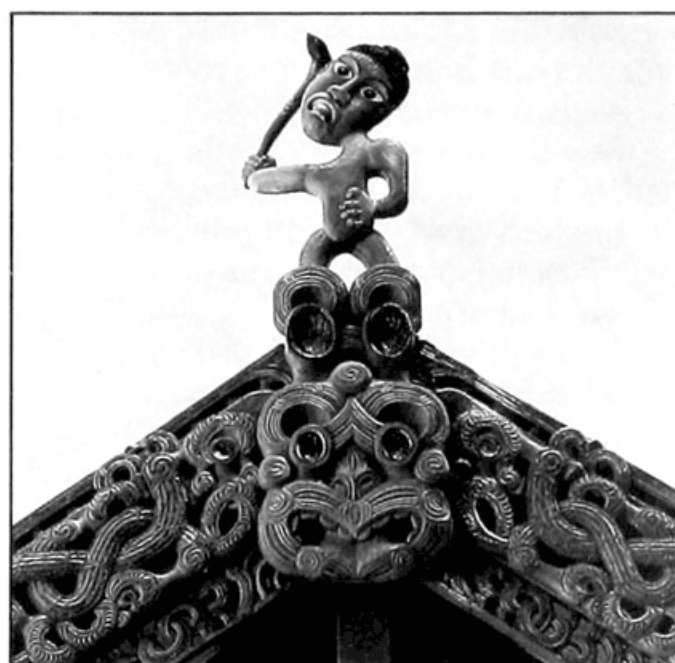


Te Whakatuwheratanga o
Te Tumu Herenga Waka

6 Tihema 1986, Poneke
Te Whare Wananga o Wikitoria

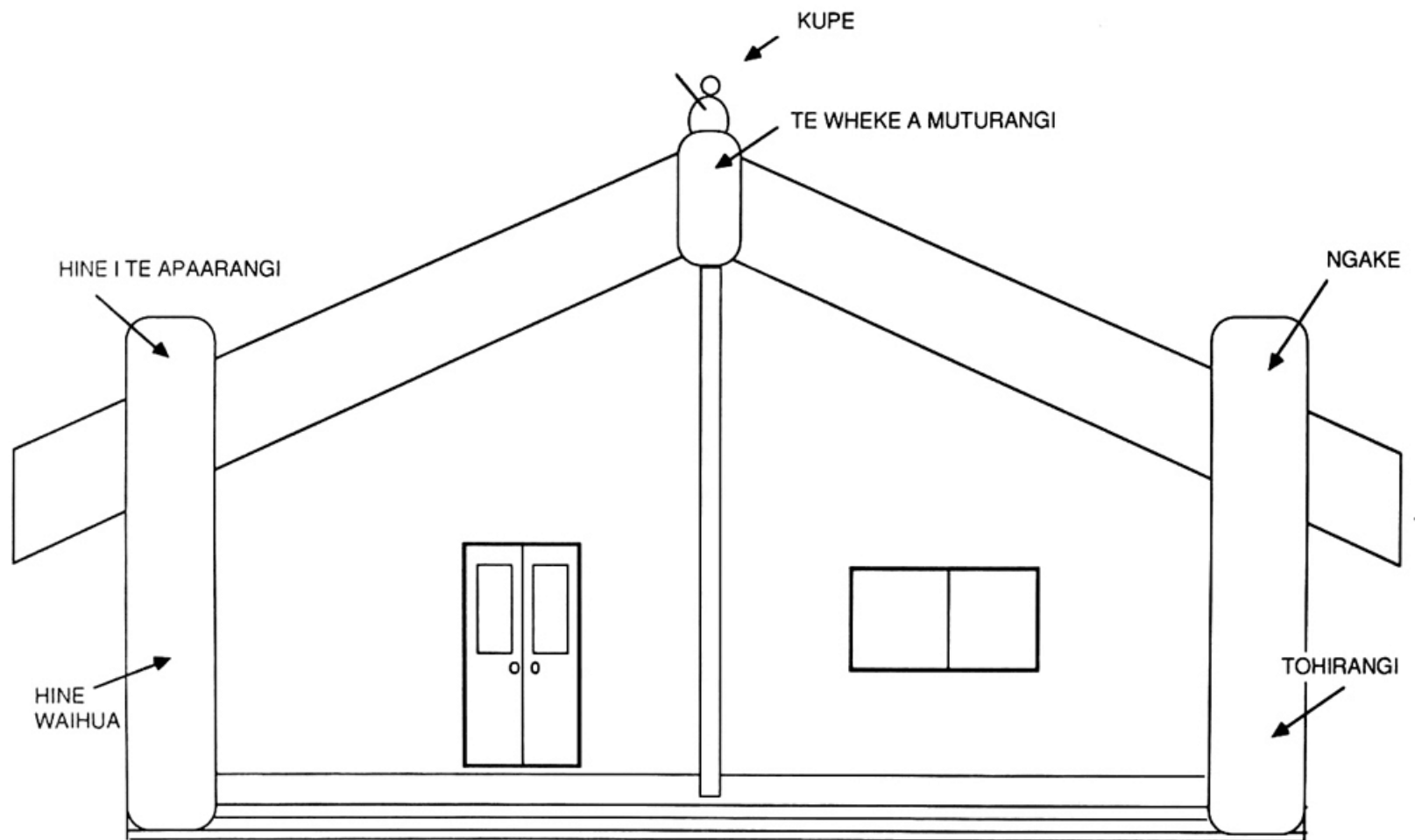


The Opening of Te Tumu Herenga Waka



6 December 1986, Wellington
Victoria University of Wellington

KEY TO FRONT OF TE TUMU HERENGA WAKA



(Not to Scale)

FOREWORD

It gives me great pleasure to welcome you all on behalf of Victoria University of Wellington to the opening of Te Tumu Herenga Waka.

Victoria University's new meeting house is a major step in this university's practical commitment to the development of Maori Studies and to the provision, on campus, of a turangawaewae for Maori students.

From its own resources the University itself met more than half of the building costs, the University Grants Committee contributed over \$72,000 and the remainder was covered by donations. The Maori students themselves undertook a major fundraising effort, and their work was augmented by generous donations from Mobil Oil, Shell, Fletcher Challenge Trust, the Post Office, the Bank of New Zealand, the Victoria University of Wellington Students Association Trust, the University Union Building Funds and Mr Jack Illott. In addition a major part of the costs associated with the decoration of the new house were met under schemes run by the Department of Labour.

Behind all this was the foresight and vision of people like Professor Sidney Mead, the late Mr Ruka Broughton and the late Dr Wiremu Parker. The dedicated work of master-carver Mr Takirangi Smith and his team of workers, and that of Con Jones and his tukutuku workers has transformed an otherwise functional building into a magnificent decorated home. Our Grounds Staff under Mr Rob Smith created the surroundings almost overnight, turning a muddy building site into an attractive landscaped area.

Te Herenga Waka is the central place on campus where Maori values can be expressed. It provides a distinctively New Zealand dimension to the University. We take great pride, on the occasion of the opening of our meeting house, in the marae itself and the work done by Maori Studies staff and students.

Leslie Holborow
Vice-Chancellor

HE TIMATANGA KORERO :

*Ko hea, ko hea tera maunga e tu mai ra ra?
Ko Tararua! Ko Tararua!
Ko hea, ko hea hoki tenei maunga e tu iho nei?
Ko Ahumairangi, ko Ahumairangi!
Nukunuku mai, nekeneke mai,
Nukunuku mai, nekeneke mai,
Ki taku tauaro kikini ai:
Hi hi hi hi hei!
Hi hi hi hi hei!*

E nga mana, e nga reo, e nga matawaka, tae atu ki nga manuhiri, ki te tangata whenua ki nga hoa, tena koutou, tena koutou, tena koutou katoa.

Tena koutou i te ahuatanga ki te hunga kua riro i te ia o te tai-hekenga-nui, o te tai wehewehenga-tangata ki te Po, a e moe mai ra i Tuawhakarere!

Whakahuihuitia mai o koutou mate, ki nga mate o tenei marae, kia kiia ai kua mihia ratou.

Kei te huri nga mahara ki a Ruka o Nga Rauru, te tohunga, te kaiako i kaingakautia e te whanau o tenei marae. No te 17 o Aperira, 1986, i kapohia ai ia e te ringa kaha o aitua. Kei te mahara atu hoki ki a Takuta Wiremu Paaka kaumatua, Ahorangi o te Tari Maori o tenei Whare Wananga i wehe atu i te 10 o Noema, 1986. He

hoa mahi raua no matou aa i te tau i mate ai raua koinei tonu te tau i whakatuwheratanga ai te wharenuui hou. Kei te mihi atu ki a raua kua wehe atu nei. Kua tu te whare. No reira me hoki wairua mai raua ki Te Tumu Herenga Waka.

Kati, kua mihia o tatou aitua. Ka huri inaianei ki a koutou nga kanohi o ratou kua huri ki te aarai. Tena koutou. Ko te reo tenei o nga kaiako, nga tauira, nga hoa, nga kaiawhina o Te Herenga Waka marae o te Whare Wananga o Wikitoria e mihi atu nei ki a koutou. Nau mai, haere mai. Ko Ahumairangi te maunga, ko Te Herenga Waka te marae, ko Te Tumu Herenga Waka te whare whakairo o runga, ko Nga Mokopuna te wharekai. Haere mai, haere mai, haere mai.

*What, o what is that mountain yonder?
It is Tararua! It is Tararua.
What, oh what is the mountain standing here?
It is Ahumairangi, it is Ahumairangi.
Approach gently, come forth.
Approach gently, come forth.
Come and caress my face
Hi, hi, hi, hi hei!
Hi, hi, hi, hi, hei!*

INTRODUCTION

Oh you of great mana, you the orators, the representatives of the canoes, the people of the land, visitors, friends, greetings, greetings, greetings.

We greet you and remember those who have departed on the great sinking tide, on the tide that separates and condemns human beings to the night of death, and those who sleep in the beyond. Gather in your dead and let them be added to the deaths suffered by this marae so it can be said we greeted them.

We remember Mr Ruka Broughton, M.A., of Nga Rauru, respected tohunga of our marae who left us 17th April 1986. We remember, too, Dr Wiremu Parker (Hon. D.Lit.), elder, ahorangi (respected teacher) of Maori Studies, who died 10th November 1986. Both were members of the staff of Maori Studies and both passed on in the same year as the new wharenuī was opened. We pay our respects to them and bid them be present in spirit in Te Tumu Herenga Waka.

We direct our attention now to you the living faces of those who have gone before us. This is the voice of staff, students and friends of Te Herenga Waka marae and of Victoria University welcoming you. Welcome to the complex which makes up the marae and welcome especially to the new carved house Te Tumu Herenga Waka. There are parts of the complex yet to be completed and so today we focus upon that part of it which is finished. The carved house is the most important part of the complex and it is a structure which is uniquely Maori and which links the marae to the ancestors of the past and to the art heritage they bequeathed to us.

A carved house is rich in cultural meaning, it is a repository of legends, traditions and knowledge. There is no other structure today which best symbolises Maori space and Maori values. While the wharenuī is a legacy of the past it is as relevant now as it was before. If anything, it is even more important now because we expect more of it, we build into it greater significance, we invest it with more mana and tapu and we view it as an extension of our being Maori. The house stands for Maoritanga and for all that is beautiful in our heritage. We are the house Te Tumu Herenga Waka, and the wharenuī is us. It carries the burden of representing us, our heritage and our

culture in Victoria University, a campus that is Western in origin and conception. The house and the marae combine to form a beautiful Maori space which must be given room to develop and sustain itself.

Now that the house is up we expect it to transform lives, to change the face of the university and to make it a place that is responsive to Maori needs, to Maori sensitivities and to Maori dreams. Te Tumu Herenga Waka is one of those dreams that is now a reality. It was a dream shared by Ruka Broughton and Wiremu Parker but they did not live to see it opened. Ruka saw only the preparations for the site and he, of course, performed the main karakia to lay the mauri which Rangitane brought. Wiremu Parker gave the house its name and he saw it rise. Much of the decoration work was completed by the time of his death. In another 27 days he would have been witness to the opening ceremony. But this was not to be. Now the wharenuī stands tall as a symbol of our dream. It will continue the work begun earlier by many teachers of Maori and by literally hundreds of students who came to this university to learn the Maori language and about Maori culture; past and present.

The marae has already weathered many storms. Now that a carved house stands upon the marae site there is much more to protect, to nurture, to defend. One hopes that staff and students of the generations to come and those privileged to take this house and marae into the 21st century are capable of meeting the challenge. The test will surely be in how the space is used and in whether the integrity of the wharenuī is not merely maintained against all odds but is actually enhanced and nurtured as a valuable cultural space by the university as a whole.

*Hirini Moko Haerewa Te Miiri
(Professor Sidney Mead)
Tumuaki, Te Tari Maori*



*Mr Ruka Broughton,
Kaiako, Nga Rauru.*



*Mr Wiremu Parker,
Ahorangi Ngati Porou.*

A SHORT HISTORY OF TE HERENGA WAKA MARAE

The university marae was first established on March 3 1980 at 36 Kelburn Parade in a two storey house that used to be the home of Archdeacon Kingi Ihaka when he was the Maori Pastor in Wellington. Subsequently the house was used by the university chaplains. When they vacated the house a start was made to transform the structure into a workable university marae. On April 12 the first group of students slept in the marae house. After several hui the name Te Herenga Waka (the hitching post of canoes) was selected from many possible titles. This name and the name of the new carved house were a koha from the late Dr Wiremu Parker.

Carvings and tukutuku for the house were done under the care of Mrs Iritana Maihi (Te Whanau a Apanui) who was the first whaea (mother) of Te Herenga Waka. Takirangi Smith was in charge of the carvers and Con Te Rata Jones was in charge of the tukutuku work. Gradually the wairua Maori was established in the house and one large room was decorated with carvings and tukutuku panels. The first tangi held at Te Herenga Waka (for Mrs Takirau Schutz) occurred in this building and it was here too, that we had our first large kawē mate for our colleague and student Mr Martin Winiata.

The first child christened in Te Herenga Waka was Kapua-o-te-rangi Smith, a niece of carver Takirangi Smith and mokopuna of Professor Hirini Moko Mead.

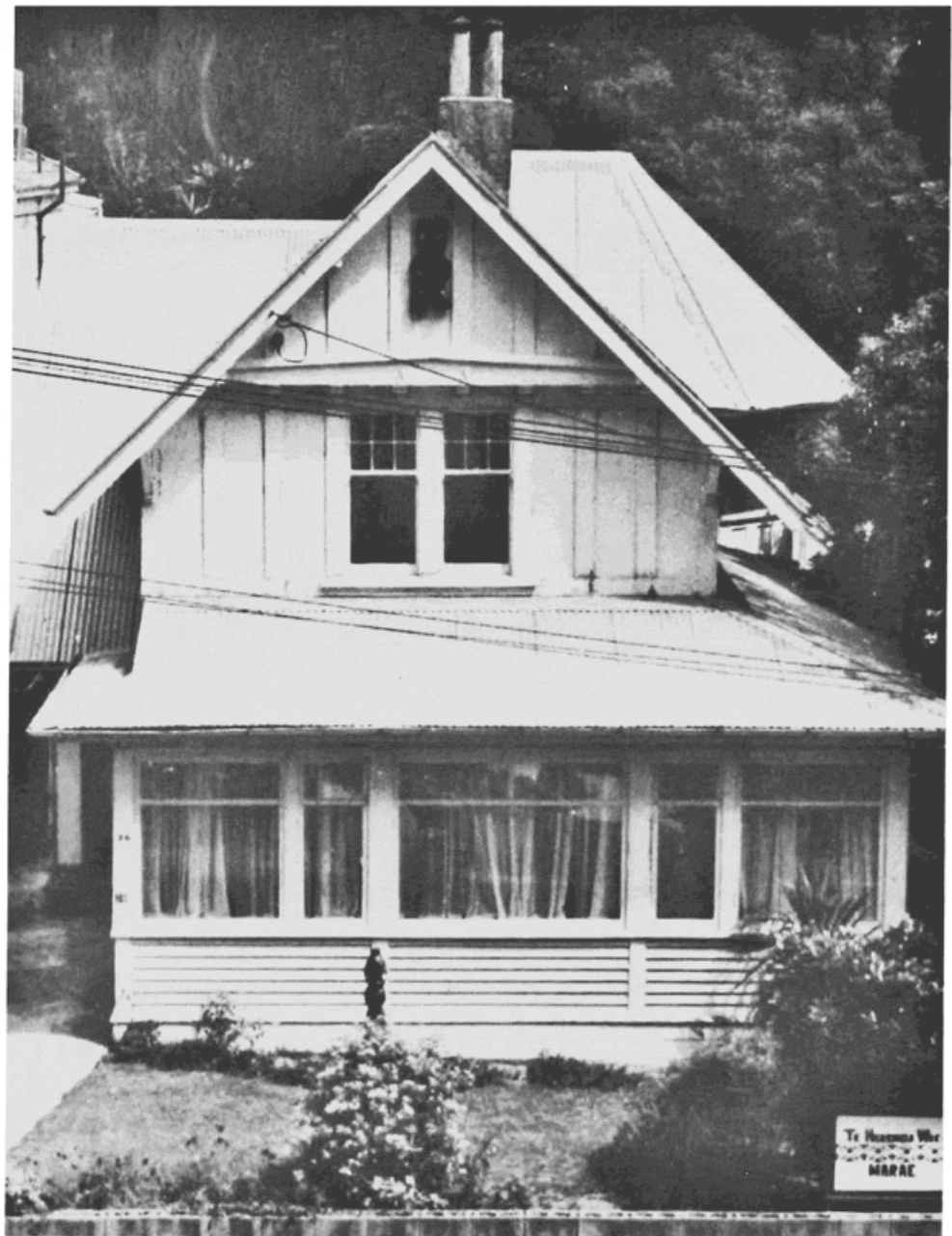
Another momentous occasion was the dawn dedication of the carved poupou "Taraika" now in the McKenzie block. All of these events occurred at Te Herenga Waka in the period March 3 1980 to January 1984.

Mrs Iritana Maihi (Te Whanau-a-Apanui) first taurima of Te Herenga Waka.



On January 30 1984 the last hui was held at the first Te Herenga Waka. This was a po-whakamutunga (a farewell evening) to the house. At dawn the next day the building was deconsecrated in preparation for demolition and the mauri (symbol of the life principle of the marae) transferred to the house at 46 Kelburn Parade several houses up the hill from the first site. The necessary rituals were carried out by Ruka Broughton assisted by Huirangi Waikerepuru. The carvings and tukutuku were quickly transferred and all of the equipment taken out of the old building. By the end of the day, Tuesday January 1984 Te Herenga Waka had been established in a new home.

The first Te Herenga Waka marae at 36 Kelburn Parade.



At its second location Te Herenga Waka has been host to overseas dignitaries including the Ambassador of the Peoples Republic of China and the Ambassador of the Soviet Union. A kawē mate was held on May 23 1984 for Mihi Ashford's husband Mr Archie Tunganekore Ashford, and another on August 15 for Tawa Paenga's baby. Politicians argued their case in Te Herenga Waka in July, overseas Professors came, as well as thirty-four American medical professionals. The first marriage feast celebrated for our students occurred on April 17 1984 for Ani and Martin Mikaere.

In January 1986 earth was at last moved in preparation for the building of a permanent whare nui (large

meeting house). The ceremony of the burying of the mauri (material symbol of the mauri) of the new house was held at the end of January 1986 and special guests for the ritual were members of the Rangitane tribe who had already visited Te Herenga Waka earlier, during the dedication hui of the carving of their ancestor Taraika.

The new structure is the third house to represent Te Herenga Waka. The old house will become a wharekai and administration centre for the marae and will be renamed Nga Mokopuna (the grandchildren).

