

BEFORE THE WAITANGI TRIBUNAL

WAI 2700  
WAI 558

IN THE MATTER OF

the Treaty of Waitangi  
Act 1975

AND

IN THE MATTER OF

the Mana Wahine  
Kaupapa Inquiry

AND

IN THE MATTER OF

a claim filed by the late  
**Hone Kameta, Te Rua  
Rakuraku, John  
Terehita Pio, Paone  
Goonan and Te  
Ringahuia Hata** for  
and on behalf of Ngāti  
Ira o Waiōweka (**Wai  
558**)

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**BRIEF OF EVIDENCE OF ANNA KUREI**  
**Dated this 7th day of June 2022**

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## MAY IT PLEASE THE TRIBUNAL

Ko Matiti te maunga  
Ko Tamatea (Waioweka) te awa  
Ko Opeke te marae  
Ko Irapuaia te wharenuī  
Ko Kurapare te wharekai  
Ko Ngāti Ira te hapū  
Ko Te Whakatohea te iwi  
Ko Mātaatua te waka  
Ko Hira Te Popo te tāngata  
Ko Muriwai te tipuna

1. My name is Anna Kurei and I am an uri (descendant) of Ngāti Ira. I was born and raised in Ōpōtiki under the guidance and influence of my whānau, hapū and iwi. My formal education began in our hapū kohanga reo Te Puna o te Aroha. I attended Te kura kaupapa Māori o Waioeke for my first and last years at primary school and completed my secondary years at Ōpōtiki College. I was privileged in my early years to be raised in the rohe of my hapū and iwi surrounded by my whānau and kaumātua.
2. I am also a graduate of Waikato University graduating with a Bachelor of Arts majoring in both Māori and Pacific Development and Social Policy, completing my honours in Tikanga Māori in 2016. Currently, I work at the Ōpōtiki District Council as an Administration Officer.
3. I wish to present this evidence on behalf of my hapū, Ngāti Ira o Waioweka in these proceedings to explain the history behind the waiata “Maruhia” mentioned in the Brief of Evidence of my aunty Robyn Hata-Gage at Hearing Week 2 at Tūrangawaewae<sup>1</sup>.
4. It relates to Pou Tuawha of *Te Arataki*- A guide for the tūāpapa herings for the Mana Wahine Kaupapa Inquiry<sup>2</sup>.

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<sup>1</sup> Wai 2700, #A33(a)

<sup>2</sup> Wai 2700, #2.5.36(b)

Wāhine rangatiratanga over whenua, whakapapa/whānau, whai rawa and mātauranga

(d) What rights and responsibilities did wāhine Māori exercise over land and all natural resources inherent in the land including forests, waterways and indigenous flora and fauna?

(e) How was knowledge transferred and what role did wāhine Māori play as the keepers of tapu knowledge?

(f) How were resources held and managed in Māori society?

(g) How did this knowledge and the access to resources enhance the mana of wāhine?

h) What was the tapu and mana of wāhine Māori and how was this given effect to, protected, and restored?

### **Introduction**

5. Ngāti Ira customary rights, responsibilities and intimate relationships with our taonga have been developed over several centuries. Our heritage represents a unique, dynamic, complex and wide range of spiritual, cultural, and physical associations with our environment and resources. This is shown in our tikanga, kawa, whakapapa, sites and areas of cultural and spiritual significance, natural and physical resources and of course through our own people.

6. To establish the feminine elements of mana tuku iho of Ngāti Ira, this evidence speaks to Ngāti Ira tikanga and kawa. This will be achieved by first establishing the whakapapa of Ngāti Ira through **Muriwai** and Tamatea Mātangi. An evaluation of waiata and pakiwaitara.

### **Ngāti Ira o Waioweka**

7. The pepeha of Ngāti Ira is shown in the opening of this evidence, Matiti is one of our many maunga (mountains) within our rohe and stands on the western side of our awa (river) and marae. Our river Waioweka which was originally called te awa o Tamatea was named

after our ancestor Tamatea Mātangi who travelled through it on his waka (canoe) Tuwhenua giving names to landmarks significant to our rohe. Our awa begins at the conjoint of the Motu, Waioweka and Araroa river runs through the Waioeke gorge stretching out to Pakihikura where it continues out to sea. Opeke is our marae where our wharetipuna (meeting house) Irapuaia, and wharekai (food house) Kurapare continue to provide shelter and sustenance for our people and manuhiri (guest). We are a hapū (subtribe) of Te Whakatōhea and Mataatua is one of our ancestral waka that carried our tipuna Muriwai to Aotearoa. Hira Te Popo is our rangatira (chief) who was of great mana (prestige) and influence in helping to build the economy and led our people in to prosperity.

8. At the present Ngāti Ira occupies a small area at the entrance to the Waioweka gorge east of Ōpōtiki but, this was not always our primary area of occupation. Ngāti Ira were involved in battles that took place along the coastal area and also occupied marae located on the western side of the Waioweka river where the current bridge stands. Like many other hapū Ngāti Ira also collected shellfish from Ōhiwa, Waiaua and Waiotahe. We also collected tītī and fishing for fish from Whakaari.

### **Te Whakapapa o Ngāti Ira**

9. Our pepeha is the foundation of our identity. In it holds valuable mātauranga which connects us to our surrounding environment and ancestral history which forms the base of our mana motuhake. It holds valuable korero for us as Ngāti Ira and provides a turangawaewae (standing place) for our people. Mentioned in our pepeha is our tipuna wahine Muriwai who was the ariki of Mātaatua waka and it is through her that all Te Whakatōhea hapū are connected. Also mentioned in our pepeha is our wharetipuna Irapuaia, mokopuna of Muriwai and Tamatea Mātangi and the name from which our hapū Ngāti Ira derives from.

