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TUKAU
LAW AND CONSULTANCY

Wai 1750 – Wai 1884 – Hearing Week 10 speaking notes of Te Kahautu Maxwell

Ngāti Ngahere identity

1. Ōtara is Ōtarawa after Tarawa. According to ancient tradition, this ancestor of Te Whakatōhea, Tarawa, swam from the waters of Taritoronga in Hawaiki to Aotearoa by way of Te Ara Umauma. When the canoes departed from Hawaiki, Tainui left Tarawa behind. Distressed to discover that his people had gone, he set out from Hawaiki in search of them. This event is recounted in one of the pātere of Te Whakatōhea, which follows.

> *… My treasured plume exposed to the wind, whom I retrieved from the deepest darkness, from the impenetrable night—Hinemanuhiri and Rūaimoko, who strikes the earth. You came from Hawaiki-Mātotoru in search of people from Hawaiki. My white heron plume, to adorn my brow and stand proudly above …*

2. Tarawa removed the storm-facing bargeboard from his house to serve as a flotation device upon the swell of the waters, and he surfed here upon it. According to Te Whakatōhea, Tarawa was the originator of the practice known as *whakaheke ngaru*—surfing upon the waves.

3. Tarawa eventually came ashore at Paerātā, to the west of the town now known as Ōpōtiki. One day, the local people saw something lying on the beach in the distance. They mistakenly believed it to be a hollow log—a rātā tree cast ashore by the breaking waves. Te Whakatōhea refer to the pōhutukawa tree as *rātā*. When they eventually reached it, they discovered that it was not a log at all, but a man—Tarawa—lying face down upon the sacred sands. That place was therefore named Paerātā: the place where the rātā came ashore upon the onekura.

4. Tarawa had two pet fish, an ika and a tāhanahana, which guided him from Hawaiki to Aotearoa. He travelled along the coastline at Waiōtahe—hence the expression, "Takahia te pipi Tahe …"—and continued to Paerātā and Te Ara-kotipū, searching for a place where his pets might live. Eventually, he discovered a pool of water in the vicinity of Pākihikura. He named that spring Ōpōtiki-mai-tawhiti, referring to his two youngest fish, which had guided Tarawa from distant Hawaiki to Aotearoa.

5. Tarawa then travelled eastward from Paerātā to Awaawakino. He rested upon a rock and named it Te Rangi; this was the anchor stone of Nukutere. From there, he travelled overland to Ōroi and continued inland to Mōtū. There he met Tūwharanui, also known as Tauwharanui, a chief of Te Tini-a-Toi and one of the people indigenous to the land.

6. At Te Wharemaire, a settlement at Whakapau Pākihi, Tarawa married Manawakiaitū, the daughter of Tūwharanui. Whakapau Pākihi marks the southern boundary of Te Whakatōhea, separating Te Whakatōhea from Te Aitanga-a-

Māhaki and Ngā Ariki Kaipūtahi. That land is therefore known as Te Weherua—the place of separation.

7. Tarawa and Manawakiaitū moved to Wharekiri, where he constructed a house named Pōkaikai. He also had a settlement at Tapaona, a place marking the boundary of his lands. His garden there was named Waihuahua.

8. At Tapaona, Tarawa erected a post upon which he hung his cloak, Tānemoepuku. This act symbolically cloaked the land and signified his authority over it. The hem of the cloak similarly represented a person's mana over the land, comparable to the concept of a *Rohe Pōtae*, a territory placed beneath the sheltering authority of a chiefly leader. Tarawa's mana whenua extended from Mangatapere to Ruangāraho.

9. Hoi anō kua takahia noatia ko ngā pipi o Waiotahe ki Te Ahiaua.

Whakamāoritanga – Ngāti Ngahere identity

10. E ai ki tā nehe kōrero, i kau mai tēnei tipuna o Te Whakatōhea a Tarawa i te tai o Taritoronga i Hawaiki ki Aotearoa mā te Ara Umauma. I te hekenga maitanga o ngā waka i Hawaiki, i whakarērea atu a Tarawa e Tainui ki Hawaiki. Te aroaroā i a ia i te korenga o tana iwi, ka hanatu ka haere ki te whai tangatatanga mai i Hawaiki, anei e rangatia nei i tēnei o ngā pātere a Te Whakatōhea, e pāteretere iho nei.

> *... Taku kura kite hau nāku i tiki i te pōuriuri, i te pō tangotango ia Hinemanuhiri i a Rūaimoko e tuki rā i te whenua i haramai koe i Hawaiki-Mātotoru ki te whai tangatatanga mai i Hawaiki. Taku kōtuku hai titi rae, hai tīepu i runga nei ...*

11. Ka tangohia ake e Tarawa te paepaekaiāwhā o tōna whare hai whakamānutanga mōna ki runga ki te kare o ngā wai, ka reti mai. E ai ki tā Te Whakatōhea; ko te pūtakenga mai o te tākaro arā, te whakaheke ngaru tēnei, ko Tarawa.

12. Ū rawa mai a Tarawa ki Paerātā ki te taha uru o te taone e karangatia ana ko Ōpōtiki i tēnei rā. I tētahi rangi, atu i tawhiti i kitea e te tangata whenua tētahi mea ki runga tātahi. I pōhēhē kē rātou he porotāwhaowhao, he rātā kua pae mai i ngā ngaru whatiwhati ki uta (ka kīa e Te Whakatōhea ko te rākau pohutukawa, he rātā). Nāwai rā, rokohinga atu ehara he tangata kē, ko Tarawa e tāpapa ana ki runga i te onekura. Ka tapaina te ingoa o tērā wāhi ko Paerātā, anā kua pae te rātā ki te onekura.

13. E rua ngā ika mōkaikai a Tarawa, he ika, he tāhanahana, nāna nei a Tarawa i ārahi mai ai i Hawaiki ki Aotearoa. I takahia haeretia e ia te ākau i Waiotahe, arā "takahia te pipi Tahe ..." ki Paerātā, ki Te Arakotipū rā ki te rapa nōhanga mō ana mōkaikai, anā, kite rawa ake he hōpua wai ki te takiwā ki Pākihikura. Ka tapaina te punawai ki te ingoa ko Ōpōtiki-mai-tawhiti, arā ko ana ika pōtiki nāna nei a Tarawa i ārahi mai i tawhiti ki Aotearoa.

14. I hanake a Tarawa ka haere ki te rāwhiti atu i Paerātā ki Awaawakino. I whakangā ia ki runga ki tētahi toka ka tapaina e ia taua toka ki te ingoa ko Te Rangi (ko te punga tērā o Nukutere). Atu i konei i takahi whakatetuawhenua ki Ōroi, ka haere whakaroto tonu ki Mōtū. I konei i tūtaki atu ia ki a Tūwharanui/ Tauwharanui he rangatira nō Te Tini a Toi he tangata whenua. I moe a Tarawa i a Manawakiaitū te tamāhine a Tūwharanui ki Te Wharemaire he kāinga tērā kai Whakapau Pākihi. Ko

Whakapau Pākihi ko te rohenga whenua tērā o Te Whakatōhea ki te tonga e wehe ai a Te Whakatōhea, e wehe ai a Te Aitanga a Māhaki. Ngā Ariki Kaipūtahi. E kīa ai tērā whenua ko te Weherua.

15. Ka hūnuku a Tarawa rāua Manawakiatū ki Wharekiri ka whakatūngia ki reira tōna whare ko Pōkaikai te ingoa. He kāinga anō tōna i Tapaona, ko te tapa o na tērā i ngā whenua. I reira hoki tana māra ko Waihuahua. I Tapaona i whakatūngia e ia he pou i whakairihia ai tōna kākahu, ko Tānemoepuku te ingoa o te kākahu. Ko tēnei tikanga he kākahu i te whenua, arā he tohu tērā i tōna mana ki runga ki te whenua.Ā ko te remu tērā o te korowai he tikanga tērā o te mana o te tangata ki runga whenua, he pērā anō ki te Rohe Pōtae. Anā ko tōna mana whenua mai i Mangatapere ki Ruangāraho.

16. Nā Tarawa rāua ko Manawakiaitū i pakaru mai ko Te Whakatōhea whānui. Heke rawa ki te uri o Tarawa ki a Te Hauoterangi ko Ngāi Tū te iwi.

Ngāi Tū

17. Ngāi Tū originates from Tūwharanui te pāpā o Manawakiaiaitū.

18. Ngāi Tū were one of the important antecedent tribes from whom evolved the hapū of today's Whakatōhea. They were distinctly descendants of Tarawa prior to the era of a mingling with the stock of Muriwai and other ancestors. Their tribal identity according to available whakapapa spanned seven to ten generations from Tarawa. At the time of Pakakura there seem to have been two main groups both still known as Ngāi Tū and occupying the seaward side of the lands between the Waioeka and Ōtara Rivers. The hinterlands from Moutohora to Moanui and bounded by the Waioeka and Pakihi was the territory from which they had sprung.

19. From Hau-o-te-Rangi, one of the two divisions lost its identity as Ngāi Tū and became Ngāti Ngahere. The other branch survived with some later descendants still referred to as Ngāi Tū, but they gradually disappeared as such through assimilation with other tribal entities.

20. Prior to this there was also a diffusion of Ngāi Tū through other sub-tribes. An example of this is the marriage of one Rangihutini with Te Eringa. She was of Ngāi Tū and thus introduced this element to their descendants. Eringa was descended from Tauwharanui, but through Te Atarangi and therefore not of Ngāi Tū.

Whakapapa

Tauwharanui
→ Te Atarangi
→ Eringa = Rangihutini
Tauwharanui
→ Manawakiaitu = Tarawa
→ Tamakomutumutu
→ Te Ata Haia
→ Te Ata Waitua
→ Te Ata Korihi
→ Te Ata O Te Rangi
→ Rongomai Uruao
→ Pakakura
→ Rangikapapa

→ Kahopu
→ Hau-o-te-Rangi
→ Ruamoko

21. The story of Tarawa and Manawakiaitu is detailed elsewhere. Tamakomutumutu was one of the grandchildren who remained with Tauwharanui when that dignitary banished his daughter and her immigrant spouse. The life and times of the others named, down to Pakakura, remain veiled by the passing centuries.

22. In the time of Pakakura, Ngāi Tū occupied certain areas between and at the lower reaches of the Waioeka and Ōtara Rivers. Certain places were coveted by Ngāti Rua because they provided prolific eel fishing. They deposited the remains of one Rangipuraho in a cave or pit, Te Waro, on the Ōtara. As Te Waro was outside what was then Ngāti Rua territory, this would have been done either with the intention of provoking an incident or to substantiate a claim to possession of that particular area.

Whakapapa

Muriwai
→ Repanga
→ Rangipuraho
→ Whatupe
(Ngāti Rua)

23. Ngāi Tū, seemingly in an act of derision, took certain bones from the cave and fashioned fishing devices from them. A relative of Rangipuraho happened to be fishing with some of Ngāi Tū when a man of the latter dropped his line over the side and commented that he hoped the fish would take readily. The implication of this remark was revealed in conversation within the party to be a reference to the source of the bait. On landing, the relative went straight to Whatupe and described the treatment of Rangipuraho's remains. Whatupe checked the burial place and found that indeed there had been interference.

24. Pakakura of Ngāi Tū was then living at Ohui in the general vicinity of the Te Rere and aerodrome area. Whatupe found him there working in a kumara patch and speared him to death. Pakakura's people took the body into their meeting house and were there gathered at night weeping over it, when a further act in the drama occurred. The vengeful Whatupe and his party collected bundles of dry manuka from a fence, piled it around the building and set fire to it. The Ngāi Tū gathered within perished, with the exception of two persons named Tamatakiri and Warokino who fled to the Tauranga (Waimana) for shelter.

25. Warokino and Te Aoponga were Ngāi Tū ancestors of branches of the present Ngāi Tama. The latter subsequently had a pā called Otaki and another Te Ika-a-Tikitiki.

26. The cremation of Pakakura and his people seems to have almost eliminated one section of Ngāi Tū, those living in the Ōtara area. This probably amounted to a family group only, as the tribe is still referred to as being in occupation on the Waioeka side down to the time of Hau-o-te-Rangi when is ushered in the era of Ngāti Ngahere.

27. The sparseness of tradition dealing with Ngāi Tū does not diminish their importance in the origins of Whakatōhea, but places them on a plane with Te Wakanui and other remote ancestors who roamed these hunting grounds in distant ages.[1]

Whakamāoritanga — Ngāi Tū

28. Ko Ngāi Tū tētahi o ngā iwi tawhito whakahirahira i takea mai ai ētahi o ngā hapū o Te Whakatōhea o ēnei rā. He uri motuhake rātou nō Tarawa, i mua i te wā i hanumi ai ngā kāwai whakaheke o Muriwai me ērā atu tūpuna ki roto i a rātou. E ai ki ngā whakapapa e wātea ana, e whitu ki te tekau pea ngā whakatupuranga i mau tonu ai tō rātou tuakiri ā-iwi mai i a Tarawa. I te wā o Pakakura, e rua pea ngā wehenga matua i mōhiotia tonutia ko Ngāi Tū, ā, i noho rātou ki ngā whenua e anga ana ki te moana i waenganui i ngā awa o Waioeka me Ōtara. Ko ngā whenua ki uta mai i Moutohorā ki Moanui, e herea ana e Waioeka me Pākihi, te rohe i takea mai ai rātou.

29. Mai i te wā o Hau-o-te-Rangi, ka ngaro te tuakiri Ngāi Tū o tētahi o aua wehenga, ā, ka mōhiotia ko Ngāti Ngahere. I ora tonu tētahi atu peka, ā, i mōhiotia tonutia ētahi o ngā uri o muri mai ko Ngāi Tū. Heoi anō, nā te hanumitanga ki ētahi atu iwi me ngā hapū, ka āta ngaro haere taua ingoa.

30. I mua atu i tēnei, kua toro kē ngā kāwai o Ngāi Tū ki roto i ētahi atu hapū. Ko tētahi tauira ko te mārenatanga o Rangihutini rāua ko Te Eringa. Nō Ngāi Tū a Rangihutini, nā reira ka uru taua kāwai ki roto i ō rāua uri. He uri a Eringa nō Tauwharanui mā roto mai i a Te Atarangi, nō reira ehara ia i a Ngāi Tū.

