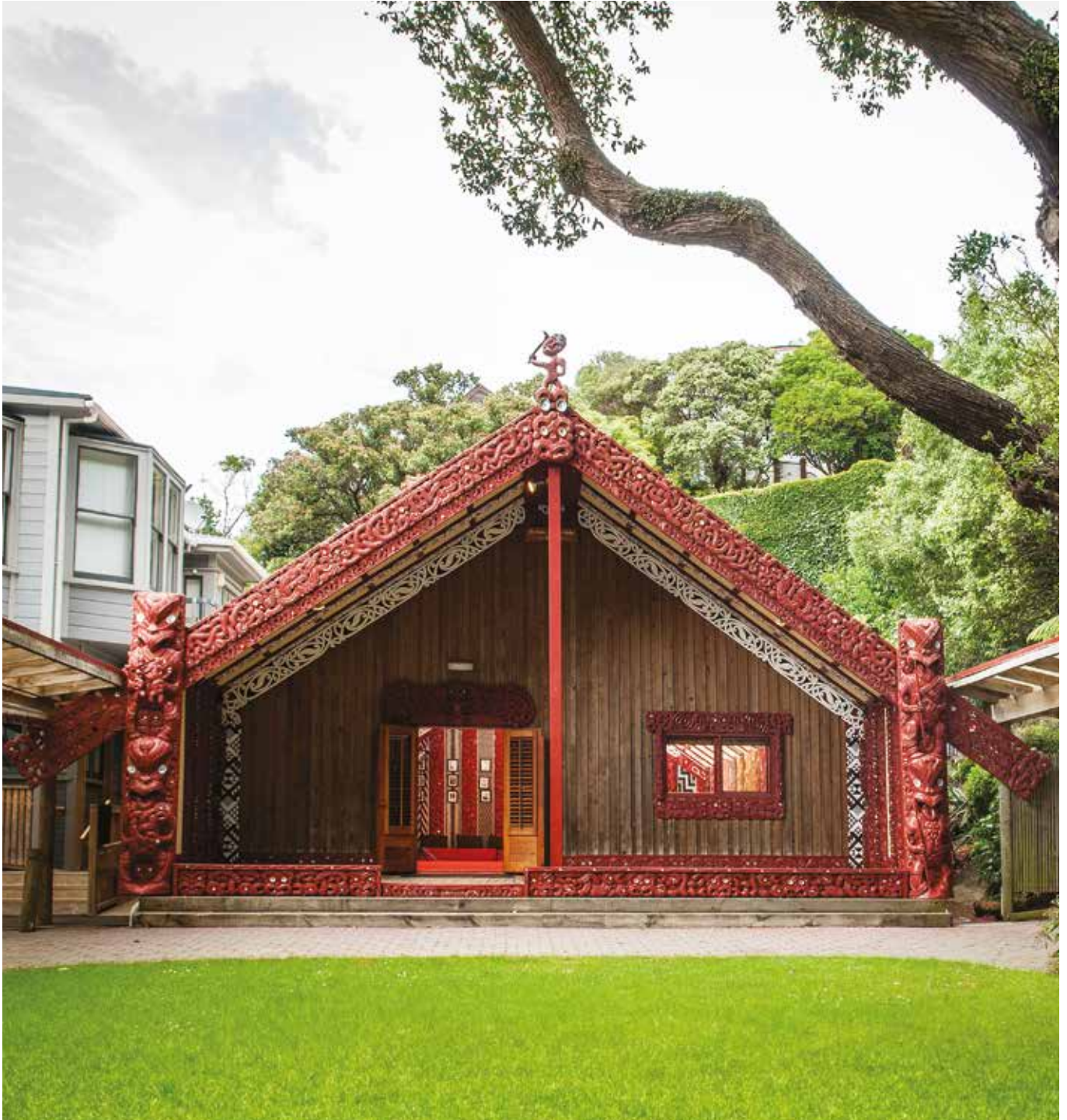


TE WHAKATŪWHERATANGA O

# TE TUMU HERENGA WAKA

6 TIHEMA 1986, PŌNEKE | TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI



# THE OPENING OF TE TUMU HERENGA WAKA

6 DECEMBER 1986, VICTORIA UNIVERSITY OF WELLINGTON

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FIRST EDITION PUBLISHED 1986, THIRD EDITION PUBLISHED 2018.

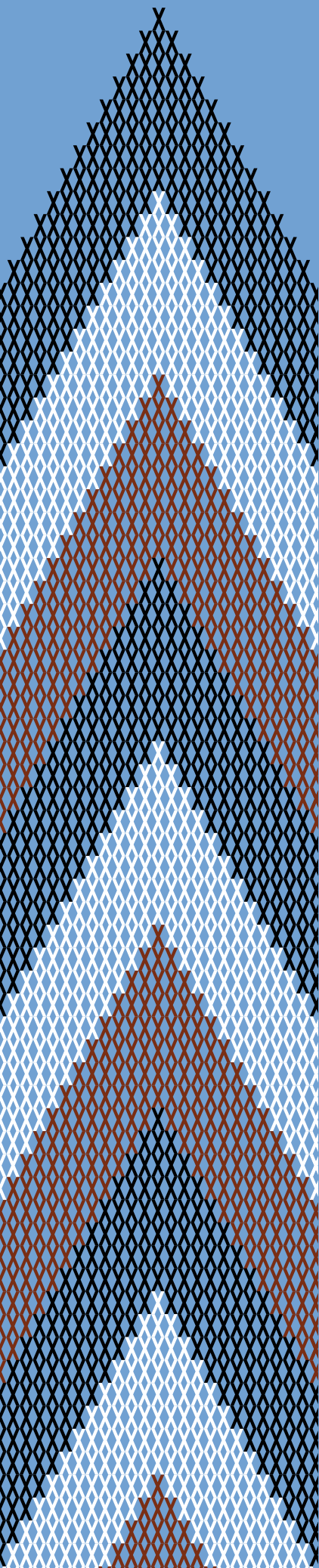
ISBN 978-0-473-42226-4





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# MIHI

Tēnei ka noho i te roro o tōku whare o Te Tumu Herenga Waka  
Te pātaka kai iringa o te kupu o te kōrero  
Ka raumahara ake ki a rātau mā kua huri ki tua o te pae  
Kawea mai rā ō koutou parekawakawa ka whārikihia ki tō  
tātau whare  
Kia tangihia, kia mihia. Ka tītoko ko te ao mārama!  
Ka titiro whakawaho ki te ao e rāhiri mai rā  
Ki a koutou ngā ihoiho o ngā maunga whakahī  
Ngā uri whakaheke o ngā waka i whakawhiti mai  
I te Moana-nui-a-Kiwa, i Hawaiki rā anō  
Toia mai ō koutou waka, ka whītiki ki tō tātau whare whakaruruhau  
Hai whakawhirinakitanga mō koutou ka tatū mai ki Ahumairangi  
Nō reira, nau mai, haere mai ki Te Whare Wānanga o Te Ūpoko o  
Te Ika a Māui.

We have taken the opportunity to produce a new edition of this book, which has been redesigned with a fresh look. This revised book both honours the history of the marae and will be used to promote the potential of the marae complex as we move into a new phase of its development. I acknowledge the following people who worked to bring this new edition to life: Elijah Pue, Linda Bowden, Pine Southon, Elizabeth Beattie, Sophie Baird and Mary Adams.

Ngā mihi, nā

PROFESSOR RAWINIA HIGGINS  
TUMU AHUREI/DEPUTY VICE-CHANCELLOR (MĀORI)

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23 January 2018





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# NGĀ KŌRERO O MUA / BACKGROUND

## 2011 KUPU WHAKATAKI / FOREWORDS

**After 25 years of operation, our carved house Te Tumu Herenga Waka is as relevant now as it was the day it opened. In fact, it is almost certainly more relevant because of the impact on Māori of 25 years of unprecedented change in New Zealand, including significant change in our universities. Developments in communication technology in particular have brought pervasive global influences to our everyday lives in ways that challenge the cultural integrity of indigenous people all over the world. In this context, our marae stand as beacons and reminders of the importance of global diversity and maintaining and developing the Māori way of life.**

Te Herenga Waka marae was the creation of Te Kawa a Māui / School of Māori Studies at Victoria University of Wellington. Te Tumu Herenga Waka opened on 6 December 1986, as the jewel in the University's crown. Its development and construction was testament to the determination of then Professor of Māori Studies, Hirini Moko Mead, who persuaded the University administration of the need to establish it. His arguments were based both on the necessity to provide a distinctly Māori space that Māori students at Victoria could feel comfortable in as well as providing a culturally appropriate teaching space that could be used for the tuition of mātauranga Māori using Māori pedagogies. As Professor Mead said at the time, the marae was and is to Māori Studies as the laboratory is to scientists. Te Herenga Waka was the first carved wharehau (meeting house) in any university in Aotearoa New Zealand.

Te Tumu Herenga Waka was designed to be a high-profile component of the marae and Māori dimension of the University in which tikanga

Māori, as opposed to tikanga Pākehā, would prevail. It is a space in which the Māori way of doing things takes precedence for both the staff and students of the University. And, although all members of the University's community are potential members of the Te Herenga Waka whānau, it is of course the Māori members of the community who determined and maintain its tikanga and kawa (protocol).

Over its 25 years, Te Tumu Herenga Waka has not just been some replica in which hypothetical learning situations for students have been concocted. It has instead been a fully functional marae that operates as other marae across the country operate. Indeed, its carvings and decorations are considered to be some of the most beautiful and significant pieces of contemporary, yet traditional, Māori art in the country. In its time so far, the house and the marae have hosted iwi (tribes) and manuhiri (visitors) from all over the world, tangi (funerals) have been held there, our students graduate there and, most significantly, it has been a 'home away from home' for thousands of Māori students.

Our students have been an integral part of the life and operation of Te Herenga Waka. They are invited to play a part in both the 'back' and 'front' of marae activities and are guided by the staff of the marae and lecturers who use the marae for teaching and tikanga purposes. Students have thus learnt in a very real 'action oriented' way the arts of running and working in marae situations and maintaining and preserving tikanga. These activities are nurtured both formally and informally. The informal setting is simply about being part of the marae community on a daily basis. The formal setting manifests mostly in a range of Māori Studies classes

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Although Te Herenga Waka operates as a fully functional marae, it is part of the genre of so-called urban marae now common in cities across the country. While these are sometimes associated with particular iwi, Te Herenga Waka is not. Instead, we describe it as pan-iwi because our students come to Victoria from all over the country and from all iwi.

that focus on a variety of marae and tikanga issues and also by participants taking part in the ritual activities of marae life. In Māori Studies, students are introduced to the marae in the very first week of classes and are required to produce an assignment based on the poupou inside the whareniui. This introduction is expanded in other classes, some of which focus specifically on marae management, while others cover a range of tikanga applicable on both marae and other situations.

Although Te Herenga Waka operates as a fully functional marae, it is part of the genre of so-called urban marae now common in cities across the country. While these are sometimes associated with particular iwi, Te Herenga Waka is not. Instead, we describe it as pan-iwi because our students come to Victoria from all over the country and from all iwi. This is reflected in the Te Herenga Waka name that was provided by the late Dr Wiremu Parker, then a lecturer in Māori Studies, and in the naming of poupou inside the house that memorialise significant tūpuna and whakapapa (genealogy) connections across most, if not all, iwi. Māori students are thus able to find a connection to themselves and their whānau in the poupou and life of the house.

An integral and popular part of regular marae activities is the provision of cheap lunches for students during the academic year. This serves to bring students together for kai and sustenance at a time in their lives when perhaps affordable nutritious food is not easily accessible to them, but more importantly it promotes friendships and allows them to establish informal study groups. This simple act provides a support network for students throughout the academic year that research shows makes a big difference to student success rates.

Our 25-year celebration of Te Tumu Herenga Waka will be marked by the unveiling of a new carved waharoa at the entrance to the marae. Its carver, Dr Tākirangi Smith, also carved the whareniui and the flagpole to commemorate the twentieth birthday of the house. Both the flagpole and the waharoa depict tūpuna in keeping with the history of the marae, the house and the other tūpuna represented in it. All will become appropriate research fodder for the fertile minds of our students.

In 25 years, Te Tumu Herenga Waka has served the needs and aspirations of the Māori community at Victoria University admirably.

In this time, it has earned a reputation as a marae with integrity and mana and which is always busy. The students and staff of our marae community typically become staunch supporters, advocates and defenders of the kawa and tikanga of the marae that were established by Professor Mead and the late Ruka Broughton, even after they leave the University. There is little doubt that the next 25 years will throw up even more challenging issues for Māori and Te Herenga Waka will continue to play its part in preparing new generations of Māori university graduates trained to make their contributions to the Māori world.



PETER ADDIS  
TUMUAKI, TE KAWA A MĀUI

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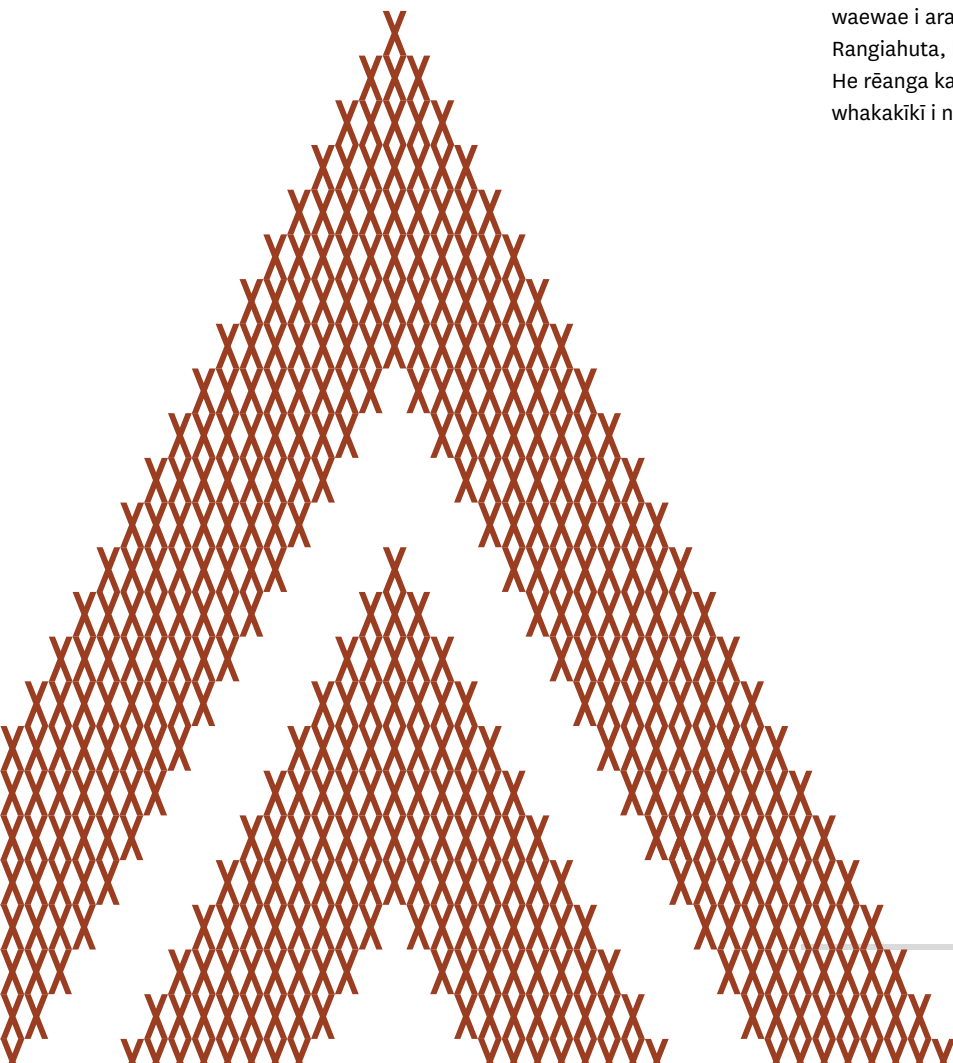
6 December 2011



Tākiri te rangi e  
Tākiri te awatea  
Whakaipuiipu ngā tai o Raukawa  
Tōia mai rā ngā waka i te au a Tāne  
Ki ngā waikarekare, pareārohirohi  
O Te Whanganui-ā-Tara  
Kia ū ki te take o Ahumairangi  
Te reo maioha o  
Te Whānau o Te Herenga Waka marae e  
Piki mai, kake mai, haere mai rā

E ngā ihoiho o ngā maunga whakahī kua whakarauika mai i te rā nei, tēnei te rere arorangi atu nei o ngā mihi ki a koutou, tēnā koutou, tēnā koutou katoa. Koutou i whaitaringa nei ki te pōhiri a te rua ngahuru mā rima tau o tō tātou tūpuna whare a Te Tumu Herenga Waka. Orokotomomai i ngā maiohaoha a ngā kūhina a Māui-tikitiki-a-Taranga, takahi atu i tōna ara, ki kō atu ka hiki ngā mata ki ōna kara i Te Poukairangi; te tohu whakanui i tōna rua ngahuru tau. Kei raro iho ko te utu nui ko te ikahuirua ko Te Rangiahuta o te Uru rāua ko Wīremu o te Urunga o te rā. E haku tonu nei te tini ngerongero, ehara anake ko rātou i kaikanohi, i hoitaringa ki te tokorua nei i te wā i te matawhenua engari ko rātou e kite ana e rongo tonu ana i a rāua i takoha ki muri nei. E aku huia kaimanawa e kore kōrua e warewaretia. Koutou te manu huna mātinitini kua rere amoamo ki te hauptūrangā o manu hokinga kore ki muri. Koutou kua mau i te māhiti a Tāne-te-kohurangi, e topa, rere aorangi atu, e tau! Tītoko ko te ao mārama!

