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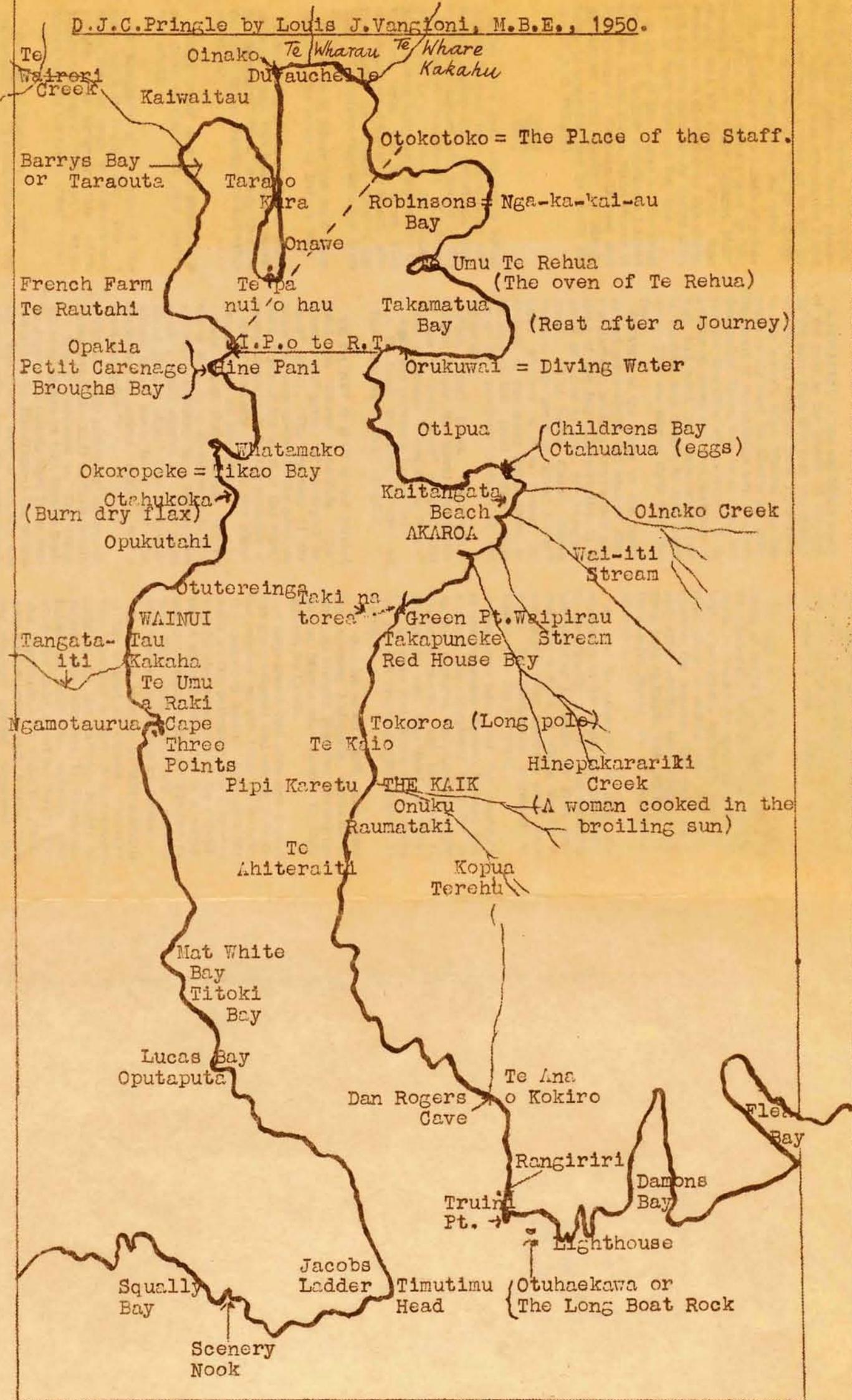
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**OLD MAORI PLACE NAMES
ROUND AKAROA HARBOUR**

**BY THE LATE LOUIS J. VANGIONI, M.B.E., WITH SUPPLEMENTARY
NOTES BY D. J. C. PRINGLE**

Old Maori Place Names round AKAROA HARBOUR, as told to

D.J.C. Pringle by Louis J. Vangioni, M.B.E., 1950.



OLD MAORI PLACE NAMES ROUND AKAROA HARBOUR

by the late Louis J. Vangioni,
M.B.E., with supplementary notes
by D. J. C. Pringle.

(By questioning the older generation of the local Maori people some 50-60 years ago the late Louis J. Vangioni elicited many original Maori place-names. Some of this information I had in recent years passed on to certain interested schoolboys, using an improvised map to supplement the notes.

The unearthing of a bundle of printer's proofs of unknown date by the present Editor of the "Akaroa Mail" reveals that Mr Vangioni at one time wrote a series of articles for this paper, and included many more names than I could have typed on the map.

As some of the names on the short list had no English translation I asked the Rev. Kingi Ihaka, Maori Pastor of the Wellington Anglican Diocese and well-known radio speaker on Maoritanga to comment, and he kindly did so.—D. J. C. Pringle.)



Many little bays and points round Akaroa harbour have descriptive and historic names that perpetuate some incident or custom well known to the early Maori inhabitants of Banks Peninsula. In some cases the original Maori names have been supplanted by European terms, and in others, with the passing on of the older Maoris, who lived during the exciting times of the early 19th century, they have just been forgotten.

Let us begin where the road from Hill Top dips down to Barry's Bay.

TARAOUTA is the old Maori name of Barry's Bay. (No translation given. In "Tarakohe," "tara" means thorn.—D.J.C.P.). It also means tern and other sea birds.

IHUTU ("ihu" nose, "tu" straight) is the name of the point near Barry's Bay wharf.

TE WAIRORI is the name of the main creek in Barry's Bay. The old Maori road or creek to Wairewa was up the gully alongside this creek. Hence the name "Wairori," which means road by the creek. ("wai" water; "rori" road).

(Rev. Kingi Ihaka has an interesting comment:—"I doubt whether 'rori' here means road. If this is an ancient (pre-European) name then 'rori' would not mean road, as this is but a coined word for road. I would suggest that 'Wairori' means 'the staggering waters' in the sense that they do not flow easily, perhaps because of rocks and debris.")

KAITUNA is the name of another small creek running into Barry's Bay. ("kai" food; "tuna" eel.) Kaituna is also the old name given to the Head of Barry's Bay, near the present cheese factory.

KAIWAITAU is the old Maori name of the land in the middle of the bay. In the early days this part was thickly covered with cabbage trees, right down to the water's edge. Waitau was the name of the food the Maoris got from the heart of the cabbage tree. Another food called Kauru was made from the younger branches which were cut in lengths of about two feet, stripped of bark and wood, the fibres inside tied in bundles, and cooked in the Maori ovens. This was one of their principal foods.

