

tohunga—realized that the spell of the wizard had been cast over her and vowed revenge. At first he thought of raising a war party and attacking Turaki-po but ultimately decided to consult with Tautini the great tohunga of the Ngai-tahu. From him he learnt many karakias and acquired spells more powerful than those possessed by Turaki-po. On returning to his home at Akaroa and knowing that his enemy's people would be at Sumner for the summer fishing season he sat on an outcrop of rock on the north-east portion of the peninsula and repeated his karakias and invocation to Tangaroa and Tuhirangi the gods of the sea.

From over the top of Oto Kitoki (Godley Head) he saw the smoke of fires rising and out at sea tiny dots were visible and he knew these to be the canoes of his enemy's tribe. His efforts became intensified and at last he felt that his incantations had been heard and accepted by those to whom they were addressed. His final prayer ended "ki te Po" (to the Night).

The next day dawned in due course and from out of one of the sleeping shelters surrounding Cave Rock came a wahine to start the fires going for a morning meal. A youth next appeared and walking to the edge of the sea saw a huge fish in the breakers. "He ika Moana" (a fish of the ocean) he cried and promptly there was a rush for the water's edge. The canoes were launched, and a dead "paraoa," or whale was found stranded on the shore and then began the feast of the year. Turaki-po, however, was afraid; he felt the influence of a spell. He quietly slipped across the estuary in a canoe and out of the scene.

Another morning dawned and as the sun rose higher and the birds of the air screamed with delight as they flashed down upon the remnants of the whale. A wahine stirred. Rubbing her eyes she gazed at the sleepers surrounding the Rock. None of them showed signs of moving, for death had overtaken them all. She was closely related to Te Ake so she had been spared. "Ha! Kua ea te Mate," exclaimed Te Ake when he was told of what had happened, or in other words he drew attention to the fact that the breath of his enemies had been stilled. His revenge had been completed. That Turaki-po escaped will be regretted by all but such was the power of the Maori tohunga that his suspicions and knowledge of wizardry protected him and prevented his participation in the feast.

"Tuawera" became tapu and was shunned by the Maori people, for had not the sub-tribe of Turaki-po perished there in their sleep round the rock? They had been destroyed as if by fire—Tuawera. And that is the meaning of the name—felled as a tree is felled by fire.

"RAPANUI"—"SHAG ROCK"

The Wide or Great Opening

In his booklet, "Maori Folk-Tales of the Port Hills," James Cowan, to whom New Zealand owes a debt of gratitude for his valuable literary contributions on matters relating to Maori mythology and folk lore which he with others has saved

from oblivion, writing of Rapanui states: "Immeasurably more ancient is 'Rapanui,'" which is the name for Shag Rock, a place-name that could very well be appropriated by some of the nearby residents. It is a far-travelled name, for it was brought by the first Maori immigrants from Hawaiki. It is one of the native names of Easter Island.

Writing to Mr Cowan regarding this statement, I suggested to him that the name might have been given in another way. The Maori was nothing if not imaginative and approaching the opening between the sand spit and the shore he saw the rock resembling the huge stern-post of a canoe with its base extending landwards thus causing him to exclaim "Te Rapanui"—"the great sternpost." Mr Cowan in his reply thanked me for my interest in the matter and the photograph of the rock accompanying the letter and said it was quite possible the name could have been given under the circumstances assumed by me. It is also pleasing to record that the Sumner Borough Council, acting on Mr Cowan's suggestion, decided that in future the low-pressure reservoir, about 100 feet above the rock and the rock itself, should be known as "Rapanui." As such, it is now referred to in official documents and reports.

"TAUHINU—KOROKIO"

In a reference to the Richmond Hill Cave, I mentioned that a pa existed above Mt. Pleasant; "Te Tauhinu-Korokio" it was named by the Maori. As this area was originally in the Borough, perhaps a short reference should be made thereto.

The "Tauhinu" is a stunted shrub of the heath species which grows to a height of from two to three feet and is now gazetted as a noxious weed. The "Korokio" is a small bushy black-branched growth which the Tauhinu, according to Maori legend embraced and smothered. Hence the hyphenated name, i.e., the place where these two plants joined together. The Korokio was also regarded as a noose which made the Maoris slip, Nga koro o te Rore (the noose of the snare).

What a glorious look-out for the Maori, 1,637 feet above sea level, with a spring of clear water close by. First the home of the ancient Ngati-Mamoe, then the garden of the Ngai-Tahu where they grew such vegetable foods as the Korau and the Pora, the sweet roots of which were dried and stored in Ruas (underground pits).

The Maoris believed that part of Tauhinu-Korokio was "tapu" and it is thought that it was either a burying ground, "toma" or a tuaahu (a sacred place used by Tohungas for purposes of incantation, divination, or such occult ceremonies as were associated with the black art of "Makutu").

One well-known, but now deceased Maori, who belonged to Whaka-Raupō, claimed that he was taken suddenly ill when shearing sheep in the neighbourhood of the old time pa and that the illness was probably due to the local tapu. Such, in brief, is the story of Upper Mt. Pleasant, "Tauhinu-Korokio."