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Maggie's  
 Guide  
 TO THE  
 HOT LAKES  
 NEW ZEALAND.

GUIDE

TO THE

HOT LAKES DISTRICT

AND SOME

MAORI LEGENDS.

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BY

MAGGIE PAPA KURA.

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AUCKLAND:

THE BRETT PRINTING AND PUBLISHING COMPANY, LTD., Shortland Street.

1905.



## PREFACE.

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Maggie Papakura is probably the best-known of present-day guides in the Rotorua District. The visitor and tourist will in most cases have at least heard her name before the train deposits him or her in Rotorua, in the midst of the Wonderland region. Although Maggie practically confines herself to the varied and interesting sights of the Maori settlement and Government reserve at Whakarewarewa, her knowledge of the whole district is varied and intimate. The book that this serves to introduce has been written entirely by herself, and is presented without embellishment. That it will be carried to far corners of the globe and treasured by many who will look back with pleasure to happy days spent in the thermal district, we are confident. Besides its directness in thought and expression, this little volume will find a strong recommendation with many in the occasional glimpses it affords of Maori life and legend. The numerous photographs with which the text is illustrated were largely specially taken for this publication, and their artistic excellence further enhances what in itself is a notable addition to the literature on the Hot Lakes District.

THE PUBLISHERS.



MAGGIE PAPA KURA.

## THE TOURIST SEASON.

THE tourist season in New Zealand is generally accepted as extending from November to April. Visitors who purpose journeying throughout these islands may accept these limits. But as far as the Wonderlands region is concerned, the absence of dust in winter and the bracing nature of the climate tend to make a winter visit often more enjoyable than a similar round would be in the height of summer. For the purpose, therefore, of either the tourist bent on seeing the sights, or the invalid in search of health, there is no good reason for contracting the season at all, and the district may be visited at any period of the year.

## WHAT TO SEE.

ANYONE having only one day to spend in Rotorua can accomplish a good deal. The Sanatorium Grounds should be visited before breakfast, and immediately after Ohinemutu. Leave by the launch, which starts from close to Ohinemutu at ten o'clock for Hamurana; then across to Mokoia Island, seeing Hinemoa's Bath, and on to Te Ngae, where the coach will meet you, and drive to Tikitere. See the sights there, and then drive back a distance of ten miles, call in at Whakarewarewa, which you reach about four, or a little after. After looking over Whaka., you can return to Rotorua in time for dinner. When staying at the Geyser Hotel, this trip may be made by seeing the Whaka. sites in the morning, and ending up in Rotorua.

If you have two days, do the round trip, which takes in Wairoa, Tarawera, and Waimangu. Tourists really want a week to see all the sights, but many of the visitors cannot spare more than two or three days.

Wairoa may be made a trip in itself, and a day spent very pleasantly there. Visitors wishing to go there can see round Rotorua first, leave by coach at 10.30 for Wairoa, returning to Whakarewarewa about 3.30, see round the sights, returning by the five o'clock bus for Rotorua. Visitors staying at the Geyser Hotel can start with Whakarewarewa first, seeing Rotorua after returning from Wairoa.



MAGGIE IN HER WHARE.

## ROTORUA.

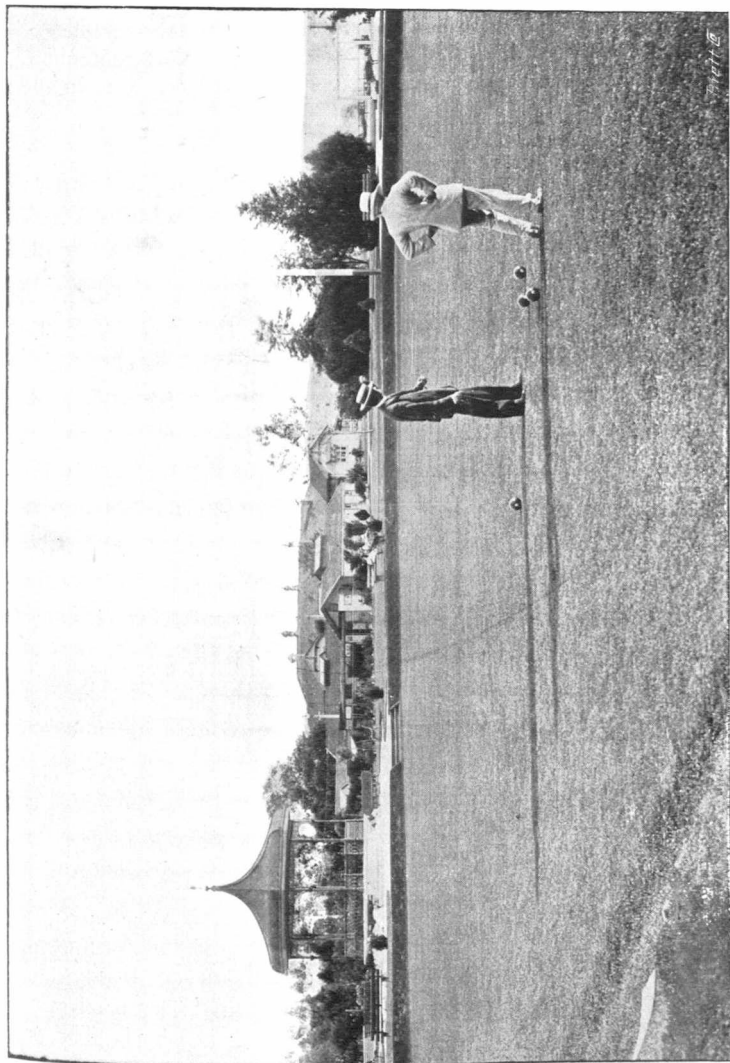
VERY few have any idea of the extent of country which is described as the Thermal Springs District. It comprises an area of upwards of 600,000 acres, or nearly 1,000 square miles. Its altitude averages from 1,000 to 2,000 feet above sea level. There are hot lakes, boiling springs, and mud holes dotted far and wide over the country. The chief features are contained in the Rotorua region, which is better known as the Wonderland of New Zealand. This embraces the sights round Rotorua proper, Whakarewarewa, with its beautiful springs, geysers, and porridge pots, and Tikitere, with its weird and wonderful sights.

Rotorua is a pretty little township situated on Lake Rotorua. The climate is beautiful, sunny, and bracing. Rotorua is nearly 1,000 feet above the sea. It is 171 miles from Auckland. A train runs daily. The township is laid out with broad streets and footpaths bordered with trees. The principal streets are Amohia, Tutanekai, Fenton, Hinemaru, Whakane, Pukaki, Arawa, Haupapa, Pukuatua, Hinemoa, Eruera, and Amohau. The township is lit by electricity.

The Tourist Enquiry Office is in the corner of Haupapa and Fenton Streets, where one can get information on everything, and visitors receive every attention. The General Post Office, in the same square, stands in the corner of Arawa and Fenton Streets, and opposite is the Bank of New Zealand. The Free Library and the Court House are also in Arawa Street on the same reserve as the Post Office.

### MEANS OF COMMUNICATION.

Rotorua is the centre of the Hot Lakes Wonderland. In the early days tourists travelled mostly by coach from Tauranga, but at the present time the main traffic is by the railway. The distance by rail is 171 miles from Auckland. An express runs daily, leaving Auckland station at 10 a.m., and arriving in time to allow of a wash before dinner. Alternative routes are provided by leaving the express at Okoroire and coaching from that health resort through beautiful bush scenery thirty-two miles to Rotorua. The journey may also be made by boat to the Thames, thence by rail to Te Aroha, another hot springs resort, finally picking up the Rotorua express at



BANDSTAND AND RECREATION GROUNDS.

Morrinsville, twelve miles from Te Aroha. When coming from the South, Rotorua may be approached by coach from either Napier or the Wanganui River, via Taupo and Wairakei. Another route more recently available is that to Taumarunui by train, thence down the Wanganui River.

#### CHURCHES.

St. Luke's, the Church of England, stands in Haupapa Street; St. John's, the Presbyterian Church, is in Pukuatua Street; St. Michael's, the Catholic Church, is in Ohinemutu; St. Faith's also is in Ohinemutu.

#### NEWSPAPERS.

*Hot Lakes Chronicle*, in Hinemoa Street, printed twice a week. Daily papers from Auckland by train.

#### HOTELS AND BOARDING-HOUSES.

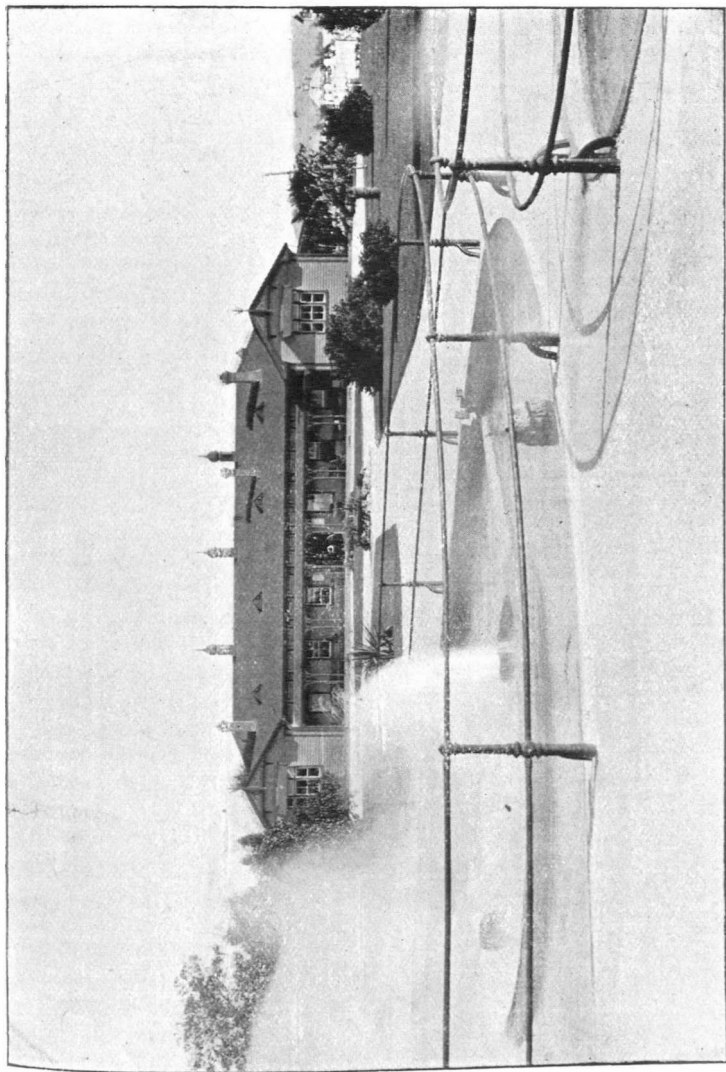
There is plenty of accommodation in Rotorua.

The Grand Hotel, in Fenton Street, was a large, comfortable place, well fitted up, and its successor (the original building was burnt down in October, 1904) will no doubt be even more commodious and up-to-date. This was the house their Royal Highnesses the Prince and Princess of Wales stayed in during their visit to Rotorua in 1901. It is close to the baths and Sanatorium Grounds, also to the railway station.

Lake House Hotel is situated in a picturesque position overlooking Lake Rotorua, and is convenient to all the sights of the district.

The Palace Hotel stands opposite the Court House, in Tutanekai Street, and is close to the Post Office and baths. The position is good, being central for commercial men visiting the place. The house is very comfortable.

Geyser Hotel, Whakarewarewa, two miles from Rotorua, is a large, up-to-date, comfortable establishment. It is widely known for its excellent accommodation, and is furnished regardless of expense. It stands close to the native settlement, and is the only hotel which has a variety of mineral baths connected with it for the visitors to use free of charge. Close by are the Spout Bath, Oil Bath, Alum Bath, Carlsbad Bath, Jack's Bath, and mud baths. This hotel commands a lovely view of Lake Rotorua and Mokoia Island. The air is sunny and bracing.



THE SANATORIUM.

*Tourist Dept. Photo.*

PUBLIC LIBRARY OF FLORIDA

Among the boarding-houses in the township, the names may be mentioned of Brent's Bathgate House, Hinemoa, Kia Ora, Waiwera House, The Bungalow, Lake View, Thirwell House, Devonshire House, Sonoma, Darlington Villa, Park View, The Pines, Edinburgh House, Arawa House, Rotomahana House, and many others. Accommodation of this character will be found suited to all purses.

#### VISITING THE SIGHTS.

*Trips throughout the Hot Lakes District may be arranged with the various companies to suit the convenience of individuals. Visitors wishing to drive, motor, or ride to any of the sights will find plenty of vehicles at the Rotorua Motor Coaching Company, in Tutanekai Street, and the Rotorua Transport Company, in Fenton Street.*

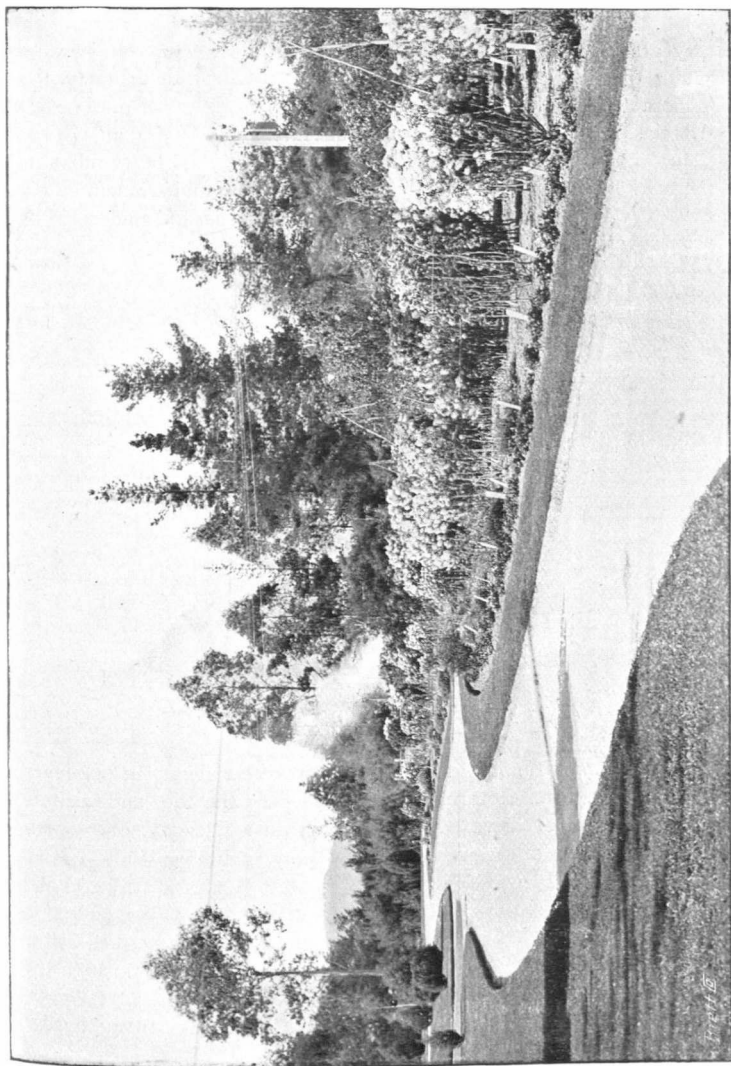
Tourists taking the Lake trips to Hamurana, Mokoia, Rotoiti will find plenty of steamers at their service, there being the Rotorua Motor Launch Company and the Steam Navigation Company.

#### SANATORIUM GROUNDS.

The Sanatorium Grounds are a sight not to be missed. The gardens are laid out with winding paths, where people can walk all day admiring the beautiful flowers, which contrast strangely with the mud and boiling water holes which occur unexpectedly in the grounds. On the borders of the Lake are several boiling holes. In the grounds is a tea kiosk, where visitors can obtain tea and light refreshments at all hours of the day. The attendants are Maori girls in native costumes. Close by are the tennis court, bowling green, croquet lawn, and quoit pitch, and one is never at a loss for amusement during the summer months. The band plays several evenings a week in the season, and every now and then the gardens are lit up with Chinese lanterns and electric light, when an open-air concert is held.

The Government Sanatorium is situated in these grounds, and patients view the gardens from the verandah. There is a Government balneologist in the Sanatorium, whom visitors can consult regarding the baths, etc.

The Blue Bath (for gentlemen only) is only a few yards away from the Sanatorium, and is fed from the water from the Malfroy pool, where there are two or three artificial geysers, the height varying up to 20 feet. A few yards away are collected many specimens of native birds—the kiwi, weka, kea, pukeko, etc.



THE SANATORIUM GARDENS.

There is a Government Nursery at Whakarewarewa, where young trees are raised and grown until they have reached a size when they are fit to be planted permanently on the bare hills and plains round the district. Here the trees are grown which supply the Waiotapu prison camp (where about eighty prisoners are employed). All classes of valuable timber trees—American, Australian, European, and native—are grown. As mentioned elsewhere, most of the workers in the nursery are Maoris, both men and women. This class of work seems to come natural to the Maoris, and under European supervision they become quite expert nurserymen.

### BATHS.

In the Sanatorium Grounds are the Government baths—the Rachel, Priest, and Duchess—all well known for their medicinal properties. There are others close by—the Postmaster, the Pain-killer, and the Lobster—which have relieved many sufferers.

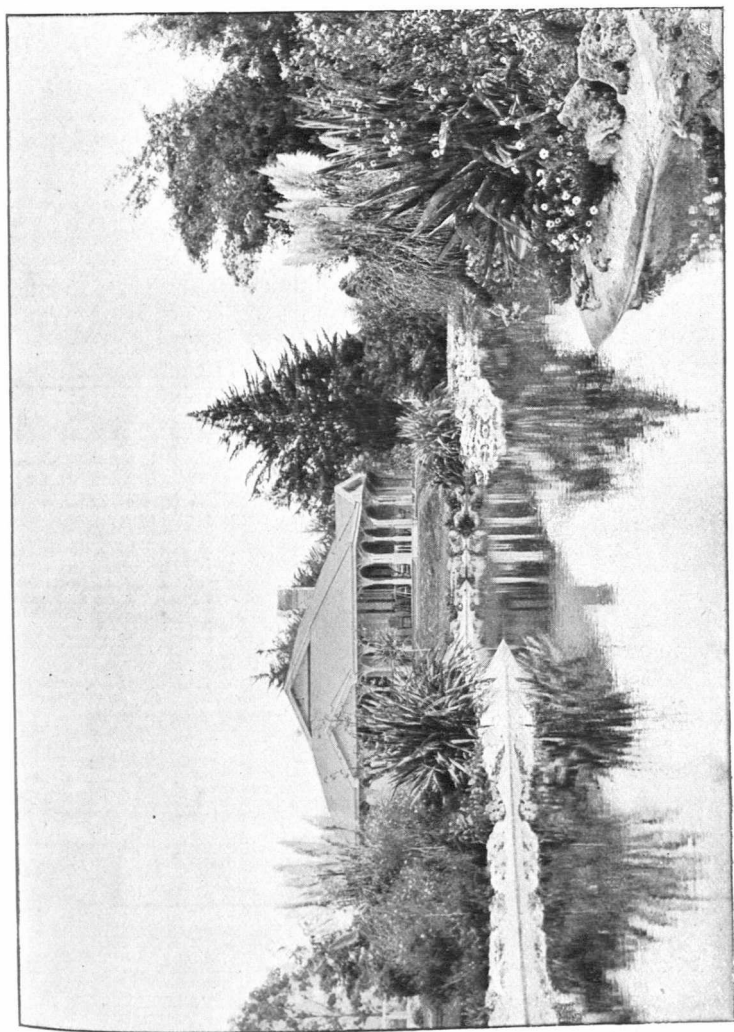
All patients should consult the Government Balneologist before taking the baths. He is to be found at the Sanatorium.