Whakapapa

Tauwharanui
→ Te Atarangi
→ Eringa = Rangihutini
Tauwharanui
→ Manawakiaitu = Tarawa
→ Tamakomutumutu
→ Te Ata Haia
→ Te Ata Waitua
→ Te Ata Korihi
→ Te Ata O Te Rangi
→ Rongomai Uruao
→ Pakakura
→ Rangikapapa
→ Kahopu
→ Hau-o-te-Rangi
→ Ruamoko

31. Kei wāhi kē te kōrero whānui mō Tarawa rāua ko Manawakiaitu. Ko Tamakomutumutu tētahi o ngā mokopuna i noho tonu ki a Tauwharanui i te wā i panaia ai e taua rangatira tana tamāhine me tana hoa rangatira i heke mai ki reira. Ko ngā kōrero mō te oranga me ngā mahi a ērā atu tūpuna kua whakaingoatia, tae noa ki a Pakakura, kua taupokina e te roanga o ngā rautau.

[1] Material for this chapter was derived from *Opotiki Minutes, Vol. 3* (1888) at 241–358.

32. I te wā o Pakakura, i noho a Ngāi Tū ki ētahi whenua i waenganui, ā, ki ngā taha whakararo hoki o ngā awa o Waioeka me Ōtara. I minamina a Ngāti Rua ki ētahi wāhi nā te nui o te tuna o aua tauranga. Ka whakatakotoria e rātou ngā kōiwi o Rangipuraho ki roto i tētahi ana, rua rānei, ko Te Waro te ingoa, kei Ōtara. I te mea kei waho a Te Waro i te rohe o Ngāti Rua i taua wā, tērā pea i mahia tēnei hei whakapataritari i tētahi raruraru, hei whakatū rānei i tā rātou take ki taua whenua.

Whakapapa

Muriwai
→ Repanga
→ Rangipuraho
→ Whatupe
(Ngāti Rua)

33. Ko Ngāi Tū, me te āhua nei he mahi whakaparahako tā rātou, ka tango i ētahi kōiwi i te ana, ā, ka hanga taputapu hī ika ki aua kōiwi. I tētahi wā, e hī ika ana tētahi whanaunga o Rangipuraho i te taha o ētahi o Ngāi Tū. Ka tuku iho tētahi o Ngāi Tū i tana aho ki te wai, ā, ka mea ko tana tūmanako kia tere te kai mai a te ika. Nō ngā kōrerorero a te tira ka mārama ko te tino tikanga o taua kōrero he tohu ki te takenga mai o te mounu. Ka ū ki uta, ka haere tōtika taua whanaunga ki a Whatupe, ka whakamārama atu i ngā mahi i mahia ki ngā kōiwi o Rangipuraho. Ka haere a Whatupe ki te tirotiro i te wāhi nehu, ā, ka kitea kua rawekehia rawatia.

34. I taua wā e noho ana a Pakakura o Ngāi Tū ki Ohui, i te takiwā whānui o Te Rere me te wāhi kei reira te taunga waka rererangi. Ka kitea ia e Whatupe e mahi ana i tētahi māra kūmara, ā, ka werohia ki te tao, ka mate. Ka haria te tūpāpaku o Pakakura e tōna iwi ki roto i tō rātou whare hui. I taua pō, i a rātou e noho huihui ana ki roto ki te tangi ki a ia, ka puta anō tētahi mahi kino.

35. Nā te hiahia ki te ngaki mate, ka kohikohi a Whatupe me tana ope i ngā paihere mānuka maroke i tētahi taiapa, ka whakatakotoria huri noa i te whare, kātahi ka tahuna. Ka mate ngā uri o Ngāi Tū i hui ki roto, hāunga tokorua, ko Tamatakiri rāua ko Warokino, i rere ki Tauranga i Waimana ki te kimi whakaruruhau.

36. Ko Warokino rāua ko Te Aoponga ētahi tūpuna Ngāi Tū o ngā peka o Ngāi Tama o nāianei. Nō muri mai, he pā tō Te Aoponga ko Ōtaki te ingoa, ā, ko tētahi atu ko Te Ika-a-Tikitiki.

37. Nā te tahunga o Pakakura me tōna iwi i tata ngaro rawa ai tētahi wehenga o Ngāi Tū, arā, ko te hunga i noho ki te rohe o Ōtara. Ko te āhua nei he whānau kotahi noa pea taua rōpū, nā te mea e kōrerotia tonutia ana te noho a Ngāi Tū ki te taha o Waioeka tae noa ki te wā o Hau-o-te-Rangi, i reira tīmata ai te wā o Ngāti Ngahere.

38. Ahakoa he ruarua noa iho ngā kōrero tuku iho e pā ana ki a Ngāi Tū, kāore tēnei e whakaiti i tō rātou mana me tō rātou hiranga ki ngā takenga mai o Te Whakatōhea. Engari, ka noho rātou ki te taumata kotahi me Te Wakanui me ērā atu tūpuna tawhito i takahi i ēnei whenua i ngā wā onamata.[2]

[2] Ko ngā kōrero mō tēnei wāhanga i ahu mai i *Opotiki Minutes, Vol. 3* (1888) at 241–358.

Ngāti Ngahere

39. Hau-o-Te-Rangi, as seen elsewhere a descendant of Tarawa, was also of Muriwai descent.

Whakapapa

Muriwai
Rangikurukuru
Whaka-ue-riri
Koihi
Whanau te Rangi
Tauhina
Hau-o-te-Rangi

40. Hau and his people were living at Wharekiri, the former home of Tarawa, when fires were seen in a certain area which were found to have been lit by one Pawhero and his people — intruders. Pawhero was killed and the others ran for cover to Te Whakatane, Ngāti Raumoa and Upoko-Rehe. Although these latter considered Pawhero had got his deserts for trespassing, he was connected with them so his death was to be avenged. This was achieved by killing a chief named Tohi Turoa who was a nephew of Hau-o-te-Rangi.

41. Hau then assembled all Whakatōhea and Ngāti Ira and persuaded Whatupe to join him in a mass attack on Te Whakatane and their allies. The battle took place at Korotahi, a pā sited near the present Matekerepu bridge on State Highway 2. The attack was made in a series of waves, the first led by Hau-o-te-Rangi, who was killed by Te Uru Hapainga, his brother-in-law. In succession, Te Uru Ariki, Whatupe and Tamanuhiri advanced and were killed. According to one version of these events, the four were all killed by Te Uru Hapainga who had attained great physical powers for this occasion by taking a kumara from the unopened hangi which had been prepared the night before the battle. Whatupe had in fact merely been rendered unconscious and in his case, the *coup de grace* was administered by none other than Tamatakiri, one of the survivors of the Ngāi Tū meeting house cremation. The spearing of Pakakura by Whatupe was thereby avenged.

42. Leaving the field to the victors, Whakatōhea retreated and regrouped at Papakanui on the escarpment at Hukuwai. Tahu and Ruamoko, sons of Hau-o-te-Rangi were at this time young men. Although Ruamoko was the younger it was agreed that he should make overtures for the recovery of his father's remains, because of his semi-Whakatane parentage as opposed to Tahu.

Whakapapa

Marupare (Whakatōhea) = Hau-o-te-Rangi = Hikawharetoa (Whakatane)
↓ ↓
Tahu Ruamoko

43. Accordingly, he approached the enemy and requested the head of his father. Although he was generally welcomed, his uncle Te Uru Hapainga rose to kill him but was restrained from doing so by Ruamoko's grandfather Panekaha. The envoy made it clear that he had not come with any intention of making peace; his request for his father's head was declined on the grounds that it had been removed by Te

Whakatane. The only remaining relic was a hand which it had been proposed to use as a kit-hanger. This was presented to Ruamoko and he returned with it to his father's people.

44. Prior to this, the body of Hau-o-te-Rangi had been suspended in a tree of the forest by Te Whakatane. From this incident his clan adopted the name Ngāti Ngahere. And from this time Ruamoko rose to prominence in the annals of Whakatōhea.

45. Although the foregoing version is that generally accepted, one elder says that the name sprang from the killing in the forest of one Rangituaewa at a time when the people were known as Ngāti Kahu. This informant also claimed that his ancestors came on the land long before Tarawa's time. The father of his people was named Te Uta, he said, and then added that he had gone farther back than he should have in uttering this name. Furthermore, the first two people who covered the Kohi road (a boundary) were Tuiti and Tumatua. These came from Turanga and before that, on Tainui canoe, from Hawaiki. They took up residence at Motu. Te Eringa, who with Kotikoti laid down boundaries between Ngāti Ngahere and Ngāti Ira respectively, was their descendant. With the exception of Te Eringa, either whakapapa or other information on the people named by this authority are unavailable.

Whakapapa

Taritoronga
Waiari
Te Atarangi
Te Rangitauiri
Rangitaukapiti
Rangitaumauiru
Tamaawe
Toamatua
Te Eringa
Hineheri
Punahamoa

46. Strangely enough, another court witness, although of Ngāti Ira, also alluded to the death in the bush of Rangituaewa as the origin of the hapū name. He was supposed to have been lost and died of starvation. There was an implication that this was in the days of Rangi Taukapiti from whom sprang Ngāti Ngahere, it is sometimes said. The ancestor Toamatua was buried at Raetakohia which, with Tutaetoko, was a cultivated place.

47. Ruamoko had left no doubt that he planned to exterminate Te Whakatane and he proceeded to harry them with considerable vigour. The first assault mounted was on Te Tawa and Kaingareka pās in the vicinity of Korotahi. This foray nearly brought his schemes to an early end, as Tahu and Ruamoko had enlisted the aid of Harawaka and Hikenui, chiefs of Ngāti Harawaka and Whanau-a-Apanui. One of the Whanau-a-Apanui notables was killed in the first assault whereupon the allies decided that they wanted utu from Whakatōhea.

48. Tahu enjoined them to stay their hand. Ruamoko invoked the aid of the gods and an attack carried out the same night was entirely successful, resulting in great

carnage and the dispersal of Whakatane and Upoko Rehe who retreated into the rugged interior to the south. Although this was their own familiar territory, they were attacked in a number of places by Ruamoko and fled to Kaharoa pā on a tributary of the Waimana River, and to other places.

49. Although Ruamoko was bent on extermination, there were survivors of his vengeful attacks who relied on his relationship for clemency. One of these, a chief named Rangiwhawhata, asked for a place to be settled and was led to Maraetahanui. Ruamoko at this time seems to have achieved prestige over much of the country on both sides of the mid-Waioeka River with particular emphasis on Tāhora, although not with the object of complete settlement and ownership.

50. As with other branches of Whakatōhea, Ngāti Ngahere enjoyed the expected amount of friction with visitors from the south when they deemed such to be trespassing. There is recorded a series of brushes with Whanau a Kai and other people of Ngāti Kahungunu on the southern bounds of Whakatōhea territory. In one affray at Houpapa, prisoners were taken of Whanau a Kai. In another at Papuni, a Ngāti Ngahere expedition engaged a party of Ngāti Kahungunu encamped at the mouth of the Mangatahoe Stream and killed their chief Mahia.

51. In another engagement at the same place, a Ngahere war party led by Makawa crossed the stream to fight Ngāti Kahungunu. Makawa drove his spear through one man, but with great tenacity the dying toa held on to the spear and prevented Makawa from withdrawing it. While trying to do so, he was struck a blow by his fallen adversary. When death eventually approached Makawa, he expressed a wish that some person might be taken for him to eat. Ngāti Kahungunu again engaged with this object in view, were defeated and the head of one of the vanquished was taken to Makawa. Unfortunately, before he was able to partake of this delicacy, the life of the chief ebbed away. This was in comparatively recent times as is seen by the whakapapa here.

Whakapapa

Whatupe
Ruapapa
Korokaihau
Kawhata
Mawe
Aporotanga
Makawa

52. Ngāti Ngahere as a hapū still exist, and it seems that they have developed from Tahu as Ruamoko is adopted as the father figure of Ngāti Patu, another present day hapū.

Whakamāoritanga — Ngāti Ngahere

53. Ko Hau-o-te-Rangi, e kitea ana i ngā kōrero o wāhi kē he uri nō Tarawa, he uri anō hoki nō Muriwai.

Whakapapa

Muriwai
→ Rangikurukuru
→ Whaka-ue-riri
→ Koihi
→ Whanau te Rangi
→ Tauhina
→ Hau-o-te-Rangi

54. E noho ana a Hau me tōna iwi ki Wharekiri, te kāinga o Tarawa i mua, ka kitea he ahi e kā ana ki tētahi wāhi. Nō muri ka kitea nā Pawhero me tōna iwi aua ahi i tahu; he hunga kuhu pokanoa rātou ki taua whenua. Ka patua a Pawhero, ā, ka oma ērā atu ki Te Whakatane, ki Ngāti Raumoa me Upoko-Rehe ki te kimi whakaruruhau. Ahakoa te whakaaro o ēnei iwi e tika ana te whiunga o Pawhero mō tana takahi pokanoa i te whenua, he whanaunga tonu ia nō rātou, nō reira me ngaki tōna mate. Nā konā ka patua tētahi rangatira ko Tohi Turoa, he irāmutu nō Hau-o-te-Rangi.

55. Kātahi a Hau ka whakahuihui i a Te Whakatōhea katoa me Ngāti Ira, ā, ka whakaae hoki a Whatupe kia uru atu ki tētahi whakaeke nui ki runga i a Te Whakatane me ō rātou hoa. I tū te pakanga ki Korotahi, he pā e tū tata ana ki te piriti o Matekerepu o nāianei, i te Huarahi Matua 2.

56. He mea whakaeke ā-ngaru te pakanga. Ko Hau-o-te-Rangi te kaiārahi o te ngaru tuatahi, ā, ka patua ia e tōna taokete, e Te Uru Hapainga. Whai muri mai ka kōkiri a Te Uru Ariki, a Whatupe me Tamanuhiri, ā, ka patua hoki rātou. E ai ki tētahi putanga o te kōrero, nā Te Uru Hapainga rātou tokowhā katoa i patu. E kīia ana i whiwhi ia i te kaha whakahirahira mō taua pakanga nā tana tango i tētahi kūmara i te hāngī kāore anō kia huakina, i whakaritea i te pō i mua i te pakanga.

57. Engari kāore a Whatupe i mate tonu; kua hemo kē noa iho ia. Ko Tamatakiri tonu, tētahi o ngā morehu o te tahunga o te whare hui o Ngāi Tū, nāna te patu whakamutunga i whakamate i a Whatupe. Nā reira ka ea te mate o Pakakura i werohia rā e Whatupe.

58. Ka waiho te papa pakanga ki te hunga toa, ka hoki whakamuri a Te Whakatōhea, ka whakahuihui anō ki Papakanui i te pari ki Hukuwai. I taua wā he taitamariki tonu a Tahu rāua ko Ruamoko, ngā tama a Hau-o-te-Rangi. Ahakoa ko Ruamoko te pōtiki, ka whakaaetia māna e haere ki te tono kia whakahokia mai ngā kōiwi o tōna matua, nā tōna whakapapa ki Te Whakatane, kāore nei i pēnei te kaha ki a Tahu.

