te tokanga nui a noho." (Why did you come with the small basket of the traveller, better had you stayed away with the large basket of stay at home.)

In this fashion Parewhete referred to the small company which Wairangi had brought with him, and at the same time warning him of his danger. After she had departed, Wairangi determined to discover the plans of his enemies, and calling his slave, Matamata, he instructed him to go quietly out and mingle with the local people and try and find out what was going on.

Matamata departed, and without arousing any suspicion, moved among the inhabitants of Te Aea. Just as carefully he made his way back. The dogs were being beaten; they were not being killed at all, and the wood was really intended to cook the visitors! Wairangi and his people were to be put to death the very next morning when reinforcements were expected, these reinforcements at that moment, being actually on their way up the Waihou.

No time could now be lost. Wairangi suggested that the known skill with which he and his warriors performed the *haka* should be used as a means to bring about their escape, and devised a plan accordingly. Briefly, it was proposed to give an exhibition of a *haka* or posture dance, during the course of which at a given signal, they were to attack their enemies whom they expected would be interested and unsuspecting onlookers.

Tama-te-hura thereupon stood up and suggested the opening lines of the *haka* chorus. Then arose Upoko-iti and continued with another line. At the word "Huakina!" Upoko-iti wished to attack but this was overruled, the others thinking that the time would not be opportune. The next line was composed by Pipito, and then came Wairangi with the concluding verses. Preparations were made far into the night. Each warrior discarded his other weapons and kept only a *patu*, and this was carefully concealed so that the people of Tupeteka would not be put upon their guard.

At last the dawn came, and with it came the announcement that the visitors would perform a *haka*. Out came Wairangi and his warriors, and forming up in seven ranks, they commenced stamping their feet, the preliminary to the *haka* chorus. The thud of feet quickly attracted the attention of the people of the *pa*, and they rushed down to see the performance. Tupeteka, with Parewhete by his side, had seated himself on a raised platform; but unbeknown to him, Matamata as instructed by his master Wairangi, had taken up a position close by.

When all the people of Te Aea had assembled, Tama-te-hura commenced the opening lines of their *haka*.

Tama-te-hura:

"Ko Te Aea o ia rangi
Ko Te Aea o ia rangi
Hui ake!

Chorus:

Ko Te Aea o ia rangi, o ia rangi, o ia rangi.

Upoko-iti:

Ka whakakopura Ruarangihape,
Teina o Tupeteka e!

Chorus:

O Tupeteka e! O Tupeteka e!

Pipito:

Puhi kura! Puhi kura! Puhi kaka!
Ka whakatautapa ki Kawhia.

Chorus:

Huakina! Huakina!

Wairangi:

Ka tahi, ka riri, i toru ka wha.
Matamata hopukia!

Chorus:

Homai ra towhiri kaha,
Torokaha!
Ka wetewetea! I-i! Wetewetea!
A te! A ta! A tau!"

It is Te Aea of every day fame

It is Te Aea of every day fame.

Come together!

It is Te Aea of every day fame, of every day, of every day.

Cast then a spell on Ruarangihape,

Brother of Tupeteka.

Of Tupeteka! Of Tupeteka!

Red plumes! Red plumes! Plumes of the *kaka*!

Chant your challenge towards Kawhia.

Attack! Attack!

At first comes the battle, the third and the fourth.

Matamata, seize hold!

Give us of your strongest twisted cords,

And we'll undo them, yes, undo them,

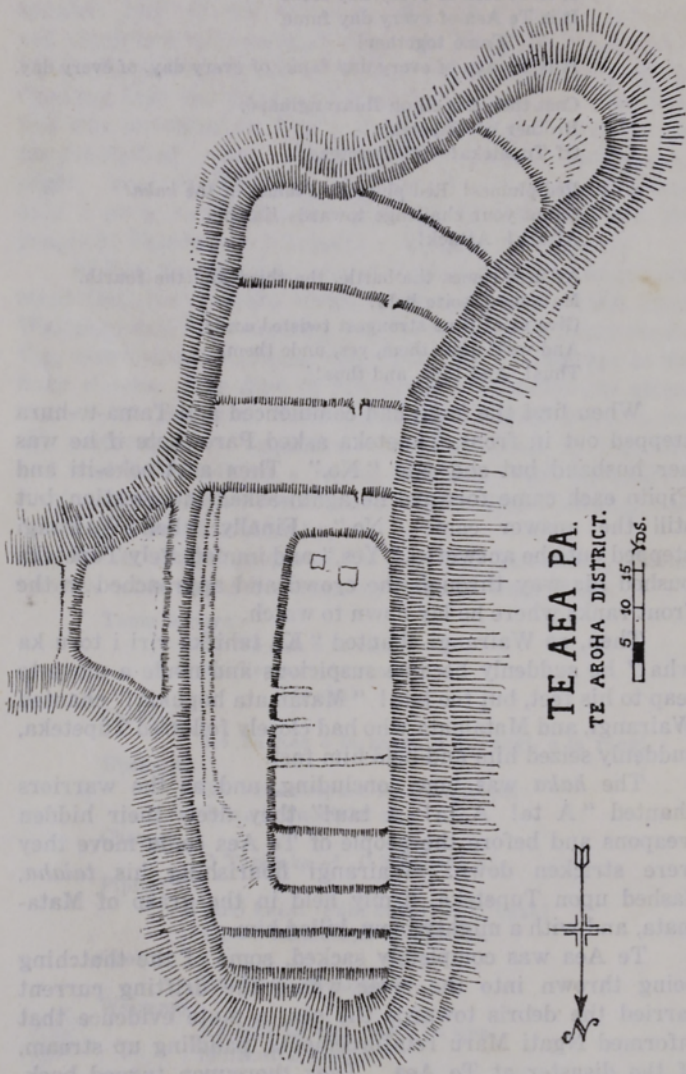
Thus! And thus, and thus!

When first the *haka* had commenced and Tama-te-hura stepped out in front, Tupeteka asked Parewhete if he was her husband but she said "No." Then as Upoko-iti and Pipito each came forward he again asked the question, but still the answer came "No." Finally when Wairangi stepped out she answered "Yes," and immediately Tupeteka pushed his way through the crowd and approached to the front ranks where he lay down to watch.

Then, as Wairangi chanted "Ka tahi ka riri i toru ka wha!" he suddenly became suspicious and made a move to leap to his feet, but too late! "Matamata hopukia!" chanted Wairangi, and Matamata who had closely followed Tupeteka, suddenly seized him and held him fast.

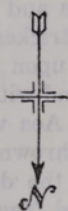
The *haka* was now concluding, and as the warriors chanted "A te! A ta! A tau!" they drew their hidden weapons and before the people of Te Aea could move they were stricken down. Wairangi flourishing his *taiaha*, dashed upon Tupeteka, firmly held in the grasp of Matamata, and with a mighty blow, killed him.

Te Aea was completely sacked, some of the thatching being thrown into the river where the drifting current carried the debris towards the sea, a mute evidence that informed Ngati Maru reinforcements, paddling up stream, of the disaster at Te Aea. They thereupon turned back. Wairangi and his people, having recovered Parewhete, now returned home, leaving behind them nothing but the smoking ruins of Te Aea.



TE AEA PA.
TE AROHA DISTRICT.

5 10 15 Yds.



CHAPTER XII.

THE LAST STAND OF THE TANGATA-WHENUA.

1600.

WE NOW come to an important episode in Tainui history, for according to tribal traditions, the warfare about to be described saw the final extinction of the *tangata-whenua* in Tainui territory. These aborigines, known as Ngati Kahupungapunga, were the last remaining remnants of a once numerous people, and at this time were occupying the country lying between Putaruru and Atiamuri, on the Waikato river. Their kinsmen who had occupied Kawhia and other places on the coast, had long been absorbed by the people of Hoturoa and Ngati Kahupungapunga were all that remained.

Part of the territory owned by these people, states Te Hurinui, was the Whakamaru range, a forested area abounding in bird life. These bird-snaring forests had long been coveted by a chief named Whaita, the great-grandson of Haumia, younger brother of the celebrated Mango. Whaita was also a cousin to the chiefs Tama-te-hura, Wairangi, Upoko-iti, and Pipito, for his mother Kurawari was a full sister to their father, Takihiku.

For some time Whaita and his cousins cast their eyes on Whakamaru, and eventually they decided to conquer the district for themselves. The immediate cause of hostilities, however, was the murder of Korokore, sister of Whaita. This woman had married a man of Ngati Kahupungapunga named Parahore, and in consequence had gone to live with her husband's people.

The account by Gudgeon (*J.P.S.*, Vol. 2) says in respect to Korokore: "Korokore, a woman of the Ngati Raukawa tribe, married the chief Parahore of Ngati Kahupungapunga and was killed by her husband at the request of Te Maru-huoko and others of that tribe because Korokore had ordered them to carry presents of birds to her relative Whaita. It is said that she was killed in her own *whare*, where her remains were found by her slave, who proceeded at once to Kawhia, where he found Ngati Raukawa occupied in shark-fishing. When his tale was told, a war-party was organized under Whaita, Wairangi, Tama-te-whaua, and

Tama-te-hura (as well as Upoko-iti and Pipito), which marched inland to avenge the murder of Korokore."

Te Hurinui states, and in all probability quite correctly, that Whaita and his cousins occupied settlements at this time at Wharepuhunga and Rangitoto, and departing from these parts, they proceeded round a shoulder of Maungatautari mountain to the Waikato river which they crossed, and fell on the Ngati Kahupungapunga *pa* Te Pohue, which they captured.

Continuing Gudgeon's account, he says: "The chief of Ngati Kahupungapunga was Te Maru-huoko whose *pa*, Te Horanga, was on the north bank of the Puniu stream. This was the first place attacked, and on the same day Te Arowhenua, a very large village, and two other *pa*, Te Pohue and Taka-ahiahi, were taken."

"Following this (the fall of Te Pohue)," says Te Hurinui, "the war party attacked two caves called Te Ana-kai-tangata and Te Ana-kopua, both of which had been fortified. The defenders were either killed or put to flight. After this the *pa* Takanga-ahiahi was captured. The invaders now separated into two divisions, one under Wai-rangi and Upoko-iti, pursuing the enemy along the west bank of the Waikato, while the other, commanded by Whaita, Pipito, and Tama-te-hura, marched on to attack the settlements of Ngati Kahupungapunga at Te Waotu. Three fortified villages known as Pirau-nui, Puke-totara, and Hokio (just opposite Arowhenua) were captured in turn, and the survivors pursued to a place called Te Whetu."

The account of Gudgeon, while it agrees with the above, differs as to the order of events. "The avenging Ngati Raukawa advanced on Hapenui and captured that stronghold. They then crossed the Waikato river to Te Waotu and stormed the following *pa*: Pirau-nui, Hokio, Pawa-iti, and Puke-totara. Thence they drove the enemy before them to Mangamingi, where Pipito slew the Ngati Kahupungapunga chief Matanuku (hence the name of that place).

"From this place the war party proceeded by the old war-path called Rongo o Tuarau, to Te Ana-kai-tangata, and here the hunted tribe, assisted by the roughness of the country, made their first vigorous stand, and fought for three days. Most of them were, however, killed, including the chiefs Kaimatirei, Te Aomakinga, Tokoroa, and Te Rau-o-te-huia."

The section of the war-party under Whaita had meanwhile advanced on the Whakamaru ranges and stormed the two villages Te Ahipi and Te Ahoroa where, states Gudgeon, all the slain were burned for the reason that Korokore had been so treated at this place. Numbers of the harrassed Ngati Kahupungapunga sought refuge in flight, continues Te Hurinui, but they were relentlessly hunted by Whaita and his warriors. Their chief, Tumapohia, was caught and killed at Waimapora, while others of the fugitives were overtaken at Horotea. None were spared, and the place was called Te Ripinga-a-tahurangi.

Following the incidents at Whakamaru, Gudgeon says: "At Turihemo, only one man of rank was slain, that is Manuawhio, by Whaita. It was now evident that the strength and courage of Ngati Kahupungapunga was broken, and that there would be no more severe fighting. The pursuers therefore divided to hunt up the stragglers. Pipito went in the direction of Te Tokoroa plains and captured many people in a cave; these were all taken to Te Ahuroa, where for the first time in this campaign people were eaten, but not until the *tohunga* had, with many ceremonies, removed the *tapu* caused by the death of Korokore.

"After these ceremonies the war party again divided; Whaita and Tama-te-hura went by the Mako path, killing en route Pokere, Mangapohue, and Tikitikiroahanga, all belonging to Ngati Kahupungapunga. Wairangi and Pipito went by way of Te Wawa, and at Te Pae o Turawaru, slew the great chief Whakahi, and at Te Ngautuku, near Atiamuri, killed Korouamaku.

"Whaita, who was ill, remained at Pohueroa with 70 men, but the main body, 400 strong, followed the fugitive Ngati Kahupungapunga to Rotorua and Waikuta. At the last named place they came up with the combined forces of the Arawa and the fugitives, who were about to escape in their canoes, when Ariari-te-rangi, son of Tutanekai, and some women, stood up in the canoe and called on the Arawa to return and fight; they did so with the result that Tama-te-hura was wounded and taken prisoner and Ngati Raukawa began to retire. Then Pipito was slain, and the retreat became a flight until they reached Whaita, who led on his 70 men, rallied the fugitives, and defeated the Arawa."

Te Hurinui adds the following interesting details concerning the fight with Te Arawa. He says: "The continued successes gained by the war-party were viewed with apprehension by that section of Te Arawa who occupied the territory to the east of Whakamaru, for they feared that they might be the next to suffer. For this reason, and also through the fact that they were slightly related to Ngati Kahupungapunga by inter-marriage, Te Arawa sent an expedition to reinforce the *tangata-whenua*.

"This did not deter the invaders, who carried the warfare right into Te Arawa country, but their warlike activities were suddenly halted when they met with an unexpected defeat. They were forced to make a hurried retreat, which came near to being a complete rout, and it was only the courage of Whaita that saved the day. At the time, Whaita was suffering from a severe boil, which during the retreat, caused him so much pain that he finally stopped and refused to go further. Calling upon one of his men, he ordered him to kick the offending part, and on this being done, the boil burst, thereby giving Whaita much needed relief. Rallying his forces Whaita now turned on the enemy and fiercely drove them back. Because of the circumstances, the site of this incident became known as Te Whana a Whaita, and subsequently became a fixed point on a tribal boundary.

"The repulse of Te Arawa ended interference from that quarter, and from then on Whaita and his people systematically harrassed Ngati Kahupungapunga until a last miserable remnant sought refuge on Pohaturoa at Atiamuri. Here a siege took place until, weakened by starvation and surrounded on all sides, the garrison was forced to surrender, only to be slaughtered to the last man by their relentless foes."

The foregoing story, as narrated by Gudgeon and Te Hurinui, is the general tradition as preserved among the Tainui tribes. Another version as to the causes of the Ngati Raukawa conquest, tells of a love affair between Whaita and Waiarohi, the wife of a chief called Ruamano. Concerning this Gilbert Mair (*J.P.S.*, Vol. 24) states that at one time there lived Ruamano, a chief of Ngati Huarere branch of Te Arawa, in his fortified village at Pari-karangi, about seven miles from Rotorua. Ruamano had married a

celebrated beauty named Waiarohi; and the time came when a party of visitors, under the leadership of Whaita, then settled at Kakepuku, arrived on a visit. During their stay a mutual admiration sprang up between Whaita and Waiarohi, ending in an ardent love. Such a situation was soon known to the people, who were much annoyed at the insult offered their chief, and they demanded that Whaita and his companions should be killed.

Because Whaita was a visitor, however, it was not possible to act during his stay, and consequently an armed party proceeded to the south end of Horohoro mountain, and there laid an ambush on the path leading to Waikato. Whaita had meantime been quietly told by Ruamano that he and his party must leave, and at the same time was warned to take another path and so escape the ambush. Whaita followed these directions, but the party in ambush discovered them following a different route, and attacked them as they crossed the Tahuna-a-tara stream, killing some of them. Whaita and the majority escaped and made their way home.

With the departure of Whaita, Waiarohi became disconsolate for the loss of her lover, ending in the partial loss of her reason. She used to wander aimlessly about the country, even making her way to the top of Haparangi mountain, where she would sit, talking to herself; hence the full name of that mountain, Haparangi a Waiarohi.

After a time, tiring of the constant care necessitated by the wandering habits of the unfortunate woman, Ruamano sent her to the Ngati Kahupungapunga tribe living at Whakamaru ranges, with strict injunctions to exercise the greatest care of her. These people were vassals under Ruamano. Eventually, as her madness increased, her care became a burden; and in order to rid themselves of her, they set fire to her house and burnt her in it.

A messenger was sent to Kakepuku to inform Whaita of the death of Waiarohi, it being stated that she had, in a moment of madness, set fire to her house herself. Suspecting foul play, Whaita and a party of warriors proceeded to Whakamaru and there, in grief and mourning, Whaita rolled in the ashes of the burnt house. Feeling something hard under his body, Whaita raked among the ashes and discovered a woman's jawbone with part of the skin

attached, on which was to be seen the *kauae* tattooing, and by some markings recognized it as that of Waiarohi.

All were now satisfied that the poor woman had been done to death by Ngati Kahupungapunga, and these people, suspecting what was about to occur, fled, the main portion to O-nga-roto on the banks of the Waikato, where they were overtaken by Whaita and there annihilated. On the scene of this fight the conquerors erected a number of stones, said to be 170 in number, to denote where the people were killed, some of them the height of a man to mark the chiefs, others of lesser height to show where the common people fell.

Such is the origin of the upright stones called Te Pae o Tawhiti, situated on a terrace of the Waikato river at O-nga-roto, below Atiamuri bridge.

This last version, while it differs from the usual Tainui tradition, seems to be connected with the destruction of the *tangata-whenua* and doubtless has some historical significance. The death of Korokore, sister of Whaita, however, is claimed by the Tainui tribes as being the direct cause of hostilities. The statement claiming that the last survivors were massacred at O-nga-roto is in accord with the account of Te Hurinui, for it is quite likely that following the siege of Pohaturua, the remainder of the garrison was taken to the nearby terraces and there put to death.

This saw the extermination of the last of the aboriginal tribes, and their lands passed into the hands of Whaita and his people, to become the property of Ngati Raukawa and their sub-tribes.

CHAPTER XIII.

REITU AND REIPAE. 1600.

IN THE chapter dealing with the adventures of Whatihua and the Taranaki chieftainess Ruaputahanga, reference was made to his second wife Apakura. By this second marriage Whatihua had the twin sons, Raka-mahanga and Maru-mahanga. Of these two sons Maru-mahanga made an important marriage, for he was given as a wife a celebrated Wai o Hua *puhi* named Tuimeto, from the great *pa* Maungakiekie. The result of this union was Pikirangi who eventually married a woman named Waitawake. Many Tainui authorities have confused this woman with the daughter of Mahanga who, it will be recalled, bore the same name; but as the marriage of Pikirangi took place several generations prior to Mahanga, it is clear, as Rore Eruera points out, that the Waitawake who married Pikirangi, was an entirely different person. At any rate, the result of this marriage was the chief Tuihu, father of twin girls named Reitu and Reipae.

In the far south of the Waikato territory, and not far distant from the northern border of the Ngati Maniapoto country, is a number of small lakes known under the general name of Nga-roto, and here, in their various villages, lived the descendants of Whatihua and Apakura. The home of Tuihu was at Taurangamirumiru, lying to the west of the present railway-line and not far distant from Paterangi.

The story about to be related describes how the two daughters of Tuihu, Reitu and Reipae, actuated by their love of the northern chief Ueoneone, left their home and migrated to the north, where they eventually became ancestors of Nga Puhi. Like many Maori stories there exist a few variations; and, as we shall see, a little of the marvellous has been introduced. The following is the version of Mare Tuhapi and is supplied by George Graham.

"It was the murders of Uri o Pou by Maru-tuahū, instigated by his father Hotunui, that caused the survivors at Hauraki to migrate to Nga Puhi. There they settled with relatives. Then, due to further troubles at later times, others of Ngati Pou left Waikato, from Whangape, to migrate also. They called their home there Whangape, in memory of this home in Waikato.

"Then came Ueoneone to Hauraki and to Tamaki, and here to Waikato, coming to renew relationship. Returning home, there followed him the sisters Reitu and Reipae, with their *tungane* Raka-moana. Raka went by land; the sisters were conveyed on a bird which came from Nga Puhi. Reipae alighted at Whangarei, hence that place was named Te Whanga a Reipae (the tarrying or abiding place of Reipae). There she married a husband of Ngati Rongo of Kaipara. Reitu went on to Whangape and there married Ueoneone. These things happened in the days of the grandchildren of Maru-tuahū and of Maru-mahanga.

"Reipae alighted at One-rahi because she had overheard her sister remark to the bird that perhaps it was weary of them both. To this Reipae took secret offence and asked to alight in order to relieve herself. This done she declined to continue further, and stated she would await the return of her *tungane* Raka-moana. She, however, never did return to Waikato. Hence was that place-name Te One-rahi (the beach of quick in over-hearing, i.e., *rahirahi*)."

It would appear, from the foregoing tradition, that the chief Ueoneone was not of pure northern strain, but was, apparently, closely related to those of Ngati Pou who had fled from Waikato to those parts. Unfortunately the only genealogical table in which Ueoneone figures, gives no indication of his Tainui origin, nor, in fact, do any of the northern tables now recognize a Tainui origin about this time other than that of Reitu and Reipae. The name of Ngati Pou, however, still persists as a tribal name among Nga Puhi, showing that the Tainui tradition contending that a portion of their people migrated to the north is not without foundation.

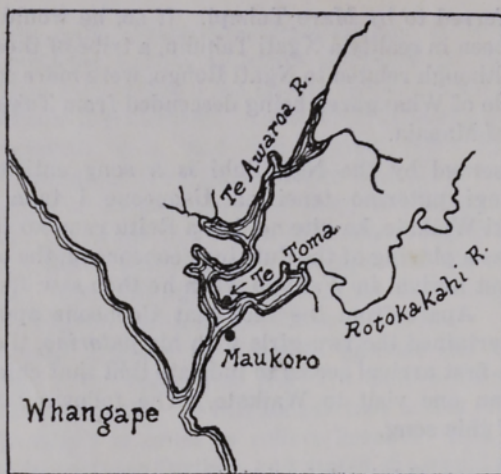
The name Whangarei, said to have originated because Reipae settled there, was, states Mr. W. Fraser, really the name of a village situated about three miles within the harbour heads, and not, as might be supposed, at the site of the present town of that name. A conspicuous feature of the landscape in these parts are the high peaks of the north head known by the name of Manaia. This Manaia was actually an ancestor, and we learn, from northern sources, that it was a descendant of this man who became the husband of Reipae. His name was Tahuhu-potiki, fourth in descent from Manaia, and he is, doubtless, the Ngati Rongo

chief referred to by Mare Tuhapi. If so, he would appear to have been in reality a Ngati Tahuhu, a tribe of those parts which, although related to Ngati Rongo, were more correctly the people of Whangarei, being descended from Tahuhu-nui, the son of Manaia.

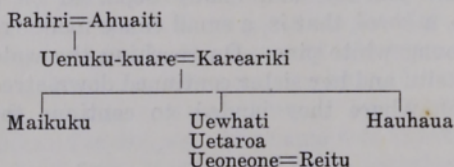
Preserved by the Nga Puhi is a song entitled "He whakatangi putorino tenei na Ueoneone i tana taenga tuatahi ki Waikato, ka kite nei ia i a Reitu raua ko Reipae." (This was a playing of the flute by Ueoneone on the occasion of his first arrival in Waikato when he then saw Reitu and Reipae.) Apart from the fact that Ueoneone appears to have entertained the two girls with his *putorino*, the stress laid on a first arrival seems to indicate that that chief made more than one visit to Waikato. The following are the words of this song.

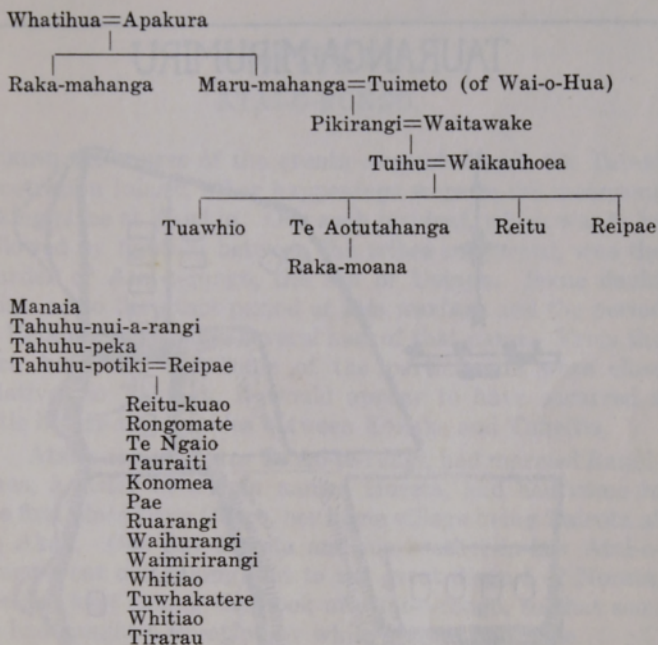
E tai, e tai, e hine,
Makururangi.
Kia oti, kia oti,
To koikoi.
Ahorua.
Ka whanatu ake
Kei koikoi au
Kei te horo taku kainga
E whakamau atu ana
Ki te huka o te tai
E te tu hohoo.

In the account by Rore Eruera we learn some of the details concerning the departure of Reitu and Reipae from their own country. He says: "After the departure of Ueoneone, there one day alighted on the front porch of the girls' house, a *kaiaia* or sparrow-hawk. As soon as it was observed by the two girls, they decided that it had been sent by Ueoneone, and both began to quarrel, each claiming that the bird had been sent specially for her. Hurriedly the girls prepared for their journey, and finally departed on the Waipa in a canoe, a *koroi*, that is, a small canoe made from the trunk of a young white pine. On reaching the waters of the Waikato, Reitu and her sister continued down stream as far as Tuakau where they landed, to continue their journey overland."



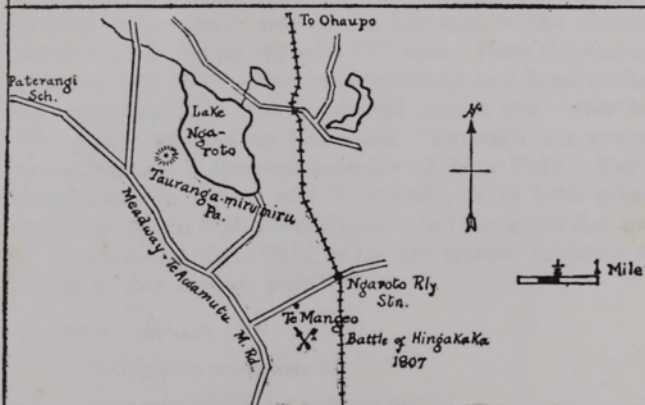
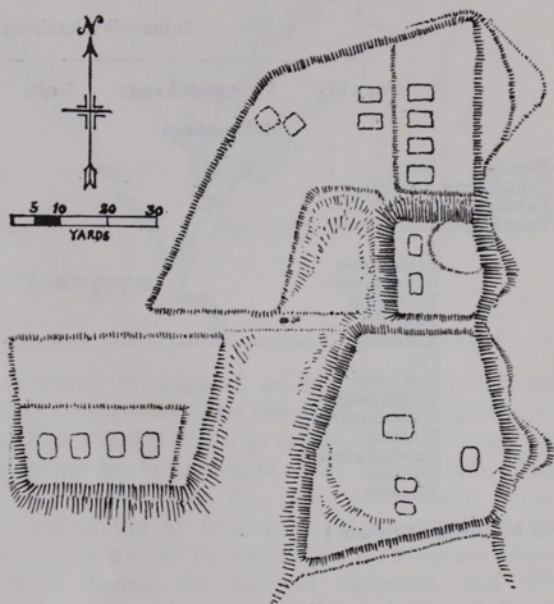
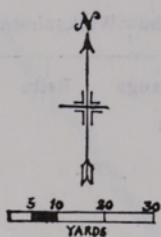
On reaching Whangarei, as we have seen, the sister Reipae became enamoured by the chief Tahuhu-potiki, with the result that she left Reitu to continue her journey alone. In telling of the final adventures of the latter, Hami Maioha of Nga Puhi says: "At the time when Reitu arrived, Ueoneone was living at Whangape, to the north of Hokianga. His home was at Te Toma *pa*, a fortification situated on the point facing the harbour entrance, and which separates the inlets Awaroa and Rotokakahi. Reitu first arrived at the south side of the harbour, in the vicinity of Maukoro, a large *pa* opposite Te Toma. Here she was made welcome and then, after arrangements had been made for her reception, she was conducted across the water to Te Toma and married to Ueoneone. Through her marriage Reitu became a famous ancestor of Nga Puhi. Her two daughters, Te Kauae and Tawakeiti, were both given in marriage to the high chief *Tupoto*, and there are few indeed of present-day Nga Puhi, who are unable to trace their origin to this famous pair."





(Table by George Graham.)

TAURANGA-MIRUMIRU



CHAPTER XIV.

ATAI-O-RONGO.

DURING the course of the events connected with the Tainui penetration inland, other happenings were in the meantime taking place at Kawhia. One such incident, which was to be followed by fighting between the tribes concerned, was the murder of Atai-o-rongo, the son of Uetapu. Some doubt exists as to the exact period of this warfare and the period of Uetapu, there being several men of that name. From the fact, however, that some of the participants were close relatives to Tahinga, it would appear to have occurred a little before the troubles between Kokako and Tuheitia.

Atai-o-rongo, states Te Ao-te-rangi, had married Rangiwaea, a sister of a man named Horeta, and had come in the first place from Okoro, her home village being Tairuta at Te Akau. One day Horeta and his brother-in-law Atai-o-rongo went out fishing, but to the great disgust of Horeta, the fish kept taking the hook of Atai-o-rongo, so that soon he had caught a great many while Horeta had none.

This caused him to become jealous; and turning to Atai-o-rongo he asked him to dive into the sea and clear his line, which he pretended had become fouled by the rocks. Atai-o-rongo agreed, and diving into the water, swam down to the bottom, but as soon as Horeta felt him tugging at the line, he gave a sharp jerk and the hook sprang outwards, piercing Atai-o-rongo in the forehead and killing him.

Horeta immediately paddled off, leaving the body of Atai-o-rongo in the sea, and having made the land, he gathered up the fish and made his way to the village. When he arrived an omen of some foul deed having been committed possessed the mind of Rangiwaea, and she asked Horeta as to the whereabouts of her husband. Horeta replied that he had not seen him; but Rangiwaea persisted that the two had gone together.

Repeated denials did not convince Rangiwaea, and that night, as in a vision, the hand of Atai-o-rongo appeared before her. Then the spirit of the husband said: "I have been killed; I was pierced by my brother-in-law on the forehead; now do you take my son tomorrow to Kawhia."

(Rangiwaewa was an expectant mother at the time.) The hand then departed, going out by the ridge-pole.

At dawn Rangiwaewa started on her journey and reached Te Iringa, where she beheld the hand appear out upon the ocean. So the woman went onward and reached Tapuae-haruru. There she wept, and the hand again appeared beyond, so as to let her know it was preceding her. Then she slept, and at day-dawn proceeded onward, and came to Otakahi where she climbed the ridge and rested. The hand again appeared; so, crossing to Whaingaroa, Rangiwaewa rested at Rangipu. She rested next morning at the river at Rua-o-te-ata. Going on she stopped a while at the *pa* Korero-mai-waho, and then came on to Aotea, to a river named Papaiorongo.

At length Rangiwaewa arrived at Kawhia, and crossing the harbour to Te Maika, the next morning rested at Toka-tapu, where her child was born. The baby son was taken by its grandfather Uetapu, who took it to the *tuahu* and performed there the ceremony called *poipoi*, in which a new born child is swung about, naming it Kaihu.

In the meantime, back at the home of Rangiwaewa, Horeta found himself being taunted by the people of the village, and as a result he one day went to the sea cliff and threw himself over.

Time passed, and as young Kaihu grew to youth he was instructed by Uetapu in the knowledge of incantations, in the arts of self defence, and in the use of weapons. When he had become expert in these things a canoe was constructed, and preparations made for an expedition to obtain revenge for the death of Atai-o-rongo. When, however, the war-party was about to embark, and young Kaihu seated himself in the canoe, he was put ashore by his elders, and the expedition left without him.

When the party reached the entrance to Kawhia harbour they found the rough sea too dangerous and were forced back. The next day another attempt was made, and as before, Kaihu was refused permission to accompany them, but on reaching the harbour entrance it was found that the sea was still running high and a return was made again.

When the expedition was about to start for the third time old Uetapu called young Kaihu and said: "Do you get under the flooring of the canoe and lie there with your spear,"

So that night Kaihu concealed himself in the canoe, and there he remained and was taken away undiscovered. After the expedition was safely outside the Kawhia heads, a call was made for someone to sound the canoe chant, and then young Kaihu came forth and commenced the following paddling song:

Ka to ra taku waka
 Te waka o Kaihu
 I hara mai ra
 Ko te po kia reia
 Ko te rou iho
 Ko te rou ake
 Ka tu mai te rohi
 Papatua raharaha
 E rou ra taku rou
 Te rou o Whanganui
 Te kawakawa matua i a moa
 I te riri kaihua
 I te whakatau
 O Maui-te-tikitiki o te rangi
 Te tapa mai e koe
 Te ihu o Tonganui
 Ka huaia, ka huaia, ka huaia,
 Kareretia! Kareretia!
 Whano, whano!
 Hara mai te toki!
 Haumi e!
 Hui e!
 Taiki e!

The canoe surged on, and as they came opposite the harbour of Aotea, Kaihu commenced another chant to inspire the warriors.

Mihi atu au e Tue
 Ki taku matua riro e Tuetue
 Ki taku whanaunga riro e Tuetue
 Totitota, towhaiatu, towhaiata,
 Huhi, huhi,
 Ki runga huhi,
 Ki raro huhi,
 Ki te taratara whai.
 Ka hinga atu,
 Ka hinga mai.
 Ka rearea uta,
 Ka rearea tai.
 Ka riro taku matua
 I a Kanihoro
 Taku mate ka riri.

Ka nguha te rangi e tu,
 He taua te papa e takoto,
 He taua Tawhiri-matea i tai,
 He taua nga tangata
 He taua.

Whano, whano!
 Hara mai te toki!
 Haumi e!
 Hui e!
 Taiki e!

I offer now my greetings oh Tue
 To my departed father oh Tuetue,
 To my departed relatives oh Tuetue.
 Limp and perspiring, go forth gently.
 Alas the weariness.
 The weariness as the paddle is raised on high,
 As it dips on the downward stroke,
 Is like unto the stingray's barb.
 Falling away,
 Falling hither,
 Swarming on shore,
 Swarming on sea.
 Taken is my parent
 By Kanihoro
 Anger is my affliction
 Furious is Rangi-e-tu
 Like unto a war party is Papa-e-takoto
 Like a war party is Tawhirimatea
 A hostile war party is man!
 A war party!

The expedition passed on and when the canoe arrived
 outside Whaingaroa, Kaihu chanted again.

Tu te tira ko te makau whea
 Tera huru mai Tarawera
 Ka tangi ngurunguru mai Rarotonga
 To kahu he ariki
 Tane mai te tere
 Tane mai te tere
 Ko Rangitukia, ko Rangitokona,
 E rangona ake ana
 He taarawa-i-nuku
 He taarawa-i-rangi.
 Ka tini, ka oha,
 Te manu nui a Ruakapanga.
 Hiki to tau mai e Huia.
 Hiki to tau mai e Huia.
 Tukua he karere
 E tae koe ki raro

E uia mai koe.
 Kei whea te kura
 Mahukihuki?
 Tena kei tai e moe ana.
 Kia rukuhia he Tangaroa
 I mua kia mate ake to ika
 He nganangana-i-rangi
 Marangai he taua
 Tenei hoki te tupe
 Te tupe a wai?
 Te tupe a Rangahua.
 Ruruku Rongo! Whakamoe Rongo!
 Kia tina! Tina!
 Hui e!
 Taiki e

Stands the company, the grieving object of affection
 There glows Tarawera,
 Crying and sobbing is Rarotonga
 Chieflike is thy garment.
 Manlike be the company.
 Rangitukia and Rangitokona
 Are being listened to.
 Uneven are the clouds on land
 Uneven are the clouds on high.
 So numerous. So abundant.
 Great bird of Ruakapanga
 Lift up thy song oh Huia
 Release a messenger
 When you arrive below
 You shall be asked
 "Where is the sacred knowledge?"
 'Tis there, by the sea, sleeping soundly
 To be dived into like unto Tangaroa
 In front that your fish may be killed.
 A red glow lights the sky
 Therefore arise a war party
 Here then is the power depriving chant
 The chant of whom?
 The chant of Rangahua.
 Bind oh Rongo! Sleep oh Rongo!
 Be firm! Be firm!

The war-party had now covered about half of the journey, and it was found necessary to slacken speed, it being desired to reach their objective under cover of darkness. At night they landed at Te Muriwai, a beach somewhat to the north of Te Huaki, the *pa* of Rakapawhare, the head chief of the tribes living about the mouth of the

Waikato river. This man was a younger brother of Tahinga-pare.

On landing, the war-party dragged their canoe into a small creek which they then obstructed with a dam. The dammed-up water was then released and its rush washed away the marks of the canoe and also the footprints of the warriors. The canoe was then covered with seaweed.

That same night the people of the *pa* were out with torches catching fish; and when dawn came they launched their canoes and put to sea to catch fish further out. Waiting until the anchors had been lowered, the war-party quickly entered their war-canoe and pushed off, making straight for the canoe of Rakapawhare which had already been located by those who were familiar with it.

The fishermen were taken by surprise, and the sight of the fast approaching war-canoe, urged forward by the paddles of one hundred and forty men, filled their hearts with fear. Caught unprepared, the fishing party was wiped out in full view of their kinsmen on shore. At the first alarm Rakapawhare had jumped overboard, but he was discovered hiding under the stern by Kaihu, who quickly leaned over, and grasping him by the hair, struck him a blow which killed him.

Having succeeded in their enterprise, the war-party departed as suddenly as they had come; and before a pursuit could be organized, they were safely out of reach and returned safely to Kawhia.

CHAPTER XV.

MAKI AND HIS WAR AGAINST KAIPARA. 1600.

AMONG THE chiefs of Kawhia who flourished about this time was a person named Maki, a man who was to distinguish himself by migrating to Kaipara, where he became a renowned leader and fighter. Unfortunately, there existed several men of this name, hence we find that the adventures about to be related are assigned by some to Maki-nui, and by others to Maki-taua, a great-grandson of the chief Mahanga.

As the former, however, appears in the genealogical tables of the Ngati Whatua tribe of Kaipara, the evidence points to Maki-nui as being the correct person, the authorities claiming Maki-taua, having apparently been mistaken by the similarity of names.

It will be remembered that when Poutama married the Tokomaru chieftainess Panirau, they had three children, Mango, Haumia, and Te Ketekura, the last named, a girl, becoming the wife of Uenuku-te-rangi-hoka and mother of the chief Tama-a-io. Haumia, like his father, married a Tokomaru woman named Mawake, and had Whataakai, whose son, Whare-rere, married Kurawari, the daughter of Raukawa. From this last marriage was born Whaita, the companion of Tama-te-hura, Wairangi, Upoko-iti, and Pipito. Haumia had also another son named Taongaiwi, and from him descended Maki-nui.

Although belonging to Kawhia, the close relationship of Maki with the Tokomaru people caused him to spend much of his time in Waitara and other parts of Taranaki. The time came, states Te Ao-te-rangi, when Maki decided to move inland, and this he did by going to Waikato; but there he found the tribes hostile and he was forced to fight his way through to get past. In canoes, Maki and his people, to the number of three hundred, paddled down the Waikato river to Tirangi and Purapura where they settled.

While here Maki was visited by a chief from Kaipara named Hauparoa, who, having heard of the fame of Maki, came to obtain his aid in subduing his enemies. In order to make a good impression Hauparoa had brought presents of dried *toheroa* and *patiki*, and these he personally placed

before Maki at the same time saying: "Ka nui te paheke o te ara, e kapi ana tee tae ai." (Great is the slipperiness of the path; it is much encumbered [by hostile people] so that it cannot be arrived at.)

Maki, at the sight of the sea-food, was eager to comply with the invitation of Hauparoa, but cautiously refrained from giving a definite answer, and dismissed Hauparoa by saying: "Waiho maku e kimi atu he ara e tae atu ai ahau." (Leave it for me to find a path that I may arrive.)

Some time after his visitor had gone Maki announced to his people: "Ka haere tatou ki te titiro kainga mo tatou i te whenua o te Wai o Hua." (We shall go and look for a home for ourselves in the land of the Wai o Hua.)

Accordingly, Maki and his tribe started out and proceeded to the vicinity of Manurewa, where they settled for a time with the chief Whauwhau and his section of the Wai o Hua people. Maki had not been there long when there arrived from Tamaki a distant relative named Taihua, whose son had just been murdered. Taihua had brought with him his son's heart, which he carried in a carved *ipu* (wooden water vessel) ornamented with dogskin and red ochre. Throwing this *ipu* towards Maki he said: "E hoa, ko te ngakau tena o ta taua tamaiti. Tenei ano te kopu." (Oh friend, that is the heart of our son. This is the stomach.)

Maki asked: "Na whea i patu?" (Where was he killed?)

Taihua answered: "Na Rarotonga." (At Rarotonga.)

He went on to explain that the boy had been done to death on the track leading southward to Koheraunui, the south-western hill of the Three Kings, Auckland.

Taihua now returned to Tamaki and shortly after, Whauwhau came to Maki and said: "E hoa, he mahinga kai ma taua kei te Waipuna." (Oh friend, let a cultivation for us be at Waipuna.)

To this Maki agreed, and preparations were soon in hand for the coming work. Maki and his people commenced shaping spades, and when Maki saw some of the finished articles, he said: "E he ana, erangi me koi a runga o te ko me raro." (They are wrong; rather make sharp the top of the spade and the bottom also.)

Likewise, he instructed them to fasten the footrest with slip-knots so that they might be removed easily and quickly.

This was done with deliberate purpose, for Maki had decided to kill Whauwhau and his people and take possession of their lands.

When all was ready both parties proceeded to Waipuna, a spring on the western side of Panmure basin, Tamaki, and commenced their cultivation, but they had not been long at work when a quarrel arose, no doubt purposely provoked by Maki and his people. Biding his time, Maki waited until Whauwhau and his followers were about to eat at which he shouted: "Unuhia nga teka! Whakaekea! Patua!" (Remove the footrests! Attack! Kill them!)

Immediately the footrests were slipped off, and using the handles as spears, Maki and his warriors fell upon Whauwhau and his people and killed them. This episode became known as Waewae-kotuku (Cranes-foot) from the manner in which the footrests were fastened to the *ko* handles.

It was now that the words of Hauparoa, the Kaipara chief, were given consideration by Maki, and he and his followers marched to the lower Kaipara, to the great west coast *pa*, Oneonenui, situated three miles north of Motutara rocks, in the district of Muriwai. On his arrival, a message was sent to the chief Tukaiuru at Marama-tawhana, and food was brought to the party; and on this being done, Maki proceeded to a place close to one of the enemy villages where, after selecting a site for a fortification, he left the food which had been given him.

Trees were now felled and split into posts and a palisade erected, and then, when the *pa* was completed, word was sent to Hauparoa and he came to view the finished fort. The combined forces of Maki and Hauparoa now moved to attack the enemy, and as they approached the first village, Maki said to his companion-in-arms: "E Poa, mau e tomo nga pa." (Oh Poa, you assault the fortifications.)

This was intended to draw the enemy from their villages, so that Maki, who proposed to remain in hiding, should surprise them. To this Hauparoa agreed, and consequently he and his followers began the fighting. After making the attack they retired according to plan, and, as had been hoped for, the enemy rushed out in pursuit, only to fall into the trap so skilfully laid by Maki. Thus fell the first of the enemy forts, which Maki set on fire and burned to the ground.

In similar fashion all the other *pa* of the enemy were attacked, captured, and their inhabitants killed or put to rout, thus avenging the past defeats of Hauparoa.

Throughout the campaign Maki had been supplied with food by the chief Tukaiuru, but with the warfare over and Maki established once again in his village, these supplies were no longer forthcoming. Consequently, Maki and his people were soon in need of food, and in searching, came upon two large pits of *kumara* called Roiho and Roake. These pits they raided; and Maki, taking some *nikau* leaves with which the pits were lined, plaited a carrying-strap for himself and made off with the *kumara*.

The theft was noticed, however, by a woman of the local people, and she immediately informed Hauparoa. That chief thereupon assembled both tribes, and the woman was questioned as to whom she had seen; with the result that she named Maki as the thief. Maki became ashamed, and later indulged in threats, saying that he would kill Hauparoa for his meanness in respect to food. This manifested itself in a *haka* of defiance by Maki, the words of which were:

Noho ana mai Tukaiuru i tona pa
 I Marama-tawhana a-haha!
 Ka mahi, ka tia, ka pou, ka wero,
 Ka whakareina.
 Kei waho kei a Hau. A-haha!
 I o maua aitanga i te whenua.
 Nana i o te raro turaki
 He hae hapara mai
 Te ngohi nei a te kahawai koropeke
 Koia tope raro i waenui o te tuatua
 Taweke i runga i te awakери.
 Ko tana ure na Tunouho waewae tahi e
 Ki tenei hanga e toto penei
 He tini tara pea, he tonetone tara pea,
 Ko ai takahia e.
 Te paparinga whenua ki Tauoawa,
 Ki a Wahahuri e.
 Waiho re hika
 E waiho ra koe
 Ki te wero titi
 Ki te wero tata
 Ko te pokopoko ti
 To ho i te waru.

Maki now attacked Hauparoa and defeated him, thus retaining the lower Kaipara in his undisputed possession.

The account of Te Ao-te-rangi does not give the name of the *pa* occupied by Hauparoa on this occasion, but according to Percy Smith it was Otakanini, in the Haranui district, about seven miles west of Helensville. The name Marama-tawhana is unfamiliar, and it is doubtful whether the site of this fortification can now be located. Among the *pa*-sites of the range to the west of Helensville is one noted for an unusually large pit which may possibly be one of those plundered by Maki. The name of this fortification, which is situated at the end of the Te Heke road, is Te Taipu-a-te-marama. Maki made several marriages while in Kaipara, and to one such union was born a son who received the name Kawe-rau from the fact that Maki made a carry-strap from *nikau* leaves when he robbed the *kumara*-pits of Hauparoa. From this son, claim the Tainui authorities, originated the Kawe-rau tribe of Waitakere and those parts. From another wife named Rotu descended the famous Ngati Whatua chief Te Murupaenga, thus through Maki, Ngati Whatua were able to claim relationship with the people of Tainui.

Some Tainui authorities contend that Maki remained in Kaipara; but according to Sir Maui Pomare, he eventually returned to his own country by marching back over the way he had come. On arrival at Kawhia, Maki found remnants of Ngati Tuirirangi still occupying parts of their old lands; and as they appeared friendly, he stayed among them, only, however, to be taken unawares and killed.

Haumia=Mawake

Taongaiwi

Tanekoreka

Maki-nui=Rotu

Ngawhetu

Taumutu

Tira-waikato

Te Whaita

Te Ahiwera

Te Murupaenga

CHAPTER XVI.

MANIOPOTO KILLS HOUTAKETAKE. 1600.

WE LAST LEFT Maniapoto at the conclusion of his quarrel with his elder half-brother, Te Ihingarangi, which left him as undisputed leader of his tribe. It will be recalled that Maniapoto married Hine-mania, the daughter of Te Rueke. At a later date he made two further marriages, and as the relationship of all concerned was rather unique, the following table is supplied.

Rangianewa	=	Rereahu	=	Hine-au-pounamu
		Te Ihingarangi	Maniapoto=	Hine-mania (1st wife)
		Uehaeroa		
Tutarawa		Waerenga		
Uetarangore=		Hine-whatihua=		Maniapoto (2nd wife)
		Paparauwhare=		Maniapoto (3rd wife)

The explanation for the fact that Maniapoto was not only contemporaneous with the great-granddaughter and great-great-granddaughter of Te Ihingarangi, and that he married both, is due to the great disparity between the ages of Te Ihingarangi and Maniapoto, the former being already a grandfather when the latter was born. Hine-whatihua had already married Uetarangore before her grandfather quarrelled with Maniapoto, and when she became a widow, Maniapoto took her to wife. The last marriage of Maniapoto followed the practice of supplying aged chiefs with young wives; and Paparauwhare was taken to wife as soon as she reached marriageable age.

These marriages, among other considerations, raise the speculation as to the age of Rereahu when he died. He must have been a particularly long-lived man, for he was the father of seven other children after Maniapoto, and lived to see his great-great-granddaughter Hine-whatihua.

When first married to Paparauwhare, Maniapoto was living in a village at the mouth of the Manga-o-kewa gorge called Taupiri-o-te-rangi. Some time previously there had arrived in the district a man named Houtaketake together with his people, refugees from their territory in the east.

They first came to Te Wairere, near Piopio, on the Mokau river, but did not stay long before moving to Manga-o-kewa. Here they occupied the south end of the Puke-nui range and built a *pa* called Paoneone on a lofty hill overlooking the present Awakino road. They also built another fortification, probably Patohe, nearby.

As the newcomers did not appear to have any hostile intentions, Maniapoto and his tribesmen tolerated them for a season, during which time the strangers settled down and made several *kumara* plantations. Houtaketake and his followers, however, mistook the attitude of Maniapoto; and when the crops were ready to be harvested, some of them started to behave presumptuously.

It happened one day that some of Ngati Maniapoto met a party belonging to Houtaketake carrying a long, curved ridge-pole, and on being asked what it was for, they replied that it was to be a ridge-pole for one of their *kumara*-pits; but quite unnecessarily and in an insulting manner, added that it was one of the ribs of Rereahu.

These proceedings and the insult were reported to Maniapoto who, deciding to bring matters to a head, sent one of his younger brothers to get the ridge-pole. This was done, and the pole taken to Taupiri-o-te-rangi. When Houtaketake learned of this action, he became so angered that he gathered his men and descended into the valley with the intention of attacking Maniapoto.

At the critical moment when the war-party arrived, Maniapoto was enjoying the company of his recently wedded wife Paparauwhare; but fortunately his younger brothers had organized their forces, and were awaiting the advance at one end of the courtyard. When the two forces were face to face with only the clear space of the courtyard between them, the enemy halted and Houtaketake advanced alone, flourishing his *taiaha*, grimacing and hurling challenges at Maniapoto to come forth and engage in single combat.

Presently Maniapoto emerged from his house, and coming forward, he knelt down, his *taiaha* by his side, to await Houtaketake who was gradually coming nearer and nearer. Houtaketake was rather nonplussed; and as he stood glaring at his enemy, Maniapoto suddenly sprang forward, at the same time scooping up sand and dust in his hands and dashing it in his antagonist's eyes.

Houtaketake was taken completely by surprise, and was hopelessly at a disadvantage. Grasping his adversary, Maniapoto threw him to the ground where he knelt on him and bit his head so that his *mana* might be lowered. Tangaroakino, son of the chief Tuirirangi, now stepped forward, and picking up his uncle's *taiaha*, asked for and received permission to kill Houtaketake, which he did.

The enemy became panic-stricken at the unexpected and sudden end of their leader, and took to flight. This move was their undoing; for the warriors of Maniapoto immediately fell on them and in the engagement completely defeated them, so badly, that few escaped.

THE DEATH OF RORA.

After the defeat of Houtaketake, Maniapoto returned to his old home at Hikurangi on the Waipa. Then, states Te Hurinui, at a time when his son by Paparauwhare had reached manhood, a messenger, Matariri by name, arrived to invite Maniapoto and his people to a feast which was being held by a Ngati Hia chief named Te Wharautahi.

Maniapoto, accompanied by his two sons, Te Kawa-iri-rangi and Rora, the latter the son of Paparauwhare, attended. Rora was a widower at the time, his wife Kuranui, having died some time before, leaving him a son named Tutaimaro. After the feast, and when the visitors were about to depart for their homes, Te Wharautahi presented a young woman, Kuramonehu, to the visitors. Maniapoto now asked his sons which of them would take the girl for a wife, and on Rora agreeing, the marriage took place. Maniapoto and Te Kawa-iri-rangi then departed, leaving Rora behind.

Rora and his newly-wedded wife now took up residence at Motakiora, a fortified hill jutting out at the northern end of the Puke-nui range, just above the Tokipuhuki flats, now the present Te Kuiti railway settlement. For some time the two lived together, and then Kuramonehu, finding that her husband's demands were excessive, excused herself by expressing a wish to visit her relatives in the Mokau district.

She was away some time; and when she returned she was accompanied by some of her relatives, as well as a party of Ngati Taki, a sub-tribe of Ngati Tama from Poutama.

Among the visitors, also, was a handsome young man by the name of Tuatini. Contrary to what might be expected, considering the length of her absence, Kuramonehu was not particularly attentive to her husband, a fact which caused Rora some concern.

Later in the day when food was being presented to the visitors, Rora noticed that his wife was particularly attentive to Tuatini, always giving him the choicest portions. As a result of his suspicions, Rora taxed his wife in respect to her behaviour, and a quarrel took place, in the heat of which, Kuramonehu confessed that Tuatini had been her lover. The following morning Rora confided in his cousin Tangaroakino, saying that he proposed to kill the handsome young stranger, and warning Tangaroakino to be ready for any eventuality. The people were all assembled in the *marae* when Rora coolly walked up to where Tuatini was sitting, and grasping him by the hair, killed him there and then.

The friends of the slain man were horrified at this bloody deed, and hurrying from the village, they proceeded a short distance along the Puke-nui range to a hill north-west of Paoneone, where they built a fortification called Tihi-manuka. A messenger, telling of the fate of Tuatini, was despatched to Mokau, and in three days a war-party arrived and joined the people in Tihi-manuka.

A man named Te Heru was now sent to Motakiora, the *pa* of Rora, where he met Kuramonehu in secret, and was told that out of fear of her husband, she had become reconciled to him. Learning, however, that she was anxious to be rid of Rora, Te Heru propounded a scheme; Kuramonehu was to resist any advances he might make that night until well toward morning and then, if necessary, she was to humour him so that he would fall into a deep sleep. She was then to throw gravel over the palisade of the *pa* as a signal.

That night the hostile war-party moved up to Motakiora, and when the signal, as planned, was given, they rushed in and killed Rora in his sleep. News of the death of Rora was quickly conveyed to Maniapoto, who at once organized his forces, and under cover of night surrounded Motakiora before the enemy had departed.

At dawn, Tuwhakahekeao, younger brother of Maniapoto, who was in active command of the war-party, climbed

a *rata* tree which was in bloom, and here his red feather cloak mingling with the flowers of the *rata*, allowed him to observe the movements within the *pa* unseen. The unsuspecting enemy were preparing their morning meal; and on this being reported to Maniapoto, he said, "Wait until the food is cooked and being eaten before we attack."

Accordingly the war-party waited; and then, when the ovens had been uncovered and the inmates of the *pa* were about to eat, the attack was made, and so suddenly and unexpectedly was it delivered, that the majority of the enemy were killed, only a few escaping. Te Heru and another named Powhero were spared, and later released to cement a peace-making which followed. This was done because Maniapoto had discovered that only Rora had been killed, his son Tutaimaro being unharmed. There had, also, been some justification for the killing of Rora.

After this episode, Maniapoto, taking with him his grandson Tutaimaro, retired again to Hikurangi. Then followed an uneventful period of some years, and Maniapoto moved about his domain following the peaceful activities of his people. He spent much of his time in a cave called Te Ana-uriuri, about two miles south of Hangatiki. Because of his association with the place, the cave is also known as Te Ana o Maniapoto.

Now an aged man, and feeling that the end was near, Maniapoto went to Hangatiki, to what is now the junction of the Waitomo road and the main highway, and here he arranged for his brother-in-law, Tuirirangi, to call the tribes together. There was a great gathering. After addressing them as to how they should behave in the future, he asked the various clans to give their war dances. The last performance was given by his immediate next of kin, led by his son Te Kawa-iri-rangi. They gave a wonderful exhibition, and old Maniapoto was greatly pleased.

Addressing them he said: "Kia mau ki tena. Kia mau ki te kawau maro!" (Hold fast to that. Hold fast to the swoop of the cormorant!) The *kawau maro* was a military term, and in using it Maniapoto was expressing his wish that his people would continue to be a tribe of warriors.

These were his last words in public, for before the tribes dispersed old Maniapoto passed away, and so ended the life of the founder of one of the most numerous tribes

of the Tainui people. His last saying, "Te kawau maro," became, and still is, a tribal motto of Ngati Maniapoto.

THE CHIEF TUIRIRANGI. 1600.

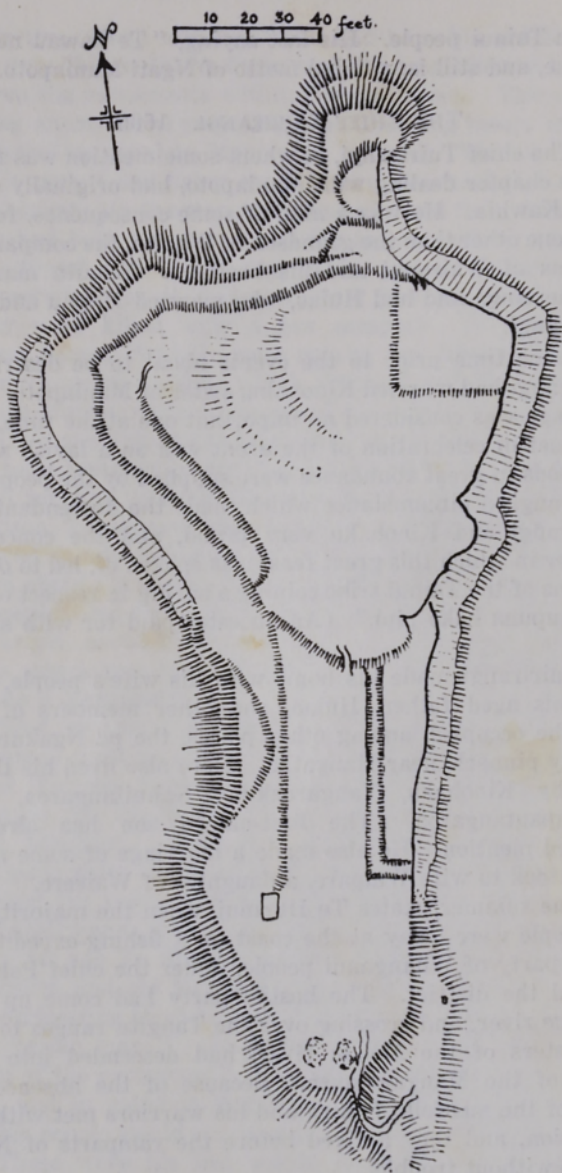
The chief Tuirirangi, of whom some mention was made in the chapter dealing with Maniapoto, had originally come from Kawhia. He was a man of some consequence, for he was none other than the grandson of Whaita, the companion-in-arms of Wairangi and his brothers. Whaita married Tapuaereinga and had Huiao, who married Mapau and had Tuirirangi.

Some time prior to the events about to be described, Tuirirangi had married Kinohaku, sister of Maniapoto. The marriage was considered an important one at the time, and the feast in celebration of the event was on a lavish scale. Sea-foods in great abundance were supplied by the people of Tuirirangi, a circumstance which made the descendants of Tuirirangi and Kinohaku very proud, and the conceited manner in which this great feast was spoken of, led to other sections of the Tainui tribe coining a saying in respect of it: "He tupuna hoko pipi." (An ancestor paid for with shell-fish.)

Tuirirangi made his home with his wife's people, and with his aged father, Huiao, and other members of his tribe, he occupied, among other places, the *pa* Ngakuraho, a rocky pinnacle near Hangatiki. Here also lived his three sons by Kinohaku, Tangaroakino, Kahuitangaroa, and Whakapautangaroa. The first-named son has already received mention. He also made a marriage of some note, for he took to wife Waipare, a daughter of Wairere.

One summer, states Te Hurinui, when the majority of the people were away at the coast on a fishing-expedition, a war party of Whanganui people, under the chief Pakira, invaded the district. The hostile party had come up the Ongarue river, and crossing over the Tangitu ranges to the headwaters of the Mokau river, had descended into the valley of the Manga-o-kewa. Because of the absence of many of the menfolk, Pakira and his warriors met with no opposition, and they arrived before the ramparts of Ngakuraho without trouble.

The *pa* was situated on a small but rocky pinnacle of limestone a short distance from the southern limits of the



NGAKURAHŌ PA.
The home of Tuirirangi.

Hangatiki railway station, and on the eastern side of the line. The position had been well chosen, for on several sides the limestone dropped sheer to the ground below, hence the enemy did not attempt to make an assault but contented themselves with besieging the inhabitants.

For a time, Huiao and Tuirirangi, by resorting to the strategy of rushing from point to point inside the *pa* and hurling defiance at the enemy, were successful in deluding Pakira in respect to the actual numbers within the village. This was kept up for some days in the hope that the absent tribesmen would return and put the invaders to flight. During this time the enemy, determined to wear down the resistance of the besieged, were taking it in turns to prevent the sorely pressed defenders from taking much needed rest. Without intermission relays of men kept up a continual uproar by performing *haka* choruses on the level piece of ground at the foot of the southern slope of the *pa*, and just above the spring called Nga-roro o Te Huaki.

Huiao and Tuirirangi anxiously discussed the position. For Tuirirangi to leave the *pa* and proceed to the coast to obtain help was ruled out on account of the length of time he would be absent, and the danger that in the meantime the enemy would storm the *pa*. Finally, Huiao made overtures for peace which Tu-pito, one of the leaders of the war-party, decided to accept; and as a peace offering, the sister of Tuirirangi, Hine-moana, was given to Tu-pito as a wife.

In the account by Kerehoma Tu-whawhakia, the circumstances are described somewhat differently. In this version, the invaders, finding the position too strong to attack, and the resultant siege not producing any noticeable effect, arranged the performance of a *haka* with a view to drawing some of the inmates from the defences. This was not at first successful, but on Turanga-pito stepping to the front, his exhibition was so good that the people of the *pa* all came out to witness it. Hine-moana was so filled with admiration that she descended to the Whanganui camp where, having seen the handsome Turanga-pito, she immediately fell in love with him, and married him, peace being made at once.

Following the peace-making, continues Te Hurinui, the Whanganui war-party, taking with them Hine-moana, returned to their own country. It is important to note, as later events will disclose, that some of the warriors who

formed part of the expedition belonged to the Ngati Tama tribe of Pari-ninihi, Taranaki.

A year went by, and then news was received at Ngakuraho that a child had been born to Hine-moana, whereupon the three sons of Tuirirangi, Tangaroakino, Kahuitangaroa, and Whakapautangaroa, determined to visit her with the intention, should the child be a son, of killing it lest Tu-pito should boast of having the first-born son. Accordingly the three brothers set out and travelling southward, made their way to Whanganui.

When they arrived, states Tu-whawhakia, Turangapito was away preparing eel-weirs in the Whanganui river, only his wife being at home, where she was recovering from her recent confinement. As evening fell Hine-moana heard the noise of footsteps and at first thought it was her husband; but as the noise increased she knew it must be other people, and became filled with alarm. Then her nephews appeared and she seized her child and pressed it to her lest they should take the child and kill it.

After they had greeted her and the rest of their party had arrived, they asked her, "He aha to tamaiti?" (What is your child?)

Hine-moana knew full well, states Te Hurinui, what would be the result should her nephews once discover that her child was a son and so, holding the baby in such a way that its sex was concealed, she answered, "He wahine to korua potiki." (Your child is a girl.)

She was then asked, "Kei hea to tane?" (Where is your husband?) Once again she thought quickly, and fearing that it was their intention to kill Turangapito, she said, "Kua riro noa atu to korua taokete ki te tutu mai i ona iwi kia kite i te whanautanga mai o to korua potiki, ki te tua hoki i te ingoa." (Your brother-in-law has been gone some time to invite the people of his tribe to the birth of your child, and also to the naming.)

"Awhea ka hoki mai?" (When will he return?) they asked.

"Kei apopo i te ata ka tae mai," (Tomorrow in the morning, he will arrive) she answered.

Persisting with their questions, they asked again, "I mutu mai tona haere i hea rawa?" (Where will be the end of his journey?)

"I tai o Whanganui, i uta o Manga-nui-te-ao; whati-whati nga rau o Whanganui nei, o Manga-nui-te-ao nei; koia ano e haere mai na i a Turanga-pito. Haere mai te tangata me te kai, hei tuanga i te ingoa o to korua potiki." (From Whanganui at the sea, to Manga-nui-te-ao inland, will be flitting the hundreds from those places; that was why Turanga-pito went. They will come with food for the naming of your child.)

The visitors stayed the night, but at dawn, that being the day on which they had been informed Turanga-pito and his tribe would arrive, they left for their homes. Soon afterwards Turanga-pito made his appearance, and on coming to the canoe landing-place, he discovered plenty of evidence in the form of many footprints, to show that a party had been there during his absence. Quickly he proceeded to his house and was there informed by Hine-moana of what had transpired.

With a hastily organized war-party he set out in pursuit of Tangaroakino and his brothers, and eventually succeeded in getting quite close to them. The sons of Tuirirangi, however, were equal to the occasion, and on finding themselves in danger of being overtaken, set fire to the fern behind them, with the result that Turanga-pito and his men were so delayed that they made good their escape, and finally arrived home safely at Ngakuraho.

TUIRIRANGI RETURNS TO KAWHIA.

In spite of the lavish celebrations connected with the marriage of Tuirirangi and Kinohaku, an incident eventually occurred which brought their domestic relations to a sudden end. After several years of married happiness Kinohaku very foolishly indulged in a love-affair with none other than Paiariki, her husband's younger brother, and as such affairs rarely remained long concealed, Tuirirangi quickly learned of it.

Filled with anger against his brother, Tuirirangi set out for the home of Paiariki, situated a little to the west of Te Kumi, and which was called Rua-o-te-manu, with the firm intention of killing him. When Paiariki observed him coming, weapon in hand, he stood up unarmed and appealed to him: "Let your weapon be your younger brother in the future," thus appealing to Tuirirangi through their relationship.

It had its desired effect; for Tuirirangi halted and his anger subsided, and he knew then that should he kill Paia-riki he would be without a brother. He therefore turned and walked away, and shortly afterward Paia-riki left the district and went to Kawa, several miles to the north, where he later married two women named Kuo and Hinengako.

Tuirirangi refused to be reconciled with Kinohaku, and now departed from Ngakuraho and returned again to Kawhia, his birthplace, where after a time he married again, this time to Mamaua. From this marriage were born Tuahu-mahina, Ruateatea, and Ritaumatangi.

THE DEATH OF TUIRIRANGI AND ITS CONSEQUENCES. 1625.

One day Tuirirangi departed from his home in Kawhia and went over to Waitete, a stream on the south side of Aotea, for the purpose of cutting *whau*, a shrub used for making floats for fishing-nets. When it was known that Tuirirangi and some of his people were in the district, states Te Ao-te-rangi, a man from the *pa* Manuaitu, named Whanowhanoake crossed over and killed him. He struck him on the head with a weapon known as a *kotiate*, after which he returned to Manuaitu.

Te Ariari, a son of Tuirirangi, escaped and brought the news to Kawhia, with the result that a war-party marched over to Aotea and assaulted in turn the forts Tatahi, Korero-mai-waho, and Te Rau-o-te-huia. The garrisons, in each case were successful in beating off the attacks, and the war-party returned to Kawhia without accomplishing its purpose. Reorganized and supplemented by reinforcements, the war-party invaded Aotea again, but were beaten off a second time.

After some consideration on the part of the Kawhia people, a man named Ika-tamure departed from his home and journeyed to the home of his uncle, Taunga-ki-te-marangai, the brother of his mother, Raruatere. This place was Nukutaurua, on the east coast near Mahia peninsula, and when Ika-tamure arrived he went straight to his uncle who was an expert in matters pertaining to witchcraft, and requested that he give him the words of the *matataketake*, an incantation of reputed wonderful powers to the possessor.

Taunga-ki-te-marangai replied that this knowledge was already known by Mania-tiemi, father of Ika-tamure, and

on learning this Ika-tamure returned home. When asked by his son for the *matataketake*, Mania-tiemi, fearing that the power might be abused, pretended that he did not know it. Ika-tamure was not convinced, and now considered plans whereby he could prevail upon his father to surrender the much-desired knowledge.

So the next day he called his wife and told her to enter the house of Mania-tiemi and there commence spinning her flax-fibre. While preparing her flax she was to raise her garments and expose herself in order to incite the old man to approach her. Accordingly, while Ika-tamure watched from the window, his wife entered the house and quietly commenced rolling her flax fibre on her thigh, the usual method employed. She was careful, however, to draw her clothing higher than usual and when she observed Mania-tiemi chuckling to himself, she softly said: "He aha tau e kata?" (At what do you laugh?)

The old man replied: "Ko to aroaro." (Your person.)

With a look of invitation the woman said: "E hiahia ana koe?" (Do you desire [me]?)

"Ae," (Yes) replied Mania-tiemi, whereupon the woman reclined herself.

Mania-tiemi needed no further invitation, and rising to his feet, moved over to her, at which moment Ika-tamure suddenly appeared. Observing with satisfaction the look of fear upon his father's face he said: "Kaua e wehi. Homai te matataketake." (Do not fear. Give me the *matataketake*.)

Glad to agree, old Mania-tiemi now taught Ika-tamure the words of the much desired incantation. When Mania-tiemi died then began the manifestation of the knowledge now possessed by Ika-tamure. Through the power of his incantations, he caused a dog to bite a certain *ngarara* (reptile) named Whatumanawa, so called because it had eaten the son of Whatumanawa. After this Ika-tamure went to Kaingaroa where he cast spells over the enchanted *kahikatea* trees and caused them to wither. These trees were six in number, and grew on the broad tussock plains of Kaingaroa. Said to be continually in berry, they were never approached by man through the fact that they receded before oncoming travellers.

Then Ika-tamure heard of the power of a rival *tohunga* who lived on the banks of the Waikato river, and he deter-

mined to go and contest the powers of witch-craft with him. The name of this man was Kiki; and so celebrated was he that Waikato have a proverb concerning him. "Nga uri o Kiki whakamaroke rakau," (The descendants of Kiki wither trees) the origin of which lay in the fact that Kiki was such a magician that should his shadow fall on any place unprotected from his magic, all the trees there withered.

Kiki was thoroughly skilled in the arts of *makutu* (witch-craft) and should any canoe parties call at his village, he remained quietly at home and never troubled to come out, but just drew back the sliding door of his house so that it might stand open, and all the strangers stiffened and died.

When finally Ika-tamure decided to visit the great Kiki, he selected two of his people as his companions; and taking his young daughter with him, set out, after having arranged, in his own mind, a fortunate season for his visit. Crossing over the ranges from Kawhia, Ika-tamure descended into the Waipa valley, and embarking in a canoe, paddled down the river to Waikato, continuing on until he came to the village of Kiki, where he was careful to land undetected, and as a precaution he had repeated an incantation known as *matatawhito* to preserve himself from all the arts of *makutu*.

As soon as the strangers were seen, Kiki himself appeared and invited them to his village where he conducted them to the *marae*. Some of the village people were sent to prepare food in an oven over which *makutu* spells had been recited, but while this was taking place Ika-tamure availed himself of the opportunity of casting spells over the threshold of his enemy's house so that Kiki might be enchanted as he stepped over it to come out.

At last the food was brought forward and placed on clean mats upon the ground, whereupon Kiki came from his house and invited Ika-tamure to partake with him. Ika-tamure declined, but stated that his daughter was very hungry and would be glad to eat some of the food. So while his daughter ate, Ika-tamure repeated incantations of the kind known as *matatawhito*, *whakangungu*, and *parepare*, as a protection against this form of *makutu*.

Kiki now returned to his house and awaited the news that the strangers had died, but Ika-tamure now repeated spells over the door so that Kiki would be prevented from

escaping. The daughter had by this time completed her meal, and Ika-tamure and his party embarked in their canoe and made haste up the river. As they fled they passed a village and Ika-tamure requested the people to inform any pursuers that his canoe had long since gone up stream.

Not long after his departure Kiki became very ill, and his people knew that he was suffering from the effects of *makutu* at the hands of Ika-tamure. Immediately a canoe party set off in pursuit and at the village above they enquired whether a canoe had passed, and were told that one had but it had been gone so long that it would by that time, be far up the river. The pursuers thereupon returned and not long after Kiki died.

KAREWAREWA AVENGES TUIRIRANGI.

On his return to Kawhia, states Te Ao-te-rangi, Ika-tamure, secure in the knoweldge that his power was supreme, now took his nephew Karewarewa, the son of his elder brother, and instructed him. After this Karewarewa sent a messenger to the Te Ati Awa people of Taranaki asking them for reinforcements to help obtain revenge for the death of Tuirirangi. Two thousand fighting men of Te Ati Awa marched to Kawhia and there joined the war-party of Karewarewa. The combined forces then went to Aotea and attacked the fortified villages at Te Rau-o-te-huia, Korero-mai-waho, Puangi, Puke-rangaranga, Puke-wha-rangi, and Manuaitu, all of which fell to the invaders.

Before the last-named *pa* was captured, Whano-whanoake, the man who had killed Tuirirangi, escaped with thirty of his companions and fled in a northerly direction, but Karewarewa organized a pursuit and marched to Whaingaroa where he attacked the well-populated *pa* Otahaki, in which lived the chief Tuku. Living in this *pa* was Kirirua, his wife Potete, who was a daughter of Karewarewa, and their children Tuwhakahautaua and Hineaki. Consequently, when the *pa* was captured, these people were spared, as were also the near relatives of Tuku, his son Koropake, and his sister Rawaenge, the mother of Kirirua. All others were put to death in revenge for their killing of the people of Tahinga.

The pursuit of Whanowhanoake was now resumed, but it would appear that no great haste was made in the

endeavour to catch him. Making their way north, Karewarewa and his followers reached the mouth of the Waikato river and crossed to the other side, where they settled for quite a long time before they proceeded on to Manuka (Manukau). Their arrival, however, caused Whanowhanoake, who had been residing in the district, to hurriedly make his departure and take refuge among the Kawerau tribes of Waitakere and southern Kaipara.

These tribes must have been induced to take up his cause, for several battles took place between these people and the war-party of Karewarewa. The lower Kaipara tribes were defeated by the invaders, and retreated across the Kaipara harbour to the Wairoa district. With them went Whanowhanoake, and when he arrived he spoke thus to the local chiefs, Ripaoa and Nganaiawa: "E Ripaoa! E Nganaiawa! Ki te puta te anu o Karewarewa, huna ki Tangihua, he hanga he kainga e hokia." (Oh Ripaoa! Oh Nganaiawa! If the breath of Karewarewa should come here conceal yourselves at Tangihua and there make a home.)

Tangihua was a mountain range at northern Wairoa. The chiefs, however, apparently felt themselves quite capable of dealing with the war-party for they replied: "Ma wai ia e kawē mai ki Kaipara? Hika piro ki te Pokopoko-nui a Rotu ki te au te awhea." (Who will bring him to Kaipara? He will sink bodily in the loathsome quicksands of Pokopoko-nui a Rotu [a sandbank in Kaipara harbour] and there be surrounded by its whirlpools.)

Seeing that Ripaoa and Nganaiawa were not inclined to heed his advice, Whanowhanoake left them and took refuge at Tangihua, thereby escaping, for when Karewarewa arrived he again defeated the Kaipara tribes. Following up this success Karewarewa attacked and defeated the people living on the Ripiro beach. The survivors fled to the mountains, and the war-party marched on to Hokianga, where they met and defeated the local tribes. They continued right to Muriwhenua, the region at the extreme end of the island, but not finding any trace of Whanowhanoake, commenced their return march.

The expedition of Karewarewa finally disbanded, returning to their respective homes at Te Akau, Kawhia, Mokau, and Taranaki. One portion, under Raekauri, embarked in canoes and went to Whakatane, in the Bay of

Plenty, where they settled. Tuwhakahautaua and Hineaki, the children of Potete and grand-children of Karewarewa, settled at Waikato heads, Te Akau, and beyond Whaingaroa as far as Aotea. As for Ika-tamure, it was his daughter Paratai who married Mahanga and became the mother of Mihi-rawhiti, Waitawake, and Tukotuku.

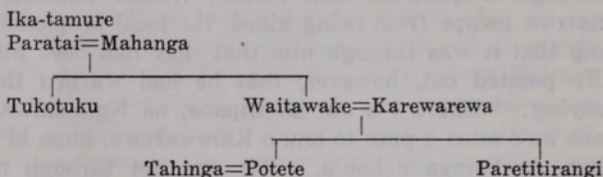
When Karewarewa and his war-party had passed through Kaipara on their return, Whanowhanoake had a narrow escape from being killed, the local people considering that it was through him that they had been attacked. He pointed out, however, that he had warned them by saying: "Ehara i a au, na Ripaoa, na Nganaiawa. I ki ano au e muri e puta te anu o Karewarewa, huna ki Tangihua, he kainga e hokia." (It was not through me but through Ripaoa and Nganaiawa. I said if the breath of Karewarewa should come here, hide yourselves at Tangihua as a home and place to seek refuge in.)

It was, therefore, agreed to spare him, and after that he lived on in Kaipara.

Te Ao-te-rangi, in his foregoing account, has supplied us with much interesting information, and if his statements are correct, and there certainly appears no reason to doubt them, then the return of Karewarewa seems to coincide with one of the Ngati Awa migrations from the north. We are informed by Percy Smith in his *Peopling of the North*, that a party of Ngati Awa under the chief Kauri, departed from the vicinity of Kaitaia, one of the places by the way which was visited by Karewarewa and his war-party, and came south to Tauranga and Taranaki. Now it seems more than mere coincidence that Te Ao-te-rangi should say in respect to the return of Karewarewa that "some of the war-party got some canoes and went to the East Coast. The chief of that party was Rae-kauri. He settled down at Mataatua, that is to say, at Whakatane." The names Kauri and Rae-kauri are so similar, if we take into account the habit sometimes practised, of shortening names, to suggest that they refer to the one person. If this is so, then it seems quite likely that Ngati Awa, having suffered at the hands of more powerful enemies, took advantage of so large a war-party and returned south under its protection. The fact, also, that Karewarewa had a contingent of Ngati Awa from Taranaki with him, and who doubtless would be able to recognize

some relationship with Kauri and his people, would ensure them a welcome reception to the war-party.

Of the tribes encountered by Karewarewa and his expedition, they would be the ancestors of Nga Puhi and Ngati Whatua, the descendants of the Mahuhu and other canoes. Unfortunately the Waikato account tells us very little of these people.



CHAPTER XVII.

THE TROUBLES IN HAURAKI. 1650.

WE LAST left Maru-tuahau and his people at the conclusion of their warfare against the Uri o Pou. Eventually Maru-tuahau died of old age, and Pare-moeahau, his second wife, was taken and married by his son Tama-te-ra. At the time when Maru-tuahau passed away, his son Whanaunga was away on a visit to Kawhia, and did not learn of his father's death until he returned. On being apprized of the fact he said to his mother: "Kaore he kupu iho a te kaumatua na?" (Was there no word left by the old man?) And the mother replied: "Ki te tae mai koe ka hura i a ia me tapahi tana ure hei mea koauau mau." (If you arrive uncover him and cut off his *membrum virile* as a nose flute for you.) His mother then continued: "Ko to koutou whaea kua moe i a Tama-te-ra." (Your aunt has married Tama-te-ra.)

Whanaunga was very angry at what had transpired and said: "Kei te ata ka tae atu ahau kia kite i taku tuakana." (In the morning I shall arrive to see my elder brother.)

The mother knew from this that it was the intention of Whanaunga to kill his brother, and so at midnight she arose and went to Tama-te-ra. Tama-te-ra and Tama-te-po were surprised to see her and asked: "He aha i haere mai ai koe i te po?" (What brought you here in the night?) The mother answered: "Kua tae mai to korua teina i te ahiahi nei; ka mea atu ahau, 'Kua mate te kaumatua nei.' Ka patai, 'He kupu ranei tana?' Ka ki atu ahau, 'Kao.' Ka mea mai, 'Kaore he raruraru?' 'Kao.' Kotahi ano ra te korero, 'Kua moe ano e Tama-te-ra i to koutou whaea.' 'Kua moea?' Ka mea atu au, 'Ae.' Ka mea mai, 'E pewhea ana a Tama-te-po? Kaore ana kupu?' Ka mea mai, 'Kei te ata ka tae atu au kia kite i a raua.' Koinei te take i haere mai nei ahau ki a korua i te po nei; ma korua hei whiriwhiri. He mea atu naku, pai atu te haere; ki te haere, ka ora koutou, ki te noho, ka mate koutou." (Your younger brother arrived this evening; I said, "The old man is dead." He asked, "Did he leave any word?" And I said, "No." Then he asked, "Was there no trouble?" "No." This was the talk, "Tama-te-ra has married your aunt,"

"They are married?" I answered, "Yes." He asked, "How is Tama-te-po? Did he say nothing?" Then he said, "In the morning I shall arrive to see them." This is the reason I came here to you this night; it is for you two to consider. This is what I think, the best thing is to go; if you go you will survive, if you stay, you shall die.)

This concluded the words of the mother to her children at which Tama-te-po said: "Haere mai e kui. Ka tika to whakaaro. E mea nei koe me haere maua, ko te pai tena mo matou tae atu hoki ki a koe. E whakaae ana ahau me haere te tangata he i te po tonu nei. Me noho ahau; mana ka patu ahau e toku teina. E pai ana. Nau mai, haere." (Welcome oh mother. Your thought is correct. You say we must go; that is good for us all and for you also. I agree that the man in the wrong should go this very night. I shall stay and (risk) being killed by my younger brother. It is well. Greetings and farewell.)

Tama-te-ra consented to these proposals and departed from the village. He eventually settled at Ohoroa, a place at Katikati, where he married again and where live his descendants. From his marriage with Pare-moehau however, he had Te Aokurinahe and Te Hihi. The former married Tonumoho of Ngati Awa, from which union was born Pukeko, ancestor of Ngati Pukeko of the Bay of Plenty.

Prior to the coming of Maru-tuahū, the Coromandel peninsula and a great part of the Hauraki Gulf had been, to a large extent, the undisputed territory of a group of tribes known as Ngati Huarere, Ngati Hako, Nga Marama, Kahui-ariki and Uri o Pou. These people were *tangata-whenua*, but also claimed descent from ancestors who arrived in the Arawa and Tainui canoes. Ngati Huarere, occupying the land from Moehau to Hauraki, were mainly of Arawa origin, Huarere being himself a son of Tama-tekapua who ended his days in Moehau.

