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MAORI PLACE NAMES OF OTAGO

Told to the Maoris to Herries Beattie. 1944

Chapter I. DOWN THE EAST COAST.

The map outline of the South Island which the best-informed elders began to fill in during the year 1879, suffers from several serious defects. First it is on too small a scale, and in some places the names are crowded in so much, and in such fine, hand-printed capital letters that it requires a magnifying glass to decipher them.

Secondly, there is a dearth of well-known names which would serve for purposes of identification. This may have been done for a set purpose to make more room for scarcely-known names. Thirdly, the map is in a shocking condition of dilapidation. When the writer first saw it he noted its excellent state of preservation, and he determined to get the loan of it, but one thing after another hindered this desirable consummation, and for twenty years he had to keep the matter steadily in view. When at last he did get it he found the map had been lent here and there, that it was broken into eight pieces with frayed edges, and was a deplorable spectacle. Fourthly, to add to the disabilities already enumerated, the hand-printing has been done at all angles and frequently upside down, so that one has to keep turning each section of the map round and round to read the names.

Having stated the disadvantages, let us now consider its strong points. First, the printing is done in clear letters, and is mostly very legible. Secondly, the idea was a good one, and the Hon. H. K. Taiaroa, who owned the map, went to great expense to get some of the names recorded, inviting old men from various parts to come and stay with him while the work was in progress. Thirdly, the intention was to fill in the back blocks and so perpetuate the place names there which otherwise were being forgotten and lost, and in the more settled parts to seek to preserve the lesser-known names.

This was an excellent intention, and so we find the inland districts with many names, while the peninsulas known as Banks, Moeraki, Waikouaiti and Otago have no names on them. At the same time there is a fringe of names right down much of the east coast, and some of these will shortly be considered. Fourthly, the names throughout are carefully spelt according to the consensus of expert opinion, and with exceptionally few exceptions can be treated as authoritative, and in all cases are worthy of the deepest consideration.

Coming down the coast from the Waitaki, the first name recorded is Puke-ure. This was first spelled Pukeuri, and one can note the alteration to Puke-ure. This was the name of a man who was on the wrecked Arai-te-uru canoe, some 700 years ago, and if the name commemorates a battle, as is sometimes inferred, then that battle was fought in Hawaiki and not in New Zealand.

Th next name is Oamaru, and this leads us to a consideration of its meaning. In the Wellington Museum there is a "View of Oamaru 1880”,and under it is written: "The origin of the name (Oamaru)

) is doubtful, but is generally supposed to be the Maori name for the climbing red rata 'Amaru' with the preposition 'O' (of) prefixed". It has also been translated "a place of shelter",but the present writer, like Mr W, H, S, Roberts, considers it is named after a man called Maru,

The late Mr James Douglas, years before his lamented and recent decease, once pointed out to me the fact that three North Otago names perpetuated the name and fame of Maru, and these three are Te Puna-a-maru (the spring of Maru) , O-a-maru (the place of Maru, or the gift of Maru) , and Taki-a-maru (the lamenting of Maru or the dirge of Maru). This last is a reef running into the sea, and evidently it produces what Tennyson poetically immortalised-" the moaning of the bar."

The next coastal name is Kai-arero (to eat the tongue), and it is placed just above the mouth of the Kakau-nui River, and so is a few miles further south than my friend Mr Roberts describes it in his book, but as the present writer has no first-hand information he will leave the question and pass on.

Behind Kaiarero, on the map, the Wai-a-reka (stream of Reka, who, presumably, was a woman, as the name means sweet and pleasant) runs into the Kakau-nui. This last name can be, and has been, translated in several ways, but an intelligent Maori lady told me she considered it the southern form of Ngakau-nui (great heart).

Following up the Waiareka Creek three place-names are designated, the first being a cave and creek at Enfield known as Te Ana-raki (the dried-up cave-if this rock-shelter had been named after a chief called Raki, as sometimes suggested, it would be Te Ana-a- raki). The second name is a creek in the Windsor district, and is marked O-te-whakauki, named after a person whose name implies a historical trend in the relation of tales of ancient days. The third name is for a creek, in, at, or near Ngapara, and is the extremely common name of Te Wai-koura (the crayfish stream). In passing it may be noted that Nga-para is a name concocted and given by Europeans, Maheno, like Ngapara, is another European-concocted name, and both "rub it in pretty strong",for both are North Island words unknown to the Otago Natives. In one way, perhaps, it is as well that if names must be manufactured, they should be in an unknown tongue. Near Ngapara there is a hill called Puke-karara (lizard hill).

Island Creek is marked O-kuru-heku. My oId friend Henare Rehu told Mr Roberts the name was correct, although the meaning was unknown. It is indeed a difficult translation, but a suggested meaning is "to groan in a subdued, rumbling manner". Mr James Cowan gives the name as Kuru-hiku, which could mean "to hit the tail of a fish with the hand".

A creek that flows into Island Creek, away west of Maheno railway station, is marked Pae-tara (battens fastening the uprights of a whare or house), while a creek up above Kauru Hill, and which flows into the Kakanui below where the two branches of that river unite, is marked Horo-kotukutuku (leaves falling off the fuchsia tree). The north branch of the river is marked Kakau-nui, including the peak from which it springs, Mt, Pisgah, and the south branch with its peak, Siberia Hill, is known as

Kakau-o-toroa (heart of Toroa, a chief whose name means "the albatross "). A Maori told me they called Mr Ferens' Stotfold run Horo-kotukutuku.

Further south, Mt, Stalker is Te Pohutu (the splashing- probably named after a man of that name-if it was from an incident that happened there the remainder of the name has been lost). There is a bush near Herbert named O-te-popo (named after Te Popo, a person whose name could mean "to pat gently with the hand" or "the decayed"), His name (Te Popo) also denotes Conical Hill, well inland. To return to the coast, the first name south of Kakanui Mouth is O-rore, named after a man whose name may mean "to bind",

The next name southward is Haka-pu-rei-rei. If this should be a creek the meaning would be "the valley with clumps of vegetation in a swamp", but, if it applies to Allday Bay, the meaning would be "the harbour with the sunken rocks".

On the map the next name going south is Wai-anakarua, which my Native friends interpret, "The Creek of Naka-rua",a person whose name could be translated "Satisfied Twice",or as a Maori told me, "two nudges".

The next name is Kawa-rau (many kawa shrubs) and below it comes "Te Awa-mokihi (the raft stream) and then Te Kakaho (a kind of reed that grows in wet places). Then comes a long name and a strange one-viz., Meihanatekakanui, which cannot be translated without local Native assistance. If it had been Mehanga-te-kaka- nui it would mean "snaring a brown parrot of unusual size, "but as it stands it must be left for future unravelling.

To Kuri (the native dog) is the well-known creek at Hampden, and then there is a space with no name, the next being Ka-tiki [Ka-the (plural); Tiki-the carved figure on the gable-end of a house) better known in its Europeanised form of "Kartigi".

Then follows Trotter's Creek, Te Awa-kokomuka (the stream of the koromiko shrub), and a beach, Whata-paraerae (the storehouse of the sandals). [There are two Trotter's Creeks, but the Maori name of the one near Goodwood is not known to me.-H.B.)

Then we arrive at Mata-kaea (wandering- gaze), the cliff at Shag Point, and then comes the Shag River, Wai-hemo (stream that has gone away-this refers to the fact that the volume of water is far from constant, and in summer it sometimes nearly dries up). Its north bank where it enters the sea is Whare-o-tuhea (the house of Tuhea, a person whose name means "overgrown with scrub"), and the south bank is Wai-mataitai (Saltwater Creek). Let us follow this river up to its source 39 miles away, as its course provided first the Maori with a track to the interior, and later, the runholders with their pioneer route into the Central.

Going up the river, the first named locality we strike is Bushey Park, where a creek had the common name of Awa-wi (stream with rushes growing- round it). The next creek, Wai-a-hine-koti (stream of the girl who was intercepted or cut off) flows from Puke-tapu (sacred hill) and preserves in its name a memory of some interesting folklore.

Puketapu was a damsel of inferior rank, some say a slave (in which case she might have been a girl of good rank captured from a rival tribe in Hawaiki, or even from another race) and when the Arai-te-uru canoe, some 700 years ago was wrecked off Shag Point she was sent to gather firewood to warm the drenched crew and passengers, but being caught by daylight she was turned into the beautifully-shaped hill that has since born her name. She was carrying a bunch of faggots bound with two bands, one of flax and the other of pukakaho reeds, and in proof of her metamorphosis the Maoris point to the hill, down which the bands left two gullies, one growing nothing but flax and the other nothing but reeds. Her master was the great chief Pokohiwi-tahi (" One-shouldered",so- called because one of his shoulders was a little higher than the other) and his name has been perpetuated in the Maori name for the Horse Range, the "tino" or exact spot of the name being concentrated in that abrupt one-shouldered height that towers above travellers by rail or road between Shag Point and Bushey.

At page 188 of his excellent description of southern New Zealand in 1844, Dr Shortland inadvertently makes Puketapu the chief and Pokohi-witahi the girl. The name Pokohiwitahi can also be rendered Pakihiwitahi and Pukehiwitahi, and all forms practically mean the same.

In the Palmerston or Meadowbank locality there is a creek, Te Ua-tahi (the one shower of rain). If this name is a contraction of Te Hua-taki-the southern Maoris adding and deleting "h" at sweet will-it would mean "The One Fruit",a name sometimes applied figuratively to an only child. The next name, O-tu-rito, has also a horticultural significance, "tu" meaning "standing" and " rito" being "a bud",or "the young, unexpanded leaves of a plant". This is at Glenpark, and then we come to the creek in Inch Valley, Te Rimurapa, named after a man whose name denotes a kind of kelp found on the seashore.

Away ahead of us is a hill or rise, Pare-kuku (a plume of pigeon feathers) and before us is the district known as The Grange. It was first known as Hopkinson's, then as Fraser's, then as Wayne's and later as Kitchener's. Mr W. H. S. Roberts says: "The estate purchased by the Government from Colonel Kitchener is named Makareao, "but my map has the name down as Matau-kareao (matau-a fish hook; kareao-the supplejack).

Then forward to Coal Creek, less familiar to us as Iho-putete (curly hair) probably named after a person, and to Shingly Creek Taka-pa-wai (the circumstances of blocking the water). If any of the old, well-informed men had been alive there should have been stories connected with some of these names.

The Deepdell Creek has the rather attractive Maori title of Te Awa-piata (the clear, transparent stream).

No map the collector has consulted has shown Pigroot Hill or hotel, and yet it is the most prominent and most used name between Palmerston and Kyeburn. Again, and again the collector has heard the remark, "I am going into the Central by the Pigroot",or "I came down by the Pigroot". So frequently is it used that one might imagine that certain people used it thinking that the word "root" is in reality "route", but be that as it may, common usage is the deciding factor in place-names, and Pigroot, with its associations back into the fifties, has come to stay. The name was originally bestowed because the wild pigs rooted up the hillside looking for the roots of the taramea, or spear grass, which they enjoy eating, and which is probably one of the main reasons why spear grass is so rare nowadays.

Strange to say the Maori name also brings before us a question of "root" for it is Te Takaka-o-take (the falling of Take, a man whose name means "root") and one not a historian could indulge in the fanciful speculation that it was a foreshadowing of coming events for "The Falling of Root" to take place on the hill where centuries later the white strangers' pigs would cause the falling of the speargrass in getting its root.

To the south of the river, Highlay Hill is Whare-raka (whare- a house; raka--to arrange, or set·in order), and Little Puketapu (which is twice the height of Puketapu) is Upoko-pao (broken head).

This is the end of the map names, but if we follow the Shag River to where it turns north we find before us a saddle between it and Hound Burn, and this saddle, O-hine-maru (named after a girl whose name means "Tranquil Maid") leads us into the Central.

Returning to the seashore, we find below Waimataitai, at the mouth of the Shag River, a place called Te Umu-koau (the oven which cooked the shag), and below it Stony Creek, called Te Awa-ure. A little inland, two hills are marked, the top one being Te Rua-tupapaku (the hollow where corpses were deposited, or the burial cave), and the one below it, Upoko-takahia (the head trampled on, or trod upon).

Then we come to the Pleasant River, Haka-pupu (shellfish harbour, or shellfish valley), the southern point at its mouth being O-whaka-oho (named after a person called "Startled ").

This place where the sanatorium stands in Pleasant Valley is O-tu-tahaka (named after an individual whose name means "Standing Naked").

Flag Swamp had the long name of Te Roto-a-hine-ritai (the lake or pond of a girl named Hine-ritai; the translation of her name is beyond the writer).

A hill in the Goodwood district is Te Kopare-o-pahi (the head-band of Pahi, a person whose name means "a party of people travelling together").

Further south is Mt, Durden, Pa-ha-tea, which was named after a chief on the wrecked Arai-te-uru canoe (Pa-a stockade; hatea-whitened with incrustation of salt spray).

The name Waikouaiti is one of our etymological puzzles but is capable of solution and explanation. Mr James Cowan wrote: "Waikouaiti is a popular misspelling. The original name of the long bay and the river at its head is Waikawa-iti, or Little Waikawa. There is a harbour further south, on the coast of Southland, called Waikawa (bitter water), apparently in reference to some stream there. " A white visitor from the North Island said to the present writer: "The South Island Maoris say that Waikouaiti means 'water getting less, but from my knowledge of northern Maori I know the name should really be Wai-kawa-iti, which means 'little neap tide'.

To my mind this gentleman just about hits the nail on the head. A perusal of Tregear's Dictionary shows that "kowa" is a neap-tide and the name as Wai-kowa-iti could mean nothing but "small neap tide ".

Not only did the southerners regard "a" and 'o' as occasionally interchangeable, but they frequently used "w" where a northerner would use "u" (for example, they wrote Wenuku for Uenuku, and so on), and more rarely "u" in place of the customary "w" (as paua for pawa, and so on).

If we substitute the "u" for the "w" we get our familiar Wai-koua-iti. The name really applies to the river, and the following meanings were given to me as my Maori friends wrestled with the explanation of its bestowal: "Trickling water", :The little quantity of water" and "The river with the scarcity of water".

The Rev John Christie, who went to Waikouaiti in 1863, wrote : "The name is of Maori derivation and means 'The little wading or swimming river', but T. B. Kennard, who was born in the vicinity on May 6, 1841, was told by an old Maori the name had been given through some peculiarity of the tide at the river mouth. This seems to be the best explanation of the name yet produced.

The map has the name Mata-inaka (mata-whitebait; inaka- minnows, As whitebait grow into minnows this name incorporates the separate names of parent and child), This is the Hawksbury Lagoon, and the next name is Pari-koau (shag cliff) which seems to be in the vicinity of Merton. Further up the stream is Cherry Farm called O-kauia by the Maori after a person whose name means "Threading eels on a stick, or on a flax string". This was quite a common performance when eeling; the eeler threaded each catch on his line and pulled them after him in the river.

No names are given for the two branches of the river, and the writer does not know which one the Maori regarded as the main stream. The north one comes down a long way from Macraes Flat, from O-ti (the place of cabbage trees).

A stream running into the sea near Seacliff is Awa-pioioi (stream of the native lark), and then two or three names are unfortunately obliterated on the map, the next decipherable ones being Wai-tete and O-tama-kai-papa on BIueskin Bay. Mr Roberts gives the meaning of Wai-tete as "brown duck stream"; Mr Cowan as "spirting water" and Mr Ell says the name derives from the sound of bubbling-water. Knowing that "tete" is the name of a kind of duck Mr Roberts' interpretation seemed to me the most likely, but a well-informed Maori later told me that Wai-tete means "dripping water, or water squeezed out like milking a cow". This would bring the meaning in line with those given by Messrs Cowan and Ell, and probably must refer to a spring from which the stream comes.

A point is O-ti-tao (ti-the cabbage tree; tao-to steam in a native oven), and two inlets are Whare-akiaki (whare-house; akiaki-the name of a shrub) and Takiri-tawai, Three or four very good and plausible translations could be given for this name, but it is interesting to give the explanation an old Maori lady gave me: She said that takiri meant to take anything away suddenly, and tawai was to get to a spring and find the water dirty, and clean it "ta i, te wai" by moving the hands. The inference is that there is a spring or pool at the place so-named, and that it had dust or scum on it, and this was swept to one side in a quick, impulsive manner.

The final name for the east coast marked on the map is at, or near, Heyward Point, and is Purehurehu (mist or fog coming on).

That concludes the coastal map names, but a few observations from Illy notebooks can be added here. In respect to Oamaru, Mr James Cowan wrote: "Translated, It means an offering of sacred food to the god Maru, an ancient deity of the Maori. If we were pedantic about these things we should write it O-a-maru and pronounce It accordingly",

Mr James Murdoch said to me: "In the name Oamaru, 'O' is an obsolete word for food, or for an offering to a deity, and evidently means sacred food offered to Maru. Puna-a-maru up the Waitaki means the spring or pool of Maru, although Maru seems to have been a sea god. I was down fishing at Moeraki and remarked, 'Old Takimaru is growling and grumbling', referring to the noise of the reef, and Wanaka, who is one of the few purebred Maoris there corrected me, saying, 'Taki-a-Maru'. As you know, know ‘taki” implies sound or crying, and the name was apparently given to indicate the sobbing sound that Maru makes there. "The name Te Wairere collected by Sir F. Chapman is, I think of the name of a tributary of the Oamaru Creek.

The course of the centuries has transformed some of the traditions about the wreck of the Arai-te-uru canoe into veritable legends. One such relates that two of the wrecked men were sent for good drinking water. Aonui went south to the Mataau (Clutha), but he dawdled, and daylight found him on Tokomairaro Beach, where he was turned into the tall basaltic pillar known as Aonui, or Cook’s Head to us. Pakihiwitahi went north-west along the Horse Range to the Waitaki River, and returned with an ipu (bowl) of water, and a hoaka (stone for grinding) he picked up. Later he was turned into a mountain, and to mark his successful trip there was placed near its top a strong-flowing spring shaped like an ipu, the overflow from which forms Whata-paraerae Creek, which runs into the sea. at the Kaipai Beach. The hoaka is to be found lower down the hillside. Picnic parties from Palmerston

ascend the "One Shouldered Hill" and drink the water so thoughtfully provided, but it is noton record that the Pakeha uses the grindstone so useful to primitive man. Sir F. Chapman says that the Maori name of a hollow in the Horse Range is Ko-tahu-aniani, a name new to me.

Ma-kotukutuku (the branch of the fuchsia tree, or Fuchsia Stream) seems to have been a common name, for one of my in formants knew three in North Otago-viz, Bushy Beach, at Oamaru; Yellow Bluff; and at a spot away inland from Hampden. A Iittle fighting is associated with Dansey Pass, but the Maori name of that tarahaka (pass) has eluded me so far although Tu-te-makohu (named after the famous fighting Katimamoe chief) it its Inland end.

Many years ago Mr Justice F. Chapman (later Sir F. Chapman) collected from Rawiri te Maire a list of 150 place-names said to be derived from those on board the Arai-te-uru canoe, and some of these names will briefly be referred to here.

Te Wai-tua-papa, "named after the sail of the vessel", is evidently the big flat rock at the scene of the wreck near Shag Point, and Pakateaio, "the sternpost of the canoe at the wreck", is apparently the end rock in the reef that is said to be the canoe turned into stone. The collector wondered what kind of site the name Te Waka-a-taha covered, but Mr W. H, S. Roberts calls it Te Whaka-a-taha, and says it is the most prominent rocky headland a mile or more north of Kakanui Mouth.

Pohatu-a-roko "at the quarries by the railway before you come to Kakanui",identifies a stony place north of Maheno.

Kuwarau is Allday Bay, but O-uru-roa, south of it is unknown to me, as also is Oturarua, at the mouth of the Wanakarua (?Waianakarua) River.

A place, Rawa-o-tirarea, is said to be "near Orore",and W. H. S. Roberts identifies both these places-Orore as the South Head of Allday Bay, and Otirarea as Bridge Point, a little further south.

The name Papa-rekareka for a reef is new to me; it lies outside Te Awa-mokihi, which Mr W. H. S. Roberts says is Look-out or White Bluff.

Orereto, a "beach beyond Eastfield" is, according to Mr Roberts, at Kartigi, while Te Awawi is a brook there, and Te Awakokomuka is Trotter's Creek. Te Umukirau is Bobby's Head, and there remain three East Coast names new to me-viz., Wai-paepae, " on the other side of Pleasant run, Long Bush"; Kaiwaka, " a rock on the south side of the Pleasant River"; and Ohinemaru, which is identified as Bushey Park. There is another Ohinemaru at Steep Hill, near Hound Burn, which I was told about. This duplication of place-names is very common. Long Bush is at Goodwood. [Note: Sir F. Chapman's list has been recently published by Mr J. C. Andersen and is more fully considered by me in "Maori Place-Names of Canterbury"-H. B.

CHAPTER II. MORE ABOUT THE EAST COAST.

At a Maori meeting held at Waikouaiti on February 28, 1880, after a resolution supporting the Bible-in-Schools movement, it was decided to ask some of the old and well-informed men to draw up a list

of places where the Maoris used to obtain food. These lists were to give the correct Maori name of each place, and then state the different kinds of food that were obtainable there, Three districts appear to have been dealt with, and these are Kaiapoi and North Canterbury; from the Waitaki to Rakitata, and from Otago Harbour northward. This third district is the one we are now concerned with, and it was compiled by Rawiri te Maire. It contains only 40 names, whereas the two Canterbury lists contain almost 600 names, and moreover, as a rule, give more details of the various foods.

Half a loaf, however, is better than no bread, so we will just get on with the meagre Otago list. This, like the others, is all in Maori, and the translator will render what is said, with the addition of attaching a meaning where such can be given and adding the locality where such is known.

The list begins above Heyward's Point and proceeds along Te One-rehu (the misty coast), which is a general name for the lofty shore and beetling cliffs, until it reaches Blueskin Bay, where it unfortunately stops. It is as follows, with the present author's re-marks in parentheses:-

Takiri-tawai (takiri-to untie; tawai-river canoe without attached sides). A village where food could be got, an eel stream, the seashore foods were paua and shellfish; an anchorage, a netting place for fish; water could be set inland and tuis caught by snares around it, and pigeons could be caught by the side of the stream; it had a burial place for the dead; on the sands could be found seals :and frostfish; from the canoe landings one could go out in canoes to fish for groper and other fish. (This village was apparently in a bay north of Point Heyward. Mr H. S. Roberts says it is now called Kaikai Bay).

Ko-ure-nui (named after a man of that name), a food cultivation. (In the vicinity of Takiri-tawai).

Whare-akiaki (whare-a house; akiaki-thin; unencumbered; a kind of plant), a fenced fort, a cemetery, a sacred altar and a canoe anchorage. (Mr Roberts says this is Murdering Beach: the next six places appear to be around or near it.)

O-kati-kati (named after a person whose name means "chewing food)”. A fishing ground, a lagoon for eels. (If this lagoon has not been drained away it should serve to identify this spot).

Ko-te-nuku (named after a person whose name means "the wide space"). A shed for storing eels. (This name covers a building and its immediate surroundings).

Ko Pakara (named after a person whose name means "to smack the lips"), a snaring place for tuis and pigeons. (This indicates a bushed locality.)

Ko Te Rauturu (named after a person whose name means "the perished leaf"), a cultivation; a place for pigeons. (Evidently a clearing in the bush.)

Te Muri-wai (the water's end), a fort and an anchorage; also a burial ground and an altar set up in a sacred place. (A seaside spot).

Ko Tumaihi (named after a person whose name means "standing perplexed"), a place where snares can be set round water for tuis ; pigeons also; a cultivation; a place where fern root can be dug. (An inland locality.) [Note: Mr Justice Chapman says a place at Tumai also bore the name Otumaihi.)

Ko Whare-werawera (heated house; a warm, cosy dwelling); here there is an eel weir; minnows also; and water for snaring tui; honey can be shaken out of the korari flax stems also. (Mr Roberts says this was Long Beach.)

Ko-te-ahi-o-tupe (the fire of a person named Tupe, which means "bewitched"). Once a dwelling fort with cultivations around about. (Apparently on Long Beach: the next few names are near this beach and seem to trend northward.)

O-ti-tao (steamed cabbage tree), this place had groper and shags. (Probably a cliff.)

Te Kope-taha (kope-pulpy ; taha-a wooden vessel), a piece of country (whenua) where foo d could be found.

Ko-te-rapa-koreke (named after a person whose name means "to seek for the native quail"). Groper and shags were at this place, birds also.

Ko-te-motumotu (named after a person whose name means "severed or isolated"), a place to snare tuis.

O-hape (named after a person whose name means "crooked "). Tuis could be snared at the water here; a good place for birds.

Ko-Hine-moe-ka-rau (named after a maid whose name can be translated "The Girl of Many Dreams"). There was water here to snare tuis. (The snares were set around the birds drinking places).

Toka-roa (long rock in the sea), a village with cultivations.

Ko-te-wai-a-tuahuriri (the creek of Tuahuriri-a famous chief whose name means "angry altar"; see "Tikao Talks" by H. Beattie, pp. 116-19), a creek for snaring tuis.

Ko-te-wao-a-tautohea (the forest of Tautohea "contention, or argument"). This is also a tui-catching place.

Pu-rakau-nui (great heap of wood), an ancient village, the foods being flounders, mullet, eels, pipi shellfish, paua, tuaki shellfish and kelp; it is also an eel stream and tuis can be snared there. (This is the well-known inlet called Purakanui now, but "Brockanui" in the early days.)

Ko-te-wai-a-pukurakau (the creek of Pukurakau, whose name means "timber belly"), a water for snaring tuis; pigeons also. (In Purakanui Inlet.)

Pari-titaha (slanting cliffs); this is the boundary. (This is probably the cliff round which the train wends its way.)

Mapou-tahi (one mapou tree). Once a fort; now tabooed on sacred; pipi shellfish, paua and tuis can be got in vicinity. (Now called Goat Island.)

Ko-te-wai-o-tamahaka (the creek of Tama-haka "son low in stature"), a place for digging edible fern root.

O-tama-kai-papa (the son who pushes things down tightly with his hand) ; a fort, a cemetery, an altar, cultivation also; an anchorage for canoes and where canoes could take round hugely long nets to enclose fish that were then pulled on to the beach. (Situated at Blue-skin Bay.)

Ko-peke (to leap over", a man's name), a place for digging fern root. [In the introductory remarks appears this sentence: "O-peke, the foods that were there were flounders and whettiko shellfish”]

Ko-te-raki-hikaka (named after a man whose name means "Day of Rashness"). This is a place for digging the edible fern root.

Te Papani-a-ure-kawa (the obstruction of a man named Ure-kawa). This is an eel-weir; a landing place for the big sea nets, and a place to dig fern root and gather the sweet water in the flax stems.

Ko Roko-nui (great tidings), a spot to dig edible fern root. (As Orokonui this is the name of a brook near Waitati.)

Ko-Te-Awa-wi (the creek with rushes around it), an eel-weir; a place to gather tutu on its banks (tahataha); a place to dig fern root and to gather the "flax honey". (This is a very common name for creeks with rush-grown banks).

Ko Mokaikai (named after a person whose name means "a pet bird"), a fern-digging place, a "flax shaking" place (to shake the honey out), a place for scraping flax to get the whitau fibre for garments.

Pakihau-kea (the wing of the kea parrot, said to be a chief's name), inland from here fern root could be dug; in the creek eels were plentiful; on its banks flax scraping. (Pakihaukea was the name of the chief killed at Mapoutahi fight).

Wai-tete (bubbling water), a river with an eel-weir; a place to hang snares and nets; fern root can be dug inland; a permanent residential area; the sea coasts can be worked for food. (This name is now erroneously written "Waitati")

Houhoiponomu. [There are no particulars given. The name should be Houhou-pounemu-greenstone that has been dug up. It is somewhere around Blueskin Bay.]

Te Heru-a-te-maui, (The comb of Te Maui-a man's name meaning "The Left Hand"), a stream; a village to get food at; a place to dig fern root.

Pakuteaio. [This name is interesting. If it had been Paka-a-te-aio It could have meant "the bowl of Te Io" but as Pakate-a-io it would mean" the archery bow of Io". This question of archery is dealt with in the book "The Morioris of the South Island" by H. Beattie. Mr Justice Chapman says the sternpost of the Araiteuru canoe was called Pakateaio.] A place to dig fern root· an eel stream; inland edible cabbage tree is procurable.

Whaitiri-paku. (claps of resounding thunder), a village; eels and minnows are in the stream, fern root, cabbage tree and flax honey can all be got here. (This is the name of an old settlement in the vicinity of Blueskin Bay.)

Ko-te-rapu (named after a person whose name means "To Seek"), a stream; an eel weir; a good place for eels and for fern root and for flax to scrape for fibre.

Wai-moi (sour water), a stream, and eels can be taken from below the surface, and above the surface snares can be set to capture tuis. (Locality of Blueskin Bay.)

This is the end. of the list, and very few remarks need be appended. The question of the Southern Maori methods of obtaining food has been dealt with at great length and in considerable detail by the present writer in other works, so need not be referred to here.

The names are all congregated along the coast between Heyward Point and Waitati, and most of them should still be identifiable by the oldest and best-informed Maoris and half-castes. Having been penned by the aged chief, Rawiri te Maire, the names can be taken as reliably authentic. It is

possible, nay probable, that any writer may nod and make an error or two, but the general run of the work is of unimpeachable accuracy.

The writer now proposes. To add some information garnered by him over many years, and while it is not so interesting as “information stralght from the horse's mouth" it may serve a "useful purpose and introduce varied details.

Only one of my aged friends mentioned Murdering Beach, and he gave it the name Wharau-werawera. Among the Southern Maoris the name wharau may apparently be applied to any shed for storage, or for sheltering canoes or even for cooking. In the latter case we can easily understand the meaning "a heated shed". Any shed not used as a dwelling is a wharau, and in the Maori version of the Scriptures the word "tabernacles" in Matt. xvii, 4 is translated as "wharau".

Two or three of the old people mentioned the fight at Purakaunui, and one of them said that a place further round the cliff going north from Mapoutahi was named after Pakihaukea, but he did not know if It was half way to Waitete. It must be mentioned that both these aged men-one over ninety and one over eighty-were telling me about olden Maori warfare, and were not concerned about nomenclature. The collector must candidly admit he has never made any systematic attempt to ascertain the Maori place-names round Otago Peninsula, and from there to Waikouaiti. He has confined his attentions more to the parts where there was a serious dearth of names.

Going north from Blueskin, up at Warrington a rock was named Waitai after the first Kaitahu chief who came down this way. His name means "Seawater" and he was killed by the Katimamoe at Mokamoka, near Bluff.

Further north we come to Brinn's Point, Maoricised during the whaling-days into Pirini Paina, but whose real Maori name is Te Awa-koeo (the stream of the small kind of pawa). Near it is the rock Owhatu (place of stone). Further up, at Puketeraki, is another big rock, Te Pohatu-a-tautini (the stone of Tautini, who was a sea deity).

The name Puketeraki is usually interpreted as Puke-hill; te-the; raki-sky ; but Mr J. Cowan says it is Puketiraki, and means "Hill that props the sky". A Maori told me it was Puke-tih i-raki (Puke-hill; tihi-summit; raki-sky).