Ka huri whakatemauī e ko te tūpuna whare nei. Te pūawaitanga o ngā tūmanako, o ngā wawata o te nui, o te rahi. Kīhai i tua atu i a Tā Ahorangi Hirini Moko Mead, te kaiwaha i te kaupapa ahakoa mahue mai i ana hoa. Te toka tū moana ki ngā mana o te wānanga. Te kaitui i ngā tātai hono tāngata, ki te mana whenua, ki a Te Ātiawa, Ngāti Toa Rangatira, Rangitāne, (nāna ko te mauri), ki a Raukawa (ko Ahorangi Whatarangi Winiata i konei hoki), ki a Muaūpoko hoki, ā ka toro ki ngā hau e whā. Kātahi ko ngā tātai hono kaupapa huhua o te motu, o te hāpori, o te Kāwanatanga whakawhiti atu ki tāwhāi. Heoi o te katoa ki te koroua nei kīhai i tua atu i ngā tauira. Ko ngā tauira tonu hoki ngā ringaringa, ngā waewae i ara ai ngā poupou o te whare nei. He mea ōhākī e Te Rangiahuta, ko wai te kore i rongo? Kei reira tonu rātou i te rā nei. He rēanga ka tau, ka rere, ka tau, ka rere. Ko ētahi kua hoki mai hei whakakikī i ngā whāwhārua i te wānanga nei.





Ko ērā tohunga ērā, kihai e ara i a kupu whakaniko, i a moemoeā anake engari mā tohunga mau toki e ranga, mau whao te whakaniko, mau kōrero te whakaatu kia pūāwai te whakaaro. Tangata iti te kupu, nui te whakaaro, Tohunga o te tāmīro i a Tāne a Tākuta Tākirirangi Smith, o Ngāti Apa, Ngāti Kahungunu, Ngāi Tahu me Ngāti Porou. He ringa raupa. Ko te tūpuna whare nei tana tuatahi, neke atu i te tekau kua ara i te motu, i tawāhi, te huhua o ngā waka me ētahi atu mahi toi kua marara ki te ao whānui. Kua neke atu i te 31 tau a ia e tārei ana mā Te Herenga Waka me te Whare Wānanga o Te Ūpoko o Te Ika a Māui. Ko Te Tumu Herenga Waka, ko te pouhaki ko Te Poukairangi, ko te waharoa Te Apa Mareikua o Māui-Tikitiki-a-Taranga kua tutuki. Kotahi tonu e eke ai ki ōna wawata ko te whakahou i Ngā Mokopuna, te wharekai me ōna piringa, te whare tapere, te whare toi a Te Kawa Māui, a tērā pea ka ea ngā manako o Ngāi Māori o Te Whānau o Te Herenga Waka i te wānanga nei.

Nā reira, i tēnei te rua ngahuru mā rima tau o Te Tumu Herenga Waka, he pou herenga waka, he pou herenga tāngata. Kāore e ārikarika te tānga o te ao whānui kua tau, kua ako, kua rongo, kua kite, kua ākona i roto i tēnei whare tūpuna. Koinei te whakatinanatanga o ngā moemoeā o te hunga o tērā wā, e mau tonu nei. Ko te whakahoutanga o tēnei pukapuka tētahi o ngā kaupapa whakanui, engari kua tū mai hoki te waharoa kia kite mai te katoa i te kanohi Māori kei te whare Wānanga o Te Ūpoko i Te Ika a Māui. Koinei te waharoa o ngā mahi Māori, te reo me ngā tikanga hāi hāpai i ngā mahi, i ngā ākonga me ngā kaimahi katoa o tēnei Whare Wānanga. Hoi!

Te Tumu Herenga Waka was built on the dreams and aspirations of many who wanted to provide a unique space for Māori at Victoria University of Wellington. There are too many people to name who were instrumental in making them a reality 25 years ago but some of them feature in this book, and others are remembered fondly in the history of this marae. We are grateful that they had the foresight to overcome the challenges and maximise the opportunities of the day to create Te Tumu Herenga Waka for the University's community.

Although tucked behind the historic villas that line the top end of Kelburn Parade, Te Tumu Herenga Waka is still revered by many people for its majestic presence that can often overwhelm visitors as they approach the entranceway for the first time. Now with the addition of the waharoa (carved gateway) people will be reminded of the significance of Māori knowledge at Victoria University with the marae being the gateway for all who come here to learn about Māori language and culture. Te Tumu Herenga Waka continues to be a space for learning and teaching and also for research about the Māori world. Te Kawa a Māui continues to teach its classes at the marae and, over time, other schools and faculties are utilising the space as part of their teaching and learning experience. This is the realisation of the original ideas behind the creation of Te Tumu Herenga Waka and we are proud that this legacy continues.



## TE RIPOWAI HIGGINS TAURIMA AND RUAHINE OF TE HERENGA WAKA MARAE

6 December 2011

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# 2011 NOTES FROM THE EDITORS OF THE REVISED EDITION

**The original book, *Te Whakatūwheratanga o Te Tumu Herenga Waka*, has had a steady and constant history of being photocopied repeatedly over the past 25 years. It was compiled by staff and students of Māori Studies in 1986 and provides some explanation about the different aspects of the whare whakairo and the marae in general. Students were given the task of identifying their tūpuna and writing a short biography of their respective poupou. The editorial team was headed by Peter Addis and the compilation of the material predated the use of computers and digital photography. The original book has survived its 25 years of usage commendably and, until recently, has not had any changes made to it.**

In 2009, in anticipation of the upcoming twenty-fifth anniversary, we applied for, and were awarded, a university research fund grant to update this book and to undertake research on the marae as a pedagogical tool. Among other things, the grant enabled us to employ summer interns to help us conduct research about the elements of the house that were not included in the original text. We wanted to acknowledge the University's research fund and the following research assistants: Acushla Dee O'Carroll, Joanna Morgan, Dayna Eggeling, Maraea Rigby and Tāwhana Chadwick.

We decided that it was not appropriate to do a complete rewrite of the original text because it provides a distinctive historical account in itself. However, we did update the orthographic conventions of including macrons in the text and made some stylistic formatting and editing amendments to ensure more consistency across the entire book. We were also fortunate to have help from Kerie McCombe and Les Maiden at ITS Image Services, who prepared new high-resolution images for this revised edition.

Also in 2009, Meegan Hall was the course coordinator for the MAOR 804 Study Skills Course. She took the opportunity to engage the Tohu Māoritanga students enrolled in that course in a set of research projects centred on Te Herenga Waka marae. One of the publications produced by some of those students was *Ngā Pou o Te Herenga Waka*, which highlighted people who had played a significant role in the establishment and maintenance of the marae. This publication was well received at the time and we have reproduced extracts from it in this revised book. We would like to acknowledge those Tohu Māoritanga student authors: Mathieson Ammunson-Fyall, Ngapipi Gordon, Katareina Kaiwai, Winsome Kennedy, Ngahina Matekahi and Paula Ngata.

Other acknowledgements for the revision of this book must also be extended to the following people: Peter Addis, Kylie Brown, Kuratāpirangi Higgins, Te Ripowai Higgins, Mānia Maniapoto, Paul Meredith, Professor Piri Sciascia, Ihipa Smallman, Dr Tākirirangi Smith and Te Kōhanga Reo National Trust.

Finally, the new additions to this book are not intended to provide a comprehensive history. In keeping with the spirit of the original book, we have adopted a similar style that provides only a small precis for each tūpuna. As this book is often the first reference point for students learning about the house, we have purposely maintained this style to allow students to delve deeper in their own research about their tūpuna. This book adds new pages to the historical account that will continue to develop when new alumni, staff and whānau decide additions need to be included.

DR RAWINIA HIGGINS AND  
MEEGAN HALL  
CO-EDITORS

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6 December 2011



# 1986 KUPU WHAKATAKI / FOREWORD

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

Victoria University of Wellington's new meeting house is a major step in the University's practical commitment to the development of Māori Studies and to the provision, on campus, of a tūrangawaewae for Māori students.

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

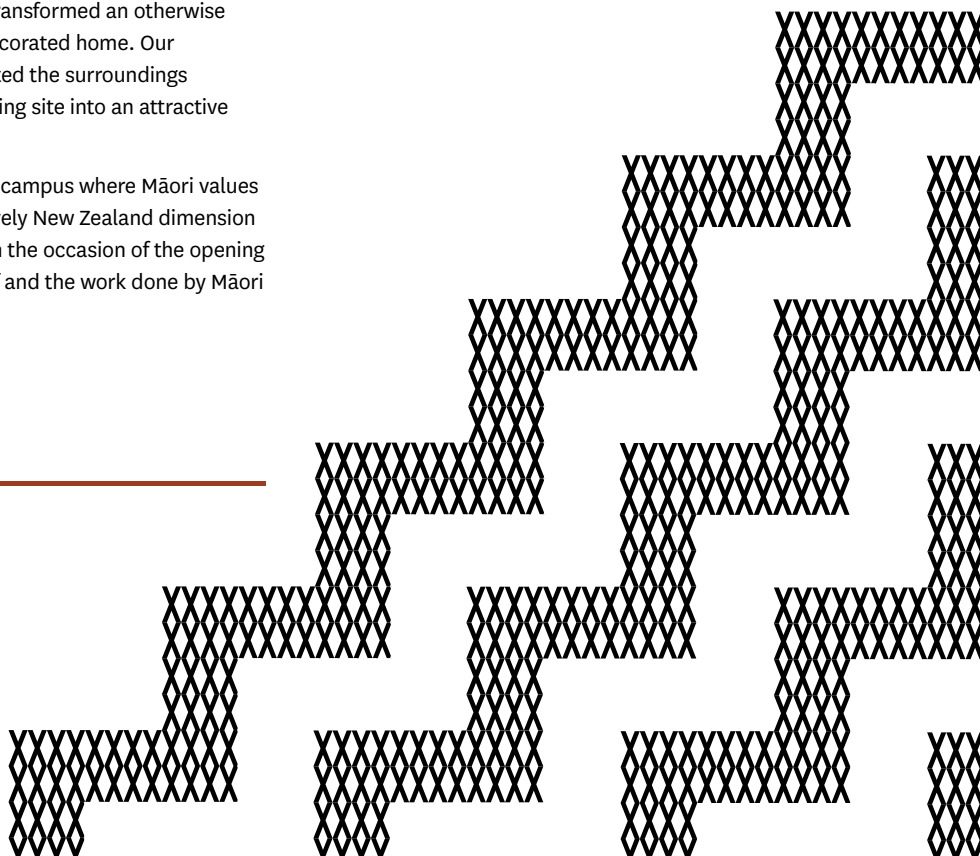
Behind all this was the foresight and vision of people like Professor Sidney Mead, the late Mr Ruka Broughton and the late Dr Wiremu Parker. The dedicated work of master carver Mr Tākirangi Smith and his team of workers, and that of Con Jones and his tukutuku (ornamental lattice work) weavers has transformed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

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

**LESLIE HOLBOROW  
VICE-CHANCELLOR**

**6 December 1986**

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# 1986 HE TĪMATANGA KŌRERO / INTRODUCTION

Ko hea, ko hea tērā maunga e tū mai rā?

Ko Tararua! Ko Tararua!

Ko hea, ko hea hoki tēnei maunga e tū iho nei?

Ko Ahumairangi, ko Ahumairangi!

Nukunuku mai, nekeneke mai.

Nukunuku mai, nekeneke mai.

Ki taku tauaro kikihi ai.

Hī hī hī hī hei!

Hī hī hī hī hei!

What, oh what is that mountain yonder?

It is Tararua! It is Tararua!

What, oh what is the mountain standing here?

It is Ahumairangi, it is Ahumairangi!

Approach gently, come forth.

Approach gently, come forth.

Come and caress my face.

Hī hī hī hī hei!

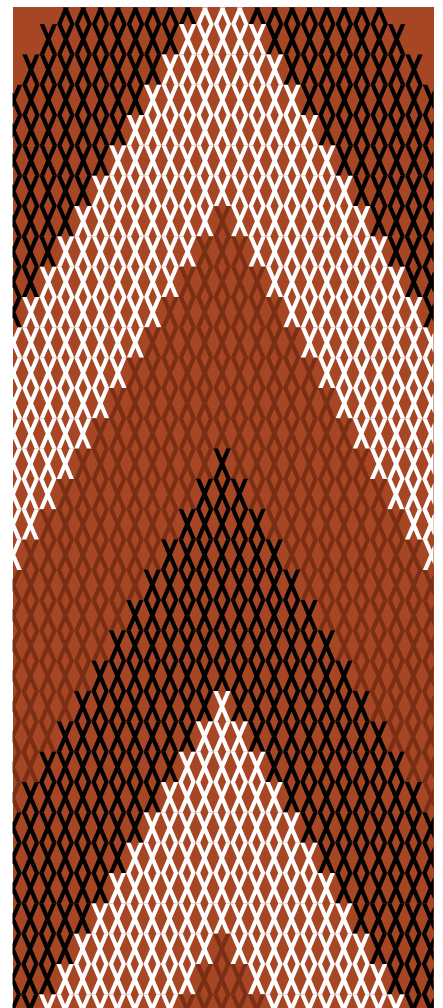
Hī hī hī hī hei!

**E ngā mana e ngā reo, e ngā mātāwaka, tae atu ki ngā manuhiri, ki te tanga whenua, ki ngā hoa, tēnā koutou, tēnā koutou katoa. Tēnā koutou i te āhuatanga ki te hunga kua riro i te ia o te tai-hekenga-nui, o te tai wehewehenga-tanga ki te Pō, ā, e moe mai rā i Tuawhakarere! Whakahuihuitia mai ō koutou mate, ki ngā mate o tēnei marae, kia kīa ai kua mihia rātou.**

Kei te huri ngā mahara ki a Ruka o Ngā Rauru, te tohunga, te kaiako i kaingākauria e te whānau o tēnei marae. Nō te 17 o Āperira 1986, i kapohia ai ia e te ringa kaha o aitua. Kei te mahara atu hoki ki a Tākuta Wīremu Paaka kaumātua, Ahorangi o te Tari Māori o tēnei Whare Wānanga i wehe atu i te 10 o Noema 1986. He hoa mahi rāua nō mātou, ā, i te tau i mate ai rāua koinei tonu te tau i whakatūwhera ai te wharenui hou. Kei te mihi atu ki a rāua kua wehe atu nei. Kua tū te whare. Nō reira me hoki wairua mai rāua ki Te Tumu Herenga Waka. Kāti, kua mihia ō tātou aitua. Ka huri ināiane ki a koutou ngā kanohi o rātou kua huri ki te ārai. Tēnā koutou.

Ko te reo tēnei o ngā kaiako, ngā tauira, ngā hoa, ngā kaiāwhina o Te Herenga Waka marae o Te Whare Wānanga o Wīkitoria e mihi atu nei ki a koutou. Nāu mai haere mai.

Ko Ahumairangi te maunga, Ko Te Herenga Waka te marae, ko Te Tumu Herenga Waka te whare whakairo o runga, ko Ngā Mokopuna te wharekai. Haere mai, haere mai, haere mai.



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**Oh you of great mana, you the orators, the representatives of the canoes, the people of the land, visitors and friends— greetings, greetings, greetings. We greet you and remember those who have departed on the great sinking tide, on the tide that separates and condemns human beings to the night of death, and those who sleep in the beyond. Gather in your dead and let them be added to the deaths suffered by this marae so it can be said we greeted them.**

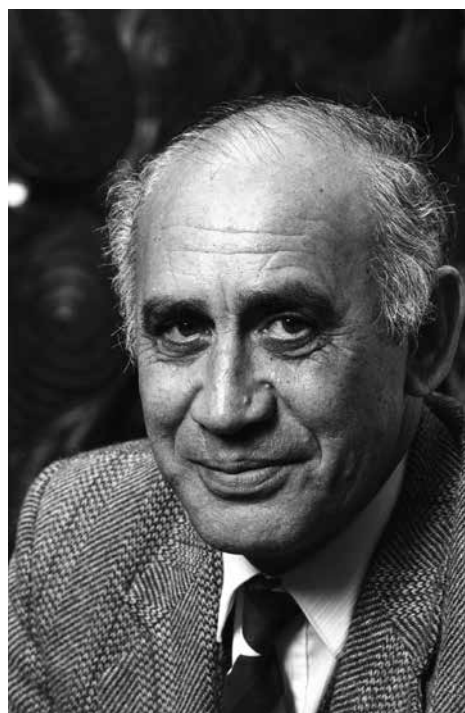
We remember Mr Ruka Broughton, MA, of Ngā Rauru, respected tohunga of our marae, who left us on 17 April 1986. We remember, too, Dr Wiremu Parker, LitD, elder, ahorangi (respected teacher) of Māori Studies, who died 10 November 1986. Both were members of the staff of Māori Studies and both passed on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

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

A carved house is rich in cultural meaning; it is a repository of legends, traditions and knowledge. There is no other structure today that best symbolises Māori space and Māori values. While the wharenuī is a legacy of the past, it is as relevant now as it was before. If anything, it is even more important now because we expect more of it, we build into it greater significance, we invest it with more mana and tapu and we view it as an extension of our being Māori. The house stands for Māoritanga and for all that is beautiful in our heritage. We are the house Te Tumu Herenga Waka, and the wharenuī is us. It carries the burden of representing us, our heritage and our culture in Victoria University, a campus that is Western in origin and conception. The house and the marae combine to form a beautiful Māori space that must be given room to develop and sustain itself.

