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Edward Shortland

Excerpt

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TRADITIONS & SUPERSTITIONS
OF THE
NEW ZEALANDERS.

CHAPTER I.

ORIGIN OF THE NEW ZEALANDERS—SAIL FROM HAWAIKI IN SEVERAL CANOES—TRIBES SPRUNG FROM THE CREW OF 'TAINUI'—VOYAGE OF THE 'ARAWA'—TRIBES DESCENDED FROM ITS CREW—GENEALOGIES OF TWO OF ITS PRESENT CHIEFS DEDUCED FROM THAT SOURCE—DR. AND CR. ACCOUNT KEPT BETWEEN TRIBES AT WAR WITH EACH OTHER—ESTABLISHMENT OF THE FLAX TRADE—MANNER OF CONDUCTING IT—EXTRAORDINARY MURDER—TRIBES DESCENDED FROM THE CREW OF 'TE MATA-ATUA'—OTHER TRIBES—NATIVES OF THE CHATHAM ISLANDS.

THE traditions of the New Zealanders agree in declaring that their ancestors came from an island named Hawaiki, the position of which they point out to be in a north-east direction from New Zealand.

Of any other sources which may have contributed to the colonization of these islands, the natives with whom I have conversed on the subject have no record; while they all acknowledge, as a fact not to be disputed, the migration from Hawaiki.

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The story goes, that disputes about land having caused strife among their ancestors, at Hawaiki, the weaker party determined to seek a new country, and embarked in several canoes, some of which, after a long voyage, reached the coast of New Zealand. One of the canoes, named *Tainui*, and another named *Te Arawa*, made the land at the same spot, Wangaparaoa not far north of Waitemata, the harbour on which Auckland, the capital of New Zealand, is situated. A third canoe, called *Te Mata-atua*, made the land at Wakatane, a small bar-river in the Bay of Plenty, south of Whale Island. These three are the only canoes regarding whose fate I have been able to gather any information. It will be seen that the majority of the tribes which now people the country refer their origin to the crew of one or other of them.

The descendants of the crew of *Tainui* say that their canoe reached Wangaparaoa before *Te Arawa*, and that finding a sperm-whale (*paraoa*) stranded on the beach, they stuck a pole in its carcase, to show to any who came after that the place had already been discovered and taken possession of. Wanga-paraoa, meaning whale-harbour, obtained its name from this circumstance. After visiting different places in the gulf of Hauraki, the crew of *Tainui* explored the inlet called Tamaki, and hauling their canoe across the narrow isthmus which separates it from the waters of the Manukau har-

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bour, launched it again, and thus found an access to the western ocean.

They then voyaged along the coast to the south till they reached Kawhia, where they dragged their canoe ashore for the last time, resolving to abide at that place.

Three brothers, Hoturoa, Hotuopi, and Hotumatapu, with their two sisters, Waka-o-te-rangi and Marama, are said to have been the chief persons in the canoe. Waka-o-te-rangi, the elder sister, has the reputation of having brought with her some roots of *kumara* (sweet potato), and Marama, the *taro*,¹ neither of them plants indigenous in the country. Kawhia has ever since remained in possession of the descendants of some of the crew of this canoe, who form a tribe called after it Tainui, and their present chief, Te Kanawa, traces descent directly from one of those who first set foot in New Zealand.

This as well as all the tribes, more than twenty-five in number, which together are comprehended under the general name of Waikato, have sprung from a *Tainui* source. From the same source are derived the tribes now inhabiting the Thames district; namely, Ngati-maru, Ngati-paoa, and Ngati-tamatera, descended from three sons of Maru-tuahu, who migrated from Kawhia. Add to these the two

¹ The corm or root of *colocasia macrorhiza*, a plant of the same order as the arum.

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principal tribes now residing on the shores of Cook's Straits, Ngati-toa, who migrated from Kawhia very recently, under Te Rauparaha, and Ngati-raukawa, who migrated from Maunga-tautari, in the Waikato district, about the same time, and we have accounted for nearly one-third of the aboriginal population of New Zealand as being descended from the crew of *Tainui*. And among all these tribes a striking similarity of dialect and idiom is observable.

With regard to the origin of the natives living further north, comprehended under the general titles, Ngati-whatua, Nga-puhi, Rarawa, the first is also, I apprehend, descended from the crew of *Tainui*. But whether the other two trace up to *Tainui*, or to a separate source, much to my regret, I never obtained any information. The united numbers of these three tribes may be estimated at one-sixth part of the population of New Zealand.