Whakapapa

Marupare (Whakatōhea) = Hau-o-te-Rangi = Hikawharetoa (Whakatane)
↓ ↓
Tahu Ruamoko

59. Nā reira ka haere a Ruamoko ki te hoariri, ka tono kia whakahokia mai te māhunga o tōna matua. Ahakoa i manaakitia whānuitia ia, ka whakatika tōna matua kēkē a Te Uru Hapainga ki te whakamate i a ia. Heoi, ka aukatia ia e Panekaha, te koroua o Ruamoko.

60. Ka whakamārama a Ruamoko kāore ia i tae atu ki te hohou i te rongo. Ka tono ia mō te māhunga o tōna matua, engari ka whakahēngia taua tono nā te mea kua

tangohia kē taua māhunga e Te Whakatane. Ko te mea anake o tōna matua i toe ko tētahi ringa, i whakaarotia kia whakamahia hei whakairinga kete. Ka hoatu taua ringa ki a Ruamoko, ā, ka hoki ia ki te iwi o tōna matua me taua taonga.

61. I mua atu i tēnei, kua whakairihia e Te Whakatane te tūpāpaku o Hau-o-te-Rangi ki tētahi rākau i roto i te ngahere. E ai ki tēnei kōrero, nō taua āhuatanga ka mau tōna kāwai ki te ingoa Ngāti Ngahere. Mai i taua wā ka piki te mana me te rongonui o Ruamoko i roto i ngā kōrero tuku iho o Te Whakatōhea.

62. Ahakoa koinei te kōrero e whakaaetia whānuitia ana, e ai ki tētahi kaumātua, i takea kē te ingoa i te matenga o Rangituaewa i roto i te ngahere, i te wā e mōhiotia ana taua iwi ko Ngāti Kahu. I kī hoki taua kaikōrero kua tae mai ōna tūpuna ki taua whenua i mua noa atu i te wā o Tarawa. E ai ki a ia, ko Te Uta te matua taketake o tōna iwi. Heoi, i muri tonu iho ka mea ia kua hoki rawa atu tana kōrero ki tua i te wā e tika ana kia whakapuakina taua ingoa.

63. I tua atu, ko Tuiti rāua ko Tumatua ngā tāngata tuatahi i whakatakoto i te ara o Kohi hei rohe. I ahu mai rāua i Tūranga, ā, i mua atu i tērā i haere mai i Hawaiki mā runga i a Tainui waka. Ka noho rāua ki Motu. Ko Te Eringa, nāna rāua ko Kotikoti i whakatakoto ngā rohe o Ngāti Ngahere me Ngāti Ira, he uri nō rāua. Hāunga a Te Eringa, kāore he whakapapa, he kōrero kē atu rānei mō ngā tāngata i whakaingoatia e taua puna kōrero.

Whakapapa

Taritoronga
→ Waiari
→ Te Atarangi
→ Te Rangitauiri
→ Rangitaukapiti
→ Rangitaumauiru
→ Tamaawe
→ Toamatua
→ Te Eringa
→ Hineheri
→ Punahamoa

64. He mea whakamīharo anō, i kōrero tētahi atu kaiwhakaatu o te Kōti, ahakoa nō Ngāti Ira ia, mō te matenga o Rangituaewa i roto i te ngahere hei takenga mai o te ingoa o te hapū. E kīia ana i ngaro ia ki te ngahere, ā, ka mate i te kore kai. E tohu ana te kōrero i pā tēnei i ngā rā o Rangi Taukapiti, e kīia ana i ētahi wā ko ia te pūtake o Ngāti Ngahere. I nehua te tūpuna a Toamatua ki Raetakohia, ā, ko Raetakohia rāua ko Tutaetoko he wāhi mahinga kai.

65. Kāore he kore mō te hiahia o Ruamoko kia whakamōtītia a Te Whakatane, ā, ka kaha tonu tana whai me tana whakaeke i a rātou. Ko tana whakaeke tuatahi ki ngā pā o Te Tawa me Kaingareka, i te takiwā o Korotahi. I tata tonu taua whakaeke ki te whakamutu wawe i āna kaupapa, nā te mea kua tono a Tahu rāua ko Ruamoko i te āwhina a Harawaka rāua ko Hikenui, he rangatira nō Ngāti Harawaka me Te Whānau-a-Apanui.

66. Ka mate tētahi rangatira o Te Whānau-a-Apanui i te whakaeke tuatahi, nā reira ka hiahia ngā hoa taua ki te rapu utu i a Te Whakatōhea. Ka whakahau a Tahu kia

kaua rātou e mahi wawe. Ka karanga a Ruamoko ki ngā atua kia āwhina mai, ā, ka whakaekea anō te hoariri i taua pō tonu. Ka tino angitu taua whakaeke, he tokomaha i mate, ā, ka marara a Te Whakatane me Upoko-Rehe, ka rere ki ngā whenua maunga, ngaherehere ki te tonga.

67. Ahakoa ko tō rātou ake rohe tērā, he whenua i tino mōhiotia e rātou, ka whāia tonutia rātou e Ruamoko, ka whakaekea ki ngā wāhi maha. Ka rere rātou ki te pā o Kaharoa i tētahi manga o te awa o Waimana, me ētahi atu wāhi.

68. Ahakoa te hiahia o Ruamoko ki te whakamōtī i te hoariri, i ora tonu ētahi i āna whakaeke ngaki mate, ā, ka whakawhirinaki rātou ki ō rātou hononga whakapapa ki a ia kia tohungia. Ko tētahi o ēnei ko te rangatira ko Rangiwhawhata. Ka tono ia kia hoatu he wāhi hei nohoanga mōna, ā, ka arahina ia ki Maraetahanui.

69. I taua wā, ko te āhua nei kua tino piki te mana o Ruamoko ki runga i te nuinga o ngā whenua i ngā taha e rua o te takiwā waenga o te awa o Waioeka, otirā ki Tāhora. Heoi, ehara tēnei i te mea i noho pūmau ia ki aua whenua katoa, i riro rānei i a ia hei whenua ake mōna.

70. Pērā i ērā atu peka o Te Whakatōhea, i pā mai ngā raruraru ki a Ngāti Ngahere me ngā manuhiri nō te tonga i ngā wā i whakaarotia ai e rātou he hunga takahi rohe aua manuhiri. E mau ana ngā kōrero mō ētahi pakanga ki Te Whānau-a-Kai me ētahi atu o Ngāti Kahungunu i ngā rohe ki te tonga o te whenua o Te Whakatōhea.

71. I tētahi pakanga ki Houpapa, ka mau hereheretia ētahi o Te Whānau-a-Kai. I tētahi atu pakanga ki Papuni, ka tūtaki tētahi ope taua o Ngāti Ngahere ki tētahi ope o Ngāti Kahungunu e noho puni ana ki te pūaha o te manga o Mangatahoe, ā, ka patua tō rātou rangatira a Mahia.

72. I tētahi atu pakanga i taua wāhi anō, ka whakawhiti tētahi ope taua o Ngāti Ngahere, ko Makawa te kaiārahi, i te manga ki te whawhai ki a Ngāti Kahungunu. Ka werohia e Makawa tētahi toa ki tana tao. Ahakoa e mate haere ana taua toa, ka mau tonu ia ki te tao, kāore a Makawa i āhei te unu. I a Makawa e ngana ana ki te unu i tana tao, ka patua ia e taua hoariri kua hinga.

73. I te whakatatanga mai o te mate ki a Makawa, ka whakapuaki ia i tana hiahia kia mau mai tētahi tangata hei kai māna. Nā reira ka whakaekea anō a Ngāti Kahungunu mō taua take. Ka hinga rātou, ā, ka kawea mai te māhunga o tētahi o te hunga i hinga ki a Makawa. Heoi anō, i mua i tana āhei ki te kai, ka hemo te rangatira. E ai ki te whakapapa e whai ake nei, nō ngā wā tata ake tēnei kaupapa.

Whakapapa

Whatupe
→ Ruapapa
→ Korokaihau
→ Kawhata
→ Mawe
→ Aporotanga
→ Makawa

74. Kei te ora tonu a Ngāti Ngahere hei hapū. Ko te āhua nei, i tupu ake te hapū mā roto i te kāwai o Tahu, i te mea ko Ruamoko kua whakaarotia hei matua taketake mō Ngāti Patu, tētahi atu hapū e ora tonu ana i ēnei rā.

Territory: Ngāi Tū — places of occupation and rangatira

75. The important point is that Ngāi Tū were not confined to one small locality. Their landscape extended from the coastal/lower Waioeka–Ōtara country deep into the Waioeka hinterland and toward Motu and Tāhora. The contemporary Whakatōhea account similarly describes Ngāi Tū as settling substantial parts of the southern, central and northern Whakatōhea rohe.

76. The transition from Ngāi Tū to Ngāti Ngahere centres particularly upon Hau-o-te-Rangi. The account says his body was suspended from a tree in the ngahere after his death, from which his people took the name Ngāti Ngahere. This tradition is independently recorded in Māori-language research concerning the hapū.

Location / rohe	People associated with it	Rangatira / tūpuna	Significance
Motu	**Early Ngāi Tū**	**Tarawa, Manawakiaitu, Tamakomutumutu**	Early inland occupation. An additional historical account specifically places Tarawa and Tamakomutumutu at Motu.
Moutohorā–Moanui	**Ngāi Tū**	Descendants of Tarawa	The chapter identifies the hinterland from Moutohorā to Moanui, bounded by Waioeka and Pākihi, as territory from which Ngāi Tū had sprung.
Tāhora block	**Ngāi Tū**	Te Ata Haia, Te Ata Waitua, Te Ata Korihi, Te Ata O Te Rangi	Important inland ancestral territory. Other historical material places these early descendants of Tarawa in parts of Tāhora.
Headwaters of the Waioeka	**Ngāi Tū**	Te Ata Waitua	Te Ata Waitua is recorded as buried at the headwaters of the Waioeka.
Lower Waioeka–Ōtara Rivers	**Ngāi Tū**	Pakakura	By Pakakura's time, sections of Ngāi Tū occupied the seaward lands between the lower Waioeka and Ōtara Rivers.
Ōhui / Te Rere / present aerodrome area	**Ngāi Tū**	Pakakura	Pakakura was living at Ōhui and working in a kūmara cultivation when Whatupe killed him.
Te Waro, Ōtara	**Ngāi Tū / contested with Ngāti Rua**	Pakakura; Whatupe (Ngāti Rua)	Important eel-fishing territory and the

			location of the incident involving Rangipuraho's remains that led to Pakakura's death.
Tauranga, Waimana	**Ngāi Tū survivors**	Tamatakiri, Warokino	Place of refuge following the burning of the Ngāi Tū meeting house.
Ōtaki and Te Ika-a-Tikitiki pā	**Ngāi Tū/ancestral Ngāi Tama line**	Warokino, Te Aoponga	Warokino and Te Aoponga became ancestors of branches of present-day Ngāi Tama; Te Aoponga's descendants were associated with these pā.

Location / rohe	Rangatira / tūpuna	Significance
Wharekiri	**Hau-o-te-Rangi**	Hau and his people lived at Wharekiri, described as the former home of Tarawa.
Korotahi	**Hau-o-te-Rangi, Whatupe, Te Uru Ariki, Tamanuhiri**	Major battle site against Te Whakatāne and their allies; near the present Matekerepu bridge. Hau-o-te-Rangi was killed in this conflict.
Papakanui, Hukuwai	**Tahu and Ruamoko**	Te Whakatōhea regrouped here following the defeat at Korotahi.
Waioeka	**Ruamoko**	Ruamoko subsequently established considerable mana throughout the middle Waioeka country.
Ōpōnae–Tāhora	**Ruamoko**	Māori-language research specifically records Ruamoko's mana whenua as extending through the Waioeka around Ōpōnae and inland to Tāhora.
Southern side of the rohe	**Tahu, Pākira, Hikawharetoa**	Recorded as occupying the southern side of the rohe and collectively known as *Te Tokotoru a Ruamoko*.
Maraetahanui	**Ruamoko; Rangiwhawhata**	Rangiwhawhata of Te Whakatāne sought land from Ruamoko and was settled with his people at Maraetahanui, south of the Waioeka River.
Te Tawa and Kaingareka pā	**Ruamoko and Tahu**	Sites of Ruamoko's retaliatory campaigns against Te Whakatāne.
Kaharoa, Waimana	**Ruamoko**	Te Whakatāne/Upoko-Rehe retreated here while being pursued by Ruamoko.
Mōtūhora	**Tahu**	The whare wānanga of Ngāti Ngahere, **Whare-Ki-Wānanga**, associated with Tahu, is recorded as standing at Mōtūhora.
Kohi boundary	**Te Eringa and Kotikoti**	Te Eringa and Kotikoti established the boundary between Ngāti Ngahere and Ngāti Ira.
Motu	**Tuiti, Tumatua; later Te Eringa**	The alternative tradition says Tuiti and Tumatua came through Tūranga,

		ultimately from Tainui, and settled at Motu.
Raetakohia / Tutaetoko	**Toamatua**	Cultivation area; Toamatua was said to have been buried at Raetakohia.
Houpapa	**Ngāti Ngahere rangatira not specifically named**	Site of conflict with Te Whānau-a-Kai.
Papuni / Mangatahoe	**Makawa**	Ngāti Ngahere fought Ngāti Kahungunu here; Makawa led one of the war parties.
Te Rere	**Te Eringa**	Present-day Ngāti Ngahere marae is Te Rere and the ancestral meeting house is Te Iringa.

The principal rangatira emerging from these accounts

77. The central line can therefore be understood as:

Tarawa → Tamakomutumutu → Te Ata Haia → Te Ata Waitua → Te Ata Korihi → Te Ata O Te Rangi → Rongomai Uruao → Pakakura → Rangikapapa → Kahopu → Hau-o-te-Rangi → Ruamoko

78. Within that sequence, the figures who emerge particularly strongly as rangatira exercising occupation, leadership or mana over particular places are Tarawa, Pakakura, Hau-o-te-Rangi, Tahu and especially Ruamoko.

79. Ruamoko appears to be particularly significant territorially. The material does more than simply identify him genealogically. It depicts him exercising authority over substantial areas of the middle Waioeka, Ōpōnae and Tāhora, conducting military campaigns, receiving people seeking settlement, and allocating land to Rangiwhawhata at Maraetahanui. That combination of military authority, whakapapa and the ability to grant occupation strongly indicates his position as a major rangatira in this landscape.

80. There is also an important distinction between the brothers. Tahu appears as an important ancestor of the continuing Ngāti Ngahere line, whereas Ruamoko becomes the principal ancestral figure associated with Ngāti Patumoana/Ngāti Patu. Current official records identify Te Rere / Te Iringa with Ngāti Ngahere and Waiaua / Ruamoko with Ngāti Patumoana.