An old name of the Huriawa Peninsula was Pa-katata, but my informant did not know the names of the spring, or of the cave on it where an idol was kept. Several explanations have been given of the meaning of Karitane, but Teone Matiu recently gave me another one. In the old days, he said, the exchanging of food between communities was a joyous occasion, and marked with frolic and festivity. Sometimes a man would be dressed as a clown, and songs and chants were composed to mark the occasion, and these would be sung by all the party. On this particular occasion, a party was coming from the south to barter food, and through some mishap or mistiming no women and only a few men were available to go forward and welcome the food-bringers with an appropriate kari (or ngari). The men rose to the occasion and did their best, but ever after the locality was known as Kari-tane (the song of welcome that was sung by the men only).

The explanation given to me many years ago was that a ditch was dug for eel-catching operations, and that it eventually widened into a lagoon, and to differentiate between it and natural lagoons it

was said to be dug-by man (Kari-to dig; tane-man). Perhaps both stories are correct, and the lagoon or watercourse was named from the one set of circumstances, and the piece of ground on which the male singers stood from the other. If so, there may have been a wide lapse of time between the two events, or, again, they may have both occurred in the same generation.

Mt. Watkin was named Hikaororo after a Katimamoe chief descended from Hotu-mamoe.

Moving further north we come to that symmetrical hill, Puketapu, of which an historian wrote: "The local farming fraternity are not strong on Maori pronunciation. They call it “Buckertap”. The South Islander has been blamed for his rendition of Maori many a time, but this is laying on the colour too thickly. The usual pronunciation of the name is Booketap, and has been so in runholding days, in gold-digging days, and ever since. It follows the Maori vogue of oft-times pronouncing "p" as b' and of clipping the final vowel. Buckertap-never!

Sometime after the Centenary celebrations the writer was in Moeraki and interviewed Wanaka Weka, who was born at that port on December 25, 1866, an oblingly gave the following information “Puke-mataa is a little hill near Hillgrove where the beach turns north to go to Hampden. It is bare in front but has grass behind and “The Nugget' is its Pakeha name as it is not big. It is also the name of a man, but it means 'hill of flint'. From its flints you can get sparks, and if you have whitau (flax fibre) or dry tussock and blow on the spark you soon get flame. Some hundreds of yards north of it is Wai-wherowhero (reddish water) called First River by the Pakeha, and above it is the double brook Kaku-te-maka called Two Rivers in English.

"I never heard any Maori names of the hills near the jetty, but the beach near there is One-kakara (scented sand), while the beach in the township is “Tarere-kau-tuku, which is said to mean , tarere-to swing on a rope or stick : kau-to swim; tuku-to let go'. The point where the lighthouse stands is Te Raka-a-Hina-atea, and the only fight I have heard of in this district took place near it at the Katiki pa. A spring, Te Wai-a-te-wete is near Kohere- putik i (stringing flounders on a line), and is named after the man who discovered it. Pu-raho is the name of the rise near the church while the piece of land on which my house stands is O-murahi.

The information of Mr Weka rectifies a mistake the writer previously made in locating the site of Puke-mata. In old records this name was sometimes spelt Pukematu.

Other informants mentioned Taupo-nui-a hill; Kawa-a creek and Waimataitai-a creek south of the Peninsula. This name brings up one of the most puzzling enigmas in the Maori nomenclature of Otago; but from Tuhawaiki's evidence it can be sorted out to the satisfaction of the present writer, if no one else. According to that evidence, Hirst's purchase in 1839 embraced no part whatever of the Moeraki Peninsula, but began at Pukemata and ran inland to Pakituwitatu. A mile and a-quarter north of Pukemata, the northern boundary began on the shore at Wanutaitui and ran straight west to Makotukutuku. This would give a long narrow strip of land with a frontage from the coastal angle near Hillgrove to a point south of the Moeraki Boulders, and from there inland to the hills named.

The purchaser evidently had a very confused idea of his purchase thinking it started .from "Moaracca Bay", then "extending in a north by east direction, five miles along the shore to the land called Bookamatta, and extending backward about 30 miles".

The muddleheadedness of this description is apparent when we reflect that Pukemata is the starting point in Moeraki Bay and not the ending five miles away, which would be somewhere north of Hampden. It will be noticed that the purchaser's idea of his coastal boundary is exactly four times as much as that of the seller but as the Maori was as yet unable to estimate distances in English miles the truth may lie between the two estimates.

Because it was assumed that Tuhawaiki's Paki-tu-wi-tatu was meant for Pakihiwitahi (the" One-Shouldered Hill" on which the Mackenzie Cairn was first erected) and that Wanu-tai-tui was intended for Wai-mataitai (the creek at Kartigi) the court finally decided to transpose the words "northern" and "southern" in Tu-hawaiki's description. This to my mind simply makes confusion **worse confounded**, as a glance at a map shows. If the north boundary ran from Pukemata to Pakihiwitahi Hill, the south would run from Kartigi practically on the same line, leaving no inland territory at all. The sea-boundary would run from Kartigi to Puke-mata and would embrace the whole peninsula, Maori village, whaling village, Hughes' claim and all. Even if the Commissioners had known that the name Pakihiwitahi embraced the whole Horse Range and had drawn a line straight west from Pukemata to it, and another from Kartigi to it, the sea boundary would still have included the whole Moeraki Peninsula, which was clearly not the intention of the vendors.

My belief is that Tuhawaiki made no mistake in his description nor in his names, and that the southern boundary went west from Pukemata (near Hillgrove) about ten miles to the Horse Range to a hill called Paki-tu-wita-tu and that from a spot on the coast some distance north of Pukemata the northern boundary went straight west to another hill called Makotukutuku, a very common name in Otago. Allowing that Wanu-taitui is meant for Waimataitai, that is a common coastal name and could be applied to a spot on the Hampden Beach, but in this case the name could just as likely have been Wana-tuitui (to make the palings or stakes of a fence pig-proof or dog-proof). Since writing this I have learned that Mr W. A. Taylor says there was a lagoon called Wanu-tuitui.

On a recent visit to Puketeraki and Karitane I was told that there were four places in the district with names beginning with "Pa" and these were Mount Durden, Pa-hatea (sometimes shortened to Pa-tea); the whole peninsula, Pa-a-te-wera ; the ancient fortification on it, Pa-katata ("the fort of the broken, scraggy country "my informant interpreted); and the hill behind the railway station, Pa-hawea. When the navvies were excavating the cutting they found shellfish 20 feet down, bespeaking ancient inhabitants. The tall stone in the sea opposite Pahawea is Raki-te-orooro (day of grinding stone implements) and the rocks south of the peninsula are Nga-tamariki-a-parera (the children of Parera, a person whose name means "the grey duck"). Proceeding out to sea from the peninsula you hold on your course until, looking backward, the head of Mt. Watkins pops up over the ridge of hills and then you know you are on the noted groper ground called Tuhaitara after a famous ancestress.

The wooded knoll away behind Puke-te-raki is O-hine-ahi, named after a girl whose name means "the fire maiden" and the one behind it and also the bush is Puke-maeroero (the hill of the fairies, or "hill of the wood folk"). One of the oldest inhabitants told me that Karitane became the old name of "a bit of a waterhole". It was too small, so the men enlarged it, and no woman was allowed to help, so the name "man dug" was applied to it, and now the Pakeha uses this name for the whole neighbourhood.

A creek that flows past Puketeraki is Whaka-maniaro (to make a noisy sound), and my informant considered it was named because its gurgling waters had a musical ring. When one is at modern Karitane he can see, looming over the ridge between Mt. Watkins and Mt. Durden, the heads of two peaks, and these are Ka-tamariki-a-hekuru (the children of Hekuru). Hekuru was an important man on the Arai-te-uru canoe, and his two children, after whom the two peaks were named, were twins and were on board. Strange to say, Mr Justice Chapman, in his long list of Araiteuru passengers, does not mention these three. He does mention, however, that "a stone near Harper's was named after a man on board, Rakiteororo, another stone was named after his wife, Marama-i-te-wheta, and still anothe after Omakau, their baby.

Mr Justice Chapman's Okawia, "a bluff and creek at Kepler's farm is probably my Okauia, which in Chapter I is mentioned as being in the vicinity of Cherry Farm. He also says "Matakanakana is a waterhole at Hull's",which Mr W. Taylor tells me is a house in Moeraki township.

Moeraki is a famous Maori centre, and I was told it had no fewer than five old burial grounds. One, named Tawhiroko (a panting sound) was on a hill; another, Uhi-mataitai (a briny covering) was on Tu-takahi-kura Beach; another, Kikipuku (kiki-straitened; puku-affections) was near the Uenuku Hall, and a fourth Kawa (bitter) at the church. In addition there was a burying place for half-castes and whalers at Ti-koraki (a kind of cabbage tree).

A sideling south of the old Maori church bore the historic name Ka-paki-tua, after the celebrated axe carried on a canoe that came to New Zealand about 1200 years ago. Two other famous names here are Irakehu and Te Au-mataraki, the former a creek the latter a garden near it. They were sister and brother, and the latter was such an outstanding individual that when he travelled the rainbow was his sign.

The Moeraki Boulders are about the middle of a long beach north of Moeraki, and an old Maori said to me, "The name of the whole beach is Koekohe, and that word means to go about fluttering the arms in a kind of haka. The beach in the township is Tarere-kau-tuku. Tarere means to reach out for something you want; kau means to swim, and that may be its meaning here; and tuku means to let it go, but I cannot really say what the whole word means, nor why it was given to this beach".

Canterbury Natives in their talks to me mentioned two places at Moeraki, naming them as Matai-hapuku and Pokai-raki.

Mr Justice Chapman gives the following names around Moeraki: Te Kaihinaki, Taka-a-tara, Otawhiroko, Oraumoa Poutaiki, Te Koere-patiki, Takiamaru, Maukiekie, known to me, and three which are new to me-viz., Te Tapuiri, the point of Port Moeraki; Whatiwhatipoika a stone off the lighthouse; and Kaiteihi, where they had a battle on the top of the hill, the site of the fight facing the railway line going north from Kartigi. The present writer has asked about this battle without result.

CHAPTER III. UP THE WAITAKI.

In the book "Maori Place-Names of Canterbury" we (that is, the reader and the writer) , take a trip up the north bank of the Waitaki River to Lakes Takapo, Pukaki and Ohou. That is all in Canterbury territory as the provincial boundary follows the river to Lake Ohou and then proceeds up the watershed between Lakes Ohou and Hawea to Mt. Strauchon, where the boundaries of West-land, Canterbury and Otago meet.

Years ago the aged Teone Pukurakau wrote out two lists in his big, laborious writing, one giving the Maori names along the north, and the other the south bank of the Waitaki, and these were edited and published by me in the press in the year 1930. The present information is mostly from a map filled in by old Maoris at Otago Heads in 1879, and we will first follow the map-makers alone the river's south bank from sea to source, and then add in names from various verbal communications.

The first name marked is a mile or two from the sea and is Whakaparakiri, which seems to indicate the making of a pa's inner palisading, but may have other meanings and may be, indeed, named after a man of that name.

The next name, Puna-tutae, means a spring with animal dirt in it, the site being just above the railway bridge, and then comes Moe-puku (moe-a dream; puku-the stomach). Then comes the stream Awa-mako (shark river), and Rakai-koroheo (Rakai-a flock; koroheo-the native thrush). A place just above it is Urihia, named after a man, his name meaning "to turn round". There is a blank space here, and then we come to Maere-whenua, a contracted name which is dealt with at the end of this chapter; to O-te-kaieke (the place of Te Kaieke, a man whose name might translate “The Climber"), and to O-te-ake (named after a shrub, so an old Maori told me).

The next place is Te Kohu-rau (the many mists), and a Maori told me It formed part of the extensive system of mountains known as Te Ake. The earliest white settlers contracted the name into Kurow. A recent tendency is to pronounce this as Ku-ro and there is an amusing local yarn to the effect that a lad of Irish parentage who was born here, was always called “Kuro Pat". He was of a wandering nature and of military characteristics and wandering to Siberia he enlisted in the Russian army where he rapidly rose to a position of eminence. Seeking to Russianise his name the authorities added "kin" to his nickname, and he emerged into the limelight of international fame as General Kuropatkin.

Leaving the realms of fiction and coming to the everyday world, we can echo the words of a man who likes to see the old traditions carried out: "Anyone who does not pronounce the name Ku-row to rhyme with moo-cow should get into a row and a jolly good row at that."

Leaving Kohu-rau in its many mists, or "thatched with fog" as one translation has it, we pass on to Te Awa-kino (the evil stream-probably the water was undrinkable when it was named), and to Awa-whaka-mau (stream which carries things-probably in floods). This name was spelt Avo-hoki-mai by the early runholders. Then we come to Pare-kura, which as two words means a red headh band, but

taken together came to be a figurative term for a battle out in open ground away from fortifications, or for a site where such a fight had occurred. This is probably its meaning here, although the writer has no particulars of any set-to in this vicinity.

The next name is almost undecipherable but seems to be Kaia-wakiki (kai-menace; awa-stream; kiki-confined), and then we reach the O-tama-takou River. The meaning of this name is un-known to the present writer but an old Maori said it should be O-te-mata-kou (the place of the cut-off point, or of the short, abrupt point). In southern usage “ta" and “te" were sometimes interchangeable. Its east branch is marked Whaka-hae-atua (demon-gouged hollow).

To return to the main river, we come to where it is joined by the Ahuriri (heaped up angrily-evidently referring to its turbulence in floods). The point of junction bears the name Kai-hikihiki (attendant), but on Te Ware Korari's map in 1848 this name seems to be applied to Pass Peak.

Up the Ahuriri comes a swamp Te Paki-a-te-ariki (the slapping or the chief, or of a man named Te Ariki, "The Chief" and after a space we come to O-marama (the place of moonlight), about which much is said in another publication by the present writer.

Past this a place on the river bank where the river divides into channels is marked Ahuriri, and past this in the deepest bend of the river at the foot of the Diadem Range is the long name Whaka-upoko-toetoe (the gorge of the toetoe often called toitoi by us; the name implies their "heads" were all out in their beautiful feathery white luxuriance).

Then we come to the Long-slip Creek, which is given no direct name on the map, but the largest tributary from the west is marked Maka-tipua (the branch stream of the monster). Surely a story attached to this name, but unfortunately it has not come down to us white people.

The Avon Burn, coming into the Ahuriri from the west is Te Puna-a-te-hoki (the spring; of Te Hoki, a lady whose name means "The Return"), and the stream from the east is Te Wai-matau (the creek on the right hand side). Te Hoki was the daughter of Kanekane, whose story is told in "Maori Lore of Lake, Alp and Fiord".

The next creek from the east is Te Monoa, or Te Monoao (the name of a mountain shrub), and the next is O-kowhiu, probably named after a person whose name means "to fan". Mr Justice Chapman says both these are mountains [? St. Mary and Peterson]. The tributary from the east that rises in Mt. Maitland bore the name O-te-toto, a name that would imply it took its rise in soakage and in welling springs. There was also a lagoon of this name, which also could be applied to the Barrier Range in Which it takes its birth.

On the other side of the Ahuriri, Birch Creek is Whaka-papa ("to make a flat surface”,or if the last vowel is accented it would mean "to cause the teeth to chatter with cold"). It is primarily the name of a lagoon with drainage to the infant river, but as a name it takes in the heights Puke-makariri above it.

The first affluent of any consequence from the west that the Ahuriri receives bears the name Te Miki-kai-whe (the shrub eaten by the caterpillar-probably a lifeless and withered plant), and the writer understands that from it the Maoris crossed a saddle to the Hunter River. The place where it joins the bigger stream is marked Ahuriri, the second time this name has been given to a particular spot along that river's course.

There still remains a portion of Otago between the Ahuriri River and Lake Ohou, and the map supplies four names for this region. These names are Patuki (to beat or strike), Upoko-ruru (heads tied together), Te Pi-a-te-koko (the young bird, or fledgling of the tui), and Tatara-kai-maka, which may be the name of a shrub. The first of these names applies to the Benmore Range, the second to the stream named Wai-repo (swamp creek) by either the runholders on surveyors, the third to the Benmore fiat, and the fourth to the surveyors Totara Peak.

Before leaving the head waters of the Waitaki, we will take cognisance of Shortland's statement that the river starts in seven lakes known to the Natives as Pukaki, Takapo, Te Kapuaruru, Ohou, Otetoto, Otauawhiti and Whakapapa. Mr W. H. S. Roberts, to whom the present writer sent Maori place names in 1900 and subsequent years, wrote in the light of his knowledge then (1908), "Only four of these lakes are now known, the others very likely having been filled up by the debris brought down by mountain torrents", and he adds he thinks the Maori name of Lake Alexandrina was Te Kapua-ruru, a name which Mr S. Percy Smith translated as meaning "The Sheltering Cloud, or more probably , The Sheltered Hollow”.

In the light of fuller knowledge the only name we now cannot locate is O-taua-whiti. Did the Maoris rate Alexandrina as one of the seven "lakes"? Its Maori name was given to me as Ta-kamana, a name which really belongs to the outlet of Lake Takapo. The Survey Department has Lake Alaxandrina's Maori name down as Whaka-ruku-moana, but my Maori map supplies no name against it.

In recording the sources of rivers, the Maoris classed big lakes and small lagoons without distinction as to size, and all under the heading of "lakes", so that Otauawhiti may be a lagoon overlooked so far. It is the sort of ancestral name that would apply here, for Taua-whiti married Haere and their great-grandchild was Tu-te-kawa, probably the earliest Kai-Tahu chief to arrive in the South Island, and one whose fame is largely associated with the Southern Alps.

It will have been noted that Otetoto and Whakapapa are two lagoons near the head of the Ahuriri River, and the writer was given the name of Ohau Peak as Te Hapua-ruru (the sheltered lagoon).

The lagoon and creek from which the peak takes its name is in all probability Quail Burn. Which form of the name, Kapuaruru or Hapua-ruru, is correct, or whether both forms were permissible, the writer cannot say.

In Shortland's invaluable book he gives a list of the Maori stopping places in a journey from Waitaki Mouth to Lake Hawea, and these are (1) Papakaio, (2) Te Puna-a-maru, at the confluence or the. Awamako, (3). O-tama-reu-whenua, (4) Otamatakou, (5) Muka-tipua (a creek in Robertson's Saddle), (6) Omarama (a stream), (7) Whanaukakino (under the mountains), (8) Komako (a river}, (9) Tautukua (no particulars), (10) Okotane (no particulars), (11) Lake Hawea.

The Maori map now before me does not give all of these names, omittmg the first, second, fifth and ninth. It deletes a "k" off Komako, making it Omako, but It makes amends by adding one to Okotane, making it Kokotane.

On the map Whanauka-kino (the evil family or the bad generation is the Wether Range, and from the top end of this the track Ied into the Longslip Creek valley. The creek is not specifically named on the map, but its first tributary from the west is marked Maka-tipua, the same name as that of a creek about 20 miles east of It.

From here the track led into the Lindis Pass, which is called O-kahu (place of a man named Kahu, "the hawk") and to the south-east of this is Porutu-raki (porutu-splashing or clamour; raki-day or sky), known to us as Old Man Peak.

In the pass the track picks up one of the head feeders of the O-mako or Lindis River, and Tautukua is probably where this feeder joins the main stream. The olden Maori track then proceeds via the Breast Burn, or Kokotane, to Hawea.

Of the ranges that form the watershed between the Clutha and the Waitaki the Ewe Range, running down to Corbies Peak bore the name O-marama-tapu. Why this area south of Omarama should have been"tapu" is not explained.

The, Hawkdun Range is marked Te Unu-atua and this could be rendered either "The demon drink" or “the uncanny removal”. Mt. Ida was O-te-ake, a name which extends to Kyeburn Hill, and denotes a kind of shrub.

In a sketch map of the Waitaki drawn for Mantell in 1848 by Te Ware Korari, he gives three Maori place-names not met with in any other record. These occur on the west bank of the river up above where the Ahuriri joins It. The first is Waka-tatari or Delay Cave, the next is a "sculptured cave" (that is a rock-painted one) known as Te Ana-wakakaairo-or as we would write it now Te Ana-whakairo-and the third is a spot just below where the stream from Ohou joins the combined stream from Pukaki and Takapo, marked piu Kaka Karaka, which seems to be intended for Piu-karakaraka

(swinging or oscillating). Above this there is a cave marked but with no name attached, and then we come to Lake Ohou.

In. Shortland's map of 1844 he gives the ridge across the Ahuriri from Whanauka-kino as Ka-papa-hori (the fissured flat rocks), [? Cloud Hill and Hen Burn] and the creek near it as Pari-tea (white cliff). There was a killing took place here in the "old fighting days" whereby several people lost their lives. Mr Justice Chapman says that Paritea is a land-slip near Omarama, and that Okowhiu is a range at the back of the land-slip.

In names mentioned personally to the writer that common name Whenua-hou, was applied to a tall mountain at the head of the Ahuriri River, and this can only be Mt. Huxley (8,200 feet). In conversing with an aged Maori he gave the following interesting explanation of the name of one of the earliest tributaries of the Ahuriri: "You ask me what Wai-toreke means and I would say “sweet water”. In the winter the creeks in the mountains might be frozen over, and the people would dig near and get sweet drinkable water. Such a place would be called Wai-toreke”.

Near Omarama two more names have emerged-Otahiku and Oporahui, both creeks; the former may be Glen Creek and the latter Cattle Creek. Te Paetara is a name up above Omarama and I was told "Te Paki-a-te-ariki” is a low hill between the saddle and Ota-matakou”. The last named river is sometimes called O-te-matata, but that is really the name of a small creek, flowing into it near the Waitaki.

On the south bank of the Waitaki, at its mouth, once stood the populous centre Korotuaheka. One of my friends narrated: "It was fully two miles south of the river and was a Waitaha dwelling place for many generations. The Katimamoe sought the hills, but the Waitaha kept to the sea coast, and ‘Kolotuahek' was one of their main camps The kaik was not near the river as that is only flood land, and is nothing but water in flood or in heavy seas, so they had to go far back to get on to the higher ground. I did not know that moa bones could be dug up there. All that land was made into a Maori reserve but was later sold to Mr Chapman a good man, and one who considers the Natives. It was all sold except the cemetery and a right-of-way to it, and Mrs Martin (Matenga) was to have her home as long as she lived.”.

The writer recently tried hard to get place-names for this vicinity, but with little success. As year follows year the task becomes ever harder, and not one of the oldest survivors could supply a name for the creek that runs near Martin's. I have since heard it was caused by Pakeha drainage. They all knew the name of the long terrace south of the old Maori grounds, Mihamiha-nui or Mimiha- nui, the majority favouring the latter form-one explaining it meant a large seal, but the former is correct according to Teone Puku-rakau and others.

Only one had heard the name Te Rapika (the scratching), and said It was a spring on Searle's farm. Two others said "We cannot supply the names of islands in the river, as those that were there in the old days have been washed away in floods. Our people went there and Te Mahi-kai-kai is a name

that can be applied to anywhere you can get fish or food. Moko-tarehu is a rock off the mouth and men used to swim out to it. Te Rapu-a-Hinerau is between Martin's and the river. Rapu means to feel or grope for eels, and the name of this spring or boggy place was given to it because a girl named Hine-rau was said to be the only one who could get eels at this place. The only other Maori name we can think of in this district is Puna-tutae, near the end of the Waitaki Bridge. A man named Taiarorua lived at Otago Heads, and was a tipuna (ancestor) of Karetai, but we know of no place of that name in Waitaki South nor can we remember any Maori name for the beach there as since th. Ariadne was wrecked on it our people have simply called it Ariadne Beach.

A Canterbury Native told me of an adventure he had when his horse sank in a quicksand at Hinekawiau Creek, down at Korotuaheka, but he managed to get it out. In recording the killing of the famous chief Taoka, the writer said it took place between the south end of the Waitaki Bridge and the sea, and that railway passengers could see the spot from the carriage windows. An old and esteemed friend of mine says it could perhaps be seen by passengers but that the spot is on the north bank, to the left of those travelling north a little further up than O-te-kaikaho, near what the white folk call Tawai. The young chief was cooked and eaten as an insult to his family, and the spot is traditionally known as Ka-umu-o-Roko-marae-roa, but further inquiries will be made to see if it can be definitely settled which bank was the site of the murder and banquet.

Big Hill, at Peebles, is also associated with Taoka, for it is said he was buried on it with his face turned northward to see back over the way he had come from Kaikoura. Be this as it may there is no doubt that the name of the hill is Te Horo-o-te-whiwhi (the landslip of Te Whiwhi, who was a son of Taoka). He died in this vicinity and his followers placed his body in a hole on the hill to await further instructions as to its disposal. The night before the party went for the corpse a great downpour of rain occurred, and when they saw the hill next morning, they could scarcely believe their eyes for the hillside had slipped. It was hopeless to try to recover the remains and the bones have not appeared to this day, the fallen earth and stones having formed a huge and effective burial mound.

The Maoris regard fog on this hill as a sure sign of rain. Te Horo-o te-whiwhi is on the south side of Big Hill and can be seen to this day. Mr Justice Chapman says the former name of this hill was Ohine-mutu, after a woman who was on the Araiteuru canoe.

Another informant referred to this district: "The creek at Georgetown was called Waikoura (Crayfish Creek). Near where the Awa-mako joins the Waitaki is Te Mokihi, It was so called because the rafts landed there, and the last time my mother and I were on a mokihi (raft) we stepped off it at that spot. You ask if I know a place called Te Motu-a-mounu, but I am not familiar with any name like that, although I know a place called Te Moetu (standing asleep), which is on the lower (south) side of the Waitaki opposite Te Awa-kokomuka. "Mr Justice Chapman's list says: "Otakiroa is near Maerewhenua; Kohakaumu is below it, and Rakai-koreho [Rakai-koroheo.-H. B.] is near Awamoko". Of these three names Ko-haka-umu was given to me as Te Ko-a-kaumu or shorter Kokaumu. This is now known as Kokoamo, a misreading of Koka-omo, a recognised vowel change form of Kokaumu,

The vicinity of Duntroon is a noted one in Maori estimation, and an old man said to me: "Near Duntroon is the 'carved cave' (i.e., rock-painted cliff) of O-taki-roa, and behind the township was a

famous pond known as Ka-wai-whaka-ata-o-hine (the waters used as a looking-glass by the maid). The water came from a spring into a hole, and from this hollow into the Maere-whenua River at the back of Duntroon.

A rock ran from one pond to another, and the water came underground from the spring above and ran underground from the pond to the river. When the huge giant Kopu-wai was killed his pack of ten dogs ran loose and finally three of them jumped into this pool and were turned to stone. They were pointed out to me when I was a lad, and I could see they were very like dogs with their heads, ears and tails. They were not all one colour but were spotted. Many years later I was in Duntroon, and as the pond was not far away, merely a ten minutes walk from the hotel, I went to have another look at the stone dogs, but to my dismay and regret I could not see them, for the hollow was almost filled with old tins and rubbish. "Mr Justice Chapman says, "Waikoakoa (? Waikorukoru) down near the Maerewhenua, at the back of Barton's old station opposite the township, was a pool used as a mirror to do the hair".

The river commonly known as Maere-whenua is given by Shortland in two differing forms, the map in the front of his book spelling the name as Otamareuwhenua, and on page 215 as Tamahaere-whenua, where he inadvertently states it is on the north bank, 20 miles inland. Of the three forms the first is untranslatable by me, the second might be "O" the place of tama "son", reu "mist", whenua "district", while the third could be interpreted "The son who travels the country". This seems to me the likeliest form, and by the substitution of "e" for the first "a" and the deletion of the "h" we arrive at Te Maere-whenua. A woman told me a place up there was named after Te Rakitauneke, but I have no further particulars. The south branch of the Maerewhenua is O-te-ti (of the cabbage tree).

The Maori name of Parson's Rock has occasioned some conjecture. In 1848 Te Ware-korari gave it as Te Ika-rahi-roa (ika-fish, rahi- a great, numerous, thin; Toa-long), but later Maoris render it as Te Ika-rae-roa (the fish with the long forehead).

Maoris who were proceeding inland up the south side of the river stopped at a sacred spot on Pukeuri Hill, and made an offering of seaweed, accompanied by appropriate invocations. My informant considered the ceremony was called takahikahi. This propitiation of the geographical genii is also referred to by Mr Justice Chapman as follows: "Going north, the Maori, said Parata, go through ceremonies, called uruuruwhenua, at Pukeuri; going south the same kind of rites are performed at Swampy Hill". While the southern Maoris told me of these offerings, none of them knew the North Island name of uru-uru-whenua, so Mr Parata, M.P., probably learned this word when he was in Wellington.

In Mr Justice Chapman's list of Araiteuru names there are quite a number of Waitaki names, and of one he writes: "Te Marotiri-a-Tarehu - a rock half under the water at the mouth of the river" but he queries the information it was named after a female, and it appears to be an open question, as some Maoris say it was a man's name and some say it was a woman's name. Two of my best informants gave me the name as Te Mokotere-a-tarehu, a steers-man who was swept overboard in the great storm (see "Moriori" p. 35). White records the name as "Te Maro-tiri-a-te-rehu (the apron offered to

the gods)". Probably both a man and a woman have borne the name. The lady of this name on the canoe is said to have been a sister of Messrs Maukatua and Ruutaniwha.

Writing to me Mr Justice Chapman comments, "Pouruturaki is where Coutts and Miller-Sir Harry Miller-had a station, but is it a hill, or a river, or what? Tahi-o-arapaowa is a Native track on the same range, but can it be located? Te Po-o-te-rakitamau is in the Waitaki Valley on the south side of the Ahuriri River, and is presumably a hill? Te Wai-matau is near Ohou-note the correct spelling of this lake name-but what is it? Pakareia is on the north side of the Ahuriri River, but what is it? Oteake is up near Otekaeke -note the correct spelling of this latter name, so often mangled.

Te Ika rae-roa is the Parson's Rock. Mr Miller's station is Te Aka-tarewa, and there are two creeks of the same name as is often the case in the south, showing no doubt that it is the name of the block".

The last suggestion is new to me, as is also the name Pakareia (also written Pakareio). I do not know where Coutts and Miller had their station, but earlier in this article Poruturaki is identified with Old Man Peak, south-east of Lindis Pass, and in Chapter IV Lauder Creek's Maori name is Tahu-o-Arapaoa. Te Poho-o-te-rakitamau is Mt. St. Cuthbert, but the name Te Waimatau denotes three physical features of the district-viz., a creek running into Iake Ohou a lagoon and a creek flowing into the Ahuriri River. Probably the heads of the two creeks are not far apart. My informants say that Otekaike, corrected above to Otekaeke, is correctly spelled Otekaieke.

CHAPTER IV. DOWN THE MOLYNEUX.

New Zealand's largest river is officially regarded as beginning at the lower ends of Lakes Hawea and Wanaka. The spot where the outflows of these lakes join to form the Molyneux is marked O-kai-tu by our Native chartographer, but the written list of names i It my possession has it in the unfamiliar guise of Kongaitu. By deleting the initial "k" and substituting "k" for "ng" we arrive at Okaitu. One of my maps shows this spot as Newcastle, another as Albert Town. Here the parent stream is joined by the Orau or Cardrona and a bit lower down by the Luggate, or Papaku, on the map before me. If this was all we knew of this name we could get quite an erroneous impression of its significance. The word Papaku means "shallow" or "dry, barren ground, "but here it is a contraction of tupapaku, a corpse, as my list gives the full name Te Rua-tupapaku, "the pit of the dead",a hollow where corpses were deposited.

