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The Ancient History of the Maori, his mythology and traditions: Horo-uta or Taki-Tumu migration [VOL. III] Chapter XIV Nga-ti-Mamoe and South Island History. John White 1887

This is the cooking-pit of Te-ao-kai.
But, O my son! go boldly, nor a tremor feel, nor shame.
Go boldly to, and enter in, the house Tatau—
The house of Miru, where old Kewa was ensnared.

Part of the lament of Tu-raukawa.

NGA-TI-MAMOE AND SOUTH ISLAND HISTORY.
(nga-i-tahu.)

It is no easy matter to acquire a knowledge of Maori history. All Natives do not know how to “wakapapatu-puna”—literally, arrange their ancestors in ranks—and it requires generally the stimulus of a quarrel about some boundary-line, or the prospect of selling land, or a dispute about what had been sold wrongfully by other Natives, to induce those who possessed the best information to enter on the subject. There also exists a delicacy in meddling with the ancestors of any but their own immediate families, unless in their presence; for, should an error be committed by giving a false pedigree of another family, it would be a cause of quarrel, which is not to be wondered at when it is remembered how intimately their land titles are connected with their family history. The son of a chief in olden times invariably attended his father or grandfather in all his fishing, hunting, or bird-spearing excursions, and it was in these that he learnt by ocular demonstration the exact boundaries of his lands; and the thousand names within the limits of his

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hereditary claim were his daily lesson from childhood. It may therefore be safely asserted that there is not a hill or valley, stream, river, or forest which has not a name, the index of some point of Maori history.

The difficulty of obtaining from any native of New Zealand information about the ancestors of other than his own family forms indirectly a strong proof of the credibility of what has been learnt of the history of these people; and the account which the members of a tribe

are able to give of the early wanderings of their ancestors, and of their wars with other tribes, subsequent to their first settlement in New Zealand, is generally fairly within the limits of probability, and may be considered to rest on authority equally worthy of credit as much of the early histories of European nations.

According to Native traditions, the crew of the canoe Taki-tumu (lift the king), or, as it was sometimes called for its fast sailing, Horo-Uta, were the first to people the Middle Island. A branch of the Nga-ti-hau from Wha-nga-nui (long waiting), under a chief named Tauri-pareko (example how to consume), were the next to cross over to the Middle Island, a section of whom, called Nga-ti-wai-rangi (the demented), with their chief Tawhiri-kakahu (wave a welcome with a garment), settled at Ara-hura (road opened), on the west coast. The Nga-i-tu-ahu-riri (descendants of the obstructor) hapu, one of the most powerful sections of the Nga-i-tahu Tribe, owe their origin to this tribe. Next in point of time was a tribe named Pohea (made blind), also from Whanga-nui: they settled in the neighbourhood of Nelson (Wakatu—perform a war-dance), where they built a large pa called Matangi-aweia (wind high up). The tribe Nga-ti-tumata-kokiri (the descendants of those who threw the dart) were the next to arrive, and spread themselves over the Waka-puaka (canoe of brushwood), Nelson, Wai-mea (insipid), Motu-eka (weka) (clump of trees where the bird weka stays), Roto-iti (little lake), Roto-roa (long lake), and Massacre Bay districts, and the west coast as far south as the River Kara-

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mea (red ochre). They are said to be descended from a chief named Tumata-kokiri (darts thrown), and to have come originally from Taupo (loadstone) to Whanganui, where, after dwelling for awhile, they crossed over to the Middle Island, and settled at Ara-paoa (smoky road), Queen Charlotte Sound, from whence, in course of time, as their descendants increased, they spread themselves over to the westward, occupying the shores of Blind and Massacre Bays; and, according to Native account, it was a few of this tribe who attacked Tasman's boat's crew, 18th December, 1642, on his visit to that part of the Middle Island, which he describes in his voyages as having named Massacre Bay, in consequence of this unhappy affray; in corroboration of which the locality pointed out by the Natives as having been the scene of the first unfortunate meeting between the European and Native race is situated in close proximity to the Tata (dash, break in pieces by knocking) Islands, in what is now known as Golden Bay.

The next immigration, in point of time, was of a branch of the Nga-puhi (the plume) Tribe, known as Te-aitanga-o-te-rapu-ai(wai) (the descendants of the water-seekers), who came from the North Island, under a chief named Te-puhi-rere (the plume blown away), and landed at the Wairau (gleanings of the kumara-crop), and in course of time scattered themselves south as far as Kai-a-poi, in the Canterbury Province. They are reported to have been very numerous: even on the mountains heaps of shells left by them show the extent of their occupation. Next came Waitaha (water in the calabash), who claim their descent from a chief of that name whose ancestors arrived in Te-arawa canoe from Hawa-iki, under the command of Tama-te-kapua (son of the clouds; walked on stilts).

The chief Wai-taha is said to have taken up his abode in the interior of the North Island, on a hill overlooking the Taupo Lake. In the course of time his descendants, either driven out by their more powerful neighbours, or desirous of seeking a new home nearer the coast, moved southwards, and about two

Tiki Matau. Tiki Popohe
TIKI MATAU. TIKI POPOHE

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hundred years after the arrival of their ancestors from Hawa-iki they crossed Cook Strait, and settled in the Middle Island. This tribe dwelt peaceably with and quarrelled with alternately, mixed and intermarried with Te-aitanga-o-te-rapu-ai. These people, however, did not continue long in undisturbed possession of the hills and plains of Te-wahi-pounamu (the place of the greenstone). After a time another tribe arrived to dispute their right to the rich hunting and fishing-grounds. In a fit of generous impulse the Wai-taha sent across the Strait to their friends the Nga-ti-mamoe some of the superabundant stores that it was their good fortune to have accumulated. As their friends smacked their lips over these dainties furnished from the Southern Island, they resolved to wrest the coveted preserves from the Wai-taha. Unused to war, the old inhabitants were easily subdued, and their possessions taken from them by the invaders; but after awhile peaceful relations were restored between the tribes, and intermarriages took place. These tribes combined are supposed to constitute the Patea (white stockade). The Nga-ti-mamoe (long sleepers) are said to have sprung from a chief named Turi (deaf), who came in the canoe named Aotea (white cloud). In course of time another distant tribe, named Ngai-tara (descendants of Tara-tern), crossed the Strait, and settled near the Wai-taha, in the neighbourhood of Queen Charlotte Sound, with whom they intermarried, and lived on terms of friendship for some years. To the eastward of them the country about the Wai-rau (small kumara) was peopled by a tribe called Te-hua-taki (trace the fruit), whose ancestors also came from the North Island. Te-ao-marire (quiet day), a chief of the Ngai-tara, was buried in a cave near the summit of a mountain named Kai-hinu (eat fat), where his bones rested in peace till the warlike Nga-ti-kuri (descendants of Kuri—dog), a branch of the Nga-ti-ruanui (descendants of Rua-nui — great hole) Tribe headed by Puraho (messenger), arrived from the north, and occupied the country in and about Wai-rau (a certain crab used as bait for sharks). Anxious to provoke a quarrel with the Ngai-tara,

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they sent some of their young men to desecrate Ao-marire's tomb, and bring down his leg- and arm-bones, which they converted into fish-hooks. A chief's bones were supposed to possess the virtue of attracting fish. Taking occasion when some Ngai-tara visitors were present to make use of some insulting remarks concerning the virtue of a certain chief's bones, instanced by their success on the fishing-ground, their visitors suspected that the allusion was intended to point to their deceased chief, and on visiting the cavern in which Ao-marire was buried, to their horror they found his remains had been disturbed and partly removed. Dissembling their rage for many months, they made a sudden and unexpected attack on the Ngati-kuri, and killed Puraho, their leader. Fearing they might they be

overwhelmed by superior numbers, the Ngati-kuri abandoned their pa in the Wai-rau, and fled to Te-pukatea (light sow-thistle) (White's Bay), from where they made marauding attacks on Ngai-tara, and then retreated south along the east coast, and attacked Nga-ti-mamoe at Wai-papa (flat), with whom they fought continually until they took Kai-koura (eat crawfish).

