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# A STORY OF TUHAITARA

From MS. material supplied by Mrs. Raheva Tainui, Put in order and edited by J. M. McEWEN, Native Land Department, Wellington.

Journal of the Polynesian Society. Volume 55, No. 3 > Ngai-Tahu: notes relating to, by Raheva Tainui, p 221-235

## 1. A STORY OF TUHAITARA.

TUHAITARA was a woman of the Ngai-tahu tribe, who lived sixteen or seventeen generations ago (see Table 1). She was married to Marukore of the Ngati-mamoe. One day, being angered by her husband, she insulted him with a "mokai," or particularly offensive remark imputing slavery to the person addressed. The mokai was as follows: "Ehara koe i te tangata; he taurekareka no roto i te kaka kai amio; i puta mai koe i roto i te pohatu paremoremo, i te aruhe taratara." This may be translated, "You are no man; you are a low person from amongst the parrakeets, constantly on the move in search of food; you are a survivor from the slippery stones (oven stones slippery with grease), from the oven covered only with rough ferns (i.e., not of sufficient importance to be covered with plaited mats)."

Naturally, this terrible insult was resented by Marukore, and the incident led to the outbreak of war between Ngai-tahu and Ngati-mamoe.

## 2. THE ORIGIN OF THE NAME KOUKOURARATA.

This story concerns Rakaitekura, the mother of Tuahu-riri. She was the wife of Tumaro, a great sailor, who spent the greater part of his time away from home on various expeditions. During one of his absences, Rakaitekura fell in love with another notable chief, Te Aohikuraki, and on Tumaro's return he found that she was about to give birth to a child. When the time arrived for the birth, Tumaro's

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suspensions were aroused by the prolonged labour of his wife, and he thereupon resorted to incantations in which he mentioned the names of various prominent chiefs. As soon as the name of Te Aohikuraki was pronounced the child was born, and Tumaro thus became aware of the identity of its father. The child was given the name of Hikutawatawa.

Following upon this happening, Tumaro resolved to return to his own people; but he decided not to take his wife. In view of her high rank he would not kill her for her infidelity, but he asked her to dress her hair and prepare herself, and when she was ready he led her to Te Aohikuraki to become his wife.

The stream where Rakaitekura dressed her hair was named Koukourarata from this incident. Koukou means to bind up the hair and rarata means to tame, or to hand over quietly.

### 3. THE STORY OF HIKUTAWATAWA (TUAHURIRI).

This is the story of the child of Rakaitekura referred to in the preceding narrative.

When Hikutawatawa was a child he was wont to join with the other children in throwing darts or stones fastened to a cord. He was very proficient in these sports, and the other children, becoming jealous of his prowess, began to insult him, even to the extent of calling him poriro (bastard). He was filled with shame at this taunt and with-drew from the company of the other children. When he grew up, Hikutawatawa questioned his mother as to the identity of his father and his whereabouts. His mother had anticipated that some day he would ask this question so she answered him by saying, "Your father is at the rising of the sun." Hikutawatawa then came to the south with a war-party to seek his father. He arrived at Whakatu in his canoe, Te Haumia, and the chief of the pa invited him to enter. The old chief took the party into his principal house, and as they entered he gave his people instructions to heat up the ovens, proposing to slay his visitors and cook them for food. However, while Hikutawatawa was lying in the house taking stock of the carved walls and pillars of the building, he began to murmur to himself, "Ai ko te kaha tukou o taku tipuna a Kahukuratepaku i mahue atu ra i au i rawahi i Ngawhakaarawaru." (This sentence is obscure,

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but may mean, "I have left beyond Ngawhakaarawaru the adzed pillars of my ancestor Kahukuratepaku.") The children playing nearby heard these words and reported them to the old chief, who thereupon came and asked him if he was Hikutawatawa. On hearing that this was so, the chief ordered the fires to be extinguished as the visitor was his own grandchild. In the meantime, however, Hikutawatawa had learned that the ovens had been prepared for him and his party, and he became very angry. His grandfather, on the other hand, was so pleased to see Hikutawatawa that he invited him to go to his sacred place and receive his blessing. They accordingly proceeded to the sacred place (tuahu), but the heart of Hikutawatawa was full of anger even as he received the blessing. He soon left the pa, and began to plan his revenge. Twelve months later he returned with a war-party and slaughtered his grandparent and his people.