Then we come to Koau-taia (the "koau" is a kind of shag, and "taia" means "stricken"), a name preferable to Poison Creek. Below where the Omako (the place of Mako, a man named after a kind of shark) or Lindis Burn comes in we find a series of creeks flowing in from the west, viz, Tepahi, Teweka (Tinwald Burn), Katia (Amisfield Burn), a creek marked but not named (Park Burn), and Kokemoana. The first, Lochar Burn, was named after Te Pahi (the gloomy one) and the full name is Ko-te-koareare-a-te-pahi, for here he found or owned a good patch of ko-are-a re (pronounced "ko-a-ray-a-ray") the edible part of the root of the bulrush. The full name of Te Weka (the woodhen) is on my list as Ka-iwi-a-te-weka (the bones of the woodhen-all that would be left as visible evidence of a feast). Katia might mean "blocked up" or if the southern form of Nga-tia it would mean a number

of pegs or stakes. Ko-te-koke-moana was name d after a person whose name means the shore of the ocean winds about. This stream is better known to us as Lowburn.

We are now down to where the Kawa-rau (leaves of a kind of shrub) enters the Molyneux, but our map shows few names along this tributary, the Shotover, Arrow and Nevis being ignored. By a coincidence, the ancient Maoris called the Gentle Annie after a woman, Te Wai-reika, whose name might mean "The Waterfall", "The greatly desired stream" or "The stream of the afterworld".

It is to be hoped she enjoyed as fine a reputation among her people as her successor did among the gold-seekers of early inland Otago.

The Roaring Meg is down on the map as Wai-koroiko and at first the author thought this was a mis-rendering of Wai-korokio, for the ko-roki-o shrub grows in the district, but the list gives the name as Ko-te-wai-a-koroiko, showing it was a personal name. A consultation of an old Waitaha genealogy showed that Koroiko was a son of Te Waireika, lived over 600 years ago, and was the father of Te Papapuni, whose name was given to the Nevis River.

Where the road from Cromwell strikes the famed Kawarau Gorge there is a spot or creek named Arokewa on the map and Ko-aro-kewha on the list, named after a person whose name means " inclined to be restless". A place in the gorge, perhaps Gibbston, is Toro-mikimiki (toro-to creep; mikimiki-a kind of plant).

On the map the name Kawa-rau is applied, and correctly, to the Remarkables, but it is strange to see the name Tapuanuku given to Bannock Burn and the neighbouring Cairnsmuir Hill. Tapuanuku is a contraction of Tapuae-uenuku (the footsteps of the rainbow god) and is a very common place-name, being also bestowed on the Hector Mountains, the Blue Mountains, and other heights in Otago and elsewhere. Mr James Cowan says Tapuae-nuku can also be translated "moving or sliding footsteps".

The Earnscleugh River bore the name O-te-whata, after a man whose name means "the storehouse",while the district round Conroy's Creek and up to Prospect Hill was O-rei-haki (named after a person; "rei" means a bone ornament; "haki" is "crooked"). The Carrick Range running down toward Whitecoomb is marked Ko-te-pohutu (named after Te Pohutu, " the splashing").

Let us return up the east side of the river to Omako (Lindis). The Bannockburn tributary south of it into the Molyneux is marked Wai-pakeke (noisy stream), and then we have no more named tributaries until the Manu-herekia (the tied bird). Proceeding up this lengthy affluent there soon joins it from the south the Manor Burn, or O-Kura (either named after a woman or from some red bank in the vicinity-both explanations have been given to me). The piece of land on its north bank where it joins the Manu-herekia is marked Whaka-kakahu (to make clothes, or to clothe).

Further up, Spottis Creek is O-te-raki-oi (evidently named after a man whose name means "the day of shuddering" or "day of shivering and trembling") and a peak and a creek, the Lauder, bear the name Tahu-o-arapaoa, a name which implies that a person named Arapaoa kindled a fire there. The

word Arapaoa is the Maori name of the north end of the South Island, round Picton way, and signifies "a smoky path" or a column of smoke as a landmark.

Presently the river divides into two branches, that to the left, the Dunstan Creek, being the Hau-tai ("sea-wind "-probably a man's name), and that to the right still bearing the name Manuherekia.

Between these two streams Mt, St. Bathans, and its range, have the name Takauikatutu. The spelling is quite clear but the author has no clue how to divide the name, nor how to explain it.

A peak which is taken to be Mt. Misery is Te Menemene (the withered or wrinkled), while east of the Manuherekia, Hill's Creek isKahutoroa (a mat covered with albatross down).

Between the Molyneux and Manuherekia three heights and a creek are named, these being Castle Rock, Mataki-nui (to inspect in a large way, or to look at large object); the lower end of the Dunstan Range near Clyde, Tiko-umu (filth in an earth-oven); an eminence east of Tikoumu and presumably near Chatto Creek, Manu- herekia, the same name as the river; and a creek near Clyde, Te-Maka-ta-roa. This last name could have several meanings, one being to attach a fish-hook to a long line and cast it well out, a meaning more adapted to the seacoast than inland.

South of Alexandra the Knobby Range is marked O-makao, a name which means "winding" but may have been named after a man of that name. It is practically the same name as that of Blackstone Hill, more than twenty miles away north.

Pinelheugh is marked Te Tihi-o-kaitarau (the summit of Kaitarau-this man's name could mean "to eat a relish" or "one who paddles sideways").

Coal Creek is O-puriri, named after an individual called Puriri, the name of a tree in the North Island, but it can also indicate a state of anger,

From this downward for a long way names are conspicuous by their absence the next being the stream of Tuapeka (to cut down the branch of a tree for firewood), and near it there is a hill, Mata-ka (the burnt point, or a headland swept by fire). South of this somewhere about the Waitahuna district, there is named Te Kuha-a-takawera (the thigh of a chief named Takawera).

On the west side of the river, Spylaw Hill and Spylaw Burn hear the name O-mai-uru, and what the exact meaning is it is hard to say but “mai” means “hither towards the person speaking and "uru" is "to arrive at a place". The southerners, however, so often delete "h" that the name might be Mahi-uru, "to share in a concerted action”.

The only other name to the west of the river is Kauae-whaka-toro (the jaw stretched forth), the site of a treacherous massacre of a party of Katimamoe by a numerically stronger body of Kaitahu, who lured them to their doom by false protestations of peace and friendship. Like the Massacre of Glencoe in the Highlands, this affair stinks in the nostrils and not many of the "conquering" side have had the hardihood to proclaim it a "glorious victory". The site marked is on the west bank of the river between Tuapeka Mouth and Pomahaka Mouth, and this is the end of the map names along our greatest waterway. Tradition says the butchery took place on the last side of the river, and in this case is more accurate than the map.

Let us now return up to the very source of the Molyneux and add in names that were given to me by word of mouth or in Maori manuscripts. Its source is in Mt. Strauchon at the head of the Hunter and following down we come to Leaning Mount, Te Poho-o- Waikawa (the chest of a man named Waikawa, "Bitter Water"), Dingle Burn, Te Awa-a-Tuawhea (the stream of a person named Tuawhea- "standing encircled "), and Mt. Martha, Te Aruhe-pora (a kind of fernroot), which the Maori scribe says is "he mauka" (a mountain) with the same name as the range north of Burke's Pass, South of Lake Hawea, Speargrass Creek, Wai-utu-utu (dipping up water), runs into the Hawea River.

North of Lake Wanaka and west of the Makarore River, lies the range Here-weka (to snare the woodhen), and south of it the Turret Peaks were known as O-potiki-tautahi (the single child), after a chief of that name who was killed in a :fight at Wan aka, some ten generations ago. Opposite the Wilkin River there flows into the head of the lake from the east an affluent called Te Awa-o-Taipokia (the stream of Taipokia, whose name means" the covered tide ").

Several of the kaumatua (elders) corrected the name Matukituki to Matakitaki, and one veteran said I had printed the name of Cattle Flat as Tuawhitu, but he considered it should be Rua-whitu (seven holes). The mountain near it, Upoko-hapa (crooked head) may be Treble Cone or part of its ramifications. A creek up beyond this is Te Awa-kai-rai (the stream of plentiful food-perhaps a man's name) and above this is Te Awa-taku-tuara ("the stream of my spine" is one translation) and this may be Mt. Niger and its creek. "He mauka ki Wanaka" (a mountain at Wanaka) is called Mana-hune as well as the more famous Grampian Mountains in the Mackenzie Country, and as far as is known this is Mt. Burke. The place marked Nehenehe (a wild, deserted place) on Shortland's map in 1844 is probably Mt. Repulse or vicinity; and the Centaur Peaks, Roko- kohea (What do you hear?) recall a tradition of exploration recorded elsewhere.

Leaving the Hawea and Wanaka country and shifting to the tributaries of the Kawarau, up the Kimi-akau, or Shotover River, the vicinity of Skippers and Maori Point was known as O-ka-korokio (the place of the korokio shrub), while up the Haehae-nui, or Arrow River, a district, perhaps about Macetown, had the name O-tu (the place of Tu, a person whose name means "to stand". A creek down near Edendale has the same name). The peak called Taha-uri (dark side) after an ancestor of 22 generations ago, may be Mt. Difficulty

The Manuherekia country has always had much attraction for the Maori. One of them told me his father had visited it and always waxed enthusiastic about the variety and number of the ducks up

there. Another said the name meant "the tied bird" and added "It must have been a big bird to tie up”. Not only did the ancient Maori traverse the country up there, but he told picturesque tales of its topography. One such recounts that a band of the wrecked passengers of the Arai-te-uru went up there and that several of the ranges and ridges were named after them, the name Kirikiri-katata being applied to Rough Ridge, Aroaro-kaehe to Raggedy Ridge and Ritua to a peak or division of the Dunstan Range, the piece about Cloudy Peak.

One day Aroarokaehe excitedly spoke to its neighbour, calling out "Ka wera Ritua i te ahi" (Ritua is being burnt with fire, or shortly, Ritua is on fire). Kirikirikatata became equally excited and shouted "Tineia, tineia" (put it out, put it out), but its neighbour, who was nearer the scene, sadly exclaimed "Ekore e mate" (It cannot be extinguished.) This is an interesting piece of folklore in which the hills converse with each other, but since that period in the remote Moriori days the names of two of the conversationalists have been altered in common speech. Rough Ridge later becoming Wairua-a-po (Spirit of Night) and Ruggedy exchanging to Ka-umu (the ovens). These may be said to be their practical, everyday names, while the two former names are retained in their fanciful or mythological appellations.

As far as the writer understands Maori ideas the great Dunstan Range had several names, the central portion, with Castle Rock as its pivot, being Mataki-nui; the upper portion, Neinei-i-kura (neinei-a kind of shrub; kura-red or valued); the lower portion, Tiko-umu; the Leaning Rock or "Old Woman" Haehae-ata; Cloudy Peak, Ritua; Dunstan Peak, O-puaha (The place of Puaha, a person whose name means "a clear passage through"); while the northern extension from Dunstan Peak to Old Man Peak, near the Lindis Pass, bore the general name of Kura-rnatakitaki, having been named after a celebrated woman of the old time.

Leaving Alexandra and following the northern bank of the Manuherekia, we come to Te Awa-a-tuhau (the stream of Tuhau, whose name means "standing in the wind"), then to Te Awa-kai-tutu (the stream where "toot"-tutu-was eaten), and then to another contributory. O-te-raki-kawhau, named after a man whose name is strange to me, but might possibly mean "the day of relating history or telling ancient tales". Further up, probably between Spottis and Lauder Creeks, another tributary is O-hine-tuara, named after a girl whose name apparently implies she had a back, whether long, broad, narrow or graceful is left to the imagination. Chatto creek is said to have the same name as Leaning Rock, Haehae-ata (haehae-to slit; ata-morn; an emblematic title for dawn). Becks Creek is Wai-pateke (grey teal stream).

The writer once stated that the stream known as Te Wai-papapa-o-Karetai (the water calabash of Karetai) was a tributary of the Manuherekia, and so it is, indirectly, for as the Pool Burn it unites with the Ida Burn to run into the larger stream. The white man has named one of the affluents of the Pool Burn, Moa Creek, and another Maori Creek, because traces of these respective former inhabitants were found beside them. The Ida Burn was known as O- makau, after a chief who once resided at Blackstone Hill, and one meaning of his name is "winding". The place-name has also appeared in print as Omakio and Omakao, but the writer is not sure if the chief lifter whom the Knobbies received their Maori name, O-makao, is the same man as the chief after whom Ida Burn was named, so has left the latter Omakau to mark a difference until the matter is determined. The junction of Ida

and Pool Burns must sometimes have been a wet and flooded locality, for the Maoris called Idaburn Volley, Waihola or Waihora-spreading water.

A good example of the imaginative manner in which the Maori has bestowed many names is afforded in the case of the Alexandra disrict, "We called the junction of land between Manuherekia and Mataau (Molyneux) Ka-moana-haehae, which means the split seas'. I got this information from Te Maiharoa and Tiramorehu", said my informant. We can picture the poetical Maori casting his bright eye from a south aspect; at the point of land dividing the two rivers, and exclaiming, "Ha! The split seas". As he looked up at a rocky peak in the early morning it seemed to him that it rent the veil of night and split open the dawn, so he named it Haehae-ata, which my informant interpreted "Torn in the morning". He looked at another hill and fancied it was like the bow of a canoe and called it so, Waka-ihu, but I am uncertain which hill this is. He called the lower ground between the two rivers Moutere (island), for, said he-It is just like :an island, with water this side and water that side, and the mountains across. It is detached or cut off like an island. To one side of this "island" is Waikirikiri (gravel stream), and on it are some of the streams already enumerated. [Rider Haggard says that the natives of Africa call the land between the two branches of the Nile an island.]

There are a number of rapids down the Molyneux, and most of them had Maori names. Shortland records a name, Otakihia, half-way between the lakes and Kawarau junction. This can mean "leading with a line" or "tracking' a canoe" and if this be here the correct meaning it implies a rapid. Just before the junction the river narrows, and this was known as Te Wairere (the hurrying waters). Shortland mentions a rapid below the junction as the worst one on the river, but. does not supply the name, Okura, a shortening of a name that is written in three ways in my Maori manuscript, viz., Kura-whaia, Kura-whaina and Kura-whaiana. This person was a child of Toka-karoro and Upoko-hapa, whose names are perpetuated in places further north.

Down below the Manukerekia junction there is a rapid known to the Maori as Whaka-rumakina (to give a ducking-evidently some mogi "shooting the rapids" came to grief and capsized its occupants into the water). A rapid at Hillend had the name Kauwae-whaka-toro, after the name of the ridge alongside it. A bar across the river at Crook Burn was called Katoa-mataau (all the Molyneux), and another at Greenfields, which was blasted to permit river navigation, was To Rua-pukaka (the panting hollow).

The chief named Kawa-rau had a son Parapara (muddy) whose name is applied to Mt. Benger, and a creek, perhaps Benger Burn, commemorates a female descendant of his, Kura-moeanu. This makes five names in the Central which begin with the word "Kura" and in addition to this personal quintette there is a place on the Molyneux called O-kura (place of redness) because of its colouring.

Of one tributary of the Molyneux an old man said to me, "Its name is not Hot Water (Waiwera) nor Red Water (Waiwhero) but Wai-wero, which means the creek where eels were speared". It can be conceded at once that the "h" was not sounded in the name, but the general opinion if that Wai-whero is the correct form of the name.

A rise somewhere near Balclutha had the name Te Taki-tu-a-te-wharawhara (where Te Wharawhara stood and wept). The chief's name was pronounced To Falafala by my informant and he related how that ancestor was journeying through the land and at this spot he found a pair of his father's paraerae (sandals) hanging in a tree, and he began to "tangi" (lament). His father had traversed that way years before and the footgear had been accidentally left behind and then forgotten until the son so strangely came across them.

A lagoon near 'The Balloon, Kaitangata, had the name Te Karohe ("the unjustly concealed",or " the hidden trouble"). The ridge behind the Kaka Point beach was called after a famous "ancestor whose name is sometimes spelled Te Raki-tamau and sometimes Te Raki-tumau. A reliable old man said the former form meant "the cloudy sky" and the latter "the fixed or constant sky" but that the former was correct. It is a remarkable coincidence that the olden name of a place at Kaka Point, Maranuku, should be the same as the modern Maoricised form of Molyneux. This name, Maranuku, is now loosely applied to the whole district. Mataipipi is the name of the old-time pa on Coal Point.

Further down the coast we come to the Owaka (place of boats) River, and well up it we encounter Rae-manuka (manuka headland) and near Wisp Hill at its head, Pu-harakeke (a heap of flax). Below this, False Islet is O-tara (place of full ,tide). Tunnel Island is Taki-koekoea (the cry of the cuckoo), Jack s Island is Pihau-takohia (loosely surrounded) and Cosgrove Island is Pukemaukuuku (Puke: A hill : ma-uku-uku is a kind of grass), Near Kaihiku there is a hill, Pohara-aroha, and a Maori woman told me this meant "love for a friendless orphan".

To return to the Clutha, and its tributaries and their vicinities, the Burning Plain is a fiat where a seam of lignite apparently has been smouldering for many generations. The Maoris regarded it as uncanny ground and avoided crossing over it. The part from which smoke issued is Te Ahi-a-ue (the fire of Ue), and the rest of the flat is Te Karehu-a-ue (the ash of Ue). The bush at the head of the Pomahaka is O-re-heke, and an aged Maori explained to me that “re" meant "over there" or "bad weather" while the meaning of "heke" was "slipping down" or " a boggy place”.

One of the longest tributaries of the Clutha is the Pomahaka, rightfully Pou-mahaka (posts to which duck snares were attached) and an early newspaper reference gives one of its earliest affluents as Makiu, perhaps meant for Makio (a skin irritation).

Dusky Hill, north of Heriot had the rather common name of Okopiri, apparently named after someone called "Crippled" or because someone was lame there while the Leithen Burn was known as O-re-heke (the place of the sloping swamp or slipping bog).

The falls on the Pomahaka formed a renowned lamprey fishery and had the common name O-p u-rere, a name implying the wind was blowing the spray up and it was flying like mist or dust. A creek which flows in just above the fall had the Maori name O-tu-mokomoko (tu-standing; mokomoko-a kind of lizard). The bush near Wart Hill is Ori-haki (place where there was an epidemic of skin disease).

In regard to the lakes in the lower Molyneux basin, the writer has heard a Maori call the lake near the Kaitangata township, "Lake Kaitangata, instead of it's rightful name, Lake Kaitiria, but he has never heard any Maori call the northern and larger lake anything but Roto-nui-a-whatu, "the big lake of Whatu" (stone), a man who was one of a band of explorers over 1000 years ago. A respected old friend in conversing with me made the following remarks :-"Fraser's Creek runs into Roto-nui-a-whatu, and its Maori name is Taratu, after the ancient name for the white crane. 'Tara' means 'a wall' or 'a spear,' and 'tu' is 'standing' and that was the bird's old name, although it is now called Kotuku.

They used to roost and nest on the black and red pine that grew by Fraser's Creek hence its name of Taratu. A creek running into the lake from Lovell's Flat was called Puaihakarua (a kind of fish), and a point about a mile east from the mouth of that creek is Te He-a-kapo (the mistake of Kapo). Away north a lagoon near Milton is Roto-iti (little lake). A place near Mount Stuart was Mata-ka (burnt point) and a place near Benhar was Whaka-kea whichh means 'whaka' 'a hollow,' and 'kea, 'a parrot'. It is probably named after a person or event, as I do not think keas have ever been seen in this part of the country. O-patete is the name of the place opposite where Griffiths lived on Inchclutha. It is named after a small fish called the patete, a very nice fish to eat".

Some of my best information about names in the Mackenzie Country was given by Southland Maoris, and in return the Canterbury Maoris sometimes interpolated remarks about the south. One said to me, "The correct name of what the Pakeha calls Glenomaru Creek, near Kaka Point, is Matua-nui".

CHAPTER V. UP AND DOWN THE TAİERI RIVER.

As a foundation to this chapter the author proposes to follow up the Maori map compiled in 1879 and then to later build on it with names supplied to him personally.

The first map name is Lee Stream, marked Te Awa-makarara (the stream that makes a noise or the stream with a noisy tributary), and across the river is Boulder Hill, Tuakeka (may be Tua-ngenga- the noise of felling trees).

The Fortification is known as Okai-hae (named after a person known as "Jealousy"), and across the river Silver Peak is Huatea (hua-fruit, eggs or roe; tea-white).

The Hindon Creek is Taitea-riu (valley with refuse in it), while Deep Stream has the same name as Lee Stream, Maka-rara (noisy branch stream).

Now we come to Castle Hill, Te Hau (the wind), which is probably only a short rendering of its name, as many of the map names are contracted for reasons of space. The same procedure occurred in the case of Canterbury, but there I had an exercise book giving the complete names of many of the places, but I have no such friendly aid in the case of most of Otago, so here we must just accept what we can get or starve.

Three O'Clock Creek bears the name Te Wai-a-te-atua (the 'stream of the demon-an "atua" is anything weird, uncanny, 'incomprehensible, and in the south it is generally used in a malevolent sense).

Nenthorn Creek must have struck the original explorers, or name-givers, as having a very zig-zag or twisting course, for it is Whati-nunui (many bends).

Let us consider some hills and ranges hereaway. Mt. Stoker at the mouth of the Nenthorn Creek carries the name Pa-tea, not the North Island river of that name, because it was probably named long before its northern namesake was. "Pa" could mean an eel weir, a barricade or obstruction, or the jigger of a barracouta hook while "tea" means white, or of a light or fair colour. Not knowing the circumstances of the naming we can only guess what “light-coloured eel-weir" was constructed of. Then the whole Rock and Pillar Range is Patea-roa (or Long Patea) , while the 1Hummock Range has the general name of Patearoa-ki-raro ("Patearoa down below”,or "Long Patea on the under side of the district" or" Patearoa at the bottom"). The various parts of these hill systems had their individual names, but these have not, as a rule, been preserved. One exception to this rule is Stonehenge (4502 feet), in the Rock and Pillar, which bears the special name of Paruparu-a-te-kaunia (the mud of Te Kaunia). The word "mud" applied to great rocks and titanic boulders must have had a jocular significance, unless the word "paruparu" had a meaning then that it has become obsolete since.

To return to the river and its feeders, Sutton Creek is Te Mimi-a-te-kohi-wai, named after a woman of old, Kohiwai (gathered streams) and the creek above it nearer Middlemarch is Te Mimi-o-tu, named after a man of ye olden days. Tu is only a short piece of his name, but what the full title was is unknown to the present scribe.

Across the river, Shepherd's Creek has the name Hora-tahaka (or if you prefer the North Island rendering, Hora-tahanga), and It has the intriguing meaning "Spread out empty" or "Spread out naked" but whether this refers to the country round the stream, or to an early bather, is not recorded in the district annals.

The Brother Peaks and the creek from them to the river bear an ornithological name of some rarity, and that is Te Karearea (the Sparrowhawk). The name is usually kaeaea or kaiaia for this bird, and some hold that the forms karewarewa or karearea really denoted its near kinsman, the fierce bush hawk.

And now we come to the bucolic nomenclature that has aroused the antagonism of some, the wonder of many and the derision of others. Some have heaped scorn on this nomenclatural Noah's Ark this is geographical glorification of domestic animals, and some have even tried to have them altered. A man who inspected J. T. Thomson's 1858 survey map said there were eleven burns recorded viz., Capburn and Ewe, Filly, Gimmer, Horse, Hound, Hog, Kye, Mare, Sow and Pig Burns. If this be so, Wether, Swine and Stot Burns must have been added at a later date. Be this as it may, the present writer must say he has no objection to any of them and would not alter one of them. At their worst they are no worse titan Drybread, Moonlight, Tinkers, Muddy Creek and such names.

There are at least three places in Otago known as Mount Misery- after that who can complain of using the lowly names of our familiar fourfooted friends of the farm yard.

First of all we meet Filly Burn, known to our brown-skinned predecessors as Tua-hiwi. The writer does not know the district at all, but the meaning is:-Tua-on the further side; hiwi-a ridge. It may have a ridge on one side. This name, again, could have been brought south and applied in memory of Tuahiwi at Kaiapoi.

Next comes Mare Burn, Te Aruhe-a-hape (the fernroot of Hape-this person's name signifies "crooked" and was probably given to one who was lame or deformed).

The equine trio is completed with Horse Burn, Teonehuka. If this Maori name is dissected as Te One-huka it would mean the sandy bank covered with either foam or snow. Onehuka, taken as one word, however, means a bank of earth, so Te Onehuka would read "The earthen bank". A knowledge of the locality as it existed when the white man first came to that part might determine which rendering would be more probably right.

The Maori chartographer omits Hound, Swine and Kye Burns, and the outlet of the Taieri Lake he marks Kataitioma. The writer once spelt this Kataiteoma, but from the verbal description he had he thinks it should now be Ka-tai-iti-oma (the little currents run swiftly). The explanation was that the Taieri River spread itself out into a lake, with little "tides" or currents, among the sedge and rushes, but that eventually all these channels of water narrowed together and left the lake in a rush at a sloping place, and formed the river anew.

The map gives Hog Burn as Te Awa-kauru (the stream of the edible cabbage-tree) and it is said that this stream was noted for the excellence of the "kauru" that could be procured there. Ewe Burn is Oma-ki (to run swift and full-it is considered the pioneer explorers came on it when it was in flood), and its mate on the other side of the Taieri, the Pig Burn, has the longest name of the lot. On the map it is Te Katataatehonikino, but in ordinary Maori it would be even longer, Te Ngatata-a-te-honihoni-kino, and implies that a man named Te Honikino (honi-to eat food in morsels; kino-bad, hateful, disliked), found there a noticeable earth fissure.

Sow Burn is Wai-pakurakura (reddish water). The pakurakura is also the name of a fish, but here it seems likely it stands for a red colour, The name may have originated through the stream flowing over a red stone, or over red weeds, or from some similar reason.

The creek next to the Sow Burn going west was Wahine (woman) and Rocky Point Creek was Te Wai-a-hine (the stream of Hine, a girl). On the other side of the river the flow of animal "burns" is interrupted by the intrusion of a mere "creek" even if it is named Eden after the place where Adam named all the animals. Perhaps J. T. Thomson named it Eden Burn and "Creek" is a later interpolation-it is known he named it for the beauty of its surroundings flowing through a wooded dell. The Maoris called the place Te Motu-houi (the clump of lacebark trees).

Then we come to the Wether Burn, whose Maori name is Te Pari-teatea (the white cliff). It has long been known that the Serpentine Creek was called Mania-toto by the Maoris and the map correctly marks "Maniatoto Plains" in large letters on that valley.

The"Wairuapo" (Range) is marked as beginning alongside Long Valley and runs up to North Roughridge (3494 feet), which is named Whaitiripapa (crashing thunder), and north of that eminence the Rough Ridge seems to be known as Oturehua, and the words "Oturehua Plains" in big letters are shown as embracing the north and west portions of what we call the" Upper Taieri " and "Maniototo Plains."

Two names remain on the map,and may be disposed of here. Linn Burn seems to have a lengthy designation, Tu-nana-a-hiki-te-aka (the place where Hikiteaka stood when he was angry-the man's

name translates Hiki, to lift up; Te-aka, the root of a tree or the shell of a shellfish). Between here and the Wether Burn, Stot Burn called Tuhaitara, flows into the Taieri from a hill known as Puke-tuhaitara, a hill in Rough Ridge. Both are named after Tuhaitara, the woman after whom the Ngai-tuhaitara section of the Kaitahu tribe takes its name. Her husband, Marukore, gives his name to our Gimmer Burn. On the way between Linn Burn and Stot Burn, Stony Creeek had the Maori name of Matatiki, a word which infers it originates in a spring, and there is a hill and creek, Puketoitoi or Puketoetoe (hill of the pampass grass).

My aged Maori informants supplied me with four more of the Maori names of the “animal burns". Hound Burn they said was known as Te Awa-a-tuhau (the stream of Tuhau, a person whose name means standing; hau-the wind). They gave Swine Burn as Te Awa-kai-aua (the stream where mullet was eaten), and Kye Burn as O-te-ake, named after "a kind of tree". This stream emanates from the Kyeburn Mountains (also called O-te-ake), and from them a stream called O-te-ake flows to the Waitaki. Thus it is possible to leave the Taieri, follow up the O-te-ake River, cross the O-te-ake Range, and follow down the O-te-ake Stream to the Waitaki.

My friends seem to consider that Eden Creek was named O-tu-rehua, but as we have seen this was the name of the plain round its upper course. We are left with one of the celebrated “burns” without a known Maori name and the solitary exception proves to be Cap Burn, which some think should be Cat Burn to be consistent with the far-famed animal menagerie.

It has been mentioned that the name Mania-toto is not that of the plain to which the white people apply it, but of the Serpentine Flat near the headwaters of the Taieri River. Although for long it has been wrongly spelt, as Maniototo, this was not always so, for in the early days the correct spelling was used even though many other "names were misspelt. Thus in a sheep report of 1859, although Kurow is spelt Karau, and there are various other mistakes, Mania- toto is correct. One meaning of "Mania" is "a plain" and the 1name has been translated "plain of blood". It is said the meaning in Kentucky, in America, is "Dark and bloody ground”,because of the many fights on its soil. Similarly those who support the rendering "Bloody Plain" have fallen back upon more or less fanciful suggestions of battles and sanguinary encounters to bolster up their case. Another meaning of "mania" is "slippery" and one veteran said to me, "My father used to say that the place to see the parera (grey duck) kukupako (black teal) and other birds was at Maniatoto. The name means ‘to slip on blood' and perhaps so many birds were killed at one time that the place may have been slippery with their blood. Who knows?”

A lady who has given me much good information said :-"I have only once been in the Central and that was to see my grand-dauuhter at the Shining Water (Waipiata), but I have heard the account handed down of the origin of the name Mania-toto. The ‘mania' is a kind of coarse red tussock, and in certain lights looks " red like blood. Another kind of red tussock is the tapoapoa, but it is softer and not so stiff as the mania. When the band of Maoris who named the plain came to it, and looked on it, the wind was bIowing and the mania was lying over all the one way and looked Iike a huge red blanket, or like a sea of blood in the shining sun.

So the meaning of that flat is 'the expanse of red tussock that looked like blood'. I never heard of any fight, taking place up there, but the Maoris went there to catch weka and kanakana (lampreys). A party would catch flounders and mullet at Henley and then would canoe up the river as far as they could and then walk up country. Somewhere on the Taieri there are rapids known as Opurere, and there the kanakana were. As far as I know those rapids were well beyond Waipiata and up near the headwaters of the river".

It may be added that Opurere is a common Maori place-name and is applied to a tributary of the Molyneux, to a place at the Waiau, to the falls on the Pomahaka River and now we learn it is the name of rapids, probably near the Serpentine.

An early tributary of the Taieri is the Totara. This name is quite a common one with the Maoris, particularly in Canterbury, but whether the name was given by them in this instance is open to question. It may be a surveyor's bestowal.

The Taieri takes its rise in the Lammermoor Range, whose Maori name is Te Papanui (the wide level place, or a big flat rock) and also in the Lammerlaws, called by the Maoris Whare-rawhiti (sunny house or house facing the cast). From this up to the Serpentine I have no Maori names, although there is the Red Swamp and Great Moss Swamp, both teeming- with food palatable to the Native taste, and there are also hills and creeks. Logan Burn is on the Maniatoto or Serpentine Flat, but its Maori name is unknown to me. The tributary of the Serpentine Creek, placed on early maps as Waimonga should, I think, be Waimanga (branch stream). Somewhere in this region is a designation, Te Kukupako or Wai-kukupako (black teal stream) and perhaps this is intended for Logan Burn.