About this time a powerful reinforcement was brought over from Te-rawhiti (the East) by a chief named Tura-kau-tahi (Tura who swims alone), whose father and grandfather, in making a similar attempt before, had been drowned with their crew, by the upsetting of their canoe off Rau-kawa (a sweet-scented plant) (Cook Strait). Tura-kau-tahi, with his younger brother Moko (tattoo), landed his forces at Totara-nui (great totara) (Queen Charlotte Sound), and had to fight his way through Ngai-tara and Te-hua-taki before he could join the Ngati-kuri at Kai-koura.

After this, the Ngati-kuri spread rapidly southward. In those days the Canterbury Plains were covered with forests, through which the rivers made their way to the sea; but these forests have since been destroyed, owing to the clearings made in them by the Maoris having been fired by the latter from time to time

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for cultivation. Within the memory of Natives still living a forest extended from the River Ashley, Ra-kaha-uri (very dark day), to the hills on Banks Peninsula, with only a few intervening spaces of open country; and till very lately solitary trees dotted the plains to the south and west of Christchurch, marking the sites of ancient forests.

Tu-te-wai-mate (the water dried up), a Wai-taha chief, ruled over a numerous and powerful tribe on the banks of the Ra-kaia (day of stealing) River, The Ngati-kuri were already poaching on his fishing and game-preserves, and acting in a manner likely to provoke a war; but what brought matters to a climax was the murder of a near relative of Tu-te-wai-mate's by Moko, a chief of the Nga-ti-kuri. This chief had fixed his pa on the banks of the Wai-para (water of the barracouta) River, his choice of the spot having been determined by the existence of a cave, in which he took up his abode. Here the highway to the north, which was a good deal frequented, passed close to his hold, where, supported by a few desperate men, he robbed and murdered all who passed by in small parties. He found this a very profitable occupation, as large quantities of mutton—birds, dried fish, prepared tii—palm, and other Native products were carried north, and supplies of clothes (Native mats) and other things brought back in return.

Tu-te-wai-mate, exasperated beyond all endurance by the murder of his relation, at once summoned his people to take warlike measures against the Ngati-kuri. At Rangi-ora (day of rescue), to the westward of Kai-a-poi, there were two large pas belonging to Ngati-kuri, one called Mai-rangi (from heaven), and the other Ka-puke-ariki (meeting of nobles), containing together about two thousand inhabitants. These were taken and destroyed. Leaving the bulk of his forces there, Tu-te-wai-mate pushed on with a few men to Moko's stronghold. He found the place quite unprepared; the men were all away except Moko, who was asleep

in his cave. Tu-te-wai-mate advanced to the mouth of it and saw his enemy asleep before the fire; but,

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in the true spirit of chivalry, he scorned to strike his sleeping foe, and, raising his voice, he uttered his challenge: "I, Tu-te-wai-mate! Tu-te-wai-mate, son of Popo-tahi (crowd together)! Swift as the wind from the Ra-kaia Gorge! I have forestalled the drying of the morning dew!" The startled robber raised himself to a sitting posture, and replied, "Ho! Moko Moko! son of Hau-tere drifting wind)! The rushing wind on the mountain-side! The man raised on uncooked shark!" As he uttered the last word the treacherous Moko struck his generous foe a sudden and unexpected blow that felled him to the earth, where he soon put an end to his life.

The allusion to the uncooked shark means that, like that fish, he would prove hard to catch, and, when caught, hard to kill. To "die like a shark" is a proverbial expression among the Maoris.

After the death of Tu-te-wai-mate the tribes kept up a perpetual warfare for many years, until but a few survived, and these eventually became absorbed by the Nga-ti-mamoe, who then existed in large numbers in that part of the Island. During the period while these tribes were engaged in this internecine war another migration of Natives took place from the North Island. The ancestors of the sub-tribes now residing between Cape Campbell and Stewart Island crossed the Strait about three hundred years ago, and took up their abode in the first place on the east coast to the south of Cape Campbell. This tribe is said to be descended from a powerful tribe called Nga-ti-kahu-hunu, which extended in those days from Turanga-nui-a-rua (great standing of Rua) (Poverty Bay), all along the north shores of Cook Strait, including Wai-rarapa (glistening water) and Pori-rua (two serfs), and was probably descended from the crew of the canoe Kura-hau-po (red evening of a windy night), commanded by Rua-tea (white pit), who arrived with the first migration, and took possession of the country from the point already taken by the Arawa round to Port Nicholson.

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The branch of the Nga-ti-kahu-hunu who located themselves in the Middle Island were styled Nga-i-tahu (descendants of Tahu), from their ancestor Tahu (spouse). The desire to possess themselves of the greenstone (pounamu), which was only to be found in the Middle Island, is supposed to have been the chief inducement which urged large bodies of this tribe at different times to invade the country of the Nga-ti-mamoe, who had become celebrated as possessing this treasure. The Nga-ti-mamoe, instead of resisting the invasion, endeavoured by every means to avert war. They relinquished a large portion of the country to the Nga-i-tahu, and supplied them for a time with food. For several years these tribes, cemented by intermarriages, lived peaceably together; but at length the Nga-i-tahu, becoming dissatisfied with the locality occupied by them, removed to the Wai-rau, leaving behind two of their chiefs, who were cousins, and who had married Nga-ti-mamoe women. The two cousins dwelt in different places: Apoka (or Aponga—greedy), the elder of the cousins, dwelt alone with his wives and a few slaves; Tu-te-ure-tira (Tu of the stone gimlet

of the stranger) in a pa with three hundred Nga-ti-mamoe, who had chosen him for their leader.

