

TCHAKAT MORIORI

S7 Amutuama'i
Joe Kareta'i

F. FALETOLU-JOZWICKI
OMAU

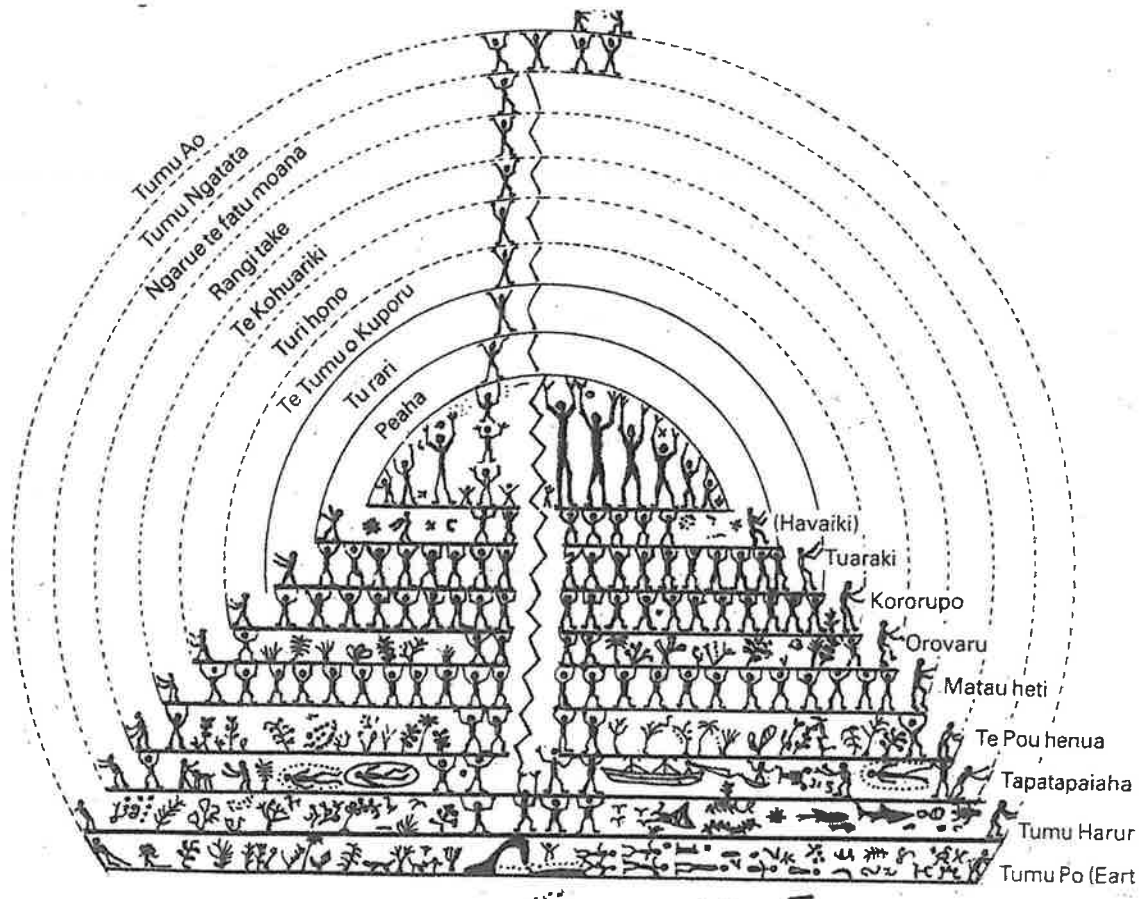
[25 pages]

TCHAKAT MORIORI

MORIORI VOCABULARY COMPILED BY SAMUEL DEIGHTON
RESIDENT MAGISTRAT ON THE 'CHATHAM'S 1873-1891

HIS MAIN INFORMANT WAS HIRAWANU TAPU OF MANUKAU

UNFORTUNATELY I DO NOT KNOW THE AUTHOR
OF THIS MATERIAL WHICH I COLLECTED MORE
THAN 20 YEARS AGO



1	HEAVEN; EARTH	POLYNESIAN
2	TUMU	ROOTS
3	KAULIKA	ANCESTRAL
4	MORIORI VOCAB	HIRAWANU TAPU
4	TO 12 "	" " "
13	RANGI HOVA	RANAMATA CANOES
13	TO 18	" " "
18	NOTES	
19	"	
20	"	
21	SK MAHITA	class of ancestors

POLYNESIAN

TU MU PO

TU MU HA RURU

TE TU MU O KUPO RU

TU MU NEA TATA

TU MU AO
MÜ

MU A

MU A - NEA

MU HU

MU I

MU RI

SW

A MU LA

MĀORI

TU MU

TA MU

Note

TA MO RE

RA MU

MU RI

RA NEA

MU RI KOKAI

WHA TU

INDONESIA

KA MÜ LA N

A

MĀORI

TU A

RA NGI

WHA TU MANAWA

RA NGI

WHA TU A

RA MU

PU RA

KA

WHA

WHA

WHA

TU A PAPA

= RUDRA'S OF THE EARTH

= RUDRA'S OF THE SKY

9TH HEAVEN

10TH HEAVEN

INSECTS

FORMERLY BEFORE

THE SACRED PLACE

OVERGROWN WITH VEGETATION

SWARM ROUND IN FEST

PLACE OF DEPARTED SPIRITS

TILL THE ROOT OR BASE

STUMP FOUNDATION ROOT BASE

P. MUL

ROOT

P. MUL

REAR PART AFTER BEHIND

PULL UP BY THE ROOTS

OS SACRUM

WEAVE

PLACE WHERE THE ROOTS

OR ORIGIN OF SOMETHING

IS LOCATED PLACE OF

GODS DIVINE BEINGS [ORIGIN]

SKY HEAVEN ABODE OF

DIVINE BEINGS WEATHER

PERIOD OF TIME DAY STANZA

BOWELS OF THE EARTH [HEAD CHIEF]

SET OF AFFECTIONS [abolite]

ANCESTOR

P. MUL !

ANCIENT KNOWLEDGE

= WHAKA CAUSATIVE PREFIX

= WHAKA " " " "

[as BHA-VA] BECOMING

BECOMING ACQUIRING OR SHAPING OR

FOUNDATION [CHARACTER OF]

PROCEED TO THE NEXT IN ORDER

SK	KAU LI KA	LI	KA			ANCESTRAL
	KAU LI NA	LI	NA			BELONGING TO AN NOBLE [FAMILY]
	KAU LA PA TYA	LA	PA	TYA		THE STATE OF A HEAD of a FAMILY
FROM	KU LA	LA				SPRUNG FROM A NOBLE FAMILY
	KAU TA	TA				LIVING IN ONES OWN HOUSE
FROM	KU TI	TI				INDEPENDANT FREE
	KAU TUM BA	TUM	BA			FAMILY RELATIONSHIP
	KAU DA VI KA	DA	VI	KA		A SOWN FIELD of KUDAVASEED
	KAU NDO PARA THA	NDU	PARA	THA		NAME OF A WARRIOR CLAN
	KAU NOO PARA THIYA	NOO	PARA	THIYA		A PRINZE of THAT CLAN
	KAU SALA	SALA				SKILFULNESS EXPERIENCE
	KAU SAL YA	SAL	YA			BELONGING TO the PEOPLE of [
MBOON	KU - PA RA	-	PA	RA	TĀ	NE MANLY [to KOSALAS]
HI	KA HI KA	HI	KA			FULLY TATOOED [WARRIOR]
	KA HA	HA				LINE of DESCENT
	KĀ INGA	KA				LINE of ANCESTRY
	KA - RA WA	RA	WA			HOME
FARSK	KAU DAVI KA	DAVI	KA	See MBOON	HI KA	MOTHER BED IN A GARDEN
MBOON	KAU					PLANT KARDIG TA HUNDA
PURA	KAU					ANCESTOR [CULTIVATED FIELD]
	KAU HOU	HOU				ANCIENT LORE OLD MAN
	KAU - PA RA	-	PA	RA	RARI	LINE of ANCESTRY
			PA	RA		IN OPEN ORDER of an ARMY
			PA	RA	NGA	BLOOD RELATIVE BRAVERY
			PA	RA	EROA	CLEARING for a CULTIVATION
			PA	RA	ITU	A FIGHTING MAN
			PA	RA	KIRI	REMNANT of a CLAN
			PA	RA	OR	INNER FENCE of a FORTRESS
			PA	RE	KURA	CHIEF WELL BORN ARISTOCRATIC
			PA	RE		BATTLE FIELD
		PA	PA			MALE ELDERS RELATIVES
	KU RA	RA				CHIEF MAN of PROWESS
	KA HURA NEI	HURA	NEI			CHIEFTAINNESS [KNOWLEDGE]
	RA NGATIRA	RA	NGA	TIRA		of NOBLE BIRTH
	A RI KI	RI	KI			EXCESS ABOVE A ROUND NUMBER
	NA		NA			CHIEF. PREST [to have] KNOWLEDGE SKILL
						LINEAGE

APPENDICES



1. A Moriori vocabulary

This Moriori vocabulary — the only one gathered while some Moriori speakers were still alive — was compiled by Samuel Deighton, Resident Magistrate on the Chathams from 1873 to 1891. His main informant was Hirawanu Tapu of Manukau. Writing to the Under-Secretary of the Native Department in September 1887, Deighton notes:

'You will observe that, though many of the words are the same in writing as the Maori, the pronunciation is different; the letter "t" being pronounced "tch," as tamaiti (Maori), timiti tchimitchi (Moriori), the final i being hardly sounded: in fact, in the greater proportion

of the words the final vowel is almost dropped, or rather clipped off. I know of no other way of describing this peculiarity. There is also a more guttural pronunciation than is shown in the Maori language. The "tch" is more marked in some words than in others, a great many being precisely the same as in Maori. I find it difficult to put in writing the peculiar pronunciation, but my explanation will probably give you an idea of my meaning.'

The vocabulary appeared in the *Appendices to the Journal of the House of Representatives* in 1889 and has not been published since.

	<i>Moriori</i>	<i>Maori</i>		<i>Moriori</i>	<i>Maori</i>
Abandon	Hokorere	Whakarere, <i>v.</i>	Acid	Kawa	Kawa, <i>a.</i>
Abate	Maheiki-marie	Mahaki, <i>v.</i>	Acquire	Whiwhi	Whiwhi, <i>v.</i>
Abbreviate	Hokopoto	Whakapoto, <i>v.</i>	Acquired	Ku ai ka taonga (or miheke) ka riri ia i	He nui nga taonga ka riro ia ia
Abdomen	Takapu	Takapu, <i>s.</i>	Action	Mahi	Mahi, <i>s.</i>
Abhor	Kino	Kino, <i>v.</i>	Active	Kohi	Hohoro, <i>a.</i>
Abhor	Hokino, hokotei	Whakakino	Acute	Koi titio	Koi, <i>a.</i>
Abide	Noho	Noho, <i>v.</i>	Add	lapita	Apiti, <i>v.</i>
Ability	Kaha	Kaha, <i>s.</i> (strength)	Adept	Tohonga	Tohunga, <i>a.</i>
Abode	Kainga	Kainga, <i>s.</i>	Adhere	Piri	Piri, <i>v.</i>
Abolish	Hokorekore	Whakakore, <i>v.</i>	Admire	Mihi	Miharo, <i>v.</i>
Abominable	Hokotae, hokote	Whakarihariha, <i>a.</i>	Admit	Tuku	Tuku, <i>v.</i>
Above	Nui eti	Tera atu, <i>prep. in number</i>	Admonish	Hokaako	Whakaako, <i>v.</i>
Abound	Hu	Hua, <i>v.</i>	Adorn	Tawhete	Whakapaipai, <i>v.</i>
About (near to)	Tata ani ki tangata	Tata ana ki te tangata	Advance, go	Here, hunatu, here ra	Haere, <i>v.</i> Whanatu, <i>v.</i>
Abridge	Hokopoto	Whakapoto, <i>v.</i>	Advantage	Tie etiki anohi	Huhuataंगा, <i>s.</i>
Abscess	Whewhe	Whewhe, <i>s.</i>	Adversity	Mate	Mate, <i>s.</i>
Absent to be	Ngaro	Ngaro, <i>v.</i>	Adult	Tuwhatu, tangata matua	Kaumatuā, <i>s.</i>
Absorbed, to be	Miti	Mimiti, <i>v.</i>	Adulterer	Tangata maka	Tangata puremu, <i>s.</i>
Abstain, from food	Mokiau	Nohopuku, <i>v.</i>	Adze	Komanga	Kapu, <i>s.</i>
Absurd	Kuare	Kuare, <i>a.</i>	Afar	Tiwheatu	Tawhiti, <i>adv.</i>
Abyss	Rere kararo	Torere, <i>s.</i>	Affect	Mae	Mamae, <i>v.</i> (Ekore a e mamae)
Accelerate	Hokohikohi	Whakahohoro, <i>v.</i>	Affection	Iaroha	Aroha, <i>s.</i>
Accept	Tango	Tango, <i>v.</i>	Affirm	Hokoiana	Whakaae, <i>v.</i>
Access, to have	Tata	Tata, <i>v.</i>	Affray	Rangataua	Whawhai, <i>s.</i>
Accident	Mate	Mate, <i>s.</i>	Affright	Hokomataku	Whakamataku, <i>v.</i>
Accompany	Kehere tahe taua	Me haere tahi taua	Afloat	Ka rewi i tawai	Rewa (te waka), <i>v.</i>
Accomplished, to be	Taea	Taea, <i>v.</i>	After	Muriyeti i tena	Muri iho i tena, <i>prep.</i>
Account, narration	Korero	Korero, <i>v.</i>	Afterbirth	Rauru	Whenua, <i>s.</i>
Accurate	Tika	Tika, <i>v.</i>			
Accuse	Hokaia, hokotuaki	Whakapae, <i>v.</i>			
Accustomed, to be	Taunga	Taunga, <i>v.</i>			
Ache	E mae	Mamae, <i>s.</i>			