The Taieri Lake was called Tuna-heketaka after an old-time chief, whose name means "Dangling Eels". Into it flows the Kve Burn (O-te-ake) and twice the writer has been informed of a small fight in which a number of people was killed. This encounter took place where the Maori track left the Kye Burn to go into the Dansey Pass The older informant had heard the name of both the site of the killing and of the Pass, but could recall neither while he was talking to me. They may come to light at a future date.

Let us move well down the river. "Somewhere up above Hindon, said an old Maori to the writer, "was Boyd's Station and Mr Boyd would have only Maoris to shear for him. He called his run Rockland Hill and its Maori name was Rama-roa". This is an interesting name for it means 'Iong-torch". At night-time, the Maorin had to rely for illumination on the moon, stars, fires and torches. The method for manufacturing the two commonest kinds of torches have been detailed elsewhere by the present writer in his other writings.

Where the Taieri River debouches from the hills bore the name Maka-kahikatoa, "maka" meaning a fish-hook and "kahikatoa" being a big' kind of manuka. Do not confuse this name with "kahikatea", which is the North Island name for the white pine, a tall tree which the southerners call "kahika". When in a hurry, or feeling orthographically tired, he calls the big manuka "kaikatoa".

A southern Maori once said to me :-"We did not pronounce the word manuka like some northerners who throw the accent forward and say 'man-u-ka' nor like the bushmen, who say 'm'nooka' but about halfway between these two, pronouncing each part clearly as mah-nook-a". Unless my hearing deceives me this throws the emphasis on the central syllable while leaving the first syllable clearly pronounced. It is a remarkable fact that while the manuka is so common its name is so seldom used in the composition of place-names.

The spot furthest up the Taieri River navigable for a canoe was in the Outram Glen, and was called Te Kirikiri (the gravel beach). The Silverstream was known as Whaka-ehu, a name which indicates a turbid condition of the water very different from our name. Up this stream is a small fall where kanakana (lampreys) could be got in the season, and near it is a pool, Te Waipapa-o-karetai, where a chief named Karetai enjoyed a swim in its cool waters.

Owhiro was the name of Scrogg's Creek, and an old map gives the creek at Henley as Wahi-taputa, but the writer has no particulars as to its meaning. Owhiro perpetuates a man's name. An aged woman said to me, "The island at Craigie's was called Takitau because it was once joined to the bank, or was so close you could step on to it", but I must confess this interpretation is not clear to me.

Below Henley the river sweeps into the romantic and picturesque scenery associated with the last six miles of its course and the writer has never tired of singing its praises. Not only is the scenery I 'beautiful but much of it is historical, particularly the famous Maori leap on the north bank and the lesser-known Maori Girls' Leap on the south bank. Long stories are connected with both these scenic landscapes, but have been recounted elsewhere. The writer has proceeded through the gorge in a rowing boat, but motor boats and launches are quicker and entail less exertion, yet with this disadvantage that the wooded cliffs pass all too quickly before the entranced eye of the discerning passenger. Nor can the motor-propelled tourist enter into the true inwardness of the appellation Humbug Reach, a name reminiscent of generations of irate boatmen deluded by its deceptive appearance of windless tranquillity and bland guilelessness. Some day the writer may pen a whole book on the history and charms of this enthralling piece of Otago. The old Maori name of the isle at the mouth of the Taieri River is Motu-rata (the island of rata trees) and in the Ancient History of the Maori, vol. 3, p. 238 it is stated that Te Wera, the famous chief, Iived on this island before proceeding south to Stewart Island.

An aged friend of mine always maintained there was a place called Whaka-raupo, or Waka-raupo, near Henley, or on the network of waterways connecting Lakes Waihola and Waipouri with the Taieri River. I pointed out that there had been a pa on Ram Island called Whaka-rau-puka, out he still believed that Waka-raupo was also a name in that vicinity and that it was so named because an unexpected flood caused the people to make a canoe or two of raupo. These were not the usual mokihi rafts built to descend the larger rivers from their headwaters, but were regarded as temporary canoes.

A Maori told me there was a folk-tale about the spring the white man christened Wairongoa but unfortunately he did not know the full and correct version.

Another said that Karetai used to relate the adventures of Matamata, a taniwha (which might be a dim recollection of some saurian, ophidian, or marine monster met in the tropics). This particular taniwha was the guardian (or in some cases, the familiar spirit) of Te Rakitauneke, the celebrated Kati-mamoe chief and warrior. It lost its master (from the hills about Dunedin) and proceeded inland to find him. It turned round at one place and made a lagoon known as Wai-potaka (round pool) and then slithered down the Silverstream, called by the Maori Whaka-ehu (to roil water). It made a

hollow near Mosgiel named Te Kokika-o-te-matamata, or as a North Islander would write it, Te Ngokinga-o-te- matamata (the crawling of Te Matamata). Next it wriggled down the Taieri; hence the tortuous course of the river below Allanton, and this winding part is known as Te Rua-taniwha (the monster's lair) and is haunted. Not finding its master it went to the back of the Mauka-atua (Maungatua), and the dips and long open hollows on that side were made as it went sniffing about, and that part is called Te Konika-o-matamata (the zig-zagging of Matamata). Then it crept southward and westward until it came to where Gore is, and there it ascended the Hokanui Peak, where it died and where its skeleton is said to form the reef of rock on that summit.

CHAPTER VI. OTAGO PENINSULA AND VICNITY.

Some years ago the writer went through a list of Peninsula names with a taua (grandmother) who had been born at Otago Heads seventy years earlier than this and he appends herewith her remarks, The names start at Te Akapatiki and continue round the coast.

- Te Akapatiki, as at present written, should be Te Akau-patiki (the coast of the flounder or flatfish).
- Te Ana-korakorako (the cave of the fair-skinned folk, or fairy cave), is at Allison's Point, and the children were afraid to venture into it. [A very fair Pakeha is now called Kolakolako; but the pre-European meaning of the term denoted a supernatural being, but not necessarily evil. Allison seems to be the local pronunciation of Ellison.-H. B.]
- Ana-pokoko (ana-cave; popoko-withered or shrivelled), not known to the taua. The spelling of this name is uncertain.
- O-hinetu (the place of Hinetu, "the standing maid") is next. then-
- Waipepeke (the bent creek) and the village O-mate (mate has many meanings, one of which is "the sea calmed down").
- Kai-whare is a creek where an old Maori burial-place was.
- Te Umu-kuri (the oven that cooked the dog) is a well-known spot and then comes-
- Te Kakaho (the reeds), a name unknown to my informant, although she recollected a place called Tahakopa.
- Te Puai-mu-kora is a name not known to the taua, but Puke-hau she said, should be Pakihau (wing-shaped), while Taupo is a small pass between the hills.
- Hau-tai (sea-wind) is a height where a look-out was posted in whaling days to announce the presence of whales and now, she said often known as Waiari (clear water) but this name is really that of a pond on its summit.
- Te Rau-one, a name which she suggested signified hundreds of grains of sand, is a beach, but the next name
- Te Mate-teko was unknown to her, although she had heard of Te Rua-titiko, a place-name which seems to denominate a lavatory.
- Kopurau should be Te Kopuru (a kind of grass) and is alluded to in a song composed by her uncle when he saw the first whaling hip come in round that point.
- Murikaku should be Murihaka, an expression denoting those coming behind when a party is on the move.
- Ohikaia may be meant for Okia, a flat some distance away, or for Ohikiaia, but Otikihi is a place near the Heads. [It is some-times given as Otikiha.]
- Taki-haruru (sound of the surf) is near there and so is Toi- kerikeri (gravelly summit?)

- Te Ma-kahika is Pilot Beach and then we come to Tarewai's Leap, Te Rereka-o-Tarewai and to a point Hakui-ao ("mother world" she translated this name) and beyond the point to Tukiauau, named after a celebrity of old.
- Pukekura (red hill) was the famous fighting pa (fort) built on the hill.
- Te Tihi-o-te-korora (the topknot of the penguin-a rookery of these birds was there).
- Te Kopuni is next, and although my taua did not know its meaning, this may be stated as "a crowd". There were other names in this immediate vicinity and also a story about this place, but she had forgotten the details.
- Te Rae o Tupa (the forehead of Tupa) also had a story about its origin, but unfortunately the taua could not recall it. Mr Taylor considered it to be the extreme edge of Taiaroa Head called Otupa on the maps.
- Papakoko is a name that was new to her. [Could mean Tui flat.]
- Wai-whakaheke, as its name implies, was the place for water burial, the corpses being weighted and slid into the water here.
- Oterakihiwi and Otemuni are two names unfamiliar to her. The last one is spelt O-te-mu-nui in an old document.
- Tuaheka was named after a tipuna (ancestor).
- Papa-a-Hikaiti is a flat rock that was named after a woman. On this rock was a rookery that belonged to her, but I forgot to inquire if it was a seal rookery, a penguin rookery or a shag-rookery. Near it there runs into the bay a creek whose name escaped her.
- One-kapua, which perhaps means "cloudy beach", she suggested.
- O-te-rura-o-terewa. As Terewa was what the Maoris called the noted pilot Driver she suggested it might be meant for "Te Rae-o-terewa " (the promontory of Driver) as he lived on the point there. Rura was an unknown word to her, but could mean to discuss violently; to bandy words".
- Otupa, denoting an inland spot, was unknown to her, but Mr Taylor says it is where the ridge behind Harrington Point meets the sand drift from the sea.
- Rare-wahine is a big, high cliff where a woman jumped over and was killed, but she thought the next two names should have come before It.
- Te Rapuai, named after an ancient people whose name means "clawing water".
- Au-koraki, whose meaning she did not know.
- Kumukumu-wharo is a well-known name and defined a reddish locality. As one looked in from the sea he saw before him a cliff with a red tinge as if rusty iron or red ochre had been spilt over it, .and on the beach he could pick up pieces of maukoroa (ochre) which would write like crayons.
- O-hine-matua and O-mimi. The taua knew nothing special about these two spots.
- O-te-uku-uku is a place where one could get "uku", an oily clay that could be eaten and she had eaten some of it when a child. It is a grey colour and a similar edible clay is also found at Puketeraki.
- O-te-whu was unknown to her. It seems to me this name should be O-te-whiu or O-te-hu (a sandspit over which waves break).
- Te One-poto (the short beach). She said it was not half a mile long and that some of the people lived there in her day.
- Wai-roa (long water) is a little beach between two jutting locks and is only visible at low water. There is another Wairoa on the Peninsula.

- Pipi-karetu is a point and she said the name was derived from the long karetu grass being inserted in the mouth and blown on to "pipi" or call the weka (woodhen). This grass bird-call was very effective in imitating the cries of birds and in bringing them close.
- Te Aka-tapu is Quoin Cliff and means "the sacred ones" and in the North Island, she said, this name would be Te Hanga-tapu. In this district and at Te One-poto the umu (earth-ovens) were all over the place and usually contained fish and shellfish remains and the black or dark stone called uri.
- Whakare-ka-iwi (throwaway the bones) would be Whakarere-nga-iwi in the North Island and is said to be Calliope Bay. There is a famous cave there into which dead bodies were placed. The bones could be taken out and scraped if required [but that is not an ancient Otago custom]. The cave was sacred and the people would not venture in, even after the white people came and as for the children, they were too frightened to go near it.
- Aka-tare-wa (the hanging harbour, or a better translation would be a bay with a ledge round it giving the appearance of being suspended).
- Ka-puke-turoto (the hills standing inland). Often called Kapuke-tereti.
- Okia (accent on last vowel, a) probably named after a man.
- Te Matai-o-kia (the look-out of Kia) must refer to some man and denotes a spot where he watched the sea.
- The Maori names of The Pyramids were not known to her, but she said Mount Charles was Poatiri (to place bait for fish).
- Titi-korako means a white mutton bird, an albino specimen.
- Matua-a-rua is the name of a taniwha (legendary monster) that had hid its lair in a cave there, and the sea as its playground.
- Putoki was named after an ancestress, the daughter of Kaweriri.
- Matiri denotes a fishing rod used to catch barracouta and Papa-tumatakura, although it looks an imposing name in English would simply be "matagowrie flat". The Maoris would go sealing there and would cook the seal-flesh in big umu (earth ovens) and then carry the meat home to the Umu-kuri neighbourhood.

Having run through my list of Peninsula coastal names my old friend added a few remarks of her own and these may now be presented.

Here-weka (snaring woodhens) is the Maori name of Harbour Cone, she said, and it was on it that the famous Tarewai recovered from the many grievous wounds inflicted on him by his enemies.

Wickliffe Bay was. called Makahoe. There is an islet, at high water called Takakitaka-o-te-piro-o-kapo, which means the spreading of the intestines of Kapo. This chief had killed Te Wera's brother in Purakaunui and was himself later killed on the Peninsula and his enemies disembowelled him and scattered the bowels all around. There is quite a story attached to this gruesome incident, but it can be told elsewhere.

From the Okia Flat you could walk on to the islets in Papanui Inlet when the tide was out and one of these islets is the one that witnessed the disastrous end of Kapo. Correctly speaking Papanui is the whole section of land between the Inlet and the Lighthouse.

There was a big cave at Pipi-karetu, but she did not know its name. In regard to Te Ana-korakorako, the cave of the fairies the children were afraid to go too near it. According to tradition the kora-korako were a people who had white skins and fair hair with a reddish tinge, and were known as

urukehu further north in New Zealand. The red ochre that came from the cliff of Kumukumu-whero was always called maukoroa and she had never heard of the word takou for it. Hui-ka-au (meeting of the currents) is the spot at Harrington Point where a number of ocean currents run into one another, and Te Koru (the loop) is a little bay where the pilot boat was once wrecked.

Pukekura (red hill) has always been a famous spot and is mentioned in a song where a canoe from Hawaiki shortens sail under its shelter.

Having detailed the taua's interesting remarks, the writer finds he has left an accumulation of stray information from many sources, and all relating to the Peninsula; it is proposed to add it in here.

- Papa-nui (large flat rock) was the Maori name of the Cape Saunders vicinity.
- O-tawa-a-keto is the name of the rocks at Cape Saunders. Without knowing the locality and with no traditional aid, one can only surmise that the name means a steep ridge running abruptly into the sea.
- Piro-o-kapo was mentioned by a number of my informants. The full story will be narrated in my accounts of Maori warfare.
- Puke-nui (big hill) is said to be a name on the Peninsula.
- Tlhi-o-te-korora (crest of the penguin) is said to have been a fighting pa.
- Puke-korora (penguin hill) is a height near the Heads.
- Wai-patiki (flatfish creek) is "probably near Cape Saunders".
- Puke-kura (red hill), a hill and a pa well down the Peninsula.
- Kuri (dog) is a place at or near Otago Heads.
- Whakare-ka-iwi (throwaway the bones) was mentioned several times as "a burial cave at Otago Heads". One account says, "in Wickliffe Bay".

An old writing says:-" Ka-puke-te-reti is Wickliffe Bay and Pipi-karetu is its north end. Motu-koriri is a reef at Tomahawk".

The last name may be Motu-korere (motu-detached; korere-a gutter along which water runs). Mr Taylor says that Kapuketereti is the whole of the Wickliffe Bay Flats and that Wickliffe Bay itself is Makahoe.

In a Peninsula map dated 1849 the Native Village is Te Ruatitiki and as far as the present writer can say this is what is now called The Kaik". On the east of the Peninsula in a bend is Te Wai-whaka-heke and then a point Karetai and further south is marked "Karetai's house".

Recently the collector had the third volume of White's Ancient History of the Maori in his hands for two hours, and at page 168 he noticed what he has never seen any mention of elsewhere and that is 'White's account of the Story of Tarewai. In this occur the following place-names:-

- Tihi-o-ai-ari, a hill near the Heads [Tihi-o-Waiari.-H. B.]
- Rangi-pipi-kao, a pa at Pukekura.
- Kahu-ariki, a stream at Pukekura.
- O-te-kihe, a stream at Pukekura.

- Waiwai-ka-eke, a stream at Pukekura.
- Te Kihe, a waterhole at Pukekura.
- Nga-hua-riki, a spring at Pukekura.
- Pukepuke, a hill at Pukekura.

Mr Roger Buddle, in writing some Peninsula history, says that Harbour Cone is Puku-mata, a cliff at Portobello is Pari-haumia (bracken cliff), Quarry Point is O-hine-tui, a cave has the name Te Rerenga-o-nga-korako (the flight of the fairies), and a hill is Te Atua-o-Taiehu.

Across the harbour from the Peninsula is Port Chalmers and opinions differ as to the correct form of its Maori name, Koputai or Kopu-tahi, the former being the usual form and being interpreted "filled up with the sea" or "full tide". An interesting remark was made by one elderly man, " There was a tuahu (sacred altar) near Port Chalmers. It was of stone and was on the hill above the church that is near the upper station. I have heard its special name but have forgotten it. It was said to be a taipo (haunted) spot and to trespass there meant ko mate (death). The place is now a quarry, but the site is marked by the leaning rock above."

O-poho is said to be named after Poho, a brother of Waitai of warlike fame.

At the head of the harbour, on the site of Dunedin, is Otepoti , and opinion is divided as to whether it is of ancient or modern bestowal. One school of thought considers the name means "the place of the boat" and that it was so named because the whalers gave the Maoris a boat (Maoricised into "poti") and that the boat was beached there. The other school of thought says the end of the harbour was an old tauraka-waka (canoe landing) and was named O-te-poti centuries ago. It was named to me in one description of some fighting that occurred 300 years ago. Granted it is old, then occurs the difficulty of translation, as it may have been named after a person, or because of its shape. Some say it was named because the end of the harbour was like the shape of the basket known as "poti",and some that the canoe landing formed an angle or corner. Mr Taylor says, "Otepoti was a canoe landing long before Pakeha days, and the last translation appears the most, reasonable.

My friend, Mr W, A. Taylor, has explored Otago Peninsula very thoroughly and as he takes a live interest in Maori nomenclature the following notes were penned by him in response to my request, the probable meaning being inserted by me.-

"Papanui is not the name of Cape Saunders point itself, and the hill above it is down in my notes as Rae-natia (the piched in or contracted headland). Kai-mata (uncooked food) is the name-of the real Cape Saunders and Papanui Beach is on the ocean side of it. The lighthouse is on Point Matakitaki (to gaze at) and open bay which separates the two points is Wai-riri (angry water). The place inside the bay where the landing crane is seen is Wai- roa (long water) and the open tunnel or blowhole on Kaimata is Te Ana-puta (the cave where the water gushes out). Papanui Beach shows the remains of a pa where the O-rangi-wairua (spirit of the sky) stream enters the sea not far from Putoki ; the site is Au-raki-tau-rira (auraki-to turn aside; tau-a door; rira--strong). The northern headland of Papanui

Beach is O-hine-puhatu (perhaps O-hine-pohatu-stone maiden). Bear in mind that Papanui Beach and Papanui Inlet are different places.

"Pipi-karetu, though a good Maori word, is of doubtful correctness here. Pipi-ka-rita, given by W. H. S. Roberts as meaning "cockles for evil spirits" is more likely to be right. Not far away at a cave at Calliope Bay or Te Hapuka (the groper)-dead Mgati-Mamoe allies of the Puke-kura natives were cast by the very revengeful force of Te Wera. Their spirits are said to visit Pipi-karita for pipi, and the local Ngai-Tahu consider the whole locality uncanny. Pipikaretu has no connection geographically with Wickliff Bay, being separated by hills and a bay.

" Whakare-ka-iwi is the long point and bones were collected there for use. Aka-tarewa is descriptive of the shoulders of Whakare-kaiwi on the Wickliffe Bay side and I once had a climbing adventure there I would not like to repeat.

"The islets of Kapo and Tuhiraki (pointing skyward) were claimed but unsuccessfully, by Hon H. K. Taiaroa. They are in Papanui Inlet, the former on its southern shore under the lee of Mount Charles, and the latter near the old creamery.

"Okia is a place at the south end of Kapuketereti Flat near a small lagoon. Te Matai-o-kia is the Little Pyramid, where in a shallow cave some of the Ngati-Mamoe allies of the Pukekura natives were slaughtered by Te Wera's warriors. Te Mapou is the Large Pyramid and Pu-wheke-o-kia (octopi of Kia) is the very large half formed Pyramid near the Sphinx. [The Maori name of the Sphinx is unknown to me.-H. B.]

Matiri and Para-atua-atua (sediment of a supernatural kind) are in the vicinity of the Puddingstone, east of the real Cape Saunders. Matua-a-rua, a little further east is a dangerous fishing place and the taniwha has caught one or two Pakehas there.

Kumukumu-whero, though a reddish locality, is re ally connected with Te Wera's vengeance. His followers pursued a warrior, whose posterior had been slashed in the fight and who fled, and that is the origin of the name.

The following names are additional to the list you gave:-

- Tarakipa (to sweep away an obstruction) is the most northerly point of the whole of Cape Saunders Peninsula and is the southern boundary of Wickliffe Bay.
- Te Awa-tuatua (ridge creek) is the southern shoulder of Tarakipa Point, and Kiri-whakaruru (kiri-skin or bark; whakaruru-sheltered from wind) is the long open bay fringed with cliffs and with a boulder beach. It lies between Tarakipa and Ohine-puhatu and the bush hereabouts is full of lancewood. The islet halfway between the Lighthouse and Hooper's Inlet is Whare-kakahu (house of clothes).
- Kohuka (mists) is just inside the sea-channel leading into Hooper's Inlet at Sandymount, and Wai-karara (creek of the monster or demon) is just outside.
- Kaitangata (eat men) is a point on the northern side of Sandymount below Nyhon's homestead.
- Sandymount is Pikiwhari (a kind of plant?).
- Harakeke (flax) is at the southern end of the rocky cliff face of Sandymount, near which stood the pa called Orau (one meaning of this word denotes the deck of a double-canoe).
- Turumaka (to throw out a fish-hook) is a small rocky bay on Sandymount opposite the Gull Rocks

- Te-Ahi-karoro (the fire which cooked the seagull) is Seal Point.
- Tutae-hinu (oily excrement) is Highcliff
- Otane (the place of a man) is Maori Head
- Lawyer's Head had the Maori name of Te lka-a-paraheke (the fish of Para-heke, a man whose name means ' descending dust' or ' falling rubbish ')".

The name Otakou (from which Otago comes) is a puzzle to all my informants. One said that "kou" meant "a termination, a stop, a part broken off from the rest", but he never heard "ota" explained. No one would assent to the assertion that O-takou means " the place of red ochre", and some gave reasons why that meaning could not be correct. The word was brought from Hawaiki and was applied to a current in the harbour. It was the whalers who altered the site of the name from sea to land, by extending the word Otago from the Harbour to the Peninsula.

SOME SOUTHLAND PLACES.

It is a source of constant wonder to the writer how Maori place- names continue to accrue. Twenty years ago there seemed no chance of picking up any more, but since then there has been quite an acession to the list and only a few months ago the collector gathered some more from the lips of the oldest Maoris now living.

Il would be tedious to recapitulate names given by me in articles written years ago, and the names brought forward here are mainly names collected since that publication. It is my custom to stroke out all information culled from my numerous notebooks, and I have a dozen of the latest before me from which to collate items still unmarked. Some of the names have been treated in earlier publications, but they have cropped up again in talks with my Maori friends in recent years. In some cases the years have brought a fuller light on the names and their associations.

The alteration of the name Titipua to Te Tipua by the authorities did not meet with the approval of some of the old men asthey considered Ti-tipua (the enchanted cabbage tree) was correct. The writer omitted asking after Rakahouka, but Its official alteration to Rakau-hauka (stinking timber) is not consistent with the way the "old hands" of Southland pronounced it, "Raka- hook".

Te Houka, on the Molyneux, on the other hand was pronounced "Tee Howk". The Otago Witness, January 24, 1857, referred to it as "Tehauka, Molyneux". Its correct form is Te Haoka the netting of fish) although one informant informed me that, "haoka means too greedy and grasping, or trying to grasp all".

In a map of Otago drawn by Kettle and Garvie, the surveyors, in 1856 the names of the tributaries up the east side of the Mataura river, are worth considering. From the sea up we come to Wai-mahak (now Wai-mahaka, "twin streams"), Tuturau (where Titiroa is now marked. The writer was not told this name, but his best informant stoutly maintained that the mountain marked Titiroa at Lake Manapouri should really be called Tuturau, The fact that ."i" and "u" are largely interchangeable is here apparent, as it also is in South Canterbury, where if you ask a Maori to spell Timaru he or she will write Tumaru). To resume our trip up the Mataura in 1856; the next tributary marked is "Mokareta or Windham River" (here it will be noted the surveyors have spelled "Wyndham"

correctly for the general it was named after), Mimiau (now Mimihau; the Maori frequently deleted "h" from words), Marairua stream, Tuturau Camp, Makohu stream, Tohawata, Otakaritu (and the Okapua runs into it), Otama, Otakaramu and Waikaka, where the names end.

Seeing the names Okapua and Otama in this order will make most readers think this is an error of the surveyors, but not necessarily so, as the fairly common Maori custom of duplicating names has been repeatedly discussed in these papers. A good deal of inquiry elicited a few facts that assist us to sort out the names in this district.

Let us start with the Mataura Falls, about which my oldest informant had a remark or two to say, as follows:-"This was the place for the kanakana or lamprey. It is called piharau in the North Island, but with us the word piha or pihapiha means its home or a place where it can be taken. The Mataura Falls is generally called Te Au-nui by us, and I have never heard of its full name having been given to the Pakeha. It is Te Au-nui-pihapiha-kanakana or shorter Te Au-nui-piha-kana and I would interpret it as 'the terrible current when the lamprey is caught".

Just below the fall the Waikanakana or Waikana (lamprey stream) runs into the Mataura. Continuing up the east side of the river we come to Hastie's Creek, known to the Maori briefly as Ma-kohu (misty tributary), but whose full name is Te Wairua-o-te-makohu (the spirit of a person named Te Makohu). The hill above is Tu-te-makohu, named after the famous Kati-mamoe chief, who is not to be confused with the person the creek is named after.

Then we come to Macdonald's Creek, and it is said there were two creeks here in Maori days, but the pair have merged into one through drainage. It is Tapiri-kiore (native rats walking together), and this name embraced the two creeks.

The next creek is on the map as Bushy, but is widely known as the Pleura because cattle died here from pleuro-pneumonia in 1861. The 1856 map has it, or its neighbour, as Tohawata, and while Toha-whata would be good Maori, it may here possibly be intended for Tao-huata (two kinds of spears) which the writer was assured was the correct name for the Pleura. Again, it probably may be the name of Riverview Creek which otherwise does not seem to have a Maori name, and if so could be translated "toha, to distribute; whata, a food storehouse".

Now we come to the longest stream of the bunch and its tributary, and this is on our present maps as Ota-karamu, dividing into "North Branch" and South Branch". This stream our map of 1856 calls Ota-karitu, and the tributary is marked O-kapua and is probably called after a person named Kapua (cloud).

This name Ota-karitu should be spelt O-te-karetu, and its location was long a puzzle to the writer. In writing of this district in 1930 he wrote :-" Another creek here is Ota-karetu, sometimes called Te Karetu, or merely "Karetu", but he was unable to state its situation then. Later researches have led him to the conclusion that the name was anciently applied to the stream we now call Ota-karamu. A doubt as to the accuracy of this last name was engendered when a very reliable old Maori told him the lagoon known as Tuna-rere (jumping eels) was below the Otakaramu Stream, whereas by the present map nomenclature it is above the stream so-named. A well-informed man at Colac said to me: "Te Karetu, who lived sixteen generations ago, owned a tract of country between Poupou-tunoa (Clinton) and Te Au-nui (Mataura Falls).

A long creek running into the Mataura some miles above the falls was named after him, and the Tamaipi Creek at Trumble's station was named after a son of his. A grandson of Ta-maipi (to strike with a taiaha") was named Kahu-wera (warm cIothes) and the district now mis-called Kaiwera was named after him. A son of

kahuwera known as Taraia (adzed) gave his name to O-taraia".

The word Karetu defines a kind of grass, a long-stemmed, sweet smelling grass.

Continuing north we, come to the Pinehill Creek which rises about Diamond Peak, and finally meanders into the Tuna-rere lagoon. It's name is O-tama (the place of the son) and here we come across 1the astonishing fact that there are no fewer than four places in the Gore district named O-tama. Here is a creek to the east of the Mataura named Otama and across the Mataura from it in the Charlton " district there is a lagoon called Otama also. Then ten miles further up the river there is an eastern tributary of the Mataura called Otama and across the river from it is a lagoon named Otama, and another near it called Otama-iti (Little Otama). This should convince all what a complex subject is that of Maori place-names.

Probably each Otama stream had some qualifying adjective which has now been dropped, an adjective such as tuatahi (first), or tuarua (second), roa (long), poto (short), nui (big) or iti (little).

The lagoons may have carried some descriptive term as rahi (large), riki (small), whanui (wide), hohonu (deep) . or pati (shallow).

Another way was to name some prominent physical object adjacent to the locality spoken about. Coming northward the next creek appears to be the one that should bear the name Ota-karamu (to eat the coprosma shrub raw).

It is in a wide valley that in the old runholding days was known as the Racecourse Paddock and later was the site of a slaughterhouse of one of the butchers before the Gore abbatoirs were constructed.

To one side of it is a cliff face known as Totara-tahi (one Totara tree) because on its side grew a large totara tree. My informant said it was about two miles below Gore, and he considered a totara tree had been washed down the river in a flood, and had been lodged in the cliff. The tree was known to the Maoris as Otakaramu (which my aged friend pronounced Ota-ka-ramu) and was cut down by an early Pakeha. This name Otakaramu also seems to have been a general name for the hills east of Gore.

The next creek north is at the Camel's Hump, and as there was a slaughterhouse on its banks it was known as Stink Creek to the early settlers. There was a large M!aori ovens on the Hump but I could gather no Maori names for this locality. Soon we come to the Waikaka, which all my informants agreed was rightly Wai-kakahi (stream of the freshwater shellfish) and then we are in Gore.

When I was up at Kaiapoi recently a Maori gave me a Maori name for a place on the Mataura near Gore, but he could not define the locality. The name was Te Kapea-kete (the kit or basket pushed

along with the foot), and this possibly may ,be that hilly protuberance known as the Camel's Hump or the Camel s Back.

The Maori name of the Five Rivers Plain has occasioned me some inquiry and there are two answers. The first is that the central stream (Dilston) bore the name Waituna and that the plam was also called this name or more fully Pakihi-waituna (plain of eel- waters). The other account is that the plain was called Takitimu, or, to distinguish it from the mountains, Te Pakihi-o-Takitimu (the plain of Takitimu). The symbolism here employed is that the mountains represent the canoe, the Five Rivers Plain represents the sea, and as we already know the Waimea Plains represent the two sails lying flat.

The stream of Five Rivers furthest south, the Oswald, is the Waitaramea (Speargrass Creek), and here a famous battle was fought. I was told that near it were two hillocks or mounds known as Hakataramea and that here the spectators clustered. The stream called Waipakura (Swamphen Creek) may be either Acton or Cromel, and the Waimaunu may be the Irthing·. The word "maunu" denotes "moulting birds," and it was a Maori custom to visit haunts where paradise ducks and other game birds were moulting and to chase and kill them with clubs.

Below the river side of the Tuturau Hill there is (or was) a lagoon known as Waiparapara (muddy water). Mr W. Taylor informs me that Chaslands Mistake is Makati, the stream north of it Waipati, and the stream south of it Kaiwhara (to eat a kind of shrub leaf). The last name is new to me.