Apoka's ground was too poor to cultivate, and game rarely frequented the woods in his neighbourhood. He was consequently compelled to subsist chiefly on fern-root. He, however, bore all this cheerfully till his suspicions were aroused that his wives partook of better fare than they chose to set before him; he observed that they paid frequent visits to their relatives, who resided at a place celebrated for the variety of its supplies, but they never brought anything to vary the sameness of his diet. He was convinced that these visits were made to replenish secret stores, kept from him by his wives at the suggestion of their people, who perhaps thought that if he once tasted the good things of Wai-papa he might advise his tribe to take possession of it by force. His wives denied that they ate anything better than the food given to him. Convinced, however, that they

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deceived him, and brooding over his wrongs, he resolved to seek his cousin's advice. He accordingly proceeded to the settlement of Ta-te-ure-tira, and found him in the midst of a large kumara-plantation, superintending the labours of a number of men. Tu-te-ure-tira inquired whether he should cause the men to desist from their work and adjourn to the pa to listen to whatever he had to say. "No," replied Apoka; "my business is with you alone." The two cousins proceeded to the pa, where they performed certain rites, and retired to the verandah of Tu-te-ure-tira's house, where one of his wives had arranged some food for the refreshment of the guest. Tu-te-ure-tira begged his cousin to partake of the food and then tell him his business before the people returned from the field to prepare a feast to his honour. Apoka bent his head a long time in silence, and then said, "I am stupefied, I am amazed at the variety of food;" then, pointing to each basket before him, he inquired its contents. He again resumed his silence, and, fixing his eyes on the ground, remained in that position for some time. He was aroused from his reverie by the arrival of the tribe bringing the feast they had prepared, which they set down in little piles before him. He gave but one answer to all their pressing invitations to eat "I am overcome, I am astonished; I cannot eat." "But how is it," inquired his cousin, quite puzzled at his strange conduct, "that you, who have married Nga-ti-mamoe women, should express such astonishment at the everyday fare of that people? Surely you enjoy the same advantages as myself by your connection with them!" In reply Apoka told him his suspicions respecting his wives. Tu-te-ure-tira advised him to refer the matter to the elders of the tribe at Wai-rau, who would be only too glad to take up his quarrel, that they might dispossess the Nga-ti-mamoe of Wai-papa. Apoka, satisfied with the advice, rose (still fasting), and returned to his home, where his wives brought the usual meal to him, of which he partook, and then retired to rest. To lull any suspicion that might arise respecting the object of his visit

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to Wai-rau, early next morning Apoka went to Wai-papa, accompanied by a slave bearing his fishing-tackle, to visit his father-in-law. The canoes were already launched when he arrived, and all the men were about starting on a fishing-expedition. On seeing him the chief gave immediate orders that the canoes should be drawn up, and that every one should return to

the pa out of respect to his son-in-law. When Apoka told him that his only object in coming was to accompany them, the canoes were manned, and they all started for the fishing-ground. Only two fish were caught, and those by Apoka. The whole party were much annoyed at their want of success, and looked upon it as an ill omen. On landing, Apoka's friends begged him to remain and partake of their hospitality; but he refused to stay, and returned home with the fish, which he hung up as an offering to his atua (god). He ordered his wives to prepare a quantity of fern-root, as he intended to take a long journey. As soon as his arrangements were completed he took one of the fish, and, having fastened it to a pole, he bore it on his shoulders to the Wai-rau. His tribe no sooner saw him than they interpreted the symbol to be a token of a disturbed mind, and immediately guessed his errand. They gave him a hearty welcome, and crowded round him to hear the story of his wrongs. As he detailed the various circumstances their indignation rose higher and higher, and when he proposed to lead them against the Nga-ti-mamoe young and old shouted with delight.

It was agreed that the close relationship existing between himself and his wives sheltered those wives from punishment, but the insult they had offered must be wiped out by the blood of their tribe. Fearing to go near Tu-te-ure-tira, lest the Nga-ti-mamoe should be warned of their danger, the war-party took a very circuitous route, and came upon the doomed pa at dawn. Apoka, knowing it was the custom of the inhabitants to go early every day to fish, placed his men in ambush round the pa, directing Uri-kore (no offspring), a warrior famed for his

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bravery, to lie in wait under the principal chief's canoe. His arrangements were scarcely completed before Paua (Haliotis), the chief alluded to, appeared. He was a very tall man, and so powerful that, unaided, he could launch a war-canoe. As he placed his shoulder against the bow of his canoe to push it, as usual, into the water, Uri-kore rose and felled him to the ground with a club. The cry that Paua was killed struck terror into the hearts of the Nga-ti-mamoe, and ere they could recover themselves the pa was stormed and taken. A few only escaped; the rest were either eaten or reduced to slavery.

Apoka, whose hatred seemed implacable, resolved to destroy that portion of the Nga-ti-mamoe over whom Tu-te-ure-tira ruled. He accordingly sent Uri-kore, clothed in the spoils of Paua, to inform Tu-te-ure-tira of his danger. As Uri-kore approached the pa the garments he wore were recognized by Paua's relations, who bewailed his fate with loud lamentations. Deserted by Tu-te-ure-tira, who returned with Uri-kore to the camp of his victorious countrymen, and dreading an attack, the Nga-ti-mamoe abandoned their settlement, and fled some distance down the coast towards Kai-koura (eat crawfish), where they remained undisturbed for some years.

After selecting a strong position, on which they erected a fortified pa, and being joined by other portions of their own tribe, they were emboldened to attack a party of the Nga-i-tahu when out fishing. They succeeded in capturing all the canoes but one—that of Kauae (jaw), which escaped with the loss of most of the crew. This led to a renewal of hostilities between the Nga-i-tahu and Nga-ti-mamoe. A battle ensued, in which the latter were defeated, and

retired within their fortifications. The Nga-i-tahu laid siege to the place for months, and tried in vain to effect an entrance. A council of chiefs was held, at which one young man proposed to draw the enemy out by stratagem. His plan was approved of, and he proceeded to carry it out the following morning. Putting on two feather-

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mats, and armed with a mere or club, before dawn he went down to the beach, and, entering the surf, threw himself down and allowed the waves to carry him backward and forward, occasionally raising his arm that it might appear like the fin of a fish. The sentinels took notice of the dark object in the water, which they concluded must be either a seal or a young whale. The cry of "He ika moana! he ika moana!" ("A stranded fish! a stranded fish!") brought the whole people of the pa to look at the object, and a general rush followed to secure the prize. The stockade was so close to the beach that the people did not hesitate to open the gate. The foremost man plunged into the surf, but ere he discovered his error the supposed fish rose and gave him a deathblow. An alarm was immediately given, the crowd fell back within the pa, and the scheme failed. Weakened and wearied by this perpetual strife, the two tribes laid down their arms and made peace. It was not, however a peace of long duration. Manawa (heart), a chief of the Nga-i-tahu, demanded Ahua-rangi (like heaven), daughter of Tuki-au (beat the smoke), chief of the Nga-ti-mamoe, as a wife for his son. The manner in which the proposal was made gave offence to the tribe, and they refused their assent. In spite of the failure of his first attempt, Manawa renewed his proposal the following year. Accompanied by a hundred of his followers, he sought the Nga-ti-mamoe pa at Kai-koura. Messengers were sent forward to announce his approach, and the cause of his visit. On his arrival he was greeted in the usual manner, and his party, as they entered the stronghold, were shown into a large house set apart for their reception. Manawa was the last to enter. The moment he bent his head and stepped through the opening, Tuki-au, who was standing by the gate, struck him a violent blow with a stone axe. Manawa staggered forward, but before he reached his companions he received a more violent blow on the head. Immediately he got into the house the door was closed, and the old chief, after wiping the blood from his face, addressed his men. He told them that their case was

