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Waitangi Tribunal
4 Jul 2013
Ministry of Justice
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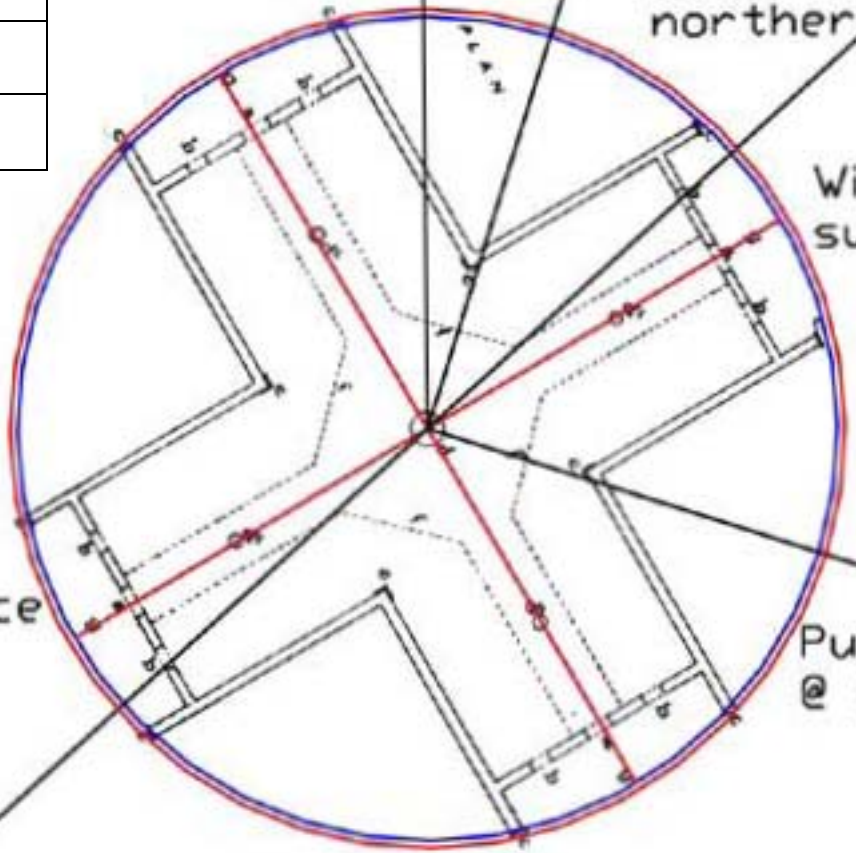
Wai 898, # L18(b)