Asking after places named after birds, two of my aged friends said they only knew of one place named after the bittern and that was Wai-matuku. Strange to say the pronunciation of the names of the white heron, kotuku, and the bittern, matuku differ widely, the former being called "kotuku" and the latter "ma-took". In some localities the Maoris would eat neither as there was a superstition that anyone, old or young, who did so would go blind. In some places the moeanu fish was not eaten for the same reason.

The only "keevy" (kiwi) name known to those I asked was Wai-kiwi (Invercargill) but there are several kakariki (parrokeet) names such as Kakariki-taunoa and the Fortrose Beach. Pokai-kakariki at Charlton and Wai-kakariki (Dipton Creek), and there are probably others unknown to me.

The southern Maori usually called the swamp-hen pakura, and sometimes pukaki, and the name of the Black Swamp at Balfour is ai-pakura, while a place or creek on the Five Rivers plain is Waipa-kura.

An old man who had been up the Waimea Plains in the sixties after woodhens had this to say about the place names :- "The only name I know to the east of the Mataura is Whakaea where my father used to go eeling. The white man calls this river the Waikaia. The Otama lagoon is not on the east side of the Mataura, but on the Wantwood side. From the hill behind Wantwood old Kolako-te-rehe pointed out places and told me things. He showed me Tarahau-kapiti where our ancestors fought- you call it West Dome. The height away west of us he pointed out as Otaupiri or Taupiri, and nearby a hill called Kohai where the chief Tu-te-makohu was buried.

The mound on the flat to the east of us, at what you call Mandeville, he named Te Tata-o-kurahaoa and he said that old Hapaimoko, who died and came alive again, lived there for a little while. I once

worked at Shanks place at Marae-rua, a name which means two courtyards, and I went pig-hunting on the Mimihau. I do not know the name of the fall at the mouth of the Waimumu, nor of the bush at Edendale, but the bush on the hill above Edendale was called Te Raumaka. When I was in the train going from Invercargill to Colac I heard of Rakahouka, but I do not know its correct form meaning".

Most of the veteran's remarks need no comment but for the sake of the uninitiated it may be explained that on the whaling trip Hapaimoko apparently died and his body was brought in for burial at Riverton. While the supposed corpse was being landed it showed signs of animation, and revived, to the consternation of his countrymen, Treated with mingled awe, wonder, and regard by his own race, and with respect by the pakeha, he lived to a good old age dying in March, 1888.

The Maori map executed in 1879 has only one mountain name that has not been mentioned in these pages, and that is O-te-parawa, the name of Mt. Cameron. The strange thing about this name is its similarity to a name that was ruled out as erroneous and that Parrawa, which was considered to be a corruption of Paiherewao.

The name of the raiway on the railway siding was later altered to its present form of Parawa, but was still held to be a perversion of the real name of the creek there, and not to be genuine Maori. Now we find that a mountain away east of that locality had the old name O-te- parawa, named after an individual whose name could be translated several ways.

The map had some names hand-printed on it when it was given to the Maoris to fill in and some of these bear quaint spellings, Manapouri being on as Manipori, Monowai as Howonai, and Hau-roko as Howoloko. The last was evidently too much for the Maori chartographer, as he stroked it out and inserted Hauroto and added in Lake Poteriteri. Strange to say although the Southland Maoris say Lake Hauroko, the Maoris from there northward usually call it Lake Hauroto.

A statement in print that "Wairakinui is a Maori Reserve at the Waiau " greatly intrigued an old friend of mine, as he said Wairukinui was the name of a remote ancestor of his, but he could not understand how his name came to be over at the Waiau. The Maori name of the Lill Burn is Waiharakeke (flax stream) and a fight took place here in ancient days. One of my aged friends stated that Tuatapere should be Tua-te-pere, the same name as that of thr haunted hill at Catlins. The Waiau runs into Te Waewae Bay, the eastern point of which (Hirst's Headland, my informant called it) is mentioned in a song as Te Ahi-rahuru (the fire glowing like a sunrise). The western point (Sandhill Point) is usually said to be Hakapureirei (a harbour with sunken rocks in it, or a hollow with isolated tufts of vegetation, here and there), but two of my old friends maintained this name really belonged to Mussel Beach Point. The only name I collected for Port Craig or vicinity was Te Whata (the storehouse), a little bay north-east of it; an old landing place for canoes.

My notes have fairly frequent reference to the meanings of place-names and here are some not yet stroked out.

Otautau means “hanging down" according to one veteran, and another said Mihi waka meant " to admire a canoe”. Another kaumatua (senior) said “Tara-hau-kapiti is the West Dome. Tara means to be sharp like a spear; hau is the wind, and kapiti means combined 'or brought together. The name

was first applied because there is a point of rock like a spear which you can see from Five Rivers”,. Another remarked, "The long range south of Remarkable Gap (the Devil's Bite) is Te Rau, and this means either, "The Thatch or The Net”.

A place in the centre of the Hokanui Hills is Miki-oe, and one man said this name perhaps should be Miki-oi (Miki: a kind of shrub; oi: a plant moving or rustling in the wind), but another considered the first spelling correct, as "oe" meant wriggling, crawling, or twisted.

The name of Croydon Bush, Hau-muri (a wind from the rear) came up and the collector was rewarded with two lines from a song about it. From this it appears that the sharp ridge known locally as Greasy Cornel had the name Parititi (a perpendicular cliff). East Peak is Hoka-nui (a big projection, a great incline, or a large peak), and away behind it is another peak known as Kai-wai-au, and this name is a real puzzler. An aged woman who gave me many place-names said it was a mauka (mountain) near Gore and as far as she knew meant "to eat swift water”, but a man, who introduced the name in a long narration concerning a famous Maori duel, stated that he understood the name intended to convey the idea of one continually drinking water. At present its interpretation is beyond the writer. Mt. Beaumont is named after a chief called Te Raki-paka (raki: sky or day; paka: dried; but it may have a meaning now obsolete). One of my repositories of Maori lore said this chief was perhaps Rakipaka, the father of the celebrated Manawa, as he knew of no other ancestor of this name.

An ancient document gives the name of a bush between Edendale and Morton Mains as Petekoheke, but I have never been able to verify this. My oldest informant thought he had heard a name something like this, but he could not supply a corrected form. There are two clumps of native bush between Morton Mains and Woodlands, and one of them is O-pani (the place of pani-painting), but the name of the other is not yet ascertained. I think Petekoheke should be Pito-koheke (the edge or end of a morass slipping downward).

It is said that the great Kati-mamoe chief Te Raki-tau-neke named the bush at Invercargill Arowhenua (to scrape or adze the land) in memory of the bush of that name near Temuka, and that he named Ryal Bush, Otepopo, after a bush of that name in North Otago. He died at this second Otepopo, and a man who was born in the forties had this to say to me: "O-te-popo means the place where something was aged and decayed. We use the expression, koa-kuru-popotia ' to say a thing is old, discoloured and rotten. Rakitauneke died here and his followers carried his body to the top of Bluff Hill and buried it up there. You ask me if Tou-na-mau is the right name of a creek near Branxholm, and as far as I know it is, and I would freely translate it as 'you get and grasp' or as 'you hold it.”

The hills near Wantwood, Mandeville, are named Karoro-rere (flying seagull) after a trustworthy young man who lived three hundred years ago. The Waimumu Gorge is called Paroparo for short. but its full name is Te Nohoaka-o-paroparo-te-whenua (the camp of the chief Paroparo-te-whenua).

Whisky Creek, which runs into the Waimumu at the eastern end of the gorge is Waioihi (stream of the noisy flow).

The Hedgehope is Tatakura, and my informant thought this was the ancient name for a kind of bird, presumably of the duck family, while the Dunsdale Stream is Tataramoa-tahi, which means either a single clump of native brambles, or a clump of singular appearance.

The correct form and the meanings of the southern lake names occasion much controversy. One writer gives them as foIlows:-

Whangapoua or Hakapoua, the bay of showery weather; Hauroto, windy lake; Poteretere, dripping wet; Manawapouri, sorrowful heart; Te Anau, the long view; Ohau, the place of the wind; Pukaki, water hen or swelled neck; Tekapo, the blind lake.

A newspaper correspondent applied to the Union S.S, Co. for the meanings of the names of their ships and among the ones published I noticed the following :-Hauroto, wind from the land; Monowai, to stay the flow of water; Manapouri, sorrowing heart or dark influence; Poteretere, dripping wet; Mararoa, scattered; Te Anau, lake of many arms; Wakatipu, to cause to grow; Wanaka, a legend; Hawea, to dispute or disbelieve; Ohau, ancestral name of a questionable meaning; Pukaki, lucrofulous swelling in the neck; Tekapo, blind or dark. Several other lists could be given, but for those who wish to know the traditional form of the names and the lore connected with them a book has been written titled "Maori Lore of Lake, Alp, and Fiord."

CHAPTER VIII. ALONG THE SOUTH COAST.

There are probably more residents with Maori blood in Bluff t than in any other town in the South Island, and some of them are interested in the preservation of Maori lore and place-names. There is a Maori guest-house in the town called Tarere-whenua-uta and this name revives memories of the great Tamatea and his voyage round the coast about 600 years ago in the Takitimu canoe. It is said he landed on the sea side of the Bluff Hill and had a meal ashore and then resumed the voyage. Off the cliffs near the mouth of the Oreti he remarked" Tarere-ki-whenua-uta " and my informant said this meant the speaker had a desire to land and proceed inland, but he continued on in spite of his longing. That part of the coast is called Tarere-whenua-uta to this day and the name is figuratively applied to Southlanders in the greeting given them when they pay a visit to more northerly parts- "Haere mai a koutou, Tarere-whenua-uta".

The old Maori hostel at the Bluff was near the freezing chambers and was taken down. The Maoris claimed it as a landing place but it was found they had no title, 80 the Government built a place further back for the use of Native travellers.

The Bluff itself was not a popular rendezvous with the old-time Maori according to their descendants, who aver that when a canoe came into the harbour it usually made straight for the head of the bay, where bush clothed its shores-a locality called Te Ahi-rari (the fire that cooked the ling fish). This is now known as Greenhills and it is not far overland to Mokomoko Inlet. All my oldest informants agreed that this name should be Mokamoka, but the meaning seems uncertain, one saying he had forgotten the exact origin of the name, but he thought it had to do with mists, and another saying he considered it was the name of a plant. One gave me some details of the fight that occurred on its northern side in ancient times and another said the sandhills were full of moa bones,

although he never heard the old people of the forties and fifties speak of moas. An old miner named Black got a skeleton complete except for the beak.

A much-mentioned name was Te Kanawera, and it seems to cover two or three spots. One man said it was Stirling Point and another said it was the landing-place in the rocks on the town side of the point. Another narrated:-"A place up the side of Bluff Hill above where Gilroy and Anglem live, has the name Kanawera.

It is a flat with a little bush around it, but in this there is a clear place with flax growing. ' Kana' means 'a flash from a fire or light,' and 'wera' means 'burning.'"

Another said he knew that Kanawera denoted the shoulder of the hill, as his mother used to say to the boys to go there and collect the ironwood on it for firewood.

The whole hill is Motu-pohue (a clump of convolvulus) and the Maoris in farewelling their dead being carried away to the cemetery, call out, "Haere ki Motupohue" (go to Motupohue). The summit of the hill is Te Urupa O Te Rakitauneke (the burial place of Te Rakitauneke) because that famous old Katimamoe chief when dying at Otepopo Bush near Invercargill said, "Kia mate au me kawe taku tinana ki a Motupohue te aka taku kanohi ki te rawhiti (When I die carry my body up Bluff Hill so that my eyes can turn to the east). His devoted followers transported his corpse from the vicinity of Invercargill to the Bluff and duly burled him on the summit of the hill with his face turned eastward to the sun-rising.

Round on the other side of the hill away from the town is a creek known as Waipaua (pawa stream). Across the mouth of the harbour from the town is Tiwai Point, said to be named after a man Tiwai (a small, rough canoe). The collector was warned not to confuse this man with Te Waewae. The rocks near there are called Papa-kaha because they are a "rookery" for the kind of shag known as kaha. A valued informant said, Tiwai Point is an isthmus and on it at Gravelly Point, the point nearest the harbour, is Pae-ka-toro, a name which might mean that it was a good place to crawl into".

One of the early land claims was for 25,000 acres at Popomaina Bay, Bluff, and the identity of this place eluded me for many years, until finally I met a man who said the name was really Poupou-moana (ocean posts) and that it was the name of the East Arm of Bluff Harbour, or of its northern shore. Two creeks that flow into it are Wai-a-te-whara (Te Whara's stream) and Muddy Creek, Wai-a-te-whawhaki (Te Whawhaki's stream) and it is said they are six or seven miles apart.

Another puzzling run of names is Puna-wai, Te Puna-wai or Ka-Punawai, and after much research I allotted Te Punawai as the eastern portion of the East Arm and Ka-Punawai as the western portion of Lake Wai-parera (now called Wai-tuna, although that is really the name of a stream that flows into it).On a map dated 1851 a spot on the coast between Bluff Harbour and Wai-parera is marked Puna-wai. A Puna Wai means "a spring of water" the spot so designated on a small lagoon.

An old man said to me, "We called the grey duck parera and the only place named after it that I know is Waiparera Lake, which you white people call Waituna. Ka-puna-wai is part of that lake, the western end where it often breaks out to sea. When it breaks out the diggers get twice as much gold as at any other time. It is black sand digging and they used to use cradles, but now they use plush and get all the gold. Two of the creeks flowing into that lake are named after eels-the Wai-tuna and the Waihao.

The latter is the same name as that of a river in Canterbury. I have heard about this latter river and it is said it has springy grass growing near its mouth. The head of Bluff Harbour was called Ahi-ra-ri, but I never heard a Maori name of Collier or Island ”.

To return to the west side of Bluff Harbour, the general name for the hills between Ocean Beach and Oreti Heads is Turaka- nui-rua (the big standing place of Rua), a famous name because it goes back to Hawaiki and also because it is a rallying-cry of the folk of Murihiku. It shares with the name Tarere-whenua-uta the honour of figuratively representing the people of the district, ,and visitors are exhorted in the powhiri (welcome) to come to Turaka-nui-a-rua, while travellers from here elsewhere are collectively addressed by this name in the welcome extended to them.

Another name of a rather wide import is O-maui, and it is applied to an island, a cliff, and as a general name to the vicinity. Thus a map of 1851 marks the river mouth as Omaui or New River, and the name has quite a marked significance. This is easily understandable for it was named after Maui, the renowned navigator.

A place near the New River Heads is Te Whaka-ao (the cloudy harbour) but its exact position was not definitely established in my hearing. Three humpy hills on the seaward side of Mokamoka lnlet are locally called the Three Sisters, but the Maori, with picturesque imagery, called them Ka-puke-taumaha (the heavy hills), because they seem to lean on one another. The individual name of one of them is said to be Te Upoko-o-Pukerehu (the head of Pukerohu, a man whose name means "misty hill"), although I think this name denotes the peculiar mound or hilly knob south of Mokamoka Inlet.

The name of the long beach between Riverton and New River Heads seems to have a fascination for my friends. Mr W. H. S. Roberts was not sure if it was Mateaweawe (dead, out of reach, or floating in air), Mateawheawhe (the dead gathered in a heap) or Mate-o-waewae ("sore feet” ,because the hard sand was painful to bare feet).

My friends agreed that the first of these forms was correct and that, it was pronounced Ma-te-ah-we-ah-we. One considered that the name denoted white, fluffy thistledown floating in the air, but another said that a well-informed person told him that there were two routes, the inland and the coastal, and that the latter was oft-times sprayed with a fine sea-mist colloquially known as an "aweawe," a word which, strictly speaking, means "floating in the air'. The old people liked to travel in the early morn, a time when this thin vapour was prevalent, and to specify the route would say

"Me haere tatau ma te aweawe" (Let us go by way of the mist), and hence this misty way, this fine beach road, came to be called Ma-te-aweawe.

This beach ended in the east in some big sandhills, one of which bore the name Aropakipaki, which my aged friend said meant a kind of garment, and among those sandhills was "Henry's Kaik," known as O-ue (the place of Ue, a personal name that could mean "shaking" or "sculling a canoe"). Henry was well-known to early Southlanders; his Maori name was Huruhuru.

The western end of the beach is at the mouth of the Aparima River, the bar of which was called Pawati, or Pa-whati, a name which my informant said meant "the broken jigger". He explained that the barracouta (and any fish that goes in schools near the surface, such fish as the kahawai) will snap at a jigger (pa) trolling through the water at the end of a line (aho) tied to a rod (matire) . They follow the sardines (au) and as the "pa" revolves they think it is a paua (pawa shellfish) and grab it. In this case he considered the "pa" bent, or broke off short, and that this was how the Riverton bar got its Maori name.

It is well-known that the Maori name of Howell's Point is Taramea (speargrass) and continuing round into Colac Bay, the coast facing Pig Island (Tihaka-a kind of mat) bears the name Kuku-tau-noa, a name which could have a dozen different meanings. The beach at Colac isTaotao-paraoa (tao-a spear; paraoa-a whalebone weapon) and a place on the left on the road from the station to the beach is Okoula or Okoura, named after a man whose name means "crayfish". Passing the Maori hall "Murihiku" with its appropriate sign of a flapping tail, we come to the mouth of the Ora-ka Creek, and proceed on to the jetty. Pari-koau (shag cliff, or "Shag Rock," as it is now called"). "Then" went on my mentor, "you come to a sort of 2 beach called O-hape (the place of Hape-'crooked') and further on to a rock called Te Pipi- a-whio (the shellfish of Whio, a man whose name signifies the blue mountain duck). Then you go on to the point called Hine-tui (maid named after the tui bird), near which there is a Maori cemetery for the family of Te Awha. I do not know the ancient names for the hills on either side of Colac Bay, but now the bush has been cleared from the hill behind the kaik you can see its crown is covered with white rocks, so the modern name for it is Pohatu-ma (white rock)",

Rounding Hinetui Point we come into Wakapatu Bay, whose correct old name was Ka-whaka-putaputa and whose meaning has occasioned much conjecture. On the face of it the name means "the harbours full of holes," and an old man explained it as the indentations on the coast where flotsam and jetsam drifted in and drifted out again. Another explanation seemed to me to be highly ingenious but may be founded on an historical incident. The story runs that a man came on a solitary woman who was in childbirth and he rendered what assistance he could, Nearby there was another woman in a similar case and again he lent aid. No one else seemed to be within cooee, but both babes and mothers did well and so that vicinity was named Nga-Whakaputaputa, meaning "The assisted births". As "puta" in the Murihiku dialect means "to be born" there may be something in this tradition.

The district behind Wakapatu is sometimes called Pau (consumed); maybe from the proverb "I pau a Katikuri ki te Kiri o-Kinohi" (The Katikuri tribe were exterminated at Kiri-o-kinohi). This was the name of the "old pa at Pahees", but it is given in slightly varying forms, such as Te Kiri-o-Tunehu, Te Kiri-o-Tunohu and Te Kiri-o-Tunohi. My friend who wrote the proverb is the only one who begins the

ancestor's name with "Ki" the other using "Tu". The reason of this obscurity is because no one sems to know who this ancestor was hence the variations in pronouncing and spelling his name. The story of the taking of this pa has been told elsewhere by the present writer. In some notes collected by Mr. James Cowan, at Colac Bay in 1905, and kindly given to me, occurs this extract:-" O-hine-koriri is the point and outside is the Papa-tara fishing place, and Matariki is the Ianding place for canoes. Outside is a little island called Te Kiri-o=Tunohu-he kakari kia Ngati-Mamoe". The pa belonged to Te Wera's sons of the Kati-Kuri tribe and they were defeated at Teihoka on the mainland and the Kati-Mamoe followed up this success by taking the island.

A valued contributor to this collection of names remarked : - "The Maori name of Clifton, or Kew, is Paeka-ra, meaning " a resting place for the sunshine,' and the name Waihopai should really be Wai-ho-pae, and a very old man told me this name was originally given to the river with its big estuary because the water backs up in a certain manner". [Probably at certain tides the water backs up in an apparently hesitating and dilatory way.]

A nonagenarian mentioned that the war party which left Ruapuke Island at the time of the Tuturau Raid landed at Taiko-nui. 'The "taiko" he explained, was a bird of the cape pigeon kind and "nui" meant large, so it derived its name from a big specimen of that bird. A beach near there was called Whare-kaio (whare, a house; kaio, the ngaio or sea-nut). The proper name of where the light house stands is O-tara, and the next point is Wai-papa or more correctly Wai-papapa, The stream near there has the name Whaka-titara, and the next stream is the Wai-pohatu (stony creek).

The stream Taikonui is the one down on our maps as Tokanui and as Waipohatu is the Haldane River, Whakatitara is apparently what we call Waipapa Stream. The only meaning I can think of for Whakatitara is "to cause to resemble high tide".

The writer has tried over the space of many years to get the Maori names of Lakes Vincent, Charles and Brunton, but without success. The nearest to a name heretofore is that the sea coast opposite Lake Vincent is named Puera in the outline maps drawn by Tuhawaiki for Shortland in 1843. One of my informants thinks one of these tiny lakes was named after Tu-te-kawa; at any rate this is a place-name in the locality. This may well be so as a surprising number of spots received their names from this ancestor. There is a faint hope the names of the trio of lakes may turn up yet, as some of the Maoris are interested and are making inquiries.

One of the places at which the war-party from Ruapuke camped going up the Mataura has the name Wai-pute, a creek or lagoon named after a kit of clothing. Its exact locality has not yet been determined.

Many years ago Eruete Poko Cameron gathered place-names and the following, with my meanings attached, comprises his notes for the coastal area:-" The Maori name of the hill known to the pakeha (white man) as Bluff is Motu-pohue. Motu means a knoll, and I was told that pohue was an old Ngati-mamoe word for a hole. ' The Ngati-mamoe chief and warrior Te Rangi-tauneke was buried here. The little knoll below Motu-pohue has no pakeha name but the Maori called it Pohio (a young seagull-later in life it becomes a karoro), although I have not heard why it was called this name. The Bluff Harbour is Awarua (two channels) and Stirling Point is Te Kanawera (named after a Ngati-mamoe chief whose name means 'the radiant warmth,' or 'the warm radiance '). Tiwai Point was

named after an old Maori called Tiwai (a rough log canoe). The North-East Arm of Awarua Harbour is Te Wai-o-te-whawhaki (the stream of Te Whawhaki, a person whose name means ' The Culling' or 'The Plucking'), and Bradshaw's Gravel Pit is Te Paekatoro (paeka, a resting place; toro, to creep or reconnoitre). The little bush beyond Tiwai Point is Kakariki-taunoa (a flock of parrokeets settling down in a body) and the little point between that bush and Tiwai is Toreha (tore, to burn; ha, breath).

A rocky spot near Tiwai is Papa-kaaha, which means a roosting place for shags (of the kind called kaha) . There is a lake at the head of North-East Arm, Bluff Harbour, the present name of which is Waituna, but the previous and correct name is Te Wai·parera (the sheet of water frequented by grey ducks). Spencer's Island, in Bluff Harbour, is Te Motu-kaika-kuri (the island where the dogs were eaten), Greenhills is Te Ahi-rari (the fire to cook the ling), while one part of Ocean Beach is O-auahi (the place of Auahi, whose name means 'smoke') . Barracouta Point is Potae-tu (potae-a covering for the head; tu-standing); a rock off, or south of, Barracouta Point, Potaetu-noa (the usual meaning of the word noa is 'common, not 'under tapu or other restriction '); the tide currents running from North-East Point, Ruapuke Island to South-West Point, Bluff, Taki-pokeka (taki-a screen, pokeka-raincloak) : the tide current sweeping close into South-West Point at the Bluff, Whakatakere-waka (whakatakere-the bottom of deep water, waka-a canoe) ; and the sandspit outside, or at the entrance into Bluff Harbour, Rau-o-te-huia, while Ocean Beach near Bluff town is Te Wai-rakau (the timber creek).

Dog Island is Motu-piu (motu-severed, isolated; piu-to throw or swing by a cord-the figure of speech inters that Dog Island is a lump of' rock and soil thrown out from the mainland and only going as far as the swing of the cord allowed it to); the high hill north-west of Ocean Beach is Tarea-whenua-uta and is said to have been given by Tamatea, the great Maori navigator, when passing through in the waka Takitimu from Hawaiki [see my notes earlier in this chapter.-H. B.]. A sheet of water west of Greenhills called Mokomoko now, Te Mokamoka [see my notes earlier in this chapter.-H,B.]. The three knolls [knob south of inlet.-H. B.] on seaward side of Mokamoka are called Te Upoko-puke-

o-pukerehu (the head of Puke-rehu, whose name means Misty Hill).

The island at the mouth of New River is Omaui (named after the great navigator Maui, whose name might mean 'magic' or' left-handed '). The pilot station at New River Heads is Kainga-o-nga-kuia (village of the old women). The creek between Awarua wireless station and Woodend railway station is Maka-toatoa (a kind of tree). The Woodend siding had also the same name. Clifton is Te Whare-ra (the sunny dwelling). The creek before coming to Clifton is Waimatua (creek of abundant water).

"The boat landing at the mouth of Te Puni Creek, in Invercargill, is O-te-pani (the place of Te Pani, whose name means 'the obstruction' or 'the painting '). The sandhills at the mouth of the Oreti River is Te Ara-pakipaki (the road where the sand blows against you in small particles). The old Maori settlement before coming to the sandhills is Te Aputa (intervals or infrequent). The old ferry at the New River is O-tau-hika (the place of Tauhika, whose name means 'falling string').

Riverton Beach is Ma-te-aweawe [see the explanation earlier in this chapter.-H. B.]

The river on the Riverton Beach is Wai-matuku (bittern creek). A small creek near Waimatuku is Te Rere (the running stream); and another small creek near it, Wai-hauka (stinking water). Taramea

(speargrass) is the Maori name of Howell's Point, Apa-rima (a band of five workers) is the Maori name of Riverton and Wai-hopai is the Maori name of Invercargill.

Mr Cameron continues:-" The point of land at Colac Bay facing Centre Island is Hinetui (girl named after tui bird). West of Howell's Point and facing Colac Bay is Te Whata-a-ewe (the food storehouse of Ewe, whose name can either be 'the afterbirth' or 'the land of one's birth.') The railway station before coming to Colac Bay was previously called Oraki, but its present name is Tihaka (a kind of basket or mat). The Longwood Range is called O-hekeia (the place of Hekeia, whose name means migrating); while Lake George is O-uru-wera (a person's name and may mean 'the warm west wind'). The original Maori name of Colac Bay was Aoraki and the small creek running through Colac Bay was also called Aoraki (cloud in the sky).

"The Colac Bay beach is Taotao-parawa (whalebone weapons), and Rabbit Island is Tihaka.The high hill across the small creek at Colac Bay is Te Whatawhata (the elevated place); the little beach south of Colac is Hape (crooked); and the sharp point of rock south of Hape is Te Ure-o-whio (named after a man whose name means the blue mountain duck). Monkey Island in Tewaewae Bay was called Taumata-a-te-waewae because the chief Te Waewae used to stand on it and look out across the bay which the pakeha called after him. Te Waewae's wife, Karara-nui (big lizard) had the same name as the reef in the bay. Aropaki is a contraction of the Maori word 'Aropapaki' meaning' the sea breaking against the cliffs.”

The collector thanks Mr Cameron for his list of names but feels constrained to add a few comments. Mr Cameron and he differ over a number of questions but remain such excellent friends that each is prepared to let the other fellow stick to his own ideas while vigorously maintaining his own. Mr Cameron learned his Maori in the North Island, and it will be noticed that he generally adheres to the northern spelling. He is usually correct in his naming of localities, but I must differ from his Colac Bay information. Neither Oraki nor Tihaka is correct as the name of the railway siding formerly and latterly known by these names respectively, Its name is Te Haki, after an unfortunate woman who was killed and eaten there. The site of the earth-oven which cooked her used to be pointed out by the old generation. Aoraki may be a place near what was called Oraki, but it was never the name of the creek nor the kaika (village) at Colac Bay, both of which were called Ora-ka (to escape, to be saved). The word Colac is not a perversion of Oraka but a contraction of the name of the old chief Kolako (or Korako). Taotao-parawa was given to me as Taotao-paraoa, but as "o" and "w" are sometimes interchangeable, this is understandable. Orepuki is rightly Aroaki and Mr Cameron's explanation of the meaning is the most feasible I have yet seen.

CHAPTER IX. EUROPEAN EXPLORERS OF 1852.

There is an old proverb that all things come to him who waits, and the truth of this saying was borne in upon me when I had recently the opportunity of seeing and copying a document I had been after for over thirty years.

Mr W. B. D. Mantell came south to Murihiku in December, 1851, to inspect it for the Government, and on March 31, 1852, he submitted a report on the "Murihiku Block". In this he mentions the explorations of Messrs Nairn and Pharazyn in the Otaraia district and elsewhere, and says that Messrs Nairn and Stephens had made a trip to Lake Te Anau, Mr Nairn's journal of the trip being appended to the report.

As the two explorers were guided to Te Anau by Maoris, it was only natural that the Maori names of places would be employed in describing the country, so the present writer has wished to see that journal ever since he incorporated Mantell's report in the second series of Pioneer Recollections (Mataura Valley) in 1910. On a recent visit (1940) to Wellington, through the courtesy of the staff of the Turnbull Library, he was enabled to copy Nairn's manuscript.

From this it appears that C. J. Nairn and W. Stephen [this is our old friend, Captain "Bill" Stevens] left Opuaki (Gummies Bush) on January 17, 1852, reached Te Anau on January 26, and returned to Opuaki on January 31.

Following figuratively in their footsteps we will consider the Maori place-names as they come. There is nothing to say where Opuaki (also spelled Opuhaki in the manuscript) is situated, but years ago the Maoris gave me this name for Gummies Bush, so we can take that as the starting point. It is apparently named after a person, Puaki, a word which means "to come forth in position", or "to come forth in language that is, to utter". From here the party made north to Karu-hapuku (the eye of the groper) known to us as Groper's Bush, passing on their right a clump of bush known as Upoko-wakaturia (upoko means "the head"; the rest of the word may mean" deafened "-there was also an historical character in Hawaiki known as Whakaturia).

The wooded spur running down to Groper's Bush is called Titeumu which on the face looks simple enough but is hard to interpret. It might be divided into "ti-to resemble; te-the; umu-earth oven", but failing the aid of tradition it is very conjectural. The distance from Opuaki to Okaruhapuku he estimates as four miles, and at an estimated distance, of twelve miles from, and at a latter place he comes to Otau-tau, a considerable stream. Otautau is named after an individual whose name means "to thread objects on a string" according to one of my Maori informants.

Soon after the party crossed the O-pihu, a word which is new to me. We call that creek Opio, the word "pio" meaning "quenched" as well as having other meanings. Crossing another stream, not named in the record, the party again came to the Otautau and to a bush which we call Woodlaw Forest. Soon they began to ascend what the diarist calls "Takorowakaika or Hamilton Range" by the pass we now know as Scott's Gap. The'Hamilton Range" is what we call Woodlaw and Twinlaw, and Nairn definitely states this is was" Hamilton's furthest".