## **Muriwai = Tamatea Matangi**

### **Rangikurukuru**

### **Irapuaia**

### **Tamatea Matangi**

10. Tamatea Mātangi travelled with his people to Aotearoa on his ancient waka Tuwhenua from Hawaiki. A narrative provided by Best (1925) states that Ūpokorehe and Ngāti Ira are connected through Tamatea however, Ūpokorehe refer to Tamatea Matangi as Tamatea Nukuroa (Best, 1925). This is also supported by Ranginui Walker (2007) a local and prestigious historian who states
11. Tamatea was also known as Tamatea Nukuroa, a traveller from Tūwhenua...Tamatea was accompanied by a contingent of 140 people who dispersed in different directions in search of land, Tamatea left one of his daughters, Te Rangiwaka-a-Tamatea, in occupation of land at Kahūnui. Features on the landscape that commemorate Tamatea are Te Heru-o-Tamatea (Tamatea's comb), and a pool named Tangiwai in the area of Waioweka. The latter was on a ridge, where the water emerged when Tamatea stamped his foot (Walker, 2007).
12. Best explains that although Ngāti Ira and Upokorehe were closely connected there were times when our hapū were also in conflict. He argues;
13. When Te Upokorehe were living at Waioeka among Te Whakatōhea, to whom they were related, they slew some of their neighbours, upon which they were attacked and driven away by Te Whakatōhea. They fled to Waiotahe, or Ōhiwa. They were also attacked by the same tribe when living at the Puhirake pa, and again defeated (Best, 1925).
14. Although Tamatea Mātangi maybe known by other names Ngāti Ira only refer to our tipuna as Tamatea Mātangi. The claim is also

supported by Ngāti Ira by our kaumatua ‘kia tātau, kia Ngāti Ira ko Tamatea Mātangi’ to us, to Ngāti Ira his name is Tamatea Mātangi. It is through the marriage of Tamatea Mātangi and Muriwai that the hapū Ngāti Ira come to be.

### **Muriwai**

15. Muriwai travelled to Whakatane on the Mataatua waka with her brother Toroa , along with their brothers Taneatua and Puhi-Ariki . When the Mataatua waka arrived the men left the waka to go exploring the new land without performing the necessary karakia . While they were gone the Mātaatua waka slipped its mooring due to the rising tide and started drifting downstream as the tide went out. Seeing the danger to the waka Muriwai, decided she would have to secure the waka. Although Muriwai was the tuakana (senior member) of her family, she approached the task with some trepidation because it was usually the role of males to perform the necessary karakia, she then fortified her courage by exclaiming ‘kia whakatāne au i ahau!’ (let me act as a man!). Muriwai’s deed is commemorated in the name of Whakatāne bestowed on the landscape and retained today as the name of a town in the Eastern Bay of Plenty. Her action also set a precedent enabling subsequent generations of her female descendants to undertake male tasks with courage and fortitude when necessary (Walker, 2007).
16. Ngāti Awa and Tūhoe claim that it was Wairaka that saved the Mataatua waka. But according to the traditions told by our kaumatua it was Muriwai that saved the Mataatua waka. Our kaumatua also state that Toroa was the captain of the Mataatua waka but, it was Muriwai who was oldest and the ariki. Furthermore, they argued and were very firm in telling us that Wairaka was only a child at the time of the arrival of the Mataatua waka. It was during the migration of the Mataatua waka she experienced her first mate at Te Awa o te Atua at Matata. There are also high consequences for breaking tapu . Muriwai suffered greatly with the loss of her two sons

Tanewhirinaki and Koau who both drowned during a fishing expedition as a consequence of breaching protocol. In contrast, Wairaka did not suffer any consequences for what others claim as her breaking of the tapu. This supports the view of Ngāti Ira and Whakatōhea that it was Muriwai who saved the Mataatua waka.

17. After the drowning of her sons the tribes of Whakatane placed a rāhui (restriction) on their ocean where they held mana moana. There would be no gathering of seafood for the period of mourning of Muriwai for her two sons. It was Muriwai that exclaimed ‘Mai ngā kuri a Wharei ki Tihirau’ from the petrified dogs of Wharei (Bowentown) to Tihirau (a distinctive cone-shaped hill near Cape Runaway);and as the news spread along the coast the tribes within this boundary extended the rāhui to take their shoreline as well. This rāhui, taking in most of Te Moana-a-Toi-Tehuatahi (Bay of Plenty) was a tribute to the mana of our ancestress and the respect and influence she had from the tribes that claim descent from the Mātaatua waka. Consequently, the extent of the rāhui is also synonymous with the boundaries of the tribes of the Mātaatua waka.
18. Muriwai settled with Tamatea Mātangi at Ōhiwa returning to Whakatane in her old age to her cave that still holds her name at the foot of Kohi Pt . It was from her tenacity and stubbornness that Te Whakatōhea derive their name “He iwi totohe”.

### **Te Whakatōhea**

19. Ngāti Ira operated as a hapū rather than part of the collective iwi, as did the other hapū of Te Whakatōhea. There is however, no denying that certain resources and boundaries were shared as a collective. The whakatauki , *Ngā Tamāhine a Te Whakatōhea* (the daughters of Te Whakatōhea) is an example of this. This whakatauki talks about the shellfish found at Waiōtahe and Ōhiwa which has sustained our people and long been a local ‘food basket for Te Whakatōhea’ and the hapū within it. Ōhiwa was also shared with other neighbouring iwi and hapū mainly Ngāti Awa and Tūhoe. According to Ngāti Ira

kaumatua Wharekawa Kurei the following korero is for Tūhoe and their access way to Ōhiwa

20. “Ka uru rātau mai Tūhoe ki te kohikohi ngā kai mataitai ana ko te ingoa o tērā wahi ko Matekerepu”.
21. Those from Tuhoe came through to gather their food on the shellfish beds, the name of that place was Matekerepu.
22. Ngā Tamahine o Te Whakatōhea is an acknowledgement of our mana moana and mana motuhake. The whakatauki shows the strong connection Te Whakatōhea have over Ōhiwa and Waiotaha. This is also symbolic of our relationship as hapū. Though we have a history of conflict amongst ourselves hapū have also supported each other to secure land and protect each other against invading iwi and or hapū. Our shared ancestry through Muriwai connects all of the hapū of Te Whakatōhea and it is through Muriwai that Whakatōhea secured the mana ariki of the Mataatua waka.