Closely related to them were the Ngati Hako of Hauraki and Ohinemuri, and the Uri o Pou, the tribe adopted by Hotunui. The latter tribe were the descendants of Pou-tukeka, a chief also of Arawa origin, for he descended from Mapara, a brother of Tama-tekapua. The Nga Marama, on the other hand, were descendants of Marama-kiko-hura, the second wife of Hoturoa and who, as previously related, left Kawhia and returned to Tamaki.

It is not surprising, then, that these tribes viewed with alarm the intrusion of Ngati Maru, and the defeat of the Uri o Pou at the instigation of Maru-tuahu only aroused further anxiety and hostility. The remnants of the Uri o Po, states Gudgeon, were forced to take refuge among the lower Waikato tribes living in and around Papakura. The chief Korohura, also a descendant of Mapara, was one of those responsible for driving them to their relatives the Nga Marama.

In spite of the hostility between the Hauraki tribes and Ngati Maru, some inter-marriage took place. Tauru-kapakapa, son of Maru-tuahu, had taken to wife Waenganui, a woman of Ngati Hako and Ngati Huarere, and eventually, because of the strained relations existing between these tribes and Ngati Maru, Waenganui was abducted by Ngati Huarere. Concerning this incident and the warfare that followed Tukumana says: "After the departure of Tama-tera, a time came when a canoe containing several women, among the number being Waenganui, set out along the coast on a flax-cutting expedition." The flax, of the kind called *awanga* and famed for the quality of its fibre, grew at Warahoe. "On their return the women passed close to Oruarangi, a *pa* of Ngati Huarere, and received an invitation to land. This they did, and as the canoe touched the shore a call came for Waenganui to proceed up to the village. Her friends, after waiting some time, followed in search of her, and were eventually informed that Waenganui was being detained and that they were to go without her."

The site of Oruarangi is about a mile to the west of the Thames-Paeroa railway and almost between the two stations Matatoki and Kirikiri. The *pa* and the neighbouring fortification of Paterangi occupied two elevations surrounded by low-lying swamps from which flow the streams Tuitahi and Pipi, both of which enter the Waihou nearby.

"When Tauru-kapakapa learned that his wife was held captive by a chief of Ngati Huarere, he went to Kerepeehi and arrived at Ngahinapouri (the *pa* called Te Wheturoa), informed the chief Taharua of his reason for coming and asked for his assistance. To this Taharua agreed and supplied a canoe and a number of warriors. Tauru-kapakapa thereupon paddled to Oruarangi and demanded the

release of his wife, but her captor replied in the following words: 'Na wai te tara whai ka uru kei roto, e tae te whakahoki?' " (By whom the barb of the sting-ray has entered into, can it be withdrawn?)

While Tukumana makes no mention of it, George Graham states that after declining to surrender Waenganui, the woman was brought forward and killed in view of Tauru-kapakapa by Paeko who impaled her with a *hoeroa*, a weapon made of a whale's rib. The reason for this killing, it was stated, was the murder of relatives of Ngati Hako by Hotunui and Maru-tuahu in past times. Later the body of Waenganui was cooked, cut up and distributed among the tribes extending from Moehau to Ohinemuri and Tauranga.

Continuing the account of Tukumana, he says: "Tauru-kapakapa now returned to Taharua and informed him of what had transpired to which that chief replied: 'Mau te tai pari, maku te tai timu; kia roto te marama i te rawa, kua pou te kupenga a te kaharoa i te paru.' (Yours shall be the flood tide, mine shall be the ebb tide; when has entered the moon to its full, then will be staked the drag-net upon the mudflat.)

By this reply Taharua informed Tauru-kapakapa that he would come to his assistance and meet him at the full moon, at which time the tide would be favourable for an attack on Oruarangi. Likewise at full moon the Oruarangi people were in the habit of going fishing, hence the reference to the staking of the drag-net.

"To this Tauru-kapakapa agreed, and set out for home, but not before he and Taharua had made complete arrangements for the forthcoming expedition. Then, when the tide was right, as arranged between them, the descendants of Maru-tuahu arose and paddled to Oruarangi where, arriving at the outer side (on the banks of the Waihou) they hauled their canoes ashore.

"At this stage Kairangatira said: 'Maku e tiki te pa nei. E rotu kia kaha te moe. Kaua e kai i muri i ahau; kia hoki mai rano ahau ka kai ai'." (By me will be reconnoitred this fortification. Lull yourselves that you may sleep soundly. Do not eat after I am gone but when I return then you shall eat.)

By way of explanation it should be stated that Kairangatira, because of close relationship to both sides was,

therefore, a suitable person to undertake such a task. He was a descendant of Tama-te-po, elder half-brother of Tauru-kapakapa, and was, therefore, the latter's great-grand-nephew. He was obviously quite a young lad at the time of this episode. His warnings to the war-party in respect to the eating of food was in accord with the customs pertaining to war, when it was essential to maintain a condition of *noho-puku* (fasting), an act necessary to ensure success. Thus in sound sleep the war-party was bound to observe this custom. The chief Taharua was also closely related, for he was a son of Tama-te-ra.

Tukumana proceeds: "Kairangatira departed, but soon after he had gone the war-party ate a meal, with the result that as Kairangatira was returning he became listless and drowsy. He became so overcome with the desire to sleep that he sought refuge in a shed used by the people of Oruarangi for storing fishing-nets. Here he concealed himself among the nets. Suddenly he was awakened by someone pulling at the nets, and his first thought was that he was trapped. In desperation he began tearing holes in the nets, hoping that the person would pass them by.

"In dread he heard the man examine two nets and finding them damaged put them back. Then he came to the very place where Kairangatira lay concealed, and grasping hold of the net, began hauling it forth. Suddenly he discovered the holes which Kairangatira had made in the the netting and therefore cast it aside at the same time shouting to those outside: 'Kua pakarukaru katoa enei kupenga!' (The whole of these nets are damaged!) Thus Kairangatira narrowly escaped discovery.

"As soon as it was evident that the man had departed, Kairangatira came forth and shouted to the people that the tide was ebbing fast, and to make haste and launch their canoes. It was dark at the time, and no one noticed the strange voice, and quickly the canoes pushed off to take advantage of the tide. As the canoes came out to mid-stream they were observed by the war-party of Tauru-kapakapa, who immediately gave chase; and there ensued a battle on the water in which the people of Oruarangi were badly defeated, the survivors being pursued and killed as far afield as Hikutaia (ten miles up the Thames river)."

Following on the capture of Oruarangi, the situation remained quiet for a time until, on the occasion of a visit to relatives, Kairangatira fell into the hands of Ngati Huarere and was killed. It is difficult to say just how long after Oruarangi that this event took place, but apparently Ngati Huarere had been awaiting their first opportunity to seek revenge. In his account Tukumana says: "After this (Oruarangi) Kairangatira went to visit his *matua* (in this case a senior cousin) named Puha, and when passing through Tararu, was seen by Ngati Huarere who remarked, 'Koinei te tangata nana a Oruarangi.' (This is the man who caused the fall of Oruarangi.) They thereupon followed him.

"Kairangatira arrived at the home of Puha, and as he set out on his return, he was again followed by Ngati Huarere. He arrived at Te Totara with Ngati Huarere still following, and proceeded on to the *pa* Waikauri, in the Kupata district. When close to Kupata (Ngati Huarere at last thinking the time opportune) Kairangatira was struck by one of the spearmen with a *timata* (short throwing spear). It was then that Kairangatira uttered the proverbial saying: 'Na wai te ki, maku, maku anake.' (Whose was the word, mine, mine alone.) Shortly after this the rest of Ngati Huarere came up, and Kairangatira was put to death.

"Then commenced the attack (by Ngati Maru-tuahu) on Onepuhia, Tararu, Te Totara, and Waikauri, and the killing of Ngati Huarere who were broken and scattered to Waiau where they were allowed to remain."

Describing these last events George Graham states: "Maru-tuahu then sent a war-party and a battle was fought at Kupata where Ngati Huarere were defeated and driven away to Puriri and Hikutaia; the *pa* at those places being subsequently stormed and the people destroyed. Ngati Huarere then organized a war-party to obtain revenge for their above mentioned reverses, and a battle was fought at Warahoe in which Maru-tuahu were defeated.

"Maru-tauahu then gathered in great strength and sent war-parties in several directions. Ngati Huarere and Ngati Hako met them in battle at Te Rae-o-te-kowhai (also called Te Motu-kowhai) between Manaia and Waikawau. Maru-tuahu defeated them, and all the district of Hauraki as far

as Moehau was conquered, and peace was made with the survivors."

These defeats, however, did not mean that Ngati Huarere were finally subdued, for much subsequent fighting took place before they were driven from the district. Intervals of peace occasionally occurred during which time the two tribes inter-mingled and some friendly intercourse, resulting even in occasional marriages, took place.

During one of these periods a feast was given at the village of Taharua, at Waitakaruru, and among those who attended was a company of Ngati Huarere, one in particular being a young chief named Manaia. Besides the feast, games and other amusements were indulged in, but by far the most important of the attractions as far as the young man was concerned, was Tukutuku, the handsome daughter of Taharua. Tukutuku was a young woman at the time, and soon made it evident that she preferred Manaia to any of the others. This eventually aroused their jealousy and the rejected suitors determined to kill him.

One of the amusements was that of long diving, and going to the spot where Manaia was wont to make his dive, several young men of Ngati Huarere stationed themselves in the water and as Manaia came up on his way to the surface, he was seized, emasculated with a shell, and his body trodden into the mud. On the young men returning to the shore they were asked by the onlookers if they had seen Manaia; to which they jeeringly replied that he had dived right out to sea and had gone round Moehau!

Tukutuku immediately suspected that her lover had been subjected to foul play and so, every day, went to the place where the diving had taken place, watching for the body. Eventually it rose to the surface, and she swam out and brought it to the shore where she discovered the outrage that had been perpetrated upon it.

Ngati Maru-tuahu now, at the instigation of Tukutuku, once again turned on Ngati Huarere with great ferocity, and inflicted several severe defeats upon them.

Following this Ngati Huarere and their allies took the first opportunity to seek revenge. It will be remembered that when Tama-te-ra took to wife his father's widow he incurred the wrath of his half-brother Whanaunga, and to avoid trouble, migrated from the district. Tauru-kapakapa,

in an endeavour to make domestic peace, set out to visit Tama-te-ra while the latter was staying with Taharua at Te Komata. He came with a large party of chiefs by canoe from Whakatiwai. At Hikutaia, Tauru-kapakapa was invited by Ngati Hako to visit the *pa*, and on complying, was killed by Tawhirau and his people.

This act led to further retaliation; and Ngati Maru-tuahu, under the chiefs Te Hihi, Rautao, Kiko, Whanga, and others, marching in company with certain of the Uri o Pou, attacked the Ngati Huarere at the *pa* Puriri, which place was destroyed. The fugitives fled in all directions to Whangamataa and Hikutaia. In due course these villages were captured, and the *pa* at Matai was then besieged.

In the fall of this place large numbers of the inhabitants were captured and killed, among them being Tawhirau, the murderer of Tauru-kapakapa. It is said that about 4,000 people of Ngati Huarere and related tribes perished here, and the general massacre was proceeding when the chiefs Taharua and Taiuru intervened. Taharua requested that the fighting should now cease, as the death of Tauru-kapakapa had been amply avenged, and he drew a line on the land beyond which the war-party might not pass. The Maru-tuahu chiefs agreed to the peace-making, for Taharua uttered this saying: "I thought it would be left for the four winds of heaven to carry away the soot from my house. But no! You, my grandson oh Rautao, have done this ill!"

Rautao was the grandson of Te Ngako, but was related on his mother's side to Ngati Huarere. In answer to Taharua he said: "Yes; when I return home, I will hang up my weapon 'Kahotea' on the ledge of Ngawhakapeka-peka" (a sacred *puriri* tree at his home).

The reason for Taharua wishing to end the fighting was that it should have been left for strange tribes to bring warfare into this territory, not his grandchildren, a desire prompted by the close relationship between the two tribes. Rautao by his reply, indicated that he understood this point, and would withdraw his war-party. Te Hihi, the actual leader, confirmed this, and the line marked by Taharua was respected and made a boundary for future time. Kapuahamea, grand-daughter of Te Hihi, was placed in possession of the conquered area, and at a subsequent meeting to confirm peace, Maitikitiki was given in marriage to Te Ika-te-waraki, a chief of Ngati Maru-tuahu.

In the fall of the Matai *pa*, numbers of the fugitives fled in the direction of the village of Paeko, among them the chief who put to death the wife of Tauru-kapakapa at Oruarangi, and as they ran by they called for help. Paeko, remembering how he had been slighted by these people in the division of food on a previous occasion, called from the summit of his village:

“Karanga riri, karanga ki a Paeko,
karanga kai, ka hapa Paeko!”

“When the call is war, the call is for Paeko,
when the call is for food, passed over is Paeko!”

The survivors remained in their fortifications and villages beyond the conquered territory on the east coast; Otahu *pa* at Whangamataa and Te Rae-o-te-papa, and other places in the Katikati, Tauranga, and districts south of the Waihou. Paeko also left, for he feared that he and his people were not safe, either from Ngati Maru-tuahu or Ngati Hako whom he had declined to assist as they fled from Matai. With his *hapu* he returned to Ohiwa, in the Bay of Plenty, whence he originally came.

THE DEATH OF KAHURAUTAO AND ITS CONSEQUENCES. 1650.

It will be recalled that the Tamaki isthmus had been peopled from a very early date, there being numerous fortifications and villages in evidence when Riukiuta, Horoiwi, Te Kete-ana-taua, and others left the Tainui canoe as it passed through on its way to Kawhia. Tainui, however, was not the only canoe to have its influence on Tamaki. Wairaka, daughter of the Mataatua chief Toroa, lived at what is now Mt. Albert, hence its native name Owairaka, and at Orakei lived Kahumatamomoe, son of Tama-te-kapua, the bay there being on this account, called Okahu.

The tribes who eventually occupied this area were known as Ngai Tai, said to have been named after Taihaua, son of Te Kete-ana-taua, Nga-iwi and Wai o Hua. Concerning these people Te Wheoro says: “Nga-iwi is a sub-tribal name from Te Whatu. It is fully Nga-iwi Oho (the people of Oho). Te Whatu was of Tainui and was a descendant of Te Matau, elder brother of Kokako. On the death of Hua, son of Te Whatu, was applied the name Te Wai o Hua. This was from a water gourd of that man. Uri o Pou were also descendants of Te Whatu. Te Whatu married the sister

of Hape-kai-tao. They (Uri o Pou) lived together with the descendants of Hape-kai-tao and the sub-tribal name was Ngati Hape."

The following tables show the descent of the chief Hua, or Hua-kai-waka as he was fully called.

TABLE I.
(By Tukumana)

Houmaitawhiti	
Mapara	
Whakatere	
Hine-wairangi	
Hine-mapuhia	
Hikaraeroa	
Kuranoke	
Poutukeka	
<hr/>	
Whaorakiterangi	Whatu-tu-roto
	Hua

TABLE II.
(By Gudgeon)

Houmaitawhiti
Mapara
Whakatere
Hine-wairangi
Hine-mapuhia
Te Ikaraeroa
Kuranoke
Poutukeka
Whatu-roto
Hua
Hua-o-kai-waka

In the time of Hua-kai-waka the principal stronghold of the Wai o Hua was at Maungawhau (Mt. Eden) although of course, they had other strong villages at Maungakiekie (One Tree Hill) and, in fact, on most of the other volcanic cones for which the Auckland isthmus is noted.

Now the brother of Tauru-kapakapa was the chief Te Ngako whose son was named Kahu-rautao. The last named was the father of the chiefs Kiwi, Rautao, and Whanga, of whom mention has been made in the warfare against Ngati Huarere and Ngati Hako at Matai pa.

Kiwi, the eldest, married Ngawhakawanga, daughter of the Waikato chief Hape, the son of Koroki. Kahu-rautao was therefore closely connected with the people of Waikato. Soon after the marriage of Kiwi, records John White, Kahu-rautao went to Waikato to visit the people to whom his son was related, and also to fetch a *pataka* or carved store-house which was the property of the parents of his daughter-in-law. This *pataka* was known as Te-hunga-o-te-toroa, but also had another name—Hinewai.

Kiwi accompanied Kahu-rautao, and on arrival at Waikato the *pataka* was taken to pieces for them and put into a canoe to be brought by way of Awaroa and Manuka to Tamaki on its way to Hauraki. There was a reason for wishing to return by this route, however, for they desired to visit relatives at Waiuku. Accordingly at Waiuku they sojourned for a time, after which they crossed the Manuka to Pukaki, a little south of Mangere, with the intention of

visiting the Wai o Hua, which tribe was to present them with a greenstone *mere* named Whakarewa and a *hei tiki* named Taiparoro. These objects were in payment for a pet whale belonging to Ngati Maru-tuahū named Ureia, and which had been killed and eaten by Wai o Hua.

Arrived at Tamaki, Kahu-rautao and Kiwi visited the great Maungawhau *pa*, and from all outward appearances they were greeted with a show of hospitality. The Wai o Hua, who it will be remembered, were closely related to Ngati Huarere, apparently thought this too good an opportunity to miss, and decided to kill them.

Probably so as to later disclaim any part in the murder, it was not proposed to kill them in the *pa*, and in consequence a party of warriors posted themselves at the side of the track leading to the Tamaki river, along which Kahu-rautao and Kiwi would pass on their return to their canoes.

The business at Maungawhau concluded, the two Hauraki chiefs set out on their way and arrived in the vicinity of the present St. John's College, where they were set upon and killed and the body of Kiwi hung up on a tree at Orere, a point on the Tamaki river. The site of the murder later became known as Patu-tahi from the circumstances under which they met their deaths.

News in due course reached Ngati Maru-tuahū, where-upon Tara-waikato, in reference to the hanging of Kiwi to a tree, composed the following dirge.

E tama a Kahu e,	Oh son of Kahu,
Tena pea i a koe	Maybe you are
Te katoa mai na i te hau.	Now nipped by the cold wind's blast.

The wife of Kiwi was now a widow, and in accordance with custom, she was taken to wife by Rautao. Rautao and his younger brother Whanga lived in constant sorrow for the loss of their relatives, and eventually Ra-muri, a son of Iwituha, composed a song, the words of which drew attention to the fact that the murders had not yet been avenged.

E tama a Kahu e	Oh son of Kahu
Tena pea i a koe	Perhaps you are
Te moe pepeke mai na	Sleeping with your feet drawn up
Tenei i a au te moe wharoro atu nei.	While I am here with my feet extended.

On hearing this song Rautao became filled with the urge to avenge his father and brother, and now raised a war-party with the intention of attacking Wai o Hua. His first move was to fall on the people living in and around Wairoa (Clevedon) and these he either slaughtered or put to rout. He then crossed the water to Waiheke where he attacked and conquered the Ngati Huarere who were living there.

Following these successes Rautao marched on the Tamaki, laying waste the country as he advanced. A successful attack was made on the riverside fortifications at this place after which the invaders sacked the great forts of Maungarei (Mt. Wellington), Maungakiekie (One Tree Hill), Maungawhau (Mt. Eden), and Maungataketake, a hill near Papatoetoe. The inhabitants of Maungawhau were primarily blamed for the murder of Kahu-rautao, hence the attack on this *pa* was specially severe and resulted in the hill being abandoned for all time.

The invaders now crossed the harbour, where they overran the country as far north as Mahurangi, after which they returned to Hauraki. The result of this defeat of the Wai o Hua caused that tribe to make overtures for peace; and at Oue, near Duder's beach, Pare-kai-angaanga, a woman belonging to the Wairoa people, was presented as a wife to Rautao, thus bringing the warfare to an end.

Subsequently to these events another invasion of Tamaki took place at the hands of Ngati Maru-tuahu. After the defeat of Ngati Huarere at Waiheke, that island was taken over by Ngati Paoa, and the time came when a young lad of chiefly origin named Kapetawa came across from Waiheke to visit his sister, Taurua, who had married Taramokomoko, a chieftain of Kohimaramara.

During his stay the young lad, in company with other boys, mischievously plundered the *kumara* store of his brother-in-law. As a result Taramokomoko punished him by marooning him on the Bean Rock, some distance off shore. Kapetawa was, however, rescued by his sister, and he returned home to Waiheke where he eventually grew to manhood.

It was then that he organized a war-party to avenge the long-remembered insult, and crossing to the mainland, he surprised the villages at Kohimaramara and Orakei. Taramokomoko escaped and fled across the harbour to

North Head but Kapetawa pursued him and finally killed him at Raho-para, a *pa* on the north headland of the Wairau creek (Milford). After destroying several other *pa* in the vicinity, Kapetawa and his warriors returned home.

To return once again to the time of Rautao, not long after his invasion of Tamaki and his warfare against Ngati Hako at Matai *pa*, Ngati Maru-tuahu were attacked from another quarter. The Ngati Tai of Aotea (Great Barrier), assisted by the Kawerau of Mahurangi and Whangaparaoa, came to avenge the deaths of some of their people, for they were inter-married with Ngati Huarere of Moehau. A war-party of these tribes attacked Ngati Maru-tuahu at several places along the coast, and at Harongatai a battle was fought in which Ngati Maru-tuahu were defeated, the chief Hihi, leader of the attack at Matai, being killed. Then the Ngati Huarere people of Otahu *pa*, Whangamataa, murdered Taia who was related to both Ngati Hako and the Ngati Tutea *hapu* of Ngati Maru-tuahu.

At this Ngati Maru-tuahu arose and a war-party, led by the chiefs Te Ika-a-te-waraki, Kurere, and Tutonu, attacked with success several of the Nga Marama forts, among them being the stronghold at Otahu which was destroyed. Another war-party under the chief Toi-whare completed the destruction of Ngati Huarere at Mataora, and with these defeats the majority of those left fled to their relatives at Katikati and Tauranga.

In Te Aroha district the Ngati Huarere of these parts were spared at the intervention of the chief Kiko. These people became vassals of Ngati Maru-tuahu and were known as Ngati Hinewai because Hinewai, daughter of Hihi, had married a chief belonging to that section of Ngati Huarere.

CHAPTER XVIII.

PIKIAO. 1575-1625.

IN ORDER TO introduce the chief Paoa who now enters into the story of Hauraki, it is necessary to go back several generations to the Arawa chief Pikia. This man lived among the hot springs and lakes of the Rotorua country and was the son of Kawatapuaringi, a half-brother to Takakopiri the husband of Te Kahureremoa.

At the time when the story opens, the chief wife of Pikia was expecting another child, an event looked forward to with more than usual interest, for up to that time all the children had been daughters. The desire of Pikia to possess a son, states Te Hurinui, was not fulfilled; for when the child was born, it was another girl. On hearing of this old Kawatapuaringi expressed his disappointment by saying: "Ma wai e hari taku kauae ki tawhiti?" (Who shall take my fame abroad?)

The wife of Pikia took this remark as a slur upon herself and replied: "Kei te tuhera tonu te awa i Nukuhau." (The river of Nukuhau is still open.) In this fashion she informed those present that she was capable of bearing still more children, in which case a son would probably be born.

Pikia however, was disconsolate; and departing from his home, he crossed the Mamaku ranges and journeyed to the Waikato country. Coming on to Waipa he came to a village on the slopes of Pirongia mountain, and there he eventually married Rereiao, a descendant of Uenuku-te-rangi-hoka. This marriage proved more fruitful, for the first-born child was this time a son, who was named Hekemaru.

Subsequently Pikia returned to his Rotorua village, and there his first wife justified her previous remark by bearing him several sons; but to Hekemaru went the honour of being the first-born; and the fact that his mother was from Tainui led to a lasting friendship between the two peoples.

Hekemaru spent most of his life in the land of his birth, but unfortunately little is known of him except that it was his practice never to turn back to a *pa* if by any chance

the inmates had allowed him to pass before inviting him in. Such an invitation would thus have been addressed to the back of his head, the most sacred part of his body. Heke-maru is, therefore, remembered mostly by the following proverb:

Ekore te kai e whai
I te tua o Hekemaru
E kiia mai nei
Motai nohoanga iti.

Food will not follow
The back of Hekemaru
Of whom it is said
Motai of little home.

Hekemaru married Hekeiterangi, the grand-daughter of Huiao and Waiturutu. She was thus a half-sister to Tuirirangi, and on her other side she was a direct descendant of Kokako. From this marriage were born Paretahuri, Mahuta, and Paoa. Paretahuri, a girl, married Maramatutahi, a son of Wairere, and their great-grand-daughter Kiringaua became the wife of Mahuta. Paoa married Tauhakari and had Koura, a daughter, and two sons, Toawhana and Toapoto.

Both Mahuta and Paoa settled on the banks of the Waikato river, the village of the former being at Te Uapata in the Komakorau district, while that of Paoa was situated on the bend immediately opposite Taupiri at the spot later known as Kaitotehe.

The site of the last village was most unfortunate in some respects for Paoa, for its handy location by the river, the great highway of those times, made it a convenient and favourite calling place for canoe-parties going up or down the river. The result of these continual calls upon his hospitality placed a severe strain upon Paoa and he was hard put to maintain his supplies of food.

One day when the food supplies were particularly low, a canoe came sweeping down the river, and as it neared the landing place the people saw that it was Mahuta and his people on a visit to Paoa. After greeting his brother, states the account of Tukumana, Paoa sent a man to Tauhakari asking her to prepare some food; but on receiving this instruction, she remarked: "Ka mate aku tamariki i te kai." (My children shall become starved for food.)

On learning of this, Paoa was much ashamed, and turning to Mahuta he said: "He aha te pai o te korero; ma roto kia tika, ka pai ai te korero; me hoki." (What is the

use of talking; if the inside is in order, then it will be well to talk; you had better return.)

After Mahuta had gone Paoa brooded over what had taken place, and finally decided to leave the district. With a few personal attendants he bade farewell to his wife and children, and set out for Hauraki.

The following account of his Hauraki adventures is from Tukumana and *Nga Mahi a nga Tupuna*.

The party went by way of Mangawara, and when they reached the high ridges at Tikitikimaurea, Paoa paused to take a last look at Waikato before proceeding on to Piako. Finally they arrived at the village Mirimirau; and receiving nothing but kindness from the people, they decided to remain.

After the lapse of some months, several of the Waikato people made an excursion to Ruawehea where, when it was learned that they had come from Waikato, they were lavishly entertained by none other than Tukutuku, the daughter of the chief Taharua. The chieftainess, on learning that Paoa was their leader, became much interested, and asked why he had not also come to visit her, and in reply they stated that they would convey her question to him.

Consequently on their return to Mirimirau the party told Paoa of the desire of Tukutuku to which Paoa remarked: "Ka haere ano ranei nga rangatira ki reira?" (Are the people really going there?) "Ae," (Yes) they replied.

Therefore, when the summer came and it was warm and they knew it was the right time to go, they set out in two canoes. A stop was made at Kerepeehi, and as the local people came forward to greet them Paoa announced himself by saying: "Paoa taringa rahirahi, Paoa puku nui." (Paoa of the attentive ear, Paoa of large stomach.)

Food was immediately spread out and baskets of eels brought forward for the visitors, at which Paoa stretched out his hand and took some. Seeing this the people remarked that Paoa was indeed a man of consequence, for he did not refrain from taking food.

The next morning the party proceeded down to Rawhaki, at the mouth of the river, where they awaited a suitable tide before entering the waters of Hauraki. The people of Piako had carefully dressed themselves in their best garments, but Paoa disguised himself, wearing a rough cloak, made from the leaves of the cabbage-tree, over his finer clothes.

While the travellers were being entertained at a village at which they had called, Paoa distinguished himself by eating a dirty fish which had been offered him as a meal. This was in accordance with a custom sometimes practised when the strength of a stranger was desired to be discovered. An unpleasant dish was usually served to the person to be tested. Should he be

unable to eat it, he was immediately looked upon as a weak person, but should he eat it, showing no sign that the dish was abhorrent to him, respect for him was immediately inspired. The action of Paoa, therefore, marked him as a man of outstanding character.

The party continued on its way, calling at Turua and Kari. While being entertained at the latter place, a messenger was sent to Ruawehea informing them of the approach of Paoa. So while Paoa and his people were making their way from village to village, Tukutuku made preparations for the reception of her visitors. Special preparations were made for the entertainment of Paoa, and Tukutuku had her own house set aside for him. The best mats were spread out for his use, while the interior was scented with special sweet-smelling herbs so that his stay might be made pleasant.

At last the people of Piako arrived and were accorded a great welcome. As the strangers entered the confines of Ruawehea, Paoa was conspicuous in his rough *whanake*, for all his companions were dressed in their finest array. Conducted to the house of Tukutuku, Paoa entered and was immediately greeted by the perfume of the herbs, and here he remained, not even venturing out when food was served.

For three days Tukutuku entertained her guests, when she learned that Paoa was about to return. Hurrying to him she enquired anxiously:

"Ka hoki koutou?" (You are returning.)

"Ae," (Yes) answered Paoa.

"He mate kai ha ne i hoki wawe ai koutou?" (Is it because of lack of food that you are going?)

"Kao," (No) replied Paoa.

Then said Tukutuku:

"Noho marire tatou; taria e hoe atu ki to koutou nei kainga." (Let us stay together a while; wait before you paddle back to your home.)

Paoa gracefully submitted, but much to the surprise of Tukutuku, he still made no advances toward her. On the fourth day Tukutuku could contain herself no longer. Putting on her best clothes, she made her way that night to the house of Paoa where he and his people were amusing themselves by performing *haka* dances; and entering, she seated herself beside Paoa.

After a while she softly moved her hand and caressed his. To her mortification he brushed her hand away, for although she did not know it at the time, Paoa was afraid that her parents might not approve. Tearfully Tukutuku informed her parents of what had happened. Determined that Paoa should know that they were in favour of the romance, the parents now sent four companions to accompany their daughter.

Returning again to the house of Paoa, however, Tukutuku paused at the door, being overcome with a feeling of shyness; and she prevailed upon one of her companions to invite Paoa

outside. At last her lover appeared and shyly he was led to the sleeping-house of Tukutuku, which action made them man and wife.

When they had been but a month married, Paoa wished to return to Piako, his people having already departed. To this Tukutuku agreed, but first desired that they should tour her domains so that Paoa might see her people and become acquainted with her relations.

So Paoa and his wife travelled from village to village, to Waiau (Coromandel), Tararu, and then to Piako and Te Pareparenga, finally reached Mirimirau. Here Paoa lived to old age with his sons by Tukutuku, that is Tipa and Horowhenua.

Having now reached old age, Paoa began to think of his children by his first wife, and felt a longing to see them. When he informed Tipa and Horowhenua of his desire to again visit Waikato, the younger son expressed his fear that Paoa might not return, and prevailed upon his father not to stay away too long. So when Paoa set out for Waikato he was accompanied by Tipa and Horowhenua, together with a number of followers, and after seeing their father safely on his way, the two sons returned home.

When the party reached Tikitikimaurea, Paoa saw Waikato for the first time since he had left years before. In the distance he could see the smoke drifting upward from the home of his children at Waitawheta, and proceeding thither, he became united after such a long time, with the children of his first marriage.

One day, after Paoa had been there some time, Toawhana and his brother came to him and asked that he perform the customary ceremonies over their *kumara* plantation. Then it was that those who had accompanied Paoa returned to Hauraki and informed Tipa and Horowhenua that their father was detained.

Horowhenua immediately raised a war-party and proceeded to Mangawara by way of Tikitikimaurea. Here they camped, and during the night Tipa arose and said: "Ko wai tenei e moe? Maranga! He nanakia! E kai ana te takiri, he parekura kei te ata!" (Who sleeps? Rise! This is outrageous! In the night my side twitched, tomorrow there will be a battle!)

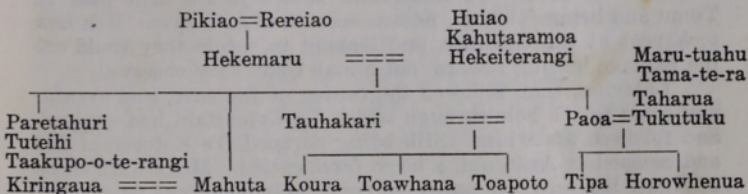
Tipa desired to turn back, as he did not wish for warfare, probably on account of the people against whom they were marching being their relations. In the morning, however, Horowhenua, thinking that Paoa might still be at the cultivation, armed himself with a *pouwhenua* and went to Waitawheta. He reached the outskirts of the village at early dawn, and quietly crept to the *kumara* cultivation.

There in the pale light of the coming day he saw Paoa chanting the rites over the new crops. Respectfully waiting until his father had finished his incantations, Horowhenua then made himself known and prevailed upon him to hurry away with him. Paoa hesitated, for he feared that the people of Waitawheta might be awakened and so attack Horowhenua. "Hoake, ka awatea," (Come on, it is light) urged Horowhenua.

Paoa waited no longer, and he and Horowhenua hurried off; but their flight was soon discovered and a party set out in pursuit. The progress of the fugitives was necessarily slow, for Paoa was an old man and could not travel quickly. They managed to reach Mangawara safely, and there joined Tipa and the others, upon which an immediate start was made on their return journey to Hauraki.

By the time they reached Tikitikimaurea, however, they were closely pressed by their pursuers, and here Paoa wished to be left behind so that his companions might escape; but to this they would not agree. The people of Waitawheta were now upon them, and in a few minutes a battle was raging. Horowhenua engaged Toawhana, his half-brother, and subduing him, attacked Toapoto, who also fell.

The fall of these two leaders was the signal for the rest to retreat, only to be pursued in turn, leaving several of their number dead upon the field. Paoa was escorted back to Hauraki in triumph, where in after times his name became that of a tribe.



THE DEATH OF TIPĀ. 1650.

Tipa married a chieftainess named Urumotu, and by her had Paretipa, Kauahi, Te Kura, Naho, and Kopa. Concerning some of these more will be heard later. As mentioned previously, from one cause or another, Ngati Maru-tuahū and their kinsmen Ngati Paoa, were frequently at war with Ngati Huarere. Subsequently to the events just related in which Tipa and Horowhenua defeated their Waikato half-brothers, trouble again broke out between Ngati Maru-tuahū and Ngati Huarere. The account of Tukumana is as follows:

The time arrived when the death occurred of a certain young lad, a grandchild of Taingahue of the Waitaha people, who met his death at Wharewera, at the mouth of Waitakaruru. It was said that he had been killed by the people of Tipa, and Taingahue sent to the chief Ruamano at Waiau (Coromandel) to come and punish Tipa. The deceased child was related to both Ngati Huarere and Waitaha, and in answer Ruamano raised a war-party and, coming to Waitakaruru, attacked the Ruaki pa, where he succeeded in capturing Tipa and putting him to death.

Now a daughter of Tipa was Paretipa, and she had married into the people of Whanaunga (brother of Tama-te-po and Tama-te-ra), and in consequence this tribe sought to avenge the death of Tipa. At the time when Tipa met his death at the hands of Ruamano and his war-party, his body was carried off to Te Tarata, seaward of Puano, where it was placed in an oven to cook.

Ruamano said that in the morning they could uncover their man (i.e., open the oven) while he launched the canoe. Shortly after this Ruamano, deciding that his man was now cooked, poled the canoe to shore, and removing the body of Tipa, covered the oven over again, after which he took the body on board to eat it there. When the war-party awoke there was the canoe anchored off shore; their man was gone.

The war-party of Te Kotoretahi (another name for Ruamano) now returned to Waiau. There followed also the war-party of Ngati Whanaunga, Ngati Naunau, and Ngati Karaua. Arriving at Kakahoroa, which is beyond Te Tumu, Te Kotoretahi was seen by them. Te Kotoretahi landed just a little past Te Tumu and being followed, he was seen to enter a cave. Men now took post at the entrance, and looking in, while they could see the passage leading inward, not a man could they observe.

Entering, they followed the course of the cave, and eventually came to the hole through which Te Kotoretahi had escaped, and followed after him. Still being pursued, Te Kotoretahi fled and escaped to Arikitali, a large fortification. Many were those of Ngati Huarere who scattered from their numerous *pa*. Ngati Whanaunga, Ngati Naunau, and Ngati Karaua; these people were defeated at Arikitali by Ngati Huarere; they were taken away and eaten.

Subsequently there arose Ngati Paoa and Ngati Hura, and Arikitali was attacked and captured. Te Kotoretahi, that is Ruamano, was hotly pursued round Moehau to the Raukawa *pa* at Whangapoua. Here Ruamano was caught and killed, meeting his death at the hands of Ngati Whanaunga. This was the last of the leaders of Ngati Huarere; not a chief of this people remained alive. After (the death of) Ruamano the whole of Hauraki was taken by Ngati Maru-tuahū, all the sub-tribes dwelling under the *mana* of Maru-tuahū.

CHAPTER XIX.

THE WARS OF WAENGANUI. 1625.

IN THE chapter dealing with the rise to power of Maniapoto, it will be remembered that that chief's elder half-brother, Te Ihingarangi, spent most of his life in the Maungatautari district, during which time he married Ringa-ariari. His son Te Kuri remained in the district of his birth after his father returned to Waipa, and eventually his descendant Koroki became the leader of the tribes in those parts, his home being at Horotiu, a *pa* at Cambridge near the present bridge across the Waikato.

The people had not lost touch with their Waipa relatives, for frequent inter-marriage took place; thus we find Rauti, grandchild of Te Kuri and parent of Koroki, given in marriage to Tamaihohonginoa, a grandchild of Tuirirangi. It is said by Rore Eruera that a little while before Koroki was born a party of hunters came upon a *moa* at Tapapa, near Putaruru, and gave chase. The pursuit led the hunters to Maunga-a-rangi, round the slopes of Pirongia, to Whaingaro, and finally to Rangikahu; and here the *moa*, finding itself hard pressed, sought to hide, which it did by putting its head in a small cave. It was thus found by the hunters, one of whom remarked, "Ha! Ka koroki hoki koe!" a remark which gave Koroki his name.

Koroki married Te Kahurere and Tumataura, the two daughters of Wairere, and by the last named had two sons, who were destined to become leaders of their tribe. These two were Haua, ancestor of Ngati Haua, and Hape. Both contracted important marriages with women of rank belonging to Te Arawa, the former marrying Tamangarangi, daughter of Tuparahaki and Maoa, while Hape married Te Angaangawaero, daughter of the chief Wahiao. By Te Kahurere, his other wife, Koroki had a daughter named Ruru, who married her first cousin Korako and had a son named Waenganui.

Among the troubles which so frequently occurred in Maori communities in those days, Korako became involved in a dispute with certain of his relatives named Hanui and Heke-te-wananga. One day these two, with a body of men, were on a journey into the interior of Waikato, and in

passing through the forest, came upon Korako sitting in the hollow of a tree which had been burnt by fire. Seeing a good opportunity of venting his anger on the old man, Heke-te-wananga said to his companion: "Ka miia e au te mahunga o te koroheke nei kia heke ai tana tupu." (I will make water on the head of this old man to lower his dignity.)

This, states John White, was strongly objected to by Hanui, who was related to Korako, but Heke-te-wananga persisted, and finally climbed the tree and carried out his proposal. Having done this he called to Korako: "Ho, ho, e koe e noho iho na, kua heke to tupu rangatira; kua turu-turu taku mimi ki to upoko." (Ho, ho, you who sit below there, your rank as a chief has declined; my water has dripped on your head.)

The party now passed on, and Korako made haste to inform his relatives of the insult he had been subject to. Arrived at the bank of the Waikato opposite his home, he observed some children playing and called to them asking for his son Waenganui to come across with a canoe. They hurried to Waenganui saying that Korako had specially asked for him and had even declined their offer. Waenganui was somewhat surprised and quickly paddled over to the other side where he called to his father to descend. Korako, however, called out: "Ko koe e piki ake." (You come up here.)

Sensing something unusual, Waenganui quickly climbed to the side of his father and said: "He aha te take o tenei mahi au?" (What is the object of this action you have taken?)

Korako replied: "E tama, kua he au i o matua i a Hanui raua ko Heke-te-wananga." (Oh son, evil has befallen me by the actions of your uncles Hanui and Heke-te-wananga.)

Waenganui asked: "He aha ta raua hara ki a koe?" (What insult have they offered you?)

Korako thereupon described the incident and the remarks that had taken place to which Waenganui replied: "Ha! Ora iti koe kua kohurutia e taua hunga. Ka hei tau. Ka patua a raua angaanga e taku patu." (Ha! You have escaped by little being murdered by those people. You shall be avenged. Their skulls shall be struck by my weapon.)

Messengers were now sent by Waenganui to tribes related to him, and in response a war-party numbering 300 warriors assembled to attack Hanui and Heke-te-wananga. The enemy numbered 600 men; and when they observed the approach of the war-party, they sallied forth from their *pa* and met Waenganui in the open; but the battle ended in their repulse, and they were forced to retire to their fortifications.

Their retreat was so hurried that the war-party succeeded in gaining an entrance, with the result that resistance collapsed, and the majority were killed. Waenganui, because of the relationship existing between Korako and Hanui, desired to spare the latter's life and called out: "E Hanui e, hohoro koutou ko to whanau me au wahine, te piki ki runga ki te whare!" (Oh Hanui, be quick, you and your family and your wives, climb to the top of the house!)

This Hanui lost no time in doing, and there they safely remained while their companions were being put to death or rounded up as slaves.

Meanwhile, the two uncles of Waenganui, that is Haua and Hape, had been experiencing trouble with the people occupying the Matamata district. The tribe of Haua, as it increased in numbers, found it necessary to expand its territory, and accordingly commenced to encroach upon the land of its neighbours. By a series of raids Haua and his people finally took possession of the country from Pakarau and Matamata and on to Waihou.

For two years Haua and Hape endeavoured to subdue their neighbours, but without success. The person preventing this was the chief Turaungatao whose *pa* was the nearest of all the numerous enemy villages to the territory of Haua and Hape. Because of the large number of warriors at the disposal of Turaungatao there originated a proverb in respect to Pakarau, the district which he occupied. It was said, "Tau ana te ahuru o Pakarau." (The warmth is felt in Pakarau.)

Having failed in their attempt to defeat Turaungatao, Haua and Hape sought out Waenganui and his younger brother Kahawhato and asked for their assistance. After some consideration this was agreed to, and Waenganui and his brother, at the head of 140 men, assembled and with Haua and Hape, marched to Piako-iti.

Before embarking on hostilities however, Haua and Hape desired to test the strength of their nephews and accordingly indicated a large boulder at Piako-iti and said: "Ki te taea e korua te kowhatu e takoto i roto i te awa nei, ki runga i te pukepuke nei, kia pena nga pa nei horo atu ana i a korua." (If you two can lift the boulder lying in the river here, to the top of this hill, in similar fashion will these fortifications fall to you.)

Determined to meet the test, Kahawhato erected a *tuahu* and repeated incantations, after which the warriors took positions round the boulder. Kahawhato now stood on the top and, repeating chants, remained there while the warriors slowly but surely lifted the boulder and carried it to the top of the hill indicated. This hill thereafter was known as Kowhatu-hapai.

At dawn of the following day Waenganui and his war-party fell on the *pa* of Turaungatao and captured it. Those who managed to escape fled to the next village, only to be attacked and put to rout by the triumphant war-party. Turaungatao, having made his escape at the fall of the first *pa*, fled past all the other villages. Observing his flight the inmates of some of these fortifications called out: "E Turaungatao, e pewhea ana te mamae?" (Oh Turaungatao, how have we suffered?)

And Turaungatao replied: "Taria iho." (Wait a little (and you shall see).)

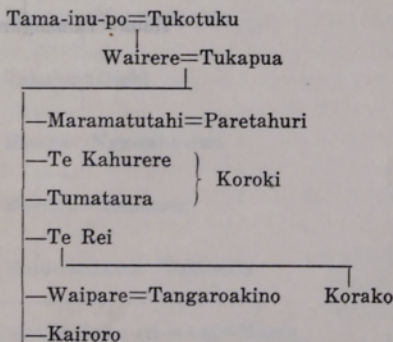
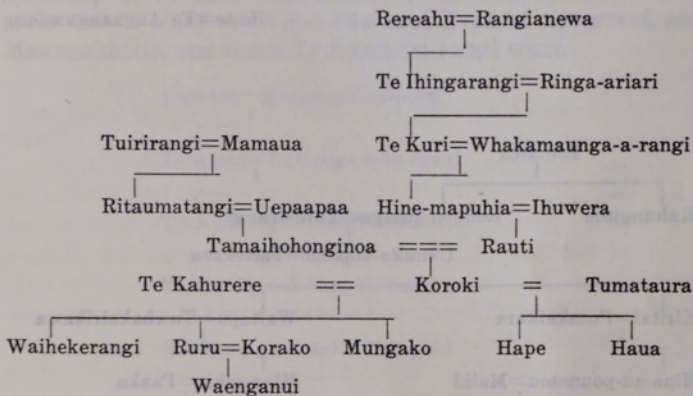
Still others called to him saying: "E Turaungatao, pewhea nga tamariki?" (Oh Turaungatao, how do the children fare?)

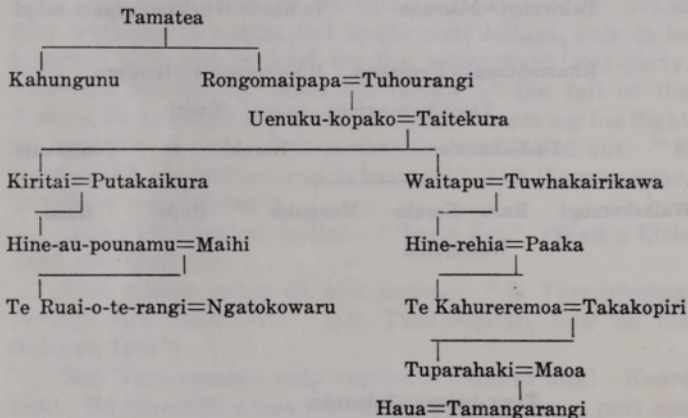
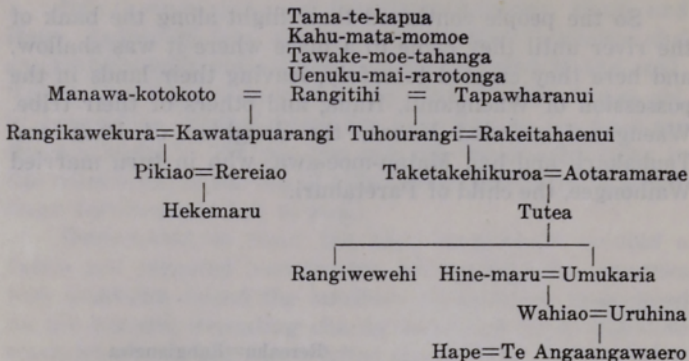
But Turaungatao only replied: "Kaore ana! Kaore ana! He tamariki e hua i te matamata o te ure, e pari ana te tai o te kotinga!" (It is of no consequence! It matters not! Children are to be got from where children are obtained; the tide of propagation still flows!)

Seeing their leader had no other thoughts than to make his escape, the people joined him and fled before the arrival of Waenganui and his warriors. Their retreat led them to the Waihou river and here they asked their leader: "Me pewhea tatou e whiti ai i te awa nui nei?" (How must we cross this large river?)

Turaungatao answered: "Tena ano ona roratanga." (There are its places of weariness.) (Places where it was narrow and not deep.)

So the people continued their flight along the bank of the river until they came to a place where it was shallow, and here they crossed to safety, leaving their lands in the possession of Waenganui, Haua, and others of their tribe. Waenganui married Koura, the daughter of Paoa and Tauhakari, and had Matau-moe-awa, who in turn married Waihongee, the child of Paretahuri.

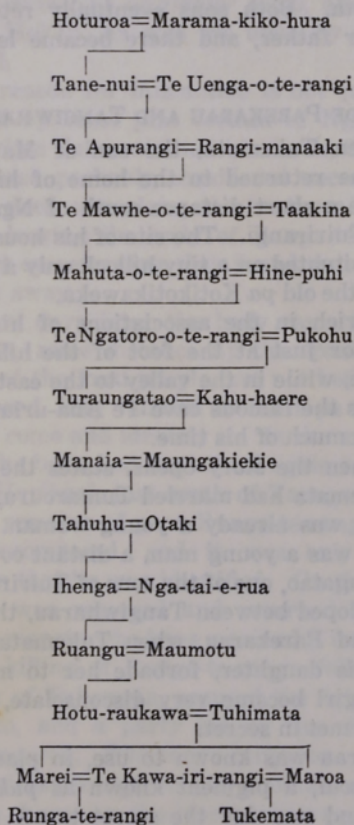




CHAPTER XX.

TE KAWA-IRI-RANGI. 1625.

Te Kawa-iri-rangi, the eldest son of Maniapoto, married his cousin Hine-kahukura, who after bearing him four children, Rongotauamea, Pare-uekaha, Uekaha, and Tutanumia, died leaving Te Kawa-iri-rangi a widower. Time passed, and then, hearing of the great beauty of the twin daughters of Hotu-raukawa and Tuhimata, Te Kawa-iri-rangi decided to go north to Tamaki where they lived. The father of the girls was a chief of Wai-o-hua and lived at the great *pa* Maungakiekie, and there Te Kawa-iri-rangi went.



He was received with favour, and in due course he married both Maroa and Marei. It is said by some that he married Maroa in Waikato, but this need not necessarily be incorrect, for considerable intercourse was continually taking place between these tribes at this time.

The result of these marriages was that Te Kawa-irangi took up residence among the Wai-o-hua. When his wife Marei was expecting her child, however, Te Kawa-irangi, for reasons not stated, was treacherously murdered by his brother-in-law at Maungawhau, where he was living at the time. The death of this chief, in such tragic fashion, was destined to lead to much bloodshed; but several generations were to pass before his killing was avenged.

Meanwhile Marei gave birth to Runga-te-rangi, and Maroa had Tukemata. Both sons eventually returned to the country of their father, and there became leaders of Ngati Maniapoto.

THE ROMANCE OF PAREKARAU AND TANGIWHARAU.

At a time when Tukemata, the son of Maroa, had reached manhood, he returned to the home of his father and set up his home a short distance south of Ngakuraho, formerly the *pa* of Tuirirangi. The site of his house is still in existence, and is situated on a tiny hillock only a hundred yards or so north of the old *pa* Kotikotikaweka.

The land was rich in the associations of his grandfather Maniapoto, for just at the foot of the hillock was that chief's old home, while in the valley to the east, at only a short distance, was the famous cave Te Ana-uriuri where Maniapoto had spent much of his time.

At the time when the story opens, states the account of Te Hurinui, Tukemata had married Tumarouru, and his daughter Parekarau was already a young woman. Living in the same locality was a young man, a distant cousin, the grandson of Tuhekengatao, one of the sons of Tuirirangi. A love affair had developed between Tangiwharau, the young man in question, and Parekarau, when Tukemata, having other designs for his daughter, forbade her to meet him again. The young girl became very disconsolate, and for some time the lovers met in secret.

Now Tangiwharau was known to use, in place of the more common *kokowai*, a pigment known as *pukepoto*, a bright blue clay; and one day the secret trysts of Pare-

karau were brought to light when Tukemata found traces of blue upon her clothing. Angered at his daughter's disobedience, the father rebuked her so severely that the girl fled the district, and went to friends at Hakerekere in Ngati Tama country.

Not long after she had gone tragedy entered the district, for Tukemata was caught at his home near Te Ana-uriuri, and killed by a party of Whanganui invaders.

THE KILLING OF RUNGA-TE-RANGI.

The death of Tukemata naturally called for revenge, and one of those to go south for this purpose was his half-brother Runga-te-rangi. For some reason, however, Runga-te-rangi first went to the Ngati Tama country, from which place his wife had originally come, and while on the sea-shore at Mokau, he was set upon by his wife's brothers and killed.

The reason for this action is not quite clear; but as it is claimed by some that certain of Ngati Tama had been present when Tukemata met his death, the killing of Runga-te-rangi was probably considered necessary also. In any case, the deed once done, the brothers went off to prepare an oven, leaving the body of Runga-te-rangi lying on the beach, but on returning they found that the ebbing tide had carried it away.

A few days later the body came floating to shore at Waikawau, some distance up the coast. It was observed by some of the local people, but not being able to recognize the deceased, they hurried to their *pa* for some of the old people to come and identify it. In the meantime, by a whim of fate, the body had floated off again to be cast up, after a time, at Harihari, just south of Taungatara point.

The remains of poor Runga-te-rangi were by this time partly decomposed, and it was only by a well-known deformity that he was identified. On this being established the head was removed and returned to his relatives the Ngati Maniapoto who have retained it to this day.

The killing of Runga-te-rangi, following so soon upon the death of Tukemata, aroused the fighting spirit of Ngati Maniapoto, and a party led by the chiefs Tangaroakino, Kahui-tangaroa, Whakapau-tangaroa and Tuhekengatao, all sons of Tuirirangi, set out to obtain revenge. Just south of Mokau, however, the war-party was met by Ngati Tama

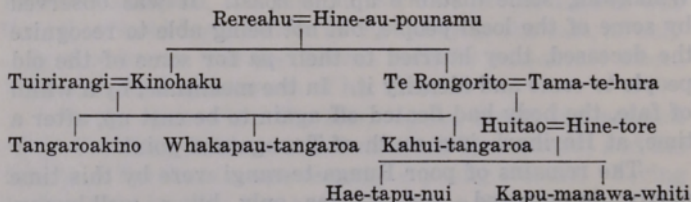
and defeated, the chiefs Kahui-tangaroa, Whakapau-tangaroa, and Tuhekengatao being killed. Only Tangaroakino and a few others escaped.

Back at their village the Ngati Tama warriors boasted of their victory, whereupon Parekarau, who was present, enquired as to how many of the brothers had been killed. She was informed as to those who had fallen, at which she retired, secretly pleased in the knowledge that one had escaped.

The bodies of Kahui-tangaroa and Whakapau-tangaroa were now placed in a *haangi*, but on the oven being uncovered it was found, to the great displeasure of the people, such a happening being considered unlucky, that the bodies were not sufficiently cooked. At this, someone gazing down at them remarked: "Ma wai ra to korua mate e takitaki?" (Who shall obtain revenge for your deaths?)

This brought from Parekarau a reply that has passed down into a proverb. Turning to the killers of her relatives she said: "He iti na Motai, he uri tamawahine, tena kei te rawhiti e taka ana, mana e takahi te one i Hakerekere." (One from Motai, a descendant of a daughter, now inland, shall trample the sands of Hakerekere.)

In this Parekarau referred to Kapu-manawa-whiti and his elder brother Hae, the grandsons of Tama-te-hura and cousins of Tangaroakino, whom she suspected would come to avenge their relatives.



KAPU-MANAWA-WHITI AND HIS EXPEDITION OF REVENGE.

The arrival of Tangaroakino and the survivors from the fight against Ngati Tama caused great consternation among Ngati Maniapoto, and as Parekarau had suspected, messengers were sent to the chiefs Hae-tapu-nui and Kapu-manawa-whiti apprising them of the news. These two warriors responded by raising a strong war-party and departing from their home at Mokai, on the upper Waikato

river, they marched to the Mokau river where, no doubt, they would be joined by detachments of Ngati Maniapoto.

It should be mentioned that Hae was, as his name signifies, highly *tapu*, a condition that was to prove of considerable inconvenience to the war-party. When the expedition arrived at a certain village, the local people provided the provisions but just as the warriors were about to eat, Hae was careless enough to allow his shadow to fall on the food with the result that it was immediately made *tapu* and unfit for consumption.

Hae unfortunately repeated his carelessness at another village and Kapu-manawa-whiti became so incensed that he took him severely to task, and hinted strongly that it would be better for him to return home, which advice he took. The incident was the origin of the saying, "Whati nga ope a Mokau." (Mokau is the place where war-parties return.)

With Kapu-manawa-whiti now in command, the war-party marched to the mouth of the Mokau; and, as Te Hurinui says in his account, "with seven tides were attacked and captured seven *pa* of Ngati Tama" all of which lay between Mokau and Awakino.

One of these fortifications, presumably the last, was found practically deserted, but more important still was the fact that here Kapu-manawa-whiti met Parekarau who was able to inform him that the enemy were all at the seashore gathering shell-fish. Having been thus advised, a plan was formed in which Parekarau was to walk along the cliffs, and when opposite where the leading men of the enemy were engaged in their task, she was to drop a pebble and so warn the invaders on the beach below when it was time to attack.

At this stage, a man who had been caught in the *pa*, managed to escape and immediately rushed along the beach to his friends. He hurried straight to two celebrated warriors, who on learning of the presence of the invaders, lost no time in leaving the reef and rushing back to the beach. The two quickly ran to the path leading along the shore and reaching a narrow part of the track, took up a position on each side.

Unbeknown to them, however, their movements had been observed by Parekarau on the cliff above, and she

warned Kapu-manawa-whiti and his men by casting a pebble on the beach, and directed them to take another route. The two Ngati Tama warriors were thus caught from the rear. An attack was immediately made on the remainder of the enemy, and caught on the reef, for the most part unarmed, they were quickly overcome and the majority killed. A few, in desperation, endeavoured to escape by taking to the water, but in most cases they became exhausted and drowned.

This incident appears to have satisfied Kapu-manawa-whiti, for he and his warriors now returned home. Before leaving Kapu-manawa-whiti (for little more will be heard of him hereafter), a few remarks will not be out of place. Both he and his brother were leading chiefs of Ngati Raukawa and occupied the territory conquered by their grandfather Tama-te-hura, that is the country in and around Maungatautari. Hae, however, renewed relations with Ngati Maniapoto by marrying Parekarewa, the daughter of Tutanumia, the youngest son of Te Kawa-iri-rangi and Hine-kahukura. By this marriage was born the chief Nga-toko-waru of whom we shall hear more later on.

MANIA-TAKA-MAI-WAHO. 1625.

While the story about to be related can hardly be termed an important feature of Ngati Maniapoto history, it nevertheless is interesting, seeing that it concerns numbers of people already mentioned, all of whom became ancestors of the Waipa tribes. By way of introduction it is necessary to return to Matakore, younger brother of Maniapoto. It should be mentioned, before proceeding further, that Matakore gained considerable status by his determined championship of his elder brother in his troubles with Te Ihingarangi, with the result that when Maniapoto settled in the Manga-o-kewa valley, Matakore was left in undisputed possession of the upper Waipa valley and adjacent Rangitoto ranges.

Matakore and his people lived a quiet uneventful life, and no fighting appears to have disturbed the peaceful life of the valley, an important factor conducive to this state of affairs being the marriage of Matakore with Waiharapepe, the daughter of Paretahuri and Marama-tu-tahi.

Ngati Matakore became a prosperous and powerful tribe. Their territory was fertile; the rivers teemed with eels, and forest foods abounded. Matakore, as befitting his

rank, was the recipient of the first-fruits of the soil, the rivers and forests. Unlike other chiefs, Matakore was not particularly partial to animal foods, and one day he was awakened from his noon-day rest to partake of a special repast of preserved birds. He scanned the fare placed before him with little interest, and presently he again composed himself for sleep. As he turned once more to his couch he was heard to murmur, "Kia whakaara ana koe i taku moe, ko te whatu-turei a Rua." (Would that you had disturbed my sleep for the much desired food of Rua; i.e., the berries of the *hinau*—actually however, the companionship of a beautiful woman.)

A son of Matakore was Mania-taka-mai-waho, and he lived at Otewa, on the banks of the Waipa a little up stream from Otorohanga. He had married Torekauae, granddaughter of his father's brother, Tutarawa, whose name is already familiar from his part in the affairs of Maniapoto and Te Ihingarangi.

One day Mania-taka-mai-waho quarrelled with his wife, and in his anger struck her on the head inflicting a wound. As a result Torekauae left him and went to her father, Tu-te-ao-marama, who was living at Te Marae-o-hine near Otorohanga. There, to make known that she and her husband had quarrelled, she asked her father to examine her hair for nits. The wound was of course discovered, and on being questioned the daughter admitted that Mania-taka-mai-waho had struck her. Tu-te-ao-marama was much annoyed, but hesitated about getting revenge on account of his son-in-law's standing; but finally, after some thought, he determined to kill him.

One favourite pastime of Mania-taka-mai-waho was *kiwi*-hunting, and Tu-te-ao-marama saw in this a way to avenge his daughter. He knew it was the custom of his enemy to go forth alone with his dog, and after sending the animal into the fern, he would wait until he heard the rattle of the bones attached to the dog's collar, when it would be known that a bird had been caught. It should be mentioned here that the ancient Maori dogs did not bark when hunting, hence they were fitted with collars to which bones were attached. These rattled when the animal shook its capture, thus advising the hunter that a bird had been caught.

Having made his plans, Tu-te-ao-marama, accompanied by some companions, went to the vicinity of his son-in-law's home, taking with them several bone rattles, and there they concealed themselves and awaited their enemy. In due course Mania-taka-mai-waho appeared, and after a little time, sent his dog into the fern, following which he moved slowly about listening for the tell-tale rattle that would announce the catching of a bird.

This was the opportunity waited for by Tu-te-ao-marama; and when Mania-taka-mai-waho approached near to where he was hiding, he rattled his string of bones. His enemy fell for the ruse and came running forward into the trap. He was completely surprised and had no chance to defend himself.

The killing of Mania-taka-mai-waho aroused others of his people, and forming themselves into a war-party they sought out Tu-te-ao-marama, who had meanwhile fled to Puketarata, a few miles to the north. Advised of their coming, he made an endeavour to escape, and nearly succeeded, but was by chance discovered hiding in a tree and was dragged down and killed.

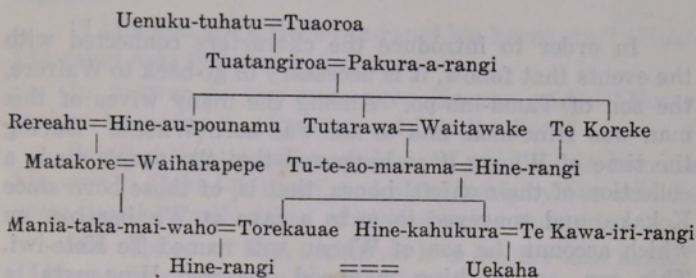
Torekauae fled with her daughter Hine-rangi, and after evading the war-party, told her daughter to make her way back and proceed to Pohatui, a place at Waitomo, where she would find her cousin Uekaha. She prevailed upon Hine-rangi to marry him; for by doing so, she would be saved from any vengeance taken for the part played by her grandfather in the killing of Mania-taka-mai-waho.

After some difficulty in finding her way, Hine-rangi eventually arrived at Ngakuraho. Tuirirangi had not yet returned to Kawhia at this time, and finding Hine-rangi pleasant to look upon, he attempted to make love to her. The girl refused his overtures, and leaving the *pa* made her way to Waitomo, where she at last found Uekaha living in a cave which was in part used as a depository for bones of the dead.

Uekaha met her at the cave-entrance, and after learning of her desire said, "Now that you have seen me, do you still desire to carry out your mother's wish?"

The reason for this question was that Uekaha felt the disparity in their ages would make him repugnant to her; but on Hine-rangi still agreeing, he took her as his wife.

As for Torekauae, she managed to escape entirely from the district, and making her way to Hauraki, she settled at Te Aroha, where she married again.



CHAPTER XXI.

THE ROMANCE OF NGAERE AND HEKE-I-TE-RANGI. 1675.

In order to introduce the characters connected with the events that follow, it is necessary to go back to Wairere, the son of Tama-inu-po. Among the many wives of this man was Hine-moa, and to her was born Whenu. During the time of Whenu it so happened that the people made a collection of their chiefs' bones, that is, of those born since Kokako, and conveyed them to a cave at Whaingaroa, on which account the son of Whenu was named Te Kete-iwi. This son, on reaching manhood, married Hine-mata, a daughter of Paoa, and had several children, among them being two sons named Toakotara and Ngaere.

For the moment it will be necessary to leave these two sons and return to Runga-te-rangi and Tukemata. The former married Pare-raukawa and had Mania-ope-tini, while Tukemata, besides marrying Tumarouru, had another wife named Waimapuna from whom was born Mania-uru-ahu. The last named married a cousin named Rangatahi, the daughter of Tutakamoana, a son of Maniapoto and Hine-whatihua, and from this union were born Heke-i-te-rangi, Tumarouru II, Tukawekai, and Urunumia.

At the time when the story opens the sons of Te Kete-iwi were young men, and a marriage was being arranged between Toakotara and Heke-i-te-rangi, the eldest daughter of Mania-uru-ahu. The event was regarded as important, and Ngati Maniapoto made great preparations for the coming of Waikato, who in due course arrived with a large company.

After the ceremonial speeches had been concluded, states the account of Te Hurinui, entertainments followed in which the people gave themselves over to merrymaking. A team of men, led by Toakotara, came forward and performed *haka* dances, after which they retired, to be followed by others. Now Ngaere, in order to give as good a performance as possible, had massaged his muscles so as to make them supple; consequently when he led his team on to the *marae*, his exhibition far excelled that of his elder brother.

Heke-i-te-rangi had been an interested onlooker; but when she saw Ngaere, she immediately forgot all her previous desire for Toakotara, and turned her attention to the younger brother. That night she sent a messenger to Ngaere.

"I kiia mai koe e Heke-i-te-rangi kia haere atu." (Heke-i-te-rangi asks that you go to her.)

In answer to the messenger Ngaere said: "Hoatu, maku e haere atu." (Proceed and I shall follow.)

So after Ngaere had made himself presentable, he made his way to Heke-i-te-rangi, and after being by her side for some time he finally asked what was in her thoughts.

She replied: "Kua hiahia au ki a koe hei tane maku." (I have wished that you were my husband.)

"But what of Toakotara?" asked Ngaere.

Heke-i-te-rangi in answer said: "E tika ana, engari ko ahau, kua hiahia ke ki a koe. Ko te whakaaro o aku matua ma Toakotara ahau." (That is true, but for me, I have already fallen in love with you. It is the wish of my parents that I be for Toakotara.)

That night the two lovers stayed together, and when finally Ngaere was about to depart Heke-i-te-rangi asked, "Is there no way in which our marriage can be made certain?"

"The day after tomorrow we return. You and I shall go in the early dawn. I shall speak to the man who steers my canoe to set the course straight beneath the *rata* tree at Te Rore."

Nothing more was said, and with these words Ngaere departed.

Eavesdroppers had, however, reported the actions of Heke-i-te-rangi and Ngaere, and the young woman suddenly found herself under close guard. At dusk that evening she managed to get a message to her lover telling him not to depart that night as she was closely watched, but to wait for her instructions. Later, when the *pa* slept, the messenger went again and this time brought Ngaere back. Without wasting a moment the two lovers stealthily departed from the village and fled in the darkness to Te Rore where, taking leave of his sweetheart, Ngaere hurried back and entered the *pa* unseen.

Day dawned and with it came the discovery that Heke-i-te-rangi had disappeared. Suspicion pointed to Ngaere, and a party went to look for him but to their surprise he was found still in the *pa*. The search-party now set out after the fugitive girl, but when several hours had passed and the party had not returned, Mania-uru-ahu became impatient and boarding a canoe, set out to look for himself.

With him went Ngaere and the two quickly paddled down the Waipa. As they approached Te Rore, Ngaere commenced a canoe-paddling chant which, although not known to Mania-uru-ahu, was a secret warning to Heke-i-te-rangi of their approach. Nearer and nearer they came and then, just as they passed beneath the overhanging *rata*, down dropped Heke-i-te-rangi from her leafy hiding place into the arms of her waiting lover.

Hearing the noise Mania-uru-ahu, who was seated in the bows, turned quickly round, and seeing his daughter, demanded that the canoe be put ashore. They were just opposite a landing place, and as the canoe touched the bank, Mania-uru-ahu leaped out, at the same time ordering his daughter to follow, but to this she refused.

Again her father addressed her: "Kua takahi koe i taku kupu, ne?" (You stamp upon my word then?)

"Ae," (Yes) replied Heke-i-te-rangi.

Seeing that she was determined to go with Ngaere, he concluded the conversation by saying: "Haere! Matenga ke mou, matenga ke moku!" (Go! A different death shall be for you and a different death for me!)

Having in this fashion informed his daughter that he did not wish to see her again, Mania-uru-ahu departed and returned home.

Ngaere and Heke-i-te-rangi now continued on their way, and, paddling down the slow-flowing Waipa, they at last reached Pukeiahua, the home of Ngaere. The site of this village was on a low hill about a mile above the junction of the Waipa and the Waikato, and at the time was an important centre of the Waikato people.

The arrival of Ngaere and his wife, although the Maori account does not say so, seems to have caused some misgivings, the people not being sure of the attitude Ngati Maniapoto might take. The position was accepted, there being little they could do in view of the young man's rank,

and nothing further is mentioned until the news spread that Heke-i-te-rangi was to become a mother.

This was regarded as an important event, and probably with a view to reconciling the feelings of Ngati Maniapoto, it was decided to hold a feast and to invite that tribe to visit them. Preparations were at once started, and when the child of Heke-i-te-rangi was eventually born, all was ready, and a messenger thereupon sent to acquaint Ngati Maniapoto with the news.

Doubts existed among Waikato as to whether their invitation would be accepted; for they remembered the words of Mania-uru-ahu when he bade farewell to his daughter, but from the length of time taken by the messenger, they knew that Ngati Maniapoto had agreed to their proposal. This was received with a general feeling of relief and among the villages of Manga-o-tama, Kai-parera, Kaniwhaniwha, Tuhikaramaea, Whatawhata, Te Ruamakamaka, Tikirahi, Whakatakotoranga, Whakapaku, and Pukeiahua, all was in readiness.

Finally Ngati Maniapoto, under Mania-ope-tini, the son of Runga-te-rangi, started out, with the messenger leading. When they arrived at Manga-o-tama, the first village on their route, a cooking-fire was burning, and indicating it Mania-ope-tini asked, "I a wai tenei?" (To whom does this belong?)

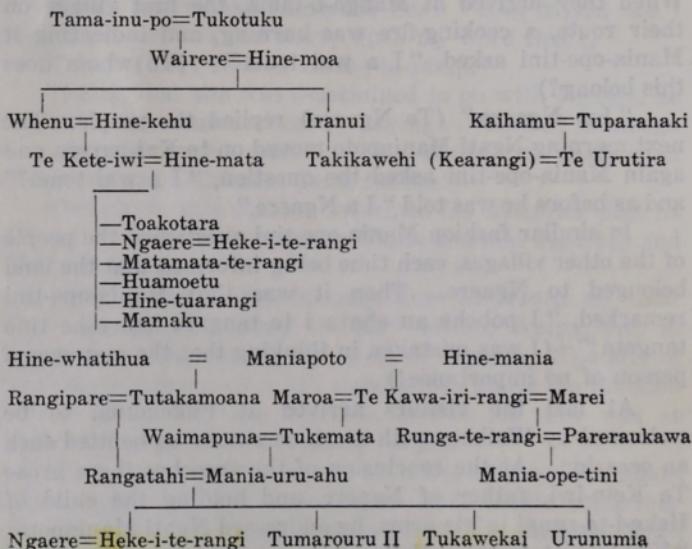
"I a Ngaere," (To Ngaere) replied the people. The next morning Ngati Maniapoto moved on to Kai-parera and again Mania-ope-tini asked the question, "I a wai tenei?" and as before he was told "I a Ngaere."

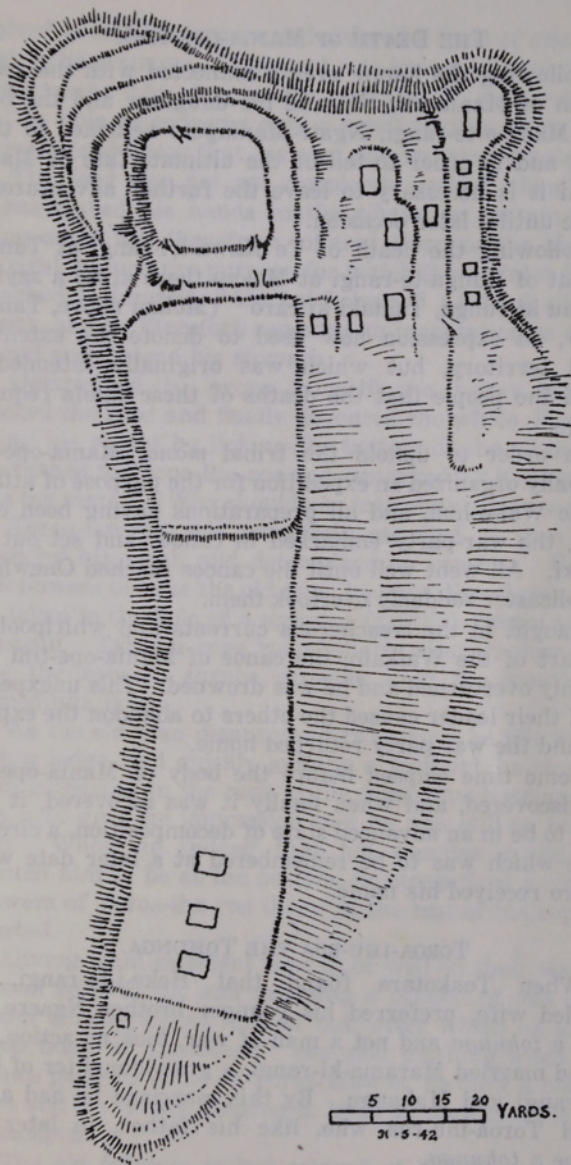
In similar fashion Mania-ope-tini questioned the people of the other villages, each time being informed that the land belonged to Ngaere. Then it was that Mania-ope-tini remarked, "I pohehe au ehara i te tangata kaore he tino tangata!" (I was mistaken in thinking that the man was a person of no importance!)

At last the visitors arrived at Pukeiahua, to be welcomed by Waikato with much ceremony as befitted such an occasion. At the conclusion of the speeches there arose Te Kete-iwi, father of Ngaere, and holding the child of Heke-i-te-rangi in his arms, he addressed Ngati Maniapoto: "Koinei te tamaiti a Heke-i-te-rangi, he tane. Ka tapa e au ko Te Mana-o-te-rangi mo te mananga o te ra a Waikato

i a koe e Ngati Maniapoto. Mohio tonu ake au kua takoto te aio i waenganui i a koe me au." (Behold the child of Heke-i-te-rangi, a son. I name it Te Mana-o-te-rangi in honour of this day of Waikato, in which you Ngati Maniapoto, have accepted our invitation. I now know that peace lies between you and me.)

Ngaere then arose and called out, "Wahia nga rua!" (Open up the food pits!) and the people gave themselves over to feasting. There were large piles of forest-foods all uncooked, in such abundance that they stretched from Ngahuinga, the junction of the two rivers, to the slopes of Pukeiahua, a distance of about a mile. There being two chiefs of Ngati Maniapoto at the head of the visitors, the presentation of food was made in two divisions, one for Mania-ope-tini and the other for Mania-uru-ahu. From the words of Ngaere when he ordered the pits to be opened, the place was named Nga-rua-wahia, and because the food consisted mainly of uncooked delicacies, the name Hakari-mata was bestowed upon the range to the west of the river at this time.





PUKE-I-AHUA PA.
The village of Ngaere.

THE DEATH OF MANIA-OPE-TINI.

Following the happy events connected with the reconciliation of Mania-uru-ahu and his daughter and the birth of Te Mana-o-te-rangi, Ngati Maniapoto returned to their homes, and in order to tell of the ultimate fate of Mania-ope-tini it is necessary to leave the further adventures of Ngaere until a later occasion.

Following the death of Te Kawa-iri-rangi at Tamaki and that of Runga-te-rangi at Mokau there arose a saying: "Mokau ki runga, Tamaki ki raro" (Mokau above, Tamaki below), an expression now used to denote the extent of Tainui territory, but which was originally intended to remind the people that the deaths of these chiefs required revenge.

In order to uphold the tribal *mana*, Mania-ope-tini eventually organized an expedition for the purpose of attacking the Wai-o-hua, and all preparations having been completed, the war-party embarked in canoes and set out for Tamaki. All went well until the canoes reached Onewhero, when disaster suddenly overtook them.

Caught in the treacherous currents and whirlpools in this part of the Waikato, the canoe of Mania-ope-tini was suddenly overturned and he was drowned. This unexpected end of their leader caused the others to abandon the expedition, and the war-party returned home.

Some time elapsed before the body of Mania-ope-tini was discovered, and when finally it was recovered, it was found to be in an advanced state of decomposition, a circumstance which was to be remembered at a later date when Hikairo received his name.

TOROA-IHU-ROA THE TOHUNGA.

When Toakotara found that Heke-i-te-rangi, his intended wife, preferred his younger brother Ngaere, he, being a *tohunga* and not a man of war, took no action, but instead married Marama-ki-rangi, a granddaughter of both Tuirirangi and Mahanga. By this marriage he had a son named Toroa-ihu-roa who, like his father, in later life became a *tohunga*.

Time arrived when there came to the district in which Toroa-ihu-roa was living, a elder of the Ngati Haua people, and knowing him also to be a *tohunga*, Toroa-ihu-roa

resolved to test his powers and ordered a feast of *awa* (herrings) to be prepared. This meal was known as a *whakatina*, which means "to place under restraint"; and should his rival be able to consume only a small portion, then Toroa-ihu-roa would know that his own powers were greater.

The food was not yet completely cooked when Toroa-ihu-roa placed his hands in the *tihake* or container, and taking some fish therefrom, offered them to the old man. His rival divined the purpose for which it was intended and remarked to himself, "He kai kohuru" (A food with evil intent), and he therefore repeated an incantation to combat the evil and distend his stomach.

Determined to prove himself the better man, he attacked the food and finally devoured the whole dish, completing his repast by licking the bottom of the *tihake*. He then turned to Toroa-ihu-roa and remarked: "Kia kawea ki whea tou mate?" (Why should you take your disgrace afar?)

Toroa-ihu-roa was extremely annoyed at thus being bested by his rival, and determined on revenge. Causing his followers to seize the old man, he gave directions to have him taken to the hole of a *ngarara* (reptile) known as Rua-hikumutu. Tying a rope round their prisoner, they pulled aside the *karamu* shrubs growing over the mouth, and lowered him down.

As the old man disappeared from view he felt his feet touch a ledge, and quickly gaining a foothold, he stealthily began gathering in the rope at the same time bearing down upon it to give the impression that he was still on his way down. When he judged that his enemies would have expected him to be at the bottom, he stopped, at which the followers of Toroa-ihu-roa threw in the rest of the rope and departed.

Giving them sufficient time to be well on their way, the old man reached up, and grasping a branch of one of the *karamu* shrubs, pulled himself out, after which he set out for his home at Tamahere. The next morning when some distance past the home of Toroa-ihu-roa, he blew a blast on his *pu* and his enemy, hearing it, knew at once that his rival had escaped.

The old *tohunga* at last arrived at Pukekura; and on relating what had happened, a war-party was organized and marched to Kokako where lived a section of Ngati Tama-inu-po. These people were kinsmen, and when informed of

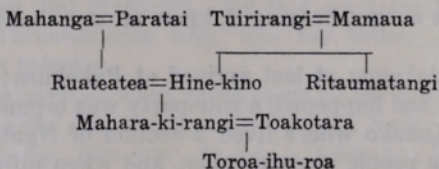
the purpose of the war-party they said: "Taihoa kia tikina kia tamaoatia te whare a Toroa-ihu-roa." (Wait until the *tapu* has been removed from the house of Toroa-ihu-roa.)

This was a very necessary precaution; for, so say the accounts, Toroa-ihu-roa possessed a power which enabled him to take to flight when hard pressed! By removing his *tapu*, however, this power would be destroyed, and he would then be forced to remain on the ground. Accordingly, a man was assigned to this task, and making his way secretly into the village of the enemy, he succeeded in placing some cooked food in the house, a very sure method of combating *tapu*.

The waiting war-party now came forward to the attack, and the man immediately called out: "Ko te whakaariki! Ko te whakaariki!" (A war party! A war party!) At the first cry Toroa-ihu-roa rushed from his house, and, quickly taking in the situation, called out his charm, "Hikitia au! Hikitia au!" (Lift me up! Lift me up!) but this time nothing happened! His *pa*, known as Te Whakairongo, which was situated on a bend of the Ohautira stream, was then rushed, and he himself was set upon and killed.

The war-party now returned to Pukekura, but shortly afterward they left and moved down the river to Te Kopae, near Ngaruawahia. In the meantime the people of Toroa-ihu-roa still thought of their leader's death, but so far had not devised any plan for avenging him. Then one day two canoes were observed floating down the river, and being followed and secured, were found to contain dead bodies.

Some time previously these canoes, together with their gruesome freight, had been left unattended at Pukekura by Ngati Tama-inu-po while graves were being dug, and caught by a trick of current, had floated away to fall, eventually, into the hands of their enemies. Taken ashore the bodies were cooked and eaten by the children of Toroa-ihu-roa in revenge, an act which caused their descendants to be taunted by being called Kai-tupapaku (eaters of dead bodies).



CHAPTER XXII.

THE CHIEF KAWHARU. 1700.

PRIOR TO meeting Heke-i-te-rangi, the chief Ngaere had been married to a young woman of chiefly rank named Koata. The two had not been long together when Koata became pregnant; and during a meal of *tawa* berries Ngaere noticed that his wife was very particular in picking out only large ones, a fact which annoyed him so much that he remarked about it to her.

Koata took this very much to heart, and soon afterward left her husband and went to the shores of Manuka harbour, where she married a man named Pakaue. Some time later her son by Ngaere was born, and was named Kawharu. Later another son, this time by her second husband Pakaue, was born to her, and he was named Te Wehi.

The two boys, states the account of Te Hurinui, were brought up together, and were both sturdy youths. There came a day when these lads had a trial of strength by means of a wrestling-match and after some rounds Kawharu succeeded in beating his younger half-brother, and Te Wehi, in chagrin, then spitefully called out: "E koia! Kei te poriro nei!" (Indeed! Quite well (for him) a bastard!)

Kawharu was furious and when Te Wehi attempted to obtain another hold, he threw him so heavily that he rendered him unconscious. Obviously this did not lead to friendly relations between them, and not long afterward Kawharu left and sought out his father Ngaere, who was living, first at one and then at another, at either of his two homes, Waikeria and Wakapahu.

While living with his father's people, Ngati Tama-inupo, Kawharu and a man named Te Huaki joined a war-party of Ngati Raukawa led by their chief Ngatokowaru, the son of Hae-tapu-nui, and marched against the Arawa tribe who occupied Te Tumu *pa* near Maketu. During the attack on this place Kawharu, out of curiosity, lifted the lid of a calabash containing preserved birds which were intended for Te Huaki and his section of the war-party. Kawharu noticed that the top layer had been removed, and seeing that Te Huaki was about to enter the fray, called out, "E Hua e, whakamutua te riri! Ehara he papa takere!"