81. So, geographically, I would summarise the ancestral landscape as:

Motu → Moutohorā → Tāhora → upper/middle Waioeka → Ōpōnae → Te Rere/Ōhui → lower Waioeka → Ōtara, with additional historical movement into **Waimana** and along the southern boundaries toward **Papuni/Mangatahoe**.

82. This gives us something quite valuable: not merely a list of tūpuna, but a whakapapa of occupation, showing how the mana of Tarawa and Ngāi Tū becomes expressed through Pakakura, Hau-o-te-Rangi, Tahu and Ruamoko and subsequently through Ngāti Ngahere and Ngāti Patumoana.

Wharekaahu

83. I want to make reference to Te Wharekaahu. Te Wharekaahu is a place where Ngāi Tū inhabited in the Mōtū Whakapau Pākihi area. I want to recite these mōteatea.

Kāti rā e hika

He waiata tangi nā Rangaika o Tūhoe

Kāti rā e hika te takatoko i raro o Papa-tahuaroa!
E ara ki runga e mau ki tō toki
Hāua atu rā ki te riu o Tāne
E mau ki tō patupatu hai tono kai māu i te ata
Ngā mahi e hika nā Rua-te-pupuke
Nā Rua-te-hotahota, nā Hingangaroa rā
Ka mahue i a koe
Ka puta mai te karere i a Te Wharekaahu rā
Ka pae Ngāti Ngahere he homai i te huia
He homai i te kākahu i te remu ngorengore
I te wai whīnau, te Whatu o Poutini
Hai kawe i a koe ki te ūnahi o te Ika a Pararaki
Ki te awe mahiti mō te Whata-angaanga
Ko te ūpoko rā e Waru kai tūtae!
E Hongi kai hamuti! E Nini ngaukino!
Ko tāku ai pahu rā hai kohu manu ki Whitikau rā ia
Mō te tai ruru e ki te pū whakatangi
Māu e ui mai mō te hara i whea?
Mō te tamaiti ē ka riro nā i a koe
Taku waka tōkau he pitau whakarei
Taku waka whakatekateka i te tau o te wai e!

Enough now, dear one

Enough, dear one, of lying stretched out beneath Papa-tahuaroa!
Rise to your feet and take up your adze,
Strike into the heart of the forest of Tāne.
Take up your patupatu, to procure food for yourself in the morning.
These were the works, dear one, of Rua-te-pupuke,
Of Rua-te-hotahota, and of Hingangaroa,
Now left behind by you.

The messenger comes forth from Te Wharekaahu.
Ngāti Ngahere arrive, bringing the huia,
Bringing the cloak with its finely adorned fringe,
And the precious greenstone, the Whatu-o-Poutini,
To carry you to the resting place of the Ika-a-Pararaki,
To the prized plume for Whata-angaanga.

There is the head, O Waru the filth-eater!
O Hongi, eater of excrement! O Nini of the evil heart!
My resounding weapon shall be as a cloud of birds at Whitikau,
Against the roaring tide and the sounding gun.

You may ask me: **“For what offence?”**
For the child who was taken away by you.

My finely fashioned canoe, adorned with its carved prow,
My beautiful canoe, swaying gracefully upon the waters!

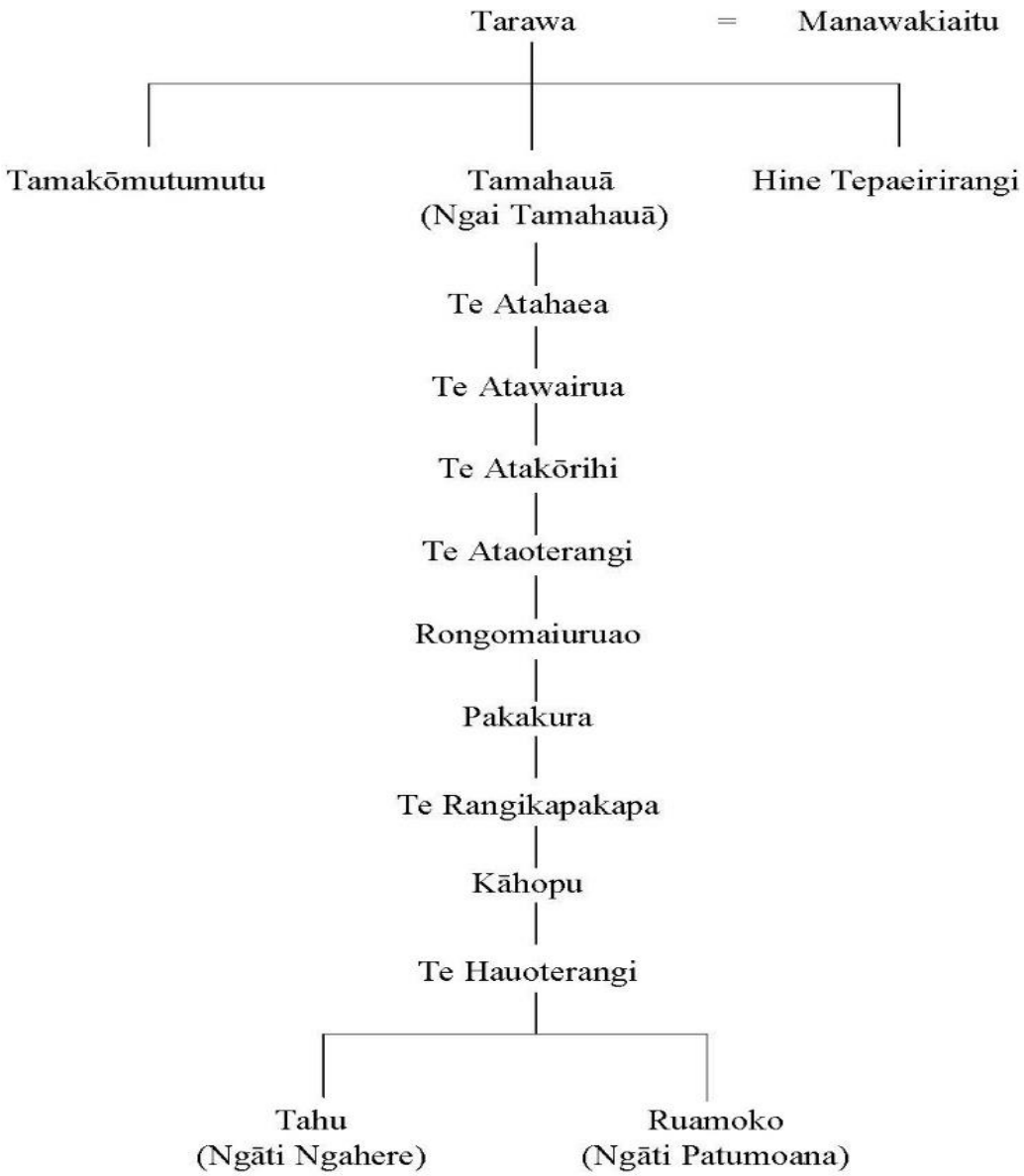
84. There are several highly figurative and historically specific lines here—particularly *Te Wharekaahu, Ngāti Ngahere, Whatu-o-Poutini, Ika-a-Pararaki, Whata-angaanga, Waru, Hongi, Nini,* and *Whitikau*. Their meaning depends on the historical narrative behind the lament. I have therefore avoided forcing those names into an interpretation where the whakapapa or historical context is not explicit.

85. The closing metaphor is especially powerful: **"Taku waka tōkau he pitau whakarei / Taku waka whakatekateka i te tau o te wai"** likens the deceased to an exquisitely adorned waka, once moving proudly and gracefully upon the water.

Wharekaahu musket wars

86. It talks about returning to Wharekaahu due to the muskets. So obviously Ngāi Tū were living there at that time as illustrated in this mōteatea.

> E hika e koutou e te kaiaohia rā e te roimata
> He matua ia rā te tira kaewa
> Te rongo o te pū i te taiuru
> Hoki mai e riu kāinga ka koha i rauawa i Te Wharekaahu
>
> O friends, you who are overcome with grief and tears,
> He was a father and leader of the travelling company.
> The sound of the gun was heard from the western sea.
> Return home to the heart of your homeland,
> to be mourned and honoured at Rauawa and Te Wharekaahu.



87. Māui, anā tekau mā toru whakatipuranga ki a Toi-Kairākau. E ai ki a Hamiora Pio o Ngāti Awa, "Ko ngaa taangata o teenei motu ko Maaui, i muri ko Tīwakawaka, i muri mai ko Toi":[3]

> *Kapua hokaia i runga o Tawhiti nui a Te Tua*
> *Ka tatau ana ki runga o Ka-pū-te-rangi, puke i Aotea*
> *Ko Toi te tangata o te motu ...*

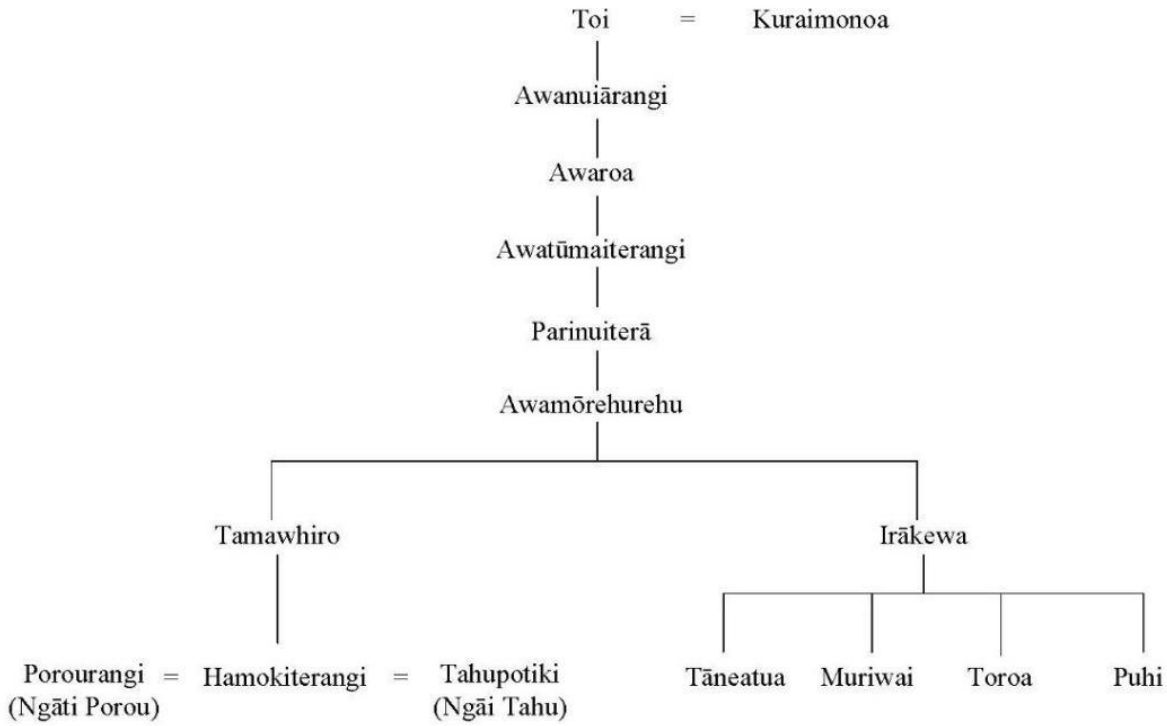
88. Ko te hekenga maitanga a Toi ki Aotearoa tēnei. Anā i tū te whakataetae hoehoe waka i tētahi rangi ki Pikopikowhiti. I uru atu te mokopuna a Toi-te-huatahi ko Whātonga tōna ingoa. Nāwai e hoe ana ka tūārangaranga te moana ka kahakina te waka o Whātonga e te hau ki tawhiti, ā, ngaro tonu atu a Whātonga, ka riro i te au kukume o te moanaroa. Taka rawa te wā ka matika a Toi ki te whai i ngā riponga wai a tana mokopuna a Whātonga. Koiaraka te hekenga a Toi ki Aotearoa, ka tatū

[3] Best (1972) at 722.

rā anō ki te Kākahoroa e mōhiotia ana ko Whakatāne. E ai ki te karakia, anā. Te Tau o Mātaatua i runga ake nei ko te pā o Toi ki Kākahoroa ko Kāpūterangi.

Toi

89. Mā te whakapapa e whai ake nei e whakaatu te whakapapa o Muriwai ki a Toi.



Te Ara Tāwhao

90. Tērā tētahi tokorua ko Hoaki rāua ko Taukata i kauria mai i te moana i Hawaiki i runga i a Tūtarakauika, tō rāua waka. Ka tau ki runga i a Hineoneone ki Kākahoroa. Ko Rongoatau tō rāua matua, he rangatira nō Hawaiki. Ko tā rāua he rapa i a Kanioro ko tō rāua tuahine tērā. I moe a Kanioro i a Pourangahua nō Tūranga. Ka tāpapa a Hoaki me tana taina a Taukata ki tātahi me te ahuahu i a rāua ki te oneone ki te whakamahana i a rāua. Ko te rangatira o Kāpūterangi i tērā wā ko Tamakihikurangi. Ko tana tamāhine ko Kurawhakaata. Ka heke iho a Kurawhakaata i Kāpūterangi ki tātahi ki te kaukau. Te taetanga atu a Kura ki te wai i rokohinga atu ko te tokorua e pāinaina ana me te karakia haere kia whiti mai te rā ki a rāua. E pēnei ana tā rāua karakia:[4]

Ūpoko, ūpoko whiti te rā
Tēnei tō wahine e aitia ana e te ngārara nui, e te ngārara roa
Ūpoko, ūpoko whiti te rā
Hai konā rā koe, e te rā tū mai ai
Tukua atu au kia rere haere
Tū ki tipua, tū ki tahito, tū ki māneanea
Ūpoko, ūpoko whiti te rā!

[4] Best (1904).

91. He ngeri tēnei nā aku tīpuna, e haka tonutia ana e tēnei reinga tangata. Kai tēnei ngeri te pātaka o ēnei kōrero.

92. Ka haria atu e Kurawhakaata a Hoaki rāua Taukata ki runga ki Kāpūterangi ki tōna matua ki a Tamakihikurangi. Ka pātai a Tamakihikurangi nō hea te tokorua rā me tā rāua whakaatu nō Hawaiki. Ka whakataka te iwi o Tamakihikurangi i ō tuawhakarere kai mā ana manuhiri, he aruhe, he tī kouka, he pikopiko, he miro, he tawa, he tāwhara, he ure, he hīnau, aha atu, aha atu, aha atu. Koiaraka te whakapapa o te ingoa nei o Toi-kai-rākau, ko te ō a Toi, ko ā Rangomātāne, ko ā Haumietiketike, ko ā Tāne-Mahuta.

