**The Story of Hatupatu and Kura-of-the-Claws**

Hatupatu was a youth who came to these shores in the Arawa canoe from the Maori South Sea fatherland. With his elder brothers, Ha-nui, and Ha-roa, he went inland bird-hunting, in the great green forests of the high lands in this strange new country. He scoured the bush, spearing and snaring the pretty *koko* (the *tui* or parson-bird), the noisy *kaka* (parrot), and the soft-cooing *kuku* (the wood-pigeon). In the depths of the woods near the Waikato River he was caught by a frightful female ogre, a harpy whose name was Kura-ngaituku,—“Kura-of-the-Claws”—who was feathered like a bird, and armed with very long sharp talons, with which she speared her prey in the bush. (You may see her presentment carved on the doors of some Maori communal halls in the Rotorua country; half-woman, half-bird, with little birds nestling in her hair or flying about her.) Hatupatu was borne off by the feathered giantess to her gloomy home, which was a cave near the top of a rocky mountain above the Waikato River. There the witch lived, and there she had a kind of aviary of tame birds; and in and out of crevices in the rocky walls of the cave played little lizards, each of which had a name given it by Kura-of-the-Claws. There she set her latest captive, Hatupatu, bidding him mind the birds while she was out a-hunting, spearing birds with her terrible talons.

Hatupatu awaited an opportunity to escape, and one day when Kura-of-the-Claws was out in search of food he fled from the cave-dwelling, after liberating all the birds. And one of these birds the *riroriro*—the little grey warbler—flew off in search of its mistress, crying and chirruping as it went, “O Kura', O Kura', Hatupatu has gone!” And the witch-giantess came back to her cave and seeing that Hatupatu had let her pet birds go free and had, moreover, killed all the pet lizards he could find, she set out in furious anger to recapture the fugitive. From hill to hill she went on Hatu's trail, half-leaping, half-flying, her fierce eagle-eyes darting this way and that for Hatupatu. The Arawa youth, fortifying himself with powerful incantations—taught him by his elders, and chief of all by Ngatoro-i-rangi the great *tohunga*—swiftly crossed mountains and valleys and streams, but the infuriated Kura' took whole hills at a stride. She was close on Hatupatu's heels when in his desperation as he came to a great rock, a round boulder lying at the foot of a ferny hill, he repeated the most potent charm of all. It was just two words:

“*Matiti, Matata*!”

At this Maori “Open, Sesame” the huge rock straightway split open, revealing a hollow in its heart. Hatupatu leaped in and the rock closed after him. Kura' was just a moment too late. She tore savagely at the boulder with her fearful claws but Hatu' was safe.

The witch woman tarried long in the woods above, waiting for Hatupatu to emerge from his rock shelter. At last he did so, and fled northward over the plains and hills toward Rotorua Lake, with Kura again in hot chase. The race went on until the pair came to the Pareuru Pass, a narrow ferny valley between the square-topped hill Owhinau and the steep slants of Moerangi Mountain. There, if you go along the Forest Service track between Whakarewarewa and Roto-kakahi, you will see masses of boulders, volcanic rocks fallen from the hills above, scattered about the valley. One of these, alongside the road, is curiously marked with deep striae like the grooves worn in glacier moraine rocks in the Alpine country. Those scratches are the marks of Kura-ngaituku's talons as she tore ferociously at Hatupatu, when he leaped behind the rock for safety. Just by a hand's-breadth did he avoid those spearing claws.

The rock refuge gave Hatupatu a moment's breathing space, then on he fled again, down the Waipa Valley for Whakarewarewa. There in the open ground Kura' once more all but seized the flying Hatupatu. Just at the foot of Pohaturoa hill, which makes a green background for the steam clouds from the geysers and hot springs of Whakarewarewa, the young man, as he dashed down the valley, came to a great boiling pool of white churning mud. This was the sulphur-belching pool called Whanga-pipiro. He leaped across it safely and went racing on. But Kura-Ngaituku, flying after him, did not see the mud-spring until too late. She attempted to leap it but dropped *plop*! into the horrible pool. Down she sank; the boiling, heaving porridge-like white mud closed over her fierce feathered head, and that was the last of Kura-of-the-Claws.