	Moriori	Maori		Moriori	Maori
Against	Ti taha	Ki te taha, <i>prep.</i>	Assault	Rere	Tau, Rere, <i>v.</i>
Aground, to be	Ka eke	Ka eke, <i>v.</i>	Assemblage	Huinga	Huihuinga, <i>s.</i>
Ahead	Imu	Imua, <i>v.</i>	Assent	Hokotika	Whakaae, <i>v.</i>
Alas	E taukiri	Aue, <i>int.</i>	Assimilate	Hokorite	Whakarite, <i>v.</i>
Alike, to be	Penaeneti	Rite tahi, <i>v.</i>	Assist	Awina	Awhina, <i>v.</i>
Alive	Ora	Ora, <i>v.</i>	Assume	Tango	Tango, <i>v.</i>
All	Ka mai a nake	Katoa, <i>a.</i>	Astray, to be	Mararake, mawaiwai	Marara, <i>v.</i>
Allow	Tuku	Tuku, <i>v.</i>			
Ally	Hokoauru	Whakauru, <i>s.</i>	Athirst	Matewai	Matewai, <i>a.</i>
Almost	Pene toke	Wahi iti, <i>adv.</i>	Atone	Hokoririha	Whakaea, <i>v.</i>
Aloft	Ku runga	Ki runga, <i>adv.</i>	Attempt	Hokomatau	Whakamatau, <i>v.</i>
Alone	Anake	Anake, <i>adv.</i>	Attend	Rongo	Rongo, <i>v.</i>
Aloof, to be	Tu ke	Tu ke, <i>v.</i>	Avarice	Hopo	Kaiponu, <i>s.</i>
Aloud, speak	Kia nu te re	Kia nui te reo, <i>adv.</i>	Avenge	Hiki i te(<i>che</i>) hara	Rapu utu, <i>v.</i>
			Avert	Pana, Pare	Whakanihinihi, <i>v.</i>
Also	Hoki	Hoki, <i>adv.</i>	Avoid	Hokore	Whakarere, <i>v.</i>
Alter	Ka hiti ke i tohu	Wakaahua ke, <i>v.</i>	Author (of evil)	Te a putake o te a kino	Te putake o te kino
Although	Ihako	Ahako, <i>adv.</i>			
Always	I tena wahi	I nga waha katoa, <i>adv.</i>	Authority	Ihi	Mana, <i>s.</i>
			Awake, to	Aro korunga	Ara, <i>v.</i>
Ambush	Tangata huna Hokomoko	Haupapa, <i>s.</i>	Awe, to feel	Kapo	Hopohopo, <i>v.</i>
			Aye, yes	E	Ae, <i>adv.</i>
Amidst	Ti roto	Kei roto, <i>prep.</i>			
Amputate	Koti	Kokoti, <i>v.</i>	Baby	Timi(<i>chi</i>), metoke	Potiki, <i>s.</i>
Ancestor	Tupuna (singular) Karapuna (plural)	Tupuna, <i>s.</i>	Bachelor	Tuma	Ropa, <i>s.</i>
			Back	Kumuru	Ki muri, <i>adv.</i>
Ancient	Tuapoi	Tuarangi, <i>s.</i>	Back	Tura	Tuara, <i>s.</i>
Anger	Riri	Riri, <i>s.</i>	Back of a house	Turango	Tuaroa o te whare
Ankle	Pona	Pona, <i>s.</i>	Backbone	Te imi o tura	Iwi tuaroa, <i>s.</i>
Annihilate	Hokongaro	Whakangaro, <i>v.</i>	Backwards	Hokomuri	Whakamuri, <i>adv.</i>
Annoyance	Torohe-kaupeke	Nanakia, Whakatakariri, <i>s.</i>	Bad	Wahike	Kino, <i>a.</i>
			Bad weather	Oparo	Ori, <i>s.</i>
			Bait	Poa	Poapoa, <i>s.</i>
Another	I tera ngata atu	Tetahi atu, <i>a.</i>	Bake food	Tunu kei	Tunu kai, <i>v.</i>
Answer	Hoki ho kupu	Whaka hoki kupu, <i>v.</i>	Bald	Pakira	Pakira, <i>a.</i>
			Baler	Tiheru	Tiheru, <i>s.</i>
Antagonist	Horiri	Hoariri, <i>s.</i>	Ballast	Hokotoimaha	Whakataimaha, <i>s.</i>
Anus	Wenewene. Kaimiorokaokao	Tou, <i>s.</i>	Band	Ruku	Ruruku, <i>s.</i>
			Bandage	Takai, nunanga	Takai, <i>s.</i>
Anxious, to be	Maiharahara	Awangawanga, <i>v.</i>	Banish	Pana	Pana, <i>v.</i>
Apart	Ki pahaki	Ki tahaki, <i>adv.</i>	Bank (of the river)	Tahatu	Tahataha, <i>s.</i>
Appear	Ka puta	Ka puta, <i>v.</i>	Banter	Hokore	Whakangako, <i>v.</i>
Appease	Hokomari	Whakamarie, <i>v.</i>	Bark	Kiri	Kiri, tapeha, <i>s.</i>
Appetite	Tupa te manau, manau kore	Hiakai, <i>s.</i>	Barren	Pakako	Pakoko, <i>a.</i>
			Barricade	Arai	Arai, <i>s.</i>
Appoint	Hokorite	Whakarite, <i>v.</i>	Basket	Kete	Kete, <i>s.</i>
Approach	Hokotata	Whakatata, <i>v.</i>	Basket (fish)	Punga	Hinaki, punga, <i>s.</i>
Argue	Hokotiko	Tau tohe, <i>v.</i>	Bastard	Wairangi	Poriro, <i>s.</i>
Arise	Maranga	Maranga, <i>v.</i>	Bathe	Kau	Kaukau, <i>v.</i>
Arm (hand)	Ririma	Ringaringa, <i>s.</i>	Battle	Rangataua	Parekura, <i>s.</i>
Arm	Pakau	Ringaringa, <i>s.</i>	Bawl	Hamama	Parare, <i>v.</i>
Armpit	Keke	Keke, <i>s.</i>	Bay	Ngake	Kokorutanga, <i>s.</i>
Aromatic	Kara	Kakara, <i>a.</i>	Beach	One	Takutai, <i>s.</i>
Around	Ki te taha ki te taha	Ki tetahi taha ki tetahi taha	Beak	Ngutu	Ngutu, <i>s.</i>
			Bear	Kawe	Kawe, <i>v.</i>
Arouse	Okohomauri, okohomori	Whakaoho, <i>v.</i>	Bear up (under pain)	Mananui	Manawanui, <i>v.</i>
			Bear fruit	Hua, ngana	Hua, <i>v.</i>
Arrange	Hokotikitika	Whakatikitika, <i>v.</i>	Beard	Kumukumu	Pahau, <i>s.</i>
Artery	Uau	Uaua, <i>s.</i>	Beauty	Porotu, Humari	Ataahua, <i>s.</i>
Ascend	Kake	Piki, <i>v.</i>	Because	No re me	No te mea, <i>conj.</i>
Ashamed, to be	Hokomaha	Whakama, <i>v.</i>	Beckon	Tawhiri	Tawhiri, <i>v.</i>
Ashes	Purungehu	Pungarehu, <i>s.</i>	Bed	Moenga, totaranga	Moenga, <i>s.</i>
Ashore	Uta	Uta, <i>adv.</i>			
Ask	Ui	Patai, <i>v.</i>	Beg	Maka kai, makari kei	Pinono kai, <i>v.</i>
Asleep, to be	Moe	Moe, <i>v.</i>			

196 SK PAKSH N^o2 SIDE WING-HALF ANYTHING LTD 573 = MORIORI PAKAU ARM
 SK LINRA LIMB, MAORI PAK-I-HAU WING PAK-I-DECAY PARROT [WEAPON RIOM.VIRILE]
 MAORI RINGA HAND ARM

Appendices

	Moriori	Maori		Moriori	Maori
Begin	Timata, tutanga	Timata, <i>v.</i>	Brim	Ngutu, tapa ngutu	Ngutu, <i>s.</i>
Beguile	Taureia	Patipati, <i>v.</i>	Brittle	Papa	Papa noa, <i>a.</i>
Behold	Na, E ti(<i>chi</i>) ra ko	Na, nana, rere, <i>int.</i>	Broil	Tunu	Tunu, <i>v.</i>
Behold	E ti(<i>chi</i>) ra	Titiro, <i>v.</i>	Broken, to be	Ngawha	Pakaru, <i>v.</i>
Belch	Toko mauru	Pupa, <i>v.</i>	Brood, to	Kupapa	Tapapa, <i>v.</i>
Belief	Hokotika	Whakapono, <i>s.</i>	Brother of a sister	Hunau, timiriki maro	Tungane, <i>s.</i>
Belly	Takapu	Kopu, <i>s.</i>			
Belt	Tatu	Tatua, <i>s.</i>	Brother, elder	Tukana, hunau tongihiki	Tuakana, <i>s.</i>
Bend	Hokopiko	Whakapiko, <i>v.</i>			
Bend (of the arm)	Hokopeke	Whatianga, <i>s.</i>	Brother, younger	Hunau potiki	Teina, <i>s.a.</i>
Benumbed	Pepeke	Korongenge, <i>v.</i>	Brother-in-law	Pani	Taokete, <i>s.</i>
Beseech	Tono	Inoi, <i>v.</i>	Brow of hill	Taumata, tieki	Taumata, <i>s.</i>
Besmear	Pani	Pani, paru, <i>v.</i>	Bruised, to be	Maru	Maru, <i>v.</i>
Best	(Mea) Porotu, (mea) humari	Pai rawa, <i>a.</i>	Build	Hanga	Hanga, <i>v.</i>
			Bump	Puku	Puku, <i>s.</i>
Betray	Tuku	Tuku, <i>v.</i>	Bunch	Tautau	Tautau, <i>s.</i>
Betrothed	Hokomo	Taumau, <i>v.</i>	Butterfly	Purehurehu	Purehurehu (moth), <i>s.</i>
Better (rather)	Koi nana	Engari			
Between	Ki wanganui o rawa	Ki waenga, <i>prep.</i>			
			Cajole	Makutu	Maminga, <i>v.</i>
Bewitch	Kupu	Makutu, <i>v.</i>	Calculate	Tau	Tatau, <i>v.</i>
Big	Rahi, me hara	Rahi, <i>a.</i>	Calf of leg	Hikari	Ataatenga, <i>s.</i>
Bind	Nungana	Herehere, <i>v.</i>	Calm	Kupe, he umu	Marino, <i>s.</i>
Bird	Manu	Manu, <i>s.</i>	Canoe	Waka	Waka, <i>s.</i>
Bird's nest	Kuhanga	Kowhanga, <i>s.</i>	Canoe, large	Paihihi	Pahi
Birth	Whanautanga	Whanautanga, <i>s.</i>	Cape	Mataarae, ihu	Rae, <i>s.</i>
Bit	I te Hunu, i te maramara, i te pito	Maramara, <i>s.</i>	Careful	Kia toho	Tupato, <i>a.</i>
			Carry away by stealth	Kahaki	Kawhaki, <i>v.</i>
Bite	Ngahu	Ngau, <i>v.</i>	Carry to, as a child	Hiki (timiriki)	Hiki (tamariki), <i>v.</i>
Black	Pango	Pango, <i>a.</i>			
Bladder	Tongamimi	Tongamimi, <i>s.</i>	Carry on the back	Pikau, koenga	Pikau, <i>v.</i>
Bladebone	Papamatu	Papahuahua, <i>s.</i>	Carry on a pole	Amo, tukuwaru	Tauteka, <i>v.</i>
Blaze	Mura	Mura, <i>v.</i>	Carve	Hokoairo	Whakairo, <i>v.</i>
Bleed	Toto, parapara	Toto, <i>v.</i>	Cast, to	Pange, hokorere etu	Panga, <i>v.</i>
Blind	Pupura	Pura, <i>a.</i>			
Blink	Momoe, tungehu	Momoe, <i>v.</i>	Cataract	Taheke	Taheke, <i>s.</i>
Blister	Kopuku	Koputa, <i>v.</i>	Catch	Hopu, kapo	Hopu, kapo, <i>v.</i>
Block of wood	Pororakau	Pororakau, <i>s.</i>	Catch one's breath	Tokomauru	Huatara, <i>v.</i>
Blocked up	Puni, tutaki	Puni, <i>a.</i>	Cave	Ana	Ana, <i>s.</i>
Blossom	Pu-rakau	Pua, <i>s.</i>	Causeless	Tipakore, takekore	Pokanoa, <i>a.</i>
Blow, to strike a	Moto	Moto			
Blow	Puhi	Pupuhi, <i>v.</i>	Cease, to make to	Hokoti	Whakaoti, <i>v.</i>
Blunt	Puhiku	Puhuki, <i>a.</i>	Centre	Waenganui	Waenganui, <i>s.</i>
Bluster	Hokorehehe	Rupahu, <i>v.</i>	Channel, river	Awa	Awa, <i>s.</i>
Body	Tino	Tinana, <i>s.</i>	Charcoal	Ngarehu	Ngarehu, <i>s.</i>
Bog (swamp)	Karupuru	Repo, <i>s.</i>	Chase	Aruaru	Whai, <i>v.</i>
Boil	Koropupu	Koropupu, <i>v.</i>	Chasm	Matatata, toha	Torere, <i>s.</i>
Boil	Whewhe	Whewhe, <i>s.</i>	Cheek	Paparinga	Paparinga, <i>s.</i>
Bold	Toa	Toa, <i>a.</i>	Chequered	Hokopanapana	Kotingotingo, <i>a.</i>
Bone	Imi	Iwi, <i>s.</i>	Chew	Ngau	Ngau, <i>v.</i>
Border (of mat)	Taniko	Taniko, <i>s.</i>	Chief	Ieriki-ieriki	Rangatira, ariki, <i>s.</i>
Bosom	Tarauma	Tarauma, <i>s.</i>	Child	Timiti	Tamaiti
Bough	Manga	Manga, peka, <i>s.</i>	Chin	Kaue	Kaue, <i>s.</i>
Boundary	Rohe	Rohe, <i>s.</i>	Chip	Maramara	Maramara, <i>s.</i>
Bowels	Ngakau	Ngakau, <i>s.</i>	Chop, to	Koti	Koti (to cut)
Boy (child)	Timiti tane,	Tamaiti, <i>s.</i>	Chisel	Whao	Whao, <i>s.</i>
Breadth	Whanui	Whanui, <i>s.</i>	Chrysalis	Tunga	Tungougou, <i>s.</i>
Break of day	Ateata, maruapo	Atatu, <i>s.</i>	Circle	Potakataka	Porowhita, <i>s.</i>
Break off	Whati	Whati, <i>v.</i>	Circuitous	Awhio, pokai	Awhiowhio, <i>s.</i>
Break on top of wave	Atea	Tuatea, <i>s.</i>	Clandestinely	Me huna	Momote, <i>adv.</i>
			Clap	Pake	Papaki, <i>v.</i>
Breast	U	U, <i>s.</i>	Clean white, red, black	Me ma, me panga, me whero	Mea ma, whero, pango
Breath	Manawa	Manawa, <i>s.</i>			
Breech	Papa, hope	Papa, <i>s.</i>	Clear, to be	Watea	Watea, <i>v.</i>
Bright	Kanape	Kanapa, <i>a.</i>			