### **Te Whakapapa o Te Whakatōhea**

#### **Repanga**

23. Repanga another son of Muriwai married Ngāpoupereta a daughter of Ranginui-a-tekohu from the Rangimatatoru (a waka that arrived prior to Mātaatua) from Ōhiwa. Repanga and Ngāpoupereta had a son called Tuamutu who married Ani-i-waho a daughter of Tairongo, a descendant of Hape (Upokorehe hapū) while their other son Ruamatangi was an ancestor of Ruatakena (Ngāti Rua hapū).

#### **Rangikurukuru**

24. Rangikurukuru was another son of Muriwai and from him came Irapuaia who Ngāti Ira derive our name from. From Irapuaia came the twins Uruariki and Whiripare and it is through Whiripare that Ngāti Ira and Ngāti Ngahere and Ngāti Patu are connected.



## **Hineīkauīa**

25. The daughter of Muriwai Hineīkauīa married Tutamure of the Panenehu tribe who were one of the original inhabitants of the Whakatōhea rohe.
26. The influence of Muriwai is further reinforced through an incident involving the drowning of her two sons Tanewhirinaki and Koau. Muriwai placed a rahui over the moana which covered the boundary of the Mataatua rohe; “Mai Ngā Kuri a Wharei ki Tihirau, e i te tapu o Muriwai e” from the petrified dogs of Wharei to Tiharau, the restriction placed by Muriwai.

## **Te Tapu o Muriwai**

27. Waiata is a medium through which sacred and profane knowledge is passed from one person to another, or from one generation to another. Waiata is one of the principal networks of teaching and learning in the whare wananga, kura wananga or school of sacred knowledge. The waiata Te Tapu o Muriwai is a very old waiata that holds ancient knowledge within it. It talks about the rohe moana of Te Whakatōhea. Koroua originally used it as a tauparapara during speeches with Paroa Kurei a kaumauta of Ngāti Ira being a prominent example of this practice. It was later taught to students at Waioeka by Wharekawa Kurei as a moteatea. It was again changed in to a shorter version with a faster beat (Pao) by Te Kahautu Maxwell to be used as a performing item by the local senior kapa haka group Ōpōtiki Mai Tawhiti. The tauparapara is as follows:

*Maruhia atu i runga o Tirohanga te tohu Whakaari*

*Whakarere atu te whaiwhaiā te mate tonu atu*

*Whakaihu mau tohora tāpapa ana te rae o Kohi*

*Te mate te whakamā e patu*

*Ana Waimuri tōu ringa te waka*

*Hiko te uira, haruru te rangi, naoko te whenua, ika huirua*

*Tapu te wai, tapu te tai, ki te rā to*  
*Te awa ā te Atua eke Arawa*  
*Whakaheke matamoe Waipiko hurihia*  
*Rūrima tūtū tara no mua iho koe*  
*Rukuhia te hāpuka, te wheke, tapu te moana*  
*Tōia tōhope*  
*Ngā matatū timu te kōkō, takahia te pipi Tahe*  
*Aku Pōtiki Pākihikura ki uta, kura ki tai*  
*Kapakapa ana te Hukitewai, pāra takoto te one, kōpu e oho*  
*Kai kirikiri tuatua 'Waiaua te kai' ā te karoro koa*  
*Kōeaea e*  
*Tapu te paru fītiko e*  
*Nukutere, Te Rangi, Awaawakino*  
*Ngā Tainui, ngā Tairoa, kōpua pātiki huki te pakake*  
*Mirohia atu ngā wai o Waiomahau hia te mure*  
*Tokaroa kei waho*  
*Kei uta Parinui tātahi whatawhata kahawai, pāraharaha ika iti*  
*Ōhinemōtu*  
*Aukati Pāhau, pou tū ana te ure, tapu te awa ō Hekōpara*  
*Tōtōia atu, tōtōia mai*  
*'Mai i ngā kuri ā Whārei ki Tihirau' e i te tapu ō Muriwai e*

**Translation:**

*The sign of Whakaari covers Tirohanga*  
*Reject the curse of forth coming death*  
*Hold on to the whale which comes ashore at the headlands of Kohi*  
*Let embarrassment be their punishment*

*There Muriwai where your hand touched the canoe*

*The lightening crashes, the sky rumbles, the land stirs, two deaths at once*

*The river of the Gods where Arawa embarked*

*The short finned eel descends to Pikowai*

*Rūrima the spikes of the lizard in front of you*

*The hāpuka and the octopus dive to the depths of the sacred ocean*

*Pull into Ōhope*

*The sentries stand alert at low tide in the Ōhiwa Harbour*

*Trampling the pipi at Waiotahe*

*My pets, Pākihikura inland, Pākihikura at sea*

*The crest of the wave dances, frost fish lying on the sand, Venus rises*

*Sandy Tuatua 'Waiāua The Food Basket' of the seagull*

*The sacred mud snail*

*Nukutere, Te Rangi, Awaawakino*

*The large tides, the long tides, deep pools, flounder, crashing of the sperm whale*