### WATER SUPPLY.

The township of Rotorua is supplied by water laid on from the Hemo Gorge, three miles up the Taupo Road.

### A PANORAMA OF THE DISTRICT.

*Ngongotaha Mountain* stands about 2,000 feet above the sea level. The distance from Rotorua is eight miles to the top, and visitors can either ride or drive. From the top, on a fine day, one gets a magnificent view of the surrounding country, including White Island, in the Bay of Plenty, Tarawera Mountain, Lakes Tarawera and Rotoiti; also the snow-clad mountains Ruapehu and Tongariro, in the Taupo district. The township of Rotorua, of course, lies below it. Visitors should walk down the mountain to the foot through the bush on the way home. It is indeed glorious to see the tree-ferns, native shrubs, and trees of all descriptions which festoon and border the pathway.



THE TEA KIOSK.

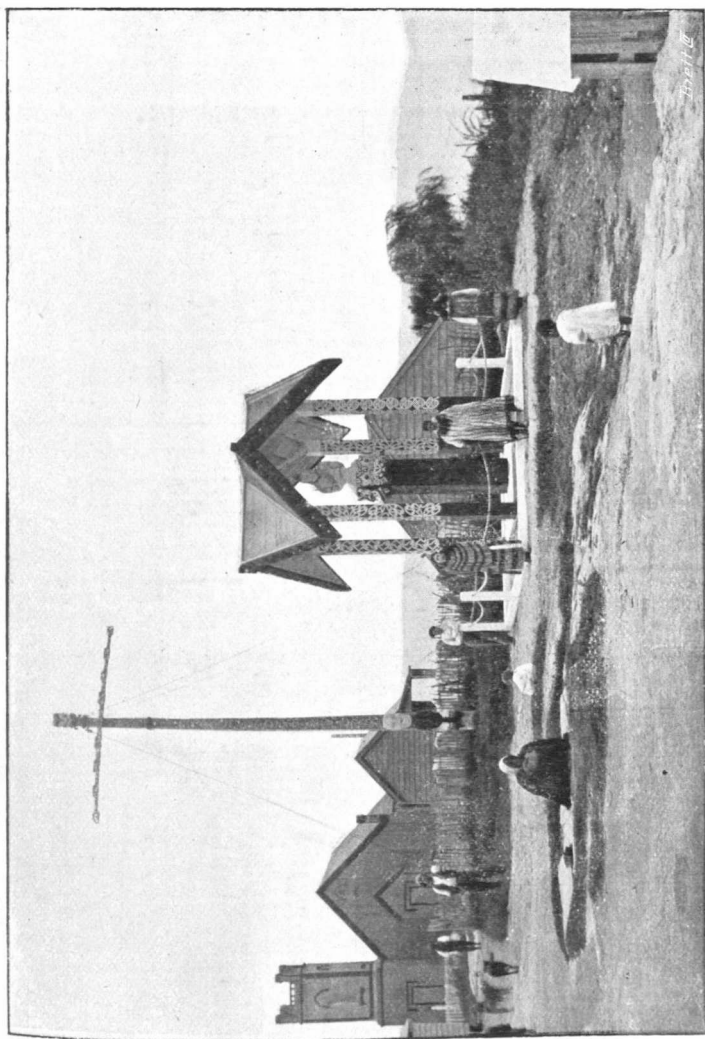
## OHINEMUTU.

Ohinemutu—better known as the old township—is situated on the eastern shores of the Lake, at the foot of Pukeroa Hill. It was here tourists stayed—at Lake House—when they visited the famous pink and white terraces in days gone by, before Rotorua as a township was formed. Ohinemutu is about half a mile from the present Post Office. Here are to be found every kind of hot spring and mud hole. The natives do their cooking by steaming and boiling in natural or artificially prepared holes. Tama-te-kapua, the big meeting-house, stands here, a wonderful house with old carvings called after one of the old chiefs who came to New Zealand in the canoe Arawa from Hawaiki. Close by is the Queen's statue, which stands on a carved pillar.

Pukeroa Hill, where the flagstaff is, is an old fighting pa. It is now a reserve with paths all round and beautiful trees growing. A football ground is also on the top. From here is obtained a lovely view of Rotorua and all the surrounding district.



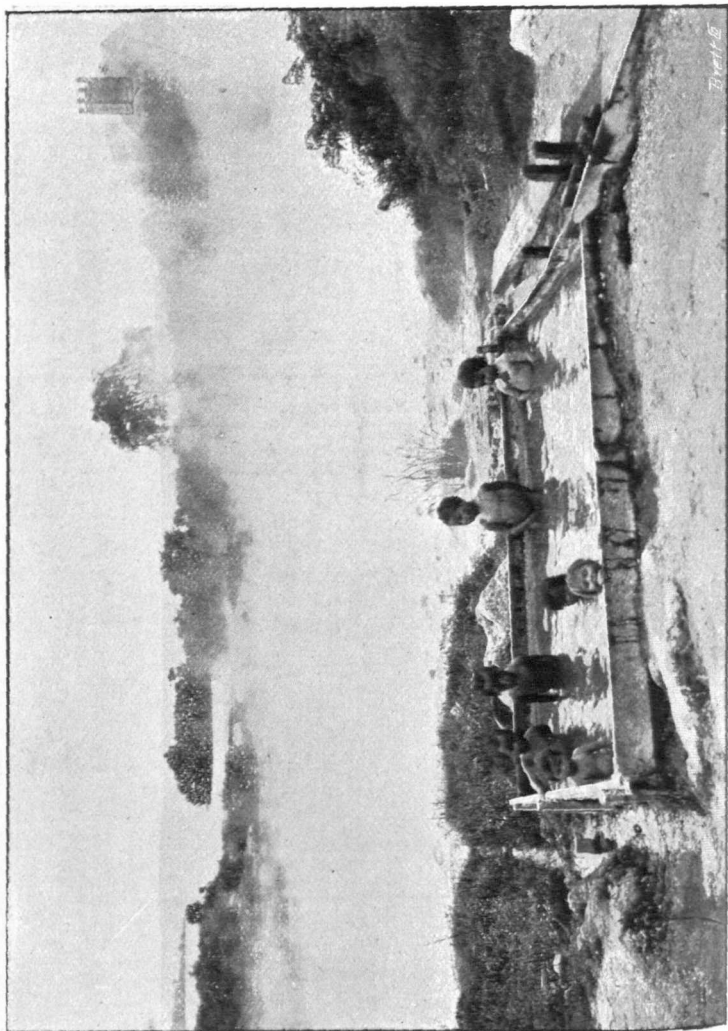
THE MAORI MEETING HOUSE, OHINEMUTU.



*Tourist Dept. Photo.*

THE QUEEN'S MONUMENT, OHINEMUTU.

PUBLIC LIBRARY OF VICTORIA



Touat Dept. Photo. CHILDREN BATHING IN NATURAL HOT WATER, OHINEMULTI.



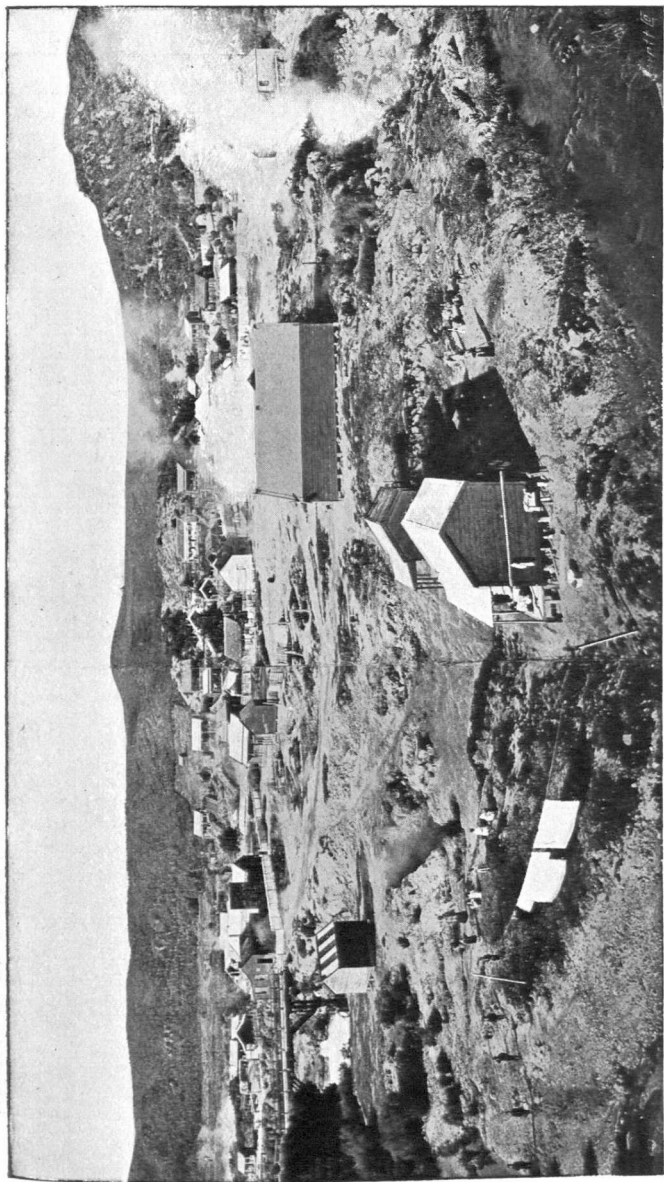
## WHAKAREWAREWA.

Whakarewarewa, or Wonderland, is two miles from Rotorua. Buses run to and fro every hour between here and Rotorua. The Geysers Hotel is situated at Whaka. Many of the most interesting sights in the district are to be found here. The Oil Bath and Spout Bath ("Turikore"), both so well-known for their curative properties, are close to the hotel. The Spout relieves many sufferers from rheumatism, sciatica, etc., and the Oil, apart from being a pleasure bath, cures any irritation of the skin and makes one sleep, often effecting a cure in the case of those suffering from insomnia when taken the last thing before going to bed. Here are found the principal geysers—Wairoa, Pohutu, Waikorohihi, Kereru, and several others, including Papakura and the Torpedo.

The pa, or village, is about three minutes' walk from the hotel, across the Puarenga stream, and is covered with every kind of hot spring and mud hole of every colour. From the bridge also the children jump into the stream from a height of about 30 feet, and dive for pennies. The village is owned by the Maoris, and it is very interesting to visitors to see them at home.

The Maoris are very good-natured and kind. Nearly all the men are working for the Government at the Nursery or Sanatorium. A few years ago they were ashamed to be seen working, but it is just the reverse now. Several women also work at the Nursery, where they get very good wages. The Maoris are early risers, and very fond of bathing. On cold, wet days many spend most of the time in the baths. Children are very clever at diving for pennies in the bath.

All the cooking is done in the boiling and steam holes. The Maoris live chiefly on potatoes and meat, and are very fond of tea. The tribes who live in Whaka, are Tuhourangi and Ngatiwahiao. Most of the Tuhourangi tribe are survivors of the Tarawera eruption of 1886. There is a Maori Council in the village. The Maoris are very temperate, and never stay about the hotel for the sake of a drink. The parents encourage their children to go to school, and join them in their many games. There is a very good school at Whaka, and you cannot bribe any of the children to stay away.



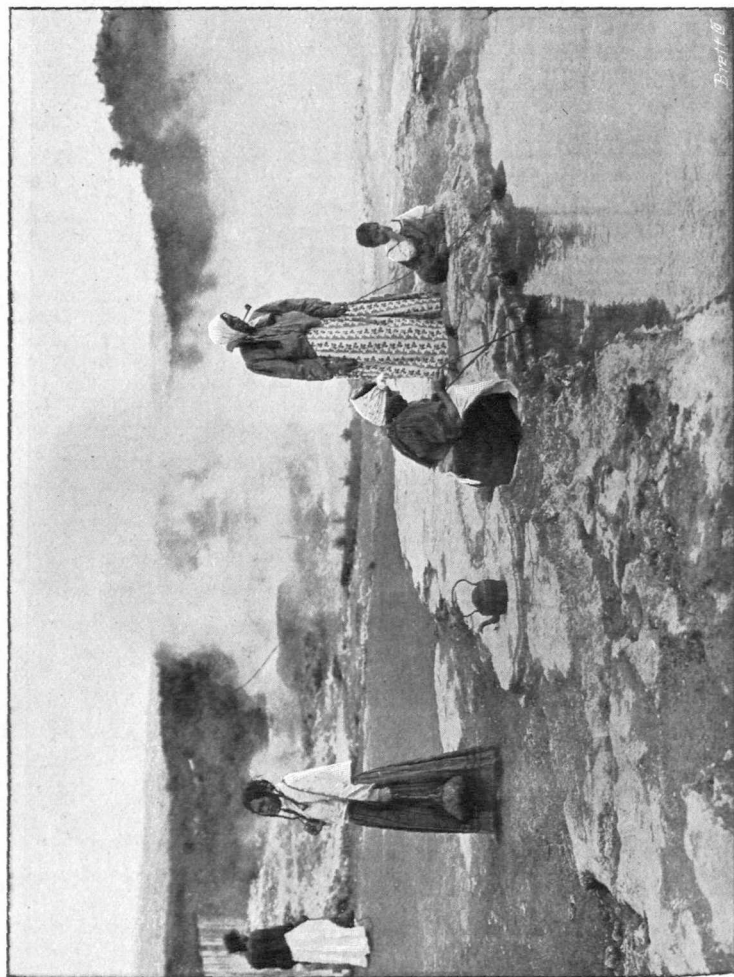
THE MAORI VILLAGE, WHAKAREWAREWA.



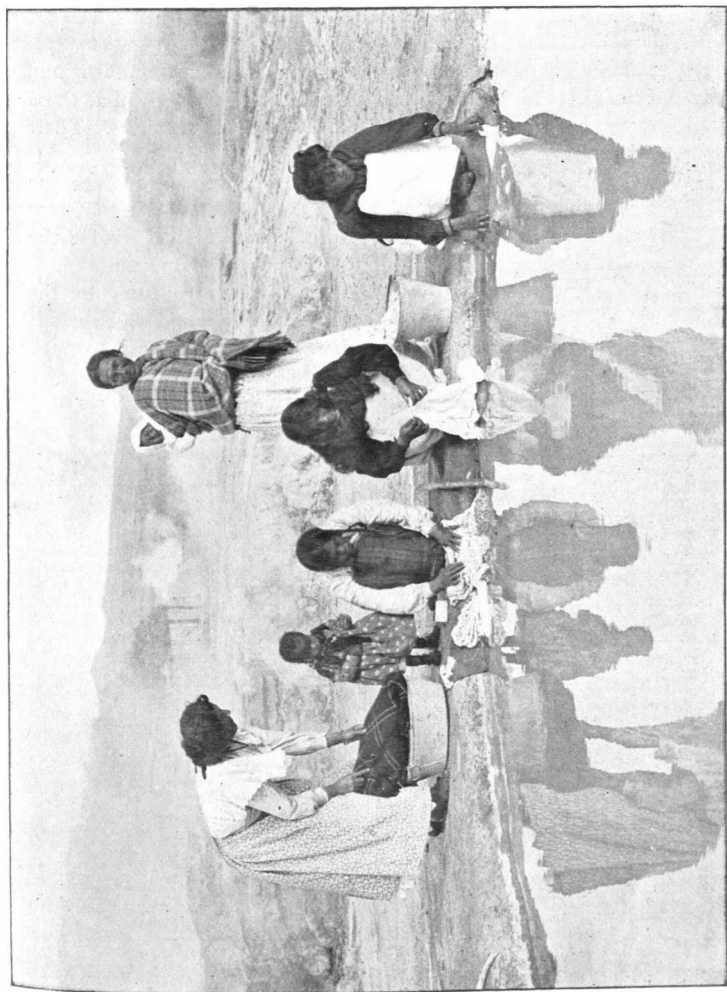
MAGGIE, THE GUIDE.



BELLA, the Maori Princess  
(LEADER OF POI DANCERS).



COOKING AT WHAKAREWAREWA.



WASHING DAY AT WHAKAREWAREWA.

The parents are very fond of, and are very kind to, their children, and it is seldom you see a parent beat a child. On a wet day the children stay in the baths all the time, and have their meals there.