Moriori — A People Rediscovered

	Moriori	Maori		Moriori	Maori
Cleave, to	Watoahi	Wawahi, <i>v.</i>	Country	Whenua,	Whenua, <i>s.</i>
Cliff	Pari, panaunga	Pari, <i>s.</i>		puwhenu	
Cling	Puri	Pupuri, <i>v.</i>	Cover	Poki	Taupoki, <i>v.</i>
Clinch the hand	Kuku	Kuku, <i>v.</i>	Covet	Hopo	Kaiponu, <i>v.</i>
Close, to	Piri	Piri, <i>v.</i>	Crab	Pakapaka	Papaka, <i>s.</i>
Clot (of blood)	Tepetoto	Tepetepe, <i>s.</i>	Crafty	Makutu	Koroke
Cloud	Kupe, he ao	Ao, <i>s.</i>	Crave	Moto	Hiahia, <i>v.</i>
Cloudy	Pororo	Paroro, <i>a.</i>	Crawl	Totoro, toro	Ngaoki, toro, <i>v.</i>
Cluster	Tautau	Tautau, <i>s.</i>	Crayfish	Koura	Koura, <i>s.</i>
Coast	Takutai	Takutai, <i>s.</i>	Crime	Hara	Hara, <i>s.</i>
Cockle	Tupere	Pipi, <i>s.</i>	Crimson	Whero	Whero, <i>a.</i>
Codfish	Hakoma	Hapuku, <i>s.</i>	Cripple	Mokai	Turingongongonge,
Coil	Pokai	Koromeke, <i>s.</i>			<i>s.</i>
Cold	Matao	Matao, <i>s.</i>	Crookback	Puku tura	Hake, <i>s.</i>
Collarbone	He aha	Paemanu, <i>s.</i>	Crumple	Hutoi	Humene, <i>v.</i>
Collect	Apo	Apo	Crushed	Tutuku	Koparu, <i>v.</i>
Come	Haramai	Haeremai, <i>v.</i>	Cry	Tangi	Tangi, <i>v.</i>
Companion	He ho	Hoa, <i>s.</i>	Cumbersome	Hirawerawe	Hirawerawe, <i>a.</i>
Company	Tere	Tere, <i>s.</i>	Curved	Koperu	Tiwana, <i>a.</i>
Compare	Hokorite	Whakarite, <i>v.</i>	Curse, to	Kupukupu	Kanga, <i>v.</i>
Compassion, love	Aroha	Aroha, <i>v.</i>	Custom	Toho	Ritenga, <i>s.</i>
Concave, to be	Kokohu	Kokohu, <i>v.</i>	Cut hair	Kokoti i ka uru	Tarotaro
Conceal	Huna	Huna, <i>v.</i>	Cuttle-fish	Wheke	Wheke, <i>s.</i>
Condemn	Hokohe	Whakahe, <i>v.</i>			
Concubine	He ho	Hoahoa, <i>s.</i>	Damp	Kumaku	Maku, <i>v.</i>
Conduct	Iarataki	Arataki, <i>v.</i>	Dance (Native)	Motiha	Kani, <i>s.</i>
Confess	Hokotakorero	Whaki, <i>v.</i>	Dandle	Poipoi popo	Poipoi, <i>v.</i>
Confuse	Hokoraru	Whakararu, <i>v.</i>	Dangle	Tata	Tawheta, <i>v.</i>
Confused	Hokotanukunuku	Nanu, <i>v.</i>	Dark	Pokerekere	Pouri, <i>v.</i> (pokere, in
	Makaha	Poauau, <i>a.</i>			the dark)
Connexion	Hokotaupiki	Whakatarunatanga,	Dark skin	Parauiri	Parauri
		<i>s.</i>	Daughter	Timiti mahine	Tamahine, <i>s.</i>
Conscience	Hirangaro	Hinengaro, <i>s.</i>	Daughter-in-law	Hunungo	Hunaonga, <i>s.</i>
Consideration	Hokoaro	Whakaaro, <i>s.</i>	Dawn	Atapangopango	Atatu, <i>s.</i>
Consolation	Hokomari kaoro	Whakamarietanga,	Day	Ao	Ao, <i>s.</i>
	te ngakau	<i>s.</i>	Daybreak	Ataohia	Atatu, <i>s.</i>
Conspiracy	Tauangakau, patu	Kohuru, <i>s.</i>	Daylight	Ohinata	Awatea, <i>s.</i>
	huna			ohinawatea	
Constant, to be	Pumau, kamau	Pumau, <i>v.</i>	Deaf	Turi, tai turi	Turi, <i>v.</i>
Contend	Maro, hokotikatu,	Tautohe, <i>v.</i>	Death	Matenga	Matenga, <i>s.</i>
	hokotikamau		Deceitful	Makutu	Hangarau, <i>a.</i>
Contentious	Tupa tupe	Whakatenatena, <i>a.</i>	Decide	Hokorite	Whakarite, <i>v.</i>
Continue	Kei iri, kurunga	Tiwai tonu, <i>v.</i>	Declare	Hokopuaki	Whakapuaki, <i>v.</i>
	iai a enei		Decrease	A te(che) here	Iti haere, <i>v.</i>
Cook	Tunu, tao	Tao, tunu, <i>v.</i>	Deep	Hohonu	Hohonu, <i>v.</i>
Cool	Puhanuhanu, hau	Hauhau, <i>a.</i>	Delay	Hokoro	Whakaroa, <i>v.</i>
Cord	Tau	Taura, <i>s.</i>	Delighted	Akureki	Ahuareka, <i>v.</i>
Corpse	Tupapaku	Tupapaku, <i>s.</i>	Deny	Hokorekore, tute	Whakakorekore, <i>v.</i>
Correct	Tikane	Tika, <i>a.</i>	Departure	Hereinga	Haerenga, <i>s.</i>
Corrupt	Parau	Parau, <i>a.</i>	Destroy	Hokongaro	Whakangaro, <i>v.</i>
Cough	Mare	Mare, <i>s.</i>	Detest	Hokotae	Whakakino, <i>v.</i>
Countenance	Paparinga	Paparinga (cheek), <i>s.</i>	Devour	Kai, kci	Kai, <i>v.</i>
Forehead	Rae	Rac	Dew	Haurangi	Haunui, <i>s.</i>
Nose	Purangaihu	Ihu	Diarrhoea	Pi, Pia	Tarahi, <i>s.</i> (pi, to
Eyes	Konehi	Kanohi, konohi			flow)
Eye-lash	Kemo	Kamo	Difficult	Uau	Uaua, <i>a.</i>
Eyebrows	Tikamata,	Tukemata	Difficulty, to be in	Hokoraru	Raruraru, <i>v.</i>
	korokonei		Dig	Keri	Keri, <i>v.</i>
Lips	Ngutu	Ngutu	Dilatory	Hokoro	Whakaroa, <i>a.</i>
Teeth	Niho	Niho	Diligent	Morimahi	Ahuwhenua, <i>a.</i>
Tongue	Warero	Arero	Dim	Hautomaru	Haumarumaru, <i>v.</i>
Hair	Huruhuru	Huruhuru (hair on	Diminished	Tauohorihori	Ahuahu, <i>v.</i>
		the body)	Directly	Awaienei	Aiane, <i>adv.</i>
Head	Upoko	Upoko	Dirt	Karupuru	Paru
Ears	Tiringa	Taringa	Disagreeable	Harengerenge	Whakarihariha, <i>a.</i>
Neck	Kaki	Kaki	Disappear	Poremi	Toremi, <i>v.</i>

Appendices

	<i>Mori</i>	<i>Maori</i>		<i>Mori</i>	<i>Maori</i>
Disbelieve	Haku	Whakateka, <i>v.</i>	Evaporate	Miti	Mimiti, <i>v.</i>
Disclose	Hokopuaki	Puaki, <i>v.</i>	Evening star	Kopiriango	Rereahiahi, <i>s.</i>
Disease of the skin	Waihekeheke	Waihakihaki	Everlasting	Ora e neti	Ora tonu, <i>a.</i>
Disembowel	Tuaki	Tuaki, <i>a.</i>	Examine	Etiro	Titiro, <i>v.</i>
Disinclined	Ngakaukore	Ngakaukore	Excavate	Hekaruru	Whakakorua, <i>v.</i>
Disobedient	Hokoteke	Tutu, <i>a.</i>	Exceed	Hipa	Hipa, <i>v.</i>
Dispirited	Marohi	Marohirohi, <i>a.</i>	Excite	Tareo	Whakahauhau, <i>v.</i>
Dispute	Tauhokotiko	Tautohetohe, <i>v.</i>	Excoriated	Mehare	Mahore, <i>a.</i>
Distant	No paorangi	Tawhiti, <i>a.</i>	Expand	Roha	Roha, <i>v.</i>
Ditch	Tawhakere	Awakeri, <i>s.</i>	Explode	Ka tangi, pa	Papa, <i>v.</i>
Dive	Ruku tupo	Ruku, <i>v.</i>	Extended	Mohoro	Mahora, <i>a.</i>
Dizzy	Ngaruru, taka te whenua	Anini, <i>v.</i>	Exult	Hokotama tama	Whakakake, <i>v.</i>
Drag	Kume	Kukume, <i>v.</i>	Fall	Hingi	Hinga, <i>v.</i>
Dread	Wehi	Wehi, <i>v.</i>	False	Hiwa, hewa	Hewa, <i>a.</i>
Dream	Momoea	Moemoea, <i>s.</i>	Famine	Iri wa kai kore	Onge, <i>s.</i>
Drink	Inu	Inu, <i>v.</i>	Famish	Manawa kore	Hemo kai, <i>v.</i>
Drip	Turu	Tuturu, <i>v.</i>	Farewell	Wanatu ra, tau atu ra	Hei konei ra, <i>int.</i>
Drizzle	Punehu	Konehunehu, <i>v.</i>	Fasten	Hokau, hokou	Whakau, <i>v.</i>
Drowned	Kamate ko ro te wai	Paremo, <i>v.</i>	Fasting	Mohokiau	Nohopuku, <i>a.</i>
Drowsy	Hياما	Hinamoe	Fat	Ihara	Momona, <i>a.</i>
Dry	Moroke	Maroke, <i>v.</i>	Father	Papa	Papa, <i>s.</i>
Duck	Perere	Parera, <i>s.</i>	Father-in-law	Mati hongoi	Hungawai, <i>s.</i>
Dumb	Pukiho	Wahangu, <i>a.</i>	Fatigued	Oeha, Ngenge	Ngenge, <i>a.</i>
Durable	Marote	Maro, <i>a.</i>	Feather	Piki	Piki (plume)
Dust	Pawa	Nehu, <i>s.</i> (paoa, smoke)	Feeble	Oeha	Ngoikore, <i>a.</i>
Dwarf	Tupepe	Hakahaka, <i>s.</i>	Feed	Whangai	Whangai, <i>v.</i>
Ear, lobe of	Popoi	Hoi, toke, <i>s.</i>	Fence	Pa	Taepa, <i>s.</i>
Earthquake	Ru whenu	Ru, <i>s.</i>	Fern leaves	Rauruhe	Rauruhe, <i>s.</i>
East	Rat(<i>h</i>)akimai	Rawhiti, <i>s.</i>	Fern root	Aruhe	Aruhe, <i>s.</i>
East wind	Hau marangei	Marangai, <i>s.</i>	Fever	Kiri wera	Kirika, <i>s.</i>
Easy	Ngawari	Ngawari, <i>a.</i>	Finger	To	Matihao, <i>s.</i>
Eat ravenously	Tianga	Horomiti, <i>v.</i>	Thumb	To nui	Konui
Eat raw	Kai mata	Kaimata, <i>v.</i>	1st finger	To roa	To roa
Ebb	Tai miti	Timu, <i>v.</i>	2nd finger	To e hau	Manawa
Eddy	Iauripo	Ripo, <i>s.</i>	3rd finger	To pere	Mapere
Eel	Tuna	Tuna, <i>s.</i>	4th finger	To iti	To iti
Egg	Hu manu	Hua, <i>s.</i>	Finger nail	Maikuku	Maikuku, <i>s.</i>
Eight	Tewaru	Wau, <i>a.</i>	Fire	Ahi, ehi	Ahi, <i>s.</i>
Elbow	Tukutuke	Tukutuke, <i>s.</i>	Firewood	Wahi, kohia	Wahie, <i>s.</i>
Elder person	Tangata matua	Kaumatua, <i>s.</i>	Firmament	Ko ri kiko o te rangi	Kikorangi, <i>s.</i>
Emaciated	Tangata kiko kore	Kiko kore, <i>a.</i>	Fish	Ika	Ika, <i>s.</i>
Embark	Kanu waka	Eke, <i>v.</i>	Fish, to	Hi	Hi, <i>v.</i>
Embers	Momotu	Motumotu, <i>s.</i>	Fish hook	Matau	Matau, <i>s.</i>
Embrace	Awhi	Awhi, <i>v.</i>	Five	Terima	Rima, <i>a.</i>
Encampment	Kainga	Puni, <i>s.</i>	Flame	Mura ahi	Muramura, <i>s.</i>
Encircle	Pokaiamio	Pukoro, <i>v.</i>	Flank	Kaokao	Kaokao, <i>s.</i>
Encumber	Hokowehewehe	Whakawheru, <i>v.</i>	Flatter	Hokotipatipa	Whakapatipati, <i>v.</i>
End, to	Hokomutu	Whakamutu, <i>v.</i>	Flax	Harapepe	Harakeke, <i>s.</i>
Endeavour	Hokotiko	Tohe, <i>v.</i>	Flay	Kai hore	Hore, <i>v.</i>
Endless	Mutunga kore	Mutunga kore, <i>a.</i>	Flea	Kutu-porenga	Kutu (louse), <i>s.</i>
Enemy	Hoariri	Hoariri, <i>s.</i>	Flesh	Kiko	Kiko, <i>s.</i>
Enlarge	Hokonui	Whakanui, <i>v.</i>	Flint	Tutekiore	Kiripaka, <i>s.</i>
Enlighten	Hokomarama	Whakamarama, <i>v.</i>	Flood	Waipuke	Waipuke, <i>s.</i>
Enquire	Ui	Ui, <i>v.</i>	Flood tide	Tai puiha	Tai pari, <i>s.</i>
Ensnare	Mehanga	Mahanga, <i>v.</i>	Flower	Pua	Pua, <i>s.</i>
Entangle	Whiwhi	Whiwhi, <i>v.</i>	Fog	Kohu	Kohu, <i>s.</i>
Entertainment	laoreka	Atawhaitanga, <i>s.</i>	Foot	Wawae	Wawae, <i>s.</i>
Entice	Hokotipatipe	Whakapatipati, <i>v.</i>	Foreigner	Ko re kau o paorangi	Pakeha, <i>s.</i>
Entrails	Ngakau	Ngakau, <i>s.</i>	Forest	Ngaherehere	Ngaherehere, <i>s.</i>
Envy	Manau puku	Hae, <i>v.</i>	Forget	Ka-na waina	Wareware, <i>v.</i>
Equity	Tikanga	Tikanga, <i>s.</i>	Forgive	Ho rongu	Hohou te rongu, <i>v.</i>
Erect	Tu	Tu tonu, <i>a.</i>			