Of the voyage of the second canoe, *Te Arawa*, and of the history of its crew and their descendants, I have been able to collect a more full account; for during several years I resided much among them, at Maketu, in the Bay of Plenty, in the capacity of a political agent, styled a Protector of Aborigines.

On one occasion I was invited to attend a large meeting, composed of some of the principal persons of the tribe, children of Te Arawa, as they call themselves; and among the matters then discussed was the nature of their claim to the land whereon

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they dwelt, and to an island called Motiti, only a few miles distant. This island had at one time fallen into the hands of another tribe, had afterwards been retaken, and was now a debateable ground on which neither party ventured to settle.

In order to explain in the clearest manner how the case really stood, they agreed to go back to their earliest history, and bring it down step by step to the present day. The person selected to be the principal spokesman was an elderly priest, named Tatahau, and I had by my side a missionary native, the son of Te Amohau, one of the great men of the tribe, who assisted me in taking notes of what was said.

Their narrative preserves so many minute circumstances, looking like truth, that I prefer to give it in a literal translation of their own words. It was subsequently often read to natives of Waikato, or Tauranga, who would gladly have pointed out any misrepresentations. But its correctness was very generally assented to; and so well known were the words of the celebrated charm of an ancient priest, named Ngatoroirangi, that when I commenced reading it I was more than once interrupted by my hearers, who, taking up the words, would chant it to the end.

NARRATIVE OF THE VOYAGE OF THE CANOE,
'TE ARAWA.'

“Listen all ye Waikato, all ye Naitirangi, to the

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title of my land—of Maketu; how my canoe, the *Arawa*, came here, and landed at Maketu. My own is my land, the spot where my canoe touched the shore at the entrance of the river. Don't meddle with my land. Mine is Maketu. Mine is Motiti. For it was Ngatoroirangi who won the battle at Motiti, the battle of Maikukitea.

“There was one main stem to the tree, and there were ten branches. One of the branches was cut down and hollowed out for a canoe for Hou, for He, for Tia, for Te Matekapua. These were the names of the chiefs of the party who embarked in the canoe. And the canoe was named *Te Arawa*.

“Now it came to pass after they had put to sea from Hawaiki, as they sailed hither over the ocean, that the crew were in great strait because they had no priest to charm their canoe, to make it sail bravely when the wind blew. So they took counsel how to get a priest for their canoe: and they went and fetched Ngatoroirangi.”

My informants at Maketu did not say how or whence they obtained Ngatoroirangi; but I afterwards heard from natives of Waikato, that the priest Ngatoroirangi belonged to their canoe, *Tainui*, and that the crew of the *Arawa* having invited him to come on board their canoe, to aid them with his skill or charms in stopping a leak, afterwards would not suffer him to return.

“Having taken on board Ngatoroirangi, they

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sailed onwards over the open sea till they made the land at Wangaparaoa. At that place Tainihihi threw away his *kura*.² He flung his *kura* into the sea as soon as he beheld the red flowers of the *rata*³ tree. The *kura* was picked up by Mahina. Hence the proverbial expression, *Kura-pae a Mahina*.⁴

“While the *Arawa* was at sea, Te Matekapua committed adultery with Ngatoroirangi’s wife. Kea-roa was her name. Therefore Ngatoroirangi, being angry, caused the *Arawa* to run aground on a shoal called Te Korokoro-o-te-Parata. And the nose of the canoe was ingulphed in the shoal.

“Then the crew cried out, *E Toro, e! Ka taka te urunga o Kea* (O Toro, oh! the pillow of Kea will fall⁵). So Ngatoroirangi had pity on them, and saved the *Arawa* by a charm.

“TA NGATOROIRANGI KARAKIA.

“Unuhia te poutapu na Te Rongomaimua, na te Rongomaihihi. Te wakarongonaatu. Ngatoro kaiuka

² A head-dress made of red feathers.

³ The *rata* (*metrosideros robustus*) flowers in February.

⁴ The literal meaning of the words is, ‘the *kura* cast on shore by the waves seized by Mahina.’ They are in common use now to signify a waif, or God-send. Thus, if a person find anything which has been lost by another by the road-side or in the bush, and the loser afterwards, hearing who has found it, go and ask him to restore it, his answer would probably be, “I will not restore it; it is a ‘*kura-pae a Mahina*’; so if you wish to have it, you must pay for it.”