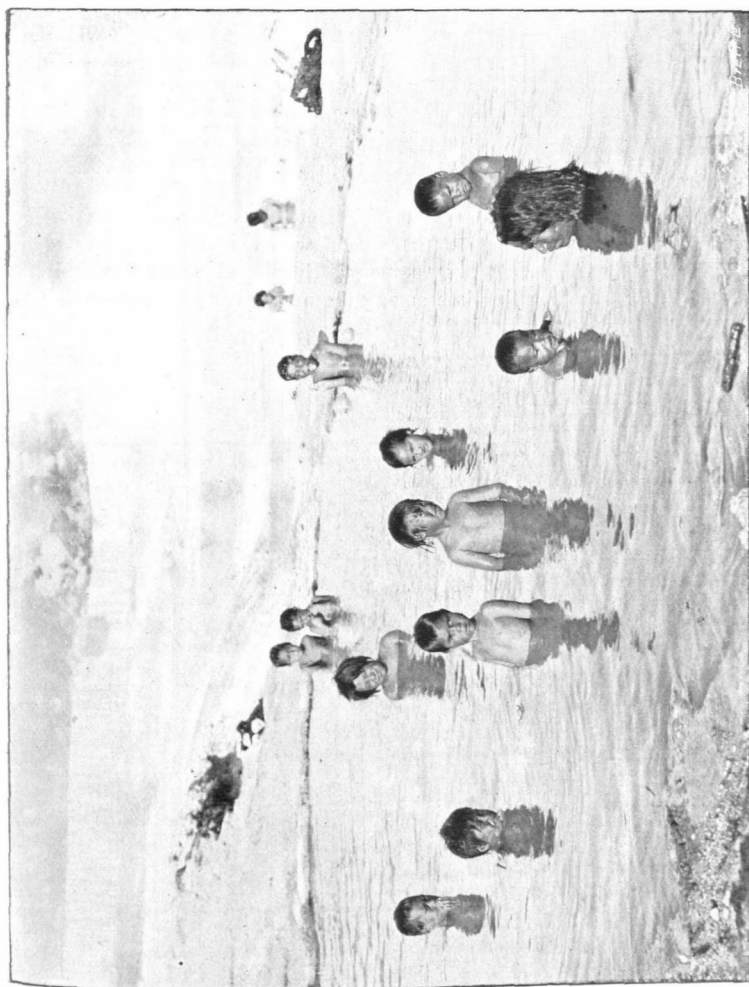
When a death takes place a "tangi" (wake) is held. It lasts several days, and relations and friends come from near and far to mourn and pay their respects to the dead. Some of the speeches given at these meetings are beautiful, as the Maoris are wonderful speakers. Their songs, which are weird, are mostly chanted.

Tourists wishing to see a haka or poi dance, can always see one in Whaka., which can be arranged at a very short notice. These dances take place in the hall opposite the Geyser Hotel, under the leadership of Bella. Pipi also is an accomplished performer.

The poi dance is very pretty. The poi-balls are swung by the hand, not unlike club swinging, but mostly wrist work. The canoe poi, one of the most interesting variations of the dance, was invented by Bella. All the girls sit on the floor, imitating the paddling of a canoe with the poi-balls. The performers wear piupiu (skirts).



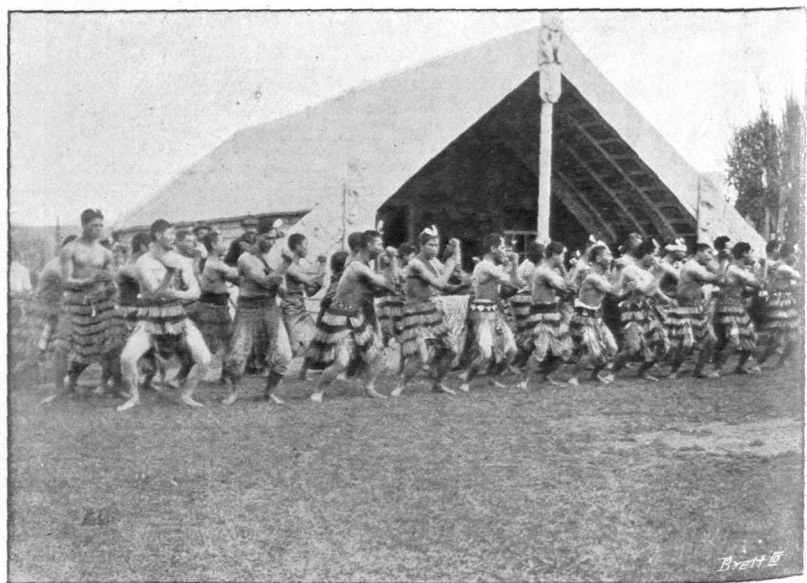
THE POI DANCERS.



BATHING AT WHAKAREWAREWA.

The haka, or war dance, is also very interesting, both men and women taking part. In olden days the haka was principally danced as a defiance to enemies. The Māoris get very excited, and make all kinds of grimaces. The men are all well-built, and for the haka they strip to the waist, the skirt being a piupiu made from the flax fibre. It was very interesting watching the different hakas to the Prince and Princess of Wales, the dancers having spent many weeks in perfecting themselves in the evolutions of the various dances.

Whaka. is a favourite resort with Rotorua residents, who, on holidays, organise picnics to the sights, while on the Wednesday half-holiday and on Sundays numbers of local residents are always to be found spending the time among the mud-holes and geysers.



MAORI HAKA.

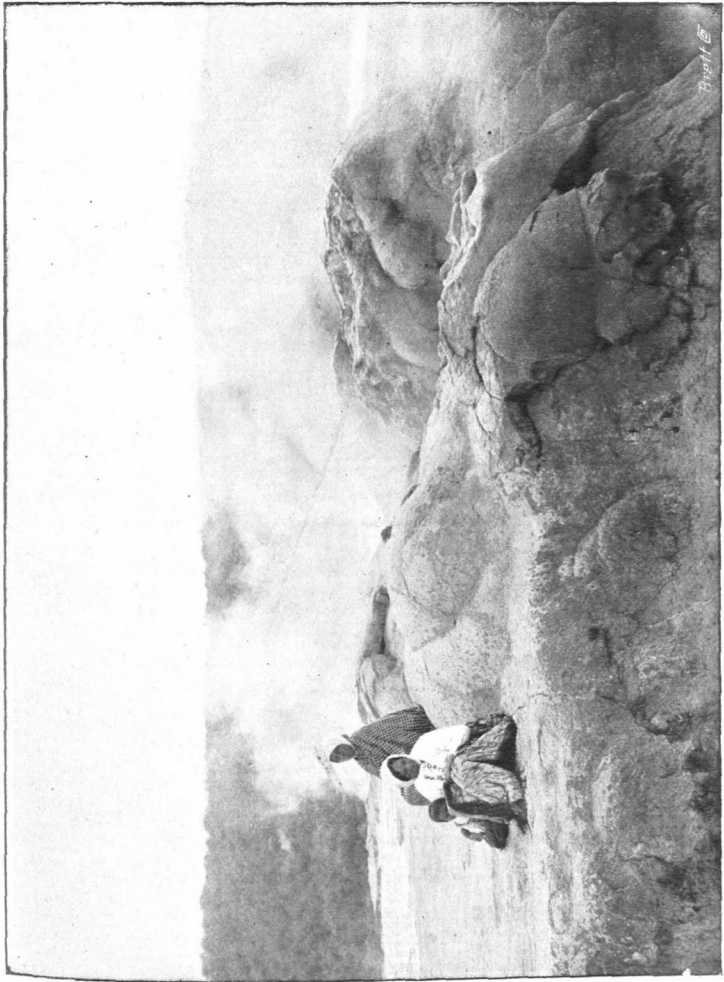
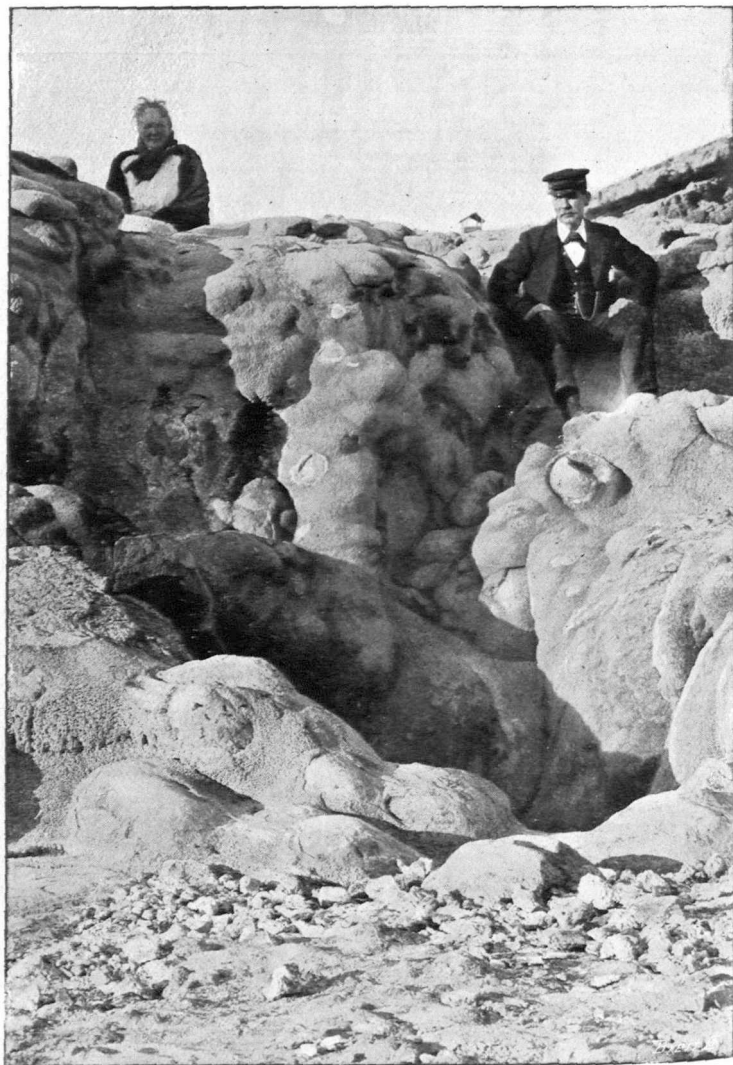


PHOTO BY

POHUTU CAULDRON, WHAKAREWAREWA.



MOUTH OF WAIROA GEYSER.



*Tourist Dept. Photo.*

WAIROA IN ACTION.

*Parekohuru*.—In the native settlement just across the bridge. Parekohuru, the cooking hole, is a picture worth taking. Usually, there are several kettles round the edge, and Maori wahines doing their cooking. It is a beautiful large boiling hole, and, as far as is known, quite bottomless. The minerals do not taste the food. Parekohuru flows out in three places. The food can also be steamed in boxes. Bread is put into a camp oven and steamed after it has risen. When cooked, the crust is a creamy colour, and very nice to the taste.

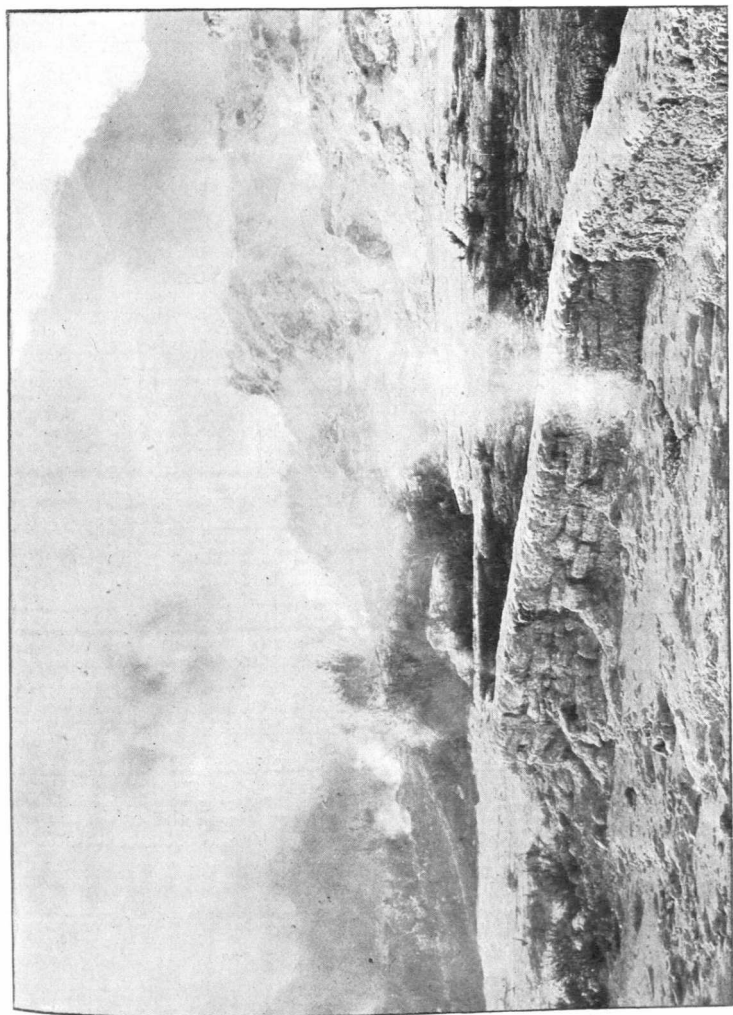
All the washing is done in pools set aside for that purpose, and the clothes are boiled a few feet away. Everything is handy, even to the rinsing water, which is got at the tap where the water is laid on by the Government. The water which supplies the washing pools flows from Parekohuru.

*Korotiotio* is a furious boiling spring not far from Parekohuru, and is the source of the wonderful Oil Baths. It was originally a cooking hole till about thirty years ago, when a woman, Iriaka, slipped into it and died. The pool has since been sacred. A few feet away is the Champagne Pool. It is a beautiful colour, and when earth is thrown in effervesces; while not a foot away is another clear pool that will not fizz.

Leaving the native portion, and passing through the village and the cemetery on the hill, you go through a gate to the Government sights, the first one being Wairoa.

*Wairoa*, like a human being, has to be soft-soaped before it will play, and it is often soaped for the visitors, permission first coming from Sir J. Ward or Mr. Seddon. When soaped, it goes up from 100 to 150 feet. On a fine day, with no wind, it is a beautiful sight.

*Waikorohihi* is a geyser continually playing. Sacks of sand were put round it a few years ago, which have all become petrified, but the seams of the sacks show plainly. The water from Waikorohihi is forming a pretty terrace formation. Some of the water flows into a cave. The geyser goes up from 10 to 20 feet. The name Waikorohihi means "hissing waters."



TERRACES AT WAIKITE GEYSER.

*Pohutu Geyser, The Cauldron (Te Horu), and The Prince of Wales' Feather* combine to form another wonderful sight. Pohutu generally rests a few months, then comes into action again. When in action, the Feather plays off and on all day, and an hour or so before Pohutu begins the Feather stops, and the Horu rises till the Cauldron overflows, then Pohutu plays to a height of about 100 feet. It is a magnificent sight to see the large cauldron throwing about twenty or thirty feet, Pohutu one hundred feet, and the Feather twenty feet. Pohutu means "thumping sound."

*Te Puia*, close by, was an old pa, where the Ngaitaoi lived.

On the borders of the Puarenga stream there are many boiling holes, and one can catch fish, or koura, and cook them straight away. In places the boiling and cold water are not a foot apart.

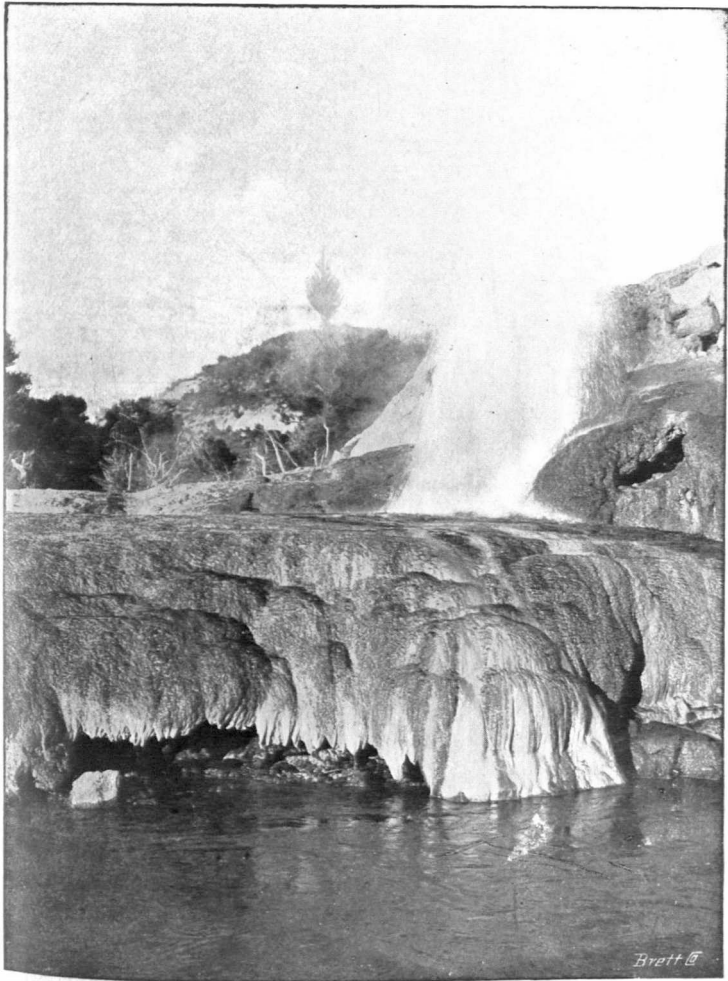
*Kereru*.—This pretty geyser plays continually every two or three minutes all day, and is very interesting. It is the only geyser which makes a dark terrace formation. Kereru means pigeon.

*Waikite* is a geyser long extinct. The eruption of 1886 started it playing again, and it went on till about ten years ago. It stopped playing, however, the same day as the railway was opened in Rotorua, and the people say that Mr. Seddon stopped it. This geyser, which occupies a commanding position, formed pretty terraces all round it, and when in action could be seen playing a great distance off. The water from this geyser had strong properties for petrifying. Anything put into it, such as fern, manuka, cats or dogs, was petrified in a month.

*Hinau Cave*, not far from Waikite, was the home of Te Tuku-tuku, who had brains cooked in the Brain Pot.

*The Torpedo*, in the river close to Kereru, is another weird sight. It is an explosion caused by the boiling mud and the cold water meeting. The mud sometimes is thrown up a foot, and sometimes fifteen feet. The best view of the Torpedo is from the opposite side of Kereru.