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

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



HIRINI MOKO HAEREWĀ TE MIIRI /  
PROFESSOR SIDNEY MEAD  
TUMUAKI, TE TARI MĀORI

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6 December 1986







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# A SHORT HISTORY OF TE HERENGA WAKA MARAE

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

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

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

Another momentous occasion was the dawn dedication of the carved poupou Taraika, now in the Hugh Mackenzie building. These events occurred at Te Herenga Waka in the period 3 March 1980 to January 1984.

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

At its second location, Te Herenga Waka has been host to overseas dignitaries, including the Ambassador of the Peoples Republic of China and the Ambassador of the Soviet Union. A kawē mate was held on 23 May 1984 for Mihi Ashford's husband, Mr Archie Tunganekore Ashford, and another on 15 August for Tawa Paenga's baby. Politicians argued their case in Te Herenga Waka in July, overseas professors came, as well as 34 American medical professionals. The first marriage feast celebrated for our students occurred on 17 April 1984 for Ani and Martin Mikaere.

In January 1986, earth was at last moved in preparation for building a permanent wharenui (large meeting house). The ceremony of the burying of the mauri of the new house was held at the end of January 1986 and special guests for the ritual were members of the Rangitāne tribe who had already visited Te Herenga Waka earlier, during the dedication hui of the carving of their ancestor Taraika.

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

*Image left: Te Poukairangi*

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## TE TUMU HERENGA WAKA 1986



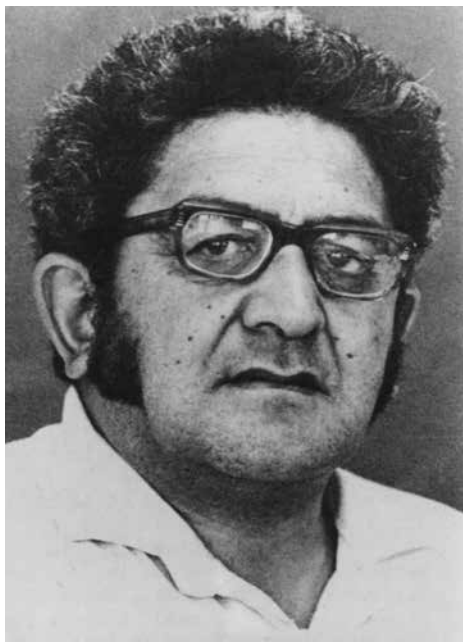








# NGĀ TĀNGATA O TE HERENGA WAKA MARAE<sup>1</sup>



Uncredited image. Rights-holder unknown.

## RANGIĀHUTA RUKA BROUGHTON

1940–1986

Ruka was a pātaka mōhio (knowledgeable storehouse) and the respected tohunga of Te Herenga Waka marae.

Rangihuta Alan Herewini Ruka Broughton was born in April 1940 to his father, Ruka Rākei Broughton from Ngāti Ruanui, and his mother, Rehia Bella Toherangi Whiu of Ngā Rauru. As he grew he demonstrated a natural interest in Māori tradition and studied under the Ngā Rauru tohunga, Rākei Taituha Kīngi. On Kīngi's death, Ruka took on the mantle of tohunga for Ngā Rauru (Temara 2007).

Ruka also studied and became an Anglican minister. This caused some conflict, because of the differences between Māori and Christian beliefs and practices, not only for himself personally, but also within his congregation and his family. He overcame this, however, through care and understanding; for example, by removing his Anglican collar when reciting karakia (Broughton 2009).

In 1977, Ruka ventured to teachers training college, and then to Victoria University, where he found an opportunity to share his knowledge of tikanga and te reo. He was soon offered a lecturing position and he relished the university environment, working alongside Māori scholars such as Hirini Moko Mead, Wīremu Parker and Peter Addis. He quickly became a favoured lecturer with students. He went on to complete a Master of Arts thesis on Ngā Rauru, and began work on a PhD thesis about Titokowaru. His PhD manuscript was later completed by colleagues and published as a book (Addis 2009).

The construction of a whare whakairo for Victoria University, Te Tumu Herenga Waka, was a dream held by Ruka, but he did not live to see it opened. He saw only the preparations for the site and he performed the main karakia to lay the mauri provided by Rangitāne (Broughton 2009).

Ruka passed away in April 1986, only seven months before the house was finished, but his legacy lives on at Te Herenga Waka marae. It is in his image, gazing down from the back wall of the meeting house, it is in the many memories shared by his colleagues and students and, most obviously, it is in his ōhākī, Kāore Taku Raru, which has been taught to thousands of students who have passed through the doors of Te Tumu Herenga Waka and which rings out at regular intervals from the paepae.

Ruka was known as 'He taki poi nā Ngā Rauru'.

<sup>1</sup> The following biographies have been taken from *Ngā Pou o Te Herenga Waka*, 2009, pp. 2–10, and references are at the back of this revised book.



Uncredited image. Rights-holder unknown.

## DR WILLIAM (WĪREMU) PARKER MBE

### 1914–1986

William (Wiremu or Bill) Leonard Parker was born on 4 February 1914 in the little settlement of Makarika on the East Coast of the North Island. His parents were William Parker and Te Oharepe Ruta Collier. Wiremu's father taught himself to read and passed his love of reading on to his son, along with the discipline of hard work—both of which were to stand the young Wiremu in good stead later in his life (Walker 2007).

Wiremu attended Hiruhārama Native School and from there went to Te Aute College in 1930 where he spent the next six years. After Te Aute College, Wiremu and his friend Henare Ngata, the son of Āpirana Ngata, attended Victoria University, living at Weir House, but they found it too difficult to adjust to the university environment and Wiremu left his studies to take up a job at the Department of Education (Walker 2007).

Wiremu went on to become a renowned Māori speaker and writer and, in 1943, he became New Zealand's first Māori news broadcaster, going on to become extremely skilled in this field as a broadcaster and well known in Māori households.

In 1950 he moved his family to Wellington to take up a tutor position in adult education at Victoria University. Wiremu applied himself with discipline to this appointment, going on to become a lecturer in 1964, and sharing his Māori cultural knowledge and insights. Over the next few years he juggled broadcasting, lectures, membership on numerous bodies and committees and travel, becoming a Member of

One of Wīremu's many koha to Te Tumu Herenga Waka was its name, 'the hitching post of canoes'.



the British Empire (MBE) in 1976, before retiring from Victoria in 1980 (Walker 2007).

Retirement for Wīremu meant still teaching part time and being part of the team behind the development and creation of Te Tumu Herenga Waka. Unfortunately, he did not get to see the whareniui open as he passed away only 27 days before the event, on 10 November 1986 (Walker 2007). One of Wīremu's many koha to Te Tumu Herenga Waka was its name, 'the hitching post of canoes'.

Wiremu was awarded an honorary Doctor of Literature degree from Victoria University in his last days. Today, there is an annual student award given in his memory, the Wīremu Parker Memorial Award / Te Taonga Whakamaumahara mō Wīremu Parker. It is awarded to 'a mature student who has completed the Tohu Māoritanga or a Māori Studies major for a Bachelor of Arts. The award, which recognises notable academic achievement and contributions to the cultural life of Te Herenga Waka marae, is a fitting tribute for the man and leader who epitomised the meaning of Māori scholar.





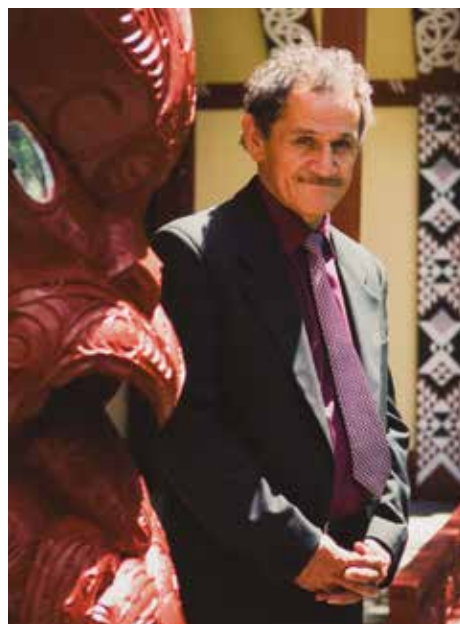
## SIR HIRINI MOKO MEAD KNZM

Te Tumu Herenga Waka is ‘a repository of legends, traditions and knowledge’ (Mead 1986).

Of Ngāti Awa, Ngāti Tūwharetoa and Tūhourangi descent, Hirini Moko Mead was the first Professor of Māori Studies at Victoria University, holding this position from 1977 to 1991. It was his single-minded vision that drove the fundraising and consent-seeking processes necessary to ensure the construction of the carved meeting house, Te Tumu Herenga Waka. Hirini was adamant that Māori students and staff needed a place at Victoria to practise Māori traditions, study, create Māori scholarship and support Māori academic endeavours.

An accomplished academic, Hirini has published a number of seminal works, including *Landmarks, Bridges and Visions: Aspects of Māori Culture*, *Ngā Pepeha a Ngā Tūpuna: The sayings of the ancestors and tikanga Māori: Living by Māori values*. He has also worked tirelessly for his iwi, Ngāti Awa, establishing its own tertiary institution, Te Whare Wānanga o Awanui-ā-rangi, and serving on its tribal trust board.

In 1986, Hirini described Te Tumu Herenga Waka as ‘a repository of legends, traditions and knowledge’ and prophesised that ‘the test will surely be ... whether the integrity of the wharenuī is not merely maintained against all odds, but is actually enhanced and nurtured as a valuable cultural space by the University as a whole’ (Mead 1986). His legacy is the completion of the meeting house and the thousands of students who have received Māori instruction and support there.



## DR TĀKIRIRANGI SMITH

Tākirirangi Smith (Te Aitanga-ā-Hauiti, Ngāti Kahungunu ki Wairarapa, Ngāti Apa) is a renowned tohunga whakairo (master carver) from the coastal region of the Wairarapa and is the tohunga whakairo of Te Tumu Herenga Waka.

Over the years, he has led the carving of numerous Māori structures such as entrances, facades, meeting houses and other important projects, including the carving of Te Tumu Herenga Waka. He has also taught and mentored carvers at other institutions, including Wairarapa Polytechnic and Whitireia New Zealand in Porirua. Tākirirangi was awarded a PhD in Education in 2008 from the University of Auckland and an Honorary Doctor of Literature from Victoria University of Wellington in 2011.



## CON TE RATA JONES

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Con Te Rata Jones was the tohunga tukutuku (master weaver) for the construction of Te Tumu Herenga Waka. From Te Whānau a Apanui, Rongowhakaata and Ngāi Tahu, he led the team in developing the tukutuku panels that line the inside walls of the house. He was also employed to work in the marae, preparing meals for manuhiri and ensuring they were welcomed with the necessary hospitality and ritual.





## PROFESSOR POU TEMARA

Professor Pou Temara is of Tūhoe descent and came to Victoria University in 1986. After the original tohunga of Te Herenga Waka marae, Ruka Broughton, passed away, Pou was asked to step in and take over his teaching programme, drawing on his own expertise and skills in te reo Māori.

Hirini Moko Mead requested that he take on the role of tohunga for Te Herenga Waka marae. From that point onwards, he and Te Ripowai Higgins were regarded as the caretakers of the mauri and the tikanga of the marae. Pou is infamous for having publicly proclaimed that he would rather take a match to the whare whakairo than see its kawa transgressed.

Pou later moved on to a professorial role at Te Whare Wānanga o Awanui ā rangi in Whakatāne, and then to Waikato University where he is now professor of te reo and tikanga Māori. He is widely considered a tohunga of te reo Māori and is recognised for his skills in Māori customary practices such as mau rākau and whaikōrero. He is a member of the Waitangi Tribunal and is one of the three directors of Te Panekiretanga o Te Reo Māori, the Institute of Excellence in te Reo Māori.



## TE RIPOWAI HIGGINS QSM

Te Ripowai Higgins, QSM, has been part of Te Herenga Waka marae since 1989. She began as a lecturer in the Social Work programme at Victoria University. Her knowledge and skills in te reo Māori were quickly noticed and she moved into a lecturing position in the School of Māori Studies and spent the next 15 years teaching te reo Māori and tikanga Māori courses. She also took on the role of ruahine, the female leader of Te Herenga Waka marae, who makes sure that the tikanga and the mauri of the marae are upheld.

In recent years, Te Ripowai has taken over operational management of the marae, in the role of taurima, although she still enjoys sharing her knowledge with students and will often be found guest lecturing in, or coordinating, Māori Studies courses. She is particularly acknowledged for her ability and willingness to teach the students and the large numbers of international visitors who visit every year about Te Herenga Waka marae.

Over the years, Te Ripowai has played a large part in the organisation and running of Te Hui Whakapūmau, the Māori graduation ceremony. This is often considered to be a highlight of the marae calendar, and thousands of Māori graduates have been able to celebrate their academic achievement under the auspices of Te Tumu Herenga Waka, in no small part because of the hard work and dedication of Te Ripowai and her marae team. Te Ripowai retired from her role as marae manager in 2016. However, she continues in her role as ruahine.



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# POUTOKOMANAWA— TE MOANA NUI A KIWA



ĀTEA—MARQUESAS

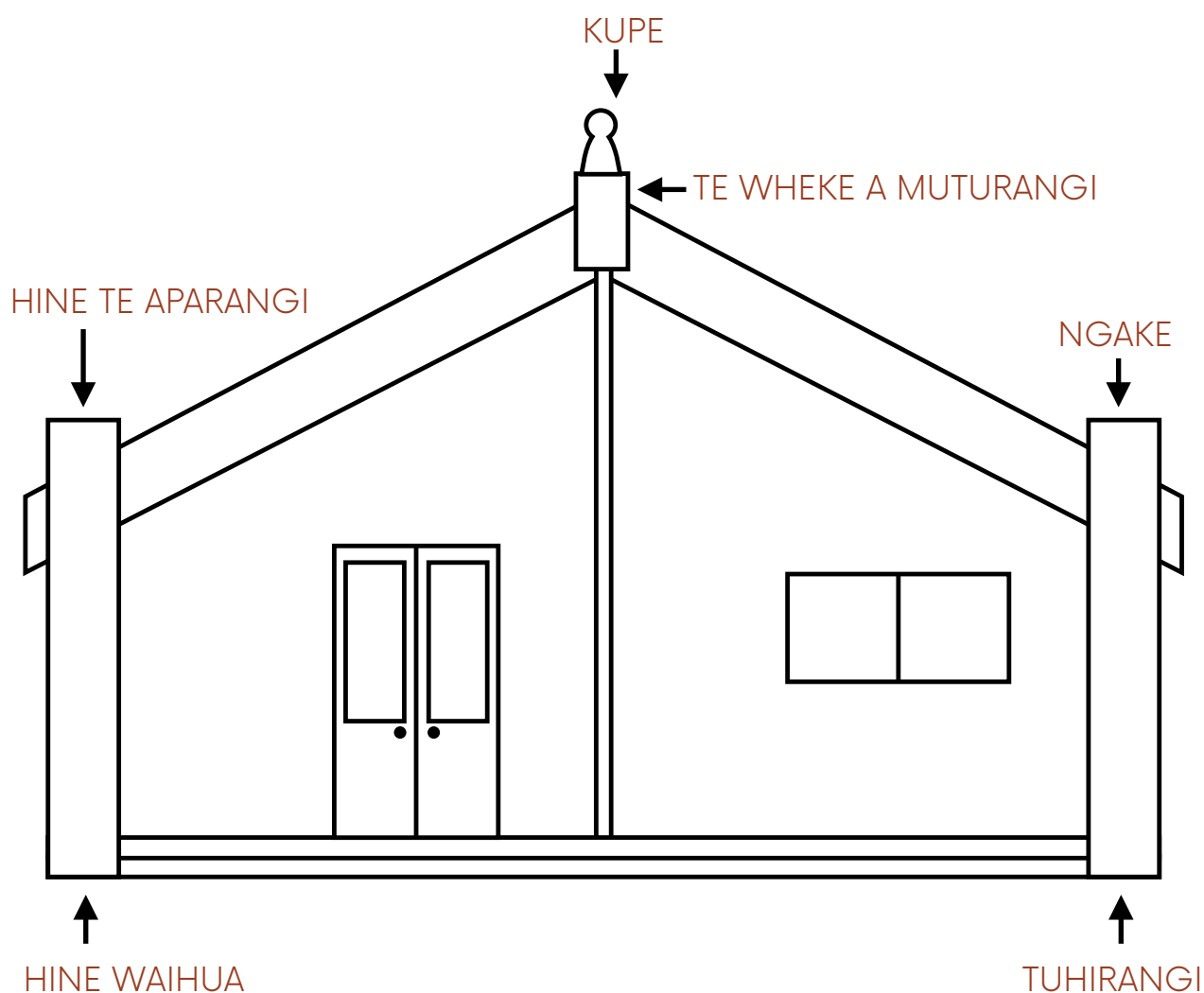
TA'ALOA SAVAI'I—SAMOA

TAGALOA—RAROTONGA

KŪ—HAWA'I

TE RANGIHĪROA

# THE FRONT OF TE TUMU HERENGA WAKA



The characters located on the front of the whareniui depict the narratives associated with Kupe and his discovery of, and settlement in, Aotearoa. The women who feature on the amo accompanied Kupe in his travels. His pursuit of Te Wheke a Muturangi is well recorded and taniwhā such as Ngake and Tuhirangi feature locally in Te Whanganui a Tara history.