⁵ Vide ch. iii. on explanation of this expression.

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ki te pou-mua, ki te pou-roto, ki te pou-waho, ki te pou te wharunga. Eke. Eke iho i runga i o'hara. Takiri hara o Te Arawa. Ko te aranga tonu nga hu o Te Parata. Eke. Eke. Eke, Tangaroa. Eke. Panuke. Huic. Taikie.

TRANSLATION.

"NGATOROIRANGI'S CHARM.

"Pull out the post made *tapu* by Te Rongomaimua, and by Te Rongomaihiiti. Why don't you obey? Ngatoro the fastener to the first post, to the inner post, to the outer post. Run aground. Run aground on account of your sins. Pull out the sin of the *Arawa*, which caused the mud of Te Parata to arise. Aground. Aground. Aground, Tangaroa. Aground. Move. All's right. All's well.

"This charm saved the *Arawa*. After which it sailed on to Wangaparaoa. Next it touched at Aotea (the larger Barrier Island), afterwards at Hauraki, and Moehau (Cape Colville). At a place called Repanga, in Ahuahu (Mercury Island), Ngatoroirangi set free two birds, his tame pets. One of these birds was called Takereto, and the other Mumuhau—a male and a female. Katikati was the next place touched at. Te Ranga-tai-kehu is the name of the spot; so called from *te ranga*, or party of Ngatoroirangi.

"At Katikati they found some of the men of *Tainui*, with their chief Raumati. This is the rea-

son we acknowledge that Tauranga first belonged to the men of *Tainui*.

“So leaving Raumati and his party at Tauranga, the *Arawa* sailed from Te Ranga to Maunganui, which was taken possession of by Tutauaroa, who remained there. The next night the crew rested at Wairake. In the morning they reached Maketu, where the *Arawa* was hauled on shore for the last time, and its two stone anchors were cast into the river. Toka-parore (wry-stone) was the name of the anchor belonging to the nose or bow; Tu-te-rangi-haruru (like-to-the-roaring-sky) that of the anchor belonging to the stern.

“From that time, Ngatoroirangi dwelt on shore. And also Te Mate-kapua, He, and Tia, and Waitahanui-a-He, the son of He, and Tapuika-nui-a-Tia, the son of Tia.

“Now when Raumati heard that the *Arawa* was hauled on shore at Maketu, he and his men went and set fire to the *Arawa*. But Hatupatu followed in pursuit of Raumati; and coming up with him on the west side of the entrance to Tauranga, directly opposite to Maunganui, he there killed him; and sticking his head on a post, set it up on the spot where he fell. Therefore the place was called Panipani (cheeks).⁶

⁶ Panipani is still the name of the spot. It must, I think, be allowed that the authenticity of the narrative is increased by the fact of its accounting for the origin of the present names of places, and of proverbs in common use.

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“Afterwards part of the men of the *Arawa* continued to dwell at Maketu, while part went to Rotorua; and thence they spread to Taupo, and to Wanganui.

“Makahae, the son of Tapuikanui-a-Tia was one of those who settled at Maketu.

		Gen. from Tia.
Makahae	begot Tawaki	4th
Tawaki	„ Marukohaki	5th
Marukohaki	„ Ruangutu	6th
Ruangutu	„ Tatahau & Ngakohua	7th
Tatahau	„ Manu and Punohu ⁷	8th
Manu	„ Taraikoe	9th
Taraikoe	„ Mokopu-te-atua-hae	10th
Mokopu-te-atua-hae	„ Iwikino	11th
Iwikino	„ Korokuai	12th
Korokuai	„ Rangitunaeke and Panuiomarama . .	13th
Rangitunaeke	„ Te Tiwha	14th
Te Tiwha	„ Witipoutama . . .	15th
Witipoutama	„ Te Mumuhu and Te Amohau ⁸	16th
Te Mumuhu	„ Te Ngahuru ⁹ . . .	17th
Recurring to the thirteenth generation—		
Panui-o-marama	begot Taiotu	14th
Taiotu	„ Te Iwingaro	15th
Te Iwingaro	„ Te Pukuatua ¹ . . .	16th

⁷ A daughter who was murdered by Rangiwiri.

⁸ A chief present at the meeting. He has grandchildren.

⁹ This chief was killed a few years ago at Maketu, by a war party from Waikato, under Te Waharoa.

¹ A chief present at the meeting, who has grandchildren alive.