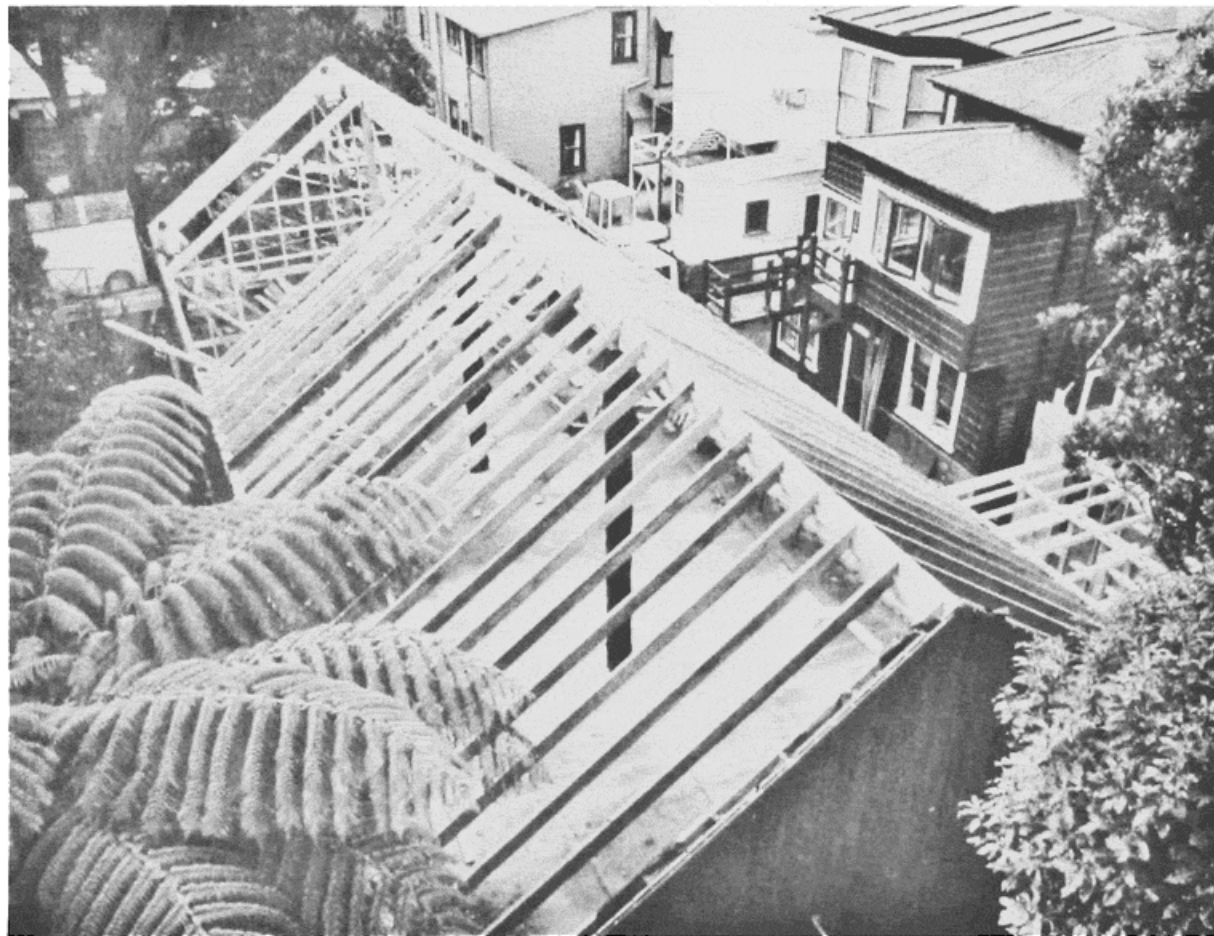
Right: In front of the first Te Herenga Waka Marae, the late Ruka Broughton, Alison Green, Professor Sidney Mead, and Tamati Kruger





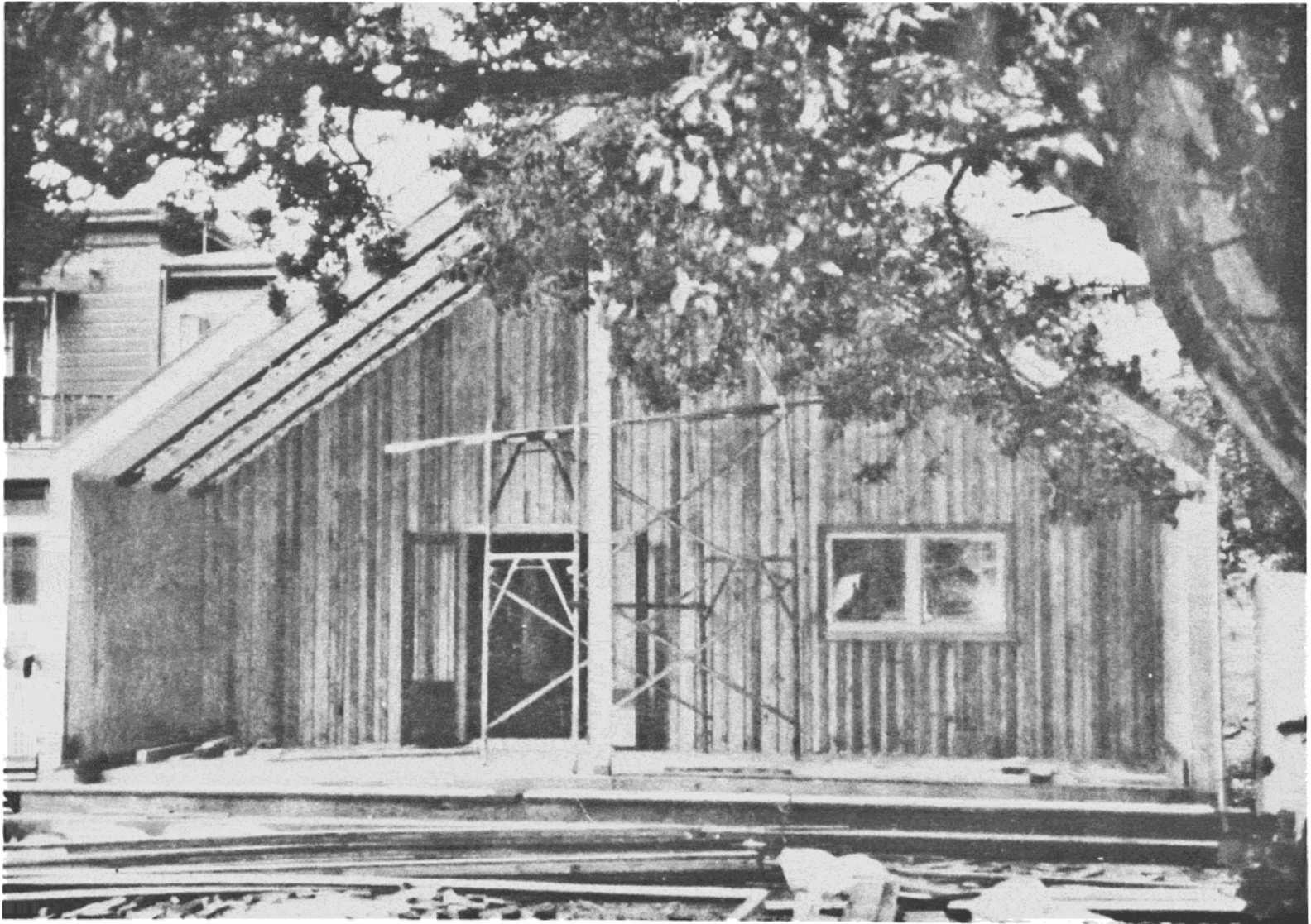
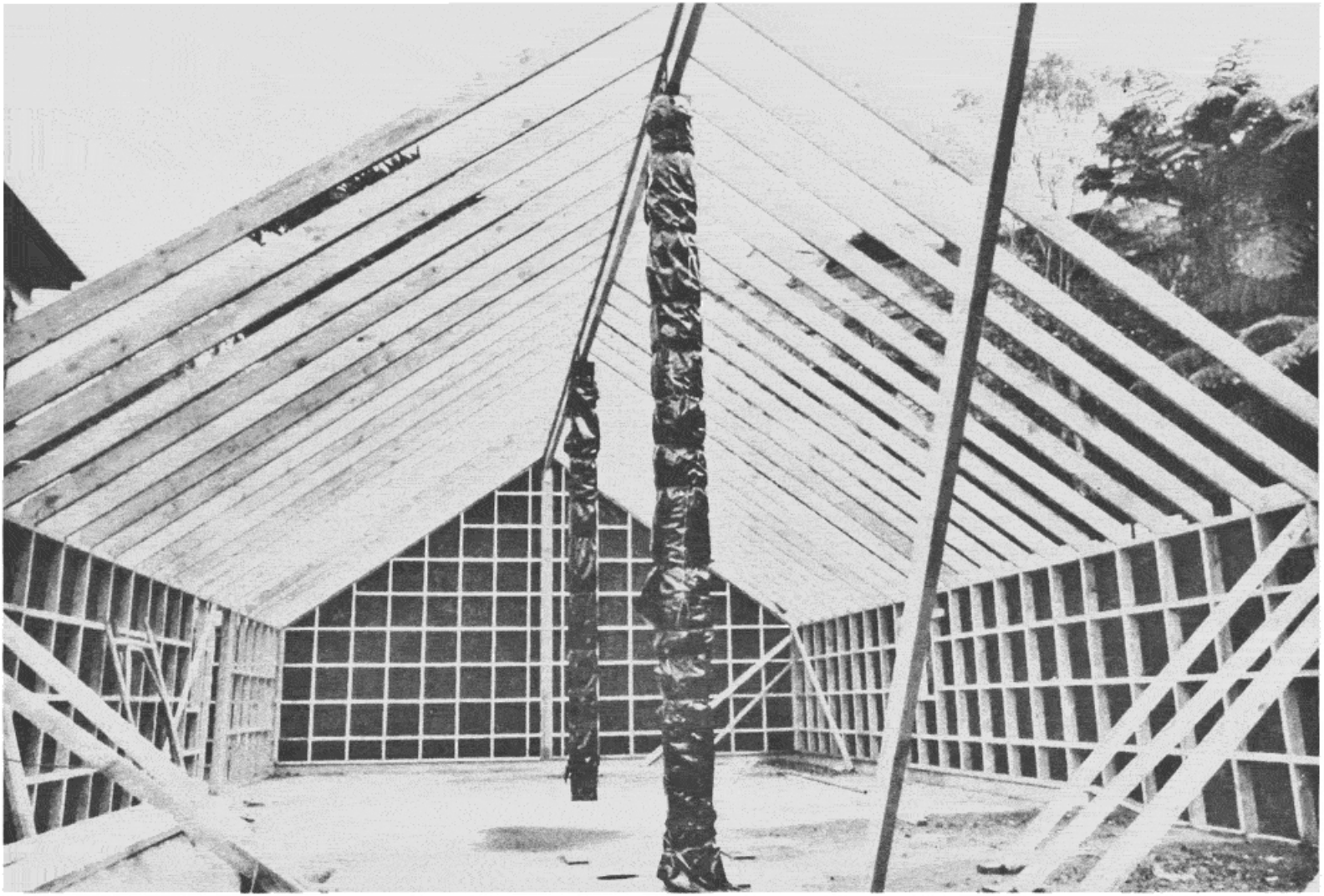
Left; preparing the foundations of Te Tumu Herenga Waka

Right; the poutokomanawa are installed but hidden by their protective cladding




Left; a few months later, construction is well under way

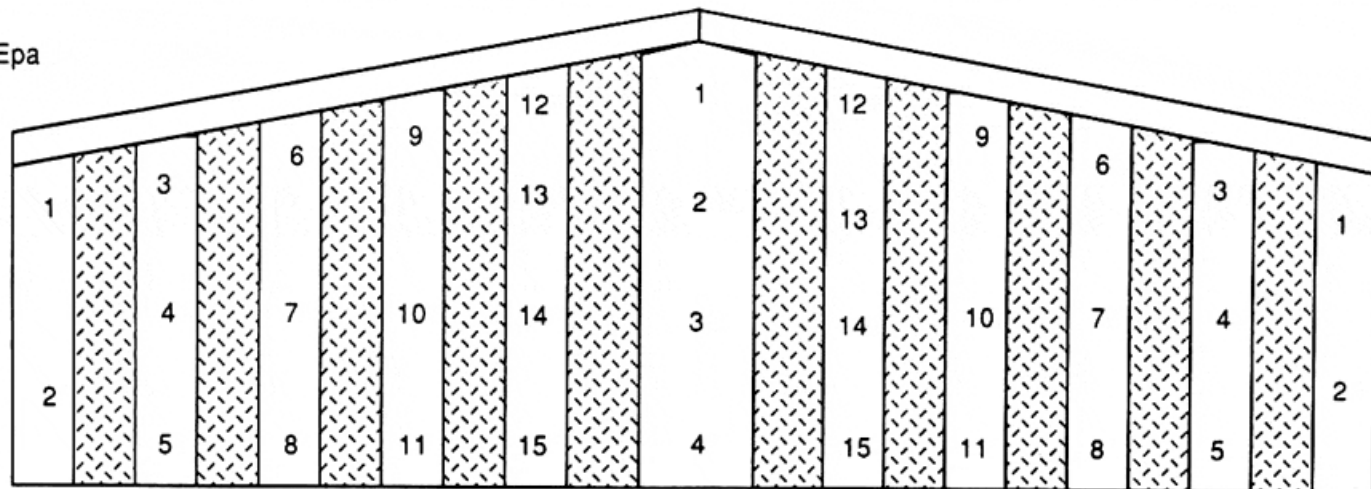
Right; the front of the house before the carvings were attached



KEY TO THE EPA ON THE TUARONGO (back wall)

 = Tukutuku panel

 = Epa



TARAITI

1. PAERANGI
2. TUPAI
3. UEPOTO
4. TANE
5. TANGAROA
6. PUNAWEKO
7. RAKAMAOMAO
8. KIWA
9. TAMA TE UIRA
10. ROIHO
11. ROAKE
12. TAWHIRIMATEA
13. TE IKAROA
14. HAEPURU
15. MAEMATUA


TUARONGO


1. MAUI
2. WHATONGA
3. TAUTOKI
4. TARA

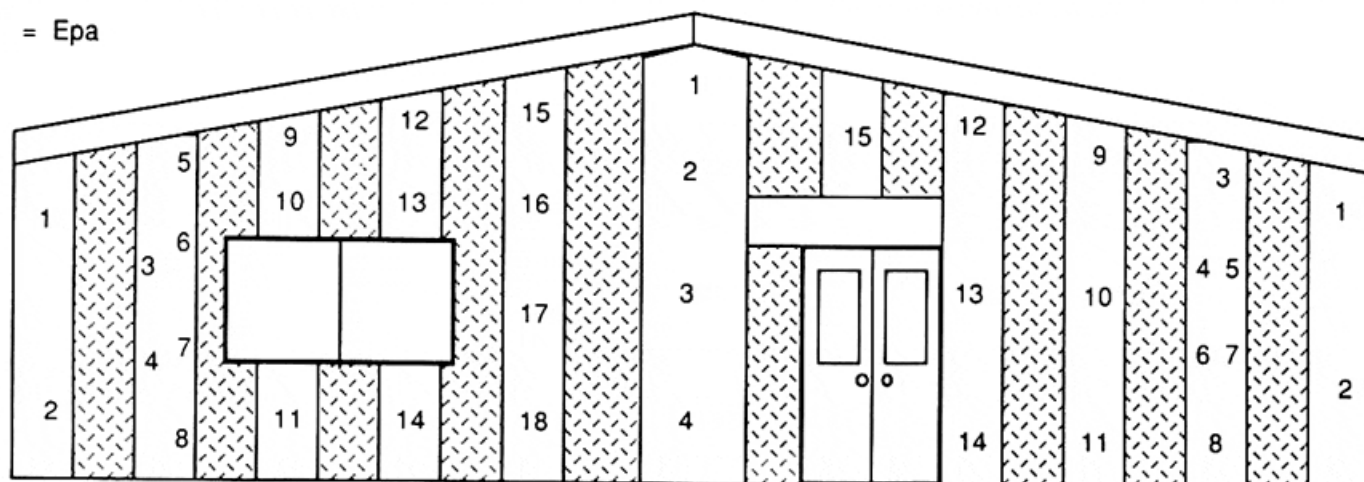
TARARAHİ

1. WHIRO
2. RUAMOKO
3. KAUPEKA
4. RAURUMATUA
5. PEKETUA
6. HURUMANU
7. RONGOMAIWAHO
8. TUMATAKAKA
9. TIWHAIA
10. TUMATAUENGA
11. RONGOMARAEROA
12. URUTENGANGANGANA
13. AKAAKAMATUA
14. TAWHIRIRANGI
15. TE KUWATAWATA

KEY TO THE EPA ON THE FRONT WALL

 = Tukutuku panel

 = Epa



TARA WHANUI

1. MARU
2. UENUKU
3. HINE TE UIRA
4. TE IHORANGI
5. UPOKOROA
6. WHAITIRI
7. HINE KAPUA
8. MAKOHURANGI
9. TUHIRANGI
10. TE KAWAU O TORU
11. ANARUA A PORIRUA
12. NGAKE
13. WHATAITAI
14. NGARARA MUARAU
15. MAUI MUA
16. MAUI TAHA
17. MAUI PAE
18. MAUI ROTO

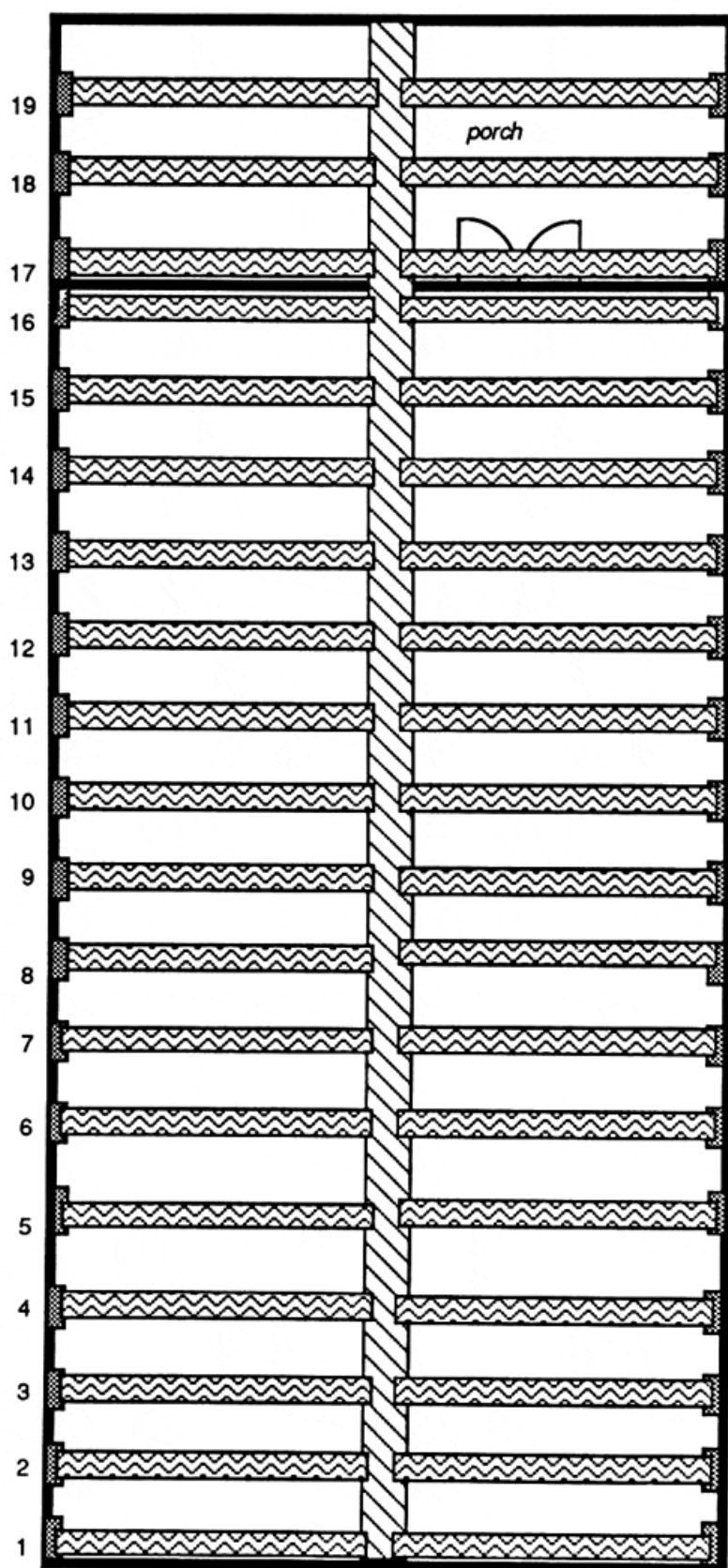
POUTAHU

1. TANGOTANGO
2. TAWHAKI
3. KARIHI
4. RATA

TARAITI

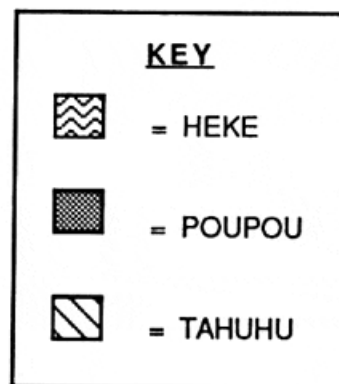
1. MAHUIKA
2. MURIRANGAWHENUA
3. TUTUNUI
4. RAUKATAURI
5. RAUKATAMEA
6. HINE TE IWAIWA
7. HINE AWHIRANGI
8. KAE
9. UETONGA
10. MATAORA
11. NIWAREKA
12. MANAIA
13. WAREA
14. TOMOWHARE
15. RONGOKAKO

KEY TO THE HEKE INSIDE TE TUMU HERENGA WAKA



The kowhaiwhai patterns on the heke (rafters) were designed by carver Takirangi Smith and artists Nick Tupara and Gus Hunter. The patterns reflect both traditional and contemporary themes. The names of the patterns are (refer to diagram):

1. KUMARA
2. PAUA
3. PAPAKA HUE
4. TOHORA
5. KOURA
6. MAUI
7. PUNAWAIORA
8. TANIWHARAU
9. KINA
10. PUAWAITANGA
11. WAIPUKE
12. HE TAU
13. WHETU-MARAMA
14. PITAU MANAIA
15. TUNA
16. MANGO PARE
17. NGUTUKURA
18. "
19. "



(Not to Scale)

HE KORERO MO TE WHARE WHAKAIRO

Te Tumu Herenga Waka is in its symbolic context a traditional whare nui. The form of the house symbolises a human body; the maihi (barge boards) representing the outstretched arms; the tahuhu (ridge pole) representing the backbone; the heke (rafters) representing the ribs and so on. Large ornately carved houses of this kind are a feature of what have been variously termed as the "Classic Maori" or the "Puawaitanga" period of Maori culture (which was observed first hand by Captain Cook). The symbolism and ideas about the space inside Maori houses has a great antiquity, probably as old as Maori culture itself; according to both Maori oral tradition and the archaeological record. Te Tumu Herenga Waka carries on these fundamental concepts.

