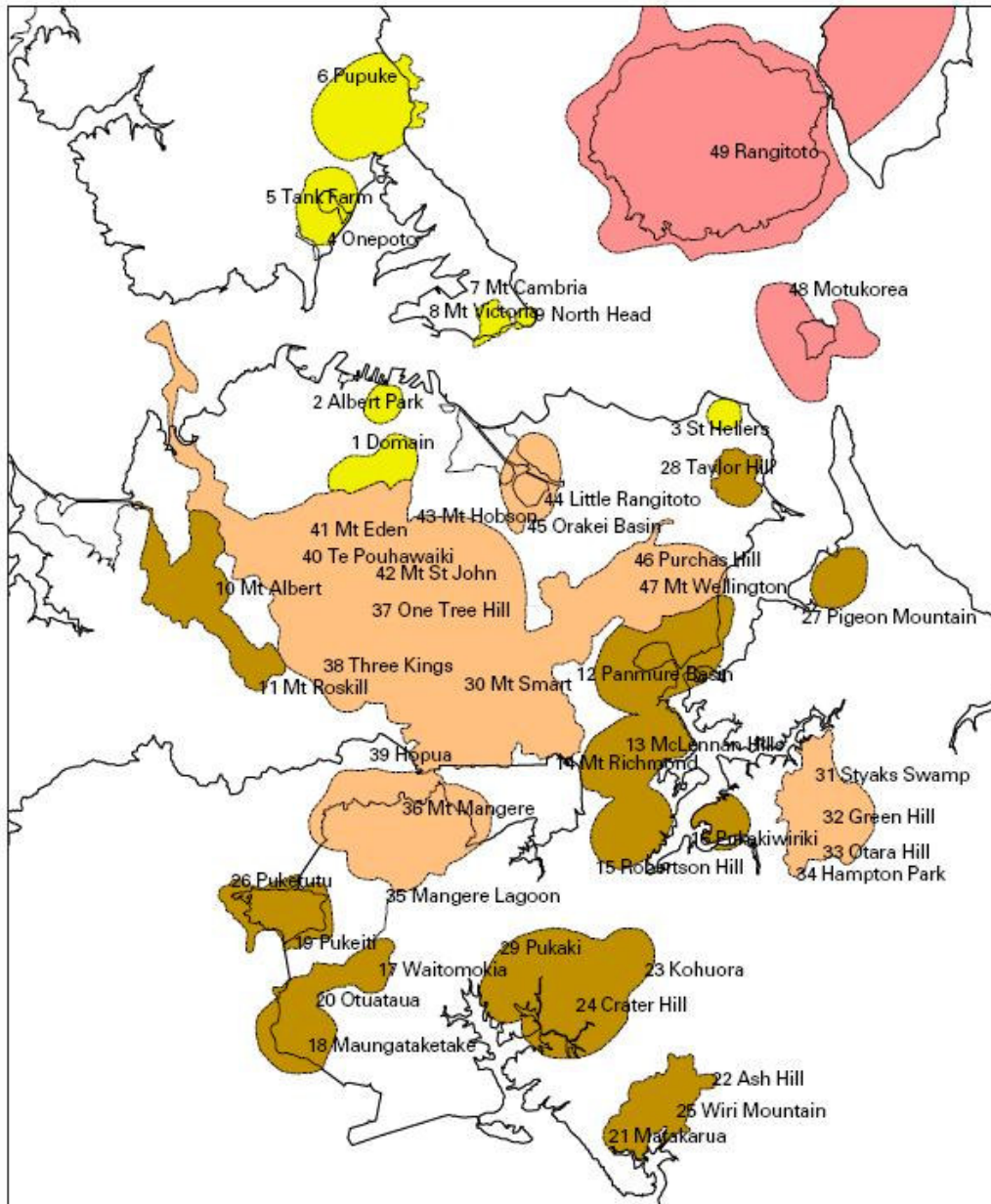




## The Volcanoes today



## How they developed – a Māori story

### *Mataaho*

Long ago the land that lay between the Waitakere ranges and the Hunua ranges was quite flat. There were no volcanoes present as there are today. The great canoes had not yet arrived in Aotearoa so nobody lived in this beautiful land. Well, nobody human, lived here only the Patupaiarehe.

The Patupaiarehe were not very good at getting along with each other so they tried to avoid trouble by living in carefully chosen areas. A tribe of Patupaiarehe lived in the Waitakere ranges and a tribe of Patupaiarehe lived in the Hunua ranges.

It was a favourite pastime of the young Patupaiarehe of both iwi to play a game called "dark run". On very dark nights when the moon did not shine, the young men would sneak out of their houses and race silently to the other tribal area. To prove that they had been there, they had to return with a token.