(Oh Hua, cease the fighting! There is nothing but an empty calabash!)

The call was fortunately heard by Ngatokowaru who immediately shouted, "Riria! Riria! Maku hei whakaki!" (Fight on! Fight on! I shall fill it!) Te Huaki at this went into action and together with Ngati Raukawa, the expedition succeeded in defeating Te Arawa, after which they returned home, the chief Ngatokowaru making a call at Waikeria.

Not long after this Kawharu and Te Huaki went to Whaingaroa, and crossing the harbour, went to Horongarara where they were made welcome by the chief Te Uakitahi and Ngati Tahinga. They stayed for quite a time, and eventually Te Uakitahi began to fear that they had no intention of leaving. He therefore considered ways and means of getting rid of them; but unable to come to a satisfactory conclusion, decided to kill them; and to this end, sent messengers to other members of Ngati Tahinga so that by morning the *pa* was crowded.

A man was now instructed to go to the sleeping-hut of Kawharu and Te Huaki. Unaware of the identity of the two he opened the door and for the first time, recognized kinsmen, with the result that he uttered a warning by saying: "Whare-kino. Whare-pouri." (Evil house. Gloomy house.) With a significant gesture he motioned for them to leave at once, which they did.

Safe on the southern side of the harbour, Kawharu remarked to Te Huaki: "E hoa, takitakina to taua mate, engari, to koha ki au, ko te tamaiti na, ko Pouhoromoana, kaua e patua." (Oh friend, seek you revenge for our wrong, but your regard for my wishes, spare the life of that child Pouhoromoana, and do not kill him.)

The two now parted company, Kawharu going to Kawhia while Te Huaki returned to Waikeria. Arrived there, Te Huaki found that preparations had been made for him to marry Toreheikura, daughter of Ngatokowaru. By this Ngatokowaru was fulfilling his promise to replenish the calabash as stated during the attack on Te Tumu, hence he gave his daughter as a wife to Te Huaki.

After the marriage ceremony the two lived quietly for a while, but Te Huaki had not forgotten his narrow escape at Horongarara, and one day he remarked to Ahiturama, a

noted warrior: "E ai ra, ko maua mo Kawharu, mei rongo noa ake koutou kua mate i a Te Uakitahi. Taku kupu atu ki a koe, takitakina to maua mate." (Ah me, of Kawharu and me, you may have heard of our attempted deaths by Te Uakitahi. My word to you is that you obtain revenge for our wrongs.)

Ahiturama, who was also a relative, for he had married a sister of Ngaere, signified his agreement by gathering together a fighting force and on the eve of their departure, he carefully explained his plans. The following day they left, calling at Kaingapipi, on the Waingaro river, and after two nights, arrived at Patikirau. At this place large bundles of *manuka* were gathered and then, in the gathering dusk, they proceeded to Patokatoka. Here Ahiturama informed his followers that he would proceed alone, and when they heard him recite a certain sentinel song, they were to cross the intervening mud-flats and shell-strewn beach by spreading their bundles of *manuka* and walking on them.

Ahiturama now carefully approached the Horongarara *pa* and arrived at the first earthworks; and observing that a sentinel had already taken post, he correctly assumed that the people were asleep. With great care he circled the *pa* and finally discovered a means of entering unseen, after which he boldly made his way to the foot of the watch-tower. The sentry had just finished his watch-song and descending to the ground, saw what he imagined was his relief.

"A, e piki hoki koe!" (Ah, you are ready!) he said.

Fearing recognition, Ahiturama made no reply but quickly mounted to the platform above and there commenced his watch-song which, although of no significance to the inhabitants of the *pa*, carried a hidden meaning to his followers outside.

Te karoro ra, whakarongo ki
Whakarongo korero
I pu ai te riri
I pu ai te hae
Nau mai, nau ake,
Kei te tihi, kei te pae
Kei te hoe whakanukanuka
Na Whenu.

The seagulls afar, listen
Listen to the words.
Heaped up is the anger
Heaped up is the fear
Come hither, come above
At the summit, at the heights,
With the strategy
Of Whenu.

Ka amo ki runga, ka amo ki raro
 Ka amo ki te pou o te whenua.
 Me he poro totara
 Te poro o taua tangata
 E tomo ana ki tana rua.
 Raukatauri, Raukatamea.
 Titi oreore ana mai
 Te toroa i te moana.
 He to, he to taua
 I Kaingapipi ara ra.

Te koro ra, te koro ki Waitangi
 E koro puha
 Matahorahia atu
 Te kauhau
 Tukua mai to mokopuna
 Ki roto ki a koe.
 Kei maku i te Waipipi
 A papa, hue,
 Kaatia ano tau e atawhai
 Ko te tamaiti na,
 Kei riri mai koutou
 E rau hoa ma nei.
 Kaore i ara he aruaru
 Kohe ti, kohe ta,
 Te pona o te aka tangiroa
 Ka toro mahakitia ake
 I raro i te rara
 Na te kohera
 Rara i te rara
 Na tahati-titi ai
 Ara ki te riri
 Tau e ki mai nei
 He toa koe
 He toa ano au no te pa
 E peho ana
 E peho marire ana e-e.

Carry above, carry below
 Carry unto the pillar of the land
 Like unto a severed totara
 Like unto a man in pursuit of
 love.
 Raukatauri, Raukatamea.
 The albatross out at sea
 Swoops and wheels.
 There comes, yes, comes a war
 party
 At Kaingapipi.

'Tis the noose, the noose at Waitangi
 Oh sir, upon your elevated platform
 Spread afar the spoken words.
 Suffer your grandchild
 To come within thy embrace
 Lest from the calabash
 He be drenched with the water
 of Waipipi.
 Only that child must ye cherish.
 Be not angered oh ye many comrades
 No need is there to seek here
 and there
 The knot of the aka vine.
 Quietly reconnoitre
 Beneath the roar
 Of the opening clamber
 The continual roar of the wedge
 Arise to battle
 So say ye
 A warrior art thou
 Brave also am I in the pa
 Closing in
 Closing quietly in.

The waiting war-party immediately commenced to cross over to the attack, but in the meantime one or two of the inmates had awakened when the new sentry began his watch-song. One called out, "Haere e koro, to mahi; tenei te hanga parekareka ana." (Proceed oh sir, with your work, for it is pleasing.)

By the time Ahiturama had completed his song his forces were waiting outside the palisades. He paused for breath and to take stock of the situation, but again the wakeful one called out, "Tuaruatia! Tuaruatia!" (Repeat!

A second one!) So Ahiturama sang again and by the time he had finished, the attack had been opened.

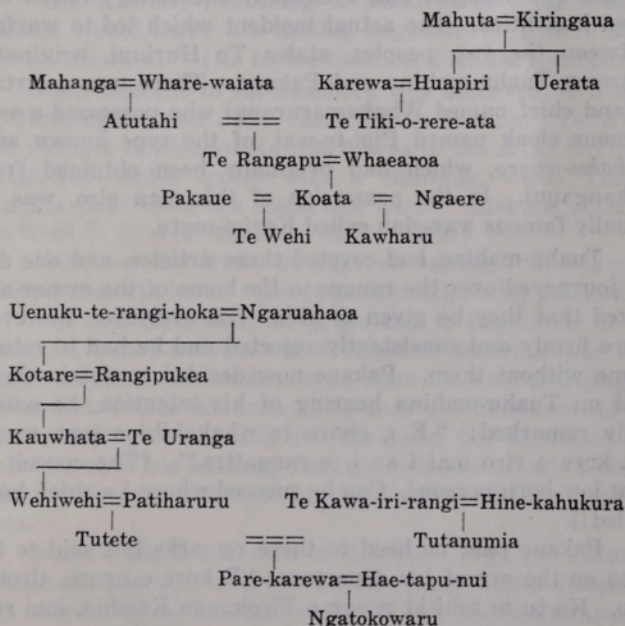
The surprise was complete, and Horongarara speedily fell. Quickly descending from the watch-tower, Ahiturama ran to the house of Te Uakitahi, and forcing the door aside, entered and faced his enemy who was seated with his grandson Pouhoromoana.

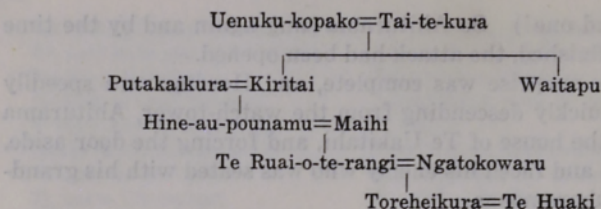
Knowing full well what his fate would be Te Uakitahi said: "Tahuna mai ki te ahi." (Let us be consumed by fire.)

"Moumou he kai." (That would be wasting food), replied Ahiturama.

Again Te Uakitahi spoke: "E ngeto ranei ki niho?" (Would your teeth penetrate this hard flesh?)

Ahiturama was not to be put off by words, however, and without further delay, stepped forward and with one blow killed Te Uakitahi, after which he seized young Pouhoromoana and hurrying him outside, bade him be gone; he complied.





TROUBLES BETWEEN KAWHARU AND TUAHU-MAHINA.

Some time after the fall of Horongarara, Ahiturama and Kawharu went to Marohemo, near Ngaruawahia; but after a while Kawharu returned to Kawhia to the home of his foster father Pakaue who, with his people, were living in the *pa* Karere-atua, a position now occupied by the present Kawhia hospital. Nearby, on the cliff-front immediately overlooking the present township, was another famous *pa* called Motu-ngaio, and here lived the chief Tuahu-mahina, a son of Tuirirangi.

Considerable jealousy existed between the inhabitants of the two villages, and eventually the rivalry flared into open hostilities. The actual incident which led to warfare between the two peoples, states Te Huriuni, originated between Tuahu-mahina and Pakaue. There was a certain inland chief named Whakamarurangi who possessed a very famous cloak named Pipi-te-wai, of the type known as a *kakahu-waero*, which had originally been obtained from Whanganui. In the possession of this man also, was an equally famous war-club called Karioi-mutu.

Tuahu-mahina had coveted these articles, and one day he journeyed over the ranges to the home of the owner and asked that they be given to him. His overtures, however, were firmly and consistently rejected and he had to return home without them. Pakaue now decided to obtain them, and on Tuahu-mahina hearing of his intention, he scornfully remarked: "E i, ehara te whakahihi o tena ware! Ka kore e riro mai i au i te rangatira!" (The conceit of that low-born person! Can he succeed where I a chief, have failed!)

Pakaue paid no heed to these remarks but said to his sons on the eve of his departure: "E kore e ngaro, tirohia ake. Ka tu te tuhi ki runga o Tirohanga Kawhia, kua riro mai." (Never be mistaken. Look above and if you see a red-

dish cloud overhanging Tirohanga Kawhia, I shall have obtained them.)

Pakaue then left, and after he had been away some time a red cloud was noticed over the ranges, and the people knew that he had succeeded. The chief Te Kanawa, a famous warrior of Ngati Maniapoto, heard of this, and said to Tuahu-mahina: "I te mea e ora ana te whanau a Pakaue, e kore koe e kiia he tangata." (While the family of Pakaue still live, it will be said that you are not a man.)

Anger now swelled within Tuahu-mahina, and to punish his rival he ordered his people to block the Omiti stream by filling in the spring in such a manner that the water supply of Karere-atua would be cut off, after which he said: "Ki te haere mai te tangata ki te tiki wai, patua rawatia!" (If any person comes to get water, kill him!)

As a result of these instructions, as the men from Karere-atua came for water, they were seized and thrown into the sea. Back they went and informed Pakaue of the treatment they had received at the hands of Tuahu-mahina, at which Kawharu, desiring to discover how far Tuahu-mahina would carry his insults, suggested: "Haere ki te one ra takaro ai." (Go to the beach and amuse yourselves.)

Their descent to the seashore was observed by a man at Motu-ngaio, and down came Tuahu-mahina. Te Wehi, the younger brother of Kawharu, was in the act of having a rough-and-tumble game with a comrade, when Tuahu-mahina came upon the scene and said: "Maku e takaro a Te Wehi." (I shall wrestle with Te Wehi.)

Kawharu, however, interferred saying, "He tamaiti tena, engari ma taua." (He is but a child, better you and I.)

The two then came to grips, and in the course of the struggle, Tuahu-mahina was dragged to the water and held under until the air bubbles rose from his nose and ringing noises sounded in his ears. Only then did Kawharu release him. Gasping for breath, and his heart full of shame and resentment at his beating, Tuahu-mahina returned to his *pa* where he began to scheme for the deaths of Pakaue and his sons.

Now Waikauri, a wife of Kawharu, was the sister of Tuahu-mahina, and overhearing the plans being discussed, she hurried to her husband and said, "E, kei te ata tatou ka patua." (In the morning we are to be killed.)

Kawharu at this news, decided that they should depart that night at which Pakaue asked, "Me ahu tatou ki whea?" (Where must we go?)

Kawharu replied, "Me ahu ki Waiharakeke ki a Toa-rangatira." (We must go to Waiharakeke to Toa-rangatira.)

Toa-rangatira was one of the leading chiefs of Kawhia at this time, and was a son of Korokino. Pakaue, however, did not favour this proposal and replied: "Kao. Me ahu ki Te Awaroa, ki a Te Kanawa, ki te ringaringa nui hei whawha." (No. We must go to Te Awaroa, to Te Kanawa, he with the strong grip.)

Kawharu would not agree, and the two decided to go each to his own place of choice. Before setting out Kawharu asked for the cloak Pipi-te-wai and the club Karioi-mutu, but Pakaue did not think it wise to hand them over; so Kawharu, embarking in a canoe, crossed the harbour to Wai-puna, a place at Waiharakeke. About the same time Pakaue set out for Te Awaroa, intending to follow the sea-shore. By daylight he had reached Motutara, and at this place he climbed the cliff to hide his tracks.

In the meantime his flight had been discovered by the people of Te Puru, and a party led by a close relative of Tuahu-mahina named Tautinimoko set out in pursuit. Swiftly following the footprints across the mudflats, Tautinimoko came to the short cut crossing to Puti and here the footprints disappeared. After some searching here and there the party returned to the tiny inlet at Motutara and here a leaf fluttering downward was noticed, and Tautinimoko climbed the cliff to investigate but was forced to descend, owing to the fact that Pakaue had broken off part of the branch up which he had climbed.

The tide by this time had gone well out and Tautinimoko was able to walk far out and carefully scan the cliff top until he discovered the hiding place of his enemy. Selecting a likely spot, he quickly climbed to the top and finding Pakaue, seized Karioi-mutu.

"Tou toa kohuru ai." (Your bravery will but amount to a murder) said Pakaue.

Tautinimoko made no reply, but swung the club in one terrible blow and killed him, after which he gathered up the cloak Pipi-te-wai and hurried away.

Some days later the news that his father had been killed reached Kawharu; and, accompanied by Toa-rangatira and his followers, he crossed the harbour in canoes. So that they would not be seen, the warriors lay down in the bottoms of the canoes and allowed them to drift over on the tide. Observing these apparently unoccupied canoes floating past Motu-ngaio, Tuahu-mahina sent some of his people to get them, but to his surprise and rage, he was forced to helplessly witness the surprise and killing of his party.

Having struck this blow at his enemy, Kawharu and his ally returned to Papa o Kawharu, a rock at Waihara-keke. Shortly after this, states John White, Kawharu was attacked by a party led by Te Kanawa, who had come to assist Tuahu-mahina. Many of the people of the village were killed, but Kawharu himself escaped into a cave called Whangamatau where he remained for some time, finally getting clear and escaping to Te Totara, the *pa* of Toa-rangatira, to whom he told of the events that had transpired.

Te Kanawa and his warriors being still in the vicinity, Toa-rangatira gathered his followers and took up positions at Te Maika and Kaupapahake. Te Kanawa then appeared, and Toa-rangatira with his tribe, Ngati Mango, advanced to meet him; but seeing this Maunga-uika, a younger brother of Kawharu, called out: "Te tau noa te toa uru umu karaka hei tango i mua o te parepare o toku matua?" (Why should those who are not more brave than the people who take the hot stone out of an oven in which the *karaka* has been cooked, take precedence over the authority of my father?)

This objection was acceded to by Toa-rangatira, and he ordered his men to stand to one side, thus allowing Manga-uika to charge the enemy. The rush made by Manga-uika however, was repulsed with great loss; and seeing this, Toa-rangatira led his men into action. At his orders Toa-mata-rau went to the front, so that he might be in a position to kill the first man of the enemy, an achievement not only an honour but also a good sign for the results of the battle.

Toa-mata-rau did not succeed, but the situation was saved by Tara-mangungu, who killed the first of the enemy. A second man fell to Toa-rangatira, while Te Tiwai killed

the third. At this stage Toa-rangatira was charged by the Ngati Maniapoto chief Tukawekai, brother to Heke-i-te-rangi who married Ngaere. He endeavoured to spear him, but Toa-rangatira skilfully parried the blow, and, in turn, killed his assailant. The fallen Tukawekai was seized by Kawharu, but Toa-rangatira interceded and said: "Waiho te tangata a to pou pou a te uhi kua tae." (Leave the slain man of your senior as I have put the mark on him.)

The warriors of Te Kanawa now commenced to retire and Kawharu urged that the fleeing enemy should be pursued; but Toa-rangatira remarked: "Tukua kia haere a Te Kanawa hei korero i taku toa." (Let Te Kanawa go and spread the fame of my bravery.)

Te Kanawa was, therefore, allowed to retreat unmolested, and so ended the battle of O-pua-ta-ngehe.

Toa-rangatira and Kawharu now returned to Te Totara, and shortly afterward, to continue the account of Te Huri-nui, Tuahu-mahina was observed to cross the harbour mouth to Te Maika.

Kawharu then said to his ally: "E Toa, hei aha i noho ia ai? Me haere ki te pakanga!" (Oh Toa, why remain here? Proceed to battle!)

To this Toa-rangatira replied: "E i, e kore e horo te haunui i a koutou." (Ah me, you will barely shake the dew.)

This was a reference to their small number, a fact now realized by Kawharu, who now asked: "Engari ma wai ka horo?" (But who will cause it to drop?)

Toa-rangatira replied: "E i, ma aku teina ma Tauritu, ma Te Hihi, ma Tau-mata-rau, me Maui." (Indeed, my younger brothers shall. There are Tauritu, Te Hihi, Tau-mata-rau and Maui.)

By this reply Toa-rangatira referred to his relatives, who could be relied upon to come to his assistance, and accordingly a messenger was sent to Waikawau for this purpose, with the result that Ngati Rarua came to Waiharakeke in force.

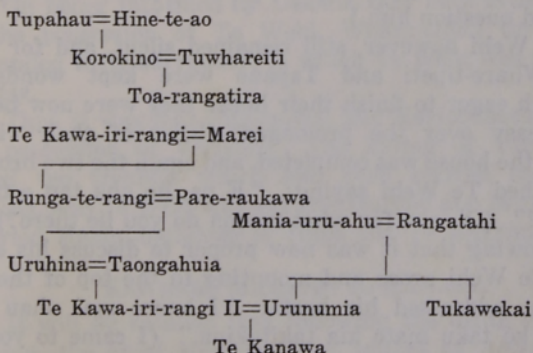
With these reinforcements Toa-rangatira felt himself ready to attack the enemy, and embarking in canoes, he crossed the harbour on the fast ebbing tide. Landing at the south head, the warriors waded through the mud and crossed to the headland on the other side of Te Maika. This

move was watched by Tuahu-mahina who now advanced, and as the two forces came together, a warrior belonging to Tuahu-mahina came to the front.

His advance was met by Toa-rangatira, who thrust his *taiaha* between his legs and with an upward thrust, threw his enemy behind him where he was finished by some of the others. The other leaders of the enemy party were disposed of in like manner until the remainder, now without leaders, broke and fled across the harbour to Motu-ngaio.

Having won this battle, which was called Te Moana-waipu, Toa-rangatira and his party followed up their success by surrounding Tuahu-mahina in his *pa*, the only part not besieged being a small portion facing the sea. The attack was now made, and Motu-ngaio quickly fell before the onslaught of Ngati Mango warriors. Tuahu-mahina, at the first sign of defeat, made a dash to escape by making for the side facing the sea; but unfortunately for him, Toa-rangatira had anticipated such a move, and got there first with the result that he caught Tuahu-mahina and killed him.

With the fall of Motu-ngaio and the death of Tuahu-mahina, Toa-rangatira and Kawharu now had the Kawhia district in their undisputed possession; and the latter, satisfied with the revenge he had obtained, desired to make peace with the survivors. Te Wehi, his half-brother, would not agree, and Kawharu, not wishing to be further involved, therefore collected his people and moved to the shores of Aotea harbour and occupied Raorao-kauere and Manuaitu.



The news of the death of Tuahu-mahina spread abroad and reached the ears of Tautinimoko, who had fled to

Whanganui, and hearing that peace had been made, he returned and occupied the pa Te Rau-o-te-huia, not far distant from Raorao-kauere.

THE FALL OF TE RAU-O-TE-HUIA.

When Tautinimoko returned to the Kawhia district, Te Wehi was living at Te Maari, and when the news reached him that his father's slayer had taken up residence at Te Rau-o-te-huia, he decided to kill him. When he announced his intention, however, he received no support, it being contended that peace had been made; but Te Wehi was not to be cheated of his revenge, and set out for Waikato to obtain assistance from that tribe.

The chiefs of Waikato at this time were Whare-tipeti and Tapaue, the sons of Uerata and Pua-ki-rangi. These two warriors were living at Hukanui, near Waahi, and when Te Wehi arrived he found them engaged in building a new house. It not being proper to suggest another enterprise while another was in progress, Te Wehi did not mention the purpose of his visit, but entered another of the houses where he remained, not even taking the food offered him.

The next morning with no change in the attitude of their guest, the two brothers guessed that Te Wehi had a particular reason for coming to them, and Whare-tipeti remarked to Tapaue: "E hoa, he aha te mate o te tamaiti nei?" (Oh friend, what is the trouble of this boy?)

So Tapaue suggested: "Me tiki me patai." (Bring him here and question him.)

Te Wehi however, still remained silent, and for three days Whare-tipeti and Tapaue were kept wondering. Although eager to finish their house they were now becoming uneasy over the prolonged silence of their visitor. Finally the house was completed, and again the two brothers approached Te Wehi saying: "E pa, he aha tau e takoto nei koe?" (Oh sir, for what reason do you lie there?)

Knowing that it was now proper to discuss his enterprise, Te Wehi arose and mounting to the top of the new dwelling, addressed his hosts: "I haere mai ahau ki a korua; ko taku mate kia takitakina." (I came to you for my wrong to be avenged.)

"Korero!" (Speak) said the brothers, at which Te Wehi continued: "Ko Tautinimoko, te tangata nana i patu

a Pakaue, kua hoki mai. I haere mai ahau ki a korua." (Tautinimoko, the man who killed Pakaue, has returned. I have come to you.)

Having heard this appeal Whare-tipeti signified his approval by calling to the people of the village.

"Whitiki! Whitiki!" (Arise! Gird yourselves!)

No sooner had the war-party assembled than they marched forth and went to Raorao-kauere, and immediately took possession of Te Rau-o-te-huia. A search commenced for Tautinimoko, but he had been too quick for them and had hastily fled from the *pa* at the approach of the war-party. His departure was observed by Te Wehi who gave chase, at the same time calling out: "E Whare e! Ka riro a Tautinimoko!" (Oh Whare! Tautinimoko is escaping!)

This was the signal for a general chase, and Te Wehi, thinking of Pipi-te-wai and Karioi-mutu, and fearing that these cherished articles might fall into the hands of his allies, kept to the front and led the pursuit. Tautinimoko was heading for the Aotea harbour mouth, and in a desperate effort to reach the water, leaped down a steep bank. Close upon his heels came Te Wehi, followed by Uekaha, and just as he was about to jump into the sea, he was caught and killed by Te Wehi who immediately seized the cloak and club and hid them beneath his clothes.

Whare-tipeti and Tapaue arrived soon after and the former demanded: "Kei whea te patu?" (Where is the war club?)

On being informed by Uekaha that both articles were in the possession of Te Wehi, Whare-tipeti turned and demanded their surrender, to which Te Wehi was forced to comply.

Thus it was that Pipi-te-wai and Karioi-mutu fell into the possession of Waikato. The killing of Tautinimoko ended the troubles which had been started by Tuahumahina, and Te Wehi was left undisturbed and in due course married Mariu, daughter of Hape and Te Angaangawaero.

KAWHARU MIGRATES TO KAIPARA.

It will be recalled that following the death of Tuahumahina, the chief Kawharu had settled at Aotea, and it would appear that while resident at this place, there arrived a party of Ngati Whatua people from northern Kaipara.

Because of the death of their chief Hau-mau-a-rangi, states Rore Eruera, Ngati Whatua, having heard of the fame of Kawharu as a warrior, sent a party down for the purpose of obtaining his help in defeating their enemies. Kawharu returned to the north with them and there did much fighting. He never came back. It is said by some that he died from the effects of a wound received from a sting-ray; others say he died in battle.

The foregoing tradition is unfortunately very brief, and apart from telling us the reason for the departure of Kawharu from his own country, we learn very little. This, however, is not surprising, for with the associations once broken, the Tainui people could hardly be expected to know much of what happened in the territory of another tribe.

From *The Peopling of the North* and other sundry sources, however, we learn much of the subsequent doings of the great Kawharu. At the time when the services of this warrior were enlisted by Ngati Whatua, the southern movement of that tribe was still in progress, their conquests up to that period having gained for them most of northern Wairoa, Kaihu, and other parts of northern Kaipara.

Hau-mau-a-rangi, whose death was the cause of Kawharu being approached by Ngati Whatua, is, there is every reason to believe, the same person as Hau-moe-warangi, for this chief appears to have possessed several variations of his name, it being quoted in conjunction with those above, as Hau-mai-wharangi and Hau-moe-wharangi. Regardless of which was the correct version, all agree that it was from this man that the Uri o Hau branch of Ngati Whatua descended.

To return to Kawharu, tradition does not tell us what arguments were used by Ngati Whatua in order to induce that chief to take up their cause, but at any rate they were successful, and Kawharu, accompanied by some of his people, his sister Kohari being among the number, accompanied the Ngati Whatua party back to the north.

The first exploit to be reviewed concerns the expedition against the Kawerau tribes who inhabited Waitakere and the country lying along the west coast to the north of Manukau. In retaliation for the plundering of their *kumara* plantations, these people had killed a Ngati Whatua woman of high rank, and in order to obtain revenge for this killing,

Kawharu headed a war-party and marched against Kawerau.

The first *pa* he attacked, states Percy Smith, was situated on an island at the mouth of the Waitakere river, on the beach on the right hand side where the river enters the sea. The *pa* fell to the war-party, which then proceeded to attack another situated a little way up the river, and which was surrounded by swamp, the houses in the *pa* being built on platforms supported by piles of *totara* driven into the swamp. This *pa* was taken by the invaders swimming and wading across the swamp during the night. After this the expedition went on to Te Ara-whata, where two *pa* were taken in one day, the victory followed up by killing all the Kawerau that could be found. Coming on southwards, Kawharu attacked and took a *pa* situated on a stream that falls into the sea at Piha, and which was near the source of a stream a little inland of Te Ara-whata. When this had been accomplished, the war-party descended on Piha, the present Lion Rock, and laid siege to the *pa* there. After capturing this place Kawharu continued down the coast, laying waste the countryside until, after attacking and taking the rocky fortress at Para-tutae, at the Manukau north head, he returned north. It was in this warfare, known as Te Raupatu-tihore (The Stripping Conquest) that the great fortifications at Oneonenui and Hikurangi were besieged but not captured.

Following on the Te Raupatu-tihore expedition, Kawharu turned his attention to the Wai o Hua and invaded the Tamaki. Coming down the Waitemata, he attacked in turn, the villages along the present Auckland waterfront. The *pa* on the former Point Britomart fell before the invaders, the survivors being forced to leap over the cliff on the eastern side in order to escape. On this account the place was from that time onwards called Te Rerenga-ora-iti (The Leap-of-the-survivors). The Taurua *pa* (Point Resolution) likewise fell to Kawharu and his warriors.

Numbers of the war-party over-ran the isthmus, plundering and striking terror into the hearts of the inhabitants. The great *pa* of Maungawhau (Mount Eden) was too strong to attack, but two slave women were surprised at the small lake which formerly existed just

to the west of the present prison. These women had descended from the *pa* to obtain water, and in their fright, dropped their calabashes which broke to pieces. Hence the name Ipu-pakore (Broken Calabash). Skirting round the base of the mountain the invaders came upon a party of Wai o Hua women consisting of the Maungakiekie chieftainess Rangi and her attendants. The women fortunately observed the approach of the warriors in time to take refuge in one of the volcanic caves that existed near Mill road, and there they stayed until the war-party passed by.

The invaders continued toward the east and scouted around the base of Maungarei (Mount Wellington). The inhabitants, however, were on the alert, and retired behind their palisades, and because of the strength of the position, no attempt was made to attack. A little to the south-east, near the banks of the Tamaki river, several people, who had not been warned of the presence of the war-party, were caught basking in the sunshine, and these were killed. The circumstances of their capture, however, resulted in the place being called Mau-inaina.

Kawharu and his expedition continued along the coast as far as the Paparoa headland, to the east of Howick, and here they attacked the island *pa* at Motu-karaka. They now crossed the water to Waiheke island and besieged the Putiki *pa*, a stronghold on the summit of a high hill in the interior. Peace was finally arranged, after which Kawharu returned to Kaipara laden with spoils and with numbers of slaves.

A peace which had been made with Kawerau following on the Te Raupatu-tihore expedition, did not last long. Several of the Ngati Whatua visited the Kawerau *pa* at Hikurangi on business connected with the peace-making, and at the instigation of some of the chiefs, they were murdered. This was soon learned by Kawharu and he uttered the following words: "Koia koia. Ko Kawerau nga tangata, ko kawe-ke nga ngakau." (Indeed, indeed. Kawerau are the people, but their hearts are kawe-ke; turned awry.)

A war-party was immediately raised and Kawharu attacked the Oneonenui coastal *pa* which fell after a siege, the inhabitants being massacred. The war-party over-ran the country southward as far as Manukau. Peace was again made and Kohari, the sister of Kawharu, married the

Kawerau chief Te Rawhara, who lived at the *pa* Te Waiherunga, inside south Kaipara head.

Living here also was a man named Te Huhunu, who was actually a Ngati Tahinga, having been born at Whaingaroa. It is difficult to say how this man came to be dwelling among the Kawerau, unless he was one of those who accompanied Kawharu on his journey north, but at any rate for some reason, possibly jealousy, he said in reference to Kawharu: "Heoi ano te whetu e tu nei, kotahi." (There is only one star in the heavens, one only.)

Kawharu was not disposed to allow this remark to pass unheeded, and in a very short time, he arrived at Waiherunga at the head of a war-party. A state of siege developed, during which Kawharu approached the palisades and called out to Te Huhunu, "Ko wai ra ahau?" (Who am I?) The reply came, "Ko koe ano e rangona ake nei." (You are he who has been heard of.)

Kawharu now entered the *pa* to visit his sister, an act quite in accord with custom; and while there, the Kawerau, feeling the opportunity too good to miss, decided to kill him. As soon as the ceremony of pressing noses had been completed, Kawharu found himself suddenly beset by several of their chiefs, but breaking free, he made a desperate attempt to escape by climbing the palisades. On leaping to the ground outside, however, he found that his escape had been cut off and, surrounded and outnumbered, he died fighting like an *ururoa* (fighting shark). Thus fell on a foreign field, the great Kawharu, celebrated throughout the Tainui country as a great warrior and ancestor.

CHAPTER XXIII.

WHARE-TIPETI AND TAPAUE. 1700.

FOR THE purpose of attacking his enemy Tautinimoko, Te Wehi, it will be recalled, had obtained the assistance of his cousins Whare-tipeti and Tapaue. Besides being noted warriors these two brothers were the hereditary chiefs of Ngati Mahuta, the most important of the river tribes, their lands comprising central Waikato with headquarters in and around Taupiri. Both brothers contracted numerous marriages, Tapaue especially, forming unions with women belonging to other tribes. His most important marriage, however, was with Rawharangi, and it was to the issue of this union that the chieftainship descended.

For some time the two Waikato leaders had their headquarters at Te Uapata, originally the home of their grandfather Mahuta, but finding the swampy nature of the Komakorau and Mangawara districts unsuitable for cultivation, they turned their eyes on the nearby river-flats opposite Taupiri mountain at this time occupied by a chief named Te Ira-nui.

Having decided to seize the lands of their neighbour, they first sent a message to that chief proposing to visit him for the purpose of planting *kumara*, following which they went across the river, taking with them no weapons but merely their digging-implements. This was done so as not to arouse suspicion; but unbeknown to their intended victims, Whare-tipeti and Tapaue had arranged for their warriors to first sharpen both ends of their digging implements so that they could later be used as spears.

Arrived at the home of Te Ira-nui, the two parties set to work cultivating a piece of land called Hoepo, Ngati Mahuta starting at one end, Te Ira-nui and his people at the other. The two parties worked industriously until the plot was nearly finished and then, when both parties were close to each other, a signal was given at which Ngati Mahuta made a sudden attack, and using their digging-implements as weapons, stabbed their enemies to death.

In spite of the surprise a few escaped; and these, not content to give up their lands without some attempt to regain them, sought assistance from their friends, with the

result that they returned with a war-party and attacked Whare-tipeti and Tapaue, only, however, to be again defeated and driven off.

Whether in retaliation for this or in order to establish their *mana* throughout the land, Whare-tipeti and Tapaue now attacked other tribes of Waikato, their warlike expeditions extending as far north as Tamaki. Following on this the two brothers returned and settled down on their new possessions opposite Taupiri.

It was now, states Te Hurinui, that Whare-tipeti and Tapaue commenced the practice that was ultimately to bring about their downfall. Cannibalism had long been an established war-custom but it would appear that the feasts of the battle-field were not sufficient to satisfy the hunger of the two chiefs.

It became their habit to linger near the bathing-pools where, at an opportune moment, they would spirit away some hapless boy or girl to provide a cannibal meal, many of their victims, sad to relate, being their own grand-nephews and grand-nieces. The time came, of course, when the parents became so careful of their children that the pair were denied their feasts.

One day while the women of the village were sitting by the river plaiting flax baskets, Whare-tipeti and Tapaue were heard calling for one of their wives; and such was the state of dread, that the women became filled with fear for her safety and hastily pushed her into the water, they concealed her under a bundle of newly plaited *kono*, and she escaped by floating down the river on the current.

Shortly after this Whare-tipeti and Tapaue, apparently not having found a more suitable victim, decided to kill their own brother-in-law Kawharu, the husband of their sister Rangihoto. By a pretence that they were going eeling, they lured him up the Mangawara stream where, about a mile above the mouth, they treacherously murdered him. Part of the body they cooked and ate, the remainder they hung on a tree, the site still being called Te Iringa, after which they returned home, taking with them the cooked *membrum virile* of their victim which they presented to their sister.

Rangihoto enquired as to the whereabouts of her husband but by some excuse they succeeded in allaying her suspicions. Each day Whare-tipeti and Tapaue returned to

feast upon the body until one day Rangihoto, while sitting in front of her house, was struck in the centre of the forehead by a fly which came buzzing from the direction of Mangawara. This was a sign that all was not well; and, anxious over the fate of her husband, the woman followed her brothers, and so discovered what had taken place.

Whare-tipeti and Tapaue had now carried their horrid custom too far, and Te Ruinga, the son of Rangihoto, conspired with his cousin Maoa to kill them. This decision was further strengthened by the murder of another of their tribesmen at the hands of their enemies.

Whare-tipeti and Tapaue were returning from a place on the lower reaches of the Waikato when they came across a man at Ahikaeo. This unfortunate had just removed his eel-basket from the river when his enemies killed him, removed his entrails and paddled up stream to their home and ate him. Ngati Makirangi, to whom the man belonged, later became concerned over the long absence of the eel-fisher, and on investigating, found his entrails caught up in the weeds on the river bank.

Later the full story became known, and word was sent to Te Ruinga who was at that time at Te Akau with Maoa. When the messengers had told their story Te Ruinga asked: "I whea koutou?" (Where were you?)

They replied: "I reira tonu." (There all the time.)

Te Ruinga then observed: "Wera iho ano nga uma o nga taurekareka nei i nga kohua toitoi o taku kainga o Kurakehu!" (Verily these low-born ones were heating their breasts with boiled *toitoi* fish from my home at Kurakehu!)

It was not uncommon when hostile action was contemplated, to first give some hint as to what was about to happen, and accordingly Maoa, while on a visit to Te Kura, a minor wife of Tapaue, said: "Kia pai te tiaki i a koe. Maku koe." (Look after yourself well. You are to be mine.)

Te Kura, suspecting that something was afoot, replied: "Me pewhea koe e eke mai ai i te paepae tuangahuru o Uenuku?" (How are you to surmount the well-guarded steps of (the house) of Uenuku?)

By this expression she stated her doubts that Maoa could succeed against such a warrior as Tapaue, Uenuku being the god of war; but Maoa confidently replied: "Ma

taku whakahihi, ma taku whakatoatoa!" (By my audacity and courage!)

As was to be expected, Tapaue soon learned of this visit, and some time later when the two met at Te Akau, Tapaue sneeringly said to Maoa: "Ma wai ra e kawē tou toa?" (Who is to carry your bravery?)

Not to be outdone Maoa replied: "Maku ano." (I alone.)

Things remained quiet for a time, much to the concern of Te Ruinga who was living with Whare-tipeti and Tapaue with every outward appearance of friendliness. Eventually the two brothers went on an eeling expedition to the lakes in the vicinity of Waahi; and Te Ruinga, taking advantage of their absence, immediately set out for Te Akau to persuade Maoa that the time had come for the fulfilment of their plans.

Ngati Makirangi, Ngati Te Ata and other tribes who had suffered at the hands of Whare-tipeti and Tapaue, were all in readiness to attack, and Te Ruinga, having persuaded Maoa to agree to immediate hostilities, now returned to Taupiri to await the arrival of his ally. Maoa, however, first sought the assurance of the gods, and mounting on a rock overlooking the sea, he waited until he saw a cormorant dive into the water in search of fish, at which he held his breath until the bird came up again. Having succeeded in performing this feat Maoa felt assured of success, and placing himself at the head of his war-party, he commenced his march inland.

He now determined to test his followers; and having crossed the ranges, he halted his party by the side of a swiftly running mountain stream and ordered his men to construct a dam. This done he instructed them to lie in the dried-up stream bed while he released the water and allowed the stream to rush over them. Not a man flinched, and Maoa was now satisfied that he could rely on his warriors to win the forthcoming battle.

Meanwhile, news that they were about to be attacked had reached Whare-tipeti and Tapaue; and abandoning their eeling expedition, they set out to return, but just as they reached the mouth of the Taupiri gorge, they were met by Maoa and his followers. Te Ruinga had by this time arrived, and Whare-tipeti unsuspectingly placed him in

charge of half of his force, ordering him to take up a position in the rear where he was to be ready to repel any attack in event of a feigned retreat. This done, Whare-tipeti remained in a defensive position, for Tapaue had not yet come up.

The battle now began and for the greater part of the day Whare-tipeti held his ground; but as evening drew near he retired, intending that Te Ruinga should come into action. His call to that chief was ignored, and Whare-tipeti was saved only by darkness putting an end to the fighting. As it was, his position was precarious. With many of his men killed and himself suffering from eight spear wounds, the situation for the morrow was not bright.

At this stage Tapaue arrived and found his brother in the act of having his wounds dressed with *tutu* leaves. At his look of enquiry Whare-tipeti said: "Kua tae mai to tamaiti a Maa; i te riri maua inakuanei." (Your son Maa has arrived; we fought today.)

Tapaue at this replied: "Nau ano i kaihora i te riri, te tatari ai ki ahau." (You have feasted greedily of the battle; better had you waited for me.)

Meanwhile, the parties of Te Ruinga and Maa had joined forces, and there in their camp, many of the warriors boasted of the number they had killed, but Te Ruinga observed, using an eeling term: "He kore ke tenei ra. Apopo te ika kau ia!" (Today's catch is of no consequence. Tomorrow will bring *the fish*!)

The next morning the battle was resumed by Whare-tipeti and Tapaue taking the offensive, at which their opponents retired to a reserve. A warrior named Kawheke, belonging to this last party, now caused a diversion by challenging Tapaue to a duel; and the latter, accepting, killed him in full view of his comrades. Fighting continued throughout the day without any advantage being gained by either side. That evening, however, when both war-parties were in their respective camps, Whare-tipeti died from his wounds, thus leaving Tapaue to meet the situation alone.

The dawn of the third day saw hostilities open by Tapaue leading an attack with such vigour that, for a time, he succeeded in driving his enemies before him; but met by a strong reserve, he was suddenly charged and after a few brief moments of bitter fighting, his party broke and retreated in disorder. The defeat was such that the retreat

became a rout, during which Tapaue was overtaken by a warrior named Toaangina and killed.

Thus ended the careers of these two warrior chiefs, both of whom in spite of their actions, became renowned ancestors of the Tainui people. Te Putu, the son of Tapaue, who was a man at the time of the battle, now became the leading chief of Ngati Mahuta, and one of his acts was to take to wife Naho, sister of Te Kura and one of his father's widows.

TE PUTU DEFEATS TUTETAWHA. 1725.

When Te Putu assumed the leadership of his tribe, he established his home at Taupiri, across the river from the land originally occupied by his father Tapaue. The career of Te Putu is marked by several incidents of note, but foremost among these was his defeat of Ngati Tuwharetoa, when a war-party of that tribe, under Tutetawha, attempted to invade Waikato. The defeat in question was the culmination of a series of troubles spread over a number of generations, and to seek the cause, we must go back a hundred years or more, to the time of the celebrated Wairangi and his brothers Tama-te-hura, Upoko-iti, and Pipito.

The story commences at Lake Taupo where we find, living along the shores of the lake, certain tribes who were vassals of Ngati Tuwharetoa. The chief of Ngati Tuwharetoa at this period was Ruawehea, grandson of the original Tuwharetoa, and it was his habit to prey upon these unfortunate tribes living within his domain. At certain times he would sally forth in his canoe and paddle along the lake shore, shouting through his trumpet, "Pokokohua ma! Pokokohua ma! Haria mai he kai!" (Boiled heads! Boiled heads! Bring hither some food!) This was a signal for the people to have ready baskets of food which Ruawehea collected on his way back.

Time came when the Ngati Whakaterere chief Poutu, cousin to Wairangi and his brothers, came on a visit to the vassal tribes, and learned of the activities of Ruawehea. He expressed surprise that the people had tolerated this oppression for so long, and suggested that the next time Ruawehea arrived, they should put an end to the matter by killing him. In due course Ruawehea came to collect his customary tribute, but this time the people, having decided

to follow the words of Poutu, struck him on the head as he came through the gateway, and killed him. His body was hung by the side of a stream but it fell into the water and floated out on to the lake where it was eventually found by Ngati Tuwharetoa.

It was immediately decided to punish the offenders, and Waikari organised a war-party. There was in this party a noted warrior named Tumatangaua and he was instructed by Waikari to be careful not to kill Roroihape, daughter of Rongohape, as she was a well-known beauty and Waikari desired her for himself. A fight took place at Waihaha, now called Western Bay, in which the girl, Roroihape, was captured and handed over to Waikari.

In retaliation, at an opportune moment, Waikari was waylaid and killed by Te Ata-inu-tai, the son of Upoko-iti. Following this Te Ata-inu-tai attacked Motu-o-apa, the *pa* of Te Rangi-ita. This place had high steep sides which prevented a direct assault, and a siege resulted, during which Te Rangi-ita threw a short *manuka* spear and wounded Te Ata-inu-tai. That chief thereupon called out, "Na wai au?" (By whom am I wounded?) Several who had been throwing spears claimed the honour, but on Te Rangi-ita showing himself, Te Ata-inu-tai recognized him and called for him to come down. This he did and a peace was made by Te Ata-inu-tai handing over his daughter, Waitapu, in marriage to Te Rangi-ita.

In the course of time four children were born to the marriage, all, however, being girls, a fact that disgusted Te Rangi-ita, who suggested to his wife that their relationship should cease. Waitapu at this returned to her father, at that time living at Kawa, a few miles south of Te Awamutu. The father listened and then told her to return to her husband, that everything would be all right. So Waitapu went back to Te Rangi-ita and, as foretold, the children that followed were all boys. On the birth of the first son, Te Ata-inu-tai, as was a grandfather's duty, went over to Taupo to perform the *tohi*, or baptism rite, but was waylaid on his way home and killed by the people of the late Waikari.

Time passed and the son of Te Rangi-ita and Waitapu grew to be a lad. One day he was amusing himself, as lads do, by casting stones into the lake, and was careless enough to splash the face of a man who was looking into the water.

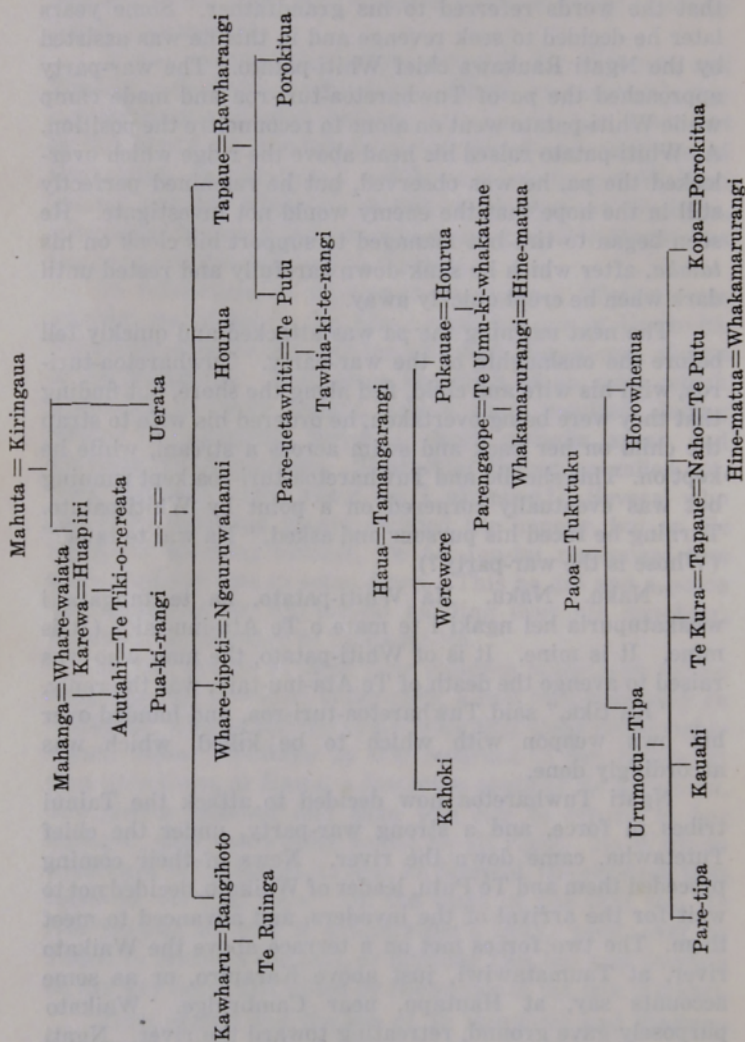
At this the man remarked, "Mate ngarongaro to koroua." (Your old man died an unavenged death.) This caused the lad much thought and on questioning his mother he learned that the words referred to his grandfather. Some years later he decided to seek revenge and in this he was assisted by the Ngati Raukawa chief Whiti-patato. The war-party approached the *pa* of Tuwharetoa-turi-roa and made camp while Whiti-patato went on alone to reconnoitre the position. As Whiti-patato raised his head above the ridge which overlooked the *pa*, he was observed, but he remained perfectly still in the hope that the enemy would not investigate. He soon began to tire but managed to support his cloak on his *taiaha*, after which he sank down carefully and rested until dark when he crept quickly away.

The next morning the *pa* was attacked and quickly fell before the onslaughts of the war-party. Tuwharetoa-turi-roa, with his wife and child, fled along the shore, but finding that they were being overtaken, he ordered his wife to strap the child on her back and swim across a stream, while he kept on. This she did and Tuwharetoa-turi-roa kept running but was eventually cornered on a point by Whiti-patato. Turning he faced his pursuer and asked, "Na wai te taua?" (Whose is the war-party?)

"Naku. Naku. Na Whiti-patato, na te tangata i whakatupuria hei ngaki i te mate o Te Ata-inu-tai" (It is mine. It is mine. It is of Whiti-patato, the man who was raised to avenge the death of Te Ata-inu-tai), was the reply.

"Ka tika," said Tuwharetoa-turi-roa, and handed over his own weapon with which to be killed, which was accordingly done.

Ngati Tuwharetoa now decided to attack the Tainui tribes in force, and a strong war-party, under the chief Tutetawha, came down the river. News of their coming preceded them and Te Putu, leader of Waikato, decided not to wait for the arrival of the invaders, and advanced to meet them. The two forces met on a terrace above the Waikato river, at Taumatawiwi, just above Karapiro, or as some accounts say, at Hautapu, near Cambridge. Waikato purposely gave ground, retreating toward the river. Ngati Tuwharetoa, as intended, quickly followed only to be caught between the retreating party and another force which had taken post down below. Trapped between the two Waikato



forces, Tutetawha and his warriors were unable to escape, and, according to the accounts of both sides, were slaughtered to a man, thus ending the fighting that had started so many years before.

PAPAKA AVENGES HIS FATHER. 1725.

One of the wives of Tapaue was the chieftainess Te Ata-i-rehia, granddaughter of the Wai-o-hua chief Hua-kai-waka. The Ngati Te Ata, her own immediate tribe whose territory was the southern shores of the Manuka harbour, was one of those tribes involved in the warfare against Whare-tipeti and Tapaue, and at the conclusion of the trouble they returned to Waiuku, their headquarters, taking back with them Te Ata-i-rehia and her children Papaka, Pouate, and Te Natu.

Certain bones of the slain Tapaue, as well as his skull, were also taken by this tribe. The bones were fashioned into fish-hooks, and used on fishing excursions on which occasions the skull of Tapaue was set on a pole with the lines attached so that when a fish was caught the skull rattled and drew the attention of the fishermen.

Young Papaka, as he grew older, states the account of Te Puea and Te Hurinui, often accompanied his uncles on these fishing-expeditions, and he observed that after the lines had been cast, it was their practice to chant in the following manner:

E tama a Ue e,
Awhea ano ta taua?

Oh son of Ue,
When shall we obtain ours?

Eventually Papaka became curious, and enquired of his mother as to the meaning of the words, and was told that they referred to his father whose bones had been made into fish-hooks. This knowledge brought to mind the actions of his uncles who, when feasting, kept their backs turned toward him and threw him only the tails and heads of the fish, keeping the best for themselves. Papaka now determined to avenge these insults; and on making known his intention to his mother, she prepared a cake of *roi* (baked fern-root), and gave it to him, at the same time instructing him to exhibit it to the people he encountered when he sought assistance.

Having been given this token, Papaka then warned his mother that when he returned with a war-party, to seek refuge upon the roof of her house, when she would escape being killed. The young man now set out for the home of his half-brother Te Putu, who, as previously mentioned, was now the leading chief of Ngati Mahuta. On his way up the river Papaka called at the villages along the banks, and when food was brought for him, he would produce his *roi*, covered with *kokowai*, and place it in front of his hosts.

The *roi* was a customary emblem of invitation, and should the people pick it up and then return it, it was a sign that they agreed to the proposal; but should they ignore it, it indicated that they were opposed to any action. In this case, however, Papaka was delighted to discover that the people all supported him.

The *pa* of Te Putu was at Taupiri, at the base of Taupiri mountain and just opposite Kai-to-tehe, the home of Tapaue and Whare-tipeti. His home was at Te Mata-otutonga near the foot of the *pa*, and here Papaka made known the reason for his coming. Te Putu was not at first impressed by the youthful appearance of his young half-brother, and before giving his answer decided to test him. Accordingly he was treated with all kinds of indignities, on one occasion being asked why his lips and chin had not been tattooed, this being the style used by women.

Another time he was taken up the nearby Mangawara on an eeling expedition; and as he and his companions returned he was forced to carry the bundles upon his back, a most unusual task for a person of chiefly rank. Meanwhile, Te Putu and a band of warriors had taken post by the track and as Papaka came past, they rushed upon him, brandishing their weapons, and making it appear that they were about to kill him. Papaka showed not the least sign of fear, and being now satisfied that the young man could be relied upon, Te Putu agreed to assist him to avenge the death of his father.

A war-expedition was prepared, and embarking in canoes, the party proceeded down the river where, near the mouth, they turned into the Awaroa stream, after which they crossed the portage to Waiuku. Arrived before the *pa* of Ngati Te Ata they attacked and carried the place by storm, killing and putting to flight the inhabitants. At the

first onslaught Papaka hurried to the house of his uncles, and crossing the threshold, found them seated within.

His war club in hand, he grimly approached the nearest uncle who realizing his intention, cried out beseechingly: "E tama e, ko ahau tenei!" (Oh son, this is I!) Papaka, however, paid no heed, but raising his club high, brought it down with a mighty blow on his uncle's head at the same time saying, "To kahawai ngakonui! To aroaro tahuri ke!" (You fat *kahawai* fish! Your front turned away!)

It was now the turn of the second uncle and he, filled with fear, cried out: "E tama e, ko ahau tenei!" (Oh son, this is I!) In vain he pleaded, for Papaka likewise struck him down, saying as he did so, "Te ate o to aro!" once again referring to the times when he had been given only the heads, livers, and tails of their fish.

By this time the *pa* had fallen, and Papaka now sought out his mother, Te Ata-i-rehia, who, in accordance with his instructions, had saved herself by taking refuge on the roof of her house. The customary rites usual to a successful battle then took place, the bodies of the slain being cooked and eaten; and at this time, in order to acknowledge his indebtedness for the assistance given by his half-brother, Papaka ordered that the entrails of his uncles should be presented to Te Putu to be used as canoe skids when that chief crossed the portage to Awaroa on his return home.

Following this successful affair Te Putu went back to his own country, but Papaka remained with his mother and became the recognized leader of Ngati Te Ata. Although Papaka had, by this victory, succeeded in punishing his uncles for their insulting behaviour toward him during his early youth, he was not yet satisfied; for Toaangina, the actual killer of his father, was still alive. This fact greatly exercised his mind, but owing to the relationship of his enemy with the tribes in and about that part of the country, he did not feel confident to make an immediate move.

Eventually, after the lapse of quite a number of years, an opportunity presented itself when Papaka noticed that his nephew, Te Horeta, appeared very downcast. Now Te Horeta is usually given as the son of Pouate; and all things considered, it would seem correctly so; but according to Rore Eruera, he was actually the son of Papaka. At any rate he was at this time, a married man, hence twenty years or so must have elapsed since Papaka vanquished his uncles.

To continue with the story, on noticing the gloomy appearance of Te Horeta, Papaka asked: "He aha tau e pouri na?" (What is it that darkens you?)

In answer Te Horeta said: "Ko taku wahine kaore e whakaae kia moe maua, i ahau e kaha nei taku hiahia ki ia." (My wife will not let me sleep with her and my desire for her is great within me.)

Papaka then asked: "Kaore i whakamarama i te take?" (Does she not explain the reason?)

Te Horeta answered: "Ko tana korero mai, 'Ko to moe i ahau ka kaha koe; i na taku mate e takoto tonu nei, kaore ano kia ea!'" (She says, 'Great is your desire to sleep with me; alas when my death lies unavenged!')

By this remark Hine-awa-rua, which was the woman's name, referred to the death of her father Korongoi, an aged canoe-builder who had been killed by Toaangina.

The discovery that others also desired the death of Toaangina greatly pleased Papaka, and he accordingly said to Te Horeta: "Ko ahau hei hoa mou ki te takitaki i to mate." (I shall assist you to avenge your wrong.)

Papaka was, however, too cautious to commence open hostilities before he had ascertained the strength of his enemy, and for this purpose he visited certain aged male relatives. At the first place Papaka, in accordance with custom, remained for the greater part of the day before mentioning his real purpose. At last, when he and his host retired to their sleeping-mats, instead of composing himself for sleep, Papaka remained seated and now and again sighed deeply.

Eventually his action was noticed and his host asked: "He aha tera?" (What is that (troubling you)?)

Papaka replied: "E whakaaro ana ahau ki a Toaangina." (I am thinking of Toaangina.)

The old man asked: "He aha o Toaangina?" (What of Toaangina?)

Papaka continued: "Toaangina te wai, Toaangina te whenua, Toaangina te tangata." (Toaangina is the water, Toaangina is the land, Toaangina is the man.)

To this the old man quietly said: "Ehara, he kaahu tau noa. Ka pa tau ko nga kaahu pokere o Tamaki." (No. He is a hawk of no fixed abode; but you and yours are like the black hawks of Tamaki.)

This was very reassuring to Papaka; but in order to be quite sure, he visited still another of his aged relatives where, after adopting the same tactics as before, he was told: "Ehara tena kuri purepure. Ka pa tau ko nga kuri rangaunu o Tamaki ekore e ngaro i te hinapouri." (He is but a spotted dog; whereas you and yours are the white-haired dogs of Tamaki that do not disappear in the dark.)

Papaka was now satisfied that Toaangina was only a person of little standing and not likely to receive much support from the people; so selecting a small body of men, he proceeded quickly up the Waikato to an island just below Waahi where he was joined by Te Horeta and Te Wehi, the latter being the grandson of Te Wehi, the half-brother of Kawharu. Toaangina was at this time at Ahikaea, but his father-in-law was caught and held captive by the war-party.

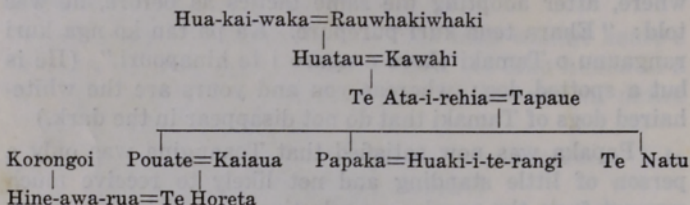
In accordance with his pre-conceived plan, Papaka now ordered a large quantity of flax to be cut and loaded into his canoe, his warriors concealing themselves beneath it, and with the father-in-law of Toaangina paddling at the stern, they proceeded toward Ahikaea where lived the Ngati Maki-rangi.

Papaka lay concealed between the knees of his prisoner, and just as they drew near the enemy village, he suddenly gave an involuntary snort, such an occurrence being a recognized sign that the one sought after was near at hand. In an undertone Papaka now ordered his prisoner to enquire of the people at the landing as to the whereabouts of Toaangina, but that chief, suspecting danger, immediately told those near him to say that he was not at home, but had left some time previously.

This done, he hurriedly made off into the swamp, but had scarcely disappeared from view before Papaka and his warriors landed and commenced searching among the houses. Quickly discovering that Toaangina had fled, Te Horeta ran along the margin of the swamp, his keen eyes searching intently for a possible hiding-place. Suddenly he came upon a place where the rushes had been trampled down, and quickly entering, caught the unfortunate Toaangina and killed him.

Having seen the death of the man who had killed his father, Papaka now withdrew and returned to his home at

Waiuku where he lived as chief and leader of those tribes inhabiting the southern shores of the Manuka harbour.



MATA-KAKAHO. 1750.

Following on his return after helping his half-brother Papaka defeat the tribes of southern Manuka, the chief Te Putu continued to live on at his *pa* at Taupiri, where lived also his son Tawhia-ki-te-rangi. The time came when Ngati Raukawa, the people of Maungatautari district, began to encroach upon the territory of Ngati Mahuta. Gradually moving northward they established themselves at Nukuhau and Tamahere, on the Horotiu—or that part of the Waikato between Ngaruawahia and the vicinity of Kirikiriroa. Naturally this move was strongly resented by Waikato, and open hostilities broke out, with the result that Ngati Raukawa, under their chief Ngatokowaru, paddled down stream and attacked the chief Kakeha at Pepepe, a Ngati Mahanga village on the west bank of the river opposite Hopuhopu.

Te Putu was by this time an old man, and it now fell upon his son Tawhia-ki-te-rangi to lead the people. News that Pepepe was besieged was soon communicated to Ngati Mahuta and messengers hurried off to rally their kinsmen to assist in repelling the invaders. In answer to the call a detachment of Ngati Te Ata, Ngati Tipa and Ngati Tahinga came up the river in the war canoe Taraweka and anchored opposite Pepepe, where they were joined by other canoes belonging to Tawhia-ki-te-rangi and Ngati Mahuta.

A landing was now made, and a battle raged in the open in front of the palisades of the *pa*. Seeing their enemies attacked by fresh warriors Kakeha and his people rushed forth to assist their friends, and thus assailed, Ngati Raukawa were badly defeated, losing many of their men, the survivors being literally driven into the river. Numbers of prisoners were taken, and among those captured was Ngatokowaru; and as he was about to be killed, he requested that



Taupiri Pa.

he should first be allowed to see Te Putu. He was therefore temporarily allowed to live.

The victorious Waikato now paddled across to Taupiri, taking with them their prisoners and the heads of the slain chiefs, and these they set up on posts in a long row along the bank of the river. This part of the bank was from then on called Te Rau-angaanga.

The captive Ngatokowaru was conducted into the presence of Te Putu, who was informed of what had transpired, and the request made by the prisoner. The aged Te Putu, little knowing the sinister reason which actuated the request, came over to greet Ngatokowaru. Knowing full well that his life was forfeit, Ngatokowaru had concealed beneath his cloak a *tete* or dagger made from the barb of a stingray, and as Te Putu leaned forward to press noses, he suddenly stabbed him in the throat; and as the blood gushed forth, quickly smeared it over himself. Ngatokowaru was instantly seized by the horrified warriors, but because he was covered with the sacred blood of Te Putu, he was beaten to death and his body buried instead of being eaten. This incident took place at the home of Te Putu, the name of which was Te Mata-o-tutonga. The site is just outside the *pa* by the banks of the river.

The killing of old Te Putu fully aroused Waikato, and it now became the duty of Tawhia-ki-te-rangi to avenge the death of his father. Furthermore, Ngati Raukawa had not yet been driven out of Waikato territory. Before active operations were commenced, however, Tawhia-ki-te-rangi went down the river to Waingaro, at the rear of Waahi, where he interviewed a noted *tohunga* and requested that he be given the assistance of a certain *mana* (power) that existed in the waters of the lake.

The old man, after first warning Tawhia-ki-te-rangi on no account to laugh at the ceremony, immersed himself in the mud of the lake shore and recited an incantation. The sight of the old man's body threshing about in the mud proved too much for Tawhia-ki-te-rangi and he burst out laughing. When finally the *tohunga* had completed his rites, he instructed Tawhia-ki-te-rangi to go forward with his plans and that, when he arrived at a certain spot on the river, he would receive the *mana* he desired, but he at the same time warned him that as he had shown by laughing

that his mind was not fully on the project in view, his revenge would not be complete.

Accordingly, Tawhia-ki-te-rangi gathered his forces, and embarking in canoes, paddled up the river. As they came to the big bend opposite Taupiri, a phantom canoe appeared in front of the war-party and led them up the river. No canoe could be seen but they could clearly hear the chant of the canoe-paddling song, the swish of the paddles, and trace the course of the vessel by the disturbance in the water.

With the power of this *mana* before them they continued up the Waikato, and landed in turn, at the villages of Ngati Raukawa where they found the inhabitants prostrate and helpless, so that in derision they put aside their weapons and killed them with the stalks of *toetoe* bushes. It was from this circumstance that the warfare became known as Mata-kakaho. Having destroyed the enemy settlements on the Horotiu, Tawhia-ki-te-rangi proceeded to Maungatautari and defeated Ngati Raukawa in a battle fought at Tahekeawai, a place at the foot of the mountain not far distant from Parawera. This incident ended the warfare for the time being for at this stage the *mana* deserted the war-party, and it was subsequently learned that this was caused by a section of Ngati Apakura coming to Horotiu and feasting on the slain. The warning of the old *tohunga* that the revenge of Tawhia-ki-te-rangi would not be complete thus came to pass, and Tawhia-ki-te-rangi now returned to his own country.

TAWHIA-KI-TE-RANGI INVADES TAMAKI AND KAIPARA.

In the days of Tawhia-ki-te-rangi, says an account by one Te Nahu, a war-party of Waikato went to Tamaki where seven villages were attacked and captured, after which the invaders proceeded to Kaipara to attack Nga-puhi. Our Maori informant gives no explanation for this expedition, but it seems quite likely that Waikato went to assist their kinsmen the Wai-o-hua, who were being threatened by the Ngati Whatua of the north, for it would be just about this period in their history that Ngati Whatua began their occupation of southern Kaipara.

Tawhia-ki-te-rangi, who was a near cousin to Kiwi Tamaki, chief of the Wai-o-hua, a relationship which helps

to explain the former's action, was the leader of the Waikato expedition. The war-party, which is almost certain to have gone by water, doubtless followed the customary route down the river, making the usual portages into the Manuka harbour and Tamaki river and thence to Waitemataa where they were no doubt joined by some of the Wai-o-hua. Some confusion seems to exist in respect to the seven villages said to have been captured in this area, but as Tamaki as a name seems to have been loosely applied on occasions, the villages in question were probably not in Tamaki proper, but were more likely in the territory north of Waitemataa or Waitakere.

We next hear of the expedition in Kaipara, which place they would reach by proceeding to Riverhead at the extreme upper reaches of the Waitemataa, and by using the Kumeu portage arrive at the source of the Awaroa, down which they would travel with little difficulty to the Kaipara harbour. Once on the harbour waters they seem to have followed the west shore past Aotea bluff, Mairetahi, and South Head, and thence crossing the main channel laid siege to the Pouto *pa* which occupied a point on the inner north head.

On arrival, Waikato commenced building shelters and temporary houses, their appearance causing much consternation among the inhabitants, for we are told that "fear of the war-party descended upon Nga-puhi." In the use of the term Nga-puhi we encounter the habit of many southern tribes of referring to the people of the north in general by that name. In reality the inhabitants of Pouto belonged to Ngati Whatua, in all probability to that section known as Uri-o-hau.

The chief of the besieged *pa* was named Ueoneone, and whether or not an actual descendant of the original Ueoneone who married the Waikato chieftainess Reitu as previously described, he appears to have used his name to his advantage. Girding himself and grasping his *taiaha*, he made to leave the *pa*, and seeing the people cried, "E mara, ko hea koe?" Oh friend, where go you?)

"E haere ana ahau ki te ope ra." (I am going to the war-party yonder.)

"E mara, ka mate koe." (Oh friend, you shall be killed.)

To this Ueoneone replied, "He aha te ingoa o te tangata ka haere nei? Ko Ueoneone, i moe i a Reitu." (What is the name of the man who is going? It is Ueoneone who married Reitu.)

With this he descended from the *pa* and arriving at the camp of Waikato, stuck his *taiaha* in the ground, and retiring a few paces, called for Tawhia-ki-te-rangi, and when the Waikato leader had made an appearance, he addressed him thus: "E whai mai ana koe. Ko te aha taku kupu ki a koe? O tangata na! To whenua na!" (Searching thou art. What is my message to you? Behold thy people! Behold thy land!)

The meaning of these words was that Waikato having come in search of something, had no need to use force, for by virtue of the relationship that existed between the two tribes through the marriage of Ueoneone and Reitu in past times, they had but to ask to have their wishes acceded to. The people of Pouto were, so to speak, their people, and likewise the land was theirs also. Ueoneone was in reality appealing for clemency and at the same time trying to save face, and he appears to have touched a responsive cord in the heart of Tawhia-ki-te-rangi for that chief replied: "Hoki ano. E kite mai koe i aku whare kua mumura i te ahi, kua hoki au." (Return. When you see my house blazing in fire, I shall have gone back.)

Ueoneone was so relieved that he expressed his gratification in song, singing a war song of Ngati Whatua and which was appropriate to the occasion.

E ko te puru!
E ko te puru!
Ekore te riri
E hoki mai ki Kaipara!
Ka pu, ka wau, tia koa e-e
Te riri e!

'Tis the plug!
'Tis the plug!
War shall not
Return again to Kaipara!
Hate and quarrel shall cease
Ah, the war!

Tawhia-ki-te-rangi thereupon returned home.

CHAPTER XXIV.

THE CONQUEST OF THE WAI O HUA. 1750.

WE NOW come to that period which saw the downfall of the Tamaki tribes, and the conquest of their territory by the Ngati Whatua of Kaipara. The Wai o Hua, by which name the people of Tamaki are generally called, occupied the country commencing at the Tamaki river, and embracing the Auckland isthmus to as far west as Waitakere, where their territory adjoined that of the Kawerau. At the height of their prosperity they occupied also, the shores of southern Kaipara, and it was only a little while after the time of Kawharu that this area was taken from them by the advancing Ngati Whatua from the north.

The Wai o Hua, as Rore Eruera states, were an offshoot of the Ngati Huarere, but they were also the descendants of the Tainui immigrants Riukiuta, Te Kete-ana-taua, and others, who, it will be remembered, left the canoe as it passed through Tamaki on its way to Kawhia. At the time of which we speak, however, it is doubtful whether much of the Tainui strain remained. Numerous women, as we have seen, had from time to time, become the wives of Tainui chiefs, but as these women invariably joined the people of their husbands, such unions had little influence in strengthening the Tainui blood among the Wai o Hua.

Among the ranks of chiefs, however, there were exceptions; and we find in Kiwi Tamaki, the paramount chief of the isthmus at this time, a man closely related to the people of Waikato, and it is because of this connection that the conquest of Tamaki becomes part of the history of Tainui.

The father of Kiwi was Te Ika-mau-poho, and this man had, from circumstances now forgotten, married a Waikato chieftainess named Te Tahuri. This woman was the granddaughter of Huapiri, the eldest daughter of Mahuta, in consequence of which she was the niece of Te Tiki-o-rere-ata, and a close cousin to Whare-tipeti and Tapaue. Her home was at the great *pa* Maungakiekie, for long the headquarters of the Wai o Hua, and here her extensive cultivations were acknowledged throughout the land.

Her son Kiwi, when he assumed leadership of the people, likewise was honoured and respected by the tribe which, as Percy Smith states, made a point of presenting him with the first-fruits of the soil and the choicest portions of the food from the sea and forests.

In spite of this prosperity, Kiwi was not always at peace with his neighbours, and in the past, as we have seen, the Wai o Hua had felt the heavy hand of Ngati Paoa, who occupied the territory to the east, when that tribe invaded the Tamaki to avenge the death of their chief Kahu-rautao. More formidable, however, was the Ngati Whatua tribe to the north. Prior to the time of Kiwi, this tribe, in its move towards the south, had invaded and taken for themselves the Wai o Hua lands in southern Kaipara.

At the time of the conquest, Wai o Hua had possessed many villages and fortifications in the district in and around Helensville. Starting from that township and following the Awaroa river their settlements were Te Makiri, Te Horo, near Helensville south, Otamatea-nui, a little to the north of Helensville, Kaikai, overlooking Mt. Rex, Whakarewarewa, on the banks of the Whakatiwai river, Tohi-kuri, a small *pa* just above Whakarewarewa, and lastly Mata-wherehia.

To the west, and occupying the high points and summits of the ridges, comprising the range in that direction, were Waituoro, Te Taipu-a-te-marama, and Mimi-hanui, all close together, while further north were Puketui and Opiopio. Lastly, on the flats and close to the harbour shore, were Otakanini and Oparuparu. All these fortifications were either abandoned or captured when Ngati Whatua, under their chiefs Haki-riri, Tuku-punga, Tumu-pakihi, Pou-tapu-aka, Papaka-rewa, and Ate-a-kura, invaded the district.

Although these events had all taken place before Kiwi had been born, and the two tribes were living more or less in a state of friendliness, the Wai o Hua leader had not forgotten the past defeat of his tribe, and hence, when a certain token inviting Wai o Hua to make war on their old enemies, was received from a chief named Te Raraku, Kiwi was quick to accept it.

The occasion was not long wanting. Tumu-pakihi, states Percy Smith, one of the principal chiefs engaged in

the Kaipara campaign, died at Kaipara. As was customary on such occasions, invitations were sent to the surrounding tribes in any way connected with the deceased to come to the *uhunga*, to cry over the dead. Kiwi accepted the invitation and proceeded to Waituoro, accompanied by a number of his people, all armed. In the midst of the gathering Kiwi suddenly gave a signal and Ngati Whatua, taken at a disadvantage, were instantly attacked and about 200 of their number put to death, included in the number being the chiefs Tapuwae, Maihamo, and Tu-ka-riri. About sixty, with whom were the chiefs Tupe-riri and Te Waha-akiaki, escaped the massacre, and fled for several miles across country to the *pa* Te Makiri, on the Awaroa river.

As Tupe-riri and Te Waha-akiaki fled from the *pa*, Kiwi called out to the latter: "Heoi, to kouma apopo e iri ana i te rakau i Totara-i-ahua!" (Enough, tomorrow your breast-bones will be hanging on the tree at Totara-i-ahua!) To this boast Te Waha-akiaki replied: "Kia penei apopo to kouma e iri ana i te puriri i Tauwhare." (By this time tomorrow your breast-bones will be hanging on the *puriri* tree at Tauwhare!) Tauwhare was a *pa* belonging to Ngati Whatua, and was situated on a high wooded ridge overlooking the present Rewiti railway station.

In reply to this Kiwi showed his belief in his particular god to preserve him, and called out: "Ekore a Kiwi e mate. Ma Rehua i te rangi e ki iho kia mate a Kiwi, a, ka mate." (Kiwi will not die. If Rehua in the skies says that Kiwi will die, then only will he do so.)

Besides the massacre at Waituoro, Kiwi appears to have descended on the two neighbouring villages, Te Taipua-te-marama and Mimihanui, which lie a short distance further north; for at the last-named place, he caught Taha-taha, the sister of Tupe-riri, and killed her. Some accounts say he followed Tupe-riri to Te Makiri where the above-mentioned exchange of threats is said to have taken place. Be that as it may, Kiwi and his followers shortly afterwards returned to their home at Maungakiekie.

Ngati Whatua did not wait long before attempting to avenge the death of their people, and Te Waha-akiaki, the son of the late Tumu-pakihi, started from Kapoai, a place on the Awaroa river a little north of Ohirangi station, with a war-party of 100 warriors. Proceeding to Tamaki, Ngati

Whatua met Kiwi and a party at Titirangi, and after some hard fighting, the latter were defeated and returned to Maungakiekie. Following up this success Te Waha-akiaki advanced into the country of his enemies, but apparently on account of the small number of his warriors, he avoided the larger fortifications. Having reached West Tamaki heads, he attacked and captured the *pa* Taurere, killing the chief Taka-punga.

By this time Wai o Hua had assembled in force, and Ngati Whatua hastily retreated to Kaipara, followed by their enemies, who killed the chiefs Huru, Kaura, and Pane, before returning again to Tamaki. These reverses did not deter Ngati Whatua, who now determined to completely conquer the Wai o Hua and take their country for themselves.

This decision once made, an expedition under the chiefs Tupe-riri, Te Waha-akiaki, Wai-taheke, and others, proceeded to Puponga, a point on the Manuka harbour, and crossing the water on rafts under cover of night, attacked in turn the forts Tarataua, Awhitu and Puke-horo-katoa. The two first named fell to the invaders, most of the inhabitants being slaughtered, after which success Ngati Whatua recrossed the harbour and camped at Paru-roa.

The presence of the expedition in the district had by this time become known, and the majority of Wai o Hua had assembled under their chief Kiwi, who, having arrived at Te Whau, marched to the shores of Manuka where he was joined by the Wai o Hua of Mangere and other places on the south side of the harbour. A general advance was now made on Paru-roa, and as they drew near, Ngati Whatua was observed retreating up a spur leading to Titirangi. This retirement on the part of Te Waha-akiaki however, was part of a well arranged plan to draw the enemy which now succeeded, for Wai o Hua, seeing their enemies apparently in full flight, immediately gave chase.

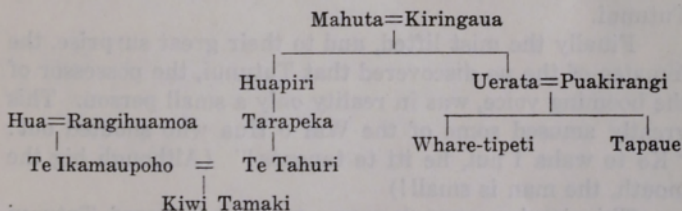
The retreat of Ngati Whatua continued until both parties had reached the summit of Titirangi and then, at a sign from Te Waha-akiaki, the tribe of Kaipara suddenly turned and fell on the Wai o Hua with such fury that in spite of their numbers, they were hopelessly defeated. Among the first to fall was Kiwi, who died at the hands of Te Waha-akiaki, and the death of their leader seems to

have so disheartened the Wai o Hua that they soon turned and fled, their flight quickly developing into a rout.

So great was the defeat of Wai o Hua on this occasion that their power in the Tamaki isthmus was broken for all time. Following the battle at Titirangi, Ngati Whatua proceeded up the Manuka to Onehunga and from there made an attack on the great *pa* Maungakiekie, which fell without much resistance, the fugitives, together with the inhabitants of other villages, flying to south Manuka and Waikato for safety. It would seem that following this episode, Ngati Whatua, for a time at least, returned to their homes; for we are told that the bones of Kiwi were hung up on the *puriri* at Tauwhare as had been predicted.

In the meantime some of the Wai o Hua, having recovered from their first fright, returned after an interval, and re-occupied some of their old villages, some returning to Mangere, others who had taken refuge toward the east coming back again to Kohimaramara, Orakei, Toka-purewha, and Taura-rua.

They were not long left in peace for as soon as Ngati Whatua learned of their action, they came down in force and wiped them out, their destruction of the Wai o Hua being so complete that only a miserable remnant remained, and these, it would seem, were suffered to remain in peace at Pukaki and Ihumatao on the south side of Mangere.



THE EXPEDITION OF TUTUNUI TO TAMAKI. 1725.

In the preceding story we learned of the fate of the Wai o Hua tribe of Tamaki; but before we finally dispose of them, it is necessary to describe an incident which took place, as far as can be ascertained, only a short while prior to the time that tribe fell before the onslaughts of Ngati Whatua.

It will be remembered that in past times Wai o Hua had murdered the great Ngati Maniapoto chief Te Kawa-

iri-rangi, an act which had never been avenged; for the only previous attempt had ended in disaster when Maniaope-tini, the leader, had been drowned. Although quite a number of generations had now passed, the death of Te Kawa-iri-rangi had not been forgotten, nor had the Wai o Hua been forgiven, in consequence of which the time again arrived when Ngati Maniapoto decided to attack Wai o Hua.

It is of course, impossible to give the exact date of this incident, but as Tutunui, the leader of the expedition, was a grandson of Te Kanawa, and therefore contemporaneous with Whare-tipeti and Tapaue, or perhaps their sons, the attack on the Wai o Hua about to be described must have taken place within a few years of the Ngati Whatua conquest of the isthmus.

The expedition does not appear to have been a large one, but at any rate, it was led by Tutunui. The war-party arrived at Tamaki without incident, and under cover of an early morning mist, proceeded to attack the great hill-fortress Maungakiekie.

The presence of the invaders, states Te Hurinui, was made known to the Wai o Hua by the loud voice of their leader as he shouted orders to his men. Hurriedly they manned their defences, and although they were as yet unable to see their enemies, they were able to follow the movements of the war-party in the mist by the powerful voice of Tutunui.

Finally the mist lifted, and to their great surprise, the inmates of the *pa* discovered that Tutunui, the possessor of the booming voice, was in reality only a small person. This greatly amused some of the Wai o Hua who shouted out: "Ko te waha i nui, he iti te tangata!" (Although big the mouth, the man is small!)

This jeering remark seems to have incensed Tutunui who, leaping to the front, foolishly entered the *pa* before his warriors had time to come up in support. He quickly paid for his rashness, for he was immediately assailed on all sides and although fighting desperately, he was overcome and killed in full view of his warriors.

This sudden and unexpected death of their leader seems to have disheartened the remainder of the war-party for, although several attempts were made to carry the defences, they were eventually forced to retire, leaving numbers dead

on the field and the body of Tutunui in the possession of the enemy. Quickly they departed for their homes, and the last view obtained by the retreating warriors was the body of the unfortunate Tutunui hanging from a *karaka* tree.

Thus the second attempt by Ngati Maniapoto to obtain revenge for the death of Te Kawa-iri-rangi proved unsuccessful, but from the circumstances surrounding this second defeat, there arose five names which were bestowed on children born about this time or shortly afterwards. Fate decreed that all but one of these children were to become noted warriors and at least one of them was to take part in the subsequent campaign which was to repay Ngati Maniapoto for their past losses.

The five children were Peehi Korehu (Low-lying mist), Wahanui (Loud mouth), Whaka-karaka (Karaka platform), Tao-nui (Big Spear), and Te Riu-toto (The blood in pools).

CHAPTER XXV.

THE DEATH OF TE AHO-O-TE-RANGI. 1790.

IN THE chapter dealing with the wars in Kawhia, the name of Te Kanawa will be recalled as one of those who assisted the unfortunate Tuahu-mahina in his unsuccessful warfare against Toarangatira and Kawharu. After his defeat at Te Maika, in which action was killed his kinsman Tukawekai, Te Kanawa does not appear to have taken any further part in the warfare.

Now Te Kanawa was a great chief and warrior of Ngati Maniapoto, and on the birth of his two daughters, he was so disappointed on finding that they were not sons that he decided to kill them. The people begged him not to carry out his threat, and finally he agreed saying that they could, if nothing else, be later used for the entertainment of visitors. As a result the two girls were named Tira-manuhiri and Pare-nga-ope. The last-named, in spite of what her name implied, became, on reaching womanhood, the wife of the chief Te Aho-o-te-rangi, son of Hourua, the sister of Whare-tipeti and Tapaue.

Now while Te Kanawa does not appear to have again taken up arms against the people of Kawhia, the hostility against Ngati Toa still continued. There had been the death of Tukawekai, and prior to that the death of Tonganui, the son of Mahanga, who had been killed at Manuaitu; there were also sundry other murders, all of which provided ample reasons for war against the Kawhia tribes.

From this relationship with the parties concerned, it is not surprising therefore, to find Te Aho-o-te-rangi taking part in an expedition against Ngati Toa. With him went Hikairo, a nephew of the unfortunate Tukawekai, and Te Iwi-tua-roa, a grand-nephew of Te Kanawa.