# KŌRERO MŌ TE WHARE WHAKAIRO

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

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

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

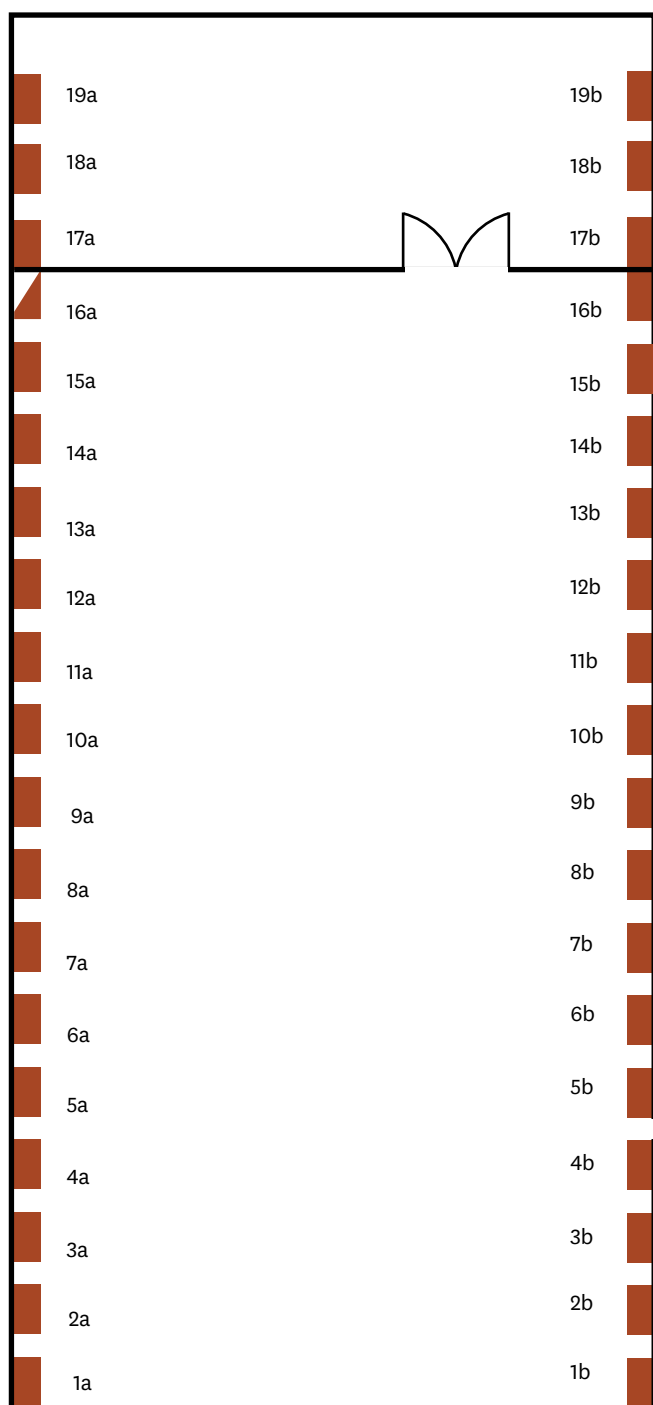
## NGĀ TŪPUNA

The following pages are devoted to explanations about the significance of the tūpuna depicted in Te Tumu Herenga Waka. The explanations were written in 1986 and 2011 by the students and staff of the Māori Studies Department and, where possible, by the descendants or members of the iwi of the tūpuna depicted. It is acknowledged, however, that the kōrero written here is not definitive and in most cases presents only one of the many possible interpretations of events. It is our fervent hope that this text will stimulate others to research, discuss and record the events in the life of their iwi.



E kore au e ngaro, he kākano i  
ruia mai i Rangīātea.

# TŪPUNA ON POUPOU



- 19a Rongoueroa / Raumahora (Taranaki)
- 19b Te Ara o Rēhua (Rangitāne) / Niniwa (Ngāti Kahungunu)
- 18a Tamairangi (Ngāti Kuia) / Hinerongo (Ngāti Māmoē / Rangitāne)
- 18b Rongomaiwahine / Hīnematiōro (Ngāti Porou)
- 17a Hīnemōa (Te Arawa) / Mihi-ki-te-kapua (Tūhoe)
- 17b Topeora (Ngāti Toa) / Mererikiriki (Te Āti Haunui-ā-Pāpārangi)
- 16a Ruapūtahanga (Aotea)
- 16b Mahinārangi (Ngāti Kahungunu)
- 15a Nukupewapewa (Ngāti Kahungunu)
- 15b Te Wharepouri / Te Uamairangi / Te Kakapi (Te Ātiawa)
- 14a Wairaka / Tamatea-ki-te-Huatahi (Mataatua)
- 14b Te Puni (Te Ātiawa)
- 13a Rangihīwinui / Te Hūnia (Muaūpoko)
- 13b Rātana (Ngāti Apa)
- 12a Tohu / Te Whiti (Taranaki)
- 12b Pōtangaroa (Ngāti Kahungunu) / Paora (Ngāti Kahungunu)
- 11a Taonui (Ngāpuhi)
- 11b Te Ua Haumēne / Mātene / Hepanaia (Taranaki)
- 10a Titokowaru / Von Tempsky (Taranaki)
- 10b Te Kooti (Rongowhakaata)
- 9a Tamatekapua / Whakaturia (Te Arawa)
- 9b Turi / Rongorongo (Aotea)
- 8a Hoturoa / Mārama / Whakaotirangi (Tainui)
- 8b Te Rauparaha (Ngāti Toa) / Te Rangihaeata (Ngāti Raukawa)
- 7a Whatanui / Kahuwahanake (Ngāti Raukawa)
- 7b Puhikaiariki (Ngāpuhi)
- 6a Tahu / Tarewai (Ngāi Tahu)
- 6b Awanuiārangi (Ngāti Awa; Te Ātiawa; Tūhoe)
- 5a Porourangi / Hamo (Ngāti Porou)
- 5b Hingangaroa / Iranui (Ngāti Porou / Ngāti Kahungunu)
- 4a Paikea / Ruatapu (Ngāti Porou)
- 4b Toroa / Ruaihona (Mātaatua)
- 3a Tūwharetoa / Hīnemotu (Ngāti Tūwharetoa)
- 3b Apanui / Tūkākī (Te Whānau-ā-Apanui)
- 2a Kahungunu (Ngāti Kahungunu)
- 2b Tamatea / Iwipupu (Ngāti Kahungunu / Ngāti Porou)
- 1a Haunui-a-Nanaia / Kiwi / Weka (Tokomaru)
- 1b Toi / Rauru (Tairāwhiti)



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## 1A. HAUNUI-A-NANAIA, KIWI AND WEKA

**Haunui-a-nanaia, also known as Hau, is an ancestor of many tribes, including Ngāi Tahu, Ngāti Ira, Ngāi Te Whatu-iapiti, Ngāti Apa, Rangitāne and the Whanganui tribes. He is remembered for naming many of the rivers and places between Whanganui and Te Whanganui-a-Tara.**

Hau came from Hawaiki on the Kurapaupō with his father Popoto, one of the many rangatira (chiefs) on board. Prior to landing at Nukutaurua in Māhia, Hau was thrown overboard because of his fractious behaviour. He managed to get ashore and moved to Pātea with the people of Aotea. Through time, Hau became a prominent figure of that area.

According to one version, it is said that two men abducted Hau's daughter and it was in his search for her that Hau named the places and rivers along the southwest coast of Te-Ika-a-Māui. In other versions, it is Hau's wife who was abducted. When Hau caught the two men he turned them into birds—a kiwi and a weka—and these are depicted on the poupou beneath Haunui. When Hau began his search he had to cross a large river, which he named Whanganui. He then splashed through a murky river, giving it the name Whangaehu. Further south, he felled a tree in order to cross a river, and called the place Turakina. Later, he strode along boundlessly at the place he named Tikei. At Manawatū he saw a heart-stopping sight. Hearing a buzzing noise, Hau named the place Hokio. He named a stream for himself—Ōhau—and he spoke with his staff at Ōtaki, and then went on to where the sand meets the water at Waimeha. Hau stared in awe at Waikanae, sighed with relief at Wairaka and later glanced quickly about him at what became known as the Wairarapa.



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## 1B. TOI AND RAURU

According to Taranaki traditions, Rauru was the grandson of Toi and his father was Ruarangi. Eastern traditions, however, regard him to be the son of Toi and the older brother of Awanuiārangi. Rauru is known throughout the eastern seaboard. There are houses named after him in Ngāti Porou, in Tauranga and in the Kahungunu region. He was born in Whakatāne and grew up as part of the Toi whānau. It is said that as well as being a traveller he was a good carver, which is why his name is often associated with meeting houses.

The most significant fact about Rauru is that he was the founding ancestor of the Ngā Rauru people of Taranaki. Their tribal boundaries are from Pātea to Kai Iwi. His waka (canoe) is Pahitonoa, the paddle is Te Rangitohitu and the commander is Rauru. He is remembered by the name Rauru-ki-tahi.





## 2A. KAHUNGUNU

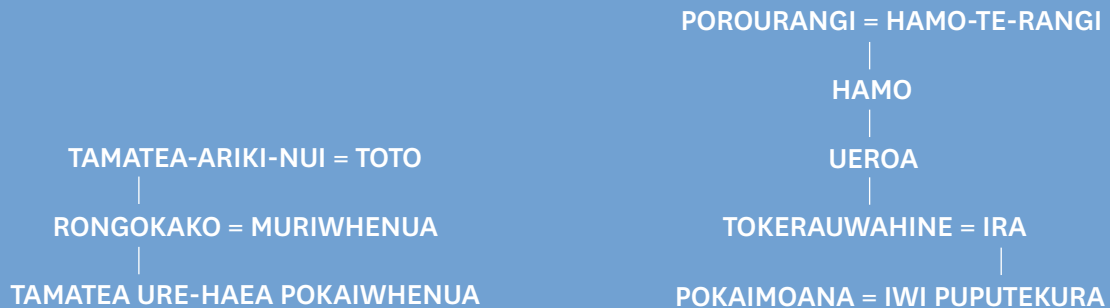
Tātai whetū ki te rangi Ngāti Kahungunu ki te whenua.  
As stars bedeck the heavens, so too, Ngāti Kahungunu on earth.

Kahungunu was born in Kaitāia and is descended from the kāwai rangatira of the renowned ancestors Tamatea-mai-tawhiti and Paiea. He is the founding ancestor of the Ngāti Kahungunu tribe, whose boundaries are from Rongowhakaata and through Heretaunga to the Wairarapa. Kahungunu was a giant of a man; big-framed and physically pleasing to the eye. Tradition has it that he was a man of great personality, versatility and that he was a diplomat of some ability. Kahungunu was also the epitome of industry. His ability to procure kai and look after his people is remembered in the saying, 'Ko Kahungunu he tangata ahuwhenua, mōhio ki te whakahāere i ngā mahi o uta, o te tai' (Kahungunu is an industrious man and one who knows how to manage works both on land and at sea).

Kahungunu's appearance meant he was able to win his way into the favours of tribe after tribe as he journeyed down the East Coast from his northern home. Women are said to have melted at the sight of him and many a maiden desired him. His eight wives seem testament to his captivating looks, industry and personality. The epic story about how he won Rongomaiwahine, the chieftainess from Nukutaurua in Mahia, is still recited on many marae throughout the land (see 18b) and has been popularised in a well-known action song 'Rongomaiwahine'.



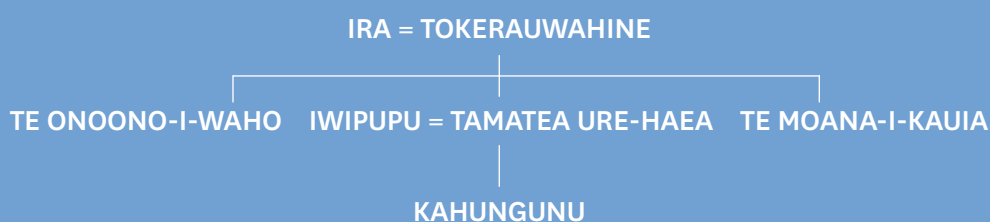
## 2B. TAMATEA AND IWIPUPU



**Tamatea Ure-haea is a descendant of the chiefly line of Tamatea Arikinui, the ariki (paramount chief) of the canoe Takitimu. His restless spirit in ocean voyaging was not unlike that of his father, who strode the coasts of the North Island.**

It is said that Tamatea embarked on a land and sea journey from Whangaroa to Tauranga, up to Te Whanganui-a-Tara, across the Raukawa moana to the glistening waters of Arapaoa, then circumnavigated north to Whanganui, Waikato, Kaipara Heads and around the North Cape—a journey that covered 10,000 miles (16,000 kilometres). His adventures are known throughout Aotearoa and many a place name has been dedicated to him, including the longest place name in the world on the outskirts of Pōrangahau: Te Taumata-whakarangihanga-kōauau-a-Tamatea-pōkai-whenua-ki-tana-tahu. Tamatea himself received recognition for his exploration and was given the name Tamatea pōkai whenua pōkai-moana (Tamatea who circled the mainland and circumnavigated the oceans).

Tamatea married the three daughters of Ira and Tokerauwahine who both descend from Paikea. The marriage to Iwipupu-te-kura is of prime importance because the male child born to them later became the founding ancestor of the Ngāti Kahungunu tribe.





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## 3A. TŪWHARETOA AND HINEMOTU

**Tūwharetoa-i-te-aupouri, also known as Tūwharetoa-waewae-rākau, was the eponymous ancestor of the Ngāti Tūwharetoa tribe. Tūwharetoa, through his father, Mawake-Taupō, chief of the Ngāti Rongomainui people, traces his descent back through Mawakeroa, Mawakenui, Rangitakumu, Kahukura, Tangimoana and Tangihia from Ngātoroirangi, the chiefs of Te Arawa and Mātaatua. On his mother's side, he descends from Te Hapuoneone, who had intermarried with the Mātaatua people.**

Tūwharetoa was a powerful chief who lived in the Bay of Plenty during the sixteenth century. His first wife was Paekitawhiti, the daughter of an ariki. From this union, Manaiawharepū and Rongomaitengangana journeyed to, and established themselves in, the Taupō area, and the ariki trace direct descendance from him. At one point, Tūwharetoa visited Te Whānau-ā-Apanui district and the Ngāi Tai people. One of the chiefs he visited was Rongomai-ururangi, whose pā (village) was near the Motu River. Rongomai-ururangi had a daughter called Hinemotu. She eloped with Tūwharetoa to the Mawake-Taupō Pā at Kawerau, where she became his wife. From there he took Hinemotu to Waitahanui where they had eight children: Rākeipoho, Rākeihopukia, Taniwha, Hinengarorangi, Tūrangiawe, Te Aotahi, Poukopa and Poutōmuri.





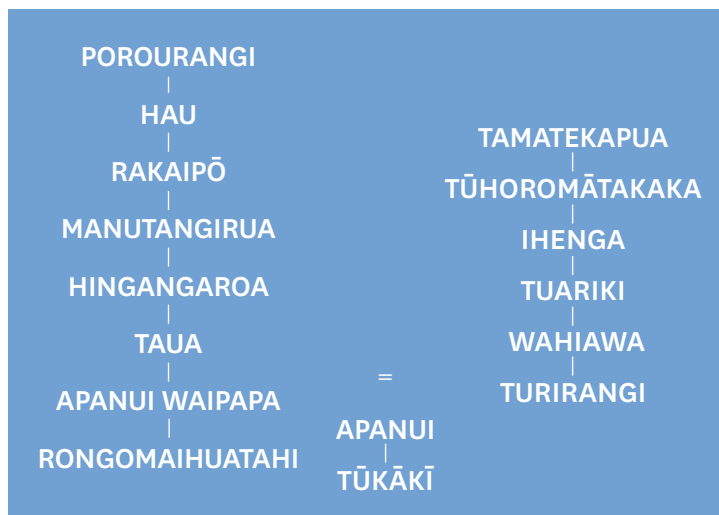
## 3B. APANUI AND TŪKĀKĪ

The top figure of this poupou depicts Apanui, sometimes known as Apanui-ringa-mutu, Apanui-te-kuti or Apanui-te-wera. He was of high birth from the Ngāti Porou and Te Whānau-a-Apanui tribes. His mother, Rongomaihuatahi, was a direct descendant of the well-known carver Hingangaroa, of the Ngāti Porou tribe. Hingangaroa was in turn a descendant of Porourangi (see 5b). Apanui's father, Turirangi, was a grandson of the famed Te Arawa carver Tuariki, who was an ahorangi at their school of carvers. Tuariki was a great-grandson of Tamatekapua (see 9a) who captained the Arawa canoe.

Through the marriage of Turirangi and Rongomaihuatahi, Apanui was born and he became the founder of Te Whānau-a-Apanui iwi. The territory of Te Whānau-a-Apanui extends from Te Taumata-o-Apanui, just a few kilometres north of Tōrere in the Bay of Plenty, to as far northeast as Pōtaka near Hicks Bay. Beyond the Taumata-o-Apanui boundary line is the Ngāi Tai tribe of Tainui waka (canoe). Beyond the Pōtaka boundary line is the Ngāti Porou tribe.

Apanui, fearing the loss of the art of carving within his own people, travelled eastwards to his grandfather's people of the Uawa district to seek more knowledge of the art. When he arrived, he was told that he would have to sacrifice one of his fingers before he could get what he wanted. His shortest finger was amputated, and he was told that, on his way home, when he crossed the boundary line that divides the Ngāti Porou and Te Whānau-a-Apanui people, the first person he met would have the knowledge that he was seeking. That person turned out to be his son, Tūkākī. This is how Apanui received the name Apanui-ringamutu. This is also the reason for the three fingers depicted on Te Whānau-a-Apanui carvings.

