

red, pink, silver, cherry and white. The latter was applied to the kamahi<sup>6</sup> which was not a beech at all. Perhaps still more colours may have been used for the hybrids that occur between two of the species, truly a rainbow tree. Kamahi was as often as not called tawhero, pronounced tarfero<sup>7</sup> with the accent on the tar, this actually being its northern brother, perhaps not without some justification, as Kirk in his "Forest Flora" suggested making them one species.

The maire tawake was known also as the waiwaka, and sometimes as the bog myrtle from its liking for wet boggy situations and its myrtle-like flowers. Where the maire of it came in is hard to see from any point. Tanekaha was often called celery topped pine, but many stopped at tannykow<sup>8</sup>. That striking shrub or giant plant, the poro poro, with its large blue flowers so like those of the potato to which it is related, was bulla bull to all and sundry.

The fine tree fern, ponga is the Maori, was just plain bunger, in fact all tree ferns were bungers, some being black bungers, some brown, some silver, but all bungers<sup>9</sup>. Pukatea was always buckerteer.

Rewarewa is still widely known as honeysuckle from a resemblance in the flowers to the sweet-scented English vine of that name. The Raupo, so useful for thatching grain stacks for the pakeha and whares for the Maori, and generally accepted as the bulrush of the Bible, is still generally termed rarpoo.

The rata is still commonly believed to be a parasite, many going as far as to maintain that the rata climbs up its victim, absorbing its sap and eventually strangling it, its red flowers being coloured by the blood of its victim. When ridiculed, one challenged the writer to show what had become of the victim, perhaps inferring that the rata had swallowed it whole. Confusion no doubt arose with the smaller red and white flowered rata vines, which do actually climb up trees, but which do not develop into trees themselves or injure their support trees<sup>10</sup>.

One can hardly blame the common man for labeling as grass tree, turpentine wood, or even horse tail, a comparatively small tree or shrub with tufts of long thin hair-like leaves which the botanists had tagged as *Dracophyllum longifolium*. Had they known that its Maori name was as short as inaka, perhaps they would have been content with that. Its brother tree the nei nei, with single crowns of

flax-like leaves on the ends only of its hardwood branches, they called spider wood. This was rather apt from a resemblance on a cross section cut of its wood, to that efficient little fly catcher, the pith centre of the wood being the body of the spider and the curved rays providing a realistic set of legs.

The pines, like the beeches also had their colours, rimu being red pine; kahikatea was white pine, but sometimes abbreviated to what could be spelt as kyke. Matai remained as matai in the North Island, but answered to black pine in the South Island. Miro held its own with meero, but was wrongly believed by many to be a hybrid between the rimu and the matai. All the same it manages quite successfully to hybridise itself into the rimu and matai timber racks and price lists of the sawmillers. Totara remained as totara except when it was shortened to to-tra.

All the panax species were five fingers, except the raukawa which does not resemble its brothers, while the patete was usually included because it looked very like one, but actually was not. Some bushmen who knew the difference distinguished it with the name of snotty gob—no one seems to know the reason why. Sometimes the common panax or five finger was called ivy tree from a real resemblance in its flower heads to those of the English ivy.

Mingi or mingi mingi was a comprehensive name applied to many of the smaller coprosmas or karamus, to the larger *Leucopogon*, and *Cyathodes*, that small, light green needle-leaved shrub that has red or white berries on different bushes, also to that small tree of the peaty swamps, the *Olearia virgata*, this being called swamp mingi.

That aggressive blue grey member of the *Cassinia* genus, the tauhinu, was never anything else but tarweeny. Unlike the manuka, it sprouted from the stump when cut so the young plants had to be pulled up by hand, this being known as tarweeny jerking. It is difficult to imagine an occupation requiring less skill, knowledge or intellectual effort, so social gradings on large holdings started upwards from the "jerker"<sup>11</sup>.

The true matipou was generally known as the red matipou to distinguish it from the kohuhu, which was called the black and sometimes the silver matipou but was not a matipou at all. The ramarama was just rummy rum. Tawa was pronounced tower as in Tower of London.

Such trees as kauri, puriri, taraire, kawaka<sup>12</sup>, pohutukawa and mangeao, seem mostly to have retained their Maori names intact, perhaps because of a larger Maori population and influence in their northern habitats. In this respect even a young pole-like tree known further south as a sapling, was a ricker<sup>13</sup> to the northern bushman.

<sup>6</sup>Kamahi was known to bushmen in some localities as bastard birch.

<sup>7</sup>From the inability of most Europeans to enunciate the sound in Maori represented by "wh". Williams' Maori Dictionary has this to say of it: "Wh represents the voiceless consonant corresponding with w, and is pronounced by emitting the breath sharply between the lips. It is a mistake to assimilate the sound to that of f in English, though this has become fashionable in recent years with some of the younger Maoris". In this case the accent on the tar is wrong; each of the three syllables should be given the same value.

<sup>8</sup>Tanekaha was often referred to as New Zealand oak because of a fancied likeness of foliage.

<sup>9</sup>Or punger (soft g).

<sup>10</sup>The Northern rata (*metrosideros robusta*) often commences as an epiphyte in a fork or crevice of another tree; it then sends down a long root to the ground which grows and eventually forms its trunk; often rootlets from this main root encircle the host tree and appear to be strangling it; it is possible that they shorten the host's life but this has been questioned. When the host dies, the rata is generally strong enough to stand on its own and it continues to grow.

<sup>11</sup>Tauhinu was sometimes referred to as cottonwood.

<sup>12</sup>Kawaka, or kaikawaka, was generally correctly called cedar in Westland in the early days.

<sup>13</sup>The reference to ricker in this connection, of Maori names being adopted into English, probably arises from a fairly universal misapprehension. This word, used for sapling, usually a kauri sapling, is thought by many to be a Maori word whereas rika has quite a different meaning in Maori. A possible derivation is that the long pole-like stems of the young kauri reminded early farmer settlers of rickers, long poles used at home in making hay ricks. Another possible explanation is that it may be a corruption of riki or ririki meaning small, thus kauri riki or kauri ririki, small kauri.