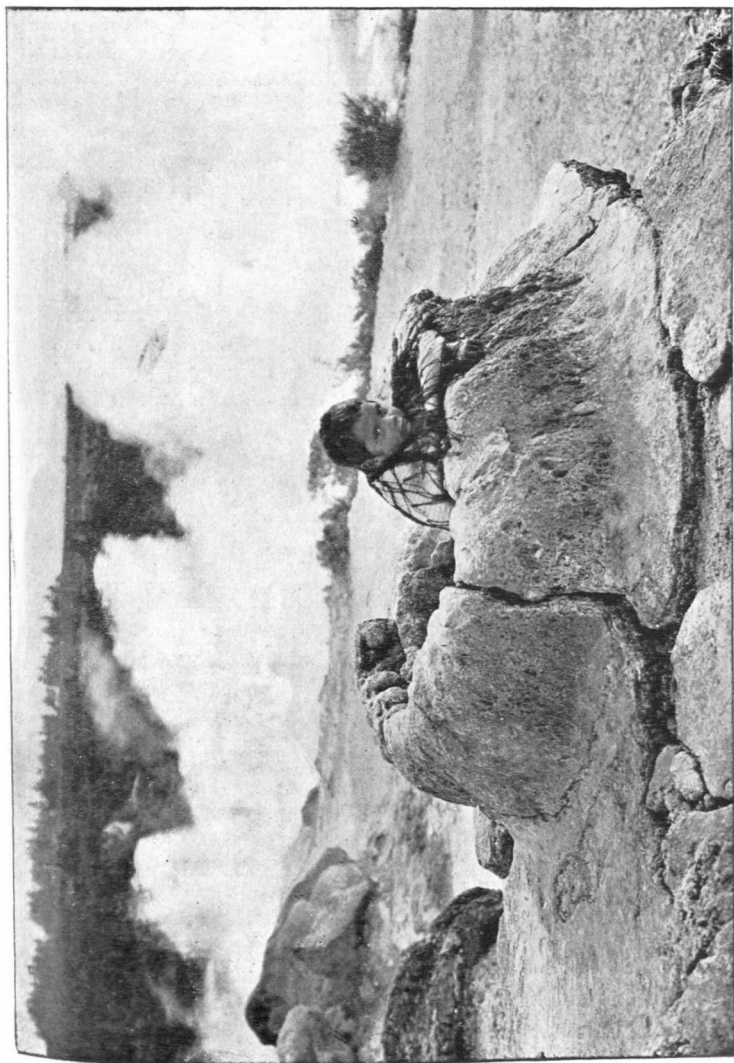
*A Big Mud Hole*.—Crossing the foot-bridge at this point, you follow a little path to a large mud hole, or porridge pot, the largest in the district. Mud is thrown up in all directions, never twice alike, and one never tires of watching it. This mud hole is the finest in the district.



KERERU, OR PIGEON GEYSER.



PIPI, GUIDE.



TE KOMUTUMUTU (Brain Pot).

*The Pa.*—A little further on is the model pa, which the Maoris are building for the Government under the supervision of Guide Warbrick. This is to show the tourist what the Maoris used as a fortification years ago. The site is an old pa called Rotowhio, owned by an old chief, Pikirangi.

*Te Komutumutu*, or the Brain Pot, was where old Te Tukutuku had his brains cooked very many years ago.

*Te Puapua*, not far from the Brain Pot, is a beautiful clear blue pool, and was used as a cooking hole when the Maoris lived there. A few feet from it is the Coffee Pot, so called from its brown colour. Any silver coins put into it turn black in a very short time.

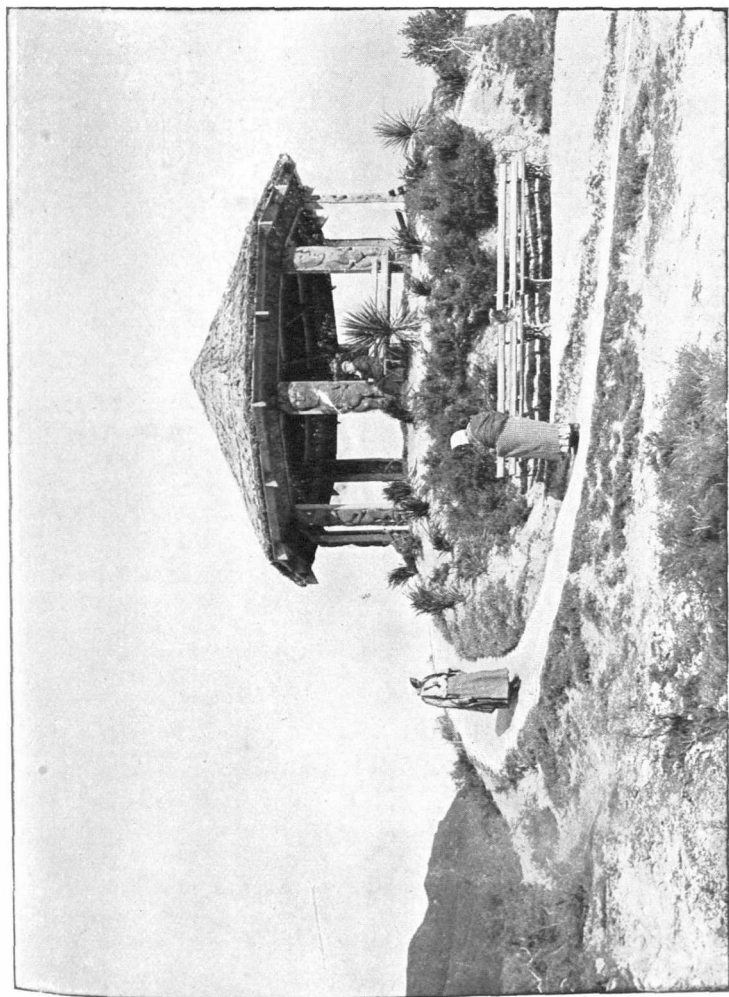
*Papakura* is a cauldron always boiling in the Papakura Valley, at the extreme end of the Whaka sights. The water has formed a pretty terrace round it of various colours. There are many porridge pots and boiling holes in the Papakura Valley, and a little walk will bring you to a little waterfall, where one can pass a pleasant hour reading under the tawhero (tree).

*Arikikapakapa*, about half a mile from the Whaka sights, across the Puarenga stream, is a reserve in which are many boiling holes and porridge pots, as well as some coloured cold lakes. This area is more generally known as "Jack's Bath."

The manuka (ti-tree) grows plentifully in Whakarewarewa, and the place would look barren without it. It makes a nice hedge for the paths. When in flower, it is very pretty. There are several different kinds within a small area.

A caretaker is always in the grounds to keep the paths clean, and to see that visitors do not destroy the silica formation or soap the geysers on the sly.

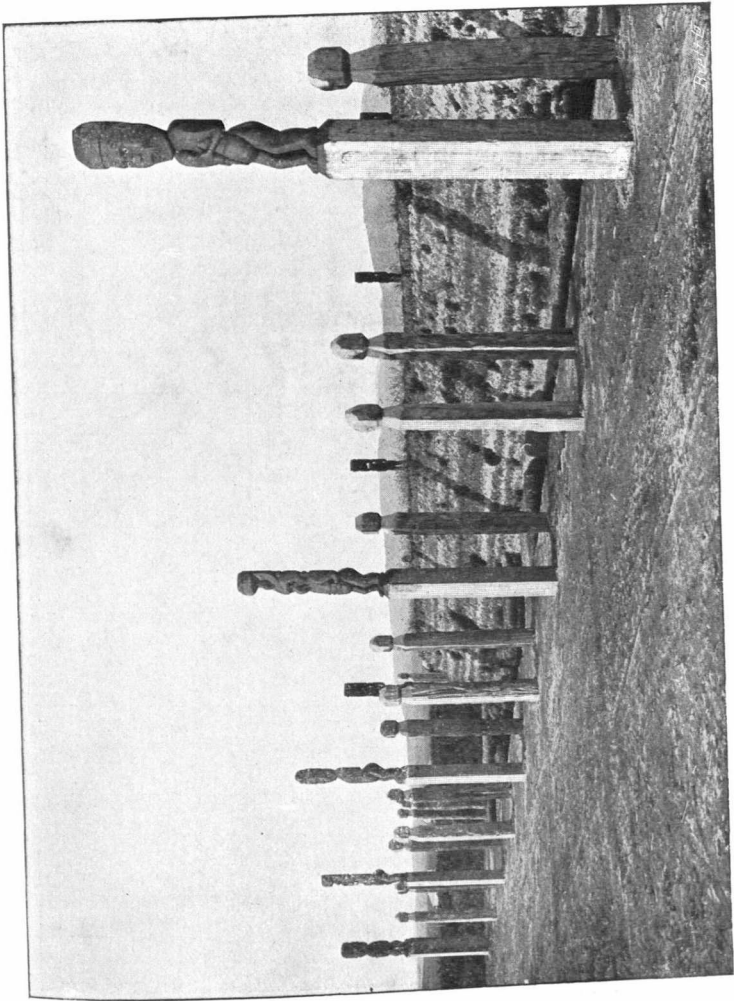
A guide to the sights of Whaka can always be obtained to show visitors over the same—Pipi, Sophia, Bella, Mary, Ngana, Tare, Miriama, others, and myself. It takes from an hour to two hours to look round properly, and to give visitors ample time to admire the boiling cauldrons, porridge pots, and various sights. Visitors should never sit where sulphur steam issues through, as it will eat the clothes through in ten minutes. There are seats everywhere, and nicely laid-out paths. A band rotunda stands on the Te Pukeateruahine, a small hill, and from here one gets a good view all round, including Wairoa when it plays.



THE BAND STAND.



GATEWAY AT MAORI PA.



THE MAORI PA.



MUD VOLCANOES (PORRIDGE POT).



*Tourist Dept. Photo.*

**HONGI'S TRACK.**  
(BETWEEN ROTOITI AND ROTOEHU)

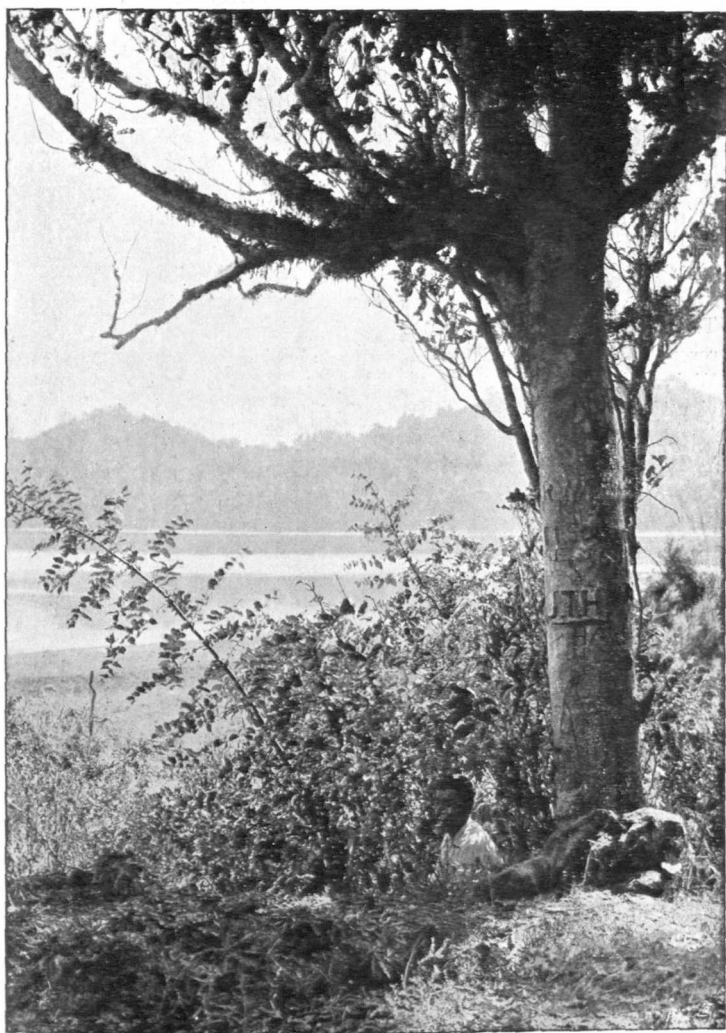
## LAKES OF THE DISTRICT.

*Rotorua*.—Lake Rotorua is a pretty lake almost round in shape and about 8 miles across. Mokoia Island stands in the centre. Several Maori settlements are round the shores, and the township of Rotorua extends to its edge. There is good trout-fishing here. The Maoris get koura (crayfish) and kakahi (fresh-water mussels) in the lake, both of which they are very fond of. Te Puna a Tuhoe (Fairy Spring), Puarenga Stream, Utuhina Creek, Awahou Stream, and Hamurana River all flow into the Lake, and trout are found in all these streams. Rotorua flows into Lake Rotoiti through a channel called the Ohau, and in this trout are also found in great numbers.

*Rotoiti*.—The shores of Lake Rotoiti are made up of peninsulas and bays and coves, and along the western side the lake is very picturesque. At Taheke is the outlet, and visitors get a nice view by standing on the bridge. This is one of the most beautiful lakes in New Zealand. At the eastern end the shores are densely covered with native bush and fern right to the water's edge. Going in and out of the little bays is fascinating. Visitors can go to the extreme end of the lake to Tapuwaeharuru, a Maori settlement, returning either by launch, or driving home, or by motor, a distance of 21 miles along the shores of the lake and through lovely bush. When returning by road the tourist is enabled to see Tikitere on the way.

*Rotoehu* is a pretty little lake about three-quarters of a mile from Rotoiti. The drive between the two lakes is very pretty through the bush, called Tapuwaeharuru, so called because when Hongi and his followers came from the coast with their canoes the Arawas on Mokoia Island could hear them do the haka and tramping of their feet, though fifteen miles away. This lake can be seen the same day as Rotoiti, by launch to Rotoiti, and walking to Rotoehu, returning the same way, or driving to Rotoehu and back to Rotorua. One of the companies has a boat on this lake, and shooting parties can be arranged.

*Rotoma*.—Rotoma is regarded by many as prettier still. It is a few miles further on. The shores are clothed with dense foliage, and the bays are sheltered and sandy. The water is a rich blue colour, which deepens in the centre, and on a clear day the reflections of the bush and rocks are marvellous. Picnickers camping here would enjoy it very much. There is good shooting to be had in the vicinity.



*Tourist Dept. Photo.*

LAKE ROTOMA.

*Tikitapu (Blue Lake).*—Tikitapu is a lovely blue lake about eight miles from Rotorua, on the road to Wairoa. The colouring is beautiful, and in the early morning the reflections of the hills and bush show wonderfully well. As the day passes the colour varies. The Maoris have a legend that this was the home of a taniwha called "Kataore," and the monster bathed and sunned himself on the shores, his cave being just over the hill.

*Rotokakahi, or Green Lake,* is just divided from Tikitapu by a hill called Patarata. Rotokakahi is 60 feet lower than Tikitapu, and much longer and larger. An island called Motutawa stands in the centre, belonging to Ngatiwahiao, Ngatitaoi, Ngatitu and Ngati-umukari tribes, this being the place where my mother was born. This island is very fertile, but the Maoris have set it aside as a reserve for burying their dead. Rotokakahi flows out through the Wairoa settlement and down to Lake Tarawera. Trout are very plentiful here. Kaiteriria is an old fighting pa on the shores of Rotokakahi belonging to Ngatitu.

*Okareka.*—About a mile from Lake Tikitapu is Okareka, a very beautiful lake, and about nine miles from Rotorua. It has pretty bays and bush here and there along the shores. The colouring is perfect. Several settlements along the edges were all destroyed by the eruption of Tarawera in 1886. The bush from Tikitapu to Okareka is very beautiful indeed.

#### LAKE SIGHTS.

*Hamurana.*—Hamurana, earlier known as Kaikaitahuna, is a picturesque place of resort on the N.E. shore of Lake Rotorua. It is one of the most beautiful sights of the district. The launch leaves the wharf at ten o'clock with passengers. Hamurana is a river of the purest water, coming through a great vent in the solid rock, and showing beautiful sparkling colours. Anything thrown into the spring does not sink, but is brought to the surface by the strength of the current. Pennies are to be seen all round the edges. The water is perfectly cold all through the summer. When the sun shines on the pool the colouring is glorious, the colours of the rainbow combining in ever-varying effects. The visit to Hamurana can be followed by excursions to Tikitere or to Mokoia, or, after leaving Hamurana, the launch will take you through the Ohau channel to the Okere Falls, in Rotoiti Lake, and back to Rotorua by launch, reaching home about four o'clock. On a fine day this is a lovely trip.



*Tourist Dept., Photo.*

**HAMURANA SPRING.**

*Mokoia Island.*—Mokoia is a beautiful island in the middle of Lake Rotorua, owned by the Ngatiwhakaue, Ngatiuenukukopako and Ngatirangiwehewi tribes. It is very fertile, and many of the Maoris still plant kumara, potatoes, etc., there. The top part of the island is still tapu (sacred), for here many of the present generation's ancestors are buried. On Mokoia Island also is the god "Matua-tonga," which the Maoris brought in the canoe Arawa. Mokoia can be reached in half an hour in the launch, or visitors can go to Hamurana first, and then to the island, and spend a most enjoyable day. In the season, wild cherries grow plentifully. A charge of sixpence each is made by the Maoris. On Mokoia a great slaughter took place nearly ninety years ago, when Hongi, the Bay of Islands chief, and his followers killed most of the Arawas.

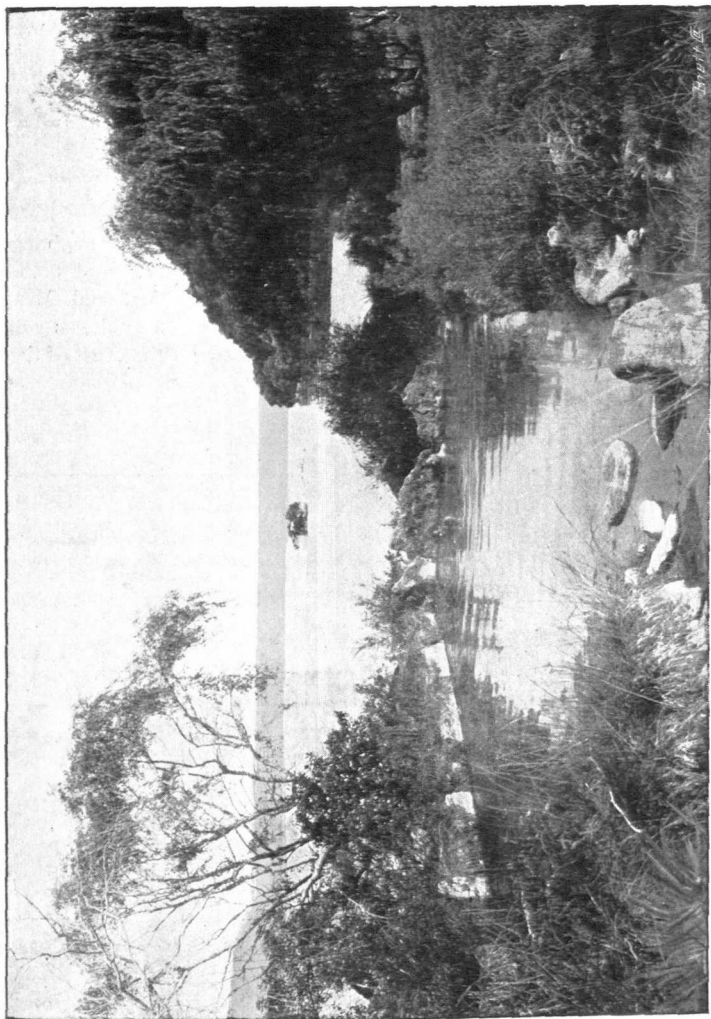
*Okere Rapids and Tuatea Falls.*—The launch leaves the wharf at 10 a.m., goes across Lake Rotorua, through the Ohau channel to Lake Rotoiti. Going through the channel is lovely, and hundreds of trout are to be found. The launch goes along the western side of the lake to the outlet. From here, five minutes' walk brings you to the electric power-house, from where Rotorua is supplied with electricity. The power is supplied by the Okere Falls. The Falls are very pretty, with native bush growing on each side and lovely ferns. A little further on are the Tuatea Falls, even prettier than the first ones. This trip can be done by launch, returning the same way, reaching Rotorua at 3.30 p.m., or can be connected with Hamurana first before going to Okere, then with Tikitere, the coach meeting you at Okere, driving you to Tikitere, and home by five o'clock.