ONAWA is the name of the pear-shaped peninsula at the head of Akaroa Harbour, between Barry's Bay and Head of the Bay (Duvauchelle). It is about 60 acres in area. Mr Vangioni wrote: "The name Onawe means 'covered with sores or scars.' I don't know whether it is so named on account of the many fights there, or because of the great boulders that cover the northern portion of the peninsula."

(Rev. Kingi Ihaka comments:—Onawe: While the literal translation of this is "your scars" it could also mean of course "belonging to Nawe."—Nawe was perhaps a local chief.)

A. W. Reed translates Onawe as "The place set on fire."—D.J.C.P.

TE PA NUI O HAU is the highest point on Onawe peninsula. ("pa" house; "nui" great; "o" belonging to; "hau" wind). The meaning of the name has been given as "the great, or chief, home of the spirit of the wind," prompted probably by the moaning of a strong southerly through the pillar-like boulders on the apex.

(Rev. Kingi Ihaka writes: "Te Pa Nui o Hau—It is always easy to give a literal translation to a Maori place name. I would suggest . . . 'The great pa of Hau, a chief.' Hau is a well-known Maori name for a chief who, according to various stories, was a great navigator.")

This is a truly interesting suggestion. In his article No. XLII on "The Southern Maori," published in "The Otago Witness," March 24, 1931, Herries Beattie writes of a famous Ngai Tahu warrior chief, Te Hau-Tapu-o-Tu, meaning "The sacred wind of Tu, the god of war," who was the great-grandfather of Tuhawaiki, commonly known as "Bloody Jack," a famous Otago chief, and contemporary of Tairaroa and Tangatahara. Reckoning 25 years to a Maori generation, Te Hau would have been born about 1725.

Another Ngai Tahu chief with the

name, Te Hau, was the grandfather of Aperahama Te Aika who fought against the Ngati-Ttoa at Kaiapohia in 1828, when Te Rauparaha's uncle, Te Pehi, and seven other northern chiefs were killed.—D.J.C.P.

Onawe was the last occupied Maori fortress on the peninsula and was the scene of a great battle between the local Maoris and Te Rauparaha and his warriors from Kapiti in 1832. This was the culmination of several southern raids by this northern warrior chief.

In 1828, to punish the chief Rere-waka of Kaikoura for boasting that if Te Rauparaha ventured any farther south he would rip open his stomach with a barracouta tooth, the northern chief made a sudden raid and vanquished the booster. Ten days later, and after sending two-thirds of his force back to Kapiti with prisoners, Te Rauparaha moved on to Kaiapohia (Kaiapoi).

At first he attempted to allay the suspicions of his hosts and pretended to be friendly, but the contemptuous behaviour of his uncle, Te Pehi, precipitated a fight in which the latter and seven other northern chiefs were killed. Te Rauparaha retreated to Kapiti with the survivors.

Two years later, with the assistance of the infamous Captain Stewart and his brig, the "Elizabeth" he sailed to Akaroa, captured the paramount chief Te-mai-hara-nui, who had been at Kaiapohia, and who lived at Takapuneke (now Red House Bay), sacked his pa, and returned triumphantly to Kapiti.

In 1831 he sailed south once more and invested Kaiapohia, capturing it after six months. Fugitives warned the Akaroa Maoris who flocked to their fortress on Onawe.

A deep trench had been dug around the place selected and strong palisading erected on the bank made from the excavated earth. All round the inside of the palisading was a covered way for the protection of the defenders. A covered trench led to a spring, and large canoes dragged into the pa were filled with water and covered with matting to prevent evaporation.

Early one morning in 1832 sentinels at the lookout at Opakia (Brough's Bay) observed a fleet of war canoes paddling up the harbour. Failing to surprise the defenders Te Rauparaha landed his Ngati-Toa warriors near where the short wharf in Barry's Bay was afterwards built while the Ngati-Awa landed further east. A dense bush and swampy ground separated the parties, who prepared to cook food.

Tangatahara, who had killed Te Pehi at Kaiapohia, was in command of the Akaroa Maoris. Hoping to overcome the Ngati-Awa by a sudden attack he led the party of warriors down the causeway.

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Ngati-Awa sentries in the wood observed him; gave the alarm and called for help to the Ngati-Toa who struggled across the muddy beach, firing as they came. Tangatahara turned to meet them, returning their fire, but casualties induced his party to retreat towards the pa.

Whilst the Onawe warriors were standing about the gate a number of captives from Kaiapohia appeared and, jealously dreading humiliation in the future, if the Onawe defenders escaped their own fate, urged their friends to surrender.

The hesitation and confusion that followed this unexpected advice was fatal. During the parleying a number of northern warriors secured an entrance and a fierce fight took place inside the pa. Nearly all the six hundred inhabitants were slain or made prisoner. A few escaped to Otakou (Otago) and joined a force organised by Tairaroa and Tu-hawaiki to attack Te Rauparaha when he returned north.

Tangatahara escaped when the canoe in which he was carried was beached in Gough's Bay to repair a leak. Diving quickly overboard he swam ashore and escaped in the dense bush. He took part in Tairaroa's northern foray and returned to Wainui where he was afterwards buried.

A monument to his memory was erected at Little River near the Maori Hall. (A splendid detailed account of the action at Onawe can be read in Jacobson's "Tales of Banks Peninsula," now unfortunately out of print, and a much sought after rarity.—D.J.C.P.)

TARA O KURA is the small isthmus or neck of land between the peninsula of Onawe and the mainland ("tara" ridge; "kura" red).

OINAKO was the Maori name of the site now occupied by the Duvauchelle Hotel, and was also the site of a very old Maori pa.

TE WHARAU is the name of the creek running past the late Mrs Shadbolt's residence (L.J.V.). On the flat land nearby camped some 300 Ngati-Awa warriors under Te Hiko, who assisted the Ngati-Toa to invest the Onawe fortress.

(Rev. K. Ihaka: Te Wharau—A wharau was a temporary shed. A. W. Reed says, temporary shelter made of branches and leaves, often used by travellers.—D.J.C.P.)

TITAHAMIHAKA is the prominent point between the County Council Chambers and Piper's Valley. (The Rev. Kingi Ihaka thinks this could be Titaha Mohaka, and have some historical connection with Mohaka in Hawke's Bay.)

The Ngai Tahu came originally from Poverty Bay, north of Hawke's Bay.

According to S. Percy Smith, author of "Hawaiki, the whence of the Maori," they took their name from Tahu-potiki, a descendant of one of the crew of the "Taki-tumu," a canoe of the Great Fleet, 1350.