Hamilton left the Acheron survey ship in 1849-50 and made an inland exploration from Riverton to Dunedin. I have always understood he penetrated up the Aparima to near Mt. Hamilton (.1898ft.) and then retraced his course so far, and came along the south of the Hokanui Hills to Tuturau, and thence onward to Dunedin, The name Takorowakaika has been ascribed to Mt. Hamilton, but Nairn here shows it was the Maor'i name of Woodlaw. Hamilton's information was even in Captain J. L. Stoke's report, but It is not available to the present writer. It can be safely said, however, that Nairn's remark gives a more feasible explanation of Hamilton's route than that hitherto entertained.

Takorowakaika is a formidable name to translate and will not he tried here. Continuing with the party we come to the stream O-rau-ea (catching fish in a net and hauling It up) now mis-named by us the Orawia. About four miles north of where they crossed this stream they came to a bush named Moe-raki (sleeping sky). This was probably part of Eastern Bush and from here they went westerly towards Wai-au (rapid river) over a flat known as O-au (place of smoke). This would be the district now called Lonekers. Before the party lay a flooded river named Manga-rewa and this name bears out the contention of the Colac Bay Maoris that the river named Wai-raki on the map should rightly be Makarewa, a correction published in 1914 by me. Now Makarewa the floating fish-hook) is the standard form of the name and Nairn writing it as Mangarewa proves that fact, for if the Southern Maori rekoned "k " was the northern usage he would use"ng" instead, even as he alters the Taranaki name of Parihaka into Parihanga.

They crossed this Mangarewa River opposite the mouth of a tributary known to the Maori guides as Kaeaea or Kaiaia. Nairn used both forms of the word and both are correct and both mean the same bird, the sparrowhawk. Up this stream the party waded for two miles to avoid the thick matagouri and fern. The diarist mentions the well-grassed locality and this fact struck those who named the stream Grassy Creek.

The exploring party kept up this grassy valley until they crossed ridges from which they saw northward a large pi am called Taka- pau-nui (a large sleeping mat). A small stream of the same name, Takapaunui, ran through the plain from east to west. We call the plain Taylor's Flat and the watercourse Taylor's Stream.

The party camped in the wide bed of a stream which formed the northern boundary of the plain, this stream being called Pukekonui (thumb hill). "Above us”says the record, "was O-tu-karamea, a hill said by the Natives to be the tender or longboat to Takitimu”. This hill is Blackmount and in the picturesque imagery of our brown predecessors it is like a tiny canoe dancing attendance on the big sea-voyaging canoe which is romantically represented by the Takitimu Mountains. The name Otukaramea seems to denote a kind of red clay.

Leaving the Pukekonui stream-now called by us the Waicoe, which seems to be a mixture of Maori and Gaelic-the travellers followed a spur of Otukaramea, called Katikati (to nibble) and surmounted that obstacle to progress. As an illustration of how names verbally preserved are apt to vary under the varying pronunciation of a bilingual generation brought up under changing conditions, Mr James Cowan visited Colac Bay in 1905 and was given the name of the Blackmount Saddle as Okotekote, and some years later the present writer received it as Okutikuti (both these forms practically mean the same "to cut to pieces") or as Okutukutu, which my informant said meant "to suck with the lips”. Now as Ngotengote means "to suck with the lips repeatedly" and as Kotekote is the southern form of the word, Mr Cowan's informant gives the form which best illustrates that meaning. It is possible, of course, that Katikati and Okotekote are two places, perhaps a mile or two apart.

Mr Nairn may have known Maori, and that seems the easiest explanation of the excellence of his spelling of Maori words. It may be suggested that Mr Mantell corrected them, but in that case the manuscript would have shown the erasures or alterations. The only other explanation seems to be that some young Maori who had learned to read and write at Rev. J. F. H. Wohlers' school, commenced in 1844 at Ruapuke Island, accompanied the party and spelled the names for the white man. Whatever the reason the names are remarkably accurate and so we are faced with the problem that the Blackmount crossing was written Katikati in 1852 and Okotekote in 1905. Some may regard this as a trifling difference, but so wonderfully do the names of places told to the pakeha in the 'thirties, 'forties and 'fifties of last century coincide with the names and information given by their descendants 80 and 90 years later, that this variation shows out conspicuously.

Having crossed the Black Mount the party proceeded over a very barren fiat of about three miles and came to another stream called Pukekonui. Whatever the reason, this duplication of names along most Maori routes was a common feature of their nomenclature. This second Pukekonui [puke-hill; konui, is either the thumb on the hand or the big toe on the foot] is the Redcliff Creek. The fact that the names of these two watercourses start with the word "111:",would suggest that they were originally the names of the III I I I"! III whence the streams flow, the Corner Peaks in the case of II" Will .oe, and the Chimney Peaks in the case of the Redcliff and the Maori name givers thought those heights stood up like thumbs or big toes. [An old survey map gives the name of the latter water-course as "Redbank Creek".]

Proceeding up the east bank of the Waiau in rain, and stumbling over large boulders, the party came to Te Marae-roa (the long courtyard), the present Mararoa correctly named. Half a mile below this there is a gorge which continues for perhaps two miles and about, halfway up its course a few tawai trees overhang the river and this spot gives its name to the whole gorge, Te Taumanu-o- tuhutera (the fishing station of a man named Tuhutera-his name may mean" Standing in the sun ").

Over the river stood Te Kere-haka (kere-omitted; haka-song and dance of welcome), which embraced Paddock Hill running up into its background of Flat Mountain. The diarist says it is "a far-famed pukemairoiro; .it is very rugged, clothed with tawai". The ~Maori phase means It is a locality haunted by the "wild men of the woods, those strange beings who are such an extraordinary mixture of audacity and timidity and who combine uncouthness of apperance and wildness of life with a love of music. Only the very privileged can hear the faint far-away strains of their melodies which sound from the misty mountain tops and steal through the bush with superhuman sweetness.

In one place the diarist says, "Te Maraeroa, the mouth of Lakes Hikuraki and Manawapora" and later down, "The Marairoa River takes it rise from Lakes Hikurangi and Manawapora". In the second quotation, it will be noticed, that he slightly alters the spelling of two names, but It is not of that we now speak, but of this which is believed to be the first mention of the two Mavora lakes and of their correct Maori names. By some extraordinary mischance III a later date the name of one of these Mavora lakes was foisted on to the lake sometimes referred to as " South Te Anau" but that peculiar happening will be considered elsewhere by .the present writer.

On January 26, 1852, the party left Maraeroa and soon we get the first mention of Motu-rau (many islands), the correct name of what is now called Manapouri. At. mid-day the party had reached Te Wairoa (the long stream), which connects Te Anau und Moturau, and at night they camped at Te Anau, being the first white men to have that honour, as far as is known. From here they retraced their steps to Riverton, but no new Maori names are introduced on the homeward journey.

From information given by C. J. Nairn and Maoris Mr W B D Mantell compiled a map dated November, 1852, and this shows his own route from Waitaki to the Bluff, and Nairn's route from Aparima to Te Anau.

Taking Mantell's route southward in December, 1851, he shows Kakaunui (now erroneously spelt Kakanui) , Katiki (now spelt Kartagi); Waikawaiti (now spelt Waikouaiti-see my remarks on east coast names, Chapter I), Waiputi (in Blueskin Bay district) and Purakaunui now spelt Purakanui) . Otago Harbour he has marked "Octaygo”,which is his idea of a joke, and is a burlesque on how he considers the Scottish settlers pronounce it!

The Taieri River is marked as having its source in a Lake Maniatoto, and the well-known Maungatua Mountain is correctly given as Maukaatua, while our Tokomairiro is rendered Tokomai-i- raro. The present writer wrote it down as Tokomairaro from Maori dictation, but as the emphasis came on the "mai" part of the name it might be correct to put in an extra "i”.

Mantell gives the Tapanui Range its correct Maori name of Tapuauenuku, but Otaraia he spells as Oteraia. As the southern Maoris frequently pronounced "a" as "e”, it is probably given as he heard it. Then follows Tuturau, Oue (New River Islet), Omaui (New River Heads) and Bloomfield Harbour (which is an old name of the Bluff). As a general rule Mantell was very accurate in his recording of Maori names and place-names. In regard to Tapua-uenuku, which he names, this form, and the common Tapua-nuku, are merely Maori abbreviations of the full name Tapuae-a-Uenuku (footsteps of the God of Rainbows).

Let us now follow the traced route of Nairn from Opuaki.

We note Upokowakaturia to the side and Karahapuku with a hill marked Titeumu to the west of it; this hill seems to be at the south-cast end of a range marked Ekeia at its top end and Hekehia at its lower end. One of this last pair has "h" deleted and the other has an extra "h”, bearing out what the collector has often said about the delicious abandon with which the southern Maoris treat the aspirate. The correct name is Hekeia (to descend or decline) and it defines the Longwood Range.

The traced track goes on over the Otautau and Opihu, and through a pass in the midst of the Takorowakaika (or Woodlaw) Hills, over the Orauea, past Moeraki and over Oau Flat and the Mangarewa River, with its tributary, the Kaeaea. Above here the Waiau River is shown as widening out into a lake called Manokiwai. Although this widening was later found to be erroneous, its name is very interesting as being probably the first mention of Monowai and also as giving the correct

form of that name. The range west of that lake is marked Paherekoau, instead of Kaherekoau, which it is usually called as a shortening of Kaherehere-koau (shag forest).

Mantell may have heard of the Maori name of the Cupola, near Mid Dome, Paiherekoau, and may have inadvertently put "P" instead of "K" as the initial letter of the name he was writing, which name happened to be that of the Billow Mountains, Kaherekoau.

The Kaeaea Stream is shown as running from the Takitimu Mountains and above this is the peak Otukaramea, with Katikati Hill between it and the Waiau. The Pukekonui runs into the river widening marked Lake Manokiwai, and it has a northern tributary of the same name. The track is depicted as crossing the first Pukekonui, then proceeding over the hill, Katikati, and then crossing the second Pukekonui. Above here the river is marked Taumanua- tuhutera and the country west of it bears the name Tekerehaka.

The Maraeroa River proceeds from Lakes Hikuraki and Manawapora, which are somewhat misplaced, and flows into the Waiau. Then there is marked Lakes Moturau and Te Anau and the route tracing ends.

Studying the remainder of the map we find the Molyneux River coming from Lakes Hawea, Wanaka, and Wakatipu all roundish shaped and misplaced.

To the west of Waiau River we find Lake Hauroka, which is not far off the correct name Hau-roko (the sound of the wind), and is probably the first mention in literature of that sheet of water perhaps of Lake Potiritiri, which is also shown. The top end of Lake Hauroka, or perhaps the creek flowing into it bears the name Otamakurua (the moist hollow?) and between it and the Waiau the country is marked Te Ihu (the nose). This would seem to be about Hindley Burn and Bryce Burn. West of Hauroka is Shakspere or Maukarara (noisy mountain-it is probably one of those heights through which pass strange muttering rolls of sound as If the range was grumbling, a phenomena associated with several Otago ranges. East of Hauroka is a hill, Haukore (without wind-calm) and this is our Helmet Hill. East of Lake Potiritiri a range named Parakiore, but this is a slight mistake as the range named after the famous warrior chief, Para-kiore, really lies west of that lake and near Preservation Inlet. Okaka is down as the name of the Hump Ridge and between here and the Waiau is the name Wakaihia. This may be a transposition for Wai-kahia, the Maori name of the Grove Burn. The "kahi " is one of the kinds of shags.

The furthest west point on the map is Hoka-nui (big red cod), with Tauraka Isle and then coming eastward we note Waitutu (the outlet into the sea of Lake Potiritiri), Wairaurahiri (the outlet of Hauroka), Te Hakapureirei Point, Te Kanawero, Otehoko and Waikoau Stream. One of these last three names we spell the first one Te Kanawera ; it is the Maori name of Mussel Beach. O-te-hoko a new name to me and is probably about Blue Cliff, while Waikoau is the Maori name of the stream flowing from Helmet Hill.

Coming along the coast east of the Waiau we first meet a t stream, Punaaterakau (now written Punatarakao) with Tumutu near the mouth of the Waimemeha (which is down on our maps as Waimeamea). The next name is Omawero, named after an old- time warrior, but now erroneously called Pahia Hill. Then follows Ouetota (ue-trembling; tota-perspiration), a spot that was soon after created a Native reserve.

The next name is Oruahine (the place of the old woman) and the next seems to read Te Awa-roe, but may be meant for Awaroa (long river), a name that was given to me in the same locality. Away out at sea, Rakitoto, or Centre Island is marked and the next coastal point is Kahutai (the surface of the sea). Rakitoto may be the elevation on Centre Island, whose correct Maori name is Rarotoka.

Then comes Kawakaputaputa, known to the whalers as Wakapatu, and Hinetui (a girl named after the tui bird), and Oraka better known to us as Colac Bay. Finally comes Taramea or Howell's Point. It may be mentioned that Lake George near Oraka is marked on the map "L. Geo". Tradition says this sheet of water was named after George Stevens, the whaler.

It must be confessed that the map is of surprising excellence considering the sparsity of European knowledge about the interior in 1852, and also taking into account the difficulty of interpreting Maori ideas of topography. It clinches the fact, well-known to well-informed Southern Maoris, that the name of the lake south of Te Anau is Moturau, that Manawapora is one of the Mavora Lakes, and that Manokiwai is the correct form of Monowai.

Two points that have cropped up can be disposed of here. The first is regarding O-tu-paraoa as the name of the Umbrella Mountains. One North Island writer infers it is the Maori way of saying "umbrella", but that is not so in the south, where it is called a " hamalala" or "hamarara" if you prefer standard Maori. O-tu-paraoa is a genuine old place-name. The other point concerns Kaikarau (or Kaikalau) as an old name of the South Island. The last form of this name has been given as Kaikaldu owing to the final"a" being formed like a "d" in bad handwriting. Kaikalau could mean "one hundred villages", or "numerous places to eat food". Canon Stack says that the ancient Waitaha people "covered the land like ants" and that in their time the South Island became known as the "food-abounding island", but as in so many of his statements, he gives no Maori names in confirmation. Perhaps Kaikarau was that name.

CHAPTER X. EARLY VISITORS RECORD PLACE-NAMES.

In 1851 the New Zealand Government commissioned Mr W. B. D. Mantell to inspect the southern portion of Otago with a view to its purchase from the Native owners. He left Dunedin on December 1, 1851, accompanied by John Topi, with Tia alias Makoti, as boy to Topi, Charlie Wai, Jacky Poko, Eli and Kaikai, an old Ngatimamoe, as guide and namer of places.

Mantell's manuscript diary of the trip is now in the possession of the Alexander Turnbull Library in Wellington, and through the kindness of Mr F. G. Hall-Jones, of Invercargill, I received a typed copy of the Southland, or major portion of the diary and through the good offices of the Acting-Librarian I now have a typescript of the remaining portions.

It is to be hoped that the whole diary will be printed in full some day but all it is proposed to do in the present instance is to extract the Maori place-names from it, consider the probable whereabouts of names new to me, and give or suggest the probable meaning wherever possible.

Otago is sparsely represented in it in Maori nomenclature, but Southland presents a rich field, so we will hurry through the former part of the journey and linger over the remainder.

Leaving Dunedin the party proceeded to Milne's (now Henley), passed Waihola, Horseshoe Bush, Tokomaiiraro (now Milton) and arrived at Tauhinu (on Inch-Clutha). Crossing the Koau branch of the Clutha, they proceeded via Warepa, Kaihiku, Moa Hill and Te Waiwero deciding not to detour to see Te Ahiaue (Burning Plain).

What the diarist calls Cascade Glen seems to be at the the western end of the Kaihiku Range, as subsequently he crosses the Waiwero stream, and gets on to the Sandstone Peaks, a range whose Maori name is on my typed copy thus, "Haw-(?)". This is apparently the Waiwera Cone of our present maps, which ancient maps give as Wawai, and whose correct name is Waewae. The party then cross the stream Awakaeaea (Sparrowhawk River), and round the double peak called Koakakaeaea (nest of the Sparrow-hawk), now down on our maps as Kuriwao Peak.

After crossing another stream, unnamed the party ford the Waipaihi (" slave river" -we nave shortened this to Waipahi, but it still has the same meaning) and camped at Tamaiki [?Tamaipi, now known to us as Trumble's station]. Steering a course with a Rocky range (Stony Peak) on the right, and Oteraia Wood on the left, the party descended to the stream Kahuwera ("warm clothes" now corrupted to Kaiwera) and eventually reached the Mataura. They found a path leading to Hau-nui "where the Mataura falls about 15 feet" and where they noticed a grass fishing hut and an eel storehou. A mile lower down the river they came to some grass huts and In due course camped at Tuturau Wood.

The writer mentions going to sketch at Haunui Falls. This is the Mataura Falls whose Maori name is Au-nui (great current). Leaving Tuturau (tutu leaves) the party crossed the Mataura River, and twenty minutes later leaped Otu, a "bad swamp run" ,and five minutes later ascended the tableland. Some forty-five minutes later they crossed the Waioi [Wai-o-ihi-stream of a person named Ihi] and keeping south-west they crossed a long swamp and ascended a ridge to undulating tableland where they crossed several bad mossy swamps and came to Oteraumaka Wood.

Of these names our Ota Creek is named for Otu (the place of Tu, a man whose name means "standing ") but the proper Otu Cr ek runs at the foot of the Twenty-Eight Mile cutting, while the stream near our Ota Creek Siding is the Wai-o-ihi. There is a stream below Waimumu named Waihoe, the Maori name of Low Burn, [Wai-water; hoe-a paddle or Maori oar] but our travellers would not cross it. Oteraumaka was later corrupted into Oteramika and is the Maori name of the bush extending east from Kamahi Siding. It is apparently named after a person Te Raumaka whose name signifies the leaf of the maka shrub.

The party evidently struck this extensive bush far to the east and then proceeded south-west and south for an hour passing Turaka-rakau-a-raihe [orderly standing trees of Raihe, a man whose name means "a small enclosure"] to the right, and to the left the clump Te Pito-kaika [This means "the end of the village" but may be a contraction of Te Pito-kahika, "the end of the white pine "]. The party was now abreast of the patch of bush with the lone name Papa-a-te-ware-weteka (the flat board of a man whose name could mean that the gum out of trees was separated). Here Mr Mantell made

some observations to determine the position of the party. On the right he could see four patches of the Waihopai bush and Arowenua Lush beyond and between them showing ahead. It would seem from the recorded observations that he was a bit north or north-east of the site of the Seaward Downs school.

Ship Cone was straight north of him, with Hokanui (East Peak) ten degrees east, and Taipupuru (West Peak) twelve degrees west.

Pawakataka was east of his position, and this I take to be Slopedown Hill but the next entry is a real puzzler, and runs "Papakao on Makarakau River) south point, N85°E". Assuming that"85" is a mis-rendering of "35" I have come to the conclusion that Papakao (papa-a flat place; kao the side of a hill) is the Black Umbrella, and that its "south point" is Mt. Wendon, which is mentioned later in this chapter.

The Maka-rakau (tree tributary, or wooded branch of a river) I take to be the west branch of the Waikaka, a stream for which I never heard a Maori name. The east branch, of course, is the Waikaka (really Waikakahi).

The diarist gives two southern readings in Bluff 24 degrees west, and Omaui (New River Heads) 31 degrees west, and having spent twenty minutes in these observations moves on, and an hour later camps at "bush of Waihopai". This must have been the most easterly of the four patches already mentioned, and the camp was in the veronica skirting its north-west side. Here the traveller calls the veronica its northern name of koromiko; later he uses the correct southern name of kokomuka.

He here makes a memorandum which is rather confusing in its ambiguity, but I read it as saying that to the north there is a bush called Maurirere [apparently in what is now Morton Mains], and that from its middle there is a little stream called Wahiahore ("not divided") which runs to the Waitakihi which flows by Maurirere. This Waitakihi seems to be the southern branch of those which unite to form the Waihopai; its meaning is obscure but could be "water that flows with a sibilant sound". [There is a stream correctly called Wai-taka (Oteramika Creek to us) but it is clearly not the one here described]

A mile from this camp the Bluff bore S20W and Omaui S45W. The last number perhaps should be 25. "A bush on some six miles on our right named Otahuahua (a heap of food) is a great place for toatoa", [a kind of timber used by the Maoris for obtaining a kind of dye]. This place is apparently Davidson s Bush, or perhaps the better-known Mabel Bush.

A walk of a little over an hour brought them to the south-east end of Arowenua (to turn up the soil), a bush which he says is in several patches. The locality seems to be about Longbush. Going south they crossed one swamp stream, and then another, and another or three miles they reached the Waihopai, a stream five yards wide, eighteen inches deep, and with a gravel bottom. From here they proceeded through mosses and swamps five miles or so to the bush called Taurakitewaru (this name could imply something put out to dry in the sun, and sagging badly in the middle).

Then, keeping the bush on their right they tramped to Oterewa, a stream flowing into the New River. This creek seems to have been named after a person, one meaning of whose name is afloat and it is the correct name of the stream now better known as Puni, either after the name of the boat

anchorage at its mouth, or after a clump of bush near its source. From here they boated five miles down the estuary to Oue, a name that was applied to the tiny Tuft Island and to Huruhuru's village on the shore near It. The settlers knew Huruhuru as Henry and the place was later known as Henry's Kaik.

Mantell crossed to Omaui to layout a Maori reserve and mentions a boat harbour named Koteikora, a strange name to me, both from its unfamiliarity and its untranslatability. It is probably the spot a later surveyor wrote as Tarukora.

From Oue the party walked to Aparima via the hard, sandy beach, the only name mentioned en route being Waimatuku. While at Aparima he mentions a lagoon Rereatotakatu at the end of bush east of Aparima Mouth, also Otaitai Bush and the Purupurukene estuary. The first of these names is generally abbreviated to Rere (leap), and the last is now corrupted to Pouripourikino.

From here he walked to Oraka, the creek in Colac Bay where the Natives dwelt, and from here past Uruwera (Lake George) to Whakaputaputa, where he mentions Te Awaroa (the long stream) a rather strange name for a hill, but it may have been a personal name and Omawero (now known as Pahia Hill). The Maoris often did not sound the "h", but nowadays we write Whakaputaputa and Omawhero.

Proceeding west he crossed Okui Creek, passed Harinui Wood, and crossed a narrow but deep stream Waihekiheki (descending stream). Journeying on he describes coming to the Taunoa creek and seven minutes later reaching the Waimemeha, a much larger stream, and further on passing a small stream Tawiri-tutu (this name may de-note a kind of plant). The diarist does not mention that Waimemeha was the site of the wreck of the big ocean-going canoe"Takitimu" from Hawaiki.

As he proceeds he names the "Waihoaka or grindstone stream" the cliffs of Kaimakoko (a kind of tree), the Matataraware lagoon a string of lagoons in the old course of the Waiau, halting by the river Puna-a-te-rakau (spring of a person named Te Rakau). This stream is now called Puna-tarakao (quicksand spring). The traveller describes in some detail the crossing of the various channels of the Waiau, culminating in the moki (raft) crossing the Te Awa-matua Hill, the main stream but he supplies no Maori names for the various channels and islands.

Retracing his steps from Waiau he mentions a number of place-names not recounted on his outward journey such as Tumutu (standing startled or suddenly halted), Wai-o-haka waterfall, Hine-koriri (girl of stunted growth), Hine-tui and Arakaka stream opposite the island at Aropaki put there by Kahukura". Ara-kaka means "the path of the kaka parrot" and Kahukura is a noted deity among southerners, being; the guardian god of travellers and invalids. Aropaki was later corrupted to Orepuki and is dealt with elsewhere in this book, but the tradition that Kahukura placed Monkey Island near the coast is new to me.

He mentions crossing the Rurukoko which we now Tender as Ruru-koukou (the cry of the morepork owl) and says that the local Maoris call the south wind "pokaihumoana". As" pokaihu " is a hole bored through the nostrils and "moana" is the sea there should be a picturesque legend attached to this name.

Arrived back at Aparima he rode out to see Te Aria swamp, und later retracted his footsteps along the beach to Oue. From here he sailed to Ruapuke Island where he landed on a little sandy beach opposite Topi's house at Wai-a-tokariri or Henrietta Bay, and took the census at Taikatemaka. He briefly describes Te Awatuiau lagoon and the track to Wi Rehua's place, Toti (limping), and after eight day's stay returned to Oue. Mantell's few Ruapuke names are spelt the same as now except the site of Rev. Wohlers residence usually given as Tau-o-te-maka. As "tau" means "to be at anchor. or moorings" and "taika" signifies "to lie, to repose", the meaning is much the same in both forms.

With a favourable wind, or gale, they sailed from Oue to Oterewa in fifty minutes and from here walked to Taurakitewaru in an hour. This record of time may help to determine the approximate locality, if not the exact site, of this much-quoted spot. From here; the party walked up to Oteraumaka Iin an ordinary day s travel. They avoided the bush which the diarist named South Wood, reached the Waihopai in two hours, and half a mile below their former crossing place, and dined at Arowenua Wood.

Immediately after crossing Waihopai, which was hip deep, we kept too much to the north and came to another river of the same size flowing the same way (west). This branch we did not see coming". [Query-would this be the Waikiwi?)

From Arowenua the party steered straight for Oteraumaka, camping early opposite a little detached wood, Te Pitokaika. Next day, avoiding much of the large swamp which skirts Oteraumaka, the party steered nearly straight for Tuturau, crossing Waioi at a worse, and Otu at a far better place (higher up thn before. Reko warmly greeted the travellers but could not find time to guide him to Te Ahi-a-ue (the Burning PIain at Pomahaka). From Tuturau the party proceeded on its homeward way, crossing the Waiharakeke (now written Waiarikiki) passing Kahuwera (now written Waiwera) and Oteraia (now Otaraia) to an excellent ford on the Waipahi and then over the William Downs, a name apparently given by Mantell and one which has not survived.

Crossing a high ridge the party came to the stream Kuriwao (a wild dog in the forest), and the writer mentions Popotunoa, and later Warepa, but the next name is very unusual, and is strange to me both in form and meaning. This is Kaikatakata and according to the dictionary it would mean "to eat a finger". I thought It might be a mistaken rendering for Kaitakata (to eat men), the way a Southern Maori would pronounce Kaitangata, but Mantell uses he name three times and also says Natives lived there, so I will leave the question in abeyance meantime.

From Kaikatakata the party went to Tokomaiiraro, and then via Waihola and Taieri Ferry to Maitapapa (Henley), and came to rest in Dunedin on February 19, 1852.

On April 7 a start was made northward and a few names crop up in the remainder of the diary, the first being Sawyers Bay, then Port Chalmers, Steep Point, Long Beach and then Purakanui, which he calls "a beautiful spot".

From her they went over the Maponui ridge, crossing the stream Orokunui (now written Orokonui), and he speaks of another stream which he twice names as Waiteitei, but which a a later generation of Maoris say should be correctly Waitete (and which the white men corrupted to Waitati). The next stream mentioned is Wai-titipaku, but my informant rendered this name as Whaitiripaku (see Chapter II). Mr Mantell then proceeded via the Potaerua (two hats) hill and ridge to “Tom Jones's clayed house" [at what is now called Merton] and next day “set out for Kaika" [presumably the Maori village at Puketeraki or Karitane] and here the diary ends.

A n earlier trip overland from Southland to Dunedin than Mantell’s was accomplished by Messrs Hamilton and Spencer of the surveying ship H.M.S. Acheron, and they are credited with being the first Europeans to make the trip, starting inland from Riverton, and making the trip to Dunedin in sixteen days. Unfortunately I have never seen Hamilton's report of the trip, but I saw a copy of a map which incorporated his discoveries, and in the few minutes it was at my disposal I jotted down the following names from it.

South of the “Taketimu Mountains" is Poho-te-rarigipaka (chest ,of Te Rangipaka), which the Southland Maoris told me was Mount Beaumont, and on the map south-west from it is a hill marked Whairaki (searching the sky). [Is this Mt. Franklin or Mt. Linton?) The Otarewa River is what was later known as Puni Creek, and the bush north of it is marked Horowhenua (crumbling land), It is a question if this name is intended for Arowhenua which, from Mantell’s diary, would seem to be Long-bush. As the Maoris usually called every place the two may be quite separate names, although their general similarity may have led to some confusion in traditional identity, and I was given the name Arowhenua for the bush on the site of Invercargill.

South of the Otarewa stream, Seaward Bush is marked Otarewa Wood, and its eastern portion near the Mataura has the name Te Pikekhipu (the leap to one side) on the map, while across the Mataura River from it is Tauwhariki Wood. This is probably intended for Pine Bush, although it is marked as being north of the Makoruta River, which is denominated as the "Old Native Route to Molyneux”, with 'Makoruta Hill, 2000 feet high, marked as north of the river. Makoruta is the correct name, although it was later corrupted into Mokoreta. [Tauwha-riki might mean "a small ambush”, or it may be the name of a kind of tree)

Te Ruamaka (Oteramika Bushes) is shown, and north-east of this name lies Maurere, If this is intended for the Maurirere of Mantell it is in the wrong position according to the latter authority, and should be south instead of north of Te Raumaka. North of Maurere on the map is Maraerua, and this is probably why Edendale Bush is marked "Mararua Bush" on our survey maps. Maraerua the correct name of what we spell Marairua on the east side of the river, but I have been told that it was used as the name of the Edendale bush also, a case of district duplication, the same name being on both sides of the river. A "marae" is a courtyard or a village common, and "rua" here means two in number.

The Hokanui Hills are denoted, and away north of them, and on the east side of the Mataura River, is marked a mount, Timutimu (stump), and this I take to be Mt. Wendon, which is a landmark from a wide area, has a distinctive stumpy-looking summit, and is "peak which hitherto has had no Maori

name recorded. A further mark of identification is that it is shown as north-west of the Pomahaka River. [Once I took the name O-tu-paraoa to identify Mt. Wendon, but later found it was a general name for the range north of it, comprising Parasol, White Umbrella, Whitecoombe, etc.).

The Mataka Range is marked, and this we know from Maori description is the Blue Spur and heights near Lawrence, and west of it, and across the Matau (Clutha) River, lie hills named Hekopi. Unless this name is intended for the Tapuaenuku Range (Blue Mountains) it must apply to the hills round Blackcleugh Burn. The Matau River itself is noted as rising in four lakes known as Whaka Matau, Otaka, Whanaka and Hawea. The first and third of these names are now spelt without the "h", but where is Otaka? After considerable cogitation I think this is the Maori name of Lochnagar, a sheet of water at the head of the Shotover River and so a feeder of the Molyneux. Prior to this identification I had imagined Otaka as being further west than this, and in the region of Lakes MacKellar Gunn, Fergus, Lochie and Howden. Probably one of these lakes bore this name, Otaka, as well as "Dark Lochnagar".

Some early European arrivals on our coasts proceeded to buy land from the Maoris for a peppercorn consideration, and the record of these sales, and alleged sales, often supply us with Maori place-names, though sometimes so mis-spelt as to be almost unrecognisable. In one dated December 5, 1833, "Stewarts Island" is also named as Te Picamoke, but probably the writer meant Te Pikomamaku the Maori name of the North Islands. He also employs the name Erecochere, which is easily identifiable as Here-kopare, the Maori name of Boat Refuge Island. The third place-name is in English, and was beyond me, being called "Land of Living Island", but Mr Basil Howard's book "Rakiura" (page 125) identifies this as the Break-sea Islands.

In 1836 James Joss claimed to have bought at The Neck Stewart's Island, the piece of land known as Te Uhipokaka (the raincloak covering), and another land sale at "Lord's River Rangiura", mentions two places in that locality ss Otakau (a steep place) and Te Ruatitike (rua-a Pit or a hole; titike-lofty, high up).