*The Fairy Spring.*—A morning or afternoon can be spent at the Fairy Spring, three miles from Rotorua, at the base of Ngongotaha, a beautiful spring usually full of trout.

Mr. Bainbridge's monument can also be seen a little further on. It is made of granite, and on one side is a photo. of him, another side his prayer and last words, and another side a few words relating his death. His prayer is very beautiful:—

"O Lord, be with us now. Our lives are in Thy hands. Should we meet Thee at this time, have mercy and forgive."

Mr. Bainbridge was one of the Wairoa victims of the Tarawera eruption of 1886.



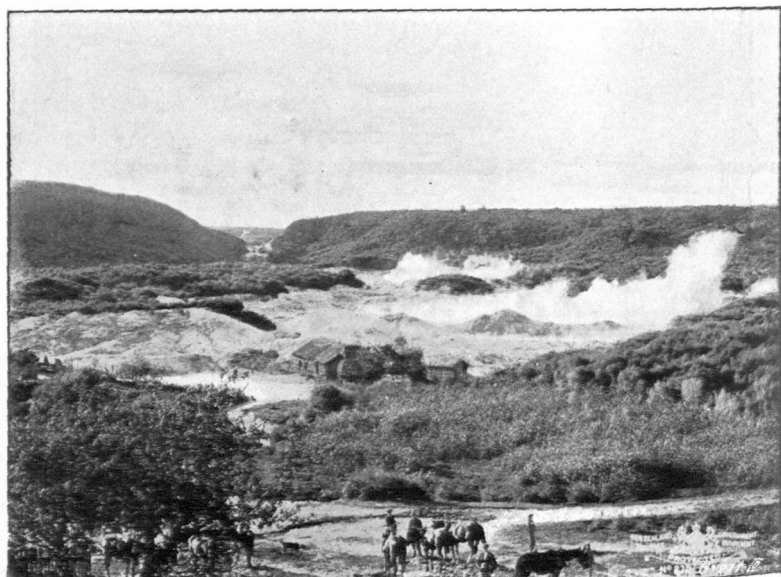
*Tourist Dept. Photo.*

**HINEMOA'S BATH.**

## TIKITERE.

*Tikitere* can be reached by riding or driving. The road is good, the distance being ten miles. This trip can be conveniently done in conjunction with Hamurana and Okere. Here are found extraordinary boiling mud holes of various kinds, the Devil's Punch Bowl, Gates of Hell, Paradise, the Inferno, etc. The Gates of Hell is a seething, boiling mass of thin mud, awful, yet fascinating. A few yards from the Inferno is a warm waterfall.

*Rotokawau (Blue Lake)* is also to be seen by walking through the bush about three-quarters of a mile. There are good mud baths here for invalids, who are well looked after by Mr. and Mrs. McCrory. It is not safe to walk about here without a guide, as you might put your foot into a hot pool or break through the crust of the earth, which is thin in places.



TIKITERE.

## WAIROA AND ITS SURROUNDINGS.

One should never miss a visit to Te Wairoa, or, rather, the ruins of it, caused by the Tarawera eruption of 1886. Visitors can either ride or drive, the distance being nine miles from Rotorua. The road passes through beautiful bush and along the shores of Tikitapu and Rotokakahi lakes. It is a very pleasant drive. The ruins of the houses give evidence of the great horrors of that awful night when the people were driven from their homes, on June 10th, 1886. The mud and stones covered many victims. It is not a scene of desolation now—the fruit trees, poplars, elder trees, willow and wattle cover the whole place. Everything grows wild, and the paths are shady in whatever direction you roam. Just coming into Wairoa stand the ruins of the old mill, where the flour was ground, as wheat grew plentifully here. On the opposite side of the road stood Hinemihi, the meeting-house, which saved about sixty lives. The house stands now in Lord Onslow's garden in England. The remains of the Temperance Hotel were recently destroyed by fire, but a few yards away is still to be seen Sophia's whare, where thirty-nine people were saved. Here also are the remains of Mr. McRae's hotel. It was here that Mr. Bainbridge, a tourist from Newcastle-on-Tyne, was killed by the verandah falling on him. On the rise, called Perewhiu, stood the old chief Keepa te Rangipnawha's house, and the remains are still to be seen. The site of the school-house is very interesting. Here Mr. Hazard, the schoolmaster, three children and a nephew were killed. Close by is the fowl-house where the Misses Hazard, a Maori woman, and Messrs. Blythe and Lundius were saved.

A little farther on is Te Mu, an old mission station, originally occupied by the Rev. Spencer. Close to it are the remains of the church. Above the mission-house, on a rise, visitors get a lovely view of Tarawera Mountain and all round. The Maina Falls are very pretty, and the path leading down to them is shaded with trees. A cup of tea can be obtained here. A trip to Wairoa can also be arranged with the round trip of Tarawera, Rotomahana, and Waimangu. Before the eruption, Te Wairoa was an important place.

visitors staying there for the night before going to see the famous Pink and White Terraces.

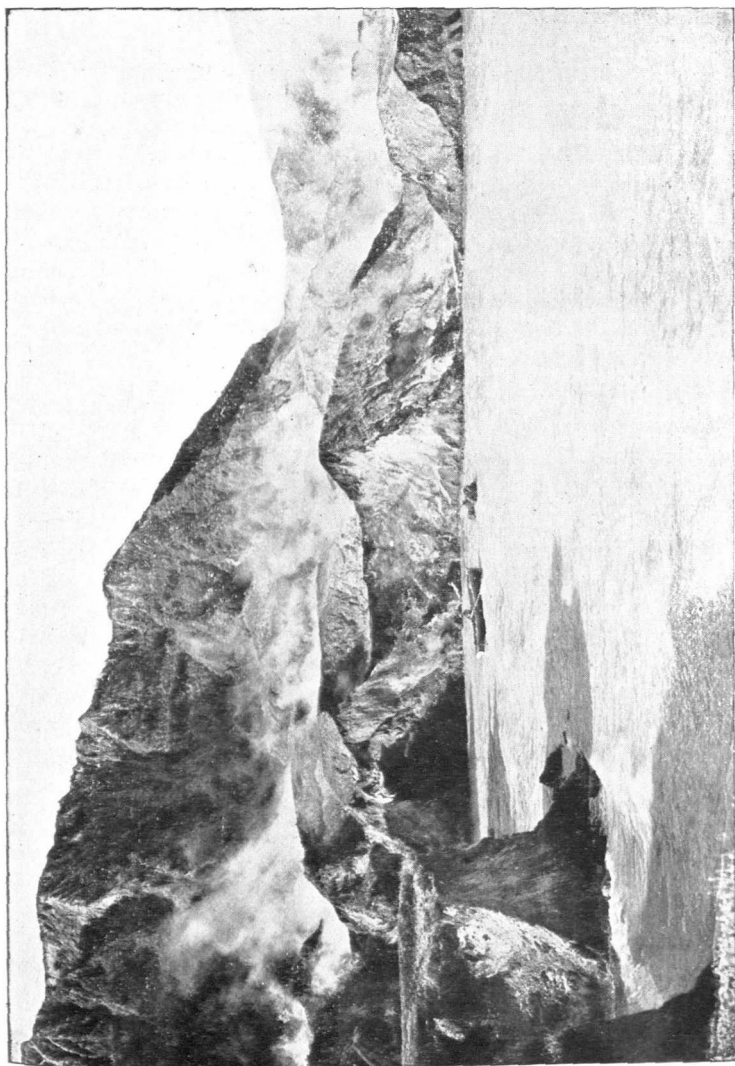
*Tikitapu Bush.*—The coaches pass through this bush on the way to Wairoa, and in it are found collections of rare and beautiful ferns. This bush was almost destroyed by the Tarawera eruption, the ferns and smaller trees only coming up since. The bush scenery is lovely, and the drive a grand one, and gives a stranger an idea of the beauties of New Zealand bush.

### THE ROUND TRIP.

The coach leaves Rotorua at 7.30, and the Geyser Hotel at 8 a.m., with the passengers for Wairoa. You pass the Tikitapu (Blue Lake) and Rotokakahi (Green Lake) on the way, two pieces of water which are in their way equally beautiful. The guide shows you over Wairoa, and, after a cup of tea, a short walk brings you to Lake Tarawera, where the oil launch takes you across the lake to Te Arika, at the foot of Tarawera Mountain, a distance of about eight miles. Here sixty or seventy people were killed at the time of the eruption; at Moura about forty were killed.

*Mount Tarawera.*—By Lake Tarawera stands Tarawera, the mountain which threw out mud and lava and killed so many people. It stands grey and desolate, towering 3,500 feet. Visitors wishing to ascend make arrangements at the Tourist Enquiry Office. There are no visible signs of activity in the crater to-day. The mountain has been fairly rent asunder, one crater being about half a mile wide.

*Lake Rotomahana.*—From Te Arika, where the launch lands passengers on the far side of Lake Tarawera, there is about a mile walk to Lake Rotomahana, where another launch takes you across and over the sites of the Pink and White Terraces. Those who saw the Pink and White Terraces on Lake Rotomahana prior to the eruption say it was hard to describe their beauties and colouring. Froude called the White Terrace "A crystal staircase, glittering and stainless, as if it were ice." He found the Pink Terraces still more beautiful, and writes: "Something which I had never seen, and shall never see again on this side of eternity." It must have taken



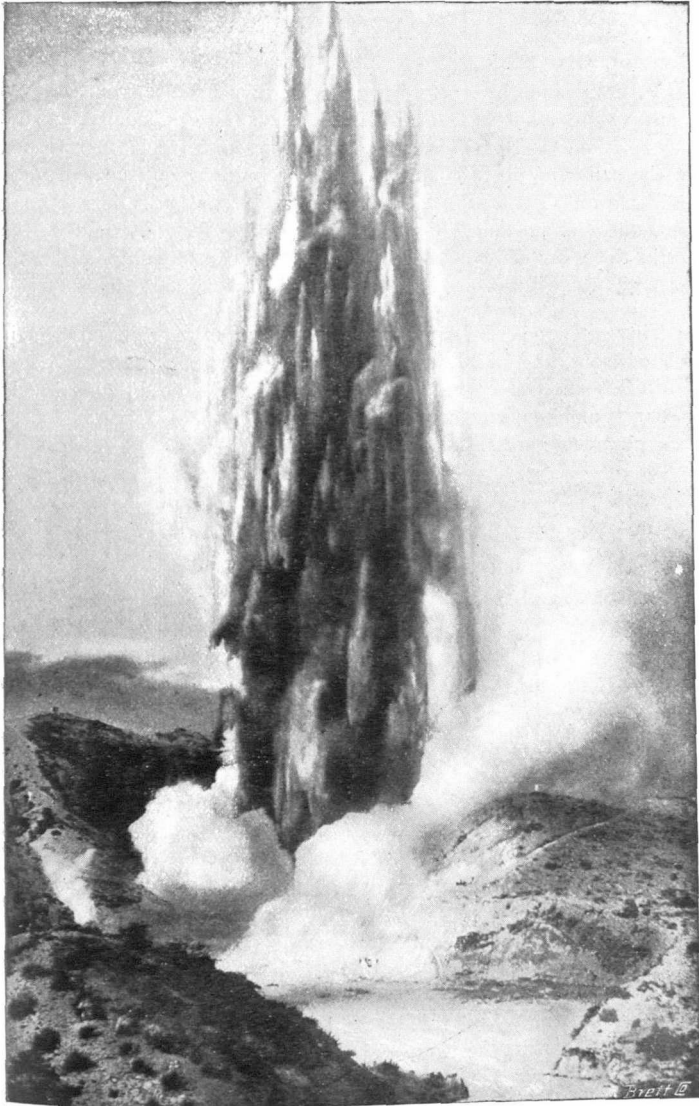
LAKE ROTOMAHANA.

*Tourist Dept. Photo.*

centuries to form those beautiful terraces, and visitors from all over the world came to New Zealand specially to see them. The Terraces were on the borders of Lake Rotomahana, and were destroyed by the great eruption of 1886.

The sights in Rotomahana still are very wonderful. Steam puffs out of the cliffs, and boiling water spouts out at the edges of the lake. It is hard to describe the wonders of this awful and yet fascinating spot. Gradually the launch passes through the cold water to where it is boiling. The launch stops, and you can hear the thumping underneath. After leaving there you pass the Donne Cliffs, where steam issues and rises up into the sky.

*Waimangu.*—From the landing place to the shelter shed above the Waimangu Geyser is nearly two miles' walk. A very nice view of the Geyser is obtained here when playing. Echo Crater is just below the shed, and Waimangu basin just below that. There is also a good walk from the shed to the accommodation house, built by the Government. Visitors staying at Waimangu will find every comfort and attention, and from the accommodation house is a lovely view of the geyser. Photos. of the geyser give one very little idea of the activity of the most wonderful geyser in the world. It is a glorious sight, and only those who have had the luck to see it can in any way realise it. The geyser, when in action, goes up without any warning, and usually plays several times, sometimes beginning with a big shot, sometimes ending with one. The basin of Waimangu is about an acre and a-quarter in size, and to see it dormant it is hard to believe it could be so vicious. When the geyser plays the shots vary from 10 to 1,500 feet. Generally the stuff falls back into the cauldron, but occasionally side-shots come out and spread in all directions. These are the dangerous shots, and it was through one of them that four persons were killed on the 31st August, 1903. The Misses Nichols (2), Mr. Joe Warbrick, and Mr. McNaughton were the victims. From Waimangu to Rotorua is a drive of 17 miles. Some visitors are fortunate enough to see the geyser play, but hundreds go to see and come away disappointed.



WAIMANGU.

## OKOROIRE.

Visitors can either travel by rail or drive a distance from Rotorua of thirty-two miles to Okoroire. The journey to or from Auckland can be broken here. This is a beautiful health and pleasure resort, on the banks of the Waihou River. The hotel is very comfortable, and has pretty gardens in front. There are warm baths here, among them the famous Fairy Bath. This is a large basin cut out of the earth, the sides all covered with ferns sloping down to the bath. At night the glow-worms glimmer faintly through the ferns.

There is good fishing and shooting at Okoroire. The stream is full of trout, and pheasant and quail are plentiful. The drive between Rotorua and Okoroire through the bush is indescribably lovely in parts, and presents a great variety of scenery. Visitors pass through a real garden of ferns.

## WAIOTAPU.

Waiotapu is 21 miles from Rotorua, on the Taupo Road. Visitors can either go direct, or go on from Waimangu the same day with the round trip, instead of returning to Rotorua. On the way, about two miles before getting to Waiotapu, stands Maungakakaramea, the Rainbow Mountain, so-called because of the many colours that streak its sides. There are many sights to be seen at Waiotapu, both on the Native and Government Reserves, and a day is needed to see all the wonders that the district presents. Here are pretty porridge pots and pools of all colours—the Champagne Pool, Primrose Terraces, Mustard Pots, Devil's Bridge, Venus Bath, Sulphur Terrace, Echo Lake, Lightning Pool, Beehive, Opal Lake, Rainbow Falls, the Mud Volcano, and many others. There is a very comfortable hotel here, and several baths connected with it. Shooting is also to be had in the vicinity. The mud volcano is a remarkable sight in itself, and is not far from the hotel. There is also a prisoners' camp at Waiotapu.

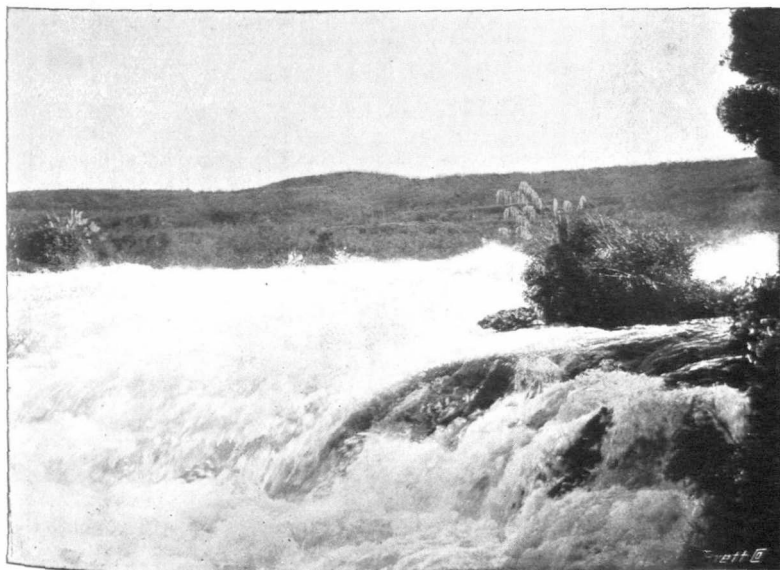
## GALATEA.

Galatea is a great fishing resort, forty miles from Rotorua. Anglers will find good fishing here on the banks of the Rangitaiki River. Good accommodation is found with Mr. and Mrs. Bird. Visitors can either drive right through, or can drive to Waiotapu, where Mr. Bird will meet them and drive them to Galatea.

## ATIAMURI.

Atiamuri is a picturesque spot on the banks of the Waikato, just below Pohaturoa, an old fighting pa. It is very rocky and rugged. The distance is 29 miles from Rotorua, on the old Taupo Road, coaches going that way twice a week. Good fishing is to be found at Atiamuri, in the Waikato, and other streams close by. There is a hotel where visitors can stay.

About nine miles from Atiamuri is Orakei-Korako. Here are to be seen many sights, including terrace formations, boiling springs, porridge pots, and alum caves.



ANIANIWHĀ RAPIDS.

(NEAR ATIAMURI.)

## WAIRAKEI.

Wairakei has many wonderful sights. The distance is 50 miles from Rotorua, and during the season coaches run daily right on to Taupo, six miles further on. Lake House Hotel, at Wairakei, is a very comfortable place of abode, surrounded by pretty gardens. Close by is a warm stream which flows from the Blue Lake to the Waikato River. It makes a delightful bath, which visitors enjoy.