One night the son of Waitakere, Hui returned empty handed. The people laughed at him and made fun of him. The next time the dark run took place, the young man took part but did not return with the others. Everyone was worried and his friends blamed each other for not taking better care of Hui.

Days later, the chief called a council of war and assembled the young men along the tribal boundary. They were about to begin their war chant when there was a shout and two figures appeared running across the plain. It was the missing son and he was holding the hand of a beautiful young lady.

"My token," he panted out of breath. "My beloved."

His father was delighted by his son's daring and welcomed the girl into his tribe.

"Who is she?" said the people.

I am the daughter of Hunua," she replied. "I am Wairere."

The people Hunua were furious when they learned that Wairere was with the Waitakere Patupaiarehe. They gathered a war party together and set off across The Tāmaki plain.

The high priest of Waitakere watched them coming and when they came close enough he took the magic hidden deep in the earth of the ranges and wove it into the deadliest spells he could make. Then he cast the spells at the Hunua Patupaiarehe. Several Patupaiarehe fell, but many still kept marching on.

Again the high priest reached down into the earth of the ranges for hidden magic and again he wove it into his deadly spells and hurled them at the Hunua Patupaiarehe. This time there was a stunned silence as one by one the Hunua Patupaiarehe fell and died.

Suddenly the Tāmaki plain heaved and shook.

The ground cracked open.

The high priest tumbled into the gaping earth and huge rocks were flung into the air. Mataaho, guardian of the secrets hidden in the earth, was very angry. He woke up his brother, Ruaumoko, guardian of earthquakes and volcanoes and pointed to the high priest who had helped himself to the magic. Ruaumoko shook with rage and Mataaho melted the high priest until he became a part of the magic in the earth.

Then the two brothers hurled the magic into the air and hid the sun with thick clouds of smoke. They threw more rocks into the air and melted them before they touched the ground.

The Waitakere Patupaiarehe fled for their lives

Many years later, just before the great canoes arrived in Aotearoa, two very old Patupaiarehe stared out across the Tāmaki plain in disbelief and sadness.

Wherever they looked they saw a volcano.

"It was not a dream," said Wairere.

"No," answered Hui, "and there is nobody left but us."

"Oh," wept Wairere, "the mountains of Mataaho, are all that's left of my tribe and yours."

Wairere and Hui passed into the Underworld many years ago but Nga Maunga a Mataaho, the mountains of Mataaho, can still be seen poking above the skyline of Auckland City.

## **The Story of Creation**

Papatuanuku and Ranginui were inseparable and their seven children could not move within their parents' tight embrace. Tumatauenga urged his six other brothers to destroy their parents and set themselves free, but Tane resisted and suggested that they separate them instead. Tane lay on his back and forced his parents apart. Ranginui was thrust to the heavens. Both Ranginui and Papatuanuka were distraught. So that they did not have to look on each other, Tane turned his mother over to face the earth. Baby Ruaumoko begged to be freed as well but he was still suckling at his mother's breast. To keep him and his mother warm, his brothers placed fire within the earth. Ruaumoko swore vengeance and shook the world from within creating earthquakes and volcanos.

## **Mataoho**

Mataoho is believed to be the ancestor responsible for volcanic activity in the Auckland region. He was a giant but, feeling cold one day, he asked the gods to send fires to warm him. The gods did so and the result was the volcanic field of Tamaki Makaurau. Mount Eden is known as Te Ipu-a-Mataoho, (Mataoho's bowl). Mangere Mountain is known as Te Pane o Mataoho (head of Mataoho). The Ihumatao Foreshore around Mangere is the nose of Mataoho.

## **CITY OF VOLCANOES**

### **A Maori Legend Of The Auckland Isthmus**

The name Pakuranga, or more correctly "Pakuranga rahihi" (battle of the sun rays), is derived from the legend concerning a battle between the turehu (pale, fairy) of Waitakere and those of the Hunua. Hinemairangi, a chieftainess of Hunua, had eloped with Tamaireia, whose home was Hikurangi south of Piha within the tribal boundaries of the Kawerau a Maki people. Kowiriki, chief of the Hunua turehu, demanded her return which was refused, so he led a taua or war party against Tamaireia and his people. A great battle took place near Huirangi (Pigeon Mountain) but neither side could gain advantage until the tohunga of Hunua caused the sun to rise prematurely. Over the rim of the hills rose Tamanui te Ra, the sun, his red hot fiery rays catching the Waitakere people unexpectedly and many of them perished. Kowiriki moved on towards the Waitakere ranges, but the tohunga of Hikurangi, seeing the war party advancing, caused the volcanoes to burst out all around them and they were enveloped and killed in the ash and buried in the molten lava that flowed over the country from the roaring vents. Fiery balls of hot rock shot forth and set the forests on fire, so that the people of Hunua were driven to the deep areas of that range. Meanwhile the tohunga of Hikurangi watched with satisfaction the results of their incantations, but with a change of wind, the wild fire began to approach their own forest. They then caused heavy rain to fall and quench the flames. The whole Tamaki isthmus became cratered by a succession of volcanoes and the forests over the plain were burnt; evidence of this disruption remains today.