Yet in other ways Te Tumu Herenga Waka differs from other whare nui, due largely to the fact that it is on a university marae and also because of the new technology that has been employed by master carver Takirangi Smith and tukutuku exponent Con Te Rata Jones. For example the whare does not represent one particular tupuna as do many other whare. The name "Te Tumu Herenga Waka" means "the anchorage post of canoes". This name was chosen because there are students from many different iwi and waka at the university. In the house itself a range of modern building materials has been utilised. In the tukutuku panels leather was substituted for pingao and kiekie. Red ochre has been replaced by paint.

Large carved houses like Te Tumu Herenga Waka are not merely vestiges of a by-gone age, rather they are one product of a dynamic and thriving Maori art and cultural tradition that in no small way confirms the strength of taha Maori.



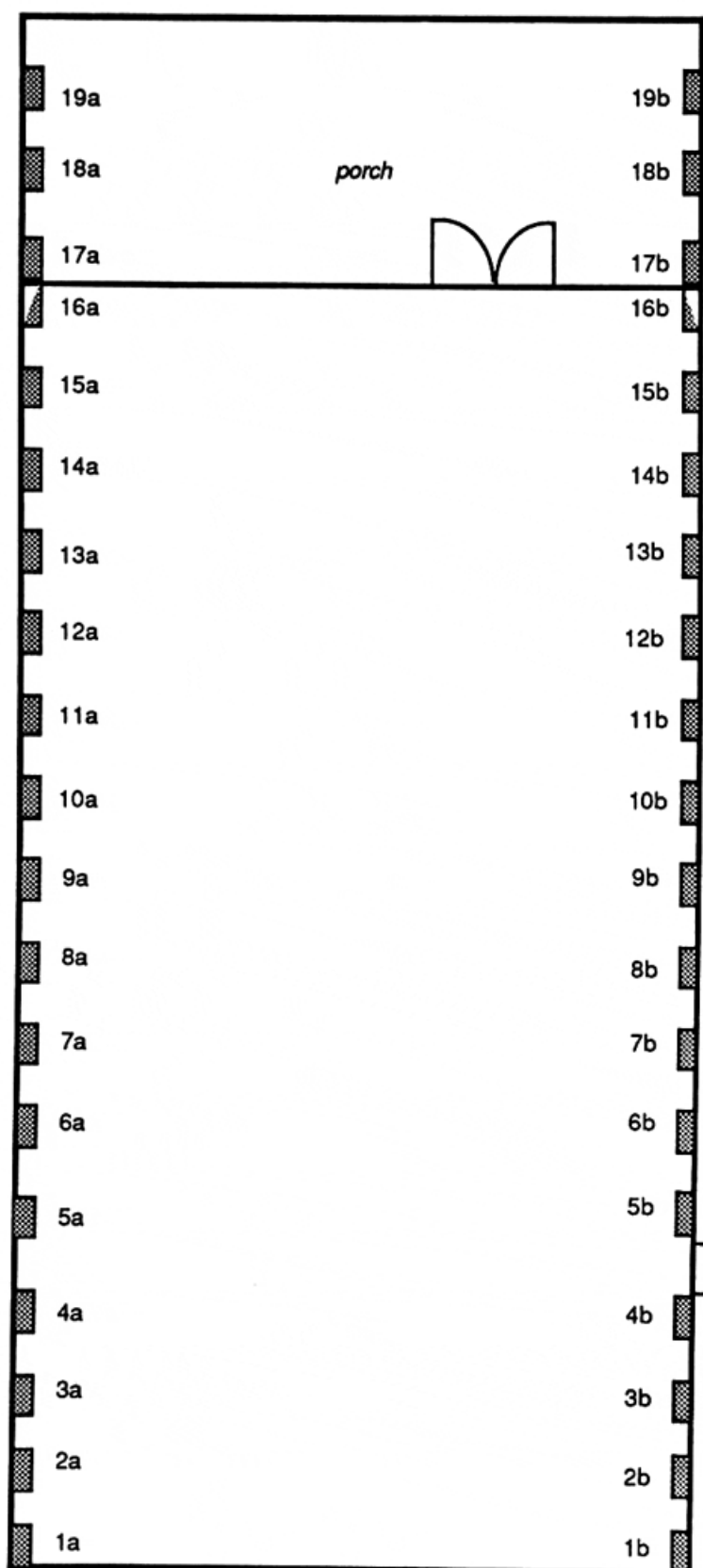
NGA TUPUNA

This next section of the booklet is devoted to explanations about the significance of the tupuna depicted on the poupou of Te Tumu Herenga Waka. (See accompanying plan for the location of these inside the whare). The explanations were written by the students and staff of the Maori Studies Department and where possible, by the descendants or members of the iwi of the tupuna depicted. It is acknowledged however that the korero written here is not definitive and in most cases only presents one of many possible interpretations of events. It is our fervent hope, here at Te Tari Maori o te Whare Wananga o Wikitoria that this section of the booklet will stimulate others to research, discuss and record the events in the life of their iwi.

"E kore au e ngaro, he kakano i ruruia mai i Rangiatea."

*Above; Rob Taylor
working on the heke*

Key to the tupuna depicted on poupou inside Te Tumu Herenga Waka



- | | | | |
|-----|-----|-----|--|
| 19a | 19b | 19a | RONGOUEROA / RAUMAHORA (Taranaki) |
| 18a | 18b | 19b | TE ARA O REHUA (Rangitane) |
| 17a | 17b | | NINIWA (Ngati Kahungunu) |
| 16a | 16b | 18a | TAMAIRANGI (Ngati Kuia) |
| 15a | 15b | | HINERONGO (Ngati Mamoe / Rangitane) |
| 14a | 14b | 18b | RONGOMAIWAHINE / HINEMATORO (Ngati Porou) |
| 13a | 13b | 17a | HINEMOA (Te Arawa) |
| 12a | 12b | | MIHI-KI-TE-KAPUA (Tuhoe) |
| 11a | 11b | 17b | TOPEORA (Ngati Toa) |
| 10a | 10b | | MERERIKIRIKI (Ngati Haunuiapaparangi) |
| 9a | 9b | 16a | RUAPUTAHANGA (Aotea) |
| 8a | 8b | 16b | MAHINARANGI (Ngati Kahungunu) |
| 7a | 7b | 15a | NUKUPEWAPewa (Ngati Kahungunu) |
| 6a | 6b | 15b | TE WHAREPOURI / TE UA-MAI-RANGI /
TE KAKAPI (Te Atiawa) |
| 5a | 5b | 14a | WAIRAKA & TAMATEA -KI-TE-HUATAHI (Mataatua) |
| 4a | 4b | 14b | TE PUNI (Te Atiawa) |
| 3a | 3b | 13a | RANGIHIWINUI / TE HUNIA (Muaupoko) |
| 2a | 2b | 13b | RATANA (Ngati Apa) |
| 1a | 1b | 12a | TOHU / TE WHITI (Taranaki) |
| | | 12b | POTANGAROA (Ngati Kahungunu) |
| | | | PAORA (Ngati Kahungunu) |
| | | 11a | TAONUI (Ngapuhi) |
| | | 11b | TE UA ; MATENE; HEPANAIA (Taranaki) |
| | | 10a | TITOKOWARU / VON TEMPSKY (Taranaki) |
| | | 10b | TE KOOTI (Rongo Whakaata) |
| | | 9a | TAMATEKAPUA / WHAKATURIA (Te Arawa) |
| | | 9b | TURI / RONGORONGO (Aotea) |
| | | 8a | HOTUROA / MARAMA / WHAKAOTIRANGI (Tainui) |
| | | 8b | TE RAUPARAHA (Ngati Toa) |
| | | | TE RANGIHAEATA (Ngati Raukawa) |
| | | 7a | WHATANUI / KAHUWHANAKE (Ngati Raukawa) |
| | | 7b | PUHIKAIARIKI (Ngapuhi) |
| | | 6a | TAHU / TAREWAI (Ngai Tahu) |
| | | 6b | AWANUIARANGI (Ngati Awa; Te Atiawa; Tuhoe) |
| | | 5a | POROURANGI / HAMO (Ngati Porou) |
| | | 5b | HINGANGAROA / IRANUI (Ngati Porou / Kahungunu) |
| | | 4a | PAIKEA / RUATAPU (Ngati Porou) |
| | | 4b | TOROA / RUAIHONA (Mataatua) |
| | | 3a | TUWHARETOA / HINEMOTU (Ngati Tuwharetoa) |
| | | 3b | APANUI / TUKAKI (Te Whanau-a-Apanui) |
| | | 2a | KAHUNGUNU (Ngati Kahungunu) |
| | | 2b | TAMATEA / IWIPUPU (N. Kahungunu / N. Porou) |
| | | 1a | HAUNUI-A-NANAIA / KIWI / WEKA (Tokomaru) |
| | | 1b | TOI / RAURU (Tairawhiti) |

1a. HAUNUI-A- NANAIA; KIWI, WEKA

Haunui-a-nanaia, also known as Hau, is the ancestor who named many rivers and places from Whanganui up to the Whanganui-a-Tara.

Hau came from Hawaiki on the Kurahaupo with his father Popoto, one of the many rangatira on board. Prior to landing at Nukutaurua, Mahia, Hau was thrown overboard because of his fractious behavior. He managed to get ashore but moved on to Patea with the people of Aotea. Through time Hau became a prominent figure of that area.

According to one version it is said that two men abducted Hau's daughter and it was in the search for her that Hau named the places and rivers along the south-west coast of Te-Ika-a-Maui. (In other versions it is Hau's wife that was abducted). When Hau caught the two men he turned them into birds — a kiwi and a weka and these are depicted on the poupou beneath Haunui. When he began his search he had to cross a large river which he named "Whanganui"; he then splashed through murky waters — thus we have the name of the "Whangaehu River". Further south he felled a tree so as to cross a river hence "Turakina" and later he strode along boundlessly — "Tikei". At "Manawatu" he saw a heart-stopping sight. Hearing a buzzing noise, Hau named the place there "Hokio". He named a stream for himself, "Ohau". He

spoke with his staff at "Otaki", then went on to where the sand meets the water at "Waimeha". Hau stared in awe at "Waikanae"; sighed with relief at "Wairaka", and later glanced quickly about him at what became known as the "Wairarapa". Clouds lifting became "Te pae o Whaitiri".

Haunui-a-Nanaia is an ancestor of many tribes, including: Ngai Tahu, Ngati Ira, Ngai Te Whatu-iapiti, Ngati Apa, Rangitane, and the Whanganui tribes.



1a HAUNUI-A-NANAIA/
KIWI/WEKA

1b. TOI/RAURU

According to Taranaki traditions, Rauru was the grandson of Toi and his father was Ruarangi. Eastern traditions however define him as the son of Toi and the older brother of Awanuiarangi. Rauru is known throughout the eastern seaboard, among the Ngati Porou where there is a house named after him in Tauranga and in the Kahungunu region. He was born in Whakatane and grew up as part of the Toi whanau. It is said that as well as being a traveller he was a good carver, which is why his name is often associated with meeting houses.

The most important fact about him is that he became the founding ancestor of the Nga Rauru people of Taranaki. Their tribal boundaries are from Patea to Kai Iwi. His canoe is Pahitonoa, the paddle is Te Rangitohitu and the commander is Rauru.

He is remembered as an ancestor by one word; Rauru-kii-tahi.



1b TOI/RAURU



2a KAHUNGUNU

2a KAHUNGUNU

*"Tatai whetu ki te rangi
Ngati Kahungunu ki te whenua."
As stars bedeck the heavens
So too, Ngati Kahungunu on earth.*

Kahungunu was born in Kaitaia and descends from the kawai rangatira of the renowned ancestors Tamatea-maitawhiti and Paikea. He is the founding ancestor of the Ngati Kahungunu tribe which has its boundaries from Rongowhakaata, through Heretaunga to the Wairarapa. Kahungunu was a giant of a man, big-framed, industrious and physically pleasing to the eye. Tradition has it that he was a man of great personality, versatility and that he was a diplomat of some ability. Kahungunu was the epitome of industry. His ability at procuring kai and looking after his people are remembered in the saying;

"Ko Kahungunu he tangata ahuwheua, mohio ki te whakahaere i nga mahi o uta, o te tai." (Kahungunu is an industrious man and one who knows how to manage works both on land and at sea). Kahungunu was apparently a very handsome man, and he was thus able to win his way into the favours of tribe after tribe as he journeyed down the East Coast from his northern home. Women melted at the sight of this man, and many a maiden desired him. His eight wives were testimony to his captivating looks, industry and personality. The epic story about how he won Rongomaiwahine, the chieftainess from Nukutaurua, Mahia and Kahungunu, can still be heard on many marae throughout the land (see 18a) and is highlighted in a popular action song.

2b. TAMATEA/IWIPUPU



2b TAMATEA/IWIPUPU

TAMATEA-ARIKI-NUI = TOTO

RONGOKAKO = MURIWHENUA

TAMATEA URE-HAEA POKAIWHENUA POKAIMOANA = IWI PUPUTEKURA

As the Vikings of yore circumnavigated the globe, so too did Maoridom have its Marco Polo, the Viking of the Pacific; one Tamatea Ure-haea. As a descendant of the chiefly line of Tamatea-Ariki-nui, the Ariki of the canoe Takitimu, his restless spirit in ocean voyaging was not unlike that of his father, who strode the coasts of the North Island. Tamatea received recognition for his explorations in the name of Tamatea pokai-whenua pokaimoana. (Tamatea who circled the mainlands and circumnavigated the oceans). It is said that Tamatea embarked on a land and sea journey from Whangaroa to Tauranga, up to the Whanganui-a-Tara, across the Raukawa moana to the glistening waters of Arapaoa. Then

POROURANGI = HAMO-TE-RANGI

HAMO

UEROA

TOKERAUWAHINE = IRA

circumnavigating north to Whanganui, Waikato, Kaipara heads, around the north Cape and completing a journey which covered 10,000 miles! His adventures are known throughout Aotearoa and many a place name has been dedicated to him, such as the longest place name in the world on the outskirts of Porangahau;

"Te Taumata-Whakatangitangihanga-Koauau-a-Tamatea-Pokai Whenua-kitanata-tahu"

Tamatea married the three daughters of Ira and Tokerauwahine who descend from Paikea. The marriage to Iwipuputekura is of prime importance in that a male child was born to them who was later to become the founding ancestor of the Ngati Kahungunu tribe.

IRA = TOKERAUWAHINE

TE ONOONO-I-WAHO IWIPUPU=TAMATEA URE-HAEA TE MOANA-I-KAUIA

KAHUNGUNU

3a. TUWHARETOA/ HINEMOTU

Tuwharetoa-i-te-aupouri, also known as Tuwharetoa-waewae-rakau was the eponymous ancestor of the Ngati Tuwharetoa tribe. Tuwharetoa, through his father, Mawake-Taupo, chief of the Ngati Rongomainui people, traces his descent back through Mawakeroa, Mawakenui, Rangitakumu, Kahukura, Tangimoana, Tangihia, from Ngatoroirangi, the chiefs of Te Arawa and Mataatua. On his mother's side he descends from Te Hapuoneone who had intermarried with the Mataatua people.

Tuwharetoa was a powerful chief who lived in the Bay of Plenty during the 16th Century. His first wife was Paekitawhiti, the daughter of an Ariki. From this union, Manaiawharepu and Rongomaitengana were born. The

descendants of Rongomaitengana journeyed to and established themselves in the Taupo area, and the Ariki trace direct descendant from him. At one period of his life Tuwharetoa visited Te Whanau-a-Apanui district, and the Ngai Tai people. One of the chiefs he visited was Rongomai-ururangi, whose pa was near the Motu river. Rongomai-ururangi had a daughter called Hinemotu. She eloped with Tuwharetoa to the Mawaketaupo Pa at Kawerau where she became his wife. From there he took Hinemotu to Waitahanui, where they had eight children; Rakeipoho, Rakeihopukia, Taniwha, Hinengarorangi, Turangiawe, Te Aotahi, Poukopa and Poutomuri.

3b. APANUI and TUKAKI

The top figure of this poupou depicts Apanui, sometimes known as Apanui-ringamutu, Apanui-te kuti or Apanui-te-wera. He was of high birth of the Ngati Porou and Te Whanau-a-Apanui tribes. His mother, Rongomaihuatahi was a direct descendant of the well known carver Hingangaroa of the Ngati Porou tribe. Hingangaroa was in turn a descendant of Porourangi (see 5b).

Apanui's father, Turirangi was a grandson of the famed Te Arawa carver Tuariki, who was an ahorangi at their particular school of carvers. Tuariki was a great grandson of Tamatekapua who captained the Arawa canoe.

Through the marriage of Turirangi and Rongomaihuatahi, Apanui was born and he was the founder of the Te Whanau-a-Apanui iwi. The territory of Te Whanau-a-Apanui extends from Te Taumata-o-Apanui, just a few kilometres north of Torere in the Bay of Plenty, to as far north east as Potaka near Hicks Bay. Beyond the Taumata-o-Apanui boundary line are the Ngai Tai tribe of Tainui waka. Beyond the Potaka boundary line lies the Ngati Porou tribe.

Apanui fearing the loss of the art of carving within his own people travelled eastwards to his grandfather's people of the Uawa district, to seek more knowledge of the art. When he arrived there he was told that he would have to sacrifice one of his fingers before he could get what he wanted. His shortest finger was amputated and he was told that on his way home when he crossed the boundary line that divides the Ngati-Porou and the Te Whanau-a-Apanui people, the first person he met would have the knowledge that he was seeking. That person was his own son Tukaki. This is how Apanui received the name Apanui Ringamutu. This is also the reason for the three fingers depicted on the Te Whanau-a-Apanui carvings. The lower figure of this poupou is Apanui's son Tukaki. The large carved meeting house that stands at Te Kaha is named after Tukaki and its carvings follow the style of the Te Kaha pataka that stood at Maraenui before it was dismantled and hidden in caves near Te Kaha.

POROURANGI
|
HAU
|
RAKAIPO
|
MANUTANGIRUA
|
HINGANGAROA
|
TAUA
|
APANUI WAIPAPA
|
RONGOMAIHUATAHI

=
APANUI
|
TUKAKI

TAMATEKAPUA
|
TUHOROMATAKAKA
|
IHENGA
|
TUARIKI
|
WAHIAWA
|
TURIRANGI



3a TUWHARETOA/HINEMO

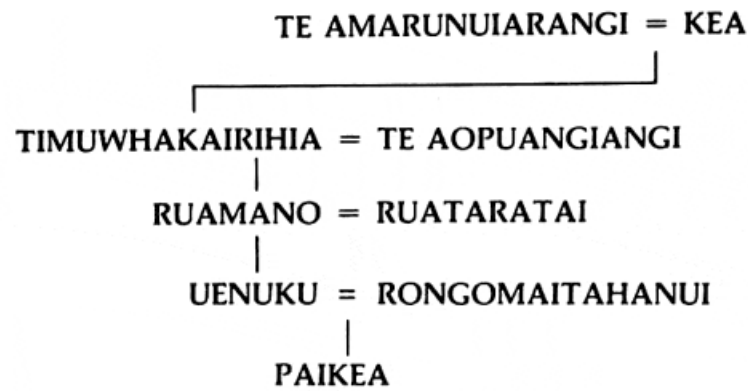


3b APANUI/TUKAKI



4a PAIKEA/RUATAPU

4a. PAIKEA and RUATAPU



There has always been some doubt amongst the descendants of Paikea about his genealogies. In the "Te tangi a Rangiua mo Tuterangiwhaitiri" he is tama, the son of Rongomaitahanui.