From the anger (riri) he felt whilst at the tuahu of his grandfather, Hikutawatawa was thenceforward known as Tuahuriri. The large sub-tribe Ngai-tuahuriri is descended from him. (See Table 1.)

### 4. THE ORIGIN OF THE NAME HOROMAKA (BANKS PENINSULA).

This island, near port Levy, has appeared on maps as Horomanga, apparently through an erroneous impression that the letter "k" in the original Ngai-tahu name was the equivalent, as is so often the case, of the "ng" sound in the speech of the North Island Maori. Mrs. Tainui states that when the land at port Levy was sold to Mr. Mantell, there were a number of North Island people living there, and it was probably due to their influence that Mr. Mantell's map give the name as Horomanga.

The name arose from the following incident. Having a grievance against one Tutekawa, Moki a son of Tuahuriri, determined to seek him out and slay him. With this end in view he embarked on the canoe Makawhiua and set sail for Tutekawa's home. The captain of this canoe was a man named Maka.

Now Tutekawa had a son, Te Rakitamau, who was Moki's cousin and whose home was at Taumutu. Being unwilling to involve Te Rakitamau in the projected slaughter, Moki had sent word to his cousin to meet him at the mouth

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of the Koukourarata. When the canoe reached the appointed spot, Moki asked the crew to put him ashore first, wishing to ascertain if Te Rakitamau had arrived. He found his cousin amongst the manuka scrub at Otutohio, not far from the landing place, and warned him to leave the district as his father was to be attacked. Moki then returned to his canoe and told the crew to proceed to sea as nothing could be done at that time. His purpose was to give his cousin time to make his departure. As the canoe moved out, Moki gave a signal to Te Rakitamau and from an answering signal, he knew that the latter was preparing to leave. The signal sent to Te Rakitamau was one of those cryptic messages so often met with in Maori tradition:

Kaikai a waro i

ki te mahi aruhe

Te whao tea ka ora

Te whao uri ka mate

Te uri kai ra waho ka ora

Te uri kai ra roto ka mate.

This message is couched in figurative language and is difficult to construe. It appears, however, to compare Te Rakitamau's situation with fern root roasting in the coals, saying that the root which is burned on the outside only is saved, but that which is burned black inside is not saved. In other words, Te Rakitamau is warned not to remain too long in the danger-area if he wishes to survive.

Some months later, Moki returned with a war-party, and crossing the hills to Tutekawa's home at Waikakahi, he attacked and slew his enemy.

Owing to the abandonment of the plans of the first expedition, the island was named Horomaka. In this context horo means to disperse and Horomaka means the dispersal, or foiling of Maka, the captain of the canoe Makawhiua.

## 5. SOME DETAILS OF THE LIFE OF TAMATI TIKAO.

The following account of the life of the well known Ngai-tahu chief, Tamati Tikao, was written by his son many years ago, and must have been one of the earliest biographies written by a Maori. It is written in the usual form of Maori, without the characteristic substitution of "k" for "ng," but there are some unusual features, such as the use of tou for tonu.

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## NGA KORERO I TE ORANGA O TAMATI TIKAO.

Ko Tamati Tikao, ko tetahi tenei o nga Rangatira Maori o te Waipounamu o te Iwi o Ngaitahu, te iwi tuturu o Niu Tireni. 1849 ka marena ia ki tana wahine ko Rahera Te Hua, tetahi tino wahine Rangatira tenei o roto i te Hapu o Ngati Irakehu hei Tuahine tou ki a ia (turanga tuarua). Ko tenei wahine he Puhi ki tona hapu, e kiia ana i ona ra (Te Kuini o te Tonga). Kotahi tou to raua uri ko Hone Tare Tikao. No te 29th Hepetema 1885 ka mate a Tamati Tikao ki tona kainga i Opukutahi, 75 ona Tau. E tino uri Rangatira a ia no nga Hapu Maha. Koia nei etahi o nga Hapu e eke ana ki runga i a ia.