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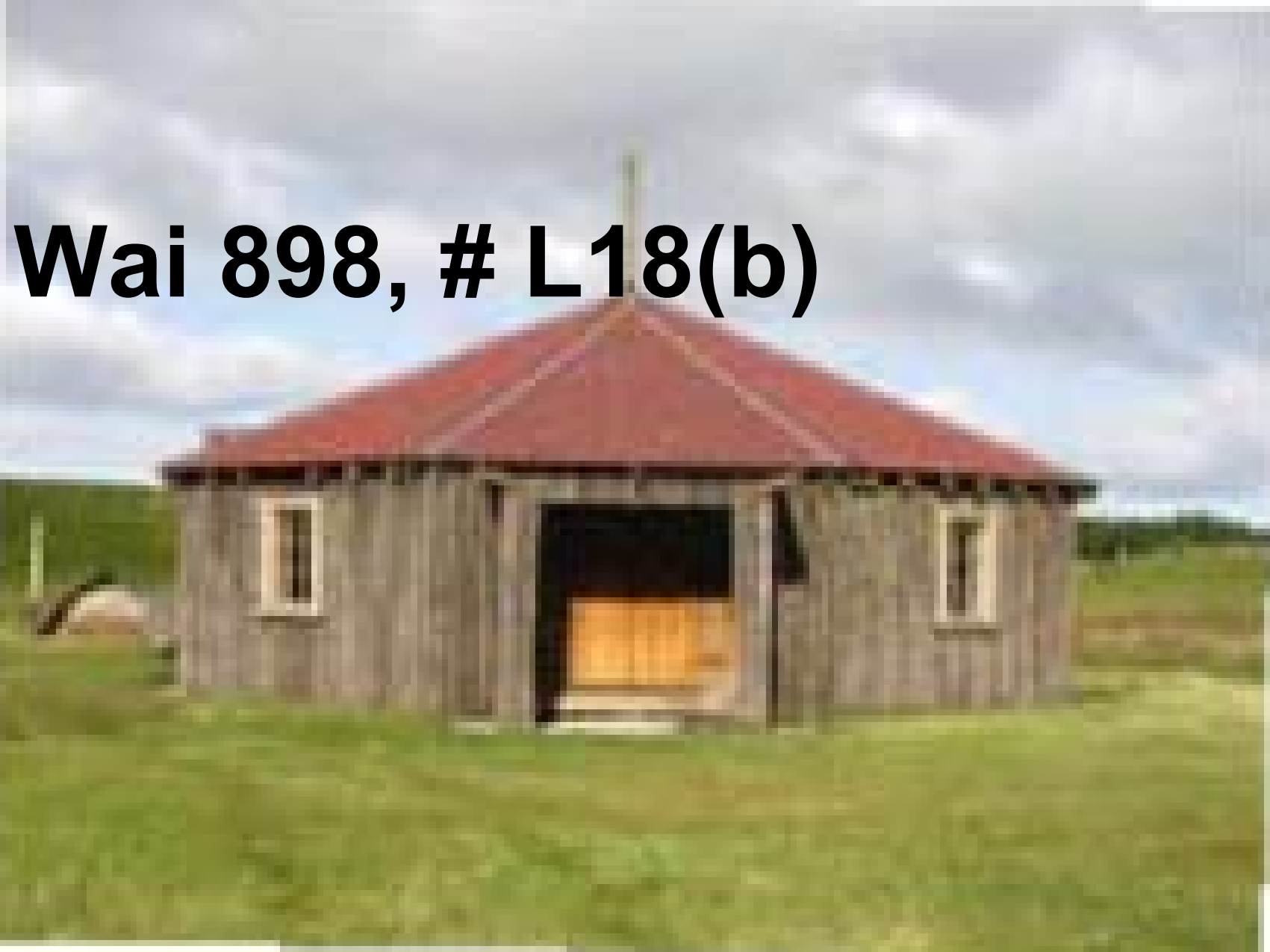

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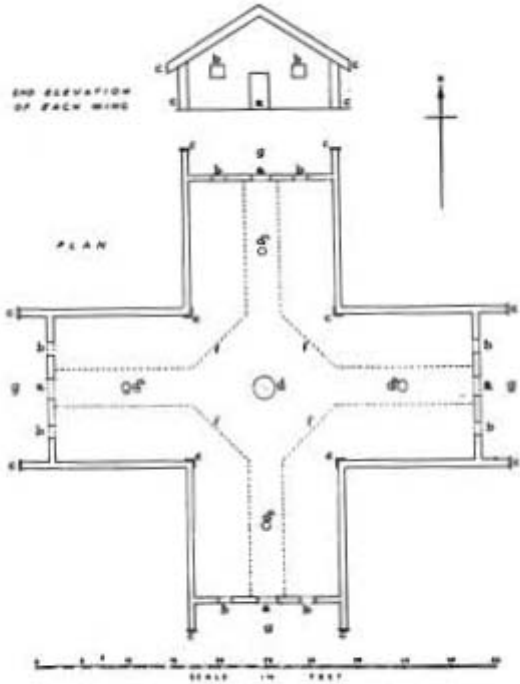
CRUCIFORM BUILDING, MARINGA TE KAKARA



Key:

a: sliding wood doors 4 x 2 ft.
b: sliding wood parts 18 ins. square
c: wood facings 12 x 2 ins.
d: centre upright 6 ft. circumference
d¹: small uprights 18 ins. circum.
e: L-shaped corner pieces
f: foot boards 12 x 2 ins.
g: porches open on one side

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came to check out the territory and see what land he might be able to get hold of from Rereahu in payment for the hand of Rangianewa. The sharks were first kept in the pool below today's Marae and now the big rock lying in the Ongarue River beneath the bridge about a kilometre upstream represents one of them.

The whakapapa charts opposite shows that Rereahu had a second marriage to Hine-au-pounamu and their first son was Maniapoto.

