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 Traditions: Volume 6: Tai-nui  
 John White  
 Excerpt  
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## ANCIENT HISTORY OF THE MAORI.

### CHAPTER I.

'Tis well that we together here should live,  
 But evil if we disunite and live apart.  
 I know you orphans are; but let us wait,  
 And see what ocean-wave will bring.  
 If evil come, 'tis but the breath  
 Of vengeance felt from ancient times  
 In hearts that never slept with love.  
 No, do not backward go,  
 Nor nurse the wrath,  
 But let the world hear all  
 That in thy black heart nestles now.

*A song sung by a wife who had been left by her husband.*

#### OF THE VARIOUS EXPEDITIONS OF THE WAI-KATO AGAINST THE NGA-TI-AWA AND OTHER SOUTHERN TRIBES.

(NGA-TI-TAHINGA.)

WE cannot well delineate the character of our forefathers and fathers. Their work was continual fighting. There was no light period during those times—that is to say, during the evil of Wai-kato towards Tara-naki—indeed, throughout all New Zealand. Their custom was to fight—Wai-kato with Tara-naki, and Tara-naki with Wai-kato; and so it continued until the war in which Hanu, the father of Wetini Tai-porutu, was killed. After that there was the great expedition of Te-waha-roa, Pohe-pohe, Tu-te-rangi-pouri, and all the Nga-ti-mania-poto. Poroaki and party were slain at Pou-tama by the Nga-ti-awa. After that again there was the great expedition of Wai-kato, Nga-ti-haua, Nga-ti-mania-poto, Nga-ti-paoa, Nga-ti-maru,

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[More information](#)

and Nga-puhi. They proceeded to Pou-tama. There were a thousand on one side and a thousand on the other side. A battle was fought, and the Nga-ti-hau of Whanga-nui were defeated. Tangi was the chief [who was slain]. The payment was the capture of Te-ahi-weka, who was carried alive by Raparapa to the *pa*, and there killed. Afterwards there was another expedition from Wai-kato, which went to Turanga, and thence all round to Wai-rarapa, Kapiti, Whanganui-a-tara, Whanga-nui, Nga-ti-rua-nui, Tara-naki, Nga-motu, and Wai-tara. They were met there (at Wai-tara) by the Nga-ti-awa. A battle ensued, and the Wai-kato were defeated at Nga-puke-tu-rua. They were surrounded by the Nga-ti-awa at night, but Nga-ti-rahiri came and fetched them away under cover of the darkness, and they went to Puke-rangi-ora. They were protected by the Nga-ti-rahiri in their *pa*; hence the name, "Pig-sty" [from their being enclosed in the *pa* like pigs in a sty]. Great was the influence of this tribe. While they were staying in the *pa* two messengers were despatched to Wai-kato. One of them was captured and put to death; the other escaped. The name of the one that escaped was Rahi-ora. He belonged to the Nga-ti-mahanga Tribe. When he reached Wai-kato, the Nga-ti-haua arose, with the Nga-ti-mahuta and all Wai-kato, and went to Tara-naki. When they had passed Mokau the Nga-ti-awa ceased to besiege the army protected by the Nga-ti-rahiri, and fled to O-kaki. Rau-paraha was staying there, having migrated from Kawhia with his females (wives) and children and his tribe, and, as the section of the Nga-ti-awa who were then there did not make him perfectly welcome by giving sufficient food for himself and his people, he had doubts in regard to their intentions towards him and his people, and feared he might be attacked, and, on account of his uneasiness of mind, he was prompted to send a messenger to another section of Nga-ti-awa with whom he was related to come to his help and assist to save him from his old enemies the Wai-kato. He sent his request for assistance in a song, and told his messenger, when he arrived

## DEFEAT OF WAI-KATO TRIBES.

3

where the Nga-ti-awa were, to sing the following song to them :—

A *Hokioi* above  
 A *Hokioi* above !  
 Its wings make  
 A booming noise.  
 Thou art in the  
 Open space of heaven  
 Living now,  
 And art the companion  
 Of the crashing thunder.  
 What is that for ?  
 That which is  
 Cleft in two  
 Is [his] wings.  
 Two fathoms long  
 Are his pinions,  
 Which now roar  
 Up in the clouds.  
 Descend, descend.