*Ko Rauru tena, ka tukua e koe
 Ki a Awatikokino,
 Kia mau e hika ki a Whatonga e,
 Kia Ruarangi e ki a Poutiriao,
 Ko te Manutohikura, Ko Taneuarangi,
 Ka noho ko Rongomaitahanui,
 Ko Tama, ko Paikea
 He Tahu akonga na te whenua
 Ka whiti ki a Kahutia e*

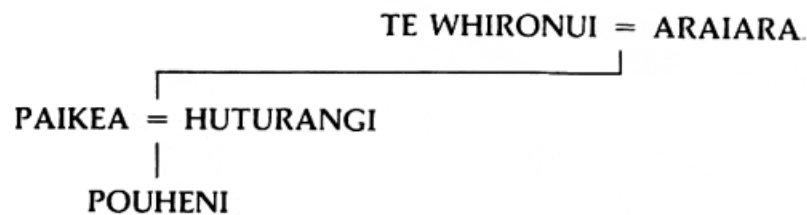
This reference shows Paikea to be a descendant of Toi and hence is of tangata-whenua status. The whakapapa by Dewes shows Paikea as the son of Uenuku who was an important ancestor in the traditions of the East coast.

According to the story Paikea's younger brother Ruatapu held a grudge against all his brothers, for he was their junior and thought that the respect given by his father, Uenuku and the people, to his elder brother should be his.

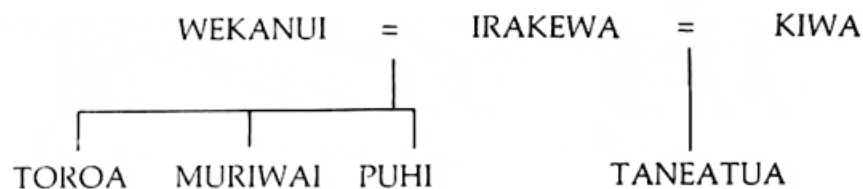
Spitefully he schemed a plot to kill them. Ruatapu bored a hole in a canoe and invited his elders to go fishing with him. Once at sea and when land could no longer be seen, he unplugged the hole allowing water to flood and sink the canoe and then he beat them with his paddle, however, Ruatapu was among those who died, and only Paikea survived. Through the powers that Paikea had inherited from his mother he was transported safely to shore. He landed at Ahuahu, from where he made a slow journey down the eastern coastline in search of a home. Along the way he left many wives and children. When he arrived at a place which resembled his former home he decided to settle. He named this place Whangara-mai-tawhiti.

In still other traditions Paikea is a descendant of Te Whironui the captain of the Nukutere canoe.

The song "Paikea" is like a tribal anthem among the Tairawhiti people and is as popular now as it has been for years.



4b. TOROA



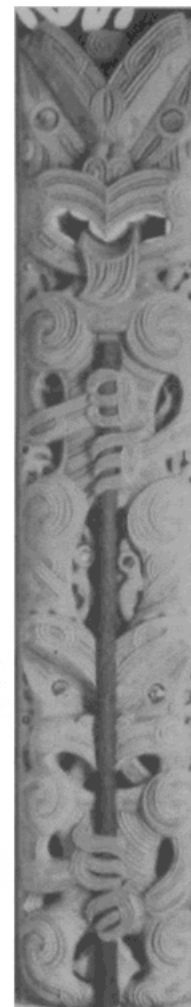
Toroa is captain of the Mataatua canoe. The territory of the Mataatua tribes begins at Nga Kuri a Wharei at Katikati, Tauranga and extends to Tikirau (Tihirau) at Whangaparaoa (Cape Runaway). The region includes the following tribal groups Ngai Te Rangi, Ngati Awa, Tuhoe, Te Whakatohea and Te Whanau-a-Apanui. Toroa is descended from the famous ancestor Irakewa who is still remembered as a taniwha at Kawerau.

The whakapapa sets out the relationships between the Mataatua people and the Ngapuhi people of the North. Muriwai, who is Toroa's sister, is an important ancestress of the Whakatohea people. They say it was Muriwai who made the famous saying "Ka whakatane au i ahau" (I will make a man of myself) (see 14a).

The tohunga and navigator of Mataatua was Tama-ki-Hikurangi. The canoe is reputed to have touched at Rarotonga and then sailed on to Aotearoa through the Kermadec Islands where Toroa met up with the Kurahaupo canoe. Because of rough weather its crew had to board other canoes. It is said that the Kurahaupo chiefs Te Moungaroa and Turu joined Mataatua. According to some traditions Mataatua and Tokomaru together landed at Whangara where Te Moungaroa set up a tuahu and he and Turu remained there. Then Toroa took Mataatua to Whangaparaoa which is a boundary marker for the canoe region. Toroa headed for the next boundary marker namely Tauranga and worked backwards towards Whakatane. While at Whakatane the men left the canoe unguarded while they climbed up to Kaputerangi, to visit the famous pa of Toikairakau. That was when the canoe was threatened and a famous woman stepped forward and saved the canoe. Ngati Awa and Tuhoe claim that this woman was Wairaka, while Te Whakatohea insist that it was Muriwai, after whom a cave is named on the beach at Whakatane.

A tuahu called Makaka was erected at the Whakatane township and it consisted of a long manuka pole. This event is remembered in the saying "Ngati Awa, te manuka tutahi". (Ngati Awa the people of the lone manuka

pole). Toroa also established a famous kumara garden and built a house called Tupapakurau. Taneatua took the tauihu (prow) of the canoe up the Whakatane Valley and he too built a famous house called Whare-ariki (House of the Gods). Some time later Puhi and Rahiri left the Whakatane region to form new tribal groups in the North.



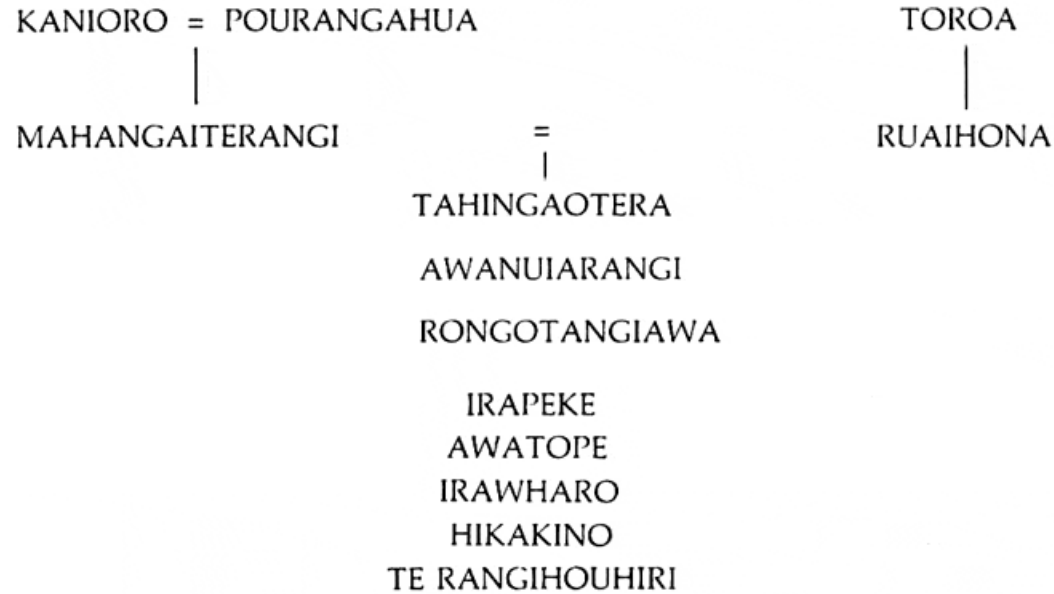
4b TOROA/RUAIHONA

RUAIHONA/RUAIHONGA

Ruaihona is the son of Toroa and is in the direct line of descent to Tuhoe and Ngati Awa. This whakapapa line is as follows: Toroa, Ruaihona, Tahinga-o-te-ra, Awanui-a-rangi, Rongotangiawa, Irapeke, Awatope etc. Ruaihona is firmly tied to the Mataatua canoe and to the Toroa whanau. He married Mahanga-i-te-rangi, the daughter of Kanioro and Pourangahua. Kanioro however is the sister of Hoaki and Taukata of Te Aratawhao canoe. The

two brothers came to Whakatane in search of their sister Kanioro. They visited the famous pa Kaputerangi and introduced the people there to kumara. It was after this that Hoaki took the canoe to the place where the kumara grew, in order to fetch kumara. The canoe which brought back the kumara was Mataatua.

The people of the two canoes come together in the marriage of Ruaihona to Mahanga-i-te-rangi which consolidates the position of the people of Tuhoe and Ngati Awa as Mataatua people.



A meeting house at Te Teko carries the name of Ruaihona.

5a. POROURANGI and HAMOTERANGI

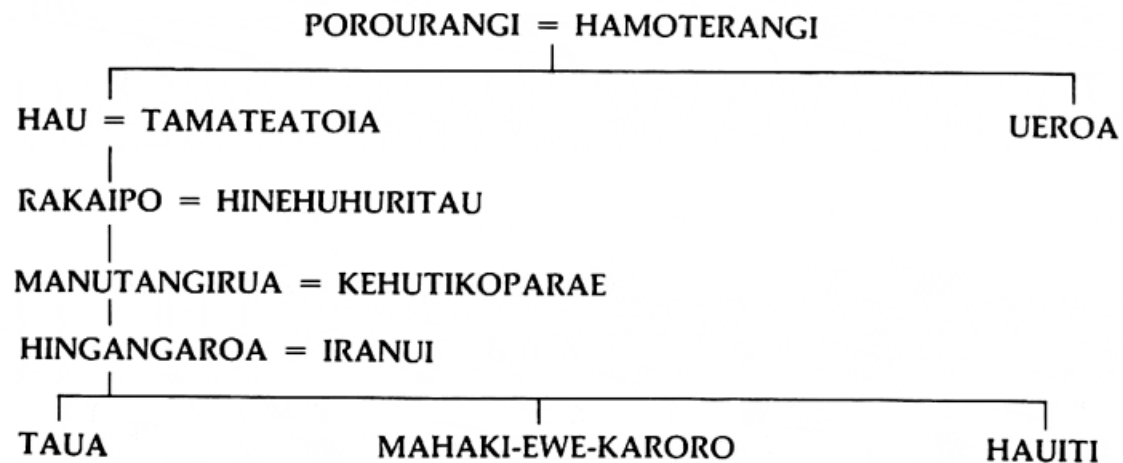
Porourangi was born in Whangara. He was born in the morning, and it is said that the sky was blood red at the moment of birth. So it was, that he was named Porourangi-Te-Matataranga-whare Te Tuhimareikura o Rauru. He grew up in Whangara and eventually became chief. He married Hamoterangi, a woman from Turanga and they stayed at Tapuae o Rongokako, just south of Whangara.

He was a man of great tapu, so great that he was carried everywhere in order that he did not as not touch anything,

because things that he did touch became too tapu for the ordinary person to go near.

One day Porourangi went and transgressed a certain tapu and sadly he died. And so, according to Maori custom, Tahu Potiki, his brother, married his brother's widow Hamo, she being the same woman that the Ngai Tahu call Hemo.

As is shown below, Porourangi had three children and it is from Hau that Hingangaroa and Iranui, famous tupuna of Ngati Porou descend (see 5b.)



5a POROURANGI/HAMO

5b. HINGANGAROA and IRANUI

Porou and Hamo's first son was Hau. Hau's first wife, (not shown in the genealogy), was Takotowaimua and their daughter was Kehutikoparae who grew up under the care of Ueroa, Hau's younger brother. Later she returned to Hau and Tamateatoia's family and then married one of her nephews, Manutangirua. It was from that marriage that the famous ancestor Hingangaroa came. As is shown above, Hau's second wife was Tamateatoia and it was from her that the name, Wahineiti, originated. Hingangaroa's first wife was Tamateataharoa. From Iranui and Hingangaroa came three sons and it is these three that make up Ngati Porou whanui.

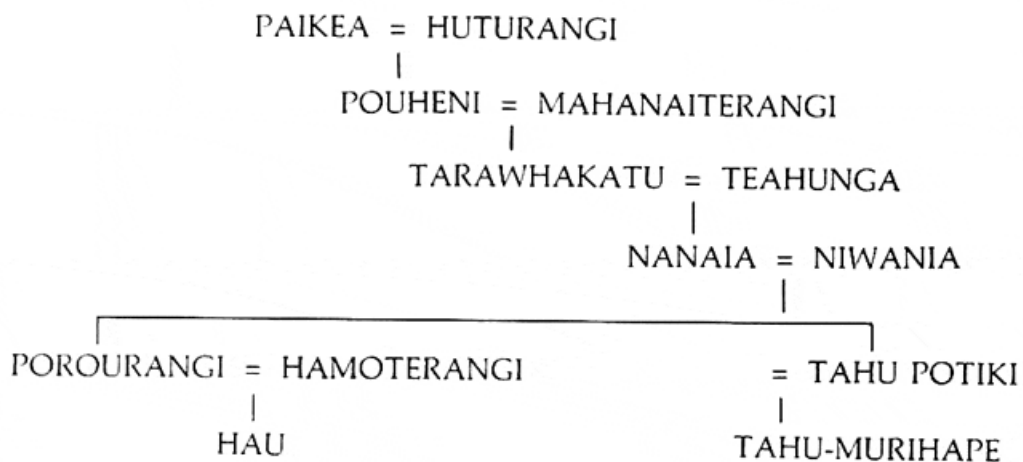
Hingangaroa was the founder of the famous whare wananga of the Uawa

district called Te Rawheoro. He was an expert in the arts, in whakapapa and in building whare and canoes and especially in the joining of different parts of the canoe. According to one tradition it was Iranui, Kahungunu's sister who taught Kahungunu the now famous haumi join at Kaimatai, Whakaki a few miles north of Wairoa. It was through Hingangaroa that the art of carving, painting and weaving spread north to the Waiapu to the Iwirakau whare wananga and further north again to the Tukaki whare of Te Kaha. And it was to him that Iwirakau and Tukaki gave the sacred cloak of their ancestors the Ngaio tukirarotonga as payment for his knowledge and for the manaia and taowaru.



5b HINGANGAROA/IRANUI

6a. TAHU POTIKI and TAREWAI



Tahu Potiki was a descendant of Toi kairakau, Uenuku, Kahutiaterangi, Paikea and Ruatapu.

The story has it that Tahu was first named Te Tuhi-Mareikura-o-Oho after the fact that he was born in the evening at Whangara when the western sky was flushed red with the rays of the setting sun, the sign of fine weather. He was also known as Tahumatua (the originator of various lines of prestigious descent), a fact which has led today to considerable confusion amongst those who study genealogy.

Tahu moved southwards from Whangara to the Maraetaha and Wairoa districts. There are traditions relating to his occupation of Tukemokihi, north of Wairoa and inland from Whakaki. He was at Arapaoa when he heard that his brother, Porourangi, had died. He returned to the East Coast and married his brother's widow, Hamoterangi. The result of that union was the birth of Tahu-Murihape.

TAREWAI

Tarewai was a famous Ngai Tahu warrior renowned for his athletic ability and a famous leap. He migrated to the Otakou Peninsula from the Kaikoura — Whareraupo (Lyttleton) area. At the Otakou Peninsula, he came into conflict with the Ngati Mamoe people and was captured by them together with his mere pounamu, a famous weapon. He managed to escape, although he had been wounded. Later he returned and approached the Ngati Mamoe campfire at night and saw them examining his mere pounamu. He joined them and asked if he too might examine the weapon. They gave it to him, whereupon he jumped up and slew them all. He ran out along the Peninsula while being pursued by Ngati Mamoe warriors, and leapt over a point still known today as — Te Rereka a Tarewai, and ran off and made his way to Fiordland.

He eventually died in the battle known as Te Harakeke, which took



6a TAHU/TAREWAI



6b AWANUIARANGI

place on Resolution Island. Ngati Mamoe were entrenched there but they had prepared the landing beach with wet flax, so that when the Ngai Tahu people under Tarewai attacked they lost

their footing. Ngati Mamoe were thus able to fight Ngai Tahu off and in the ensuing battle Tarewai was fatally wounded. He was laid to rest with his mere pounamu in a limestone cave.

6b. AWANUIARANGI

Te Awanuiarangi is an ancestor who is associated with the early history of Te Atiawa of Taranaki, Ngati Awa of the Whakatane region and isolated groups in the North can trace relationships to this ancestor. He was the younger brother of Rauru and together the brothers accounted for many tribal groups in the east and west of the North Island. In early times the people of Awanuiarangi lived in the north especially around the regions of Kaitaia and Victoria Valley. Numerous burial grounds in the North belonged to Ngati Awa and remained sacred to the turn of the century. The descendants of Awanuiarangi were eventually driven out of the North by Ngati Whatua and Ngapuhi. Then it was, that under their chief Kauri, the people moved to Tauranga and Waitara. Ngati Kahungunu is said to have risen out of this migration southward.

According to Mataatua traditions, Rauru and Awanuiarangi were the sons

of Toi and Te Kuraimonoa. But in the traditions of Taranaki, Toi married Wairerekiao and bore Ruarangi who married Rongoueroa. Rongoueroa in turn produced first Rauru and then Awanuiarangi. On other versions Rongoueroa married Tamarau and produced Awanuiarangi. Thus the genealogies are far from clear, nor is there general agreement among the various descendant groups of Awanuiarangi. Again the traditions are not clear about who Awanuiarangi's wife was: but according to one tradition it was Tapaturangi.

Elsdon Best showed in his research that Tuhoe came down the Awanuiarangi line while most of Ngati Awa came under Rauru. This sort of result requires further research. Much of the doubt may be due to the fact that Awanuiarangi is a descendant of Toroa, captain of Mataatua. This line is Toroa, Ruaihona, Tahinga-o-te-ra, Awanuiarangi.