The lower figure on this poupou is Apanui's son, Tūkākī. The large carved meeting house that stands at Te Kaha is named after Tūkākī and its carvings follow the style of the Te Kaha pātaka that stood at Maraenui before it was dismantled and hidden in caves near Te Kaha.



## 4A. PAIKEA AND RAUTAPU

TE AMARUNUIARANGI = KEA  
|  
TIMUWHAKAIRIHIA = TE AOPUANGIANGI  
|  
RUAMANO = RUATARATAI  
|  
UENUKU = RONGOMAITAHANUI  
|  
PAIKEA

There has always been some doubt amongst the descendants of Paikea about his genealogies. In 'Te tangi a Rangiuia mō Tūterangiwhaitiri' he is Tama, the son of Rongowaitahanui.

*Ko rauru tēnā, ka tukua e koe  
Ki a Awatikokino,  
Kia mau e hika ki a Whātonga e  
Kia Ruarangi e ki a Poutiriao,  
Ko te Manutohikura, Ko Tanuarangi,  
Ka noho ko Rongomaitahanui  
Ko Tama, Ko Paikea  
He Tahu akonga nā te whenua  
Ka whiti ki a Kahutia e*

This reference shows Paikea to be a descendant of Toi and, therefore, to be one of the original inhabitants of this land. An alternative whakapapa by Dewes suggests Paikea is the son of Uenuku, who was an important ancestor in the traditions of the East Coast. In still other traditions, Paikea is a descendant of Te Whironui, the captain of the Nukutere waka.

TE WHIRONUI = ARAIARA  
|  
PAIKEA = HUTURANGI  
|  
POUHENI

The story is told that Paikea's younger brother, Ruatapu, begrudged all his brothers because he thought that the respect given to them by the father, Uenuku, and the people in his tribe should be his. Spitefully, he plotted to kill them. Ruatapu bored a hole in a waka and invited his elder brothers to go fishing with him. Once at sea, and when land could no longer be seen, he unplugged the hole, allowing water to flood in and sink the waka and then he beat them with his paddle. His plan failed, however, and Ruatapu was among those who died and only Paikea survived. Through the powers that Paikea inherited from his mother, he was transported safely to shore. He landed at Ahuahu, from where he made a slow journey down the eastern coastline in search of a home. Along the way, he left many wives and children. When he arrived at a place that resembled his former home, he decided to settle. He named this place Whangarā-mai-tawhiti. The song 'Paikea' has become a tribal anthem among the Tairāwhiti people.





## 4B. TOROA AND RUAIHONA



**Toroa is captain of the Mātaatua waka. The territory of the Mātaatua tribes begins at Ngā Kuri a Whārei at Katikati, Tauranga, and extends to tikirau (Tihirau) at Whangaparāoa (Cape Runaway). The region includes the following tribal groups: Ngāi Te Rangī, Ngāti Awa, Tūhoe, Te Whakatōhea and Te Whānau-a-Apanui. Toroa is descended from the famous ancestor Irakewa who is still remembered as a taniwha at Kawerau.**

The whakapapa above sets out the relationships between the Mātaatua people and the Ngāpuhi people of the North. Muriwai, Toroa's sister, is an important ancestor of the Whakatōhea people. Some say it was Muriwai who uttered the famous saying “Ka Whakatāne au i ahau” (I will make a man of myself) (see 14a).

The tohunga and navigator of Mātaatua was Tama-ki-Hikurangi. The waka is reputed to have touched at Rarotonga and then sailed on to Aotearoa through the Kermadec Islands where Toroa met up with the Kurahaupō waka. Due to rough weather, its crew had to board other waka. It is said that the Kurahaupō chiefs, Te Moungaroa and Turu, joined Mātaatua. According to some traditions, Mātaatua and Tokomaru together landed at Whāngārā, where Te Moungaroa set up a tūāhu (sacred place) and he and Turu remained there. Later, Toroa took Mātaatua to Whangaparāoa, which is a boundary marker for the waka region. They headed for the next boundary marker, Tauranga, and worked backwards towards Whakatāne. While at Whakatāne, the men left the waka unguarded while they climbed up to Kaputerangi to visit the famous pā of Toikairākau. Their waka was threatened and a woman stepped forward and saved it. Ngāti Awa and Tūhoe claim that this woman was Wairaka (see 14a), while Te Whakatōhea insists that it was Muriwai, after whom a cave is named on the beach at Whakatāne.

A tūāhu called Makaka was erected at the Whakatāne Township and it consisted of a long mānuka pole. This event is remembered in the saying “Ngāti Awa, te mānuka tūtahi” (Ngāti Awa, the people of the lone mānuka pole). Toroa also established a famous kūmara garden and built a house called Tūpapakurau. Taneatua took the tauihu (prow) of the waka up the Whakatāne Valley and he too built a famous house, called Whare-ariki (House of the Gods). Some time later, Puhi and Rāhiri left the Whakatāne region to form new tribal groups in the north.



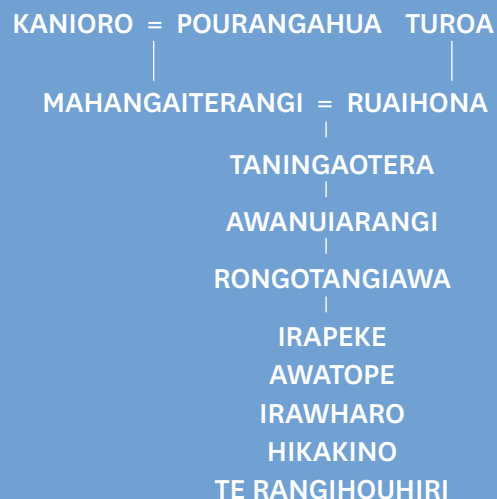


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# RUAIHONA/RUAIHONGA

Ruaihona is the son of Toroa and is in the direct line of descent to Tūhoe and Ngāti Awa. This whakapapa line is as follows: Toroa, Ruaihona, Tahinga-o-te-rā, Awanuiārangi, Rongotangiawa, Irapeke, Awatope, Irawharo, Hikakino and Te Rangihouhiri. Ruaihona is firmly tied to the Mātaatua waka and to the Toroa whānau. He married Mahanga-i-te-rangi, the daughter of Kanioro and Pourangahua. Kanioro, however, is the sister of Hoaki and Taukata of Te Aratāwhao waka. The two brothers came to Whakatāne in search of their sister Kanioro. They visited the famous pā, Kaputerangi, and introduced the people there to kūmara. It was after this that Hoaki took the Te Aratāwhao waka there to fetch kūmara. The Mātaatua waka brought back the kūmara.

The people of the two canoes come together in the marriage of Ruaihona to Māhanga-i-te-rangi, which consolidates the position of the people of Tūhoe and Ngāti Awa as Mātaatua people. A meeting house at Te Teko carries the name of Ruaihona.





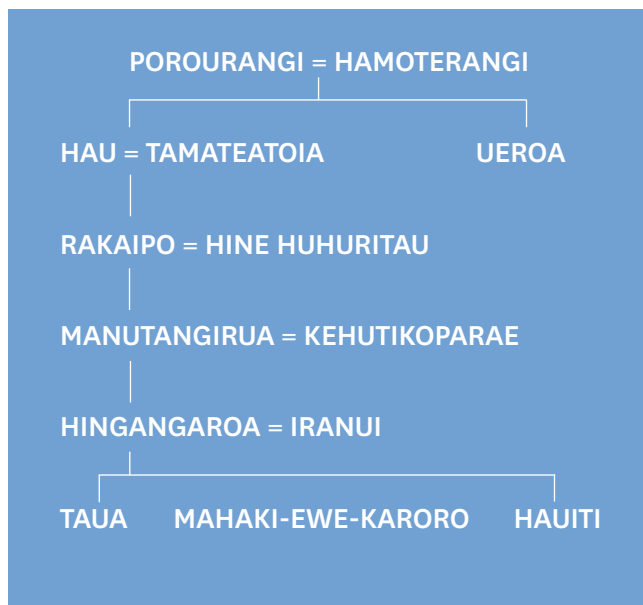


## 5A. POROURANGI AND HAMOTERANGI

Porourangi was born in Whāngārā. He was born in the morning and it is said that the sky was blood red at the moment of his birth. So it was that he was named Porouariki-te-matatara-ā-whare Te Tuhimāreikura-o-Rauru. He grew up in Whāngārā and eventually became chief. He married Hamoterangi, a woman from Tūranga, and they stayed at Tapuae-o-Rongokako, just south of Whāngārā.

Porourangi was a man of great tapu (sacredness), so great that he was carried everywhere in order that he did not touch anything, because things that he did touch became too tapu for the ordinary person to go near.

One day, Porourangi transgressed a certain tapu and he died. According to Māori custom, his brother, Tahu Pōtiki, then married his widow, Hamo, she being the same woman that the Ngāi Tahu call Hemo.





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## 5B. HINGANGAROA AND IRANUI

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

Hingangaroa was the founder of the famous whare wānanga of the Uawa district, called te Rāwheoro. He was an expert in the arts, in whakapapa and in building whare and canoes, especially joining different parts of the waka. According to one tradition, it was Iranui, Kahungunu's sister, who taught Kahungunu the now famous haumi join at Kaimātai, Whakakī, a few miles north of Wairoa. It was through Hingangaroa that the art of carving, painting and weaving spread north to the Waiapu to the Iwirākau whare wānanga, and further north again to the Tūkākī whare of Te Kaha. It was also to him that Iwirākau and Tūkākī gave the sacred cloak of their ancestors, the Ngaio-tukiraro-tonga, as payment for his knowledge and for the mania and taowaru.



## 6A. TAHU PŌTIKI AND TAREWAI



### TAHU PŌTIKI

**Tahu Pōtiki was a descendant of Toikairākau, Uenuku, Kahutiaturangi, Paikea and Ruatapu. The story has it that Tahu was first named Te Tuhimareikura-o-Oho, after the fact that he was born in the evening at Whāngārā when the western sky was flushed red with the rays of the setting sun, the sign of fine weather to come. He was also known as Tahumatua (the originator of various lines of prestigious descent), a fact that has led to considerable confusion amongst those who study genealogy today.**

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

### TAREWAI

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



Tarewai eventually died in the battle known as Te Harakeke, which took place on Resolution Island. Ngāti Māmoë people were entrenched there, but they had prepared the landing beach with wet flax so that when the Ngāi Tahu people, under Tarewai, attacked, they lost their footing. Ngāti Māmoë was thus able to fight off Ngāi Tahu and in the ensuing battle Tarewai was fatally wounded. He was laid to rest with his mere pounamu in a limestone cave.



## 6B. AWANUIĀRANGI

**Te Awanuiārangi is an ancestor associated with the early history of Te Ātiawa of Taranaki, Ngāti Awa of the Whakatāne region and isolated groups in the north. He was the younger brother of Rauru and, together, the brothers accounted for many tribal groups in the east and west of the North Island. In early times, the people of Awanuiārangi lived in the north, especially around the regions of Kaitiāia and Victoria Valley. Numerous burial grounds in the north belonged to Ngāti Awa and remained sacred until the turn of the nineteenth century. Eventually, Ngāti Whātua and Ngāpuhi drove the descendants of Awanuiārangi from the north. Under their chief, Kauri, the people moved to Tauranga and Waitara. Ngāti Kahungunu is said to have risen out of this migration southward.**

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

Elsdon Best suggested in his research that Tūhoe came down the Awanuiārangi line, and most of Ngāti Awa came from Rauru. Much of the doubt may be due to the fact that Awanuiārangi is a descendant of Toroa, captain of Mātaatua. This line is Toroa, Ruaihona, Tahinga-o-te-ra, Awanuiārangi.





## 7A. TE WHATANUI AND KAHUWHANAKE

Te Whatanui of Ngāti Raukawa is a descendant, nineteen generations later, of Hoturoa of the Tainui waka. His lifetime spanned the transition of Te Pūawaitanga and Te Huringa 1 periods of Māori art and the evidence suggests that he traversed those years with his rangatiratanga intact. Te Whatanui is known amongst Ngāti Raukawa for his leadership and, particularly, for how he coped with many adversities encountered in relocating his iwi and hapū from Maungatautari and Te Pae-ki-Raukawa (ki Taupō) to the Kāpiti Coast. His life's work and mana are also remembered for the generous and dangerous stand that he took in protecting Muaūpoko and their relatives against the plans of his relation, Te Rauparaha (see 8b).

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

Raukawa Marae, Ōtaki, the principal house of the rūnanga of Ngāti Raukawa, Ngāti Toa Rangatira and Te Ātiawa and where whakairo of hapū and iwi of this rūnanga, have accorded Te Whatanui a place of respect among their treasured carvings.



## 7B. PUHI-KAI-ARIKI/PUHI-MOANA-ARIKI

**Puhi-kai-ariki was the younger brother of Toroa, the commander of the Mātaatua waka (see 4b). Rāhiri-te-rangi was the name of the house built by Puhi at Whakatāne, on a spur of land from Kapu-te-rangi to Kohi Point. The remains of this house can still be seen. Puhi's pā was also called Rāhiri.**

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

However, Puhi was jealous of his older brother's responsibilities and strove to take over the management of important rites. This led to quarrelling between the brothers. Puhi received his full name Puhi-kai-ariki (eater of the elder born) through the abusive words in song that he hurled at Toroa.

The quarrelling became so bitter that Puhi decided to take the Mātaatua waka and seek a home somewhere else. The people of Mātaatua followed Puhi, leaving only Toroa and the six members of his family.

Puhi eventually settled in the north and became known as Puhi-moana-ariki, the eponymous ancestor after whom Ngāpuhi people take their name.





## 8A. HOTUROA, MĀRAMA AND WHAKAOTIRANGI

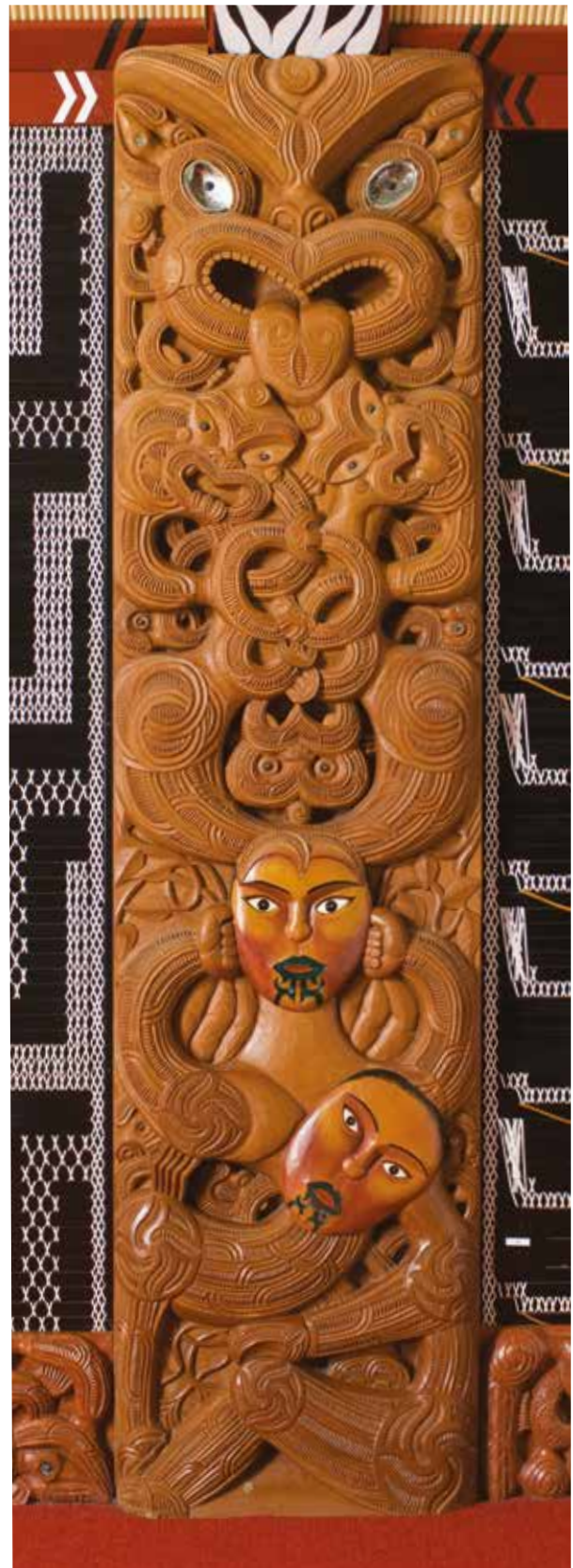
Besides being the captain of Tainui waka, Hoturoa was also one of the men who felled the tree and built the waka. It was his karakia to Tāne that enabled the waka to leave land and be launched. He set sail from Hawaiki and landed at Whangaparāoa. After this, he sailed north, arriving at Te Ahuahu where a conference of the leaders of several canoes was held. Then he sailed to the Hauraki Gulf, down the shores of the Coromandel Peninsula to Wharekawa. Mārama left him here to continue over land and meet up with him later. Hoturoa carried on to Wai-te-mata at Tāmaki-makau-rau.

Hoturoa met with the Te Arawa waka at Rangitoto Island. Tamatekapua is said to have made advances to Hoturoa's first wife, Whakaotirangi. Hoturoa became angry and fought with Tamatekapua, hence the name of the island, according to tradition, Rangitoto (the day of blood).