Descending on Kawhia, the war-party fought a battle with Ngati Toa, under Te Keunga and Tarahape, at Pouewe, and defeated them. Many of the Ngati Toa warriors were absent at the time, and the invaders now proceeded to attack Motu-ngaio, the former *pa* of Tuahu-mahina, but which was now occupied by Ngati Toa. The stronghold soon fell before the onslaughts of Te Aho-o-te-rangi and his

warriors, large numbers of the inhabitants, the majority women, being taken prisoner. A few escaped, among them being the warrior Te Wharepuhi, at this period a young man, and these fled to spread the news of the disaster.

Having dealt this blow against their enemies, the war-party retired, intending to return by the way they had come, that is, through Aotea. Having reached the ridge about half way between the two harbours, the invaders made camp and then proceeded to amuse themselves with the women they had captured. Among the unfortunate girls was one of striking beauty, the sister of Te Wharepuhi, and by reason of her handsome appearance, she was forced to suffer the abuse of quite a number of the Waikato warriors.

In the meantime Te Wharepuhi had not been idle. Having assured himself that the war-party had commenced to retreat, he carefully followed, and that night quietly entered the camp where he posed as one of the invading force. Without arousing suspicion he went from woman to woman until he found his sister, around whom he found a group of young men. After the poor girl had endured the attentions of these warriors, Te Wharepuhi, pretending to be one of them, lay with her but unbeknown to the enemy, now whispered instructions in her ear. She and the other women were to hold off the enemy as long as possible and then, when Te Wharepuhi had been given sufficient time to organize a party of revenge, they were to allow the invaders to satisfy themselves to the full so that they would become drowsy and lose their watchfulness. Having succeeded in his plan Te Wharepuhi arose and carefully left the camp.

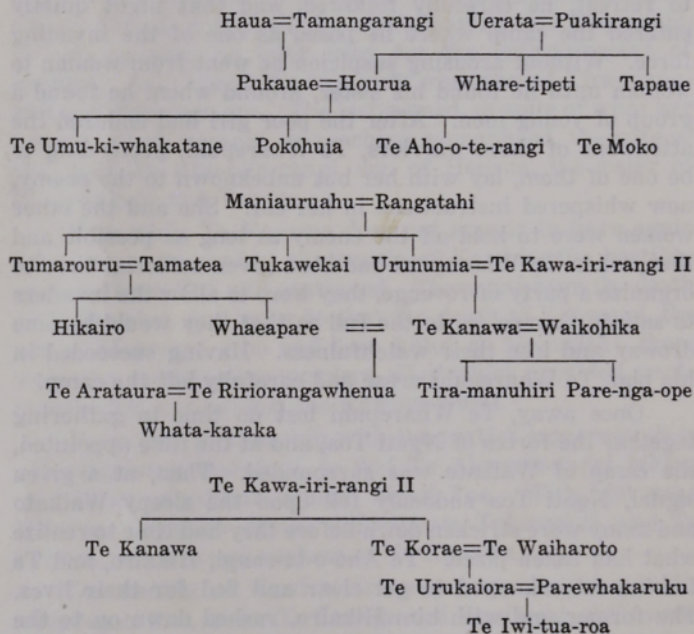
Once away, Te Wharepuhi lost no time in gathering together the forces of Ngati Toa, and at the time appointed, the camp of Waikato was surrounded. Then, at a given signal, Ngati Toa suddenly fell upon the sleepy Waikato and many were stricken down before they had time to realize what had taken place. Te Aho-o-te-rangi, Hikairo, and Te Iwi-tua-roa managed to get clear and fled for their lives. The former and with him Hikairo, rushed down on to the beach at Kawhia harbour and commenced running along the sands closely pressed by Ngati Toa.

Seeing this, Hikairo endeavoured to persuade Te Aho-o-te-rangi to turn inland up the Pukapuka valley, pointing out that the enemy would make a point of trying to capture

the chiefs. Seeing, however, that his companion was bent on following the foreshore, Hikairo rushed off by himself and so escaped. Better had Te Aho-o-te-rangi taken his comrade's advice, for he had hardly crossed the Paiaka stream when he was overtaken and killed, his head being cut off on a log which lies on the shore to this day.

Te Iwi-tua-roa, with some others, had also left the harbour and had taken to a ridge which, if followed, led right to Taupiri. Arrived at the summit with the enemy close behind, Te Iwi-tua-roa stood his ground and killed eight of his pursuers before he once again dashed off and escaped.

This defeat, which was known as Putakarekare, was a severe blow to Waikato, and as was to be expected, led to further troubles which will be described later.



CHAPTER XXVI.

WARS ON THE SOUTHERN BORDER.

DEATH OF TUTEMAHURANGI 1790.

IN THE times of Rereahu, it will be recalled, and following the wars of Tamaaio, the country comprising the upper Mokau, the Tiroa ranges and part of the Waimeha valley, became part of the Tainui territory. This country adjoined that of the Ngati Haua, a sub-tribe of the Whanganui people, hence Ngati Rereahu and their kinsmen the Ngati Te Ihingarangi found themselves in the position of border tribes.

As with most tribes living in direct contact with each other, a considerable amount of inter-marriage occurred, and it was not uncommon to find Tainui men living among their neighbours the Ngati Haua. About 1790 the chief Tutemahurangi was living in his village Whakarewa, on the northern side of the Whanganui river about half way between Manunui and Piriaka. This man was actually of Tainui, for he was a direct descendant of Tukawekai, a brother of Heke-i-te-rangi who married Ngaere, but he was so tied by blood and other circumstances that he had become one of the Ngati Haua. The story of how Tutemahurangi met his death, and the warfare that followed, is from Tuko-rehu Te Ahipu.

The account opens with Tutemahurangi living in his village at Whakarewa. Almost opposite and on the other side of the river was Poururu, a *pa* occupied by the chief Nukuraerae and his people. The inhabitants of both villages were on friendly terms, and lived almost as one people. Eventually Nukuraerae set off down the river to Rakura, where he commenced building a fine carved *pataka* (store-house), an undertaking which kept him busily occupied for some time, with the result that Tutemahurangi took advantage of his absence to indulge in a liaison with his wife.

News of this transgression in due course reached the ears of Nukuraerae who became so enraged that he burned his *pataka* in his passion, at the same time remarking: "Pena ake tona upoko, noho ana i te ihu o Parororangi!"

(His head is just like that, resting in the bows of (my canoe) Parororangi!) Without delay he returned up stream to his village at Poururu.

Tutemahurangi soon learned of the insulting remarks that Nukuraerae had passed concerning him, and when the two met they came to blows, after which Tutemahurangi returned to Whakarewa and prepared for war. No time was lost in the completing of his plans, and before day-break Tutemahurangi had entered the river and crossed to the other side. Taking up a position near the canoe of Nukuraerae he remained with only his head above water. The warriors from Whakarewa now made an attack on Poururu, and at the first alarm, as Tutemahurangi had expected, Nukuraerae made a dash to escape and rushed down the slope to his canoe. So anxious was he to get away, he did not notice his danger until Tutemahurangi had seized him by the hair; and then realizing his fate and seeing Tutemahurangi with his weapon poised above him, he said: "Mau ano au e Mahu!" (I am indeed yours, oh Mahu!) At that moment Tutemahurangi brought his weapon down with a terrific blow and killed him.

After this Tutemahurangi climbed to the *pa*, where he found his men in possession. With grim humour he enquired after Nukuraerae and on being informed that he had escaped, then told them to go to the river where they would find him.

Following on this affair, Tutemahurangi gathered his people and removed up the Ongarue river, and thence to another of his villages, Oruru, in the Ohura district. Here, together with his wives and his two sons Te Porou and Hokio, he lived for many months. Tragedy, however, caused Tutemahurangi to move once again. Not far from the village flowed the stream Mangamaire, and one night when the people were searching with the aid of torches for eels, Hokio had the misfortune to set fire to his *pureke*, a garment made from flax leaves, and was burned to death. Overcome with grief Tutemahurangi composed the following lament for his son.

Taku pohoi i te roa
Ka rehua e te kohu e
Taku ate hoki ra
Te raunga o te kanga

My ornamental ear-feather
Long has been misty from the fog
My poor heart, sore oppressed
Is now aroused, the result of a curse

I tokotokona ai	Which was provoked.
E nuku kia mamao	Move off 'till far away
Kihai koe i waiho	You were not left
I te paki o matiti	At the altar of Paki-o-matiti
Tungia to kiri	Burning was your skin
Kaka i te ahi	Scorched by the fire
Me tau uhi koe	You must cover yourself
Ki te wai taramea	With <i>taramea</i> ¹ water
Ki te wai o Tane	You must bathe
He Waipuna-atea	In the life-giving water of Tane
Na.	At Waipuna-atea.
Tai o Koroki e	Tide of Koroki
Tangi whakapu ana	Crying and wailing
Ki roto Mangamai'	Sounding afar
Patua te kakara	Within Mangamaire ²
Nga uru tawai riki	Stricken with the odour.
E tama ngaro noa	The patches of small <i>tawai</i> trees ³
I roto i a Pipiri	Oh departed son
Kihai koe i uhia	Now within Pipiri ⁴
Ki te kahu patiki	You were not covered
Ki te po whakarua	By the <i>patiki</i> garment ⁵
Kia hoki mai ai	By the winter night
To wairua ora	So that might return
Tira ki Wairau	Your living spirit
Na.	In company to Wairau.
Hoaia to tapuae	Recite a charm o'er your footprints
Ko te ihi o Tu	'Tis the dread of Tu ⁶
Tenei to maro	Here is your waist garment
Ki whitina atu	With which to gird yourself
Koutu wharawhara	A bunch of <i>wharawhara</i> leaves
Kia pai atu koe	So that you may look well
Te whakawahia mai	The anointing hither
Te wahine Ati-Rua	The woman of Ati-Rua
I te kapa ka whati	In the <i>haka</i> dance a mistake has caused
I runga o Pukehou	On the summit of Pukehou
Kia tika e tama	Be correct oh son
I te harakeke tapu	In the sacred flax
I te uru o te ahu	In the small bush of the sacred place
I runga o Taniko	On the summit of Taniko
Ki to tupuna ra	To your ancestor there

¹ Taramea, a small bush-lawyer which when boiled provided a water of reputed curative properties. (This is the spear-grass, *Aciphylla squarrosa*, in the South Island.)

² Mangamaire, the stream near Oruru village.

³ Tawai, the mountain beech.

⁴ Pipiri, thought to be a house or courtyard.

⁵ Patiki, *kahu patiki*, a much prized cloak similar to a *parawai*.

⁶ Tu, short for Tumatauenga, god of war.

Kia tungia e koe
 Whare o Uenuku
 Kia horahia iho
 Ki te takapau kura
 Ki te putahi
 Ki a Rehua

Na.

Taku tiki pounamu
 Ko te huanga nake
 Taku koko tangiwai
 Ka motu i te taringa
 Taku reke tihauora
 Na wai i tamoe
 Moe mai e tama
 Koe pou Aotea
 Me uta atu koe
 Ki te waka rangaranga
 Ka rewa to hinu
 Me he wai titoki
 Hei kaukau ake
 E te hono mokai
 Ake a te hoa
 Tirohia iho ra
 Taku kahui tara
 Tena whanatuna
 Whaowhao a mai
 To takupu iti
 Ki te kai o te wai

Na.

Te kite noa au
 Te ara ki te Reinga
 Kia hōramia iho
 Ki Hine-nui-te-po
 Me kai e au
 Te kora o Mahuika
 I hunuhunua ai
 To kiri haepapa
 To uru makaka
 Ka puia e te ahi
 Taku tamaiti e.

So that you may stay
 In the house of Uenuku⁷
 To be spread upon
 The much prized couch
 To the meeting place
 Unto Rehua.

My greenstone neck ornament
 'Tis but that alone
 My prized ear-drop
 Is severed from the ear
 My head-dress of *tihauora*
 Who repressed thee
 Sleep on oh son
 You, the pillar of Aotea
 You must embark upon
 The gentle-blown spirit canoe
 Floats then your life oil
 Resembling that of crushed *titoki*
 To become an anointing
 By the assembled low born
 Your near ones
 Look downwards
 My flock of sea terns
 There, moving off
 Fill then,
 Your small stomach
 With the food of the waters.

I see clearly
 The path to the spirit world
 There to be swallowed down
 To Hine-nui-te-po⁸
 I must partake
 Of the fire of Mahuika⁹
 Which singed and scorched
 Your shrivelled skin
 Your long straight hair
 Burnt by the fire
 My son.

Following the death of his son Tutemahurangi departed from Oruru and came south to the Whanganui river, to Makokoti, some distance above Retaruke. Boarding a canoe

⁷ Uenuku, a war god.

⁸ Hine-nui-te-po, the Maid-of-night, i.e., death.

⁹ Mahuika, goddess of fire.

he proceeded up stream, accompanied by his two wives and his son Te Porou. When the party reached Tawataa, about thirty-one miles down stream from Taumarunui, a storm overtook them. At this spot lived Whakaneke, a cousin of Tutemahurangi, and while the storm was in progress he came to the river bank and shouted to Tutemahurangi: "Me noho. Kei te whakaaro au ki te tangi o te whatitiri nei. Mau, maku ka ea te tangi o te whatitiri nei." (Stay. I am wondering what this thunder portends. You or I shall be a payment for this thunder.)

Tutemahurangi, however, continued on his way, and turning into the Ongarue river, went up stream to Otamakahi, a village of Ngati Te Ihingarangi, and which was occupied at that time by the chief Wheto. In accord with Maori custom the visitors were made welcome and a house provided for their use, after which the inhabitants collected firewood and prepared an earth oven. The food offered the visitors consisted of *hinau* berries, and these had been purposely half-cooked, so as to keep Tutemahurangi and his son fully occupied in breaking them open as they ate.

This was noticed by Tutemahurangi and he remarked: "Kaore hoki i maoa te hinau a nga pokokohua nei." (The *hinau* of these boiled-heads were not cooked.)

Shortly after the presentation of food, one of the men attending the oven produced a war-club, a *patu okewa* named Te Rau-o-te-pohata. This weapon was handed to one of the warriors with instructions to kill both Tutemahurangi and his son Te Porou. At that very moment Te Porou was resting in the house which had been assigned to them, while his father was sitting by his side endeavouring to tear apart his *popo hinau*. Suddenly Te Porou started in his sleep, a sign of evil. Turning to his father he said: "Takiri toku." Tutemahurangi, however, thought nothing of it and said: "He ngenge i te haerenga mai." (It is weariness from the journey hither.) A second time Te Porou started from his sleep, but still Tutemahurangi paid no heed.

Just then the warrior entered, his hand grasping the war-club concealed in his garments. Walking up to Tutemahurangi he said: "E koro!" (Oh sir!) and as Tutemahurangi looked up from his meal of *hinau*, his enemy brought down the club with terrific force upon his head. Te Porou

gave a frantic leap and bounded through the doorway but hesitated at the threshold, not wishing to desert his dying father. Just then he heard Tutemahurangi chanting "Hoiaia to tapuae," (Cast a spell over your footprints) and he fled. Succeeding in making good his escape, he eventually reached Taumarunui where he told his friends of what had transpired.

No immediate action was taken, and several years went by. When Te Porou had reached manhood, however, he felt the time had arrived for him to avenge the death of his father, and he accordingly made known his desire to his elders. At this his uncle Tanoa said to him, "Kaore e ea tana mate i a Ngati Te Ihingarangi, engari me tuku atu ki a Ngati Maniapoto, ki nga rangatira." (Do not avenge his death on Ngati Te Ihingarangi, rather proceed against Ngati Maniapoto with its many chiefs.)

The reason for this was that Ngati Te Ihingarangi was, at that time, lacking in leading men, and Tanoa wished as heavy a blow as possible to be inflicted. Consequently he advised attacking Ngati Maniapoto who were, of course, closely related to Ngati Te Ihingarangi.

Acting on the advice of his uncle, Te Porou now raised a war-party and crossing the ranges, descended to the valley of the Mangarapa, a tributary of the Waipa, and attacked with success a *pa* named Paripari, situated on a high limestone bluff above the Mangarapa gorge, a little to the east of Te Kuiti. Two people of note, Ngarara, chief of Paripari, and Uru, sister of Hinewai, the wife of Maungatautari, were killed in this affair, and satisfied with thus having avenged Tutemahurangi, Te Porou returned to Taumarunui.

Te Porou took no further action against the killers of his father, but about a year after the fall of Paripari, Te Heuheu Herea decided that Wheto, the chief of Otamakahi, and in whose village Tutemahurangi had met his death, should be punished. Accordingly he sent a messenger to Wheto inviting him to visit Taupo. The invitation was accepted, and Wheto set out on his journey; but after he had been some time on the road, he began to feel that the invitation he had received had been given with evil intent. He became so uneasy that he stopped, and holding his *taiaha* across his shoulders, sang a song of farewell as he gazed back towards his distant home.

Tangi te riroriro	Sings now the <i>riroriro</i>
Tuarua rawa mai	Twice sounds its call
Tikina mai tirohia	Bring it hither that it may be seen
Tenei ano au	Here am I
Te kahi atu nei	Gathered up in gloom and sorrow
I te kokouri	Eyes gazed into by me
Mata karipitia e au	With glowing glance from out
Te titiro na runga ana mai	The source of warm affection
Te puna a te hahana	Make true O Rangī
Ka mana e Rangī	Your binding promise
To whitiki mai	Caress me
Miria mai ra	With the soft touch of Rukutia
Te miri a Rukutia	Bind me
Herea mai au	With the bonds of the <i>taniwha</i>
Te here a te taniwha	And secure me
Makatitia iho	With the prized cloak-pin
Ki te tara whaiapu	And make my mind at rest.
Te hanga mauru noa	
Te aroha i au.	

Having sung his lament Wheto started off again for Kuratau, the place at Taupo to which he had been invited. When, however, he arrived about eight miles from Tokaanu his premonition of evil came true, and he was set upon and killed by two men named Pikikotuku and Poumua, relatives of Tutemahurangi, and who had concealed themselves by the track by which he was expected. This spot is known to this day as Wheto.

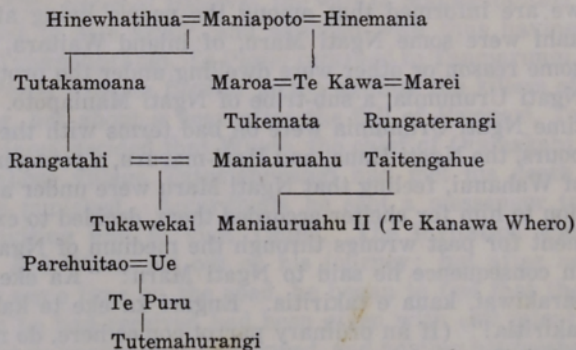
The foregoing concludes the account by Tukorehu Te Ahipu. Other details, however, are recorded by Percy Smith (see *J.P.S.*, Vol. 21, p. 98). In the latter's version we are informed that among the people living at Otamahi were some Ngati Maru, of inland Waitara, who for some reason or other were dwelling under the protection of Ngati Urunumia, a sub-tribe of Ngati Maniapoto. At this time Ngati Urunumia were on bad terms with their neighbours, the Ngati Haua, and Hari-maruru, a younger brother of Wahanui, feeling that Ngati Maru were under an obligation to him for shelter accorded them, decided to exact payment for past wrongs through the medium of Ngati Maru. In consequence he said to Ngati Maru: "Ka eke te kaka parakiwai, kaua e takiritia. Engari ka eke te kaka kura, takiritia!" (If an ordinary parrot comes here, do not snare it, but if a scarlet parrot comes, snare it!)

Ngati Maru at once understood this reference to Tutemahurangi; and as we already know, killed him at the first

opportunity. It would appear that still another member of the family died on this occasion, this being Pango. Te Porou after his escape is said to have proceeded to Te Tutu-o-rangitane, a *pa* on the west bank of the Whanganui, fourteen and a half miles below Taumarunui.

Following on the attack on Paripari, as related, a truce was made with Ngarue, a chief of Ngati Rora, after which Te Porou returned home. Ngati Maniapoto in the meantime had been roused by the death of Ngarara, and a party of 400 men set out after the retiring Ngati Haua, and at Te Horo, a cultivation close to the Papatea *pa* on the Mokau, Ngati Haua were overtaken. A desperate battle took place in which Ngati Maniapoto were defeated, losing the chiefs Hore, Te Rangituataka, and Ngaehē, while Wahanui made good his escape.

By this time Ngati Maru, who had been living at Otamakahi, had departed from the district, and had removed to the Ohura valley. Ngati Haua, however, determined to punish them for the trouble they had caused, and with this intention followed them to Ohura, where they fell on them to such purpose that fifty were killed, including the chiefs Maro-taua, Pango, and Rangi-tahi, only twenty, under the chief Wheto, making their escape. This incident, for a time at least, ended the war resulting from the death of Tute-mahurangi. As for Wheto, it was soon after this that he met his death as described in the account by Tukorehu Te Ahipu.



CHAPTER XXVII.

NGATI MARU AND NGATI PAOA EXPEDITION TO THE BAY OF ISLANDS. 1793.

SOMEWHERE ABOUT 1785-90 there arrived in the Hauraki gulf a war-party of Nga Puhi under the chief Te Raraku, and coming down the Waiheke channel, they attacked the people living at Wharekawa, killing many of them. Among those caught was a Ngati Whanaunga chief named Pokere, and as he was about to be put to death he said: "He ahakoa au ka mate, tena te aute i whakatokia e au ki te taha o te whare." (Although I may be killed, there is an *aute* tree which I have planted by the side of the house.) He meant by this that there were still some of his relatives living who would avenge his death.

Discovering from some of the other prisoners that the *aute* tree referred to Hauauru, the uncle of Pokere, Te Raraku determined to attack that chief also, and with this end in view, the war-party paddled across the gulf to Wai-o-tahe, near Thames, but wishing to lull the suspicions of the local people, they pretended that they had come on a mission of peace and offered, as an inducement, a famous canoe named Kahumauroa which had originally belonged to the Hauraki tribes.

Against the advice of some of his people, Hauauru came forward to meet the invaders who, as soon as they had him in their possession, put him to death, after which they departed and returned to their homes.

A little while after this event a party of the Taou branch of Ngati Whatua went to Mahurangi for the purpose of shark-fishing, and while there Tara-hawaiki, the son of Tupe-riri, named a shark which he had caught after the great Ngati Paoa chief Te Haupa. It so happened that some of Ngati Paoa were fishing in the same locality; and hearing of the insult, attacked Tara-hawaiki at his camp on one of the islands and killed him.

As a result of this, a party comprised of Nga Puhi, Ngati Rongo and Kawerau, under the chiefs Maeaea and Whetu, came down at the instigation of Ngati Whatua to punish Ngati Paoa, and, arrived at Waitemata, they

attacked the people living at Takapuna (North Head). The invaders had paddled down the coast in a fleet of canoes, one of their vessels being none other than the celebrated Kahumauroa; and on the occasion of the attack, this canoe was drawn up into a shallow cave on the Cheltenham side of North Head.

Learning of this Ngati Paoa made a sortie during the night with the intention of destroying it, but unfortunately they were discovered by the guards and beaten off. Ngati Paoa now decided to evacuate their position, and waiting their opportunity, they succeeded in escaping in canoes and making their way to their friends at Waiheke and other places toward the east.

The invaders followed in their wake and arrived at Motu-karaka; they scaled the cliffs by means of poles which they had brought, and fell on the inhabitants, killing the chief Taeiwi and many of his people. From here the war-party proceeded to Taupo, near Clevedon, and falling on the people there, they captured and killed the chief Mahia, father of Te Haupa. The body of the unfortunate man was hung on a *karaka* tree on the foreshore, but apparently it was later taken down for, according to all accounts, the bones of Mahia were taken north by Maeaea on his return.

The losses suffered by the Hauraki tribes on these occasions now determined Ngati Maru and Ngati Paoa to seek revenge, and for this purpose the former tribe constructed a large canoe called Te Tai-o-te-puruhi. Meanwhile, Ngati Paoa were not idle, and several war-parties were sent to Mahurangi and thereabouts to punish Kawerau. One of these expeditions, led by the chief Potiki, fell on the villages at Mangatawhiri, near Kawau island, and there killed Maeaea, thus, in a measure, squaring the account.

By this time the canoe Te Tai-o-te-puruhi had been completed, as also had another which had been started by Ngati Paoa under the direction of Tuawa of Ngati Tai. Ngati Maru and Ngati Whanaunga now started off, and crossing the gulf, joined Ngati Paoa, after which the combined parties proceeded up the Waiheke channel. As they arrived off Tamaki heads, however, they fell in with a fleet of Nga Puhi canoes, and immediately a chase took place. Ngati Maru and their friends hastily turned the point and paddled quickly up the river as far as Te Whanake, which

is on the west side, and here they landed. The leaders immediately gave orders for everyone to flee in apparent panic so as to deceive the enemy, and, leaving their canoes deserted on the beach, the whole party rushed inland. Once over the ridge however, the Hauraki warriors quickly reformed and awaited their foes.

They had not long to wait, for in a very short while the foremost of the Nga Puhi came bounding over the ridge in hot pursuit. Then the whole of Ngati Maru and Ngati Paoa arose and so sudden and unexpected was their appearance that Nga Puhi were taken by surprise and were beaten back, their retreat developing into a complete rout. Only two canoes managed to get away, the remainder falling into the possession of their enemies. In this defeat, known as Te Ringa-huruhuru, Nga Puhi lost the chiefs Toa-kaupapa, Takahi, Hauturu, and Oha.

Shortly after this, Ngati Maru assembled under the chiefs Ahurei, Uaua and Poutu, the last two being the sons of Hauauru, and together with Ngati Paoa, under the chiefs Te Haupa, Te Waero, and Pokai, all sons of Mahia, embarked in the war-canoes Te Tai-o-te-puruhi and Tuiti, and set out for the Bay of Islands. According to Nga Puhi accounts, on the arrival of the Hauraki war-party, the invaders landed at Kororareka where they captured the chief Tara, and after making him a prisoner, demanded that he guide them to the villages of their particular enemies. Tara, however, pretending to fall in with their plans, directed the war-party into the Kerikeri inlet, where large numbers of the Nga Puhi lived. As a result the invaders were forced to withdraw without effecting anything. During this expedition, however, Ngati Maru entered the Waitangi river a few miles south of Kerikeri, and at Taumatawiwi, engaged the local people, killing, says John White, a man named Piki-kaka, after which they returned home.

A short time after the return of the expedition, the Hauraki tribes, not satisfied with the *utu* obtained at Taumatawiwi, dispatched another war-party to the north. Under the leadership of Ahurei, Te Haupa, Waero, and Pokai, the expedition, numbering 340 men representing Ngati Maru, Ngati Whanaunga and Ngati Paoa, proceeded to the Bay of Islands where they entered the Waitangi river, up which they went as far as the Haruru falls, making camp close by.

According to the account of Hoani Nahe, Ngati Maru and their allies now marched inland, and turning into the Oromahoe valley, arrived before the Puketona *pa*. This fortification occupies the summit of an ancient volcanic cone, its fosses and parapets having been cut out of the solid scoria forming the crater edge. At the time in which we speak, the ground on the south-eastern side, that is, the area between the hill and the present road to Waimate, was occupied by a large swamp; and Ngati Maru, in order to get to the *pa*, commenced to build a causeway.

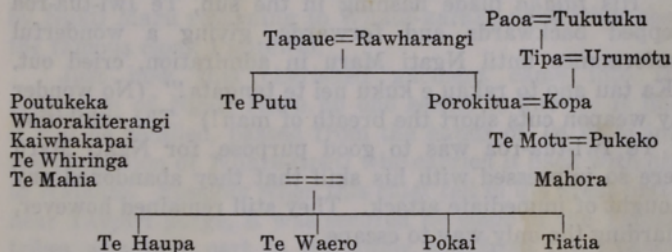
The inhabitants of Puketona, seeing this, commenced similar operations with the intention, says the account, of attacking and capturing some of the invaders. So soon as Ngati Maru had finished theirs, however, they withdrew, leaving the causeway to Nga Puhi who now commenced to cross over in pursuit. The Hauraki party, retreating before them, took a circuitous route round the base of a hill at the foot of Whaka-taratara, receiving, as they went, intelligence of the enemy's movements from scouts on the hill above.

The rear portion of the war-party now slackened pace while those in front hastened with all speed to get round the far side of the hill and return towards their Nga Puhi pursuers. Successfully executing this manoeuvre, the Hauraki front suddenly came upon Nga Puhi in the rear while at the same time their rear-guard, having received a signal from their scouts, immediately turned and attacked. Nga Puhi were thus caught in a trap and, unable to escape, were driven into the swamp where large numbers were killed. This defeat, which undoubtedly was a severe one, is known as Wai-whariki, the name referring to the building of the causeway across the swamp.

Among the accounts preserved by Nga Puhi is one which seems to refer to another episode but which was part of the same warfare. They say that the Hauraki war-party (after the fight at Puketona) divided into two sections, one remaining at Wai-whariki while the other, under Ahurei, proceeded up the Oromahoe valley to Pakaraka where they approached the great hill-stronghold Pouerua, at that time occupied by Ngati Rangi. The invaders made no attempt to attack but contented themselves by hurling taunts at the inhabitants, after which they commenced to retreat by the way they had come.

Incensed at the actions of Ngati Maru and seeing them hurrying off in apparent flight, Ngati Rangi came rushing down from their *pa* intent on attacking their foes. This was what Ahurei had intended; and carefully retiring down the Oromahoe he successfully led them into his ambush where, suddenly assailed by fresh warriors, the Ngati Rangi, many of whom were now out of breath, were badly defeated and put to rout.

This incident seems to have ended the warfare, and Ngati Maru, content with the punishment they had inflicted upon their enemies, returned home. It is said that the defeat of Nga Puhi at Wai-whariki was one of the reasons why Hongi Hika went to England and, in later times as we shall see, the northern tribes took a terrible revenge for their losses on the above occasion.



TE IWI-TUA-ROA AND WHATA-KARAKA. 1790.

As has been previously mentioned, one of the results of the illfated expedition of Tutunui to Tamaki, was the naming of several children, one of whom was Whata-karaka. As will be seen by referring to the genealogical table in the account of Te Aho-o-te-rangi, Whata-karaka was closely related to the chief Te Iwi-tua-roa and on one occasion these two men set out to visit a friend named Rangireta whose home was at Hauraki.

All went well until the visiting party reached Te Tahuna, a point at the mouth of the Piako river, and here they encountered a party of Ngati Maru who advanced with hostile intentions and drove them to the extremity of the point where they found their escape completely cut off. Although now having Whata-karaka and his companions at a disadvantage, Ngati Maru were not bold enough to attack and both sides sat down to await the first move.

This went on for some time, states Te Hurinui, until finally Ngati Maru became impatient and sent one of their number requesting that Whata-karaka should give an exhibition of his skill with the *taiaha*, his fame in this direction having been heard of by the Hauraki tribes. Whatakaraka, however, hesitated and turned to Te Iwi-tua-roa who was actually a more skilful man, but the latter refused.

Finally Whata-karaka stepped forward and made a few half-hearted swings with his *taiaha*, only to stop and call out, "He ware au rara! He ware au rara! Tena ano te kai a te kohatu!" (I am of no account! I am of no account! Behold the food of the stone!) In this he referred to Te Iwi-tua-roa who now stepped forward and deftly caught the *taiaha* which Whata-karaka tossed to him.

His *taiaha* blade flashing in the sun, Te Iwi-tua-roa stepped backwards and forwards, giving a wonderful performance until Ngati Maru in admiration, cried out, "Ka tau ano to rakau e kuku nei te tangata!" (No wonder thy weapon cuts short the breath of man!) The exhibition of Te Iwi-tua-roa was to good purpose, for Ngati Maru were so impressed with his skill that they abandoned any thought of immediate attack. They still remained however, guarding the only way to escape.

That night Whata-karaka, thinking that their plight might become serious, addressed his small following, calling on a volunteer to go to Te Haupa of Ngati Paoa, to whom he was related, in order to obtain some canoes in which they might make their escape. As a result a warrior took to the water, and swimming quietly past the enemy camp, landed unobserved. Once on the beach he wasted no time in hurrying along the coast to the settlement of Te Haupa to whom he made known the plight of Whata-karaka.

Te Haupa immediately had two canoes prepared, one being the large war canoe Tuiti, and these were given to the messenger together with sufficient men to man them. Both canoes made a successful landing at the headland where Whata-karaka and his companions were besieged, and the beleaguered party immediately embarked and pushed off.

Among those who were with Whata-karaka on this occasion was a *tohunga* named Tiriwa, a warrior of Ngati

Apakura whose name is frequently met with in later times. He would be a young man at this time and according to the account, as the canoes drew away from the headland, he arose and recited an incantation to cause the seas to rise behind them.

The escape was quickly observed by Ngati Maru and a general rush to their canoes took place. Speedily they pushed off and paddled furiously after Whata-karaka and his companions, but their pursuit met with an abrupt end when a sudden squall arose upsetting their vessels and drowning most of the crews.

By this time Whata-karaka and his party were well out of reach and after paddling along the coast, they landed safely at the *pa* of Te Haupa. This chief, acting in the role of an intermediary, made overtures of peace to Ngati Maru and these were accepted, the peace-making being cemented by Ngati Maru returning to Whata-karaka none other than the famous cloak Pipitewai.

Just how this cherished garment came into the possession of Ngati Maru no one seems to know. It had, it will be recalled, passed from the hands of Te Wehi into the possession of Whare-tipeti who carried it back with him to Waikato. Possibly when this chief fell in the great battle near Taupiri gorge, it was secured by some of the Tamaki tribes who took part in the affair and from them passed to Ngati Maru. Be that as it may, on its return to its original owners, the cloak has remained in their possession ever since. For a time it lay in the cave Ruakuri, one of the three famous limestone caves near Waitomo, but when these places became known to Europeans, it was removed by Te Moerua and it now rests, with other tribal heirlooms, in a vault near Otorohanga.

CHAPTER XXVIII.

THE EARLY NINETEENTH CENTURY.

AT THE beginning of the nineteenth century, the leading man of the Tainui tribes was the warrior chief Te Rauangaanga, the son of Tuata. He was, according to tradition, born soon after the death of Te Putu, his name being taken from the incident when the heads of the slain Ngati Raukawa were set up on posts at the foot of Taupiri. On his mother's side Te Rauangaanga was descended from Te Aho-o-te-rangi, for that chief's daughter Rangimahora, married Te Wawahanga and Te Kaahurangi, their daughter, became the wife of Tuata.

There were of course, other chiefs of note at this time. When the unfortunate Te Aho-o-te-rangi met his death at Kawhia, his widow Parengaope, as was the custom, became the wife of his elder brother Te Umu-ki-whakatane and as a result a son named Whakamarurangi was born. This man married Hine-matua, a daughter of Te Putu and Naho, one of that chief's minor wives. The result of this union was Irohanga and his brother Riunui, both of whom married the same woman, Ngunu. To Irohanga was born Maungatautari, although this name was assumed later on, and to Riunui was born a younger brother Wahanui.

Both Maungatautari and Wahanui became renowned warriors, one of their exploits being an attack on the great *pa* Maungakiekie. As has been mentioned, the death of Te Kawa-iri-rangi had never been avenged, the last attempt having been the illfated expedition of Tutunui. Ngati Maniapoto had never forgotten the death of their ancestor and now, under the leadership of Maungatautari and Wahanui, a large war-party set out to attack the tribes at Tamaki.

According to the Maori account, the Wai o Hua were still in possession of Tamaki, but this can hardly be, for as we have seen, the whole of the isthmus had by this time, been laid waste by Ngati Whatua, hence it is difficult to decide just what tribe was attacked on this occasion. It is possible, however, that some of the Wai o Hua were actually living at Maungakiekie at this period under the rule of their

Ngati Whatua masters, but if so they must have been few in number compared with their former might.

According to Ngati Maniapoto, the hill Maungakiekie was still very strongly fortified, the *pa* being divided by palisades into seven sections, resembling several forts in one. This feature was common in *pas* of great size, the idea being that should an enemy succeed in gaining an entrance, the inmates were able to continue the defence by retiring to the section above or to the rear.

The attack on Maungakiekie was led by Wahanui, the younger of the two brothers, and although the defence was stubborn, the war-party fought its way in, gradually forcing the inhabitants before them. Once within the defences Wahanui and his warriors attacked and captured section by section until the great *pa* fell to their assault. Great numbers of the Tamaki people were killed in this attack and Ngati Maniapoto were thus repaid in a measure, for their years of past defeats.

According to Otene Paora of Ngati Whatua, the great hill *pa* of Maungarei (Mt. Wellington) also fell before the onslaughts of Ngati Maniapoto, and although it is not certain, it would seem that this incident was part of the invasion of Maungatautari and Wahanui. So many were killed on this occasion that the invaders were unable to eat them all, in consequence of which the slain were dragged to an ancient geyser mouth on the west side of the mountain and there rolled in, hence the name Te Rua-potaka for that spot.

THE FIGHT AT HURIMOANA.

Part of the territory owned by Maungatautari and Wahanui was the district of Ngahape in the northern King Country and situated a few miles north-east of Otorohanga. The two brothers eventually constructed a *pa* at Hurimoana, a hill in the vicinity, but their act was looked upon as an intrusion by their neighbours, the Ngati Whakaterere, who claimed the land as their own, and that tribe now adopted a threatening attitude. Fearing an attack, Maungatautari sought the assistance of his kinsmen, the Ngati Haua, the messenger being his brother Wahanui.

In the meantime, states Te Hurinui, Ngati Whakaterere moved over and besieged Maungatautari in his *pa*. Several attacks were made but each assault was beaten off by rolling

boulders down the steep slopes of the hill into the ranks of the enemy. This went on for some time and Maungatautari was still in possession of his fort when Wahanui and his Ngati Haua reinforcements arrived. Their approach was noticed by the besieging forces and immediately a strong section of them left the vicinity of the *pa* and set out to cut them off.

The two forces met on the ridge on the Waikeria side of Hurimoana and a determined and heavy battle took place, the progress of which was anxiously watched by Maungatautari from the summit of his village. He was troubled over the fate of his brother Wahanui who, as the battle raged, was reported to have been wounded eight times and consequently, taking advantage of a lull in the fighting, he called out, "E pewhea ana?" (How fares it?)

His call was heard by Wahanui and he immediately reassured his brother by shouting out, "E waru enei, kia waru mai hoki!" (There are eight of these (signifying his wounds), but there will have to be eight more!)

At last the tide of battle turned in the favour of Wahanui and Ngati Whakaterere, who had by this time lost several chiefs, commenced to retreat. This action was observed by the inmates of Hurimoana and, led by Maungatautari, they immediately charged forth and caught Ngati Whakaterere from the rear. The retreat quickly developed into a rout, large numbers of the enemy being killed either in this action, or in the chase that followed. The result of this victory left Maungatautari and Wahanui as the undisputed overlords of the Ngahape territory and their rights in this direction were never again challenged by Ngati Whakaterere.

CHAPTER XXIX.

NGATI RAUKAWA UNDER HAPE ATTACK NGATI MANIAPOTO. 1804-5.

ALTHOUGH Ngati Raukawa were themselves a Tainui tribe, they had, from one cause or another, quarrelled with Waikato and their sub-tribes on several occasions. Their hostility towards Waikato in particular seems to have increased after the Mata-kakaho warfare when they suffered defeat at the hands of Tawhia-ki-te-rangi, hence they had ample reasons for taking up arms against that tribe or their allies.

Some time during the early years of the nineteenth century, possibly about 1804-5, although the exact year is not certain, the Ngati Raukawa chief Hape, the paramount leader of that tribe, marched against Ngati Maniapoto. The war-party, consisting of 1,000 warriors of whom part were from the Ngati Whakaue tribe of Rotorua, entered the King Country by way of Tuhua, and turning northwards up the Waimeha valley, crossed the range to the Mapara district where they attacked the *pa* Te Hau-peehi, occupied by Ngati Rereahu and Ngati Matakore.

The local people were defeated and the invaders now attacked Ngati Hinewai at Otapuha. One of the inmates was the chief Te Rangituatea, leader of Ngati Rora, but he escaped and lost no time in joining his kinsmen at Arapae, the large Ngati Maniapoto stronghold nearby. Here he found the chief Te Wharaunga, and messengers were immediately sent to the villages at Te Patate and Te Panikau, warning the inmates of the approach of the enemy.

Hape had by this time reached Mangakino and proposed to attack Tauanui, a *pa* a few miles north of Te Hau-peehi, but this was not carried out through the fact that Te Wi, one of the war-party, was related to some of the inmates. The invaders therefore marched past and that night camped at a place called Ngaruwahia, on the Mokau river. The next day they proceeded to Arapae and an attack was made on that *pa* but the position proved too strong and Hape and his warriors were compelled to retire after having speared an old man on the parapets.

The war-party now moved on to Te Patate, below the Mangakowhai stream, which place belonged to Ngati Kinohaku. Hape and his people opened hostilities with a volley of stones but the fighting was concluded by Hapahapai of Ngati Kinohaku, presenting Hape with a greenstone club as a peace offering.

The raiders now went northwards and descended into the valley of the Mangapu where they attacked others of Ngati Kinohaku at Te Tuhi-a-te-aomarama, Puke-hokio and Te Pa-nikau. These three villages were quite close together and were situated on the western side of the valley in the district now called Oparure. Puke-hokio was built on the edge of a steep limestone cliff which overlooks the present native settlement. Whare Hotu, whose home is close to this spot, states that on arrival Hape and his men took up a position at the foot of the cliff from where words were exchanged with the inmates. The intended attack was called off when Hape recognised relatives among some of the Ngati Kinohaku, and calling upon Te Wharaunga, who had come to Puke-hokio from Arapae, Hape informed him that peace had been made, but warned him not to follow in the wake of the war-party.

This advice was not taken however, and after the enemy had departed, Ngati Kinohaku and others of Ngati Maniapoto, gave chase and overtook Hape and his people at Otorohanga, some fifteen miles northwards. The two parties occupied two little hills a little to the north of the present township, and after some taunts had been hurled back and forth, Mama, a noted warrior of Ngati Maniapoto, came to the front and challenged the enemy. This was met by Te Huarere, an equally noted warrior belonging to the Ngati Whakaue allies. The two champions thereupon fought a duel in a shallow intervening gully in full view of the opposing parties. It ended in the great Mama thrusting his *taiaha* between the legs of Te Huarere, at which he threw him bodily over his head among the rest of the Ngati Maniapoto who then dispatched him.

The fall of Te Huarere was the signal for a general attack but Ngati Maniapoto were finally repulsed and fled in a northerly direction being pursued by their enemies as far as the Mangaorongo stream. At Onewhero the chief Te Wharaunga was overtaken and made a prisoner and

carried back to Kahotea where, in a little vale by the side of Totorewa and close to Mangaorongo, he was put to death in revenge for the killing of Te Huarere.

The first of the fleeing Ngati Maniapoto had by this time reached the vicinity of Kakepuku, and finding that the enemy had given up the chase, they stopped by the Waipa to catch eels for food. They had not been long there when those following arrived with the information that Te Wharaunga had been captured, and so, without waiting to consume the eels they had caught, the whole party returned to again attack Hape, but beyond following up the raiders, they effected nothing.

A year went by before Ngati Maniapoto made another move and in the meantime Hape had established himself in a *pa* called Purukawehue. This place Ngati Maniapoto now attacked and captured although Hape himself managed to escape. Among the prisoners however, was a Ngati Maru man named Hihitaua who was a relative of Taraia, and this act, at a later date, was to be the cause of Ngati Maru sending an expedition against Ngati Maniapoto.

THE EXPEDITION OF HIKAIRO TO ROTORUA. 1805-6.

In the Ngati Raukawa raid under Hape in which the invaders captured and killed Te Wharaunga, certain members of Te Arawa who had accompanied the war-party, were held responsible for that chief's death, and now in order to punish that tribe for their part in the affair, some of the Ngati Maniapoto decided to invade Rotorua. In consequence there assembled soon afterwards, probably about 1805 or 1806, a war-party under the command of Hikairo and Tiriwa, both chiefs of Ngati Apakura. The former was the second of that name and was a grandson and namesake of the first Hikairo, the companion-in-arms of Te Aho-o-te-rangi when that chief lost his life at Kawhia. He was also closely related to Ngati Haua which tribe in turn, was related to Te Arawa, the people against whom the war-party of Hikairo was now directed.

On the arrival of the expedition at Rotorua, states Rore Eruera, Hikairo and his companions proceeded along the lake shore to Ohinemutu and Pukeroa, which places were found deserted, Ngati Whakaue, apparently apprised of their coming, being safely in residence in their fortifications

on Mokoia island. The camp fires of the invaders soon drew the attention of Te Arawa and several canoes pushed off and paddled over to investigate. Their approach was seen by Hikairo, who, going down to the lake edge, stooped and drank, after which he called out across the water: "Heoi. Kua inu au i te wai o Rotorua; kua ea te mate o Te Wharaunga!" (Enough. I have drunk of the waters of Rotorua and have avenged the death of Te Wharaunga!)

Hearing this Ngati Whakaue called in reply: "Inumia, inumia te wai kauhau o to tupuna o Tamangarangi. Ka tirohia koe!" (Drink, drink the legendary waters of your ancestress Tamangarangi. You shall be looked down upon!)

By these words Te Arawa reminded Hikairo of the time when his ancestor Haua had taken for his wife a woman from the lake country. The rebuke struck home and Hikairo turned in shame from the lake shore and returned to his companions on the summit of Pukeroa. At this the leading canoes of Te Arawa landed, and the thought then came to Hikairo that if the rest could be persuaded to do likewise, the whole of Te Arawa could be caught and killed. He therefore endeavoured to incite them to the shore.

The hero of this battle was the warrior Tiriwa. Standing astride the deeply worn track leading down from Puke-roa, he distracted attention while the warriors of the war-party crept unseen between his legs and down the path to where the main body of Te Arawa were awaiting them. Once close they suddenly leaped to their feet and attacked Te Arawa with such quickness that all those who had landed were caught and killed. The remaining canoes hurriedly drew off and their occupants were forced to witness the bodies of their slain kinsmen being thrown in heaps, and the heads of their chiefs being cut off, the victorious Waikato shouting as they did so, "Haria atu tau kiore!" (Take away your rat!)

Ngati Whakaue does not appear to have made any further attempts to attack the invaders, and shortly after this Hikairo and his war-party returned home. With them they took a woman belonging to Ngati Rangiwewehi, a sub-tribe of Te Arawa living in the Mamaku and Ngongotahaa districts, and this woman was eventually taken to wife by Hikairo and became the mother of Te Weu Hikairo.

A SONG BY PANGO FOR TE WHARAUNGA.

Oh people now asleep, raise up the barb unto Kaitoto.
 The earth is quaking, bringing the summit tumbling down.
 Cast your eyes back, it has been foretold that death shall be avenged
 oh Whara'.¹
 The thrush flies away.
 Behold the rainbow now soaring on high amid the baleful gods.²
 Go back.
 Thou wert not brought for the many of Ati-Ari,³
 You to make happy the thousands now prostrated, now gone,
 The eyes that have feasted on vermin oh Whara'.
 Great are the words from the basket of knowledge
 When you stand upon the rocky flats on the heights of Totorewa.⁴
 Brandished was your spear, there overcome and cast aside.
 And Rangiahua⁵ fell, hence was made the speech in anger beyond
 Hangahanga.⁶
 Therefore has been caused by you to spread the winds of heaven.
 You didst go far to the east,
 That you might dive into the spring at Rotorua,
 And bring about the fall of the many of Whakaue.⁷
 You rested at Pukeroa⁸
 And behold there came a night when many were released.
 Cast thy thoughts back to the suspended victim held by Muri-a-pare,
 'Twas he who wasted in reckless bravery
 The man of no significance and also Te Waiatua.
 Thy brains oh Haere-huka, shall be food for Pare-tapu.
 No longer shall the people wade, hindered and oppressed
 For many are thy winds, to the west, to the south,
 To avenge thy death.

The foregoing, which is of the type known as *kaioraora*, that is, a cursing song, was composed by the chief Pango of Ngati Whakaue. Although directed against Te Wharaunga, there are references to events which occurred several years subsequent to that chief's death.

¹ Whara', short for Te Wharaunga.

² Uenuku, the god of war who appeared in the form of a rainbow; here a sign of approaching hostilities.

³ Ati-Ari, short for Ngati Te Ariari, a sub-tribe of Waikato.

⁴ Totorewa, the rocky *pa* at the junction of the Manga-o-rongo and the Waipa, and close to where Te Wharaunga was killed.

⁵ Rangiahua, a place at Kawhia, but in this case a reference to Hikairo.

⁶ Hangahanga, place at Puke-rimu, near Cambridge, where Hikairo was subsequently killed.

⁷ Whakaue, short for Ngati Whakaue, the tribe at Ohinemutu.

⁸ Pukeroa, the main stronghold of Ngati Whakaue.

CHAPTER XXX.

HINGAKAKA. 1807.

WE NOW come to that period when there occurred, judging from the number of tribes involved, what must have been one of the greatest battles ever fought prior to the introduction of the musket. This was the great battle known as Hingakaka, or Hiringakaka as it is sometimes called, and which was fought at Te Mangeo, a place a little to the south of Ngaroto lake and just west of Ngaroto railway station. Here Waikato and their allies, in a decisive action, heavily defeated a combined force representing practically all the tribes of the middle and southern portions of the North Island.

The date of this momentous affair has been assigned by Percy Smith to about the year 1780, this date having been arrived at from the position of certain chiefs as they appear in the tribal genealogies, but from the evidence of the Maori accounts and the fact that quite a number of the participants were alive well into European times, the year 1780 would appear much too early.

The chief Te Murupaenga, who led his party of Ngati Whatua in the battle, was judged by Marsden to have been about fifty years of age when he saw him in 1820. He would thus have been but a child of ten in 1780. Referring to the genealogical tables and from which Percy Smith determined his date, we find that Pikauterangi, who originated the trouble, lived only one generation prior to Te Rauparaha, which chief did not reach the height of his fame until about 1820. Again Te Rauangaanga and Te Tuhi-o-te-rangi, two of the Waikato leaders at Hingakaka, both saw service in the wars against Ngati Toa when that tribe was later expelled from Kawhia.

In the account of Noka Hukanui, however, we have a statement that provides a direct clue to the exact year in which this battle took place. According to this authority Ngati Whatua, who had come to assist Waikato, returned immediately after the battle, to their own country where they arrived just in time to take part in the battle of Moremu-nui. Now, as the missionaries at the Bay of Islands were able to determine that this engagement took place two

years before the taking of the *Boyd*, it follows that Hingakaka must have occurred in 1807, the same year as Moremunui.

It will be remembered that in former times Tupahau came down from Kawhia and conquered Marokopa, and now, some time during the year 1804, we find his descendant Pikauterangi living with his tribe at the mouth of the same river. As in the time of Tupahau, fishing was still an important occupation in the lives of the people and, states Te Hurinui, it became the custom during the fishing season for Ngati Kauwhata and Ngati Apakura to hold periodical feasts, first one tribe acting as hosts and then the other.

At one such feast a large number of *kahawai* had been caught and these were divided into the customary piles and shared out among those present. Pikauterangi, however, took offence at what he considered the poor quality of the fish proportioned out to his party, and at his instigation, Poraha and his companions, all members of Ngati Apakura, were murdered by the malcontents.

A slightly varied account is supplied by Rore Eruera who says that on the occasion of the division, Pikauterangi appropriated all the large fish for himself, leaving only the small ones for his cousins and they, annoyed at this procedure, informed Te Mahutu, their uncle, who remarked, "Ki te tae mai ano, me rumaki ki te wai." (When he arrives duck him in the water.)

In accordance with this advice, when Pikauterangi again came to gather fish, he was promptly seized and ducked in the water so severely that he was nearly drowned, after which his assailants departed, taking with them both the fish and the nets. Which of these two versions is correct is hard to say, but in any case Pikauterangi, in order to punish his relatives, decided to bring down upon them the wrath of another tribe and this he did by instigating the murder of Poraha and his companions. His act, instead of gaining the censure of the tribe, actually raised him in the esteem of the people, and they, true to Maori custom, cut up the bodies of the unfortunate Ngati Apakura and distributed the cooked remains among the sub-tribes of Ngati Kauwhata and Ngati Raukawa.

Meanwhile, Pikauterangi, in order to still further appease his injured feelings, set out down the coast to enlist

the support of other tribes to make war against Waikato. He was absent three years, during which time he travelled right down the west coast to what is now Wellington, raising 4,000 men to his cause. He then went up the east coast and persuaded Ngati Porou and Ngati Kahungunu to assist him, and this they did by sending 3,000 warriors.

During the absence of Pikauterangi, however, an expedition of Ngati Maniapoto, under the chiefs Tipi and Inuwai, marched south and proceeded to attack and kill the tribes on the Whanganui river. After defeating these people in a battle at the mouth of the river, they went east through the Ngati Kahungunu country and gradually made their way home where they arrived just in time to take part in the battle of Hingakaka.

About this time a large war-party, known as Tahuraho, and consisting of Te Ati Awa, Ngati Ruanui and Whanganui, invaded the Ngati Maniapoto country. Whether their action premeditated the expedition of Tipi and Inuwai or whether their invasion was in retaliation for that war-party is hard to determine, but according to Noka Hukanui, the Tahuraho expedition attacked and captured Tauwhare, a *pa* on the north bank of the Mangapiko, and another at Ngaroto. At these defeats the southern Waikato were forced to retreat and the aged Te Paeahi, father of Te Wawahanga, was left behind concealed in a food-pit at Parakoko. He was, however, discovered by the invaders who killed him at Ohaupo.

News of his death reached Waikato and the various tribes assembled at Whaingaroa after which they went to the *pa* Te Hinau a Tamatea, where a *tangi* was held. Here Te Wawahanga arose and said his farewell to his departed father. "Haere atu e koro, ko au ki muri i a koe. Kia pena ra, noho ana au i Maungatautari." (Depart oh sir. I shall come after you. Until it is so, I shall be abiding at Maungatautari.)

After this Waikato marched to Rotopuna and falling on the Ngati Kauwhata *pa* Waipatito, killed many of the inmates, including the chief Whatatupari. Several other engagements took place ending in another victory for Waikato at Otatau. In this last battle, however, Waikato lost the chief Te Wawahanga. It was then that Te Rauangaanga, grandson of Te Wawahanga, said: "Kaati e koro e Te

Paeahi, kia moe koe i au wahine punarua i te ra kotahi." (So be it oh sir, oh Te Paeahi, may you sleep peacefully with your two wives on the same day.)

We now come to the time when the tribes of the east and west coasts, having been instigated thereto by Pikaute-rangi, assembled to attack Waikato. Te Ati Awa, Ngati Ruanui and Whanganui came by way of the Mangapu valley to the place of assembly near Kahotea, a little north of Otorohanga, and here they were joined by Ngati Toa, the tribe of Pikaute-rangi, and detachments of Te Arawa, Ngati Raukawa, Urewera and Ngati Porou.

As has been shown, nearly all of these tribes had some score to settle with either Waikato or Ngati Maniapoto. Ngati Toa and their allies the Ngati Raukawa, to which tribe the former were closely related, had been fighting with Waikato for some time, while Te Arawa were no doubt eager to avenge their recent defeat at the hands of Hikairo.

As the west coast forces approached the meeting place, states Rore Eruera, they were observed by Wahanui. The two war-parties joined forces at Haurua, close to Hangatiki, and Wahanui now concealed himself by the banks of the Waipa, along which the enemy were expected to pass. Then as the vanguard of the war-party appeared, Wahanui suddenly stood up, his appearance so startling the enemy that they immediately scattered, a circumstance which Wahanui regarded as a good omen.

Retiring to the *pa* Totorewa, at the junction of the Manga-o-rongo and the Waipa, Wahanui awaited the enemy expedition but as soon as they made an appearance, he again withdrew, leaving the fortification deserted. Not wishing to engage the invaders, Ngati Maniapoto, says Hoka Hukanui, continued to retire before the enemy and eventually joined Waikato in the vicinity of Ngaroto.

In the meantime Waikato had hurriedly sent messengers to their various kinsmen as well as to the Ngati Whatua tribe of southern Kaipara calling on them for assistance. Te Rauangaanga himself went to interview Ngati Whatua, and going to Te Ruarangi-haerere, a village near the present Rewiti railway station, he saw the chief Te Murupaenga. He conveyed his request in the form of a song and exhibited as emblems of invitation two weapons, a *taiaha* named Matahurinoa, and a greenstone war club named Hukanui.

As a result Ngati Whatua immediately raised a war-party, and under the chiefs Te Murupaenga, Titahi and others, marched south, being joined by Ngati Tai under Tara-te-irirangi, and Ngati Tamaoho under Te Whare-aitu. Passing through the lower Waikato the force was increased by detachments of Ngati Te Ata and Ngati Tipa, and the combined war-parties continued southwards where they joined the Waikato main body.

The Waikato army now proceeded to Te Rore and took up a position at Tauranga-mirumiru, about half way between Paterangi and Ngaroto. The next morning however, they moved forward, 1,600 strong, to Te Mangeo, a place on the ridge about a mile to the south-west of Ngaroto railway station. Here, in the open fern land, the forces of Waikato and their allies took up position, the various tribes and sub-tribes being arranged in ranks, each in charge of its respective chief. Waikato and their sub-tribes were under the command of Te Rauangaanga, Te Kanawa, Te Tuhi-o-terangi, Hikairo, Tiriwa and Te Wano, while Ngati Maniapoto was led by Wahanui, Tipi, Inuwai and Huahua. As the site was on Ngati Apakura territory, that tribe was given pride of place, Te Wano, the actual owner of the land and whose home Te Rua-kotare, was situated only a few miles towards the east, being given a place in the forefront among the other leaders.

Aware that their army was seriously outnumbered by the enemy, the Waikato carefully arranged bunches of feathers on the top of the fern and as they fluttered in the breeze, they gave the appearance of head feathers as worn by warriors on such occasions. To add to the deception, men were posted at intervals in the fern and these made warlike speeches to imaginary warriors in order to impress the enemy.

Eventually, as evening closed, the great enemy army approached, consisting of Ngati Toa, Ngati Kauwhata, Ngati Raukawa and their allies Te Arawa, Urewera, Ngati Porou, Whanganui, Ngati Ruanui and Te Ati Awa, the whole under the command of Pikauterangi, Te Rakaherea, Maui, Tahuaroa and Te Maunu. Coming to a halt they sat down, seeing before them the assembled ranks of Waikato and behind whom what appeared to be another large force in reserve, but which was actually only the bunches of feathers so skilfully arranged in the fern.

As the two armies faced each other, the southern party commenced the following song, expressive of the defeat of Waikato.

Huria, hurihia ki tua ki to aro;
 Tikina taku ika ki waho ki te moana nui,
 Akina e takoto mai nei.
 He horonga nooku,
 Kia tae au
 Ki nga uru kahika',
 Ki o uru, ki o awa.
 Kia kata noa mai e,
 Te kotikotipa.
 Kikipounamu
 E tangi ana
 Ki tona nei whenua
 Ka tupungia nei e te maheuheu
 Tangi kau ake te mapu.
 I-i-i.

Overturn, overturn to beyond your front;
 Bring forth my fish outside to the great ocean
 And smitten let it lie.
 Haste shall be mine
 That I may reach
 The *kahikatea* groves,
 Your clumps of bush, your rivers,
 That may laugh in vain
 The bittern.
 The *kikipounamu* insect
 Is crying now
 For his land
 Overgrown with weeds.
 Swells now the cry of anguish.
 I-i-i.

The words of the song were repeated in a weird supernatural voice and this was interpreted by the Waikato *tohunga* as an evil omen for the invaders and they knew that the enemy would be "food for the war club."

That night both camps rested but ere the day broke both sides drew up in battle order. The chiefs, says Noka Hukanui, were distinguished by the feathers of the *toroa* and *huia* with which they bedecked their hair. Te Rauanga-anga now sang the following song of encouragement to the Waikato warriors.

E Awa e, ka to te to o te kauri,
Ka tupu te pukatea i te wai,
Ka ngoungou te iwi o te tau,
Ka ruperupe te kereru,
Ka waru te kao
Ka patu te rou
Ka reka te kaomiti a!

Oh Awa oh, the stem of the *kauri* shall grow,
The *pukatea* shall grow in the waters,
Softened in water shall be the bones of thy ones beloved,
The pigeon shall tremble violently
The dried *kumara* shall be crushed
The fern-root shall be beaten
And sweet shall be the *kumara* preserve. Ah!

When the song had finished and just before the battle opened, the chief Tiriwa called to Huahua, of Ngati Mata-kore, "E Hua e! Mau te titi, maaku te whewhera!" (Oh Hua! Be you the wedge, I will open up the hole!) it being the wish of Tiriwa for Huahua to lead the first charge, but the latter, observing the large numbers of the enemy, shouted in reply, "Mau te titi, mau te whewhera!" (You be the wedge and you open up the hole!)

Tiriwa now leaped to his feet and grasping two calabashes, threw them into the air and as they fell, smashed them to pieces with his *taiaha*, at the same time shouting the battle-cry, "Kei ahau te matangoi!" (Mine is the first man!)

This performance was watched with some misgivings by the enemy who knew that the calabashes were intended to represent men's heads and the fact that Tiriwa had successfully broken them portended an evil omen for the outcome.

As the broken calabashes fell to the ground, the Waikato army, led by Te Rauangaanga, pressed forward in a mighty charge against the enemy ranks which, after considerable slaughter, broke and fled, leaving large numbers dead upon the field. It is said that Ngati Raukawa alone lost 1,600 men, among whom being their chiefs Iwituha and Tahaearoa. Ngati Toa also lost heavily in men and chiefs, among the latter being none other than Pikauterangi himself, his brothers Te Rakaherea and Maui, and Tahuaroa and Te Maunu.

The battle is known in history as Te Mangeo, after the name of the locality, but from the large numbers of men killed, it is also called Hinga-kaka, or the "Fall of the parrots," for as the *kaka* is slain in large numbers at one time, so fell the warriors at Te Mangeo.

Following their victory the Waikato and their allies held a great cannibal feast. The dead were collected and laid in heaps from which the bodies of the chiefs were claimed by those who had killed them, the warriors saying, "Naaku e mea rangatira i patu," to which Hikairo, who was standing by, would say, "Ko tau." (It is yours.)

The site of this great engagement is on the wide ridge immediately to the west of Ngaroto railway station, the road from Ngaroto to Paterangi and Te Rore, passing through the battlefield. The land is now given over to farms but in those days it was open fern land, part of the territory of Ngati Apakura. It is said by Hongihongi that the bones of the slain whitened the fern for many years after the battle and that it was only after the coming of the white man that this grim evidence was ploughed into the soil.

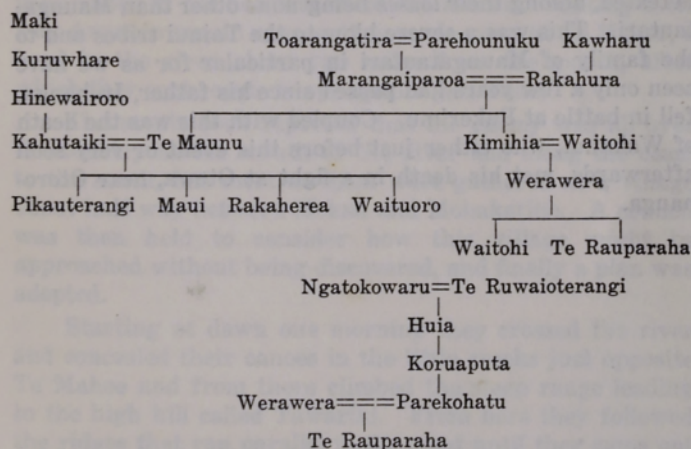
From all accounts, after the defeat of the southern party, Waikato and their allies discussed the question of following up their victory and attacking the tribes who had made war against them, but according to Noka Hukanui, this was abandoned when Te Murupaenga returned home. This decision on the part of Ngati Whatua was decided when their *tohunga* Titahi, a noted *matakite*, had a dream in which he imagined that a sand storm was blowing on the coast of Kaipara, driving clouds of sand before it from Maunganui, and that Te Murupaenga had stopped its southern progress by erecting a screen.

This was interpreted as an impending attack on Kaipara by Nga Puhi, and only by the immediate return of Te Murupaenga might that attack be resisted. Te Murupaenga remarked, "Na wai i ki ka haere mai te riri ki roto te pae o Kaipara?" (By whom has it been said that war shall enter the confines of Kaipara?) Ngati Whatua thereupon departed, and hurrying back to their own country, met Nga Puhi and defeated them in the great battle of Moremunui.

Hikairo, of Ngati Apakura, was insistent that the war be continued, especially against Ngati Raukawa, which tribe,

after Hingakaka, had fled to Maungatautari, and finding that his appeals lacked support, he said, "E Waikato, ka hua au ma matua iwi, ka kiia koe he tangata!" (Oh Waikato, I see one must have the support of the people before one is called a man!)

Waikato, however, had had enough of fighting for the time being, and Hikairo, who was still determined to carry out his plan, set out for Maungatautari with only a small war-party. Arrived at Pukerimu, near Cambridge, his expedition suddenly encountered a mixed force of Ngati Raukawa and Ngati Whakaue of Rotorua, and was badly defeated, Hikairo, Te Riunui and Irohanga all losing their lives. It was after this incident, states Te Hurinui, that Maungatautari assumed his name, it being in commemoration of the fact that his father Irohanga, had been killed at that place.



THE DEATH OF MAUNGATAUTARI. 1810.

On one occasion, the exact time of which is not certain, a party of Waikato set out down the west coast on a raiding expedition. Having made the coast at Mokau, the party proceeded along the coastal track as far as Te Kawau where, however, at Rangikaiwaka, the hard sandy beach on the north side of the *pa*, they were met by a force of Ngati Tama. A pitched battle took place in which several were

killed, among the number being the Ngati Haua chief Taiporutu. The body of this unfortunate man was carried back in triumph by Ngati Tama and suspended, head downwards, in the gateway of Te Kawau *pa*, from which circumstance Te Waharoa, a near relative of the deceased man, received his name.

A direct result of the killing of Taiporutu was that, about 1810, another war-party set out with the express purpose of punishing Ngati Tama. This expedition, stated to be a large one, was commanded by Te Waharoa, Pohepohe, Tuterangipouri and Maungatautari, chiefs of Ngati Haua and Ngati Maniapoto, but all of whom were more or less related.

Very little is known concerning this expedition, but it appears that on their arrival before Te Kawau, Ngati Tama, led by their warrior chief Raparapa, descended to the beach and in the battle which followed, the northern party was defeated, among their losses being none other than Maungatautari. This was a severe blow to the Tainui tribes and to the family of Maungatautari in particular for as we have seen only a few years had passed since his father, Irohanga, fell in battle at Pukerimu. Coupled with this was the death of Wahanui, who either just before this event or very soon afterwards, met his death in a fight at Otewa, near Otorohanga.

CHAPTER XXXI.

NGA-TAI-PARI-RUA. 1815.

AMONG the numerous causes which brought the Tainui tribes into conflict with Ngati Tama, was the killing of two boys of Ngati Rakei, a sub-tribe of Ngati Maniapoto. These two boys were named Pitonga and Ngawhakarewakauri, and were killed by Ngati Tama while they were visiting some of their friends at Motutawa, a small island about three-quarters of a mile inside the Mokau heads.

The killing resulted in a fight in which Ngati Rakei were defeated and they fled inland to their relatives at Otorohanga. The refugees stayed inland for about three years and then Te Wharauoa, a chief of Ngati Rakei and Ngati Hia, raised a war-party and proceeded up the Manga-papa valley to the headwaters of the Mokau. Making their way down stream in canoes, they made camp at Te Mahoe, a bend in the river about two miles from the mouth, after which they sent scouts to spy upon Ngati Tama.

The scouts soon reported that the enemy was all over the country at the mouth of the river and along the coast to the south, but most of them were gathered at a village about half way between Mokau and Mohakatino. A council was then held to consider how this village might be approached without being discovered, and finally a plan was adopted.

Starting at dawn one morning they crossed the river and concealed their canoes in the little creeks just opposite Te Mahoe and from there climbed the steep range leading to the high hill called Tawariki. From here they followed the ridges that ran parallel to the coast until they came out at the Mohakatino river, about a mile from its mouth. The war-party was now between the Ngati Tama village and any assistance they might receive from their own people to the south.

Arrived at the sea beach, Te Wharauoa instructed all his warriors to trail their spears and other arms along the sand and this they did by fastening their weapons to their ankles by flax strings. The party now advanced along the beach in careless order, some shouting, some singing, others

skidding flat stones along the wet sands, all of which was done to make Ngati Tama think that it was a party of their friends from the south coming to visit them.

As they drew near the village, many of the women and children, and some of the men, came down to the beach to meet them. Te Wharauoa at this, gave a signal and in an instant weapons were seized, and a charge made into the unsuspecting Ngati Tama, all of whom were killed. Seeing what was going on, the rest of Ngati Tama who were in the village, quickly armed themselves and rushed out to meet the enemy. A terrific battle soon developed on the seashore which lasted for two flood tides, hence the name Nga-tai-pari-rua (The twice flowing tides) for this battle.

The encounter ended in a victory for Ngati Maniapoto, and Ngati Tama, after losing large numbers of their people, fled along the beach to their friends at Te Kawau. As a result Ngati Rakei and Ngati Hia were able to return and take possession of their former lands at the mouth of the Mokau.

TIHIMANUKA. 1820.

About a year after the Nga-tai-pari-rua battle a woman, belonging to Ngati Maniapoto and who was married to a chief of Ngati Urunumia, a sub-tribe of the same people, went on a visit to some relatives at Whakarewa *pa*, Taranaki. This woman was Te Rangihapainga, a chieftainess of high rank, and Ngati Tama seeing in her presence in the district, a chance to revenge themselves for their defeat at Nga-tai-pari-rua, killed her.

This murder, together with the fact that the death of Maungatautari had not been sufficiently avenged, aroused Ngati Maniapoto to further action, and about four years later, that is, about 1820, a war-party consisting of Ngati Urunumia, Ngati Rora, Ngati Kinohaku and Ngati Rakei, all sub-tribes of Ngati Maniapoto, set out to attack Ngati Tama. The expedition was commanded by Te Rangituatea, Tawhana, Taonui, Tariki and Hauauru, the last named, who must have been quite a young man at the time, being a son of the chief Poutama, who had received his name through the fact that his father, the great Maungatautari, had been killed at that place.

Meanwhile, those of Ngati Tama who occupied Patangata, a fortification on a little island at the mouth of

the Tongaporutu river, knowing of the high rank of the murdered woman, had become uneasy after the deed had been committed, and had retired to a point overlooking the coast on the ranges near the Waikiekie stream. Here they had settled in a strong *pa* known as Tihimanuka.

In due course the Ngati Maniapoto war-party arrived, an event not unexpected by Ngati Tama, and proceeded to attack the *pa* which fell after some fighting, with considerable slaughter, those who were lucky to escape, flying to their kinsmen further south.

The losses which the Ngati Tama tribe had now suffered at the hands of the Tainui people had so weakened them that they decided it was no longer safe to remain in the district, and they forthwith retired southwards and settled at Katikatiaka.

CHAPTER XXXII.

THE WARS OF WAIKATO AGAINST NGATI TOA.

1800-1819.

THE first twenty years of the nineteenth century saw the rise to prominence of a number of chiefs whose names were to assume much importance in the history from that time onwards. Te Rauangaanga, who had commanded the Tainui tribes at Te Mangeo, was by this time, getting on in years, and while he still continued to lead his people to battle, his place was gradually being taken by his illustrious son Te Wherowhero. This new generation of warriors numbered also Te Hiakai, the young fighting son of Te Tuhi-o-te-rangi, and Te Kanawa, the equally famous nephew of the late Hikairo.

Among the Ngati Maniapoto was Mama, the celebrated warrior whose name has already been mentioned in the chapter dealing with the death of Te Wharaunga. Two others whose names are known to fame were Te Rangituatea, the chief of Ngati Rora, and Peehi Korehu, a grandson of both Paretekawa and Te Paeahi. The last named became so renowned for his fighting ability that his name Korehu received the prefix Tu (The god of war) and his name, as well as those of the others above mentioned, will be frequently met with in the accounts to follow.

Another chief whose name figured prominently in the history at this period was that of Te Rauparaha, the paramount leader of the Ngati Toa tribe of Kawhia. Not only was he the leader of his own people but he had also assumed a position of great influence among his mother's tribe, the Ngati Raukawa, for when Hape, the chief of that tribe, lay on his death bed and anxiously enquired of those present who was to follow in his footsteps, it had been Te Rauparaha who had boldly stood up and announced that he would do so.

The heavy losses sustained by Ngati Toa at Te Mangeo had instilled into the Kawhia tribes a bitter hatred for the Waikato people and their allies, and while Waikato and Ngati Maniapoto appear to have been satisfied with their victory at Hingakaka, Ngati Toa, in their attempts at

retaliation, gradually drew down upon themselves the wrath of tribe after tribe until practically the whole of that people were arranged against them.

One of the first tribes to become embroiled with Ngati Toa was the Ngati Mahanga, whose territory immediately adjoined that of the former people, but before describing these happenings and the subsequent warfare which followed, it is necessary to digress for a moment to mention a little incident which befell one of the Ngati Mahanga villages on the north-east side of the Kawhia harbour.

Close to the sandy beach of Otururu, near Oparau, is a tiny island known as Nga-toka-kairiri, upon which, in the time of which we speak, was the fortified village of the Ngati Mahanga chief Pourewa. In common with other coastal tribes, fishing was the chief occupation of Pourewa and his people, and every day, during the intervals of peace, canoes of fishermen would push off for the fishing grounds. It was while thus engaged, that a party of Ngati Ngawaero, a sub-tribe of Ngati Maniapoto who lived at Kawa, came to Otururu. They had come for the purpose of obtaining sea food, and observing that the people of Pourewa had already gathered a large supply, decided that they would seize them.

With this end in view they quickly crossed to Nga-toka-kairiri, which place they looted without any trouble, for most of the inhabitants were absent at the time. The marauders now began searching the nearby countryside, and at Matakirikiri, a little towards the north, they surprised and captured the youth Wharetiki and his companions who had been spending the day drying fish. This lad was none other than the son of Pourewa, and he Ngati Ngawaero decided to spare, but his unfortunate comrades were killed and their bodies cooked and eaten.

It was now considered advisable to return home, and before dawn of the next day, the invaders had started off on the long climb to the summit of the ranges. Meanwhile, news of the raid had spread, and Pourewa hurried to the camp of his son where the remains of the ovens were ample evidence to inform him of what had happened.

Without waiting to assemble a war-party, the anxious father immediately set out in pursuit, and before the enemy had crossed the range, he was close upon their heels. Occasionally he overtook a straggler and these unwatchful

ones paid with their lives at the hands of the revengeful Pourewa.

At last the raiders halted at Tirohanga Kawhia, that lofty spot on the range summit from whence one obtains the last glimpse of Kawhia's placid waters. Young Wharetiki, his heart yearning for his people, begged his captors for one last look at the land of his birth. His wish was granted, and not knowing that his father, helpless to assist him, was listening, he turned and sang a song of love and farewell.

Tera ia nga tai o Kawhia,
 Ka wehe koe i a au, e.
 He whakamaunga atu naku,
 Te ao ka rere mai
 Na runga mai o Te Motu
 E tu noa mai ra koe ki au, e.
 Ka mihi mamao au e,
 Ki te iwi ra e.
 Ka pari e te tai,
 Piki tu, piki rere,
 Piki takina mai ra,
 Te Kawau i Muriwhenua,
 E kawea e te tere.
 Tena taku manu
 He manu ka onga noa,
 Huna ki te whare
 Te Hau-o-Matariki.
 Ma te Whare-porutu,
 Ma te whare Ati-Awa,
 E kau tere mai ra,
 Whakaurupa taku aroha, na.

There lie the tides of Kawhia,
 You are parted from me now forever.
 My gaze in longing, lingering glance,
 Follows the fleecy cloud that hither drifts
 From above Te Motu¹
 Standing there alone before me.
 Let me bid sad farewell in parting
 To the people there.
 Flows on the tide,
 Rising and leaping,
 Flowing hither and thither
 Across Te Kawau² rock at Muriwhenua.³

¹ Te Motu.—An island within the Kawhia harbour entrance.

² Te Kawau.—A rock in the sea at Muriwhenua, a place at Te Maika, and which marks the site of the under water cave entrance to the ancestral burial cave of Ngati Toa and other Kawhia tribes.

³ Muriwhenua.—The name of the burial cave.

Behold my bird!
 A bird that sings at early dawn,
 Now hidden in the house
 Te Hau-o-Matariki.
 In future it shall be for Whare-porutu,
 And the tribe of Ati-Awa (to avenge me),⁴
 Swimming swiftly by
 And thus my love shall cease.

A sign of coming death was the appearance in a house of a bird, generally a fantail, hence the reference in the song.

After having been permitted to sing his lament, Whare-tiki was carried off by Ngati Ngawaero, never to see his friends again, but his song of farewell was taken back to Kawhia by his father and ever remembered by his people.

Mahanga=Paratai
 |
 Kieraunui=Kokihi
 |
 Pareketeiwi=Taraparauri
 |
 Kuku=Tomurikura
 |
 Parekuku=Purapura
 |
 Pourewa
 |
 Wharetiki

To return to the troubles between Ngati Toa and Ngati Mahanga, it would seem the origin of the warfare lay in a dispute between the latter tribe and Ngati Koata, a tribe closely connected by blood ties, marriage and so on, with Ngati Toa. There was a man, states Rore Eruera, named Tarakaihuanga whose home was at Whaingaroa, and he, following a quarrel with his wife, referred to her thus, "He toenga kai angi oku tupuna." (A food left over by my ancestors.)

The woman now left and went home to her relatives at Horongarara, and they, on hearing of the curse uttered by Tarakaihuanga, said, "Kia pena tana angaanga i riro mai ana hei rua tuna ki roto o Waingaro." (Like that shall be his head taken away as an eel hole within Waingaro.)

⁴ Ati-Awa.—The tribe inhabiting Waitara and thereabouts and who were related to the people of Kawhia.

This remark in due course reached the ears of Tarakaihuanga who set out with the intention of attacking Horongarara, but for some reason, he turned instead, into Waitetuna and fell on the *pa* Te Kupapa, killing the inhabitants, most of whom happened to be women and children. The menfolk on their return, found their *pa* in ruins and the remains of their relatives lying about, the body of one woman, Rangikapiua, being found in the mud where it had fallen.

A call for assistance was now sent to the chief Tapatai who lived at Pirongia at a place called Mahinu, and he responded by raising a band of warriors and joining his kinsmen. The Ngati Mahanga war-party now marched on Whaingaroa to attack Ngati Koata, and when they drew near one of the outlying enemy villages, four scouts were sent out, and these, coming suddenly upon four of the local tribesmen gathering *uku* clay, attacked them. The incident was observed from the *pa* and warriors immediately rushed forth to give battle to the invaders, whereupon the Ngati Mahanga scouts withdrew and joined their friends.

Tapatai ordered a retreat to beyond a stream across which two trees had at one time been felled. One of these trees the war-party hurled into the stream, thus leaving a single span for their enemies to cross. Continuing their retreat Ngati Mahanga took up position on the level summit of a nearby hill and waited for their foes. Soon afterwards Ngati Koata appeared and commenced crossing the narrow bridge. The more impulsive of Ngati Mahanga desired at this stage to charge the enemy but Tapatai restrained them, and Ngati Koata crossed the stream unmolested.

From their position on the summit Ngati Mahanga were hidden from view, but as Ngati Koata advanced, first the heads and then the chests of the warriors came into view of the enemy. Once again the younger and more eager of Ngati Mahanga appealed to Tapatai to attack but he still restrained them. Finally when the enemy had reached the crest of the hill and the last man had crossed the stream, Tapatai gave the word to charge.

Immediately Ngati Mahanga hurled themselves at the advancing Ngati Koata and attacked with such fury that the latter faltered and then broke, finally falling back in confusion. They were quickly driven back to the creek

where the retreat was held up as the survivors crowded on to the single tree in order to reach the safety of the opposite bank. In their haste to escape they crowded on to the bridge in such numbers that the majority fell or were pushed off by those behind. Ngati Koata were killed to the last man but many of those who perished were either smothered or drowned in the creek.

From the circumstances of the affair, in which Ngati Koata lost Toto, Tuarea, and Huia, the battle was named Huripopo, concerning which Ngati Koata composed the following *kaioraora* or cursing song.

KAIORAORA FOR HURIPOPO.

Tera te marama
 Ka roko marewa ake ia i te pae.
 I hara mai na koe
 I a Toto ko tahuri atu
 Kaati te whakaihi no Tuarea
 Kei te hara mai
 Kei te whakamate raro
 He wai herunga no te Orahi
 No Tapatai kei roto koe
 I te Puna-toto.
 Tarure ki te taha ko te hokowhitu o Ngati Mahanga.
 E hoa ma e, i tuhaua nga mahi nei
 E tuku harere ra te ope i a Whare
 Hei whiu i ahau
 Nga ia rino kei Tauroa
 Taupua ana e te mahau whare
 I a Karaua
 Kia ringiringi tu te hinu koia o te ngohi tahi
 Me tuku ki raro ra
 Nga pahau o te Uerangi.

There is the moon,
 It rises higher above the horizon.
 Thou camest hither then
 From Toto now spurned.
 So be it, the spell of Tuarea
 Is coming hither.
 The approaching sickness down below
 Shall be the water for the head-combing from Te Orahi.
 It shall be for Tapatai, thou art within
 The source of woman's menstrual flow.
 Lags listlessly to the side of the war-party of Ngati
 Mahanga.
 Oh friends, quick were these eventualities.
 The war-party led by Whare shall stand gasping quickly

A chastisement for me.
 The swirling currents of Tauroa.
 Rest was afforded by the house porch of Karaua
 To pour forth the oil of the single fish
 In which must be steeped
 The beard of Te Uerangi.

Tapatai now assumed the name Te Puna-toto from the words and references to himself contained in the *kaioraora* song of Ngati Koata. The latter, following their defeat at Huripopo, retreated south to Aotea closely pressed by Ngati Mahanga, and towards the southern end of the harbour another encounter took place in which Ngati Koata lost the chief Mori.

THE LAMENT FOR MORI.