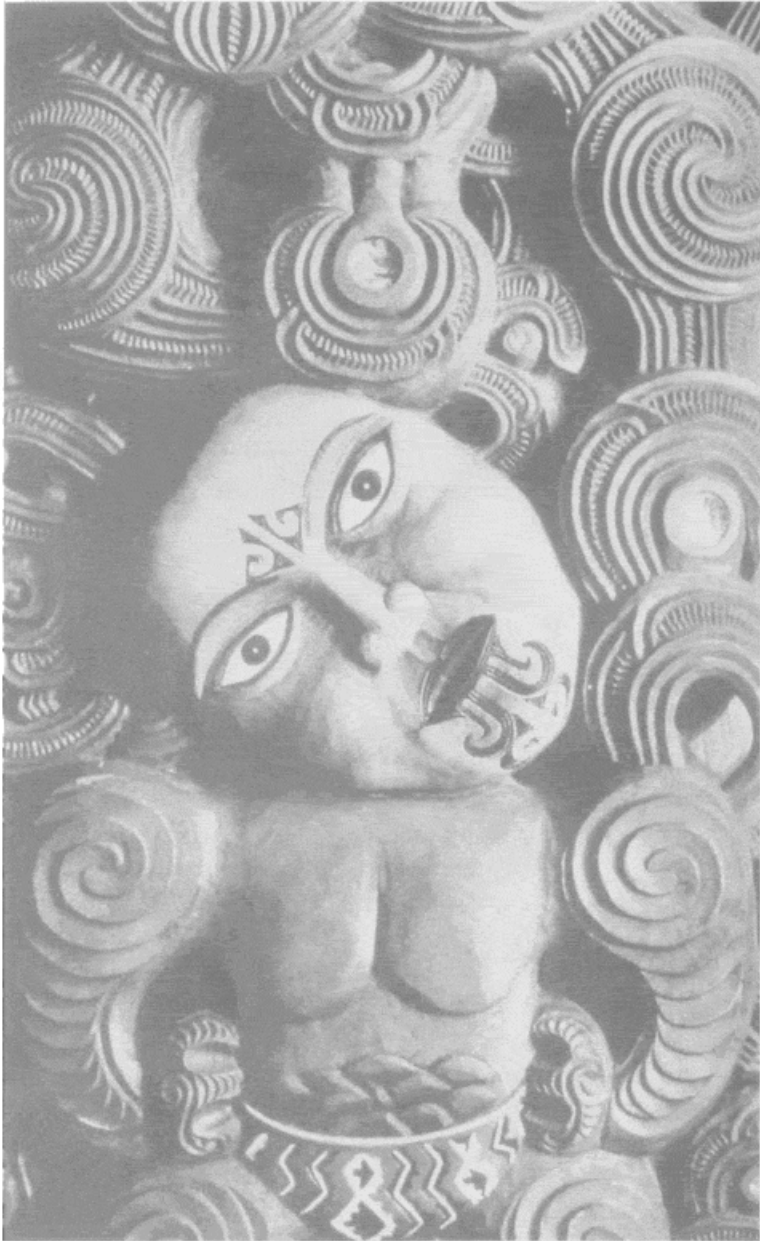
7a WHATANUI/
KAHUWHANAKE

7a. TE WHATANUI/KAHUWHANAKE

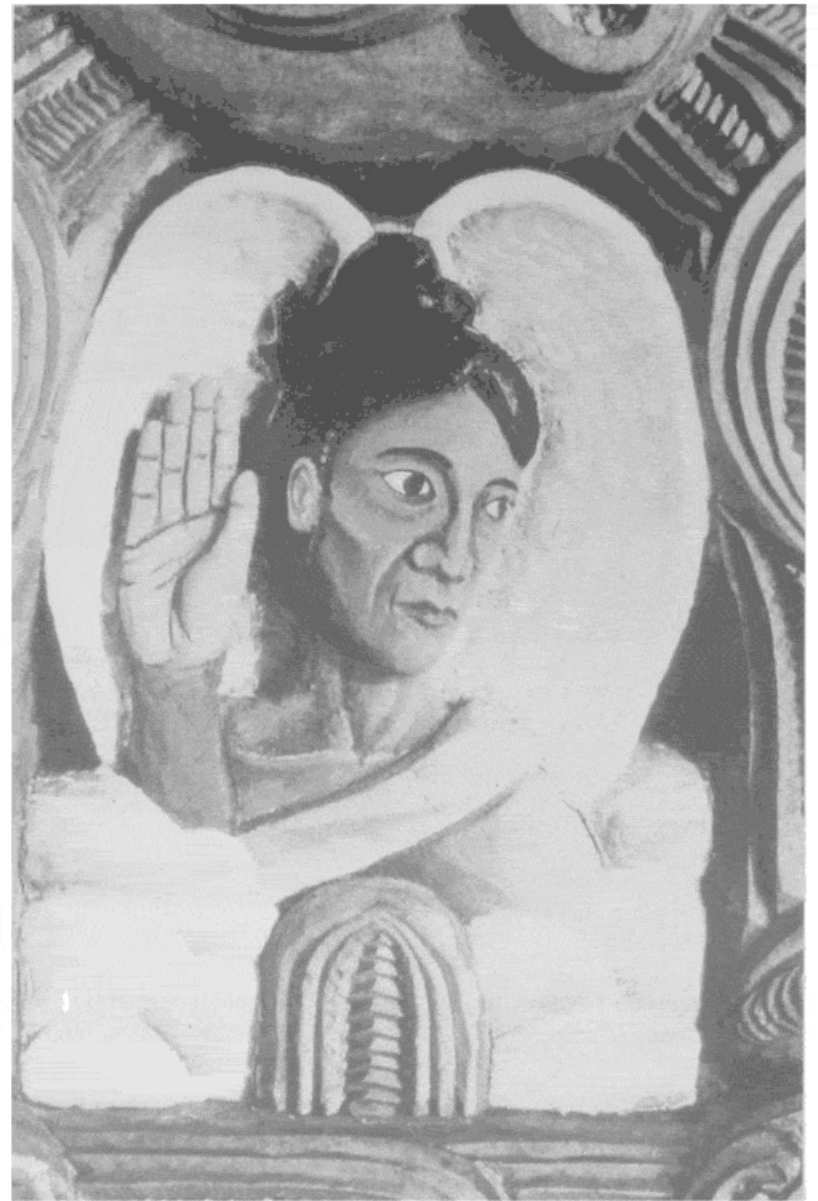
Te Whatanui of Ngati Raukawa is a descendant of, and nineteen generations after, Hoturoa of the Tainui waka. His lifetime spanned the transition of Te Puawaitanga and Te Huringa 1 periods of Maori art and the evidence is that he traversed those years with his rangatiratanga intact. Te Whatanui is known among Ngati Raukawa for his leadership and particularly in coping with the multitude of adversities encountered in relocating his iwi and hapu from Maungatautari and Te Pae-ki-Raukawa (ki Taupo) to the Kapiti Coast. His life's work and mana are also remembered for the generous and dangerous stand which he took in protecting Muaupoko and their relatives against the plans of his matua teina, Te Rauparaha. (see 13a.)

Te Whatanui is honoured by references to him in the waiata of other iwi and writings about him by European historians are consistent with the complementary Maori record. They speak well of his diverse skills and characteristics which in tikanga Maori were, and still are, the hallmarks of rangatiratanga.

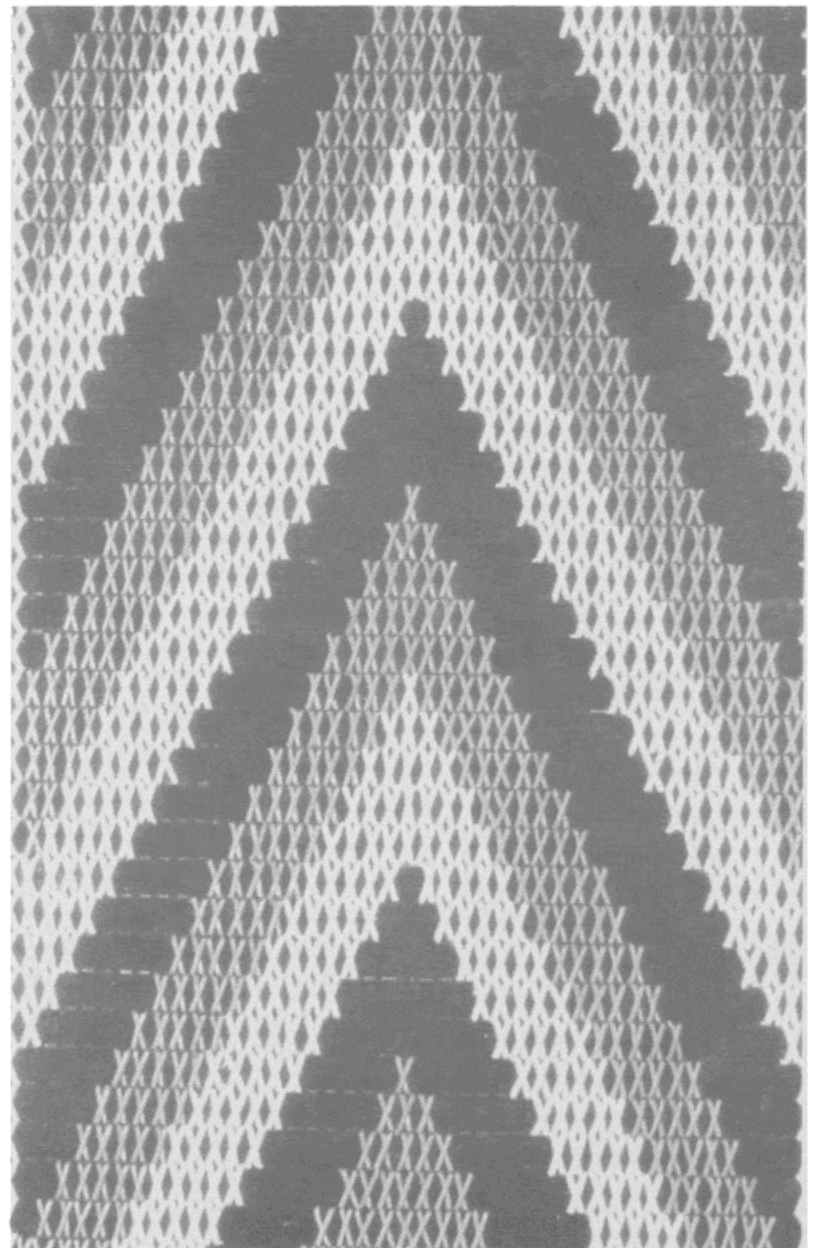
Raukawa Marae, Otaki, the principal house of the runanga of Ngati Raukawa, Ngati Toarangatira and Te Atiawa and where whakairo of hapu and iwi of this runanga have accorded Te Whatanui a place of respect among their treasured carvings as this house has now done. Memories of this mokopuna of Raukawa will be cherished for generations to come in the minds and hearts of those who learn of this success in diplomacy, in war and in providing guidance and protection for his own people and for their neighbours.



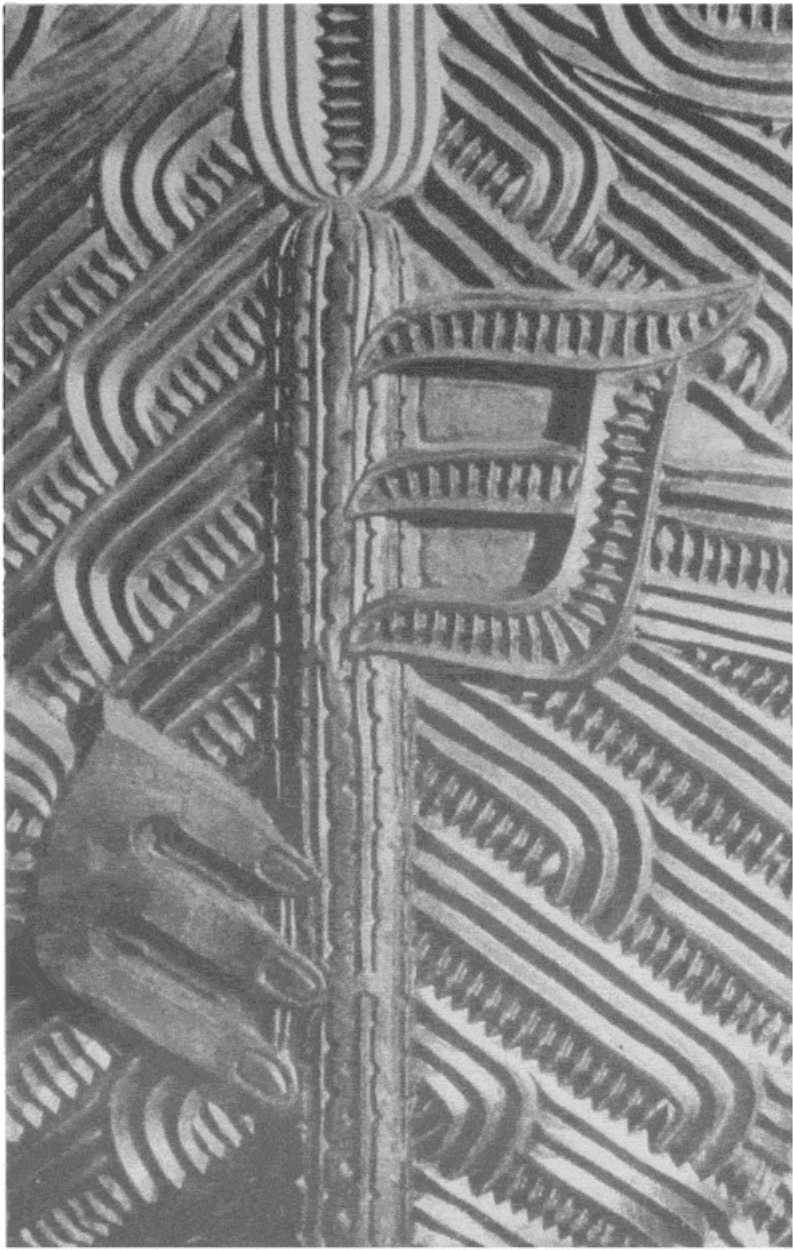
*Above; detail of carving
on Rongorongo*



*Above right; the angel
Gabriel on the poupou
with Te Ua Haumene*



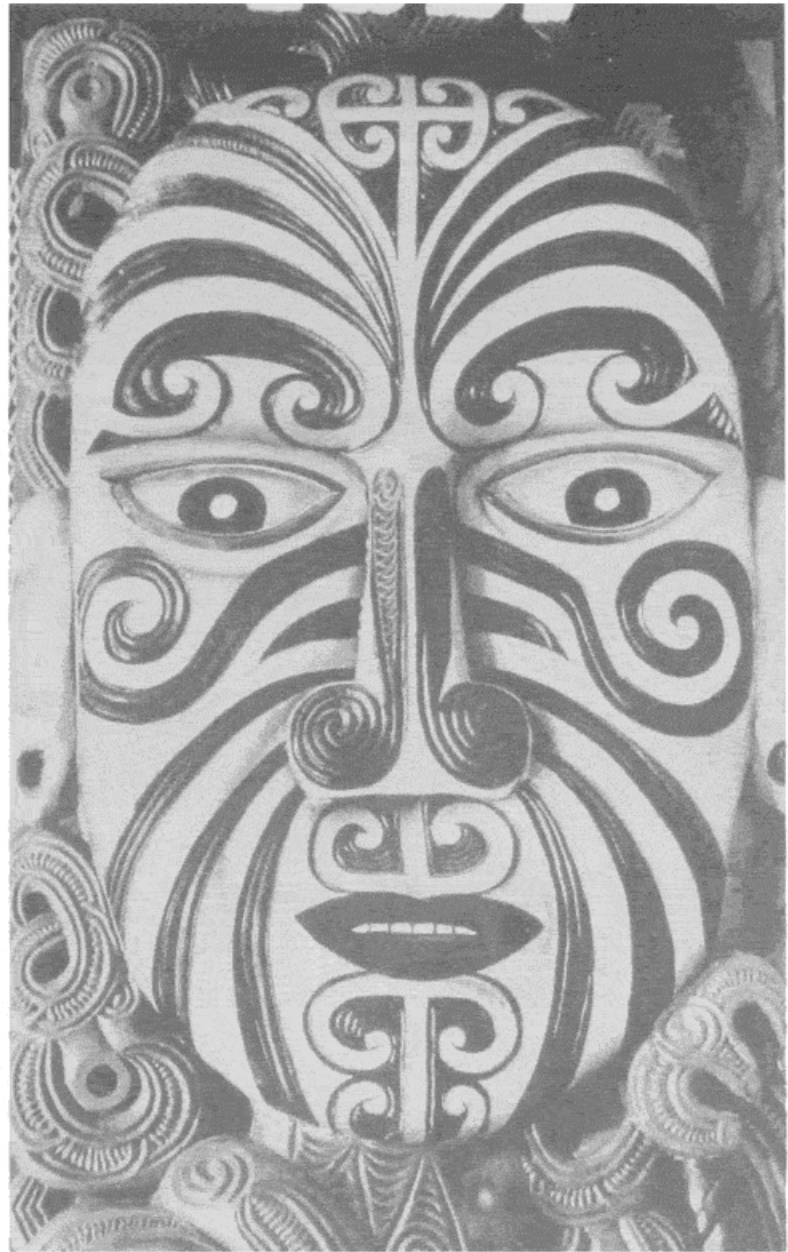
Right; detail of tukutuku

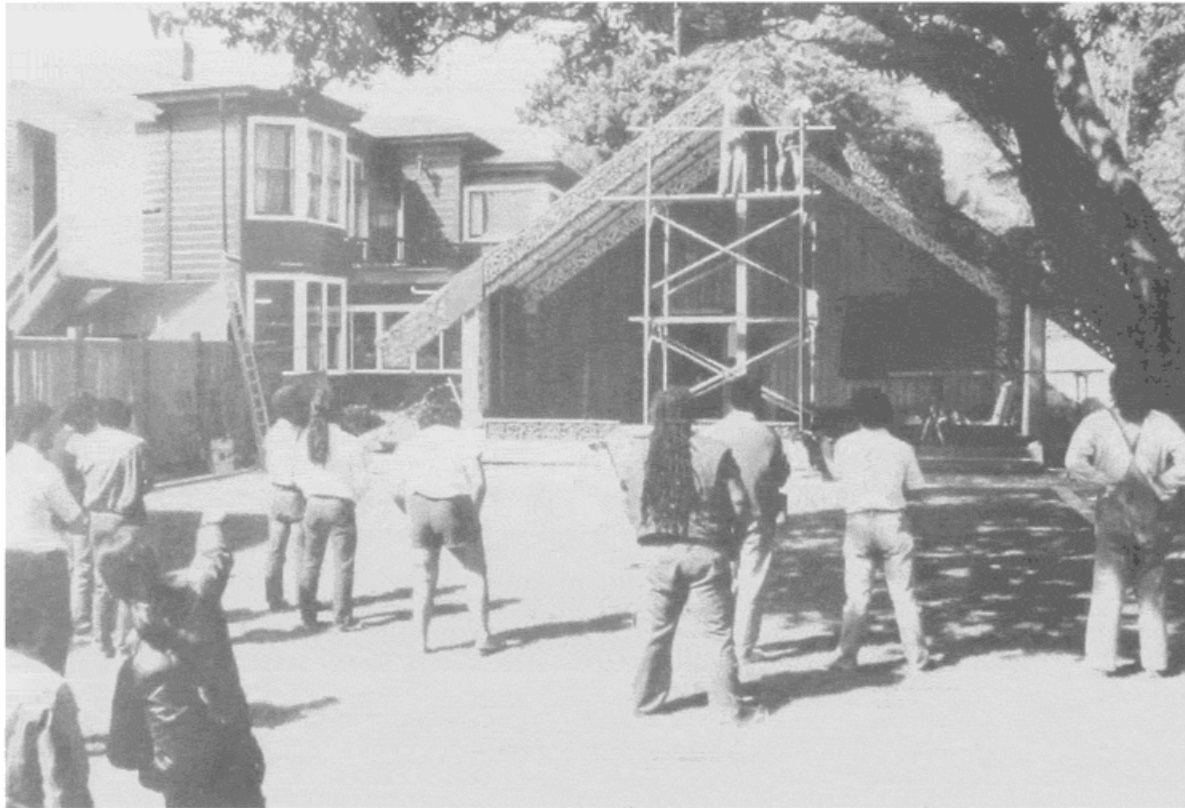


*Above; detail of carving
on Ratana*

Right; Nukupewapewa

*Below; detail of carving
on Wairaka*

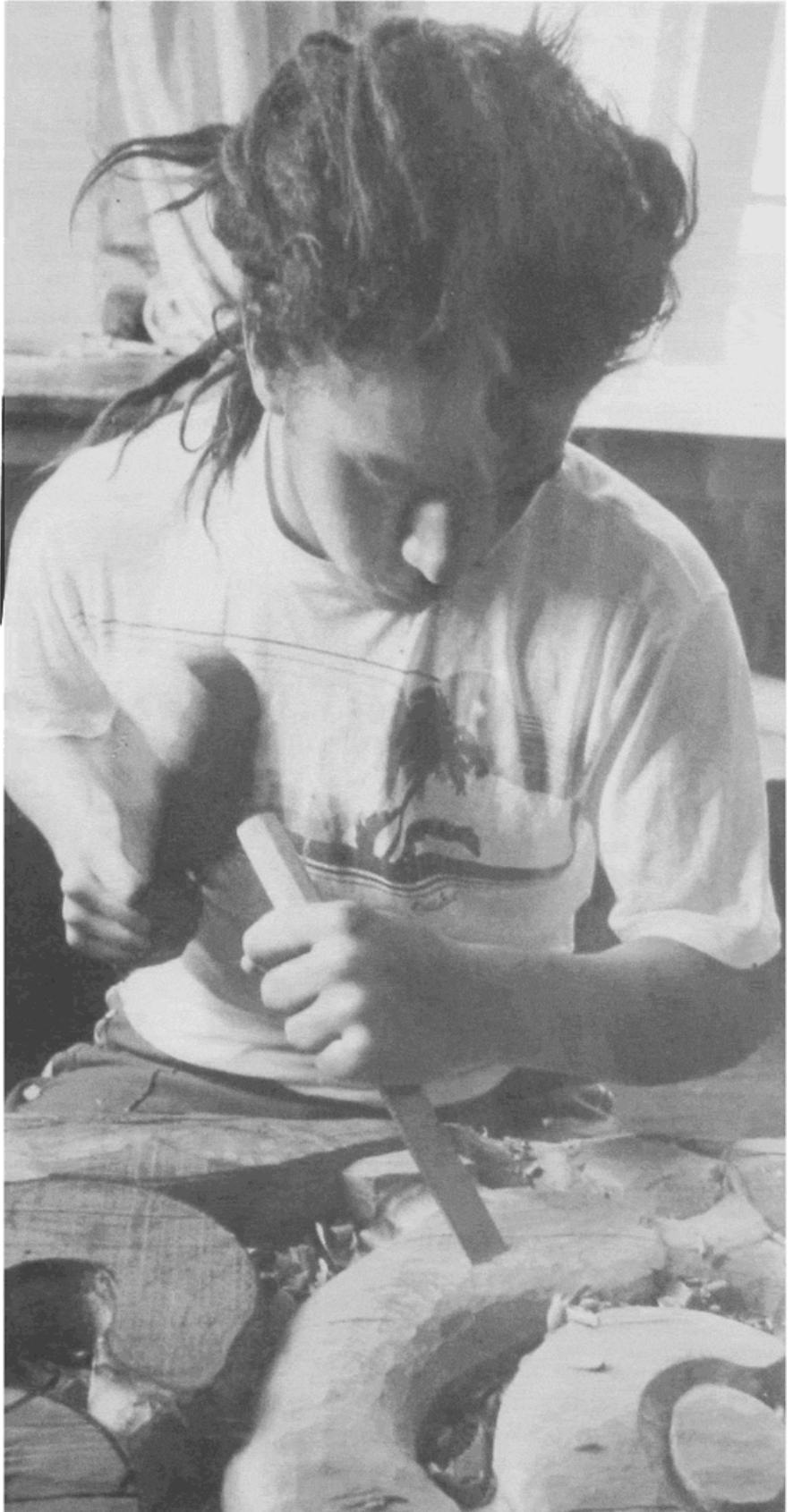
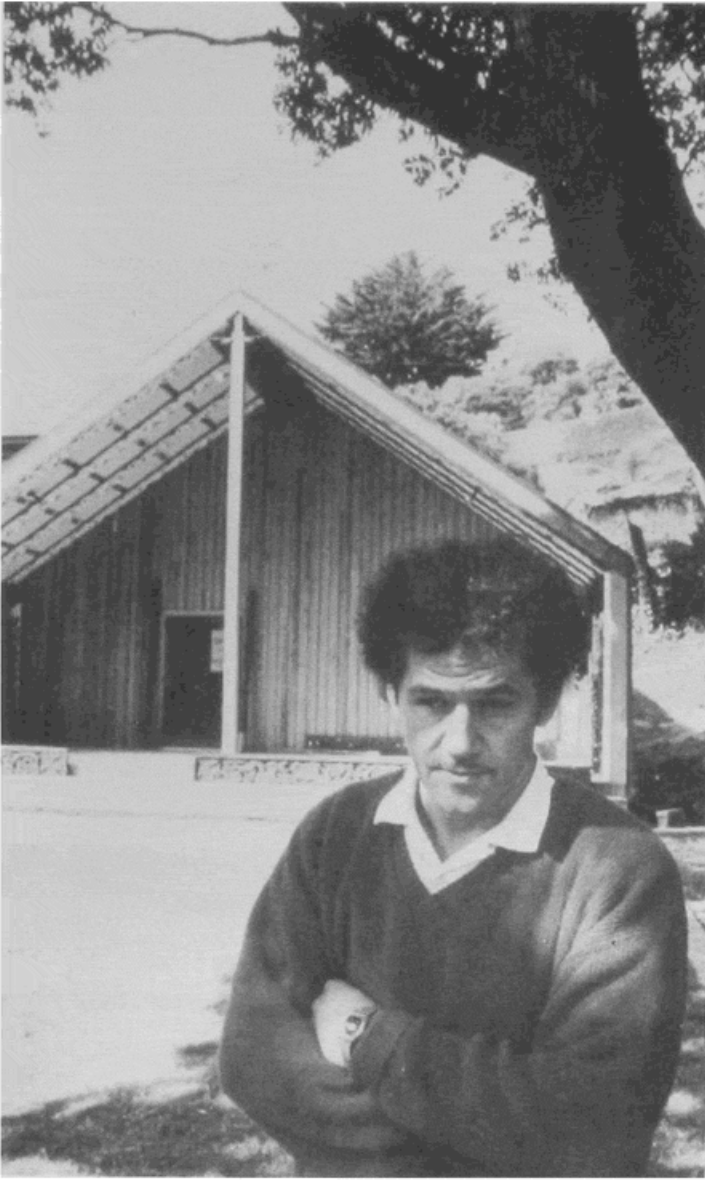