Moriori — A People Rediscovered

	<i>Moriori</i>	<i>Maori</i>		<i>Moriori</i>	<i>Maori</i>
Forgotten	Ngaro	Ngaro, <i>v.</i>	How many	Ewhi, tokohia	Ewhia, tokohia
Fork of a tree	Peka, manga	Peka, <i>s.</i>	Hundred	Tahi te rau	Rau, <i>a.</i>
Form	Iahu	Ahua, <i>s.</i>	Hunger	Manaukore, tapa te manau	Hemokai, <i>s.</i>
Formerly	Imata, Imu	Inamata, imua, <i>adv.</i>	Hurry	Okoikoi	Taruketanga, <i>s.</i>
Fornication	Maka	Puremu, <i>s.</i>	Husband	Tane	Tane, <i>s.</i>
Forsake	Hokore	Whakarere, <i>v.</i>	Hush	Ta karo ra	Maniania, <i>int.</i>
Four	Tewha	Wha, <i>a.</i>	Idle	Mangere	Mangere, <i>a.</i>
Fracture, bone	Imi whati	Whati, <i>s.</i>	Idol	(No word)	Whakapakoko, <i>s.</i>
Fragile	Kimiaha	Papanoa, <i>a.</i>	Ignorance	Kuaretanga	Kuaretanga, <i>s.</i>
Frost	Huka tongeheupapa	Huka haupapa, <i>s.</i>	Impetuous	Tangata kaha	Tai kaha, <i>a.</i>
Fruit	Ngana, hua	Hua, <i>s.</i>	Incite	Tupetupe	Whakahauhau, <i>v.</i>
Fungus	Popoi i ngaherehere	Harore, <i>s.</i>	Infant	Potiki, timiti	Potiki, <i>s.</i>
			Insect	Ngarara, koruatawhito	Ngarara, <i>s.</i>
Gale	Koparo	Tupuhi, <i>s.</i>	Insert	Komo	Kokomo, <i>v.</i>
Gape	Hamama	Kowhera, <i>v.</i>	Inside	Koro	Roto, <i>adv.</i>
Garment	Kakahu	Kakahu, <i>s.</i>	Instruct	Hokoako	Whakaako, <i>v.</i>
Genealogy	Korero tupuna	Kawai, korero tahu, <i>s.</i>	Inward	Hokoroto	Whakaroto, <i>a.</i>
			Irregular	Hokopihipiha	Whakahipahipa, <i>a.</i>
Ghost	Wairu	Wairua, <i>s.</i>	Island	Whatu	Motu, mautere, <i>s.</i>
Giddy	Amimio	Amiomio, <i>v.</i>	Itch	Waihakihaki	Waihakihaki, <i>s.</i>
Gift	Homai e neti, hoatu e neti	Mea homai noa, <i>s.</i>	Jabber	Umuumu korerorero	Hautete, <i>v.</i>
Gills of a fish	Puheia	Puha, <i>s.</i>	Jaded	Ngenge	Ngenge, <i>a.</i>
Girl	Tamahine	Tamahine (daughter), <i>s.</i>	Jaw	Kaue	Kaue, <i>s.</i>
Glad	Ka ko	Koa, <i>a.</i>	Jealous	Kiato	Tupato, hae, <i>v.</i>
Glutton	Tanga teanga, horo tatakau	Kaihoru, <i>s.</i>	Jerk	Kai iemo	Takiri, <i>v.</i>
God	Tetua	Atua, <i>s.</i>	Join	Apiti	Apiti, <i>v.</i>
Good	Humaria	Humarire (beautiful), <i>a.</i>	Joint	Ponopono	Pona, <i>s.</i>
			Joist	Pae	Kurupae, <i>s.</i>
Grandchild	Mokopuna	Mokopuna, <i>s.</i>	Jump	Hupeke, poi	Tupeke, <i>v.</i>
Grandfather	Tipuna-tane	Tipuna, <i>s.</i>	Keel	Hua	Takere, <i>s.</i>
Grandmother	Tipuna-wahine	Tipuna-wahine, <i>s.</i>	Kick	Takehi	Whana, <i>v.</i>
Grass	Taru	Tarutaru, <i>s.</i>	Kidney	Iara kihi	Takihi, <i>s.</i>
Gravel	Kiri pohatu	Kirikiri, <i>s.</i>	Kill	Patu	Patu, whakamate, <i>v.</i>
Grease	Hinu	Hinu, <i>s.</i>	Kindle by rubbing sticks	Kaunaki	Hika, <i>v.</i>
Grey	Hina	Hina (grey hair), <i>a.</i>	Kindle a fire	Tau e te ehi	Tahuna te ahi
			Kindred	Whanaunga	Whanaunga, <i>s.</i>
Halo	Tihangeera	Pukoro, <i>s.</i>	Knee	Turi	Turi, <i>s.</i>
Handle	Kau	Kakau	Kneel	Kaparu, kapiko	Koropiko, <i>v.</i>
Hang	Tarewa	Tarona, <i>v.</i>	Knob	Puku	Puku, <i>s.</i>
Harangue	Whaikorero	Whaikorero, <i>s.</i>	Knock	Kurukuri, patoto	Patoto
Hard	Maro t(ith)enga	Maro, <i>a.</i>	Knowledge	Totohungatanga	Matauranga, <i>s.</i>
Hasten	Kohi	Hohoro, <i>v.</i>	Ladder	Tira	Arawhata, <i>s.</i>
Head	Upoko, uraki, uru	Upoko, uru, <i>s.</i>	Lake	Roto	Roto, <i>s.</i>
Heart	Hiringaro, hirengaro	Hingengaro, mauri, <i>s.</i>	Lame	Mokai	Ngongongonge, <i>a.</i>
Heat	Pawerewere	Pawera, <i>s.</i>	Lament	Aue	Aue, <i>v.</i>
Heavy	Taumaha	Rorotu, <i>a.</i>	Land	Whenua	Whenua, <i>s.</i>
Heel	Rekereke	Rekereke, <i>s.</i>	Landing-place	Tauranga, ekenga	Tauranga, <i>s.</i>
Height	Tikitiki	Tiketike, <i>s.</i>	Landslip	Horopari	Horo, <i>s.</i>
Hesitates, the man	Kahewa te tangata	Ruarua, pohche, <i>v.</i>	Language	Reo	Reo, <i>s.</i>
Hiccough	Tokomoru	Tokohana, <i>s.</i>	Languid	Ngoi, oeha	Ngoikore, <i>a.</i>
Hide	Huna	Huna, <i>v.</i>	Large	Hara, nuitewai	Nui (hara, excess), <i>a.</i>
High	Tikitiki	Tiketike, <i>s.</i>	Lash (to fasten)	Hohou	Hohou, <i>v.</i>
Hindermost thing	E hiku	Hiku, <i>s.</i>	Last night	Iripou, irupo	Inapo
Hips	Papac-hope	Hope, <i>s.</i>	Laugh	Kata	Kata, <i>v.</i>
Hip bone	Papa hepe	Humu, <i>s.</i>	Launch (canoe)	Hokoputa, kokiri	Kokiri, <i>v.</i>
Hole	Rua, puta	Poka, puta, <i>s.</i>	Lay	Hokototoranga	Whakatakoto, <i>v.</i>
Hook	Matau	Matau, <i>s.</i>			
House	Waiau whare	Whare, <i>s.</i>			

Appendices

	Moriori	Maori		Moriori	Maori
Lazy	Mangere	Mangere, a.	Mosquito	Namu	Waeroa, s.
Lead	Iarataki	Arataki, v.	Moth	Kapukapuai	Punchunehu (Kapowai, dragon-fly)
Leaf	Pa rakau	Rau, s.			Whaea, matua- wahine, s.
Leaf-	Turu	Tuturu, v.			Hungawai, s.
Leak	Peke, poi	Tupeke, v.	Mother	Matchine	
Leap	Mahue	Mahue, v.			
Left, to be	Ririma maui	Maui, a.	Mother-in-law	Mati-hongoi- mahine	Korikoringa, s.
Left-handed	Kauho	Kauwhau, s.			Omaki, v.
Legend	Atetanga	Atetanga, s.	Motion	Korikoringa	Piupiu, v.
Leisure	Roanga	Roanga, s.	Move swiftly	Rere	
Length	Tika marie	Tika tonu, a.	Move up and down	Pipui	
Level	Tangata hiwa	Tangata teka, s.	Move the lips	Kewa ka ngutu	Komekome, v.
Liar	Mitimiti	Mitimiti, v.	Mountain	Maunga	Maunga, s.
Lick	Hiwa	Horihori, teka, s.	Mourn	Tangi	Tangi, v.
Lie	Ioranga	Oranga, s.	Mouth	Waha	Waha, s.
Life	Hapai	Hapai, v.	Mouth of river	Ngutuawa	Ngutuawa, s.
Lift up	Mama	Mama, a.	Mud	Karipuru	Paru, s.
Light (not heavy)	Uira, rauira	Uira, s.	Murmur	Maukewa	Kowhetewhete, v.
Lightning	Hokoritē	Whakarite, v.			
Liken	Toti	Totitoti, v.	Naked	Kiritoanga	Takakore, a.
Limp	Tau	Aho, nape, s.	Name	Ingoa	Ingoa, s.
Line, string	Ngutu	Ngutu, s.	Navel	Pito	Pito, s.
Lip	Me toke (little thing)	Nohinohi, a.	Neap tide	Tai hokopu	Tai ririki, s.
Little			Neck	Kaki	Kaki, s.
			Nephew	Whairamutu, Kahutoto	Iramutu, s.
Liver	Ate	Ate, s.			
Lizard	Ngarara	Ngarara, s.	Net	Kupenga	Kupenga, s.
Load	Koenga	Kawenga, s.	Nine	Teiwa	Iwa, a.
Loathsome	Hokotae	Whakarihariha, a.	Nip	Kini	Kikini, v.
Loll	Hokorinaki	Whakawhirinaki, v.	Noose	Mehanga	Tawhiti, s.
			North	Whakuru	Raki, s.
Longlegs	Wewe roro	Tokoroa, s.	N.E. wind	Haupawhakuru	Pawhakarua, s.
Loose	Korokoro	Korokoro, v.	N.W. wind	Ti(ch)u maro, tiu makehu	Kotiu, s. (North wind)
Lost	Ngaro	Ngaro, v.		Purunga ihu	Ihu, s.
Lump of earth	Pokepoke oneone	Pokurukuru, s.	Nose	Kokoti	Whakakarikari, v. (Koti, to cut)
Lungs	Pukupuka	Pukupuka, s.	Notch		Hira, s.
					Hiki, v.
Mad	Tangata-maka (maniac)	Porangi, a.	Numerous	Kuahi	
Maggot	Iro	Iroiro, s.	Nurse a child, to	Hiki tamariki, timiti	
Maimed	Maru	Kero, a.			
Mainland	Tuwhenu	Tuawhenua, s.	Obey	Rongo	Rongo, v.
Malice	Hokomomohara	Mauahara, s.	Obstinate	Hokotiko, maro	Whakakeke, a.
Man's sister	Whanau-Timiriki- mahine	Tuahine, s.	Obtain	Whiwhi	Whiwhi, v.
			Ocean	Moana	Moana, s.
Marrow	Hinu imi	Mongamonga, s.	Odour	Mea kara	Kakara, s.
Marshy	Tapatupatu	Tapokopoko, a.	Offensive	Mataku	Anuanu, v.
Mat	Tukohu	Kaitaka, s.	Offering	Oatu	Hoatu, s.
Mellow	Ngawari	Maoa, a.	Offspring	Uri	Uri, whanau, s.
Melt	Rewa	Rewa, v.	Old	Tawhito	Tawhito, a.
Membrum virile	Ure, Tino, Tawhito	Ure, s.	One	Tehi	Tahi, a.
			Oppress	Hokorutu	Whakawhiu, v.
Memory	Mehara	Mahara, s.	Origin	Tutanga	Timatanga, s.
Mesh	Mokoru	Kanakana, s.	Orphan	Pani	Pani, s.
Messenger	Kerere	Karere, s.	Oven	Umu	Hangi, s.
Meteor	Kokirikiri	Kotiri, s.	Overhang	Taumarumarū	Tauwharewhare, v.
Middle	Waenganui	Waenganui, s.			Rokohanga, a.
Midnight	Turuhea	Turuapo	Overtaken	Potaietu	Tatou, pron.
Mildew	Heka	Hekaheka, s.	Ourselves	Tatau, matau	Waho, s.
Misgive	Manukanuka	Manukanuka, v.	Outside	Ko waho	Tio, s.
Mist	Kohu	Kohu, a.	Oyster	Karauria	
Mix	Pokepoke	Pokepoke, v.			
Moan	Auta	Aurere, v.			
Moon	Marama	Marama, s.	Paddle	Hiwa	Hoe, s.
Moonlight	Iatamarama	Atamarama, s.	Pain	Mae	Mamae, s.
Morning star	Wa nui	Tawera, s.	Palatable	Reka	Reka, a.
Morrow	Apo	Apopo, adv.			