*The twirling waters of Waiomahau, fish the snapper at Tokaroa out at sea*

*Parinui is inland, flailing kahawai, broad small fish, Ōhinemōtu*

*Pāhau prevents the passing, the upright genitals,*

*sacred is the river of Hēkōpara*

*Pulling away, pulling towards*

*From the dogs of Whārei to Tihirau, the sacred domain of Muriwai*

*This waiata holds ancient and significant history for the rohe moana of Whakatōhea.*

*Maruahia atu i runga o Tirohanga te tohu Whakaari*

28. The waiata first begins at Tirohanga an area located east of the Ōpōtiki township and looks out to Whakaari . Te Puia o Whakaari or

commonly known as Whakaari is an active volcano located in the in the Bay of Plenty approx. 52km north west of Ōpōtiki. It has been used as a compass showing the direction of the wind and a local land mark for the local people. During his travels Polack (1938) recorded pūrakau one of which is a story he claims is from Te Whakatōhea which explains origins of Whakaari and how it came to be.

29. Whakaari is situated from the river Ōpōtiki north thirty miles. A reef extends three miles in length, between it and the mainland. The island is stated to have arisen from deep, after Maui, the paternal deity of New Zealand theogony, had first touched fire, when, taking up the new element with both hands, he was so greatly tortured by insufferable pain, that he instantly dived under water to assuage his agony; and in the place where the he shook the fire from him arose Whakaari (Polack, 1838)
30. Whakaari was also an area for fishing such as the likes of the bramble shark whose liver produced valuable oil used to make red oaker. Whakaari was also a place for collecting Titi or mutton by the people of Whakatōhea. A report written by David Alexander (2007) titled “Ngā Take Taio Environmental Issues Relevant to the Historical Relationship Between Whakatōhea hapū and the Crown” notes how Whakatōhea hapū traditionally harvest titi (muttonbirds) on Whakaari. In his report Alexander states that up until 1954 harvesting of titi by Whakatōhea hapū was a solely Whakatōhea affair unaffected by Crown involvement locally but, it may have been affected by the status of the island once under private ownership.
31. If the plume from Whakaari drifts to Tirohanga it is a sign for fishers and divers not to go to out because a northerly wind has set in. Northerly winds make the ocean choppy and unsuitable for boat launching and diving.

***Whakarere atu te whaiwhaiā te mate tonu atu***

32. The curse of death that is mentioned here was describe as being jealousy and anger directed towards Muriwai. Because of her strength, status and no nonsense approach of handling the arguements and fights between her siblings this caused friction and jealousy from others. From this a curse developed and searched for her weakness. Because Muriwai was so strong she could not be impacted directly however, after her breaking the tapu of the waka an opportunity presented itself. The curse then turned to her children Tanewhirinaki and Koau.

***Whakaihu mau tohorā tāpapa ana Te rae o Kohi te mate te whakaama e patu***

33. From Whakaari the speaker then turns to Te rae o Kohi. This line refers to an incident that involved a tohunga called Te Tahī o te Rangi

***Te Tahī o te Rangi***

34. Te Tahī o te Rangi was a tohunga of Ngāti Awa a tribe that occupied Whakatane. His people falsely believed him to be responsible for floods that had destroyed their crops. Filled with anger they devised a plan to have him killed. Knowing they could not shed the blood of a tohunga they decided the best course of action was to plan a fishing expedition at Whakaari and leave him there to die. Whakaari was a prime fishing area especially for bramble sharks and the oil from its liver was used to make red ochre.
35. During their time fishing at Whakaari they ate fish and Te Tahī soon became thirsty. When he asked for water, they told him there was none but, asked if he could go get more since he knew where to go on the island. Te Tahī grabbed his gourd and set off, and as soon as he passed behind a headland, the waka and his people set sail for Whakatane.

36. Arriving at a lookout Te Tahī saw the waka out in the distance and wept as he realised the intentions of his own people. He then called to the creatures of the ocean who came to his call. He mounted the rangatira of whales named Tūtara-kauika who was flanked by other rangatira of the moana as he swam towards the land. Soon they passed the waka and the taniwha asked what they should do with them. Te Tahī replied ‘waiho ma te whakamaa e patu. Let shame be their punishment’. On his death Tutarakauika and the other taniwha returned to retrieve Te Tahī o te Rangi and return him to the ocean where he became a kaitiaki.
37. Te Tahī is a kaitiaki in the awa of Otara which is mentioned in a poi written by Te Kahautu Maxwell and performed by Ōpōtiki Mai Tawhiti at Te Matatini in 2013. Te Kahautu Maxwell drew on customary knowledge that had been passed down to inform this waiata and create the poi. The cave of Te Tahī is found under Pakaurangi Pa which is located along side the Otara river, another river strongly connected to Ngāti Ira. Te Tahī is a taniwha haere awa which means he moves between rivers and the ocean and has three caves one is located Te Whakatōhea, one in Ruatoki, and the other located in Ngāti Awa.

***Te rae o Kohi te mate te whakamā e patu***

38. Te rae o Kohi is a ridge line located at the west end of Ōhope. When discussing the mana moana of Te Whakatōhea Wharekawa Kurei stated the following:
39. Te rae o Kohi mai Whakatane tena, i timata mai Whakatane. Ko te ingoa ko Te rae o Kohi ka puta ki te moana ki Whakaari, timata mai ano mai Opape; Te Rangi he toka te ra kai roto te moana Awaawakino. Kei reira te toka kai roto te moana ka heke te tai ka kite te toka nei koia nei te ingoa Te Rangi timata mai i a ia puta ki Whakaari. A koiana te rohe a Te Whakatōhea koina te rohe puta ratau te hi ika