### **Rangitoto**

Motutapu was named in the memory of a sacred island at Hawaiki. It is also said that Rangitoto was originally called Te Rangitotonga a Tamatekapua, the day Tamatekapua's (the captain of the Te Arawa canoe) blood flowed, because he cut himself on the sharp rocks. Some of the rocks are still stained red.

Other versions of Rangitoto's naming come from Ngati Tai and Kawerau tribes.

**Ngati Tai Legend of Rangitoto** Ohomatakamokamo lived in a mountain that once stood on low land now occupied by Lake Pupuke. One day he asked his wife Matakerepo and her maid to cut flax and make him some new clothing.

However, he did not like the finished product and quarreled bitterly with his wife. In the argument they cursed the fire goddess Mahuika. Their fire went out and could not be relit. Furious that she had been cursed, Mahuika asked the

parent god Mataoho to send a volcanic eruption to punish the quarrelsome couple. Their mountain home was destroyed and sank down leaving in its place Lake Pupuke which means 'overflowing sea'.

Ohomatakamokamo, Matakerepo and the maid Tukiata quickly fled but were thrown underground by violent eruptions, the remains of which are the craters at Awataha, near Northcote. As their mountain home sank, Rangitoto emerged from the sea nearby. Mataoho then placed three peaks on Rangitoto so that the troublemakers, exiled underground, might emerge and look across at the site of Pupuke. When those peaks are covered by cloud or rain, it is said that those three weep for their former home.

### **Kawerau a Maki Legend Of Rangitoto**

Tiriwa was an early turehu ancestor of the Kawerau a Maki people of Waitakere. Using appropriate karakia, or rituals, Tiriwa lifted Rangitoto (which had formed near Karekare) onto his shoulders and in several large strides carried the mountain eastwards over the Waitakere ranges and out into the Waitemata. But as the cold water rose to his loins, he gasped and dropped Rangitoto in the position in which it is found today.

While other iwi have their own traditions which explain the origins of Rangitoto, this is the explanation handed down by the Kawerau people not only for the origin of Rangitoto but also for the existence of the chasm (Mercer Bay) known as 'Te Unuhanga o Rangitoto' or 'The drawing out of Rangitoto'.

## **More Māori Legends**

There are several Māori myths associated with Rangitoto. One tells of the Tupua, children of the Fire Gods, who inhabited the Auckland area.

One night a husband and wife quarrelled and cursed the goddess of fire, Mahuika. Mahuika complained to Mataoho, the god of earthquakes and eruptions, who sent an eruption to destroy the Tupua's mountain home. It was swallowed by the earth and became Lake Pupuke on Auckland's North Shore, and Rangitoto rose out of the sea. When mist surrounds Rangitoto, it is the tears of the Tupua couple as they weep over their lost home.

Mount Wellington. Its Māori name, **Maungarei**, is translated as 'the watchful mountain' or as 'the mountain of Reipae', a Tainui ancestor. She travelled to Northland in the form of a bird.

One Tree Hill, or **Maungakiekie**. It is one of the largest Maori settlement complexes in Aotearoa - New Zealand and has been claimed to be the largest pre-historic earth fort in the world. The cone and its surrounds are protected both as an archaeological and a geological feature.

Mount Eden, or **Maungawhau**. The large crater is known as Te Ipu a Mataahou (the food bowl of Mataahou, the Maori god. **Maungawhau** was one of the most important centres of Māori occupation in Tamaki Makaurau



(Auckland Isthmus). Māori lived there from the earliest times (about 800 years ago) up until the 1700s when the pa (fortification) was abandoned.

## How they developed – geology

### THE AUCKLAND VOLCANIC FIELD

Auckland's volcanoes have been a great asset - not only have they created over 500 hectares of rich soil they provide us with hills to climb, views to enjoy and lakes to play on.

They have essentially helped feed us (the earth enriched by the ash), they shelter us from the weather (especially the Hauraki Island volcanoes) and are our landmarks or navigational tools for getting around the region.