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hopeless. Caught in a trap and surrounded by foes, they must prepare to die; all he desired was that an attempt should be made to carry tidings of their fate to the Nga-i-tahu. Many volunteered for the dangerous service: one was chosen from the number. Manawa, after smearing his forehead with blood, charged him to be brave, and, committing him to the care of his atuas (gods), sent him forth. Hundreds of spears were aimed at the messenger, who fell transfixed ere he advanced a pace. Again and again the attempt to escape was repeated, but in vain. The imprisoned band grew dispirited, and Manawa failed to obtain a response to his call for more volunteers. At length a youth nearly related to him offered to make the attempt. The moment was propitious — the enemy, certain of success, guarded the door with less vigilance. Smearred with the blood of the dying chief, and charged with his last message to his family and tribe, the youth sprang out. Warding off the spears hurled at him, and evading his pursuers amongst the houses and enclosures, he reached the outer fence,

over which he climbed in safety, and turned to rush down the hill; but the only path bristled with spears. His enemies were pressing upon him. One chance for life remained—the pa stood upon a cliff, and by leaping down upon the beach he might escape. He made the attempt, and a shout of triumph rose from his foes when they saw his body extended on the sand; but their rage knew no bounds when he sprang up and in a loud voice defied them to track the swift feet of the son of Tahu.

The Nga-ti-mamoe then proceeded to kill and eat the victims of their treachery. In the meantime the sole survivor of Manawa's party arrived at Wai-papa with the startling intelligence of their fate. The Nga-i-tahu were quite unmanned by this unexpected blow. They resolved, however, to let a year pass ere they avenged the death of their chief, fearing, if they should attack the Nga-ti-mamoe at a place where blood sacred to them had so recently been shed, a panic might seize them, and victory, after all, fall to their treacherous foes. They waited,

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therefore, till the grass had grown over the oven in which Manawa was cooked, and had hidden all traces of his fate. The war-party was summoned by the tribe of Manawa, and it was decided to proceed by sea. All except Kauae, the survivor of a former massacre, were ready on the appointed day, and he was told to follow. Vexed at being left behind, he urged the men to hasten the fittings of his canoe. As soon as the work was completed he launched forth and sailed in quest of his friends. On the second day he saw their camp, but, passing by them, landed on a point which served to conceal his canoe, but from which he could discern the Nga-ti-mamoe pa. In the morning he saw the enemy leaving the shore to fish. He waited until they anchored, and then, coming from his retreat, charged down upon them, and succeeded in capturing one canoe. Killing the crew, he bound the chief, and paddled back to the place where his comrades were encamped. At first they mistook him for an enemy, and were not a little surprised when they recognized the very man they were waiting for. Seeing he had a prisoner, they called and asked who he was. Kauae replied "Tu-karu-a-toro" (the eye of Toro—to seek). "He is my brother-in-law," shouted Muru, who came running down to the edge of the water with a mat to cover him. (If a chief wished to spare a particular prisoner it was customary to throw one of his (the chief's) garments over him.) Kauae, fearing his prisoner's life would be spared, stooped down and bit off his right ear and ate it. "Oh! oh!" cried the man. "Aha!" said Kauae, "did Manawa cry when he was struck?" and, stooping down, he bit off the other ear. The brother-in-law, seeing Kauae's determination to retaliate the death of Manawa on the prisoner, gave him up to be eaten. The next day the Nga-i-tahu laid siege to the pa; but its impregnable position baffled every effort to take it. Food failed besiegers and besieged. The Nga-i-tahu were about to retire when one of the party, named Tu-te-rangi-apiapi (Tu of the closed sky), who was related to persons in the pa, devised a plan for its destruction. Without divulging his design, he asked

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permission to visit the Nga-ti-mamoe for the ostensible purpose of offering conditions of peace. He was well received by the besieged, and his visits became frequent and long-continued. The Nga-i-tahu grew impatient at the delay, and wanted to know how he was to

effect his object. "Wait," he said, "till a northwester blows, and then seize the opportunity afforded you." When the wind did blow from that quarter Tu-te-rangi-apiapi, as usual, went and seated himself in the doorway of one of the houses near the lower end of the pa. Having procured one of the long stones with which the women prepared the fern-root, he fastened one end to a piece of flax, and put the other into the fire, and when it was red-hot he watched his opportunity and slung it into the thatch of an adjoining house. A cry of "Fire" soon arose. The unsuspected perpetrator rushed out to assist the crowd who were trying to extinguish the flames, but in his apparent haste to pull off the burning thatch he threw it in such a manner that the wind blew it to the other houses, and in a few moments the whole place was involved in a conflagration. Under the cover of the smoke the Nga-i-tahu entered; and a general massacre ensued.

The Nga-ti-mamoe, after the destruction of their pa at Kai-koura, retreated south as far as Kai-a-poi, in the Canterbury Province, where they were left unmolested for a time while the Nga-i-tahu were engaged in building fortified pas at Kai-koura. As soon, however, as the Nga-i-tahu were fairly established there, they despatched a taua (war-party) in canoes to the east coast of Banks Peninsula, where they stormed a pa occupied by the Nga-ti-mamoe, called Pare-wakatu (plume made to imitate another). Soon after this the Nga-ti-mamoe were again defeated at a place called Pare-kakariki (plume of the green parrot), and then at Wai-kakai (water of frequent eating), where one of their chiefs, named Tu-te-kawa (Tu the baptised), was killed, and another, named Rangi-ta-mau (day when captured), was taken prisoner.

After this the Nga-i-tahu advanced on Kai-a-poi, to which

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Tuki-au had fled after murdering Manawa at Kai-koura, and there killed and drove out the Nga-ti-mamoe, and took possession of the country, killing or keeping as slaves all of the Nga-ti-mamoe who fell into their hands. The Nga-ti-mamoe, weakened and dispirited, retreated south beyond Tau-mutu (last one).

After this the conquered lands were divided amongst the Nga-i-tahu. Te-rua-hikihiki (nursed in a pit), a son of Manawa, who had gone back to the parent tribe in the North Island to raise fresh forces among his relations to avenge the death of his father, returned about this time, and settled at Tau-mutu. This, being the most southerly point of the newly-acquired territory, was the place where he would be most likely to encounter his foe, and obtain the utu or satisfaction he desired. Fighting-parties were sent against the Nga-ti-mamoe from time to time, but for many years no advantage was gained by either side.