Te Ihingarangi and his wife, Haea, lived in the vicinity of Waimiha and had four children. One of Te Ihingarangi's favourite spots was Kohuna the big rock on the southwestern slopes of Ngapuhi. Ngapuhi is the mountain above the village and it is here that the puhi or special young virgin women were cared for and kept. Huna means "to hide".

Later, Te Ihingarangi was to have a home east of Otorohanga. When he died his brother brought his bones back and he is buried near Benneydale. His and Haea's four children settled at Waimiha and Ongarue.

Of the four, Toretai had no children. Descendents of Ue-haeroa, Te Kaahui and Turaki-wai live here today. Ue-haeroa, Te Ihingarangi's eldest son, gives his name to the meeting house at Ongarue Marae. His wife, Rangi Takiri, is remembered with the Takiri Road named after her.

Another prominent landmark on the way to Poro-o-tarao is the sharp peak of Tihikoreoreo. Invaders were coming to attack a pa in the Mapara valley over the ridge but two women saved the day by calling and making such a noise that the enemy were deceived and thought better of attacking what they thought was a large force. In reality the men were away and the pa would have been easy pickings.

With the famous bird mountains of the Hurakia and Hauhungaroa close by, the local people of Waimiha were knowledgeable in ancient bird lore and expert in snaring and preserving, harvesting the great numbers of tui and kereru that would migrate there annually.

During the 1840s and 1850s some European explorers and missionaries ventured into nearby areas but increasing concern over pakeha dominance led to the establishment of the King Country aukati line. For the next 20 years it was dangerous for pakeha to enter the territory and few risked coming near.

By 1882, the Maniapoto had agreed to let preliminary exploration for a railway go ahead and surveyor John Rochfort came through Waimiha.

His report to the House of Representatives in 1884 included these comments: "At Waimika (sic) there is an extensive plain lying between the Ongaruhe and Waimika but the land is exceedingly poor. At 184 miles (the railway route was measured from Marton) there is an extensive Native pa, with large cultivations of good land up on the hills some 300 or 400 feet"

Rochfort was passing through again in 1885 and had two "tourists" with him, photographer Alfred Burton and artist Edward Payton. Burton took photos (see page 11) and both he and Payton wrote and published accounts of their journey including detail of the night they spent at the local Pa.

Alfred Burton describes the scene after they had arrived a couple of hours after dark. "We found everyone had gone to bed. The dogs, however, soon gave notice of our arrival, and half the village cut their night's rest in two and came out to welcome us. Soon a fire was made, and the women prepared us the most appetising Maori meal we had eaten on the trip."

The site of this Pa is marked on old maps as being at the confluence of the Waimiha and Ongarue rivers.

There were other pa and kainga at Waione and elsewhere. Between Waimiha and Ongarue was Te Maire on the high cliffs south of where the Waione Stream enters the Ongarue River.

Sister Alison took this photo outside the old meeting house, Miringa Te Kakara Te Tiroa when she was sent by the Presbyterian Mission to work at Tiroa in 1907. Sister Alison described a moss covered staff opposite the main entrance and she was told that King Tawhiao's flag used to fly from it when he was in attendance.

Two schools of learning were at Waimiha

In his book, Potatau (page 33) Pei Jones writes of the early Tainui sacred houses of learning or Whare Wananga and their connection with Waimiha.

Pei Jones says that in later times there were whare wananga at Rangiatea, Hurakia near the boundary with Taupo's Ngati Tuwharetoa, at Miringa Te Kakara at the headwaters of the Waipa, and at Whenuatupu at the junction of the Waimiha and Ongarue Rivers.

The following from a newspaper article about the Maori meeting house Miringa Te Kakara Te Tiroa, where followers of the Pao Miere religion gathered, corroborates the existence of these whare wananga. This meeting house was erected about 1878 and took a crucifix shape and was constructed entirely without nails.

The article states that there are three other famous places in the King Country where schools of religious learning were conducted by Tohunga of allied subtribes of the Ngati Maniapoto.

"Two were at Waimiha and were known as Paepaeroa and Whenuatupu. The other was at Ketemaringi on the Hurakia Range - the watershed between Lake Taupo and the Waimiha, Ongarue and Mangapehi valleys."

There was a pole at Paepaeroa near where the Peacock's farm houses are today. This pole was associated with the one at Miringa Te Kakara Te Tiroa and another at Te Koura. There are claims that they were aligned by the stars in some way. They were in a direct line and erected before compasses and surveying tools were in use.