Tera meremere taukapo ana mai
 Mehemea ko te hoa te kohaenga mai.
 Haere ra e 'Ri, kia whangaia koe
 Te mana ki a Tu, te au o Uenuku.
 Ipuipu taramea, ka pau te ringiringi,
 Ka pa e te tau, he pakaru niao,
 He taupoki tangere whakamau mai ra
 Ao ka tuku atu na runga o Puangi.
 E hine mataiti, kaati koe i tu ana ana hoa
 I te puke o Moerangi uta.
 A whakarongo koe nga tai
 E ketete i waho o Kaiwaka
 Ko te wai tena i tuku iho ai
 Te kiri o taku hoa
 Kaka i te ahi
 Tapapatia ki te taha o te umu
 Nga toka rau hinu i roto te pakihi
 Te hinganga o to tini e.

THE LAMENT FOR MORI.

There the evening star is twinkling
 As if its shining were my friend.
 Depart oh 'Ri, that you may be nourished
 With the power of Tu, the smoke of Uenuku.
 Gourd of *taramea* water, no longer does its contents pour,
 Touched by the loved one, shattered is its rim,
 Its lid closed tightly, its small contents to grasp.
 A cloud releases from above Puangi
 Oh maid of insignificant demeanour, may it be, you once
 stood among his illustrious friends
 At the hill of inland Moerangi.
 Ah, listen you to the tides
 Surging and foaming beyond Kaiwaka,

That is the ablution which released
The shell of my friend,
Consumed by the fire,
Laid prostrate by the side of the oven.
Anointed are the oven stones within the band of *pakihi*
leaves
The falling of your miriads.
E-e-e.

To avoid getting ahead of the story it is necessary to interrupt the account of Rore Eruera and consider other events which were taking place. Percy Smith records that during these troubles a large party of Ngati Paoa, Ngati Naho and Ngati Hine made an excursion to Whaingaroa, which place they found practically deserted, a fact which suggests that their invasion took place after Huripopo, although this is not certain.

From Whaingaroa the party passed southwards to Aotea and proceeded to attack a *pa* on the western side towards the sea called Owihakarito, where they succeeded in killing the chiefs Whata and Waitapu and taking the *pa*. Two other chiefs of the place, Rawaho and Patete, succeeded in making their escape.

At this period most of the Aotea district was unoccupied, due to the unsettled conditions, and Ngati Mahanga decided to take possession, with the result that a large number of them came down and established themselves. Their occupation, however, as shown by Rore Eruera, was not without incident.

The defeats suffered by Ngati Koata at the hands of Ngati Mahanga now caused their kinsmen the Ngati Toa, under Te Rauparaha, to send a war-party against the latter tribe. Proceeding in war canoes, Ngati Toa made a sudden descent on Whaingaroa and attacking Ngati Mahanga, killed Tutonga, Uehoka, Te Wharengori and Moanataiaha, after which they returned home. The invasion of the Aotea district by Ngati Mahanga was not the only reason however, for this action of Te Rauparaha. The people he attacked on this occasion were killed in revenge for the massacre, by Ngati Pou, living at Tarahanga, of a number of Ngati Toa women who were on their way to an *uhunga*, or crying over the dead, at the home of Te Hiakai. Several of these women were close relatives to Te Rauparaha, being sisters of Te Rangihaeata and Rangi Topeora. The massacre took

place at Te Whakairoiro during the absence of Te Hiakai, for had he been present the people would have been saved.

For this Te Rauparaha sought revenge, first apprising Ngati Pou of his intentions, especially Uehoka who was living in a semi-fortified village. The latter replied in derisive strain and Te Rauparaha took immediate action, capturing the *pa* and killing and eating Uehoka and his people together with another of their chiefs named Kuku.

This success on the part of Te Rauparaha was reported far and wide and soon reached the ears of those branches of Waikato living at the mouth of the river, some thirty-five miles north of Whaingaroa. These people decided at once to take up the cause of Ngati Mahanga and Ngati Pou, and accordingly assembled in force at Waikato Heads, after which they proceeded by sea to Kawhia. The expedition must have been a fairly large one for the following canoes took part: Kauteuri, Ngati Tipa of Waikato Heads; Tai-kiharare, Ngati Pou of Tuakau; Rakaumangamanga, Ngati Mahuta of Whaingaroa; Maukuwae, Ngati Mahuta of Whaingaroa; Tuatearahi, Ngati Mahuta of Whaingaroa; Te Ahatuaroa, Ngati Te Ata of Waiuku; Te Whakakaikuri, Ngati Paoa of Hauraki.

Some delay was occasioned when Rakaumangamanga was driven ashore near Ruapuke, a few miles south of Whaingaroa, but by the aid of the other canoes she was pulled off and the fleet proceeded safely to Kawhia where the war-party encamped at Otiki, the whole company being under the command of the chief Karewaho.

While here Ngati Toa advanced and gave battle but were defeated, losing Te Weu, Patea and Ingoa, after which the survivors retreated to Ohaua. The Waikato party decided to follow up their victory and now advanced on Ohaua, whither the refugees had fled. As the attack was about to commence, however, Waitohi, sister of Te Rauparaha and mother of Te Rangihaeata, recognised the Ngati Te Ata chiefs Awarua, Rahurahu, Te Tuhi and Te Kauae, and saw in the presence of these people, a chance of making up the quarrel. Whatever the reasons were, Waikato agreed and shortly afterwards returned home.

Things remained quiet for a time and then trouble broke out again when Te Uira, a great chief of Ngati Mahuta of central Waikato, went to Aotea on a fishing expedition.

While engaged in this occupation a man of Ngati Toa named Te Hurinui, visited the place also, and for some reason Te Uira objected to his presence and killed him. The news of this murder caused great indignation among Ngati Toa, and Te Rauparaha, learning that Te Uira was still at Aotea, left Kawhia with a war-party and went there by sea in search of him. Finding him at Makomako, Te Rauparaha attacked and in the fight killed him and also Te Aomarama of Ngati Te Wehi. Te Mohi and Te Tautara were saved by a Ngati Toa woman named Te Patu, who was a sister of Tahuriwakanui and related to Ngati Koata and Ngati Hikairo.

Te Mohi was allowed to escape but Te Tautara was brought back to Kawhia, to the island *pa* Ngatokakairiri. The body of Te Uira was taken by Te Rauparaha to his own village at Pouewe and there eaten.

The death of so great a chief as Te Uira who was closely related to Te Wherowhero, Te Hiakai, and in fact, most of the Waikato leaders, now brought down the wrath of Waikato as a whole, upon Ngati Toa. The first step taken by Waikato was to send forth a war-party of sub-tribes with which the slain man was connected, Ngati Mahuta, Ngati Mahanga, Ngati Reko and Ngati Rehu.

The war-party marched to Aotea and attacked Ngati Koata at Horoure, on the south side of the harbour and whither these people had fled after the death of their chief Mori. The *pa* was captured and several prisoners taken, one being the sister of the chief Taiko. On the other hand Ngati Koata succeeded in killing Rangipotiki, a woman of high rank belonging to Ngati Mahanga.

Whare-tipeti=Ngauruwahanui

Uetawhiti=Ngau

Pare-uetawhiti=Te Putu

Kirikimoeau=Taratikitiki

Tawhia-ki-te-rangi

Te Uira

Tuata

Te Rauangaanga

Te Wherowhero

The sister of Taiko, whose name was Tupenga, was captured by the chief Pourewa, the father of Wharetiki, and after the fall of the *pa*, he carried her off as his slave

wife to a place at Waipa. He had not long been there, states Rore Eruera, when he was surprised one morning to discover Taiko and his fellow chief Te Wharepuhi standing at the door of his house. Finding that they had cornered their enemy they called out, "Okaoka he huarahi mou?" ([How can you] Open a road for yourself?)

A stalemate had now developed, the two outside being unable to enter without exposing themselves to Pourewa and the latter for the same reason, being unable to get out. In reply to his enemies' question, however, Pourewa immediately called out, "Ma kona ano," (That way) at the same time indicating the doorway.

This caused Taiko and Te Wharepuhi to remain guarding the doorway and while so engaged Tupenga, for some reason dug a hole in the floor and tunnelled through to the back of the house. Quickly Pourewa crawled through and leaping into the Waipa, swam to the other side from where he derisively shouted, "Kua mate a tatou koroheke?" (Our old men are dead!) Their enemy having thus escaped them, Taiko and Te Wharepuhi were forced to return to Kawhia.

Some time after this another war party marched to Kawhia under the leadership of Te Rauangaanga. Crossing to the south side of the harbour, Waikato attacked the Ngati Toa stronghold at Te Totara. In the fierce onslaught Ngati Toa were driven back, but the attacking party became so disorganised that a determined rally on the part of the defenders threw the invaders back on the beach and they were compelled to retire. In this affair Te Rauangaanga and another chief named Kiwi had a very narrow escape from death and only evaded their enemies by jumping over a cliff.

That night Ngati Toa devised a ruse. All signs of life within the *pa* were carefully removed. Rows of drying fish and so on were taken down, the great gate was thrown open and all the dogs tied up outside, after which the inhabitants carefully concealed themselves. It was high water next morning and Waikato gazed on what appeared to be a deserted fortress, except for the howling of the dogs. The more experienced of the Waikato chiefs were too wary to be caught on appearances, writes Mr. Schnackenburg, but a couple of ambitious youths, one in a small canoe, the other on a *raupo* raft, thought to win fame by being the first to

enter the great stronghold. As they approached, the young man in the canoe saw a greenstone *mere* slowly and silently rise above the palisades and gradually drop. He took it as a warning, as indeed it was, a signal from a relative within, and turned his *kopapa* for home and safety. Not so fortunate was he on the raft. He struggled on and then, to his horror, Te Waruhanga, the great Ngati Toa war canoe, shot round the corner from the bay behind the *pa* and his days, minutes, were numbered.

Soon after, Waikato, apparently having had enough of fighting for the time being, returned across the ranges to their homes, and Ngati Koata feeling that Te Totara was incapable of standing a regular siege, retired south to Taharoa.

Another element was now introduced into this inter-tribal warfare and Te Rangituatea and Te Whakamaru, two chiefs of Ngati Maniapoto, led a great war-party to Kawhia, coming on as far as the Awaroa river which falls into the harbour on the eastern side. Te Rauparaha was at this time at Tutaerere, not far distant, and with him, strange as it seems, were some of Ngati Pou staying as guests, among them being two men named Haurora and Haupare.

Soon after the arrival of Ngati Maniapoto at Awaroa, Te Rauparaha met them in battle at a place called Tawhiti-whiti, and defeated them heavily, killing Te Whakamaru, whose head was carried off by the victorious Ngati Toa. During the fight Te Rauparaha aimed a blow at Te Rangituatea, but it was warded off by a branch and thus the latter's life was saved. The two were distantly related, hence we find Te Rangituatea helping Te Rauparaha at a later date in spite of that chief's attempt on his life on this occasion.

The part that Ngati Pou played in the above conflict is uncertain but it is clear that they were inimical to Te Rauparaha, although some were staying with him as his guests, for on the return of Ngati Maniapoto to their homes, messengers were at once despatched to Ngati Pou, Ngati Mahuta, Ngati Hine and other sub-tribes of Waikato, calling on them to assemble at Mangatoatoa, the *pa* of Peehi Tukorehu, for the purpose of attacking Ngati Toa in their headquarters at Te Totara.

In answer the Waikato tribes assembled at Manga-toatoa as arranged and here they were joined by Ngati Apakura and Ngati Maniapoto, the whole party, to the number of one thousand six hundred warriors, being under the command of Te Rauangaanga. Crossing the ranges the expedition drew near the Hikuparea *pa*, situated on the long peninsula called Tiritirimatangi. During the night two divisions were formed, eight hundred each, one of which went into ambush near the *pa*, while the other made a feigned attack. This brought the garrison out, and not knowing of the ambush, they were set upon and badly beaten, after which the *pa* was stormed and taken. Many were killed, among them being Te Haunga, who was killed by Mautara, a near relative of Taka, father of Te Poakai, the chief of that district and who was closely related to Te Hiakai.

Not satisfied with this success, it was decided to attack Te Totara, which place had again been occupied by Ngati Koata. On reaching the *pa* Ngati Koata and Ngati Toa came out to meet them, but in this case Te Rauparaha and his tribe suffered defeat, losing Hikihiki, Kiharoa, Tarapeke and others. The last named was killed by Te Wharengori in full view of all the people. At this stage Te Rauparaha called out to Te Rauangaanga, the leader of Waikato, to approach the *pa* and on his doing so, a temporary peace was patched up and the Waikato party returned home.

The turbulent spirit of Ngati Toa was not satisfied however, and hearing that Te Wharengori had gone to Whaingaroa, Te Rauparaha and a party of Ngati Koata of Te Totara *pa* put to sea in a canoe, and going to that harbour, killed him with several others. Part of this expedition, under the chiefs Taiko and Te Wharepuhi, made an attack on another branch of Waikato, the Ngati Tamainu, at Whaingaroa, and killed Totoia, and at Mangakowhai killed Powha and Karetu.

This incident ruptured the peace that had just been made between Te Rauangaanga and Te Rauparaha, and hence a further war-party was raised by Waikato consisting of Ngati Mahuta, Ngati Ngahia, Ngati Reko, Ngati Mahanga and Ngati Tamainu, which forthwith marched to Kawhia. At a place named Torea the expedition found a party of Ngati Toa who had just come over from Te Totara,

and when these people arrived at Te Waro, a place on the foreshore near Karereatua, Waikato attacked them and this time badly defeated them, killing the two chiefs Taiko and Te Wharepuhi, besides Te Manu-ki-tawhiti, Te Hahana and Te Poukura. Having dealt this heavy blow against their enemies, Waikato returned home. The loss of Taiko and Te Wharepuhi was keenly felt and caused great sorrow among Ngati Koata and they composed a *kaioara* song in which they upbraided their enemies.

Ka ore hoki koia te mamae ki te hoa
 Kihai waiho i Rangiahua.
 Mene nga kura ki te one i tahuri ra,
 Tapu o roro Te Patiti, te homai nei
 Kia maunutia ki nga tamure o Toka-a-tapu,
 Te ika i whataua ki a Karu, hikako iho ki a Karu.
 Matore i raro ra te ara rerenga o Pourewa,
 Ko te taumata te whakakiki ake nei
 Ka reka rawa i taku waha
 Maringi ai e te toto, tuhi korae
 Tera te kai a Rohea.
 Whakatata ana mai Te Ironui
 Whakakohua ki roto ki taku wai.
 E hu!

Throbs now the heart with anguish for the friends
 No longer resting at Rangiahua.¹
 But now overthrown among the assembled red-plumes on
 the beach,
 Sacred were thy brains oh Te Patiti, here given
 As a bait for the schnapper of Toka-a-tapu,
 The fish that was dedicated unto Karu, Karu duly
 dedicated.
 Cracked and fissured is the escaping path of Pourewa,
 'Twas the resting place, the place of instigation,
 'Twas pleasant indeed, to my mouth
 Spilling with blood in shining, dripping lines,
 That is the food of Rohea.
 Bring closer Te Ironui to be boiled within my water.
 E hu!

Not so very long after the battle at Te Waro and in which Taiko and Te Wharepuhi had met their deaths, a man named Te Unuatahu, belonging to Ngati Mahanga, went on a visit to his sister who had married a man of the

¹Rangiahua.—A place on the Kawhia foreshore; a former village.

Ngati Tama tribe at Te Kawau *pa*, Poutama district. On his arrival there Te Unuatahu found that a party of Ngati Raukawa were staying with Raparapa, the chief and renowned warrior of the Ngati Tama people. Ngati Raukawa were, as we know, close kinsmen of Te Rauparaha, and during one of the inter-tribal fights between this tribe and Waikato, Te Unuatahu had been present.

Seeing in the presence of Te Unuatahu a good opportunity of wiping out an old score, the visitors suggested to Raparapa that he should be killed, and to this he consented. The brother-in-law of Te Unuatahu, however, learned of the proposal and hurried the latter off before any action could be taken.

Te Unuatahu started on his way home, making for his own section of Ngati Mahanga who were living in the Waipa valley. Raparapa, as soon as he discovered that his victim had fled, started off in pursuit, and on his arrival at Kawhia, found that Te Unuatahu was staying at Nga-toka-kairiri, the little island just off Otururu, at this time occupied by Ngati Hikairo. The people of the *pa* prepared food for the traveller and then advised him to hasten his departure for fear that he should be caught, but Te Unuatahu was weary and he decided to stay the night.

Raparapa was at that very moment crossing the harbour in chase of his prey and on arrival at Nga-toka-kairiri, found Te Unuatahu and killed him, after which he returned home.

CHAPTER XXXIII.

THE SOUTHERN EXPEDITION OF TUWHARE AND TE RAUPARAHA. 1819-1820.

SOMETIME during the closing days of the year 1819 there arrived in Kawhia an expedition of Nga Puhi warriors under the chiefs Tuwhare, Patuone, Nene, Wharepapa, Moe-tara, Tawhai and others. This northern party had departed from Hokianga in November and after being joined by some of the Ngati Whatua at Kaipara, had come south by way of Waikato heads, Whaingaroa and Aotea. At Kawhia they stayed for a time with Ngati Toa and after some discussion Te Rauparaha was prevailed upon to join them.

It is difficult to learn just why Te Rauparaha assented to leave his country at this time but according to some accounts, he was fast becoming convinced that he was no longer capable of holding it. Some of the Nga Puhi warriors were armed with muskets, a new weapon to the southern tribes at this time, and doubtless Te Rauparaha was curious to see the effect of these new methods of destruction, and forthwith joined the expedition.

The Ngati Toa force consisted of four hundred men under the chiefs Te Rauparaha, Te Rangihaeata, Tungia, Te Rako, Te Kakakura, Hiroa, Nohorua, Puaha, Tamaihengia and others, the presence of these men ensuring the northern party a more or less free passage through the territories of Ngati Tama, Ngati Mutunga and Te Ati Awa, all of whom were related in some way with the Kawhia tribes.

From Manukorihi, on the Waitara, the expedition passed on through the Taranaki country to Whanganui and thence southwards to Whanganui a Tara (Wellington Harbour), fighting and killing the inhabitants as it went. It is said that while in the Wellington district a ship was noticed sailing in Cook Strait and Nene pointed out to Te Rauparaha the advantage of living in a district where contact could be made with the European.

After some adventures in Wairarapa, the expedition returned by the same route, arriving in Kawhia in the early spring of 1820. Here Nga Puhi bade farewell to Te Rauparaha, but before departing they presented him with a number of firearms and these Ngati Toa used shortly after-

wards when they met Waikato in battle at Taharoa. Not all of Nga Puhi returned home, however, for as will be seen, at least one remained behind and this man took up residence among Ngati Tama.

THE DEATH OF MARORE. 1820.

Just after the return of Te Rauparaha from his expedition with Tuwhare, there occurred an event that was to cause the warfare between Ngati Toa and the other opposing Tainui tribes to blaze forth with renewed vigour. Marore, a woman of high rank and who had been the girlhood wife of Te Rauparaha, went on a journey to Waikato to attend a *tangi* over some deceased relative, and when her presence in the district was learned by Te Wherowhero, Te Kanawa and Te Ikatu, the first named urged Te Rangimoe-waka to kill her, which he did.

When Te Rauparaha heard of this, his rage was so great that he vowed that only the death of one of the murderer's relatives could atone for the killing of his loved one. At the head of a party he crossed over the Waipa valley and waiting by the side of a certain track caught and killed the Ngati Maniapoto chief Te Moerua. This killing now aroused that tribe who, from the circumstances of the act, considered it in the light of murder. Te Moerua, states Te Hurinui, had two wives who, because they could not agree, lived at different places. One lived at Totorewa, a fortified hill at the junction of the Mangaorongo and the Waipa, while the other lived at Arapae, a large and famous *pa* of Ngati Maniapoto some eight miles west of Te Kuiti. Running through the Waipa country were certain well known tracks over which it was possible to travel in safety through the fact that these tracks were protected by a kind of truce which provided that no act of war was to be committed on them.

The part that so incensed Ngati Maniapoto was the fact that Te Moerua was travelling over one such track on the occasion of his death. The scene of this treacherous incident was at Karerauaha, near Otorohanga. One account states that the actual murder was committed by Te Rako, but this made little difference for it was clear that if Te Rauparaha did not do the killing he was most certainly a party to it.

About this time also Te Rauparaha made another attack on Ngati Maniapoto. Some time previously, states Tukorehu Te Ahipu, a man named Ngatapa had been punished by Peehi Tukorehu for destroying an eel weir in a stream at Kawa. This eel weir had been constructed by Ngati Te Kanawa, and Ngatapa, contending that the stream was his, promptly destroyed it. This sort of thing went on for some time, Ngatapa breaking it to pieces as soon as Ngati Te Kanawa replaced it, until the latter, tired of having their eel weir destroyed, sent a messenger to Mangatoatoa informing Tukorehu of what had taken place.

This chief immediately came over, and approaching the stream where in the meantime, another eel weir had been erected, caught the culprit in the act. The two came to grips and in the struggle, Tukorehu held his opponent's head under water until he was nearly drowned. Nursing his grievance Ngatapa now returned to his home at Kawhia and told Te Rauparaha of the insult offered him, at the same time prevailed upon him to help punish Tukorehu.

Nothing loath, Te Rauparaha crossed over to Waipa and appeared before the palisades of Mangatoatoa. This famous *pa*, although of no great size, was situated on a sweeping bend of the Punui river and was protected by two large ditches surmounted by a double row of palisading and behind which Tukorehu and his people, the Ngati Nga-waero, Ngati Kahu and Ngati Unu, had retired. Means of entrance was effected by a ladder which, at the least sign of danger, was immediately withdrawn. In spite of this fact, when first seen, Te Rauparaha was standing in the first trench, having climbed the outer palisade unobserved.

At this Tukorehu advanced from the interior of his *pa* to the adjacent trench, hoping by thus exposing himself, to draw the great Ngati Toa leader within, where he could be more easily dealt with, but not knowing of this, the inmates of the village called out, "Whakahokia!" (Come back!) To this Tukorehu replied, "Mau ano au ma tena rore parera e ki mai kia hoki!" (Should I be told by you, a duck-decoy, to retire!) With a great shout the people rushed forward and Te Rauparaha jumped quickly out of the trench and retired to his own forces.

According to Percy Smith, Mangatoatoa was kept in a state of siege for several days when Tukorehu and his tribe

then abandoned their stronghold and commenced to retreat in the open. Seeing this, Ngati Toa gave chase, but the pursuers nearly fell into a trap, for suddenly, without warning, Tukorehu and his warriors rallied and turned on their foes. It was now the turn of Ngati Toa to flee, which they did. Te Rauparaha was forced to follow the rest and was racing for his life when his career was very nearly ended. Close on his heels came the great Te Hiakai, who actually managed to grasp his enemy's cloak, but Te Rauparaha, in desperation, quickly slipped out of his garment and disappeared into the scrub. This narrow escape seemed to have taught the wily Ngati Toa leader a lesson, for he never came back to Mangatoatoa again.

Meanwhile, the rest of Ngati Maniapoto, aroused to action by the death of Te Moerua, sent a war-party to Marokopa where they caught and killed Te Mahutu of Ngati Toa, in retaliation for which Te Rauparaha sent a party of his warriors into the Ngati Maniapoto country where, on the track outside the Arapae *pa*, they caught two women. Niho, a woman belonging to Kawhia, was spared, but Te Arataua, a woman of high rank from Mokau, was put to death. The raiders now set out for home but were overtaken at a place called Te Raupo by a party which had hastily assembled under the chief Te Whaingā. Ngati Maniapoto succeeded in killing twenty of the invaders who fled, scattering into small parties. At Mangaohae, Te Whaingā caught up with some of them again and this time killed Pekapeka, after which he gave up the chase. The killing of Te Arataua now caused Te Aunui of Arapae, to take up arms against Ngati Toa.

CHAPTER XXXIV.

THE BATTLE OF TE KAKARA. 1820.

(Or early in 1821.)

TOWARDS the close of 1820 the situation on the west coast was fast approaching a climax. As we have seen, Ngati Toa, from one cause or another, had aroused the enmity of tribe after tribe until now the whole of Waikato and Ngati Maniapoto were arranged against them. The long series of battles was by this time showing its effect, and following the fighting at Aotea, Kawhia and Te Totara, Te Rauparaha and his forces retired to Taharoa, the most northern of a series of lakes about four miles south of Kawhia harbour. Here Ngati Toa possessed many villages and fortified positions, the most important of which were Maukoro, Taumatakanae, Te Kawau, Araraparapa, Te Rako and Rangihura.

In the meantime Waikato and Ngati Maniapoto had decided that only the extermination of Ngati Toa could put an end to the ceaseless fighting that had been going on, and now prepared themselves for a final descent upon Kawhia. In spite of their successes, the death of Te Uira, the defeat of Ngati Maniapoto at Tawhitiwhiti and other disasters, had not yet been avenged to their satisfaction and now, the latest incident, the killing of Te Unuatahu by the Ngati Tama chief Raparapa, hastened the decision.

The part played by Raparapa involved Ngati Tama, but as they had been for years the bitter enemies of Ngati Maniapoto, and further, had not so long previously killed the Tainui chief Maungatautari, they could hardly have escaped being drawn into the warfare.

When Ngati Mahanga first heard of the death of their chief Te Unuatahu, Tapatai or Te Puna-toto as he was now known, insisted that Waikato should avenge it. This, states Percy Smith, was agreed to by many of Waikato, including Ngati Mahuta of central Waikato and personal *hapu* of Te Wherowhero, and also Te Patupo, Ngati Hourua, Ngati Hikairo, Ngati Apakura, Tainui and Ngati Maniapoto. These tribes assembled in great force to attack Ngati Toa.

The war-party was sent forth in two divisions, one going by sea under the chiefs Te Kanawa, Te Hiakai, Kiwi, Te Awa-i-taia and others, while the second portion, under

Te Wherowhero, Te Tihirahi, Te Paewaka, Hou, Peehi Tukorehu, Te Au, and Te Ake, went by way of the Waipa valley and over the ranges to the coast. This last party was to proceed to Waikawau, a *pa* belonging to Ngati Rarua, some fourteen miles north of Mokau, in order to punish that people for a curse they had uttered against Peehi Tukorehu on an occasion when he had been returning from a previous expedition to the south. His path had led him round the base of a *pa* built on a high cliff jutting out into the sea, and as he and his warriors passed beneath, an inmate of the *pa* exclaimed, "Look at the steam rising from his bald head!" This allusion to Tukorehu was a deadly insult, and as a result Waikawau was stormed and taken and all its inhabitants killed and eaten by the war-party mentioned.

In the meantime the first portion of the war-party under Te Puna-toto, Te Hiakai, Te Kanawa and others, had arrived at Kawhia in their canoes. Landing on the southern shores of the harbour, they proceeded overland to Taharoa where the bulk of Ngati Toa had assembled under Te Rauparaha. Some of the Ngati Koata, however, had remained in their fortifications at Kawhia with the intention, should Waikato be defeated, of cutting off their retreat or of taking them in the rear.

On the arrival of Waikato at Taharoa, states Percy Smith, they attacked the *pa* Taumatakanae, during which incident a child of Ngati Toa was caught and killed and its body served up as a meal together with some fish. Te Puna-toto arose and stood over the food with a *ko*, or digging implement, in his hand. Piercing the body of the child he said, "Here I will stick this *ko*!" He thereupon recited an incantation. The words of this chant are supplied by Rore Eruera whose account, however, differs somewhat from the above in so far that he states that it occurred after the battle of Te Kakara, not before.

Papa, papa te whatitiri i runga te rangi
 Ko taua tini, ko taua mano
 Ko te wai raparapa rua koia!
 Ko te wai o Hurumakaka
 Te tohi a Tutia ki te ake-rautangi
 Te hekenga o Tu-tauarai.
 Ko Miria-te-kakara, ko Taiporohenui
 Taku aro
 Whiua ki te whakarua koia!

Crashes now the thunder in the sky above
These miriads, these thousands.
'Tis the water flashing repeatedly, indeed!
'Tis the water of Hurumakaka
The baptism of Tutia with the weapon of war.
The descent of Tu-tauarai.
Miria-te-kakara and Taiporohenui
My front
Cast it to the north-east wind, indeed!

The above incantation, judging from the allusions to places in far off Hawaiki, seems to be very old. Both Miria-te-kakara and Taiporohenui are said to have been famous houses in that distant land, the former being, it will be recalled, the house of Tuwhakararo.

Following the ceremony by Te Puna-toto, continues Percy Smith, the body of the child was divided among the warriors after which the *pa* Taumatakanae was assaulted and captured as well as Te Kawau, situated on a point protruding into the lake.

Prior to Te Kakara, Ngati Toa were in their *pa* at Te Roto and saw the advancing host of Waikato, four thousand strong, with Ngati Maniapoto one thousand strong, coming to attack the place. Immediately before the battle the Ngati Tama chief Raparapa arrived, accompanied by Ranginumia, Te Puoho and some ten men from Onaero. Ngati Toa, several of whom were armed with muskets, presents from Tuwhare, now sallied forth and Raparapa insisted on joining, but Te Akau, the chief wife of Te Rauparaha, endeavoured to dissuade him by saying, "E Rapa! E Rapa! Waiho ma te pu!" (Oh Rapa! Let the guns decide it!)

This remark on the part of Te Akau was prompted by her observation that Raparapa was armed with only a long-handled tomahawk, but that chief, annoyed at the woman's interference, exclaimed, "Aha! Na wai i ki na te wahine au e ako!" (Aha! Who said I am to be taught by a woman!)

The opposing sides now approached, each side in companies according to tribes and commanded by their respective chiefs. Te Rauparaha, uneasy of the result, retired in seclusion, his army being led by the chiefs Te Rangihaeata, Te Peehi Kupe, Pokaitara, Te Puoho, all of whom were armed with muskets, and the famous Raparapa. Of these the last named was head and shoulders over his peers; of masterful mind and nature, he was a man of

extraordinary physique and capable of great activity and endurance.

Waikato comprised Ngati Mahuta, Ngati Hourua, Ngati Mahanga, Ngati Hikairo and Tainui, under the greatest array of experienced leaders ever assembled, the most worthy of mention being Te Hiakai, Te Awa-i-taia, Te Puna-toto, Te Ake, and Te Rangituatea of Ngati Maniapoto. One or two of the Waikato warriors were armed with muskets, but there is no record of how they came into their possession.

The two armies met in the open and here Waikato was met by volleys of musketry by Ngati Toa. Te Rauparaha was in a small canoe on the lake of Taharoa and watched the fortunes of the fight from afar, and here his forebodings of evil were confirmed by the actions of a *kuri-kura*, a dog mascot of Waikato, which ran through the Ngati Toa ranks and returned unharmed. That omen was convincing, and subsequent disaster was no news to Te Rauparaha who retired in advance of his fleeing forces.

Several of Waikato fell before the muskets of Ngati Toa and then Raparapa, impatient of this kind of fighting, dashed forth into the open space between the two forces. Accounts of what followed vary, but the following is the generally accepted story as preserved by the present people of Taharoa and who are the descendants of those who took part in the battle.

Rore Eruera says: "When Raparapa advanced to the front, one of the Ngati Mahanga warriors immediately raised his musket and taking aim, was about to fire when he was restrained by Te Puna-toto who placed his hand between the flint-lock and the touch hole, at the same time saying, 'Kaua whakahei puhia. Engari waiho ma te ringa tangata to koutou papa.' (Do not meet him by firing. Rather leave for the hand of man, your father.)

"During this interlude Te Awa-i-taia walked out and faced the great Raparapa. The former was armed with a *tewhatewha*, a weapon of hardwood shaped somewhat like a battle-axe, while Raparapa possessed his long-handled tomahawk. The two men fought a duel in view of their respective forces until Te Awa-i-taia, by sliding the end of his *tewhatewha* past the handle of his enemy's tomahawk, cleverly hooked it out of his hands and disarmed him.

"At this Raparapa turned and fled, at which Te Awa-i-taia, joined by several others, immediately gave chase. The Ngati Tama leader dashed along a path bordered by several *tutu* bushes and as he rounded a bend in the track he was overtaken by Te Awa-i-taia who leaped clean over the *tutu* bush which intervened, at the same time bringing his weapon down with stunning force upon the head of his enemy. Both combatants lay on the ground and Te Rangihokaia, coming on the scene at that moment, now leaped upon the unfortunate Raparapa. It was now that the latter showed his remarkable strength. Although still dazed from the blow he had received, he staggered to his feet lifting Te Rangihokaia with him, and was about to walk off when Te Awa-i-taia struck him another blow which killed him."

Seeing the fall of their ally, continues Percy Smith, both companies of Ngati Toa sprang to their feet, preparatory to a rush. This move was observed by Pungarehu, a chief of Ngati Hineuru, later known by the name of Hoani Papita, and he called out, "Ara, he waewae tu!" expressive of there being no force in reserve behind the two companies of Ngati Toa. Immediately, all Waikato rushed forward in a great charge, beating Ngati Toa back in confusion right up to the ramparts of their *pa*. Great numbers fell in this final charge, and for Ngati Toa the battle was over, each man trying to save himself. Many dead lay upon the field, among them being Te Rangikatukua, the elder brother of Te Rauparaha.

The Ngati Toa survivors, states Rore Eruera, sought refuge in their *pa* Maukoro, and Waikato advanced to complete their victory. As the warriors ascended to the outer defences Te Puna-toto recited the following incantation.

Whakawhiti ki tera taha
Ki Maukoro pakoko,
Te raho o taku taiawa
Na te kore e riri pea
I pakoko ai te raho o taku taiawa
Pakoro!

Cross over to that side
To Maukoro the unfruitful.
The womb of my loved one!
Because perhaps, it did not rise to anger
Is barren the womb of my loved one.
'Tis barren.

A rush was now made at the *pa* which was found to have been hastily abandoned. Thus ended the battle of Te Kakara, so named, states Rore Eruera, from the line "Ko Miria-te-kakara, etc." in the incantation recited by Te Puna-toto. Those of Ngati Koata who had remained in their fortifications at Kawhia, had by this time come south to assist Ngati Toa, but finding that they were too late, retired without attempting anything. Many of the survivors, especially the Ngati Rarua, fled south to their fellow-tribesmen at Waikawau, several miles down the coast.

The crushing defeat at Te Kakara was a severe blow to Ngati Toa and, says Percy Smith, marked the beginning of the end, for soon after the battle, Te Rauparaha and his tribe retired to their last stronghold, a rocky point jutting out into the bay which stretches from Te Maika, the south head of Kawhia harbour, to Taungatara or Albatross Point. Here the rugged, bush-clad ranges slope steeply to high cliffs against which the ocean surges with everlasting fury.

About three miles south of Te Maika, Ngati Toa established themselves at Te Arawi, a rocky, almost inaccessible fortress, with the sea on three sides and only a narrow razor-back connecting their *pa* with the mainland. An entrance by means of a rope and steps cut in the rock was situated on the north-eastern side. Here Te Rauparaha made his last stand, but he was not long left in peace, for the hordes of Waikato soon discovered him.

WAIKAWAU.

In the beginning of the chapter, mention was made that when the Waikato forces set out to attack Taharoa, it had split into two divisions, the first of which fought at Te Kakara, while the other, led by Te Wherowhero, Te Tihi-rahi, Te Paewaka, Hou, Peehi Tukorehu, Te Au and Te Ake, set out to attack Waikawau. This second section, having arrived at its objective, immediately besieged the *pa*. During the course of fighting a number of fugitives arrived from Te Kakara, and these succeeded in entering the village where they and their friends commenced a *tangi* or lament, for those killed at Taharoa.

Their cries of lamentation were heard during the night by Waikato who now knew that their fellow-tribesmen at Taharoa had been successful. This encouraged them to such

an extent that the next morning Waikato and Ngati Maniapoto stormed Waikawau and took it with great slaughter, killing all the inhabitants including the unfortunate fugitives. After this the war-party returned home.

A LAMENT FOR RAPARAPA BY TE MAROPOUNAMU.

E Rangi i raro e aha kei ahau
 Ka whiwhi no au i nga paura nei
 Nau e Te Puoho e tioka haere
 Tuku ana i te ia ko Taumatakanae.
 E haere kahu kore te kiri o te makau.
 Tenei matarua, maku i kaiapa
 Hei urupare mo Hoku
 Kei te titipoutia te manu a Titapu
 Kia haumiri au o kukuwai
 Ou pae tarewa to mata whakatangi
 Ki te uhi a Tonga.
 E tiki koutou na runga o Kawhia.
 Mo wai Tangi ma, mo Te Unu-a-tahu
 E takoto i raro ra.
 Tenei kei roto, e Rauapare,
 Tohitu te haere ki roto o Waikato
 Kei te whakaputa koe ki mua ki te upoko,
 Nau i kaiapa i te riri ma 'hau.
 Haere rawa to rongo Te Rerenga-wairua,
 Kia kumea mai ko te 'puke i Oropi,
 Kia ruku atu au nga ngaru a Kupe,
 Kia kai atu au i te waitakataka
 No Ngati Mahanga e haere i raro e.

Oh Rangi there below, what have I?
 I am in possession of this gun powder.
 It is for thee, oh Te Puoho¹ to make it known.
 Steeped in the river current was Taumatakanae.²
 Departs unclothed, the shell of the loved one.
 This shark, it I coveted
 As a reply for Hoku.
 Transfixed is the bird of Titapu,
 That affectionately I may stroke your sharks,
 Your elevated bird perches, your countenance about to cry
 Under the tattooing chisel of Tonga.
 Correct shall ye be, there beyond Kawhia.
 For whom was Tangi and his friends? For Te Unu-a-tahu³
 Lying there below.

¹ Te Puoho.—A chief of Ngati Mutunga.

² Taumatakanae.—A *pa* captured by Waikato during the Te Kakara battle.

³ Te Unu-a-tahu.—A chief of Ngati Mahanga killed by Raparapa at Ngatokakairiri, Kawhia.

This now within, oh Rauapare,
 Steadfastly go within Waikato
 You are making it appear in the forefront of the mind,
 'Twas you who coveted the anger for me.
 And your fame shall be heard even unto Te Rerenga-
 wairua,⁴
 That hither shall be drawn the ships from Europe,
 That I may dive through the waves of Kupe,⁵
 And partake of strong water
 From Ngati Mahanga travelling below.

THE DEATH OF TUPOKI. 1821.

The death of so important a chief as Raparapa as well as the disaster at Waikawau, was not naturally allowed to pass without some attempt to obtain revenge, and consequently, some time in 1821, Ngati Tama raised a war-party under Tupoki, the brother of Raparapa, with the intention of punishing Ngati Maniapoto.

Coming north, states the account of Te Hurinui, the war-party marched up the Mokau river and fell on a *pa* called Rangikohua, situated a little down stream from Patoka, but on the opposite bank of the Mangaotaake stream. The *pa* was almost deserted at the time, but the invaders succeeded in catching a woman named Parerahui whom they killed. Coming on, the war-party surprised and killed a number of people near Aria, after which they camped at Wairere falls.

In the meantime news of their presence had been made known, and Wharo, leader of the Ngati Waiora, sub-tribe of Ngati Maniapoto, came inland and organised a force which assembled at the famous *pa* Arapae. From here Wharo marched to Wairere, on the Mokau, and there attacked the camp of Tupoki. Ngati Tama were put to flight and retreated down the river, splitting into two divisions, one party under Tupoki and the other under a chief named Ngaehe, a relative, it might be added, of Wharo.

The two Ngati Tama parties crossed to the north bank of the Mokau, and after crossing the hills, dropped down into the valley of the Mangaotaake, which they crossed about a mile above its junction with the Mokau. Ngaehe and his

⁴ Te Rerenga-wairua.—The extreme north-west point of New Zealand from which place the spirits departed.

⁵ Kupe.—The noted navigator.

party were in the lead and had already reached the summit of the opposite hills while Tupoki was fording the stream.

At this moment the pursuing Ngati Maniapoto arrived on the hills behind. The Mangaotaake gorge is very narrow at this spot and Wharo was able to recognise his relative Ngaehe on the opposite side. Calling across the chasm he warned him not to wait for Tupoki but to get well on his way, advice which Ngaehe thought fit to take.

That night Tupoki camped on the north bank of the Mokau near Mahoenui, at a place called Pararewa, Ngaehe being camped some distance further down stream. The following morning Ngati Maniapoto attacked, and as they rushed upon their enemies, it was seen that a man armed with a musket was standing in front of Tupoki. The possessor of this rare weapon was a man of Nga Puhi who had taken up residence among the Ngati Tama. Ngati Maniapoto also had a gun in their possession and it had been handed to the young warrior Hauauru, grandson of Maungatautari. This action was out of consideration for the fact that Maungatautari had been killed by Ngati Tama at Poutama some years previously.

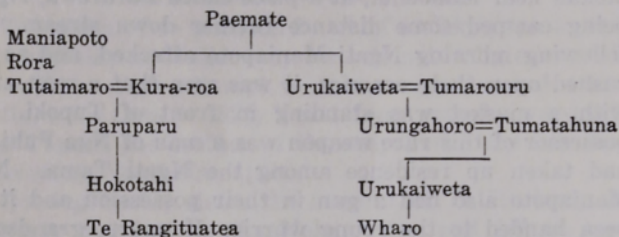
The Nga Puhi warrior was ordered to stand aside, it being stated that he was a stranger and, therefore, not concerned in the quarrel. He paid no heed, however, and attempted to take aim. Immediately Hauauru fired and the Nga Puhi fell with a musket ball through his head. Reloading, young Hauauru fired again and killed Tupoki.

The remainder of Ngati Tama were either killed or put to flight but several prisoners were captured in the pursuit that followed, among them being a beautiful girl named Te Waero. Her beauty aroused the envy of several of the Ngati Maniapoto warriors, among them being the chief Wahanui (Huatare). Te Waero had been caught by a young man named Pikirangi, and he, knowing he would be forced to surrender her to his comrades of higher rank, killed her after treating her in shameful fashion. His action was strongly resented by his jealous companions and nearly involved him in a fight with Wahanui. Besides losing Tupoki, Ngati Tama lost two other chiefs named Te Whao and Tuka-weriri, the latter being the husband of Te Waero.

The foregoing account by Te Hurinui contains much descriptive detail concerning the path of the war-party

and its ultimate fate at Pararewa. The claim that it was the young chief Hauauru who was responsible for killing Tupoki is contradicted by other accounts which assert that this deed was committed by the famous warrior Mama. This would appear to be correct as will be seen by the references made to Mama in the lament composed by Te Maropounamu.

The defeat suffered by Ngati Tama at Pararewa was a severe blow, for in a few short months they lost their two leading chiefs, Raparapa at Te Kakara and now Tupoki at Pararewa.



A LAMENT FOR TUPOKI BY TE MAROPOUNAMU.

Tera ia te po taua te taka mai nei i Pari-ninihi,
 Nau te tatari kia maunu te wai i runga i Nga-motu,
 Kei to tamaiti, ma Rau a Matuku, hei putiki mai,
 Te ua o te pakanga, e tauira mai ra te hiku o te taua.

Paerangitia mai o kahu angiangi,
 Paerangitia mai i te puke i Wharekohu.
 Ka nui ou tohu ki runga ki tou rangi,
 Ka rere nga whetu o te ata,
 Manu whakarewaia kia whakakau au,
 I te riri whatiwhati i roto o Pararewa.
 Kei pehia koe, te ahi o te tupua,
 Tenei Poutu, nau i here mai,
 Hei whakatu mai te whare i muri ake,
 Kauraka e koaia e te rahi Ati Tama,
 Me tuku ki raro ra, mo 'Tautari ma,
 Mo te wai-aruhe e taanga tonu nei,
 Tahurihuri ai i te papa ki Rarotaka.

E kore e tama ra, e tahuri to rakau toa,
 I ngaua putia e te ipo wahine,
 Ka whati i reira te puhi o taku waka.
 He tumu herenga waka, no runga, no raro, no Te Rauparaha e!
 Hurihuri kau ai te mokai o te wahine,
 Taku kiri whakaniko, te kiri o Awanui (Whanganui)
 Ka whara kei muri.
 Ma te hau takaha, e turaki taku rata tiketike,
 Taku whakaruru totara, e tu ki Poutama ra.

Karanga mai, e Pare, i te tara ki Rangikohua.

Tera taku manu, he manu takupu,
He takupu matakana, he aua matawhero,
Mo nga utu e hira, ki te pae ki Karaka-ura.

He aha koia koe te tohi atu ai,

To patu whakatu, ki te ihu o Mama?

O Mama ra, i te kai a wai?

O Hari ra, i te kai a Ranga,

O Hau ra, i te kai a Oro,

O Tiu ra, i te kai a Maene.

Ka mahungahunga te whakahoro i tou angaanga,

Tou angaanga e tohe nei ki te hau o te riri,

Ko Kahatuatini, hei utu mo aku taro i ngaua iho nei-e-i.

TRANSLATION.

(Original in *Journal of the Polynesian Society*, Vol. II, 1893.)

Behold the war-cloud settleth upon Pari-ninihi,¹

Hadst thou but waited till the waters receded from Nga-motu,²

It had been for thy son, for Rau a Matuku³ to gather together

The storm of battle as flashed the tail (van) of the war-party.

Spread forth thy floating garments,

Spread them forth upon the hill at Wharekohu.

Thou hadst many signs in thy heaven (or, upon thy head),⁴

The morning stars appear (or spring forth),

Bring them forth, that I may swim

In the midst of the flight from Pararewa.

Beware, lest thou art crushed by the fire of the gods,⁵

Brought by thee, oh Poutu,

To cause the house (tribe) to stand in future times.

Rejoice not ye (who are but the) servile dependants of Ati
Tama,⁶

Set this down to the revenge for the death of 'Tautari and the
rest,⁷

¹ Pari-ninihi, the high cliffs about thirty miles north of New Plymouth called "White Cliffs."

² Had Tupoki but waited for the arrival of Te Ati Awa from Nga-motu, Te Puni would have been present with his people and Pararewa might have ended differently.

³ Rau a Matuku, another name for Te Puni.

⁴ Rangi; i.e., chieftainship.

⁵ Te ahi a te tupua, literally "the fire of the gods or demons" and refers to the firearms lately introduced and a single specimen of which had been brought by Poutu from Nga Puhi.

⁶ Ati Tama, a poetical form of Ngati Tama. "te rahi Ati Tama" in this case probably means "the great ones or chiefs, of Ati Tama."

⁷ Tautari, an abbreviated form of Maungatautari, half-brother of Wahanui, and who had been killed previously at Poutama.

And (payment for) long unavenged defeats,⁸
Thou turnst aimlessly to and fro upon the rock at Rarotaka.⁹

Never, oh son, would thy unconquered weapon have failed thee
But that it was bitten through by the act of a beloved woman,¹⁰
Then was the plume of my canoe broken,¹¹ (which was)

The anchorage of the canoes from north and south, and of Te
Rauparaha!¹²

Overthrown (is the embodiment of) the hopes and desires of
woman,¹³

My tattooed body, the body of Awanui (Whanganui),
Is henceforth lost to sight and forgotten.

It was only a fierce-blowing gale that could overthrow my
lofty *rata*,¹⁴

My sheltering *totara* which stood at Poutama.¹⁵

Lift up thy voice oh Pare, from the peak of Rangikohua,¹⁶

This my bird, was a great ocean bird,

A wild white gannet, a red sea herring,

(Slain in payment) for the many deeds at Karaka-ura.¹⁷

Why didst thou not strike straight,

Thy weapon true, upon the nose of Mama?¹⁸

Of Mama, who shall be the food for whom?

Of Hari, who shall be the food for Ranga,

Of Hau, who shall be the food for Oro,

⁸ "Te wai-aruhe e taanga tonu nei," an expression denoting "bitter memories, long enduring."

⁹ Rarotaka, a flat rock below the Kawau *pa* on Poutama beach.

¹⁰ Tupoki had given orders that no one should eat until his weapon had tasted blood, but his granddaughter did so and hence the allusion and the consequences. Such an action broke the *mana* or *tapu* of a premeditated deed.

¹¹ "Te puhi o taku waka," "the plumes of my canoe" is a happy simile for the pride and admiration in which Tupoki was held.

¹² This line refers to Tupoki and Raparapa, who while they lived, held Ngati Maniapoto at bay. They were the "posts" round which their tribe rallied, and past which no *waka* or tribe could proceed without meeting them.

¹³ This line is said to refer to Ngaipu, an aunt of Taonui. She was a *ware* or plebian and, it is said, cooked and ate part of Tupoki, a disgrace which Te Maropounamu took to heart.

¹⁴ "Rata tiketike," "lofty *rata*" used here to express the high esteem in which Tupoki was held.

¹⁵ Poutama, a celebrated battlefield on the sea beach north of White Cliffs where many a fight has taken place.

¹⁶ Rangikohua, a *pa* near Patoka, Mokau district, and which was attacked by Tupoki.

¹⁷ All outstanding injuries, or *utu* accounts, were wiped out by the death of Tupoki, even that of Karaka-ura.

¹⁸ Mama, chief of Ngati Maniapoto, later killed by Puaha at Okoki. It was Mama who killed Tupoki.

Of Tiu, who shall be the food for Maene.¹⁹
Crumbled was thy head, by the stroke that overthrew thee,
Thy head which rejoiced in the tempest of battle.
Kahutuatini shall be payment for my *taro* which were consumed.
(Or payment for my shattered hopes now overthrown.)

TE AMIO-WHENUA EXPEDITION. 1821-22.

Not long after Waikato and their allies returned from their campaign at Taharoa, states Percy Smith, there arrived in the Waikato country a war-party of Ngati Whatua. This war-party had started from the great *pa* Oneonenui, situated three miles north of Motutara rocks on the coast to the west of Kaipara. Coming south to Waikato they were joined at the mouth of the river by some of the Ngati Tipa and again, further up stream, by others of Waikato. Continuing on they came to the Punui river where they called in at Mangatoatoa, the chief settlement of the warrior Peehi Tukorehu.

Inspired by the love of *patu tangata*, states his descendant Tukorehu Te Ahipu, this chief joined the expedition which now numbered 600 warriors, some of whom were armed with muskets. In two divisions the expedition marched by the old track via Patetere to the Hautere village on the edge of the forest where the track comes out on the open lands near Rotorua. Te Arawa, beyond a few young men, did not join the war-party which now proceeded by way of Paeroa and the Waiotapu valley to Orakei-korako, on the Waikato river.

Their arrival caused great alarm among the local people who fled and escaped by hiding in a great cavern. Passing on, the war-party crossed the Kaingaroa plains to Runanga, but news of their approach having preceded them, the whole of Ngati Hineuru had fled to the mountains for safety. Proceeding onwards to the upper waters of the Mohaka, the expedition passed to the westward of the Titikura pass and

¹⁹ Ranga, the name of a dog belonging to Te Maropounamu; Hari-maruru, a great warrior who defeated Ngati Tama at Tihi-manuka; Hau, or Hauauru, and Tiu, great chiefs of Ngati Maniapoto; Oro and Maene, slaves of Te Maropounamu; Kahutuatini, a chief of Ngati Rereahu; Hari was the husband of Rangi-hapainga who was treacherously murdered by Te Kawa-iri-rangi, to whom she was related, when on her way to visit him on a peaceful errand, for which revenge was obtained at Tihi-manuka. Pare, was Pare-te-korae, mother of Hauauru.

descended to Te Toikuri, near the Ngaruroro river, and thence directly onwards to the Raukawa hills, and descending by Te Ipu o Taraia, arrived at Te Roto o Tara.

Here the invaders besieged the *pa* of the Ngati Te Whatu-i-apiti tribe which was living there under their chiefs Pareihe and Tapuhara. Seeing that the *pa* was likely to fall, Tapuhara cried out, "E! Kakahina he morehu!" meaning let there be some survivors left, and so, during the night, all those who were able to travel, embarked in canoes and made their escape. Some old people whom they were forced to leave behind, however, fell into the hands of the enemy.

Following this success the expedition pursued its way southerly over the Ruataniwha plains to Horehore, which is an old *pa* just to the east of Takapau railway station, called Nga hinaki a Tarawhata. The war-party first took up a position on a hill to the north of the *pa* and commenced a fusilade upon it, but without doing much damage. They then occupied a similar hill on the south side and kept up a brisk musketry fire for some days, but with no result, seeing which they moved on and arrived at Te Apiti, that is, Manawa-tu gorge.

Here they captured several villages belonging to the Rangitane people, but although the fires were burning everywhere, they only captured a few old people. At the first alarm the main body of the Rangitane had taken to the wooded mountains and assembled at Te Ahu o Turanga. One prisoner of rank, Whakarongo, the sister of Hirawanu, was captured here.

From the Manawa-tu gorge the expedition passed to the south-east through what is now the Pahiatua district, killing and eating all they came across until they reached Maungarake, not very far from the present town of Masterton. Here they found the Ngati Hikarahui living in their *pa* at Hakikino, situated on the Wai-nui-o-ru river. As the *pa* appeared to be of great strength, the leaders of the force decided to see what strategy could effect.

They camped near the *pa* and sent messengers with friendly words intimating their desire to visit the *pa* and exchange presents. Te Hopu, one of the principal chiefs of Hakikino, was desirous of acceding to these requests, but Potangaroa, a chief of celebrity, strongly advised against it.

Te Hopu, however, having faith in the invaders, proceeded to their camp with several others, only to be massacred. Potangaroa, seeing that his fears had been confirmed, decided to evacuate the *pa* and retire to the broken, wooded hills in the neighbourhood. This was effected, but the war-party was too quick for some of them, and these were caught in the *pa* and killed before they could escape.

From Hakikino the party moved on southward and eventually reached Te Whanga-nui a Tara (Port Nicholson). Here they attacked and captured the Taputeranga *pa* which was situated on the little island which gives the name to what is now Island Bay, Wellington. The news of this expedition had preceded it however, so that when the war-party reached the shores of Raukawa or Cook Strait, they found nothing but empty villages, the Muaupoko and Rangitane tribes having taken refuge on Kapiti Island. No one was found at Porirua, but a few refugees were discovered at Horowhenua safely ensconced on the island village in the lake, and at these the invaders had to look in vain for they were without canoes with which to reach them.

Near Otaki the war-party attacked a *pa* of the Muaupoko tribe, but before they could take it, Tungia and some companions dashed out and alarmed the enemy, but were, however, captured and made prisoner. Tungia, shouting at the top of his voice, induced the women in the *pa* to come down the river in canoes, which they did, making such a noise that the invaders, thinking they were about to be attacked in force, retreated, and in the confusion Tungia and his companions escaped. This incident is known as Wai-kotero.

The war-party continued on its way up the west coast and appeared at Whanganui where they attacked the local people. Only after a hard struggle did they gain a victory in a fight which took place at Te Manuka, an island on the river. At Mangawere, or Upokopoito, some twenty miles below Mangatoa, Peehi Tukorehu and Te Wiwi came upon and killed some brothers of Te Anaua and captured a woman named Korako. In revenge Te Anaua gathered his forces and followed part of the war-party up the river, and overtaking them at Mangatoa, he attacked and defeated them. Korako, on being captured, pleaded for her life and that of her child, promising that if allowed to live, she would lead

the invaders to the place where her brothers and some of the other people were, and that she would give them a large quantity of greenstone which was hidden away.

This was agreed to and she conducted the war-party up the river until they reached Te Punga, another name for Te Arero-o-te-uru, where they all landed and left the canoes. Korako led them to a deep gorge, hemmed in by perpendicular cliffs and out of which there was no escape, except either up or down, but which widened out at one spot in the middle, and here the war-party was advised to camp, it being dusk. Korako, as soon as it was dark, managed to creep away unseen, and then made all speed to her own people, some of whom were living not far from the cliffs above, while others had been following up the enemy from behind. Thus the invaders were in a trap, and although the pursuers were few in numbers, they were strong enough to hold that end of the pass, while those of their friends held the other. A large number of the invaders were killed, among the number being Te Wiwi. Peehi Tukorehu fought his way out and escaped to join the main body of the war-party.

The expedition now departed from Whanganui and marched into the territory of Te Ati Awa. On passing the Rewarewa village, near the mouth of the Waiwhakaiho river, the war-party halted for a while, which gave Tautara, the chief of Rewarewa, time to send a messenger to his kinsmen at Waitara, telling them to allow the enemy to cross the river and then fall upon them in force. Huriwhenua of Waitara, decided otherwise, and as the war-party arrived at Te Rohutu, near the mouth of the river on the south side, he and his followers attacked Peehi Tukorehu and his party as they commenced to cross. Te Pokaitara of Te Ati Awa, who possessed a musket, fired into the ranks of Ngati Whatua, and killed one or more of them, which led to some confusion, and eventually caused the invaders to give up the attempt to reach the other side.

The expedition now retreated to Pukekohe, a small *pa* a little up stream, but were again attacked by Te Ati Awa and forced to retreat. This time they turned inland and about two and a half miles from the Waitara river they attacked the Nga-puke-turua *pa*, occupied by a branch of Te Ati Awa known as Puketapu. These people were only

armed with native weapons, and as Peehi Tukorehu and his warriors fired volleys, killing a great number of them, they decided to attempt to escape. Making a gallant dash for life, they succeeded in breaking through the ranks of their enemies and escaped to join their fellow tribesmen at Waitara.

Peehi Tukorehu and his Ngati Whatua friends now occupied Nga-puke-turua, but had not been long in possession when they were besieged by the owners of the *pa* who had returned, reinforced by the people from Waitara. The invaders were trapped in turn, but for some peculiar reason, the Puketapu and some of the Ngati Rahiri of northern Waitara, became sympathetic towards the besieged. Negotiations ensued, and then Te Manu-toheroa, of Puketapu, springing into the midst of the warriors, caused the fighting to cease. Then certain of the Te Ati Awa chiefs, Pekapeka, Whakaruru, Whatitiri, Korotiwaha, Te Ihioterangi Ngata, and Te Morehu, arranged that the beleaguered garrison should be conveyed by them to Pukerangiora, a strong *pa* situated on a cliff edge overlooking a bend in the Waitara river a few miles above its mouth.

Accordingly Peehi Tukorehu and the rest of the war-party were safely conducted to Pukerangiora, but it is evident that this action on the part of the above section of Te Ati Awa did not meet with the approval of the whole tribe, for Peehi Tukorehu and his followers had hardly reached Pukerangiora when they were besieged again. This time their escape was entirely cut off and Te Ati Awa made sure of the position by constructing a palisade from one edge of the cliff completely round the *pa* to the edge of the cliff at the other side. It was from this circumstance that the siege was called Raihe-poaka or "Pig-sty."

This state of affairs dragged on for some months and the condition of the expedition eventually became desperate. Finally, states Tukorehu Te Ahipu, it was decided to try and get word through to Waikato for assistance. A dark and stormy night was chosen for the purpose, and the messenger, a young and active warrior of Ngati Mahanga named Te Orahi, was instructed by Peehi Tukorehu. "Haere koe! Kei te puaha o Waikato ko Hori Kukutai, nuku atu Te Awa-amarahi, ko Te Horeta. Kei Tarahanga

ko Te Ruakiripo; kei Paetai ko Te Kanawa; kei Taupiri ko Te Wherowhero." (Depart! At the mouth of Waikato is Hori Kukutai, further north at Te Awa-amarahi is Te Horeta. At Tarahanga is Te Ruakiripo; at Paetai is Te Kanawa; and at Taupiri is Te Wherowhero.)

Having received these words, giving him the whereabouts of the leading chiefs, Te Orahi, accompanied by a companion, crept silently from Pukerangiora and was almost through the enemy's lines when he was discovered. His unfortunate companion was caught and killed but Te Orahi favoured by the excitement thus caused, escaped and made his way north as quickly as possible. His way lay through hostile country and he was forced to exercise great care in avoiding settlements and in concealing his tracks. At Marokopa he had a narrow escape. Being detected he was pursued by two warriors and a race for life began. He quickly outdistanced one of his enemies but found himself closely pressed by the other. Reaching a bend in the track, Te Orahi leaped behind a huge boulder and as his pursuer rushed by, he struck desperately with his *patu* with such force that his enemy's head was cut clean from his body. Hurrying northward Te Orahi safely reached Kawhia where he made known the plight of Peehi Tukorehu, which news was immediately forwarded to Te Wherowhero.

TE ARAWI.

Not so very long after the battle of Te Kakara, news was received by Waikato that Ngati Toa had again occupied some of their old settlements, one of which was the *pa* Whenuapo, situated on the ridges between the Rakaunui and Waiharakeke streams. Here Te Poakai and his companions Raeherea and Rawaho, with their people, had established themselves. Te Rauparaha and Te Rangihaeata with most of their tribe, had retired to Te Arawi on the coast to the south of Te Maika.

The occupation of Whenuapo annoyed Waikato and a war-party of that tribe, together with Ngati Maniapoto and Ngati Hikairo, attacked the place, but Te Hiakai, desiring that the lives of the inmates should be spared, called upon them to come out which they did. This done, Te Hiakai escorted them so that they should not be harmed by others of the war-party, but Ngati Te Wehi pursued them, and

Moke, discovering Te Hiakai in their company, snatched a greenstone *hei tiki* from the latter's neck. The people of Whenuapo were, however, led away to safety by Te Hiakai and Muriwhenua.

Waikato and their allies now proceeded to Te Arawi with the intention of attacking it, and on arrival, Te Whakaete and Takiwaru (Kati) succeeded in killing two men of Ngati Toa named Arawaka and Whakataupoki, after which incident an immediate attack was made on the *pa*. During the action Haututu observed one of the enemy come outside and he immediately gave chase but his quarry escaped. Returning to his own ranks Haututu now found himself cut off on all sides and was forced to leap over the cliff to escape Te Rangihaeata. Landing on a rock he seriously injured his thigh, the rock being stained by his blood which was later licked up by Te Rangihaeata in revenge. The place where he leaped is known as Parakete.

During the night the *pa* was completely cut off and Waikato closely guarded the narrow neck of land which connected the point with the mainland. After dark Riki and Maru of Ngati Te Kore stealthily lowered one of their comrades from the *pa* by means of a rope. He wished to communicate with Taiawa of Ngati Mahanga, and at the interview Taiawa arranged for them to escape as they wished to do so without the rest of the garrison knowing. Te Kanawa at the same time arranged for the escape of Ngati Tuirirangi, and when morning came, Ngati Toa discovered that the garrison was decreasing by desertion. This trafficking with the enemy is not surprising when we consider the close relationship between some of the opposing forces. During the process of the siege Waikato caught Taungawai, a younger brother of Te Rauparaha, and with him were caught two women named Te Aka and Ruatahora, but these two were spared and were later conducted by Te Rangituataka and delivered to their relatives in the *pa*. Werawera was also captured and killed by Ngati Hikairo.

Leading the Ngati Maniapoto who were present was Te Rangituataka of Ngati Rora. This chief was a distant kinsman of Te Rauparaha, being in fact, a direct descendant of Toarangatira, on which account he did not wish to see Ngati Toa completely annihilated. He therefore awaited his opportunity when the watch on the *pa* was slacker than

usual and approached the fortifications in the night, softly calling to the sentries that he wanted to see Te Rauparaha. On learning of this the Ngati Toa leader descended to the beach and there a consultation took place, ending in Te Rangituatea saying, "Maunu! Haere! Withdraw! Be off at once before it is too late. Go all that can and leave only such that are unable to travel; leave them to be made cinders of. Go to Taranaki, to Te Ati Awa for safety!"

Te Rauparaha replied that he thought it better to go to the Ngati Raukawa tribe who were his relatives, but Te Rangituatea said at once: "Ekore koe e pahure. Engari me ahu koe ki te pa-ngaio e tu mai ra, ka ora koe!" (You will not be able to pass, but turn towards the *pa-ngaio* standing there, and you will be saved!) The *pa-ngaio* was a reference to Te Ati Awa of Taranaki. Te Rauparaha then asked, "When shall we go?"

"This very night. Do not delay!" replied Te Rangituatea.

Te Rauparaha, however, considered that he would experience some difficulty in thus escaping unless he received some consideration from some portion of the besieging tribes. He therefore invited Te Hiakai to a conference which took place within the *pa*. Here the Ngati Toa leader agreed to evacuate Te Arawi and cede his territory to Waikato under Te Wherowhero, conditionally on safe conduct for himself and his tribe to the south.

"Behold your land! Do not follow me to the south!" he said to Te Hiakai. The conference ended with Te Hiakai agreeing to restrain his people and allow Te Rauparaha and his tribe to depart in peace. Te Rangituatea, in pursuance of his desire to allow Ngati Toa to escape, persuaded most of the besieging force to go fishing, while Te Hiakai and Ngati Mahuta took great pains to see that Waikato did not attack the enemy as they departed.

Te Rauparaha, Te Rangihaeata, Te Kakakura and many of the garrison went by canoe, while others went by land. Some of the Ngati Toa, possibly those unable to travel, were left behind and became slaves. Soon after Te Rauparaha and his people had gone, Waikato and their allies returned home and as soon as they were gone, Te Rangituatea returned and fortified Te Kawau, at Taharoa, with the intention of establishing a claim to that territory.

TE HEKE TAHUTAHU AHI.

SEPTEMBER, 1821.

The siege of Te Arawi brought to a close the occupation of the Kawhia district by Te Rauparaha and Ngati Toa, and in accordance with the agreement made between Waikato and Te Rauparaha, the latter and his people set out to migrate to the distant lands of Manawa-tu. It will be remembered that Ngati Toa fled from Te Arawi under cover of night, and when morning came, most of them had assembled at a hill near Moeatoa, to the number of roughly 1,500, comprising Ngati Toa, Ngati Koata and Ngati Rarua, besides numbers belonging to other sub-tribes.

In the account of Percy Smith we are told that besides Te Rauparaha and Te Rangihaeata, there were present also the chiefs Te Peehi Kupe, Tungia, Matene Te Whiwhi, Te Rangihiroa and others. From their lofty position near Moeatoa, the whole of Kawhia lay before them. A cry of lamentation went up as the people wept for their ancestral lands and then it was that Te Rauparaha arose and commenced singing his song of farewell. His song was that composed by his kinsman Wharetiki, altered in the first line to suit the occasion.

Tera ia nga tai o Honipaka
Ka wehe koe i a au e,
etc., etc.

There lie the tides of Honipaka
Thou art separated from me now,
etc., etc.

The commencement of the great march to Manawa-tu now took place. Proceeding southwards, the party safely reached Marokopa where they learned from Ngati Kinohaku that others of Ngati Maniapoto were in the lower Mokau. In consequence of this the women and children were left at Marokopa while Te Rauparaha and his warriors went on to Tirua and Waikawau. At the latter place they were visited by Te Rangituatea and once again this chief was to be of service to Te Rauparaha for he now warned him that Ngati Maniapoto had decided to follow the migration with the intention of attacking it. Te Rauparaha was by no means grateful to Te Rangituatea and bearing in mind his losses at Taharoa and Te Arawi, proposed to kill

him. Tiaia, the wife of Te Peehi Kupe and who belonged to the Tainui sub-tribe of Kawhia, strongly objected, and seeing that most of the people were with her, Te Rauparaha changed his mind.

The migration now moved on. Crossing the Mokau river a canoe capsized, the only child of Te Rangihaeata being drowned while Topeora and others had a very narrow escape. On the south side of the river, the migration was received in hospitable fashion by Ngati Tama just at that moment lamenting their losses at the hands of Ngati Maniapoto, at the battle of Pararewa.

From Poutama the migration passed on in company with some of Ngati Mutunga, who had come to meet them, and arrived at a place called Te Kaweka, near Okoki. Te Rauparaha and a party of twenty men, all picked warriors, now started back for Marokopa for the purpose of bringing on the women and children who had been left there. Marokopa was reached without trouble, it being found on arrival that Te Akau, the chief wife of Te Rauparaha, had borne him a son later to be known as Tamehana Te Rauparaha. Only a few days were spent at Marokopa before Te Rauparaha started again for Taranaki. Taking great care to conceal themselves the party made their way along the coast, and after some adventures, attended by many anxious moments, they arrived safely at Te Kaweka and joined their kinsmen. Ngati Mutunga made them welcome, assigning them places to cultivate and giving them the *pa* Pukewhaka-maru as a dwelling place. They had not been there long when news arrived that a large force under Te Wherowhero was approaching.

CHAPTER XXXV.

THE BATTLE OF OKOKI.

NOVEMBER, 1821.

IT WILL be remembered that in telling of the adventures of the Amio-whenua expedition, Peehi Tukorehu had reached Waitara only to be trapped in the great *pa* at Pukerangiora. As related, the plight of the expedition became so serious that a messenger was eventually despatched for assistance, and it so happened that as this man was hurrying north, Te Rauparaha and his people were in the act of migrating south. On the position of Peehi Tukorehu and his followers being made known in Waikato, Te Wherowhero immediately determined to march south to help his fellow tribesmen and at the same time to avenge himself on Te Rauparaha for his evil deeds at Kawhia.

The story of the great battle which followed the meeting of Te Wherowhero and Te Rauparaha is one filled with repeated claims, counter-claims and denials. Ngati Toa and their allies, not without reason, claim a victory, but that their victory was an overwhelming one, appears to be greatly exaggerated. On the whole, as the evidence will show, the indication is that while Waikato were very severely handled, the battle ended with Te Rauparaha not in a position to follow up his advantage.

The Waikato forces consisted of Ngati Mahuta, Ngati Haua and Ngati Maniapoto to the number of six thousand men, and led by the chiefs Te Rauangaanga, his son Te Wherowhero, Te Hiakai, Mama, Hore, Poutama, Te Kahukahu, Korania, Te Ringapakoko, Tarapipipi, Pohepohe, Te Horo, Te Awa-i-taia, Tuawhia, Te Kanawa, Te Tumu, Te Puna-toto and Te Tihirahi. Marching from Kawhia the war-party proceeded to Mokau where they joined those who had endeavoured to cut off Te Rauparaha at that place, after which the combined forces marched south to Taranaki and finally pitched camp at Waitoetoe, a few miles from Okoki.

The *pa* of Okoki was an old and strong fortification situated on a ridge overhanging a bend in the Urenui river, and bounded on the seaward side by a little gully called

Mangatiti. From this gully stretching towards the sea, lay the level plain of Motunui. Ngati Toa was under the command of Te Rauparaha and Te Rangihaeata while Ngati Mutunga were led by their chiefs Rangiwhahia and Rangi-tokona. With them also, were warriors from Manukorihi and Nga-motu under the chiefs Reretawhangawhanga and Te Wharepouri.

When it was learned that Waikato were in the vicinity, records Percy Smith, Reretawhangawhanga proposed that a party of eighty men should at once be despatched to reconnoitre and find out what Waikato was doing, but Te Rauparaha thought it better to wait until the whole of Te Ati Awa had assembled, for some of them were still holding Peehi Tukorehu and the Amio-whenua expedition at Puke-rangiora.

"Ma taua te whetu," said Reretawhangawhanga. "Let us obtain the chiefs."

To this Te Rauparaha agreed, and after Rangiwhahia and the old men had formed a reserve and posted themselves in the Mangatiti gully, eighty young and active men of Ngati Hinetuhi, under Te Rangipuahoaoho, were chosen as a *hunuhunu*, a party sent in advance to test the mettle of the enemy, and they advanced to just above Waitoetoe where they found Waikato busy building shelters, a good many of them being scattered collecting *toetoe* and other material. Seeing their opportunity, the *hunuhunu* fell on some of these scattered parties and before they knew where they were, twenty of Waikato had fallen.

The *hunuhunu* just as suddenly commenced to retreat as they had been in delivering their attack, and many of Waikato, now fully aroused, made a move to pursue them, but Te Wherowhero, realising that the *hunuhunu* was intended to draw his forces before his plans had been completed, shouted for them to stop. At this stage, comments Tukorehu Te Ahipu, Te Hiakai, who had been gathering *raupo* in a swamp close at hand, angrily pulled pieces of *raupo* from the water and declared that as he had come to fight, he could see no reason for delay. Turning to the wavering warriors he shouted: "Kia piri! Kia piri! Whakatika! Whakatika!" (Attack! Attack! Arise! Arise!)

Mama, equally excited, shouted: "Te toitoi! Te toitoi!" an expression used to incite others, and immediately a large

number of the war-party rushed at the retreating *hunu-hunu*, overtaking and killing numbers of them in the chase. This move was not favoured by many of Waikato, states Percy Smith, and some shouted in warning: "Haere ki te mate!" (Go to death) but Te Hiakai taking no heed, the remainder were forced to follow suit.

Te Wherowhero, unable to restrain his more fiery comrades, snatched up a *ko*, or digging implement, as a weapon, and joined the main body which now followed close behind Ngati Maniapoto. As the Waikato warriors came in full cry Te Hiakai shouted to his men: "Hoea! Hoea te waka, kia rangona ai he parekura, he pa horo!" (Paddle! Paddle the canoe, that it may be heard, a battle won, a *pa* taken!)

Many of the Ngati Mutunga warriors had fallen, continues Percy Smith, and more were being overtaken and killed as they quickly retreated towards Okoki. Seeing this, Ketu Te Ropu, who at that moment was fleeing with Te Rauparaha, kept saying to him, "Turn! Turn!" advice which the latter refused to take, his reply being: "Taihoa kia eke ki nga kaumatua!" (Wait until we reach the old men!) In this he referred to the reserve waiting in Mangatiti gully.

The pursuit had now continued for some distance, in fact nearly two miles, and Te Wherowhero, his fighting blood now fully aroused, kept shouting: "Kia ngaro nga whetu!" (Let the chiefs be killed!) His aged father, Te Rauangaanga, too feeble to take active part in the battle, had remained behind at the Waikato camp, and seated on a hillock overlooking Motunui, he attempted by the strength of his incantations to weaken his enemies.

The remains of the *hunu-hunu* had by this time reached the shelter of Mangatiti and here they quickly joined the force posted in reserve. Their pursuers, many of them out of breath, arrived close upon their heels and now it was that Te Rauparaha gave the order which brought his reserve force into action. Ngati Maniapoto who led the pursuit, felt the full force of this unexpected counter-attack and were beaten back leaving behind them the bodies of none other than Mama and Hore.

What followed this disastrous encounter is something that will probably never be cleared up with any degree of

satisfaction. According to Ngati Toa accounts, Te Hiakai fought his way across the stream and actually entered the confines of Okoki where he seized an enemy warrior and proceeded to carry him off, but was wounded by a shot which passed through the body of the prisoner. In this condition he was surrounded and captured.

The first to fall, states Rore Eruera, was a man named Tawhi, and a desperate action took place as Waikato made strenuous efforts to prevent his body falling into the hands of the enemy, who would have immediately offered up the dead man's heart to the war-god Uenuku in the ceremony of *whangai-hau*. The rescue of Tawhi's body was only accomplished after the loss of several men, when Taringapakoko dashed forward, and leaping in zig-zag fashion so as to present as difficult a target as possible, seized his dead comrade and bore him back to the Waikato ranks. In spite of the shots fired at him, Taringapakoko remained unhurt, the bullets hitting the dead man.

The whole incident had been watched by Te Rauparaha, and when he observed that Waikato had been successful in carrying off the first man slain, he expressed his disappointment and his forbodings for the future by saying, "Kua riro te huka o Waikato." (Gone is the foam of Waikato.) So disastrous, however, had been the defeat of Waikato that Te Wherowhero that night approached the palisades of Okoki and called out to Te Rauparaha: "E Raha! E Raha! He aha to koha ki a au?" (Oh Raha! What is your consideration for me?) Te Rauparaha, rising to the occasion, advised Te Wherowhero to proceed south and join his kinsmen at Pukerangiora, for by doing so he would avoid a party of Ngati Mutunga who were at that very moment hurrying down from the north.

The question of the great Te Wherowhero being forced to humble himself to the Ngati Toa leader is hotly denied by many of Waikato. Recently, however, on the occasion of a meeting at Ngaruawahia, among the historical events discussed was Okoki, and the writer took the opportunity of asking as to whether the words attributed to Te Wherowhero were true. Most of those present made no reply but finally Hongihongi admitted that it was so. The incident was so obviously a delicate one that no further questions were asked and the matter was dropped. The indication is,

however, that the claims of Ngati Toa in respect to the words of Te Wherowhero, are true, but from the point of view of Waikato, a matter not to be mentioned. The attitude of Waikato, on the other hand, is quite reasonable when it is considered that Te Wherowhero was later made the first Maori King, a circumstance which demanded no slur being attached to his name. The Waikato story of Okoki continues with several more details following on the defeat at Mangatiti.

The battle at the gully edge was undoubtedly the critical stage, and had Ngati Toa followed up their advantage, Waikato would have been completely routed. It would seem that both sides had had enough or Ngati Toa perhaps, lacked the necessary confidence to continue their attack. In any case the Waikato war-party, tired, winded and surprised, fell back and their retreat would have developed into a rout had it not been for the personal prowess of their leaders. As Waikato commenced to retire a call was made to Te Wherowhero, urging him to go also, but he stood firm and shouted in reply, "My elders are in Pukerangiora and we die together!"

Such words, from the lips of so great a leader, would have in normal circumstances, brought the tribe hurrying to his side, but so low were the spirits of Waikato at that moment, that they had no effect and the warriors fell back. As for Te Wherowhero he remained seated by the side of a dead Waikato chief (said by some to have been Hore), depressed in spirit because his followers had fallen into the trap against which he had cautioned them. With him remained one loyal companion, a mere youth closely related to the Ngati Tipa chief Kukutai. He was still in this position when Te Rauparaha and his allies appeared. After the deadly fighting at Mangatiti, Ngati Toa and Ngati Mutunga had reorganised and were cautiously following their retreating enemies to ascertain what further action might be expected from Waikato.

The Waikato leader was first sighted by a warrior of Ngati Mutunga who called out, "Ko Te Wherowhero, te ana o te tangata!" (It is Te Wherowhero, the cavern of man!) This remark referred to Te Wherowhero, renowned warrior as he was, as a cavern into which so many warriors had disappeared never to be seen again. Dropping to the ground

he took careful aim and prepared to rid his people of their hated and feared foe. Te Rauparaha, however, pushed the musket aside so that it exploded harmlessly into the air, and then said, "Me tau katoa te riri kei te rangatira anake." (Let the fighting be decided by chiefs alone.) Whatever reason prompted this action, it would seem that Te Rauparaha had sufficient regard for his relative to oppose his being killed by a person beneath him in rank.

At the sound of the musket shot Te Wherowhero had risen and stood facing his foes, in his hands the hard-wood *ko* which he had snatched up when first the battle began. In accordance with the words of Te Rauparaha, a Ngati Mutunga chief stepped forward and thereupon a duel was fought. With his digging implement as a weapon, Te Wherowhero used his wonderful skill of thrust and parry to defeat his attackers. One by one a chief would come forward to try conclusions with so famous a warrior and one by one they were laid low. It was now that the young lad, the relative of Kukutai, was to show further evidence of his loyalty. After several bouts Te Wherowhero began to tire and it seemed that the frequency of these encounters would bring about his undoing. Thereafter, as the Waikato leader either killed or disabled his foe, the lad ran backwards and forwards between Te Wherowhero and his enemies until his chief had regained his breath.

By this time the chiefs of the retreating Waikato had reorganised their ranks and Te Wherowhero being found missing, the war-party returned to the scene of conflict. There they found their leader engaged in combat with the enemy chiefs, and once again drawn up in battle array, they watched the progress of each duel until the last had been disposed of. On the fall of the last warrior, a mighty shout went up and Waikato rushed forward and recovered the body of the slain chief beside whom Te Wherowhero had made his stand.

Then it was that Te Wherowhero said, "Kei ahau te huka o te riri." (I have retained the foam of the battle. Taranaki is mine!)

In reply to this Te Rauparaha said, "Ka pari te tai moana, ka timu te tai tangata." (As the tide of the ocean flows, the tide of man recedes.)

Both armies now retired, Waikato to their camp at Waitoetoe and Te Rauparaha and his allies to Okoki. That night Ngati Toa and Ngati Mutunga held council within their *pa*. The question of further action was discussed and in this Te Rauparaha addressed his followers by saying, "Te ahu whakararo, ka hinga te ope; te ahu whakarunga, taitahae!" A free translation of which is "A move to the north and the war-party will fall; a move to the south and there will be the devil to pay!"

Into the presence of the council also was brought Te Hiakai. Addressing him Te Rauparaha reminded him of the warning he had given not to follow in the wake of Ngati Toa as they came south from Te Arawi. He then walked forward to greet his enemy, for Te Hiakai was, in fact, a relative, and it was while the two were in the act of pressing noses that Ngati Mutunga, determined that Te Hiakai should die, stabbed the prisoner in the back with a *tete*, a weapon made from the barb of a sting-ray. Later the body of the unfortunate Te Hiakai was dragged outside and hung upon a tree a short distance up the Mangatiti gully.

That night, as claimed by Ngati Toa and in spite of denials on the part of most present-day Waikato, Te Whero-where approached the *pa* and called to Te Rauparaha as previously related. Whether the future actions of the Waikato leader were determined by the reply of Te Rauparaha or not is hard to say, but Waikato contend that Te Whero-where had determined to proceed to Pukerangiora in any case. The account of Percy Smith states that Waikato departed that very night in their haste to get away, but the Waikato version claims that they did not leave until next day. According to them Ngati Toa, in accordance with the words of Te Rauparaha at the council, turned keen eyes in the direction of the Waikato camp when morning broke, and anxiously watched to see whether their enemies would go back or continue south to their friends.

They were not long left in doubt, for as the first rays of the sun broke through the morning mists, the great Waikato war-party was observed marching south, and Ngati Toa knew that Waikato, in spite of their heavy losses, were still determined to reach Pukerangiora. Te Wherowhero and his people continued along the coast to Waitara where

they crossed the river before turning inland and proceeding along the banks to Pukerangiora. Here they successfully joined Peehi Tukorehu and the Amio-whenua expedition, the Te Ati Awa who were besieging the place either letting them in, or being afraid to attack so large a party. On arrival a great *tangi* was held by both sides over their mutual losses, after which the combined parties prepared to leave for their homes. A short time afterwards the war-party departed and with them went two chiefs of Pukerangiora, Tautara and Whatitiri, who accompanied them as far as Mokau. The returning Waikato crossed the Waitara half a mile below Pukerangiora and passing through Tikorangi, Onaero and Pihanga, at the mouth of the Urenui river, they reached the native highway which followed the coast to their own lands at Mokau.

The journey north was made without delay for it was either while on their way or immediately after their return, that news was received that a large war-party of Nga Puhi under Hongi Hika, was at that moment approaching Waikato. Te Wherowhero therefore hurried to Matakaitaki whither most of Waikato had assembled, and there he arrived just in time to defend his country against the northern invaders.

Te Atairangikaahu=Tawhia-ki-te-rangi=Tawai	
Te Kaahurangi=Tuata	Te Tuhi-o-te-rangi=Kaitaka
Parengaope=Te Rauangaanga	Te Hiakai
Potatau Te Wherowhero	

A LAMENT FOR TE HIAKAI BY HIS WIFE TE RIUTOTO.