The waka carried on and waited for Mārama at Whāngai-makau. When she returned, they were about to sail, but the waka would not move. Apparently, Mārama had had a love affair with a slave and therefore rituals had to be performed to return her mana and tapu. This was done, but she was forever known afterwards as Mārama-kiko-hura (Mārama of the exposed flesh) or Mārama-hahake (Mārama the naked).

Hoturoa and his crew sailed to Mōkau, where Hoturoa left the waka and walked to Moeatoa. The waka was brought to Kāwhia and the anchor was left at Mōkau. At Kāwhia, Hoturoa erected a tūāhu and then ordered the planting of seeds brought from Hawaiki. He left his wife, Whakaotirangi, and lived with Mārama.

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





## 8B. TE RAUPARAHA AND TE RANGIHAEATA

Ko Tainui te waka.  
Ko Kāpiti te moutere.  
Ko Raukawa te moana.  
Ko Ngāti Toa te iwi.  
Ko Te Rauparaha te tangata.

### TE RAUPARAHA

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

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

In 1821 and 1822, Te Rauparaha, who had become the leading chief of Ngāti Toa, led his people down from Kāwhia to Kāpiti. This move was because of the continual battles the outnumbered Ngāti Toa had been having with their neighbours. By 1832, Ngāti Toa, under the expert leadership of Te Rauparaha, had conquered and settled land from Whangāehu (near Whanganui) to Cook Strait. At this time, Ngāti Raukawa from Maungatautai and Te Ātiawa from Taranaki, among others, were invited to come and settle on this land. Soon after, Ngāti Toa conquered a wide area of the north of Te Wai Pounamu.

In Te Rauparaha's later years, he was to see many of his people converted to Christianity. Although not a devout Christian himself, Te Rauparaha undertook and directed the erection of Rangiaitea Church in Ōtaki to serve the spiritual needs of his people. It is said that under the altar lies sacred soil from Hawaiki, the ancestral homeland of the Māori, that was carried to Aotearoa in the Tainui waka.

Te Rauparaha died in 1849 and was buried in Rangiaitea, although it is thought that his body was taken to an unknown location on Kāpiti Island sometime later.

### TE RANGIHAEATA

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

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

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

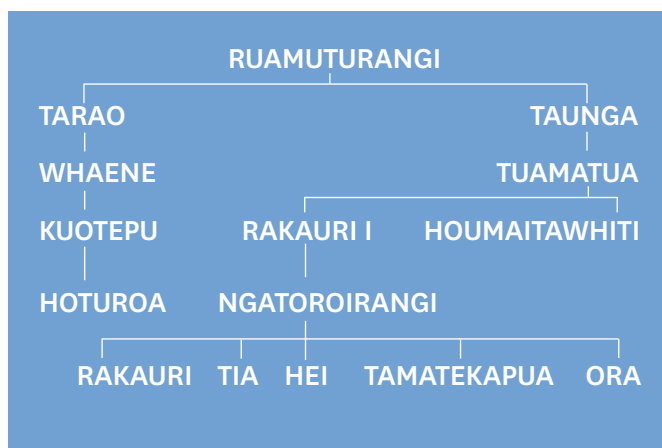


## 9A. TAMATEKAPUA AND WHAKATURIA

**Tamatekapua is an important figure in Te Arawa history. He and his brother, Whakaturia, were involved in an incident in Hawaiki that began the final episode in a long series of troubles and culminated in a group of Ngāti Ohomairangi leaving Hawaiki and travelling to Aotearoa.**

Tamatekapua had decided to take revenge on Uenuku, an influential chief of a neighbouring tribe, who had killed and eaten his dog. Tamatekapua and Whakaturia used stilts to steal breadfruit from Uenuku's tree. However, they were caught in the act. Tamatekapua managed to escape, but Whakaturia was captured and suspended from the rafters of Uenuku's house, so that he would slowly suffocate from the smoke. Tamatekapua devised a plan and rescued Whakaturia.

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





## 9B. TURI AND RONGORONGO

**A dispute between Turi and another ariki, Uenuku, in Hawaiki, plus a general shortage of resources to support a growing population, led Turi and his people to migrate to Aotearoa on the Aotea waka. Following the directions left to them by Kupe, who had earlier returned from Aotearoa, they set out in search of the snow-capped mountain in the west.**

Aotea traditions hold that Rongorongo, Turi's wife, and daughter of Toto, from whom the Aotea waka was obtained, brought the kūmara from Hawaiki, and Turi brought karaka berries and pūkeko. The Aotea waka was so richly laden with provisions that it is often referred to as "Aotea ūtanga nui".

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

From Turi and Rongorongo's children descend the Ngāti Ruanui tribe and its various hapū.





## 10A. TITOKOWARU

**Titokowaru was a rangatira of Ngāruahine, which at the time was a hapū of the Ngāti Ruanui tribe of South Taranaki. He had been a follower of Te Ua Haumene and, with Ngāruahine, had fought against the British and Colonial forces between 1860 and 1867. He lost an eye at Sentry Hill in April 1864.**

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

On the night before the attack, Titokowaru and his forces inexplicably deserted the position. It is believed he was deserted by most of his allies. He was pursued for several months, but was never captured. In 1875, he joined the prophets Te Whiti and Tohu in their passive resistance campaign at Parihaka. He was arrested with the prophets at the sacking of Parihaka in November 1881. He was arrested again in 1886 for his part in the Taranaki land marches of that year.

Titokowaru was a warrior priest and a prophet of Pai Mārire. James Belich, 1989, a military historian, describes him as probably the most brilliant military mind the country ever produced. Titokowaru is said to have carried a sacred taiaha by means of which he selected his tekau mā rua (twelve sacred warriors).

The Prussian soldier of fortune, Major von Tempsky, fell to Titokowaru at Te-Ngutu-o-te-Manu. In response, Governor Bowen placed a bounty of £1,000 on Titokowaru's head. Titokowaru responded by placing his price on the Governor's head: two shillings and sixpence.

The old warrior died in Manaia in July 1888.



## 10B. TE KOOTI TE TURUKI RIKIRANGI

**Te Kooti Rikirangi of Rongowhakaata is famous as both the founder of the Ringatū church and as a talented warrior and leader of men.**

Te Kooti first rose to prominence when he was in his forties. After the battle at Waerenga-a-hika (Gisborne) where a force of government troops and so-called “friendly Māoris”, including Te Kooti, successfully routed several hundred Hauhau entrenched in a pā there. After the engagement, Te Kooti was charged with conspiring with the enemy and was later arrested. He was released several days later because of a lack of evidence. Before this, Te Kooti had been regarded by the Pākehā authorities as a petty troublemaker, and it was considered expedient to simply include Te Kooti in a group of Hauhau prisoners from the Waerenga-a-hika engagement that were due to be deported to the Chatham Islands. Thus he was sent into exile with the others, without anything being proven against him and without a trial.

During his captivity on the Chatham Islands, he had a severe illness and, while recuperating, he started a study of the *Bible*. He taught his fellow prisoners some of the psalms, compiled prayers and held religious services. All of the prisoners except Te Kooti were Hauhau and were familiar with the principles of the Pai Mārire faith. Te Kooti persuaded them to form themselves into a new faith based on his interpretation of the *Bible*. Almost all the prisoners converted to this new faith that retained a vestige of the Pai Mārire faith, the upraised hand (the Ringatū).

In 1868, after a period in which the prisoners had been subjected to ill-treatment from their guards, Te Kooti laid plans to escape from the Chatham Islands in one of the regular supply boats. He picked two parties of men, one to attack the military redoubt and the others to attack the schooner. Both groups were successful, and 298 people escaped.

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

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





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## 11A. TAONUUI

**Aperahama Taonui was a prophet and chief of the Popoto tribe, Hokianga. He was born in 1815 and died in 1882. Taonui was educated by missionaries. He is thought to have had knowledge of the English language and was considered to be scholarly. Both he and his father signed the Treaty of Waitangi in 1840, the younger Taonui signing his name as 'Aperahama Tautoro'. At this time Taonui would have been about 25 years old.**

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

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



## 11B. TE UA HAUMENE

**Te Ua Horopapera Haumene, the top figure on this poupou, was the founder of the Hauhau, or Pai Mārire religion. This religion was formed in the early 1860s after Te Ua was ‘visited’ by a series of atua (gods), including the angel Gabriel. The lower figures are Mātene Rangitauira and Hepanaia Kapewhiti, Te Ua’s two disciples.**

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

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

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

The centre of worship was the niu pole, a flag pole rigged up like a ship’s mast. The faithful gathered around this to chant karakia. At these meetings, the sign of the Ringatū was adopted. When Pai Mārire warriors went to battle, they used this sign and shouted, “Hapa! Pai Mārire, hau!” Thus they were referred to as Hauhau warriors. The sign of the upraised hand was later used by Te Kooti Rikirangi when he formed the Ringatū church (see 10b).





# 12A. TE WHITI O RONGOMAI AND TOHU KĀKAHI

## TE WHITI O RONGOMAI

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

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

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

“Tēnei anō rā tō Raukura ka titia.”

## TOHU

**Tohu was a chief and kinsman of Te Whiti o Rongomai, and together they established a centre and refuge of passive resistance at Parihaka, a republic within the state, an open-door unfortified village. Sympathisers and supporters flocked there to listen to the wisdom of their spoken word.**

‘E rere rā te motu nei’ is a waiata composed by the Muaūpoko tribe of the Ōtaki coast. It tells of the highest regard in which they and others of Aotearoa held Tohu, his strength and doctrines.

At the sacking of Parihaka on 5 November 1881, Tohu and Te Whiti and their followers were arrested. They were held without trial for two years. In 1883 they returned as heroes.

“Ka hoki mai anō rā he tangata  
rongonui tonu ki te tangi a te poi.”



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# 12B. TE PŌTANGAROA AND PAORA PŌTANGAROA

## TE PŌTANGAROA

**Te Pōtangaroa, a tūpuna of Paora Pōtangaroa (described below), was a famous tūpuna of the Wairarapa. He was a highly respected chief of Ngāti Kahungunu and his iwi occupied the land that stretches from Pōrangahau down to Te Rangi-Whakaoma (Castlepoint). As a young warrior, his prowess in battle was renowned and he is said to have taken part in the great battle, called Te Tarata, at Lake Ferry.**

However, he is best remembered for his goodwill to the European colonisers, which almost inevitably led him to become one of the first chiefs to adopt the ways of Christianity. He is most noted for his conversion to Christianity and his encouragement of it among his people.

## PAORA PŌTANGAROA

**Paora Pōtangaroa was described as the prophet Paul of Te Oreore, a great mystic, a worker of miracles, an extremely religious and tapu man possessing a spirituality and psychic ability or special power that established him as a holy man.**

He was considered a very important person with outstanding attributes and powerful mana. Christianity had brought a new God (Te Atua Kaha Rawa, Te Matua o te Rangi) to Māori, which had resulted in the widespread modification and often total abandonment of many of the old beliefs and rituals. Through visions, Pōtangaroa recognised the dangers of this and so continued to proclaim the importance of tribal ritual while also recognising Christianity.

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

The people assembled outside Ngā Tau E Waru awaiting Pōtangaroa's matakite. The prophecy was in the form of symbols on a flag. "Look at the flag, what does it mean?" asked Pōtangaroa. But the people were sceptical and were awaiting a miracle. Among those attending were ministers of religion, police inspectors and people from other religious denominations. No one could interpret the symbolism of the flag. Hundreds of interpretations were offered, yet none were entirely satisfactory. The symbolism of the vision was eventually interpreted as relating to the self-destruction of Māori culture and to the loss of Māori land.



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

In June 1881, after Pōtangaroa had related his prophecy, he died at Te Oreore.



## 13A. TE RANGIHIWINUI AND TE HŪNIA

### MEIHA KEPA RANGIHIWINUI

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

Rangihwinui played a major role in a Muaūpoko land dispute in 1873. The Muaūpoko people had suffered greatly at the hands of Te Rauparaha after Te Rauparaha's son and daughter had been killed by Muaūpoko at Papaitonga. In revenge, Te Rauparaha eventually took control of most of the Muaūpoko lands, which he gave to Ngāti Raukawa who had moved down from the Waikato to help him. Te Whatanui, the Raukawa chief, took pity on Muaūpoko and gave them back 20,000 acres of their land, much to Te Rauparaha's disapproval. After Te Whatanui died, relations between Ngāti Raukawa and Muaūpoko deteriorated and in a historic Land Court decision, the Muaūpoko's 20,000 acres were increased to about 52,000 acres and Rangihwinui was fittingly made trustee of the land. Much of this land was later partitioned, but Rangihwinui had the foresight to place 15,000 acres of it aside in trust as a perpetual home for Muaūpoko.

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

### TE HŪNIA

**Hūnia te Hākeke, otherwise known as 'Governor', was a chief of the Ngāti Apa in Rangitikei (Manawatū). He was married to the colourful female ariki of the Wairarapa, Niniwa-i-te-rangi (see 19b).**

It is said that Kupe, a meeting house at Horowhenua that was situated on a small hill called Pānui-o-Mārama, a short distance from Te Rae o Te Karaka, was built by Hūnia and Major Kemp as an act of defiance over the Muaūpoko land ownership described above. In the new tribal boundaries, Muaūpoko were barred from what had previously been a traditional source of food at the Hokio stream. Buick (1903) states that the house was built on what had hitherto been regarded as Ngāti Raukawa land, at the place where Tauteka, Te Whatanui's wife, was buried. Thus the construction of Kupe was an act of defiance against Ngāti Raukawa. As a result of this, a



meeting of the respective chiefs was called and the rūnanga agreed with Hūnia's demands that the Muaūpoko tribal boundaries should be moved up to a line parallel with Kupe and the Hokio stream. Native Land Court sittings reaffirmed this position.

## 13B. TAHUPŌTIKI WIREMU RĀTANA

Te Kooti Rikirangi said before his death, “Ko ngā Kuri a Whārei ki Tikirau, kotahi te tamaiti, ki te puta ia i roto i te ono tau, nui te pāwerawera, ki te kore, e rua tekau mā ono ngā tau ka puta ki te Hauāuru, māna e whakakotahi ngā iwi ki te Whakapono” (From Katikati to Whangaparaoa [that is, from one limit of the Mātaatua district to the other] there will be one child. If he arrives within six years there will be great tribulation. If his advent does not take place in that time, in 26 years he will arise from the west and will unite the people).

Tahupōtiki Wiremu Rātana was born near Bulls, to Urukōhai and Ihipera Korā Rātana. His whakapapa connected him to the Manawatū and South Taranaki tribes.

Worship and learning about Ihowa (God) were an everyday event for Rātana from early childhood. He married Urumanao Ngāpaki, from Pātea of the Ngāti Hine hapū. They had eighteen children, most of whom were sent to foster parents.

Rātana received a vision from Ihowa, and the Wairua Tapu (Holy Spirit) spoke to him about the work he was to do. His mission was to help in the betterment of the Māori tribes, through both ture wairua (spiritual) and ture tangata (physical) activities. Examples of the former include his attempt to denounce the tohunga māku, and the healing of body, soul and mind through faith in the Father (Jehovah), Son (Jesus Christ) and Holy Spirit. The physical works included political representation that would give the Māori people more autonomy in how they organised and controlled their lives.

Rātana died on 18 September 1939 at Rātana Pā. Part of his final covenant said, “E Ihowa, te Matua, te Tama, te Wairua Tapu, me ngā Anahera Pono, kua papawera te tinana e hīpoki nei i tōku wairua ... He pono e ora ana te Ariki tōku Kai-whakaora a Ihu Karaiti” (Oh Jehovah, the Father, the Son and Holy Ghost and the Faithful Angels, the flesh is worn thin where it encases my soul ... of a truth the Lord my Saviour Jesus Christ lives).





## 14A. WAIRAKA

Piki mai rā kake mai rā,  
Homai te waiora ki ahau  
E tū-tehua ana koa te moe a te kuia i  
te pō  
Pō i raru ai a Wairaka.  
Papaki tū ana te tai ki Te Reinga  
Ka pō ka ao ka ea, ka awatea.  
Climb hither, ascend hither, Give  
unto me life giving waters,  
For the lady sleeps in yearning  
anticipation.  
Like the night in which Wairaka was  
deceived,  
As the tides broke at Te Reinga, in the  
night, then came the dawn,  
The act complete, as daylight broke.

*The above tau is concerned with Wairaka, daughter of Toroa, the captain of the Mātaatua waka.*

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

Being a man of perception, Te Maiurenui was able to anticipate what might happen as the night went on. When the wharepuni fell into darkness, Te Maiurenui succeeded in convincing his unsuspecting companion to change places with him. As dawn broke, Wairaka rushed off to tell her father that he was about to become a father-in-law. Toroa approved and asked who his future son-in-law might be. Wairaka told him that she had left a scratch mark on his face. Toroa called his people together and waited for the guests to emerge from the wharepuni. Imagine Wairaka's shame when it was discovered by all that she had been tricked ... and by a not-so-handsome man. E taea te aha? Nothing could be done about it.

Wairaka is also immortalised by a more honorable deed. The Mātaatua waka was moored close to where the town of Whakatāne is now. All the able-bodied men had left to investigate the new land and Mātaatua was unattended. As the tide ebbed, Mātaatua broke its moorings and started to drift out to sea. Only the women were aboard. Wairaka was not about to let this happen. Uttering the



words, “Kia whakatāne au i ahau” (Let me be as a man), she hoisted the sail and guided Mātaatua back to land, and so it was saved.