### BAKED ROCK

All of our 49 volcanic cones and craters are the product of source some 100km below the city. Hot rock or magma has risen and burst through the earth's surface, letting off gases and steam in the initial explosion. The shape, size and character of our volcanoes is influenced mainly by the amount of magma that rose at during each eruption and on the amount of water present at each eruption site. Some after the first explosive burst, petered out quickly while others fed by the inner earth were more energetic and spasmodically released more material.

### Types of volcano

A **tuff ring** or **tuff cone** is a wide, low-rimmed, well-bedded accumulation of debris built around a [volcanic vent](#)

**Cone** volcanoes are the most common kind of volcanoes. They are steep sided cones of basaltic fragments and are smaller and simpler than composite volcanoes. Streaming gases carry liquid lava blobs into the atmosphere that fall back to earth around a single vent to form the cone. The volcano forms when ash, cinders and bombs pile up around the vent to form a circular or oval cone.

Cinders are melted volcanic rock that cooled and formed pebble-sized pieces when it was thrown out into the air. They are ejected from a single vent and accumulate around the vent when they fall back to earth.

A **maar** is a volcanic crater produced by the interaction of rising magma and groundwater. What happens is that the magma and water produce strong steam explosions that blast up through the surface. The result is a crater that may have very little of a built-up rim - just a hole, which can fill with fresh, or sea, water.

Volcano Name (E)	Volcano Name (M)	Location	Type	Height
Albert Park	Rangipuke	City	Cone,	removed
Ash Hill		Manurewa	Tuff Cone	
Auckland Domain volcano	Pukekaroa	Grafton	Tuff crater	
Browns Island	Motukorea	Gulf	Tuff cone	68m
Crater Hill		Manukau	Tuff Cone	37m
Duders Hill		Auckland	Cone	removed
Green Hill		E Tamaki	Cone	removed
Hampton Park		E Tamaki	Maar	
Hopua	Hopua	Onehunga	Tuff ring	
Kohuora	Kohuora	Manukau	Tuff cone	30m
Lake Pupuke	Pupukemoana	Takapuna	Maar	lake
Little Rangitoto		Meadowbank	Cone	removed
Mangere Lagoon		Mangere	Tuff ring	lagoon
Mangere Mountain	Te Ara Pueru	Mangere	Cone	107m
Matakarua	Matakarua	Manukau	Cone	73m
Maungataketake	<u>Maungataketake</u>	Mangere	Cone	50m
McLennan Hills		Otahuhu	Cone	55m
Mount Albert	Owairaka	Mt Albert	Cone	152m
Mount Cambria	Taka-a-raro	Devonport	Cone	removed
Mount Eden	Mangawhau	Mt Eden	Cone	196m
Mount Gabriel	Waitomokia	Mangere	Cone	61m
Mount Hobson	Remuvera	Remuera	Cone	143m
Mount Richmond	O-Tahuhu	Otahuhu	Cone	50m
Mount Roskill	Puketapapa	Mt Roskill	Cone	110m
Mount Saint John	Titikopuke or Ohinerau	One Tree Hill	Cone	
Mount Smart	Rarotanga	Penrose	Cone	92m
Mount Victoria	Matairangi	Devonport	Cone	66m
Mount Wellington	Maungarei	Mt Wellington	Cone	137m
North Head	Maungauika	Devonport	Cone	61m
One Tree Hill)	Maungakiekie	One Tree Hill	Cone	183m
Onepoto	Onepoto	Northcote	Maar	lagoon
Orakei Basin	Orakei	Remuera	Maar	lagoon
Otuataua	Otuataua	Mangere	Cone	68m
Panmure Basin	Kaiahiku	Panmure	Tuff ring	lagoon
Pigeon Mountain	Ohuiarangi	Pakuranga	Cone	55m
Pukaki	Pukaki	Manukau	Tuff ring	
Pukeiti	Pukeiti	Mangere	Cone	
Pukekiwiriki	Pukekiwiriki	Highbrook	Tuff ring	
Puketutu Island	<u>Motu Ohiaroa</u>	Mangere	Cone	65m
Rangitoto	Te Rangi i totongia a Tamatekapua	Gulf	Cone	260m
Robertson Hill		Mangere	Cone	
Saint Heliers	Whakahumu	St Heliers	Tuff ring	
Smales Hill	Otara Hill	Otara	Cone	89m
Styaks Swamp		Pakuranga	Cone	
Tank Farm (or Crater)		Northcote	Tuff ring	lagoon
Taylor Hill	TeTaurere	Panmure	Cone	56m



Te Pouhawaiki	Te Pouhawaiki	Mt Eden	Cone	removed
Three Kings	Te Tatia a Riukiuta	Three Kings	Tuff ring	133m
Wiri Mountqin	Manurewa	Manurewa	Cone	90m

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**August 2007**  
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