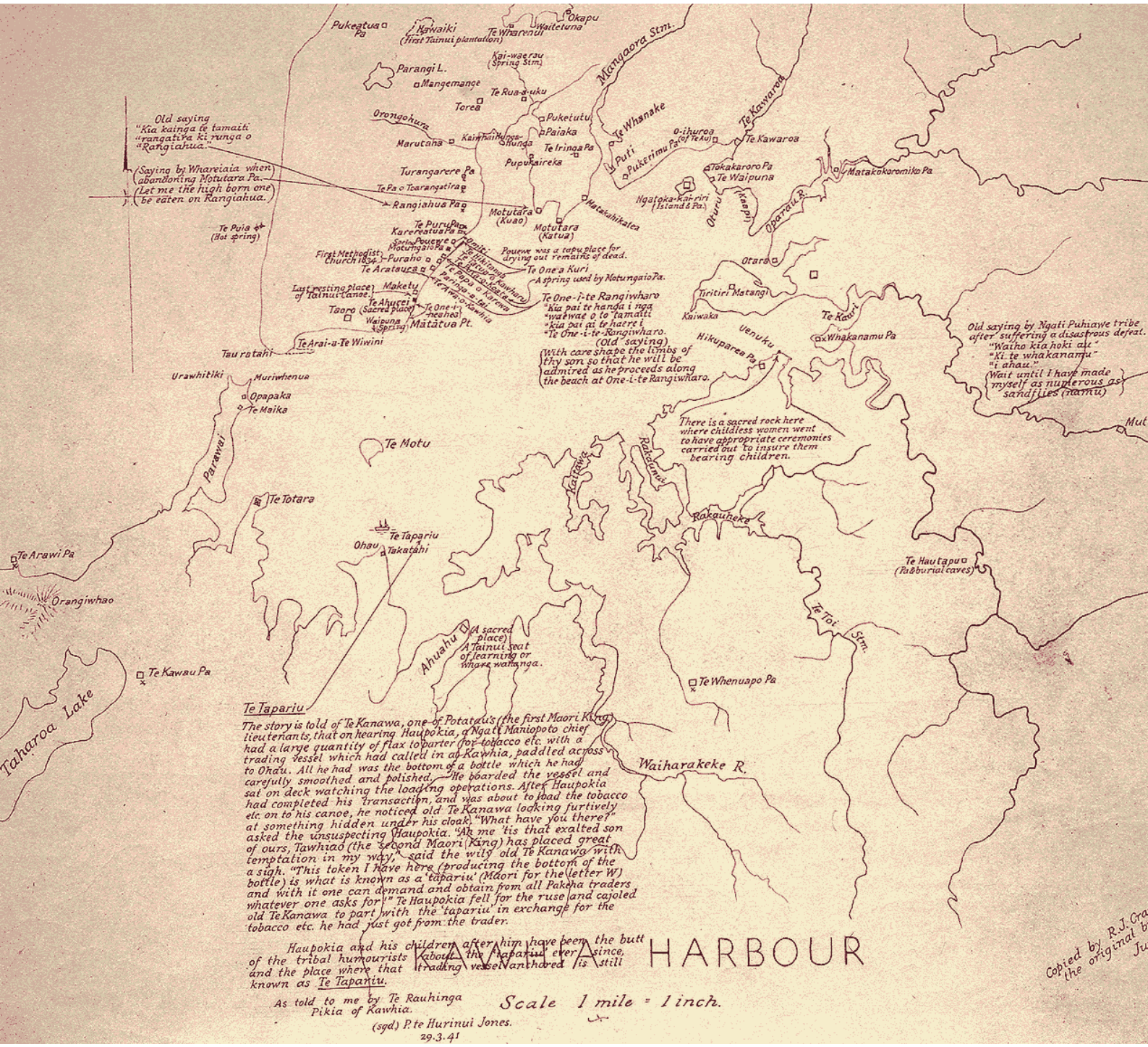
Pukeatua Pa
Kawaiki (first Tainui plantation)
Te Wharenui
Waitetuna
Okapu
Mangaora Stm.
Kai-waerau (Spring Stm.)
Parangi L.