40. Te rae o Kohi that's in Whakatane, it starts in Whakatane. The name is Te rae o Kohi, from out to sea to Whakaari, start again at Opape. There is a rock Te Rangi, in the sea at Awaawakino. There in the sea is the rock and you can see it at low tide the name of this rock is called Te Rangi, it starts from there and goes out to Whakaari. That is the area of Te Whakatōhea where they would go out to fish
41. The waiata **Maruhia** certainly supports the korero of Ngāti Ira. As mentioned in Maruhia (18) Nukutere is an ancient waka which arrived generations before to the Mataatua waka travelled to Aoteroa . Nukutere arrived at Awaawakino and was anchored to the rock Te Rangi and when the tide is low you can see this rock. This is also supported by another korero that was shared by Hemoana Gage about Karia Haupapa who is another tipuna of Ngāti Ira and was present six generations before Hira Te Popo. Hemoana explains
42. Te rae o Kohi the korero from here is that is where Ngāti Patu went. They lived along Ohope where the town is up top there. That was Ngāti Patu...the last ope taua that I know of that went there was from our koroua before Hira Te Popo Karia Haupapa, Kotikoti their time. Back in their time Karia Haupapa, he was another big warrior of Ngāti Ira he was the last to take a ope taua to take back Ōhiwa harbour for Whakatōhea. He took a good couple hundred men with him and they pushed them all the way back to Wairaka.
43. But what they say is that when they got to Kohi Point he made everyone stay on the ridge line and around Wairaka and pushed all of Ngāti Awa back to Wairaka. He went down by himself...everybody stayed on top of the point and he walked down to the marae at Wairaka. He told them don't you ever come back to that side ever again or we will come back and slaughter yous all. While he was doing that and he was on the ridge line the whole war party who were around the ridgeline were all doing the haka while he was walking down to the marae by himself.

44. Nobody dared to touch him, he was an old man by then Karia Houpapa nobody ever thought to hit him over. They knew they would get done over big time and then he just turned and left. Everybody waited for him, turned and come back home from then one that's where we've always been. That's how we have always held on to the harbour same with Tuhoe they couldn't take it. Cause you don't hear the korero aye "ngā tamahine o Tuhoe, ngā tamahine o Ngāti Awa" it's only ngā tamahine o Te Whakatōhea and that's our main kupu or claim to Ōhiwa harbour cause that's what it talks about aye the daughters the kuku, the pipi, mussels those are all the daughters of Whakatōhea

***Ana Waimuri tō ringa te waka***

45. This line refers to the incident of Muriwai breaking the tapū of the waka. The change of the name of Muriwai to Waimuri is a hint to the history of our wahine tipuna. Her name originates from the island she was born from called Mauke a island of Rarotonga. Mauke faces the direction of the Pacific Ocean, which is why she was name Muriwai, "muri" means forward "wai" means water. Muriwai can then been seen as referring to her home island and its forward facing direction to the Pacific Ocean.

***Hiko te uira, haruru te rangi, naoko te whenua ika huirua***

46. From the breaking of the tapu comes the drowning of Tanewhirinaki and Koau. Thunder, lightning the ground trembeling and many other natural occurances are signs of the passing of someone who is of high significance or importance.
47. It could also be used as a metaphor for describing the loss of Muriwai. Hiko te uira, haruru te rangi, naoko te whenua; its like being struck by lightning, being over powered by emotions screaming within you so loud its like thunder. The ground is unstable and shaking around you and you feel off balanced.



48. Te Riaki Amoamo explained that the term ika huirua refers to Tanewhirinaki and Koau who drowned at sea ika=fish huirua=meeting of two. When there are two tūpāpaku lying on the marae speaker will use the term ‘ika huirua’ as reference to Tanewhirinaki and Koau.

***Tapu te wai tapu te tai ki te rā to***

49. The line refers to the rahui that Muriwai placed on the ocean from the rising of the sun to its setting referring to Ngā Kuri a Whārei ki Tihirau. But it is also important to note that her tapu was not placed on the coast line only. It covered the whole ocean from its surface down to its deepest depths, it covered the entire region of the Bay of Plenty.

***Te awa ā te atua eke Arawa! (8)***

50. As previously mentioned Toroa is the brother of Muriwai and a prominent ancestor of Ngati Awa a tribe of Whakane he was also the captain of the Mataatua waka. He gave the name Te Awa o te Atua to the river where his daughter Wairaka experienced her first mate . He bestowed the name on to the river due to her chiefly line that was given to her from the gods “Te Awa o te Atua” which translates to the river of God. It was also here that the Arawa canoe got stuck at and Toroa performed the appropriate karakia to release the waka and exclaimed “move Arawa!”

***Whakaheke matamoe, Waipiko huihia***

51. Matamoe is a term used for the blind or short finned eel. The matamoe eel is believed to be the chief of all the eels and because of this it could only be caught by people of considerable high rank. Only one eel was needed to provide sustenance for the people. There is a time when the eels migrate to the sea to spawn and die. There is also a name for eels that reside in fresh water, as suggested by Waipiko huihia. Waipiko huihia is a hidden word for Pikowai.

***Rūrima tūtū tara nō mua iho koe***

52. Rurima Island is the largest of the Rurima Rocks, with the smaller Moutoki and Tokata Islands lying about 1km east & west respectively. Moutoki island has long been an outpost for tuatara. The Rūrima islands are also compared to the spikes of a tuatara that reside on the rocks.