Tauponui

Tura

Rongokako

Uenuku

Ngati Irakehu

Ngati Kahukura

Ngati Hine Kura

Ngati Urihia

Ngai Tuhaitara

Ngai Tuahuriri

Ngati Wheke

I mau ano ia i te whawhai a Te Rauparaha ki a Ngaitahu nei i mua atu o te rironga o te Maiharanui i te herehere. E maha noa atu nga rau tangata i riro i a Te Rauparaha o te Pa o Kaiapoi. Mau katoa tona Matua Tane, Matua wahine ona Tuakana, Teina, Tuahine, riro katoa. Kaore i patua, noho tonu iho i etahi waahi o Poneke. Ko tona matua wahine ko Hakeke, ka tae te Kaipuke ki waho o Kaikoura ka u ki uta ka oma ia. Ka haeretia mai e ia te whenua (me etahi atu ano hoki) tae noa ki Otakou. Ka noho i reira ka mate. Ko tona Matua Tane ka noho i Poneke mate tou iho a ia ki reira ka nehua ki te urupa i Karori. Ko etahi ka rere mai i runga i nga waka Maori ki Whakatu. Ka whakawhiti mai a Tamati i taua wa ka noho i reira a tae noa mai te whakapono. Hopu tonu ia i tenei mea ite whakapono. No te nohoanga o tetahi Minita ki whakatu ko Terei te ingoa, ka noho a Tamati ki a ia, tuturu tonu iho hei Monita mo nga Maori, mo nga kainga e haere ana a Terei ki te kauwhau i te Rongopai. He maha ano nga tau e noho ana Tamati Tikao i taua Minita. No te tononga a Pihopa Herewini i a Terei mo Waiapu, katahi ano a ia ka whakaaro ki te hoki mai. Ka tono ia ki a Pihopa Herewini, hei whakahoki mai i a ia ki te kainga tuturu, ka whakaae te Pihopa, ka eke a ia

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ki te kaipuke. He nui ano nga tamariki Maori o te Rawhiti i reira e akona ana e te Pihopa he mea kohikohi mai nana no roto inga hapu katoa e noho mai ra i Aotearoa. He maha ano nga marama e rere ana te Kaipuke ki tena waahi ki tena waahi, ka tae mai ki Akaroa nei ka noho tuturu ia i te tau 1848. Kotahi ano tona Tuakana i rokohanga mai e ia i Akaroa nei ko John Tikao. Koia te ateha tuatahi o nga Maori o tenei motu o te Waipounamu. No te tau tenei i tu ai a Robinson hei kai whakawa mo Akaroa, ka tu hoki a John Tikao mo te taha ki nga Maori. He tangata ingoa pai a John Tikao, he

tangata kaha, marama ana ritenga, ki nga pakeha, me nga Maori. No te tau 1852 ka mate ia ki Kaiapoi, ka tu ko Tamati Tikao te ateha i muri i a ia. No te tau 1856 ka tukua mai e te Kawana a Colonel Thomas Gore Browne C.B. te tiwhikete whakamana i a ia hei ateha me te mau ano tona kaha ki te mahi i nga ritenga o te whakapono ki nga Maori. I puta ano tona aroha ki nga tamariki Maori o Wairewa i te tau 1860 ka whakaturia e ia tetahi kura hei ako i nga tamariki. Nui atu tona manawanui ki te ako i nga Tamariki. E rua tekau te nui o nga Tamariki i taua wa e haere aua ki te Kura, me te whangai rawa i a ratau. Kaore rawa nga matua o nga tamariki i kaha ki te awhina i a ia tae rawa tau ke ki te tau kua mohio haere te nuinga o nga tamariki ki te korero pukapuka Maori me te tuhituhi hoki, me te ako tonu ia i nga kupu o te Karaipiture ki nga Tamariki a mutu noa taua kura. E mohio ana a Revd. James W. Stack ki taua kura a Tikao. I te wa kaore ano a ia i whakapaingia hei Minita e tae tonu ana mai ia ki te tiroiro i nga tamariki o taua kura. He tangata ngakau pai a Tamati, whakaaro tika, tino Rangatira. Kaore ano tetahi tangata o mamae i ana kupu, pai atu tana whakahaere ritenga mo nga Minita o te taha Maori mo nga tangata Maori katoa o Wairewa, o Akaroa me era atu waahi katoa. E tangata a ia e whakanuia ana, ana kupu e nga tangata Maori, pakeha, rawa atu. Kei a ia i a katoa te huinga o nga ritenga Maori e tatu ai o ratau whakaaro. Te hanga whare Karakia ki Wairewa nana i whakaae, me te whare Kura, me te whare runanga uaua i whakaae. Pai atu ana kupu o tona oranga katoa tae noa ki ana kupu whakamutunga i tuhia e tana Tama e Hone Tare Tikao. No tetahi o nga ra o Oketopa ka nehua ia ki te urupa Maori i Opukutahi e te Revd. George Pita Mutu o Kaiapoi raua ko te Revd. Stocker.