They may have been associated with religion or another account has the poles as a place where the tribe gathered to have hunting spots allocated when they came in from the coast to gather the birds, eels and fern fronds.

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Miringa Te Kakara meeting house

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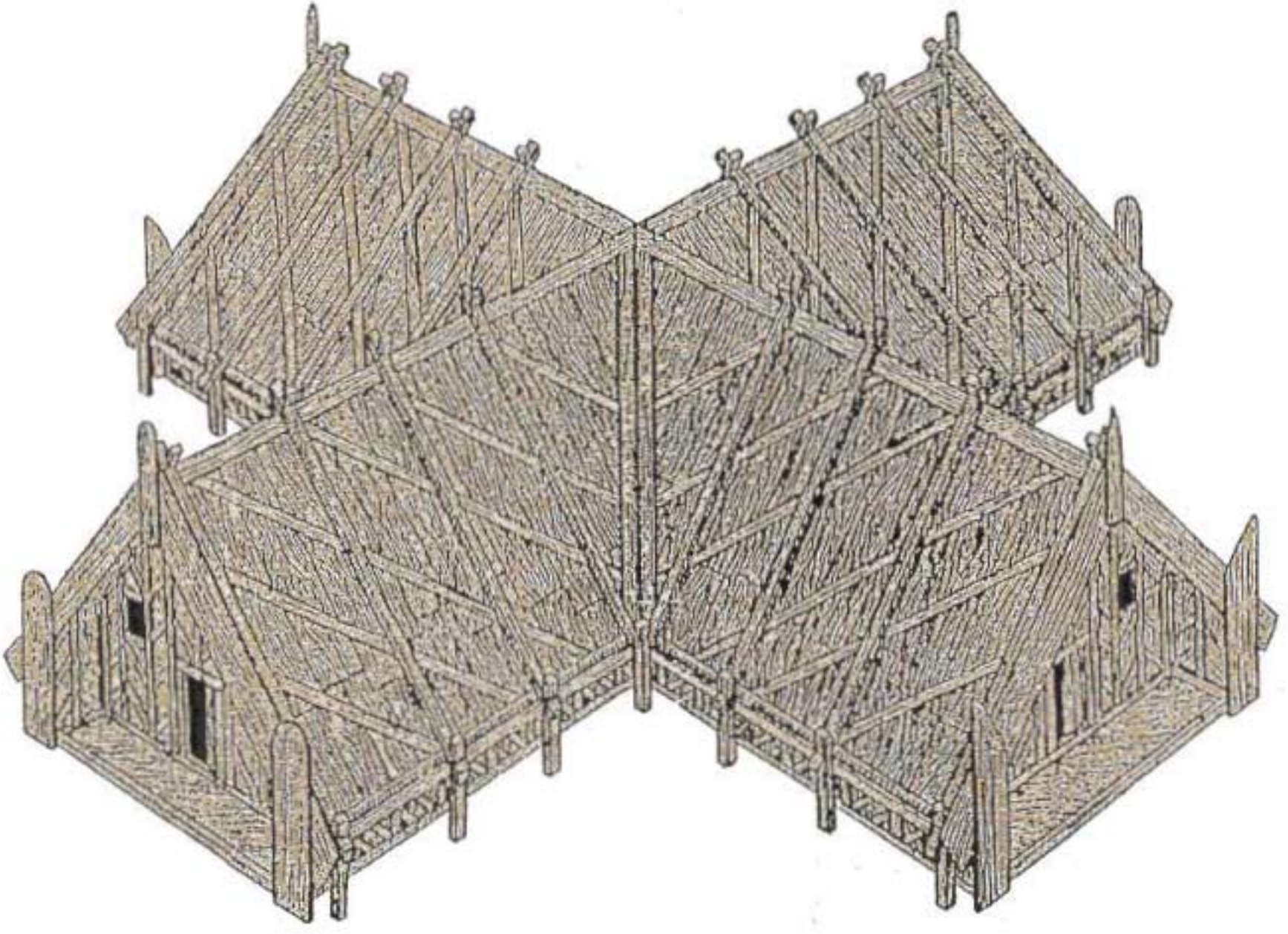

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