Top; the installation of the maihi

Above; Takirangi Smith directing operations

Left; the maihi installed



Top right; the construction team, including carpenters (back left) and carvers

Top left; a pensive Takirangi Smith

Right; Allan Huriwai

7b. PUHI- KAI- ARIKI/PUHI- MOANA-ARIKI

Puhi-kai-ariki was the younger brother of Toroa (the commander of the Mataatua canoe, See 4b.) Rahiri-te-rangi was the name of the house built by Puhi at Whakatane on a spur of land from Kapu-te-rangi to Kohi point (the remains of this house can still be seen today). Puhi's pa was also called Rahiri.

When Iraweka (the father of Toroa and Puhi) farewelled the Mataatua canoe from Hawaiki he said that Toroa, being the eldest, should oversee all the activities and ceremonies pertaining to agriculture, house-building and maawe or talisman.

However Puhi was jealous of his older brother's responsibilities and

strove to take over the management of important rites. This led to quarrelling between the brothers. Puhi received his full name PUHI-KAI-ARIKI (eater of the elder born) through the abusive words in song that he hurled at Toroa.

The quarrelling became so bitter that Puhi decided to take the Mataatua canoe and seek a home somewhere else. All the people of Mataatua followed Puhi leaving Toroa and the six members of his family.

Puhi eventually settled in the north and became known as Puhi-moana-Ariki and became the (eponymous) ancestor after whom the Ngapuhi take their name.

8a. HOTUROA, MARAMA and WHAKAOTIRANGI

Besides being the captain of Tainui waka Hoturoa was one of the men who felled the tree and built the canoe. It was his karakia to Tane that enabled the canoe to leave land and be launched. They set sail from Hawaiki and landed at Whangaparaoa. After this they sailed north, arriving at Te Ahuahu where a conference of the leaders of several canoes was held. Then they sailed to the Hauraki Gulf, down the shores of the Coromandel Peninsula to Wharekawa. Marama got off here to continue over land and meet up with them later. On they went to Wai-te-mata at Tamaki Makau Rau. They met with the Te Arawa canoe at Rangitoto Island. Tamatekapua is said to have made advances to Hoturoa's first wife Whakaotirangi. Hoturoa became angry and beat up Tamatekapua; hence the name of the island (according to tradition) — Rangitoto (the day of blood). The canoe carried on and waited for Marama at Whangai-makau. But when she returned, they were about to sail, but the canoe would not move. Apparently on her way, she had had a love affair with a slave and therefore rituals had to be performed to return her mana and tapu. This was done but she was forever known afterwards as Marama-kiko-hura — (Marama of the exposed flesh) or Marama-hahake — (Marama the naked). They sailed to Mokau, where Hoturoa got off and walked to Moeatoa. The canoe was brought to Kawhia while the anchor was left at Mokau.

At Kawhia, Hoturoa erected a tuahu and then ordered the planting of seeds brought from Hawaiki. He left his wife Whakaotirangi and lived with Marama.

Whakaotirangi went to live at Pakarikari and formed a settlement. She cultivated her own land with kumara, brought from Hawaiki and sent for Hoturoa to perform the tapu-lifting ceremony. He did this and when he saw her crop which reminded him of his homeland Hawaiki, he decided to return to her. He separated from Marama. She left the district and finally settled at the pa Pari-tai-uru and became the ancestor of the Nga Marama.



7b PUHIKAIARIKI



8a HOTUROA/
WHAKAOTIRANGI/MARAMA



8b TE RAUPARAHA/
TE RANGIHAETA

8b. TE RAUPARAHA/TE RANGIHAETA

*Ko Tainui te waka
Ko Kapiti te moutere
Ko Raukawa te moana
Ko Ngati Toa te iwi
Ko Te Rauparaha te tangata*

Te Rauparaha was a descendant of Hoturoa, a rangatira of the Tainui canoe. His father was Werawera, a chief of Ngati Toa, and his mother was Parekohatu, a chieftainess of Ngati Raukawa. Te Rauparaha was born in Kawhia, the area of his father's tribe, in 1768 and it was here that he acquired and developed his skills of oratory, leadership, warfare, and other tactical intellectual and physical skills which made him the most famous chief of Ngati Toa.

The haka 'Ka mate, ka mate' which is widely known throughout the country was composed by Te Rauparaha. The haka eventuated as Te Rauparaha lay in a kumara pit hiding from his enemies, contemplating possible death.

In 1821-22 Te Rauparaha who had become the leading chief of Ngati Toa led his people down from Kawhia to Kapiti. This move was made because of the continual battles the outnumbered Ngati Toa had been having with their neighbours. By 1832 Ngati Toa under the expert leadership of Te Rauparaha had conquered and settled land from Whangaehu (near Whanganui) to the Cook Strait. At this time Ngati Raukawa from Maungatautari and Te Atiawa from Taranaki, among others, were invited to come and settle on this land. Soon after, Ngati Toa conquered a wide area of the north of Te Wai Pounamu.

In Te Rauparaha's later years, he was to see many of his people converted to Christianity. Although not being a devout christian himself, he undertook and directed the erection of Rangiatea Church which stands today after 137 years of serving the spiritual needs of his people. It is said that under the altar lies sacred soil from the homeland of the Maori, Hawaiki, which was carried across in the Tainui canoe.

Te Rauparaha died in 1849 and was buried at Rangiatea, but it is thought that his body was taken to Kapiti Island some time later.

TE RANGIHAETA

Te Rangihata was known mainly as a fighting chief. This is reflected in many of the incidents which punctuated his life and is probably best summed up in

the name of the whare he built and carved on Mana Island.

"Kaitangata" or Man Eater.

Fiercely loyal to his people he was quickly and passionately stirred to their causes. He was fearless and outspoken and was widely regarded as a straight and honest man. Like many men of his kind, he sometimes allowed his vision to be dulled by loyalty when looking at those close to him. At the so-called Wairau incident he gained a reputation as being bloodthirsty for the cold blooded execution of Pakeha prisoners as utu for the murder of his wife. Paradoxically though, when the Ngati Ira chieftainess Tamairangi was captured, Te Rangihaeata was so affected by her lament for her land and people that he pleaded for her life and took her back to Kapiti to live.

Te Rangihaeata argued against Te Rauparaha (his uncle) in his plans to move from Kawhia, preferring instead to wage a guerilla campaign against Waikato and Maniapoto. In the so-called Hutt Valley rebellion, Governor Grey, backed by 800 troops forced Taringakuri off the land. While Te Rauparaha pledged non-interference with Government activities, Te Rangihaeata declared open war by blockading the Pukerua track and posting a sign warning against providing food for the Pakeha, declaring the track to be his backbone (i.e. tapu and therefore not to be trampled on).

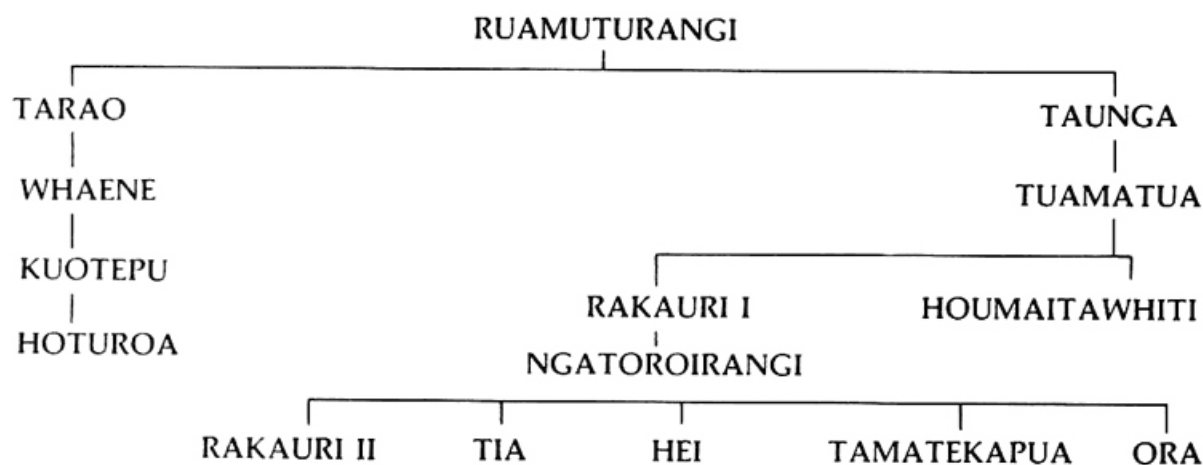
Te Rangihaeata died of pneumonia after lying in a stream to soothe the effects of a fever caused by measles.

9a. TAMATEKAPUA/WHAKATURIA

Tamatekapua is an important figure in Te Arawa history. He and his brother Whakaturia became involved in an incident which began the final episode in a long series of troubles, which culminated in a group of Ngati Ohomairangi leaving Hawaiki and travelling to Aotearoa. Tamatekapua decided to take revenge on Uenuku, an influential chief of a neighbouring tribe, who had killed and eaten his dog. Tamatekapua and Whakaturia used stilts to steal breadfruit from Uenuku's tree. However they were caught in the act. Tamatekapua managed to escape,

but Whakaturia was captured and suspended from the rafters of Uenuku's house, so that he would slowly suffocate from the smoke. Tamatekapua devised a plan, and rescued Whakaturia.

Uenuku was enraged, and in revenge attacked Tamatekapua's people. A bitter battle ensued, with Tamatekapua's tribe the final victors. The bodies of their enemies were cooked and eaten. After these events the decision was made to migrate, and the Te Arawa canoe was built as a vessel for the voyage.



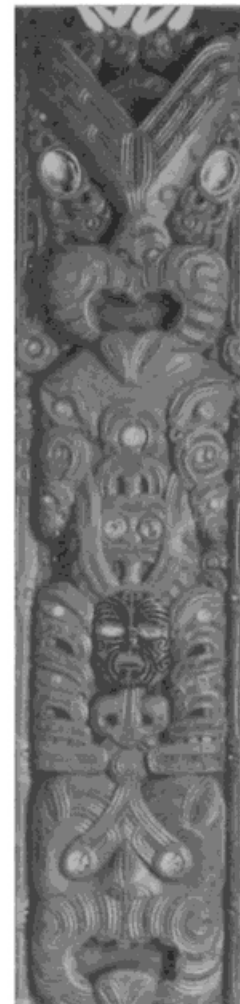
9b. TURI and RONGORONGO

Because of a dispute between Turi and (another ariki, Uenuku) in Hawaiki, plus a general shortage of resources to support a growing population, Turi and his people migrated to Aotearoa on the Aotea canoe. Following the directions left to them by Kupe — who had earlier returned from Aotearoa — they set out in search of the snow capped mountain in the west.

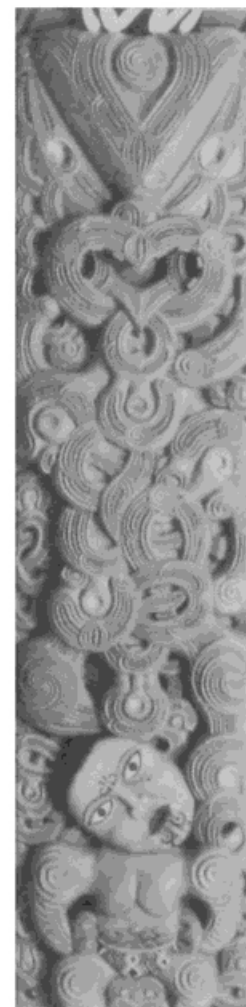
Aotea traditions hold, that Rongorongo — (Turi's wife, and daughter of Toto — from whom the Aotea was obtained) brought the kumara from Hawaiki, Turi bringing karaka berries and pukeko. The Aotea was so richly laden with provisions that it is often referred to as "Aotea utanga nui".

It is believed that Aotea first made land on the north-east coast, passed around Te Reinga, and finally came to rest at the harbour in the Waikato region which bears her name. Her passengers then made their way overland down along the West Coast of Te-Ikaroa-a-Maui. So it was that many places of note to Turi, Rongorongo and their family and followers were named, including "Hongihongi" — where Turi smelt the earth, Kapuni-one of their camp-sites, and their final settlement Te-Patea-nui-a-Turi.

From Turi and Rongorongo's children descend the Ngati Ruanui tribe with its various hapu and, some say, Nga Rauru Kitahi also. But others hold that Nga Rauru were tangata whenua in the South Taranaki-Whanganui area where the people of Aotea arrived and that due to much intermarriage through the generations — Nga Rauru and its traditions were almost totally assimilated into those of Ngati Ruanui.



9a TAMATEKAPUA/
WHAKATURIA



9b TURI/RONGORONGO



10a TITOKOWARU/
VON TEMPSKY

10a. TITOKOWARU

Titokowaru was a rangatira of Ngaruahine hapu of Ngati Ruanui tribe of South Taranaki. He had been a follower of Te Ua Haumene, and with Ngaruahine had fought against the British and Colonial forces between 1860-7. He lost an eye at Sentry Hill (April 1864).

Most of Ngati Ruanui land had been confiscated in 1865 and settlers began slowly moving in on allotments. For a while there was peace, but as settlement proceeded on disputed land, Titokowaru and Ngaruahine took to arms in June 1868. In the fighting that followed, Titokowaru was never defeated on the field, and he inspired a series of brilliant victories over regular colonial forces, at Turuturu-mokai (12 July 1868), te-Ngutu-o-te-manu (7 September 1868), and Moturoa (7 November 1868). The following February he prepared to face Colonel Whitmore in the fortified stronghold of Tauranga-ika.

On the night before the attack Titokowaru and his forces inexplicably deserted the position. It is believed he suffered a loss of his mana-tapu, and

was deserted by most of his allies. He was pursued for several months but was never captured. In 1875 he joined the prophets Te Whiti and Tohu in their passive resistance campaign at Parihaka. He was arrested with the prophets at the sacking of Parihaka in November 1881. He was arrested again in 1886 for his part in the Taranaki land marches of that year.

Titokowaru was a warrior-priest and a prophet of Pai Marire. One military historian describe him as "probably the most brilliant military mind the country ever produced." (Belich). He is said to have carried a sacred taiaha by means of which he selected his "tekau ma rua" — twelve sacred warriors.

The Prussian soldier of fortune, Major von Tempsky, fell to Titokowaru at Te-Ngutu-o-te-Manu. In response, Governor Bowen placed a price of one thousand pounds on Titokowaru's head. The latter responded by placing his price on the Governor's head; two-and-sixpence.

The old warrior died in Manaia in July 1888.

10b. TE KOOTI TE TURUKI RIKIRANGI

Te Kooti Rikirangi of Rongowhakaata is famous as both the founder of the Ringatu Church and also as a talented warrior and leader of men.

Te Kooti first rose to prominence when he was in his forties. This occurred after the battle at Waerenga-a-hika (Gisborne) where a force of Government troops and so-called "friendly Maoris" (including Te Kooti) successfully routed several hundred Hauhaus (see 11b) entrenched in a pa there. After the engagement Te Kooti was charged with conspiring with the enemy and was later arrested. He was released several days later because of a lack of evidence. Before this Te Kooti had been regarded by the Pakeha authorities as a petty trouble-maker and it was considered to be expedient to simply include Te Kooti in a group of Hauhaus prisoners from the Waerenga-a-hika engagement that were due to be deported to the Chatham Islands. Thus he was sent into exile with the others without anything proven against him and without a trial.

During his captivity on the Chatham Islands he had a severe illness and while he was recuperating he started a study of the bible. He taught his fellow prisoners some of the psalms, compiled prayers and held religious services. All of the prisoners except Te Kooti were

Hauhaus who were familiar with the principles of the Pai Marire religion. Te Kooti persuaded them to form themselves into a new faith based on Te Kooti's interpretation of the Bible. Almost all of the prisoners converted to this new faith which retained a vestige of the Pai Marire faith — that of the upraised hand (the Ringatu).

In 1868 after quite a period in which the prisoners had been subjected to ill-treatment from their guards — Te Kooti laid plans to escape from the Chathams in one of the regular supply boats. Te Kooti picked two parties of men, one to attack the military redoubt and the others to attack the schooner. Both groups were successful. Two hundred and ninety eight people escaped.

Once back in New Zealand Te Kooti and his followers embarked on a campaign of revenge in which the people responsible for sending Te Kooti and his followers into exile were killed. A very successful guerilla campaign followed this which continued until 1872. Te Kooti was never captured.

Te Kooti, the tohunga, prophet and faith healer died at Ohiwa in 1893 greatly mourned and venerated by his followers.



10b TE KOOTI

11a. TAONUUI

Aperahama Taonui was a prophet and chief of the Popoto tribe, Hokianga. He was born in 1815, and died in 1882. Taonui was mission-educated. Both he and his father signed the Treaty of Waitangi in 1840, the younger Taonui signing his name as, "Aparahama tautoro". At this time Taonui (would only have been about 25 years old.

He was involved in the Ngati Popoto wars against Hone Heke, was seriously wounded, and was taken to Auckland to recuperate. He received a Government pension as a result of his war duties. He often travelled between

Auckland and the north and is thought to have had knowledge of the English language. He was considered to be scholarly.

He appears to have been recognised as the leader of his tribe before his father Makoare's death in 1862, an indication of his ability. In his later years Taonui became a prophet of the Ngakahi cult, a religious movement led by a friend of his, Papahurihia or Te Atua Wera. Taonui was of significance as a prophet. His words, referred to as "nga kupu o Aperahama", are still remembered and discussed.

11b. TE UA HAUMENE

Te Ua Horopapera Haumene, the top figure on this poupou, was the founder of the Hauhau or Pai-marire religion. This religion was formed in the early 1860's after Te Ua was "visited" by a series of atua including the angel Gabriel. The lower figures are Matene Rangitauira and Hepanaia Kapewhiti, Te Ua's two disciples.