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He tokomaha ona hoa pakeha o Akaroa i tae mai kia kite me nga Maori o Wairewa, Poteriwhi, Rapaki, Kaiapoi, Temuka, Onuku. Ko te Hon. H. K. Tairora to te Taumutu i tae mai i te mutunga o te nehu. Ka whakapuakina e taua Tama e Hone Tare Tikao te korero whakamihi mo nga pakeha me nga Maori me nga Minita me te Hon. Tairora mo te taenga mai kia kite i tona Matua.

I noho a ia i a Rahera tetahi tino wahine Rangatira o roto i te hapu o Ngati Irakehu ko te matamua tou tenei wahine o tenei Hapu. Kotahi tou ta raua tamati ko te Kai tuhituhi.

(Sgd.) HONE TARE TIKAO.

## SOME DETAILS OF THE LIFE OF TAMATI TIKAO

Written by his son.

Tamati Tikao was one of the Maori chiefs of the South Island, a member of Ngaitahu, the aboriginal tribe of New Zealand.

In 1849 he married Rahera Te Hua, one of the women of highest rank in the Ngati Irakehu hapu, who was his cousin.

This woman was a puhi in her tribe and was known in her days as the Queen of the South. They had one child Hone Tare Tikao. On the 29th September, 1885, Tamati Tikao died at his home at Opukutahi, aged 75 years. He was a man of high descent from these great sub-tribes:

Tauponui

Tura

Rongokako

Uenuku

Ngati Irakehu

Ngati Kahukura

Ngati Hine Kura

Ngati Urihia

Ngai Tuhaitara

Ngai Tuahuriri

Ngati Wheke

He was captured in the conflict between Te Rauparaha and Ngaitahu prior to the seizure of Te Maiharanui. Many hundreds of persons surrendered to Te Rauparaha from the Pa at Kaiapoi. His father, mother and brothers and sisters were all captured. They were not slain, but lived in various parts of the Wellington district. His mother, Hakeke, when the ship reached a point opposite Kaikoura, managed to reach the shore and escaped. She, with others,

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travelled the country until they reached Otakou where she settled and died. His father resided in Wellington and dying there, was buried in the Karori cemetery. Some of them sailed over to Nelson in Maori canoes. Tamati crossed over at that time and lived there until the coming of Christianity, when he was converted to that faith. When the Minister called Terei (Slade?) came to Nelson, Tamati lived with him permanently as a Monitor to the Maoris in the settlements visited by Terei to preach the gospel. Tamati Tikao lived with that Minister for a very long time. When Bishop Selwyn appointed Terei to Waiapu he decided to return home. He accordingly told the Bishop of his desire to come home and the Bishop agreed. He embarked on the ship on which were many Maori children from the eastern districts who were being instructed by the Bishop, having been collected by him from all the hapu living in the North Island. After remaining many months on this ship, calling here and there, he arrived at Akaroa where he finally settled down in the year 1848. At Akaroa he encountered his older brother, John Tikao, who was the first Assessor (in the Native Land Court) appointed amongst the South Island Maori. In the year when Robinson sat as Judge at Akaroa, John Tikao sat as representative of the Maori. John Tikao was a man of high reputation, a strong man, dealing honestly with both Pakeha and Maori. He died in Kaiapoi in 1852 and Tamati Tikao became assessor after him. In the year 1856 the Governor, Colonel Thomas Gore-Browne, C.B., sent his warrant of appointment as Assessor but he remained steadfast in the work of spreading Christian

beliefs amongst the Maori. His love for the Maori children of Wairewa was manifested in 1860 when he established a school for their instruction and he showed great perseverance in teaching them. There were twenty children attending the school at that time who were maintained by him. The parents of the children did not support him at all well right up till the time when the majority of the children were able to read and write Maori. His teaching of the scriptures to the children continued until the close of the school. The Rev. James W. Stack knew of this school. At a time when he had not yet been approved as a Minister he came to inspect the children there.