Also, about this time a division of the Nga-i-tahu proceeded to Ara-hura, on the west coast, to take possession of the pounama (greenstone) country. Although it has been alleged that it was probably the fame of the pounamu that induced the Nga-i-tahu to invade the Middle Island, it would seem doubtful, however, whether the tribes of the Northern Island knew of the existence of this stone until many years after the country was in possession of the Nga-i-tahu, and the following account is narrated by some of the Natives of the present generation as the cause that led to its being more generally known: According to Native

tradition a chief named Nga-hue (the gourds) was the first to discover the pounamu. This chief, it is said, was driven from Hawa-iki through the jealousy of a woman named Hine-tu-a-ohanga (daughter of the nest), and on discovering New Zealand he took up his abode at Arahura, on the west coast of the Middle Island. During his residence there he found a block of the greenstone so much prized by the Maoris, which he took back with him to Hawa-iki. Nga-hue never returned to New Zealand, but his people, hearing of the fame thereof, and being

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desirous of emigrating on account of a quarrel with a neighbouring tribe, embarked for that place, and it is said it was out of the pounamu taken back to Hawa-iki by Nga-hue that the axes were made which were used in constructing the canoes "Arawa" and "Tai-nui," in which the Maori people came to New Zealand. It is supposed also by the Maoris that a small piece of the same stone was fashioned into an ear-ring (tara pounamu), and brought back by the crews of the "Arawa" and "Tai-nui," the ancestors of the Nga-ti-toa (descendants of Toa—brave), from whom it has descended as an heirloom through several generations. This ornament was called Kai-tangata (man-eater), and was presented by Te Rangi-hae-ata (day at dawn), the principal chief of the Nga-ti-toa, to Sir George Grey in 1853, on his departure for England, as an assurance of their regard and esteem. In those days the west coast of the Middle Island was inhabited by a tribe called Nga-ti-waerenga (the clearers). A few of this tribe being on a visit to the Nga-i-tahu at Kai-a-poi, a woman amongst the party called Rau-reka, observing the Nga-i-tahu making axes out of a hard black stone, commenced to laugh and make fun of them, saying her people made tools of a better kind and of a more durable material than they, at the same time exhibiting a small adze of greenstone. The Nga-i-tahu were much struck with the beauty of the adze, which was made of the kind of greenstone called inanga, and eagerly inquired where it was procured. On being told the locality, it was agreed that three of the Nga-i-tahu should accompany the Nga-ti-waerenga back to the west coast, and see where this coveted stone was. On their return they stated that the greenstone was found at Ara-hura, and existed in large quantities there.

The cupidity of the Nga-i-tahu being excited by the intelligence, a large body of them travelled across the Island to the west coast, where they speedily overcame the Nga-ti-waerenga, most of whom were killed, with the exception of a few women and children, who were spared by and embodied into the Nga-i-tahu Tribe.

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After these events a portion of the Nga-i-tahu, designated the Pou-tini (many posts) Nga-i-tahu, to distinguish them from the east coast branch, settled on the west coast, where their descendants have ever since resided.

The Nga-i-tahu had not been long in possession of the west coast before they were attacked by the Nga-ti-tu-mata-kokiri (descendants of Tu-mata-kokiri — shooting-stars); but, as the attacking party were not large, no advantage was gained by them, and they withdrew to Mohua (Native name of the northern portion of the Middle Island). The Nga-i-tahu and Nga-ti-tu-mata-kokiri seem to have had occasional fights about the right of catching the weka,

kiwi, and kakapo in the Upper Grey and Buller districts, but nothing of any moment took place between them during the first century of the occupation of the Middle Island by the Nga-i-tahu.

Shortly after the removal of some of the Nga-i-tahu from Kai-a-poi to the west coast, another section of their tribe arrived from Wai-rarapa, and located themselves at O-takou (red ochre) (Otago), and war was again resumed with the Nga-ti-mamoe with increased vigour. For some time it was doubtful which would be the conquering party, owing to some of the Nga-i-tahu refusing to join with their friends in the war. The Nga-ti-mamoe at last begged for peace, which was granted. One of the principal chiefs, named Tara-whai (barb of the sting-ray), having been invited with his followers to visit the Nga-ti-mamoe, at a pa south of Ti-maru (tii that shelters), were treacherously entrapped by the Nga-ti-mamoe into an ambush, and the whole of them slain except the chief, who, after a desperate struggle, was made prisoner. As Tara-whai had been a great scourge to them, they were determined to cut him to pieces alive: he was accordingly laid on his back on the ground, and a Native began to cut him down the breast and stomach with a sharp stone. The attention of the four Natives who were holding Tara-whai being directed at that moment to the arrival of some visitors at the pa, he, noticing their inattention, sprang to his feet, and succeeded in making his escape into the bush. Being

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much distressed at the loss of his patu-paraoa (whalebone club), he determined to attempt its recovery, and accordingly took advantage of the shades of evening to approach the camp of the Nga-ti-mamoe. Arriving near the place, he noticed a number of Natives seated round a fire. Drawing near he saw them examining his lost weapon, and talking of the bravery of its owner. Noticing the absence of one Nga-ti-mamoe who had a defect in his speech, he walked up to the outer circle, and, seating himself on the ground, asked (feigning the voice of the man of defective speech) to be allowed to look at the celebrated patu. It was handed to him by the unsuspecting Nga-ti-mamoe, when, jumping suddenly up, he struck the two nearest him on the head with the weapon, exclaiming, "The brave Tara-whai has recovered his weapon;" which so astonished his enemies that it was some time before any pursuit was made, and he succeeded in again reaching the cover of the woods in safety. The following morning a large party of the Nga-ti-mamoe formed an ambush near the Nga-i-tahu pa, which they supposed Tara-whai would attempt to reach. He had, however, perceived their design, and, instead of proceeding direct to the pa by the inland route, he walked along the beach, and, coming to a point within half a mile of it, he made signs with his club to his friends to make a sortie from the pa on the Nga-ti-mamoe, which was done, and under cover of it he joined his own tribe.

Messengers were at once despatched to the Nga-ti-tu-ahuriri at Kai-a-poi, and to other portions of the tribe residing further north, to inform them of the mishap which had befallen the followers of Tara-whai, and requesting them to assemble as quickly as possible, and take revenge for the death of their friends. These divisions of the tribe at once combined with their southern friends, and the doomed Nga-ti-mamoe were attacked and many slaughtered, and those who escaped were driven south. They took refuge in the fastnesses of the southern forests.

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This was the last time the Nga-ti-mamoe made any stand against the conquering Nga-i-tahu. Weakened by successive defeats, and terrified at the treatment they met with from the dominant tribe, they ceased to build pas, secreted themselves in caverns, and fled upon the approach of strangers. In Lyttelton Harbour there is a cave which formed the retreat of a small tribe; near Ti-maru there are several, the sides of which are covered with rude images of men, fishes, &c., which in like manner afforded shelter to this unhappy people. In course of time, however, peace was again renewed between the remnant of the Nga-ti-mamoe and their conquerors, and a partial incorporation with the latter may be inferred from the existence of a hapu of that name amongst the Nga-i-tahu of the present time.