A place east of Port William is named Taromamaku (a kind of tree fern) and It would be interesting to know if this is the locality known to the Maoris as Horo-mamaku. The latter is a point halfway between Port William and Horseshoe Bay but the exact locality of Taromamaku is unknown to me.

In these old land-sales records, an island called "South Island" is variously given as Kaekalda, Kaikaldu and Kaikalau. Surely this cannot be the Island known already by five names viz. Jura Long Island, Big South Cape, Taukiepa and Kanawera i Kaikaldu is sometimes said to be our Middle Island and is assumed to be a corruption of Kaikoura, or of the symbolical designation, Kaika-rau.

Along our south coast other ancient documents speak of Olack (Oraka Creek at Colac Bay), Tohuck Point (Tohaka) near Wycover (Waikawa) and Bogenois (Pokeno's) Point near Tagatta (Tokata or The Nuggets). The bay south of The Nuggets mentioned as Wangaparoa is evidently Roaring Bay (whose name is Whangapa-raoa).

Coming round to the east coast a delineation of an alleged purchase in 1840 says that "between Otargo and Cape Saunders is "Popamine Bay". This last, name may be a misprint for Papanui, but the sale is to include the Macahowia, Antackytawira and Otopara Tannywa Rivers". The first of these names would now be spelt Makahouia (Maka-a branch stream; houia-the ribbonwood) but is evidently the Makahoe (Maka-a tributary; hoe-a paddle) of Chapter VI.

The second name is apparently the one given as Au-raki-tau-rira is Chapter VI but Otopara-Taniwha is new to me, although I have an idea that a traditional taniwha (water monster) flourished near Cape Saunders or vicinity.

Long after the time of the "land-grabbers" of the thirties an forties of last century, we have pioneer documents giving Maori names. These are run applications by the first runholders, mostly from 1852 to 1859, and land applications by intending settlers, mostly between 1857 and 1863. Quite a number of these place-names have been quoted by me in former publications but recently Mr F. Hall-Jones pointed out a new one to me occurring on the title-deed of Bell's property at Lora Gorge, where the Lora Stream is given the Maori name of Makarewa. This, to my mind is very interesting and shows that the Maoris did not regard the Lora as a tributary, but as the main stream of the Makarewa River. In quite a number of cases Maoris differ from our surveyors in allotting the principal and branch streams at the headwaters of our rivers.

Reverting to Mantell, with whom this chapter opens, the Maoris were so pleased with his visit that they named a spot at Colac Bay after him, Matara,

CHAPTER XI RUAPUKE AND OTHER ISLANDS.

A valued contributor to my southern notes told me that the valiant Te Rehe, of Tuturau Raid fame, died on Ruapuke and was cremated, his ashes being interred at a spot that keeps green to this day but its name eluded him. Another informant mentioned that a small settlement on Ruapuke was known as Karearea, the name of the sparrowhawk, and continued, back in the thirties of last century, Lake Waitokariri caused trouble at Ruapuke and the chiefs ordered the gathered people to break stones and let it out. A baby born at that time was called Kuru-pohatu (breaking stones) and was later well known to the white people, as 'King' living to a ripe old age". [Note : As far as I can ascertain Edward King, a full-blooded Maori, was born about 1838 and died m 1931].

Another narrated, "The two men, Potoma and Rerewhakaupoko, who escaped from the fight at Mokamoka, found a Katimamoe canoe in Bluff harbour and put out to sea in it. In the darkness they landed on the nugget known now as Toby's Island, thinking it was Ruapuke and did not find out their mistake until next morning. Later they went to the Titi Islands. The real name of Toby's Island is Ihotarere". [Note: Toby was a pakeha nickname for the chief John Topi Patuki, of Ruapuke].

In writing, up the place-names of Ruapuke in 1929 the present writer deplored the paucity of Maori names round It and on it. Since then he has had the privilege of meeting Mr Eruete Poko Cameron who supplied him with a list that he had coalated. It is here given as written except that the suggested meaning has been inserted by me:-" Names on, or along the coast of Ruapuke.

A hill and also the late Taoka Whaitiri's homestead, Toti (to limp); Hari Rita's homestead, Kapiri (to come close together); between Rita's and Taoka's there is a cemetery, Ka-rae (the foreheads, or the headlands) ; Tiori Newton's homestead, Tokoro, (toko-a rod; ro-a stick insect); beach below Newton's, Te Kirikiri (the gravel); point of land s.w. of Lagoon Bay, Mapepe (ma" may be a contraction of "manga" a branch stream, and "pepe" is to put a leaf between the lips and imitate the cries of birds); Little Island, Ihokarere (running downward or flying downward); and Boulder Bay inside of Mapepe is Tu-te-kawa (named after a man whose name may mean "standing in bitterness" or "performing a ceremony with a branch of the kawa shrub ").

"Lagoon Bay, Te Awa-tuiau (the stream of the fleas) ; Caroline Head, Pohutu-wai (splashing water)-the rock off Caroline Head has the same name; cemetery inside of Caroline Bay-[name not filled in] ; Caroline Bay, Tairohua; hill n.e. of Caroline Bay-[name not filled in); two sandy beaches near Caroline Bay, Motumotu (separated) and Wai-o-hihe (water of spasmodic hissing sound) : N.E. Point, Kohu-maru (sheltering fog); long beach east of N.E. Point, Karearea (the sparrowhawk); also a small beach nearby is called O-huri (the place of turning round or rolling over).

"The small nuggets near Old Ruapuke, Taunaharau (taunaha- to bespeak; rau,' to catch in a net) ; Old Ruapuke, Hinekau (swimming girl); Seal Rocks, Tiapa (tia-a peg; pa-to strike); hill south of Old Ruapuke, Parakiaeo (this is generally accepted as Paraki-one of the northerly winds; aio, calm); cemetery at Old Ruapuke, Pahi-rua (two canoes or two rafts); little beach south of Parakiaeo, Maru-tuna (maru-shade; tuna-eels, but as a word marutuna is said to mean bad or worthless) ; lagoon south of Marutuna, Moana-putakitaki (paradise duck pond); a name given to a small mound inside of Moana-putakitaki, Te Arawhata (the ladder to the storehouse), and Toby Rock, Hopu-toroa (to catch the albatross). [A Maori said to me that the name Paraki-aio had probably been brought from the ancestral homeland Patu-nui-o aio.-H. B.]

"The hill south of Te Moana Putakitaki, Te Onetai (the sea-beach); hill south of Te Onetai, Mokiho (maybe Moki-hou-moki, a raft; hou-to bind); flat below Mokiho and where Rev. Wohlers lived Te Tii (the cabbagetree); next place to Te Tii a lagoon, Tau- o-te-maku (resting-place of Te Maku, a person whose name means The Darkness or The Dampness); beach near Tauotemaku, Te One-parawa (the beach of the sperm whale); next to Te Oneparawa is a place called Maka-tarewa (the trailing fish-hook); next to Maka-tarawa is a place called Here-weka (to snare the woodhen); next to Hereweka is Papamoko (tattooed thighs); next is Mahaka (a snare); next is Te Ao-karakia .(a "karakia" is an invocation, and "ao" can mean world, day, dawn or cloud); a beach near Teao- karakia is called Ka-mate (to be hurt or ill); next to Kamate is- [name not filled in] ; and around Tiaki Topi's woolshed and sheep-dip is Pohura-te-raki ; (this is difficult to explain but infers that when darkness is uncovered at dawn the sky is revealed).

Near Pohurateraki is a lagoon and small beach called Te Wai-tokariri (the water of the angry rock); the rocks in the middle of Henrietta Bay are called Nga-huruhuru-o-puakihau (the hair of Puaki-hau, a person whose name means the rising wind); the beach below Hari Rita's is called Hapa or Haapa (crooked); the little island off Rita's boat-landing is called Puke-parera (the hill of the grey duck), and Henrietta Bay is Hinerata but this may not be right. [My friend is correct in his surmise that it is not right for Hinerata is merely a Maorification of the Enghsh name Henrietta. It is generally considered that the proper ancient name of this bay was Te Wai-o-Tokariri, although Kurupohatu who was born

on Rua-puke in the thirties of last century told me the person's name was Tokariro "the same" he said, "as Mount Tongariro in the North Island". Toka would then mean" the south" and the usual meaning of riro is "to be gone away." If Wai-o-Tokariri was a small adjacent beach what was the Maori name of Henrietta Bay.)

"Some inland names on Ruapuke follow; Maurice Topi's home stead is Tu-te-au-huka (this is probably a personalname as in its original setting it implies the existence of a frothy rapid or a foaming current); Old Topi's homestead. is Kawamana (kawa-;-to perform a religious ceremony; mana-Influence, power, prestige); Tiwi's homestead Kiri-tokato (a skin that is scabby, festered or with blemishes); hill between Maurice's and Tiwi's, Raka-waha-kura (an ancestral name with many meanings"raka",a shoal of fish; " waha",middle part of net "kura" red); the bush above Moanaputakitaki is O-haua (named for a man whose name means "crippled"); and the rocks below Maurice's house are Te Ahi-o-Paioro (the fire of Paioro, a person whose name I am unable to interpret).

"The little island outside of Henrietta Bay is Puke-o-Tapatu (hill of Tapatu, a person whose name means to thatch a roof); the reefs in the entrance to the same bay are called O-rua (the place of holes); Half-Passage Rocks, Ka-kautawa (the flippers): a rock discovered by Captain J. Bollons close to Kakautawa was named by him Tangaroa (the god of the ocean); the group of Nuggets is Hine-wai-karara (girl named after a marine monster); the rocks at Green Island are Te Tini-a-ohua (the crowd of Ohua a person whose name means full moon) and Green Island Itself is Papatea (an untattooed face, or a light-coloured open space). [Further down an old man gives me the southern Maori meaning of this name].

"The manu or mutton bird sections on Papatea occupied by Pohe's family are named Papaki (to slap); Pioioi (the native ground lark); Te Raki-whaka-puta (an ancestor whose name can be interpreted "the day of boasting "); Te Kaue (the shaking); Te Nohoanga-o-te- rangi-pataewa (the seat of Te Rangipataewa, a personal name which is beyond my powers of elucidation); Muno (this is a new word to the translator) Whareko (whare, a house, ko, a spade); and Te Raki- tamau (an ancestor whose name means "cloudy sky". He is celebrated in Stewart Island traditions).

"The manu (sections) belonging to Tiwi's family on Papatea are named Manu-heiwea (which might be freely translated "Where is the noisy bird?"); Te Karaa (the hard kind of stone); Kaka-o-te-raki (net of Te Raki, a person whose name means "The Sky"); and Kaputa-o-tu (the hollows of Tu, a personal name which could mean "standing", "boisterous'" etc" and is probably only the pre-liminary portion of the full name). On Bird Island or Motu-haaro (motu-an island; haro-to chop with an adze, or very low water at spring tide) there are also manu, the names being-[the names were not filled in]".

(I have a further note from another source :-" Green Island is now often called Popotea, but should really be Papatea, our name for the old-time tattooing on the body from the waist to the knees.").

Mr Cameron continues :-" Centre Island is Raro-toka (the south below) and Escape Reef to the east or N.E. of Centre Island is called Tau-o-te-kaeaea (reef of Te Kaeaea, the sparrow hawk).

A rock to the south of Centre Island stands well out of the water and is calIed [not filled in.-H. B.] while reefs of rocks to the N.W. and inside of Centre Island are called Hau-mai (wind blowing hitherward). Reefs west of Centre Island and facing Ka-whakaputaputa are called Tu-te-ao-rere (standing in light flying clouds); and the reef of rocks between Hine-tui Point and Te Upoko-anini is called Kaiwiri (trembler or quaker). Another reef of rocks between Kaiwiri and Centre Island is called Te Upoko-anini (the head-ache or the dizzy head).

I am very grateful to Mr Cameron for his valuable list of Ruapuke and other names. These were taken down by him when the " old people" were alive, and it would be impossible to collect many of these names to-day. Posterity is in debt. to Mr Cameron. My own notes follow as originally written.

Off the coast lies Centre Island or Raro-toka (the south below) the same name as Rarotonga in Polynesia. The people have used English names, such as Church Rock, Campbell's Isle, etc., for so long that it is next to impossible to procure the old Maori names but one or two did crop up. Upoko-anini is a reef at the west end of the island and means "a headache". Kurukuru is a sharp rock near where the lighthouse is. The children were gathering eggs and one child pushed Kurukuru over on to it. A reef between Centre Island and Colac Bay Point was called Tapuku, according to one of my aged friends. Kurukuru means an ear-ornament and Tapuku is the snowberry-perhaps the foam on the reef reminded the name giver of snowberries, but it is said to be named after a woman. The Maoris used to bury some of their dead on the island and a party who rowed over from the mainland was wind-bound for weeks and became so short of food that they killed and ate a girl. The site of this tragedy was a tabooed spot but I could not get its Maori name. A rock was called Tapuke (to bury) and may be near one of the burial sites, and the reef "to the north-west and inside of Centre Island" was known as Hau-mai (wind blowing hither). A veteran said to me, "a rock near Centre Island was called Habuka (Hapuka-the groper) but there was a part of the name which came before it which I have forgotten. I am sorry I have also forgotten the name of the rock near it". In Te Waewae Bay, Mid-Bay Reef was named Karara-nui (great reptile) after a Ngati-mamoe chieftain.

Further out in the deep is Solander Island, Hautere (flying wind) but I could not get the name of its only landing. The island was named after Hautere, the father of Moko, who killed Tu-te-waimate as recorded by Canon Stack in his history.

The Maoris were always seamen and named marine , rocks, reefs, shoals and currents. One maritime veteran narrated, "South-west of the Bluff entrance is the rip called Te Rau-o-te-Huia (the catch of the Huia, a person evidently named after the bird that is now so scarce). Another rip is near the landing over at Ruapuke and was railed Takai-pokeka because the rowers had to wrap themselves In the old Maori raincloaks against the splash of the curling seas.

A sand spit east of here was called Te Hu, but that is our name for any spit over which waves break. About twenty miles east of Ruapuke is a spot called Fairchild Rock. I have fished over it and have seen the rocks and kelp below the boat. It breaks sometimes but I never heard a Maori name for It. A fishing ground south-east of Ruapuke had the name Turanga-hapuka (groper resort).

It is a very old fishery-centuries old". There is a fairy tale extant that when a certain Taniwha (water monster) appears in a Ruapuke lagoon the children sicken, but I have not the full details.

The name of Foveaux Strait "is Te Ara-a-kiwa (the path of Kiwa) , but there is a little divergency as to the origin of the name. A sea-god is called Kiwa and the mythological explanation of the name is that when the westering sun shines on the strait, a gazer standing on Bluff Hill sees it as the shining track of the sea-god. Kiwa is also the name of a navigator and in history it is inferred he sailed through this sea-passage at a very remote period. Kiwa, Kewa or Kiwha is also a whale and the common tale is that a whale of this species would not go round Stewart Island and ate his way through the strait. A spot outside Bluff along the coast where six currents are reputed to meet had a name ending "te-ara-a-kiwa, but my informant could not recall it.

An island which lies off the north-west coast of Stewart Island is well-known as Codfish Island and is the largest Island around the parent isle. To the Maori it bore the common place-name of Whenua-

hou and as this translates "new land" a theory has been given publicity that it was only known to the Maoris In recent times, in fact after the sealers came. Even as New-found-land in one of the parts of America known longest to Europeans so New--Land is one of the parts of Stewart Island first known to the Maori and that is over one thousand years ago. The present writer asked many questions on many occasions to try and discover other Maori place-names on this "New Land" but without success until recently when he was led to understand that the highest point on the Island had the name Puke-hou (new hill) and that Sealers Bay is Kopupu, a word that could have many meanings, such as blistered, bundled, shellfish, etc.

An island whose name has caused much controversy is Moggy lying west of Stewart Island. As it happens the Maori name is Moki and the first bone of contention is whether Moggy is a corruption of Moki or if the latter is a Maori rendering of Moggy. Moggy was named because of the weather, says one side, and against this Moki may have been named after the great fighting chief Moki, or because of the prevalence of that fish in adjacent waters, or even after the form of raft called moki or mogi.

To further complicate the issue it was on this island that the sealers left an Australian gin named Maggie and some say Moggy is a sealers' pronunciation of her name and others say that Moki or Mogi is the Maori way of saying it. Adherents of the latter theory point out that Mrs Hirst's name was Maggie and that the Maoris called her Moki or Mogi. Presumably in doing so they used the English mode of pronouncing these words as the nearest in Maori would be Maki or Magi.

North of the main island there is an islet, so the bigger island is called Mokinui (big Moki) and the littler one Moki-iti (small Moki). One of my informants remarked, "The aborigine woman was said to swim from Mokinui to Mokiiti and, although they are only about a mile apart, it was 'some' swim as there is a strong current between them".

In deciding the origin of the name the reader has four main choices and these are:-

1) Named Moki in ancient days and that Moggy is a Corruption.

(2) Named Moggy because of the weather and that Moki is a Maorification.

(3) Named after black Maggie and that Moki and Moggy are both adaptations of her name.

(4) That Moki was bestowed anciently and that Moggy was given by sealers independently and that Maggie had nothing to do with it.

The reader can now take his, or her, choice.

Before closing this chapter let us consider another island far away from Ruapuke in distance and in remoteness of historical interest. To introduce the subject briefly, Mr S. Percy Smith wrote to see if I could find out the "tino of Murihiku". He explained that even as a stone marked the Heart of Mid-Lothian in Scotland so almost every Maori name which designated a district could be concentrated or applied particularly to a "tino" or " exact spot" in that area.

It was not easy to get information. Most of the old Natives had heard of the "tino", but few had exact traditional knowledge of its whereabouts. The word Murihiku means" the end of the tail" and it is an appropriate name for southern New Zealand but my problem was to find its tino, the exact spot from which the whole area took its name.

One man considered the name had its origin in the North Island when Maui "fished" it up, and that consequently the tino would be the last part of the tail that emerged from the sea.

Another identified the name with the story of Maui by saying he thought the tino of Murihiku was at Omaui, the cliff named after the great navigator at New River Heads.

Other men, usually well-informed, frankly admitted that they had never been told where the tino was situated. Kurupohatu, however, a regular mine of information on Otago lore, told me that traditionally Murihiku embraced the area from Milford Sound to the Bluff, and that he understood the tino was about the middle of that long coast-line, somewhere about Puysegur.

Taare te Maiharoa, a repository of Waitaha lore, was the only one I interviewed who had definite traditional information on the subject, and he said that the tino of Murihiku was a big rock at the extreme seaward end of an island at the south-west corner of 'Te Rua-o-te-moko, the wooded area of the West Coast Sounds.

The Maori voyagers of old considered it was Land's End and named that rock Murihiku, " the end of the tail", and from that spot the flame spread to embrace the large extent of territory it subsequently covered in the south-west. From Maori accounts I should not think the name was used for places further east than Bluff. In contrast to these" tail dwellers" the district around Otago Heads and Wai- kouaiti was known as Mua-upoko (top of the head) and in welcomes these distinguishing terms were reciprocally employed. The island whose seaward end first received the honourable name of Murihiku seems to me to be Coal Island in Preservation Inlet.

[Note: From this inquiry re this "tino", I received quite an amount of information concerning other "tino" spots in Otago.]

CHAPTER XII. STEWART ISLAND AND VICINITY

When I wrote up the Maori place-names of Stewart Island in 1930 I had reluctantly to confess how few names were at my beck and call in comparison to the great array there should have been.

Since then my Native friends at the Bluff and elsewhere have, bestirred themselves, and have supplied me with quite a number of names new to me as well as reviewing some already published by me.

Following my usual custom I do not propose to incorporate the names previously recorded by me, but only those which occur in my notebooks since then.

One of my friends called Murray River, "Maori River", and said its old name was Otakuu or Otaku, a name which another man said meant "firm". This helper, Mr E. P. Cameron, also wrote out a list of European and Maori names and in this he gives Halfmoon Bay as Kai-rakau (to eat wood, i.e, forest products).

Paterson's Inlet he writes down as Te Whaka-a-te-wera (the harbour of Te Wera, a famous chief whose name is much associated with Stewart Island). The North Arm he gives as Nga- moana-e-rua (the two seas), the back beach at the Neck Ka-one- o-Pukerehe (the sands of a man named Pukerehe), the site of W. Joss' home Te Ara-kake (the path of the female sealion), the beach near Trail's, Waewae-kahu (the feet of the hawk), and J. Dawson's place at the Old Neck, Waitai (salt water).

Mr Cameron is to be greatly commended for his endeavours to perpetuate Maori place-names and folklore and. continuing his good work he says :-" A spike-shaped rock on Kuri Point In Tiko- tatahi (usually called Tiko-tatai and means dirt on the seashore) Bay has the long name Te Rapa-o-te-tara-o-Hinewaiariki, being called after the ancestress of that name. The 'Little Nugget' at the Old Neck had the name Manawa-he (pronounced Mana-wa-hay) and means, I think, 'dying of heart failure'. Hapua-unu ('pool of drinkable water') is the lagoon below Joss' place while the east beach between William Joss and Walter Joss was given the modern name of Kari-mani ('digging money') because some gold was got from it.

The little beach on the left hand going into Port Adventure is O-maui, and the rock on the port, or left, side going up is Poho-tikona (hollow chested). The little beach on the port hand going up is Ao-raki (cloud in the sky), while the Maori settlement In Port Adventure is Te Waipaua (pawa creek). The point next to Joss' Island, near Horomamae (painful swallowing), has the name Rau-kawa (bitter leaf).

It has been said that Rotapa is a Maori rendering of the name Lord's River but my information is that it is a genuine old name for that river or locality. The name Lord's River turned into Maori by us would be Rori-riwa, so you can see it is not the same. The name Ro-tapa comes from the 'ro' or stick insect, which is quite common there, and 'tapa' a word meaning 'to lay a thing forward or 'resting on.'

The little beach south-east of “The Bishop's' Reef near Smoky is O-rau-tahi (one leaf) and the Little Smoky Beach is Tukete (erect basket). The little beach near Garden Point has the long name Tara-para-heka-nui (full tide carrying much refuse), while the beach where Bob Davis lived near Smoky is Ka-one-o-wera (the sands of Wera). The old name of Little Glory was Kiore (rat).

The Maori name of Red Head, at Mason's, is Te Rae-o-patere (the forehead of Patere)”.

So much for my esteemed correspondent and would that more Maoris would write down lists of place-names before it is too late. Speaking to me another man said, "Anglem's Point is now called Buller Point, and its old Maori name is Whare-tatara (house made of rough materials). Off it there is a sunken rock known as Kaiaho (to eat the fishing-line). It has a foul bottom, and fishers would lose hooks and sinkers, so the sea bed here is said to eat the lines-a most disappointing and annoying thing to those who are fishing. Near Anglem Point there is a gutter in the rock like a blowhole, called Kiwha (panting). A well-known place near The Neck is known as Papatiki (papa-a flat place; tiki-to bring.)"

A woman said to me, "I spent my girlhood at The Neck. Puku-heke (stomach sloping downwards) is where the lighthouse is, then you come to the school and to Papatiki Beach. Te Falafala (Wharawhara or Native Island) was once a Kati-mamoe pa. I never heard the old Maori name of Pegasus, as we called it Pikihatiti, and Broad Bay we knew as Pilope”. Broad Bay is also called Wilson's Bay, and Captain Musgrave, who visited it in 1865, says there were signs of a former extensive Maori settlement there.

Another woman who was born at The Neck in 1850 said "A rock in the sea this side of The Neck is O-pakari, and a rock down at Port Adventure was also called Pakari (mature strength). When young I was taken to Port Adventure, where quite a number of Maoris lived, but as there was no school there I cannot read or write. Tiia (peg) is an island there and Puke-weka (woodhen hill) is a point where some gardening was done. A fishing place up the river was called Whata-a-ewe (food storehouse of Ewe), and a beach near Puke-weka had the name of a woman Hine-kete (girl with

basket). A beach at the back of Port Adventure is O-maui and was called after the great navigator". A veteran told me that in the southern dialect the name Tia meant a slave.

In discussing place-names generally! an old man remarked, "There is a Puke-weka at Port Adventure and a little isle standing off 'Big South Cape' (Long Island) is also called Puke-weka (woodhen hill). There are two places called Kuri (dog) but they are only a few miles apart, one being at Tikotatai (the common pronunciation of Tikotatahi) and the other one is at Kope-ka (obstruction). There are also two places called Waituna (eel creek), one at Codfish and one at Raggedy and they are anything from ten to fifteen miles apart. Papa-kura (reddish flat) is the name of a place on Stewart Island but I can't say where it is". A place named Pakiwia (lonely) seems to be about the south end of Pegasus and was a sheltered bay.

Speaking of unidentified place-names the following note from my collection is eloquent of opportunities lost before my time. It is culled from White's Ancient History of the Maoris, Vol. 3 (a volume which was only in my hands for two hours) and is abstracted from page 238 :-"Te Wera lived on Moturata at the Taieri, and then went south to Otara (not the Fortrose one) near More-uaki and Wai-kori. Then he stayed at Orangituhia Beach, and near it had a fight known as Kai-tangata. Then he lived at Hekia and then at Orautahi near the Okopihi pa. Then he went to Te Kiri-o-tunoho where he was killed".

When the fighting chief Taoka besieged Te Wera in the pa on the Waikouaiti peninsula he failed to take that fortress, but after the siege was raised Te Wera shifted further south, first to Taieri Island (Moturata) and then down to Stewart Island. This would make it appear that Otara, Moreuaki and Waikori are all somewhere on Stewart Island. The nearest approach to the name Orangituhia I have noticed in island nomenclature is Orangiahua, the name of Caerhowel Arm, in Paterson's Inlet. There is no doubt that Hekia or O-hekia is the Freshwater River in that inlet, and Orautahi is the well-known name of Smoky at the northern end of the island.

Okopihi is a new name to me, but Kiri-o-tunoho is the name of the pa at Pahees in Southland. Authorities differ as to where Te Wera died, one school maintaining he died and was buried at Orautahi, the other school saying he crossed the strait and died and was buried at Taramea (Howell's Point). There seems to be unanimity of opinion that he died peacefully in bed, and that later his sons, his family and connections, were annihilated at Kiri-o-tunoho on the mainland. I have no particulars of a fort called Okopihi at the north end of Stewart Island.

A detached opinion about one name was to the effect that Wai-hoaka (grindstone-creek) received its name because it always had sand or sediment in its waters and this impregnation reminded the Maori of the debris caused in wearing down greenstone. Another man said the olden Maoris knew Gull Rock as Pohatu-koau (shag rock).

Two round rocky mounds above Pegasus are known to the Pakeha as Gog and Magog, but their Maori names eluded me, until my friend Eruete Poko Cameron secured for me the following information. The one which has a reddish streak near the top was named Kaka-kura (reel parrot) because that streak reminded the Maori of the rare kakas displaying rufescence and they thought that streak resembled the red down the face and neck of such birds. The other knob is squarer-built than its mate and seemed to the Maori to be more riri (angry) than the other, hence they called it Tu-pouri (standing dark and gloomy). A valley that runs from Easy Harbour up towards Gog and Magog bears the name Kohiku-weka, a name which requires a lot of explanation in English, "the woodhen impaled on a stick and slanted over a fire to roast".

The usual name of Stewart Island, Raki-ura, is usually translated as "glowing sky",a nd on the face of it that interpretation is correct, but the tradition accounting for the name does not associate sunrises and sunsets with the name-giving, but imparts a "heart interest" into the naming. The story runs that Te Raki-tamau, the second son of Tu-te-kawa came to Moutere-nui (big island) to ask a Kati-mamoe chief for the older of his two daughters in marriage. He duly asked but found she was tapui (betrothed) to another. He blushed in embarrassment and asked for the second maiden to find she was likewise promised to another, and he blushed deeper than ever. From this arose a saying Te-raki-o-te-uraka-a-te-Rakitamau (the day of the rosiness of Te Rakitamau) or Te-raki-ura-a-te-raki-tamau (the blushing day of Te Rakitamau) and this was given as a new name for the island but soon became shortened to Raki-ura. In memory of the heat of his countenance the highest peak in the island was renamed Hana-nui, the true interpretation of which, according to my informant, is "great blush".

In a map of 1851 the handwriting of the mapmaker must have been very poor because the name of the hill appears as Hononin. The sealers called Ulva "Cooper's Island" but I have not its correct Maori name. A further note runs :-"A beach inside Gull Rock is Pa-whaka-taka (to prepare a pa); a beach at Port William is Ka-one-o-te-wera (the sands of Te Wera); The Neck's Maori name is Te Wehi-a-te-wera (the fright of Te Wera); the sandy part of The Neck is Kai-aroha-ki (affection displayed) while Ruggedy Point West is Putatara, which is described as 'he pa i mua' (a fort formerly)".

Chatting recently with a Native woman who was born on Stewart Island she gave me the following information. She considered that the Maori name of Chew Tobacco Bay was Ka-one-huka (the foamy sands) and that Ka-one-o-tu (the sands of Tu) was the name of Ocean Beach before you reach the former bay. Te Turi-o-hoka (the knee of Hoka) was the name of Te Wera's pa on Cow Island at The Neck and there Te Wera got his celebrated mataku (scare) or wehi (fright). Kiwha means a blowhole, and there is one on Wharetatara Point and it is merely called Te Kiwha (the blow-hole). She had never heard a Maori name for Ulva but the two little nuggets at the entrance of the boat harbour at Ulva had Maori names which she had heard when she was a girl, but unfortunately she could not recall them during my visit. Near Puku-heke, at The Neck, Back Beach had the name of Waitai (sea water): She understood that when but at sea three prominent puketai (landmarks) were Pukuheke, East Cape and Mount Rakia-hua (to build up towards the sky).

So prevalent was the habit of using only European place-names that the only Maori name a woman, who was born at The Neck in 1865, could recollect was that near the schoolhouse there was a rock known as Mariri (tranquil).

In a letter I have received from an aged native of Stewart Island it is stated that the Maori name of Bunker Island is Kani-te-toe; that Cow Island was known as Ture-o-fako [whako] and that Sydney Cove was Te Farafara [Te Wharawhara]. With regard to these names the second raises the debatable question of whether Te Wera's pa was named after a personage known. as Hoka or after one named Whako. Probably both names were originally m district nomenclature and in the course of time both became attached to the one spot. Te Wharawhara appears to have been an ancestor, and Native, or Rabbit Island is named after him. If Sydney Cove on Ulva, or Cooper's Island, also bears his name It was probably with some distinguishing or qualifying phrase which has here been omitted. Mr F. Hall-Jones has suggested to me that Ulva was the site of the capture of "Jimmy the Boy" (Caddell) and I thnk there are reasonable grounds for the suggestion, particularly since Dr. Basil Howard in

"Rakiura" shows Port Williams as an early name of Paterson Inlet. The island has been known to the Maoris as Tiniko (Sydney Cove) since the earliest sealing days.

TITI ISLANDS

A Maori lady who has given me much information on many subjects recently told me of various trips to the south to gather the succulent muttonbird. "The Island to which I usually go, she said "is Solomon known to us as Rere-whaka-upoko. The manu, or bird-gathering section, nearest to Big South Cape (Long Island) we call Paina-tiori, the first half of which name is our rendering of the English word 'point' and the second half means calling.

The two islands are here only a chain or two apart and it is easy to call across. Te Ana-pekapeka (the bat cave) is on this Island and was formerly a great place for bats. Two other manu are known as Huirapa and Te Mateka, both named after distant ancestors.