The Geyser Valley is about 1½ miles from the hotel. Here are to be seen the Champagne Cauldron, or Tuatahi, Dragon's Mouth, Heron's Nest, Black Geyser, Lightning Pool, Little Wairakei, Great Wairakei Geyser, Eagle's Nest, Prince of Wales' Feather, and many other beautiful sights. Karapiti, the Great Blowhole, is also at Wairakei, about three miles from the hotel. A guide is always on hand to show visitors round.

## ARATIATIA RAPIDS.

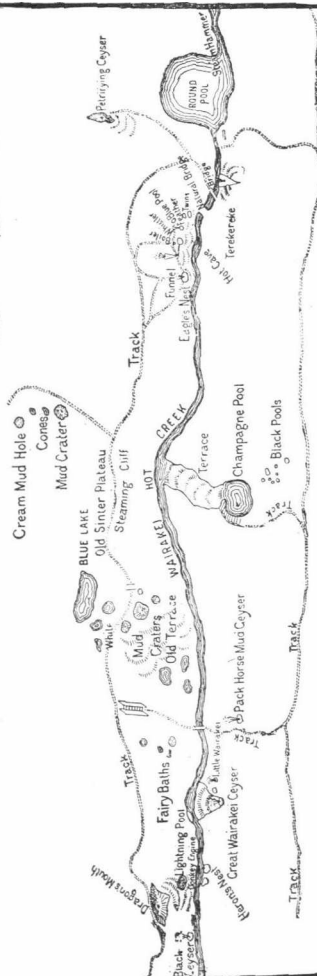
The Aratiatia Rapids are five miles from the Lake House Hotel, Wairakei, on the Waikato River, and visitors should not miss them. The Waikato River goes foaming down a rocky bed, falling about 300 feet in a distance of half a mile.

## HUKA FALLS.

The great Huka Falls and Rapids are situated half-way between Wairakei and Taupo, and are close to the road. The Waikato River in this part is very narrow, and a great body of water comes down with tremendous force through the rocky walls down a steep precipice to a wider part below. These falls are considered very beautiful by all who see them, and the colour of the water is especially remarkable.

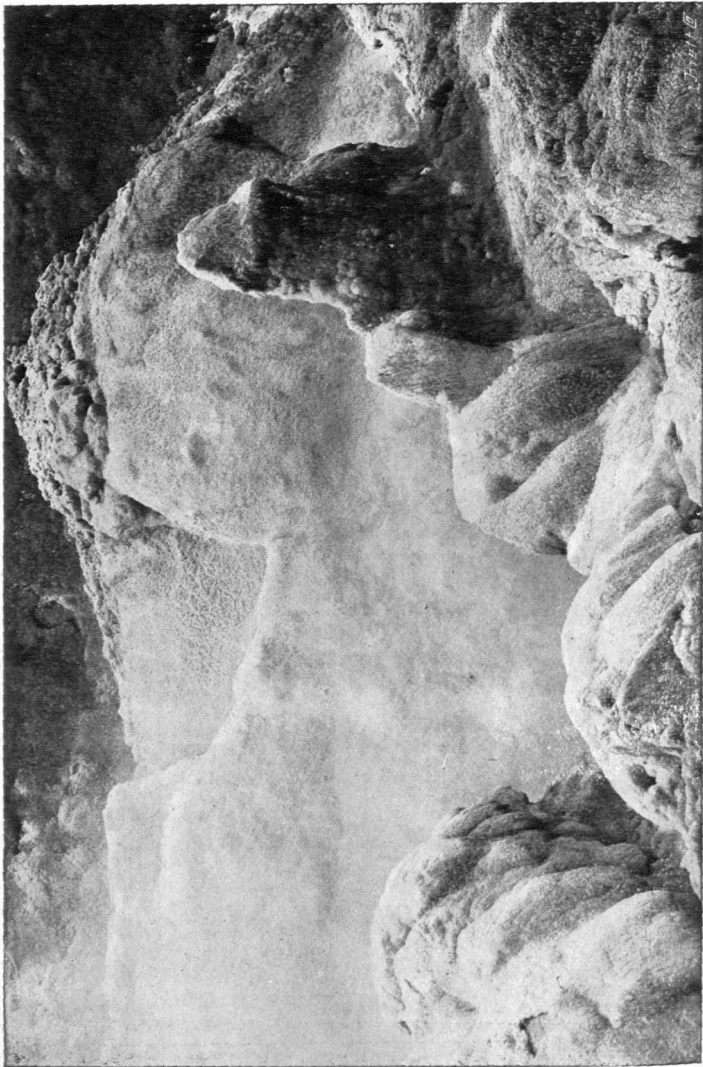
# SKETCH MAP OF WAIRAKEI GEYSER VALLEY

*Martin*



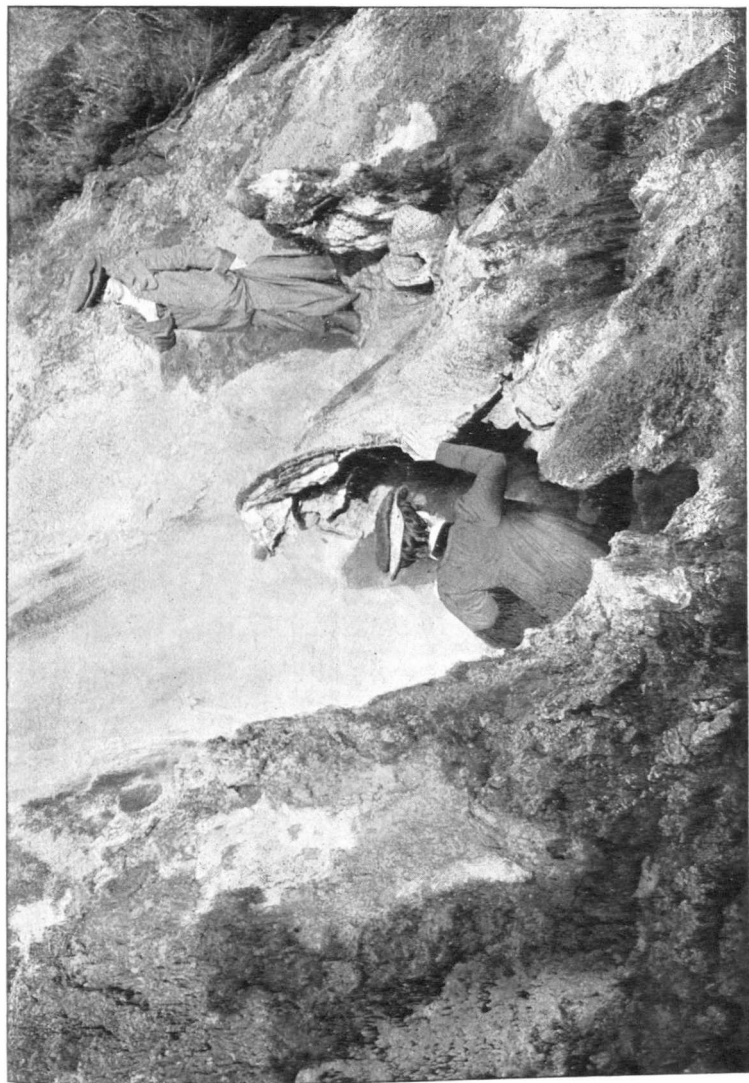
**PERIOD OF EACH GEYSER.**

Patifying Geysers	2hrs 25ms	Pack Horse	Irregular
Teretereke	Consistently	Great Wairakei	5ms
Round Pool	30ms	Black Pools	Irregular
Dragon's Mouth	30ms	Dragon's Mouth	5ms
Feather	30ms	Goose high every 2hrs.	



WAIRAKEI GEYSER.

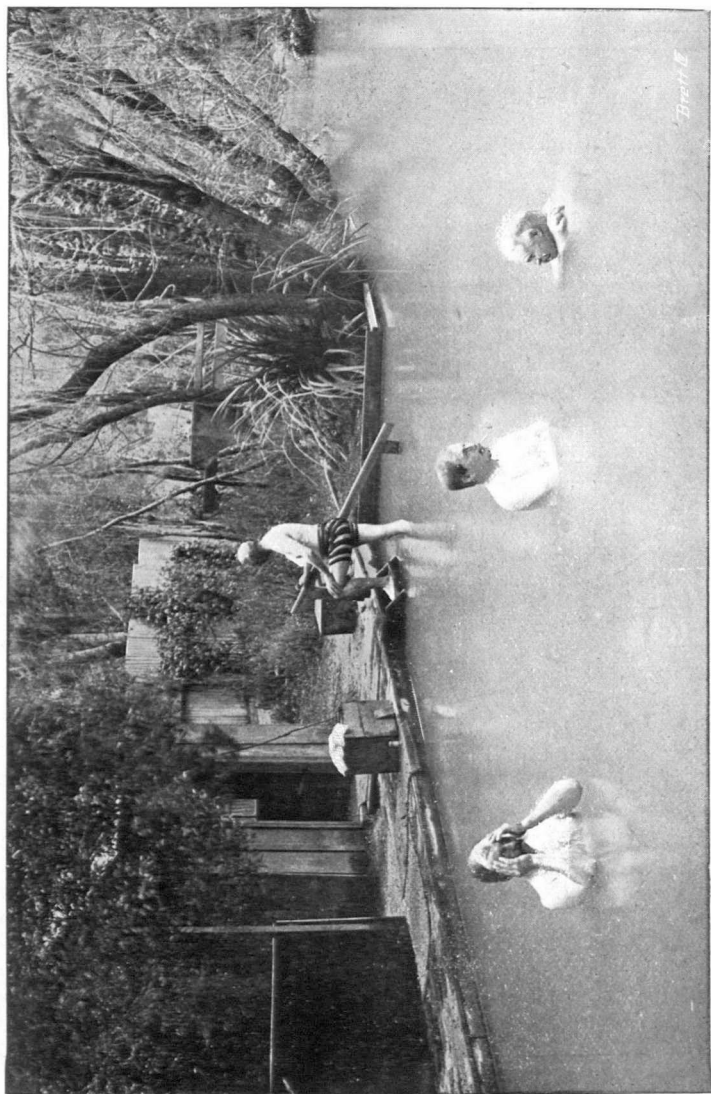
Tourist Dept., Photo.



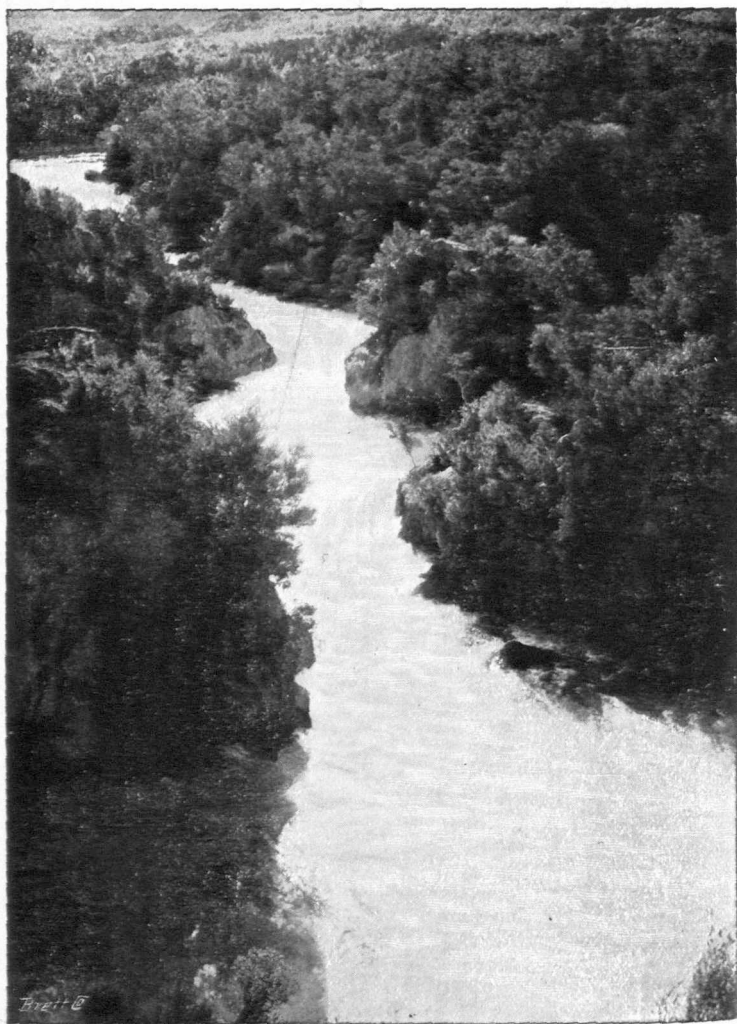
THE DRAGON'S MOUTH, Wairakei.



NGAMAHANGA (The Twins), Wairakei.



KIREOHINEKAI BATH, Wairakei.



ARATIATIA RAPIDS, Waikato River.

## TAUPO.

The little township of Taupo lies on the shores of Lake Taupo, just below Tauhara Mountain, and has a lovely view of the snow-clad mountains opposite—Ruapehu, Tongariro, and Ngaruhoe. Ruapehu is covered with snow all the year round, while Ngaruhoe is a volcano very often active, and a good view is to be had from the township of Taupo. The Lake House Hotel is here kept by Mr. and Mrs. Gallagher, very old residents of the district. Visitors will find good accommodation and a "kapai" (very good) table.

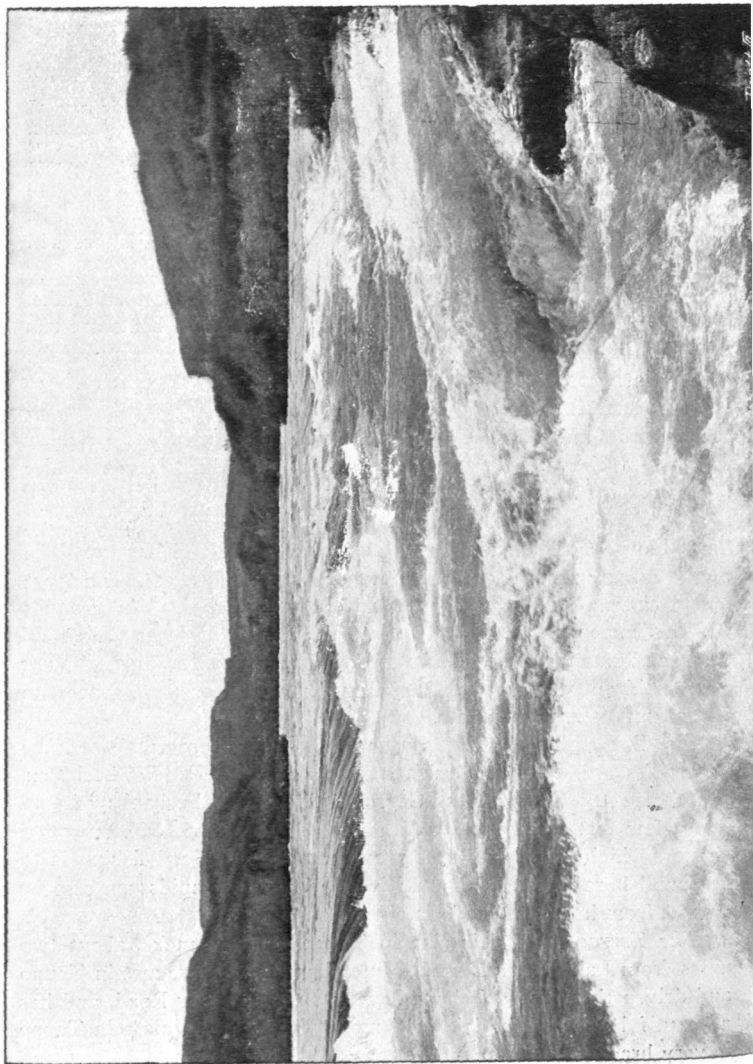
The air here is always cool and fresh, being so close to the lake. Lake Taupo is about 25 miles long, and launches and boats are run by Ryan, Marshall & Co. During the season the launch runs daily with passengers to Tokaanu, where visitors take the coach on to Pipiriki, and thence down the Wanganui River.

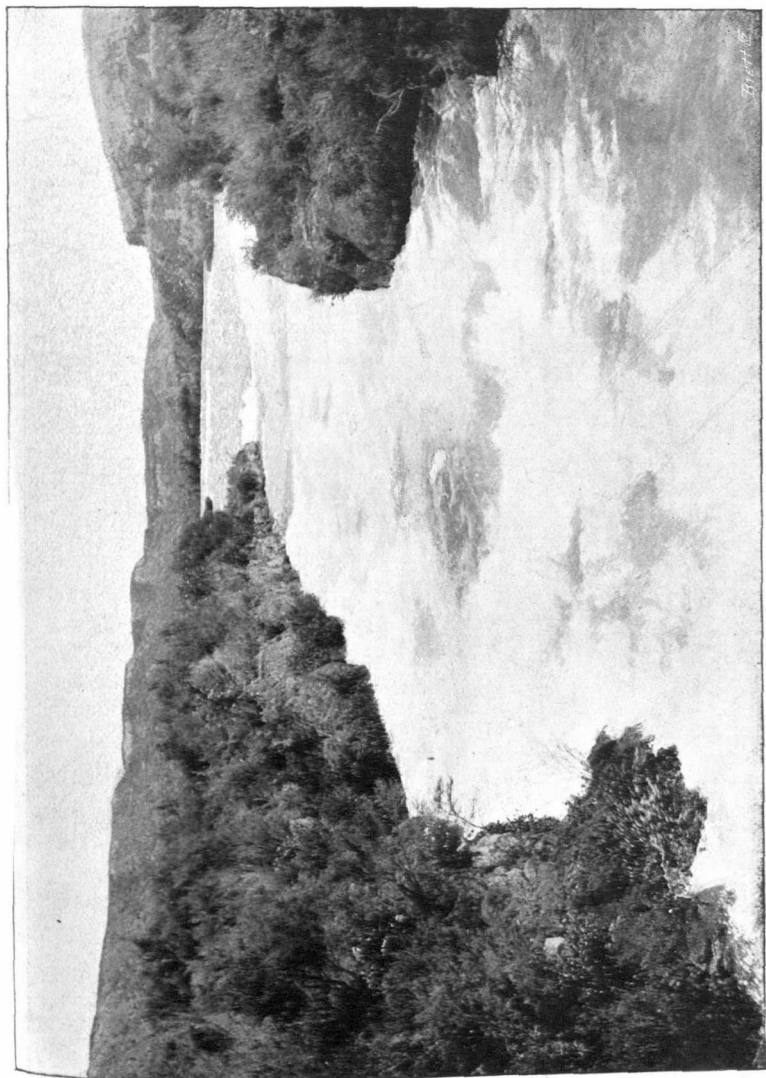
Visitors fond of walking get a lovely view of the district by walking to the top of Tauhara, an excursion that affords a nice little walk before breakfast.