93. Nā te māngaro kore o te ō a Te Tini a Toi, te iwi o Tamakihikurangi, i tonoa atu e Taukata kia utuhia he wai. Ka hutia ake he kao i tana maurea whiritoi ka kōpirotia ki te wai, kātahi ka whāngaia ki te tangata whenua. Ka whakamātautia e Tamakihikurangi, ka whai kupu ki tana iwi, ko te kura tēnei mai i Hawaiki. Ka pātai a Tamakihikurangi mā hea atu ia ki Hawaiki? Me te whakahoki a Hoaki me waka rā anō.

Ngā Toki

94. Ko te hekenga tēnā a rātou ki tātahi ki te rapa rākau pai hai tārai waka terenga moana ki Hawaiki. Rokohinga atu rā he porotāwhao paenga ā tai. I hāua he waka i te porotāwhao, nā i huaina te ingoa ko Te Aratāwhao. Ngā toki i hāua ai taua waka ko Manokūhā, ko Te Wai-heke, ko Warawaratai-o-Tane...Ko ngā toki nō Hoaki anō, nō Taukata. Koia nei te waka o Aotearoa i haere ai ngā tāngata o Aotearoa, he tiki kūmara i Hawaiki.[5]

95. Ko te rerenga tērā o Te Aratāwhao i ngā puke oneone i Te Moana a Toi ki Hawaiki ki te tiki i te kura mai i Hawaiki ko te kūmara i Parinui-te-rā. Nā Tamakihikurangi ngā ruruku me ngā ara moana i taki, ā, ū rawa ake ana a Te Aratāwhao ki Hawaiki. I waiho Te Aratāwhao i a Hoaki i Hawaiki i te rironga maitanga o te kura hai hari mai ki Aotearoa.

96. Our ancestress is Muriwai. She was known as a strong and determined woman, and it is through her descendants that the name Te Whakatōhea is remembered — he iwi tohetohe. That kōrero continues to shape how we understand ourselves as Te Whakatōhea.

97. Our ancestral waka is Mataatua, whose journey extended from Ngā Kurī-a-Whārei to Tihirau. That journey locates Te Whakatōhea within the wider whakapapa of the waka and within the rohe that our people continue to identify with today.

Tōia te waka e!
Tōia te waka e!
Tōia i runga i te maunga e tū mai nei
E tū mai nei i runga i te ngaro parapara koa!
Ā me he tētē waka e!
Me he tētē waka e!
Me he pītau whakareia!

[5] Best (1972) at 697.

98. Ana koinei te haka i tō ai te rākau i te tuawhenua ki tātahi kia pai ai te hāua o te rākau hai waka.

99. Ko te karakia tēnei a Mātaatua mō ngā toki i whakatoki i a Mātaatua i Hawaiki rawa. Ko Te Apa-ā-rangi me Te Kore-kai-tangata ngā toki:[6]

Toki uri, toki uri, toki amoamo
Ake hoki au i taku toki nei
Kia rahirahi tō kīkī, kia rahirahi tō kākā
Nō hea te toki nei a manihi
Nō hea te toki nei e manaha
Te manaha nui a Tāne nui ake, nui ake, nui mārire
Koia rā. Koia rā.
Koia rā tūtara wiwini
Koia rā tūtara wawana
Nō hea i toki ai? Nō runga i toki ai
Oi!
Hōmai taku toki
Taku toki nei he riponga, he āwhenga
Tū mai te toki.
Haumi e. Hui e. Tāiki e.

100. Ko te atua o runga i a Mātaatua ko Rongomai, ko Rongomai tērā ko te auahi tūroa o te rangi nā, ka kite ia whitu tekau mā rima tau, ko Rongomai. Ko Tūtarakauika te taniwhā i ārahi mai i a Mātaatua. Ko ngā manu tipua ko Mumuhau rāua ko Takeretou. Ko te ariki o runga i a Mātaatua ko Toroa, ko te tohunga ko Tamakihikurangi. Ko ngā tāngata o runga i haramai i Hawaiki:

Ngā tāngata o runga i a Mātaatua waka

- Toroa (m)
- Rauaihona (t) tama a Toroa
- Puhi-kai-ariki (t) taina o Toroa
- Tāneatua (m) tuakana o Toroa engari he whaea anō tona ko Wairākewa
- Muriwai (w) tuahine o Toroa
- Wairaka (w) tamāhine a Toroa
- Puha-rau-nui (w) wahine a Tāneatua a Toroa rānei
- Tahinga-te-rā (t) mokopuna a Toroa
- Rāhiri (t) tama a Puhi-kai-ariki
- Kake-pikitua (w) wahine a Toroa
- Wekanui (w) wahine a Irākewa
- Nūiho
- Nūake
- Hikaroa
- Whakapoi
- Taka (t)
- Whāre
- Rongomai
- Tarawhata (t)
- Puhi-moana-ariki
- Ruauru (t)
- Manu (t)

[6] Best (1972) at 723.

101. Ko te tokotoru whakamutunga nō runga kē mai i te waka o Kurahaupō.

102. Ko te terenga maitanga o Mātaatua i Hawaiki ko Tuamatua te ingoa o te waka. He whakamaumaharatanga ake ki te kōrero e pā ana ki a Te Tua he ariki taungaroa me tana tua i tētahi rākau. Te tuatanga ka pō, aoinaake nō te hokinga ki tana rākau kua tū anō. Nō te rua o ngā pērātanga ka huna a Te Tua kia kite ko wai tērā kua mahi hanariki i a ia. Ka kite ake ia he hē nō ana karakia kua tū anō te rākau i ngā manu, i ngā ngārara. Whāia ka haramai he ngārara ko Tuamatua te ingoa ka whakarauina a Te Tua hai tāne māna, whāia ka whānau mai he tamaiti tāne mā rāua ka huaina ko Pōmare te ingoa.

Paikea

103. He kōrero tēnei mō takenga mai o Mātaatua i te moutere o Maukē e ai ki tā te iwi o Maukē wānanga i whakapuakina mai ai ki runga o Whitianga marae ki roto o Te Whānau-a-Tūtawake i te 21 o Oketopa 2017. I tapahia te rākau mō Mātaatua ki runga o Maukē ki Ruatoki-ātea. Tērā tētahi rangatira ko Paikea tōna ingoa e noho ana ki Maukē. I tētahi rangi he tūārangaranga nō te moana ka haere whakawaho a Paikea ki runga ki ngā toka ki waho i a Tangaroa. I reira tana wahine e pōhirihiri ana i a Paikea; “Paikea hoki mai, kai te kino te moana!” E hia ngā pērātanga engari he aha te aha, ka haere, ka haere ka tohetohe tonu a Paikea me te whakaputa haere tonu i a ia ki waho rā anō. E ai ki te kōrero, he mōhio anō nō Paikea, arā ngā waka e whitu kua tata te rere atu i Rarotonga ki Aotearoa. I pīrangi a Paikea ki te whai haere anō hoki. He tohunga a Paikea ki te wānanga o Tangaroa, he tangata mārama ia ki te rere o te au moana, ki te pānui i te moana me ōna kōrero. I tērā rā, he mārama pai nō Paikea ko te au e rere atu ana ki Mangaia me tana mōhio ko te ariki o Mangaia he Mauke. Ehara ka rere a Paikea ka tau ki Mangaia.

104. Nā reira ka hoatu e te ariki o reira he waka hai hoehoenga mō Paikea ki Rarotonga. Ko te taunga atu o Paikea ki Rarotonga, ko tōna hekenga mai i Rarotonga ki Aotearoa mā runga i te waka o Mātaatua.

105. Anei te karakia tope i te rākau mō Mātaatua. Nā Tā Mōnita Delamere i ako mai ki ahau. I whakamahia e ia mō te whakatūwhera whare hou, hai tauparapara hoki mō ana whaikōrero hoki.

> *Kotia te pū waiho i uta, kotia te kauru waiho i tai. E ai rā ki te umu a Te Tahi kīhai i tae ki ngā piringa, ki ngā wānanga, matua kuru, matua whao matua tū hoki ai au i te whare hukahuka o Tangaroa*
> *Tangaroa e ko wai i kotia*
> *Ko Nuku-ta-maroro*
> *Orooro te toki a Hinetūahoanga a Tangaroa*
> *Ko Hau, ko Hine, ko Rata*
> *E kimi ana e hahau ana i tōna waka i whītikia mai*
> *I mate ki Maunganui*
> *Te kekete mai, te kekete mai*
> *He manu whakarongo tipua te manu nei*
> *Te tōrea ā uta*
> *Te tōrea ā tai*
> *Ka kōwhetewhete mai ō ngutu*
> *Tū ki taha katau ko Rongo ki taha mauī*
> *E tū nūmia, e tū rāwea*
> *Whakahotunuku, Whakahoturangi*

Ko tō manawa e Tāne
Ko tōku manaw e Tāne
Tēnā whakairihia
Whano whano haramai te toki
Haumi e! Hui e!
Taiki e!

106. Nō te tau 1989 ki te wānanga o Te Whakatōhea i whai kupu a Tīwai Amoamo kaumātua o Te Whakatōhea mō te rerenga mai a Mātaatua ki Aotearoa. I mua i te rerenga o Mātaatua i whai kupu a Irākewa ki ana tamariki. Kua tae kē a Irākewa ki Aotearoa. He toka kai te pūwaha o te awa o Whakatāne ko Irākewa tonu te ingoa. He putunga kōhatū kai runga o Maungapōhatū ko Te Tāpapatanga o Irākewa te ingoa hai tohu i te hanatūtanga o Irākewa ki Aotearoa.

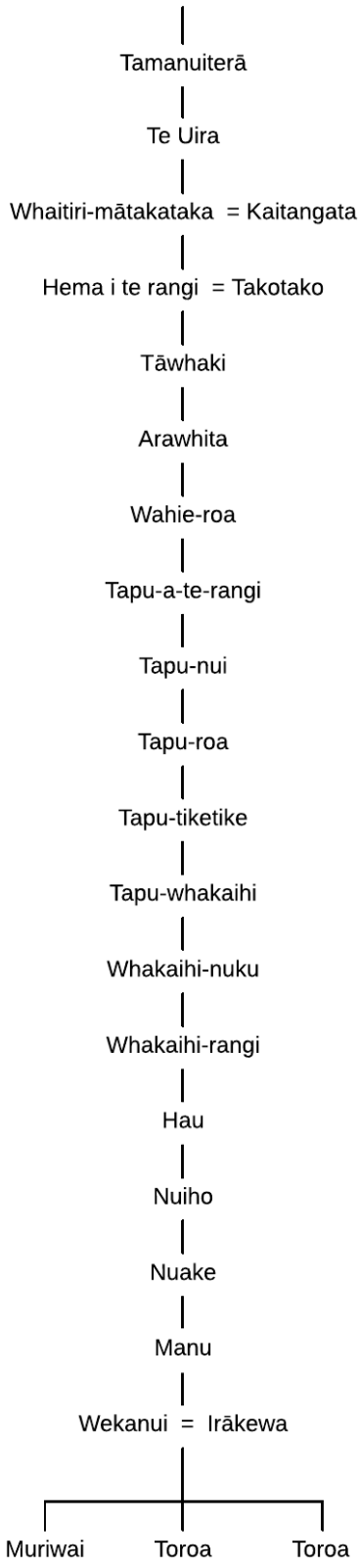
107. He kupu a Irakewa ki āna tamariki e pēnei ana, inā tae koutou ki Aotearoa ko te kāinga hai nohoanga mō koutou kai rahatika o te moana, he tūtohu whenua ōna, he wairere e heke ana i ngā pari kōhatū, ā, he ana anō hoki hai nōhanga mō tō koutou tuahine mō Muriwai. Koia te ariki tapairū, te mātāmua o te whānau. He wahine tapu, me noho wehe ia i te iwi.

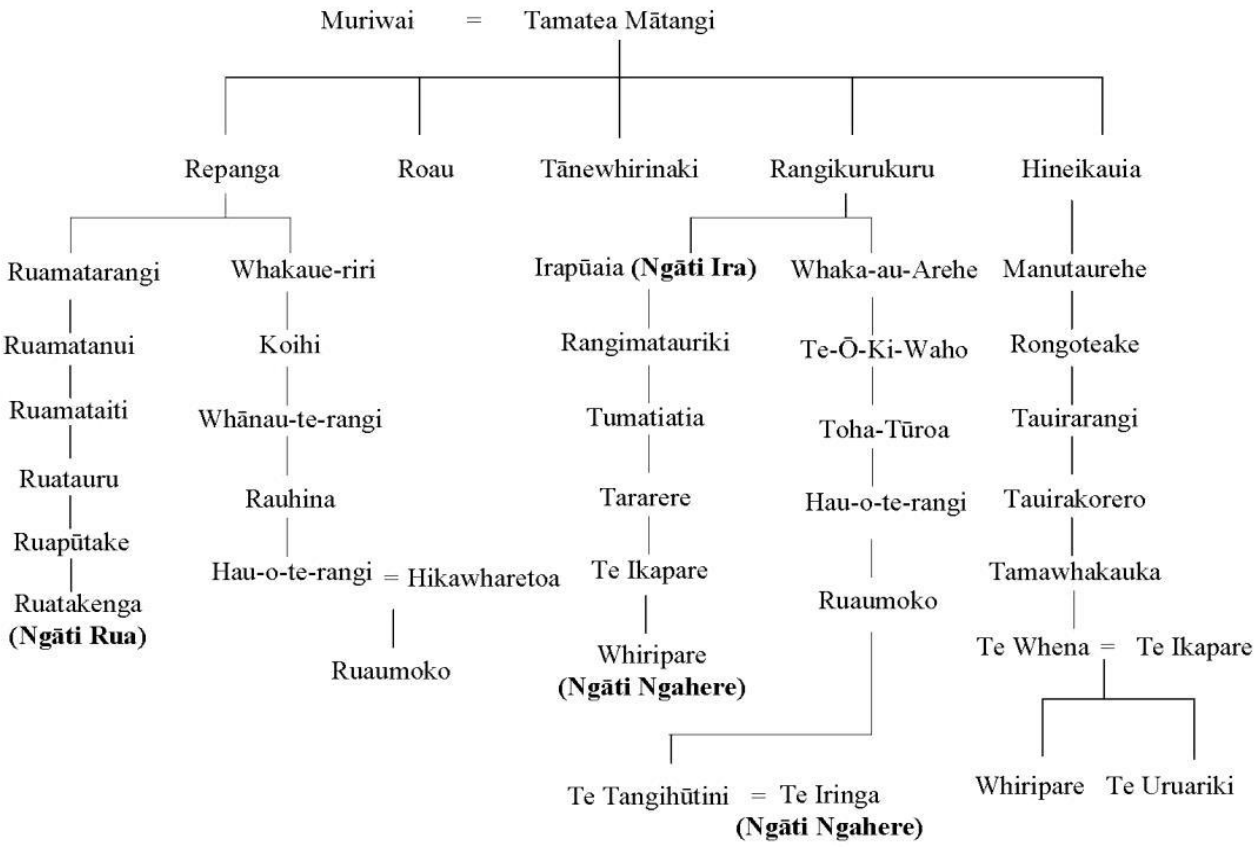
108. E whai ake nei te karakia i whakarewa i a Mātaatua e kīa nei tēnei ko te Tau o Mātaatua:

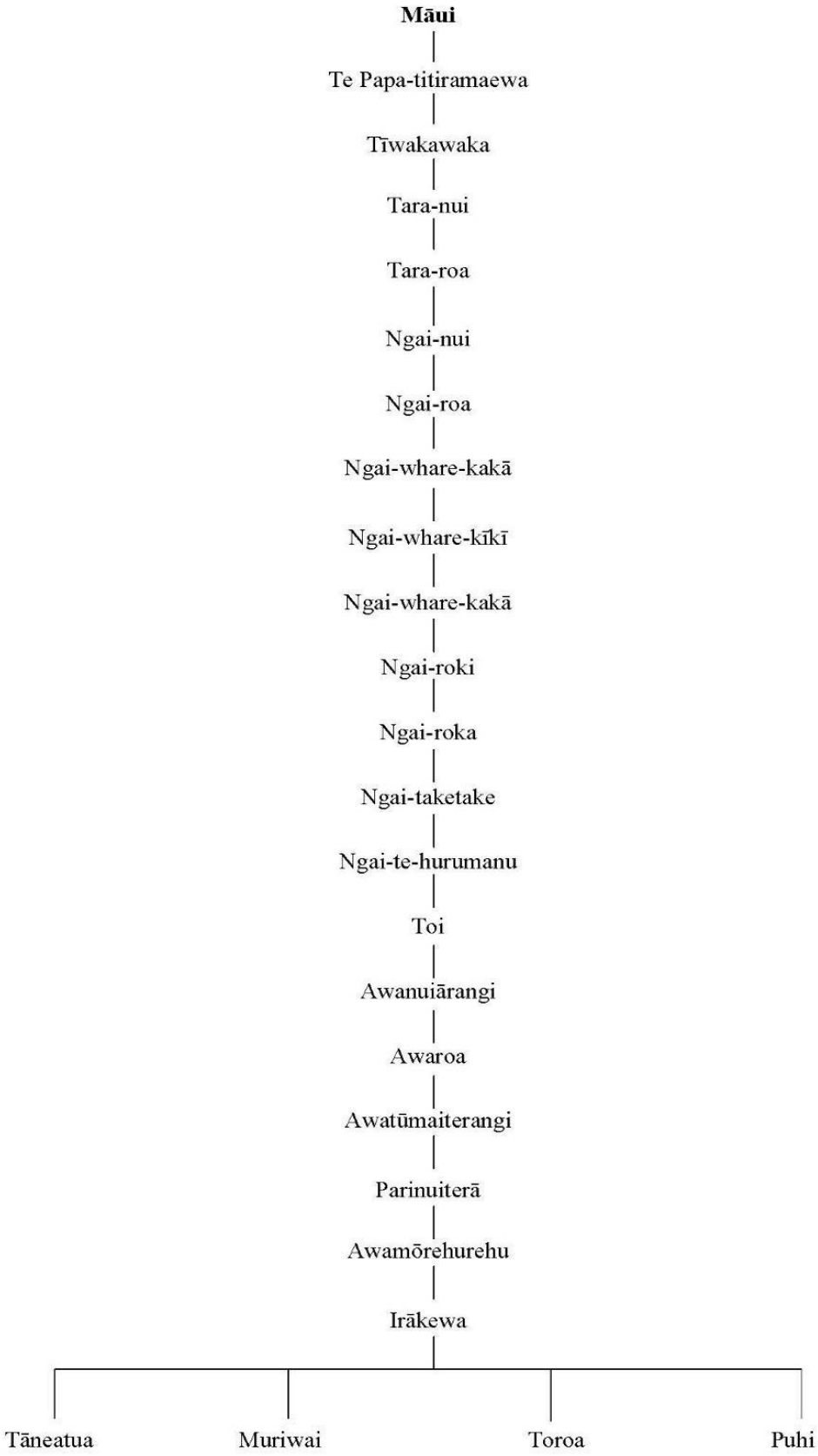
Ko wai rā! Ko wai rā!
Te tangata tūtū taua
Kāore koa ko Hau, ko Nūiho, ko Nūake
Ko Manu, ko Weka, ko Torosa, ko Ruaihona, ko Te Tahinga-o-te-rā
Tēnei te maro ka hurua
Huruhuru nui nō Manu, nō Weka
Ka tū tapori atu, ka tū tapori mai
Wero noa, wero noa ngā rākau whakaiaia
Nā ngā tīpuna i tīkina mai i rāwāhi
Hai hōmai mō taku waka mō Waimihia
Te mata o ngā rākau a Tūkariri
Te mata o ngā rākau a Tūkaniwha
Te mata o ngā rākau a Tūkaitaua
Whāno, whāno haramai te toki
Haumi e. Hui e. Tāiki e.

Te Whakapapa o Tāwhaki

Ranginui rāua ko Papatuānuku




Muriwai = Tamatea Mātangi
Repanga
Roau
Tānewhirinaki
Rangikurukuru
Hineikauia
Ruamatarangi
Whakaue-riri
Irapūaia (Ngāti Ira)
Whaka-au-Arehe
Manutaurehe
Ruamatanui
Koihi
Rangimatauriki
Te-Ō-Ki-Waho
Rongoteake
Ruamataiti
Whānau-te-rangi
Tumatiatia
Toha-Tūroa
Tauirarangi
Ruatauru
Rauhina
Tararere
Hau-o-te-rangi
Tauirakorero
Ruapūtake
Hau-o-te-rangi = Hikawharetoa
Te Ikapare
Ruaumoko
Tamawhakauka
Ruatakenga
(Ngāti Rua)
Ruaumoko
Whiripare
(Ngāti Ngahere)
Te Whena = Te Ikapare
Te Tangihūtini = Te Iringa
(Ngāti Ngahere)
Whiripare
Te Uruariki


Māui
Te Papa-titiramaewa
Tīwakawaka
Tara-nui
Tara-roa
Ngai-nui
Ngai-roa
Ngai-whare-kakā
Ngai-whare-kīkī
Ngai-whare-kakā
Ngai-roki
Ngai-roka
Ngai-taketake
Ngai-te-hurumanu
Toi
Awanuiārangi
Awaroa
Awatūmaiterangi
Parinuiterā
Awamōrehurehu
Irākewa
Tāneatua
Muriwai
Toroa
Puhi

109. Ko te karakia ruruku i a Mātaatua tēnei e whai ake nei e kīa nei ko te Kawa o Mātaatua. Ko tāna e ruruku i a Mātaatua kia kaha i tāna wāhi i ngā ihinga moana, i ngā wharenga moana:

Tūtapa, tūtapa, tūtapa mai kawa
Ko te kawa nui, ko te kawa roa
Kōruru mā hea i tuki mai Pou
Pou hoki i te āniwaniwa
Koia rutua ki te toi nuku
Koia rutua ki te toi rangi
Hāmoa hā ko ruru taku rama
Ko te rama nā wai?
Ko te rama nā Tū
Ka ruru ki hea?
Ka ruru ki Waioriki
Ka ruru ki Waioraka
Kape tī. Kape tā.
Kape mahuki te mara Ngāi Tūa
I aua kia eke
Eke, eke Tangaroa
Eke panuku
Haumi e. Hui e. Tāiki e

110. He waka hari ō mai a Mātaatua ki Aotearoa; ko te kūmara. Ko te kupu a Hoake ki te Whare o Irākewa i te rerenga mai i Hawaiki; “Narā hauhaketia te kūmara ki Aotearoa patua taku taina a Taukata me te pani anō i ōna toto ki te rua kūmara hai pupuri i te mauri o te kūmara kai hoki te kura ki te toi i Hawaiki.” Ko te rerenga maitanga a Mātaatua tēnei.

111. Ka raruraru a Mātaatua ki Te Korokoro o Te Parata, ko te ūnga tērā o Mātaatua ki Rangitahua ki te whakatikatika i te waka. I reira i kitea e Toroa he whakakitenga, ko te kanohi o te Atua i te rangi. Ā, ka tapaina anō te waka, he ingoa anō ko Te Mata o te Atua, arā, ko Mātaatua.

112. I Rangitahua i raruraru anō te waka a Kurahaupō, anā, ko te ekenga o ētahi o tēnā waka hai pāhīhī mā Mātaatua ko Akuramatapu, ko Turu, ko Te Moungaroa.

113. E ai ki te kōrero a ngā pakeke, ko te ūnga mai o Mātaatua ki Taungāwaka he kokoru ki te take o Tihirau ki Whangaparāoa mai tawhiti. Atu i reira ka rere whakaterātō a Mātaatua ka tae ki Tauranga ka hoki whakaterāwhiti. Ka tae ki Kākahoroa ka kitea ngā tūtohu whenua i kīa rā e Irākewa, ko te wairere me te ana hai nōhanga mō Muriwai, e mōhiotia ana ko Te Ana o Muriwai tērā. Ko te ūnga ki Kākahoroa, ka makere ngā tāne ki te taunaha whenua, ki te tapa whenua. Ka pari te tai ka raruraru a Mātaatua. Ko te tūnga ake tērā a Muriwai me te karakia; “Kia tū ake whakatāne au i ahau.” Ana i ora a Mātaatua me tōna iwi anō hoki i runga.

114. Hoi anō he whakapae anō tāku mō te ūnga maitanga a Mātaatua kai te pēnei; ko te ūngā o Mātaatua ki Taungāwaka i huri whakaterāwhiti kē ki te kimi haere i ngā tūtohu whenua a tō rātou pāpā a Irākewa, arā ki te kimi i te wairere me te ana i rahatika. Anā i huri whakaterāwhiti i ū atu anō ki Whangārāmaitawhiti, anā ki Tūranga i te mea ko te haika o Mātaatua ko Taiau, ko te toka kai waenganui o te awa o Tūranga-nui-ā-Kiwa, e wehea ai a Ngāti Porou, e wehea ai a Te Aitanga a Māhaki ko Taiau te ingoa. Ana huri whakatetonga o Tūranga ko Muriwai te ingoa.

Ka piki tonu ake ki Te Whanganui a Tara ko Tapu-te-ranga, anā he moutere kai reira ko Tapu-te-ranga-o-Mātaatua te ingoa. Ana i pae a Mātaatua ki runga i taua moutere i tētahi ngaru nui i rukea a Mātaatua ki runga. Ko tēnei mea te ranga, ko ngā rākau ka whakamahia ki raro i te waka ki te neke i te waka, he ranga tērā, ki ētahi iwi he neke. Ana i whakaritea te moutere rā i te ranga o te waka, anā i whakataputia nā te mea ko Mātaatua te waka. Ko Tapu-te-ranga-o-Mātaatua. Ka riri a Muriwai ki tana tūngane ki a Toroa mō te hē o tāna urungi i a Mātaatua, anā rukea a Muriwai ki te wai, anā ka tāpapa ki runga i tētahi toka, ko Te Tāpapatanga o Muriwai tērā toka. Ko Tītahi anō tētahi i haramai i runga i a Mātaatua, ko Tītāhi he kokoru kai te Ūpoko o Te Ika ki Porirua. Kai te kokoru o Pukerua hoki ko Wairaka me Toroa. He tohu whakamaumahara ēnei ingoa ki ūnga atu o Mātaatua ki rotro ki te Ūpoko o Te Ika. Ana i whakataka atu anō ngā tāngata o Kurahaupō ki te takiwā ki Taranaki maunga, ko Akuramatapu, ko Turu, ko Te Moungaroa. Ko te ingoa tawhito o Parihaka ko Rēpanga, ko Rēpanga te tama a Muriwai. Ko taku whakapae koirā ngā iwi o Taranaki ka kī ake kai runga i te Maunga Tītōhea ngā manu mōhio arā, ko ngā kaitiaki o Mātaatua ko Mumuhau rāua ko Takeretou i te mea i reira a Mātaatua. Huri tonu atu ki te moana o Kāwhia, kai reira te koi ko Mātaatua te ingoa. Heke tonu atu ko Te Mānukanukatanga o Toroa tērā e ai ki a Mātaatua, kai ngā pāpāringa o Manukau kai Māngere i ēnei rā te marae o Mātaatua. Kai runga o Māunga-Kiekie ko ngā whakairo a Tītahi, ko ngā māra ērā a Tītahi. Ko Ōwairaka tērā, anā i matewai a Wairaka ka takahia tana waewae ka hīhī ake te wai, ko Te Punawai o Wairaka tērā. Kai reira kai Tāmaki ko te ākau ko Muriwai tērā. Ana heke haere tonu ki Te Hiku o Te Ika ki te raki o Kaitaia kai reira tētahi kāinga ko Awanui te ingoa, ko Awanuiārangi tērā i reira te Tini-o-Awa e noho ana kai reira ōna pā, kai reira ōna kōrero. Ana kai ngā kōrero i ū atu ai a Mātaatua ki te awa o Taiki ki te moana o Te Waitematā. Kai Hauraki ko te moutere ko Rēpanga i reira i whakataka atu a Mātaatua i ōna kaitiaki a Mumuhou rāua ko Takeretou. Ka tau atu ki Te Moana-a-Toi ko Pukehina, ko Te Pukehinana a Muriwai tērā. Ka heke mai ki Te Kaokaoroa, ko Te Kaokaoroa o Toroa tērā. Ana i Matata i rere ai Te Awa o te Atua i a Wairaka, anā ko te mate ā marama tērā. I Te Awa o te Atua i tuku a Muriwai i tana taniwhā ko Tarakura tērā. Ko Tarakura he taniwha kāore ōna uri, he kaitangata. Anā, koirā i puta ai te whakataukī; “Ko ngā mate o Pūtauaki tangihia ki Kōhi, ko ngā mate o Kōhi tangihia ki Pūtauaki.” Anā, he kore nō ngā ope i taea ngā ūhunga, i kaingia rātou i te awa o Tarawera e te taniwha nei a Tarakura. Ana ka tae a Mātaatua ki waho atu o Whakatāne, ka mate anō a Wairaka i te māte kōhi, ka ingoa te koi rā ko Te Rae o Kōhi. I reira ko te kitengatia o ngā tūtohu whenua ko te wairere tērā, ko Te Wairere te ingoa, ko te ana hai nōhanaga mō Muriwai, ko Te Ana o Muriwai tērā. “Kia tū ake whakatāne au i ahau!”