"The Ngai Tahu moved to Cook Strait, near Evans Bay, Wellington, and thence, in 1677, to Queen Charlotte Sound, commencing a war of extermination against the Ngati Mamoe."—Johannes C. Andersen in "Place Names of Banks Peninsula."

TE WHARE KAKAHU is the name of the creek running down Piper's Valley.

(Rev. Kingi Ihaka writes: Te whare kakahu—the house where clothing was kept. Kakahu means clothing. Is it possible that this should be kakaho? The house of the kakaho or the house made of kakaho, which is the reed grass.)

(Johannes C. Andersen gives this names as **TE WHARE KAKAHO**. "Kakaho"—reed grass. The name would then mean, as Rev. Kingi Ihaka suggests, "The house made of reed grass."—D.J.C.P.)

OTOKOTOKO, meaning "The place of the staff, or walking stick," is the name of the flat point between Duvauchelle and Robinson's Bay.

After the defeat of the Ngati Mamoe at Long Bay (Parakakariki) the Ngai Tahu chiefs rushed away to claim land on the Peninsula. A great chief, Te Ake (ancestor of the late Mrs Peni Hokiang of Onuku) was endeavouring to reach Wainui but beyond Duvauchelle found the bush and swampy ground almost impassable.

Returning to the flat headland mentioned above, he planted his walking stick in the ground, saying at the same time, "All the land ahead is mine."

However, feeling that there might be a dispute later about such a vague claim, he persuaded another Maori, Te Rangi Taurewa to row his canoe across to the southern point of what is now called French Farm. When he reached there he was to wave his white whalebone club so that Te Ake could see him.

This was duly done, and the name of this point has since been "Iringa paraoa o Te Rangi Taurewa." (The waving of the whalebone club of Te Rangi Taurewa). This name, though geographically out of place, is dealt with at this stage because of its close historical association with Otokotoko.

NGA KA KAI AU is the old Maori name for Robinson's Bay. It was one of the best bays in the Harbour for patiki (flounders) and the old Maoris often went there in quest of food. The name originated from the fish being caught and threaded with a bone needle. (au—needle).

ROBINSON'S BAY derives its name from Charles Barrington Robinson, one of the two magistrates sent by Captain Hobson in the "Britomart" (Captain Stanley) to hold civil courts at Akaroa and other places on the Peninsula in August, 1840.

In this way Hobson hoped to convince Captain Lavaud and the French settlers that the British sovereignty that he professed to doubt was an accomplished fact.

TE UMU TE REHUA (The oven of Rehua) is the long, bottle-shaped point between Robinson's Bay and O TAKA MATUA. It probably refers to a feast cooked at this point by some Maori force on their way to Akaroa.

OPATEKE is the name of the rocky bluff a little to the south-east of Bottle Point (Te umu Te Rehua) and at the northern end of O TAKA MATUA Bay.

TAKAMATUA (or O TAKA MATUA) "Rest after a journey." This was the last bay of any size before travellers went over the hill to Akaroa. Maoris from the pas at Wairewa (Little River) or Taumutu would camp here, feed, and rest themselves, so that they could make a good showing when, much refreshed, they marched over the last hill early next morning.

(This is an interesting place. After the arrival of the French settlers on August 17, 1840, it was found that there were not enough 5-acre sections for all of them in Akaroa itself when lots were drawn on the 23rd.

The six German settlers agreed to go over to Takamatua, which then became known as German Bay. During the Great War of 1914-18, the original Maori name was revived, and has been used ever since.

In "Place Names of Banks Peninsula" p. 213 Johannes Andersen states that on a map drawn by Charles Tikao of Rapaki **O TANGA MATUA** is given as the name of the stream flowing into the bay, and as the name of the bay itself by Canon Stack in Official Correspondence in the Lands and Survey Department. On the French chart of Banks Peninsula, prepared in 1844-45 by officers of "Le Rhin" it is given as **TAHA-MATUA**.

TAKA and **TANGA** represent the difference between two Maori dialects. The Ngati Mamoe used the "k" and the Ngai Tahu the "g." e.g. Waitaki and Waitangi.—D.J.C.P.

ORUKUWAI ("ruku," diving; "wai," water). This is part of the southern shore of O TAKA MATUA, half-way between the wharf and the south-west point of the bay. It was a very popular place among the Maoris for bathing on account of the deep water for diving. In most parts of the bay the water is very shallow.

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TE PARI KOA ("pari"—cliff) is the south-western point of O TAKA MATUA. (Charles Tikao spelt is TE PARI KOAU—D.J.C.P.)

OTIPUA is the name of the hill between O TAKA MATUA Bay and Children's Bay. It is over 600 feet high. (Rev. Kingi Ihaka: "Otipua"—the hill of the tapua or demon.)

TE PAUA MATAOTAO is a place on the coast near Red Point. (MATAOTAO means "to die out." Perhaps paugas became scarce here.—D.J.C.P.)

OTAHUAHUA is the old Maori name of Children's Bay, north of the township of Akaroa. ("ota"—eaten raw; "huahua"—eggs—Herries Beattie.)

There has always been some confusion about the origin of the name, "Children's Bay," and I suppose that now it is too late, as in the case of Le Bon's Bay, to give a definite solution.

I was once told that the name "Children's Bay" was bestowed on the area because, in the early days, it was a favourite picnic spot for children. On the other hand I distinctly recall that Mr Vangioni once showed me an old, much-folded French chart on which the words "Ruisseau des enfants" were printed along the stream that runs into the bay.

The explanation he gave me was that amongst the French settlers who arrived at Akaroa on August 17, 1840, were some youths. Whereas the adult settlers were under contract to the Nanto-Bordelaise Company to clear and cultivate 5-acre sections, this was considered rather much for the youths, who were granted sections half that size in the area now called Children's Bay. This seems a feasible explanation of the term, but there is another point to cloud the issue.

In "Place-Names of Banks Peninsula"—Johannes Andersen (1927) we read, "It should be noted that a brig, 'Children,' left Sydney on March 11, 1835, conveying stores to Otago, and intending to call at another part of the country for a cargo of flax."—"Murihiku"—Robert McNab, 1909, p. 419).

The copy of "Murihiku" I searched in the Canterbury Public Library had less than 400 pages, and I could find no mention of the "Children" at Akaroa. However, she could well have called here and waited a few days, as there was plenty of flax at that time and Te Mai Hara Nui, the former paramount chief, frequently arranged sales of it to visiting traders.

In fact, he was at Little River on such business when the brig "Elizabeth" (Captain Stewart) came to Akaroa in 1830 with Te Rauparaha and 120 Nati-toa warriors hidden under the hatches—but that is another story. Brig, youths, picnics, "You pays your

money and you takes your choice."—D.J.C.P.