The pursuit of bird-hunting and eel-fishing at the sources of the Ma-ruia (plant again and again), Clarence, and Wai-au-uwha (Wai-auha—water where the fish leap out), led to frequent skirmishes between the east and west coast Nga-i-tahu and the Nga-ti-tu-mata-kokiri. This tribe held undisturbed possession of the country to the north of the Buller for over a century after the first settlement of the Nga-i-tahu in the Middle Island, when their territory was invaded by a division of the Nga-ti-apa (descendants of Apa—company of workmen) Tribe from the neighbourhood of Whanga-nui in the North Island, who partially conquered them, but after a time withdrew again to their own district. The Nga-ti-tu-mata-kokiri, with a view to avenge themselves on the Nga-ti-apa, determined to cross the Strait and attack them at Kapiti (gorge, or narrow pass), where they then resided; but in attempting to cross over large numbers were drowned, and the remainder who landed were so few in number that they fell easy victims to their enemies. No further attempt at conquest appears to have been made by the Nga-ti-apa until about sixty years ago, when, taking advantage of a war then raging between the Nga-i-tahu and Nga-ti-tu-mata-kokiri, they crossed over to Massacre Bay, and again attacked the Nga-ti-tu-mata-kokiri. The Nga-ti-

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tu-mata-kokiri having about this time unfortunately killed a Nga-i-tahu chief named Pakeke (hard) at Ma-ruia, it was determined by both the Nga-ti-tu-ahuriri and Pou-tini Nga-i-tahu to take revenge. Two fighting-parties started unknown to each other, almost simultaneously, one from Kai-a-poi and one from Ara-hura. The former, headed by Te-ware-kino (bad gum), travelled by the Huru-nui (great dog-skin mat) to Lake Sumner; thence, by the sources of the most northerly branch of the Wai-au-uwha and the pass of Kai-tangata (man-eater), to Ma-ruia; following that river until its junction with the Kawa-tiri (repeat again and again the ceremonies whilst planting a crop) (or Buller). After crossing the Buller they proceeded in a northerly direction by the valley of the Matiri (offerings to the gods), a tributary of the Buller, to the source of the River Karamea, down which they proceeded to the coast, where they remained some days eel-fishing. The party who went from Ara-hura, consisting of Pou-tini Natives, headed by their principal chief, Tuhuru (stand in a dog-skin mat) (father of the late chief Tara-puhi-te-kaukihi—plume on the peak of a hill—of Mawhera — opened), travelled by the coast, and reached Karamea at the time that Ware-kino and his people were engaged in eel-fishing. The party of Tuhuru, seeing tracks of men on the sand at Karamea, supposed these were the footprints of some of the Nga-ti-tu-mata-kokiri, of whom they were in quest. Tuhuru and another man cautiously approached the Nga-ti-tu-

ahuriri encampment. Tuhuru's companion, being in advance, came suddenly on Te-ware-kino, who was engaged baiting an eel-basket, and, taking one another for enemies, a scuffle ensued. The Pou-tini Native was thrown down, and would have been killed by Te-ware-kino but for the timely arrival of Tuhuru at the scene, who made a thrust at Te-ware-kino with his spear, and ran him through the arm, at the same time giving him a push forward on his face. Before Ware-kino could rise he was seized by the hair of the head by Tuhuru, who intended to give him a final blow with his club, when he suddenly recognized

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him as Te-ware-kino, and a cousin of his own. The Nga-ti-tu-ahuriri, attracted by the quarrel, had by this time assembled round their leader, whereupon the mistake was explained, and they at once joined forces and proceeded to West Whanganui, led by Tuhuru. There they attacked the Nga-ti-tu-mata-kokiri, and killed many, but after a time retired to Ara-hura, from whence Ware-kino and his people returned to Kai-a-poi.

The Nga-ti-tu-mata-kokiri were again attacked by the Nga-ti-apa, and driven to the west coast; and the last of them, consisting of Te-pau (the float of a net) and Te-kokihi (sea-weed bottle), two of the principal chiefs, and a few followers, were killed by Tuhuru and his people on the Papa-roha (trembling space) Range, dividing the valleys of the Grey and Buller. The Nga-ti-apa had now entire possession of the country formerly occupied by the Nga-ti-tu-mata-kokiri; but events were taking place in the North Island amongst the tribes there which eventually led to their being dispossessed of their newly-acquired territory.

nga-ti-mamoe. (nga-i-tahu.)

The Nga-i-tahu (descendants of Tahu) speak of the Nga-ti-mamoe (descendants of Mamoe—long cooked) as the wild people of the Middle Island. They had been one of the most numerous and powerful of the original tribes of that Island; but from the constant wars between them and the Nga-i-tahu the Nga-ti-mamoe had become so reduced in number that at present [in 1859] they number about thirty people, chiefly men. These had taken up their abode in the mountains of the South Island, to the west of the lakes Hawea (doubt) and Wanaka (Wananga—altar, medium), from which their old enemies could not dislodge them.

The Milford Haven Maoris have often seen them; as also have the crews of the Muri-hiku (tail-end) sealing-boats.

In 1855 the crew of one of these boats captured a woman belonging to this people, who was gathering shell-fish on the

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rocks on the coast, who informed the sealers that her people were numerous in the interior. She escaped from her captors, and thus information about her people was not obtained.

The Nga-i-tahu people, when out hunting up in the mountains, have seen whares (houses), fireplaces, and Native mats, with whalebone clubs (pata-paraoa), baskets, and other things belonging to this people.

Little is known of the original Native occupants of the Middle Island; and, as it was thought that the Nga-i-tahu and Rangi-tane (day of man) were the only people who had inhabited that Island, it may add to the knowledge we possess on the subject to mention some of the tribes who in ancient times were in occupation.

1. Rangi-tane (day of man).—This was a large tribe, who occupied the Pelorus. Wai-rau (gleanings of the crop of kumara), and Awa-tere (swift-flowing water in a creek) district.

2. Nga-ti-tu-mata-kokiri (descendants of Mata-kokiri—shooting-star), who were more numerous than the Rangi-tane, occupied the whole of Blind Bay and Massacre Bay districts, and all the west coast as far south as the River Kara-mea (red ochre).

3. The Nga-ti-wairangi (descendants of Wairangi—demented) were not so numerous as the two former. They occupied the west coast from Kara-mea to Tauranga (lay at anchor) (Cape Foulwind).

4. Nga-ti-kopiha (descendants of Kopiha—pit in which to store taro or kumara) was a small tribe which inhabited the west coast from Tauranga to Foveaux Strait.

5. Nga-ti-mamoe (descendants of Mamoe—long-cooked, sodden) were the most numerous and powerful tribe of the Middle Island. They owned the whole of the south, south-eastern, and eastern portion of the Island, from Jacob's River or Apa-rima (party of five workmen) to Aka-roa (Haka-roa—long haka or dance).

6. Wai-taha (side of the water) was a small tribe, and held the country from Aka-roa to the A-muri (behind) Bluff.

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7. O-mihi (regret) was not a numerous tribe. They lived on the coast at O-mihi—from which they obtained their name—and at Kai-koura (eat crawfish), and at Te-karaka (*Corynocarpus lœvigata*) (Cape Campbell).