He sent this song to Nga-ti-awa because they had become possessed of the European weapon, the gun, that they might come and help him, that he might be brave in the presence of his old enemies. On the arrival of the Wai-kato they were attacked, and Te-hiakai, Hore, Mama, Te-kahukahu, and Korania were slain. They were killed by Rau-paraha and the Nga-ti-awa. They fled to Te-kanawa, Te-pherowhero, Te-hura, and Te-toea. The battle lasted till the evening. Their payment (or the one killed) was Taka-ra-tai of the Manu-korihi. The real cause of their being saved [*i.e.*, of any escaping death] was the intercessions of Hemi Te-ringa-pakoko, a young chief of Nga-ti-mahanga, who was a son of Whakaari and elder brother to Wiremu Nero-awa-i-taia. Wai-kato escaped on this occasion. They remained during the night, and when it was near daylight they proceeded to Puke-rangi-ora. A messenger was despatched, and then it was heard that these defeated Wai-kato were on their way to join the other defeated Wai-kato. When they met they wept, and great indeed was their weeping. No tribe was equal to the Nga-ti-rahiri in nobleness, or to Puke-tapu, Motu-tohe-roa, Raua-ki-tua, Tautara, and Matatoru—that

is to say, to this influential tribe, in that they [generously] spared the Wai-kato.

Some time after this the Wai-kato again went, and also the Nga-ti-paoa, Nga-ti-haua, Nga-ti-manua-poto, Nga-ti-mahanga, Nga-ti-hou-rua, Nga-ti-te-ata, and Nga-ti-mahuta—in all, sixteen hundred. They went to Mokau, Pou-tama, Pari-nihihi, Puke-aruhe, Kuku-riki, Te-taniwha, Wai-tara, Nga-motu, and reached Tara-naki. They found no men there—they had all fled to the mountains. We (the Nga-ti-tahinga) came back without having done anything, only that some of our people were slain on the mountains. They came on to Tonga-porutu, and some of the Wai-kato fell there. The chief that was killed was Te-raro-tu-tahi. The payment for him was sixty of the Nga-ti-awa. Tu-hira, a woman of high rank, was captured there. The war-party returned and stayed again at Wai-kato. Their love continued firm for those chiefs who had saved the Wai-kato, and they therefore remained quiet and did not return to Tara-naki. They longed, however, in their hearts to seek satisfaction for Te-hiakai and party, whose deaths had not yet been avenged.

After a considerable interval, Raua-ki-tua, Tautara, and Te-whare-pouri sent Nga-tata to fetch the Wai-kato. The cause of this was that Te-karawa, a son of Raua-ki-tua, had been killed at Tanga-hoe by Te-hana-taua, of Nga-ti-rua-nui. Whereupon Wai-kato consented. Not a *hapu* remained behind. They went to the Nga-ti-tama and to the Nga-ti-mutungu. (Their place is Ure-nui.) They proceeded to Te-taniwha and Manu-korihi, at Wai-tara. That war-party sojourned there, and Wiremu Te-awa-i-taia and all his tribe dug a pit in the earth, and then a canister of powder and a hundred bullets were thrown into it, thus taking possession of Wai-tara. They then went to Puke-tapu. Te-motu-tohe-roa was there [*i.e.*, joined them]. They went to Nga-motu. Raua-ki-tua was there, and Tautara, Matatoru, Te-whare-pouri, and Titoko. Matters ended well in that quarter, and they went on to Tarakihi, to Oko-mako-kahu, and to Tara-naki itself. The Tara-naki people

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John White

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were defeated there. They fell at Maru, at the very base of the Tara-naki Mountain. They fled from thence, and went to O-rangi-tuapeka and to Wai-mate. Both these *pas* were taken, and they [*i.e.*, the attacking party] went in pursuit of Te-hana-taua, but did not succeed in taking him. They then went on to Wai-totara, and there they [the Tara-naki] fell. Tupuna, Te-uru-korari, and Te-ahiahi were killed on the side of the Wai-kato. This avenged the death of Te-karawa, son of Raua-ki-tua. Wai-kato now turned back, and arrived again at our homes in Wai-kato. Wai-kato continued to bear in mind the death of Hiakai, which was still unavenged. When Te-ao-o-te-rangi and party—sixty of them—went to Tara-naki, they [*i.e.*, many of them] were murdered. It was Te-whare-pouri who saved the life of Te-ao and others. The Wai-kato had thus two causes. The Wai-kato were continually talking about that death, and the matter was at length referred to Po-tatau. The Wai-kato assembled together, but nothing was done. This was continually repeated, but it never resulted in anything. Te-hiakai was uncle to Po-tatau and also to Wiremu Nero; or, in other words, he was a father to them. When the counsel of Te-ao-o-te-rangi and Muri-whenua was not heeded, Muri-whenua applied to his relative, Wiremu Te-awa-i-taia. [He said] “Son, are you not willing that the death of Te-hiakai should be avenged?” [The reply was] “I am willing.” In consequence of this consent the Nga-ti-tipa arose, together with the Nga-ti-tahinga, Nga-ti-hou-rua, Nga-ti-mahanga, Nga-ti-haua, and Nga-ti-wehi, numbering in all 340 men. They went to Ao-tea, and were joined there by Te-hutu; to Kawhia, where they were joined by Te-kanawa and Tu-korchu; and thence they went straight on towards Tara-naki. When they reached Mokau they heard that other Wai-kato had joined them in the rear, and were coming on. Our party (the Nga-ti-mahanga) started from Mokau, and killed [some of the enemy] a little way beyond. They advanced as far as Parinihi—that is, to the Wai-pingao Stream; others were