TE KAO is the Maori name of the small creek in Children's Bay. (KAO was grated kumara, a sort of dehydrated food carried by travellers in a pouch formed by a folded belt.—D.J.C.P.)

AKAROA is the South Island form of Whangaroa ("Whanga"—harbour; "roa"—long).

Founded by the French in August, 1840, Akaroa is the oldest town in Canterbury. It was once the home of hundreds of Maoris who had their whares and whatas (storehouses) all along the seashore.

When the French settlers arrived their numbers had been terribly reduced, first by the horrible Kai huanga feud, and finally by Te Rauparaha's raids. After the followers of this chief became Christians, through the preaching of Mr Octavius Hadfield at Waikanae and Otaki, they allowed the Onawe survivors to return to their homes.

A copy of the Treaty of Waitangi was brought to Akaroa by Major Bunnbury of the 80th Regiment of Foot, in the brig "Herald" (Capt. Nias). On May 28, 1840 the Treaty was signed by Iwikau, a brother of the ill-fated paramount chief Te Mai Hara Nui, and John Love, whose Maori name was Hone Tikao.

The full history of Akaroa is much too extensive to be included here, and interested readers are recommended to try "Tales of Banks Peninsula"—Jacobson, "Lore and History of the South Island Maori," by W. A. Taylor, who has also written an excellent booklet on Banks Peninsula, and, of course, "Place-Names of Banks Peninsula"—Andersen, a Government Printer publication.—D.J.C.P.

Several parts of the town of Akaroa have interesting Maori place names.

OINAKO is the name of the creek running down Grehan Valley. A Ngati-Mamoe chief of that name escaped after the great fight at Parakakariki (Long Bay pa), only to be overtaken and killed while crossing this creek by the Ngai-Tabu chief Tuta Kaka Hikura. (Parakakariki resembles Parekarariki: "Pare"—plume; "kakariki"—parakeet.—D.J.C.P.)

WAI-ITI: ("wai"—water; "iti"—small). This is the name of the stream that runs down near Balguerrie Street.

WAIPIRAU is the stream running down between Rue Benoit and Smith Street to the sandy beach. ("Wai"—water; "pirau"—bad-melling.)

KAITANGATA is the name of the beach, and recalls a cannibal feast of long ago. ("kai"—food; "tangata"—man.)

HINE PAKARARIKI is the name of the creek that runs down Aylmer's Valley past the Bruce Hotel.

The name means "a woman cooked in the broiling sun," and relates to an ancient Maori custom of preserving their dead with the aid of fire and the heat of the sun. When a chief or chieftainness of high rank died it was once the custom to preserve the body, just as the ancient Egyptians embalmed their Pharaohs and preserved them in beautiful sarcophagi. Several beautifully carved burial chests have been found from time to time in the far north of the North Island.

[The spelling of this name is somewhat of a puzzle. "Hine"—woman; "paka"—cook; "ariki"—hot, as in "puga-ariki"—hot springs, but "pakar" is not a Maori word. The letter "r" seems to have crept in.

Rev. Kingi Ihaka thinks it could be either Hine-pa-kakariki, "The maiden of the pa of the kakariki (parakeet), or "Hinepaka-ariki." On the map attached to "The French at Akaroa" (Lindsay Buick) the name "Paka ariki" is printed above "French Bay" in front of the beach at Akaroa, seeming to support the theory that an extra "r" has crept into Mr Vangioni's version of the name.

The coalescing "a" (double "a") is frequently found in South Island Maori names, e.g. "ata-ahua," meaning "dawn ridge," according to Herries Beattie, and "good, pleasant, or beautiful," according to J. C. Andersen.

In this connection Mr Beattie related an interesting example of the errors that crept in when early surveyors tried to spell Maori names. One is perpetuated in the term "Te-nga-wai," which intrigued S. Percy Smith because it contained both the singular "te" and plural "nga" forms of the definite article "the." However, Mr Beattie's investigations 60-odd years ago elicited that the real name was "Te-ana-a-wai." Enough of this etymology.—D.J.C.P.]

OTUTAHANGA is the name of the small bay where the old baths and boat slip used to be. The name means "stand up naked." ("tu"—stand, "tahanga"—naked.)

PARIHORO is the name of the point just past the old baths and the cemetery gate. ("pari"—cliff, "horo"—crumbling).

PA WHAITI is the small bay where Mrs Buckland's residence used to stand. Charles Tikao spelt the name PA-TIHAITI.

TAKI NA TOREA is the name of the rocks near the buoy off Green's Point, and means "The cry of the oyster-catcher or red bill." ("taki"—cry, "torea"—oyster-catcher).

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TAKA PUNEKE ("taka"—heap), is the Maori name of Red House Bay, and is one of the most historical spots round the harbour. Te Mai Hara Nui had a pa there, as it was in a handy position to trade flax with the vessels from Sydney. It was sacked by Te Rauparaha on November 6, 1830, after Te Mai Hara Nui had been enticed on board the brig Elizabeth.

(Because of its unhappy memories Takapuneke has not been considered a suitable dwelling place by Maoris, and it is highly improbable that any of them would ever live there now, sacred as it is to their dead ancestors. The French documents call Akaroa Takobinik—their spelling of Takapuneke.—D.J.C.P.)

The bay was subsequently known as Red House Bay because a house built there by W. B. Rhodes in 1839 was painted bright red.

On the northern point of this bay the British flag was hoisted on August 16, 1840, and a monument unveiled in May, 1908, records this event.

The Maori name for this feature is TAHU NA TOREA but it is more commonly known as Green's Point, after W. Green, who took charge of stock brought from Sydney by W. B. Rhodes and landed here on November 10, 1839.

TE PITO O TUTAKI is the name of a point a quarter of a mile south of the Green's Point monument. It refers to the birth of a Maori child, and means "navel closed up or healed."

POHO TAREWA is the name of the little bay just past Te Pito o Tutaki, and means "hanging by the chest."

HERE WIWI is the name of a part of the shore near the small creek at the northern boundary of the Onuku reserve. It means "twisted or plaited rushes." ("here"—twist or plait, "wiwi"—rushes). Rushes were twisted and plaited into ropes and were commonly used to tie up the canoes in the olden days. Charles Tikao gave the name as HERE-TOE-TOE.

TE PAPAHI is the small beach just below Glynan's old homestead.

TOKOROA is the name of the pinnacle rock that juts out at the north end of the Kaik bay. It means large rock or pole. ("toko"—pole, "roa"—long.)

TE KAIO is the name given to the northern end of the Kaik bay, on account of this food being very plentiful in the locality. This sea plant fastens one end to a rock while the other end is like a potato.

It was eaten raw by the Maoris and esteemed a great delicacy. It has a boiled egg flavour, and was also eaten by some Europeans, who called it the sea tulip.