The rejoicing Hatu', thus ridden of his terrible witch of the forest, went on his way to the lake. On the shore of Rotorua, near the place which we now call Sulphur Point, he rested and decked his head with a chaplet of green leaves, then, plunging into the lake, he turned his face toward the island of Mokoia, where his parents lived. He dived, and swam under water to the island. Halfway across, or rather through the lake, he paused to eat a meal of *kakahi*, the fresh-water bivalve; then he swam on again. The spot where he halted for his watery feast is known to this day as “Te Mauri-ohorere-a-Hatupatu.” (“The startled soul of Hatupatu.”) It is a long white rock on the bottom of the lake, between Ohinemutu and Mokoia. A mortal cannot look on that magic rock with impunity; to see it is a *tohu-maté*, a portent of approaching death. Should a canoe crew be paddling over that spot, and the paddlers, incautiously looking down through the clean shallow water, behold that enchanted sacred *Mauri* then they or some of their kindred will surely shortly die.

Hatupatu leaped gladly upon the shore of Mokoia Island, home from his great adventures, and as he landed he threw down his wet head-chaplet of foliage. The branchlets took root and grew and they became those *pohutukawa* trees which grow so grandly on the shore of the sacred island. And in his later adventures, when he followed the war-path and performed many marvellous deeds, he twined his head for the home-coming with green leaves, which grew into trees, such as that *tawa* yonder in the haunted grove. And noblest of all is the *totara* which sprang from a sprig that he wore returning from a war expedition over the forest ranges beyond the Rotoiti-Rotoma chain of lakes. A score of generations has passed since Hatupatu the wonder-worker set that tender tree there, to adorn the hillside of beautiful Mokoia, and to-day when the soft *hau-matangi*, the sweet breeze from the north, stirs its tall head of fadeless green, it whispers the magic-meaning name of Hatupatu.

# [http://upload.wikimedia.org/wikipedia/commons/thumb/9/98/TeKootiGudgeon.jpg/170px-TeKootiGudgeon.jpg](http://en.wikipedia.org/wiki/File:TeKootiGudgeon.jpg)Te Kooti

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| **Te Kooti Arikirangi Te Turuki** |

## Early life

Te Kooti's was born at Te Pa-o-Kahu in the Gisborne region as a son of Hone Rangipatahi (father) and Hine Turakau (mother), of the Rongowhakaata tribe (iwi). Their hapū (tribe) was Ngati Maru.

*Arikirangi* is thought to be the original name of Te Kooti. His birthdate is thought to be approximately 1832. *Te Kooti* is understood to be his Christian baptismal name.

Te Kooti was apparently a very troublesome boy to his father, who tried to kill him. Te Kooti escaped and hid in the house of an uncle.

Te Kooti's and the friends he had gathered around him gained a bad reputation for their behaviour.

He had to leave home and went to sea on different ships that traded along the coasts of the North Island.

## Exile

In 1865 while fighting with government forces to suppress the Pai Marire (or Hauhau cult), he was arrested as a spy while trying to contact his brother who was fighting with the Hauhau, and exiled to the Chatham Islands, together with the rebels he had been fighting against. He was never tried and took every opportunity to demand a trial. If he did supply the Pai Marire with guns as is alleged, he also took part in a battle against them. There are allegations he fired blanks on this occasion.

While in exile Te Kooti experienced visions and became a religious leader. He also performed some sleight of hand, such as using matchheads to set his hand on fire above the altar during a church service. These tricks swayed the Māori prisoners on Chatham Islands, and when some of the chiefs present on the island were sent back to the mainland, Te Kooti took advantage of the situation to become the local leader. Only Te Kooti's uncle was not impressed by these tricks, which he saw right through. Nevertheless, Te Kooti established a faith named Ringatū [Upraised Hand] which gained many followers, and is still present in New Zealand society today.

## Escape

Expecting a resupply boat, Te Kooti prophesied that two boats would soon arrive to take them off the island. On July 4, 1868, Te Kooti led a dramatic prison break, and with 168 other prisoners seized the schooner *Rifleman*, with supplies and rifles, scuttled another vessel and set off back to the North Island. This was a bloodless coup, on Te Kooti's strict orders, except for one Chatham Island sergeant who was killed because of a personal grievance. The Pākehā sailors were allowed to live and set sail for the coast of New Zealand with help from the Māori. The sailors attempted to sail towards Wellington, but with Te Kooti's expertise at sailing were caught and told they would be thrown overboard if they did not keep a course for the East Coast. On the fourth day at sea, the ship was becalmed and Te Kooti declared that a sacrifice was needed. Te Kooti had his uncle thrown overboard and soon afterwards the ship made headway again.