This last name may have been from the North Island as the name means 'the head' and I was told the people up there dropped the correct word for the head 'upoko,' because the term 'upoko-kohua' is a curse, so they substituted the word 'matenga' or 'mateka',

Hidden Island and its tiny mate were known as Putauhinu and Huirapa, after a sister and brother who lived many generations ago. The 1939 season was poor and the 1940 season was as bad, or worse, as there was no food, and the young were starving. We call a lean bird 'kihaka' and it was 'he tau te kihaka' (a poor season). In addition to a shortage of sea food for the birds, the rats were bad. Small Craft Island for which I know no Maori name, was smothered in rats-not the grey ones we are used to here on the mainland, but big brown ones. I was about the only old person on the titi islands this year, and do not know whether I will go again".

An aged man gave me the name of Solomon Island as Kati-huirapa but he was evidently referring to a "manu" or section, on it and he added that between it and Long Island lay Pukeweka Island but he is a little astray here for this island is north of Solomon and not south of it. Long Island's Maori name is Kana-wera, named after a Katimamoe chief, whose name also marks. a spot at Bluff, and another in Te Waewae Bay. One of my best informants considered that the notorious Jimmy the Boy (James Caddell) was captured at Murderers' Cove on Long Island, but the affray at this island was a different affair altogether. Jimmy was taken somewhere on the east coast near The Neck, the most probable site being Sydney Cove on Ulva, but the reasons for this belief are too long to be set forth here.

A Maori said to me, "I used to go mutton birding on Te Poho-o-Waitai (Wedge Island), and you could see plenty of weka (wood-hens) there, as they went along the beaches in mobs. An island alongside it is Mai-tami-oka, which the young people call 'My Toma-hawk'. It is small and you could only get a few birds on it". [Note: If this name was Mahi-tamaoka it would mean the completed work of cooking food).

Another veteran narrated, "A ship left an aboriginal woman and her child on Mogi Island, but they were later rescued and sent back to Australia. On some of the muttonbird islands old methods

prevailed down into my time. On Piko-mamaku (North Island) there were ipu or wooden vessels, and the birds were tititahu (cooked) in these ipu by means of hot stones, no salt being used.

The muttonbirds also bred on the mainland and had holes in the Bluff Hills. Vermin ended this breeding and one day I counted eleven birds lying dead, having been killed by weasels, stoats or ferrets".

The collector is not sure which island off Pegasus is Kaninihi, but he has a note that parties visited it to take muttonbirds. In his book, "The Sorrows and Joys of a Naturalist", Mr Guthrie Smith mentions a titi island Kaipara, east of Stewart Island, and later he mentions Long Island and Kotiwhenu".

A Maori friend suggests that Kaipara may be intended for Kopare (Boat Refuge Island) but the writer considers it is the name of one of the Fancy Group. Kotiwhenu, he would suggest should be Koti-whenua (cut off from the land). It may be an islet off the shores of Long Island.

A statement in one notebook is "Tukoroua is a titi island south of Rakiura", but later information revealed the fact that Tukoroua is not a separate isle but is a manu or section on Long Island. A fine example of a whare-potaka (round house) exists, or existed until recently, at Puai on Taukiepa (also known as Kanawera, or Long Island).

A taua (grandmother) narrated :-"I have been muttonbirding on Horo-mamae (Owen Island) and I remember some of the manu (sections) on it, such as Kopiri (crowded together), Tuakeka (fell trees), Papa-wiriwiri (trembling thigh), Karaa (hard rock), and Paraki-whara (mat covered with silt). As we. pronounced the last name Palakifala is sounded as if we were trying to say 'Black-fellow' but I do not know the meaning of the name. I have also gone muttonbirding on Potoma (Evening Island) and there were several manu, of which I remember Hine-kakai (nibbling girl), and Tama-te-raki (the sky son). I think another name was Tu-te-ahuka (standing heaped up) named by the people from Kaikoura who had an interest in that island".

A poua (grandfather) told me these details :-"I was with a party who found a black adze on Horo-mamae. It was a toki-uri washed out of the bank, and was very big and long. We were building very deep foundations for a house, and at a depth of some ten feet, we came on some relics and also umu (oven) stones showing that people must have lived on that island hundreds of years ago. We gave those relies to Captain Bollons. On some of the titi islands droves of redheaded kakariki (parrokeets) are a pest as they cat the flesh on the tirewa or tiroa (drying frames). There are crowds of them on the Antipodes. Although us modern Natives have visited the Bounty, Auckland, Campbell and Antipodes groups I never hoard a Maori name for them as I do not think the ancient Maori knew of those islands. The Snares consist of two islands with a small passage between them, but I have not heard a name for this passage, or for the larger island, but the smaller one was called Te Taniwha. Ben Wesley told me it was named after the big Taniwha shark". The present Maori name for the Snares is Tiniheke (to delude or deceive).

Mr Eruete Poko Cameron handed me some further notes which run as follows :-"Fish Rock outside of Horse Shoe Bay, Stewart's Island, is Kahokiao (the returning clouds) and the muttonbird islands east of Half Moon Bay are Piko-iti (small bend), Piko-nui (big bend), Hotu-nui (long- sobbing); Puke-okaoka (hill of nettles) and Here-kopare (to bind a head-band). The island with the Pakeha name Bunker Island has the Maori name Hau-mai-te-raki (wind blowing hither from the sky); Bench Island

is Te Wai-taua (the stream of the war-party); and the large rock north of it has the Maori name Kani-titoi (kani-to saw; titoi-a kind of tree). There is a little nugget between Te Waitaua and The Neck and this is the nugget that the whaler, 'C. A. Larsen' struck. Its name is Whero (red) and a reef of rocks between it and Anglem Point is called Kai-aho (the eaten fishing- lines a picturesque way of saying; 'lost lines')".

My thanks are again due to Mr Cameron. It will be noticed how often the names given by him coincide with those collected by me, although obtained from different sources. Differences are Kaho-kiao for Fish Rock which my informant named as Te Kahui-ao (the gathering clouds). His rendering Hau-mai-te-raki is more likely to be correct than my informant's Hame-i-te-raki (muttering in the sky).

Recently a Maori matron whose birthplace is Stewart Island spoke to me about the Breaksea Islands and about the Maori names of the various "manu" or mutton bird sections on them, saying that she remembered four of these on Kaihuka (eat snow), viz. Tuakeka (to fell trees), Te Karaa (the rock) , Tawharepapa (spread out flat), and Manu-o-paka (bird of Paka). As far as she knew Rakawaha-kura had no Maori-named "manu", but on Wharepuaitaha (house of storm) she recollected three known as Hinekura (valued maid), Tihi (summit) and Te Ahi-o-. The last name finished with a personal name which had slipped her memory, but he or she built a fire there.

Poutama has considerable local fame as the scene of a struggle between rival muttonbirders, and a big rock there bears the name Taukumea (string drawn out) after one of the foremost contendants.

The Maori name of Big, or Woman's, Island is Te Poho-taiarea (the chest of Taiarea). Te Upoko-o-patu (the head of Patu) is the highest point on Mokinui Island, and there is a cave on this island named after an ancient ancestor, Te Ana-mahana. It is probably more than coincidence that the ancestor's name means" the warm cave."

CHAPTER XIII CONCLUDING NOTES.

Having written the preceding twelve chapters, the writer went through his notebooks again, and this chapter is in the nature of gleanings after the harvest is over. It will be of a disjointed character but may contain something of interest to the average reader, as well as to the student.

In the olden days it was the custom for each village to have a whare-runanga, or assembly-house, as a communal social centre, and in modern days this has been replaced by a hall on European lines. Each hall seems to be named after an ancestor, and the kitchen part is named after the wife of that ancestor. Strange to say I have apparently two halls recorded for one place, one note reading, "The name of the Waikouaiti Hall is Kura-matakitaki" and another says, "At Waikouaiti the hall is Huirapa and his wife's name, Maririhau, is applied to the kitchen."Concerning Moeraki Hall my own note is that its name is Uenuku and that the kitchen was named after his wife. My informant was unable to supply the latter name but from a North Island source I learn it is Ranga-toro, and that she was the mother of the famous Paikea. Another collector sent me two notes:-"The meeting house at Moeraki is called Uenuku after the ancestor who came in the Arai-te-uru canoe," and "Tahu-potiki is the tupuna of Ngai-Tahu. He is descended from Paikea, son of Uenuku who came on the Takitimu." It is an error to say that Uenuku came on either canoe as he died in Hawaiki before the Takitimu left for New Zealand. It is not known how Paikea came, so legend has assumed that he came on a whale.

On a visit to the Early Settlers Museum in Dunedin, that obliging official, Mr Wm. Paterson, showed me the sketch plans of the various Otago Native Reserves executed by the Government surveyors, in the year 1848, and I made a few brief notes of five of them. [Note: I am very sorry to remark that Mr Paterson has recently passed away-H. B.]

No.2 Reserve is called Omaui and is at New River Heads. It was surveyed by C. H. Kettle and the place marked Omaui has "Kaupatiti's wares" written under it. We would write this "Kahu-patiti's whares" nowadays. On the plan someone has added in pencil writing a name which is either Tarukira or Tarukora but whether this is the name of a person or of a place I cannot say, but it seems to be the same spot as the Teikora of Mantell.

On November 11, 1848, Alfred Wills, surveyor, signed the plan of No. 10 Native Reserve. It is situated on the south bank of the Waitaki River, and I noted the spelling of two of the names, viz., Te Awa-a-moko and Te Puna-o-maru.

No. 12 reserve is Moeraki, and Alfred Wills dated it November 23, 1848. It has seventeen Maori names on it, most of which I collected orally in 1919, being unaware of the fact that the surveyor had gathered them over seventy years before. Starting from the south he shows the "Waimataitai River" and then "Okahau Point" with "Tutakahikura Bluff" above it. Then comes "Moeraki Pa" with "Te Mahika's garden" away inland behind it. The next coastal feature is "Otawiro Point" and the next "Tikoraki Point," with the word "graves" behind it, denoting a cemetery. Then comes "Matuatiki Pa" and inland from it are marked in order, "Potaiki Creek," "Wanaatua's garden" and "Kapuka tree".

Returning to the coast we note "Maukiekie Island" and then "Moeraki Point". Westward from this turning-point, we come to "Try Works of Whalers" and the beach called"Onekakara". Further west is indicated the dwelling of "Haberfield," and a coastal locality named as "Tawiti-a-tauka". Going still westward, we see "Squatter's house" marked on the plan, and then the hill known as "Pukemata."

From here the coast trends northward, and the sketch-plan stops at the creek denominated "Waiwerowero," or as we would now write Waiwherowhero. The landmark called "Wana-atua's garden" is most interesting, supporting my surmise in Chapter II.

Reserve No. 13 is Waikouaiti and is delineated downward from a tributary of the Waikouaiti River, which is marked" Ririkiriwaka-moro Creek", but which I collected as Kirikiri-waka-moro. The sketch-map does not include "Island Point" (the Peninsula), or a place near the Yellow Bluff marked "European Cultivations". The curving shore from the Peninsula south is named "Waipipipaika Beach" a slight misrendering of Waipipikaika, and below this the first point is Te Pahawera (Yellow Bluff), the next Te Awakaihaia (Green Point), and the third, Te Awakoeo (Brinn's Point).

Reserve No. 14 is Purakaunui, the plan being signed by A. Wills on December 9 1848. At the northern end is the peninsula marked "Mapotahi",and it is joined to the mainland by " Narrow Neck".

Across the bay the opposite headland is marked as "Kaiweke". On the flat alongside the narrow channel leading into the "Boat Harbour" is written "The Pa" and "Burial ground", and further inland on the same side is "Pariritaha" and "Native gardens". Across the inlet from here is a point "Otokoroa", while the stream flowing into the head of the inlet is "Te Waipurakau Creek".

In a list of electors and places of residence given in the Otago Provincial Gazette of August, 1857, the following North Otago items are of interest: E. B. Atkinson, Kakaunui (this is spelt correctly; why was

it altered to Kakanui?), W. Apes, Waikouiti (also spelt Waikoaaiti elsewhere), J. Jones, Maitainaka (also correctly given as Mata-inaka), E. F. Rich, Waurakakaroa, and W. S. Trotter, Te Awekokomako (although "koko" is the tui and "mako" is the bellbird, this name is likely a mis-rendering of Te Awa-kokomuka-korormiko stream-in the Horse Range). The surprise packet in this list is Wau-ra-kaka-roa and it does not look quite right. Perhaps It should be Wao-forest; rakaka-entangled; roa-a long time. An old map shows Big Kuri Creek as Kakamokau [meaning unknown to me; kaka-mokai would be "a pet parrot."].

Speaking of erroneous and unusual spellings of Maori names reminds me that I have a number jotted down, and they may be given here. An official list of September 20, 1859, mentions" Centre Island off Kowokkapittipit "-surely a courageous attempt to spell Ka-whaka-putaputa. Alex Garvie, assistant surveyor, reporting in April, 1858, mentions Ivikatea Ferry [now called Balclutha] but this was justifiable as the Maoris used that pronunciation for Iwi-katea.

He also writes of Wakawa when the context shows that Waikawa is intended. Looking through some copies of the Otago Witness for the years 1867-8, I noted the following spellings: - Otiti for Otaitai; Tewyivy's f'or Te Waewae's; and Tomoborakou and Tomo- toraka for Tomo-pou-rakau (a creek near New River). Two land applications near Riverton are strange to me, viz., Otaki Bush and Pork Creek. It is considered that Pork is a contraction of the real name Pouraka. Leaving those old-time attempts at Maori, I noticed at the New Zealand Exhibition in February, 1940, that the place-name Waikoikoi was given as Waikaikai, and that in Southland two women's institutes are named Tuatapere and Tapatataia. The latter name is a puzzler to me !

In an 1844 map of the New Edinburgh Settlement [Otago] there are mostly Maori names, and I noted the following:-a mount Te Kuaho Takawera is just south of the Waipori River [the correct name is Te Kuha-o-Takawera]: a mount Te Poulahi [Te Poutahi] is between Owiti [Owhiti] and the Waitahuna hills; Onakauhara is a hill north-west of Iwikitea [Iwi-katea or Balclutha]; Porunahaka [perhaps Pou-mahaka] is a ridge between the Clutha River above Iwikitea and Kaihika [Kaihiku] hill; Warrepah [Whare-pa] is near the Puerua stream, and Pohuerua [Pohue-roa] is the hill west of it; Taukohu is the hill south of the "Karoro River"; Otupolo is the sandspit at Clutha Mouth and Mimiware is a point between Te Akeroa and Te Karehu on the sea-shore; Te Awa-houhou is south of Waikaro and Teraui Beach is north of the mouth of the Tokomai-riro River, while the first island south of Moturata [Taieri Island] is marked Papawa [Paparoa].

Of these names Te Raui (the collecting) is definitely new to me, while I do not recollect Mimiware in my lists. Otupolo seems faintly familiar to me; It could mean "the place of overturning”, quite appropriate for a sandspit. The other names have all been dealt with in my previous writings.

In some notes kindly given to me many years ago by Mr James Cowan I note the following as of interest to our theme. The first runs :-"Off Port Molyneux is a rock with masses of bull-kelp on each side. That rock is Poha-wai. He was a pahi or servant sent for water; he is there still, his black head above the water, and his poha [kelp bags] on each side of him rising and falling with the tide”. This is an item of folklore that was not told to me - the nearest approach to it in my notes is the story of Ao-nui, who was off the wrecked Arai-te-uru canoe and who was turned into the tall coastal pillar of rock known as Cook's Head.

The second of Mr Cowan's items proceeds :-"A classic tangi cry is the haeremai or welcome given to people from Tarere-ki-whenua-a-uta in the South Island. The name means 'the land of precipices,' as

tarere is a word signifying cliffsides overlooking the sea. Tarere-ki-whenua-uta is a proverbial saying applied to the people from Murihiku. It is a cliff near the New River". The explanation of the name given to me is to be found in Chapter VIII.

Another note briefly states, "Whakaari was a sacred mountain. Ka karakia te Maori, ka haere atu te kohu [the invocations of the Maori caused the mist to disperse]". Whakaari is the name of the heights behind Dunedin, and as the Southern Maori dropped the "h" and pronounced the two letters "a" as one long vowel, we get the present day Wakari. Mr Cowan interprets Whakaari as "uplifted to view".

A further item from Mr Cowan's field-notes may be added here :-"This South Island is Te Waka-a-Maui (the canoe of Maui). He came 'na te Po' [from the Shades, the mystical realm beyond this earth]. He fished up the North Island using te kauae [the jaw-bone} of Muri-ranga-whenua. Tona hutinga [his pulling-up the fish] is a long story. The fish struggled, and so formed the hills and surface irregularities. The anchor of this' Canoe' is Rakiura, 'glowing sky,' [Stewart Island]". Local pride hinders the northern acceptance of the tradition that Maui found the South Island first, and from it "fished-up" (or discovered) the North Island, but the story in as complete a form as is now possible is told in "The Morioris of the South Island" by the present writer. In that work at page 25 I acknowledge the debt that the South Island Maori history owes to Mr Cowan. He and I occasionally corresponded, and it was with genuine regret that I heard of his death recently.

After his interesting items the writer returns to his own notes. One is to the effect that greenstone was found near the head of Lake Wakatipu at a mountain, Te Koloka, alongside a cliff called Te Horo. The site was across the lake opposite Bucklerburn, and to reach it one went through the bush from Kinloch, and up a hillside where two landslips formed an identifying landmark. At the head of the lake two Waitaha people, who lived about 800 years ago, are remembered in place-names, Turu being the designation of Diamond Lake, and a grandson of Turu named Ari giving his short cognomen to the hill the pakeha calls Mt. Alfred. To the south-east of Wakatipu two other Waitaha names perpetrate the memory of a father and son who lived over six hundred years ago, Te Papapuni being the Nevis River, and Tatawhe, a mountain near it, is probably Ben Nevis.

It is well known that the correct form of the name Nokomai is Nukumai, and a Maori translated this as "moving towards me". Up its course there is a place called Rongomai, or in Southern speech Rokomai, which means "sounding hitherward".

Two names along the south coast of Otago which I have been unable to locate are Wai-patiki (flatfish creek) and Wai-koura (crayfish creek). Te Pu-o-te-ra (the authority of the sun; or the origin of the day) is a pool near Omimi where koko (tuis) used to be snared.

There is a spot at Colac Bay called Mahi-wahine (woman's work), and I once recorded the common yarn that it was named because the men were away sealing and the women planted potatoes there. A Maori tells me there is a pool of black mud suitable for dyeing flaxwork at that place, and this I regard as a more feasible explanation of the origin of that place-name long ago.

The same informant also mentioned a boggy-bottomed lagoon near Kawhakaputaputa which was simply called Te Re (the swamp).

An old Maori said to me, "There are two caves near the road through the Horse Range. One called Te Ana-o-awakokomuka (Cave of the veronica stream) is big and dry and has a swagger's bed in it. The other cave has a drip, and this has formed a stalactite shaped like a pig. There is only one and it hangs from the roof; and you can see its legs and its tail hooked into the roof. Since we became acquainted with Captain Cookers we have called that cave Te Ana-o-te-poaka (the cave of the pig)".

As the train passes west ,from Waiwera to Clinton the passengers see two hillocks on the north side, the first being Hi-te-kura after a Waitaha lady who married Rakai-paremo, and the other near Clinton commemorates her grand-daughter, Hine-te-ra, whose grandson was Tu-te-makohu.

Some thirty years ago the writer deplored the number of missing Maori names for our Otago mountains, rivers and fiords, and gave a list of the more prominent features which lacked Native nomenclature. Since then he has been the recipient of a surprising number of genuine ancient names so that now he can assert that no major mountain system lacks a Maori name, except the Thomson Range, between Wakatipu and Mavora, and several ranges in Fiordland. Of course, many single peaks and hills are still awaiting their melodious Maori designations, but all the principal ranges, chains and ridges and higher elevations have been covered.

The recovery of Native names for the chief water systems has been almost as fortunate so that with the exception of the Von and Greenstone Rivers at Wakatipu, the Clinton and Arthur on the Te Anau-Milford track, and the Seaforth, Spey and Cavendish, etc., in Fiordland we can give the pre-European names of every river and stream of consequence. Some more of the Maori names in Fiordland have also been recovered, so that the whole position in regard to the old and mellifluous names of our dusky predecessors is now very much better than when I made the appeal over thirty years ago. All the same if anyone knows of any unpublished Maori place names their assistance is solicited, and, if forthcoming, will be thoroughly appreciated.

The Maori lived nearer to Nature than we do, and lacking the refinement brought to us by the Holy Scriptures some of his names are as frank as Nature and viewed from a civilised standpoint seem coarse and gross. The beauties of scenery are powerless to improve man, and hence it is not strange to find vulgar names among our most beautiful scenic resorts. This lack of the beauties of sea and landscapes to elevate man's character was never so forcibly brought to my notice as in the case of Stewart Island, which, to my mind, has the largest preponderance of lewd names of any district I know. Fortunately, ignoring the traditions of their naming, most of them are susceptible to quite harmless translations, and this is what they have received here. Things are being printed now that would have brought the blush of shame to our grandparents faces-things indelicate, immoral, filthy and brutish, but no printer would dare to print an absolutely literal interpretation of some of these names. To slightly alter Bishop Heber's lines:-

What though the balmy breezes

Blow soft o'er Stewart's isle,

Where every prospect pleases,

And only man is vile.

In fairness to the Maori, however, it must be said that such names are only a very small percentage of the whole-the vast majority are unimpeachable in morality and good taste.

The writer has always protested against the foolish practice of officially foisting made-up Maori names on to new railway stations, post offices and schools. In the course of centuries these names will be indistinguishable from the real names, and will be accepted as genuine. Wherever a true Maori name cannot be found it would be far better to present such locality with a pleasant name perpetuating memories of the Old Country.

To return to Maori information, an old man narrated ;-"My people used to canoe up the Mataau (Clutha River) to Finegand, where we left the canoes, rolled up our bundles, and took the track to Poupoutunoa (Clinton), hence we called Finegand Ka-pu-a-waka, not Kapu-a-waka as someone told you. This name has been mixed up with Kakapuaka, which is another place. The railway people have named a siding Toiro further west than is correct, as this name should be on the siding known as Waitapeka. There is a creek of this latter name, but further over. The creek at the Waitapeka Siding is Te Upoko-o-toiro [the head of a man named To-iro, a name which means "to drag maggots"].

Away west we come to Kuri-wao but I never heard its meaning, although 'wao' is our name for tall trees. In Wai-pahi ‘wai’ means water and 'pahi' is a prisoner or slave. In this last word the accent is on the 'hi’; if it was on 'pa' I would not know its meaning. In Puke-rau; puke is a hill and 'rau' is the thatch on a house. I never heard the explanation of the name Ota-karamu, but the "karamu ' is the boxwood shrub. In the Catlins district Tawa-nui and Houi-papa are new names coined by the pakeha, but Rata-nui may be an old name”.

The name of the Maclennan River has long eluded the collector, but it appears to be bound up with the traditions regarding the maeroero, or "wild men of the woods”. It comes from Mt. Pye and Catlins Cone which are part of Ka-puke-maeroero (the ogre hills), and it is the Wai-maeroero (stream of the barbarous beings). It runs into the Taha-kopa, a name which has been the cause of much discussion because is has been confused with the bay into which it empties, Taukupu (to announce a message). Every greybeard I interrogated maintained that Taha-kopa was correct, and one related the following tradition. A war-party reached that locality several centuries ago, and I was told to maintain a watchful attitude, but owing to some bungle much confusion resulted. The leader addressed the party in very deprecatory terms, finishing up with the remark, ‘Ka tae ki Tahakopa, ka he i te mau o te rakau" (When you arrive at Tahakopa you lose the use of your weapons). This very old saying became a byword all round the south, and can still be used with telling effect in cases of carelessness, awkwardness, and ineffectiveness.

Quite a number of canoe wrecks have occurred round the South Island coasts, and naturally the ones of most importance are those of the big ocean-going canoes which came here when the Maori was settling this land. Of such vessels the Tairea was wrecked at Arahura in Westland, the Arai-te-uru at Shag Point, and the Takitimu in Te Waewae Bay.

The tradition runs that these maritime disasters were usually caused by three big waves followed by a cross wave, and as the Maori traversed the land he saw long ridges whose shape and swelling contours reminded him of the appearance of combers and rolling waves. He would draw the attention of his companions to such configurations, and remark on their likeness to sea billows.

Gradually as generations passed this comparison would evolve from a figurative allusion to a concrete statement, and in time the mountain ranges were pointed to as the actual waves turned into stone. This occurred in the case of the Arai-te-uru as already recorded in Chapter V, and it also happened in the case of the Takitimu. This canoe had two narrow escapes round our coast before its final dissolution. Rounding the S.E. corner of Otago (about Chasland's Mistake) it ran into an easterly storm that almost vanquished it, but the three waves were not followed by a cross-sea and the canoe staggered on into Foveaux Strait. The three waves are represented by Mauka-atua (Maungatua), Tapuaenuku (Blue Mountains), and apparently the third was either Lammerlaw or Lammermoor, but which of these I am not sure.

It is said that a man named Aonui was lost overboard in this storm, and was turned into the tall rock, Cook's Head, on Tokomairaro Beach, out the other (and likelier) tradition was told me in these words, "Aonui was off the Araiteuru canoe, and was sent for water, but daylight came on and he turned into rock, and stands by the sea with the kelp on each side of him".

When the Takitimu essayed to enter the Waiau River she nearly capsized, but there were only two big waves and again she evaded destruction. She resumed her voyage round into the West Coast Sounds, and then returned to Te Waewae Bay, where she came to grief at the mouth of the Waimeha Stream and was broken to pieces. This was accomplished by the three waves known traditionally, and in song as O-te-wao, O-roko and O-kaka, while the cross wave was the Longwood Range. The first of these names has occasioned much inquiry with little result, but my total research inclines me to the view that it stands for Forest Hill, one end of which is known as Maka-kai-waho. The old name of Forest Hill was Leaning Table, and if it represents the first wave it must have been a sloping one. The name O-te-wao means "the place of the forest". One old man told me that the Maori name of Forest Hill began "Ote" but he forgot the remainder, and that near it was a hill called O-tipua (the place of the goblin). This I take to be the Shark's Tooth Hill.

The second wave was higher, and is delineated by Heale Ridge, the Maori name of which is O-roko (the place of sound or noise), while the third wave was longer and higher, and its heaped-up bulk came as a shattering blow on top of the other two. This wave, turned into stone, stands as the Hump Ridge, O-kaka (the place of the ridge).

What the first wave achieved is unknown to me, but the second wave carried before it most of the cargo and flotsam and jetsam of the canoe, and this is now represented by the Hokanui Hills. The third wave ran off to the other side, and left the way clear into the interior, and aided by a final fillip from the Longwoods, the canoe was hurled well inland, and now lies there permanently as the Takitimu Range. If you do not believe this the Maori can point to the summits of that fantastic conglomeration of heights, and from certain angles you can see the likeness of a gigantic stone they are, bearing the appearance of toil, yet not advancing, a Maori stone picture as eternal as the hills.

We know from the case of Great Britain that place-names have been tremendously tenacious of life, many names coming down from rude tribes and Druid days. Similarly, in New Zealand many names come down from ancient tribes, and certainly from the time of Maui.

In Otago we have Maui names, Waitaha names, Rapuwai names, Kati-mamoe names and Kai-tahu names, each lot passing some of their nomenclature on. A Maori said to me, "The Kai tahu got the place-names from Kati-mamoe when peace was made" and from this fact we can trace the preservation of many very ancient names.

ACKOWLEDG.MENTS.

Before naming those who gave me information a few statistics may be in order. Between June 7, 1930, and June 6, 1931, I published 53 articles in the Otago Daily Times and Otago Witness, and of this long series, entitled "The Southern Maori-Stray Papers" some 22 dealt with Otago place-names. Very little, if any, of that information is in this book. The notebooks I then dealt with ran from January, 1900, to December, 1920, and had over one thousand place-names not previously printed.

Of the 71 Natives who gave that information I thankfully named 47 in the last chapter, leaving 24 of the Canterburians for future reference. Their services are acknowledged in the book of Maori Place-Names of Canterbury, a companion volume to this one, which is compiled from my notebooks from. December 1920, to January, 1944. During that period, I interviewed 39 Natives not included in the previous 71, making the total number of informants named in my notebooks as 110. It must be recognised that the total number who heard these interviews was much greater than 110, for sometimes when I was with one person, the room would fill up with attentive hearers and sometimes these would add information and there were occasionally animated discussions. This was much more noticeable in Otago than in Canterbury and I see I have noted 64 names of informants in Otago and 46 in Canterbury. Of these I have classified 54 as half- castes, 16 as three-quarter-castes and 40 Maoris. The offspring of a Maori father and white mother, and also of a white father and Maori mother who had been brought up by Europeans knew no Maori lore and could not help me, but those who had been reared by the Maoris gave me much valuable information. All the same the Maoris were the best at giving unpublished place-names and my leading five informants averaged 120 names each, while my leading five half-castes averaged 50 each. A careful count shows that I have collected 2576 unprinted place-names and this would average 23 for each of my recorded informants, an eminently satisfactory result when we reflect that eighty years ago it was freely said it was useless for the surveyors to attempt to collect southern Maori place-names as the Natives had forgotten them. My thanks are due to all my informants, and I will now briefly enumerate the remainder of those resident or born in Otago.

John Stirling, born at Bluff in 1840 and interviewed at Riverton in 1910.

George Howell, born at Riverton in 1843 and interviewed in 1910.

Piripi Ryan, born at Otago Heads in 1840, died in North Island a very old man.

Wiremu Te Paro, born at Bluff in 1844 and died there in 1938.

Teone Tamahika Matiu, born in 1854 and died at Karitane on June 4, 1944.

Teone Puao Rakiraki, born at Port Molyneux in 1855 and died there in 1938.

Tumeho Whakataupuka Matene, born at Henley in 1862, died at Tuahiwi in 1944.

Mrs Susan Te Au, born at Stewart Island in 1861, but has lived at Colac Bay since 1878.

Tamati Wiremu Hipi, born at Karitane in 1857, and died there in 1943.

Teone Matapura Erihana, born in 1864, lives at Puketeraki.

Mrs Wixon, born at The Neck in 1865, lives at Clifton.

Mrs Ema Karetai Walscott, born at Otago Heads in 1866, lives at Bluff.

Wanaka Weka, born at Moeraki in 1866 and died there in 1943.

Mrs Meri Matene, born at Stewart Island in 1869, died at Waitaki in 1938.

Wiremu Rehu te Paa, born at Moeraki in 1869, lives at Tuahiwi.

Mrs Fowler, born at Otago Heads in late sixties, died at Bluff in 1940.

Mrs Tini Rewiti Kerekere, born at Moeraki in late 'sixties and died there in 1941.

Mrs Cameron, born on Centre Island, but now lives near Gisborne.

Mr and Mrs Pari Akiremu, born in eighties and live at Bluff.

Eruete Poko Cameron, born in 1880 and lives at Bluff.

Thomas Spencer, born at Bluff and still lives there.

In addition the collector also got information from Mrs Matiu (Karitane); Teone Parata (born 1857); -Hamstead (Moeraki) and Wiriama Te Raki (Tuatapere).

I appreciate the efforts of all to assit me in my quest and gratefully acknowledge their courtesy, patience and kindness. In conclusion I may say that many more unpublished Maori place-names will be found in another book I have written under the title of “Maori Lore of Lake, Alp and Fiord”.