ONUKU is the Native Reserve about 2½ miles south by road from Akaroa. It means "coming and going, never staying long." ("nuku"—to move). As it was the last big pa down this side of the harbour any visitors, having no further south to go, would not stay long before commencing their homeward journey.

(The native reserve (No. 886) of Onuku contains 426 acres, with a sea front of ½ mile. It is known locally as "The Kaik," the South Island or Ngati-Mamoe version of "kainga," an unfortified village.

"Onuku and Wainui (writes W. A. Taylor in 'Lore and History of the South Island Maori') were places requested for occupation by the Akaroa Maoris in the provisional purchase by the French, of portions of Banks Peninsula in 1838." With Opukutahi and Wairewa, Onuku Reserve featured in the deed of the Akaroa Block Purchase by the New Zealand Government signed on December 10, 1856.

The Onuku Church was opened on March 21, 1878, Canon J. W. Stack being the preacher, while the lessons were read by Charles Tikao of Rapaki.

In 1856 the Maori population at Onuku was 40. The chief was Wiremu Harihona Puhirere (Big William). He and his cousin, Wiremu Ngaere Te Hau (little William) were survivors from Onawe. A daughter of Big William was Ameria Puhirere, later Mrs Peni Hokianga, who, despite her great age (she died on July 27, 1944, aged 101 years), took part in the re-opening of the Onuku church during the Akaroa centennial functions in 1940.

In March, 1843, Sir George Grey, accompanied by Te Whero Whero, who, ten years later became Potatau the first Maori King, visited Onuku and conferred with Wiremu Harihona Puhirere.

On pages 73-75 of W. A. Taylor's book there is much interesting information regarding Onuku.—D.J.C.P.)

PIPI KARETU is the seashore just where the old crayfish factory was situated. It means "hanging shellfish," and the old Maori ovens about this place show that great quantities of mussels and other shell fish were eaten here.

TE WAIKOPANI is the central part of the bay in Onuku, near where the Native school was built.

KOPUA TEREHU is the creek running down between the old school and the Maori cemetery. There is a deep hole in this creek by the beach, in which the Maoris used to preserve the rotted corn which was a favourite food. The sea beyond this creek is very deep and the canoes were anchored here. ("Kopua" means deep hole, and "terehu" means dusk of evening.)

KAIWAKA ("kai"—food; "waka"—canoe). This is the name of the big stone in the creek to which the canoes were tied.

RAUMATAKI ("rau" — leaves; "mataki"—sit and watch), is the name of the southern part of the Kaik bay, just near the Maori boat slip. It was one of the most important signal stations of the Maoris. There was always a sentry left here to watch for signals from the Wainui pa, and all round the harbour. Signals were made by smoke from the burning scrub.

James Robinson Clought, the Jimmy Robinson who acted as interpreter for Captain Stanley of the "Britomart" in 1840, lived at Raumataki. He had married a daughter of Iwikau, brother of Te Mai Hara Nui. George Robinson, the Little River Maori chief and celebrated wrestler of 80-90 years ago was a son, and was born at Raumataki.

Tom and ~~Top~~ Robinson, well-known footballers and Maori All Blacks of 40 years ago are grandsons. *

(Jimmy Robinson was employed by the Greenwood Brothers at Motunau before going to Homebush to work for William and John Deans, who had settled at Riccarton in 1843. While working as stockman Jimmy Robinson kept a diary which is printed as Appendix 2 "Homebush Journal" (Oct. 1, 1851 to Jan. 16, 1853) in "Pioneers on Port Cooper Plains" by John Deans (1964). His eldest son, Abner, worked on Mount Peel station for J. B. A. Acland, and is mentioned frequently in "The Chudleigh Diary."

RAUMATAKI is called Clough Bay on the Admiralty Chart of New Zealand, surveyed 1849-57 by Captain Stokes of H.M.S. Acheron.—D.J.C.P.)

* Tom, only, was a member of the 1926-27 Maori Rugby Team that played 40 matches in New Zealand, Australia, Cayton, France, England, Wales, and Canada.
— D.J.C.P.

+ Abner Clough also worked for E. H. Chudleigh on his farm at Wharekauri, Chatham Island. See "E. H. Chudleigh Diary."
— D.J.C.P.

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TE AHI TARAITI is the name of the point where Mr S. Hokianga used to live and was a very important signal station in the old fighting days of the Maori. It is a point where one can get a splendid view right round the harbour. A fire was lighted at this point to signal to the Maoris at the Wainui pa, when there was any trouble brewing.

"Ahi"—fire; "tara"—tern; "iti"—small

(In "Native Animals of New Zealand" A. W. B. Powell states, "Tara is the graceful little 'kahawai bird' or 'sea swallow' which pursues schools of small surface fish, wheeling, darting and dipping to the water. The kahawai also hunts the same small fish as the "tara," so that the little tern indicates the presence of kahawai. The tara is pale grey above and white below, with a black cap on the head. It has a long white forked tail.—D.J.C.P.)

MANUKA TAHI is the name of the locality near Mr S. Hokianga's former home and also of the small creek that runs through the property to the sea.

Manuka tahi means one manuka tree. This place was once covered with dense bush mostly of black pine and totara, but there was one solitary manuka tree in the centre, which was looked upon as sacred by the old Maoris.

TE ONE PETE is the name of the little sandy beach round the point just past Keegan's old homestead.

Just above this sandy beach under the large boulders was the very old burial place of the Maoris in the days when they were buried under large stones or rocks. Te one pete means short sandy beach. ("one"—sand; "pete"—short).

KAUWAE WIRI is the name of the place where Mr J. Porter used to clip his wool and also the old Maori name of the land about this point.

Many years ago some Maoris were gathering pauas for food on a very wintry day. It was so cold that their jaws were shivering. The place was subsequently known as kau wae wiri, which means chattering jaws. ("kau wae"—chin; "wiri"—shivering). This place is commonly called Kaiwarra, which is not correct, and is only a corruption of kau wae wiri, one of a list of names filed by Canon J. W. Stack in the Lands and Survey Office, Christchurch.

KAIMATARAU is the name of the point at the northern end of Grass-hills Bay. It is a good place for catching butterfish. Kaimatarau means food procured with a spear. ("kai"—food; "matarau"—spear).

TE KARETU is the name of the creek at the southern end of Grass-hills bay. The late Mr Charles Tikao

said that karetu is the name of a sweet-scented grass used by the old Maoris as a medicine. It was bruised and soaked in water and placed in a child's mouth as a cure for thrush.

O TE RAKO is the old Maori name for Nikau Palm Gully. It means "to shove out quickly," and evidently applies to a difficult landing place. It was often visited by the old Maoris to get the leaves of the nikau palm to thatch their whares. The landing place on this part of the coast was very rough at times and as there is a very strong current the canoes had to be carefully handled.