Upon their arrival at Whareongaonga in Poverty Bay, Te Kooti asked the Māori King Movement and the Tuhoe tribes for refuge but was rejected. He also sought dialogue with the colonial government but was rebuffed. He sent a statement to the effect that if the government wanted a war, he would give it to them in November.

## At war

On November 10, 1868, Te Kooti and his followers attacked the township of Matawhero on the outskirts of Gisborne. Some 54 people were slaughtered, including women and children. The dead included 22 local Māori as well as European settlers. This was probably a revenge attack, motivated by Te Kooti's false imprisonment as a spy.

Te Kooti was then pursued by colonial and sympathetic Māori forces. His community was surrounded at Ngatapa, but Te Kooti and his warriors managed to escape.

From there, Te Kooti was chased to Te Porere. There, he set up a pa and withstood an attack from the British forces, including some opposing Maori troops, under Major Kepa. After much fighting, the British broke through into the pa and Te Kooti had to abandon it, leaving many dead and wounded. Te Kooti himself was shot in the finger on his escape.

From there, Te Kooti escaped into the Urewera and made an alliance with the Tuhoe leadership.

From 1869 to 1872, Te Kooti and his followers raided throughout the central North Island while being pursued by their colonial and Māori enemies. His power was only broken once his Tuhoe allies were systematically conquered by his enemies. But once again Te Kooti managed to escape, this time to the King Country where he spent the next decade under the protection of the Māori King. Te Kooti used this time to develop his religion.

## Pardon and later life

In 1883, Te Kooti was pardoned by the government and began to travel New Zealand. His followers grew and he decided to return to his old home. However, his past deeds had not been forgotten and the local magistrate arrested him and imprisoned him, citing an anticipatory breach of the peace. Te Kooti was released on the condition that he never again try to return to his old home.

# [http://upload.wikimedia.org/wikipedia/commons/thumb/d/de/TeRauparaha1840s.jpg/240px-TeRauparaha1840s.jpg](http://en.wikipedia.org/wiki/File:TeRauparaha1840s.jpg)Te Rauparaha

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| **Te Rauparaha** (1760s-1849) was a [Māori](http://en.wikipedia.org/wiki/M%C4%81ori_people) [rangatira](http://en.wikipedia.org/wiki/Rangatira) (chief) and war leader of the [Ngāti Toa](http://en.wikipedia.org/wiki/Ng%C4%81ti_Toa) tribe who took a leading part in the [Musket Wars](http://en.wikipedia.org/wiki/Musket_Wars). He was influential in the original sale of conquered Rangitane land to the [New Zealand Company](http://en.wikipedia.org/wiki/New_Zealand_Company) and was a participant in the [Wairau Incident](http://en.wikipedia.org/wiki/Wairau_Incident) in [Marlborough](http://en.wikipedia.org/wiki/Marlborough,_New_Zealand). He was known as the Napoleon of the South Pacific. |

## Early days

From 1807, muskets became the weapon of choice and partly changed the character of tribal warfare. In 1819 Te Rauparaha joined with a large war party of [Ngā Puhi](http://en.wikipedia.org/wiki/Ng%C4%81_Puhi) led by [Tāmati Wāka Nene](http://en.wikipedia.org/wiki/T%C4%81mati_W%C4%81ka_Nene); they probably reached [Cook Strait](http://en.wikipedia.org/wiki/Cook_Strait) before turning back.

## Migration

Over the next few years the intertribal fighting intensified, and by 1822 Ngāti Toa and related tribes were being forced out of their land around Kawhia after years of fighting with various Waikato tribes often led by Te Whero whero. Led by Te Rauparaha they began a fighting retreat or migration southwards, (this migration was called Te-Heke-Tahu-Tahu-ahi)conquering hapu and iwi as they went south, which ended with them controlling the southern part of the [North Island](http://en.wikipedia.org/wiki/North_Island) and particularly the strategically placed [Kapiti Island](http://en.wikipedia.org/wiki/Kapiti_Island), which became the tribal stronghold.