***Rukuhia te hapuku te wheke tapu te moana (10)***

53. Hapuku is the Māori word for groper. Te Whakatane is sometimes referred to Te puku o te wheke. Mead (1997) explains that if you use the metaphor of the octopus, you can site its head at Whakatane at Kohi Point where the prominent ancestor Toi where the name of the ocean of the Bay of Plenty (Te Moana nui a Toi te Huatahi) derives its name from. It traces its longest tentacles to the far north, to Taranaki, to Whanganui (Ngati Apa), to Waiwhetu in Wellington, to Heretaunga. This is the large octopus with long tentacles. A smaller octopus stretches out to Te Whanau-a-Apanui, to Tuhoe, Tuwharetoa and Ngai Te Rangi who have all developed out of Ngati Awa (Mead, 1997). The term Te Wheke is therefore used as a metaphor to describe the different tribes that are connected to Toi.
54. Another reasoning for this comes from a narrative of Taewhakea which is a hapū of Ngati Awa and their story of a giant man eating octopus. Te Tahī o te Rangi and Tutarakauika followed the octopus to the Rurima rocks. They dived down to the cave of the octopus which was 80 feet below the surface. When Te Tahī o te Rangi reached the cave the octopus spat all the people out.
55. Tapū te moana refers to the tapū of Muriwai as previously mentioned it was not restricted to the surface of the water or shoreline only.

### *Toia Tōhope*

56. Ōhope was once known as Tōhope. The reasoning behind this was a battle took place and the young were taken captive tied by their hips and dragged out to sea by the waka. “Tō” means your “hope” means hips the name refers to the tying of the rope to the hips of the captives before they were drowned out sea.

### *Ngā matatū te koko*

57. The area that the song is referring to is Te Horo which is a high cliff on the eastern side, below it is a deep pool which is the entrance of the white pointer shark. This is a place of Te Hapuone the original hapū of Te Upokorehe.
58. Ngā matatū “mata” means eyes “tū” means to stand or be alert. This refers to the many guardians that stand watch and guard the Ōhiwa Harbour or it could also refer to the search party of Muriwai whose eyes were constantly searching for her two sons and always remained on alert.

### *Takahia te pipi Tahe*

59. The pipi at Waiotahe are full of abundance most notably at Te Ahiaua which have been used continuously by the many hapū of Whakatōhea for centuries. Following the shore line further east is where tuatua were once collected. The word “tahe” means to scatter or spread out. It was said that after a storm it was a good time to collect tuatua at Waiotahe because the high winds forced the tuatua from hiding and scattered them along the beach.

### *Aku pōtiki Pakihi kura ki uta kura ki tai*

60. Located near Paerata is a spring where Tarawa placed his two pets (potiki) tānahanaha he named the spring Ōpōtiki-Mai-Tawhiti which translates to the pets-from-afar which subsequently became the name of the present township. As you continue to follow the shoreline

eastward you come to the mouth of the river and inlet known as Pakihikura where both salt and fresh water fish were caught by the local people.

***Kapakapa te Hūkitewai, pāra takoto te ano***

61. This refers to Hikuwai. Low tidal fish would gather close to the shore and break the water with their fins. This along with the splashing and the breaking of the water from the tails fins would make it look like the water was pulsating. Hikuwai is also a area where frost fish could be found on shore.

***Koopu e oho kai kirikiri tuatua(15- 16)***

62. Koopu refers to the morning star Venus and is commonly used as a sign for fishers. When connected to the line above this can be translated as “the morning star Kōpū is visible, awake, frost fish are on the beach”. Koopu was therefore used as a sign to wake and go to the shore and collect the fish along the sand or they would become a easy meal for the seagulls and other birds. Koopu continues to be used as a signal for food gathers.
63. Tuatua are another type of pipi and the distinction between the two is the hinge of a tuatua which is more sharply angled than that of a pipi. They burry themselves near low tide level. Kai kirikiri also refers to the other types of shellfish that burry themselves in the sand such as pūpū, oysters and cockles.

***Waiaua te kai a te karoro koa***

64. This refers to the multitudes of food at Waiaua an exclamation made by a chief called Tāpuikākahu. Tāpuikākahu was well known for his skill in making paua fish hooks to catch kahawai. One day a kahawai snapped his hook off his line. Determined he chased the fish on foot to the Motu river where he knew they would gather. When he arrived at the Motu river he heard a kuia shouting her pleasure of finding a paua hook. Tāpuikākahu told the kuia that the hook belonged to him.

When it was returned to him he was offered to join a meal at Maraenui with the kuia and whanau at Maraenui. Tāpuikākahu declined and exclaimed “ahh the plentiful food of Waiaua”.

65. The karoro which is the maori word for seagull is one of the many birds found at Waiaua

***Koeaea tapu te paru tītiko ē***

66. The koeaea is a type of fish found along the coastline. Tapu te paru was a hapū that resided at Waiaua. Tapū te paru can also be interpreted as referring to the tapū of Muriwai as it buried deep in to the sand where the tītiko and other shellfish reside.

***Nukutere, Te rangi, awaawakino (18)***

67. As previously mentioned Nukutere was one our ancient waka that arrived at Awaawakino and was anchored to the rock Te Rangi.

***Ngā tai nui ngā tai roa (19)***

68. Refers to the different tides of the bay located at Torere

***Kōpua patiki huki te pakake (20)***

69. This refers to the coastline of Te Hānoa where Tōrerenuiārua, the daughter of Hoturoa the captain of the Tainui waka, came ashore. At Te Hānoa is Pehitairi Point and below it is Kōpua Patiki a place famous for its easy catch of pātiki and mārearea .
70. Pakake is the Māori word for minke whale whose migration route passes the bay of Torere. From the ridge of Whituare you can see the minke whale sprouting the water from its blowhole and watch it jump, stand and splash in the water.

***Minohia atu ngā wai Waiomahau (21)***

71. Waiomahau is at Whituare. This line also has another hidden meaning “Te Wai i oma a Hauiti” the waters that Hauiti ran. Hauiti came from Tolaga to fight the descendants of Taua and was

unsuccessful. Hauiti used the rivers as his escape route to his waka and returned home.