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

## 14B. TE PUNI

**Honiana Te Puni, like Te Wharepouri, was a chief of the Ngāmotu hapū of the Te Ātiawa tribe. Te Puni's life paralleled that of Te Wharepouri in many ways and it is quite probable that the two were great friends. For instance, they were both chiefs in the Ngāmotu hapū, once they both went on a trip to Sydney from New Plymouth in the 1820s and they both later moved to Wellington where they were well known to the European settlers in the 1840s as powerful and friendly chiefs (see 15b).**

Te Puni, however, is usually credited as being the more senior of the two. Adkin (1959) notes that “the Chief Honiana Te Puni lived at Petone [Pito-one pā] and was the ariki, or paramount chief, of the Te Ātiawa people in occupation of the Wellington Harbour land at the time of the advent of the New Zealand company settlers”.

Percy Smith also commented that Te Puni was held in such esteem by members of the tribe that when he spoke, his word was regarded as law. Te Puni, like Te Whiti ō Rongomai, was a descendant of a very famous Taranaki marriage between Takarangi and Raumahora (see 19a). Te Puni died in Wellington in 1870, but the man and his name have not been forgotten. Today, the cemetery of the Te Puni family lies on the eastern side of Te Puni Street, Petone. In the cemetery there are tombstones dedicated to the memory of Te Puni and some of his descendants. The cemetery is located approximately on the site of the old Pito-one Pā. Many of Te Puni's descendants still live in the Hutt Valley today.





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## 15A. NUKUPEWAPewa

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

His first great achievement was in the construction of Ngā-mahanga Pā, on the Ruamāhanga River in the Wairarapa. This pā was fully fortified, enclosed in tall palisades.

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

In one colourful adventure, a young Te Heuheu was forced to surrender to Nukupewapewa after a battle at Ōmakukara (west Taupō). In another, the cunning Te Rauparaha was halted from laying his hands on the Wairarapa at the battle at Peehikātea in Greytown, and yet another involved the famous Te Wharepourī of Te Ātiawa (see 15b).

Nukupewapewa the warrior, poet and tohunga drowned in about 1840 in the region of Whakakī, in a disastrous storm that overturned his waka.





## 15B. TE WHAREPOURI

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

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

It is clear that Te Wharepouri had become one of the principal chiefs of Te Ātiawa in the Wellington region by 1840 when the first European settlers who he befriended were starting to arrive here.

Te Ātiawa, however, had moved into the Wellington area some ten to fifteen years earlier, displacing Ngāti Ira and Ngāti Kahungunu as the tangata whenua group, and it was Te Wharepouri who was eventually instrumental in establishing peaceful relations between the warring tribes. This was achieved after a party of Ngāti Kahungunu, under Nukupewapewa, had captured Te Wharepouri's wife and daughter, Te Uamairangi and Te Kakapi, and very nearly killed Te Wharepouri himself. However, Ngāti Kahungunu desired to establish peace between the tribes, so Te Uamairangi and Te Kakapi were returned unharmed. It was this kind action that led to peace when a large contingent of Ngāti Kahungunu came to Pito-one (Petone). Te Ātiawa were informed by Tu-te-pakihi-rangi, of Ngāti Kahungunu, that they need not return to their Taranaki lands. His advice to Te Ātiawa was, "Live all of you on this side of the mountains [Remutaka]—you on this side, I on the other. I will call those mountains our shoulders; the streams that fall down on this side are for you to drink, on the other side for us."

On the poupou in Te Tumu Herenga Waka, Te Uamairangi and Te Kakapi are depicted below Te Wharepouri.





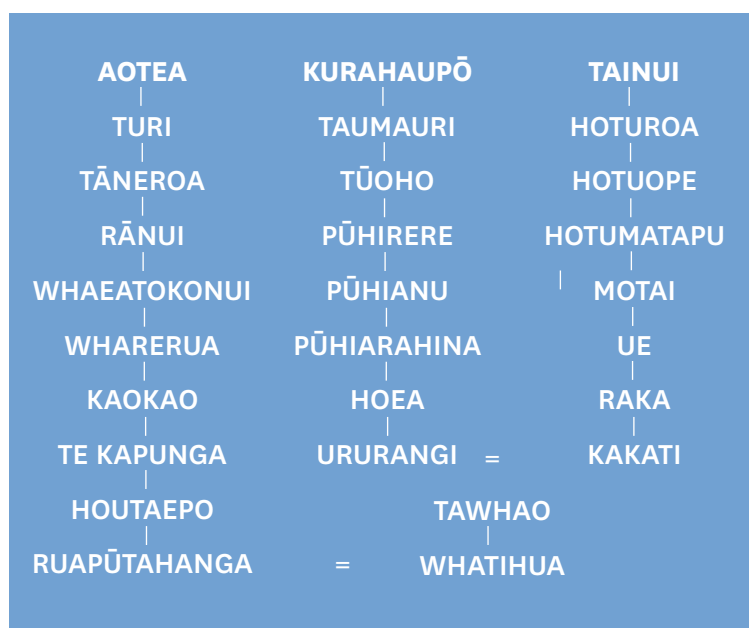
# 16A. RUAPŪTAHANGA

There are various accounts about this tūpuna wahine's origins. One version has her home at Whenuakura and Waitōtara (Ngā Rauru Kīahi); another, that she came from Pātea, (Ngāti Ruanui); still another that she was from Te Ramanui Pā, which once stood where the present day Hāwera Public Hospital is situated. Nonetheless, she has connections to each of the iwi of Taranaki whānui.

Ruapūtahanga was well known for her prowess in women's taiaha, her own taiaha having the name Taukākā. A visiting Waikato group, especially one young Waikato man of high rank, Tūrongo, noticed this aristocratic woman's ability with the taiaha (and her appearance also, for she was fair-headed and had a beautiful complexion).

Tūrongo successfully sought Ruapūtahanga's favour and their match was approved by the couple's respective iwi. Tūrongo and his people returned to Kāwhia, leaving Ruapūtahanga to make her way to Waikato when she heard the song of the pīpīwharau (shining cuckoo) early in spring.

However, Whatihua (Tūrongo's tuakana) also sought Ruapūtahanga for himself. By inviting a large group of Ruapūtahanga's people to accompany her to Waikato, unbeknown to Tūrongo, Whatihua won Ruapūtahanga's favour when it was found that he, not Tūrongo, was best able to host Ruapūtahanga and her people. So it was that Whatihua and Ruapūtahanga brought together the aristocratic lines of the Tainui and Aotea canoes.



## 16B. MĀHINARANGI

**Māhinarangi was born in the Heretaunga district and was of rangatira status because she was the granddaughter of Rangituehu, who was the great, great-grandson of Kahungunu.**

As a young woman, she was taken as a wife to Tūrongo, a young chief of the Waikato tribe. One of their children was Raukawa, the eponymous ancestor of the Ngāti Raukawa iwi. This line traces her descent through Maniapoto to Pōtatau of the Māori King movement.

There is a carved meeting house named after Māhinarangi at Tūrangawaewae marae at Ngāruawāhia that was used by King Koroki as a reception room. It is a *tohu maumahara* (place of remembrance) to this famous ancestor.

RONGOMAIWAHINE = KAHUNGUNU  
|  
KAHUKURANUI  
|  
RAKAIHIKUROA  
|  
TUPURUPURU  
|  
TUAKA  
|  
MĀHINARANGI = TŪRONGO





## 17A. HINEMOA AND MIHIKITEKAPUA

### HINEMOA

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

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

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

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

### MIHIKITEKAPUA

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

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

Mihikitekapua is noted for composing waiata aroha (songs of yearning). They were mostly about the way she felt; her yearning for her children, now all grown-up and living elsewhere, and also her desire to be with her relatives in the hinterland of Te Urewera. It seems that Mihi spent the latter part of her life living alone at Te Mātuaahu. This is supported by two lines in one of her songs (see right). Her classic 'Taku Rākau' is now known and sung throughout Māoridom.



Ko au anake rā i mahue iho nei e  
Hei heteri kiritai ki Te Mātuaahu.  
I alone am left here, as a sentinel of  
the approaches to Te Mātuaahu.

# 17B. TE RANGI TOPEORA AND MERERIKIRIKI

## TE RANGI TOPEORA

**Topeora was a kāwai rangatira from Ngāti Toa, a niece of Te Rauparaha (her mother being Waitohi) and a sister of Te Rangihaeata. She was a descendant of Hoturoa, a rangatira of the Tainui waka. She was born at Kāwhia.**

Topeora is renowned for her compositions, both waiata aroha and kaioaraora. On one occasion, when the Ngāti Pou people killed some of her younger brothers and sisters, Te Rauparaha, who defended his people fiercely, set off in search of them, and Topeora composed a special kaioaraora in which was described some horrific, violent deaths for them, which did occur.

She had many husbands, which in those days was unusual. One husband was Te Ratutonu, a rangatira from Taranaki. She allegedly stole him from another composer from Te Ātiawa, Nekepapa, and the story has it that she married him by throwing her dog-skin cloak over him. He was later killed by the Ngā Rauru people.

Only two women signed the Treaty of Waitangi and Topeora was the first of them. Being a very proud woman, when she was baptised she took the name Kūini Wikitoria.

It is said that she refused to wear Pākehā clothing; her clothing was the korowai (cloak), parawai (superior flax cloak) and other Māori clothing.

Topeora died in 1873 in Ōtaki.

## MERERIKIRIKI

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

She was a prophet, foreseeing the emergence of Rātana and preparing him to take “the cloak of the spirit of Tāwhiao and Te Whiti”, subsequent to Te Whiti’s death. She named Rātana’s sons, Ārepa and Ōmeka, but refused to baptise them because their mana (prestige) was too great. She advised and guided Rātana, who learnt from her the psychology of faith healing.





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## 18A. TAMAIRANGI AND HINERONGO

### TAMAIRANGI

**Tamairangi is said to have been a great chieftainess. When travelling from village to village, she was never allowed to walk; she had male attendants who carried her. When she appeared before the tribe on public occasions, she was dressed in the finest mats, with plumes of albatross feathers in her hair, and a long and richly carved taiaha in her hand.**

When Te Ātiawa and Ngāti Toa invaded her district and killed many of her people, Tamairangi and the other survivors took refuge at Tapu-te-ranga Pā, the islet in Island Bay, Wellington. When that place fell, her people carried her off by sea around Te Rimurapa (Cape Te Rawhiti) to Ōhāriu, a little bay on Cook Strait, due west of Wellington. Here, she was captured by her enemies, but they did not kill her or her children. Dreading that she would be put to death, she asked to be allowed to sing her own lament, a request that was acceded to by her captors. This lament, in which she took farewell of her people and her lands, was of such a pathetic nature that it appealed to Te Rangihaeata, chief of Ngāti Toa, who begged of Te Ātiawa captors that she might be given to him. His request was granted and Tamairangi was taken to Kāpiti Island, where she and her family stayed for sometime (see 8b). While there, her son Kekerengu, who was a fully grown man, got into trouble through a liaison with Te Rangihaeata's wife and, fearing the consequences, he, his mother and her children escaped by waka from Kāpiti in the night and, braving the terrors of Cook Strait, crossed over to Arapaoa, Tamairangi's old home. Here they all stayed sometime, but still fearing the wrath of Te Rangihaeata, they again fled and eventually reached Kekerengu, a stream (now a small village), 20 miles south of Cape Campbell. Here the fugitives were set upon by the Ngāi Tahu tribe and all killed. Since then this place has been called Kekerengu, after the son of Tamairangi.

### HINERONGO

**Hinerongo was a Ngāti Māmoë ariki. Her home base was at Waipapa (near the mouth of Waiotoa (Clarence) River). Originally, she was the leader of the Ngāti Māmoë people from Hawkes Bay (at Ōtatara Pā). These people had migrated south three generations before her and intermarried with the people of the Wairau area. Some time later they moved to the Kaikōura coast in the migration by the Rangitāne people to that area.**

Hinerongo was of mixed Rangitāne and Māmoë descent. In a battle between the two tribes, she was captured by her Rangitāne relations and a few days later she was in the care of the Ngāti Kuri hapū of Ngāi Tahu. These people had migrated to the Tory Channel area (Kura tei au) under Pūraho and his son Maru. When Ngāti Kuri took Hinerongo, she became the prize of the Ngāi Tahu rangatira from Ngāti Kuri, who thought he had acquired a Rangitāne woman. After a series of events, Tuteureтира left his people and took her home by sea to Waipapa, where he became a noted rangatira among her people.



There are many descendants today from the marriage of Tuteureтира and Hinerongo. Many of the Kaikōura Ngāi Tahu people carry the blood of Rangitāne, Ngāti Māmoë and Ngāti Kuri because of the descendants of Hinerongo. Traditional accounts of their meetings are remembered in the place names from Wairau to Te Karaka (Cape Campbell) and down to Kaikōura.

# 18B. RONGOMAIWAHINE AND HINEMATORO

## RONGOMAIWAHINE

**Rongomaiwahine is a descendant of Popoto, commander of the Kurahaupō waka. She lived at Māhia in the Hawkes Bay area and she was renowned for her beauty.**

Kahungunu, hearing of her beauty and the ‘challenge’ she had issued, “Nā te mea anō rā he kōpua pāpaku, mehemea e taka mai ana ki te kōpua hōhonu a Rapa e tūhera atu nei, pokopoko ana ia ki rota”, was determined to have her. Although Rongomaiwahine had just married Tama-taku-tai, Kahungunu used every means at his disposal to convince her people that he was the proper husband for their daughter. He eventually claimed Rongomaiwahine to be his wife, and from this union was the beginning of a great number of the hapū of the Tairāwhiti, namely Rākai-Paaka, (Nūhaka), Kura-Hikakawa (Ngāti Kura/Mōhaka), Whakarau (Ngā Pōtiki), Māhaki (Aitanga-a-Māhaki) and others, including Raukawa (Ngāti Raukawa) and Maniapoto (Ngāti Maniapoto).

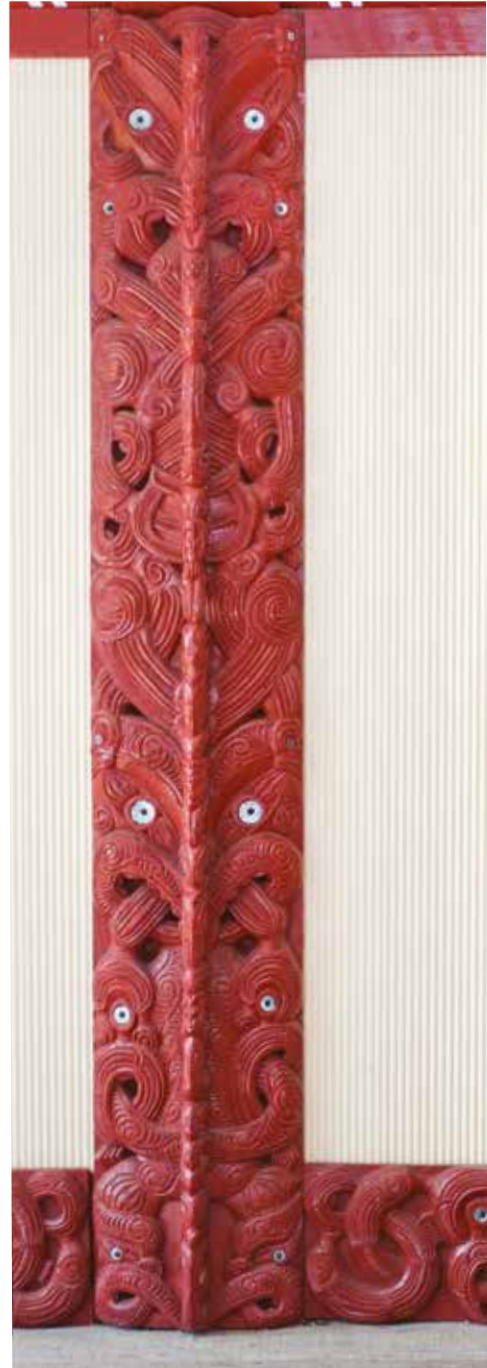
## HINEMATORO

**Hinematioro was a chieftainess from the Ngāti Porou people. She was a woman of great mana and tapu and is still regarded as a queen of great fame by her people. Her father, Tānetokorangi, was a grandson to Konohi of Whangarā. Konohi was a converging point of many aristocratic lines of the area between Uawa (Tolaga Bay) and Nukutaurua, where many canoes landed in their migration to this land.**

Hinematioro’s mother, Ngunguruterangi, was a great granddaughter of Rerekohu, and great grandchild of Tūwhakairiora and Ruataupare, people of the highest ancestry of Ngāti Porou and Te Whānau-ā-Apanui. Hinematioro was also the grandmother of the illustrious Ngāti Porou chief, Te Kani-a-Takirau, through her eldest daughter Ngārangikāhiwa and Rongotūmamao.

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

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



KONOHİ = HINEKINO  
|  
MARUKAWITI = PUHINGAITERANGI  
|  
TĀNETOKORANGI = NGUNGURUTERANGI  
|  
HINEMATORO



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## 19A. RONGOUEROA AND RAUMAHORA

**Rongoueroa and Raumahora were two very famous Taranaki female ancestors. Rongoueroa is famous as the mother of Awanuiārangi and Rauru, the ancestors after whom Te Ātiawa and Ngā Rauru tribes take their name, and Raumahora is remembered principally as the beautiful daughter of Rangimohuta of the Taranaki tribe, who married Takarangi.**

According to Taranaki traditions, Rongoueroa was married to Ruarangi, the son of Toi-tehuatahi (the famous tūpuna of the Toi and Whātonga traditions). Rongoueroa became pregnant to Ruarangi.