In 1824 an estimated 2,000 to 3,000 warriors comprising a coalition of mainland tribes from Te Wai Pounamu, the East Coast, Whanganui and the Horowhenua assembled at [Waikanae](http://en.wikipedia.org/wiki/Waikanae), with the object of recovering Kapiti Island. Crossing in a flotilla of war canoes under cover of darkness, they were met as they disembarked by a smaller force of Ngāti Toa fighters led or reinforced by Te Rauparaha. The ensuing Battle of Waiorua, at the northern end of the island, ended with the rout and slaughter of the attackers. This decisive victory left Te Rauparaha and the Ngāti Toa able to dominate Kapiti and the adjacent mainland.

## Trade and further conquest

[Pākehā](http://en.wikipedia.org/wiki/P%C4%81keh%C4%81) [whaling](http://en.wikipedia.org/wiki/Whaling) stations became established in the area, and Te Rauparaha encouraged them and many Māori worked in them. Some Māori women married Pākehā whalers, establishing a lucrative trade of supplies for muskets thereby increasing Te Rauparaha's [mana](http://en.wikipedia.org/wiki/Mana) and military strength. In 1827 he began the conquest of the [South Island](http://en.wikipedia.org/wiki/South_Island), and by the early 1830s he had defeated a branch of the Rangitane iwi in the Wairau valley and controlled most of the northern part of it. He married his daughter Te Rongo to an influential whaling captain,Captain Blenkinsop and sold land to him in the Wairau Valley for a whaling station. It is uncertain if Te Rauparaha understood the full implications of the deed of sale he signed and gave to the captain. He hired the brig Elizabeth with Captain Stewart to transport himself and 100 warriors to Akaroa Harbour where he attacked the local tribe and captured its chief Te Maihararnui and his wife and daughter. During the voyage back to Kapiti the chief killed his own daughter. Te Rauparaha was incensed and on their arrival at Kapiti the survivors were tortured to death.

In 1831 he took the major [Ngāi Tahu](http://en.wikipedia.org/wiki/Ng%C4%81i_Tahu) [pā](http://en.wikipedia.org/wiki/P%C4%81) at [Kaiapoi](http://en.wikipedia.org/wiki/Kaiapoi) after a three month siege, and shortly after took [Onawe](http://en.wikipedia.org/wiki/Onawe) Pā in the [Akaroa](http://en.wikipedia.org/wiki/Akaroa) harbour, but these and other battles in the south were in the nature of revenge (utu) raids rather than for control of territory. Further conquests to the south were bought to a halt by a severe outbreak of measles and the growing strength of the southern hapu who worked closely with the growing Europen whaling community in coastal Otago and at Bluff.

## Planned European settlement

The last years of Te Rauparaha's life saw the most dramatic changes. On 16 October 1839 the [New Zealand Company](http://en.wikipedia.org/wiki/New_Zealand_Company) expedition commanded by Col [William Wakefield](http://en.wikipedia.org/wiki/William_Wakefield) arrived at Kapiti. They were seeking to buy vast areas of land with a view to forming a permanent European settlement. Te Rauparaha sold them some land in the area that became known later as [Nelson](http://en.wikipedia.org/wiki/Nelson,_New_Zealand) and [Golden Bay](http://en.wikipedia.org/wiki/Golden_Bay). On 14 May 1840 Te Rauparaha signed a copy of the [Treaty of Waitangi](http://en.wikipedia.org/wiki/Treaty_of_Waitangi), believing that the treaty would guarantee him and his allies the possession of territories gained by conquest over the previous 18 years. On 19 June of that year, he signed another copy of the treaty, when Major [Thomas Bunbury](http://en.wikipedia.org/wiki/Thomas_Bunbury_%28penal_administrator%29) insisted that he do so (Oliver 2007).

Te Rauparaha soon became alarmed at the flood of British settlers and refused to sell any more of his land. This quickly led to tension and the upshot was the [Wairau Affray](http://en.wikipedia.org/wiki/Wairau_Affray) when a party from Nelson tried to arrest Te Rauparaha, and 22 of them were killed when they fired upon Te Rauparaha and his people out of fear. The subsequent government enquiry exonerated Te Rauparaha which further angered the settlers who began a campaign to have the governor, [Robert FitzRoy](http://en.wikipedia.org/wiki/Robert_FitzRoy) recalled.