*The Spa* is an ideal spot in a valley one and a-half miles from Lake House Hotel, and is also owned by Mr. J. Gallagher. The Spa is made up of detached buildings. The dining-room is a large Maori carved house, very quaint and full of legends. The grounds and gardens are well kept. The baths are excellent, large swimming baths and smaller ones, all enclosed, being quite close to the house. The Kathleen Sulphur Bath is well known for its curative properties for rheumatism, sciatica, etc.

The Spa sights are also very wonderful. Here are found the Black Terrace, Witch's Cauldron, Satan's Glory, Paddlewheel Ben, and the pretty Crow's Nest Geyser, situated on the banks of, and just a few feet from, the Waikato River. Here also is Waipikirangi Geyser, which, when it plays, goes up 200 feet. Good fishing is to be found here in the Waikato River. Aratiatia Rapids can also be visited from here. A guide is always on hand.

*The Terraces Hotel* is also in Taupo, at Onekeneke, about two miles from Lake House Hotel. Intending visitors are met in Taupo and driven there free of charge. It is on the Napier Road, and has a beautiful view of the lake and mountains. The climate in Taupo is very bracing.

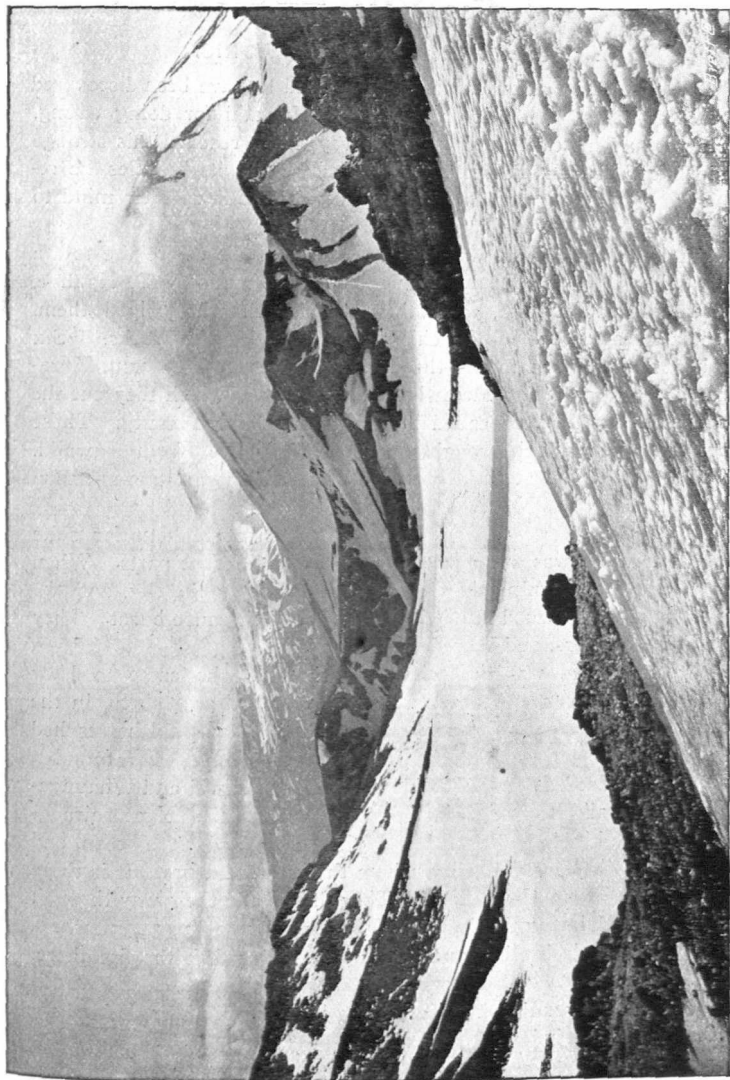




Rapids from the Huka Bridge, Taupo.



Crow's Nest Geyser, Spa, Taupo.



Ngauruhoe, from Summit of Tongariro. Ruapehu in Distance.

# SOME MAORI LEGENDS.

## THE COMING OF THE MAORIS.

Te Aotearoa, or New Zealand, is supposed to have been discovered by Te Ngahue, who was turned out of Hawaiki for doing wrong. He got into his canoe and paddled away till he reached this strange and beautiful land, Te Aotearoa. When he saw its beauties, he returned to Hawaiki, and told the people, who made up their mind to cross the sea and settle there.

A large totara tree was felled at Tawhirinui, where the totara grew in quantities, and the Arawa canoe was made by Te Ngahue, Para, Wahieroa, Rata, and other skilful men who helped them. Tama-te-kapua, one of the chiefs, superintended the works. Six other canoes were made—the Tainui, Mataatua, Takiuamu, Kura-haupo, Tokōmaru, and Matawhaorua. The axes which they cut the canoes out with were called Hauhauterangi and Tutauru. These are the canoes which brought our forefathers over from Hawaiki. The Arawa landed at Maketu, in the Bay of Plenty; Tama-te-kapua was the chief, and Ngatoroirangi was the priest.

Te Arawa canoe was burned by Raumati at Maketu for spite while the tribe was away getting food from different parts. When the canoe was burning they saw the reflection in the sky, and the next day they returned hurriedly, but found their canoe burnt. They mourned her loss, and vowed to avenge her.

Ngatoroirangi was the priest, or tohunga, who came to New Zealand in the canoe Arawa. When they landed at Maketu, in the Bay of Plenty, Ngatoroirangi wended his way inland, till he reached the top of Tongariro Mountain, in the Taupo district. He found it very cold indeed, so prayed to his two sisters, Kūiwai and Whaungaroa, in Hawaiki, to bring him fire to warm himself. Ngatoroirangi being a god, his sisters heard him. They dived under the ocean, and came up in the Bay of Plenty, where they started a fire. It is there still, White Island (Whakaari). They then made their way through Tarawera, Waiotapu, Wairakei, Taupo, right on to Tongariro, where they found their brother and saved him. They left the fire there, and returned by way of Orakei-Korako, Whakarewarewa, to Tiki-tere, and wherever they trod left fire behind them. That is how we have the boiling holes.

## THE TRUE STORY OF HINEMOA.

Hinemoa was the daughter of an old chief named Umukaria, who lived at Owkata, on the shores of Lake Rotorua. Her fame spread far and wide, for she was very beautiful, and her father made a "puli" (a girl of high rank, who was not allowed to choose a husband) of her, and had to choose a husband of high rank for her. She was one of a family of nine, and she had a brother named Waihao, from whom my mother is the eighth, and I am the ninth, descendant.

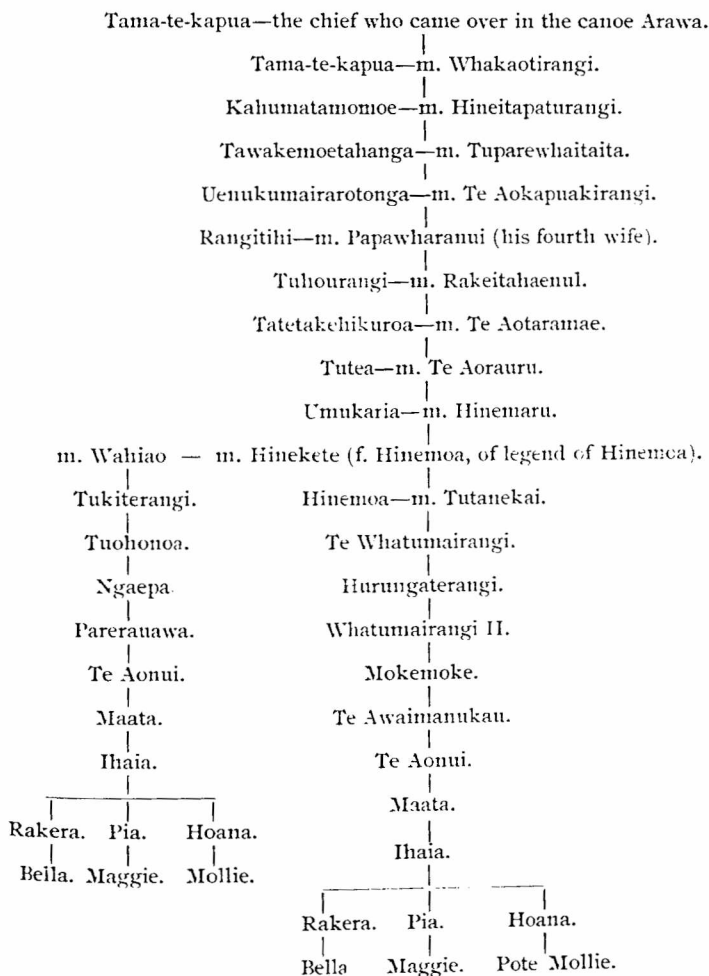
On the Island of Mokoia another old chief lived named Whakane, who had sons and daughters. He also had an illegitimate son called Tutanekai, of whom he was very fond. Every year the Maoris from all the settlements round the Lake met at Owkata to discuss various matters, and at these meetings Hinemoa and Tutanekai met and fell in love with each other. Tutanekai's elder brothers sought her hand in marriage, but as she was a "puli" they could not have her. One of the meetings Tutanekai did not come to Owkata, but he often thought of his lady love, and of an evening he and his friend Tiki would go up on a rise called Kaiwaka, just behind his whare (house), and play the koauau (flute), and on a calm night the strains of the music were wafted across the lake by a gentle breeze to the village of Owkata. Every evening Hinemoa would sit and listen to the sound of the flute, which she knew was that of her lover.

The people, suspecting she would paddle over, dragged and tied the canoes up every evening, so she could not get across. One evening Hinemoa sat listening to the well-known sound, till she felt she could not live without her lover, so decided to swim across. She told her parents she was going to the "Whare Tapere," a house where the young people had their games and learnt the poi and haka.

Instead of going there she went into the "kauta" (cook-house), got two calabashes, filled up the holes, and took them down to the lake. She laid her mats on a rock called Iriirikapua, put a calabash under each arm, and floated, the sound of her lover's music guiding her across. Half-way she rested on a stump called Hinewhata. This was used by her brother Waihao for tying his tau (a long fibre string with a bunch of ferns, which the fish all stuck to) to when catching toitoi and kouras (little fish). After resting there, she went on again, till she reached the island, a distance of two miles. She then got into Waikimihia, a warm bath, now called Hinemoa's Bath, just separated from the lake by rocks, to warm herself. When she had got this far she did not know what to do, having no mats. She was a modest maiden, and did not know how to get a message to Tutanekai. It happened about this time her lover felt thirsty, and sent his friend Tiki with a calabash for some water. Tiki had to pass the bath to get it, and on his way home Hinemoa asked him in a gruff voice whom the water was for. He replied for Tutanekai. She then asked him for a drink, but instead of doing so broke the calabash. Tiki returned and told Tutanekai, and it made him very angry. He sent Tiki again with another calabash, and Hinemoa broke that also. Tutanekai was so angry that he threw on his mats and got his war-club to fight this man who dared to break his calabashes. He felt all round the banks of the bath, calling out for the man who had insulted him. At last, under a ledge of rock, he felt Hinemoa's hair, and pulled her out; but, instead of finding an enemy, it was his lady love. He then put his mat on her, and took her to his home.

Next morning Whakane could not make out why Tutanekai was late for breakfast, as he was always the most punctual of his sons. Tupa went to find her brother, and found Hinemoa there. The news soon spread that Hinemoa was there. Tutanekai's elder brothers would not believe it, for they were very jealous; but when the people looked across the lake to Owhata, and saw many canoes coming, they knew it was true, and expected war; but peace was made instead, and Hinemoa and Tutanekai lived happily ever after. Their descendants still live in Rotorua (Ohinemutu). Tiki, after Tutanekai married, fretted and went away. Tutanekai mourned for his friend so much that he asked Whakane, his father, to let Tiki marry Tupa, his sister, so that he could live near him and not feel lonely.

## THE GENEALOGY OF HINEMOA.



## RONA, THE WOMAN IN THE MOON.

Once upon a time there lived a beautiful girl called Rona. One evening she went with her tahas (calabashes) to get water from a spring close by. She waited for the moon to rise, but as there was no moon that night she went on. She struck her foot against a stone, and then swore at the moon for not coming to guide her. The moon came straight down and took her up, and she is still up there with her two calabashes.

## THE PARTING OF HEAVEN AND EARTH.

There is a beautiful Maori legend about Rangi-nui-e-tu-na, the heavens, and Papa-tu-a-nuku, the earth. They lived in darkness, and were so fond of each other they could not be separated. They had several children, some being Tane Mahuta (God of Light), Tawhiri (God of Wind), Tu (God of War), Tangaroa (God of Fish), Rongo Matane (God of Kumaras), and Haumia Tikitiki (God of the Fern).

Tu, who was very wicked, wanted to kill his parents, but the others would not let him. Tawhiri thought of a plan of separating them, and the other children decided to help. It was a very hard matter to do, for Rangi and Papa clung to each other. Tane Mahuta, being the strongest, decided to push his father up, while the others held the mother down. Papatua begged to be allowed to go with her husband, but Tane would not consent, as he wanted them to separate, to let light and air come through, so that the shrubs, flowers, and bush would grow. Tane gave his father a push, but it was not very high, and he rested uncomfortably on top of the hills. Tane gave another shove, when Rangi was pushed up to the height where he has remained ever since. It was very sad to hear Papatua crying for her husband. Tawhiri, the God of Wind, went up with his father, and the other children remained with the mother.

When Rangi and Papatua were separated, the things began to grow—the trees, shrubs, etc. Tane, God of Light, was very fond of his mother, and thought to make her more beautiful than she was, and tried to comfort her, but she was very unhappy; and his father looked so cold and miserable so high up that Tane felt sorry for pushing him up so high. Papatua cried when she saw him so cold.

Tane then decided to get him a warm garment to wear, and got him a rahuikura (sacred red garment), and put it round Rangi to keep him warm by day. Tane got the stars, so that Rangi could have them as eyes to look down on his beloved Papatua; but they would not show with the red garment, so a dark one was got for him to wear so that the stars would show (darkness).

Tane also got the sun and moon as eyes for Rangi to see Papatua by day and by night, and Papatua was very pleased with her son Tane. Still his mother was not quite happy. She was afraid Rangi would fall down from such a height. Tane then got the great clouds to keep him up.

Rangi told Papatua that he could not forget her, and to show his love for her his tears would fall and make her more beautiful (the origin of rain), and in the cold weather he would sigh for her (frost and snow), and when very warm in the summer his tears would drop on her (dew), and the sun and moon would be his eyes watching her by day and by night. Papatua was comforted, for she felt her husband's great love for her, and the soft clouds carried their messages of love to each other. Readers will find many interesting legends in Mrs. McCosh Clark's "Maori Tales;" also in Sir George Grey's "Polynesian Mythology."

### THE FISHING OF MAUI.

Maui was the youngest son of Taranga, and when he was born she cut her hair, wrapped him in it, and threw him out into the sea. She had five other children—four boys and one girl. The waves took pity on the little babe, and made him a bed of sea-weed, rocking him to sleep. When the wind saw him, it also took pity on him, and blew the little burden on to the shore, afterwards taking him to the god Rangi, up to the heavens, where he was taught wonderful things and given "mana" (great power) by the gods. When he grew up he became tired of it all, and wanted to return to earth and see his parents. Tawhiri (God of Winds) took him down on his wings, where he joined his brothers. His mother was very pleased to see him again, for her conscience always pricked her for what she had done.

Maui made use of the power learnt in the heavens, and often played tricks on his brothers and frightened his mother. He would

sometimes turn into a bird or something else. Maui went down into Hades, and got possession of a magic jaw-bone belonging to his ancestress (tupuna) Muri Rangawhenua, and with this jaw-bone he did great things. One day Maui and his brothers went fishing, and he caught a big fish, but could not pull it up, so he got the sun and a bird to help him, and when it came up it was Te Ika-a-Maui (the North Island of New Zealand), and his canoe was high and dry on it. Where the hook caught is Cape Kidnappers, in Hawke's Bay. Maui then told his brothers not to meddle with the fish till he returned from praying to the spirits. Maui had not gone far when his brother started to cut and divide the fish, and hacked it about. When Maui returned he was very angry with them, and said if they had only left the fish alone the ground would have been perfectly level, instead of which mountains, hills, valleys, and rough country would form through their cutting the fish about. Wellington is the head of the fish, and the North the tail.

The North Island of New Zealand is to this day called Te Ika-a-Maui (the Fish of Maui). The South Island is Te Waipounamu (Land of Greenstone). New Zealand itself is called Te Aotearoa (The Long White Cloud).

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#### MAUI CONTROLS THE SUN-GOD, TAMA-TE-RA.

Maui did many wonderful things, as he had power through the magic jaw-bone of his ancestress, Muri Rangawhenua.

Maui did not think the days were long enough, for no sooner did he want to do anything than the sun went down. So he spoke to his brothers, and told them that the sun travelled too quickly, and that he would go and tie the sun to the earth, so that it would not travel so fast. His brothers said that he could never get near enough, as the sun was so hot; but Maui reminded them of his power and the many things he had done, and asked them to join him. They made ropes to make a snare to catch the sun. (This was the beginning of rope-making.) They made tuamaka (stout ropes) and paraharaha (flat ropes). When finished, they carried provisions and the ropes, and travelled by night, resting during the day for fear the sun should see them, and went on and on till they reached the very edge in the east where the sun came up. They then built high walls of clay on each side of this place to hide themselves in, some hiding on one side

and some on the other. The loop of the noose was made, and carried across by Maui, who told them that when the sun rose to let him get his head and greater portion of his body into the noose. Then Maui would shout; that was the time for them to pull. He also told them that if the sun screamed for help not to let go till he was finished with it. All being ready, they waited.

The sun rose higher and higher, till his head passed through the noose, then part of his body. Maui then shouted, and the ropes were pulled. The poor Ra (sun) struggled and streamed, but Maui beat him till he could scarcely move. The sun asked in his agony why he was beaten, and Maui said because he travelled too fast, and they intended tying him to Papatua (the earth), so that he would travel slowly. The sun, being so weak, could not resist. The strong ropes which bind the sun to the earth are often seen, though faint, because of the great distance. They are called beams of light.