Tera te haeata hapai ana mai
 Mehemea ko te tau tenei ka ora mai.
 E Hia' rongo nui, ki te taha o te rangi,
 Ka whati ra e, te tara o te marama.
 Taku ate hoki ra, taku piki kotuku.
 Tena te kakahi ka tere ki te tonga.
 I pongipongia koe ki te hau ki a Tu'
 Mei tona ahua te hoki ki muri nei.
 Kei whea tou patu e hoka i te rangi?
 Hei patu whakatipi ki mua ki te upoko,
 Ki te kawae-a-riri.
 Whakahaerea ra ki runga i nga iwi,
 Kia kite Taupo, kia kite Rotorua,
 Kia werohia koe ki te manu kai miro
 I runga o Titi'.

Hoki mai e pa, ki te waka ka tukoki,
 Waiho ki muri nei, ka ru te whenua,
 Ka timu nga tai i roto o Waikato.
 Taku koara te uira i te rangi,
 Whakahoki rua ana na runga o Hakari'
 Ko te tohu o te mate.

There the dawn of day is breaking
 And it is as if it were my loved one coming back to life.
 Oh Hia' whose wide spread fame has reached
 To the far side of heaven.
 Thou art broken, like the limb of the horned moon.
 Object of my affection, my white heron's plume,
 Behold the mighty chief has departed to the distant south.
 Incited thou wert, and spurred on, by the spirit of Tu'¹
 According to his image behind thee.
 Where is thy weapon which was wont
 To soar into the very heavens?
 A weapon that ever in the front did slash
 In the excitement of the battle.
 Be thou placed above the people
 That Taupo and Rotorua may see thee
 To be speared like some bird
 That feeds upon the *miro* at Titi'.²
 Return oh sir, to the swaying canoe³
 For after thee the earth will quake
 And the tides of Waikato will ebb away.
 My portent of evil was the lightning in the sky
 When its double flashes played above Hakari'⁴
 'Twas the sign of death.

A SECOND LAMENT FOR TE HIAKAI.

E ua e te ua, tatarahi ana	Falls now the rain in heavy drops
Ko te hua i te kamo	So number the tears in my eyes
Te taheke i runga.	That cascade from above.
Me mihi atu koe	Thou hadst better send thy greetings
Kei tuatahi ana	Thou wert the first to possess me
Mokai whakawhenua	And as a slave I here remain
I tau purua iho.	Because of thy sealing of my affections.
Te ai here tiere	Ah had I but the slightest perfume of you
Hei whiu i ahau,	To take me there
Kia kite hoki au	That I might see
Tera whai tua,	What lay beyond
Whai noa atu ana.	But now I search in vain.

¹ Tu', short for Tumatauenga, god of war.

² Titi', short for Titiraupeka, a favourite bird-snaring mountain.

³ The swaying canoe, here intended to mean the tribe of Te Hiakai.

⁴ Hakari', short for Hakarimata, the range near Ngaruawahia.

He maunga kari aki	A wind swept mountain
Nana i arai	'Twas it that screened
Te ripa ki te tane	The spot where stayed the man I love.
E aroha nei au.	So far off
Ka tatara ki tawhiti	Even beyond the great distance.
Ki wha mamao atu	Return from the void.
Ka hoki mai i te kore.	Now borne away
Ka riuā tenei	Are the fast canoes
Nga waka tere	Of Te Hiakai,
I a Te Hiakai ra,	A means to take me there.
Hei whiu i ahau.	But now I am humble and dejected
Tapapa taku iti	Caught as in the powerful current
Te au here toroa	Of Karewa out beyond
O Karewa i waho	For thou art gone forever.
Koe ka oti atu.	

The foregoing lament is a great favourite among the Tainui tribes. It is said to have been composed by a woman from Hoe-o-Tainui, Hauraki, who had become infatuated with Te Hiakai when that chief visited her village.

The fast canoes were Te Hiakai's comrades in arms who had also been killed and doubtless referred to Mama and Hore.

Te au here toroa o Karewa. This was a current in the sea off Karewa, or Gannet Island, which flowed so strongly that it was impossible for canoes to paddle against it.

THE STORMING OF MAUINAINA.

NOVEMBER, 1821.

The month of November in which was fought the great battle of Okoki, saw other events happening towards the north. The Nga Puhi people of the Bay of Islands district, bearing in mind their past defeats at the hands of the Hauraki tribes, and having now acquired large numbers of muskets, decided that the time was opportune to avenge their previous losses. The particular tribes against whom Nga Puhi directed their attention were the Ngati Paoa and Ngati Maru of Tamaki and Hauraki, both of which tribes had been responsible for their disastrous defeat at Wai-whariki in 1793. There were also other reasons, the most recent of which was the death in June, 1821, of the Nga Puhi chief Te Koperu.

This man, in company with Te Morenga and others, had arrived at Tamaki and while there visited the Ngati Paoa village at Mauinaina, or Mokoia as it was also called, situated on a point at the entrance to Pamure Basin, Tamaki river. From the conflicting nature of the Maori

accounts it is not quite certain whether Nga Puhi were on a war expedition or merely on a friendly visit, but at any rate, while within the *pa*, Te Koperu was suddenly assailed by Te Paraoa-rahi and killed. For this reason then, Ngati Paoa were the first to feel the heavy hand of the northern people.

During September, 1821, the Nga Puhi of the Bay of Islands assembled to the number of 2,000 warriors. This great expedition was under the command of Hongi Hika, but the majority of the Nga Puhi chiefs of that period were also present, among them being Te Morenga and Taki, whose main reason for joining was their relationship to Te Koperu. Among those who formed part of the Hokianga forces, we are told, was the white man, Jacky Marmon, who joined the war-party in company with Patuone, into whose family he had married.

Nga Puhi arrived at Tamaki in November and immediately overran the country, plundering the cultivations and killing all the stragglers they came across. Their arrival was not unexpected, for Te Hinaki, the chief of Mauinaina, had been warned by Hongi when the two met in Sydney, that it was his intention to attack him. Consequently, Ngati Paoa, under their leaders Te Hinaki, Te Rauroha, Kohi-rangatira and others, had assembled in force within their *pa*, but in spite of this, it would seem that they entertained little hope of prevailing against their well-armed foes, for on their *pa* being besieged, they collected their most valuable possessions and took them as a peace offering to Hongi. These presents were duly received and for a time the fighting ceased although the invaders made no signs of moving off.

Eventually the siege was resumed and during an exchange of musketry Hongi had his foot entangled by some vines, at which moment a musket ball, fired from within the *pa*, struck his helmet, knocking it off. This was a bad omen and Hongi considered withdrawing, but on the advice of Patuone, it is said, hostilities were resumed on the following day. For a time, states Percy Smith, neither side gained the advantage until at length Hongi, having arranged his men in a wedge formation known as *kawau maro*, charged the Ngati Paoa ranks and himself shot Te Hinaki before the palisades of his *pa*.

Under cover of a musketry fire, the invaders now succeeded in pulling down part of the defences, and although losing numbers of their men, succeeded in reaching the summit of the ridge. Here their advance was checked for they found the defenders protected by a thick wall of earth which started at the edge of the basin and extended right across the ridge to the vicinity of the river on the other side. For a time the inmates were safe from the effects of musketry fire, but Hongi eventually overcame this by erecting an elevated platform from which his best marksmen poured volley after volley into the ranks of the defenders until all those who guarded the entrance were killed.

The position was now rushed, and a fearful slaughter took place, men, women and children, all sharing the same fate, and with them three European sailors who had been living there. Besides losing Te Hinaki, the whole family of Te Paraoa-rahi and their relations were put to death by the invaders in revenge for Te Koperu. It is said that a thousand of the Ngati Paoa met their deaths in this affair. Numbers, however, managed to escape by swimming across the Tamaki river, among these being the chiefs Te Rau-roha and Kohi-rangatira, who with other refugees, fled to Waikato and Patetere for protection.

THE ATTACK ON TE TOTARA.

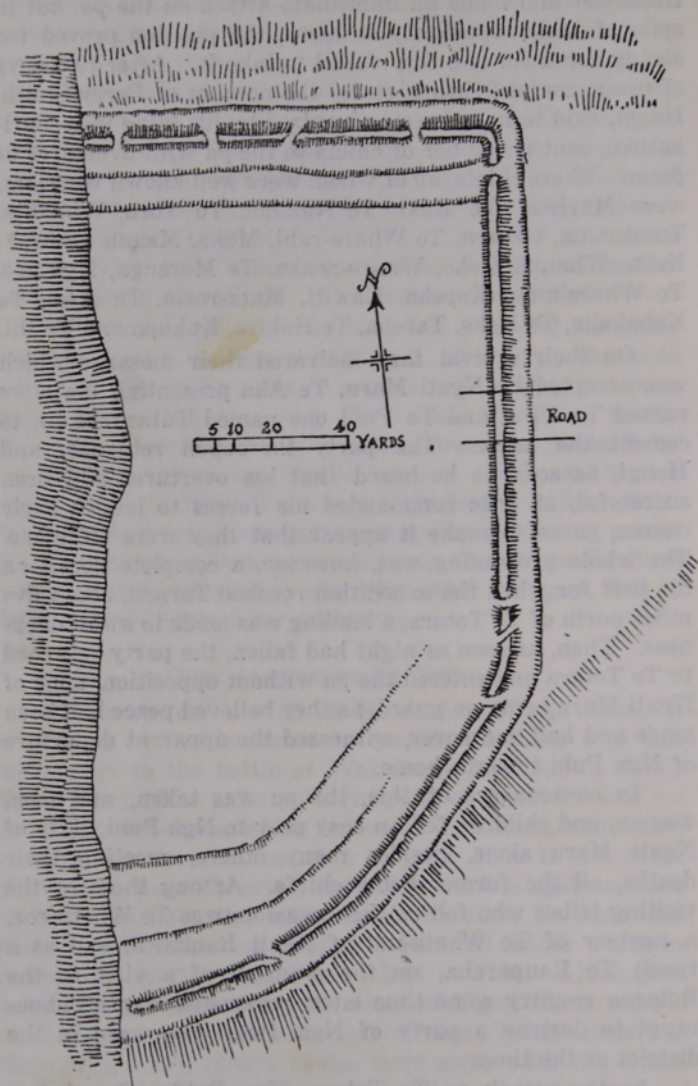
Following on the fall of Mauinaina, Hongi Hika, in accordance with his threat to punish all those who had taken part in the battle of Waiwhariki, set out to attack Ngati Maru. The principal stronghold of this tribe was the large and well-defended *pa* known as Te Totara, and which occupied the termination of a ridge a little to the south of Parawai, near Thames. Here lived the Uri-ngahu section of Ngati Maru under their chiefs Te Aka, Te Puhi and Ahurei, the last named being the Hauraki leader who was responsible for the Nga Puhi defeat in 1793. Although a large village, there were not many of Ngati Maru present at the time of the attack, most of them being absent at Matamata, while others again, were away with the Amio-whenua expedition. There were, however, numbers of other people staying as guests, these being from Waikato, Te Arawa, Ngati Awa, Ngati Pukenga, Whanau a Apanui, Ngati Raukawa and other tribes.

The Nga Puhi war-party arrived some time during December and made an immediate attack on the *pa*, but in spite of their superiority in arms, the position proved too strong for them and they failed to take it. After two days of unsuccessful fighting, states the account of Percy Smith, Hongi, said to have been so inspired by his blind wife Turikatuku, sent a number of chiefs to the *pa* with overtures of peace. These chiefs, all of whom were well known warriors, were Muriwai, Te Koki, Te Nganga, Te Toru, Whiwhia, Toretumua, Ururoa, Te Whare-rahi, Moka, Maanu (Rewa), Kahe, Whai, Kaiteke, Whare-poaka, Te Morenga, Nga-ure, Te Whare-umu, Kopeka, Kawiti, Mata-roria, Te Awa, Te Kahakaha, Te Heke, Tareha, Te Hakiro, Kukupa and Te Ihi.

On their arrival they delivered their message which was accepted by Ngati Maru, Te Aka presenting his *mere* named Te Uira, and Te Puhi one named Tutae-o-Maui, to cement the peace. The party thereupon returned, and Hongi, as soon as he heard that his overtures had been successful, at once commanded his forces to launch their canoes, so as to make it appear that they were off home. The whole proceeding was, however, a complete deceit on his part for when the expedition reached Tararu, about five miles north of Te Totara, a landing was made to await darkness. Then, as soon as night had fallen, the party returned to Te Totara and entered the *pa* without opposition, none of Ngati Maru being on guard, as they believed peace had been made and had, moreover, witnessed the apparent departure of Nga Puhi towards home.

In consequence of this, the *pa* was taken, and men, women, and children fell an easy prey to Nga Puhi, sixty of Ngati Maru alone, besides many others, meeting their deaths, all the former being chiefs. Among those of the visiting tribes who fell on this occasion, was Te Whetu-roa, a nephew of Te Whata-nui of Ngati Raukawa, and as a result Te Rauparaha, on the occasion of a visit to the Rotorua country some time later, persuaded Ngati Tuhourangi to destroy a party of Nga Puhi who were in the district at the time.

In the attack on Te Totara, Nga Puhi suffered few losses but among those who fell were two young chiefs related to Hongi named Tete and Pu, in revenge for whom Hongi put to death in cold blood Wetea and Tukehu, the



Te Totara Pa.

Captured by Hongi Hika. December, 1821.

young sons of Te Aka and Te Puhi. Nga Puhi do not appear to have waited long after their victory, for according to the missionary records, they were back at their homes by the middle of December. Their sojourn at home was likewise not of long duration, for early in 1822 Hongi set about preparing for an attack on Waikato.

THE EXPEDITION OF TE KANAWA AND KOHI-RANGATIRA.

Among the causes which prompted Nga Puhi to make war on the tribes of Waikato, we are told, was a raid made by the Tainui people on Tawatawhiti, the district in and around Whangarei Heads. History has recorded several expeditions to this particular locality, but from the lament by Puhirawaho for those slain at Matakītaki, it is clear that the words therein refer to a raid prior to that event. We have few details of this raid but from the records of Mr. Buddle we are informed that following on the fall of Mauinaina, in which affair some Waikato children were killed, a party composed of that tribe proceeded to Whangarei and destroyed the principal chief there. Now as there appears every likelihood that Ngati Paoa would take part in the expedition, it is fairly certain that the war-party was that led by Te Kanawa and Kohi-rangatira. This expedition, which must have left Tamaki during the last weeks of December, 1821, or early in 1822, went north in canoes and entered the Whangarei harbour, attacked and captured Raho-ngaua, a *pa* situated on the point which forms the eastern headland of Parua Bay, just inside Whangarei north heads. Having inflicted this blow upon their enemies, the war-party appears to have then returned home.

CHAPTER XXXVI.

THE FALL OF MATAKITAKI.

MAY, 1822.

FOLLOWING on the battle of Okoki and the rescue of Peehi Tukorehu and the Amio-whenua expedition, as previously related, the combined Tainui forces wasted no time in hastening back to their own country. The time of their arrival home was probably during March, 1822, for it was either on their way up the coast or soon after their return that they received news of the approach of Nga Puhi. The knowledge that their enemies were armed with muskets must have caused considerable apprehension among Waikato, for few of them at this time possessed any, while others again were to experience the effect of gunfire for the first time.

The reasons for the Nga Puhi attack on Waikato were many and varied. The main cause, states Kiritapu of Nga Puhi, was the determination of Hongi Hika to avenge the death of Te Aranui, a nephew of his who had not long previously been killed while fighting at Kawhia. It would appear that several years before this event, the Ngati Mahanga chief Te Aho-o-te-rangi had gone on a visit to the Nga Puhi country, and while there had inquired after the descendants of Reitu, with the result that on his return home he had been accompanied by Te Aranui. Unfortunately for himself, this young man later took part in the troubles between Ngati Mahanga and Ngati Toa and met his death during a fight on the Kawhia foreshore. Despite the fact that Te Aranui had joined in the fighting of his own accord, Hongi Hika blamed Waikato for his death and determined on revenge.

Obviously, however, there were other reasons. There was the recent raid on Tawatawhiti by Te Kanawa and Kohi-rangatira, and again at the taking of Te Totara, a number of Waikato who had been visiting Ngati Maru, had taken part in the defence when it was supposed they had been instrumental in the killing of the two young Nga Puhi chiefs Tete and Pu.

On the 15th February, 1822, states Percy Smith, the missionaries at the Bay of Islands record the fact that great preparations were then under way for an expedition against Waikato. Many hundreds of warriors assembled at Kororipo and other fortified villages at Kerikeri from distant parts to join the Nga Puhi of the Bay of Islands as soon as their canoes were ready, and the intention was that this should be one of the greatest expeditions ever undertaken. On the 25th February, Hongi Hika and his party, numbering in all about 3,000 fighting men, embarked in their canoes and sailed from the Bay of Islands. Tame Arena of Nga Puhi, states that prior to departure, Hongi ordered all canoes of the expedition to be paddled over a certain spot in the Kerikeri river opposite Kororipo, into which in times past, the jaw bone of their ancestor Mahia had been thrown. This act was to bestow the *mana* of the river on the war-party and so ensure success.

It is recorded, continues Percy Smith, that on the 27th March, news was received that two canoes comprising the rear-guard of the war-party, had been surprised and their crews wiped out. They had gone ashore to gather fern-root and although it is not known where this event took place, it is presumed that it occurred near Mahurangi and that the Ngati Whatua were the assailants. Few, however, of this tribe were living in Kaipara at this time, most of them, together with most of Ngati Paoa, having fled to Waikato through fear of Nga Puhi. Arrived at Tamaki isthmus, Hongi sailed his canoes up the Wai-mokoia inlet (Tamaki river) to Otahuhu, where he dragged them over the portage to the Manuka harbour. In similar fashion he crossed the portage at Waiuku to the headwaters of the Awaroa stream which flows into the Waikato near the heads.

The advance of the expedition was now considerably delayed for the lower river tribes, following a council of the elders, had felled whole trees across the stream and had in general obstructed the waterway as much as possible to prevent the passage of canoes. Before, therefore, the invaders could proceed, they were forced to clear the Awaroa, in some cases even having to cut waterways across some of the sharp bends to permit the passage of their larger canoes, so that in all, two months passed before Nga Puhi gained the wide waters of the Waikato,

Their arrival in the lower Waikato caused great consternation among the tribes dwelling near the river mouth, and these, mostly Ngati Tamaoho, hurriedly retreated up the river and scattered up the many creeks and lakes to hiding places in the forest. Meanwhile, Hongi Hika and his war-party paddled up stream, camping during the night at various places. One camp was made at a deserted *pa* just below Tuakau, and during the night a party of Waikato under their chief Takutai, not having managed to get ahead of the raiders, tried to pass. They were, however, detected by the watchful Nga Puhi and a long chase took place. Eventually they were overtaken near the present township of Mercer and killed. Takutai was shot while standing in his canoe urging his men to greater efforts.

In the meantime the majority of Waikato, consisting of Ngati Tipa, Ngati Mahuta, Ngati Hikairo, Ngati Apakura and other sub-tribes, were hurriedly preparing their defences. For this purpose they had concentrated in full force at the large and formidable stronghold of Matakītaki, some distance up the Waipa river and close to the present township of Pirongia. The fortifications were situated at the junction of the Mangapiko stream and the river Waipa and extended along the point for almost half a mile. Here the Mangapiko makes several sweeping bends, and across the narrow parts between that stream and the Waipa, three trenches, deep and wide and surmounted with parapets and strong palisading, had been constructed, these trenches having been designed to withstand an assault from the rear. The *pa* was in three sections, called Matakītaki, Tauranga-kohia and Puketutu, the name Matakītaki, however, being in general use to denote the whole fortification. The Puketutu and Tauranga-kohia areas were flat and on a level with the country to the rear, as was the land to the north of the Mangapiko. The country adjacent to the Waipa, however, was slightly lower and was overlooked by the biggest part of the *pa*. Towards the point, in the Matakītaki area, the *pa* sloped suddenly to a small flat, and here, on the edge of the slope, another trench and parapet had been constructed to defend the position from a frontal attack. It was in this great fortification then, that Waikato assembled to the number of 10,000 men, women and children, the whole under the command of Te Wherowhero.

Slight skirmishing took place as Nga Puhi advanced up the Waikato, but nothing of note occurred to delay Hongi and his invasion. White records that as Nga Puhi entered the Waipa, they were suddenly met by several canoes of Waikato scouts paddling down stream, and before the surprised scouts could turn their canoes, their enemies were close upon them. The spies paddled as fast as they could back up the river, followed at a furious pace by the Nga Puhi advance guard. Finding themselves being overtaken, the slower Waikato canoes landed and their occupants fled into the bush, the swifter canoes still paddling on. The Waipa is very crooked and at Ruamakamaka, near Whatawhata, where there is a very sudden bend, the scouts were intercepted. The cunning Nga Puhi had come across the narrow neck of land and so got ahead of their enemies who, finding themselves trapped, hurriedly landed on the opposite bank. As they escaped from their canoes they were fired upon by the invaders but succeeded in making good their escape, and arriving at Matakītaki they reported to the inhabitants, "Koia ano he tika te atua e haria mai nei!" (It is true what is said of the god (gun) which is being brought!)

Not long after the return of these scouts the Nga Puhi appeared. According to Rore Eruera, the invaders left their canoes at Te Rore, about a mile and a half to the north, after which they cut across country, passing over the site of the old race course, to the banks of the Mangapiko. Percy Smith, however, states that camp was made on the banks of the Waipa opposite the point. It would appear that no immediate assault was attempted, the invaders contenting themselves with first sending a message to the inhabitants advising them to surrender, stating that they could not possibly hope to successfully contest warriors armed with the *pu*, the name by which the musket was known. At this, those who had not previously experienced the new weapon only laughed, for they imagined that the *pu* was the native trumpet, also known by that name.

Just how long Nga Puhi remained camped before the *pa* is not known, but eventually Hongi Hika gave the word for the attack, and this was carried out, states Rore Eruera and Te Hurinui, by an advance on the flat land near the point. At the same time, and under the cover of a musketry

fire directed from the north bank of the Mangapiko, that stream was crossed and an assault made on the Taurangakohia and Puketutu areas. The effect of the musketry fire soon made itself felt. Volley after volley was poured into the ranks of the defenders who, unable to get to close quarters with their foes, found themselves helpless against the well-armed Nga Puhi. As the firing increased, states Noka Hukanui, many were seized with panic and commenced to leave the *pa* by retreating over a narrow bridge which spanned the outer ditch. The first to leave went in orderly fashion, but soon those behind began to push in their hurry to escape, until finally the retreat became a stampede. All relationship was soon forgotten in the mad scramble to get away from Nga Puhi. The weaker ones were quickly trampled under foot while others again were pushed by those behind and fell into the ditch from which there was no escape. A few endeavoured to climb the steep sides, only to be knocked down by others. Again, some who were good jumpers tried to leap across the ditch, and failing in the attempt, managed to grasp the other side and thus hung dangling from the edge. Many of those below immediately seized their legs as a means of hauling themselves to safety, but only succeeded in bringing down those who had nearly escaped. Soon the ditch became full with those beneath either trodden to death or smothered by those above.

Meanwhile, towards the other end of the *pa*, the bravest of the warriors, under the leadership of Te Wherowhero, were fighting a vain defensive battle. The superior arms of their enemies, however, soon made themselves evident, and Waikato began to fall back. Seeing this, states Tumokai, Te Wherowhero rushed to the edge of the parapet shouting, "Watea!" (Make clear!)

Single-handed he beat back his foes but he soon began to tire against such terrific odds and sorely pressed, he called out an appeal for aid. "E Hope!" he cried, calling for one of his bravest warriors. His cry was heard above the din and Hope, turning about, raced back to the assistance of his chief. He found Te Wherowhero still holding the parapet, and as he approached, that gallant chieftain pointed down into the trench, and Hope, leaping in, struck down a Nga Puhi chief who was menacing the Waikato leader,



Okoki Pa.

Okoki Pa, on the Urenui river, where Te Rauparaha was staying when overtaken by the Waikato war-party.



The Battle of Okoki.

View of the battle-field from the slopes of Okoki Pa. The heaviest part of the action took place on the edge of the gully shown in the picture.

Quickly cutting off his enemy's head, he threw it backwards to Te Wherowhero and then endeavoured to scramble out himself. Just as he gained the summit of the parapet, however, he was pierced through the shin by a *timata* or short throwing spear, hurled by the *mokai* of the slain Nga Puhi. Frantically Hope tried to withdraw the shaft but only succeeded in breaking it off short after which he hobbled painfully off to join Te Wherowhero in the retreat. Weakness soon overcame him and when he had staggered as far as the Mangati creek, he sank slowly to the ground and calmly awaited his fate. Nga Puhi were not long in overtaking him and as they leaped to strike him down, Hope handed over his own weapon that he might die a chieftain's death.

Hongi Hika and his war-party were now in complete possession of the *pa*, and following closely upon the heels of the defeated Waikato, succeeded in killing and taking prisoners for many miles. The next day, however, Te Wherowhero and Te Kanawa rallied some of their men and beat back their enemies in an action which commenced near the present Pirongia township and ended at the walls of Matakītaki, after which they again retired.

Many of the Nga Puhi had scattered into small bands and these were searching the countryside for refugees, and one party came upon and captured a large party of Ngati Mahuta women at Orahiri, near Otorohanga. One of these unfortunate women was Te Riutoto who had so lately lost her husband, Te Hiakai, at Okoki. In the meantime, states Te Hurinui, Te Wherowhero had retreated up the valley of the Waipa in the direction of the Rangitoto ranges. At a place called Pamotumotu, he met a chief of Ngati Whakātere named Te Ota-peehi whom he asked, "Tera ranei ahau e maru i a koe?" (Can you shelter me?)

To this Te Ota-peehi replied, "Ae. Ka maru koe i toku pureke, he kahu pitongatonga!" (Yes. I will shelter you with my storm cloak, an impervious garment!) Accordingly Te Ota-peehi, Te Wherowhero and a small band of picked warriors cautiously made their way down the valley of the Waipa, approaching Otorohanga about dark. It was here that they met an old woman who had escaped from the party captured by Nga Puhi at Orahiri, and she informed them that Te Riutoto and the other women had been brought

to a spot close by where the invaders were forcing them to submit to all kinds of excesses. Because of her age the old woman had been cast aside in favour of younger and more attractive women, and seizing an opportune moment, she had carefully crept out of the camp and escaped. Te Wherowhero instructed her to return at once to the camp with the message to the captive girls that they would be rescued as soon as the morning star rose, and in the meantime to exercise their arts of fascination over their captors so that they would be drowsy when the time for attack arrived.

This was done, and during the night Te Wherowhero and his band carefully approached near. As they crossed the Waipa they were nearly discovered by one of the enemy warriors who had gone to the river to obtain a drink, but ere he could raise a cry, his head was thrust under water until he drowned. Silently the Waikato warriors surrounded the Nga Puhi camp where the enemy, weary and listless, were lying unsuspectingly, and then, at a word from Te Wherowhero, he and his maddened band fell upon them with such fury that not one escaped. Many of the enemy were struck down while in the act of assaulting their women captives, others again who had been resting died in their sleep, and because they were all caught "all in one basket" so as to speak, the encounter was named Hui-putea. The site of this incident is on the eastern side of the railway line at the south end of Otorohanga station. A side road leading towards the Waipa passes over the spot which is marked by a conspicuous *kahikatea* tree. Sixty of the northern warriors fell in this affair, and the wholesome fear which news of this disaster induced into the invaders' hearts caused them to later favour a peace-making should Waikato accept it.

In the meantime other parties of Nga Puhi had been scouring the countryside. One section followed refugees even as far south as Orongokoekoea, a *pa* of great strength near the Mapara river in the upper Mokau, and again attacked them. Another party of the invaders crossed the ranges to Kawhia where they caught several prisoners at Awaroa. Most of the villages had been hurriedly deserted and Nga Puhi took possession of Muterangi where they feasted from the store-houses of their enemies. According

to Mr. Schnackenburg, one of their prisoners was a reputed singer and Nga Puhi ordered him to sing for them. At his request he was given a *taiaha*, and with this he stepped backwards and forwards, keeping time to the words of his song. The interested Nga Puhi looked on unsuspectingly, when suddenly the song stopped and the singer, together with a fellow prisoner, dashed past their startled captors and ran up the trunk of a dead tree that sloped outwards from the edge of the precipice. There was a yell from the Nga Puhi and an immediate rush for the escaping prisoners, but they were too late. The decaying forest giant swayed beneath the unexpected weight and slowly but surely sank. Before Nga Puhi could recover their prisoners the rotten roots broke free and the ancient tree crashed through the tangled undergrowth eighty feet below.

Still another party of the invaders had captured a man named Te Horeke, and were forcing him to lead them to likely hiding places. Te Horeke had boldly followed one of the enemy canoes, making signs of defiance from the bank, and so occupied did he become in hurling taunts at his foes, that he failed to notice the approach of a Nga Puhi warrior who suddenly seized him and bore him to the ground. Forced to enter the canoes he was ordered to guide his enemies along the river in search of refugees. Pretending to obey he directed the canoe to an inlet which he knew narrowed suddenly. The canoes swept on and suddenly entered the narrows. With a bound Te Horeke leaped to the bank and the canoe, urged by a score or more of paddlers, dashed on, leaving Te Horeke to disappear into the bush. Several other prisoners, through their knowledge of the country, likewise succeeded in making good their escape, but captivity became the lot of many, and these unfortunates were carried off as slaves and never saw their own country again.

The reverse suffered at Hui-putea however, caused Nga Puhi to cut short their stay, and they shortly afterwards departed from Matakitaiki, but before leaving they released several captive women, one being Parekohu, sister to Te Kanawa, another being his wife Te Rahuruake, this action being a move to open up peace negotiations should Waikato wish it. Hongi Hika and his war-party returned by the way they had come, a portion of Waikato following them



as they retreated down the river, but beyond hurling taunts, nothing was achieved.

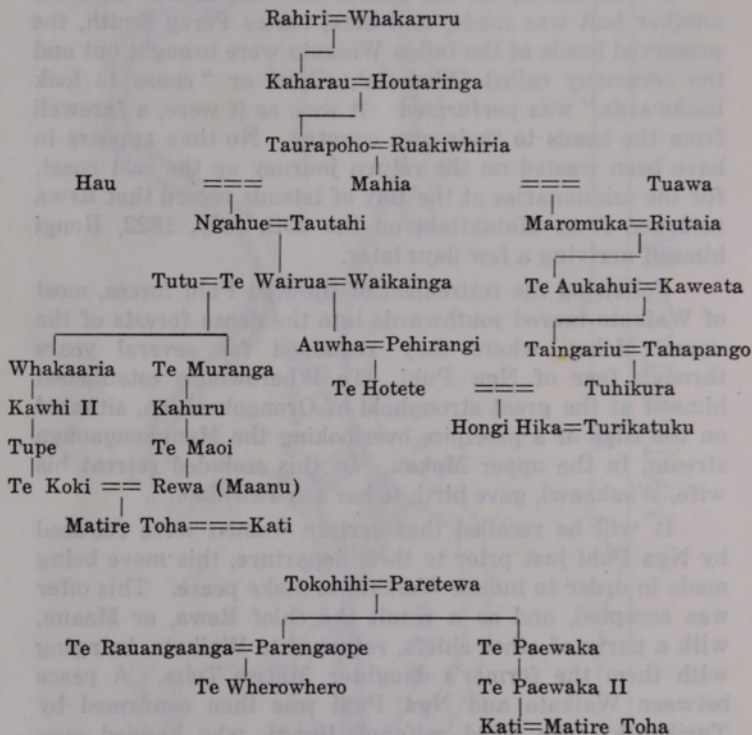
A camp was made by Nga Puhi at Tua, at the mouth of the Mangatawhiri, and here, states George Graham, a woman named Kotare, together with her child, escaped. In this she was assisted by her Nga Puhi grandfather, Pinanaua, who supplied her with food and took her across the river to Tawaruru.

At Te Kauri, on the shores of the Manuka harbour, another halt was made, and here, states Percy Smith, the preserved heads of the fallen Waikato were brought out and the ceremony called Whakatahurihuri or "cause to look backwards" was performed. It was, as it were, a farewell from the heads to their own country. No time appears to have been wasted on the return journey up the east coast, for the missionaries at the Bay of Islands record that Rewa returned from Matakītaki on the 29th July, 1822, Hongi himself arriving a few days later.

Following the retirement of the Nga Puhi forces, most of Waikato moved southwards into the dense forests of the upper Mokau where they remained for several years through fear of Nga Puhi. Te Wherowhero established himself at the great stronghold of Orongokoekoea, situated on the edge of a precipice overlooking the Mangaongaonga stream, in the upper Mokau. In this secluded retreat his wife, Whakaawi, gave birth to her son Tawhiao.

It will be recalled that certain women were released by Nga Puhi just prior to their departure, this move being made in order to induce Waikato to make peace. This offer was accepted, and as a result the chief Rewa, or Maanu, with a party of other chiefs, returned to Waikato, bringing with them the former's daughter Matire Toha. A peace between Waikato and Nga Puhi was then confirmed by Turikatuku, the blind wife of Hongi, who handed over Matire Toha to Waikato as a peace binding. The young woman was thereupon married to Kati, a younger cousin and close associate to Te Wherowhero, thus for a time at least, ending hostilities between Waikato and the northern tribes. In reference to this last visit to Waikato, the missionaries at the Bay of Islands make the following observation: "Friday, Sept. 19th, 1823. This day Riva (Rewa), a chief next in command to Shunghee (Hongi),

returned from Wycotto (Waikato) and some other chiefs with him, where they had been as ambassadors to make peace with the tribes on that river. Wycotto is a very populous part of New Zealand. Several persons belonging to Wycotto returned with them." Among those of Waikato said to have accompanied Rewa to the north was Te Whakaete, a chief of Ngati Apakura, and with the party also went Kati and his young wife.



Takiri ko te ata
 Ka ngau Tawera, te tohu o te mate,
 I huna ai nga iwi, ka ngaro ra e!
 Taku tuatara, o matua ra,
 Ka tuku koutou.
 Tuia e Kohi' ki te kaha o te waka
 Hei ranga i te mate.
 Kei a Whare a Te Hinu.
 Ka ea nga mate o te uri ra o Kokako,

E pai taku mate,
 He mate taua kei tua o Manukau,
 Kei roto o Kaipara, kei nga iwi e maha.
 Kihai Koperu i kitea iho e au;
 Tautika te haere ki roto o Tawatawhiti,
 Mo Tuhoehe mo Kaipiha ra, e pa!
 Mo Taiheke i kainga hoe ta e koe,
 E kai ware ana ko Hikutu, ko te Mahurehure,
 Haere ke ana, e Hika, e Hope, i Te Rarawa.
 Tena Hongi Hika, nana te hou-taewa
 Huna kautia Waikato ki te mate.

Dart forth the rays of the morning
 The morning star bites (the moon),
 A token of disaster,
 Presaging the death of the tribe.
 Lost is my *tuatara*¹—thy parents.
 You all consented that
 Kohi² should prepare the canoe
 To avenge your deaths.
 It was Whare and Te Hinu
 That avenged the wrongs
 Of the descendants of Kokako³.
 It was well for me to die
 On the battlefield beyond Manukau,
 Or within the waters of Kaipara,
 Among the numerous tribes.
 Koperu⁴ was not seen by me.
 Straight was the course to within Tawatawhiti⁵
 Where Tuhoehe and Kaipiha fell
 And Taiheke was eaten, paddling along
 As slaves are consumed.
 And Hikutu and Mahurehure tribes⁶
 Oh Hika, oh Hope⁷ you were killed by Te Rarawa.⁸
 When Hongi Hika brought the affliction⁹
 That obliterated Waikato in death.

¹ Tuatara, the great lizard emblematical for a chief.

² Kohi, short for Kohi-rangatira, who, with Te Kanawa, raided Tawatawhiti.

³ Kokako, Waikato ancestor, and father of Tamainupo.

⁴ Koperu, Nga Puhi chief killed in an attack on Mauinaina.

⁵ Tawatawhiti, place at Whangarei invaded by Kohi-rangatira and Te Kanawa.

⁶ Hikutu and Mahurehure, two tribes of Hokianga.

⁷ Hika and Hope, two Waikato chiefs killed at Matakitaiki.

⁸ Te Rarawa, a sub-tribe of Nga Puhi.

⁹ Hou-taewa, emblematical for muskets.

CHAPTER XXXVII.

TROUBLES BETWEEN NGATI HAUA AND NGATI MARU.

FOLLOWING the disastrous defeats suffered by the Hauraki tribes at Mauinaina and Te Totara, Ngati Paoa, Ngati Maru and their sub-tribes fled south from fear of Nga Puhi, only returning to their own country for occasional trips to catch fish. Ngati Haua and Waikato, from whom the refugees sought protection, at first treated the newcomers with friendship and allotted them lands for cultivation, but as time passed and the Hauraki people made no attempt to return to their own country, their attitude cooled and soon quarrels and disputes broke out. Te Waharoa, paramount chief of Ngati Haua, soon came to regard the continued residence of Ngati Maru with suspicion and feared an attempt by that tribe to finally claim the lands they were now occupying. It will be recalled that this territory had been originally conquered by Haua, Hape and Waenganui, from which time onwards it had remained in the possession of Ngati Haua. It is not surprising then that Te Waharoa was not content to allow Ngati Maru to remain on his land indefinitely. Up to the year 1825, records John White, the Ngati Maru chief Takurua maintained his ground at Matamata, but about this time he appears, after much fighting, to have judged it advisable to accept certain terms of peace proposed by Te Waharoa. The result was that Takurua and Te Waharoa continued to reside at Matamata in apparent friendship.

In this same year, 1825, Nga Puhi defeated Ngati Whatua in the great battle of Te Ika-a-ranganui, and as was the case after Mauinaina and Te Totara, many of the survivors sought refuge in Waikato. According to Percy Smith, most of them gathered at Noho-awatea, but Tuko-rehu Te Ahipu claims that the place was actually Haere-awatea, a small *pa* on the Puniu river, the site of which is now traversed by the main trunk railway. This *pa* belonged to Peehi Tukorehu, and on the arrival of Ngati Whatua they joined Te Rauroha and his section of Ngati Paoa, who, like themselves, were refugees.

THE FALL OF HAERE-AWATEA (NOHO-AWATEA). 1825.

The unfortunate Ngati Whatua were not long left in peace, for they had scarcely arrived at Haere-awatea when Hongi Hika, with a war-party of 240 warriors, arrived in search of them. The Nga Puhi leader, still lamenting the death of his son Hare Hongi, who had been among the fallen at Te Ika-a-ranganui, had followed the fleeing Ngati Whatua with the intention of further punishing them. The appearance of Nga Puhi caused some apprehension among Waikato, who feared that the peace established after Matakitaki was about to be broken, but Hongi made it clear that his intentions were directed solely against the Kaipara tribes.

Arriving before the *pa*, Hongi, having learned that Te Rauroha and some of Ngati Paoa were within, sent a message informing that he did not wish to make war on them, and requested that they leave the *pa*. This was done, and Nga Puhi immediately attacked, taking the position and killing still more of the unfortunate Ngati Whatua. This apparently satisfied his revenge for Hongi now returned to the north, but before departing he made peace with Te Rauroha, with the result that many of Ngati Paoa returned and occupied their old homes at Waiheke and other parts of the Hauraki Gulf.

Following on the fall of Haere-awatea, some of the Ngati Maru, Ngati Haua and Ngati Koroki moved down and established themselves at Horotiu. The chief Tuhikitia and his section of Ngati Haua occupied Nukuhau, a little above Hamilton, while Ngati Koroki, under Tioriori, settled at Tamahere. Others of Ngati Haua moved to Te Kaweitiki and Maungatautari, while sections of Ngati Koroki went to the district in and around Te Awamutu. This latter territory belonged to Ngati Apakura and was occupied by the sub-tribe called Ngati Hinetu. Ngati Koroki, while being a sub-tribe of Ngati Haua, were also related to Ngati Hinetu, but in spite of this they fell into a dispute with their hosts and a fight took place in which some of the Ngati Koroki were killed, their bodies being cut up with stone adzes.

This incident occurred at Kaipaka, a *pa* which formerly stood on the ground occupied by the present Te Awamutu railway station, and when Ngati Haua heard of the mutilating of their dead kinsmen, Tarapipipi, son of Te Waharoa,

led a war-party, and taking advantage of the absence of many of the people who were on an eeling expedition at Ngaroto, fell on the village and captured it. The *pa* at Tauranga-tahi was not attacked, the chief Paewaka having charged the war-party to leave it alone, but in the fall of Kaipaka, Ngati Haua killed none other than the chieftainess Rangianewa, younger sister of Te Kaahurangi, the grandmother of Te Wherowhero. Her death aroused much indignation and would have involved Ngati Haua and Waikato in war had not the latter tribe been so occupied in troubles with other tribes at the time. Te Waharoa, however, quietened things down for the time by presenting the land at Rangiaowhia to Ngati Apakura.

THE DEATH OF POMARE.

MAY, 1826.

In spite of the peace which had been concluded between Nga Puhi and Waikato after the fall of Matakītaki, and which had been observed by Hongi when he attacked Haereawatea, the Nga Puhi chief Pomare decided to lead an expedition against the Tainui people. It would seem that this decision on the part of Pomare was not approved of by Nga Puhi as a whole, the chiefs saying to Pomare on the eve of his departure, "E hoa, kauaka e haere. He maungarongo na te wahine. Ki te haere koe, riro tonu atu!" (Oh friend, do not go. It was a peace made by a woman. If you go you shall be lost!)

This remark referred to Matire Toha, whose marriage to Kati cemented the peace between the two tribes. Pomare, however, paid no heed. Another factor which according to Nga Puhi doomed Pomare and his war-party to failure, was the fact that the expedition neglected to observe the custom of sailing their war canoes in the Kerikeri inlet. The waters of Kerikeri possessed great *mana*, and all previous expeditions had made a point of departing from this part of the bay. Pomare, however, set out from Taumarere, a place on the Kawakawa inlet which was part of his own territory.

Accounts of the adventures of this expedition are somewhat confusing, but it would appear that Pomare, at the head of 220 warriors, first appeared at the mouth of the Waihou. From here they came along the head of the gulf and proceeded up the Piako river, after which they crossed

overland to Horotiu. Te Wherowhero, who is said to have been at Taupo at the time when Pomare arrived, desired to come down and meet him, but Te Kanawa, fearing treachery, advised against it. The northern leader was, however, met by Te Rauroha, who endeavoured to persuade him from attacking Waikato in view of the fact that peace had been made, but Pomare persisted and proceeded up the Waipa in his canoes.

Waikato had, in the meantime, prepared for his coming, and at Te Rore, just below Matakitaki, Nga Puhi were suddenly attacked by a force consisting of Ngati Tamaoho, Ngati Paoa and Ngati Tipa. The invaders were surprised while still in their canoes, Pomare being shot in the hand by Te Aho, son of Kukutai of Ngati Tipa, and again severely wounded by a shot from Taraia Ngakuti of Ngati Maru. Nini, of Ngati Tipa finally despatched him by running him through with a spear. Only one canoe of the expedition managed to escape. Arrived at Awaroa its occupants were forced to abandon their vessel, not being strong enough to haul it over the portage. Another party, apparently from the same canoe, escaped overland by way of Whaingaroa, Te Akau and Waikato Heads to Awhitu. The fugitives crossed the Manuka on rafts and fled to their own country.

Waikato were highly elated at this defeat of Nga Puhi, and the killing of so great a chief as Pomare helped in a small way to square the account for their relatives killed at Matakitaki. The body of the unfortunate Pomare was cooked and eaten, and the story current among the Tainui tribes to this day, states that on his body being cut open, some corn, unknown to Waikato at that time, was found in his stomach. Apparently having been eaten but a short time before, the corn took root when planted, and in this fashion, so it is said, corn was introduced into Waikato.

WAIKATO ASSISTS TE ATI AWA TO ATTACK KIKIWHENUA AND MARU. 1826.

Almost immediately after the death of Pomare, records Percy Smith, there arrived in the Waikato country a man of Te Ati Awa from Nga-motu named Ngatata, who had come especially to prevail upon the Tainui people to assist his tribe in a war against Ngati Ruanui. Some time earlier in the year a party of Te Ati Awa, under the chiefs Whare-

pouri, Rangiwhahia and Te Karawa, had gone on a visit to the Tangahoe country, and while there Te Karawa, who was a nephew of Rauakitua, entered the Putake *pa* with a companion and were caught plundering. For this act they were put to death by the orders, it is said, of Te Hanataua.

When this news reached Whare-pouri and his party, it was decided to attack at once, but this was forestalled by Ngati Ruanui advancing from their *pa* to meet them. In the fight that followed, Te Ati Awa succeeded in beating back Ngati Ruanui, but they were unable to take the *pa*. Some time after Whare-pouri and his party had returned to Nga-motu, they learned that not only had their kinsmen been eaten, but that the tattooed skin from the buttocks of Te Karawa had been stretched across a hoop of supplejack and trundled back and forth upon the *marae* of Putake. When this action was made known to Ngatata and Rauakitua, they determined on revenge and decided to ask Waikato for their aid, with the result that Ngatata proceeded to Motepoho where he interviewed Te Wherowhero. Continuing on to Mangatoatoa, on the Puniu, where the chiefs of Waikato had assembled, Ngatata appealed to them by singing a *tau* or song, expressive of his wishes.

Moe mai e tama, i runga te onepu,
 Ko te kainga tena o Toarangatira,
 Me ko Maui toa i whano kia hinga,
 I komia atu ai te waha, ko nga iwi,
 Me ko Kurahaupo te mate ra koe.
 Ka wewete te taura, ka tuku i to punga,
 Ka hou i tona hou, ka tau ki te moana, e, i.
 E iri, e Koro, i runga i a Iwi,
 Ko te waka tena o Tahatuna.
 Te waka o Manaia, ko Nukutamaroa,
 Te Ikahuirua, pokina ki roto Whatuteihi.
 Huna e Whiro, ko Ngana-i-te-irihia,
 Ka kapo i te kai, ko kona ko Kai-kino.
 Tenei au, e te hoa, te whakataua pa-eke-ipu,
 Taia atu Kopiri i a Maruuihi,
 I wehi i a Maru, nukurau to mate na, i.
 Waiho me tatari te ruru pae-nui,
 Ki te pu o te tiu, i te hau mata kaha,
 Kia kimihiia atu kei whea ra koe?
 Kei tua o Tamaki, ekore e kitea,
 E pokipoki ai te umu o te hau,
 Kei puaki to hounga, e, i.
 He kawa ta te taua e, i, e whata ana ra

Ki te whanau a Rangi na, i.
 Tikina atu ra ko te kahui-po,
 Oho ake ki te ao, ka rongo te tangata.
 Ka hotu te taua e, i, e hotu ana ra
 Ki te ika wareware,
 Waiho atu riri, waiho atu nguha,
 Ka noho Tukaitaua e, i.

Sleep oh son, upon the sand
 That was the home of Toarangatira¹
 And of brave Maui² who went forth to fall.
 The mouth which was closed—the people.
 And Kurahaupo, thou art afflicted.
 The cable has broken, released is your anchor,
 And in despair you rest upon the ocean.³
 Suspend oh sir, above Iwi,
 That is the canoe of Tahatuna.
 The canoe of Manaia is Nukutamaroa.⁴
 Te Ikahuirua is now enclosed within Whatuteihi.
 Hide oh Whiro, it is Ngana-i-te-irihia,
 Snatching at the food, there eating evilly.
 Here am I oh friend, the one received.
 Rejected was Kopiri by Maruui
 Afraid of Maru, tenfold are your afflictions.
 Leave then to separate, the owl at the place where it is
 killed.
 At the mouth of the north wind, the refreshing wind
 So that when sought for, where art thou?
 At the other side of Tamaki, not to be seen,
 To be lapped by the source of the wind
 Lest your entrance be closed.
 The war-party is protected by the recitation of charms
 Being elevated unto the family of Rangi⁵
 To fetch the gathering shades of darkness.
 When comes the dawn, then man hears.
 The war-party wavers, sobbing
 For the forgetful fish.
 Shun anger and savageness
 And dwell with Tukaitaua.

¹ Toarangatira, ancestor of Ngati Toa, but in this case probably a reference to the tribe.

² Maui, a chief of Ngati Toa killed at Hinga-kaka in 1807.

³ A reference to the plight of Te Ati Awa at the time.

⁴ Manaia, an ancestor of the Taranaki tribes who came from Hawaiki.

⁵ Rangi, the sky parent in Maori mythology.

The song of Ngatata, continues Percy Smith, had the desired effect of arousing Waikato, who probably thought it a good opportunity of wiping out some of the scores they had against the southern tribes. There are said to have been four thousand warriors in the war-party, not a section remaining behind. This large party was under the principal leadership of Te Paetahuna, Te Kanawa of Waikato, Te Waharoa and his son Tarapipipi of Ngati Haua, Kaihau of Ngati Tipa, Te Awa-i-taia of Ngati Tahinga, and Te Kohuwai.

As the Waikato party came through northern Taranaki, they were joined by some of the Ngati Tama and Ngati Mutunga. A halt was made at Manukorihi, Waitara, during which time Te Awa-i-taia and Ngati Tahinga dug a pit in the earth and placed in it a cannister of powder and some bullets, by which action they intended to lay claim to the country. Proceeding to Puketapu, they were joined by Te Manutoheroa, and at Nga-motu, Rauakitua, Tautara, Whare-pouri and Titoki joined the party, after which the whole force marched to Okomakorau, near Pungarehu, where the first engagement took place, resulting in a defeat for the enemy. The war-party now continued on to the district inland of Cape Egmont and here they found that the local tribes, warned of their approach, had retired inland to the lower slopes of Taranaki mountain where they had established fortifications known by the name of Maru.

These fortifications were attacked by Waikato and their Te Ati Awa allies, resulting in a complete defeat for the Taranaki tribes, the muskets of the invaders proving too much for them. Many were killed and great numbers fell into the hands of Waikato to be taken away as slaves. For many days the war-party hunted the fleeing Taranaki until at last, finding no more, they departed to the coast. Some of the survivors had taken refuge at Orangituapeka and Waimate, two coastal fortifications near Opunake, and both these places were attacked and captured by Waikato. The war-party now went on to Waitotara and fell on the people there, many of the people being killed. This ended their activities and satisfied that the death of Te Karawa had been avenged, the Waikato tribes returned to their homes, taking with them many slaves. Of these unfortunates, the women were taken as wives by the chiefs of Waikato, while the men were enlisted as warriors for their war-parties.

WAIKATO DEFEATS TE RANGI-TU-KE.

APRIL OR MAY, 1827.

In spite of the fact that Pomare, in embarking on an expedition against Waikato, had not received the support and approval of Nga Puhi, his death was considered by some sections of the northern people to be ample reason for another attack on Waikato, and about a year after his defeat and death at Te Rore, the tribes on the south side of the Bay of Islands assembled under Te Rangi-tu-ke, the son of the chief Te Koki of Paihia. In due course the advance guard left the Bay of Islands and proceeded in canoes to Whangarei and here they lingered for some days awaiting the arrival of reinforcements and making their final preparations. During this period Whangarei was visited by the French corvette *Astrolabe* under the command of Captain Dumont D'Urville, and the French commander was quick to observe that a warlike expedition was under preparation and questioned Te Rangi-tu-ke regarding his intentions. D'Urville says: "Having questioned Rangi more particularly, after some shifting he avowed that he was conducting the advance guard of a military expedition directed this year by the people of the Bay of Islands against those of Waikato, whose ruin they had sworn. He awaited from day to day the arrival of the other chiefs to advance towards the south."

On February 23rd, 1827, the *Astrolabe* sailed south, and by February 26th had reached the shores of Hauraki and was cruising among the islands to the east of Waitemataa. The French vessel was visited by the Ngati Paoa chiefs Te Rangihua and Waero and D'Urville records an amusing incident which took place. "My guest never ceased telling me with emphasis that he had killed and eaten Pomare, showing me with pride his Scotch tunic as a trophy of his victory—*Exuvias indutus Achilles*. According to my guest, he was preparing the same end for Hongi if the latter should dare to oppose him. Nevertheless, when I spoke by chance of Rangi-tu-ke of Paihia, whom I had encountered at Whangarei, the boasting of my hero diminished all at once, to be replaced by an inquietude very marked, and which had something of the comic about it. He enquired as to the strength of his enemy, of his projects, and demanded more than twenty times if they would not arrive immediately. All noticed that the news cruelly

agitated him, and that he was extremely put out at learning that his enemy was so near."

D'Urville continued his cruise on the 27th, and we may be sure that Ngati Paoa wasted no time in spreading the news which he had so providently brought them. Messengers were despatched to Waikato and other parts calling for assistance, and in response Ngati Tipa, under their chief Nini, came by way of the Manuka to Otahuhu, from where, after crossing the isthmus, they paddled down the Tamaki river to a point just above the old Maunaina *pa*. In the meantime Te Rangi-tu-ke had arrived in the district, and when Waikato sent scouts down the river, they returned to report that the enemy was encamped on Motutapu island, just opposite the mouth of the Tamaki.

With this news Ngati Tipa, no doubt by this time reinforced by Ngati Paoa, moved down and camped just inside Te Pane o Horoiwi, that is, the eastern side, where they awaited the enemy. The fires of the Waikato camp were soon observed by the invaders who paddled over to attack them. Their approach was watched with keen interest by the vigilant Waikato, and having observed their strength, it was decided to try a ruse called *manu-kawhaki*, or false retreat, with the idea of drawing the enemy.

Accordingly, as Nga Puhi drew near, Waikato fled in apparent surprise, showing every appearance of panic and disorder, and leaving their canoes as they had been drawn up on the beach. The northern warriors landed immediately, and while some set out in chase of the retreating Waikato, others fell to plundering the abandoned canoes and disputing among themselves over the possession of the spoils. Meanwhile, with part of the Nga Puhi force in hot pursuit, Waikato continued to flee, and then, having drawn their enemies sufficiently far from their fellows, they turned with a suddenness so well executed that they killed their pursuers almost to a man. An immediate return was made to the beach and finding the remainder of Nga Puhi still gathered around the canoes, they closed upon them with a rush, Te Rangi-tu-ke and his warriors, with the exception of one canoe containing twenty men, being instantly killed.

With the memory of Matakītaki still in their minds, this crushing victory, following so soon upon their success over Pomare, so elated the Waikato tribes that they decided



Matakitaki Pa.

Looking across the Tauranga-kohia portion of Matakitaki Pa, with Pirongia mountain in the distance. Tauranga-kohia came under severe musketry fire from Nga Puhi warriors posted to the right of the picture.



Matakitaki Pa.

Fosse and parapet separating Tauranga-kohia and Puketutu.

to follow up the refugees and attack Nga Puhi in their own country.

THE EXPEDITION OF TE WHEROWHERO TO TAWATAWHITI.

Within a few days of their victory over Te Rangi-tu-ke, therefore, a large force of Waikato, consisting of Ngati Mahuta under Te Wherowhero, Ngati Tipa under Nini, Kukutai and Poihipi, and Ngati Mahanga and other tribes of Waikato under Te Kanawa, assembled to descend on the north, and with them also were certain of Ngati Paoa and some of the Ngati Whatua who were living as refugees in Hauraki at the time. That such a large force was able to assemble within so short a time suggests that many of those comprising the war-party had originally formed part of a reinforcement intended to help repel Te Rangi-tu-ke, but which had arrived at Tamaki too late to take part in that action.

The decision to now attack Nga Puhi was not, it would seem, prompted by the victory over Te Rangi-tu-ke alone, although it was doubtless the deciding factor. When Kati married the Nga Puhi chieftainess Matire Toha, following the fall of Matakītaki, the peace so established was looked upon by Waikato as binding, hence the action of Pomare in invading the Waipa, caused a wave of indignation and anger throughout Waikato, and many desired an immediate attack on Nga Puhi to punish them for what was considered their treacherous action. The arrival of Ngātata and the subsequent expedition to Taranaki put an end to this plan for the time being, but with the arrival of Te Rangi-tu-ke the resentment of Waikato against the northern tribes flamed to full height, and flushed with their victory over Te Rangi-tu-ke, they decided on an immediate invasion of the north.

Under the command of Te Wherowhero, the Waikato expedition departed from the Tamaki in a fleet of canoes and proceeded up the east coast in the wake of the lone canoe which had managed to escape from the trap into which Te Rangi-tu-ke had fallen. It should here be mentioned that among these fugitives was a chief of the Parawhau tribe of Whangarei named Tauwhitu. This man had first raided Waikato under Hongi Hika, and again under Pomare, from whose ill-fated expedition he had managed to escape, and now once again, after narrowly escaping death at Tamaki, he was among the fugitives.

Waikato wasted no time in paddling up the coast. Tumokai, a descendant of Te Kanawa, says that after having proceeded for some distance, Waikato overtook an aged man and woman, both of whom were killed, and in accordance with custom, the hearts of the victims were cut out and offered up, in the ceremony of *whangai-hau*, to the gods, at which stage a rainbow appeared in the sky. This was considered a good sign and the war-party continued on and shortly afterwards entered the Whangarei harbour and landed at the foot of one of the enemy villages. Their approach had been observed from the summit of a watch-tower and one of the Nga Puhi shouted, "Na wai tenei haumi?" (Whose is this expedition?)

"Na Waikato" (It is of Waikato) was the reply.

"Mo te ata taua ka riri" (In the morning we shall fight) called the Nga Puhi.

That night the *pa* inmates prepared themselves for the coming battle, and next morning, not knowing that Waikato were armed with muskets, two men descended from the *pa* and approaching the war-party, called out, "E mara ma, ekore ra koutou e huri ki tua o Rangaunu. Ka peneingia koutou!" (Oh friends, you will not be able to turn beyond Rangaunu. You will be like this!) and they opened their legs and sharply drew their knees together.

A warrior of Waikato immediately fired and shot one of them through the hips so that he sat down suddenly, crying to his companion as he did so, "E mara, ka whawhe au!" (Oh friend, I am wounded!) His friend, however, only answered, "E mara, me pewhea ai?" (Oh friend, what can I do?) and hurriedly retreated to his village. The *pa*, apparently a small one, was now attacked and fell to the invaders, some eight of the inhabitants being made prisoner.

The Waikato canoes now made their way up the harbour, their progress no doubt causing considerable consternation among the people living on the harbour shores. The advance of the invaders, states Rore Eruera, ended in their meeting the Whangarei tribes in a decisive battle at Oparakau. Nga Puhi, or probably more correctly Te Parawhau, had assembled on one side of a hill under the chiefs Te Wehenga, Te Aukumuroa and Tauwhitu, while Waikato, under Te Wherowhero and Te Kanawa, were drawn up on the other. The two parties now met in combat, the battle

ending in a complete victory for Waikato when the invaders, led by Te Wherowhero, who was arrayed in his famous red cloak of *kaka* feathers, made a determined charge which hurled back the Nga Puhi ranks in confusion. Nga Puhi lost their chief Te Wehenga in this affair, but Te Aukumuroa succeeded in making good his escape. Tawhиту likewise again eluded his foes and snatching up his small son, rushed from the battlefield. He was observed, however, by one of the war-party who immediately gave chase. This man in reality possessed no fighting ability, but seeing Tawhиту running away by himself, thought to make a name for himself. He overtook the fugitive as the latter was laboriously climbing the slopes of a gully, his progress being somewhat slow from the added burden of his son. Observing that others had joined in the pursuit and were now close behind him, the Waikato warrior shouted, "Ko koe tera a Tau?" (Is that you oh Tau?)

Tawhиту paused, and on answering that it was so, the man approached and Tawhиту asked, "Ka ora ranei ahau i a koe?" (I am perhaps to be spared by you?)

"Ae. Tu mai i kona. Kaua e rere!" (Yes. Stand where you are. Do not run!) was the reply.

Running quickly up, the Waikato warrior saluted Tawhиту by joining noses, an act which transferred some of the red ochre with which his face had been rubbed, to that of Tawhиту. At this stage Uerangi, the fighting warrior of Ngati Mahanga and companion-in-arms of Te Puna-atoto, and closely followed by Te Orahi, came bounding up. His *patu* raised, the former was about to deliver Tawhиту a mortal blow when he noticed the red ochre upon his face, and realised what had happened. As a *hongi* greeting in such circumstances denoted that the man's life was spared, Tawhиту was allowed to live and he now accompanied Uerangi and Te Orahi to the Waikato camp. The sparing of Tawhиту appears to have opened up negotiations between the two parties for Turikatuku, the wife of Hongi Hika, now visited the Waikato forces and a peace was concluded after which Waikato returned to their homes.

The episode concerning Tawhиту was to have a sequel some forty years later when the Waikato prisoners from Rangiriri were incarcerated by the Government on Kawau Island. For having had his life spared on the above

occasion, Tauwhitu came down the coast and crossing to Kawau, rescued his former enemies and landed them safely on the mainland.

Te Hurinui relates a rather amusing incident in relation to this expedition to Tawatawhiti. Some years after the battle, Te Wherowhero, Te Kanawa, and a number of Waikato chiefs went to Kaipara on a visit to Ngati Whatua, and numbered among the guests were several Nga Puhi who had taken part in the battle at Oparakau. On learning that some of Waikato were present, these people engaged their former foes in conversation. Mistaking Te Kanawa for the leader, they questioned him regarding the battle, and the wily Te Kanawa, not wishing to disillusion them, allowed them to think he had led the expedition.

"Ko wai te tangata i te kahu whero?" (Who was the man in the red cloak?) asked the Nga Puhi.

Te Kanawa, taking a quick glance to see whether Te Wherowhero had heard the remark, and observing him apparently dozing, answered, "Ko au." (It was I.)

"Na wai te kokiri?" (Whose was the charge?) asked the Nga Puhi.

Again Te Kanawa glanced at Te Wherowhero and then answered, "Naku." (Mine.)

The Nga Puhi retired much impressed and Te Kanawa was later pointed out as the renowned chief who had worn the red cloak during the final charge at Oparakau. Te Wherowhero had, however, overheard the whole conversation and on the return of the Waikato party to their own country, he exposed his wily relative as a fraud, much to the amusement of the people.

TE WAHAROA AND NGATI MARU.

Some mention was made previously of an agreement made between Te Waharoa and Ngati Haua and Takurua of Ngati Maru, whereby the two continued to live on at Matamata. Obviously, however, Te Waharoa still resented the presence of Takurua, for some time during 1827, on the occasion of his absence at Tauranga, at midnight his tribe arose and massacred in cold blood Takurua and nearly every man of his tribe. Following this Te Waharoa attacked Ngati Tumutumu under their chief Hou, and drove them from Waiharakeke, finally establishing his boundary at Te

Raupa, a stream on the left bank of the Waihou between Ruakowhaowhao and Manga-whengu.

Te Waharoa was not destined to remain long undisturbed at Matamata. Nga Puhi, in their various raids against the southern tribes, had made several attacks on Ngai Te Rangi of Tauranga, and had on at least one occasion, been beaten off. This reverse had been mainly brought about by Te Waharoa going to assist the Tauranga tribes, and consequently Nga Puhi determined to punish him. Accordingly, states Wilson, a band of northern warriors under the chief Tareha, invaded the Ngati Haua country and made an attack on the Matamata *pa*. Te Waharoa was, however, in no way awed by the appearance of Nga Puhi and kept so close within his palisades that the invaders became careless. It was now that Ngati Haua made a sudden sortie which caught their enemies by surprise, and they found themselves roughly handled by Te Waharoa and his warriors who returned safely to their *pa*, taking with them several prisoners. These unfortunates were put to death and their heads placed on the palisade posts in full view of their friends. This caused Nga Puhi to withdraw, but not before Te Waharoa had challenged Tareha to a duel which the latter declined.

Meanwhile, Ngati Raukawa, whose lands adjoined those of Ngati Haua on the south-west, were being assailed by Waikato. Not long after the death of Pomare, Ngati Apakura, under the chief Hou, attacked and defeated them at Okiri, with the result that finding their enemies too strong for them, their migration to Manawa-tu, known as Te Heke-whiri-nui, took place. At this time Te Hiwi was killed by Ngai Te Rangi and in consequence Ngati Raukawa sent a war-party which stormed and captured the Kopua *pa* at Tauranga. Following on this Ngati Raukawa were themselves attacked by Ngati Maru. It will be recalled that the chief Te Whata-karaka, accompanied by Te Iwituaroa and Tiriwa, had encountered and defeated a party of Ngati Maru near the mouth of the Piako river, and either on that occasion or subsequently, Whata-karaka had killed a man of Ngati Maru named Te Waha. It was to obtain revenge for the death of this man that Ngati Maru now attacked Ngati Raukawa. Little is known of this encounter but the Hau-raki tribes succeeded in killing Te Uhunga.

Again taking the field Ngati Maru attacked Ngati Tama and Ngati Tahu at Parikawaru and on their return home captured and killed Whata-karaka at Pirau-nui, his body being taken to Taupo, on the Wairoa river near Clevedon. The majority of the Hauraki tribes, however, were still living inland, Ngati Maru having established themselves at Haowhenua, a little above Cambridge, while Ngati Paoa were at Kaipaka near Maungakawa. The position was fast approaching a climax and fresh outbreaks were continually occurring. While Ngati Maru were living at Haowhenua a party of Waikato, among whom was Te Whakaete, the man responsible for the marriage arrangements between Kati and Matire Toha, stopped there while on their way to Taitai.

On the morning of the day on which they were to leave, states White, Waikato danced a *haka* according to the old custom, and during the proceedings Te Wao and Kupe fired their muskets and shot some of the Ngati Maru. The latter fired in return, killing Te Whakaete and another chief named Kereru, at which the Waikato party retired. News of the death of Te Whakaete caused Waikato and their friends to raise a war-party for the purpose of obtaining revenge, but in the meantime the wife of Te Whakaete composed the following lament for her dead husband.

Tera meremere taukapo ana mai
 Mehemea koutou tenei ka ora mai,
 Hoki mai e pa, ka moe taua.
 E kai e hine, i te kiri aritahi,
 No Tama ma nei, me kore e riro mai.
 Taku kai reka nei ko Te Ahi-kai-ata.
 Ekore Naenae e waiho i tahaki
 Me whakaranu iho kia kai taku ora.
 Haere e pa, i te waha o te pu,
 Nga riri whati noa i roto te Rei-roa,
 Ka totohu to hinu nga one hungahunga
 I raro o Te Karaka.
 Kia whakawai mai te wahine a Te Pu,
 Te wahine 'Ati-Marua.
 Kauka e koaia
 He ngahoa toki nui.

Na i-i.

(John White)

The twinkling evening star appears
 And is as though you dead were coming back to life.

Come back oh sir, and we shall sleep again together.
 Oh daughters while you may, make much of your loved
 ones now,
 And Tama and his friends, let them not be taken.
 My dainty morsel shall be Te Ahi-kai-ata,
 And Naenae shall not be cast aside
 But made as food with which to sustain me.
 Go oh sir, within the mouth of the gun,
 The devastating wars within Rei-roa
 Where thy life-blood sinks in sandy flat
 Below at Te Karaka.
 Come let the noble chieftainess of Te Pu
 The high-born lady of 'Ati-Marū,
 Amuse thee now.
 Be not rejoiced over
 Oh noble mighty adze.

The following is yet another lament composed by
 Waikato for this event.

Ka tere, ka tere koa
 Te roke o Haututu
 Ki Tauaro.
 Ehara i te o tunu atu
 Na Pakenga.
 He riri whakaputa
 Te riri a Naenae.
 Nau tena renga
 Ki a Tuma.
 Tenei te pataka tuna
 Ka pirau ki runga
 O te paparahi
 Tini kitakita ki Maungatautari.
 Ko te hokowhitu o Te Ngaungau koa.
 E kui, turama ko tau kuhukuhu.
 Ngau ana te moimoi,
 Tena ra ta Maru-tuahū
 Te taea te honohono
 Mutu rawa.

(John White)

Moves now, moves now,
 The bowels of Haututu
 At Tauaro.
 'Twas not the roasted food
 Obtained from Pakenga.
 An anger now about to burst forth
 Is the wrath of Naenae.
 Yours was the rank and file
 Unto Tuma.
 Here is the eel store

Rotting now upon the drying stage
Many and small at Maungatautari.
'Tis the war-party of Te Ngaungau.
Oh ancient dame, a light now place in front of thee.
The dogs bite keenly now
And the acts of Maru-tuahu
Cannot be equalled.
The end must soon be seen.

To avenge Te Whakaete, Ngati Haua attacked Ngati Maru and succeeded in killing the chief Te Kari, but this did not satisfy Waikato who now sent a war-party which, however, met with defeat in a fight at Putoetoe.

TAUMATAWIWI. 1830.

The continual state of warfare resulting from the attempts of Te Waharoa to induce Ngati Maru to return to Hauraki, had now become so serious that the Ngati Haua leader decided that only a decisive battle could rid his country of the troublesome Thames tribes. That this move was expected by Ngati Maru is shown by the fact that during the early part of 1830, they and their allies, the Ngati Paoa, gathered in strength at Haowhenua, a *pa* near Te Tiki o Te Ihingarangi, a little above Cambridge on the opposite side of the Waikato. Waikato were also interested in the expulsion of Ngati Maru, for not only did they desire their removal, but their defeat at Putoetoe and the death of Te Whakaete was yet to be avenged. As a preliminary to another attack, states Remi Kukutai, a strong war-party of Waikato and Ngati Maniapoto, under the chiefs Tiriwa, Kukutai, Nini, Hauauru and others, began to assemble. News of this act soon reached Ngati Haua and Te Waharoa, anxious to forestall Waikato and so prevent them laying any claim to the disputed territory, hastily collected his forces and sent word to Ngai Te Rangi who responded by sending a large force to assist him.

In the meantime the Waikato party marched by way of Maramarua to Matamata where they joined the forces of Ngati Haua and Ngai Te Rangi, thus bringing up the number of warriors to nearly 2,000 men. The combined war-party now marched in the direction of Maungatautari. Ngati Maru and their allies were soon apprised of their approach and deciding not to wait in their *pa*, sallied forth to meet their enemies in the open, taking post at Taumata-

wiwi. Here, states Gudgeon, they fired a volley in defiance which was quickly accepted by Waikato, Ngati Haua and Ngai Te Rangi, and the great Waikato war-party advanced to the attack, Ngati Haua taking the left flank, Waikato the right flank and Ngai Te Rangi the middle, the whole under the command of Te Waharoa.

The battle commenced by an engagement of skirmishes, but Ngati Maru inflicted such punishment upon the Waikato party that their main body was forced to hurriedly advance, thus bringing the two sides quickly to close quarters. Ngati Maru and Ngati Paoa had the advantage of position, and their foes, who had to cross a steep gully, suffered heavy losses during this action. Some of the Ngati Haua sub-tribes were completely wiped out, states Remi Kukutai, and the Hauraki tribes would have won the day had it not been for the bravery and support of Ngai Te Rangi. At this stage, Ngati Maru, their ammunition having failed them, were forced to retire, but on obtaining a fresh supply, they drove their enemies back some distance.

This success did not last long however, for the next assault by Te Waharoa and his warriors drove them back, and although fighting every inch of the way, they were driven over the hill Te Tiki o Te Ihingarangi and pursued along the narrow bushy plain that extends to Haowhenua. In spite of this, continues Gudgeon, their losses were not nearly so heavy as that suffered by Waikato, Ngati Haua and Ngai Te Rangi. Te Waharoa, still uncertain of the result, and fearing that Ngati Maru might again take the offensive, ordered all his dead to be burned to prevent them falling into the hands of the enemy. The Ngati Haua leader had received a severe wound but was by no means subdued, and now sent word to Ngati Maru requesting a conference, resulting in the Hauraki tribes sending the chiefs Taharoku and Tupua.

"You must leave my country and return to Hauraki," said Te Waharoa.

"How am I to get away?" answered Taharoku, a reply calculated to inform his enemy that he was prepared to come to terms.

"I will lead you," said Te Waharoa. This answer from the Ngati Haua leader informed Taharoku that should he

agree to leave he and his people would be assured of safe conduct.

Thus ended the great battle of Taumatawiwi and a few weeks later Ngati Maru began their march northwards, escorted by Waikato and their allies. According to Remi Kukutai, they were led "like pigs on a string," but this is doubtless an exaggeration, for while the battle had ended favourably for Te Waharoa and had rid his territory of the troublesome Ngati Maru, the Hauraki tribes were far from subdued and could have fought on if necessary, for much longer.

CHAPTER XXXVIII.

WAIKATO DEFEAT TE ATI AWA AT PUKERANGIORA. 1831.

THE BATTLE of Taumatawiwi, having put an end to the long series of disputes with Ngati Maru and further, the migration of many of Ngati Raukawa to Manawatu, now left the Waikato tribes in a position to attend to other matters which had long occupied their minds. The first of these was the general desire to avenge the deaths of Te Hiakai, Mama, Hore, and others who had fallen in the great battle of Okoki. As we have seen, immediate attempts to revenge had been impossible, and indeed, so engaged had Waikato been in defending their own territory, that it was only now, ten years after the event, that they felt themselves in a position to invade Taranaki.

The first move, states the account of Percy Smith, was to send out spies to ascertain the strength of the enemy, and some time during November, 1831, a party of Waikato left in canoes for Taranaki under the pretence that they were going to barter for dried fish of a kind only to be found on that coast. On the return of this party with the information desired, the Tainui tribes assembled and a war-party of six hundred and eighty men set out for Taranaki. The expedition consisted of Ngati Mahuta, Ngati Mahanga, Ngati Te Wehi, Ngati Apakura, Ngati Hourua and Ngati Tahinga, all under Te Wherowhero, Te Kanawa and others, with Ngati Tipa under Kukutai, Nini, Pana and Toia, and Ngati Haua under Tarapipipi. The expedition proceeded by way of the coast from Whaingaroa through Aotea and Kawhia to Mokau where it was joined by a party of Ngati Maniapoto under Peehi Tukorehu and Manga (Rewi Maniapoto).

From Mokau a party of Ngati Mahanga started in advance of the main body and proceeded as far as Wai-pingao, killing and taking prisoner some of the Ngati Tama. They then split into two parties, one going inland while the other followed the coast, pursuing and killing many of the enemy. At Arapawanui, a *pa* at the mouth of the Mimi river, they were finally overtaken by the main party.

The combined forces now marched southwards and at Urenui the war-party, or part of it under Te Wherowhero, attacked and defeated the local people. The enemy *pa* of Pohokura was also stormed and captured. All prisoners taken on this occasion were put to death and eaten. Proceeding along the coast, the lands at Urenui, Onaero, Waihi and Tikorangi were laid waste. As the invaders approached Pukerangiora, all these depredations could be plainly seen from the *pa*, and Te Ati Awa, to the number of four thousand, crowded into Pukerangiora in such haste that they quite neglected to gather sufficient food to tide them over the long siege that followed.

The war-party descended from the ridges about Tikorangi to the flats just north of the Waitara river which they forded about seven hundred yards down stream from the *pa*. Once on the southern side they climbed the steep hill that commanded the crossing and made an immediate attack on that part of the *pa* known as Te Arei. This charge was repulsed, Waikato losing four of their leaders, and the invaders were forced to retire from Te Arei to the low ground some six hundred yards to the north and here they camped for the remainder of the siege.

The next day a more determined assault was made by the whole of the invaders who made their attacks on different parts of the *pa*, but they were again repulsed, having lost in two days, forty killed and about eighty wounded. Waikato now closely surrounded Pukerangiora and sat down to await the effects of starvation. Very soon Te Ati Awa were suffering the terrible horrors of famine, and to save the strength of the garrison, it was decided to send away a number of the old and infirm people, together with many of the women and children, all of whom helped to consume food but who were of little help in the defence of the *pa*. This was accordingly done under cover of darkness with the hope that they would make good their escape into the forest to the southwards. Waikato, however, soon discovered what had been done, and following up this helpless crowd, fell upon them at Pekatu, killing and taking prisoners about two hundred of them. Several smaller parties left the *pa* at various times, some of which effected their escape.

The siege had now lasted three months and starvation had reduced the inmates to the last ebb of despondency, and their ultimate fate was hastened by their own foolish action. Every morsel of food having been consumed, famine drove them to leave the shelter of the *pa*, but instead of doing so under cover of darkness, they evacuated their stronghold in broad daylight and in full view of the enemy, the unfortunate people running away in all directions and in the greatest confusion. Waikato immediately fell upon them, killing them relentlessly, old and young. Many of them, finding themselves hopelessly cut off from any possible escape, rushed to the cliff edge and hurled themselves over to fall three hundred feet to the rocks below. One young woman, belonging to Ngati Rahiri, her tiny baby in her arms, was about to take this dreadful leap when she was caught and dragged back by one of the Waikato warriors. This man later made her his wife and she and her child lived with him in Waikato until 1840 when she was allowed to return to her own country.

Of those who leaped over the cliff, a few escaped death, having been saved from being dashed to pieces by the bodies of those who had jumped before them. Even these wounded wretches were not safe. Warriors from the invading force soon descended to the river and creeping along the face of the cliff, caught them one by one, and those of them who were too badly injured to be of use as slaves were immediately put to death and their bodies carried back to the *pa*. When Te Ati Awa had made their first mad scramble to leave their stronghold, Waikato had rushed forward and in a moment both sides were hopelessly mixed, pursuer and pursued running in all directions. A number of Ngati Tipa, states Remi Kukutai, had been among the first to enter the *pa* and here they encountered about a hundred and twenty of Te Ati Awa about to make a dash to escape. Being slightly in advance of their fellows they were outnumbered and all were killed with the exception of a warrior named Poroa. This man would undoubtedly have met the same fate but for the fact that he possessed a mirror which he had received in trade on one occasion. Finding himself the last survivor he quickly produced his mirror and flashed the sun's rays in the eyes of his enemies. Dazzled by this strange thing they hesitated and at that moment others of Waikato arrived and took him prisoner.

In the final overthrow of the *pa*, twelve hundred of Te Ati Awa were either killed or captured. That day a huge cannibal feast took place. Large pits were dug and fires lighted therein; stones were then piled on top, and after the fires had subsided, leaving the stones white hot, the bodies of the slain were placed in feet first. Earth was then thrown on top, leaving only the heads exposed. It is said that when the heads fell back it was known that the bodies were then cooked.

The next day the prisoners were brought out and those among them whose faces were well tattooed were decapitated on a block of wood, and their heads preserved by smoke drying. Others with little or no tattooing were immediately killed by a blow on the skull. Te Wherowhero, head chief of Waikato, sat at one of the gateways of the *pa*, and as the prisoners were brought in he struck them down with his greenstone *mere* "Whakarewa" killing a hundred and fifty. He only stopped when he said his arm was tired. In the afternoon a similar massacre took place in which Te Awaitaia took leading part.

The heads of the slain were placed on sticks stuck in the ground and the invaders amused themselves by taunting and addressing insulting expressions to them. In all, two hundred prisoners were put to death on the day following the fall of Pukerangiora. Among those who fell were many leading chiefs of Te Ati Awa, the principal ones being Whatitiri, Pekapeka, Maruariki, Pahau and Takiwaru. The first two were the chiefs of Pukerangiora, and were the men who had, ten years before, taken under their protection Peehi Tukorehu and the Amio-whenua expedition.

The heads of Whatitiri and Pekapeka, records Percy Smith, were placed on poles in front of the great council house "Te Waha-o-te-marangi" and facing towards the mouth of the Waitara river which flowed at the foot of the precipice, three hundred feet below. Into this mute circle of the former leaders of the tribe came a woman of high rank, bowed and emaciated with want. She crept up and sat by the poles that supported the heads of Whatitiri and Pekapeka and began the *tangi* for the dead. This woman was the sister of the two dead chiefs. Some of the northern leaders, drawn to the spot by the woman's lamentations, began to taunt and jeer at the broken-hearted sister,

saying, "Cry old woman, to your brothers, who are taking a last look over their country towards the mouth of the river."

Thus taunted, Hekengarangi turned on them fiercely, saying, "Hei Whatitiri aha? Hei Pekapeka aha? Ka pa ko aku pikitanga, ko aku heketanga, ko Te Arei o Matuku-takotako; titinga heru o tenei iwi, o tenei iwi!" (What of Whatitiri? What of Pekapeka? Why consider them? You do not remember my ascendings and descendings at Te Arei o Matuku-takotako, where were seen the dress combs of various people!) This referred to the time, ten years back, when Whatitiri and Pekapeka had sheltered Peehi Tukorehu and the Amio-whenua expedition during the siege of Raihe-poaka. Her remarks considerably angered the invaders and they seized the old woman and cast her into the oven and afterwards devoured her.

The terrible defeat suffered at Pukerangiora crushed Te Ati Awa in and around Waitara, and of those who survived, many were carried away as slaves. Some, however, managed to escape and these fled to the forests, some to their relatives at Nga-motu and others to southern Taranaki where they took refuge among the Ngati Ruanui.

WAIKATO ATTACK NGA-MOTU.

FEBRUARY, 1832.

Following on the capture of Pukerangiora, a discussion took place among the leaders of the Waikato war-party. Peehi Tukorehu, of Ngati Maniapoto, stated that his revenge was not yet satisfied and strongly advocated the following up of their recent advantage. He desired to attack the chief Te Whare-pouri and his sub-tribe who occupied a small *pa* on the foreshore at Nga-motu called Otaka. The site of this *pa* is now largely occupied by the Moturoa Freezing Works, but at the time of which we speak, it was a small village and trading station where lived also a number of European traders named John Love, Richard Barret, Billy Bundy, John Wright, William Keenan, and three others named Bosworth, Oliver, and Lee.

Not all of Waikato desired to support Tukorehu. Pukekohatu contended that the revenge was sufficient and pointed out that the man whom Tukorehu was so eager to destroy had befriended him on a previous occasion, but

Tukorehu remained obstinate and eventually gained his point. This seems to have caused a split in the war-party, and a number, among whom was apparently the chief Te Wherowhero, returned home.

Waikato traditions have preserved little of the attack on Nga-motu and for the account that follows we have to thank Percy Smith. Having made their decision, the Waikato expedition now departed from Pukerangiora and made for the coast, coming out on the beach at Puketapu, five miles north of Nga-motu. Halting for a while at the mouth of the Waiwhakaiho river, they awaited the return of their scouts who had gone forward to spy out the land. All Nga-motu was activity and preparation, for warning had been received of the coming of the invaders.

Waikato now advanced along the seashore until they reached the Huatoki stream (now the site of the New Plymouth railway station) where they divided for a time, one portion continuing along the beach while the main body turned inland and proceeded by the old pathway by way of Otumaikuku (Hospital Grounds) to Tukapo (Westown), thence crossing the Mangaotuku valley and eventually coming out at Maungaroa. Te Ati Awa advanced to meet them from Otaka, but after a slight skirmish retired into their *pa*.