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killed there, and Nga-rape, chief of Nga-ti-tama, taken prisoner. The attacking force still advanced, one party proceeding inland, and the others by the principal coast-road. Those pursued by the inland party were overthrown with very great slaughter. Te-ao-o-te-rangi, chief of Nga-ti-tama, was killed; he was shot by Wiremu Te-awa-i-taia. Those pursued by the coast party were overthrown, and the slaughter did not end until they had reached Ure-nui. Tu-tawha-rangi was taken prisoner, but Manu-ka-wehi was allowed to escape. We (the Nga-te-tahinga) then returned, and stayed at Ara-pawa. The Wai-kato now came up for the first time, and found that we had routed the enemy.

The party now urged an attack upon Puke-rangiورا. The cause of this was what they had heard from slaves in that *pa*, who belonged to Rangi-wahia and Hau-te-horo. Hau-te-horo had said, "This act of kindness shall be the weapon to destroy Wai-kato." The good conduct and kindness of the Nga-ti-rahiri was in consequence thereof trampled upon by the Wai-kato. Had they been permitted to go by the road that led by the outer side of the coast they would not have gone to Puke-rangiورا. However, the *pa* was assaulted and taken, and with the fall of the *pa* great indeed was the slaughter. Some of the Wai-kato also were killed. When the Nga-ti-manua-poto saw that Puke-rangiورا had fallen they adopted Tu-korehu's proposal, and proceeded to attack the other *pa*, at Ngamotu. As soon as they arrived there they attacked that *pa*. This was done by those tribes who had gone before — namely, Muri-whenua and Te-ao-o-te-rangi. Wiremu Awa-i-taia stayed, and did not fight. The number of those who stayed behind was 340. The fighting was left to the party that came last; they numbered 1,200. The attack was made, but the *pa* was not taken. Some of the attacking party fell there, and the expedition returned home to Wai-kato.

Afterwards those tribes residing at Tara-naki removed and went southward. The Puke-tapu stayed. The names of the men were Kapuia-whariki, Wai-aua, Te-huia, and

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Excerpt

[More information](#)

Poharama. The *pa* they occupied was called Miko-tahi. Beyond them were the Nga-ti-rua-nui; they also did not go. Not a man remained in Wai-tara throughout all its boundaries.

When the Wai-kato heard that people were staying again at Miko-tahi, they started out again to slay them. They attacked the Namu, but it was not taken; and then they came back to invest Miko-tahi. They succeeded in taking them [of Miko-tahi] prisoners, and brought them alive to Wai-kato. This was the conquest of Tara-naki by Wai-kato, for the inhabitants had all fled. There were no men left to retain possession [of the land]. The strength was on the side of Wai-kato; there was no strength with Te-rangi-take.

After a while the Nga-ti-mahanga, Nga-ti-tahinga, Nga-ti-te-wehi, and Nga-ti-mania-poto, numbering in all 340, rose again and went to Tara-naki. This party searched in vain for men; they could not find any. It was a mere remnant of a tribe that worked at [catching] the lampreys of Wai-tara. Ihaia was present on this occasion. He went with the Nga-ti-mahanga. He accompanied our people in order to look at his place at Wai-tara. Wai-tara was again "marked" by Wiremu Awa-i-taia and his people. The "mark" was done by burying a gun used for shooting men. This was the second "marking" on taking possession of this district. The party then returned to their own homes. Then the Gospel was introduced. After the arrival of the missionary I always restrained the people [from going to war]. I, Wiremu Nero Awa-i-taia, and all my tribe, have accepted the Word of God. After the introduction of Christianity the Wai-kato carried the war further on—namely, to the Nga-ti-rua-nui, because there were no men whatever at Tara-naki. Many other fights took place. Subsequently a Wai-kato war-party went against the Nga-ti-rua-nui. Te-ruaki was the *pa* invested. When I heard of that *pa* being besieged I took the Word of God to the Wai-kato party and also to the Nga-ti-rua-nui. The work of the Gospel could not well be carried on. Eighty of us

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Excerpt

[More information](#)

went. We spoke to the Wai-kato and said that this should be the last war of the Wai-kato. Enough. That *pa* was taken by the Wai-kato; they came back, remained, and believed in God. On our return we came by Rangi-tuapeka and Tu-matua. There were no inhabitants beyond that. We passed through the deserted district of Tara-naki, and came to Nga-motu. We found a remnant living on the Motu-roa Island. We passed through the inhabited district of Wai-tara and came to Mokau. There we saw the face of man. The people residing there were the Nga-ti-manua-poto. When we arrived at Wai-kato Christianity had greatly spread.