Maui and his brothers returned home satisfied, for the days were longer and the heat of the sun not so strong.

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#### MAUI AND MAHIKA, THE FIRE GODDESS.

Maui was always up to tricks. One night he got up and put out all the fires round the place, and next morning the people wondered how it happened. This amused Maui, who told them to go down to Hades and get some fire.

Maui was anxious to find out how the fire originated, and asked his mother where Mahika (the Fire Goddess) lived. Taranga was troubled for her son, for he was very venturesome, and Mahika was an evil-tempered old woman. She told Maui where to find Mahika, and warned him if the old woman asked who he was to reply he was Maui, a descendant of hers.

Maui had no difficulty in finding her dwelling, for great clouds of smoke rose from there, as she had a *hangi* (oven) ready for cooking human bones. She smelt him while a long way off, and asked who he was. He replied as Taranga had told him. She asked him what he wanted, and Maui said "Fire." She pulled off one of her finger-nails, which flashed fire, and he went away, but soon returned, saying it was out. She pulled off another, and the same thing happened, till all the finger and toe-nails were off except one big toe. She then

suspected Maui had tricked her, and when he demanded the remaining toe she threw it on the ground, the whole place catching fire.

Maui ran for his life, and turned himself into a bird to travel faster; but Mahuika was after him, and the fire, too. He saw water, and dashed, but it was warm with the heat of the fire. Maui then prayed to his ancestors, Tawhiri-Matea and Whatirimatakataka, to send down an abundance of water and put the fire out. The water came, and nearly overtook Mahuika, who ran home screaming.

This is how the great fire of Mahuika was put out, but she managed to save a few of the sparks, and threw them into the kaikomako tree for safety. From this the Maoris learnt the art of making fires by rubbing two sticks together.

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### MAUI'S VISIT TO HADES.

Maui had a dream, when his wife Hine-te-a died, that if he went to Hades, and through Hine-nui-te-po, and returned safely, he would overcome death, and asked his parents where his ancestress Hine-nui-te-po, the Goddess of Death, lived. He asked what Hine was like, and was told that the lightning across the horizon was her awful red eyes, her mouth was like a large fish, and anyone caught by her never escaped. Her teeth were sharp like volcanic glass.

Maui asked some friends to go, and they went in the form of birds. They all went down to Hades, and when they got there they found Hine-nui-te-po asleep. Maui told his friends not to make a noise, as he was going to enter his great ancestress. He wanted to overcome death, but if they laughed or made a noise he would be killed. On his making the attempt he looked so funny that his friends burst out laughing, waking Hine up, and Maui did not succeed. Thus ended Maui, and his friends returned to earth, and laughed no more.

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### THE ELOPEMENT OF TAMA-TE-KAPUA.

Tama-te-Kapua was one of the first chiefs who came to New Zealand in the canoe Arawa when first the Maoris came to these islands. He fell in love with another man's wife, called Whakaotirangi. Just as the canoe was starting, he told her husband to run home to his house and get a valuable axe he had left behind, and when the husband went back for the axe he ran away with his wife and brought her to New Zealand. The meeting-house in Rotorua is called after him.

## AVENGING THE BURNING OF THE ARAWA CANOE.

Hatupatu was the youngest of three brothers, the other two being Hanui and Haroa. They settled between Rotorua and Taupo, snaring birds. Hatupatu was looked down on by his elder brothers, and they only gave him the pickings to eat and the tough birds, while they themselves had the best. One day Hatupatu, who was made to stay at home to look after things, thought he would like to have a real good feast. He opened the calabashes of preserved birds, and ate as much as he could, then went out on the roadway, and ran all over it, making as many footprints as he could; he then cut himself in two or three places where it was not dangerous. When his brothers returned, he told them that a war party had come and eaten all the "kai" (food), and tried to kill him. The brothers, seeing the footprints, believed him, and attended to his wounds. This went on for some days, till the brothers suspected him, and watched till they caught him. They killed him and returned home. The parents asked after Hatupatu. The brothers said they did not know what had happened to him, but the parents knew they had killed him.

Hatupatu's parents, missing the boy, and feeling sure he had been killed, sent a spirit of a fly to perform enchantments to bring him to life again, which it did. The revived Hatupatu journeyed till he reached Lake Rotorua, when he dived, coming up at Mokoia Island, for that was where his parents lived. When his parents saw him they were very pleased indeed; but his brothers were very jealous, for he had grown up into a noble chief. His brothers sprang up to kill him again, but he was too strong for them, and they gave in. When the parents saw how strong all the brothers were, their father told them that he thought of avenging the Arawa canoe—that Raumatī, who burned the canoe, ought to be killed, and his head brought and eaten, for the insult to their ancestors. When Hanui, Haroa, and Karika, with their followers, heard this, they did not care about it. While food was being prepared for the war party, and the canoes, Hatupatu was getting all the information he could as to Raumatī's appearance, his tattoo marks, etc. The party went off and left Hatupatu behind, and when the brothers landed on the other end of the lake they were surprised to see Hatupatu, who had dived underneath, carrying with him 300 feather mats. The canoe then

went across Lake Rotoiti, and when it reached the other end Hatupatu was again there before them at Kuharua. He wore a wreath of totara leaves, which he planted, and the tree is growing there to this day. His brothers and followers were surprised to see him there when they arrived. When they reached Maketu, several hundred warriors were placed under each of his two brothers, but Hatupatu was not recognised in the matter. He asked for three hundred men to be under him, but was refused; so he got a lot of leaves and branches, and made mock men, dressing them in the feather mats he brought. In the morning the enemy came to attack them, and when they saw Hatupatu's crowd with the bright mats on, and Hatupatu dancing in front of them, they were very frightened. A great fight took place, when several were killed, and while his brothers were slaying the enemy, Hatupatu was looking for Raumati, whom he caught at Tauranga, at a place called Panapane, and cut off his head and hid it. When the party returned home the father asked for the head, and each man held up that which he believed to be Raumati's; but Hatupatu stood up and said he had it, and every one rejoiced. Hatupatu was then made a great chief. This is how the burning of Te Arawa canoe was avenged.

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### THE SLAYING OF KATAORE.

Very many years ago, Maoris travelling from Tarawera to Rotorua by way of Rotokakahi (the green lake) and Tikitapu (blue lake) never reached their destination, also others going from Rotorua to Tarawera, and people wondered why their friends and relations never returned.

Tangaroa Mihi, the great chief of Okareka and Tikitapu, knew that a great "taniwha" (monster), Kataore, lived about Tikitapu, but never thought he ate anybody, for he and his people often fed him. Kataore knew Tangaroa Mihi, who came to feed him, and his people, but any one of another tribe coming that way the great monster ate. He ate hundreds coming and going from Rotorua to Tarawera. When the outside people found out about it they were surprised and very angry, and laid out plans to kill Kataore (Kataore was the monster's name). When Maoris went from Rotorua through Okareka to Tarawera, they reached their destination alive, and it was in this way they found out a taniwha must live

at Tikitapu, and so made plans to find and kill it. Ropes were made of flax. The great taniwha's cave was on Moerangi Mountain, just above the blue lake; but on a fine day the monster came down and bathed in the lake. The next thing was to find out where the taniwha was, so they looked into the lake, but he was not there; they then climbed Moerangi, where they found him in a cave. They made a net of flax ropes, and spread it over the cave, so that Kātaore could not get out, and the brave warriors beat him with their meres till he died. People gathered from far and near to see the monster, and there was a great gathering, and a great tangi was held for their relations, whom Kātaore had swallowed—women, men and children. Those he swallowed on Lake Tikitapu, he swallowed canoe and all. Many valuables were found in his inside. When Tangaroa Mihi heard that his pet was killed by the Ngati-Tama, he was very angry; indeed, the affair was the cause of great enmity between the tribes.

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#### LEGEND OF PEKEHAUA.

Another great taniwha also lived at Te Awahou, eight miles from Rotorua. Maoris going from Rotorua to Waikato, or *vice versa*, by Awahou, never reached their destination. When the people suspected there was a taniwha, several braves gathered together, and made plans to kill him. He lived in a spring. Supplejacks were got from the bush, and a sort of net was made. Ropes were then made of the flax. The name of the spring is Waro-Uri. A brave called Pitaka took the net across the spring, then the karakias (incantations) began. He was caught, and the people from all round Rotorua came, and the monster was cut up and eaten. When cut open, people were found in his inside.

Te Ika-a-Hotuptuku was another taniwha, between Rotorua and Taupo, which the great fighting chiefs killed; and there was also Kaiwhare.

In all, four great taniwhas (monsters) are supposed to have existed in the Rotorua district, their names being Hotuptuku, Pekehaua, Kātaore, and Kaiwhare. They were all killed by noted brave men, called Pitaka, Reretoi, Tamakauhata, Rongohaua, Rongohape, Paraoa, Purahokura, and others, who were descendants of Tamaihurora. When a monster was near, these men were sent for to kill it.

## THE DISCOVERY OF LAKE ROTORUA.

A chief called Tua Rotorua was the one who discovered Lake Rotorua, and his people settled on the western shores of the lake. Here they made nets for catching inangas (little fish), and made their homes. Some time after another chief called Ihenga left Maketu with his dog, and went snaring birds. After travelling a day or two, he missed his dog for a while, but soon saw him carrying a fish in his mouth. Ihenga then knew that water was close by. He then marked the spot, near Ohau, to show that he had been there, and broke down branches of trees; then he wended his way round the lake. To his surprise, when he reached Awahou, Tua Rotorua was there. Ihenga asked him what he was doing, and Tua Rotorua told him how he had discovered the lake, and had been there a long while fishing. Ihenga was determined to own the place, and he asked Tua Rotorua to look across on the opposite side of the lake, where his net was hanging up to dry. He was really pointing at the long white cliff on the Ohau side, but Tua Rotorua believed it to be Ihenga's net, and the latter won the day.

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## THE WITCH KURANGAITUKU.

Kurangaituku was an old witch who lived in the time of Hatupatu. When Hatupatu was brought to life by the spirit of the fly, and was on his way home to Mokoia from Taupo, he met a woman spearing birds with her lips. Her dress was of the kaka's red feathers, and she had birds' claws instead of fingers and toes. She ate everything raw. When she saw Hatupatu, she took him to her home, and kept him there, and gave him raw food. Kurangaituku had a lot of pet birds which could speak, lizards, beautiful feather cloaks, mats, and a magic stick. While Kurangaituku was away snaring birds, Hatupatu would cook food for himself. One day he persuaded her to go to a range a long way off, which he told her had a great supply of birds. When Kurangaituku had gone some distance, Hatupatu killed all her pets but one, which got away to tell the tale. The bird said: "Kurangaituku e, kakino a taua hanga" ("Oh, Kurangaituku, our things are all destroyed"). Kura.: "Ia wai" ("By whom")? Bird: "Ia Hatupatu, rirorirorirorawa" ("By Hatupatu. Gone, gone, gone, all gone.") Hatupatu then took all the valuables and ran away. When Kurangaituku heard the news she turned and

came home, but found everything gone. She then prayed to her atua (gods) to help her catch Hatupatu.

Kurangaituku then followed Hatupatu with great long strides. She soon got nearer and nearer. When Hatupatu reached Atiamuri, 25 miles from Rotorua, and looked behind, he saw the witch nearly up to him. He saw a rock on the way called Ngatuku, which he asked to open for him. He said, "Te kohatu e, matiti matata" ("O rock, open, open"), and it did. Kurangaituku also asked the rock to open for her, but it would not open, and she scratched and scratched till her claws dropped off. She then came running on and on till she reached Pohaturua, the hill above Whaka. The smell of the sulphur of Whangapipiro suffocated her, and she died.

Ngautuku stands at Atiamuri still, with nail marks on it.

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# APPENDIX.

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## MISCELLANEOUS.

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### THE VISIT OF THE PRINCE AND PRINCESS OF WALES.

A month before the Royal visit, I received word from Mr. Donne, Superintendent of the Tourist Department, to be in readiness to guide their Royal Highnesses over the sights of Whaka. and over the carved house Rauru. Mr. Nelson's house was called Rauru. The Rotorua people were busy for weeks making arches and decorating their places.

The Prince and Princess of Wales arrived in Rotorua on June 14th, 1901. It was raining and very cold. Their Royal Highnesses were welcomed by the Maoris in the real old Maori style, and cries of "Haeremai" (welcome) rent the air. "Haeremai! Haeremai! O Son, welcome to Te Aotearoa" (New Zealand). The speeches were interpreted by the Hon. J. Carroll, Minister of Native Affairs, one of the finest speakers in New Zealand.

Next morning turned out a beautiful day, the sky blue and cloudless. After breakfast the Princess opened the Duchess Bath, named in her honour, afterwards driving to Ohinemutu pa, where their Royal Highnesses were welcomed by Te Arawa tribes, and shown the Queen Victoria statue and Tama-te-kapua, the meeting-house. The Maoris are very proud of the Queen's statue.

About 11.30 a.m. the party drove to Whakarewarewa, and got out at the Geyser Hotel. The Hon. J. Carroll introduced me to the Duchess first, and to the Duke afterwards. I shall always remember that introduction. The Duchess held out her hand with such a sweet smile I could have fallen down and worshipped her. The Prince was just the same. Then the Prince, the Right Hon. Mr. Seddon, the Hon. J. Carroll, and I led the way, Sophia and Mrs. Donnelly coming next with the Princess and Sir Joseph Ward, and the rest

of the visitors following. Hundreds of Maoris and pakeha (white people) lined the roads, and at the bridge the party were met by Bella and her poi girls, who shouted, "Haeremai ra e te manuhiri tuarangi" (Welcome! Welcome! Welcome! guests from afar.) All the way up to the geysers the Royal visitors bowed right and left to the people, and cries of welcome sounded everywhere. Wairoa Geyser was soaped, and it played beautifully. The visitors enjoyed everything, and expressed their delight. They were much amused with our cooking and washing pools. We were sorry when the time came for them to go. They enjoyed seeing the children jump off the bridge and dive for pennies. In shaking hands and saying good-bye, the Princess actually thanked me for the care of her and her husband, when, to my mind, it should have been I who should have thanked them for the honour of shaking hands with them. They gave me a beautiful brooch with their initials on and the crown above it, and it is needless to say how I value it.

After lunch the party went across the Lake, where the coaches met them, taking them to Tikitere, and it was here that Sir Joseph Ward nearly got scalded.

The next morning also turned out fine. The racecourse, half-way between Rotorua and Whaka., was the site chosen for the Maori reception. Here were camped several hundred Maoris from all parts of New Zealand. Tents and food were supplied by the Government. The haka and poi dances commenced at 9.30 a.m., and by that time thousands of people were assembled on the racecourse. Each tribe competed against the other, and it was a sight never to be forgotten. The stamping of the brave warriors, with their mats and war clubs, actually shook the ground. The poi dances were also much admired.

After the reception, many presents were given their Royal Highnesses by the different tribes. Kiwi, korowai, piupiu, whariki mats, greenstone weapons, tikis, taiaha, and other carvings, were amongst the presents. A carved canoe was also presented by Pohika (Major Fox) on behalf of Te Arawa tribes. The Prince wore a dog-skin mat over his shoulders, a huia feather in his hat, and the Princess wore a kiwi, also presents. It was lovely watching them walking round shaking hands with the Maoris.

## THE ERUPTION OF 1886.

(TOLD BY SOPHIA AND OTHER SURVIVORS.)

Wednesday, June 10th, 1886, had been a cold, dull day in Wairoa, the village seven miles from Tarawera Mountain. It cleared at night, and the moon and stars shone beautifully. Everyone went to bed as usual, little dreaming of what fate was bringing them in a few hours. Two or three slight shocks of earthquake soon came, but no one took any notice, as such shocks were of common occurrence. After midnight the shocks became more severe, and people began to feel frightened. Shock after shock came, and the houses shook like rocking-horses. At two in the morning a terrible shock of earthquake happened, accompanied by a loud report, and other explosions followed, which terrified the people. They were frantic, and rushed from whare to whare, when they saw that Tarawera had burst, and no one quite knows to this day how it really happened. Over the mountain was a great black cloud, then fire came up in great sheets of flame. The cries of the people were heartrending. Most of them congregated and were saved in the meeting-house (Hinemihi), which already has been spoken of as standing in Lord Onslow's gardens in England. About 39 were saved in Sophia's whare, and Sophia was distinctly a heroine of the occasion. Since 1886 Sophia has been resident at Whakarewarewa, and for many years was the leading guide there, while to-day she remains one of its most interesting personalities. There were fourteen people killed in Wairoa, or, rather, smothered by the mud, among them six Europeans.



SOPHIA,

WHO HEROICALLY SAVED MANY LIVES DURING THE TARAWERA ERUPTION,  
NOW RESIDENT AT WHAKAREWAREWA.

## THE STORY OF HONGI.

Hongi was a Ngapuhi chief who lived at the Bay of Islands. He went to England about 82 years ago, and visited King George IV. On his leaving to return, King George made him several presents of money and jewellery. In Sydney Hongi exchanged these presents for guns and ammunition. When he reached New Zealand he killed several Maoris, for he had guns, and others had none. Hongi, on one expedition, came down the East Coast with his followers in war canoes, and attacked the Arawas on Mokoia Island, the Arawas having killed Ngapuhi Maoris—Te Pacoterangi, Te Auru and several others on Motutawa Island. They came down from Ngapuhi to fight, and were killed. On reaching Rotorua, Hongi found all the people assembled on Mokoia Island. Hongi went back to the coast, and he and his followers dragged their canoes up from Waihi to the head of Lake Rotoiti. The track between Rotoiti and Rotoehu is called "Tapuwacharuru" ("The tramping of many feet"), and received its name because the Arawas on Mokoia heard the tramping and noise when the Ngapuhi did their haka (war-dance), although fifteen miles away. They then got into their canoes, paddled across Lake Rotoiti, through the Ohau channel, to Rotorua. The Arawas had never seen guns, and all came to the shore of the lake with their war-clubs to fight. They were shot down like rats, several were taken prisoners, and only a few escaped. This engagement is better known as the fall of Mokoia. When Hongi returned to the North, the Ngapuhi made war among themselves, and he was eventually shot at Whangaroa.

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## THE MAORI TONGUE.

The Maori language sounds very soft, as vowels are mostly used. There are fourteen letters in the alphabet.

The first a Maori will say to you is "Tena-koe" ("Salutations to you"); if two of you, "Tena-korua;" if three or more, "Tena-koutou."

A word well-known to the pakcha is "Kia Ora," greatly used in drinking one's health and bidding farewell.

"Haere ra" is farewell to anyone leaving you, and they reply by saying, "E noho ra," because you remain behind.