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Tamati was an upright man of strong moral fibre and very much a chief. No person was ever harmed by his words. He performed a great work for the Ministers amongst the Maori and for all the Maori people of Wairewa, Akaroa and everywhere else. He was greatly praised for his sayings by Maori and Pakeha alike.

He was the guide and philosopher of the Maori people.

The construction of the church at Wairewa was sanctioned by him as were also the school and the meeting house. His utterances during his life were very fine, right up to his last message which was recorded by his son, Hone Tare Tikao. One day in October he was buried in the Maori Cemetery at Opukutahi by the Rev. George Pita Mutu of Kaiapoi and the Rev. Stocker. Large numbers of his Pakeha friends from Akaroa were present and the Maori people of Wairewa, Port Levy, Rapaki, Kaiapoi, Temuka and Onuku. The Hon. H. K. Taiaroa of Taumutu arrived at the end of the ceremony and Hone Tare Tikao commenced his speech of greeting to the Pakeha, the Maori, the Ministers and the Hon. Taiaroa for their presence to pay their respects to his father.

His wife, Rahera, was of very high rank in the Ngati Irakehu hapu, being the senior of that sub-tribe. They had but one child, the writer.

(Sgd.) HONE TARE TIKAO.

## 6. THE POROPOROAKI OF TAMATI TIKAO.

When the chief Tamati Tikao lay dying he communicated his dying message to his family in accordance with the usual custom of the times. This message was written down by his son and is reproduced here. The poroporoaki is very different from the warlike exhortations of the older generations and is notable for its dignity and foresight.

Opukutahi, Sept. 27th, 1885.



## TE KAWENATA A TAMATI TIKAO.

Te korero poroporoaki whakamutunga a Tamati Tikao ki a Rahera Tikao raua ko Hone Tare Tikao.

I muri i au e Tama, kia ngawari to whakahaere ritenga mo te whenua I Wairewa, no te mea kua poroporoakitia iho e Mautai i muri ia ia kia koe katoa te ritenga mo te whenua Rahui o Wairewa. Kia marama to whakahaere ritenga mo

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nga tangata o Wairewa kia whakarongona ai e ratau au kupu. Kia pai te manaaki i muri i au, kua hei whakaaro kino, whaia atu e koe i nga ritenga pai, i nga whakaaro tika, kia pena hoki to whakaaro me o ritenga katoa ki nga tangata o Poteriwhi. Kia pai te whakahaere ritenga mo ratau kia whakarongo ai ratau ki a koe, i runga i te ngakau pai, me te rangimarie, awhinatia e koe nga ritenga o te whakapono. Kia kaha te akiaki i nga tangata kia mau ratau ki te whakapono, me nga ritenga atawhai i nga minita, i nga monita, me nga kai whakaako Kura, kia whai taanga manawa ai ratau.

Kia pai to whakahaere i nga ritenga pakeha. Kia u tonu ki a Te Kuini Wikitoria kia tirohia ai koe e te iwi pai e te pakeha, o tira, nga Maori katoa o Niu Tireni whaia atu nga ritenga a te pakeha e ako mai ana i a koutou. Kia mau te pupuri, no te mea ko te Iwi Maori kei te ngaro haere, kaore e tipu ana. Kia kaha te tuku i o tamariki ki te Kura, ina rite o ratou tau mo te haere ki te Kura. Me era matua hoki kia kua e purutia nga tamariki ki waho o te Kura. Engari ma te pupuri i ana ritenga ako ka tipu ai te Iwi Maori. Me whakarere e nga Maori nga mahi tutu, kai waipiro, otira nga ritenga torere ai ki te kino. Whakarerea atu kia pai ai te tipu o a koutou tamariki. Kia mau koe ki nga kupu poroporo aki a to Tipuna a Te Ruaparae i ki iho ai.