8. The Nga-i-tahu (descendants of Tahu—set fire to) originally came from the North Island, and were of the tribes Nga-ti-kahu-ngunu and Nga-ti-awa, from the Wai-rarapa district, from whence, many generations ago, they passed across the Strait to the South Island. According to those chiefs and priests who relate the history of this tribe, about seven generations of the Nga-i-tahu have been born on the South Island; which, at thirty years to a generation, would give two hundred years. The Nga-i-tahu landed at Kai-koura, on the east coast, and at once attacked the unsuspecting O-mihi Tribe, whom they nearly exterminated; the remnant fled to the Wai-taha Tribe for protection, who killed them, and exterminated the O-mihi Tribe.

The Nga-i-tahu, having firmly established themselves at Kai-koura, sent a canoe across the Strait back to Wai-rarapa to inform their friends of their success, with a request that others of the Nga-i-tahu should join them on the Middle Island, to enable them to conquer all the Middle Island tribes. To this request the Wai-rarapa people gladly responded, and went in a strong body to Kai-koura, and war was again waged against the Wai-taha, who were conquered. The Nga-i-tahu say the Middle Island tribes were not accustomed to war.

Though large and powerful men, they were not warriors. Having (as the Nga-i-tahu say) lived so long in peace, when times of trouble came they were not equal to the occasion.

The lands of the conquered were taken possession of by the invading Nga-i-tahu, and to protect their claim to these the Nga-i-tahu built pas at Kai-a-poi (game with balls) and Kai-koura (eat crawfish). Having completed these, the Nga-i-tahu sent war-parties against the Nga-ti-mamoe. After years of war

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neither tribe gained advantage over the other. The Nga-i-tahu, having learnt of the existence of greenstone (pounamu), sent a war-party to Ara-hura (road uncovered) to take possession of the pounamu (or greenstone) country.

The Nga-i-tahu became acquainted with the existence of the greenstone from some of the members of the Nga-ti-kopiha (descendants of Kopiha—pool of water) Tribe, who had come from Ara-hura to visit their relatives residing at Kai-a-poi. One of the visitors, a woman called Rau-reka (deceitful), observing some of the Nga-i-tahu people making axes of hard black stone, asked if they made tokis (axes) of such material, adding that her people had a better kind of stone, at the same time exhibiting an axe of pounamu. This axe was made of the pounamu called inanga (light-coloured pounamu), and was much praised by the Nga-i-tahu, who inquired where it was obtained. Some of the Nga-i-tahu agreed to accompany the Nga-ti-kopiha back to their district to procure pounamu, as it was plentiful in the Ara-hura River.

A large party of the Nga-i-tahu travelled across the Middle Island and attacked and conquered the Nga-ti-kopiha (pool of water) in their own district. They killed all the men, and some of the women and children became members of the Nga-i-tahu Tribe.

About this time a section of the Nga-i-tahu separated themselves from the parent tribe, and called themselves the Nga-i-tu-ahuriri (descendants of Tu-ahuriri—barrier in a river); and, again, whilst the Nga-i-tu-ahuriri resided at Kai-a-poi, another section separated themselves from this latter sub-tribe. This last section called themselves the Pou-tini-Nga-i-tahu (the many posts of the descendants of Tahu). This last sub-tribe attacked and conquered a tribe of the old Middle Island Natives called Nga-ti-wairangi (descendants of the demented), and extinguished the name they bore, took possession of their whole territory, and took up their permanent abode on the west coast; where they were attacked by the Nga-ti-tu-mata-kokiri (descendants of the falling star) people, aided by the Rangi-

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tane (day of man). But the war-parties sent by these two tribes were few in number: they did not gain any advantage over their enemy, and withdrew to Mohua (smoulder) (Maori name for the northern portion of the Middle Island).

Though at times the Nga-i-tahu and Nga-ti-tu-mata-ko-kiri sub-tribes were friendly, and aided each other in their wars against the original people of the Middle Island, yet disputes arose and occasional fights took place between them for the right to catch the birds weka

(*Ocydromus australis*), kiwi (*apteryx*), and kakapo (*Strigops habroptilus*) in the upper Grey and Buller districts; but nothing of note disturbed their peaceable relations for at least a century after the occupation of that part of the Middle Island by the generic tribe of Nga-i-tahu.

To return to the Nga-i-tu-ahuriri—Nga-i-tahu who remained at Kaiapoi when a portion of this hapu, having called themselves by the new name of Pou-tini, had removed to the West Coast. The Nga-i-tu-ahuriri again sent an invitation to their friends at Wai-rarapa, on the North Island, for aid; in response to which invitation another body of the Nga-i-tahu from Wai-rarapa crossed the Strait and took up their abode at O-takou (the red ochre).

War was again the order of the day; but, as some of the Nga-i-tahu would not join their friends against the Nga-ti-mamoe, it was doubtful who would be the conquerors in this new struggle for supremacy.

The Nga-ti-mamoe were now wearied of war, and offered to make peace, which was accepted by the Nga-i-tahu, and a Nga-i-tahu chief called Tara-whai (Tare-wai) (barb of the stingray, or ask for water) was invited, with some of his people, to visit a pa of Nga-ti-mamoe situate to the south of Ti-maru (sheltered by a tii, or the bruised tii). In going to that pa this party was murdered by an ambuscade, and Tara-whai alone escaped death, but after a desperate struggle was made prisoner by his enemies. As this chief had been the greatest enemy of the Nga-ti-mamoe they determined to cut him to pieces whilst he was alive, and accordingly four men held him outstretched on the

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ground, whilst a fifth man began to cut his stomach and chest open with a piece of flint. When in the act of so doing some strangers arrived at the pa. The four holding Tara-whai having their attention called to the strangers, Tara-whai sprang to his feet, and escaped to the forest.

At the time he was taken prisoner he had in his possession a very much-prized hoe-roa (long spear made of whalebone) (d). This was taken by his enemies, and, having escaped, Tara-whai was distressed at the loss of his weapon, and determined if possible to recover it. Accordingly, in the shades of night he took the opportunity to approach the enemy's camp. Seeing a number of Nga-ti-mamoe people sitting round a fire, he approached them, and saw they were examining his hoe-roa, and heard them talking of the bravery of its old owner. Noticing the absence of one of the Nga-ti-mamoe who had a defect in his speech, he walked up to the outer circle of these men, and seated himself beside them. Feigning the voice of the man of defective speech, he asked to be allowed to look at the famed weapon. The unsuspecting Nga-ti-mamoe handed it to him. Jumping up suddenly, he struck a blow with the weapon at each of two men who were sitting nearest to him, one on the right and the other on the left, saying,—

Naia te toa o Tara-whai
Kei aia ano tana patu

("The brave Tara-whai has recovered his weapon"). His enemies were so astonished at this daring act that pursuit was not thought of till he had gone some distance and reached the forest in safety.

The next morning a large party of Nga-ti-mamoe warriors lay in ambush near the Nga-i-tahu pa to intercept Tara-whai should he attempt to reach that fort; but Tara-whai was cautious, and, instead of going to the pa, he went along the beach. Arriving at a point in sight of the pa, he with his hoe-roa weapon made signs to his friends in the fort to make a feigned attack on the Nga-ti-mamoe, to create a diversion in his favour. This was done, and he joined his friends and tribe in the fort.