## Capture and eventual death

Then in May 1846 fighting broke out in the [Hutt Valley](http://en.wikipedia.org/wiki/Hutt_Valley_Campaign) between the settlers and Te Rauparaha's nephew, [Te Rangihaeata](http://en.wikipedia.org/wiki/Te_Rangihaeata). Despite his declared neutrality, Te Rauparaha was arrested after the British captured secret letters from Te Rauparaha which showed he was playing a double game. He was charged with supplying weapons to Maori who were in open insurrection. He was captured near a tribal village [Taupo Pa](http://en.wikipedia.org/w/index.php?title=Taupo_Pa&action=edit&redlink=1) in what would later be called [Plimmerton](http://en.wikipedia.org/wiki/Plimmerton), by troops acting for the Governor, [George Grey](http://en.wikipedia.org/wiki/George_Edward_Grey), and held without trial before being exiled to [Auckland](http://en.wikipedia.org/wiki/Auckland) where he was held in a ship. At the Kohimaramara peace conference Te Rauaparaha was allowed to attend by Grey. Grey allowed him to speak to restore his mana.Te Wherowhero was soured by this action. Grey spoke to Te Rauaparaha and persuaded him to give up all outstanding claims to land in the Wairau valley which he did.Then, realising he was old and sick he allowed Te Rauparaha to return to his people at Otaki in 1848, where he died the following year, 27 November 1849.

## Haka

The most common [haka](http://en.wikipedia.org/wiki/Haka), or challenge, performed by the [All Blacks](http://en.wikipedia.org/wiki/All_Blacks) and many other New Zealand sports teams before international matches is "[Ka Mate](http://en.wikipedia.org/wiki/Ka_Mate)" - composed by Te Rauparaha to celebrate his escape from death in a battle in the early 19th century.

# [http://upload.wikimedia.org/wikipedia/commons/thumb/9/94/Cape_Reinga%2C_Northland%2C_New_Zealand%2C_October_2007.jpg/220px-Cape_Reinga%2C_Northland%2C_New_Zealand%2C_October_2007.jpg](http://en.wikipedia.org/wiki/File:Cape_Reinga,_Northland,_New_Zealand,_October_2007.jpg)Cape Reinga

From Wikipedia, the free encyclopedia

**Cape Reinga** (**Te Reinga** or **Te Rerenga Wairua** in [Māori](http://en.wikipedia.org/wiki/M%C4%81ori_language)) is the northwesternmost tip of the [Aupouri Peninsula](http://en.wikipedia.org/wiki/Aupouri_Peninsula), at the northern end of the [North Island](http://en.wikipedia.org/wiki/North_Island) of [New Zealand](http://en.wikipedia.org/wiki/New_Zealand). Cape Reinga is located over 100 km north of the nearest small town of [Kaitaia](http://en.wikipedia.org/wiki/Kaitaia). State Highway 1 extends all the way to the Cape, but until 2010 was unsealed [gravel road](http://en.wikipedia.org/wiki/Gravel_road) for the last 19km.

The name of the cape comes from the Māori word 'Reinga', meaning the 'Underworld'.Another Māori name is 'Te Rerenga Wairua', meaning the *leaping-off place of spirits*. Both refer to the Māori belief that the cape is the point where the spirits of the dead enter the underworld.

## Māori mythology

According to [mythology](http://en.wikipedia.org/wiki/M%C4%81ori_mythology), the spirits of the dead travel to Cape Reinga on their journey to the afterlife to leap off the headland and climb the roots of the 800 year old tree and descend to the underworld to return to their traditional homeland of [Hawaiki](http://en.wikipedia.org/wiki/Hawaiki), using the *Te Ara Wairua*, the 'Spirits' pathway'. At Cape Reinga they depart the mainland. They turn briefly at the [Three Kings Islands](http://en.wikipedia.org/wiki/Three_Kings_Islands) for one last look back towards the land, then continue on their journey.

A spring in the hillside, *Te Waiora-a-Tāne* (the 'Living waters of Tāne'), also played an important role in Māori ceremonial burials, representing a spiritual cleansing of the spirits, with water of the same name used in burial rites all over New Zealand. This significance lasted until the local population mostly converted to Christianity, and the spring was capped with a reservoir, with little protest from the mostly converted population of the area. However, the spring soon disappeared and only reappeared at the bottom of the cliff, making the reservoir useless.