Moriori — A People Rediscovered

	Moriori	Maori		Moriori	Maori
Pare	Hore	Hore, <i>v.</i>	Rough	Tatarame	Ongaonga, taratara, <i>a.</i>
Passage	Aranui	Ara (aranui, highway)	Rough, as the sea	Karekare	Karekare (surf), <i>a.</i>
Patch	Koropanga	Papaki, <i>s.</i>	Round	Potaka	Porotaka, <i>a.</i>
Patient	Manawanui	Manawanui, <i>a.</i>	Round about	Pokaikai	Awhiowhio, <i>adv.</i>
Pause	Okioki	Okioki, <i>v.</i>	Rumbling noise	Heruru	Haruru, <i>s.</i>
Peacemaker	Tangata hou rongo	Kaihohou rongo, <i>s.</i>	Run	Rere	Rere (as water), <i>v.</i>
Pedigree	Kawei	Kawai, <i>s.</i>	Rustle	Kakit(<i>ch</i>)ia	Ngahehe, <i>v.</i>
Perch	Tau	Pae, <i>s.</i>	Sacred	Tapu	Tapu, <i>a.</i>
Permanent	Turu	Tuturu, <i>a.</i>	Saliva	Wāre	Ware, <i>s.</i>
Persecute	Hokoteke	Whakatoī, <i>v.</i>	Salt	Marurua	Mataitai, <i>a.</i>
Perspiration	Werewere	Kakawa, <i>s.</i>	Sand	One	Onepu, <i>s.</i>
Pigeon	Parea	Kereru, <i>s.</i>	Satisfaction	Manawareka	Manawareka, <i>s.</i>
Pillow	Urunga	Urunga, <i>s.</i>	Scoop	Tikaro	Tikaro, <i>s.</i>
Pimple	Tona	Kiritona, <i>s.</i>	Scorch	Inaina, tamahana	Rangirangi, <i>v.</i>
Placenta	Rauru	Whenua, <i>s.</i>	Scrape	Raku	Rakuraku, <i>v.</i>
Plait	Ranga	Raranga, <i>v.</i>	Scrape flax	Haro	Haro, <i>v.</i>
Play	Hokorereto	Takaro, <i>v.</i>	Sea coast	Tatatei	Tatahi, <i>s.</i>
Pluck	Huiti	Whawhaki, <i>v.</i>	Sea urchin	Kina	Kina, <i>s.</i>
Plunder	Eoho	Muru, <i>v.</i>	Seal	Puhina, mimiha	Kekeno, <i>s.</i>
Polish	Hokonape	Whakanapanapa, <i>v.</i>	Seaweed	Rimu	Rimurimu, <i>s.</i>
Porch	Kotare	Whakamahau, <i>s.</i>	Seven	Tewhitu	Whitu, <i>a.</i>
Porpoise	Iakauta	Tupoupou, <i>s.</i>	Shake	Ruru	Rurerure, <i>v.</i>
Post	Pou	Pou, <i>s.</i>	Shake in the wind	Hokaangi	Kopekope, <i>v.</i>
Posteriors	Toino	Tou (anus), <i>s.</i>	Shake, as the ground	Ngaere	Ngaere, <i>v.</i>
Precipice	Pari, panaunga	Pari, <i>s.</i>	Shake, as a line by fish	Tongi, ruru	Tongi, <i>v.</i>
Pregnant	Hapu	Hapu, <i>a.</i>	Shallow	Papaku	Papaku, <i>a.</i>
Press	Tamira	Tami, pehi, <i>v.</i>	Shame	Hokoma	Whakama, <i>s.</i>
Prickly	Taramu	Taratara, <i>v.</i>	Shark	Mango, ngu, taterē, Huanga, mangoruake	Mango, <i>s.</i>
Pride	Hokotaingahiwa	Whakapēhēpēhē, <i>v.</i>	Sharpen	Hokotara, hokoikoi	Whakakoi, <i>v.</i>
Propitiate	Tapore, porepore	Whakapōpōpō, <i>v.</i>	Shell	Ngaruru, mitimiti	Pupu, <i>s.</i>
Proverb	Hokotauki	Whakatauki, <i>s.</i>	Sheltered	Ruru	Maru, <i>a.</i>
Pull the hair	Huiti, uti	Tauhutihuti, <i>v.</i>	Shine	Kanape	Kanapa, <i>v.</i>
Pumice	Pungatei	Pungapunga	Ship	Poro, wharau	Kaipuke, <i>s.</i>
Pungency	Pukaukau	Pukawa, <i>s.</i>	Short	Poto	Poto, <i>a.</i>
Pupil of the eye	Honehu pango	Karupango, <i>s.</i>	Side	Kaokao	Kaokao, <i>s.</i>
Put out the tongue	Hokotetero	Whatero te arero	Sing	Karamiha	Waiaata, <i>v.</i>
Quicksand	Tapatupatu	Powharuwharu, <i>s.</i>	Singe	Murumuru	Hunuhunu, <i>v.</i>
Raft	Whata	Kahupapa, <i>s.</i>	Six	Teono	Ono, <i>a.</i>
Rafter	Okō	Heke, <i>s.</i>	Skeleton	Tinani	Koiwi, <i>s.</i>
Rainbow	Aniwiwa	Aniwaniwa, <i>s.</i>	Skin	Kiri	Kiri, <i>s.</i>
Rat	Kiore	Kiore; <i>s.</i>	Slippery	Mania	Mania, <i>a.</i>
Ray, fish	Whai, tarawai	Whai, <i>s.</i>	Smoke	Auahi	Auahi, <i>s.</i>
Reason	Take	Putake, <i>s.</i>	Smooth	Maene	Maeneene, <i>a.</i>
Reel	Iawangarua	Hukeke, <i>s.</i>	Sneeze	Tihe	Tihe; <i>v.</i>
Refuse	Hokotaingahiwa	Whakananau, <i>v.</i>	Snore	Tangipurunga iho	Ngongoro, <i>v.</i>
Regret	Manapa	Manawapa, <i>v.</i>	Snow	Haware	Huka
Relax	Hokokoro	Whakakorokoro, <i>v.</i>	Snuffle	Whengu	Whenguhengū, <i>v.</i>
Remains of food	Toe kai	Toenga kai, <i>s.</i>	Sob	Pukumauri	Hota, <i>v.</i>
Respect	Manawa reka, hokotuiho	Manaaki, <i>v.</i>	Sole of foot	Arowa, tapue	Kapukapu, <i>s.</i>
Restless	Hokioki	Okeoke, <i>a.</i>	Solitary	He ohokore	Mokemoke, <i>a.</i>
Revenge	Hiku i t(<i>ch</i>)e hara	Rapu utu, <i>v.</i>	Soot	Iawe	Awe, <i>s.</i>
Ridgepole	Tahuu	Tahuu	Soothe	Hokomarie, Hongona	Whakamarie, <i>v.</i>
Roast	Tunu	Tunu, <i>v.</i>	Sore	Mae	Mamae, <i>a.</i>
Rock	Pohatu	Pohatu, <i>s.</i>	Sore throat	Kateruku, tupuki	Katirehe, <i>s.</i>
Roe of fish	Hu	Hua	Sorrow	Ka tau te-po	Ketekete, <i>s.</i>
Roof	Tapatu	Tuanui, <i>s.</i>	Sour, to be	Kawa	Kawa, <i>v.</i>
Roof of mouth	Arere	Pikiarero, <i>s.</i>	South wind	Tonga	Tonga, <i>s.</i>
Root	Purakau-timu	Paiaka			

Appendices

	<i>Moriori</i>	<i>Maori</i>		<i>Moriori</i>	<i>Maori</i>
South-east	Marangai,	Putonga, marangai,	Thigh	Kuwha	Kuwha, s.
	matonga	s.	Thin	Mea tae	Tupuhi, a.
South-west	Urumatonga	Tongakotarata,	Thistle	Puwha	Puwha, s.
		s.	Three	Toru	Toru, a.
Spark	Korakoru	Korakora, s.	Throb	Kapakapa	Kapakapa, v.
Spear	Tuparipari	Tao, s.	Thunder	Whaitiri	Whaitiri, s.
Spider	Purehe	Pungawerewere, s.	Tickle	Hokoi	Whakakoekoe, v.
Spilled	Maringi	Maringi, a.	Tie, to	Nape	Nape (to weave)
Spin	Hokowhenu	Miromiro, v.	Tight	Whaiti	Kiki, a.
Splash	Tupopo	Pohutuhutu, v.	Toothache	Nihotu	Nihotunga, s.
Splinter	Maramara	Maramara, s.	Tradition	Tukuiho	Tukunga iho, s.
Sponge	Puhongo	Pungorongoru, s.	Tree	Rakau	Rakau, s.
Spotted	Hokopanapana,	Kotingotingo, a.	Tribe	Tua imi	Iwi, s.
	kotingotingo		Turn, to	Huri	Huri, v.
Sprawl	Maka	Takawhetawheta,	Twilight	Korikoko	Rikoriko, a.
		v.	Twins	Maihanga	Maihanga, s.
Spread	Takapo	Whariki, v.	Twinkle	Hokopanopano	Kotamutumu, v.
Squall	Pohau	Pokaka, s.	Two	Teru	Rua, a.
Squeak	Hinamoko	Kotokoto, v.			
Squeeze	Romi	Roromi, v.	Ugly	Tangatae	Ahua kino, s.
Squint	Rewa	Tiwa, v.	Ulcerated	Kotungutungu	Kikohunga, a.
Staff	Totoko	Tokotoko, s.	Uncle	Matu ke	Matua keke, s.
Stagger	Turorirori,	Turori	Unite	Hokotei	Whakakotahi, v.
	ingainga		Unseasoned, as	Maimai	Torouka, a.
			timber		
Star	Whetu	Whetu, s.	Urine	Mimi	Mimi, s.
Start	Homaui	Ohomaui	Uvula	Koropuku o ro	Tohetohe, s.
Starve	Hokotiki	Whakatiki, v.		puanga	
Steal	Kaiaha	Kaia			
Stone	Pohatu	Pohatu, s.			
Strange tribe	Kai imi, tua imi	Taiwi, s.	Vomit	Ruaki	Ruaki, v.
Strange land	Whenua a rangi,	Tauwhenua, s.			
	te ikara				
Stranger	Manuwiri, mata	Manuhiri, s.			
	hore				
Strangle	Kuku iripuki	Nonoti, v.	Waist	Hope	Hope, s.
Stubborn	Maro	Maro, a.	Waste	Hokomau	Maumau, a.
Stupid	Kuare	Kuare, a.	Waterfall	Taheke	Taheke, s.
Suck	Momomi	Momi, v.	Wearisome	Oha	Hoha, a.
Summer	Raumati	Raumati, s.	Whale	Rongomoana	Tohora, s.
Sun	Ra	Ra, s.	Whirlpool	Ripo, koripo	Riporipo, s.
Surf	Huka tei	Huka tai, s.	Whisper	Kotamutumu	Kohumuhumu, v.
Surrender	Tuku	Tuku, v.	Who?	Kuai	Ko wai, p.
Surround	Pokai	Mui, v.	Widow	Maetauaro	Pouaru, s.
Survivors	Morehu	Morehu, s.	Wind	Hau, matangi	Hau, matangi, s.
Swallow	Horo	Horo, v.	Wind (rainy)	Tawa	Hau ua, s.
Swell of sea	Huru	Huamo, s.	Wing	Pakau	Pakau, s.
Swelling	Puku	Puku, s.	Wink	Kamo	Kamokamo, v.
Swim	Rewa	Kau, v. (rewa, to	Woman	Wahine, mahine	Wahine, s.
		float)	Womb	Teewe	Ewe (placenta), s.
			Worm	Tunga	Toke, s.
			Wriggle	Korikore, kewa	Korikori, v.
			Wrinkle	Mingo	Mingomingo, s.
Swoon	Hokomohemo	Hemo, v.			
			Yawn	Amama	Kohera, v.
Tail	Hiore	Hiore	Young	Kuo	Kuao, a.
Tame	Piri	Rarata, a.	Younger relative	Muri tae	Muringa, teina, s.
Tear	Reimata	Roimata, s.	Youngest child	Potiki	Whakaotinga,
Tear	Heihe	Hachae, v.			potiki, s.
Ten	Meangauru,	Ngahuru, a.	Yours	Na katou	Na koutou
	tearauru,		Youth	Ropa tamiriki,	Taitamariki, s.
	ngauru			ropa	
Thick	Matotoru	Matotoru, a.		koropourangi	

3. Moriori migration traditions

The following traditions accounting for the Moriori presence in the Chatham Islands and the sequence of settlement there is reprinted from Alexander Shand's *The Moriori People of the Chatham Islands*, Memoir of the Polynesian Society, volume II, Wellington, 1911, pp. 100-119.

The first canoe of which the Morioris have any tradition was Kahu's (*Ko ro waka a Kahu*), and of this story there are two versions. The people of the north end of the island hold that Kahu arrived first at Kaingaroa Harbour, where he planted his fern-root (*aruhe*) at a place named Tongariro. This was called Kahu's fern-root, and was known as such until after the arrival of the Maoris in 1836, when it was destroyed by pigs. Another name for fern-root was 'Kahu's root' (*Te aka a Kahu*), a simile. There was a difference between his fern-root, it is said, and the ordinary kind. That of Kahu had a very light fibre (*kaka*), and when the outside rind was scraped off, was white and soft; it was evidently a finer variety, not having the strong yellow fibre of the ordinary kind.

He brought with him his god — Kikokiko — also named Kahu, which he secreted at Rangikapua, the point on the western side of Kaingaroa Harbour. He also brought the *kumara* (sweet potato), which he planted on the island, but it would not grow. This was the *karakia* (incantation):

Kumara no Aropawa¹ i ko
Kumara na rau toro, tinaku² e.
Homai e i ahu ai o wahine³ 'ti.
E kaha, takina⁴ na rau toro, tinaku e.

Kumara from distant Aropawa,
Kumara of the spreading leaves, increase (or grow deep);
Come, be heaped up by the (your) junior wives,
Be strong, spring up the spreading leaves, increase.

By this recital, which is a very ancient one, it will be seen that the Morioris preserved the knowledge of the *kumara* plant in their isolation. Beyond the fact of its having been brought here, they knew nothing more, until told of it by the Maoris on their arrival in 1836. Prior to this, on seeing potatoes brought to the island by the early ships, they said they were *kumara*; also called *pakamara*. It would appear from this that both Moriori and Maori carried their seed *kumara*, &c., with them on their journeys, and they must have had canoes (or perhaps vessels) constructed so as to keep them safe from sea water, which would have rotted them. The Morioris fix the date of Kahu's arrival in the time of their autochthonic ancestors Kahuti and Te Akaroroa, who lived at Kaingaroa; of Maripane, who lived at Matarakau; of Tamakautara, who lived at Te Awapatiki; of Karangatai and Karangatua, who lived at Whangaroa; and of Tapeneke and Taponi, who lived at Waitangi. The name of the canoe was said to be 'Tane,' and the

crew were *hokoru(a)* (forty in number). Some of the old men appeared to be in doubt as to the name, and referred to it generally as Kahu's canoe — *Ko ro waka a Kahu*. On arrival, Kahu found the island in an unsettled state — *kauteretere* (floating) — and he joined together some places, and separated others.