115. Ko taku whakapae tērā. He aha rātou i kōpikopiko pēnā i te Ika ā Māui pēnei i te pura piki whakarunga me te heke whakararo, huri atu, huri mai me he heahea? E kao i huri tāiāwhio i te whenua, i tāunaha haeretia te whenua, arā ngā tūtohu whenua, arā ngā ingoa, arā ngā kōrero a Mātaatua kua pouwhenua rawatia ki te whenua e takoto mai i te hiku, ki te ūpoko, ki ngā paihau o Te Ika nui a Māui.

116. Ka hoki mai ki Kākahoroa ki Whakatāne ki te ūnga mai o Mātaatua. E ai ki te kōrero kāore i tika te karakia a Toroa i te mawe o Mātaatua. Nā Muriwai anō hoki tērā nāna i tere atu ki te moana me te mānuka, anā i whakatō i te mawe ki roto ki te mānuka, anā koia te Mānuka Tūtahi ko te mauri tērā o Mātaatua e karangatia ana; Te Kūreitanga o Mātaatua. I tū Te Mānuka Tūtahi ki Makaka.[7]

[7] Best (1972) at 724.

117. I whakatūngia e Toroa tōna whare maire ko Tūpapakurau te ingoa. Ko te whare wānanga tuatahi tēnei o Mātaatua waka ki Aotearoa, ko Toroa te tohunga o roto. I whakatikaina e rātou te māra hai rūmaki i te kura mai i Hawaiki, arā te kūmara ko Matirerau te ingoa o te māratautāne ki a Rongomātāne. Ana i patua a Taukata ki roto i te rua kūmara me te panipania o tana toto ki te rua, hai pupuri i te mauri o te kūramara, kia kore ai te kura mai i Hawaiki e hokia e ai ki te tikanga i takoto i a Hoake. Koia nei takenga mai o Mātaatua i Hawaiki me tāna ō ko te kūmara.

118. Hai tō i tēnei waka kōrero ki uta ka titiro whakatemuri kia kite i ngā riponga wai i whakaterea ai te waka nei mai i te whanaketanga maitanga o tēnei kura i raro i a Awarua, arā, te hekenga mai o Te Whakatōhea i Hawaiki, ā tae rawa ake ki te ūnga maitanga ki Te Moana-a-Toi, ko Te Whakatōhea i a Muriwai ki Kākahoroa, ki Whakatāne ki Te Mānuka Tūtahi. Ka tuia ngā kīato, ka tuia ngā rauawaawa, ka tuia ngā haumi ki te takere o tēnei waka kōrero, ā, i te ūnga ki uta ka herea te tauihu ki Tokataiau arā ki te punga o tēnei kōrero.

Nukutere

"... Nukutere Te Rangi Awaawakino
Ngā tainui, ngā tairoa
Kōpua pātiki huki te pakakē ..."

(He pātere nā Te Whakatōhea)

119. I whakaakona mai ki ahau e Tā Mōnita Delamere rāua ko Pāroa Kūrei 1980.

120. Ka pā atu taku hoe ki te riu tapu nui o Nukutere hai taki i tōna whakapapa. Mā te pātere nei e tia a Nukutere, e ranga a Te Rangi, e ū a Awaawakino. Ko Tautūrangi te tangata, ko Tamaiwaho te atua o runga, ko ngā hoe tapu ko Arapangāteatinuku, Arapangāteatirangi nāna i nuku teretere a Nukutere waka i Te Moana-nui-a-Kiwa ki Aotearoa:[8]

> *"Ūtaina atu ki runga i tōu waka tapu i a Nukutere te waka o tō tipuna o Te Whiro-nui, mauria ki tō ringa ngā hoe tapu, a Arapangāteatinuku, a Arapangāteatirangi..."*

121. I ū a Nukutere waka ki Awaawakino he kokoru ki te rāwhiti o Ōpape ki te takiwā o Ōpōtiki. He toka āhuru, he toka tipua kai Awaawakino ko Te Rangi te ingoa, he tokatū moana. Ko Te Rangi koiarā te punga o Nukutere. Ko Te Rangi ka pōkia e te ngaru i te ao, i te pō, i konei ka wehe a Te Whakatōhea, ka wehe a Ngāi Tai. Koirā e kīa ai e te pātere o runga ake nei; ngā tainui, ngā tairoa, arā ko Ngāi Tai tērā ka heke mai i a Tainui waka. The Nukutere made landfall at Awaawakino, east of Ōpape, circa 1250.[9]

122. He kokoru whakaruruhau a Awaawakino mō ngā waka i ngā moana tūārangaranga, i ngā huaroa o Tangaroa. E whai ake nei te whakaaraara pā, a Ngāi Tama he hapū o Te Whakatōhea kai Ōpape e noho ana, e whakamārama ake ana i te āhuru o tērā wāhi a Awaawakino, a Te Rangi hoki. I whakamahia tēnei whakaaraara pā e te koroua, e Mātenga Biddle hai tauparapara mō ana whaikōrero. He mea hōmai tēnei taonga ki ahau e Paora Brosnan, 2016. Hai

[8] Te Pipiwharauroa 40 (1901).
[9] Walker (2007) at 14.

mokopuna a Paora mā Mātenga, kua takahi i ngā makenu o tōna tipuna, he pūkōrero nō te iwi.

Kia mataara! Kia mataara!
Te ketekete mai te manu te tautara ki Tarakeha
Kia hiwa rā! Kia hiwa rā!
Kia hiwa rā ki tēnei tuku! Kia hiwa ki tērā tuku!
Kia whakapurua koe ki te toto
Whakapuru tonu! Whakapuru tonu!
Te tai ki Taipua
Ehara koa ko au e kimi ana, e rapu ana i te oranga
Kai tua, kai Awaawakino, kai Te Rangi
Tihei Mauriora!

123. Ko Tautūrangi te tipuna o Te Whakatōhea i haramai i runga i a Nukutere. E ai ki te kōrero tekau mā toru whakatipuranga i mua i te hekenga nui. I tau tapuwae a Tautūrangi i a Nukutere i konei, ki Ōpape. Ka noho a Tautūrangi rāua ko tana wahine a Rangitaka ki Ōpape ki tōna pā ko Taiharuru te ingoa. Anā he maha ngā ana kai tātahi i Ōpape ko Taiharuru tonu te ingoa o aua ana rā. Inā pupuhi te hau whakarua ka kino te moana, ā, ka rangona te tai e haruru ana, ka rere āwhiowhio ki roto i aua ana rā, anā, kua taiharuru. Ka rāngona te hau nei me Taiharuru e ngunguru ana, ā, kua mōhio te iwi kua kohaina mai e Tangaroa āna tamariki hai ō mā te iwi, ko te toetoe tērā, ko te pāpā tērā, ko te whētiko tērā, ko te kākara tērā, ko te koura tērā. I kōrero mai ēnei kōrero mō ngā kai a Tangaroa nei e Rāniera Poihipi, e Pāroa Apanui hoki.

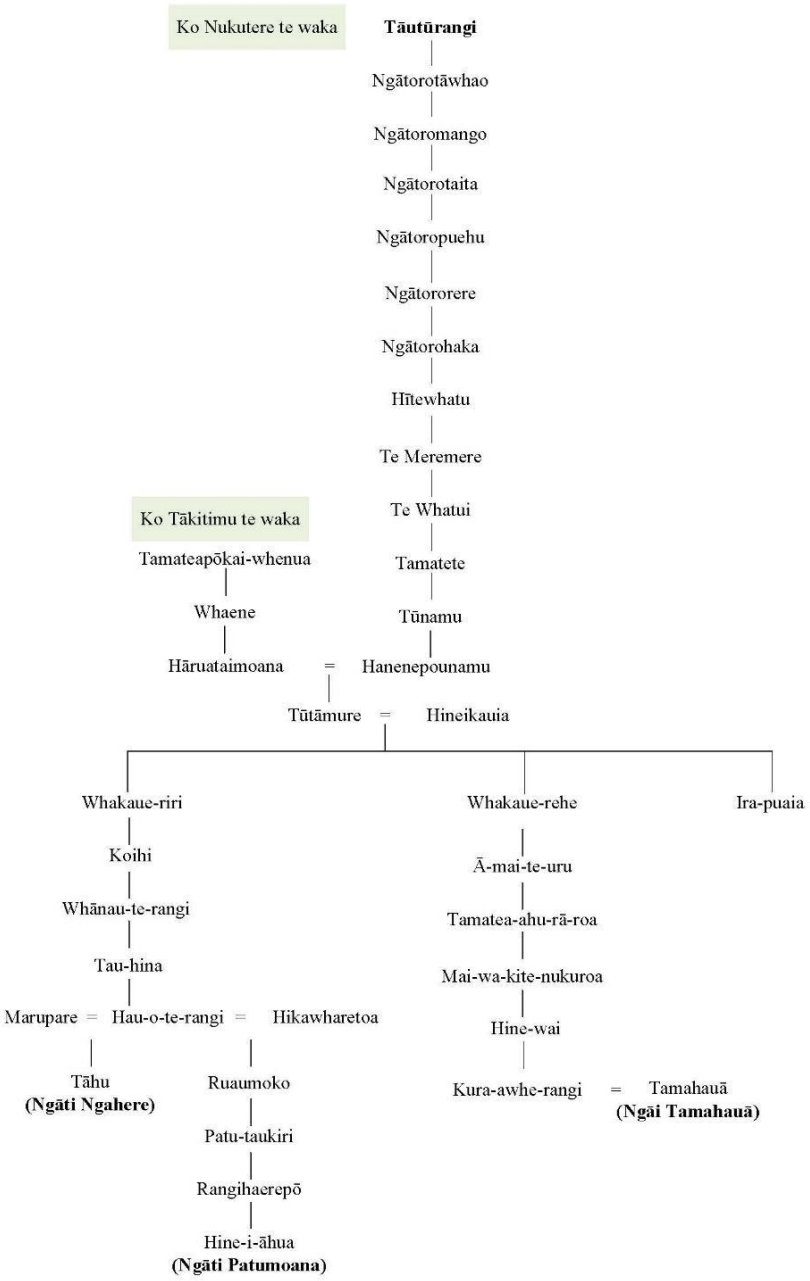
124. Noho mai i a Tautūrangi te Atua a Tamaiwaho, te atua nō runga i a Nukutere waka. Ka tanumia a Tamaiwaho ki runga o Kapua-a-rangi, he maunga ki roto o Waiaua, he tīkouka e tohua ana te wāhi i tanumia ai a Tamaiwaho. Taka rawa te wā i noho ko Tamaiwaho te Atua kairiri o Te Whakatōhea, ko te kauwaka kai te mōhiotia ko Punahāmoa te tohunga whaiwhaiā rongonui o Ngāti Ngahere, otirā Te Whakatōhea whānui tonu. He whetū anō hoki a Tamaiwaho, koia te Atua i ārahi mai i a Nukutere waka i Hawaiki, ka ū mai ki Awaawakino, ki Aoteareoa me te iwi o runga e karangatia ana ko Te Wakanui, hai maharatanga ki a ia anō, ki a Nukutere. Nā Nukutere ka pakaru ko Te Tairāwhiti whānui tonu atu i Te Whakatōhea ki Te Māhia ki roto o Ngāti Kahungunu, Rongomaiwahine, ko Ngāti Porou whānui hoki.

125. E whāi ake ana ko tētahi wāhi o tētahi oriori nā Te Whakatōhea e whakahuahua ana i te whakapapa i te Atua nei a Tamaiwaho, ka heke haere tonu ki Te Whānau-a-Āpanui, ka heke haere tonu ki a Tamataipūnoa taina o Tūtāmure, ki a Te Tawhiro tīpuna nui o Te Whakatōhea.

"Pōpōpō kāti rā te tangi whakarongo tō taringa ki ngā whakatakiri a tō tō matarau i a koe. Kauaka e pōuri whakaae ake tērā te huarahi te takoto mai rā i te rangi i tō tipuna e ia Tamaiwaho ko Ohomatuarau, tērā te huarahi tūtata kai runga te Ranginui kai a Wāhiawa nāna nei Tūrīrangi, nāna nei Apanui tōna tini noa iho i te mate i te ora. Tērā Taipūnoa (Tamataipūnoa) kai runga Waiaua, kai Maungakāhia nāna nei tōnatini noa iho i te mate i te o ra e... Tēnei Te Tawhiro te karanga tū tata mai nei ko au tēnei, ko koe tēnā .."

126. Ko ngā haringa maitanga i runga i a Nukutere ko te taro, ko te tīkouka, ko te karaka.[10] I whakatipungia ēnei rākau ki Ōpōtiki. Hai tā ngā pakeke anō hoki ko te uru karaka i Waioweka tonu, nō runga mai anō i a Nukutere tonu. I kōrero mai a Ngāpō Wehi ki ahau i Tūrangawaewae i tētahi Koroneihana; "I kī mai a Ngākohu ko te kai i hari mai i runga i a Nukutere ko te karaka, koirā e nui te tipu mai o te karaka ki te wākāinga".

127. Ana i te nohotanga mai a Tautūrangi ki Ōpape, whāia i nuku tere whakaterāwhiti atu a Nukutere ki raro i te mana o Te Whironui i a Huturangi ko Paikea, ko Ngāti Porou hoki.



[10] Walker (2007) at 15.

Te Whakapapa o Te Iringa

128. There are also the traditions of our tīpuna, Te Iringa. Through one line of his whakapapa he descends from Tarawa, the ancestor who was left behind in Hawaiki when the Tainui waka departed. Our traditions tell us that Tarawa followed the wake of the Tainui waka to Aotearoa. He travelled upon the carved doorway of his whare, accompanied by his two ika tipua, who brought him safely to Paerata. His descendants eventually settled at the mouth of the Ōtara River at Pakihi-kura, and the harbour became known as Ōpōtiki-mai-Tawhiti. These traditions remain an important part of how Ngāti Ngahere understands its whakapapa, its origins and its enduring relationship with place.

Te whakapapa o Taringatoronga ki Ngāti Ngahere - Hauoterangi

Hoturoa

Taritoronga

Waiari = Tauwharanui

Manawakiaitū = **Tarawa**

Tamakōmutumutu[11]

Te Atahaea

Te Atawairua

Te Atakōrihi

Te Ataōterangi

Rongomaiuruao

Pakakura

Te Rangikapakapa

Kāhopu

Te Hauōterangi

Tāhu (Ngāti Ngahere)[12] Ruamoko = Te Puritanga (Ngāti Patumoana)

Te whakapapa o Taringatoronga ki Ngāti Ngahere – Te Iringa

Hoturoa

Taritoronga

Waiari = Tauwharanui (tangata whenua)

Te Ātārangi

Te Rangitaukapiti

Te Rangitaumaunu

Tamaawe

Toamatua = Hineari

Te Iringa

Hineheri

Punahāmoa[13]

Muriwai

Rangikurukuru

Whaka-au -Arehe

Te Ō Ki Waho

Toha Tūroa

Te Hau O Te Rangi

Ruamoko

Te Rangihutini

[11] Lyall (1979) at 3.