TE ANA O KOKIRO ("ana"—a cave) is the name of the big cave a little to the north of Dan Rogers and was named after Te Kokiro, a Ngatimamoe chief.

TE WHATA O KOKIRO (the food store-house of Kokiro) is the old Maori name of "Dan Rogers." Te Kokiro is said to have had a store-house and whare on the landing below the cliffs.

WHAKA HOPE KAKAHU is the name of the narrow bay between the rocky peninsula at Dan Rogers and the cliffs on the eastern side. There is a small creek running down Foggy gully over the cliffs into the sea at this bay, causing a small waterfall which splashes the water all over the landing place.

There is also a strong current in the bay, and one gets very wet when landing at this place. The name means "hold up your colthes." ("whaka"—place; "kakahu"—clothing).

TE WAIHI ("waihi"—waterfall) is the name of the creek running down Foggy Gully and causing this small waterfall.

AWA HOHUNA is the name of the sea shore a little to the south of WHAKA HOPE KAKAHU bay, and means "very deep water." (Henry Tikao gave the name as AWA-HOHONU).

TE WAIRERE is the name of the point about half a mile further south where there is a stream running over the cliffs causing a small waterfall. ("wai"—water; "rere"—flying).

KORORA TANIKO is the name of the locality between Te Wairere and Te Ruahine. "Korora" means a pen-kuin, and "taniko" is the term for the coloured borders at the bottom of a superior Maori cloak, but the reason for so naming this particular spot is obscure.

RANGI RIRI means "stormy sky," and is the name of the small island or rock a little to the north of Te Ruahine.

TE RUAHINE, shortened on maps to TRUINI, is the name of the south-eastern point of land at the entrance to the harbour, just about half a mile west of the Lighthouse.

("Te Ruahine" is generally translated as "the two maidens" but Rev. Kingi Ihaka says it means "the old woman." This translation is supported by Johannes Andersen in "Place Names of Banks Peninsula" p. 192, where he writes, "It (Te Ruahine) was named after Raukura, an old wise woman, or ruahine, a member of the Tikao family, who lived alone at this spot (Cowan (J.C.T.), Ch.S., 3 Feb. 1917)." Cowan is James Cowan, well known for his histories of the Maori wars and writings on other Maori subjects. J.C.T. was J. C. Tikao of Rapaki, and Ch.S. the Christchurch "Star."—D.J.C.P.)

O TU HAE KAWA is the Maori name of the long rock a little south of Te Ruahine, and is generally called the "Long Boat" by the fishermen. The name means "jealous and sour." ("tu"—stand up; "hae"—jealous; "kawa"—sour).

Te Ruahine lies about half-way between Rangiriri and Otuhaekawa and a very old Maori legend says that Otuhaekawa is always very jealous of Rangiriri about the two maidens and they are always fighting with each other over them.

TIMU TIMU is the south-west headland of Akaroa Harbour and is a steep bluff 525 feet high. The name means "short stump" or "cut off short."

(J. C. Andersen says, "It is spelt TIMA TENO on a map of the Middle (South) Island of New Zealand, made by a Maori for Mr Halswell in 1841 or 1842. It is also known as Iron Head, and Lands End. On the French chart of Banks Peninsula, prepared in 1844-45 by officers of 'Le Rhin' it is given as WAIHUA HINE."—D.J.C.P.)

WAIHUAKINA is not given in Mr Vangioni's original notes, but as it is supplied by J. C. Andersen it can be included. According to Charles Tikao of Rapaki, who drew a map of Akaroa Harbour and part of the coast east and west, showing the names of the various points, bays and rivers, this is the name of the stream, about a mile long, flowing south-easterly from Lucas Peak into the west side of the bay.

TE KOHUWAI is the sheltered locality about a quarter of a mile inside the South Heads and is a great spot for catching blue-cod and sometimes proper. KOHUWAI is the Maori name for the green moss or seaweed that covers the rocks and stones in sheltered places, and is a favourite food for blue-cod and butterfish. Kohuwai also means "misty sea."

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WHARETUERE ("whare"—house; "tuere"—blind eel). This is the name of the locality just before Red Rock Bay. Here the water is very deep, and a good place for catching blind-eels, which were considered a great delicacy by the old Maoris. The eels were dried and cured before being eaten and there used to be a "whare" near this place for the purpose.

PARI (WHERO) ("pari"—cliff; "whero"). This is the Maori name of the Red Rock, a well-known landmark about a quarter of a mile south of Lucas Bay.

ANA O NGATI MAMOE ("ana"—cave). This is a very large cave between Red Rock and Lucas Bay. It is very difficult to reach the entrance and commands a good view of the heads and all round the harbour. For this reason it was probably used as a refuge by some of the Ngatimamoe Maoris who were driven south after the Ngai Tahu invasion, about 1700.

OPUTAPUTA is the name of the southern point of Lucas Bay. It means "all got out and left" and refers to the loss of a great haul of fish.

At this point the old Maoris used to set very long nets, reaching well out across the harbour, to catch shark and other fish for curing for their winter food. At one time there was such a tremendous haul of fish that all the nets were broken and the fish escaped.

(Herries Beattie of Waimate, author of "Tikao Talks" and other books and pamphlets on the South Island Maori, told me that the term "puta puta" was used to describe a birth. In this sense the old Maori fishermen were apparently reminded of such an event as the compact mass of fish emerged from the net, and the term was applied as symbolic of the occasion.—D.J.C.P.)

WHAKAKUKU is the old Maori name of Lucas Bay and means "the place for mussels." It is still a good place for mussels and paua and other shell fish.

(J. C. Andersen gives the name as WHANGAKURU without any translation. "Whanga," of course, is the Ngai Tahu version of the Ngati-Mamoe "whaka."—D.J.C.P.)

TITOKI BAY is the name of the little bay between Lucas Bay and Mat Wight's Bay. It is so named on account of so many titoki trees growing there. The titoki has large black seeds about the size of a filbert nut, enclosed in a bright scarlet fruit resembling a raspberry. It was sometimes called Little Tikao Bay.

TE KORORIWA is the old Maori name of Mat Wight's Bay. It is called after the small silver paua which is still very plentiful in this locality.

ANA O TE KORORIWA is the name of a large cave on the northern side of the bay. (It was given as KORORIPA by Charles Tikao. Canon Stack said it was named after a Maori who came to the bush above the cave to build a canoe. He fell over the cliff and was killed.—D.J.C.P.)

OHINEATUA is the name of the chasm near the north-east point of the bay, and means "maiden devil" or "evil spirit."

OHINE PAKA is the name of the little bay between Mat Wights Bay and Hooker Bay. There is a stream running over the cliffs into the sea at this place, and picnic parties often go there for fresh water to boil the billy.