***Hā te mure Tokaroa kai waho, kai uta Parinui tātahi (22)***

72. Tokaroa is the largest rock of the many Hauiti came across during his escape, it is also the area where he left his waka. Parinui is the area of the cliffs from Tokaroa, flowing to the top of the ridge in between Maraenui and Hāwai.

***Whatawhata kahawai, pāraharaha ika iti Ohinemotu***

73. The Ohinemotu river is a broad river. When the waves crash on the coast they thrash and brake on the rocks, splashing higher and higher. That is what whatawhata ki tātahi refers to. Whatawhata can also refer to the kahawai, and other larger fish chasing the smaller fish in the river.

***Aukati Pahau***

74. Pāhau is an ancestor of Te Whanau ā Apanui. He wanted the wife of his nephew Noa but Noa intercepted his advancements on his wife.

75. Pou tū ana te ure

76. This refers to the erected penis of Pahau and his lust for the wife of Noa. Another waiata of Te Whakatōhea follows a similar theme involving the erection of the penis.

***Te Kotiritiri te kotaratara***

77. At Ōhiwa a battle occurred between Te Whakatōhea and Tuhoe and according to Ranginui Walker this was the last battle against Tuhoe over ngā tamahine o Te Whakatōhea. Tuhoe intentions were to attack Upokorehe but, Upokorehe were fortunate as a party of Whakatōhea people were at Ōhiwa fishing and doing their mahi mataitai. Upokorehe called on their relatives for assistance. The battle took place at Maraetotara, the stream flowing into the sea near the centre of Ohope beach with the taua being led by Upokorehe chief Te Rupe.

78. During the battle Tuhoe managed to gain the upper hand with an encircling manoeuvre that surrounded Te Whakatōhea to the sea, cutting off any chance of retreat. In their desperate situation Te Rupe devised a cunning plan and chanted the following haka:

*Te kotiritiri Te kotaratara o huke Ohope e!*

*Haere titaha ana te kaha o te kupenga ki*

*Uta ra e.*

*Hurahia te tāngata mate!*

*Hurahia te tāngata mate!*

*Houhoua e te ure,*

*Houhoua e te ure,*

*Ki roto ki te onepu*

*Kei motu ti kariri I te tupere ha!*

79. Translation:

*Challenge, provoke, raise the dust at Ohope!*

*The net slides sideways*

*to the shore*

*Snatch the victim from the jaw*

*of death!*

*Snatch the victim from the jaw*

*of death!*

*Thrust the penis,*

*Thrust the penis,*

*Into the sand*

*Ejaculate together Ha!*

80. Enjoying the entertainment of the encircled enemy Tuhoē dropped their guard. They did not realise that the first line Te Rupe had instructed his warriors to kick up the sand with their feet together. Walker (2007) further argues
81. The strategy for escape from the trap was the metaphor of the net for the warriors in the second line. When a seine net is drawn towards the shore it invariably slants sideways under the influence of an ocean current. That line was a code for each warrior in sequence to take a step sideways to the right. The downward thrusting of the penis to the sand was a show of warrior virility as well as a diversion of the captured audience from the encircling movement occurring to the left of them (Walker, 2007) (Binney, 1995)
82. The use of the metaphor is also a indication of how deeply imbued fishing practices as shown with the use of the metaphor of the net as a counter attack. This also signifies how important fishing practices are to Whakatōhea.

*Tapu te awa o Hēkōpara, tō tōia atu, tō tōia mai*

83. Ohinemōtu is a large river that lies in between the boundary of Maraenui and Whitianga. Hēkōpara is the child of Ohinekimōtu (from Maraenui) and his father is Poumātangatanga. Poumātangatanga went to the river and without him knowing Hēkōpara followed. Poumātangatanga did not realise his son had followed him until he returned home in the afternoon. When he could not find him he went back to the river and found his sons waka deserted and quickly ran to the beach because he knew the current of the water would take his son to sea. He called out to Tangaroa to return his son back to him. Tangaroa denied taking him but Pou knew he lied. From this every year to relieve the pain from losing Hēkōpara the people gather to the awa of Motu to catch the decedants of Tangaroa.



### ***Totoia atu totoia mai***

84. This could be referring to the tension between Pāhau and Noa. Totoia is typically associated to the use of a waka to drag or pull it in so this could also be used as a metaphor to describing the near ending of the journey within the waiata.

### ***Mai ngā kuri a Wharei ki Tihirau ē ī te tapū of Muriwai e!***

85. This is the rahui placed on the sea from the drowning of Tanewhirinaki. The tapū was placed in the year 1500 and remained after the arrival of captain Cook which was 400 years later. Even after her death the rāhui remained until 1963 where it was lifted by the her descendants.

### **Te pakanga Waiopipi**

86. As previously mentioned Waiopipi is a pūrākau that talks about a battle that occurs between ‘ngā tamahine o Te Whakatōhea’ and other creatures that reside within the Ōhiwa Harbour and Waiotaha area. Pūrākau are a form of narrative which are passed through generations. These narratives are used to explain natural phenomena that occur in the surrounding environment and how Māori make sense of our world. Pūrākau and other forms of storytelling such as pakiwaitara and whakatauki were important tools used in transmitting scientific knowledge, history, whakapapa and social norms to succeeding generations. Samuel Marsden and other early missionaries were amazed at the ability of Māori to memorise and retain information, which was due to this oral tradition (Calman, 2013).
87. This pūrākau was shared by Te Kahautu Maxwell during a reo wananga called Tohekura which took place in the year 2018. The story speaks of the following:
- Te Arawaru – Ancestor of the Pipi
  - Hine-tūākirikiri – Ancestress of the sand

- Takaaho – ancestor of the shark (pioke)
- Te Pū-Whakaharahara – ancestor of the whale
- Waiōpipi – the battle between the pipi, cockles, sharks, whales
- Pipi peraro – pipi found at Ōhiwa
- Pipi kapeo – pipi found at Waiotahe
- Waiotahe – kua tahe te wai - to spread wāhi tātahi Waiotahi – the Waiotahi river

88. The pipi peraro and the pipi kapeo are siblings with the pipi kapeo being the oldest of the two. The battle between the cockles and the pipi began at Waiotahe. They fought for along period of time, the pipi then moved the battle to Ōhiwa where they gathered in the palisades.