Mangemange
Te Rua-a-uku
Torea
Orongohuna
Puketutu
Paiaka
Te Whanake
Te Kawaroa
O-ihuroa (of Te Ao)
Te Kawaroa
Marutaha
Kainhaihu
Hunga
Te Iringa Pa
Puti
Pukerimu Pa
Pupukaireka
Old saying "Kia kainga te tamaiti "rangatira ki runga o "Rangiahua."
(Saying by Whareiaia when abandoning Motutara Pa. (Let me the high born one be eaten on Rangiahua.)
Turangarere Pa
Te Pa o Toarangatira
Tokakaroro Pa
Te Waipuna
Matakokoromiko Pa
Rangiahua Pa
Motutara (Kuao)
Matakahikatea
Ngatoka-kai-riri (Island & Pa)
Oturu
Opaoiti R.
Opaoiti R.
Te Puia (Hot spring)
Te Puru Pa
Kareretua Pa
Motutara (Katua)
Spring
Pouerw
Motungaio Pa
Pouerw was a tapu place for drying out remains of dead.
First Methodist Church 1834
Puraho
Te Arataura
Te One-a Kuri
A spring used by Motungaio Pa.
Otara
Last resting place of Tainui canoe.
Maketu
Te Ahuriri (Sacred place)
Taoro
Waipuna (Spring)
Te One-i-heaha
Matatua Pt.
Te One-i-te Rangiwharo
"Kia pai te hanga i nga "wahwae o to "tamaiti "kia pai ai te haere i "Te One-i-te-Rangiwharo.
(Old saying)
(With care shape the limbs of thy son so that he will be admired as he proceeds along the beach at One-i-te Rangiwharo.)
Tiritiri Matangi
Kaiwaka
Te Kauri
Whakanamu Pa
Old saying by Ngati Puhiawe tribe after suffering a disastrous defeat.
"Waiho kia hoki au"
"Ki te whakanamu"
"i ahau."
(Wait until I have made myself as numerous as sandflies (namu))
Te Arai-a-Te Wiwini
Tau rotahi
Urawhitiki
Muriwhenua
Opapaka
Te Maika
Hikuparea Pa
There is a sacred rock here where childless women went to have appropriate ceremonies carried out to insure them bearing children.
Te Motu
Paraiwai
Kaitawa
Rakauheke
Te Totara
Te Tapariu
Ohau
Takatahi
Te Arawi Pa
Rakauheke
Te Hautapu (Pa & burial caves)
Orangiwhao
Te Toi Stm.
Ahuahu
(A sacred place) A Tainui seat of learning or whare wananga.
Te Kawau Pa
Taharoa Lake
Te Whenuapo Pa
Waiharakeke R.
Te Tapariu
The story is told of Te Kanawa, one of Potatau's (the first Maori King) lieutenants, that on hearing Haupokia, a Ngati Maniopoto chief had a large quantity of flax to barter for tobacco etc. with a trading vessel which had called in at Kawhia, paddled across to Ohau. All he had was the bottom of a bottle which he had carefully smoothed and polished. He boarded the vessel and sat on deck watching the loading operations. After Haupokia had completed his transaction, and was about to load the tobacco etc. on to his canoe, he noticed old Te Kanawa looking furtively at something hidden under his cloak. "What have you there?" asked the unsuspecting Haupokia. "Ah me 'tis that exalted son of ours, Tawhiao (the second Maori King) has placed great temptation in my way," said the wily old Te Kanawa with a sigh. "This token I have here (producing the bottom of the bottle) is what is known as a 'tapariu' (Maori for the letter W) and with it one can demand and obtain from all Pakeha traders whatever one asks for!" Te Haupokia fell for the ruse and cajoled old Te Kanawa to part with the 'tapariu' in exchange for the tobacco etc. he had just got from the trader.
Haupokia and his children after him have been the butt of the tribal humourists about the 'tapariu' ever since, and the place where that trading vessel anchored is still known as Te Tapariu.
As told to me by Te Rauhinga Pikia of Kawhia.
(sgd) P. te Hurinui Jones.
29.3.41
A HARBOUR
Scale 1 mile = 1 inch.
Copied by R.J. Gra
the original b
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