The original fishing villages of Otaka and Mataipu had been hurriedly enclosed with a single line of palisading so as to give more room for the storage of canoes and accommodation for the fugitives that had been constantly coming in from Pukerangiora and other places. The defences, consequent on their being rushed up in such haste, were very indifferent and scarcely worthy of the name, and Otaka would have met the fate of Pukerangiora, had it not been for the determined stand made by the eight British traders living at the *pa*.

Waikato, having forced Te Ati Awa to retire into their *pa*, now commenced a regular siege. Ngati Maniapoto occupied the ground on the south-west side of the *pa*, from the lower slopes of Pukewhiro along the Hongihongi and thence up that stream to the beach, and advancing by the lower terrace along the coast to within a short distance of the north-west angle. Waikato took up their position to the eastward, starting from the mouth of the Waitapu and then curving backwards, following the course of that stream

around the inland side of Otaka. Ngati Apakura occupied the ground immediately inland of the *pa*, connecting with the wings of Waikato and Ngati Maniapoto.

In carrying out their plan of defence, the besieged made use of three small cannon in the possession of the traders. Te Whare-pouri, Maori leader of the *pa*, took up his position on a raised platform, commanding a view of the enemy, and from this stage directed the efforts of Te Ati Awa in repelling the different assaults of Waikato. The first general attack on the position was delivered against the north-east corner known as Ukumokomoko. It was one of those early morning surprises. The *karaka* trees growing along the edge of the trenches were rapidly felled against the palisading of the *pa*, thus serving the purpose of scaling ladders up which the invaders scrambled and dropped down on the inner side of the defences. The alarm was quickly given and after considerable loss on both sides the attacking party was driven out. The siege was pressed with great vigour and the *pa* would have fallen had it not been for the heroic stand made by the traders. Time after time Waikato succeeded in gaining an entrance, but they were in every case driven out with loss.

The next day several shots were again exchanged. One chief of Te Ati Awa, seized with a fit of valour, ran towards the enemy, discharged his musket and ran back, but fell with a bullet in his back. Seeing this, some of his companions rushed forward to prevent him being taken by Waikato, and although they succeeded in carrying his body back to the *pa*, they lost several men in the skirmish. Again, several chiefs of the Waikato and allied tribes who were known to be most bitterly disposed to the besieged, paid them a visit and entered into conversation with them.

On the fourth day a surrender was proposed which would probably have been accepted but for the Europeans. Tautara met Te Kanawa, of Waikato, on the seashore opposite Otaka, to talk over the proposed terms of peace. Te Kanawa promised to withdraw his forces but requested first, that he and his people be allowed to enter the *pa* and *tangi* over the dead. As soon as this news was heard in the *pa*, a number of the inmates determined to invite Waikato and their allies to a friendly dance, but this was opposed by the greater number who suspected treachery. This

difference of opinion caused serious quarrelling among Te Ati Awa. Two sisters fell out over the incident, one of whom named Te Whau, ran out of the *pa* towards the enemy whose part she had taken. She was immediately killed however, her body cut up in full view of the *pa*, and the dismembered portions washed in the stream that provided the besieged with their main water supply. By this act the stream was made *tapu* to the inmates, but they were successful in finding water along the foot of the seaward terrace by sinking a number of wells.

After the incident just related a general assault was made on the *pa*, but being driven back, Waikato attempted to undermine the palisading at the north-west angle. This move was frustrated by Te Ati Awa excavating a new line of trenches. Waikato now constructed earth towers which not only provided shelter, but positions from which their best marksmen could fire into the *pa*. From under cover of this fire, blazing brands were hurled upon the thatched huts within the defences, but all to no purpose. Those huts that caught were quickly extinguished but not without loss, for the fire from the towers proved fatal to many.

Waikato, however, in their various assaults, lost men daily. In the midst of the fighting the schooner *Currency Lass* of Port Jackson, appeared in the roadstead. This vessel had put in to load flax and oil for Sydney, and to bring fresh supplies for the traders living at Nga-motu. An attempt was made by Waikato to capture the schooner, but the master was too vigilant and foiled in this, Waikato determined to cut off all communication between the ship and the *pa*, but again they were unsuccessful, for Love managed to swim out to the ship, tell the captain of the state of affairs in Otaka, and return safely to the *pa*.

On the following day another parley was held, this time between Love and the chief of the invaders. The Europeans were told that their lives would be spared and would only be taken to Kawhia as slaves, but needless to say these terms were not entertained. By this time the Europeans were perfectly miserable; fatigued by continual watching, and fearful of a surprise, they sincerely hoped for a pitched battle that their fate might be decided. Their own party of natives gave them no less anxiety for they were continually harassed by their mutual jealousy.

Strange as it may seem, while all this fighting was going on around the *pa*, within, a brisk trade was carried on by the traders and their friends on one side, and the enemy on the other. Waikato possessed some three or four thousand muskets, part originally purchased, the remainder spoils from Pukerangiora. Te Whare-pouri and his people could scarcely muster one hundred of these weapons, and consequently there was a keen demand for them within the *pa*. They were soon supplied with as many as they desired, and powder also, in exchange for blankets, tobacco and other articles. On one occasion, while a brisk trade was being carried out by the opposing parties, a dispute arose respecting a musket and its payment in barter, a quarrel ensued and three of the Waikato were killed, their bodies being immediately cut up and cooked.

The siege had now lasted three weeks and Waikato were becoming disheartened by their lack of success. At this stage, during an assault, one of the cannon named Pupoipoi, at the north-west angle, burst. This was an omen of the worst description for the besieged, and so elated the invaders that they decided to make a general assault and take the *pa* by storm on the following morning. In accord with Maori custom, information to this effect was conveyed to the besieged, tidings which were received with apathy by the bulk of the garrison, but John Love and his small band, conscious that the morrow would decide their fate, spent a night of suspense. They were told that they would be devoured, and the chiefs were pointed out into whose possession their heads were to be given.

On the following morning at dawn, the *pa* was assaulted by the whole force of Waikato and their allies. The attack was opened along the western face by Ngati Maniapoto. Some of the old men of the garrison, who had been left on guard, had fallen asleep at their posts, and before the alarm had been properly given, the enemy were within the *pa*. The report of firearms aroused the inmates to a sense of their danger, and after a desperate struggle the attacking party was driven out. In the meantime Waikato, as arranged, assaulted the Waitapu, or eastern side. Te Ati Awa, encouraged by their recent success, again repulsed the attack with the aid of the cannon Rua-koura, but not before Peehi Tukorehu, at the head of Ngati Apakura, led

the final assault along the inland face of the *pa*. The repulse of the two previous attacks allowed Te Ati Awa to concentrate their whole force in meeting this attack, and success added fuel to their valour. The assault was met with a fierceness that staggered the invaders, who wavered, turned, and fled, dragging their dead chiefs with them. Waikato gave up all hopes of capturing Otaka and with this final repulse, they hastily broke camp and departed for their homes.

PUKERANGI INVADES WAIKATO. 1832.

During the late summer of 1832, probably about February or March, and while most of the Tainui chiefs were away fighting at Otaka, there arrived in the lower Waikato a war-party of Nga Puhi. This expedition consisted of 3,000 men, and was composed of warriors from in and around Whangarei, under the leadership of Pukerangi, Motutara, and Te Tirarau. These people had suffered on more than one occasion at the hands of Waikato, their last defeat having been the battle of Oparakau, fought in 1827 immediately after the raid of Te Rangi-tu-ke, and in spite of the fact that a peace had at that time been concluded, it would seem that the Whangarei tribes were not satisfied and now sought revenge.

Coming down the east coast in a fleet of canoes, the northern expedition followed the usual route by way of the Otahuhu and Waiuku portages to the mouth of the Waikato. Here they found that the Ngati Tipa, Ngati Tamaoho and other lower river tribes, most of whom were armed with muskets, had assembled in force and indeed, they showed so strong a front that the Nga Puhi scouts advised their main body to halt. E.A.G., whose account offers the most detail, says: "A party of our people (Waikato), who had crossed over, came upon the footprints of their advance guard, and the Waikato at once turned out for leaping parade. There were about 3,000 of them and their *tutu-waewae* (war dance) was something terrific; the simultaneous thump of 6,000 feet striking the earth in spring after spring and all in perfect unison, made the earth literally shake. The disadvantage of such numbers was that the enemy would not come on, and that the commissariat department was not capable of feeding so many very hungry mouths. Of course, had the Nga Puhi made the attack there would have been

abundance to eat, but they were very wary, trusting perhaps to the very circumstances that did happen for, after a few days, the Waikato found that they had eaten up everything about the place and that they could no longer remain.

"It was considered that the Europeans should accompany the retreat, so Captain Payne, I and my servant went with them. Mr. W—— of Onewhero, a man called 'Cooper' from his trade, and a half-caste New Holland lad preferred to stay, little anticipating the fate in store for them. About a month after we had left our establishment the Nga Puhi made their appearance at Putataka, where I had resided, burned my house and killed the stock I had running there. They also captured 'Cooper' and Billy Boy, the New Holland half-caste, and took them away, at the same time stripping and burning their dwelling. They then went up the river to Onewhero, seized Mr. W—— at day-break and killed several natives. One lad managed to escape into the river where he lay for hours, with only his nose and mouth above water until the *taua* (war-party) had passed.

"At the capture of Mr. W—— an altercation took place between two chiefs, Pukerangi and another whose name has escaped my memory, as to the proprietorship of the captive. Pukerangi persisted in his claim by right of priority, as he had been the first to enter the room in which Mr. W—— was, and moreover, had seized him before the other had entered. Pukerangi's claim was approved by the other chiefs and the *taua* proceeded up the river about forty miles to Whangape lake where they surprised and massacred about fifty men. The slaughter would have been more serious had not fortunately, a canoe full of Waikato been going down the river and met the invading party coming up. The Waikato natives discovered their dilemma in time to turn, and retreated, but not in time to prevent them being fired on by the advancing Nga Puhi; they returned the fire and a running fight ensued. The Nga Puhi succeeded in killing one of the Waikato, but in turn one of their chiefs was shot and fell into the water. The recovery of the body occasioned considerable delay which was of considerable advantage to the retreating party as it gave them an opportunity of disposing of the dead man that was in their canoe by placing him ashore, and thus lightening their load.

"When the Nga Puhi reached Whangape, they stopped in the creek at the entrance to the lake. During the night a canoe carrying a large party of Waikato paddled through the midst of the invading party which had lined both sides of the stream. When challenged they succeeded so well in imitating the Nga Puhi dialect that they were believed to be some of the attacking party and so got clear.

"On their return the Nga Puhi revisited Port Waikato and there fell in with a Pakeha (European) known by the name of Paddy, who had travelled from Whaingaroa. They wished to take him away with them and probably might not have seriously ill-treated him, but Paddy, imagining they were Waikato natives and probably not having heard of the Nga Puhi's arrival, declined the honour and became obstreperous. The consequence was that he was killed and an endeavour made to turn him to useful account by cooking him. When he was placed on the festive board, however, he was found to be so impregnated with salt from the provisions he had eaten that he was rejected and ultimately given to the dogs. Paddy got no more than his deserts however. He was an incorrigible bad character, having robbed all the Europeans at Whaingaroa. His last act was the robbing of some natives with whom he had been living and from whom he had to decamp to rush upon his fate.

"I very nearly shared the same fate as, imagining from the length of time which had elapsed without any appearance of the enemy that it was a false alarm, I had prepared for my return to my former station, but was delayed by bad weather. Had it not been for this, I should have been just in time to have been caught. As it was I was in my canoe about to start when the escaped natives gave the alarm. Of course I returned ashore thanking my stars for my lucky escape.

"On it becoming known that the Nga Puhi had arrived, killing several natives besides capturing the Pakehas and burning their dwellings, the Kai-tutae or Ngati Amaru tribe, mustered and went in pursuit, but seeing the enemy too numerous when overtaken at Manukau, they returned."

The Ngati Te Ata, Ngati Tamaoho, Ngati Tipa, Ngati Mahanga and Ngati Whatua, on hearing that the others had come back without effecting anything, determined to follow up the matter. They mustered immediately and

started without delay, being reinforced by sections of Ngati Paoa and Ngati Whatua as they passed through Tamaki. Pukerangi and his fleet, closely followed by Waikato, managed to reach Kawau island before they were overtaken, and here Waikato fell upon them and defeated them with great slaughter, killing Pukerangi and chasing the survivors to the mainland.

The Waikato tribes were so elated at their success that they proceeded up the coast and landed at Whangarei where they assaulted and captured with great slaughter, a *pa* in which the local Nga Puhi had assembled, without the loss of a single man on their side. Following up this victory, they went still further up the coast to Ngunguru where they laid waste that place, killing and eating all they came across. This appears to have ended their depredations for they now set out for home. On the arrival of the victorious war-party at Tamaki, they landed on the beach at what is now Fort Street, in the heart of Auckland's business area. On the former headland, now cut away and occupied by the Hotel Auckland, was a fortified village called Nga-u-wera, and similarly a *pa* known as Te Rerenga-ora-iti stood on Point Britomart. A stream flowed down the present Swanson Street and here the ceremonial ablutions to lift the *tapu* from the warriors, was performed. A war dance was held by all concerned on the beach and much other ceremonial incidental to a victorious war-party's return, was observed. The dried tattooed heads of the slain Nga Puhi were set up on posts to be jeered at and this ghastly row of trophies stretched from one end of the beach to the other, so numerous were they. On this account the beach was afterwards called One-panea.

The expedition of Pukerangi marked the end of the Nga Puhi raids on Waikato. In all probability they had had enough of it, having suffered three defeats in succession besides having had their own territory invaded in retaliation.

WAIKATO INVADE TARANAKI AND BESIEGE MIKOTAHI. 1833.

During the month of March, 1832, or about a month after the Waikato attack on Otaka, a party of Te Ati Awa made a raid on Mokau and attacked the island *pa* of Motutawa, at that time occupied by Ngati Maniapoto. In this affair the invaders succeeded in killing the chief Tikawe,

after which they returned to Nga-motu. When news of this act reached Waikato it was decided to again attack Te Ati Awa and the following year a war-party assembled under the chiefs Te Wherowhero, Te Kanawa, Te Waharoa, Te Tihirahi, Te Paetahuna, Tariki, Haupokia and Taonui.

In spite of the fact that large numbers of Te Ati Awa, feeling that their territory was no longer safe, had left to join Te Rauparaha, there were still some of them living at Nga-motu, and these, mostly members of the Puketapu sub-tribe, had removed from Otaka and taken refuge on what at that time was the semi-tidal island called Mikotahi. This tiny island now houses the New Plymouth signal station and has been now made part of the mainland. On taking possession Te Ati Awa erected palisading along the edge of the cliffs, and these, being more or less perpendicular, made the position practically impregnable.

On the arrival of the Waikato war-party, states the account of Percy Smith, they took up a position immediately opposite the island and opened fire on the *pa*. Their position, however, was too low to enable them to place their shots within the defences and consequently their musketry did little damage. Observing that Mikotahi was far too strong to take by assault and finding that their musket fire was producing little or no result, Waikato now sat down to starve out the garrison, and in this they would have soon succeeded had it not been for canoes from Ngati Ruanui to the south, and from Waitara to the north, which, taking advantage of calm weather and dark nights, managed to land supplies. In one of these canoes, a woman of Te Ati Awa named Koropiki and who had married a Kawhia man, escaped from the *pa* and made haste to her husband's people that they might assist her in mediating between the hostile parties.

While she was absent the siege went on but Waikato soon began to tire of it as provisions were getting short. They therefore made overtures of peace which the garrison, now much reduced by hunger, agreed to consider and towards that end, admitted a few of Waikato into the fortifications. Te Ati Awa, however, detected what they considered signs of treachery among the emissaries, and killed them, all except one who leaped over the cliff into the sea and swam back to his comrades.

Just at that juncture the party from Kawhia arrived and Koropiki, through her relationship to both sides, secured a truce and took the garrison to her camp. Here Waikato wished to fall upon them in revenge for the death of Te Aria, one of those killed in the *pa*, but Peehi Tukorehu, Taonui and the rest of Ngati Maniapoto would not agree. Finally peace was concluded, one of the conditions being that certain chiefs of Te Ati Awa surrender to Waikato. This was done and the war-party returned, taking with them as slaves, the surrendered chiefs.

THE SIEGE OF TE NAMU. 1833.

One of the exploits of the Waikato expedition whose attack on Mikotahi has just been described, was their unsuccessful attempt to capture Te Namu, a small but strong *pa* belonging to Ngati Ruanui. It is not certain just when this event occurred, both Gudgeon and Te Awa-i-taia stating that the attack on Te Namu was made prior to Mikotahi, while Percy Smith describes it as having taken place afterwards. Te Namu was situated on the coast, a mile to the north of Opunake, and occupied the summit of a jutting, rocky point with perpendicular cliffs all round. A hollow, forty feet below the level of the *pa*, and some sixty yards wide, separated the position from the level of the country inland. To the north, at less than a quarter of a mile, was Te Namu-iti, another strong position which, however, does not appear to have been occupied at this time.

After the affair at Mikotahi, states Percy Smith, it would appear that Waikato were far from satisfied, for few of the enemy had been killed. As the Ngati Ruanui people had assisted the garrison of Mikotahi by occasionally landing supplies of food, it was decided to punish them for their part in the affair. Still another reason was the fact that certain Waikato warriors had been killed by Ngati Ruanui when the former tribe had come, at the invitation of Ngatata, to help Te Ati Awa avenge the death of Te Karawa.

News of the approach of Waikato preceded them and consequently on their arrival, they found the Taranaki people, under their chief Matakatea, safely retired within Te Namu and well prepared for the siege that followed. Waikato camped quite close to the *pa*, but subsequently moved to the banks of the Heimama stream, about a mile

to the north. They also fortified a small hill nearby called Kaiaia, from which base they sent forward strong parties which took up positions above the hollow which separated Te Namu from the mainland. From here a heavy musketry fire was directed against the inmates.

Under cover of this fire, a party marched forward to assault the position but failed to take it, the attackers being met with heavy stones which tumbled through their ranks, killing and wounding many of them. Five different assaults, all without success, were made during the month that followed and with food now becoming scarce, Waikato decided, on the advice of Kaihau of Ngati Te Ata, to make one final attempt to take the position. Before the attack, Kaihau approached the enemy fortifications and called out to Matakatea, "Kei te tai rakaunui ahau!" (When the moon is full, expect me!)

The attack was made at that time but in the interim, the besieged had collected a large number of big boulders and piled them along the defences above the hollow. Waikato advanced as before and some managed to get quite close to the *pa* where they attempted to undermine the face of the cliff, but the solid nature of the rocks defied their efforts. While this was in progress, Taranaki were hurling down boulders and stones and Matakatea firing his musket, and Waikato, unable to reach their enemies, found the capture of the *pa* impossible and commenced a retreat. They immediately broke camp and set out for their homes at which Matakatea and his people set out in pursuit, firing into the retreating war-party until they had crossed the Heimama stream. Waikato lost about seventy warriors in this fruitless campaign and consequently we find them making another invasion the following year to regain their lost prestige.

WAIKATO DEFEAT NGATI RUANUI AT TE RUAKI. 1834.

Not long after the reverse at Te Namu, the Waikato tribes, anxious that their *mana* should not suffer and determined that Ngati Ruanui should be punished, organised another large expedition to invade Taranaki. This war-party consisted of Waikato, Ngati Haua and Ngati Maniapoto, under the chiefs Te Wherowhero, Te Kanawa, Paetahuna, Te Waharoa, Te Kohuwai and Tikaokao, the whole

numbering about 2,500 warriors. The invaders travelled down the coast to the vicinity of Waitara where they turned south and followed the inland track to the east of Taranaki mountain (Mt. Egmont). Their intention was to attack Te Ruaki, the home of the Ngati Ruanui chief Te Reihanataua.

Te Ruaki was constructed along a ridge which sloped somewhat sharply from the level of the surrounding country to the vicinity of the Tangahoe river which, at this spot, cuts its way through heavy country. The position is about five miles from the town of Hawera, on the Hawera-Meremere road, and is a mile down stream from the site of Otapawa, a *pa* attacked by the British troops during the Hauhau wars.

When the Waikato expedition reached Ketemarae, about four miles from Te Ruaki, they encountered some of the Ngati Ruanui to whom they shouted of their intention to capture Te Reihanataua, an announcement which caused an immediate scatter, the people of the locality flying to the shelter of Te Ruaki and at the same time bringing warning of the presence of the invaders. Others again, hurried to warn Matakatea, late of Te Namu, who was now at Orangituapeka, a *pa* on the coast about eleven miles west of Te Ruaki.

Not long afterwards the Waikato war-party appeared, but by this time a large number of the Ngati Ruanui had assembled within the defences under Te Reihanataua and Tikitiki. The invaders did not waste much time and an assault was made at the break of day. Under a volley of musketry, Waikato and their allies charged up to the palisades and tried to effect an entry but without success. Finding that an assault was impossible without heavy loss, it was therefore decided to besiege the inmates, and to make certain that there was no chance of escape, a palisade was erected right round the *pa*, completely enclosing the position. This done and keeping a careful guard, Waikato sat down to await the effects of starvation.

For some time this went on, the days being occasionally livened by some of the Ngati Ruanui exchanging taunts with the enemy. One woman of Ngati Ruanui, remarkable for her fine physique, would often mount the palisades and there, utterly without clothes, she would perform obscene jestures and hurl taunts at the Waikato warriors. This

caused one of the invaders to shout a remark concerning her exposed limbs with the result that she received a new name which her descendants still bear rather to their annoyance.

The siege dragged on for three months, at which stage Ngati Ruanui were much reduced by starvation. Tikaokao, of Ngati Maniapoto, was now admitted into the fortifications to discuss terms of surrender. Once inside, some of the inmates desired to kill him, but this was over-ruled, and after some talk, it was agreed to surrender. Te Reihana-*taua* and most of the principal people were taken as prisoners, but those who had desired to kill Tikaokao were sorted out and killed.

THE SIEGE OF ORANGITUAPEKA. 1834.

Having met with success in their attack on Te Ruaki, the Waikato expedition now made for the coast with the intention of attacking Orangituapeka. This fortification occupied a point which had become separated from the mainland by the action of the Kapuni river. The river had formed a gorge some two hundred feet deep, and with perpendicular cliffs on the seaward side, the position was almost impregnable. Nearby was another fortified village known as Ngateko, the two places being generally called Waimate.

Soon after Waikato had retired from Te Namu in 1833, states the account of Percy Smith, Matakatea and his people decided to abandon their village as they considered it too small to withstand another siege, and knowing that the fortifications at Waimate were more capable of offering greater security, they moved there. Their arrival found the two places deserted, Hukanui Manaia and his tribesmen having taken shelter in the forests to escape Waikato. As related, Matakatea was occupying the Waimate villages when Te Ruaki was captured and having received warning of the presence of the invaders, he and his people had prepared for the expected attack by filling the defences with supplies of food and water. Scouts were sent out and these soon returned to report that Waikato had camped at Mangaporua, near Kauae *pa*, and not far from the mouth of the Kaupokonui river. Another party had made camp at Te Matihe, above Inaha stream.

During the night Matakatea, with a chosen band of fifty warriors, marched along the beach to the mouth of the Kaupokonui, seven miles west of Waimate, and from there they were able to see the enemy camp fires and hear the chiefs addressing the warriors. Creeping forward, Matakatea surprised one of the invaders who was fishing by the side of the river, and killed him. Cutting off his head and taking the man's heart as an offering to Tu, the god of war, he left the body in a prominent position and returned to his followers. When next day morning dawned Waikato marched down towards Waimate, and surrounding Orangituapeka, commenced firing, and this was returned by the inmates of Ngateko. Matakatea succeeded in shooting a Waikato chief named Taipuhi, which caused the invaders to retire inland to the side of the Kapuni stream. At this, Matakatea shouted out, "Search for one of your men; last night he was killed. Here is his head stuck on top of this post, and his heart has been offered to the gods."

The fact that their enemies had first succeeded in offering the heart of one of their number in the ceremony of *whangaihau*, was an ill omen, and was regarded by Waikato as a sign that they would not succeed. Te Kanawa and Te Paetahuna desired to withdraw, but others were for continuing the siege. A search was made among their number, when it was found that a man named Te Waka was missing.

On the following morning Waikato moved forward to the attack, pouring a heavy fire into the *pa* as they advanced. Matakatea and Manaia had taken post on a watch tower and from this elevated position, fired down on the invaders who were finally forced to retire leaving five of their number on the field. That night Waikato posted a hundred of their warriors in ambush near the *pa*, and when daylight came the remainder made an attack. The intention was to draw the enemy into the open and so give the ambush a chance. Unfortunately at this stage, the inmates of Ngateko rushed down and took the war-party between two fires. Assailed by the whole strength of Taranaki, Waikato were beaten back and retreated leaving sixty killed, in this number being the chiefs Merekaikaka, Pungatara of Ngati Hinetu, Te Kohuwai of Ngati Maniapoto, Hiahia, Tupekepeke, Te Oitai and Raetaha. It was while Waikato were so occupied that Te Reihanataua and his fellow prisoners from

Te Ruaki, taking advantage of the excitement, made good their escape.

Waikato now held a conference at which they decided to make overtures of peace and to this end messengers were sent to Matakatea who, after some consideration, agreed to meet some of the Waikato chiefs. The proposition was favourably received and Taranaki marched out to meet their enemies, carrying with them a great abundance of food which they presented to Waikato. Te Wherowhero now arose and addressing the two parties, said, "This is my final peacemaking. I have ended, ended forever, and shall return at once and not come back. Were I to fight after this, my arm would be broken under the shining sun." He was followed by Ngatairakaunui who assented to the peace. Next Matakatea called to Te Wherowhero and Ngatairakaunui to approach and stand on either side of the food. He, together with Manaia, Toi, Titokowaru and Whetoi, being joined by some of the Waikato chiefs, stood not far off, and then Te Wherowhero and Ngatai', as chief priests, repeated some incantations usual at peacemaking, all the others joining in.

Peace was thus made and Waikato set out on their return home. The only people whom they came across were at Moturoa, the rest having long since fled. The peace just concluded was not recognised, however, by Peehi Tukorehu and Taonui, of Ngati Maniapoto, and to avenge the death of their fellow tribesmen Te Kohuwai, they led a small war-party into the Ngati Ruanui country where they killed Pirimaiwaho and at the same time ended the Waikato raids against Taranaki forever.

CHAPTER XXXIX.

THE MURDER OF HUNGA AND ITS CONSEQUENCES.

DECEMBER, 1835.

THE WAIKATO war-party which attacked Te Ruaki and Orangituapeka saw the last of the large-scale war expeditions on the west coast. Fighting was now on the decline and many of the chiefs who had been most active in former wars were gradually coming under the influence of the missionaries. Of these the most notable was Te Awa-i-taia, the chief of Ngati Tahinga. This man had been one of the first to accept Christianity and his undoubted influence did much to turn the minds of the people to more peaceful pursuits. Several years, however, were yet to pass before warfare finally ceased.

Towards the end of 1835 there occurred at Rotorua the murder of the Ngati Haua chief Hunga. The Ngati Whakaue tribe of Ohinemutu had earlier in the year, received from Hans Tapsal, a trader at Maketu, a quantity of trade goods in return for some flax fibre, and during the division of these articles Haere-huka, one of their minor chiefs at that time temporarily absent, was overlooked. Haere-huka, on discovering what had taken place, felt himself injured and insulted, and after a fruitless visit to Tapsal, returned to Rotorua vowing vengeance. At this juncture another source of trouble developed.

Nga-tomokanga, the eldest of Haere-huka's three wives, had found herself being neglected in favour of the two younger women. She brooded over this and left her home at Ohinemutu and went to Whakarewarewa, where she had relatives. One day while she was sitting near the great active geyser Wairoa, then surrounded by a large boiling pool, she suddenly rose and threw herself into the boiling cauldron.

The people contrived to pull the poor woman out of the boiling geyser mouth, but she was terribly scalded. She was placed on a litter and was carried back to her home at Ohinemutu, where she was placed, as was customary, in a small temporary hut. In two or three days she died, but

while she lay there, unconscious or nearly so, a man and a girl of the village entered the place, regardless of the dying woman. When it became known that they had used the hut for their love-making, this was reported to her husband Haere-huka, who had just returned from Maketu. He was in a furious rage when he was told of the desecration of his wife's "dying-house." It was a deadly affront to himself and something had to be done about it. He did not, however, seek to avenge himself upon the man, Tama-whakangaro, who had so grossly trespassed in the house of *tapu*. Haere-huka still remembered the slight he had suffered in respect to the division of trade goods, and he determined to avenge himself on the whole tribe.

Accordingly, on Christmas day, Haere-huka crossed the lake with a party of his young men, and at a stone *tuahu* near Te Waerenga village, he performed the rites necessary as a preliminary to a deed of desperation and blood. Again he manned his war canoe and crossed the lake. This time he landed at Awahou, on the west shore by Rotorua, and with his men marched up the track through the *manuka* and fern to Tarukenga. Near this spot, on the margin of the forest, lived Hunga who, although living among the Arawa people, was actually a Ngati Haua and a cousin to the chief Te Waharoa. As the visitors approached, Hunga came forward to welcome them, and as he was in the act of pressing noses, he was struck dead with a blow from a tomahawk. The unfortunate man had done nothing to deserve his death and had in fact, been on good terms with his murderer, but by killing him Haere-huka knew full well that Te Waharoa would not be long in exacting revenge.

True to Maori custom, his tribe supported him, and by noon the body of Hunga had been cut up and distributed throughout the Arawa tribes. Mr. Chapman, the Church Missionary at Koutu, was permitted to bury the head of the unfortunate man, for which act he shortly afterwards received warning from Te Waharoa that he intended to come and burn his house.

Within ten weeks the Tainui tribes had mustered to the number of 1,000 warriors, consisting of Ngati Haua, Waikato and Ngati Maniapoto, under the chiefs Te Waharoa, Te Kanawa, Muriwhenua, Mokorou and others. About this time it was learned that a small party of Ngati Tapuika,

a sub-tribe of Te Arawa, was staying as guests with the Ngai Te Rangi chief Nuka-tai-pari, and Te Waharoa, thinking the opportunity too good to miss, sent word requesting that they should be killed. Nuka-tai-pari replied to the effect that he did not like to murder his visitors, but Te Waharoa could do so by intercepting them on their road home.

On the evening of the 24th March, 1836, the advance guard of the Tainui war-party, seventy strong, under the chief Pea, crossed the Tauranga harbour at Te Papa, and marched on, taking up a position across the Maketu road between Maungamana and the coast. The next morning Nuka-tai-pari advised his friends to return home, and the same day all fourteen of them fell into the hands of Pea and his warriors. The missionaries at Te Papa, Messrs. Wilson and Wade, did their best to save the lives of these unfortunate people and were assured that their lives would be spared.

The next morning, the 26th, states Wilson's account, Te Waharoa arrived at Maungamana, when the prisoners were quickly slain, and the war-party halted until noon the following day to cook and eat their bodies. That day the missionaries visited their camp and Mr. Wilson, as spokesman, upbraided Te Waharoa for his conduct but all to no purpose. The Maori account states that on arrival at Tauranga, Te Waharoa put himself to a test in order to decide whether he was capable of pursuing his enterprise. This test consisted of digging a trench within a certain time, a task which he successfully performed.

On the 29th March, the war-party stormed and captured the Maketu *pa*, garrisoned by Ngati Pukenga under their chief Nainai. James Cowan describes the incident as follows: "Suddenly the bangs of musketry echoed across the valley and puffs of smoke came from the groves of Wharekahu. The enemy's advance guard came into sight, skirmishing towards the fortress-hill. The Arawa replied to the fire below the hill where Tapsal's house stood. The trader ran out to shout to the advancing Ngati Haua and try to stay hostilities. It was hopeless. They found themselves in a cross-fire from both parties; the bullets whizzed about their heads. Tapsal climbed the hill to his own house. He shouted to the few Arawa

warriors left in Maketu, engaged in a vain effort at defence, to fly to Waihi, in their rear, and make their escape to Rotorua. Some did so; all who remained to defend their homes were shot down.

"Tapsal's great friend, the chief Haupapa, refused to go. He stamped his foot, and replied to the trader's entreaty, 'No, I will die beside you.'

"Tapsal and Haupapa stood inside the fence surrounding the trade house, and looked down on the hundreds of the invaders as they marched along the foot of the hill. Haupapa's wife stood by his side, with a loaded musket; the chief was armed with a double-barrelled gun.

"As the invaders passed below, Haupapa fired and shot one of the leaders. With his second shot he hit another, but a bullet from the enemy tore through the fence and struck him in the breast, and he fell. Tapsal picked up his friend and carried him into the house. There he laid him under his bed, hoping that amidst the confusion he would not be perceived, but there were too many fierce eyes on the watch.

"The fight went on along the beach, the Arawa firing as they retired, fighting a desperate rear-guard action. All the men who stayed were killed; the women and children were taken for slaves. The first Arawa warrior shot was the chief Naenae. The savages cut his head off on the gunwale of his own canoe. Pipi, a young warrior chief, fled along the beach, as far as the clumps of *angiangi* trees, where he was overtaken, decapitated, and cut up for the cannibal oven. His nephew, who could have escaped when he saw his uncle killed, came back to share the same fate. His head too, was cut off, and his body divided like the other.

"What scenes of horror followed on that brief and hopeless stand of the outnumbered defenders! The ovens were set going, bodies were cut up, and the exulting warriors were at their meal before the corpses were half cooked. The heads of the slain warriors were hurriedly smoke-cured. The feasting on the dead went on through the night. During that terrible night Tapsal tended the dying chief Haupapa. Early next morning on going outside he was stopped by an armed man, standing sentry at the gate. The warrior said, 'Tapsal, go back, go to your own place, you are wanted there.'

"An old woman climbed over the fence and went into the house where Tapsal's wife, Hine-i-turama, sat in fear of death. Over her the old dame threw her cloak, to indicate that she claimed her as a slave. But another chieftainess, the wife of Murupara, coming in at that moment, addressed her angrily, 'What are you doing here? There are plenty of slaves down below. If you want her for a slave, you must kill Tapsal first.'

"The trader returned at that moment and the old woman retreated in haste. Tapsal descended to the beach. There the foe were chopping off the heads of the slain. As he passed along, his leg was seized by a woman, the wife of Pipi, the young chief killed at the *angiangi* bushes. She was crying bitterly. Tapsal, knowing that slavery was the fate of all women taken in battle, asked her who was now her master. She pointed out a Waikato chief. Tapsal asked the man if he would part with her. 'Give me a cask of powder and you can have her,' he said. The trader ransomed her and also five other women.

"Te Waharoa insisted on a ransom of the store and of Tapsal's whaleboat. The conquerors were tolerably quiet so long as any gunpowder remained, but when it was all gone they threw off the mask. They broke into his flax store.

"Tapsal was urgently entreated by his friend Tupaea to leave the place, but he refused. He requested, however, that Tupaea save his wife and child and this was done.

"Soon hundreds of infuriated savages, reeking of slaughter and feasting, surrounded the house and clamoured for the body of Haupapa. The chief was still alive, and Tapsal refused to give him up. They threatened to take Tapsal's head, whereupon the trader stepped out in front of the door, a sword in one hand, and a loaded musket in the other.

"'You want my head,' he said. 'Here I am! Come and take it!' But they all drew back muttering. The chief Murupara, who came up at that moment, sent them away.

"When Tapsal returned to the room, he was touched gently on the shoulder. He looked round and saw Haupapa's wife. 'He is dead,' she said. 'I must die with him. Run your sword through my body.'

"'I cannot do that,' said Tapsal.

“ ‘Then will you cut off his head?’ she asked.

“Just as the weeping woman uttered the words, Murupara entered the room.

“ ‘I’ll do that,’ he said. ‘Give me a knife.’

“Tapsal in silence pointed to a large carving knife lying on the table. Murupara seized it and decapitated Haupapa’s corpse. Grasping the tattooed head, he hurried from the house.

“Now that Haupapa was dead, the trader told the assembled chiefs that they might have the body.

“It was dragged out, and there was a horrible scramble by the cannibal crowd, each warrior eager to cut off a piece of the flesh and swallow it raw.

“All this time the Tauranga chief, Tupaea, who had returned from taking Tapsal’s wife and child to Te Tumu, was urging Tapsal to seize the opportunity for escape. At last the trader consented and Tupaea sent his wife with him as a protection. The moment he had gone the savages set fire to his house and trading store.”

Tapsal joined his wife and child at Te Tumu and the next day saw the Waikato party pass by on their way to Tauranga, the warriors laden with spoils, much of the loot being Tapsal’s property. Greatly distressed over his loss, Tapsal eventually proceeded to Rotorua where he joined some of his wife’s relatives.

HE TANGI NA HAERE-HUKA MO TE NGAHURU RAUA KO TE HAUPAPA.
NGA TOTARA NUNUI O TE ARAWA.

Takiri mai ko te ata e,

I runga o Whakapou.

Ko te hoha i ahau e,

Tenei ka ora mai.

Hoki mai e tai e,

Ki te aukaha i a Te Arawa

Maunga tu noa e kauae i uta ra.

Ka riro ra ia

Nga totara whakahi o te wao e

Ahu ki te muri e.

Nga rake pingao

Waho Te Tumu, i roto Te Paroa.

Kai tomo korua te whare o Kiharoa,

Ka rau taamitia, ka toenga kaitia e.

Ahu rawaho e,

Te whare o Te Whakatiarere,

Ko Taharangi, ko Hikareia.

Mau ana to patu ko Te Waharoa
 Ka nui te taonga
 Ka hoki mai ki te iwi.
 Na i-i.

A LAMENT BY HAERE-HUKA FOR TE NGAHURU AND TE HAUPAPA.

THE GIANT TOTARA TREES OF TE ARAWA.

The dawn is breaking on high
 Over Whakapou
 And with it the weariness within me
 Comes back to life.
 Return oh sirs,
 And lash the side boards to Te Arawa,
 Now as a mountain standing in vain
 Swimming to shore.
 Gone forever
 Are the lofty *totara* trees of the forest¹
 Moved unto death.
 The tufts of *pingao*²
 Are outside Te Tumu³ and within Paroa.⁴
 Enter not the house of Kiharoa⁵
 Lest ye be caught, crushed and enslaved.
 A seaward wind blows⁶
 Against the house of Te Whakatiarere
 'Tis Taharangi, 'tis Hikareia.⁷
 Grasp thy weapon Te Waharoa⁸
 And many shall be the things
 Return once more to the people.

THE ATTACK ON TE TUMU.

APRIL 20TH, 1836.

After his arrival at Rotorua, Tapsal set to work to prevail upon the people to muster all their forces, and march for the coast against the enemy, some of whom were fortified in the stockade at Te Tumu. At last he succeeded, and an army of Arawa warriors, about 1,000 men, marched off against the foe. Tapsal, armed, went with them, until

¹ Nga totara whakahi o te wao.—A common expression used when referring to chiefs, in this case Te Ngahuru and Te Haupapa.

² Pingao.—A shrub (*Scirpus frondosus*).

³ Te Tumu.—The famous stronghold near the north end of the Kaituna lagoon, and which commanded the passage of war-parties along the coast.

⁴ Paroa.—A place a little inland of Te Tumu.

⁵ Kiharoa.—A chief of Ngai Te Rangi.

⁶ "A seaward wind, etc."—A threat of war.

⁷ Taharangi and Hikareia.—Chiefs of Ngai Te Rangi.

⁸ Te Waharoa.—The great chief of Ngati Haua, in this case referred to as the weapon of Ngai Te Rangi.

Amohau, uncle of his wife, put difficulties in his way. Finding that the chiefs evidently did not wish him to accompany them, Tapsal consented to go back, after giving strict injunctions to spare the life of Tupaea, as that chief, now in the *pa* at Te Tumu, had been good to him.

The account of this expedition, obtained by Cowan from Patara Te Ngungukai, states that after assembling at Ohinemutu, the war-party crossed the lake in a fleet of canoes, and from Taheke, on Rotoiti, they marched for Te Tumu. There were many chiefs, the most important being Korokai, Kahawai, Pukuatua, Te Amohau, Hikairo and Pango. The attacking party arrived at the coast early in the morning and at once attacked the fort of Ngai Te Rangi. The first storming party, about thirty warriors of Ngati Tuhourangi from Tarawera, were nearly all shot down while cutting an entrance through the palisading. Women inside dragged the bodies through the gaps in the fence, and cut off the heads, which they held aloft tauntingly.

This stung the Arawa to frenzy, and the attack was continued with great fury. Tareha, a great chief of the *pa*, was shot, and on one of the women crying out, "Tareha is killed!" the defenders became panic stricken and fled from the *pa*. They were pursued along the beach by the victorious Arawa and most of them were killed. Tupaea had a narrow escape, a bullet grazing his forehead. He and other refugees fled along the beach to their relatives at Tauranga, but many of their people were killed, among them being the chiefs Tareha, Kiharoa and Hikareia, the last being Tupaea's uncle.

With the *pa* in their possession, the victorious Arawa in their jubilation, danced a thunderous war-dance. With their weapons held before them in both hands, they shouted their battle chorus.

Koia ano!
Koia ano!
Koia ano te peruperu!
Inahoki te taiaroa,
Whakatirohia mai na,
Ki te whana!
A ha! Pare-rewha!
Pare-rewha!

Yes, indeed!
 Yes, indeed!
 This is the battle-dance!
 Behold this victor weapon,
 And see this mighty blow!
 A ha! And the dead that strew our
 Battlefield!

Three weeks later the expedition, returning in triumph from the coast and accompanied by numbers of prisoners, manned their canoes at the Ohau channel, and paddled across the lake to Ohinemutu.

HE WAIATA NA HIKAIRO MO NGAI TE RANGI.

He aha rawa te hau e pupuhi mai nei?
 He pa raro pea?
 Ka tokato ana mai ki te kiri.
 I whea koia koe i te uiratanga o te patu,
 I te rarapatanga o te waewae,
 I te tangihanga mai o te whatifiri?
 Ka maka mai to kupu ki ahau e,
 Ka pau te hoatu ki runga Maungatapu e.
 E ki atu ana kia whakaruku koe
 Te puna i Rotorua.
 Ko Uenuku
 Koia koe ki runga te Pukeroa.
 Kauaka e whaia mai tena whana atu na,
 Ka kite koe te riri a te Arawa e.
 He aha kai a Kapiti e titoa mai nei?
 Ka rato tahi ano i te pikau muka
 Ki roto Tauranga.
 E haere i waho nga one kirikiri
 I runga te Pukenui, i roto Wairakei,
 I waho Te Tumu.
 Hai a Korokai e, hai a te Teketapu,
 Hai a Ngakai mo umu Paparoa
 Ki runga o Maketu e.
 Mo Kaitu, hai a Tautari.
 Mo Kai-haere, hai a Naenae.
 Ki runga te Papanui e koe
 Uru rakau i roto te Hiapo.
 To whare parapara ki koua e.
 No hea ena nga iwi ware?
 Kia rere ki runga te kowharawhara.
 Mei tu tahi atu ki runga ra
 Ki te kauhau riri,
 Ki te mau o te pu, o te hamanu,
 Ka rere koe ki te hiku o te ika e,

A SONG BY HIKAIRO FOR NGAI TE RANGI.

What is the wind that hither blows?
 A wind from the north perhaps?
 Now felt against the skin.
 Where indeed wert thou
 At the lightning-like flash of the weapon,
 At the flashing movement of the tramping feet,
 At the rumbling of the thunder?
 When you threw thy word at me
 It exhausted the assault on Maungatapu.¹
 It is being said that thou shouldst dive
 Into the spring at Rotorua.
 Uenuku²
 Indeed art thou at Pukeroa.³
 Follow not then, that thrust
 For you see the anger of Te Arawa.
 What has Kapiti⁴ done that lies should be told of him?
 When all as a whole carried flax fibre
 Unto Tauranga.
 Go then beyond the gravel-strewn earth
 Above Pukenui,⁵ within Wairakei,⁶
 Beyond Te Tumu.⁷
 It shall be for Korokai,⁸ and for Te Teketapu,
 It shall be for Ngakai, for the oven at Paparoa
 On the heights of Maketu.
 For Kaitu, it shall be for Tautari.
 For Kai-haere, it shall be for Naenae.⁹
 Upon the summit of Papanui¹⁰ art thou
 The grove of trees within Te Hiapo.¹¹
 Thy house of filth shall be supported.
 From whence comes these lowly people?
 To flee to safety in the *kowharawhara*.¹²
 If one may judge from the concerted stand above,
 The warlike speeches,
 The grasping of the musket, of the cartridge pouch,
 Then thou shalt flee to the very tail of the fish.¹³

¹ Maungatapu.—A *pa* in the upper reaches of Tauranga harbour.

² Uenuku.—God of war, signifies fighting qualities of Te Arawa.

³ Pukeroa.—The main stronghold of Ngati Whakaue at Ohinemutu.

⁴ Kapiti.—Said to refer to Ngati Raukawa.

^{5 6 7} Pukenui, Wairakei, Te Tumu.—Places on the coast on the road from Tauranga to Maketu.

⁸ Korokai.—A chief of Te Arawa.

⁹ Naenae.—A chief of Ngati Pukenga.

¹⁰ Papanui.—The flat inland of Paengaroa, on the road to Rotorua.

¹¹ Te Hiapo.—A place in the hills above Papanui.

¹² Kowharawhara (*Astelia Banksii*).—A plant usually found growing in the forks of large trees.

¹³ "the tail of the fish," i.e., the end of the island. In the case of the North Island, the North Cape region.

MATAI-PUKU.

AUGUST 6TH, 1836.

News of the defeat of Ngai Te Rangi at Te Tumu immediately aroused the Tainui tribes to action, and the following two months saw great preparations for an attack on Te Arawa, this time against Rotorua. By the end of July a great war-party had assembled. Ngati Haua were commanded by Te Waharoa, Tarapipipi, Muriwhenua, Pohepohe and Wetini Taiporutu, all of whom were closely connected by blood or marriage ties. Muriwhenua, an aged warrior and son of the Waikato chief Te Aho-o-te-rangi, was only partly Ngati Haua but had become associated with Te Waharoa when his granddaughter Pare-te-kanawa, the daughter of his son Pohepohe, had married Tarapipipi.

Waikato, consisting of Ngati Tipa, Ngati Hourua, Ngati Mahanga, Ngati Apakura and other sub-tribes, were commanded by Te Kanawa, Te Au, Kukutai, Nini and others, while Ngati Maniapoto were under Hauauru and Tawhana. With the war-party also, were certain of Ngati Paoa under Puhatu, and some of Ngati Tamatera under Taraia. It is said that Te Au, grandson of the Ngati Apakura chief Hikairo, received instructions from Pohepohe to join the war-party while in a dream, with the result that he immediately left Kawhia and joined the expedition. Some accounts state that Tiriwa was also present, but this is doubtful for that warrior, if alive at all, would have been very old by this time. Towards the end of July, 1836, the expedition, under the supreme command of Te Waharoa, marched for Rotorua, and by August 1st, had made camp on the Matai-puku plain and not far distant from the Church Mission Station at Koutu.

The accounts of the battle known to the Tainui people as Matai-puku are somewhat confusing. In *The Story of Te Waharoa*, Judge Wilson states that the invaders attacked Pukeroa, the Ngati Whakaue stronghold at Ohinemutu, but this is denied by Kanapu Haere-huka, grandson of the original Haere-huka, who says that Te Waharoa did not approach Ohinemutu but confined his activities to Koutu. George Graham, in commenting upon the affair, says, "The great battle of Matai-puku, in which Te Waharoa defeated Ngati Whakaue, was definitely fought at Koutu, although it is also true that an attack was made on Pukeroa." Koutu,

the scene of the action, is a low ridge a little inland from the lake and lies a little to the north of the present Koutu railway station. The Church Mission station occupied a position on the southern slopes of the ridge.

For some days after their arrival, states Wilson, the invaders contented themselves with spying out the land. This consisted, in part at least it would seem, of approaching the enemy palisades and observing the inmates and taking note of the defences. During one of these episodes, states Te Hurinui, the Ngati Apakura warrior Tiriwa, in reply to a question shouted from the *pa* asking his identity, called out, "Ko au tenei, ko te tangata i takitakina i te mate o to tupuna Tuparahaki!" (This is I, the man who avenged the death of your ancestor Tuparahaki!) These words reminded Te Arawa of the time when Kaihamu assisted their ancestors by killing the murderer of Maa, the husband of their chieftainess Tuparahaki. On another occasion shots were exchanged, Te Waharoa being wounded in the thigh by a musket ball.

On August 6th, state the missionary records, the attack on the enemy position took place. A section of the war-party, led, states Wilson, by Wetini Taiporutu, but under the command, according to Rore Eruera, of Te Waharoa himself, made a feigned attack on the front of the Pukeroa *pa*, and having concentrated the enemy along their front palisades, the attacking party withdrew. The whole manoeuvre, states Rore Eruera, had been done purposely in the hope of drawing the inmates into the open, and in this they were successful, for Ngati Whakaue, thinking their foes defeated, rushed out in hot pursuit.

Previous to this Te Waharoa, in accordance with his plan, had distributed the greater part of his force in two ambushes, on either side of the road leading to his camp, and as soon as the attacking party rushed up, with Ngati Whakaue close upon them, the two sides of the ambush sprang forth. Only the fact that Pohepohe, who was in charge of the ambush, had misdirected his men, forcing them to temporarily hold their fire for fear of hitting their own men, saved Te Arawa from complete annihilation. As it was, most of their best men fell, and the remainder fled in disorder back to their *pa*.

Prior to the action commencing, says Rore Eruera, the Ngati Maniapoto, under Tawhana, had quietly taken post at the rear of the enemy position, and so soon as Ngati Whakaue had rushed out in pursuit of Te Waharoa and his men, they quickly entered the *pa* and killed all those they came across. Apparently they were later driven out, for according to Wilson, when the remnants of Te Arawa came flying back with Ngati Haua at their heels, complete rout was only prevented by the chief Korokai calling out above the din, "Let me die here, upon my own land!" These brave words rallied the remaining Ngati Whakaue and they eventually beat their enemies back. Be that as it may, victory lay with Te Waharoa and his warriors and they returned to their camp, taking with them the bodies of their fallen enemies.

The missionaries at Koutu had a trying time while the raiders were in the vicinity. Mr. Knight, one of the mission staff, gives the following account. "The first day was spent by the invading tribes in building their camp. On the 4th August, they showed themselves. Some of the Rotorua natives went out to them, and a few rounds of musketry were fired, but without any effect on either side, both parties keeping without the range of the bullets. On the 5th, Te Waharoa sent a message to the *pa* stating it to be his intention to remove his camp to the mission station on the morrow. With the earliest dawn of daylight, I left my room, expecting, if Te Waharoa came, that as usual with New Zealand fights, he would come before the sun rose. All was quiet. I walked into the garden to examine the appearance of a place where we had buried several things the night before. I did not remain long at the spot, and had scarcely reached the garden behind the house, when I heard the sound of many voices, apparently proceeding from behind the hill, near the summit of which the station stood. Having acquainted Mr. Pilley with it, we locked every door, not having any domestic at the station, and walked to the top of a hill immediately outside the garden to reconnoitre. We perceived an armed party, consisting of perhaps seventy, running towards the *pa*. At first we thought they were Rotorua natives, but when they reached a small river they discharged their muskets towards the *pa*. This immediately informed us who they were. The Rotorua natives accepted

the challenge immediately, left the *pa*, and followed the small party who retreated before them. Within half-an-hour of the giving of the challenge, the general engagement began, and had scarcely commenced before the allies of Rotorua were routed, and unfortunately fled through our station, thereby drawing the great body of the enemy upon us. A few of the foremost of the enemy were civil, and behaved respectfully towards us, but we soon saw that we were to share in the calamities of the day. I was standing outside of the pathway gate, leading to the house, when two of the enemy came up and demanded admittance, alleging as their reason a desire to search whether any of their enemies were secreted there. I refused to admit them, assuring them that no native was in the house. They would not believe me, and seeing that they were determined to force an entrance by another way, I offered to walk with them. When I got to the house, the crash of doors, glass, etc., within, convinced me that all was over—that the property of the station was devoted to the enemy. I opened the door and let in the two anxious beings behind me, who from their manner seemed afraid that they should not be in time to obtain a portion of the plunder. . . . I walked through the house, through such a scene as beggars all description. Every room was filled with naked savages, armed, their countenances lighted up with an infernal expression of rage and exultation, horrifying; and most of them sprinkled with blood, warm from the bodies of their enemies. Mr. Pilley joined me, but we were not long permitted to be observers. Five men seized Mr. Pilley and three myself.

“The natives, heedless of my remonstrances, took from me my coat, waistcoat, hat, watch, etc., leaving me only my shirt and trousers, and for these I was not indebted to their generosity; for at that moment a man was threatening me with a blow from his battle-axe if I did not give him my remaining garments. But God sent me a deliverer in a young chief of Waikato (Tarapipipi), who, taking my part, rescued me out of the enemy's hand. Having consented to walk with my deliverer, we left the station. We had not proceeded far through the fern when I suddenly stepped by the side of a man just killed; he lay weltering in his gore. I walked on almost petrified and passed bodies which here

and there strewed the ground, until I came to a place where a number of bodies were laid out, previously to their being cut up for the oven. I turned away in disgust and sick at heart, but which ever way I looked some sight of horror saluted me. I walked to a short distance, but had not been there long when a body, apparently that moment killed, was dragged into the camp before me; his head was cut off almost before I could look round. This did not satisfy the wretches; his breast was opened and his heart, etc., steaming with warmth, was pulled out and carried off. I did not see such another scene as this, though during the whole time of my being in the camp I was exposed to the most revolting scenes. Halves of bodies, quarters, legs, heads, etc., were being carried away, some of which were thrust purposely in my face."

That same day Te Waharoa quarrelled violently with Pohepohe. The Ngati Haua leader was angry at the manner in which Pohepohe had misconducted the ambush, and challenged him to single combat. The two commenced sparring with long-handled tomahawks, and it is hard to say just how the affair would have ended, had not the tribe rushed in and separated them. Peace was eventually restored and the war-party contented itself with feasting on the slain. The invaders remained in the vicinity for nearly a week, and then departed for their homes, taking with them numbers of prisoners and the preserved heads of their fallen enemies. The body of Mataiawhea, one of the chiefs of Koutu and who was killed in the battle, was taken by Te Au all the way to Papa o Karewa, at Kawhia, and there cooked and eaten.

On the 24th August, Messrs. Wilson and Chapman visited the recent camp. The former says: "Along the road leading to the encampment where the Waikato tribes had been pitched, might be seen various marks erected, which signified where a chief or a chief's son had fallen. After three-quarters of an hour's walk we came to the place itself. I can compare the place to nothing better than a small plot of ground allotted to a menagerie of wild beasts. Bones of men lay promiscuously strewed in every direction; here a skull, and there a rib, or ribs with the spine; while around the ovens might be recognised any bone of the human frame. When I say that sixty bodies were taken to this den

of cannibals, and some of them only partly devoured from being indifferently cooked, it may easily be conceived that the stench arising from the bones, etc., was offensive in the extreme. It was literally a valley of bones—the bones of men still green with flesh, hideous to look upon! Among some of the spectacles, I was arrested by the ghastly appearance of a once human head. In mere derision it had been boiled, and having a *kumara* in its mouth, was placed on a post a few feet above the ground; on it might be seen the wound that had caused the wretched victim's death—a long gash on the temple by a war hatchet; it had also been beaten in from behind."

After so ghastly a recital it is only fair to say that such incidents were common in Maori warfare, and Ngati Whakaue, had they been given the chance, would have inflicted like punishment on their Waikato enemies. This was the last battle between the Arawa and Tainui tribes, and was, it would seem, the last major war expedition undertaken by the Waikato people.

Haua=Tamangarangi

Kahoki=Parehiawe

Te Oro=Mataroa

Purangataua=Parepaoro

Tangimoana=Kahurangi

Te Waharoa=Te Wiwini

Tarapipipi

(Wiremu Tanehana)

Te Aho-o-te-rangi=Parengaope

Muriwhenua=Te Raumako

Pohepohe=Parewaho

Pare-te-kanawa

CHAPTER XL.

EARLY TAINUI CONTACT WITH THE EUROPEAN.

PRIOR TO THE Ngati Toa migration to the south in 1821, the bulk of the Tainui people appears to have had no contact with the European, for up to that time no ship had entered Kawhia or any of the other harbours along the western seaboard. Ships, however, had at time to time been observed passing out at sea, and these were supposed by the people to have been manned by *waraki* or *retireti*, that is, gods of the sea. The first of these was doubtless Tasman, who was off the coast in December, 1642. Cook, in the *Endeavour*, appears to have approached nearer the land, for during January, 1770, he passed between Karewa, or Gannet Island, and the main on his way south, and it is hardly likely that his presence passed unnoticed by the sharp eyes on shore. Cook had already met up with some of the Tainui tribes when he touched at Whitianga and Hauraki, and it may be sure that accounts of his visit were not long in reaching the interior.

It would seem the first actual contact between the Waikato people and the *pakeha* occurred when several of the Waikato chiefs journeyed north during the arranging of the marriage between Kati and Matire Toha in 1823. One of these was the Ngati Apakura chief Te Whakaete, and the account of his adventures induced a man named Te Puaha to visit the Bay of Islands. Later Te Puaha returned, bringing with him the first European, Captain Kent, known to the Maori as Hamukete. The arrival of Kent and his ship was a welcome event to the Kawhia tribes, for they now saw a means of obtaining the much cherished new weapon, namely the musket, which they realised was necessary if they were to prevail against their enemies.

They immediately made known their desire to Kent with the result that he sailed for Sydney and later returned, bringing with him four companions named by the Maori, Te Kaora (John Cowell), Te Kawana, Te Rangitera and Tamete. These *pakeha* were appropriated by various chiefs who provided them with wives and settled them at various places along the Kawhia foreshore where they acted as agents and arranged the bartering of flax for firearms. Te

Kaora was taken by the Ngati Mahuta chief Kiwi and settled at Pouewe, Tamete was taken by Te Kanawa and settled at Maketu, while Te Rangitera was settled at Heahea, where he married the daughter of his chief, Te Tuhi of Ngati Mahuta. Kent also settled at Heahea and married Amohia, the daughter of the high chief Te Wherowhero, and it is said that the young wife found her husband's demands upon her so excessive that she mentioned the fact to her father. Te Wherowhero was so amused that he assumed the name Potatau by which he was later more generally known. Kati, his close relative, likewise took the name Takiwaru.

The Tainui tribes were quick to learn from the newcomers, and D'Urville, who visited Waitemataa and Hau-raki in 1827, observes that the Ngati Paoa were by that time well acquainted with European articles and were extremely anxious to obtain muskets. This passion for firearms continued until the Waikato tribes became a well armed force and at equal terms with their neighbours. The introduction of the musket saw the gradual abandonment of the old hill fortifications, and these, many of them famous in the history of the people, were abandoned in favour of villages on the lower levels and in the vicinity of the river.

The next important event was the arrival of the missionaries, and the middle thirties saw the establishment of several mission stations, one at Orua, Manukau, under Mr. Hamlin, another at Maraetai, Waikato Heads, under the Rev. E. Fairburn, and later under the Rev. R. Maunsell, one at Kaitotehe, opposite Taupiri, under Mr. Ashwell, one at Te Awamutu under the Rev. Morgan, another at Kopua, on the Waipa, and one at Kawhia under the Rev. Whiteley. The missionary teachings, states Te Hurinui, were received with great interest by the tribes, but it is not to be supposed that the task of the missionaries was easy. By 1840, however, substantial progress had been made. In that year, so influenced had the natives become by Christianity, that they liberated large numbers of their slaves. In the beginning of January, 1840, Edward Meurant, a lay agent of the Wesleyan mission, started out from Kawhia for Taranaki on a pioneer missionary journey, and on his way down the coast met Dr. Dieffenbach, the naturalist. Of this meeting the latter says: "On 10th January, I started on an

excursion to Mokau . . . After crossing the Urenui river, we heard voices, and soon came up with a European, who had been sent by the Wesleyan Missionary at Kawhia, and was travelling for missionary purposes to the southward. With him was a large party of Waikato natives and also men, women, and children belonging to the tribes of the Ngati Awa at the Sugar Loaf Islands (Ngamotu). They had been taken slaves in the last war . . . but now their masters had allowed them to go to Taranaki for the purpose of paying a visit."

The permanent release of the Taranaki slaves was effected a few months later, and in May, 1840, the liberated Te Ati Awa were conducted back to their own country. The Rev. Dr. Morley says: "One of the happy and striking results of the Gospel at Kawhia, Waikato and Whaingaroa, was that, under the influence of the Chiefs William Naylor (Te Awa-i-taia) and Paul Muriwhenua, it was determined to liberate the slaves originally brought from Taranaki. There were some hundreds of them and the task of leading this new exodus, and reinstating them in their homes, devolved on Mr. Ironside." These people, now given their freedom, were those who had been captured at Pukerangi-ora, Mikotahi, Maru and other places in Taranaki.

The year 1840 saw the arrival of Captain William Cornwallis Symonds with the Treaty of Waitangi. Proceeding to Mr. Hamlin's station at Orua, where he was assisted by that gentleman, he addressed a meeting of the natives and requested them to sign. Captain Symonds found quite a lot of opposition but finally persuaded several minor chiefs to attach their signatures. On April 3rd Captain Symonds proceeded to the station of the Rev. Mr. Maunsell at Waikato Heads, and found that the missionary had already introduced the subject of the treaty to Ngati Tipa and had obtained several signatures. The lower river tribes, however, had become considerably annoyed on discovering that their missionary had not distributed the blankets which they had expected, and loudly demanded back the offending paper. The timely arrival of Captain Symonds with blankets quietened the disturbance and he was very pleased to discover that the paper contained the names of many important chiefs to as far south as Mokau.

Captain Symonds now wrote to the Rev. John Whiteley at Kawhia, asking him to work on his behalf among the tribes of his district. On the 18th April, Captain Symonds returned to Manukau and obtained seven more signatures. The great chief Te Wherowhero, the highest man in all the Tainui territory, and who Captain Symonds most desired to sign the treaty, refused. The chief was at this time living at Awhitu, on the Manukau, where he was visited by the Rev. Maunsell in company with Tipene Tahatika. Te Wherowhero, after listening to his visitor, refused to have anything to do with it, as did the chief Kati. At this the Rev. Maunsell, referring to Te Wherowhero, said to Tipene, "This ignorant old man, if he had signed, I would have given him a blanket!" Te Heuheu, a man whose influence was almost as great as that of Te Wherowhero, likewise refused to sign.

The founding of Auckland brought civilization to the very front door of the Waikato tribes, and an era of prosperity set in. The missionaries had early encouraged the Tainui tribes to cultivate European crops, and large quantities of wheat and fruit were now paddled down the river and conveyed to Waiuku to be sold or bartered for European articles. Those tribes who had interests in and around Auckland soon began selling land, but the land question soon created difficulties. One such difficulty was the purchase of Taranaki land by the New Zealand Company. In a dispatch dated Auckland, December 15, 1841, Governor Hobson observes: ". . . I take for instance, the Waikato tribes, under the chief Te Wherowhero, who are extremely powerful. They conquered and drove away the Te Ati Awa from Taranaki in 1834, leaving only a small remnant who found refuge in the mountains of Cape Egmont; and having pretty well laid waste the country and carried off a large number of slaves, they retired to their own district on the banks of the river Waikato. It appears that in 1839 Colonel Wakefield visited the country and bought a considerable portion of it from the few Te Ati Awa who had resumed their habitation after the retreat of Te Wherowhero. Now Te Wherowhero claims the country as his by right of conquest and insists that the remnant of the Te Ati Awa are slaves; that they only live at Taranaki by sufferance, and that they had no right to sell the land

without his consent. In illustration of his argument he placed a heavy ruler on some light paper, saying, 'Now so long as I choose to keep this weight here, the papers remain quiet, but if I remove it, the wind immediately blows them away; so it is with the people of Taranaki,' alluding to his power to drive them off."

Hobson endeavoured to persuade Te Wherowhero to accept a moderate compensation for his claims but did not at first succeed. In December, 1841, a party of Waikato visited Taranaki to assert the tribal claim, and caused considerable alarm among the settlers, but upon the receipt of a few presents, they returned to their homes. Soon afterwards Hobson induced Te Wherowhero and Kati to accept £150 in money, two horses with saddles and bridles, and a hundred red blankets, in settlement of the Waikato claims over the Taranaki lands.

Some idea of conditions prevailing in Waikato about this time, is shown in the following remarks by Mr. Robert Sutton, who departed from Auckland on March 14th, 1842, with the intention of travelling overland to Wellington. He says: "The natives are almost all converted to Christianity through the exertions of the Rev. Mr. Maunsell who has laboured long and successfully in the missionary cause . . . I may observe that both the Waipa and Waikato rivers are infested with men of the lowest grade, under the name of pig jobbers, ci-divant sawyers, and people of every disreputable denomination whose sole employment consists in cheating and demoralising the natives, and endeavouring to throw difficulties in the way of the few industrious and honest Europeans who are fighting an uphill game for the support of themselves and their families."

The outbreak of Hone Heke's war in 1845 caused considerable alarm in the infant town of Auckland, the settlers fearing that the Waikato tribes might be tempted to take up arms against them. On Monday, March 17th, 1845, Edward Meurant, now attached to the Government staff as interpreter, received orders to proceed to Waikato in order to ascertain the feelings of the tribes in respect to the war in the north. Accordingly, Meurant proceeded south by way of Manukau, Waikato Heads, Whaingaroa and Aotea to Kawhia. On his return he crossed the ranges to Whatawhata, on the Waipa, and thence down the river and back by

way of Manukau. Contrary to expectations, the Waikato tribes displayed little interest in Heke's war, and the general reply received by Meurant was that Waikato considered it no business of theirs.

In consequence of the alarm caused however, by Heke's war and the war between Te Rangihaeata and the settlers in Wellington, Governor Grey determined to prevent any attack on Auckland, and knowing the powerful position of Waikato, made overtures to Te Wherowhero to place the town under his *mana*. Grey eventually induced Te Wherowhero and eighty families of his tribe, the Ngati Mahuta, to occupy a block of Government land at Mangere as an outer guard for the capital. On April 16th, 1849, an agreement was signed by 121 Maoris of the Ngati Mahuta and by Mr. C. W. Ligar, Surveyor-General, on behalf of the Government, covering the conditions on which the tribe was settled at Mangere. The Maoris, who were armed at their own expense, agreed to attend regularly for military purposes on twelve days in each year, if required to do so, without receiving any pay for so doing; to serve in aid of the Government when called upon and do so on any number of days in the year. For each day they were so called out, in excess of the twelve days mentioned, they were to receive a payment of 1s 6d. The periods for which they were to be called out would be fixed by the Governor, but they would only be summoned for the purpose of military exercises or for the defence of the Colony, and when so called out, they would in all respects be regarded as forming a part of Her Majesty's Forces. The chiefs concerned in this affair were Te Wherowhero, Kati, Tamati Ngapora and Warena Kahawai. In consequence of this, Potatau Te Wherowhero lived at Mangere for several years.

The land, however, became a problem. During the first ten years after the foundation of Auckland, the chiefs of Waikato, including Te Wherowhero, Kati, and others of like rank, were willing and anxious to dispose of some of their land interests in return for the European articles they craved for. Before the settlers became sufficiently numerous to excite doubt as to the wisdom of such a policy, the sale of land continued. It was the easiest way to acquire money, and the establishment of Europeans in any neighbourhood was thought very advantageous. But the sale of land soon

began to lead to quarrels and bloodshed among themselves. Old claims were revived and former gifts disputed, resulting in general unrest throughout the country.

The Government, having constituted itself by the Treaty of Waitangi sole purchaser of native land, was bound to do its best to supply the insatiable appetite of the rising Colony. The average Government price to the natives was sixpence per acre; the upset price at which it was sold to the colonists, ten shillings. It is not surprising, therefore, that this arrangement proved objectionable to the Maori mind. If they might sell direct to the settlers, they might get ten shillings instead of sixpence: therefore, it seemed to them, that they were cheated by the Government monopoly. The desire to withhold land gradually spread. They did not fail to contrast the rapid alienation of their land with the slow improvement of their condition. The early colonist was content, from force of circumstances, to live among the natives on terms bordering on equality, but the founding of the towns gave rise to a class of people who knew little of the Maori and cared less. Chiefs, accustomed to treatment befitting their rank, now found on visiting Auckland, that they were the objects of disgust and dislike. The more ignorant mass of townspeople gave free vent to their arrogance and contempt, their attitude, in some cases, being definitely hostile.

To promote the social advancement of the Maori, presents were made to them of ploughs, horses, and flour-mills, by the Government. This policy of keeping the natives quiet by bribes to the chiefs doubtless succeeded for a time, but it was manifestly impossible to bribe every native to do as the Government wished him. It was at this stage that the idea of a Maori king, who should unite all the tribes of New Zealand, began to be talked of.

CHAPTER XLI.

THE MAORI KING.

THE QUESTION of a king for the Maori people was not new. The Waikato traditions state that the idea was first conceived by a man of Te Ati Awa named Piri Kawau, who during a visit to England, observed the prestige and importance attached to the British Monarchy, and became filled with the desire of holding such a position among his own people, but beyond introducing the idea, his ambitions came to nought. Another man to visit England was Tamehana Te Rauparaha, son of Te Rauparaha, and it is claimed by Ngati Raukawa of Otaki, that he received instructions from Queen Victoria to return and set up a Maori King. The position of supreme leader of all the tribes greatly appealed to Tamehana and he expressed to his kinsmen on his return, his desire to be king, but in this he was dissuaded by his elders, it being pointed out that his tribal ancestral home, Kawhia, was now in the possession of other tribes.

The question of a king, however, persisted in the mind of Matene Te Whiwhi, cousin of Tamehana, and with the idea of finding a suitable man, capable of being accepted by all tribes, he visited in 1855, various tribes and put the proposition before them. The arrival of Matene Te Whiwhi could not have come at a more opportune time. Too long had the Government delayed in answering the Maori appeal for some form of government which would end their internal strife. Faith in the Government had disappeared and the majority of the tribes now felt that their future depended on their own efforts. The idea of a king for themselves seemed the answer and consequently Matene Te Whiwhi was received with great enthusiasm. A king, it was thought, would end tribal dissension; he would be a plug to stop the shedding of blood in tribal feuds and a solid post around which the tribes would centre. It was the Maori cry of nationalism.

While the cry was for a Maori king, the task of selecting a man suitable to hold so high an office, was by no means easy. When Matene Te Whiwhi set out to interview the tribes, he and his supporters first came up the coast from

Otaki and went to Waitotara in Taranaki, where they approached the Nga Rauru chief Whitikau, but he refused them. The party then journeyed to Whanganui and requested Topia Turoa to accept the position. The first consideration which this chief brought to bear was the question of food which he realised was a very important one, for should he accept the kingship, he and his people would be called upon to act as hosts to nearly all the other tribes of New Zealand on all important occasions. Topia Turoa finally declined with the observation that the Whanganui river and the seaboard along the tribal domain was not noted as a fishing ground and that he and his people could only rely on uncertain catches of *paarikoi* (*Diplocrepis puniceus*).

The deputation now visited Taupo and Te Heuheu Tukino, one of the highest chiefs in the island and paramount leader of the Ngati Tuwharetoa, was asked to accept the kingship. He conveyed his refusal by saying that in the waters of the lake the only fish that could be caught in any number were the *koaro* and the *pangare* or *kokopu*. Heretaunga, or Hawkes Bay was the next district visited by Matene Te Whiwhi and his followers, and the position of king was offered to the chief Karauria only to be refused once more. Proceeding onwards the party approached the great east coast chief Te Kani-a-takirau, but he declined with the remark that his territory was too much off the beaten track. "Ehara a Hikurangi i te maunga haere." (Hikurangi is not a mountain that travels), he said, naming his tribal mountain in reference to himself. "Kua kiingi mai ano au i oku tupuna." (I am already a king through my ancestors), he concluded.

Once again the searchers for a king for the Maori people moved on, and this time to Rotorua, where they placed their proposition before Te Amohau, but he would not consider it, giving as an excuse that his only food was the *kakahi*, a fresh-water shell-fish. Matene Te Whiwhi was disappointed; it seemed no one wished for the position of king, and once again he and his followers turned to Te Heuheu. "Me whiu ki roto o Waikato ki a Potatau." (You must turn to the heart of Waikato, to Potatau), replied Te Heuheu.

Forthwith, the party proceeded to Waikato and there, Te Heuheu, in placing the matter before Potatau, addressed him thus: "E Po, ko koe hei kiingi." (Oh Po, you shall be king.)

Potatau, or Te Wherowhero as he was formerly called, had no wish to be king and replied, "E Heu, ehara au, he miti pureti, engari ano koe hei kiingi." (Oh Heu, not I. I am but a plate licker. It is much better for you to be king.)

Te Heuheu, however, again addressed him. "Ehara au, he ririki oku raho, engari ano koe hei kiingi, te take, he piko he taniwha, he piko he taniwha." (Not I, my chieftainship is not great enough; far higher are you for king for the reason, there is at every bend a chief, at every bend a chief.) In his concluding remarks Te Heuheu quoted a Waikato proverb, "at every bend (of the Waikato river) a chief," all of whom acknowledged Potatau Te Wherowhero as their leader. Having thus expressed their wishes, the deputation of Matene Te Whiwhi departed.

About this time Tarapipipi, son of the great Te Waharoa, became interested in the king movement and became an enthusiastic supporter when he found that Potatau Te Wherowhero, the paramount chief of the Tainui tribes, and one who was acknowledged and respected by all others, was to be the chosen king. Tarapipipi, or to give him his adopted name Wiremu Tamehana, was a man of great ability and shrewdness and intensely loyal to his race, and one of the reasons which prompted him to support the setting up of a Maori king was the fact that it advocated the unity of tribes and above all, the ending of the destructive inter-tribal wars. In this latter factor Tarapipipi was particularly interested. It will be recalled that this chief, prior to becoming a Christian, had led a war-party of his people, in which raid they killed Rangianewa, younger sister of Te Kaahurangi, the grandmother of Potatau Te Wherowhero. Although there was now little likelihood of Ngati Haua being attacked for this crime, Tarapipipi was anxious to make peace with Potatau, hence his support of the king movement. In 1857 then, he sent the following circular letter to Waikato.

KI A WAIKATO KATOA.

Pepuere 12th, 1857.

Na, ko te whakaaetanga tenei a Ngati Haua, mo Potatau hei kiingi mo Nui Tireni. E hoa ma, he nui to matou hiahia kia whakaturia a Potatau i tenei tau ano. Kia kaua e whakaroa, kia hohoro te runanga o nga runanga, kia hohoro te takoto te tikanga, a ka oti, kia huihuia nga pukapuka ka karangatia te ra e whakaturia ai, kia hohoro. Ma koutou e tuhituhi atu ki nga iwi o tawhiti kia rongo ai ratou. Heoi ano.

Na Wiremu Tarapipipi me Ngati Haua katoa.

Ki a Waikato, ki a Te Kereihi, ki a Pukewhau, ki a Arama Karaka, ki a Horopata, ki a Tomo, ki a Ruihana, ki a Waata Te Ngatete. (Kia hohoro.)

TO ALL WAIKATO.

February 12th, 1857.

This is the agreement of Ngati Haua, for Potatau to be king of New Zealand. Friends, our desire is great that Potatau should be set up in this very year. Do not delay. Hasten the assembly of the councils. Hasten the establishment of the scheme, and when it is done the documents will be collected, and the day will be fixed for instituting him. Be speedy. You will write to the remote tribes that they may hear.

From Wiremu Tarapipipi and all Ngati Haua.

To Waikato, to Kereihi, Pukewhau, Arama Karaka, Horopata, Tomo, Ruihana, and Waata Te Ngatete. (Be speedy.)

When it had been decided that Potatau Te Whero-where was the only man fitted for the position of king, several chiefs of Waikato visited him at Manuka where he was at that time staying, and placed their request before him. The aged leader of Waikato did not desire the kingship and informed his listeners that he did not wish to hold a position that would place him in the role of a peace maker while the death of his aunt Rangianewa, lay unavenged. At length, however, Potatau was persuaded to be present at a meeting of all Waikato, summoned to Paetai, a little up stream from Rangiriri. An account of this meeting appeared in the *Southern Cross* of June 5th, 1857.

"The guests were mustered for several days at Kahu-matuku. The last to arrive were the Ngati Maniapoto. On Friday, May 10th, the whole body started down the river, at a tremendous pace, to Rangiriri (Paetai) twelve miles distant. About fifty canoes conveyed the guests. The entertainers were about equal in numbers: several Euro-

peans were with them. After the usual reception, Ngati Haua formed four deep, and proceeding to a large open space, planted in the centre the flag of the new dynasty. This was white with a red border and two red crosses (symbols of Christianity); upon it the words 'Potatau, King of New Zealand.'

"Saturday was devoted to eating and drinking. The bill of fare included bullocks, sharks, baskets of fresh and dried eels, baskets of *patiki* (flounder) and *mataitai* (shell-fish), bags of sugar, kits of potatoes and *kumara*, etc.

"On Monday the 11th, business commenced. The number present was about 2,200. On Tuesday, at 10 o'clock, a long procession appeared from the southern end of the town, headed by Ngati Haua, bearing the King's flag. They planted the flag as before, and arranged themselves in long rows on one side of the open space. The leaders and chief speakers were in the centre, each man provided with paper and pencil for the purpose of taking notes. There they sat for half an hour. At last, the Union Jack was displayed on a little hill, about a quarter of a mile off. Another soon appeared, further inland. Presently a procession started from the hill headed by Waaka Kukutai, bearing the flag, and occupied part of the opposite side of the square. Immediately after, another body advanced bearing the second flag, joined the other party, and both flags were planted opposite to that of the King. The third side of the square was filled with natives who had not joined either party."

A long discussion followed; some favoured the Maori King, others, who had listened to European advice, were against the movement. In spite of the fact that the Government had succeeded in turning the minds of many from the king movement, fearing the very thing the Maori desired, a united nation, the majority of those present spoke in favour of a king for the Maori people. At no time did they express the desire to set up a king in opposition to the British Monarchy. They wished for a leader of their own who would dwell under the *mana* of the Queen.

On Wednesday, May 13th, Potatau appeared, and surrounded by his followers, occupied the fourth side of the square. "Wash me my friends," he said, "I am covered with mud." In this he expressed his shame that he had not

avenged the death of his aunt. "Love gospel and friendship. Ngati Haua, work, continue to work. The *kotuku* (white crane) sits upon a stump and eats the small fish; when he sees one, he stoops down and catches it, lifts up his head and swallows it. That is his constant work. Wiremu (Tarapipipi), you understand your work. When the sun shines we see him."

This final remark, directed at Wiremu Tamehana Tarapipipi, informed that chief that his endeavours to gloss over the killing of Rangianewa by becoming a keen supporter of the king movement, had been clearly understood. Potatau now sang a song in which he made reference to the death of his aunt.

Tenei te noho	Here the matter of the moment lies
I te rangamaheuheu a te korero	Because of disagreement of opinion
E pakia atu ra	Expressed by all.
Ko wai ka rongo atu?	Who pays heed?
He tarawawau au	I am the centre of a quarrel
Ka hapainga ki te poti ngutu	Started by wagging tongues
He hikihihi atu ki te pahi	And conveyed from mouth to mouth
Tana ki te tonga	Even unto the south.
Kei Repanga nga manu mohio	At Repanga ¹ are the birds of knowledge
Ko "Mumuhau" ko te "Kereto."	"Mumuhau" and "Kereto" ²
I te raua ko waiho.	Leave it unto them.
E Ngaki, titiro mai	Oh Ngaki, ³ look hither!
Ka eke i Ruahine	Alights from Ruahine ⁴
Ka tokotoko te ripa tauarai	An obscuring mist
Ki nga mahi e kauhoe ai	Screening the matter
I taku ohinga	Associated with my approval.
Tenei tonu ko te heheu mai	Remove then the barrier
Ka eke au ko te 'hine (wahine)	And I (and Ranginewa) will be at peace.
Ko aku rongo kia puaia	Then proclaim my news
Te utu ki Mauina.	As a payment to Mauina.
Ka rongo mai te taringa	Listens the ear
Ki te korero ka whakamohoutia	To the word of enlightenment
Hei raru ki ki au e-e.	Alas! Alas! Ah me!

¹ Repanga.—A place at Taranaki (Parihaka?).

² Mumuhau and Kereto.—Two hills at Repanga, and here used in reference to two men, Whiti and Tohu, the "birds of knowledge."

³ Ngaki.—A man from the Manawatu district and probably one of the party led by Matene Te Whiwhi.

⁴ Ruahine.—The Manawatu district from which part the king party originally started.

When Potatau had completed his song, Pungarehu, or Hoani Papita as he was also known, arose and addressed the assembly. "Fresh water is lost when it mingles with the salt," he said. He then sang a song for the land, that it should be retained, and the whole 2,000 people joined in.

Ka ngapu te whenua	The earthquake shakes the land
Ka haere nga tangata ki whea?	Where shall man find an abiding place?
E Ruaimoko	Oh Ruaimoko (god of the lower depths)
Purutia!	Hold fast!
Tawhia!	Bind, tightly bind!
Kia ita!	Be firm, be firm!
A-a-a ita!	Hold, hold (our land)!
Kia mau, kia mau!	

There followed a few more speeches after which the meeting closed. On the following day the King's flag was despatched to the tribes in the south, to summon them to a larger meeting, which should either induce Potatau to accept office, or appoint someone else in his stead. The whole of the tribes at Paetai now went to Ihumatao, a village on the Manuka, and here a second meeting was held where much the same speeches were made. This meeting was not attended by any agent of the Government, but the Bishop of New Zealand, Mr. Buddle, the head of the Wesleyan body, and several other missionaries were present. Mr. C. O. Davis warned the natives against the establishment of a Maori king. "Give up your King," he said, "you will be torn to pieces by the *pakeha*." The Maori people, however, were not to be turned from their purpose.

In answer to a speech made by Te Whakaea of Ngati Apakura, Potatau arose and expressed his feelings in song.