According to another story, his canoe arrived first at Tuku, as it is called — the name in full being Tuku-a-Tamate(a), who was one of the crew of Kahu's canoe, and apparently a man of distinction. Leaving the canoe there, Kahu proceeded round the island by way of the cliffs of the south coast to Ouenga, and afterwards to Te Awapatiki on the east coast, where he slept, and the place was called by his name, Kahu. There were many places on his journey where he could not sleep. Proceeding on his journey, he went by the north coast as far as Waitaha (where he found the sea breaking through from coast to coast) and into Whangamoe in Petre Bay, thus making a separate island of the north-west corner of the island, so that he could not go to Maunganui. From Waitaha he went across to Whangamoe, where he signalled by fire for his canoe to come to him from Tuku. The crew complied, and came across to Ohuru or Tei-kohuru (calm sea), another name for Whangaroa Harbour. Previously to this, however, he had joined together the gaping waterway, presumably to get across to his canoe at Tei-kohuru.

What the origin of this part of the story is, would be very difficult to conceive. At present there is nothing whatever in the configuration of this part of the island to suggest a passage of the sea from the north coast across to Whangamoe. None of the Morioris could throw any light on the subject, or say what was meant.

After rejoining his canoe at Whangaroa, Kahu then sailed across to Waitangi, and planted his *kumaras* at a place called Okahu, at Mongoutu, with the result that they would not grow. After staying there for some short time, he departed, saying that the land was a *whenua rei* (a wet land), and returned to Aropawa and Hawaiki, as shown by the *karakia* called 'Kahu's Tides' (*Ka Tai-a-Kahu*):

Ko tai miti, ko tai whano,
Miti tai ki Aotea,
Whano tai ki Hawaiki.

'Tis the ebbing tide, 'tis the departing tide.
Ebb, O tide! to Aotea,
Depart, O tide! to Hawaiki.

Paonga, e miti⁵ ka tai o Aotea,
Paonga, e miti ka tai o Aropawa,
Paonga, e miti, Paonga e horo.
Whakarongo ki tai nei,
Ka ki te pai o Pehanga-riki,
Ka pa te tai ki Tauwachoro.
Ko tai mitikia e Kahu,
Ooi! ko tai rere ki Hawaiki.

Paonga, lick up⁶ the tides of Aotea;
 Paonga, lick up the tides of Aropawa.
 Paonga, lick up, Paonga, devour.⁷
 Listen to the (this) tide.
 The tide sounds at Pehanga-riki,
 The tide beats on Tauwaeoro.
 'Tis the tide swallowed up by Kahu,
 Ooi! 'tis the tide which flows to Hawaiki.

The story of Kahu's canoe staying at Tuku appears doubtful, as it is only a boat-harbour, and unsuitable for a canoe to stay at in certain winds, and more so for a vessel such as this must have been to have come even from Aotea (New Zealand), not to speak of Hawaiki. However, the story appears so far circumstantial in the lighting of a fire-signal for the canoe to come to Whangaroa, and it is given as related.

RANGIHOUA AND RANGIMATA CANOES

The next canoes to arrive at the island were Rangihoua and Rangimata. The cause of this migration, they say, was fighting in Hawaiki. There appear to have been various *take* (causes) of disturbance. First, the troubles of Manaia; second, the killing of Rakei; third, the burning of Ta-Uru-o-Monono or Manono. The last trouble, which caused the immediate departure of these canoes, arose through one Tama-te-kohuruhuru, son of Tu-moana, who killed his wife or sweetheart, Papa, in a fit of rage, because she accused him of impotency.

Tu-moana's tribe was named Wheteina, and it is evident from the story that they lived in pretty close proximity to the Rauru tribe, to which Papa, or Tahu, and her father Horopapa belonged. It would appear that, although said to be of different tribes, they both were evidently of the same stock, and related to one another, as Tu-moana called Papa his son's sister (no doubt a cousin of some kind or other), and Horopapa he speaks of as his uncle. On discovering the murder of his daughter, Horopapa and his people surrounded the house of Tu-moana, his son, and people at night, and killed them all, with the exception of Tu-moana, who escaped into 'his thickets' (*hitiki*), and hid there for some time. Tira, his brother-in-law, connived at his escape. (Tira was a younger brother of Horopapa, and married Tu-moana's sisters — *a Ra Puhi rau ko Ro Pua* — Te Puhi and Te Pua.) Tu-moana, after this, gathered his people and commenced fighting with the Rauru tribe. One of the Wheteina, Koro-wahia, lying in-ambush in the hollow of a *totara* tree (*Podocarpus totara*), killed Tira, which added fuel to the fire. Horopapa then sent to fetch his elder brother Hapa-kiore (all three were sons of Tchurahuruhuru = Maori Tuara-huruhuru), who gathered all their tribe, the Rauru-motchihere, or -motuhake — the true Rauru — to fight with the Wheteina and their allies. The battle took place on the sand-beach of Whangapatiki (said by the old men to have been a short one, not more than half a mile in length). One of the headlands was called Tauranga, the other Tapuika. The Rauru occupied the Tauranga, and Tu-moana, with his allies, the Tapuika end of the beach. The latter people were exceedingly numerous, covering the beach, hence

Horopapa's proverb — 'Tapuika is dark, Tauranga is light' (*Ka po Tapuika, ka ao Tauranga*), in allusion to the multitude of Tu-moana's people, and the few of the Rauru. The names of the tribes who assisted Tu-moana were Ruarangi, Muturangi, Wheteina, Harua, Tch-Eitara, Makao-a-uha, Makao-a-to(a), Matanga, Poutama, Tch-Eituhi, Tch-Etikoke and Tch-Etiao or Etiaw'(a). They fought, it is said, until the sea on the shore was red with blood, and in the end the Rauru defeated Tu-moana and his people. The account is vague as to how long the fighting was going on previous to the battle; but during that period the canoes Rangihoua and Rangimata were being built, and they put to sea during the fight. Rangihoua was not properly completed when she was launched, though Rangimata was. To this fact they attribute the former's ill-luck in getting ultimately wrecked, and in consequence very little is known about her people, of whom only a few were saved. All the legends and *karakias* concentrate around Rangimata and her arrival at the island. Although it is said Tu-moana and his tribal allies were defeated, it does not appear from a further part of the account that they were so completely. When Rangimata was afloat with Rangihoua, before setting forth on her voyage, the Rangimata people recognised the voice of Kirika, elder sister of Tu-moana, reciting the incantation of girding the *marowhara* (*Pikinga i ri marowhara*) of her brother. After recording this, the story says, *Ka torikirikitii Ta Uru Manuka* ('Ta Uru Manuka became small in the distance').

Their home left, they 'set out to live or die' (*Pokai ta uru o te whenua, pokai ta uru o te moana*), to wander round the crown of the land, to wander round the crown (expanse) of the ocean, to arrive after all their wanderings at the Chatham Islands. It is evident from the accounts that they endured severe privations on the way, particularly in the case of the Rangihoua canoe, whose crews were dying from lack of food and water, and in their helpless condition were wrecked on the north coast of the island, at Okahu. Another canoe, called Pouariki, made at the same time as Rangimata and Rangihoua, was said to have left with them, but, beyond this statement, nothing more was heard of her after leaving. From the short account given of her, however, she appears to have been a double canoe of some kind, having a consort, 'Katoko' by name — *He whakapiri no Pouariki* ('An adjunct' — lie close together — 'of Pouariki'). As the Moriōri raft-canoe was not in the least like this, of which the tradition alone is preserved, it is evident that the original canoes or vessels in which they came here from Hawaiki were entirely of a different character to any thing now in use either by Moriōri or Maori. With Pouariki was another canoe, Poreitua, whose consort (*whakapiri*) was named Mano, which came likewise, but, as in the case of Pouariki, nothing further is known of her. There were also two other canoes, called Te Rangi-tu-makohakoha and Turore; these were canoes of witchcraft (*E waka makutu*). It does not appear if these were double or not, and nothing further was known of them by the narrator.

The canoe-launching chorus (*Tau to waka*) was as follows:

Appendices

E Pouariki, Ooi!
Tokina mai au, E-ei, E-ei!
E ka ki ku rung' o Pouariki.
E kei, e ke ro.

O Pouariki, Ooi!
Drag me along, E-ei, E-ei!
It sounds (of dragging) on Pouariki,
She movés (or rises), she moves altogether.

The Rauru people are said to have had seven canoes which did not come with the others, but were left in Hawaiki. Their names were Tama-kororo, Tupungaherehere, Mata-rangi, Tohoro-i-ongongo (waste of nettles), Hape, Karangatai, and the last, Tihauwea, was another canoe of witchcraft. The *karakias* (or prayers) only of these canoes were said to have been brought to the Chathams. Nothing further is known of Rangihoua after being dragged down to the water, followed by Rangimata in the darkness of the early morn (*tchi ata marua po*). They were launched silently, for fear of their enemies, and after a while their crews set out on their long voyage with anxious hearts. Rangihoua, after being buffeted about, her crew weak and dying with thirst, arrived on the north coast of the island, where the vessel, apparently out of control, was either beached or driven ashore among the breakers, and was rapidly smashed up; many of the crew being drowned, or dying on landing. The few known to have escaped, and whose names have been handed down, are Tunanga, Taupo and Tarere. The captain of Rangihoua, Te Raki-ro(a), apparently died, or was drowned. Many of them died on landing, through exposure, and from drinking water. This was the case with their *ariki* and priest, Honeke, who in his extreme thirst, forgetting that he was carrying his god, Rongomai-whiti, on his back, proceeded to drink. The god, in his anger at this desecration, killed him, the priest dying as he drank. It is reasonable to suppose that whatever rites and religious ceremonies were known to the Rangihoua people, were equally well known to those of Rangimata, and would be preserved by them; but owing apparently to this wreck, and to the fact that all the old men of the north-west corner of the island were dead before these traditions were collected, such (if any ever existed) were lost with them. The account given by the others is, that the Rangihoua immigrants left no rites and ceremonies.

The season when these canoes arrived was *Te Whitu o Rongo* (the seventh of Rongo or July, sometimes including part of August), the stormiest weather about the island; so that, apart from the rough strong winds, the cold of these southern latitudes must have been most trying to the immigrants, accustomed as they were to milder climates.

To return, however, to Rangimata and her crew. Her captain or chief was Mihiti, whose wife was Kimi. The names of three of their sons were remembered; the eldest, Mawake, was said to be a bad man; the second, Tama-te-kahia, they are silent about; but the youngest, Mawete, was a good man. But how they showed these qualities is not recorded. Mawake, the eldest, was the

husband of Wairaka, who was a woman of rank, and of whom further mention will be made later on. The builder of Rangimata was Ru, of the Rauru clan; his wife's name was Pe, a niece (*timit'-a-kahu*) of Kahukura. Others who are remembered to have come in Rangimata were Nunuku, Pehe (a nephew of Kahukura), Mihitoro, Tarewa (with Tokoraro, his wife, and their son Kaitia), with other passengers, Hapa and Kakatai. Maruroa and Kauanga were also of the crew, with Tchu-te-ngana and Matarangi, whose house was Whareama, as well as many others whose names are forgotten.

Maruroa and Kauanga were brothers, and it was they who are said to have gone to the land of Tahiri, Irea and Momori (prior to the migration), who told them of Rekohu, or the Chathams, and taught them many other things. The place they went to was called Hukurangi, from whence they assert they brought the *karaka* tree, the *kumara* or *pakamara*, with the *marautara*. It would appear therefore, if this statement is correct, that the Morioris knew of the island and its position before coming to it. At the same time, their case must have been urgent, to cause them to leave their homes at such a time of the year. There once existed a *karakia* called a *kenewaka* (*utanga waka* in Maori) which recited all the names of the crew and people of Rangimata, but unfortunately it could not be remembered by the old men, otherwise all her passengers would have been known. Before dragging the canoe into the water, they performed the ceremony of burning the chips from the place where Rangimata was made (*a ra kohanga o Rangimata*), and chanted the following *umere* (*awa-moana* in Maori):

Wera, wera te rangi⁸ [or ra] tu-nuku, tu-rangi,
Ka pai a Nuku, ka pai a Rangi,
Kahukura⁹ wahia te moana,
Tungia i Hhiawaiki [Hawaiki] 'a¹⁰ wera,
Ka puta ki waho Tu-ta-wake.¹¹
Hiko,¹² hi marua to, hiko ki marua to.
Wera, wera te ra tu-nuku, tu-rangi.
Ka pai a Nuku, ka pai a Rangi,
Kahukura wahia te moana,
Tungia i Hhiawaiki 'a wera,
Ka rapu Mataihawata, Tane,
Ka mahuta a Tu-tawake.
Hiko, hi marua to, hiko hi marua to,
Rere atu, rere mai, rere papa.
Kia tuia¹³ te kohao,
Whakarere — Taki.
Hokoihoko¹⁴ te manu ka turiki,
E rongo Kenowaka (= kenewaka).

Burn, burn, O sun, shining on earth, in heaven,
Nuku is propitious, Rangi is propitious (Earth and Heaven).

Kahukura, divide the sea!
Light up Hawaiki that it may consume.
Tutawake comes forth,
Remove, remove quickly. Remove, remove quickly.
Burn, burn, O sun, shining on earth, in heaven,
Nuku is propitious, Rangi is propitious.

Moriori — A People Rediscovered

Light up Hawaiki that it may burn
The weird ones Mataihawata, Tane.
Tu-tawake comes forth,
Remove, remove quickly. Remove, remove quickly.
Rush forward, rush hither, rush gliding along,
To fasten the connection (or seising).
Leave, start!
Let the fledgling bird flap its wings,
'Tis a sound of departure.

After this they recited the *kenewaka*, a fragment of which only is remembered, beginning:

1. Maruroa, Kauanga e pa¹⁵ ki whea taua e?
E pa' ki roto, ka pange ko roto, ka pange ko roto, e.
E Haupapa, e Haupapa mo Tahiri¹⁶ te rangi
Ka pange ko roto, ka pange ko roto, e.
2. Maruroa, Kauanga e pa' ki whea?
E pa' ko waho, ka pange ko waho, ka pange ko waho, e.
E Haupapa, e Haupapa mo Tahiri te rangi
Ka pange ko waho, ka pange ko waho, e.
1. Maruroa and Kauanga, where shall we two
be placed?
Be placed inside, be placed inside, e.
O Haupapa, Haupapa! the day is Tahiri's —
Place him in, place him in.
2. Maruroa and Kauanga, where shall (they)
be placed?
Throw them out, throw them outside, e.
O Haupapa, Haupapa! the day is Tahiri's
(Mangatea) —
Throw them out, throw them outside, e.