The events concerning the formation of the Pai-marire religion are well documented. Apparently Te Ua was a peaceful man who was first noticed when he tried to convince members of his tribe not to loot the wreck of a steamer, the Lord Worsley, off the Taranaki coast. This advice went unheeded. Shortly after this, Te Ua was accused of assaulting another man's wife. He was bound hand and foot by the husband of the offended woman and as Te Ua was lying in this state, he was visited by the angels Gabriel and Michael, who it was said, had come from the Lord Worsley wreck. At Gabriel's instructions, Te Ua burst free of his bonds. Te Ua's captor bound him again, but again Te Ua burst free.

This story was widely spread amongst the Maori people of Taranaki and Te Ua gained fame as a prophet.

The early 1860's in Taranaki had been particularly turbulent for Maori people. There had been sporadic but intense fighting with the European militia and constabulary which resulted in the confiscation of 1,275,000,000 acres of Maori land. Many Maori people responded by turning to the Pai-Marire religion.

The centre of worship was the "niu pole" which was a flag pole rigged up like a ship's mast. The faithful gathered around this to chant karakia. At these meetings, the sign of the up-raised hand or "ringa-tu" was adopted. When Pai-

marire warriors went to battle, they used this sign and shouted — "Hapa! Pai-marire, hau!" Thus they were referred to as "Hauhau warriors". The sign of the up-raised hand was later used by Te Kooti Rikirangi when he formed the Ringa-tu church. (see 10b).



11a TAONUUI



11b TE UA; MATENE/
HEPANAIA



12a TOHU/TE WHITI



12b T POTANGAROA/
PAORA POTANGAROA

12a. TE WHITI O RONGOMAI/TOHU KAAKAHI

TE WHITI ORONGOMAI

Te Whiti was born at Ngamotu on the northern side of Paritutu near New Plymouth city. He resided further down the coast until 1865 and then moved inland to Parihaka after his home was burned to the ground several times by the government troops.

After the land "confiscations" of the 1860's, Te Whiti became a renowned prophet, patriot and gatherer of peoples. He supported the Kingitanga and was a proponent of Maori sovereignty and self-determination which he tried to achieve by instigating a passive resistance movement against the Pakeha settlers and militia in Taranaki.

Above all Te Whiti was a charismatic and gentle person who had sufficient mana to influence those around him to "fight" in a peaceful way for what they believed in.

"Tenei ano ra to Raukura ka titia"

12b. TE POTANGAROA

Te Potangaroa, a tupuna of the Paora Potangaroa described below was also a famous tupuna of the Wairarapa. He was a highly respected chief of the Ngati Kahungunu and his iwi occupied the land that stretches from Porangahau down to Te Rangi-Whakaoma (Castle-Point). As a young warrior his prowess in battle was renowned and he is said to have taken part in the great battle called Te Tarata (at Lake Ferry).

However, he is best remembered for his goodwill to the European colonisers. Almost inevitably led him to become one of the first chiefs to adopt the ways of Christianity. His conversion to Christianity and his encouragement of it amongst his people are what he is most noted for.

PAORA POTANGAROA

Paora Potangaroa was described as the prophet Paul of Te Oreore, a great mystic, a worker of miracles, an extremely religious and tapu man possessing a spirituality and psychic ability or special power which established him as a "Holy Man!"

He was considered a very important person with outstanding attributes and powerful mana.

Christianity had brought a new God, (Te Atua Kaha rawa, Te Matua o te Rangi), to the Maori people which had resulted in the widespread modification and often total abandonment of many of the old beliefs and rituals. Through visions Potangaroa recognised the

TOHU

A chief and kinsman of Te Whiti Orongomai, together they established a centre and refuge of passive resistance at Parihaka, "a republic within the state" — an open door unfortified village. Sympathisers and supporters flocked there to listen to the wisdom of the spoken word.

"E rere ra te motu nei" is a waiata composed by the Muaupoko tribe of the Otaki coast. This tells of the highest regard that they and others of Aotearoa held for him his strength and doctrines.

At the sacking of Parihaka on the 5th of November 1881 Tohu and Te Whiti and their followers were arrested. They were held without trial for two years. In 1883 they made a hero's return.

"Ka hoki mai ano ra he tangata rongonui tonu ki te tangi a te poi."

dangers of this and so continued to proclaim the importance of tribal ritual while also recognising Christianity.

On one occasion in 1881 Potangaroa had a particularly mysterious dream, so he called his people together to interpret it. Three thousand people gathered at Nga Tau E Waru, Te Oreore to observe the interpretation. Potangaroa had even visualised the great numbers of people coming and was able to prepare for the occasion.

The people assembled outside Nga Tau E Waru awaiting Potangaroa's "matakite". The prophecy was in the form of symbols on a flag; "Look at the flag, what does it mean?", said Potangaroa. But the people were sceptical and were awaiting a miracle. Among those attending were Ministers of Religion, Inspectors of Police and people from other religious denominations. No one could interpret the symbolism of the flag. Hundreds of interpretations were offered, yet none entirely satisfactory. The symbolism of the vision was eventually interpreted as relating to the self destruction of Maori culture and to the loss of Maori land.

Thus the importance of this prophecy was the early recognition of the significance of the damaging social and cultural changes brought about by the conversion of Maori people to a Christian and European lifestyle.

In June 1881, after Potangaroa had given his prophecy he died at Te Oreore.

13a. TE RANGIHIWINUI/TE HUNIA

MEIHA KEPA RANGIHIWINUI

Te Rangihwinui was a leading chief of the Whanganui tribes through his mother Rere-o-maki and was also of equally high rank in the Muaupoko tribe through his father Tanguru who was the paramount chief of those people at the time of Te Rauparaha. His reputation as a leader and his experience and skill in the new style of warfare were widely known and not a little feared by potential adversaries. A contingent of Muaupoko under the leadership of Rangihwinui (known then as Major Kemp) had assisted the government forces in the campaign against the Hauhaus.

Rangihwinui played a major role in a Muaupoko land dispute in 1873. The Muaupoko people had suffered greatly at the hands of Te Rauparaha after Te Rauaparaha's son and daughter had been killed by Muaupoko at Papaitonga. In revenge Te Rauaparaha eventually took control of most of the Muaupoko lands which he gave to Ngati Raukawa who had moved down from the Waikato to help him. Te Whatanui, the Raukawa chief took pity on Muaupoko and gave them back 20000 acres of their land, much to Te Rauparaha's disapproval. After Te Whatanui died relations between Ngati Raukawa and Muaupoko deteriorated and in an historic Land Court decision the Muaupoko 20000 acres was increased to about 52000 acres and Rangihwinui was fittingly made Trustee of the land. Much of this land was later partitioned but Rangihwinui had the

foresight to place 15000 acres of it aside in trust as a perpetual home for Muaupoko.

A block of approximately 100 acres of land situated half a mile south of the Wirokino Bridge over the Manawatu River is dedicated to Te Rangihwinui.

TE HUNIA

Hunia te Hakeke "Governor" was a chief of the Ngati Apa, Rangitikei (Manawatu). He was married to the colourful female ariki of the Wairarapa, Niniwa-i-te-rangi (see 19b). It is said that Kupe, a meeting house at Horowhenua, situated on a small hill called Panui-o-Marama, a short distance from Te Rae o Te Karaka, was built by Hunia and Major Kemp as an "act of defiance" over the Muaupoko land ownership question (described above). In the new tribal boundaries Muaupoko were barred from what had previously been a traditional source of food at the Hokio stream. Buick (in his book "Old Manawatu") states that the house was built on what had hitherto been regarded as Ngati Raukawa land, at the place where Tauteka, Te Whatanui's wife, was buried. Thus the construction of Kupe was an act of defiance against Ngati Raukawa. As a result of this, a meeting of the respective chiefs was called and the runanga agreed with Hunia's demands that the Muaupoko tribal boundaries should be moved up to a line parallel with Kupe and the Hokio stream. Native land court sittings reaffirmed this position.



13a RANGIHIWINUI/TE HUNIA

13b. TAHUPOTIKI WIREMU RATANA

Te Kooti Rikirangi said in 1893 before his death;

"Ko nga Kuri a Whareki Tikirau, kotahi te tamaiti, ki te puta ia i roto i te ono tau, nui te pawerawera, ki te kore, e rua tekau ma ono nga tau ka puta ki te Hauauru, mana e whakakotahi nga iwi ki te Whakapono."

"From Katikati to Whangaparaoa (ie from one limit of the Mataatua district to the other) there will be one child. If he arrives within six years there will be great tribulation. If his advent does not take place in that time, in twenty-six years he will arise from the west and will unite the people."

On the 25th of January 1873 Tahupotiki Wiremu Ratana was born near Bulls, to Urukohai and Ihipera

Koria Ratana. His whakapapa connected him to the Manawatu and South Taranaki tribes.

Worship and learning about Ihowa (God) were an everyday (event for Ratana from early childhood. Ratana married Urumanao Ngapaki, from Patea of the Ngati Hine hapu. They had eighteen children, most of whom were sent to foster parents.

On November the 8th Ratana received a vision from Ihowa and the Wairua Tapu (Holy Spirit) spoke to him about the work he was to do. His mission was to help in the betterment of the Maori tribes, through both Ture Wairua (Spiritual) and Ture Tangata (Physical) activities. Examples of the former include his attempt to denounce the tohunga makutu; and the healing of



13b RATANA

the body, soul, and mind through faith in the Father (Jehovah), Son (Jesus Christ) and Holy Spirit. The physical works included political representation which would give the Maori people more autonomy in how they organised and controlled their lives.

Ratana died on the 18th of September 1939 at Ratana Pa. Part of his final covenant said;

"E Ihowa, te Matua, te Tama, te Wairua Tapu, me nga Anahera Pono, kua papawera te tinana e hipoki nei i toku wairua... He pono e ora ana te Ariki toku Kai-whakaora a Ihu Karaiti."

"Oh Jehovah, the Father, the Son and Holy Ghost, and the Faithful Angels, the flesh is worn thin where it encases my soul... of a truth the Lord my Saviour Jesus Christ lives."



14a WAIRAKA/
TAMATEA-KI-TE-HUATAHI

14a. WAIRAKA

*Piki ma ra kake mai ra,
Homai te waiora ki ahau
E tu-tehua ana koa te moe a te kuia i te po.*

*Po po i raru ai a Wairaka.
Papaki tu ana te tai ki Te Reinga,
Ka po ka ao ka ea, ka awatea.*

*Climb hither, ascend hither,
Give unto me life giving waters,
For the lady sleeps in yearful
anticipation,
Like the night in which Wairaka was
deceived,
As the tides broke at Te Reinga,
In the night, then came the dawn,
The act complete, as daylight broke.*

The above tau is concerned with Wairaka, daughter of Toroa, the captain of the Mataatua canoe.

It seems that Wairaka took a liking to a handsome stranger from Taranaki called Tukaiteuru, who was on a visit to Whakatane with two companions. Wairaka decreed that this man should be hers. As night fell and all had retired to the wharepuni, Wairaka's longing looks for this stranger were noticed by one of his companions, a less handsome man called Te Maiurenu.

Being a man of perception, Te Maiurenu was able to anticipate what might happen as the night wore on. When the wharepuni fell into darkness, Te Maiurenu succeeded in convincing his unsuspecting companion

to change places with him. As dawn broke, Wairaka rushed off to tell her father that he was about to become a father-in-law. Toroa approved and asked who his future son-in-law might be. Wairaka acquainted him with the fact that she had left a scratch mark on his face. Toroa called his people together and waited for the guests to emerge from the wharepuni. Imagine Wairaka's shame when it was discovered by all that she had been tricked ... and by a not so handsome man. E taea te aha? Nothing could be done about it. However, Wairaka is also immortalised by a more honorable deed.

The Mataatua canoe was moored close to where Whakatane town is now. All the able-bodied men had left to investigate the new land and Mataatua was unattended. As the tide ebbed, Mataatua broke its moorings and started to drift out to sea. Only the women were aboard. Wairaka was not about to let this happen. Uttering the words, "kia whakatane au i ahau" (Let me be as a man), she hoisted the sail and guided Mataatua back to land. And so Mataatua was saved.

One of the words that she uttered, WHAKATANE, is now the name of the present township and of the river that flows past it.

The following is the whakapapa of Wairaka to Tuho:

TOROA
|
WAIRAKA
|
TAMATEAKITEHUATAHI
|
TUHOE

14b. TE PUNI

Honiana Te Puni, like Te Wharepouri was a chief of the Nga Motu hapu of the Te Atiawa tribe. Te Puni's life paralleled that of Te Wharepouri in many ways and it is quite probable that the two were great friends. For instance they were both chiefs in the Nga Motu hapu; once they both went on a trip to Sydney from New Plymouth in the 1820s, and they both later moved to Wellington where they were well known to the European settlers in the 1840s as powerful and friendly chiefs. (See Te Wharepouri No.15b for these details).

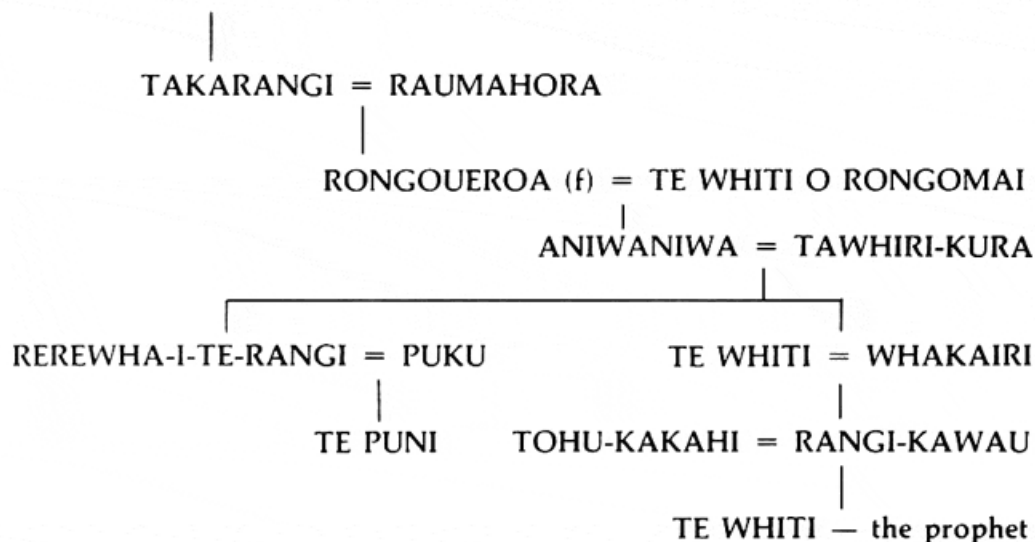
Te Puni however is usually credited as being the more senior of the two. S.C. Adkin in his book (1959) — "The Great Harbour of Tara", notes that "the Chief Honiana Te Puni lived at Petone [Pito-one pa] and was the Ariki or paramount chief of the Te Atiawa people in occupation of the Wellington

Harbour land at the time of the advent of the New Zealand company settlers".

S. Percy Smith also comments that Te Puni was held in such esteem by members of the tribe that when he spoke, his word was regarded as law. Te Puni like Te Whiti O Rongomai, was a descendant of a very famous Taranaki marriage between Takarangi and Raumahora. (See 19a).

Te Puni died in Wellington in 1870, but the man and his name have not been forgotten. Today the cemetery of the Te Puni family lies on the eastern side of Te Puni Street, Petone. In the cemetery there are tombstones dedicated to the memory of Te Puni and some of his later descendants. The cemetery is located approximately on the site of the old Pito-one pa. Many of Te Puni's descendants still live in the Hutt Valley today.

TE RANGI-APITI-RUA = KOROTAIA



15a. NUKUPEWAPewa

Nukupewapewa, the fighter, the tactician, the engineer and chief, is a descendant of Tamatea-Ariki-nui.

It is claimed that his gift of mimicry as a child, resulted in great fighting skill and quick wit. He is said to have been a full foot taller than his compatriots, and he is so named because his moko was that of the pewapewa pattern.

His first great achievement was in the construction of Nga-mahanga pa, on the Ruamahanga river in the Wairarapa. This pa was fully fortified, enclosed in tall palisades.

His many battle campaigns began at Maungaraki pa which was said to be the Troy of the Wairarapa. From a cliff above this site, he launched a raupo kite into the pa whereupon the doors were opened and Maungaraki taken!

In one colourful adventure, a young Te Heuheu was forced to surrender to Nukupewapewa after a battle at

Omakukara, (west Taupo); in another, the cunning Te Rauparaha was halted from laying his hands on the Wairarapa, (The battle at Peehikatea in Greytown), and yet another involved the famous Te Wharepouri of Te Atiawa. (See 15b).

Nukupewapewa the warrior, poet and tohunga was drowned in about 1840 in the region of Whakakii, in a disastrous storm which overturned his canoe.



14b TE PUNI



15a NUKUPEWAPewa



15b TE WHAREPOURI/
TE UA-MAI-RANGI/
TE KAKAPI

15b. TE WHAREPOURI

Te Wharepouri was one of the principal chiefs of the Nga Motu hapu of Te Atiawa of north Taranaki. The territory of Nga Motu includes the area in the vicinity of the Sugar Loaf Islands at the Port of the modern city of New Plymouth and as such forms the southern limit of Te Atiawa's Taranaki lands. Te Wharepouri was well known to the early European traders at New Plymouth in the late 1820's and it was he who encouraged Richard Barrett and Hakirau (Love) to establish a regular trade route between there and Poihakena (Port Jackson or Sydney, Australia). On one trip Te Wharepouri and several other Nga Motu chiefs even accompanied the vessel to Sydney, returning by way of the Bay of Islands.

Te Wharepouri is probably better known however for his exploits in the Poneke (Port Nicholson, Whanganui-atarua, or Wellington) area. It is not clear whether Te Wharepouri moved south to Wellington with the rest of Te Atiawa in the late 1820's in the migration known as the Heke-whiri-nui or whether he moved down at some later date. There are references to him being in both places over a number of years.

It is clear that Te Wharepouri had become one of, if not the principal chief of Te Atiawa in the Wellington region by 1840 when the first European settlers whom he befriended were starting to arrive here.

Te Atiawa however had moved into the Wellington area some ten to fifteen years earlier displacing Ngati Ira and Ngati Kahungunu as the tangata-whenua group and it was Te Wharepouri who was eventually instrumental in establishing peaceful relations between the warring tribes. This was achieved after a party of Ngati Kahungunu under Nukupewapewa had captured Te Wharepouri's wife and daughter, Te Ua-mai-rangi and Te Kakapi and very nearly killed Te Wharepouri himself. However Ngati Kahungunu desired to establish peace between the tribes so Te Ua-mai-rangi and Te Kakapi were returned unharmed. It was this kind of action that led to peace when a large contingent of Ngati Kahungunu came to Pito-one (Petone). Te Atiawa were informed by Tu-te-pakihi-rangi of Ngati Kahungunu that they need not return to their Taranaki lands. His advice to Te Atiawa was,

"Live all of you on this side of the mountains (Remu-taka) — you on this side, I on the other. I will call those mountains our shoulders; the streams that fall down on this side are for you to drink, on the other side for us."

On the poupou in Te Tumu Herenga Waka Te Ua-mai-rangi and Te Kakapi are depicted below Te Wharepouri.

16a. RUAPUTAHANGA

There are various accounts about this tupuna wahine's origins. One version has her home at Whenuakura and Waitotara, (Nga Rauru Kitahi); another, that she came from Patea, (Ngati Ruanui); still another that she was from Te Ramanui Pa, which once stood where the present day Hawera Public Hospital is situated, — nonetheless she has connections to each of the iwi of Taranaki whanui.

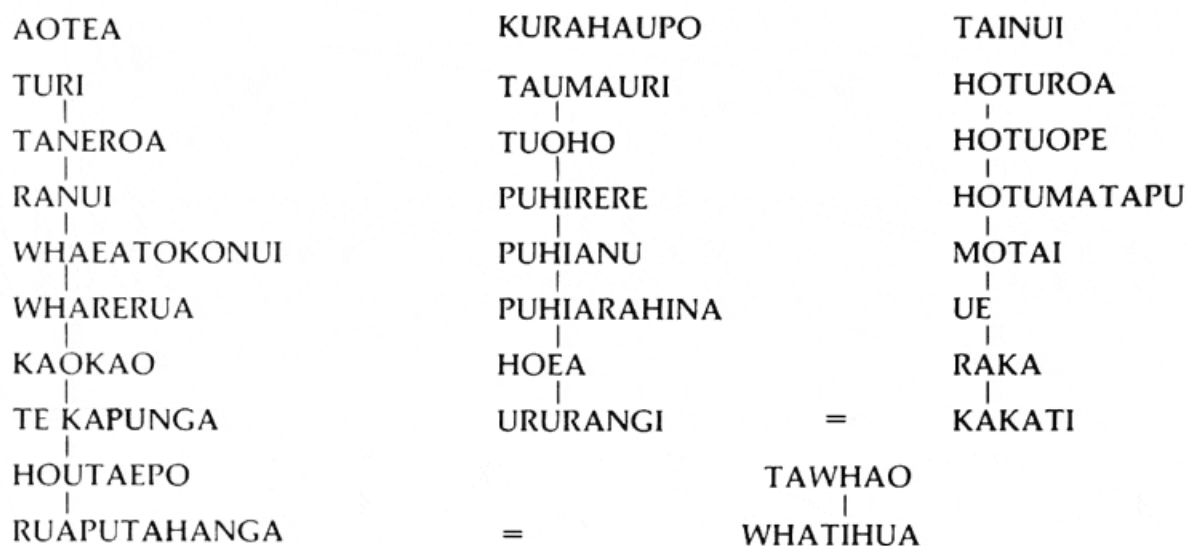
Ruaputahanga was well-known for her prowess in women's taiaha — her own taiaha having the name Taukaakaa.