“I muri i au nei ki a koe te ritenga mo tenei whenua mo Opukutahi.” Ka pena ano taku kupu ki a koe. Kia mau ki Opukutahi, ki Wairewa. Mehemea e tangata to Poteriwhi kei konei e whakarongo ana tera ano au e ki penei me taku kupu mo Wairewa, me Opukutahi. Ki a koe katoa te okiokinga o nga kupu whakatuturu whakakore ranei.

Kaua tetahi tangata etahi tangata ranei hei whakaputa ritenga noa ake ma aua ma ratau ranei i mua atu i a koe, engari kia kitea rano e he ana to whakahaere ka pai ai. Engari kaua tetahi, etahi tangata ranei e poka tikanga noa ake mana ma ratau ranei, kaore nei i mohiotia i paingia ranei e te katoa, hei mea e he ai nga ritenga pohehe. Kaua e waiho hei tauira ki te tokomaha o nga tangata Maori.

Kia atawhai koe e Tama i to Hakui i a Rahera i o Tamariki, i to wahine. Kaua hei kai i nga moni o nga whenua ka waiho ake nei e au mau anake. Mau e tiaki pai ratau, kaua hei kupu kino ki to Hakui. Kia pai te atawhai

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i to wahine, me o tamariki kia tipu pai ai ratau. Me koe hoki, e Rahera, i muri i au kia pai te atawhai i to Tama, i to Hunaonga, i o Mokopuna. Kati te kupu kino ki a koutou, kia pai te atawhai i a Tore.

Ko taku kupu ki a koe, I muri i au me hoki koe ki Wairewa noho tuturu ai, kia pai ai to tuku i o tamariki ki te kura. Heoi ano e Tama aku kupu whakamutunga. Noho ake koutou ko to Iwi.

TAMATI TIKAO.

Opukutahi, Sept. 27th, 1885.

## THE TESTAMENT OF TAMATI TIKAO.

The last farewell message of Tamati Tikao to Raheha and Hone Tare Tikao.

When you follow in my footsteps, O Son, be tolerant in your administration of matters affecting the lands at Wairewa in accordance with the burden cast upon you by Mautai on his death bed concerning the reserved lands in that place. Be plain in your dealings with the people of Wairewa that they may heed your advice. Let accord prevail after my death and not misunderstandings. Adhere to wise practices and honest counsels. Do likewise also in all your dealings with the people of Port Levy. Be just in your actions towards them that they may listen to you in a spirit of good fellowship and peace. Cherish the practices of the true belief. Be strong in persuading the people to adhere to the faith and to the good works of the ministers, the monitors and the school teachers and so enable them to obtain the breath of life.

Observe well the customs of the Pakeha. Be loyal to Queen Victoria that you may have the regard not only of that good people the Pakeha, but also of all Maori in New Zealand. Follow the customs which are being taught to you by the Pakeha. Observe closely, as the Maori race is disappearing rather than increasing. Be sure to send your children to school as soon as they attain the appropriate age and guard against their being kept away from school by their parents, for it is only by absorbing the lessons taught to them that the Maori will survive. Let all Maoris shun violent practices, drunkenness and all habits tending to evil. Avoid these things that your children may receive a proper upbringing.

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Be mindful of the farewell message of your ancestor, Ruaparae who spoke these words:

“When I am gone hold to this land Opukutahi.” That also is my word to you. Hold fast to Opukutahi and Wairewa. Should there be anyone from Port Levy listening here, my words would be the same as in the case of Wairewa and Opukutahi. May you be the repository of the power both to confirm and to deny.

Let no person or persons presumptuously enunciate policies before you unless your administration should happen to be at fault. But let no person or persons at random assert any authority without the knowledge or approval of everyone, as ill conceived policies lead to error. Do not leave such things as an example for the great majority of the Maori people.

Be kind O Son in your treatment of your mother, Rahera, and your wife and children. Do not waste the moneys derived from the lands I bequeath to you alone. Take good care of them all. Do not speak unkindly to your mother, pay affectionate attention to your wife and to your children that they may grow in goodness.