O HINE PAKA means "a woman cooked or preserved." An explanation of the custom of preserving the dead was given under "HINE PAKA-ARIKI" the stream running down Aylmer's Valley in Akaroa.

AKA TAREWA: ("aka"—vines; "tarewa"—hanging). This is the Maori name of the steep locality in the southern portion of Hooker's Bay.

NGAMOTAURUA is the name of what is popularly called Wainui Island and named "Cape Three Points" on the chart. It means "two islands or rocks."

Rev. Kingi Ihaka comments, "This does not mean 'two islands.' It would be correct if the name is spelt 'Ngamoturua.' I suggest that the name is mis-spelt. It should read 'Ngamataurua,' which means 'the two fishing hooks,' or 'Ngamotarua' which means 'the two land-rails (birds).'" Just to increase interest, J. C. Andersen again quotes C. Tikao, and spells the name "Nga-mau-taurua."—D.J.C.P.)

TE UMU A RAKI: ("umu"—oven). This is the name of the sheltered little bay on the northern side of Wainui Island. It is a favourite resort for picnic parties. The name means "the oven of Raki," who was a Ngatimamoe chief, and the place was probably named after a feast cooked in a Maori oven by Raki.

("Raki," Ngati-Mamoe dialect, as compared with "Rangi," Ngai-Tahu, occurs in quite a number of old Maori names.

"TUHI RAKI" is the old Maori name of Mt Bossu, and perpetuates the name of the ko, or digging stick, of Rakaihautu, the intrepid Waitaha explorer who came to this land approximately 75 years (three generations) before Kupe, in the Uruao canoe with his son Rakihouia. (See "Akaroa Mail" 8.6.66).

According to H. T. Tikao, in an article by J. Cowan, in the Christ-

church "Star," February 7, 1917, "Umu-Raki" was a peak at the head of Otakamatua Valley. From the obvious translation it would appear that "Raki," whoever he was, was famous for his feasts.—D.J.C.P.)

WAINUI: "Big Bay" or "Big Water" is the name of the bay running from Wainui Island past the northern end of the long sandy beach. There was once a large Maori pa there. After the big fight at Long Bay when the Ngati-Mamoe pa, Para-kakariki, was destroyed, one of the leading Ngai-Tahu chiefs, Te Rua Hikihiki landed at Wainui and claimed the pa, but he afterwards went to live at Taumutu.

TANGATA-ITI ("little man") is the name of the creek running into the sea between the wharf and Mr D. W. Machpail's residence.

TAU KAKAHA is the name of the beach near the Wainui School. The name means "stringing guffy." (tau—twine for threading fish; kakaha—Maori name for guffy). This variety of fish is plentiful in Akaroa Harbour.

O TU TE REINGA: (The word was divided OTU - TEREINGA by Charles Tikao.—D.J.C.P.)

This is the name of the point at the northern end of the sandy beach. Elsdon Best describes Te Reinga as meaning "the flitting place from which spirits pass to the under world."

At this point sometimes tremendous seas break on the Sandy Beach and against the rocks, a sign always regarded by the old Maoris as warning for a coming storm. Just above this point is the ancient Maori burial ground. Tangatahara, the great Maori chief, is buried there.

(He was the leader of the Peninsula Maoris in the fight at Onawe, and one of the leaders of the "taua-iti" of 1833 and also of the "taua-nui" in 1834 that went north to attack and rout Te Rauparaha in the area of the Marlborough Sounds.

A statue of a Maori warrior in action, surmounting a pedestal on which is carved in Maori the story of his exploits forms the monument to Tangatahara which stands between the two totara trees just beyond the runanga hall at Little River. An article on Tangatahara appeared in the "Akaroa Mail" October 8, 1965.—D.J.C.P.)

O WHETE WHETE is the name of the little sandy beach facing the south and just below where Mr J. Tikao's residence was. It is a very bad landing place for canoes on account of the large boulders and rocks in the waters of the bay.

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MAIRAKI is the south-easterly point of the Maori reserve at Wainui. It was a great outpost station for signaling to the Maoris across the harbour at Onuku.

The land about Mairaki was a cabbage tree plantation from which the Maoris got a valuable food called Kauru (see note on KAIWAITAU) and Waitau Kauru. This food was obtained from the heart of the young cabbage tree branches.

TE URU TI is the name of the locality near the present Maori cemetery and what was once Paurini's house (Paurini was a survivor of the Onawe disaster.—D.J.C.P.) This place was also a cabbage tree plantation and a noted signal station. The name means "to plant cabbage trees." ("uru"—to plant in a hole; "ti"—cabbage tree.)

(**TE WHARE NIKAU** is listed in J. C. Andersen's book as the coast immediately south of the point OPUKUTAHU, and his authority is once again Charles Tikao of Rapaki.—D.J.C.P.)

OPUKUTAHU is the name of the most easterly point of the Maori reserve at Wainui and is close to **TE URU TI**. Opuhutahi is also the name of the whole Maori reserve which reaches from the sandy beach, Wainui, to the northern point of Tikao Bay and contains 432 acres. As Native Reserve No. 885 it was set aside in December, 1856.

"The Maori population of Wainui and Ohoe at September 17, 1857, was forty, all Ngai-Tahu, subtribe Ngai-Tarawa. They had 50 acres in wheat and 30 acres in potatoes, and they owned four horses, 26 horned cattle, and 182 pigs. (Canterbury Gazette, Vol. 5, No. 19, Sept. 30, 1858). At the end of 1861 the population of Wainui was 25—twenty-one Ngai-Tahu and four foreign. (C. Gazette Dec. 24, 1861, p. 174.—J. C. Andersen in 'Place Names of Banks Peninsula' p. 230. The name OPUKUTAHU means "all in one belly," and refers to the whole 432 acres in a lump, before it was divided among the different owners. ("puku"—belly; "tahi"—one).

TURI PU TUTU is the name of the bay near where Paurini's grass-seed paddock was, and means "to kneel down and pick tutu berries." One of the favourite foods of the old Maoris was made from tutu berries, which were put into a closely woven bag made of flax. The bag was squeezed and the juice drained into an ipu or wooden trough.

The mesh was small enough to prevent the seeds, which were poisonous, from coming through. Some kelp was boiled and mixed with the tutu juice, producing, when cold, a black-coloured jelly called rehia, which was often eaten by the aid of an akapipi or mussel shell.

OKAHORE is the name of the point half-way between Opuhutahi and Tikao Bay. It means "barren land."

MORERE is the name of the little bay immediately south of the southern point of Tikao Bay.

OTAHUKOKA ("tahu" — burn; "koka" — dry flax.) This is the southern point of Tikao Bay. Flax once grew very plentifully at this place and the old Maoris used this point as a signal station by lighting fires with the dry flax to signal to the Maoris at Akaroa to come over. This must have taken place very often in the old fighting days.