89. The older siblings then advanced and made their entrance in to the battle. It was from here that the cockles were defeated by the descendants of Te Arawaru as they were filled with sand from the projecting of their tongues. This is why the older siblings lie outside and the younger siblings continue to reside within the sand maiden.

90. News of the battle reached Te Pu-whakahara, and Takaaho. The two were talking among themselves when Te Pu-Whakahara said to Takaaho “why are those small creatures fighting?”. To which Takaaho replied “who cares! Our families are hungry, go grab the descendants of Te Arawaru to feed our children.” Takaaho replied “Really! Soon they will be in their palisades, it won’t be possible.” Te Puwhakahara replied “lay outside of the palisades until they come out and we will corner them”.

91. Takaaho gathered his war party and advanced to Ōhiwa. At once the descendants of Te Arawaru gathered in to their fortified pa. Takaaho

and his party advanced on to Te Arawaru. It is here that Takaaho and his party were defeated from their gills being filled with sand.

92. The family of Te Pu-Whakaharahara then made their advancement but the waters were too shallow and they were beached on the shore. This is why whales die from beaching and it still continues to this very day. This battle is called Waiopipi.
93. Highlighted in this pakiwaitara are many key themes which embody and communicate important elements of customary practice and resource management within takutai maoana. The pakiwaitara talks about the whakapapa of the pipi and other sea creatures that reside in the Ōhiwa Harbour and Te Ahiaua. For example mentioned in the pakiwaitara are the two types of pipi, and how they are siblings although they reside in different areas. It also mentions the sharks, whales and cockles.
94. It is common knowledge for the locals that cockles do not stay in the one area they migrate which is mentioned in this pakiwaitara. It also gives an explanation about why the pipi are buried in the water and found closer to shore which also provides insight on the location of pipi and how to collect the pipi appropriately. These practices are common knowledge for the local people and you can see this by observing whanau collecting pipi as they bury their hands and feet in to the sand searching for them.
95. Pakiwaitara hold valuable messages surrounding tikanga practices especially those concerning with morals and ethics. Key messages within this story are; small people or creatures have a mana of their own (as shown with the te Whanau a Te Awaru being holding their position in the shallow waters because they are the rangatira of the pakiwaitara). Other key messages within the story are to remain in your own food cupboard this example is shown with the whales and sharks as they did not know how to collect the pipi appropriately.

(they assumed that the pipi would be an easy source of food due to their size) and therefore were defeated.


### **Te pataka kai o Ngāti Ira**

96. It is well known and documented that Ngāti Ira are people of the ngahere with our papakainga being established at the mouth at the Waioweka gorge. Which was a result of Hira Te Popo petitioning the crown to allocate lands out Waioweka so his people were not segregated to reserves located out at Opape.
97. This was a post-raupatu concentration of Ngati Ira population, but before that the fisheries and other resources of takutai moana in this rohe were just as important as those of the ngahere . Pre-raupatu saw Ngati Ira dividing our time between the lower gorge, the ngahere, and beside the sea on a seasonal basis.
98. Walker (2007) states that seafood was obtained by Ngāti Ira from Opape, Pakihi, Waiotahe & Ōhiwa. Coastal fisheries of the Waioweka river, Pakihi, the Waiotahe river and the Ōhiwa harbour contained the following fish.
99. Flounder, mullet, herring, kahawai, whitebait & even kingfish ran in season up the rivers. The Waiotahe River was famed for the abundance of pipi harvested there. It is a resource that has never been exhausted by continuous harvesting to the present time...Ōhiwa was known as the abode of ‘the daughters of Te Whakatōhea’, a local metaphor for the cockles, mussels & sea snails found there in abundance.
100. Walker (2007) further argues that when Tamatea arrived on his waka Tūwhenua, the lands around Ōpōtiki were not occupied. He come through the entrance at Pakihi and travelled up the Waiōweka river naming natural features during his explorations. Koro Ranginui further argues that although Ngāti Ira are closely connected to the

Waiōweka lands as a consequence of Tamatea’s exploration Ngāti Ira were also established on the East Coast.

## Conclusion

101. In this evidence we have explored the connections that Ngāti Ira have to all feminine elements of the landscape, and the relationship of wahine to the whenua, as depicted through pakiwaitara.
102. However the exploration was used to establish the mana, status and role of wahine through the use of waiata, pakiwaitara, whakatauaki and how that knowledge is transferred to the next generation through pakiwaitara.
103. Te tapu o Muriwai gave valuable ancient mātauranga Māori which dates back to the arrival of the Mataatua waka in 1500. This waiata discussed the boundaries of the **tapu** placed “*Mai ngā kuri ā Whareki Tihirau*” and the stories within them. The waiata showed the connection Te Whakatōhea have not only to the environment and resources within our own tribal boundaries and other neighbouring iwi and hapu.
104. The pakiwaitara Waiopipi gave insight in to the whakapapa of *nga tamahine o Te Whakatōhea* and the resources found within the Ōhiwa harbour an how whanau continue to practice tikanga and kawa surrounding the collection of kaimoana and continue to identify indicators of the environment to assist them in their mahi mataitai and mahi kai. Though many of our kaumatua and knowledge bearers have passed these waiata and pakiwaitara of our iwi are pillars to help secure knowledge of our ancient history. This has helped ensure the continuation of our cultural practices through to succeeding generations.



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