And you also, O Rahera, be kind to your son, your daughter-in-law and your grandchildren. Let there be an end to unkind words amongst you. Faithfully look after Tore.

This is my word to you. After my death return to Wairewa and dwell there permanently to facilitate the attendance of your children at school. That, O Son, is the end of my last words to you. Farewell to you and your tribe.

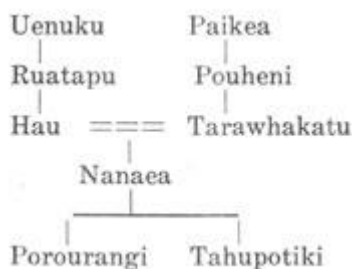
TAMATI TIKAO.

## 7. GENEALOGY OF TAMATI TIKAO.

The whakapapa supplied by Mrs. Tainui, traces the descent of the Tikao family from several early ancestors, some of whom are well-known in the North Island. In Table 1 are grouped various lines of descent from Tahupotiki, the eponymous ancestor of Ngai-tahu. This line agrees substantially with that of T. R. Te Mamaru published in Vol. 3 of this Journal. The descent of Tahupotiki from the famous Hawaiki chief Uenuku, differs from the versions given by the tribes of the East Coast of the North Island who trace

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from Porourangi, the brother of Tahupotiki. The following Ngati-porou line is included for comparison:



The length of the Tikao line from Tahupotiki agrees with the East Coast lines. Table 2 traces various lines from Tura. The first five names on this table appear in many genealogies from the Ngati-ira, Rangitane and Kahungunu people of Hawkes Bay and Wairarapa.

Table 3 is a Takitumu line which includes Kahungunu, the eponymous ancestor of the Ngati-kahungunu of Wairoa and Hawkes Bay.

Table 4 shows the line from Tauponui. This line agrees exactly with that shown in the genealogy of T. R. Te Mamaru, referred to above, but the latter shows a number of earlier generations deriving Tauponui from Awanuia-rangi, the ancestor of Ngati-awa of the Bay of Plenty.

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TABLE 2.  
DESCENT FROM TURA.

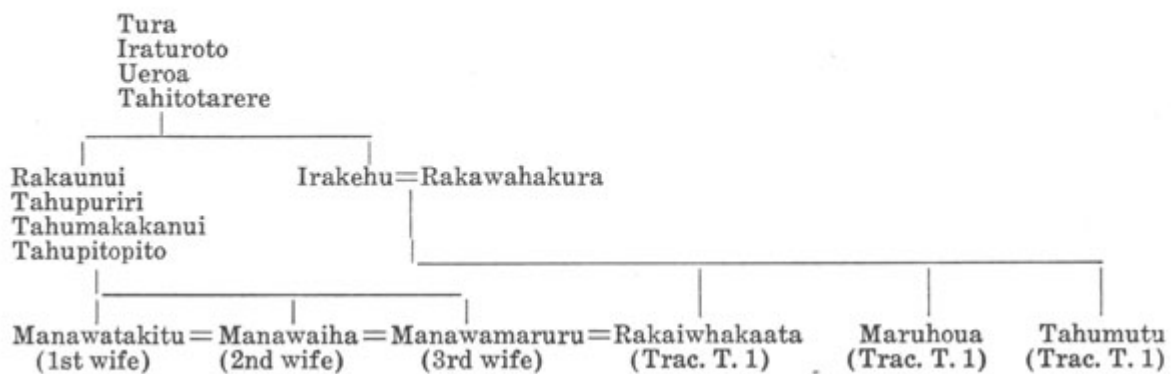


TABLE 2. DESCENT FROM TURA.

