

Te Whakatakanga-o-te-Ngarehu a Tamatea—That portion of the Port Hills crest extending from the high peak above Rapaki, to Oketeupoko (Lyttelton). It means the place where Tamatea left the ashes of his camp fire. This ancient explorer camped one night somewhere near where the old quarry is at the foot of Witch Hill.

Omawete—Cooper's Knob—A series of crags rising to an altitude of 1880 feet, was named by the Ngaitahu natives, Omawete. This name memorises, like so many others, an incident of the ancient wars. After Rangī-whakaputa and his men had conquered the various Ngati-Mamoe pas around the harbour, over two centuries ago, they found frequent diversion in hunting out the fugitive hapus. One day there was a skirmish in the forest at the foot of the tall volcanic pile of Cooper's Knob, and a chief of the Ngati-Mamoe, one Mawete, from Manuka pa, was killed there, and his name, with the prefix "O," meaning "Place of," was given to the spot where he fell.

Rapaki, (not Raupaki, as it is erroneously spelled on the maps), the small Maori village on Lyttelton Harbour, is a contraction of the full name Te Rapaki-a-Te Rangī-whakaputa, meaning "The waist-mat of Te eangi-whakaputa." H. T. Tikao, the chief man of Rapaki, says that two hundred years ago the warrior Te Rangī-whakaputa settled here awhile when the harbour-side fighting was done. He was one of the northern invaders, a kinsman and contemporary of Moki, Tu-rakau-tahi and other Ngai-Tahu conquerors at the end of the seventeenth century. On the beach below the present village he left his waist-garment, a kilt of flax or toi leaves, probably in connection with the act of "tapa"-ing the place as his possession, and from the fact of this "rapaki," which would be a "tapu" one, being cast there the place received its name.

Te Poho-o-Tamatea and Te Upoko-o-Mahuraki—The sharp, rocky peak overlooking the Maori village of Rapaki. The first name, meaning "Tamatea's Breast," was given by the Maori chief and explorer, Tamatea, who came from the Eastern Pacific in the canoe Takitimu, and who travelled overland to this district from Southland five centuries ago. A later-comer endeavoured to displace the famous name of Tamatea by giving his own to this peak. This man was Mahuraki (a dialectical variant of the northern Mahurangi), a Ngai-Tahu sub-chief, who lived three to four generations ago. The name by which he christened it, "Te Upoko-o-Mahuraki," means "Mahuraki's Head." But although this name is remembered and occasionally used by the people of Rapaki, it is the Poho-o-Tamatea that is most honoured and most often quoted.

Orongomai—The old Ngai-Tahu name of Cass Peak, the trachyte height which rises 1780 feet above the waters of Governor's Bay, overlooking the remnant of the ancient forest at Kennedy's Bush. It means "the place where voices are heard," or, literally, "Place of sounding-hitherward." The story is that when Te Rangī-whakaputa and his followers landed, in their search for the Ngati-Mamoe, after taking the pa at Ohinetahi, in Governor's Bay, the scouts entered the bush, and at the foot of Cass Peak heard the voices of a party of men in the bush; these men were Ngati-Mamoe, who had come across from their pa at Manuka, on the Plains side of the range. Led by the scouts—the "torotoro"—the invaders rushed upon the Ngati-Mamoe, some of whom they killed. The survivors fled over the hills to Manuka, a large pa which it is believed stood on a knoll at the foot of the range not far from Tai Tapu.

LYTTELTON BAY NAMES.

Corsair Bay and Cass Bay, as Hone Taare Tikao tells us, have Maori names which contain a reference not only to the ancient forests which clothed the slopes of the Port Hills and descended to the beach, but to one of the vanished practices of the Native people, fire-making by wood-friction. Corsair Bay was named by Te Rangī-whakaputa, Motu-kauati-iti, meaning "Little Fire-making Tree-grove," and Cass Bay was Motu-kauati-rahi, or "Great Fire-making Tree-grove." The bays were so designated because on the shores and slopes above there were plentiful thickets of the kaikomako (*penantia corymbosa*), the small tree into which Mahuika, a Maori Prometheus, threw fire from his finger-tips, in Maori-Poynesian mythology, so that it should not be extinguished by Maui's deluge. Fire was obtained by the process of taking a dry block of the wood and rubbing a groove in it with a stick of hardwood—with an incantation to give more power to the elbow—until the dust and shavings became ignited. The kaikomako wood is used as the "kauati," the piece which is rubbed; the pointed rubbing stick which the operator works to and fro is the "kaurima." "Motu" in these two names is a tree-clump or grove. There are none of the ancient fire trees on the bay shores nowadays; the pakeha's *pinus insignis* and cocksfoot grass have long supplanted them.

JAS. COWAN, in "Canterbury Times," 11 February, 1914.

DISTANCES ALONG SUMMIT ROAD.

From DYER'S PASS to White's (Rapaki) Road	..	3 $\frac{1}{2}$	miles
Rapaki Road to Bridle Path	1 $\frac{3}{4}$	"
Bridle Path to The Cutting	1	"
The Cutting to Hornbrook's	$\frac{3}{4}$	"
Hornbrook's to Richmond Hill Spur	$\frac{3}{4}$	"
Richmond Hill Spur to Evan's Pass (Zig Zag)	..	1 $\frac{1}{2}$	"
From Dyer's Pass to Evan's Pass (Zig-Zag)	..	9	"
Evan's Pass to Lighthouse	4 $\frac{1}{2}$	"
From DYER'S PASS to Kennedy's Bush House	..	2 $\frac{3}{4}$	miles
Kennedy's Bush to Cooper's Knob	2 $\frac{1}{4}$	"
Cooper's Knob to Ahuriri Bush	$\frac{1}{2}$	"
From DYER'S PASS to Ahuriri Bush	..	5 $\frac{1}{2}$	"
From GODLEY HEAD LIGHTHOUSE to Ahuriri Bush	..	18 $\frac{3}{4}$	"

A ROUND TRIP.

From CHRISTCHURCH POST OFFICE to—	Mls.	Chs.	Yds.
Hillhyrst	3	17	12
Duff's Store	4	9	12
Tram Terminus	4	54	1
Dyer's Pass	6	64	1
Governor's Bay	8	39	1
Lyttelton Railway	14	29	1
Zig-Zag or Evan's Pass	16	62	1
Sumner Post Office	18	77	1
Heathcote Bridge	22	13	1
Christchurch Post Office	26	30	0
Packwood's to Duff's Store, via Dyer's Pass	0	70	0