After a time Muri-whenua's party again rose and went to Tara-naki, and slew the remnant. The cause was the death of Ngaro-ki-te-uru. They came back and remained. Thus at length the evil with Tara-naki came to an end, and religion became the sole concern [of the people]. Under the teaching of Christianity the prisoners captured by Wai-kato were liberated and sent back to Tara-naki. It was Christianity that induced Wiremu Te-awa-i-taia and Paratene-te-maioha to carry peace to the Nga-ti-toa at Ka-rape. Word was sent to the Nga-ti-toa to come back to Kawhia. Their reply was, "The thought is with your ancestors." We came back, and then went to Wellington, to the Nga-ti-awa and Raua-ki-tua. We said, "Come, return to Tara-naki." Raua-ki-tua consented and said, "Yes, sons, return to the place—to Tara-naki." We said, "Return with your women." They reached the place, and that matter was ended. We then went to Kapiti—to Rau-paraha, Topeora, and Te-rangi-hae-ata—and stayed there. Te Wiremu [Archdeacon Henry Williams] and Te Rangi-take came, and we crossed the Wai-kanae [River]. Ihaia Kiri-kumara was one of the party. I said, "Return to Tara-naki." They consented. I said, "Return with your women, not with men." They consented, and Rere-tawhangawhanga gave us his dogskin mat. Rau-paraha did not agree to go back to Kawhia. We came back to Wai-kato, and when Muri-whenua, Kanawa, and Pohepohe heard that the Nga-



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## HAPE-KI-TU-A-RANGI AND RAU-PARAHA.

9

ti-awa had returned to Tara-naki they assented to it. Afterwards the Nga-ti-mahanga, Nga-ti-hou-rua, Nga-ti-naho, Nga-ti-mahuta, of Kawhia, and Nga-ti-mania-poto went to Nga-motu to confirm the peace. The basis of that peace was that the Nga-ti-awa should reside at Tara-naki.

I (Te-awa-i-taia) shall not relate here the return of the Nga-ti-mania-poto, or Po-tatau bringing back the Nga-ti-awa, and his selling Tara-naki to Governor Hobson.

Peace was now quite established, and Ihaia Kiri-kumara was sent back to Wai-tara, to the land of his people, and afterwards Wiremu Te-rangi-take. Both of them resided at Wai-tara. Now, let not Te-rangi-take or all New Zealand say—let not the Nga-ti-awa say—that Ihaia went back to Tara-naki from Wai-kato as a slave.

## RAU-PARAHA. (NGA-TI-TOA.)

When Hape-ki-tu-a-rangi was near to death he asked, "Who shall take or fill my place or position?" He asked an answer to this question from each of his sons, but not one of them uttered a word. Rau-paraha rose from the midst of an assembly of chiefs and said, "I will fill your place or position; and I shall be able to do acts which you have not been able to accomplish." So Rau-paraha took the place of supreme leader of all the Nga-ti-toa in war to obtain revenge for past defeats or murders, and to determine for war or otherwise.

## HAPE-KI-TU-A-RANGI. (NGA-TI-TOA.)

When Hape-ki-tu-a-rangi was near to death all the tribe assembled in his presence to witness his death. His spirit started within him, and he asked the tribe, "Who shall tread in my path?" Although there were very many chiefs of the tribe present not one gave an answer, so that after some time Rau-paraha called and said, "I will;" and from this fact Rau-paraha has been considered the leading chief of the Nga-ti-toa.

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[More information](#)

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10

ANCIENT MAORI HISTORY.

THE CAUSE OF RAU-PARAHA LEAVING KAWHIA. (NGA-TI-  
MAHUTA.)

An old man lived at Kawhia. He was from Wai-kato. And [one day] he worked in the cultivation in the rain. When the rain ceased and the sun shone the heat caused steam to rise from his body, and a lad of the Nga-ti-toa Tribe observed, "The steam from the head of So-and-so is like the steam of a *hangi* (oven)." The Wai-kato people said these words were a curse, and a war ensued, in which many were killed ; and this war was renewed each year ever after between the Wai-kato and Nga-ti-toa ; and the Nga-ti-toa kept up the feud between them, which eventually led the Nga-ti-toa to migrate to Kapiti.