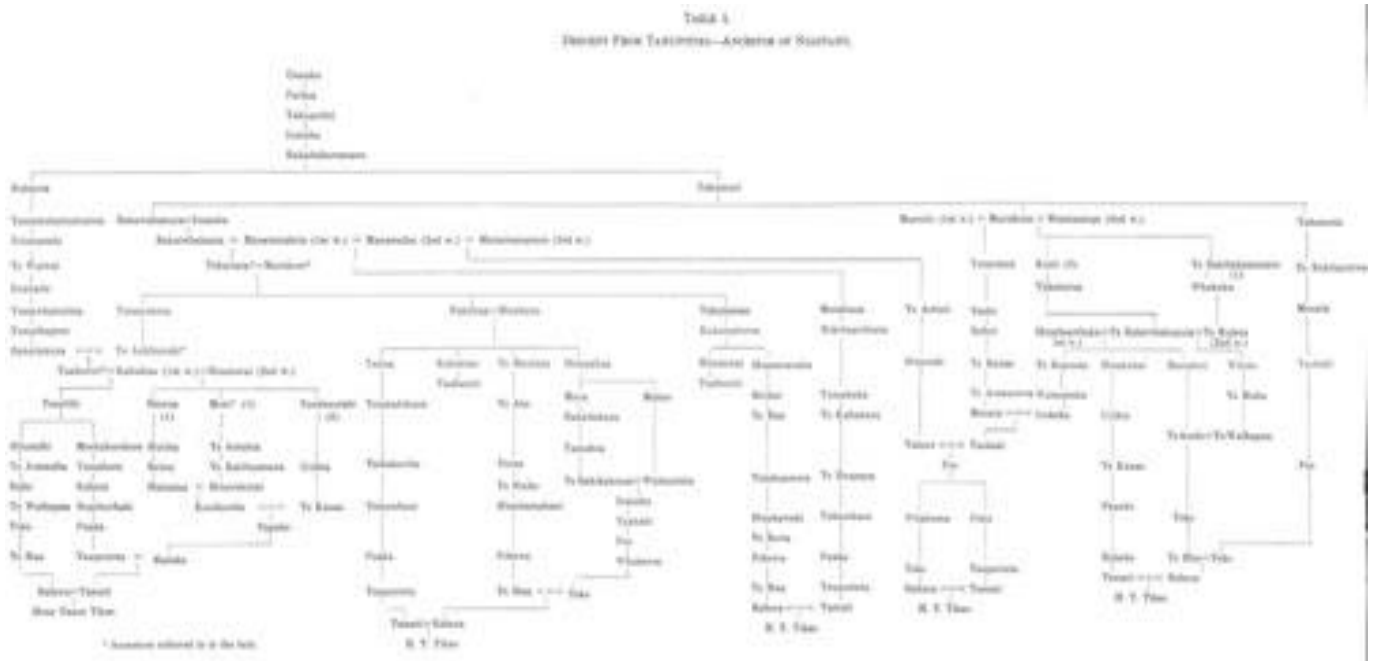


TABLE 1. DESCENT FROM TAHUPOTIKI—ANCESTOR OF NGAITAHU.

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TABLE 3. DESCENT FROM RONGOKAKO. (Takitumu Canoe)

Rongokako

Tamatea

Kahungunu (ancestor of N'Kahungunu tribe, Hawkes Bay).

Kahukuranui

Rakaihikuroa

Tamanuhiri (ancestor of Ngai-tamanuhiri, Gisborne district).

Tamawhakatina

Tamaihuporo

Rakaitekura=TeAohikuraki

Tuahuriri

(Traced—see Table 1)

TABLE 4. DESCENT FROM TAUPONUUI.

TABLE 4.  
DESCENT FROM TAUPONUUI.

Tauponui  
Tauporoa  
Taupopihako  
Te Haruanui-a-taupo  
Matapane  
Tanereia  
Te Maramahuakea  
Marukore = Tuhaitara

- 1 —Tamaraeroa (Traced—see Table 1).
- 2 —Huirapa
- 3 —Hinehou
- 4 —Hinekuha
- 5 —Hineputauhinu
- 6 —Pahiirua (Traced—see Table 1).
- 7 —Whakapuna
- 8 —Tahau
- 9 —Whakaata
- 10 —Te Hauwhakakino
- 11 —Tahumataa (Traced—see Table 1).

1 These notes were obtained by me some years ago from Mrs. Rahera Tainui (since deceased) of Puaari, port Levy: they seemed to me of such value that they should be on record; and Mr. McEwen was good enough to arrange and edit them, for which he has my sincere thanks—J.C.A., Ed.

2 Ancestors referred to in the text