A visiting Waikato group noticed this aristocratic woman's ability with the taiaha, (and her appearance also, 'for she was fair-headed and had a beautiful complexion); especially one young Waikato man of high rank — Turongo.

He successfully sought Ruaputahanga's favour and their match was approved by the couple's respective iwi. Turongo and his people returned to Kawhia, leaving Ruaputahanga to make her way to Waikato when they heard the song of the pipiwharau, the shining cuckoo — (early in spring).

However Whatihua, (Turongo's tuakana), also sought Ruaputahanga for himself. By inviting a large group of Ruaputahanga's people to accompany her to Waikato, (unbeknown to Turongo), Whatihua won Ruaputahanga's favour when it was found that he, not Turongo, was best able to host Ruaputahanga and her people.

So it was that Whatihua and Ruaputahanga brought together the aristocratic lines of the Tainui and Aotea canoes.



16b. MAHINARANGI

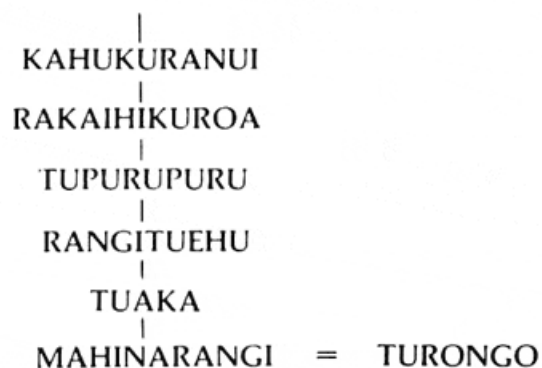
Mahinarangi was born in the Heretaunga district and was of rangatira status by virtue of the fact that she was the grand-daughter of Rangituehu who was the great, great grandson of Kahungunu.

As a young woman she was taken as a wife to Turongo, a young chief of the Waikato tribe. One of their children was Raukawa, the eponymous ancestor of

the Ngati Raukawa iwi. This line traces her descent through Maniapoto to Potatau (of the Maori King movement).

There is a carved meeting house named after Mahinarangi at Turangawaewae marae at Ngaruawahia which was used by King Koroki as a reception room. It is a tohu maumahara to this famous ancestress.

RONGOMAIWAHINE = KAHUNGUNU



16a RUAPUTAHANGA



16b MAHINARANGI

17a. HINEMOA

Hinemoa lived at Owhata, on the eastern shores of Lake Rotorua, with her mother, Hinemaru and her father, Umukaria. On days and times pre-arranged, the Mokoia Island people crossed to Owhata, on the mainland to barter their fruit, kumara and other produce, for cloaks and other vestments. They held sports, wrestling, swing games and some times, taiaha contests. These were always festive occasions and each night the canoes were pulled up to the land, away from the beach.

One evening, Hinemoa, hearing the lonely flute of her lover Tutanekai, removed her clothes and tied three calabashes to each side of her body over which she wore a large cloak. She went to the rock, Iriirikapua, climbed it and sat for a time meditating and praying. The place at the lake edge where she dropped off her cloak was named Wai-rere-wai. She got in the water and swam across the lake to Mokoia Island and landed at Wai-mihia, the thermal bath, where she plunged into the warm and caressing waters.

A short time later, Tiki, a man servant of Tutanekai, arrived to fill a calabash with water for Tutanekai to drink. Hinemoa waited until Tiki had filled the calabash, then said in a man's voice — "Give me water to drink". She drank it and threw the calabash to the ground. Tiki ran back to Tutanekai and told him what had happened. Tutanekai went down to the bath. In a demanding voice he asked, "Where is the man who smashed my calabash?" Receiving no reply he crossed to the other side of the bath and pressing his hand along the side of the bath, caught hold of the hand of Hinemoa. "Who is this?" Hinemoa replied — "It is I, Hinemoa".

A short time later the union between Hinemoa and Tutanekai was given official blessing by the respective tribes.

MIHIKITEKAPUA

The bottom figure on this poupou portrays Mihikitekapua, the prolific composer, not to be confused with Mihikitekapua, wife of Parahaki, who lived generations before the former, although both were of Tuhoe descent.

Mihikitekapua lived mostly at Te Matuaahu, a pa situated at the northern end of Lake Waikaremoana but during Te Kooti's campaign in the 1860's, she lived for a while at Te Whaiti.

Mihikitekapua is noted for composing waiata aroha; songs of yearning. They were mostly about the way she felt: her yearning for her children, now all

grown-up and living elsewhere, and also her desire to be with her relatives in the hinterland of Te Urewera. It seems that Mihi spent the latter part of her life living alone at Te Matuaahu. This is supported by two lines in one of her songs;

*'Ko au anake ra i mahue iho nei, e
Hei heteri kiritai ki Te Matuaahu.'*

*'I alone am left here,
As a sentinel of the approaches to Te
Matuaahu.'*

Her classic 'Taku Rakau' is now known and sung throughout Maoridom.

17b. TE RANGI TOPEORA and MERERIKIRIKI

Topeora was a kawai rangatira from Ngati Toa, a niece of Te Rauparaha — her mother being Waitohi — and a sister of Te Rangihaeata. She was a descendant of Hoturoa, a rangatira of the Tainui canoe. She was born at Kawhia.

She is renowned for her compositions — both waiata aroha and kaioara. On one occasion when the Ngati Pou people killed some of her younger brothers and sisters, Te Rauparaha who defended his people fiercely, set off in search of them, and she composed a special kaioara in which was described some horrific violent deaths for them, and which did indeed occur. But as mentioned, she was also capable of writing the most beautiful love songs.

She had many husbands which was unusual for women. One such husband was Te Ratutonu, a rangatira from Taranaki. She allegedly stole him from another composer from Te Atiawa, Nekepapa and the story has it that she married him by throwing her dog-skin cloak over him. He was later killed by the Nga Rauru.

Only two women signed the Treaty of Waitangi — and Topeora was the first of them.

Being a very proud woman, when she was baptised she took the name "Kuini Wikitoria".

It is said that she refused to wear Pakeha clothing — her clothing was the korowai, parawai and other types of Maori clothing.

She died in 1873 in Otaki.

MERERIKIRIKI

Mererikiriki was a leader and tohunga at Parewanui marae near the mouth of the Rangitikei river. She was a member of the Church of England and set up "Te Haahi o te Wairua Tapu", — (The Holy Ghost Mission), to combat what she perceived to be Maori superstition, but through this became a recognised traditional tohunga in her own right.

She was a prophet, forseeing the emergence of Ratana, and preparing him to take "the cloak of the spirit of Tawhiao and Te Whiti", subsequent to Te Whiti's death. She named Ratana's sons, Arepa and Omeka, but refused to baptise them because their mana was too great. She advised and guided Ratana who learnt from her the psychology of faith healing.

18a. TAMAIRANGI/HINERONGO

Tamairangi is said to have been as great a chieftainess as Hinematiaro, of Tolaga Bay whose fame had reached the early missionaries in the north, by whom she was referred to as "a great queen". Tamairangi, in travelling from village to village, was never allowed to walk; she had male attendants who carried her. When she appeared before the tribe on public occasions, she was dressed in the finest mats, with plumes of albatross feathers in her hair, and a long and richly carved taiaha in her hand.

When Te Atiawa and Ngati Toa invaded her district and killed many of her people, Tamairangi and the other survivors took refuge at Tapu-te-ranga pa, the islet in Island Bay, Wellington, and when that place fell, her people carried her off by sea around Te Rimurapa (Cape Te Rawhiti) to Ohariu, a little bay on Cook's Straits, due west of Wellington, where she was captured by her enemies, who however did not kill her or her children. Dreading that she would be put to death she asked to be allowed to sing her own lament, a request that was acceded to by her

captors. This lament, in which she took farewell of her people, and her lands, was of such a pathetic nature that it appealed to Te Rangihaeata, chief of Ngati Toa, who begged of Te Atiawa her captors — that she might be given to him, and this request being complied with, she was taken to Kapiti Island where she and her family stayed for some time (see b). While there, her son Kekerengu, who was a full grown man, got into trouble through a liaison with Te Rangihaeata's wife, and fearing the consequences, he, with his mother Tamairangi and her children, escaped by canoe from Kapiti in the night, and braving the terrors of Cook's Strait, crossed over to Arapaoa, Tamairangi's old home. Here they all stayed some time, but still fearing the wrath of Te Rangihaeata, they again fled and eventually reached Kekerengu, a stream, (now a small village), twenty miles south of Cape Campbell. Here the fugitives were set upon by the Ngai Tahu tribe, and all killed. Since then this place has been called Kekerengu, after the son of Tamairangi.

HINERONGO

Hinerongo was a Ngati Mamoe ariki. Her home base was at Waipapa (near the mouth of Waiotoa — Clarence river). Originally she was the leader of the Ngati Mamoe people from Hawkes Bay (at Otatara pa). These people had migrated south three generations before her and intermarried with the people of the Wairau area. Some time later they moved down to the Kaikoura coast in the migration by the Rangitane people to that area.

Hinerongo was of mixed Rangitane and Mamoe descent and in a battle between the two tribes was captured by her Rangitane relations and a few days later was in the care of the Ngati Kuri (hapu of Ngai Tahu). These people had migrated to the Tory channel area (Kura tei au) under Puraho and his son

Maru. When Ngati Kuri took Hinerongo she became the prize of the Ngai Tahu rangatira Tuteuretira, who thought he had acquired a Rangitane woman. After a series of events Tuteurutira left his people and took her by sea home to Waipapa where he became a noted rangatira amongst her people.

There are many descendants today from the marriage of Tuteuretira and Hinerongo. Many of the Kaikoura Ngai Tahu people carry the blood of Rangitane, Ngati Mamoe and Ngati Kuri because of the descendants of Hinerongo. Traditional accounts of their meetings are remembered in the place-names from Wairau to Te Karaka (Cape Campbell) and down to Kaikoura.

18b. RONGOMAIWHAINÉ/HINEMATIORO

Rongomaiwahine is a descendant of Popoto, (commander of the Kurahaupo waka). She lived at Mahia in the Hawkes Bay area, and she was renowned for her beauty.

Kahungunu hearing of her beauty and the "challenge" she had issued; "Na te mea ano ra he kopua papaku, mehemea e taka mai ana ki te kopua hohonu a Rapa e tuhera atu nei, pokopoko ana ia ki roto"; he was determined to have her. Although, Rongomaiwahine had just married Tama-taku-tai, Kahungunu used every means at his disposal to convince her people that he was the proper husband for their daughter. He eventually claimed Rongomaiwahine to wife and from this union was the beginning of a great number of the hapu of the Tairawhiti, being; Rakai-Paka, (Nuhaka), Kura-Hikakawa, (Ngati Kura/Mohaka), Whakarau, (Nga Potiki), Mahaki, (Aitanga-a-Mahaki) and others: Raukawa, (Ngati Raukawa), Maniapoto, (Ngati Maniapoto).

HINEMATIORO

Hinematioro was a great chieftainess from the Ngati Porou people. She was a woman of great mana and tapu and is still regarded as a queen of great fame by her people. Her father, Tanetokorangi was a grandson to Konohi of Whangara.

Konohi was a converging point of many aristocratic lines of the area between Uawa, (Tolaga Bay) and Nukutaurua, an area where many canoes landed in their migration to this land.

Hinematioro's mother, Ngunguruterangi, was a great granddaughter of Rerekohu, great grand-child of Tuwhakairiora and Ruataupare and these people are of the highest ancestry of Ngati Porou and Te Whanau-a-Apanui. Hinematioro was also the grandmother of the illustrious Ngati Porou chief, Te Kani-a-Takirau through her eldest daughter Ngarangikahiwa and Rongotumamao.

Because of her tapu and mana, Hinematioro was carried everywhere by her people and was attended to with great care and respect. She ate only the best quality foods. Her kumara were of the sweetest kind and they were of the smooth and unwrinkled variety. Locals of Whangara still know the sites of her kumara gardens which were called; "maraporotakataka".

Most of her life was spent in and around the Uawa — Whangara district amongst the hapu Te Aitanga-a-Hauiti and Ngati Konohi. It was also amongst these people that she died. On that day the whole of Ngati Porou wept as their queen was laid to rest in Whangara alongside her ancestors Paikea and Porourangi.

KONOHI = HINEKINO
|
MARUKAWITI = PUHINGAITERANGI
|
TANETOKORANGI = NGUNGURUTERANGI
|
HINEMATIORO

19a. RONGOUEROA/RAUMAHORA

Rongoueroa and Raumahora were two very famous Taranaki female ancestors. Rongoueroa is famous as the mother of Awanui-a-Rangi and Rauru, the ancestors after whom the Te Ati-awa and Ngaa Rauru tribes take their name, while Raumahora is remembered principally as the beautiful daughter of Rangimohuta of the Taranaki tribe who married Takarangi.

According to widespread Taranaki traditions, Rongoueroa was married to Ruarangi who was the son of Toi-te-huatahi, (the famous tupuna of the Toi and Whatonga traditions). Rongoueroa became pregnant to Ruarangi.

According to research carried out by Ruka Broughton, when it was time for her to have the child she encountered some difficulty; the umbilical cord became twisted, 'ka mau te rauru'. This was overcome and the child was born vigorous and healthy; he was called Rauru. After the birth of Rauru, Rongoueroa went down to the stream to wash herself and to clean the afterbirth of her son when she was visited by Tamarau who came down from the sky. Tamarau was a spirit. Tamarau became intimate with Rongoueroa and when he was about to leave he called: "When your child is born and if it should be a boy name him Awanui-a-rangi; after the stream by which I descended from the sky."

Many other tribes throughout the country do not recognise Rongoueroa as the mother of Rauru and Awanui-a-rangi claiming that Rauru and Awanui-a-rangi were the sons and not the grandsons of Toi.

Traditions relating to Raumahora are set some time later than the Rongoueroa traditions, possibly some time in the seventeenth century. Apparently at that time Raumahora's father Rangimohuta of the Taranaki tribe was quarrelling with Te Rangi-apiti-rua of Te Atiawa. His son Takarangi was a great warrior. When Te Atiawa, under Te Rangi-apiti-rua were laying siege to Rangimohuta's pa — Whakarewa, the people inside the pa were running short of water. Takarangi, who had previously heard of the beauty of Raumahora, got some water for her and the other people trapped in the pa. Because of the mana that Takarangi had, the others in the Te Atiawa war party could do nothing. When Takarangi and Raumahora saw each other it was noted by the war party that "much greater is Takarangi's desire for Raumahora than fighting". Thus they were married, cementing a lasting peace between the Taranaki and Te Atiawa tribes.

The descendants of that illustrious union are many and include the prophet Te Whiti (see 12a) and Te Puni (see 14b).

19b. TE ARA O REHUA/ NINIWA-I-TE-RANGI

TE ARA O REHUA

He katorika tenei wahine no Te Awahuri i Rangitikei, i Manawatu. E noho ana i Te Awahuri ka tae te rongo o Te Kooti Rikirangi i roto o Whanganui. Katahi ka haere te wahine nei ki te whai i a Te Kooti ki Parikino, a, ka mau atu i a ia i Koriniti, ko Te Waiherehere te ingoa o te whare. Ka tu a Te Ara-o-Rehua ki te tono i a Te Kooti, a, whakamana e taua poropiti ra te tono a Te Ara-o-Rehua.

He wahine poropiti hoki a Te Ara-o-Rehua. Ki toku mohio, ko ia te mataamua o nga wahine poropiti ahakoa kaore i rangona nuitia.

Na Ruka Broughton i whakamarama.

Te Ara-o-Rehua is thought to have been the first of the Maori women prophets — a seer of Te Awahuri in Rangitikei. On learning of Te Kooti Rikirangi being in the Whanganui area preaching the Ringatu faith she went to Koroniti to the house called Te Waiherehere and asked if he would bring his teachings to the Rangitikei area. Te Kooti complied with her request and took his teachings to Rangitikei. Although not a well-known prophet she is remembered for this.

NINIWA-I-TE-RANGI

Niniwa-i-te-rangi was a female ariki of the Wairarapa. Her whakapapa traces her descent from both the Ngati Kahungunu and Rangitane tribe;

KATOTIHI
|
HINEWERA
|
HINEHAERETAKUTAI
|
TE KIRIMAU
|
HEREMAIA
|
NINIWA-I-TE-RANGI

She was first cousin to the famous chief and politician, Tamahau Mahupuku, and closely related to the illustrious chief Nukupewapewa (see 15a).

Niniwa was a wealthy woman and among her many possessions were racehorses, large blocks of land and more than one husband! It is said that upon the discovery of one of her husband's puremutanga she paid for all the ensuing divorce proceedings and left the courts quite flabbergasted!

Her novel ways of delivering koha are still often spoken of. On some occasions she is said to have had money sewn in her piupiu from which the receiver of the koha would have to pluck the treasure and she is even said to have dropped her piupiu on the marae as a form of koha!

Often these extravagances made her an enemy of the chiefs, but her mana and the kaha of her finances ensured that she had the run of the field, either on the race-track, in the courtroom or on the marae-atea.

TUKUTUKU

(The following is a description of the methods and materials used to produce tukutuku panels).

Traditionally tukutuku was made with harakeke, pingao and kiekie. They were prepared for tukutuku work in the following ways:-

HARAKEKE: Common flax — This was soaked in hot water and then scraped with a shell.

PINGAO: This was washed and dried and then allowed to bleach naturally to a yellow colour. It was predominantly found in sand hills in the North Island.

KIEKIE: This was a preferred plant because it bleached whiter than flax. It was boiled then dried in the sun.

Dying of the flax and kiekie was carried out by placing the already scraped material into swamp mud — (paru), after it had been boiled with bark from the Hinau tree. It was left in the mud for a specified period of time. These materials were only gathered at certain times of the year and often came from other places.

Traditionally tukutuku panels were made from fern stalks and kakaho shafts, and in sometimes rimu or totara slats were also incorporated.

Today more durable and readily available materials are used as backing; and coloured rafia or leather are used in weaving. In Te Tumu Herenga Waka, flat slats, peg boards and leather are the materials that have been used.

TE HERE A MATUKUTANGOTANGO

Tawhaki had a son called Wahieroa, and Wahieroa had a son called Rata. Wahieroa was killed by Matuku. His death was avenged by his son Rata, who did this by snaring Matuku with a noose; the knot of which was his own invention. This knot has now become the basic tie in all tukutuku work.

TUKUTUKU PATTERNS IN THE WHARENUI

KAOKAO: This pattern was dedicated to the warrior who came under the protection of the war God, Tumatauenga. This pattern was also known as 'takapau wharanui' which was used on all important marriage mats of older times.

POUTAMA: Poutama (step-like pattern) has both religious and educational meanings. The steps symbolise levels of attainment and advancement. At one time, Poutama was the only pattern used in tukutuku.

PATIKITIKI: This pattern is likened to the flounder and portrays favourable times. It is a familiar pattern on kete, whariki, tatua and taniko.

PURAPURA WHETU: This relates to the peopling and population of a region. It is the feature pattern of Rangiatea Church in Otaki. The symbolism of this is that the church and the Christian faith would be "as many as the stars in number". There is a proverb which expresses this sentiment:

"Tini te whetu, ko Ngati Maru kei raro."

WAEWAE PAAKURA or TAKITORU: This design came from the secret message sent by Rongomaituaho to Paikea, and Paikea having received the message in the form of three angled stitches, tied them the opposite way and sent them back. It means to communicate.

WAHARUA: This pattern is also known as whenua. It has symbolic connections with the land and goes back to early times when the umbilical cord was buried on the land.

ROIMATA TOROA: Tears of an albatross. This pattern denotes misadventure, particularly to crops.

NIHO TANIWHA or NIHONIHO: Which literally means — teeth of the taniwha. It is also the sign of the historian. In some instances, it represents the chief and hospitality. It represents also, family houses within a tribe.

MUMU (Whanganui): The people of Whanganui specialise in this design. It portrays alliance and intermarriage between senior families.

POROURANGI: A design introduced by Sir Apirana Ngata, representing the famous ancestor Porourangi of the Tairāwhiti district.

TE TUMU HERENGA WAKA: This pattern depicts the name of the Wharenuui; 'the tying post of the canoes'.

Right, Heeni Kerekere working on a tukutuku panel



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