Tenei ka noho	Here it rests
Ka hihira ngakau o tangata	For suspicious are the hearts of men
Ki te mahi e takoto mai nei	Towards the question lying here before us.
Ki kona te raurau	Yonder loosen the soil of the cultivation
Tupu noa mai ai	That it may increase and flourish.
Kia piki ake au	'Tis for me to climb the heights
Ki runga te kiritai	And reach the outer palisade.
Nga manu e wheko	Oh ye birds, darkened

I raro o Rangiahua	Beneath Rangiahua ¹
Homai ano koe	Give us your opinions
Kia hurihia iho	So that the minds of some
E tapu ana au	May be turned.
E ihi ana	Restrained am I
I a Rongotapu-whakahirahira	Divided by Rongotapu-whakahirahira.
Ki kona e Tane.	Behold oh Tane,
Pani kara riri whanaunga	A squabble among relatives.
He ngahere ekore pea	Does it not resemble a forest
E whakamana e te ngutu potu	Suggested by the brief words
Pokaina ana mai	Gathered and collected
E te tamaiti niho koi	By the fearless youth.
Nana i noho ia	'Twas he who caused it to rest
Te ihu o Tainui	The bows of Tainui,
Te waka o Hoturoa	The canoe of Hoturoa;
Nana i homai	'Twas he who gave
Ko te kai ki te ao-marama	The food to the world at large.
Hei aha te atua pohewa	Heed not the mistaken god
I maua mai ai?	Who caused the restrain.
Me huri kau atu	Just overturn
Ki muri ki te tua'	And cast behind the back.
Matatu noa ko era mahihi	Wakeful indeed, are the carved
Takoto ana mai ta Rangi'	boards
(Rangianewa)	Of the meeting house.
Ta "whakarere-i-te-rohea"	Prostrate is Rangi' (Rangianewa),
He oi te hurihuri	Reluctant is the turning.
E ngau ki Hauturu	Bite unto Hauturu ²
E ngau ki Te Whara	Bite unto Te Whara,
Nga puke i ahua pohewa	The hills with foolish appearance
E takahi ki tawhiti	Stamping afar.
E ngoto ranei	Grips deeply
O niho ki reira?	Your teeth there?
Tena te kai ka riro	That is the food
Te pae ki Hawaiki	That disappears beyond
Ki te tupuranga mai	The horizon to Hawaiki
O te kai—he kiore.	To the growth of the food.
	A rodent.

The meeting finally concluded without any finality having been reached. Tapihana, leader of the Ngati Apa-kura who lived in and around Rangiaowhia, saw that the movement was in danger of collapsing, and, therefore, when Wiremu Tamehana Tarapipipi approached him with offers of peace, he accepted, for he realised that if once the

¹ Rangiahua.—A small hill at Kawhia, to the rear of the present township.

² Hauturu.—A range running from about Te Rau-a-moa (Pirongia) to Waitomo.

obstacle of Rangianewa's death was removed, Potatau would accept the kingship.

Finally word reached Potatau that Wiremu Tamehana Tarapipipi had gone to Rangiaowhia, a few miles from Te Awamutu, and had made peace with Ngati Apakura, taking with him his daughter Te Raumako, whom he gave to his late enemies to cement the peace making. Potatau now journeyed south, mounted on a white horse, and arrived at Rangiaowhia to find the two people celebrating the peace. Before Potatau dismounted, Tapihana, feeling that the time was opportune, walked up to the aged leader of Waikato and commenced an incantation.

E Io! E Rangi!
Tapa mai ra ia
Ta taua tama,
I whakatama ai taua,
I o taua nonoketanga,
I nonoke ai taua,
I o taua momoetanga,
I momoe ai taua.
E Io! E Rangi!
Tapa mai ra ia, ko wai?

Oh Io! Oh Rangi!
Wilt thou name him,
Name this son of ours,
A son who is indeed a son to us.
A son he was
When you and I strove manfully
Yes, strove manfully.
When you and I were at rest
Yes, at rest.
Oh Io!¹ Oh Rangi!²
Name him and call him whom?

When Tapihana finished the chant with the question, "Name him and call him whom?" the assembled people answered, "Hei Ariki Taungaroa!" (A chief of chiefs!) There was no response from Tapihana, and the people cried again, "Hei Toihau!" (Supreme Head!) Again there was no response. "Hei Kahutaratara!" (High chief of scattered tribes!), but again Tapihana ignored them, and this time the assembly shouted, "Hei Kingi!" (A King!) Immediately Wiremu Tamehana Tarapipipi repeated the cry, "Hei Kingi! Hei Kingi!" being joined by Tapihana.

This latter, a *tohunga* of the old order now converted to Christianity, continued by quoting from the Old Testament, Deuteronomy 17:15, "Thou shalt in any wise set him King over thee, whom the Lord thy God shall choose: One from among thy brethren shalt thou set King over thee: Thou mayest not set a stranger over thee, which is not thy brother." Turning to the assembled people Tapihana now

¹ Io.—The supreme Maori deity.

² Rangi.—The Sky-father.

led them in the following quotation from the New Testament, Matthew, 21:9, "And the multitudes that went before, and that followed, cried saying, 'Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord. Hosanna in the highest'." This was followed by the hymn, "Ka mahue a Ihipa" (Maori Church of England Hymn 130).

At the conclusion of this, Potatau removed his white top hat and threw it to the ground to signify his final consent to accept the position of King. There was great rejoicing among the tribes, and arrangements were now made at various places to have the final confirmation of the Rangiaowhia event celebrated with all due ceremony by as many as possible of the tribes of New Zealand.

As a result, four meetings were held. The first, called by Hauauru and Te Kanawa, of Ngati Maniapoto, was held at Haurua, near Waitomo, the second at Pukekawa. The third was held at Pukawa, on the shores of Lake Taupo. Nearly all the tribes were represented. Te Heuheu, leader of Ngati Tuwharetoa, and on whose ground the meeting was being held, caused a high flagstaff to be erected on the village square. At the mast head he hoisted a national flag; the pattern was that of the flag given by King William IV of England to the northern tribes at the Bay of Islands some years before the signing of the Treaty of Waitangi. Beneath this flag, at intervals, he had long ropes of plaited flax attached. The flagstaff symbolized Tongariro, the sacred mountain of Ngati Tuwharetoa. The people were assembled in divisions grouped round the foot.

Te Heuheu arose and said, indicating a rope, "This is Ngongotahaa (a mountain near Rotorua). Where is the chief of Ngongotahaa who shall attach this mountain to Tongariro?" The leading chieftain of Te Arawa rose from his place in the assemblage, and taking the end of the rope, fastened it to a *manuka* peg which he drove into the ground in front of his company. The next rope indicated symbolized Putauaki (Mt. Edgecumbe) the sacred mountain of Ngati Awa, of the Bay of Plenty. The next was Tawhiuau, the mountain belonging to Ngati Manawa, on the western border of the Urewera country. Each tribe giving its adherence to the King had its rope allotted to it, representative to a mountain dear to its people. Hikurangi, near

the East Cape, was for the Ngati Porou tribe, Maungapohatu for the Tuhoe, Titikura for the Ngati Kahungunu, Kapiti (island) for the Ngati Toa and Otairi for Ngati Apa. The great mountains of the South Island were also named. Each had its symbolic role—Tapuaenuku and Kaikoura, and the greatest of all, Aorangi or Mt. Cook. These were for Ngai Tahu, whose representative at the meeting was the chief Taiaroa.

Returning to the North Island mountains, Te Heuheu took in turn the ropes emblematic of the west coast and the Waikato and called upon the chiefs of those parts to secure them to the soil. These mountains were Paretaitonga (the southern peak of Ruapehu) for the Whanganui people; Taranaki (Mt. Egmont) for Taranaki, Te Ati Awa and Ngati Ruanui; Pirongia and Taupiri for Waikato; Kakepuku for Ngati Maniapoto; Rangitoto for Ngati Matakore and Ngati Whakitere; Wharepuhunga for Ngati Raukawa; Maungatautari for Ngati Haua and Ngati Koroki; Maunganiui (Tauranga) for Ngai Te Rangi; Te Aroha for Ngati Tamatera and finally Moehau for Ngati Maru. Each of the ropes representing these sacred mountains of the tribes was hauled taut and staked down. So in the middle stood Tongariro, the central mountain, supported and stayed by all the tribal cords, which joined the soil of New Zealand to the central authority. Above floated the flag, emblem of Maori nationality. Thus was the union of tribes demonstrated so that all might see, and then did Te Heuheu and his fellow chiefs transfer to Potatau all the sacred prestige of the soil and acclaim him as the King of the Maori tribes.¹

The following year, 1858, the final meeting and ceremony took place at Ngaruawahia, and here Wiremu Tamehana Tarapipipi performed the coronation ceremony, using a Bible which has been used for every like ceremony up to the present day. At this great meeting Te Heuheu as high chief, in company with Tarapipipi, said, "Potatau, this day I create you King of the Maori people. You and Queen Victoria shall be bound together to be one. The religion of Christ shall be the mantle of your protection; the law shall be the *whariki* mat for your feet, for ever and ever onward."

¹ J. Cowan's *N.Z. Wars*. Vol. 1, page 147.

To this Potatau, turning to his people, replied, "Yes, I agree, for ever and ever onward. Kotahi te kohao o te ngira e kuhuna ai te miro ma, te miro pango, te miro whero. There is but one eye of the needle through which the white, black and red threads must pass. I muri, kia mau ki te aroha, ki te ture, me te whakaponu. After I am gone, hold fast to love, to the law and to the religion of Christ."

This declaration was succeeded by the anointing after the Scriptural manner. Wiremu Tamehana Tarapipipi poured the oil on Potatau's head, and all the people bowed their heads three times in obeisance at the call, "Whakahonare ki te Kingi." (Do honour to the King.) It is interesting to note that the *tohinga*, or coronation ceremony has been performed by Wiremu Tamehana Tarapipipi's family ever since. The ceremony was performed over Potatau and his son Tawhiao, the second King, by Tarapipipi himself. When Mahuta and Te Rata were duly made Kings, Tarapipipi's son Tupu Taingakawa officiated, and lastly, when Koroki was made King in October 8th, 1933, the ceremony was performed by Tupu's son Tarapipipi II.

Old Potatau died in the winter of 1860, and his place was taken by his son Tawhiao. Then in 1863 came the disastrous Waikato War which continued until April, 1864, and saw the passing of the ancient lands of Waikato into the hands of the Pakeha.

With the passing of the years the power of the Maori King has slowly but surely declined, but it is pleasant to record that the flame of old Potatau's *mana* still burns. This is in the person of Princess Te Puea, great-granddaughter of the old warrior King of Waikato. Through her unconquerable spirit, against all manner of opposition and with ill-health to add to her troubles, she managed after years of toil, to buy back from the Europeans, one tiny piece of land at Ngaruawahia, the "Turanga-waewae" or "Footstool" of her grandfather King Tawhiao. Here in her industry she has transformed a wilderness of noxious weeds into a modern Maori village containing all the best of Maori culture. With its two magnificent carved houses "Turongo" and "Mahinarangi" and surrounded by well kept lawns and beds of flowers, it stands by the banks of old Waikato, "Waikato-taniwha-rau," a fitting memorial to the past glories of Tainui.

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MANUSCRIPTS CONSULTED.

- MS. by Wirihana Ao-te-rangi (George Graham).
- MS. by Aperahama Taonui, 1849 (George Graham).
- MS. by Tukumana (George Graham).
- MS. by Hoani Nahe (George Graham).

GENEALOGICAL TABLES.

TABLE 1.

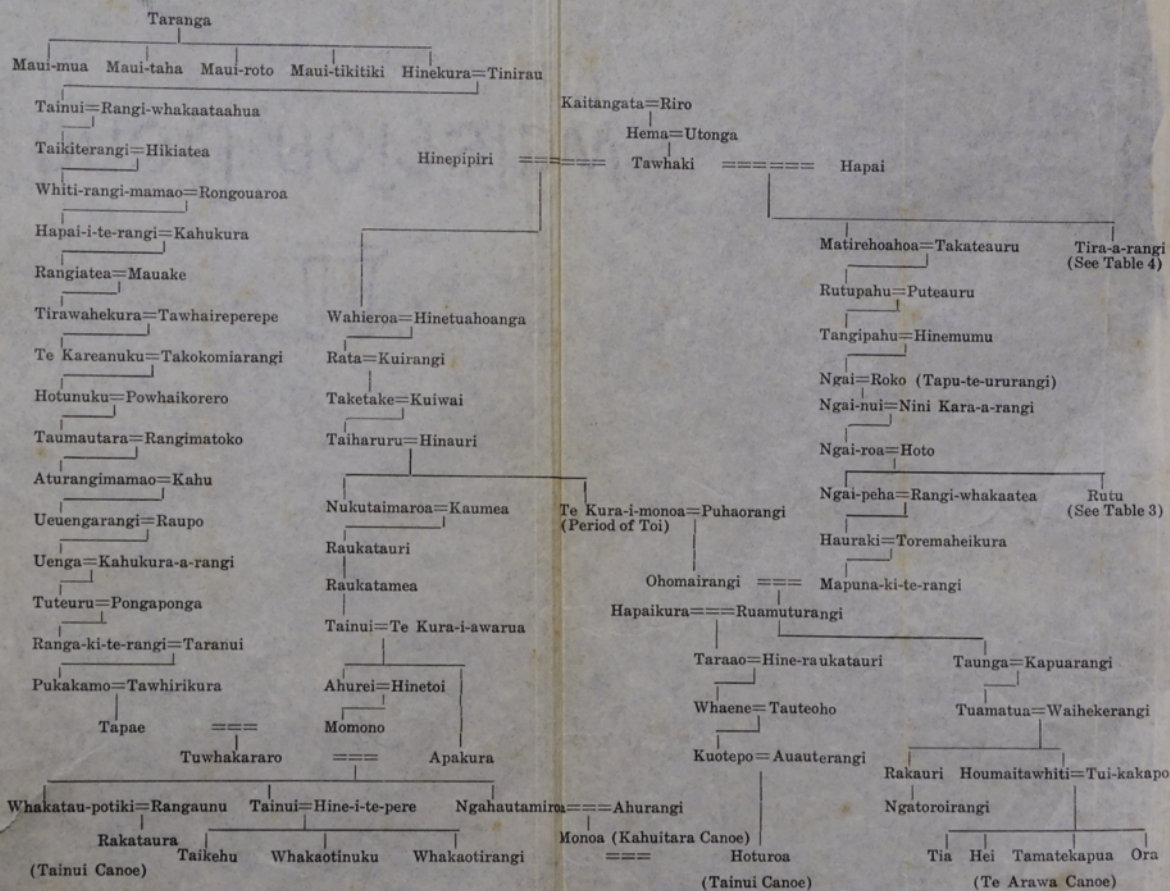


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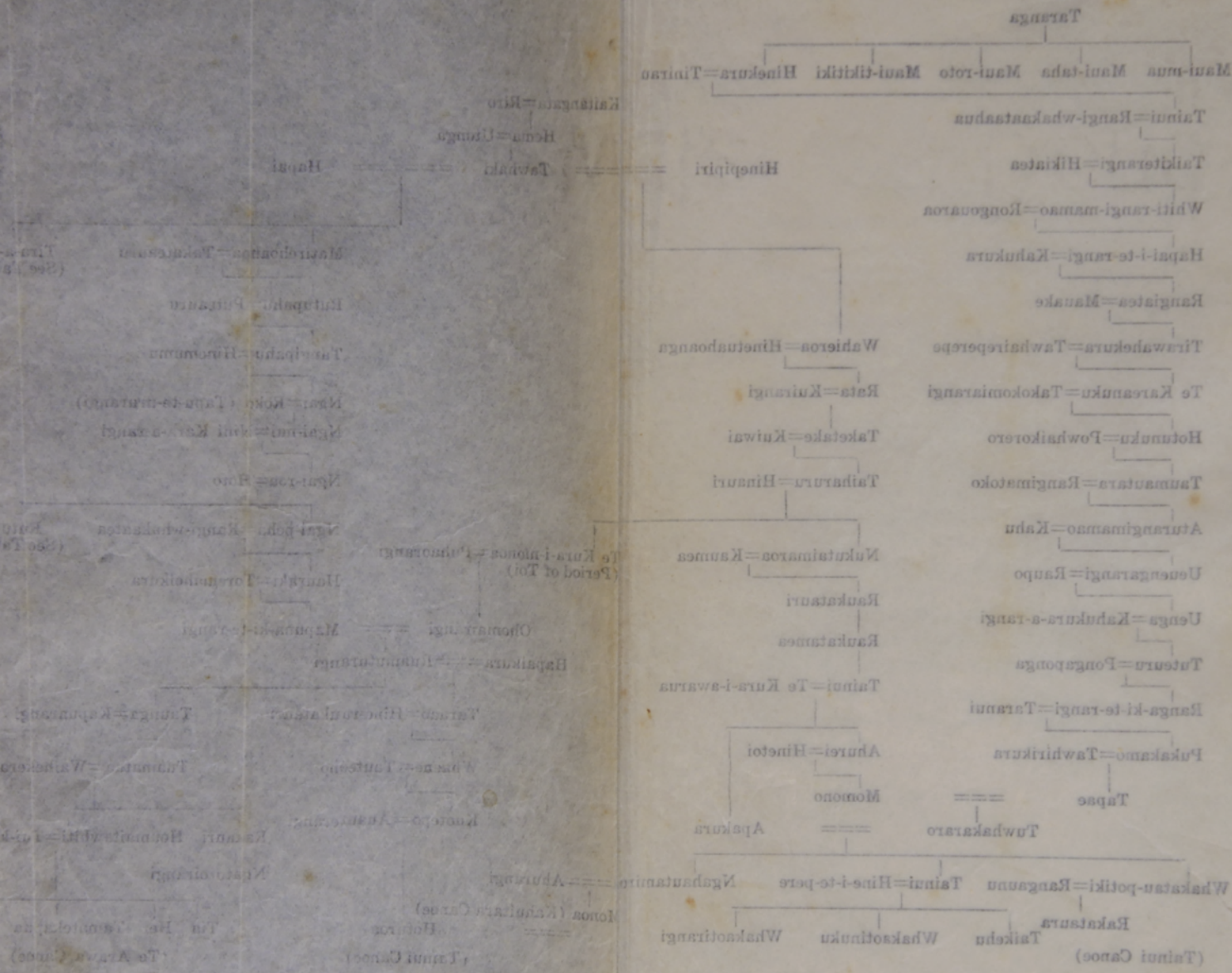
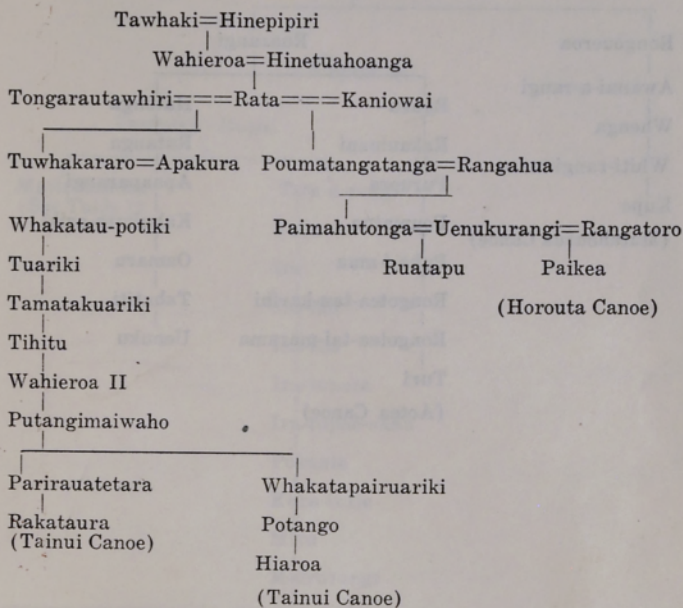
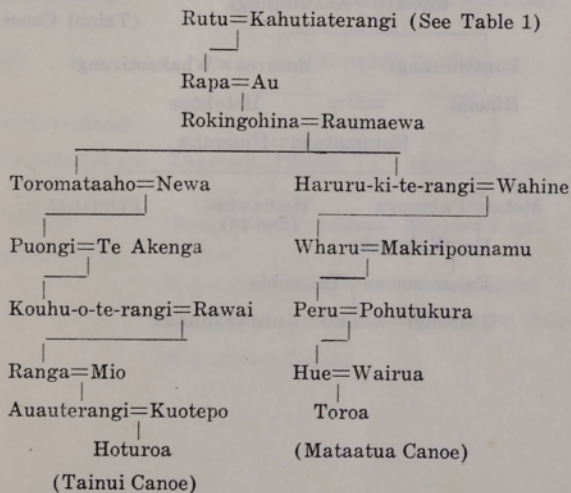


TABLE 2.



Ngati Maniapoto version.

TABLE 3.



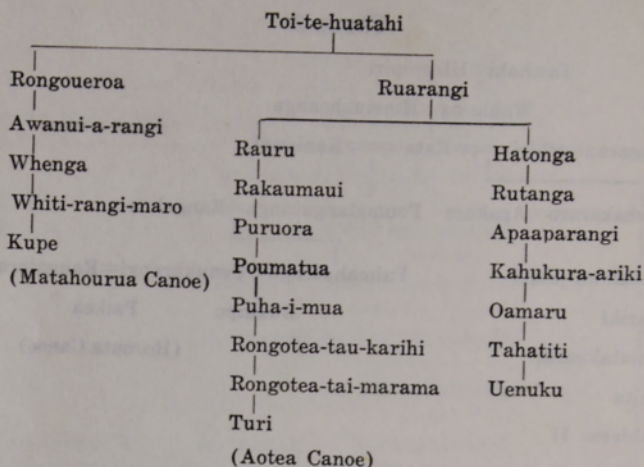


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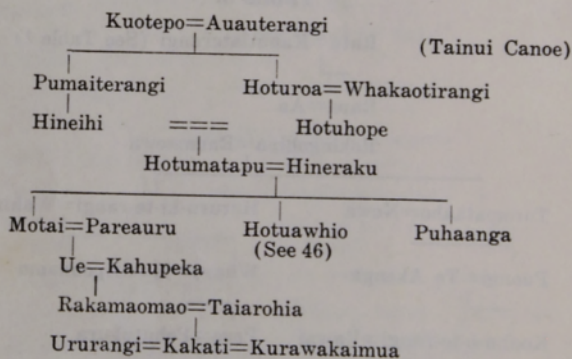


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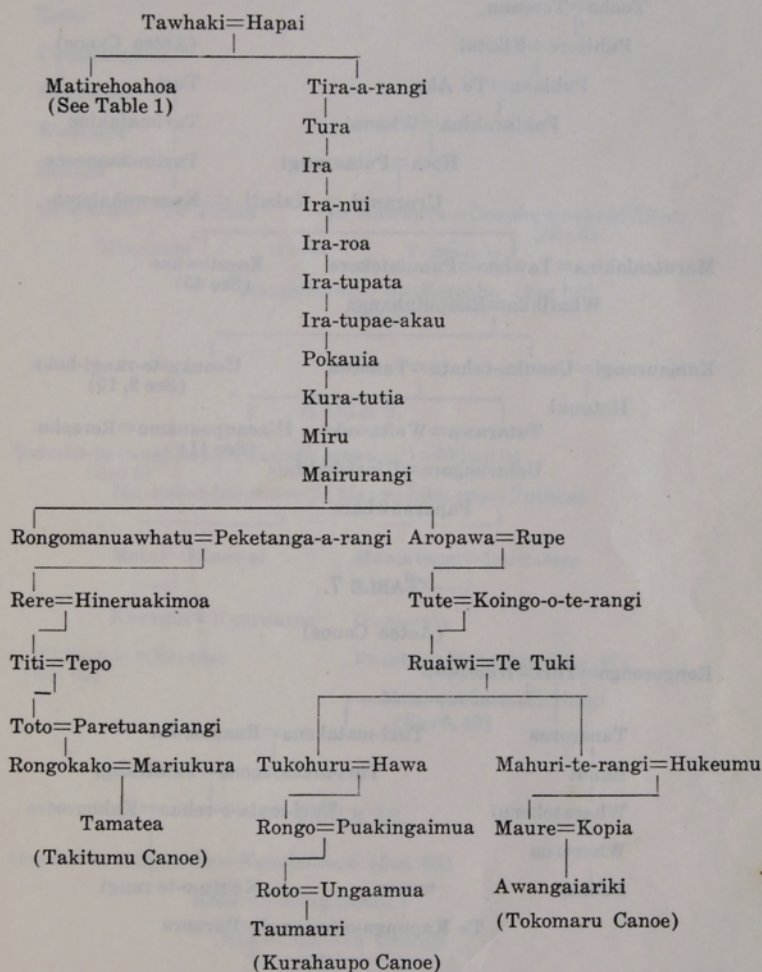


TABLE 6.

(Kurahaupo Canoe)

Taumauri=Kuha

|
Tuoho=Toreanu|
Puhirere=Kikitai|
Puhianu=Te Aka|
Puhiarahina=Whanui|
Hoea=Putaarangi|
Ururangi = Kakati = Kurawakaimua|
Marutehiakina=Tawhao=Punuiatekore|
Whatihua=Ruaputahanga|
Kamaurangi=Uenuku-tuhatu=Tuaoroa|
Hotunui|
Tutarawa=Waitawake|
Uetarangore=Hinewhatihua|
Paparauwhare|
Korotewhao
(See 45)|
Uenuku-te-rangi-hoka
(See 9, 10)|
Hineaupounamu=Rereahu
(See 11)

TABLE 7.

(Aotea Canoe)

Rongorongo=Turi=Hinekewa

|
Taneroroa|
Ranui|
Whaeatokonui|
Wharerua|
Kaokao|
Turi-matakena=Ruamoewai|
Turi-mataoneone=Tatairangi|
Turi-mata-o-rehua=Kahuorooro|
Koutu-o-te rangi|
Te Kapunga-o-te-rangi=Puruora|
Houtaepo=Hiatarere|
Tongatea
(See 61)|
Ruaputahanga=Whatihua

TABLE 8.

(Tainui Canoe)

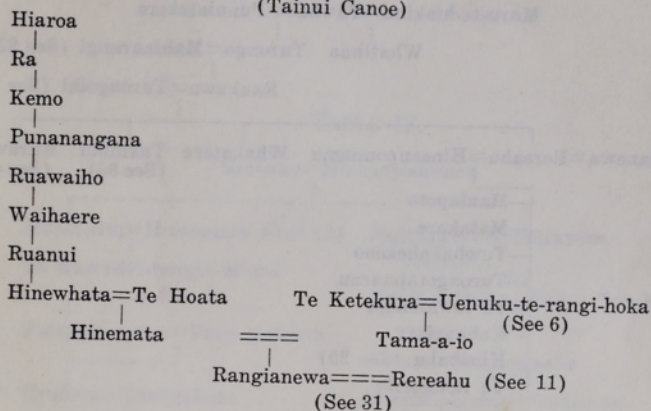


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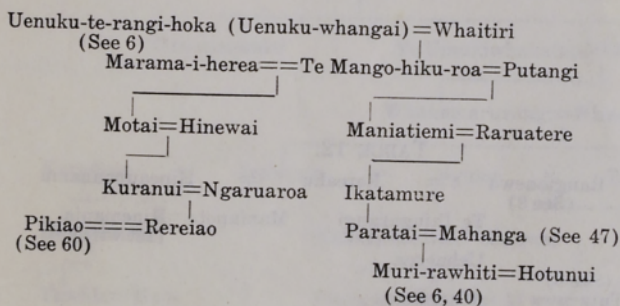


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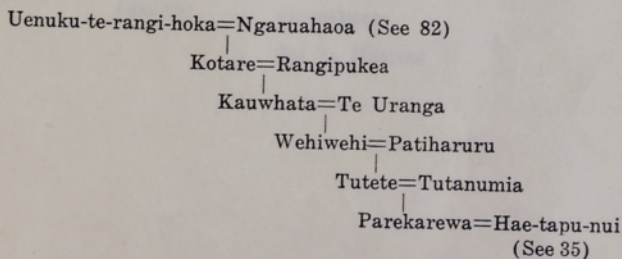


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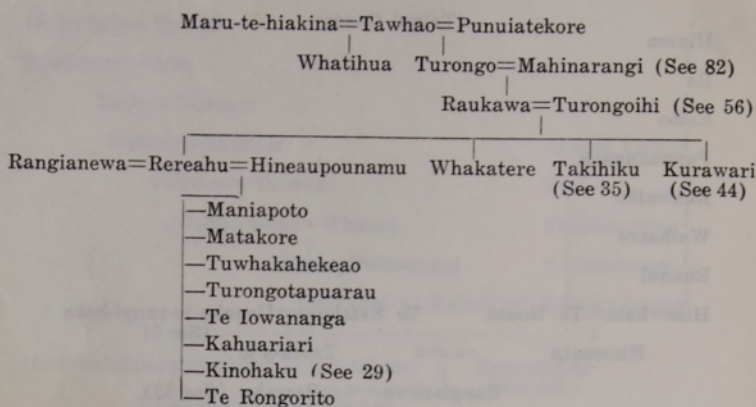


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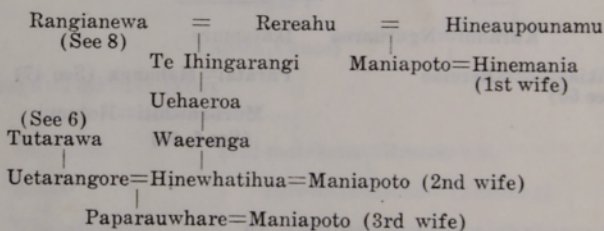


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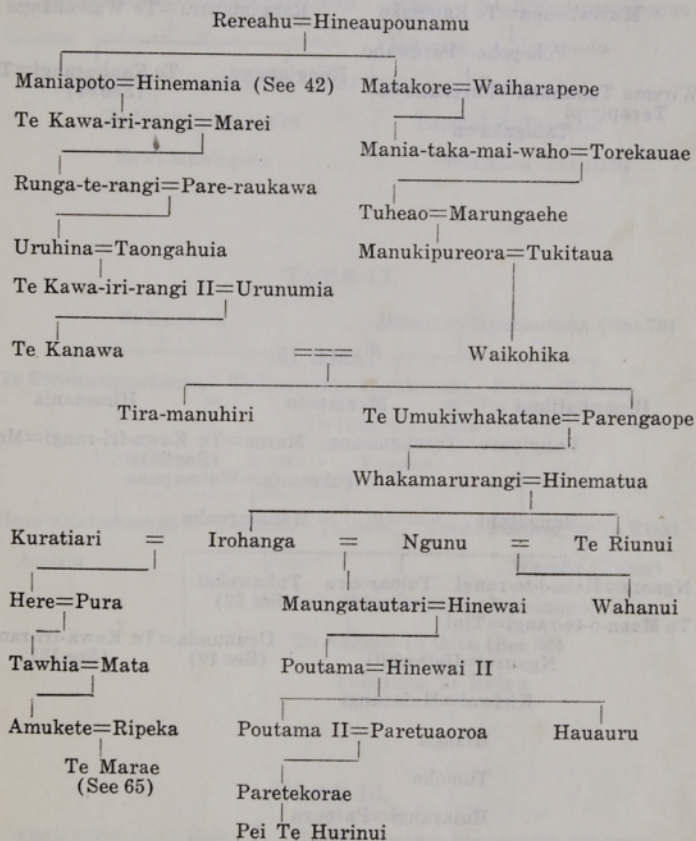


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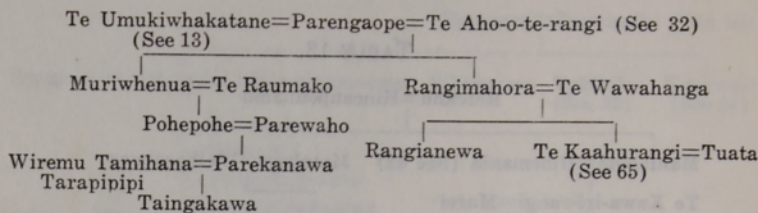


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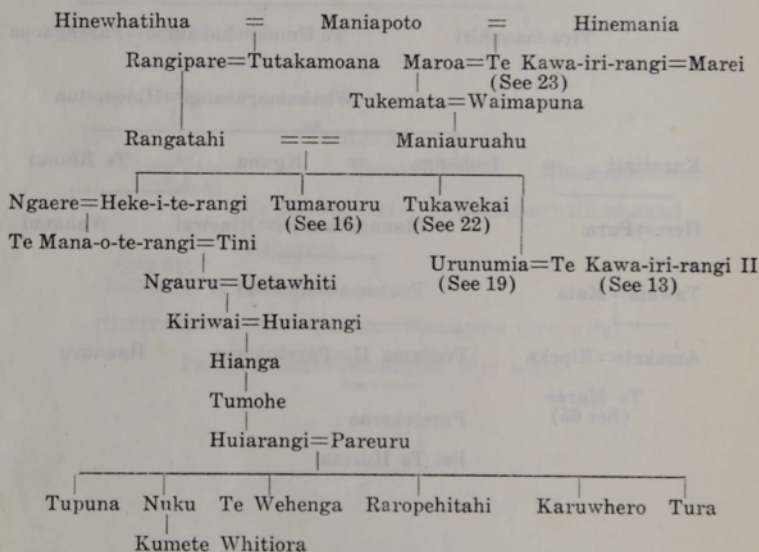


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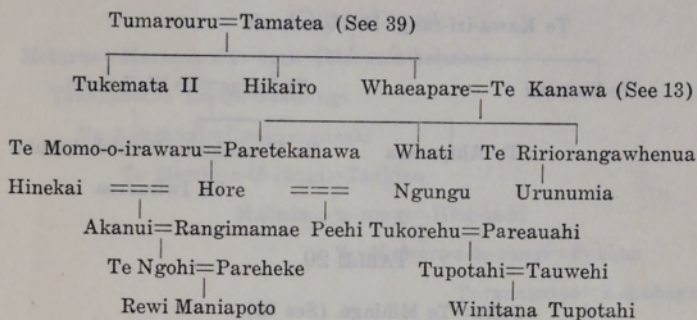


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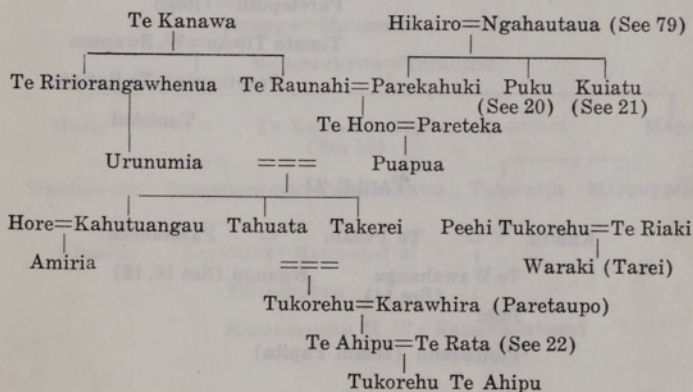


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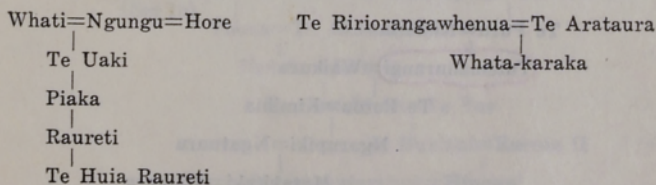


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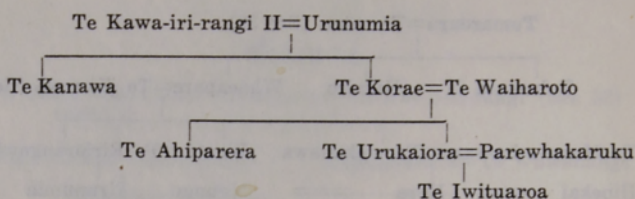


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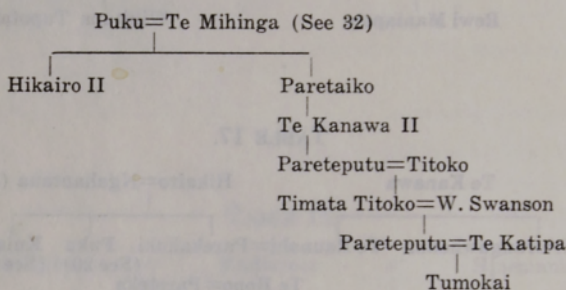


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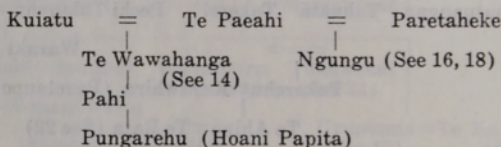
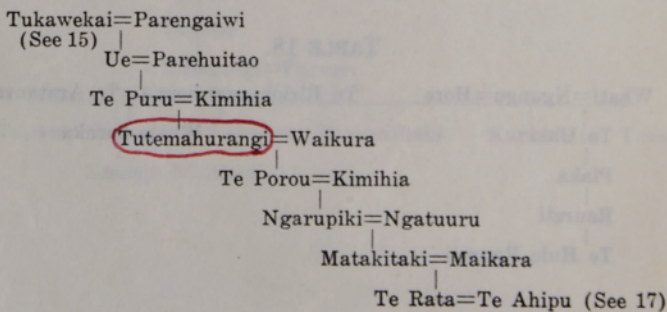


TABLE 22.



(Tainui Canoe)

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graph TD
    A[Hoturoa=Marama-kiko-hura (Marama-hahake)] --> B[Tanenui=Te Uenga-o-te-rangi]
    B --> C[Te Apurangi=Rangi-manaaki]
    C --> D[Te Mawhe-o-te-rangi=Taakina]
    D --> E[Mahuta-o-te-rangi=Hine-puhi]
    E --> F[Te Ngatoro-o-te-rangi=Pukohu]
    F --> G[Turaungatao=Kahuhaere]
    G --- H[-----]
    H --> I[Manaia=Maungakiekie]
    I --> J[Tahuhu=Otaki]
    J --> K[Ihenga=Nga-tai-e-rua]
    K --> L[Ruangu=Maumotu]
    L --> M[Hoturaukawa=Tuhimata]
    M --- N[-----]
    N --> O[Marei]
    N --> P[====]
    N --> Q[Te Kawa-iri-rangi  
(See 15)]
    N --> R[====]
    N --> S[Maroa]
    O --- T[-----]
    T --> U[Maniaiwaho]
    T --> V[Rungaterangi=Pareraukawa]
    R --- W[-----]
    W --> X[Tukemata]
    W --> Y[Marungaehē]
    V --- Z[-----]
    Z --> AA[Uruhina]
    Z --> AB[Kaputuhi=Maniaopetini]
    AB --> AC[Taitengahue]
    AC --> AD[Maniauruahu II (Te Kanawa-whero)]
  
```

Tutakamoana=Te Ahitumuaki (daughter of Tupahau)
(See 15)

Tuhua=Te Akamupuhia
 |
 Uenuku=Raerae
 |
 Te Rawahirua=Te Pae
 |
 Te Hurinui=Raerae II
 |
 Maungatautari===Hinewai
 (See 13)

TABLE 25.

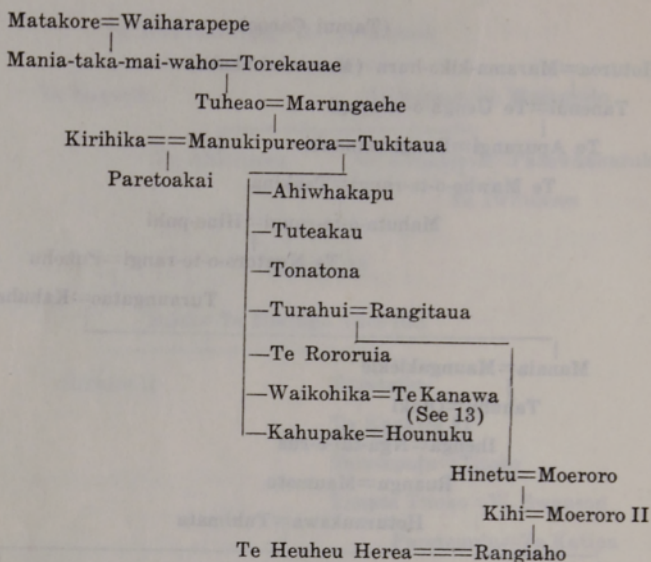


TABLE 26.

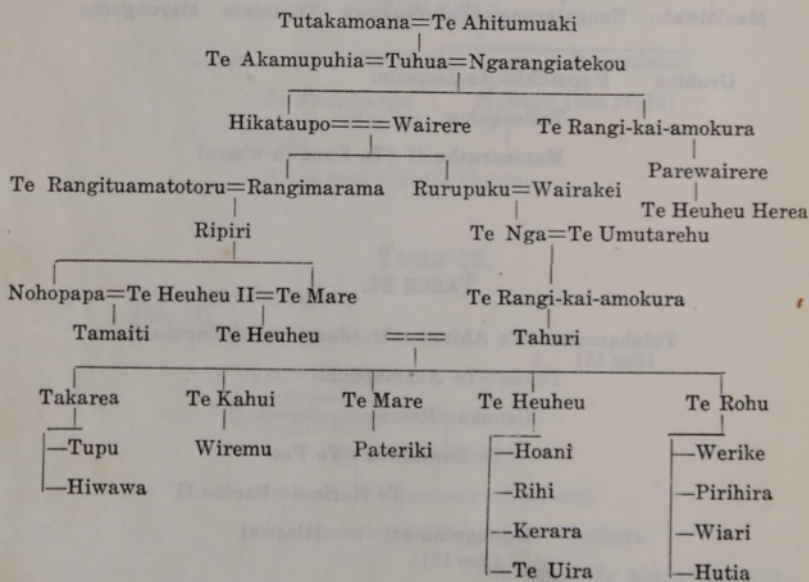


TABLE 27.

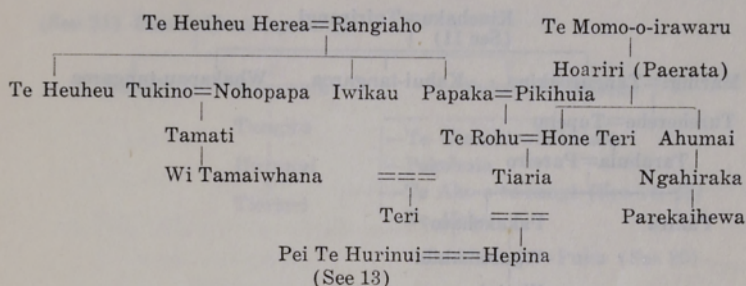


TABLE 28.

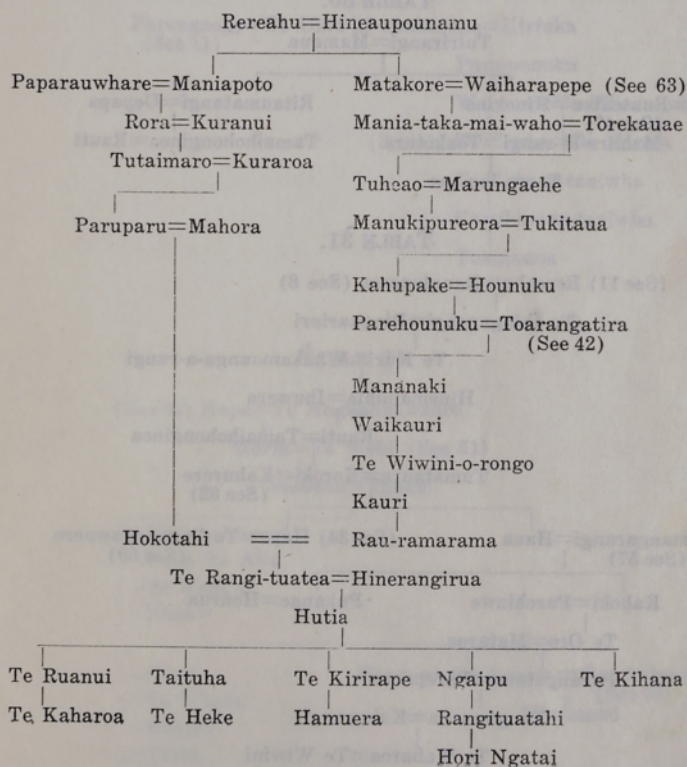


TABLE 29.

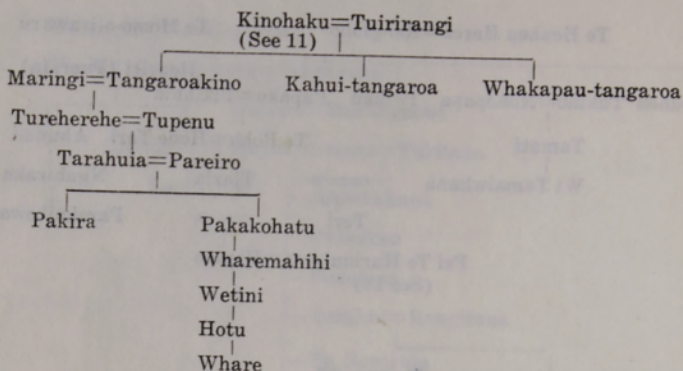


TABLE 30.

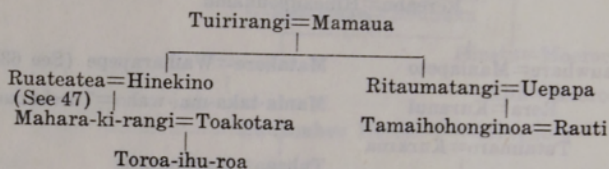


TABLE 31.

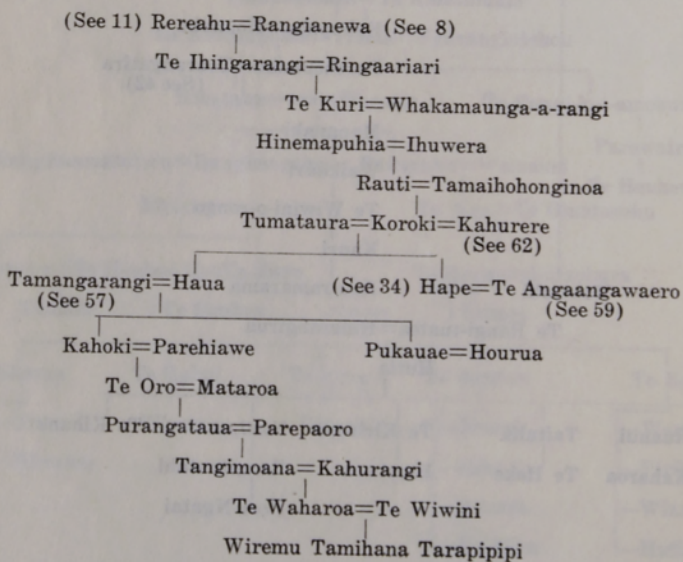


TABLE 32.

(See 31) Haua=Tamangarangi

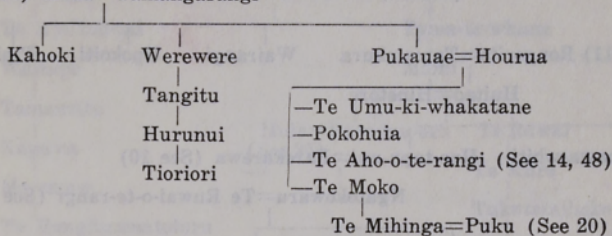


TABLE 33.

Parengaope=Te Umu-ki-whakatane=Kiriuka
(See 11)

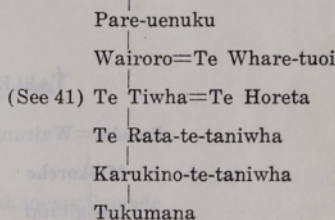
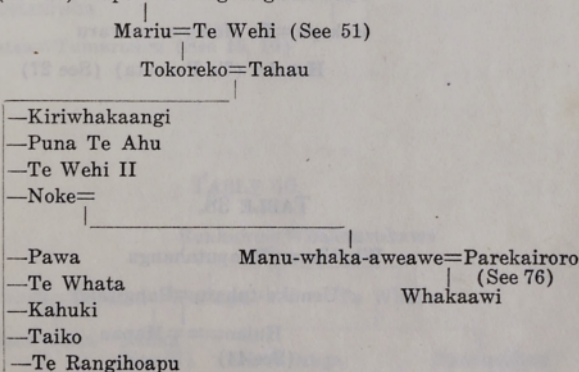
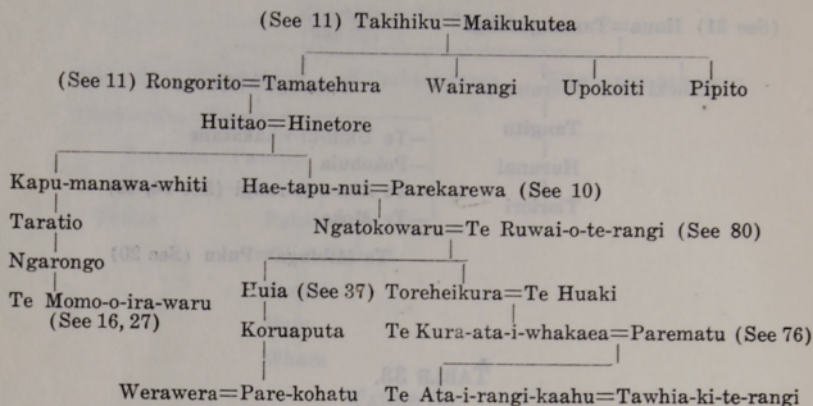


TABLE 34.

(See 31) Hape=Te Angaangawaero



†TABLE 35.



†TABLE 36.

Puroku=Wairangi=Parewhete

Maikorehe

Rangitaiki

Tihe

Te Karu

Te Whakamarumarū

Parewera

Kokopu=Te Momo-o-ira-warū

Hoariri (Te Paerata) (See 27)

TABLE 38.

Whatihua=Ruaputahanga

Uenuku-tuhatu=Rangitairi

Huiao===Mapau
(See 44)

TABLE 37.

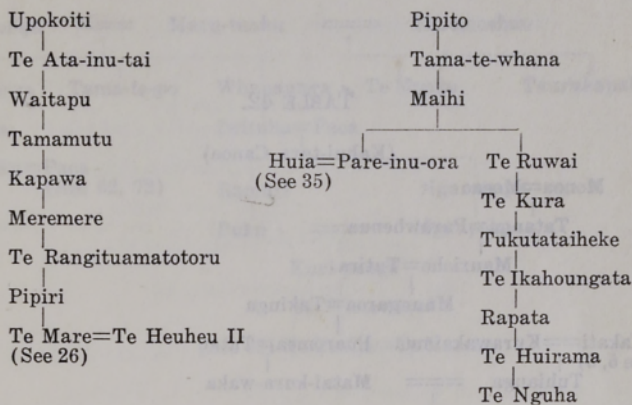


TABLE 39.

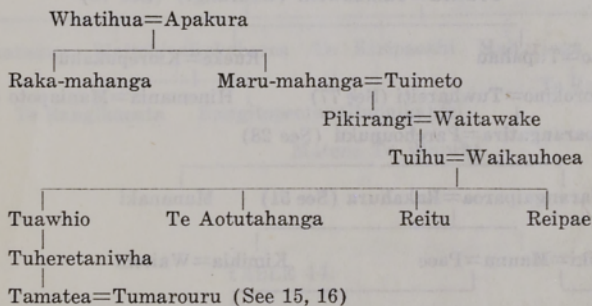


TABLE 40.

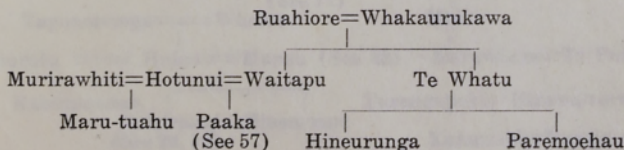


TABLE 42.

(Kahui-tara Canoe)

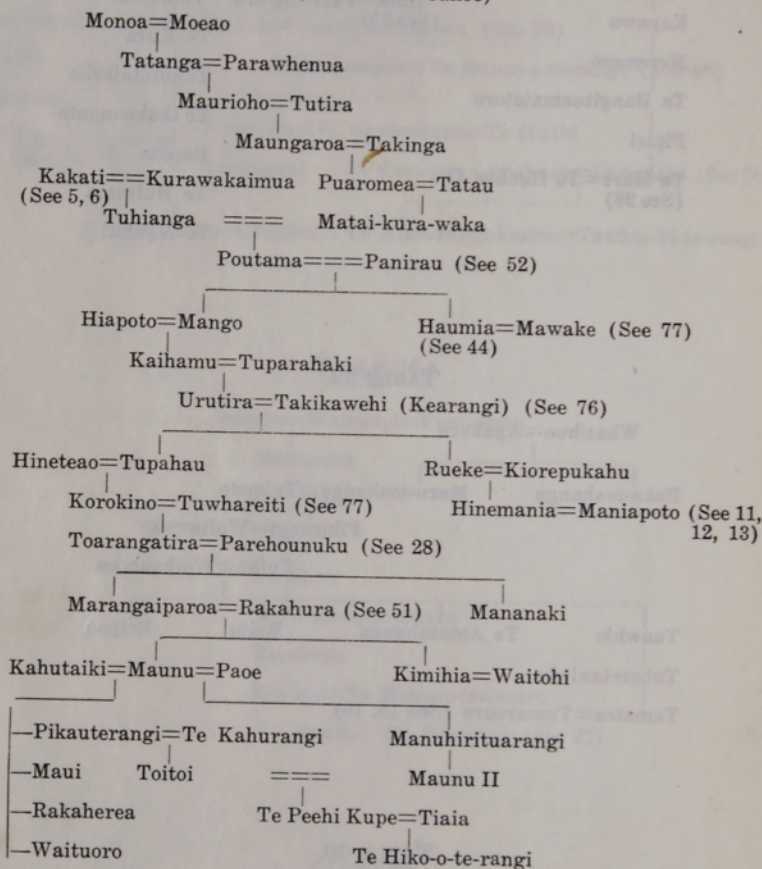


TABLE 41.

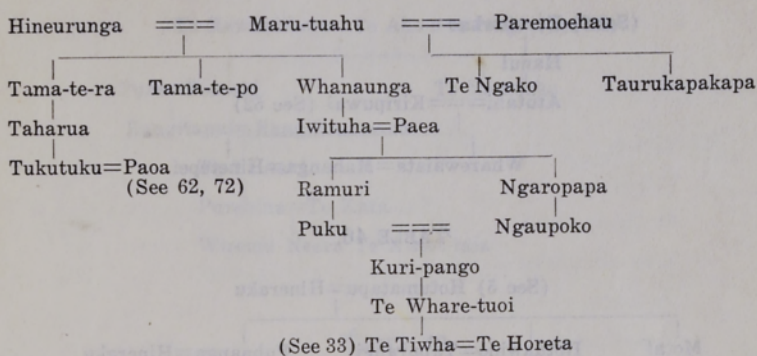


TABLE 43.

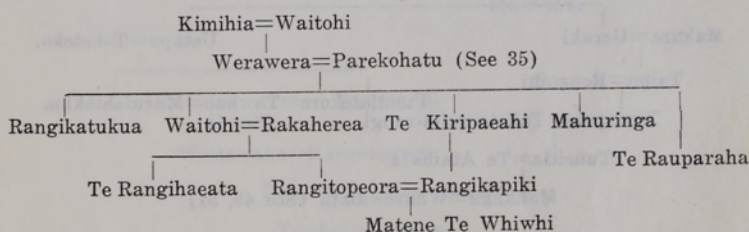


TABLE 44.

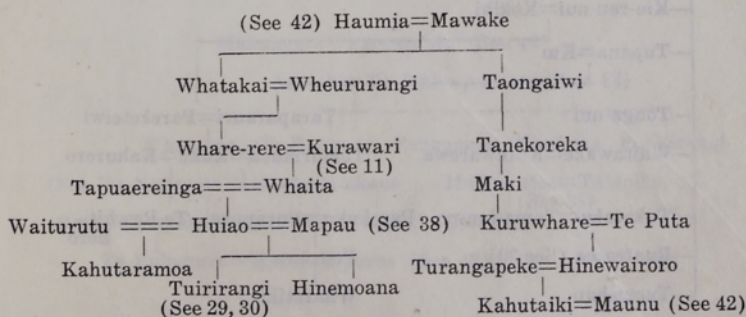


TABLE 45.

(See 6) Korotewhao

Hanui

Atutahi===Kiripuwai (See 52)

Wharewaiata=Mahanga=Hinetepei

TABLE 46.

(See 5) Hotumatapu=Hineraku

Motai

Hotuawhio=Tapurangi

Puhaanga=Hineraku

Hinetemoa

===

Putetere

Uetihi=Parekawakawa

Uenoho=Wawana

Makura=Ueraki

Uetapu=Tokotoko.

Taipu=Rongoihi

Tamapoto=Takoto-nui-a-rangi

Punuiatekore=Tawhao=Marutehiakina
(See 6)

Tuheitia=Te Ataihaea

Mahanga=Wharewaiata (See 45, 51)

TABLE 47.

(See 46) Mahanga=Paratai (See 9)

—Kie-rau-nui=Kokihi

—Tupana=Kui

—Tonga-nui

Taraparaui=Pareketeiwi

—Waitawake=Karewarewa

Tomurikura=Kuku=Kahuroro

—Tukotuku=Tama-inu-po

Parekuku=Purapura

Te Rawhiti-
horo

—Ruateatea (See 30)

Pourewa

—Tumoeau

Wharetiki

TABLE 48.

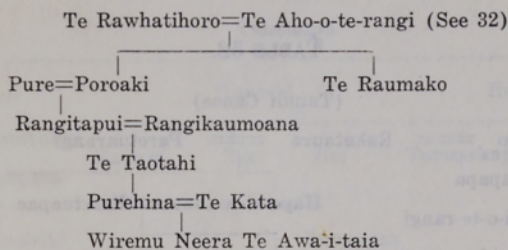


TABLE 49.

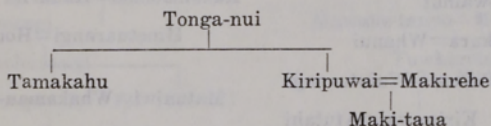


TABLE 50.

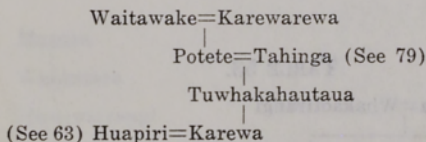


TABLE 51.

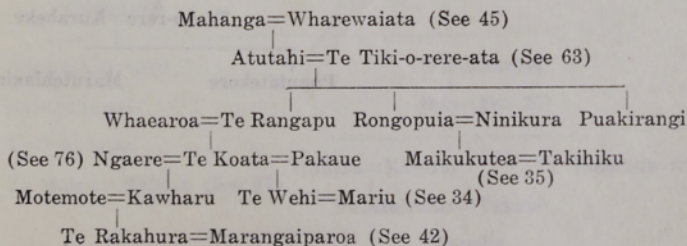


TABLE 52.

(Tainui Canoe)

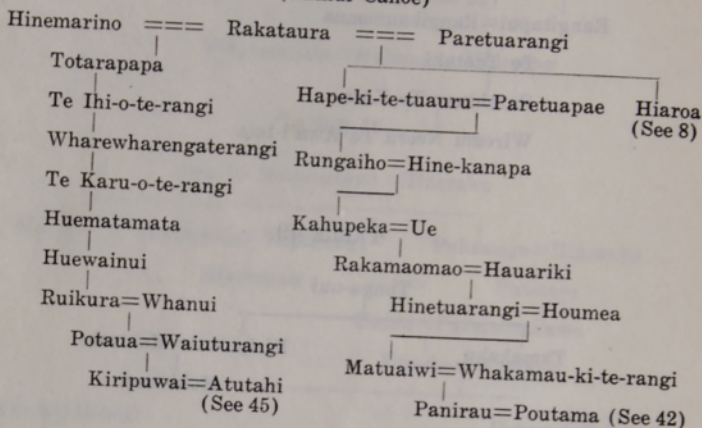


TABLE 53.

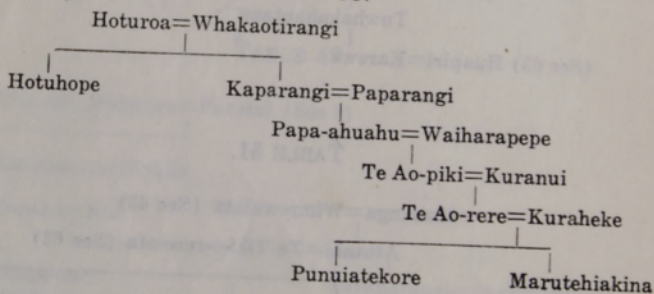


TABLE 54.

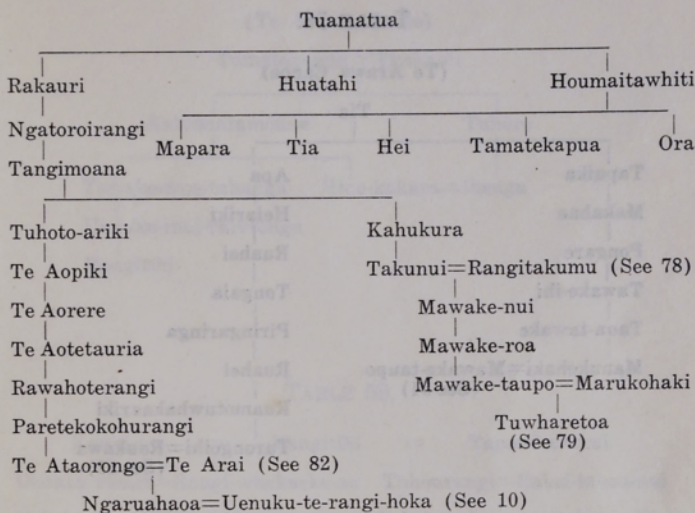


TABLE 55.

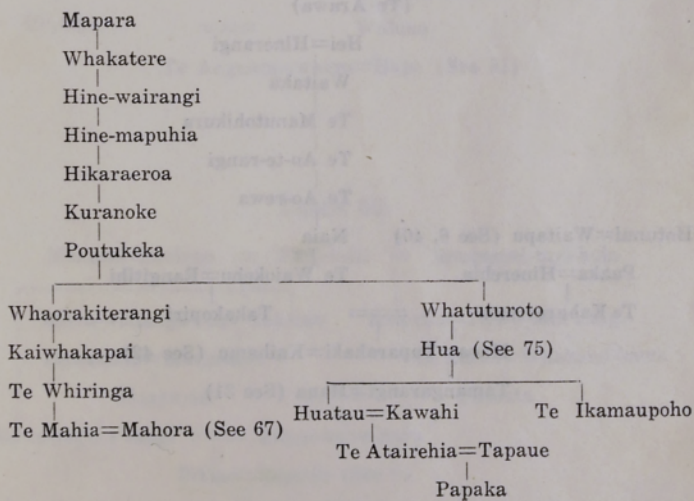


TABLE 58.

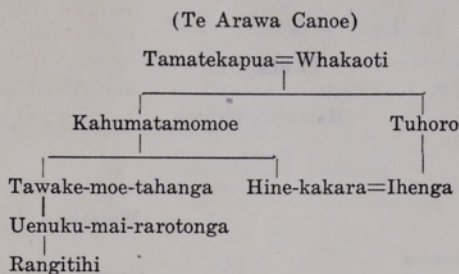


TABLE 59.

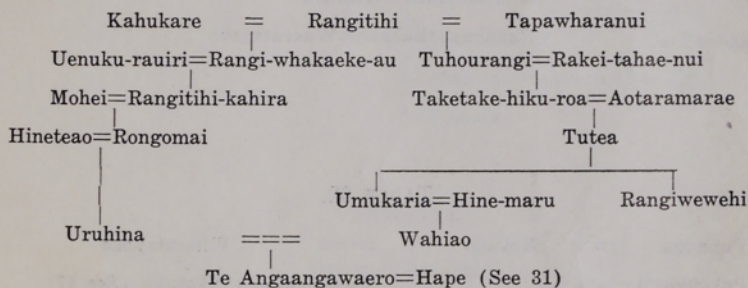


TABLE 60.

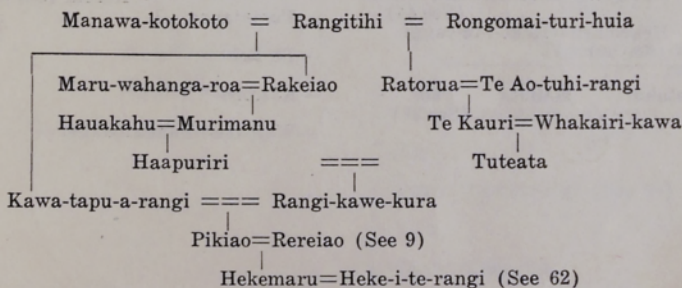


TABLE 63.

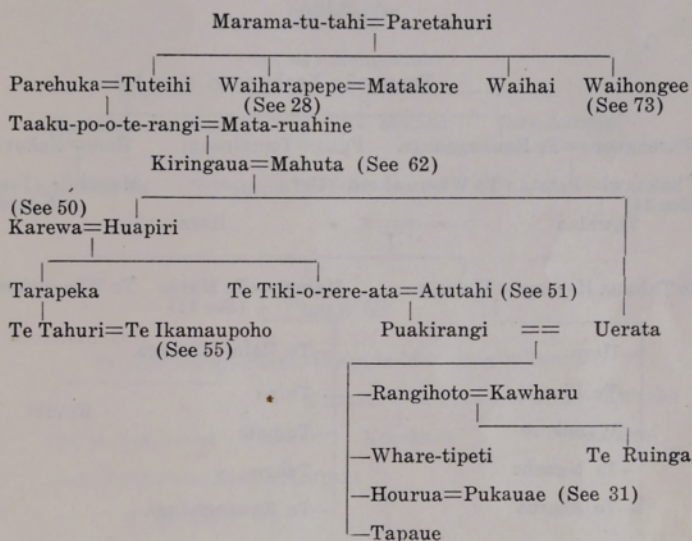


TABLE 64.

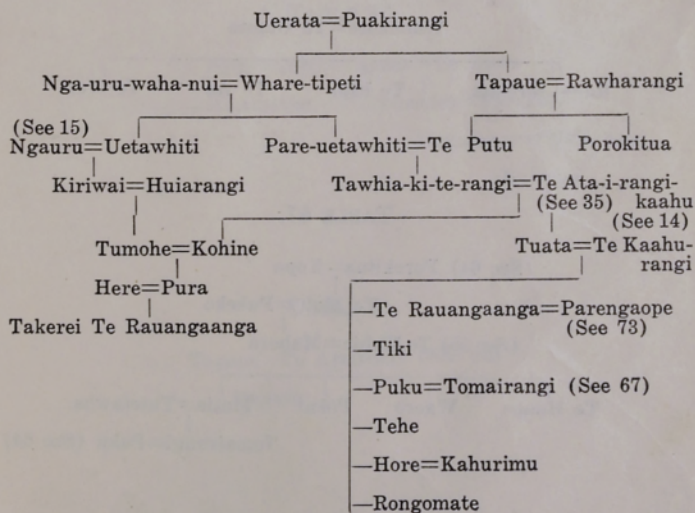


TABLE 65.

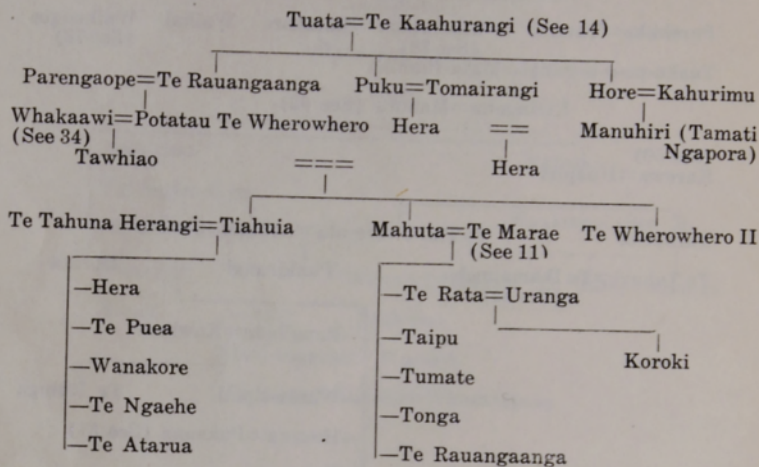


TABLE 66.

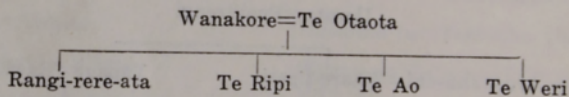


TABLE 67.

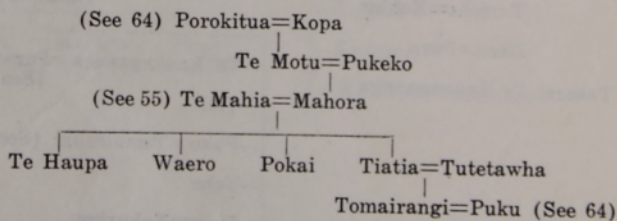


TABLE 68.

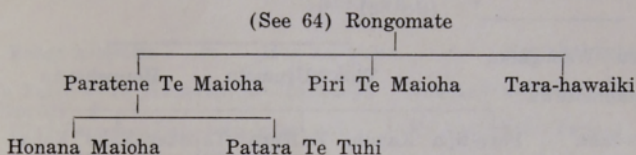


TABLE 69.

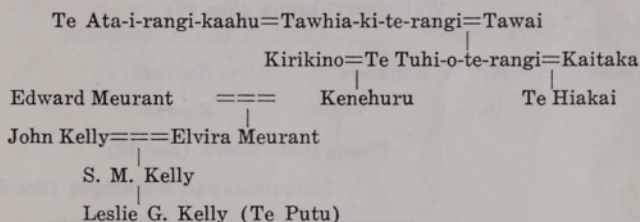


TABLE 70.

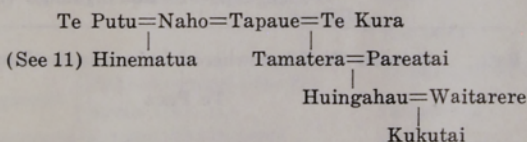


TABLE 71.

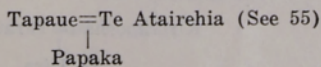


TABLE 75.

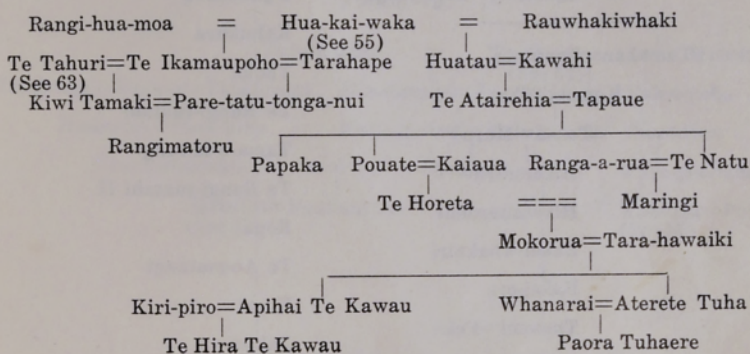


TABLE 76.

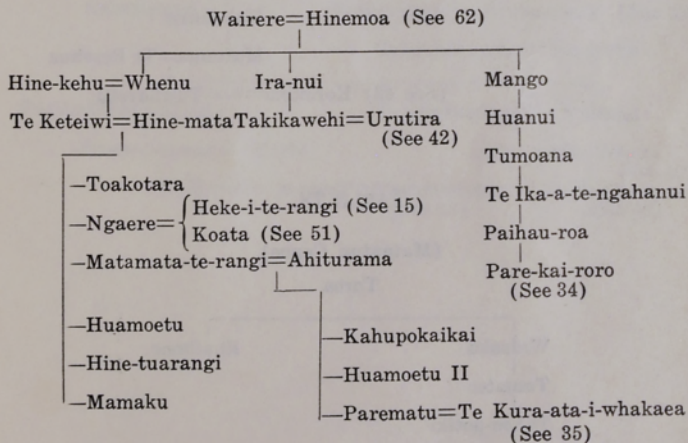


TABLE 77.

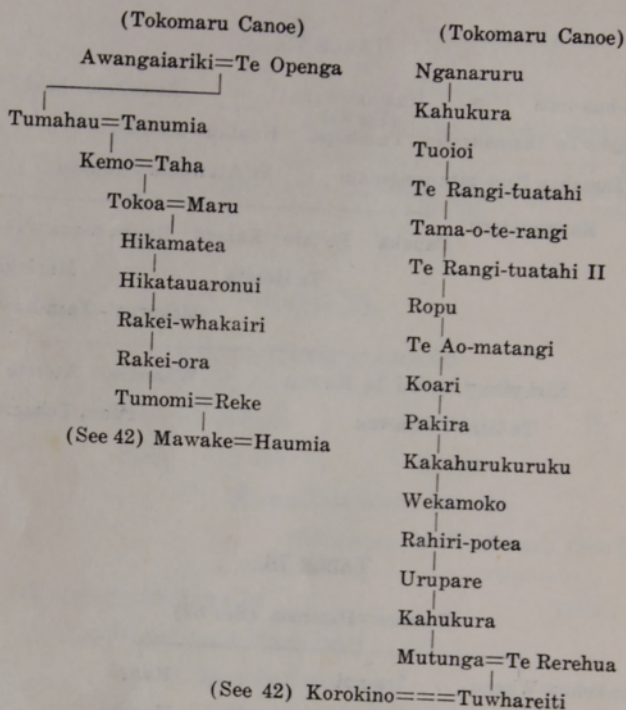


TABLE 78.

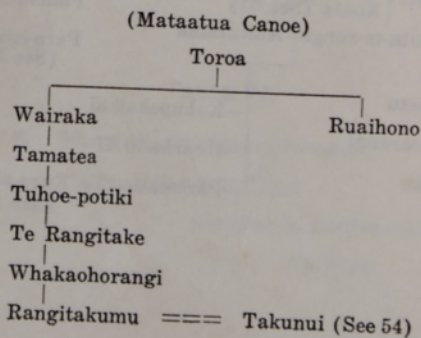


TABLE 79.

	Turumakina	=	Tuwharetoa (See 54)	=	Hinemotu
Tamirangi=Uerata=Puakirangi	Whaearangī=Korako-hinau				Rakei-poho
Huakatoa=Pare-hina	Maringirangi=Tuhoto-ariki				Ruawehea
Urupuwhiawhia	Waitapu				Pare-pounamu
Hikairo=Ngahautaua (See 17)					Tahinga=Potete (See 50)

TABLE 80.

(Takitumu Canoe)

	Tamatea=Hikapupu (Iwipupu)	
Kahungunu	Rongomaipapa=Tuhourangi (See 59)	
	Uenuku-kopako=Taitekura	
Putakaikura=Kiritai	Tuwhakairikawa=Waitapu	
Hineaupounamu=Maihi	Hine-rehia=Paaka (See 40)	
Te Ruwai-o-te-rangi=Ngatokowaru (See 35)	Te Kahureremoa (See 57)	

TABLE 81.

(Matahourua Canoe)			(Horouta Canoe)	
Kupe			Paikea	
Tahau-nui			Pouhinu	
Popoto			Tarawhakati	
Uehae			Nanaia	
Kahukura-taepa			Porou-rangi	
Tama-ngenge			Ueroa	
Kauwhataroa			Tokerau	
Awhirau			Iwipupu=Tamatea	
Rapa			Kahungunu	
Rongomaiwahine	====			

TABLE 82.

Kahungunu=Rongomaiwahine	
Kahukura-nui=Rongotapuwhine	
Rakei-hiku-roa=Raurauhanga	
Hinemoa=Rakau-whakairi	
Tupurupuru	Raumatanui=Totara
Te Rangituehu	Tineia=Tuteawhirangi
Tuaka=Angiangi	Ruaketekete=Kounganuku
Turongo=Mahinarangi (See 11)	Hinerangi=Kahutapui
	Te Arai=Te Ataorongo (See 54)
Uenuku-te-rangi-hoka=Ngaruahaoa (See 10)	

TABLE 83.

Hiaroa (See 52)

Ru

Kemo

Punganangana

Ruawaeko

Waihare

Ruanui

Rutepupuke

Kapa-ki-te-rangi

Kapa-ki-te-marama

Mimiti

Te Awheta

Taiehiehi

Te Paemate

Rangi-te-wewehi

Kuianganga

Hinengarakau

Te Huihui

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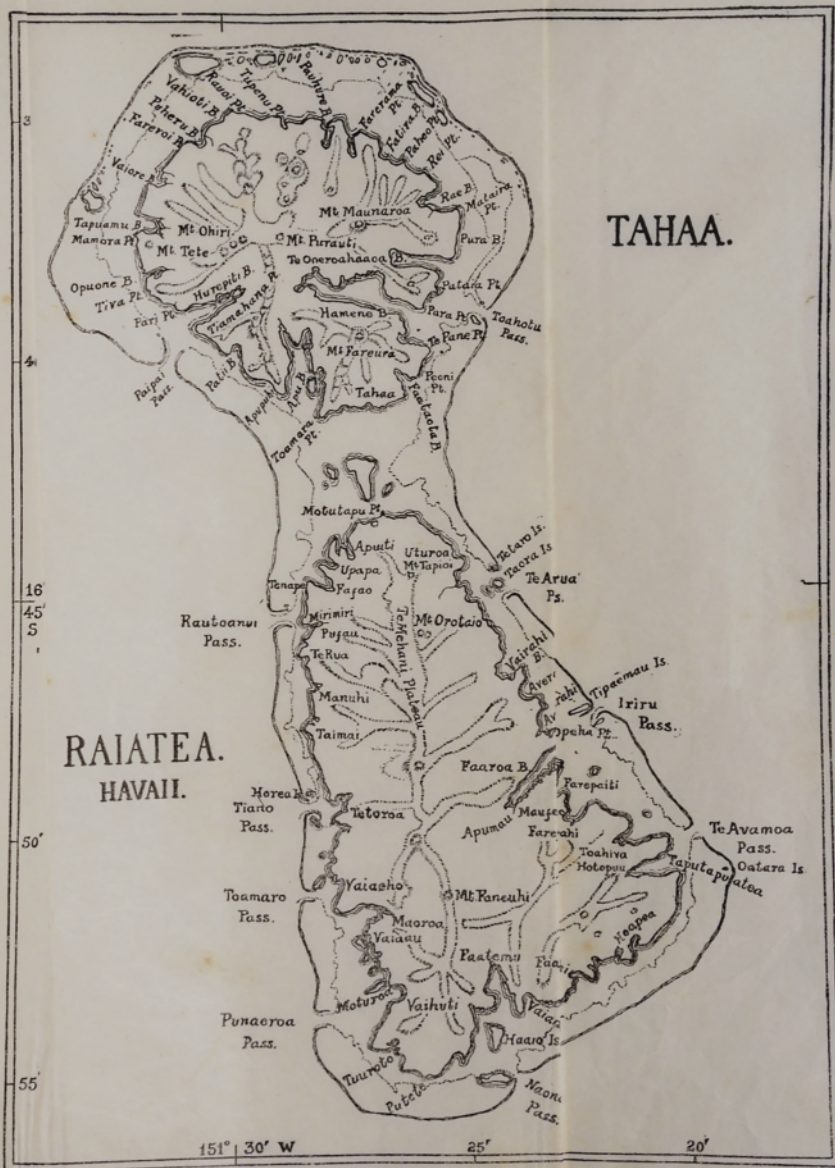
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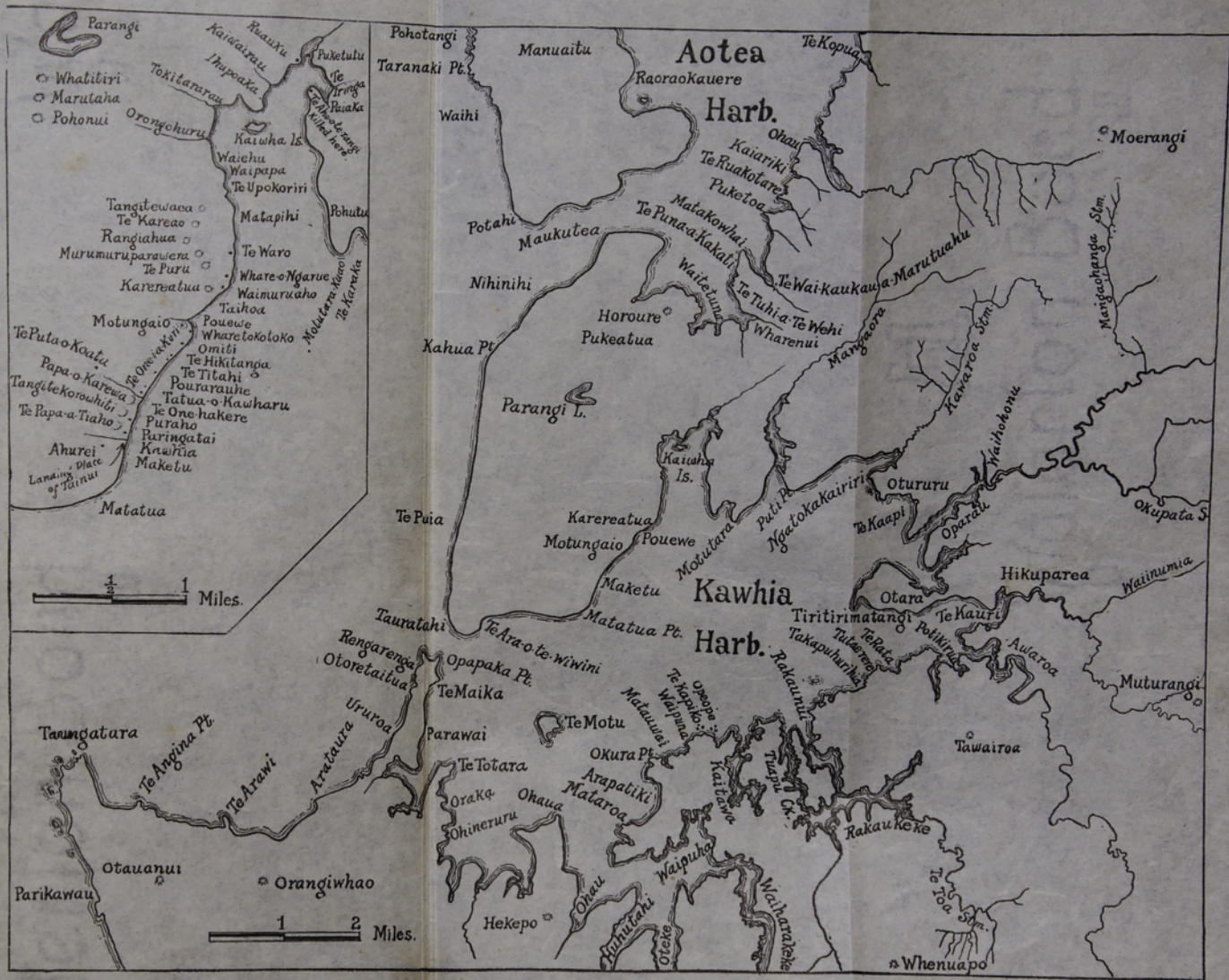
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