OHAE was the first little settlement on the left-hand side as one entered Tikao Bay. About 200 years ago the Maoris lived there in very large numbers, but as time went on they gradually kept moving away, one by one, until the little bay was deserted.

Some of them went to live in the Pa called Haowhenua, and others further afield. When they had all left their homes and the old kainga was deserted, they said as they passed by that the old place haunted them, and that the spirits of their ancestors were jealous of the people walking about their old home. ("hae"—jealous).

HAOWHENUA: Some of the Maoris after leaving Ohae lived for a time at Taowhenua ("windy land") where Mrs Skipper lived.

For many years there were still to be seen the remains of old Maori ovens and trenches built to defend the old pa.

OKOROPEKE is the old Maori name of what is now called Tikao Bay. "Koropeke" means "doubled up" and the place was so named after the death of a great chieftainess who lived there for many years. She was well up in the ranks of her hapu, and was found dead in a doubled-up position with the cold.

(Mr Vangioni, who at one stage farmed land in Tikao Bay, told me that he was called "Koro" by the Maoris of that area, because of the location of his farm. Tikao Bay is called after a very interesting Maori chief, Hone Tikao, who signed a copy of the Treaty of Waitangi at Akaroa on May 28, 1840. See "Akaroa Mail" 31.8.65, 7.9.65 and 12.10.65.—D.J.C.P.)

TAKANGA O TE KAKA ("takanga" —fall). On the northern part of Tikao Bay is a deep chasm called Takanga o te Kaka. Old Maori tradition tells us that Te Kaka, a Maori lady of high rank, fell over this cliff and was killed.

WHATA MAKO ("whata" — storehouse; "mako" — shark). The old Maoris put up a great "whata" or

storehouse on posts and rails at this place on the northern point of Tikao Bay. There was plenty of wind here, to dry and cure their sharks. Dried shark was a popular food with the Maoris, the fish being plentiful and easily caught.

TE RAPA TE KAKAU is a large rock or stone standing up like a post between the southern point of Brough's Bay and the northern point of Tikao Bay.

(Charles Tikao gives the name as **TE RAPA-ATE-NGAKAU**).

This stone post was used to tie up the top line of the nets which were used to catch shark and other fish. The nets were made to reach out across the harbour. They set the nets when the tide was low and picked them up at high tide.

OPAKIA: The next bay is Opakia, generally known as Brough's Bay.

(Charles Tikao applied the name to a small stream flowing into Petit Carenage Bay).

There was a very important little pa on the northern point of this bay, where there was a clear view all round the western side of Onawe Pa, and of the coast towards the hills.

Opakia was used as an outpost and signal station for Onawe, to warn the chief there should any strange or hostile visitor be approaching. The narrow end of Onawe was always strongly guarded.

HINE PANI is the old name of the little shelly beach between Opakia and the southern point of French Farm. The full name is "PUPU O HINE PANI," and means "the shell of Hine Pani." According to Canon J. W. Stack Hine Pani was an old lady who found a rare shell on this beach.

IRINGA PARAOA O TE RANGI TAUREWA is the old Maori name of the southern point of French Farm, and means "The waving of the whale-bone club of Rangi Taurewa." The story behind the name is very interesting.

After the big fight at Para-Kakariki (Long Bay) where the Ngai Tahu under Moki defeated the Ngati-Mamoe and destroyed the pa the Ngai-Tahu chiefs rushed the different parts of the Peninsula to select land, as their share of the plunder. A chief named Te Ake, ancestor of Wiremu Harikana Puhirere ("Big William") went to Duvauchelle (Oinako) on his way to Wainui.

Finding the way impassable on account of the rough country, he turned back, and when he reached the flat point between Duvauchelle and Robinson's Bay he stuck his walking stick in the ground and exclaimed, "All the land ahead is mine!"

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To make sure there would be no dispute about his boundary he persuaded a Maori who was with him named Te Rangi-Taurewa to row his canoe across to the point on the south side of what is now called French Farm and when he got there to wave his whalebone club so that Te Ake could see him.

This point has since been known as Iringi paraoa o Te Rangi Taurewa ("Taurewa" — having no settled home. —D.J.C.P.)

The point between Robinson's Bay and Duvauchelle, where Te Ake planted his stick is always known as OTOKOTOKO, which means "the place of the walking stick or staff."

RAUTAHI is the old Maori name of French Farm, and also of the largest creek in the bay. A smaller stream, about a quarter of a mile to the east is Te Wai-Mango (Charles Tikao).

TATARA-AMOA, according to Charles Tikao, was a locality between French Farm and Barry's Bay wharf. "Tataramoa"—bush-lawyer.

So ends this list of old Maori place-names round Akaroa Harbour. It has not been possible to obtain English

translations for all of them, and, as the Rev. Kingi Ihaka points out, "It is always easy to give a literal translation of a Maori name," but such a solution is not always the correct one.

Maori names were not only descriptive, they were also historical, and, as Herries Beattie maintains, unless one knows the circumstances under which they were bestowed, their full significance is never realised.

Archaeology and the carbon dating made possible by modern science can provide tangible evidence on which anthropologists can base their conjectures, but in presenting the full picture of the ancient history and customs of a race traditional knowledge has a place.

"In the 1870's the older Maoris got the younger generation, who had been taught at the mission schools to read and write, to pen a great deal of material dictated by the remaining learned men (tohungas). When White was compiling his six volumes of the 'Ancient History of the Maori' he appealed to each tribe in New Zealand to send to him written records of their tribal lore, and much of this written matter was forwarded to him."

So writes Herries Beattie in his pamphlet, "Our Southernmost Maoris." The age of the tohunga and the

"wharekuri" (college of traditional lore) seems to have passed. The last South Island wharekuri was at Moe-raki. Who is now to preserve the old tribal lore?

"In the place-names of a country," wrote Johannes C. Andersen, "large parts of its history lie embalmed. . . . They persist longer than the beings who gave them; they flow down the years in the living stream of language, changed or modified in common with all words, but still having recognizable traces of their origin."

The waves of successive migrations, Waitaha, Ngati-Mamoe, and Ngai-Tahu, broke over the beaches, bays and headlands of Akaroa and Banks Peninsula, spraying them with names both descriptive and historic.

From time to time there came interested pakehas who gathered such knowledge from those who could impart it. Canon J. W. Stack, H. C. Jacobson, Herries Beattie, and Louis J. Vangioni, these men and those whom they interviewed, have preserved for all time local names, customs and traditions that would otherwise have been lost in the mists of antiquity.

We, who reap the fruits of their labours, read what they wrote and are thankful.—D. J. C. Pringle.

(Concluded)

W.A. Taylor.