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Messengers were at once sent to inform all the other sections of the Nga-i-tahu of the fate of Tara-whai and his party, urging revenge for them to be taken at once. Those to whom the messengers were sent joined with the southern portion of the Nga-i-tahu, and the doomed Nga-ti-mamoe were attacked and indiscriminately slaughtered. A remnant fled southward. The Nga-i-tahu followed up the victory, and overtook them at Apa-rima (Jacob's River), where they were hemmed in by their enemies, and attacked and nearly exterminated; but about thirty escaped. These fled inland to the Lakes Hawea and Wanaka, to which places the Nga-i-tahu thought it unadvisable to follow them.

The rarely-seen Natives of Bligh Sound and of the south-west coast are, no doubt, the descendants of those thirty fugitives from the last battle at Apa-rima, and are the remnant of the once powerful Nga-ti-mamoe.

The Nga-ti-tu-mata-kokiri waged war with the east and west coast Nga-i-tahu whenever they met each other in their bird-catching or eel-fishing excursions at Ma-ruia, Matakītaki (gazing at) (Upper Buller), or at the sources of the Clarence and Wai-aua (water of the herring) Rivers.

The Nga-ti-tu-mata-kokiri held undisturbed possession of these lands for about one hundred and thirty years, dating from the first settlement of the Nga-i-tahu on the Middle Island, at the end of which time they were distributed by the Nga-ti-apa (descendants of Apa—company), a tribe who came from the North Island. The Nga-ti-apa partially conquered the Nga-ti-tu-mata-kokiri; but after a time the Nga-ti-apa returned to their old home on the North Island.

The Nga-ti-tu-mata-kokiri determined to cross Rau-kawa (Cook Strait) to Kapiti, in the North Island, and reside with the Nga-ti-apa; but in the attempt many of the Nga-ti-tu-mata-kokiri were drowned. Those who escaped and landed at Kapiti were so few in number that they were slaughtered by their enemies.

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Not any further attempt was made by the Nga-ti-apa to conquer the Middle Island tribes till the time when a war was being waged between the Nga-i-tahu and Nga-ti-tu-mata-kokiri Tribes. The Nga-ti-apa took advantage of this, and crossed over to Massacre Bay and attacked these two tribes.

The Nga-ti-tu-mata-kokiri having about this time killed a Nga-i-tahu chief called Pakake (whale) at Maruia (plant the crop), the Nga-ti-tu-ahuriri and Pou-tini hapus (sub-tribes) of the Nga-i-tahu Tribe determined to take revenge for that murder. Two parties started on a war-expedition nearly at the same time, one from Kai-a-poi and the other from Ara-hura. Each, of these went unknown to the other. The Kai-a-poi party was headed by a chief called Te-whare-kino (evil house). This party went by the way of Huru-nui (great dog-skin mat) to Lake Summer, then by the most northerly branch of the Wai-aua to the Maruia River, and followed that river to its junction with the Kawa-tiri (Buller), which they crossed, and proceeded up the valley of the Ma-tiri (the cracking noise) in a northerly direction to the source of the Kara-mea (red ochre) River, and down that river to the sea-coast, where they remained some few days eel-fishing.

The party of Pou-tini-nga-i-tahu, headed by their principal chief, Tu-huru—father of the present [1859] chief Tara-puhi—went by the west coast and reached the Kara-mea, where Whare-kino and his party were eel-fishing. The Pou-tini party, seeing footprints of men on the sand of the sea-beach at Kara-mea, supposed them to be tracks of some of the Nga-ti-tu-mata-kokiri people. Tu-huru, the leader of the band, and another chief cautiously approached the Nga-ti-tu-ahuriri encampment. The companion of Tu-huru, who was in advance, suddenly came on Te Whare-kino (who was unknown to him) putting the bait into an eel-basket. Whare-kino and this chief, taking each other for enemies, attacked each other. A scuffle ensued, and the Pou-tini chief was thrown down by Whare-kino. Whare-kino was in the act of killing him when Tu-huru came on the scene.

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Tu-huru made a thrust at Whare-kino with his tao (spear), which ran through Whare-kino's arm; at the same time Tu-huru gave Whare-kino a push. He fell forward on his face, and before he could rise Tu-huru caught him by the hair of the head, and with his uplifted mere-pounamu was in the act of dealing a death-blow; but on a sudden turn of the doomed chief Tu-huru recognized him as Te Whare-kino, a cousin of his own, and thus his life was saved.

The Nga-ti-tu-ahuriri had by this time assembled round their leaders, who had recognized each other. Their forces joined, and under the leadership of Tu-huru they proceeded in one body to West Whanga-nui (great harbour), where they killed many Nga-ti-tu-mata-kokiri, and retired to Ara-hura, from which place Te Whare-kino and his party returned to Kai-a-poi.

Te Nga-ti-tu-mata-kokiri were once more attacked by the Nga-ti-apa. Some of the Nga-ti-tu-mata-kokiri were taken prisoners and made slaves, and those who escaped were driven to the west coast. Up to the year 1859 only two descendants of the Nga-ti-tu-mata-kokiri had been seen in the Nelson Province, and these two had been twice enslaved, once by the Nga-ti-apa and once by the Nga-ti-toa.

The remnant of the Nga-ti-tu-mata-kokiri Tribe, consisting of Te Paoi (fern-pounder) and Te Kokihi (bottle made of sea-weed), their principal chiefs, and about fourteen followers, were killed on the Papa-aroha Range, dividing the valleys of the Grey and the Buller, by Tu-huru and the Pou-tini people.

It was some of the tribe Nga-ti-tu-mata-kokiri who attacked the boat's crew of Tasman on his visit to Te Tai-tapu (sacred tide), which locality was by Tasman called Massacre or Murderers' Bay, from the disaster. The Tai-tapu is a sandy cove about half a mile from Tata Island, and is pointed out by the Maori as the locality where the attack was made on Tasman's boats, which was the first hostile meeting between the Maori and Europeans.

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The Nga-ti-apa now held possession of the whole of Massacre Bay, where they held as slaves some of the Nga-ti-tu-mata-kokiri people; but, as the Wai-kato had driven the Nga-ti-awa (descendants of Awa), Nga-ti-toa (descendants of the brave), and Nga-ti-tama (descendants of the son) from their own homes, the Nga-ti-toa and their allies, under the leadership of Te-rau-paraha (paraha-leaf), Te Niho (the tooth), Takerei, Kanae (mullet), Koihua (iron pot), and Te Puoho (startling trumpet), crossed the Rau-kawa (Cook Strait), and attacked the Nga-ti-apa. The allied tribes under Rau-paraha first landed on the Rangi-toto (blood-red sky; scoria) Island (D'Urville's Island) and in Queen Charlotte Sound, and attacked the Rangi-tane, who were conquered and driven from their homes, and their power and mana (fame) from that day never gained its old prestige. The Nga-ti-apa is now represented by the hapu Nga-ti-kuia, of the Pelorus.