[12] Walker (2007) at 13.

[13] Maxwell. T (2011) at 9.

Te whakapapa o Tōrerenuiārua a ki Ngāti Ngahere

Te whakapapa o Tōrerenuiārua ki a Te Whakatōhea

Tōrerenuiārua = Manaakiao

Tainui

Tairoa

Taimanapōhatu

Tai (Ngāi Tai)

Tūteauru

Rongomaiteauru

Rongomaiteururangi

Rongomai

Hanenepounamu

Tūtāmure = Hineikauia

Whakaueriri

Koihi

Whānau te rangi

Tau-hina

|

Marupare =Hauoterang = Hikawharetoa

| |

Taahu Ruamoko

(Ngāti Ngahere) Patu-taukiri

Rangihaerepo

Hineiāhua

(Ngāti Patumoana)

Te Iringa

Tio Kahika

129. Ko Tio Kahika te tangata tuatahi i hinga i te pakanga raupatu whenua o Te Whakatōhea. I a ia e taki karakia ana i te taha o te awa, ka tae atu ia ki tētahi rākau e takoto ana i tērā taha. I reira, kua paea te kaipuke *Huntress*, e kawe ana i ngā hōia koroni, ki runga i tētahi tāhuna onepū i Pākihikura. Ka tū a Tio ki runga i taua rākau, ā, ka tīmata tana haka me te pūkana, ngā tohu whakapataritari, me tana whakapohane ki ngā hōia. Ka riri ngā hōia ki āna mahi, ka meatia ia hei taumata pupuhi mā rātou. Tekau mā waru ngā pūnga i pā ki a ia. Ahakoa i taotū a Tio, kotahi hāora i muri mai ka mate ia.

130. Ko Pirihaki te tama a Paora Te Ua-o-ngā-Rangi, te rangatira o Ngāti Ngahere. I whawhai rāua ki ngā Pākehā i ngā pakanga whenua i Waiaua. I mate a Pirihaki rāua ko Nōhoa o te hapū o Ngāti Ruatakenga ki te pāmu a Tiwai Amoamo, i te riu o Waiaua, ki Ōrangipakakino.

131. Tio Kahika was the first slain in the Te Whakatōhea land confiscation war. As he was chanting prayers along the river, he arrived at a log on the opposite side where the *Huntress* carrying the Colonial troops was stranded on a sand bar at

Pākihikura. Tio stood on the log and commenced to perform a haka with pūkana and obscene gestures and baring his buttocks at the soldiers. The soldiers took offence at his actions and used him for target practice, shooting him 18 times; although Tio was wounded he died an hour later.

132. Pirihaki was the son of Paora Te Ua-o-ngā-Rangi, the Ngāti Ngahere chief. They fought in the land wars against the British at Waiaua. Pirihaki was killed alongside Nōhoa of the Ngāti Ruatakenga hapū on the farm of Mr Tiwai Amoamo in the Waiaua Valley at Ōrangipakakino.

WHAKATAU RAWA

Nā Te Kooti Arikirangi
Whakatau rawa iho te mauri ki raro rā
Whakamatatūtia e noho kutukutu
E ai te whiti taua
Nāu e Te Kahika he tiki mai
Tāhau he hura rā i a te hope
E noho korou kore ana
Ki te mahi a te pakeke ki te kai ra e
I mātaia iho kei rehu
E raro kei timoriki ana
Tukua ahau
Kia rere i runga
I te au heke
Ka paea atu ana
Ko te toka i Ōmaku
He kakekakenga atu
Nāku rā i rau raro
Haramai nei au
Punga rawa
I te whenua
Roi atu nei au
Te roi a tini rau
Ka pūhake kai waho
Ka tuku te marea
Ko te ahua ia
O raro i taku hope
Te waua mai nei
Nā Te Kooti Arikirangi

133. I titoa i Ōpeke, Waioweka Pepuere 28 1889. He waiata tangi tēnei nā te koroua nei mō tana kore tae ki Tūranga ki te whakatūwhera i te Rongopai. Ahakoa i unuhia tana hara i aukatihia e te Kāwana tana hoki ki Tūranga i te Toatoa te ara ki Tūranga atu i Ōmarumutu. Ka hoki atu ia ki Ōpeke koinei tana tangi. He tangi ki a ia anō me tōna āhua, ahakoa kua koroua me tana hohou i te rongo ka whakapae tonu he tangata hara tonu ia. E kore e tuku i a ia ki Tūranga. Ahakoa tana kōingo ki te wākāinga i koinei i mōhio ai ia e kore e tae atu, hei reira tana kupu ‘Tūranga tangata ka kitea, Tūranga whenua e kore e kitea’. He tangi ki te whenua kua raupatutia i Ōpōtiki. Ka kite i roto i te waiata tana aroha ki Te Whakatōhea kua korekore rawa he pihi whenua hei nōhanga, kua pau katoa i te rau o te patu me tana kite anō hoki i te mamae kei roto i te iwi.

Waiata Koroua: Whakatau Rawa

Words: Te Kooti Arikirangi

Settle the mauri firmly below,
Strengthen it, though it remains afflicted.
Thus declares the incantation of war.[1]

It was you, Te Kahika,[2] who came forth,
Exposing your buttocks,
Standing there without protection
Against the deeds of the Pākehā and their consuming greed.

I looked down, lest it disappear into the haze,
There below, where it lies diminished.

Release me,
That I may journey
Upon the descending current,
Until I am cast ashore
At the rock at Ōmaku.[3]

It was an arduous ascent
For me from the depths below.
I have come here
And anchored myself firmly[4]
Within the land.

Here I lament,[5]
The lamentation of the multitudes.
It surges and overflows outward
As the people give expression to their grief.

This is the condition
Of what lies beneath my waist—
It causes me such pain.[6]

134. This waiata was composed at Ōpeke, Waiōweka, on 28 February 1889. It is a lament by the elderly Te Kooti because he was unable to return to Tūranga for the opening of the Gospel.

135. Although he had been pardoned, the Governor continued to prevent his return to Tūranga. Te Kooti was stopped at Te Toatoa, on the route from Ōmarumutu to Tūranga. He therefore returned to Ōpeke, where he composed this lament.

136. It is a lament for himself and for his circumstances. Although he had become an elderly man and had sought to establish peace, he continued to be accused and treated as though he were still a criminal. He was not permitted to return to Tūranga.

137. Despite his deep longing for his homeland, he knew then that he would never reach it. Hence his saying:

> "The people of Tūranga may be seen, but the lands of Tūranga will never be seen."

138. It is also a lament for the lands confiscated at Ōpōtiki. Throughout the waiata, Te Kooti expresses his compassion for Te Whakatōhea, who had been left with scarcely a fragment of land upon which to live. Their lands had been entirely consumed through military force and confiscation. He also recognised and shared the profound suffering carried by the iwi.

Taiao and Climate Change

139. This waiata talks about the flooding at Terere.

> **Kāore te roimata**
> *He waiata tangi*
>
> Kāore te roimata e kawe i aku kamo kai te puna i utuhia
> Kai Te Rere waipuke te taromanga iho kai aku kiri kanohi
> Kōwahara tū rā ana te aroha ki te makau e
> Nāna nei au i miri rawa iho ki te moenga
> I tuia mai au ki te ngira tipua puehu rawa i tua
> I moea ki Te Pō i a Pēhia e tōku wairua
> Ka whiua atu koe te tai ki Te Reinga awhi atu ai
> He hikonga rangi rā he atua huna rua he kai mōkeke puku
> Te whāki noa mai kia rongo atu au i ō maharatanga
> I waiho au e te tau mā te ngutu e tara he mea māhue au
> He maru i eke mai nō te atua nui wehi rawa i ahau
> Mā wai e kau atu he wā moana nui kai tahuri ki te wai e
>
> **The tears do not cease**
> My tears cannot be contained within my eyes; the wellspring has overflowed,
> At Te Rere they pour down like a flood upon my cheeks.
> Love and longing rise painfully within me for my beloved,
> The one who once caressed me as we lay together.
> I have been pierced as though by a supernatural needle, its point passing far beyond,
> And in my sleep, my spirit encountered Pēhia in Te Pō.
> You have been swept away by the tide to Te Reinga, there to be embraced.
> It was a heavenly portent, a hidden divine power, an anguish consuming me within.
> If only you could reveal yourself, that I might hear your thoughts.
> You have left me, my beloved, to be spoken of by the lips of others; I am abandoned.
> A shadow has fallen upon me from the great and awesome divine power, filling me with dread.
> Who will swim across that vast expanse of ocean,
> Turning there into the waters?

140. This is a deeply intimate waiata tangi, moving between physical weeping, memories of intimacy with the deceased, and the spiritual journey into Te Pō and Te Reinga. The line **"Nāna nei au i miri rawa iho ki te moenga"** is particularly personal: the composer remembers the beloved who *miri*—caressed, soothed or tenderly touched them—upon their sleeping place.

141. I would treat **"he hikonga rangi rā he atua huna rua he kai mōkeke puku"** with some caution. It contains older poetic language whose precise meaning may depend on the whakapapa and circumstances of the waiata; the translation above therefore conveys the lament rather than claiming a definitive literal interpretation.

142. I want to conclude this section with this Ringatū karakia that talks to Climate Change:

WAIATA A RAWIRI 46
Ko te atua to tatou piringa, me to tatou kaha, he kai awhina e tino tata ana i nga wa o te he ….
Ma konei ra tatou ka kore ai e wehi,
Ahakoa nekehia te whenua, ahakoa kahakina nga maunga ki waenga moana
Ahakoa rara, taupatupatu noa ona wai ahakoa wiri nga maunga i ona huamotanga.
Tena te awa, ko ona manga hei whakahari i te pā o te Atua i te wahi tapu o nga tapenakara o te Runga rawa. Kei waenganui ona te Atua, e kore ia e nekehia, ma te Atua ia e awhina i te putanga mai ano o te ata.
I nana nga tauiwi, i nekehia nga rangatiratanga; ka puaki tona reo rewa ana te whenua.
Kei a tatou a Ihowa o nga mano ko te Atua o Hakopa to tatou piringa…..
Haere mai, tirohia nga mahi a Ihowa, nga whakangaromanga i whakaputa mai e ia ki te whenua.
E whakamutua ana e ia nga whawhai o te pito rano o te whenua: ka whati ana i a ia te kopere, poro pu i a ia te tao … tahuna ake e te hariata ki te kapura.
Kia ata noho, a kia matau ko ahau ano te Atua; e whakanui ahau i waenganui i nga tauiwi, e whakanui ahau i te whenua ….
Kei a tatou a Ihowa o nga mano ko te Atua o Hakopa to tatou piringa.

PSALM 46
God is our refuge and our strength, a helper who is very near in times of trouble.
Therefore we shall not be afraid,
though the earth be moved,
though the mountains be carried into the midst of the sea;
though its waters roar and rage,
though the mountains tremble at their swelling.
There is a river whose streams bring gladness to the city of God,
to the holy place of the dwelling places of the Most High.
God is in its midst; it shall not be moved.
God shall help it at the breaking of the dawn.
The nations raged, the kingdoms were moved;
He uttered His voice, and the earth melted.
The Lord of hosts is with us;
the God of Jacob is our refuge.
Come, behold the works of the Lord,
the desolations He has brought upon the earth.
He brings wars to an end, even to the ends of the earth;
He breaks the bow and cuts the spear asunder;
He burns the chariot in the fire.

Be still, and know that I am God.
I will be exalted among the nations;
I will be exalted in the earth.
The Lord of hosts is with us;
the God of Jacob is our refuge.

A few important expressions

143. There are some beautiful older constructions here. **"Piringa"** is more than simply a physical refuge: *piri* carries the sense of drawing close, adhering or cleaving to something, so *"ko te Atua tō tātou piringa"* evokes God as the place or presence to whom the people draw close for protection.

144. Likewise, **"Kia ata noho, ā kia mātau ko ahau anō te Atua"** corresponds to the well-known biblical phrase **"Be still, and know that I am God."** In Māori, *kia ata noho* has a particularly evocative quality: to become quiet, settled and still, while *kia mātau* is to know or comprehend.

145. For Te Hāhi Ringatū, Psalm 46 is especially interesting because its language of piringa, upheaval of the whenua, conflict, divine protection, and Ihowa o ngā mano lends itself to a much deeper reading than a straightforward English biblical translation.

Mana Rangi: He anga whakamua

Te Tangi a Pirihaki
Nā Ngāti Ngahere
Ko Pirihaki he rangatira o Ngāti Ngahere i pūhia i Ōrangipakakino i te pakanga ki ngā hōia.
Tērā te uira
Whakatū i te rangi
Taku tōtara haemata e
Tēnā ka paea ki raro
Kai te whenua
Kai ō tīpuna
E kiri noa
I te hinapōuri
Te tōnga rā
Te taka te mahara
I kona e tama
Ka tū ngā tira huri nui
Tō kiri raukura e
Ka pūhia e tēnei
Ka hono koe
Ki te hono i wairua
Uira hiko noa
I runga i te Kōwhai
Ko te tohu o te mate
I tuku atu ai
Tō matarau nui
Ka moea i te kino
E ruku e Piri i te awa
I Ōtara whakaea tama

Ngā ngaru taipua
I waho o Pākihi
Me whakakau koe i runga Maruhema
Mā te hau o te Pakipaki
Te taonga a te iwi e

The Lament for Pirihaki
By Ngāti Ngahere
Pirihaki was a chief of Ngāti Ngahere who was shot at Ōrangipakakino during the battle against the soldiers.
There flashes the lightning,
Standing forth in the heavens—
My flourishing tōtara tree!
There you lie cast down,
Upon the earth,
Upon the land of your ancestors.
Your skin lies exposed
In the darkness.
As the sun sets,
My thoughts return
To that place, my son,
Where the multitudes gathered all around
Your chiefly, feather-adorned body.
When the shot was fired,
You were joined
To the assembly of spirits.
Lightning flashed
Above Te Kōwhai—
An omen of death,
By which you relinquished
Your great many-pointed weapon
And were overcome by misfortune.
Dive down, Piri, into the river
At Ōtara; rise again, my son.
The great surging waves
Beyond Pākihi—
You must swim above Maruhema.
May the wind of Te Pakipaki carry
The treasured one of the people.