And in this manner all Rangimata's crew were recited, verse after verse. It seems not improbable, however, that this was composed after the event, by way of commemoration, and to prevent the names of the crew being forgotten.

When the above ceremonies were over, the morn began to break (*Ka pe tch ata o Heia*), and the canoes moved out to sea, about which time, probably, the incident occurred of Kirika reciting the *maro* of her brother Tu-moana, which was as follows:

1. Ko Tu, ko Rongo te maro ka mehori, Tane,
Tangaroa.
Pera hoki e tapu, taputapu,¹⁷
Te maro o ti Ariki,¹⁸ te maro o Waiorangi.
Tangohia i tih'(i) o Ro Maka,¹⁹
E taua ki Whiti, taua ki Tonga, taua ki Whiti
te wawa,²⁰
Eke tu mai runga,
Rawea mai ke whiti makorapa,
No wai te maro ka mehori?
2. Ko Uru, Ngangana, Aiorangi,
Ko Tahu, ko Moko, ko Maroro, ko Wakehau
te maro ka mehori,

Pera hoki ra e tapu, taputapu,
Te maro o ti Ariki, te maro o Waiorangi,
Tangohia i tih'(i) o Ro Maka,
E taua ki Whiti, taua ki Tonga, taua ki Whiti
te wawa,
Eke tu mai runga,
Rawea mai ke whiti makorapa,
No wai te maro ka mehori?

1. 'Tis Tu, 'tis Rongo the outspread *maro*, Tane
and Tangaroa,
As also the sacred ends,
The *maro* of the Lord, the *maro* of Waiorangi.
Seize the crown of the Maka,
Fight to the east, fight to the west, fight to the
distant east,
Rise, stand up!
Gird that it may encircle.
Whose is the *maro* which is outspread?
2. Uru, Ngangana, Aiorangi,
Tahu, Moko, Maroro and Wakehau is the
outspread *maro*,
As also the sacred ends,
The *maro* of the Lord, the *maro* of Waiorangi.
Seize the crown of the Maka,
Fight to the east, fight to the west, fight to the
distant east,
Rise, stand up!
Gird that it may encircle.
Whose is the *maro* which is outspread?

This, as regards the Rangimata migrants, was the last they heard or saw of their Hawaiki home (if such it was), where these incidents took place, until some considerable time after, when Moe, one of the Rauru adversaries, came to the island with his people in the Oropuke canoe. It is at this stage that *Ko Matangi-ao* ends, and all later stories of their voyage to the Chathams, and their subsequent war with Moe and his people, are called *Hokorong'(o) tiring'(a)* ('Hearing of the ears'), in opposition to the former 'dawn of existence.'

The *karakias* in connection with their voyage show that they must have suffered considerable hardships, presumably from contrary and baffling winds, as well as lack of food and water. Hence their voyage is referred to as *kimi* (the searching) and *waipu* (immensity of water, ocean only). It is highly probable that these *karakias* were based on, or were the original ones used in their Polynesian voyages, but subsequently modified and brought more into accord with their surroundings. They still bear the strong impress of the troubles the people passed through. Thus in the story of 'Waipu,' the first *karakia* is called *Ta Upoko Hauta (hau-ta)* ('Slaying the head of the wind'), in which are recited the names of the gods, together with the 'Heaven-born.' Apparently in all these cases they are invoked to give effect to the *karakia* —

Appendices

TA UPOKO HAU-TA

1. Ko Tu, ko Rongo, Tane, Tangaroa,
Ka tuakina²¹ ki te rakau hanga²² mua,
Ka tuakina ki te rakau hanga roto,
Ka tuakina ki ta uru o Mahuta,²³
Ka tuakina ki ta uru no Mahuta, a.

2. Ko Uru, Ngangana, Aiorangi,
Ka tuakina ki te rakau hanga mua,
Ka tuakina ki te rakau hanga roto,
Ka tuakina ki ta uru o Mahuta,
Ka tuakina ki ta uru no Mahuta, a.

3. Ko Tiki, ko Toi, Rauru, Whatonga, &c.

1. 'Tis Tu, Rongo, Tane and Tangaroa
Who perform the *tua* with the first-made timber,
Who perform the *tua* with the inner-made timber,
Who perform the *tua* with the crown of Mahuta,
Who perform the *tua* with the crown from
Mahuta, a.

2. 'Tis Uru, Ngangana, Aiorangi,
Who perform the *tua* with the first-made timber,
Who perform the *tua* with the inner-made timber,
Who perform the *tua* with the crown of Mahuta,
Who perform the *tua* with the crown from
Mahuta.

The third and remaining verses continue to recite the rest of the 'Heaven-born,' down to the last, Ro Tauira.

The next *karakia*, of which we give an example, is recited by the Morioris in this order, and is called *Ko e hau te kamakama* (Maori, *Ko hau te kamokamo*) — 'The light-puffing wind.'

1. Ko e hau te kamakama,²⁴
Kamakama i runga, kamakama i raro,
Ka tu me re kamakama,
Ko ro toki ai?
Ko ro toki a uru,
Ko ro toki ai?
Ko ro toki a Ngana, hei whakarehua,
Nganangana²⁵ i tche Nuku, nganangana i tche
Rangi
E Tchua.²⁶
Koe²⁷ ra ta mata mo Ruanuku,²⁸
Kuai te mata mo Mauhika?
Ko au ko Rawa²⁹
Hurauwa, hurauwa, hupaka, hupaka, hutoi
te rangi.
2. Ko e hau te kamakama
Kamakama i runga, kamakama i raro
Ka tu me re kamakama
Ko ro toki ai?
Ko ro toki a Uru
Ko ro toki a Ngana i te Nuku ai whakarehua
Nganangana i tche Nuku, nganangana i tchia Rangi
E Tchua.
Koe ra te mata mo Ruanuku.
Kuai ta mata o Mauhika?

Ko au ko Rawa.

Hurauwa, hurauwa, hupaka, hupaka, hutoi te
rangi.

3. Tuakina i ta uru o tch Anini,³⁰ o tch Arohi
Hiti ki roto hau te kamakama
Ko ro toki ai?
Ko ro toki i a Tiki, i a Toi, i a Rauru, i a
Whatonga.
Ko ro toki ai?
Ko ro toki i a Rongomai, i a Kahukura.
Ko ro toki ai?
Ko ro toki i a Motuariki, i a Ruanuku, Tch
Aomarama.
Ko ro toki ai?
Ko ro toki i a Tumare me Ta Ranganuku,
Matirito, Wari ko Ro Tauira
Ka tu me re kamakama
E Hina³¹ tae ake ru—u
E Hina tae toro, e—.

1. 'Tis the light puffing wind:
It puffs above, it puffs below,
It comes with puffs.
Whose is the axe?
'Tis the axe of Uru.
Whose is the axe?
'Tis the axe of Ngana, with which to destroy.
To fight in earth, to fight in heaven.
Oh, 'tis a Tchua [= Tua].
Thou art the face for Ruanuku [you are doomed
to destruction].
Whose is the face of Mauhika?
'Tis I, 'tis Rawa.
Be gathered, be gathered together, be roasted,
be roasted [dried up].
Let the heaven [or sky] be shrivelled up.
2. 'Tis the light puffing wind:
It puffs above, it puffs below,
It comes with puffs.
Whose is the axe?
'Tis the axe of Uru.
Whose is the axe?
'Tis the axe of Ngana with which to destroy.
To fight in earth, to fight in heaven.
O, 'tis a Tchua [= Tua].
Thou art the face for Ruanuku:
Whose is the face of Mauhika?
'Tis I, 'tis Rawa.
Be gathered, be gathered together, be roasted, be
roasted,
Let the heaven be shrivelled up.
3. Chop down the crown of the Anini [sensation],
of the Arohi [shimmering all]
Veer into the puffing wind.
Whose is the axe?
'Tis the axe of Tiki, Toi, Rauru, Whatonga.
Whose is the axe?
'Tis the axe of Rongomai and Kahukura.
Whose is the axe?

'Tis the axe of Motuariki, Ruanuku Tch
Aomarama.
Whose is the axe?
'Tis the axe of Tumare and Ranganuku,
Matirito, Wari, and Ro [te] Tauira.
It comes with puffs.
O Hina! come forth there.
O Hina! come! *Toro*, e— [a song-ending].

The following *karakias* apparently show what straits the people were in owing to lack of water. There are three, called *Waihau o Waipu*, as well as *Ka Kapu hokaina o Waipu*, 'Drinking from the hollow of the hand, or from a wooden vessel.' The Morioris made drinking vessels of wood, called *hakana*, to hold water, with lids, and the same to keep ornaments in or to hide the relics of their gods, but generally on land they used *puwai*, i.e., tightly laid up blades of green flax in a long funnel shape, which lasted until the flax shrivelled up and had to be renewed.

KA KAPU HOKAINU O WAIPU

1. Tena e Tu, e Rongo, kotia ta uru o Moti-hanga,³²
Taapa te hou ki te rangi ko whakataunarewa
Ka utu au tau³³ kapu e
Utu ki te rangi a Utua³⁴ ka roa koi toro, e.
2. Tena e Rongomai-whiti, e Rongomai-rau, kotia,
&c.
3. Tena e Rongomai-mana, e Rongomai-ha,
e Rongomai-tauira, kotia, &c.
4. Tena e Tiki [reciting all the 'Heaven-born'], kotia
ta uru, &c.

THE DRINKING FROM THE HOLLOW OF THE HAND OF WAIPU

1. Then, O Tu! O Rongo! cut off the crown of
Moti-hangai,
Pierce direct into the high exalted heaven.
I fill (or dip) the hollow of my hand,
Dip to the heaven of utua, 'tis long indeed —
toro, e.
2. Then, O Rongomai-whiti! Rongomai-rau! cut off
the crown, &c.
3. Then, O Rongomai-mana! Rongomai-ha!
Rongomai-tauira! cut off, &c.

There are a number more of verses reciting the 'Heaven-born,' but all commencing the same as the first verse. This incantation, with others, was used by the Morioris in dry summer to bring rain, when the water was dry in some parts of the island.

ANOTHER WAIHAU

This is evidently a more recent version of the above. The names mentioned are those of people who came to the island in the canoes, but, with that exception, the words are the same, and need not be translated.

1. Tena, e Mehoriki, e Patea, e Kahukura-hangaitorea,
kotia ta uru o Moti-hangai,

Taapa te hou ki te rangi, ko whakataunarewa,
Ka utu au tau kapu, e.
Utu ki ta rangi a Utua ka roa, koi re,
Ka utu au tau kapu, e.
Utu ki ta rangi a Utua ka roa, koi toro.

2. Tena, e Maruhoanga, e Tutoake, kotia ta uru, &c.
3. Tena, e Rongomai-taihongo, e Tchuteme, kotia,
&c.

WAIHAU O WAIPU

1. Hunake i raro nei ko wai pupu, ko wai whanake,
Kia homai kia utuhia ki te mauu o Utihau,³⁵
Takina³⁶ e, takina, takina rangi, takina, e.
 2. Hunake i ranga nei ko ua nui, ko ua roa, ko ua
torikiriki,
Ko ua topanapana, ko pata ua, ko pata awha
Kia homai kia utuhia ki ri mauu o Utihau.
Takina e, takina, takina rangi 'taina,³⁷ e takina,
takina, rangi takina.
 3. E whaoa rangi whao,
E k' whakataka, whakataka, whakataka te kapu
Whakataka e, 'taina, takina rangi 'taina.
1. Rise up from beneath, waters bubbling, waters
ascending,
That it may be given and dipped from the spirit
of Utihau.
Oh draw it, draw it, draw from heaven, oh draw
it.
 2. Come forth from above, the great rain, the long
rain, the small rain,
The pattering rain, the drops of rain, the tempest
drops,
That it may be given and dipped from the spirit
of Utihau.
Oh draw it, draw it, draw from heaven, fill it
(the vessel),
Oh draw it, draw from heaven, draw it.
 3. Oh fill in heaven, fill,
Oh pour down, pour down, pour down (into)
the vessel,
Oh pour down, fill in, draw from heaven, fill in
(or lade it).

It will be seen by this last incantation, or it may be called a prayer, how much the Rangimata people must have suffered from lack of water. It was contended by some of the Morioris that the stories told under the head of *Waipu* did not belong to Rangimata, but referred to the Oropuke canoe. This does not, however, appear to be the case, as in the second *Waihau*, or *Kapu hokainu*, or *Whakainu*, the names of Maruhoanga and Tutoake appear, who were admittedly Rangimata people.

Another form of incantation, to beat down an unfavourable wind and obtain a fair one, also used by the migrants, was called an *Umu-toa-rangi* ('Oven to roast the heaven'), of which there were many, but only

Appendices

one example will be cited here, called *Ta Umu-o-Waipu* or *Tonga-minino* (otherwise *Tongamani*), strong south-east wind:

TONGAMININO

Taona ta umu, popokia atu ki te Marangai te Marepe,
e Tongaminino!
Taona ta umu, popokia atu e Tongaminino!
e Tongaminino!
Ko ta umu na Horohoro, e Tongaminino!
e Tongaminino!
'Taina ta umu popokia atu te whakuru(a),
tch Angaiho, e Tongaminino!
'Taina ta umu popokia atu ta Uru ro(a) ta Raki ro(a).
Popokia atu ta Uru ro, te Tonga ro e Tongaminino!
Ko ta umu na Horohoro, na Whaminino hoki, na
Wawao, e.
E Tongaminino! e Tongaminino!
Taona ta umu popokia atu tch Anini,³⁹ tch Arohi, e
Tongaminino! e Tongaminino, e!
Light the oven, press back the east and north-east
wind, O Tongaminino!
Light the oven, press it back, O Tongaminino!
O Tongaminino!
'Tis the oven of Horohoro, O Tongaminino!
O Tongaminino!
Load up the oven, press back the north and north-
north-west winds, O Tongaminino!
Load up the oven, press back the south-west and
west winds,
Press back the south-west and south-east winds,
O Tongaminino!
'Tis the oven of Horohoro, of Whakaminino also,
of Wawao, e.
O Tongaminino! O Tongaminino!
Light the oven, press back the Anini, the Arohi,
O Tongaminino! O Tongaminino!

There is also another incantation used, called 'The Basket of T' Whai Tokorau' (*Ko ro Kete o T' Whai Tokorau*). This Whai Tokorau was a son of Tahiri Mangate(a), the wind-god, or father of the winds, but this incantation was not used until that of 'The Axe of Heu-mapuna' (*Ko ro Toki o Heu-mapuna*), the swaying-wind, had first been recited, after which *Ro (te) Kete o T' Whai Tokorau* ('His Basket in which to confine the winds'). Then, to produce a calm, came *Ta Umu a Huirangi* ('The Oven of Huirangi'). These, with others, may appear at another time.

All these incantations, but especially those to allay tempests, were constantly used by the Morioris in their fishing excursions, or passages from one island of the group to another, when caught by strong winds. Their raft-canoes, being slow of progression, made it difficult to get home or into safety.

Rangimata, it is said, arrived at or made the land on the north coast of Chatham Island, and some of her crew landed and planted the *karaka*⁴⁰ tree, which they called *wairarapa*, at a place called Wairarapa, as well as

the *marautara*⁴¹ (a kind of convolvulus creeper), also at Wairarapa, on the coast near Te Ika-rewa, at Te Umumoki. It grew nowhere else on the island, hence possibly the especial note made of it by the Morioris.

Rangimata's next place of call was Te Whakuru(a), at the north-east part of the island, where she anchored, and there Maruroa, Kauanga, and others landed, finding, it is said, Rongopapa and his people (autochthones) at that place.

On their meeting, Rongopapa enquired, '*Wari ko tere?*' ('Who are the strangers — party?'). Answer, 'Maruroa and Kauanga'; who, in reply, asked, '*Wari ko hunua?*' ('Who are the people of the place — *tangata whenua?*'). Answer, 'Rongopapa.' Upon this, Maruroa and Kauanga enquired, 'What are those things which you are killing?' They replied, '*Hipuku* (sea-elephant), *puhina* (fur-seal), *mimiha* (hair-seal). The skins are our clothing, but what is your clothing?' They answered, '*Waruwaru* [*weruweru* in Maori]. *Ko te pere nui a Tawaru*' (a proverb). Rongopapa said, 'Your clothing is chilly and cold (*mataanu, makariri*), but this is the skin of our ancestor, Hhia Maitai,⁴² and cannot be worn for its warmth.'

After this, Rangimata arrived at Okawa. Here Utangaroa landed and dwelt; although another says he landed at Mairangi and stayed there, his name being retained in the *Tokotoko-o-Utangaro(a)*. The canoe was nearly wrecked, however, at Okawa, on the sunken rock of Manapo, but she was luckily got off, on which occurrence Wairaka's voice was heard to exclaim, '*A, te rere mai i roto whaiti*' ('See, she sails in the channel, or passage'). By others it is alleged that Rangimata came from the south, and got on to or else into very close proximity to Kaira, a sunken wash about four miles off 'The Horns,' where Wairaka saved her by the incantation *Ko ro Tutaki a ra Waku* ('The closing of the *Waku*'), and added, when in safety, *Ka to ra manino* ('The calm prevails'). Whether either of these stories had any real foundation in fact appears to be questionable. Had Rangimata touched on Manapo Reef in fine weather she might have escaped, but Kaira is a wash on which a heavy surge constantly breaks, and from which, unless carried by, nothing could escape destruction. It seems not improbable that the story had its origin either in or on their way from Hawaiki, as the name Wairaka is common to the Maoris as well, and a very similar occurrence is said to have happened to the Mata-atua canoe after her arrival at Whakatane, in New Zealand, in which another woman named Wairaka took part.

After her escape from this danger, Rangimata sailed to Te Awapatiki, where she and her crew landed . . . and were opposed by the Kau Te Hamata (Hamata people), the autochthones of the place. Marupuku and his people, on seeing the migrants, put in a post in the sand with the image of their god, Heauoro. But the general account of Rangimata was, that on landing at Te Awapatiki, the Whanga Lagoon was full, and ready to burst out, as it does sometimes. In dragging the canoe up, it made a small channel, which the waters of Te Whanga entering, forthwith burst out and wrecked Rangimata. A small island of jagged limestone rocks in the Whanga Lagoon is fabled to represent Rangimata's crew. There appears very

Appendices

their chief, defeated them there, killed and roasted a number of them in an oven at Whakare, this was, as far as is known, the last occurrence of the kind. Through the cessation of war and man-slaying, the Morioris had no further use for their old weapons of offence, which thenceforth were laid aside, and the art of war ceased. Consequently the Maoris on their arrival found them an easy prey, being an inoffensive, harmless people, and forthwith enslaved them without resistance. The only weapon they retained (unless it was a subsequent invention) was the *tupurari*, a kind of long quarter-staff. . . With this they went to their *tanu* (*tauas*, so called), in which they kept up and recited all their old war ceremonies, as if in actual battle, but, beyond which, no harm was done.

Rangimata's crew were said to be *hokowha* (eighty), and Oropuke's the same. How far these numbers are

reliable may be an open question. Probably they are correct, as the old Moriori could count by name about seventy of Rangimata's crew, and it appears reasonable to suppose that Oropuke's crew were fairly equal, or they would hardly have dared to make war with the former people as they did.

In the matter of the cessation of man-slaying, the Morioris appear to be the only section of the Polynesian race that established and kept such a law. One, Houmaitawhiti, when taking farewell of his sons, attempted to impress on the original Arawa migrants to New Zealand the observance of this law. In the case of the Morioris, the same thing took place when Moe took leave of Horopapa, but the reality was subsequently established by Nunuku.

NOTES

1. The question suggests itself, whether by this name Aropawa, the ancient name of the north part of the Middle Island of New Zealand is intended, or whether the name was brought from Hawaiki.
2. *Tinaku*. Williams' Dictionary gives the meaning as 'Seed potatoes; a garden and cultivated ground'; evidently implying cultivation. The Moriori meaning is, to grow deep and strong, or increase.
3. *O wahine 'ti*; in Maori, *O wahine iti*. Junior wives. Presumably the senior one was exempt from work; but whether this is correct or not, the *wahine iti* were evidently assumed to do the hilling up of the Kumara.
4. *Takina*, draw forth, spring, shoot forth. *Ka taki i* [= *te*] *tupu*, the shoot comes forth.
5. There is a legend in which one Pupaonga or Paonga went to a certain island with a party of people, and there killed an ogress — *Tipu(a)* — called Tchurawhateitei, whose custom it was to entice and then devour all people landing at her place. Whether this is the same Paonga or not is uncertain, although, as he was one of the Moriori heroes, it appears not improbable.)
6. The word *miti* (lick), scarcely embodies the full meaning of the original, which here implies swallowing up, exhausting the tide.
7. Devour, bolt whole, leave no remnant.
8. Although *rangi* is also used, *ra* is preferable, not clashing with *Tu-rangi*.
9. Kahukura, a shark god, hence the invocation.
10. 'a = *kia*. The *ki* left out because of the *ki* in Hawaiki.
11. *Ka puta* or *mahuta a Tutawake*; in Maori, *Ka puta te Waka-ariki*, 'Tis a war-party!'
12. *Hiko*, &c., might also be rendered, 'Stride, spring away.'
13. *Tuia*, sew, reeve the sennet lashings to bind the parts of the canoe together.
14. *Hokoihoko* (in Maori, *Hokahoka*) *te manu hauturuki*. 'Like a fledging bird they leave and take flight.'
15. *Pa* (= *panga*), to throw, place.
16. Tahiri-mangatea; committing themselves to the winds, represented by this god. Those favoured were thrown (placed) in Rangimata, those unfavoured were not.
17. Ends waving; ends of the *maro* at back and front of wearer.
18. Or senior chief.
19. *Tih' o Ro Maka*. Another variant of this is: *Kapichia* [= *Kapchia*] *i tchu o Ro Maka*, 'snatch it from beyond the Maka.' There is nothing to show who this Maka really is.
20. *Whiti te wawa*. *Wawa* also bears the meanings of 'scattered' and 'dispersed'. It appears to be a question whether this does

- not refer to a much farther off Whiti than the one they came from, especially as the recitation of the *Maro* referred to was alleged to have taken place in Hawaiki.
21. *Tuakina*. It suggests itself as a reasonable rendering of this word *Tua*, here used in the passive form; that it had originally in its first use, as well as in these incantations, the meaning of chopping down or felling, as a tree — symbolically, of course — to overcome the object, or to achieve the end desired, using at the same time in the ceremony sprigs of trees — *manuka* and others — as the visible medium of breaking (chopping down) the power fought against. The same idea is seen in ancient incantations, both Maori and Moriori, which speak of '*Taku toki whanatu ana e hahau i te takapu o te rangi*' (slightly altered in certain cases), 'my axe which proceeds to chop the belly of the sky,' i.e., induce a calm. Sometimes the *Karakia* is compared to an *Umu*, oven, 'to roast the crown of the sky.'
22. *Te rakau hanga mua, roto*, &c., are evidently pieces of wood used in the construction of the keels (*Hua*) or stem-piece (*Koua*) of the canoe for which the fair wind is desired.
23. *Uru o Mahuta*. The hair of the crown of the head of Mahuta, one of their ancient ancestors. The head being the most sacred part of his body is used figuratively here as an agent to break down the adverse power. Mahuta also represents the woods, with their fragrance.
24. *Ko e hau te kamakama*. The Morioris have a peculiar manner of pronouncing the word *hau* (= wind), apparently in accordance with an undefined rule of sound; in other cases pronounced *heau* — *Ka heau*, the winds, all the vowels being sounded and blended. *Kamakama* appears to be the equivalent to the Maori, to bubble up, as water, with a slight variation in this case, light puffs of air, barely perceptible.
25. *Nganangana* is evidently a play upon the name *Ngana* (Maori *Ngana* and *Ngangana*), to contend, to strive — hence, in this case, to fight against *Nuku* and *Rangi*, to obtain the wind sought for.
26. *E Tchua*. 'Tis a *Tchua*' (= *Tua*) — an incantation to chop, fell, the evil power. This is really identical with the Maori *Tua*, to subdue the winds.
- 27, 28. *Koe ra te mata mo Ruanuku*. 'Thou art the face for Ruanuku' — under the symbol of Ruanuku, old age, shall die, &c.
29. He, *Rawa*, in assuming the face of *Mahuika*, i.e., attributes of fire, will burn and crumple up the heaven, or the evil power of the wind.
30. Still with the simile of an axe to chop down or fell the sacred crown of *Tch Anini* and *Tch Arohi*, classed as winds, but really

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- having no compass bearings, meaning as in translation.
- 31. *E Hina tae ake ru — u(=ra)*. The Morioris are unable to explain who Hina may be, or what it refers to. From the construction of the sentence, Hina would appear to be a person, or, what is probable, the object desired — fair wind and weather personified. An old Maori incantation to subdue and change a wind may throw some light on the meaning: *Takataka to hau ki te Uru, whakataka to hau ki te Tonga, kia tu mahinahina i uta, kia tu marokeroke i tai, &c.* Mahinahina was explained as referring to the way the silver gray of the leaves turned with the wind appeared when a storm of wind and rain abated and the general appearance showed fine weather, which last is the object sought by the incantation.
- 32. *Utihau*, another name for the wind.
- 33. *Takina*, draw, induce, shoot forth.
- 34. *Taina* (= *utaina*), fill in, lade.
- 35. *Motihangai* is said to represent heaven or the sky; there is nothing to show any other meaning, and the above would appear to be in a figurative sense.
- 36. *Tau* (= *taku*). This pronunciation seems as if the Morioris had retained here the pronunciation of their Tahitian brethren.
- 37. *Utua*, figurative for heaven, where the water was supposed to be.
- 38. *Tongaminino*, the south or south-east wind. The additional

- word *Minino* is said to be derived from the story of Tawhaki's ascension to heaven, in which his foot slipped in ascending on the south-east wind. *Ko ro minitanga* [*maniatanga* in Maori] *o ro wewe o Tawhaki ku rung' i Tonga*, the slipping of Tawhaki's foot on the south-east wind.
- 39. *Anini* and *Arohi*, as remarked in a previous note, are merely mythical winds.
- 40. It appears strange how persistently this tradition of bringing the Karaka berry and planting it is held by both peoples, Maori and Moriori, separated as they each were for at least six hundred years. With the exception of the Kermadec islands, to the north of New Zealand, the tree does not appear to be known elsewhere, and what has originated the legend?
- 41. *Marautara*, a kind of creeping plant of the convolvulus family, which one of the Ngati-tama Maoris recognized as growing over the old decayed huts at Poutama, White Cliffs, Taranaki, New Zealand: he called it *Popohue*. It is now extinct. From its close proximity to the sea, it seems not improbable that the seed was drifted here and thrown up by a gale to the place where it grew.
- 42. *Maitai* is an ancient word, both Maori and Moriori, denoting all kinds of fish, including seals; *hhia* is a particle, introduced for euphony — *Ko hhia Maitai*.

SK MAHI GREAT
 MAHI Earth Heaven waters
 MAHIN Great Mighty, FESTIVAL
 MAHI TA honored class of Ancestors
 MAHINA DOMINION SOVEREIGNTY
 UTIHAU WIND & C UT outside ITO
 RAKAUMATOHI MOON 18th DAY

SK	MA	HI	TA		CLASS of DECEASED ANCESTORS
	MA	HI	MA	TA	RAMGA CLASS of DECEASED ANCESTORS
	MA	HI	MA		GREATNESS
MAORU	MA	TE			DEAD
		HI	NGA		BEKILLED
				[NEA]	UNDERWORLD
				RA RO	HEAVEN STANZA TIME
				RA NGA	WAY PATH
				A RA	LADDER BRIDGE
				A RA HA	Durge funeral.
			TA		D REAM of ONE DEAD
			TA	HA KU RA	FORM SEMBLANCE
		A-	TA		OPPOSED TO SUBSTANCE
					SHADOW REFLECTION
	A	HI	KA	-	PART of one SLAIN IN BATTLE
		PA	RE	KU RA	BATTLE
				RA NGA	AVENGE A DEATH
				HA RAPUKA	GRIEVE
	NA	MA	TA		TIME TO COME
			TA KA		Come Round as a date or Time
			TĀ HŪ		DIRECT LINE of ANCESTRY
			TĀ HOKA		RECITE CEREMONIALLY
			TĀ HU NA		BATTLE FIELD
			TĀ I HEKE		descent go down.
			TAKIRĀ		MOON on 19th DAY
			TA KE	TA KE	OWN
			TA KI	URA	SACRED FOOD on Removal of bones of the DEAD
WHAKA			TA KO	TO TIPUNA	RECITE GENEALOGIES
			TA KU		MY