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

Other tribes throughout the country do not recognise Rongoueroa as the mother of Rauru and Awanuiārangi, claiming that Rauru and Awanuiārangi were the sons, not the grandsons, of Toi.

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

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



# 19B. TE ARA O RĒHUA/NINIWA-I-TE-RANGI

## TE ARA O RĒHUA

E ai ki a Ruka Broughton, “He katorika tēnei wahine nō Te Awahuri i Rangitikei, i Manawatū. E noho ana i Te Awahuri ka tae te rongo o Te Kooti Rikirangi i roto o Whanganui. Kātahi ka haere te wahine nei ki te whai i a Te Kooti ki Parikino, a, ka mau atu i a ia i Koroniti, ko Te Waiherehere te ingoa o te whare. Ka tū a Te Ara o Rēhua ki te tono i a Te Kooti, ā, whakamana e taua poropiti rā te tono a Te Ara o Rēhua.

He wahine poropiti hoki a Te Ara o Rēhua. Ki tōku mōhio, ko ia te matāmua o ngā wahine poropiti ahakoa kāore i rangona nuitia.”

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

## NINIWA-I-TE-RANGI

Niniwa-i-te-rangi was a female ariki of the Wairarapa. Her whakapapa traces her descent from both the Ngāti Kahungunu and Rangitāne tribes.

KATOTOHI  
HINEWERA  
HINEHAERETAKUTAI  
TE KIRIMAU  
HEREMAIA  
NINIWA-I-TE-RANGI

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

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

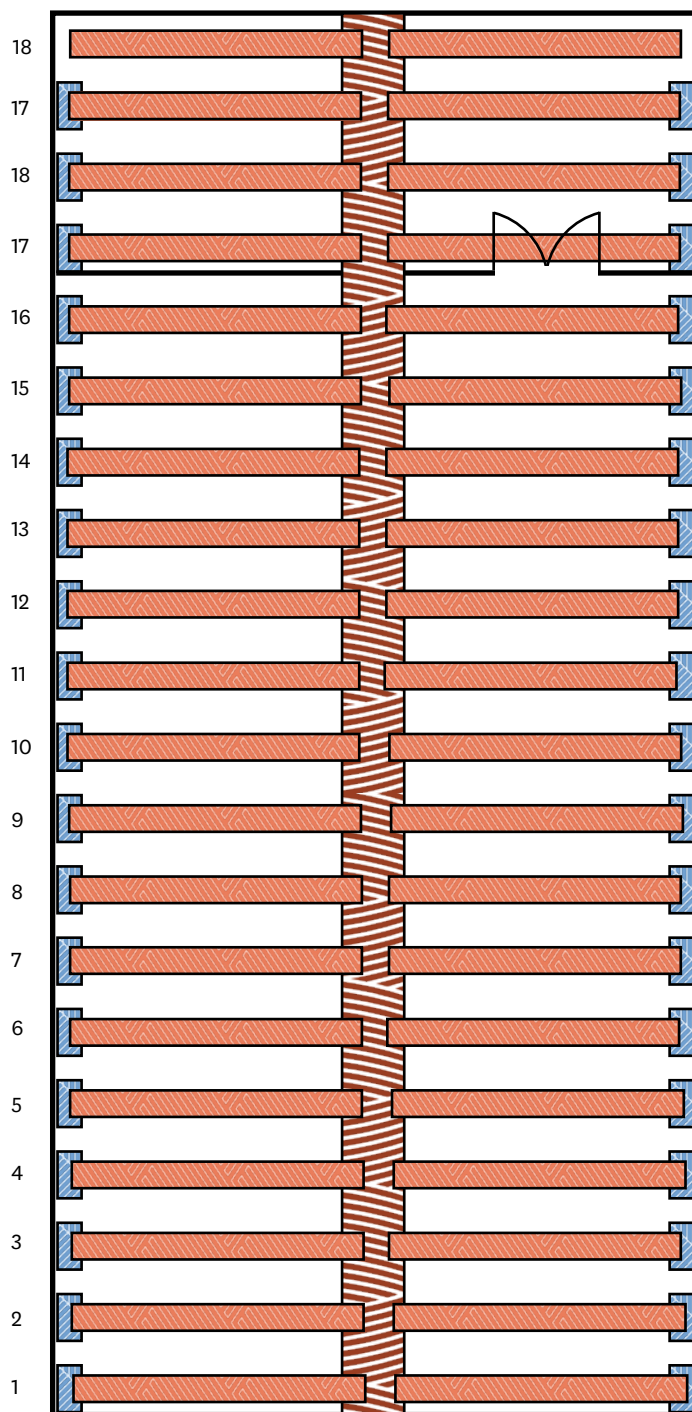
Her novel ways of delivering koha are still often spoken of. On some occasions, she is said to have had money sewn in her piupiu from which the receiver of the koha would have to pluck the treasure, and she is even said to have dropped her piupiu on the marae as a form of koha! Often these extravagances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



but her mana and the kaha of her finances ensured that she had the run of the field, either on the racetrack, in the courtroom or on the marae ātea.



# HEKE



The kōwhaiwhai patterns on the heke (rafters) were designed by carver Tākīrirangi Smith and artists Nick Tupara and Gus Hunter. The patterns reflect both traditional and contemporary themes. The names of the patterns are listed below.

## Key:



Tahuhu



Poupou



Heke

1. Kūmara
2. Pāua
3. Pāpaka/Huē
4. Tohora
5. Kōura
6. Matau a Māui
7. Punawaiaora
8. Taniwharau
9. Korongāwaha
10. Rongopai Whakatipu
11. Waipuke whenua
12. He Tauā
13. Whetū Mārama
14. Pitau Manaia
15. Tuna
16. Te Herenga o Ngā Waka
17. Te Aukumetanga o ngā waka (heketipi)
18. Mangotipi Ngutukura (Mahau)

## TUKUTUKU

The following is a description of the methods and materials used to produce tukutuku panels. Traditionally, tukutuku was made with harakeke, pīngao and kiekie. These materials were gathered only at certain times of the year and often came from other places. They were prepared for tukutuku work as described below:

- **Harakeke** (common flax) was soaked in hot water and then scraped with a shell.
- **Pīngao** was washed and dried and then allowed to bleach naturally to a yellow colour. It was predominantly found in sand hills in the North Island.
- **Kiekie** was boiled and then dried in the sun. It was a preferred plant, because it bleached whiter than flax.

Dyeing flax and kiekie was carried out by placing the already scraped material into paru (swamp mud) after it had been boiled with bark from the hīnau tree. It was left in the mud for a specified period of time.

Traditionally, tukutuku panels were made from fern stalks and kakahō shafts, and sometimes rimu or tōtara slats were also incorporated.

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

## TE HERE A MĀTUKUTANGOTANGO

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

## TUKUTUKU PATTERNS IN THE WHARENUI

**Kaokao:** This pattern was dedicated to the warrior who came under the protection of the war god, Tūmataunga. This pattern was also known as takapau wharanui, which was used on all important marriage mats of older times.

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

**Pātikitiki:** This pattern is likened to the flounder and portrays favourable times. It is a familiar pattern on kete, whāriki, tātua and tāniko.

**Porapura whetū:** This relates to the peopling and population of a region. It is the feature pattern of Rangiātea Church in Ōtaki. The symbolism of this is that the church and the Christian faith would be “as many as the stars in number”. The proverb below expresses this sentiment.

Tini te whetū, ko Ngāti Maru kei raro.

**Waewae pākura or takitoru:** This design came from the secret message sent by Rongomaitūaho to Paikea; and Paikea, having received the message in the form of three angled stitches, tied them the opposite way and sent them back. It means to communicate.

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

**Roimata toroa:** Tears of an albatross. This pattern denotes misadventure, particularly to crops.

**Niho taniwha or nihoniho:** The name of this pattern literally means teeth of the taniwha. It is also the sign of the historian. In some instances, it represents the chief and hospitality, but it can also represent family houses within a tribe.

**Mūmū:** The people of Whanganui specialise in this design. It portrays alliance and intermarriage between senior families.

**Porourangi:** This is a design introduced by Sir Āpirana Ngata, representing the famous ancestor Porourangi of the Tairāwhiti district.

**Te tumu herenga waka:** This pattern depicts the name of the wharenui, the hitching post of the canoes.



# EPA ON THE TUARONGO

## (BACK WALL)

### Taraiti

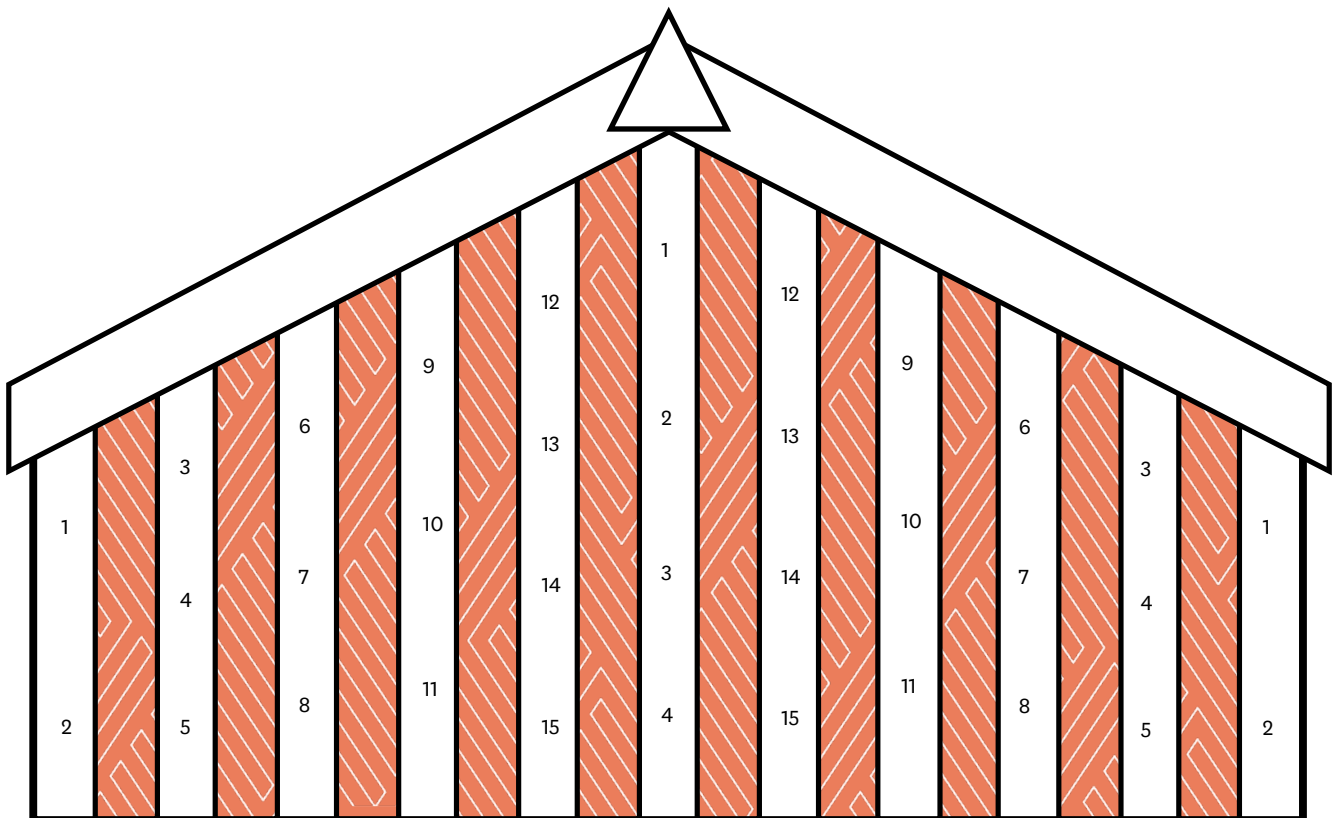
1. Paerangi
2. Tūpai
3. Uepoto
4. Tāne
5. Tangaroa
6. Punaweko
7. Rakamaomao
8. Kiwa
9. Tama Te Uira
10. Roiho
11. Roake
12. Tāwhirimātea
13. Te Ikaroa
14. Haepuru
15. Haematua

### Tuarongo

1. Māui
2. Whātonga
3. Tautoki
4. Tara

### Tararahi

1. Whiro
2. Rūaumoko
3. Kaupeka
4. Raurumatua
5. Peketua
6. Hurumanu
7. Rongomaiwaho
8. Tūmatakākā
9. Tiwhaia
10. Tūmatauenga
11. Rongomaraeroa
12. Urutengangana
13. Akaakamatua
14. Tāwhirirangi
15. Te Kūwatawata



# TARAITI

## 1. PAERANGI

Paerangi is said to be a descendant of Whiro-te-tipua and came to New Zealand with the heke. Paerangi is associated with the horizon and is often used to indicate the journey to great heights.

## 2. TŪPAI

‘Ko Tūpai he atua tahu tangata wera  
atu ... ko Tūpai taua whaitiri.’

When separating the primal parents Ranginui and Papatūānuku, it is said Tāne, with the help of his older brother Tūpai, convinced the rest of their siblings that this was the best option for them all. Afterwards, they were both called by the guardians of the Whatukura, Rēhua and Rua-matau/tau, to go and ascend Maunganui so as to receive a pure rite in the waters of Rongo. From this time on they were known as Tāne-nui-a-rangi and Tūpai-a-tau (Tūpai gained his new name from Rua-matau), after they both returned to their place of dwelling at Huaki Pouri. It is while there that they decided to erect a whatukura on Papa, which was based on the design of Rēhua and Ruamatau, so that the tāhū and wānanga from Toi could be stored there. Tūpai, along with Tāne, Tamakaka, Rongomaraeroa and Tāwhirimātea, went to Rangi-tamaku, the home of Rēhua and Ruamatau, where they obtained this design. Each god that journeyed to Rangi-tamaku is represented with a different house. Tūpai's house was known as Rangi-pūkoku. The god Tūpai is said to be represented by lightning, the type that brings with it little or no rain. The fire this lightning

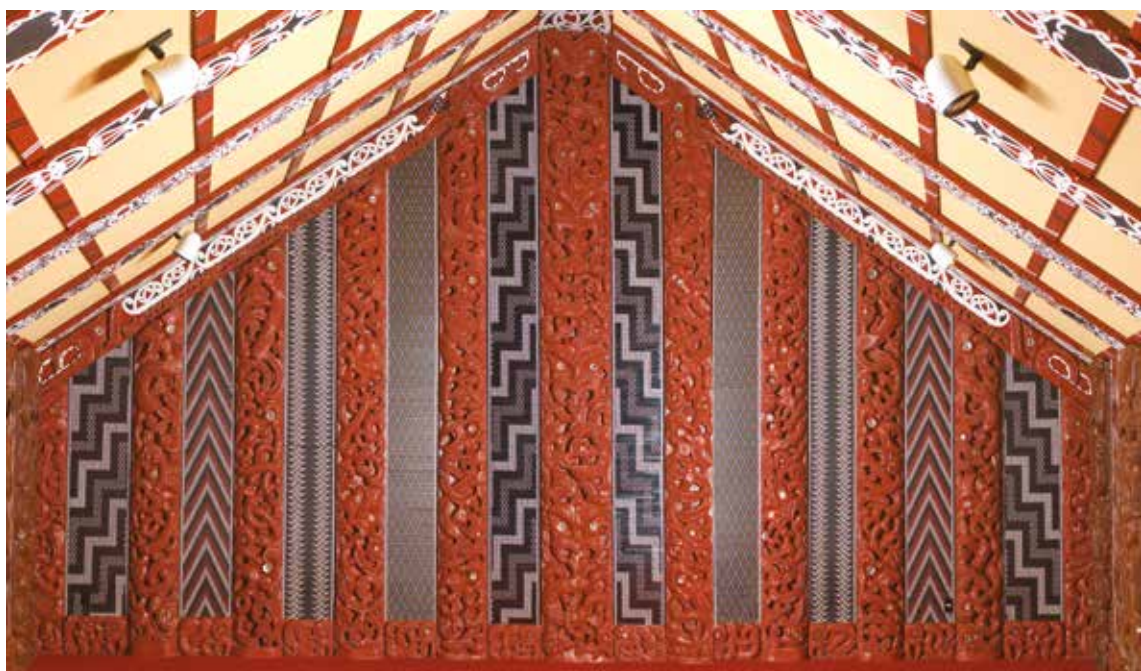
creates is often used to describe the process of burning a diseased body that has had sickness come upon it from the gods for a breach of tapu. The burning of the body was done so that the community was protected from further contamination and the connection between Tūpai and this process is supported by the quote (left).

## 3. UEPOTO

Uepoto is one of the many children of Ranginui and Papatūānuku. He is significant for his entrance into the world before the separation of his parents. He was the first of the children of Rangi and Papa to witness the sunlight and open space. He was carried out on the current of his mother's urine and, finding the outer prospect pleasant, called to the others to come out. Tāne came out by finding an exit between the legs of his mother and was met with intense cold. It is this cold that Rangi and Papa tried to keep from their children, hence their continued close embrace.

## 4. TĀNE

Tāne is the atua and guardian of the forests and all things that inhabit them. One of the children of Ranginui and Papatūānuku, he is credited with separating his parents. While his other siblings had tried unsuccessfully beforehand, Tāne was able to plant his shoulders into his mother and use the strength of his legs to push away his father, allowing the first light into the world and creating heaven and earth. Tāne is also attributed with creating the first woman, Hineahuone, from the clay of his mother. He and Hineahuone begat Hine Tītama, who Tāne eventually married and who, upon discovering that he was her father, retreated to Rarohenga to become Hine-nui-te-pō. Tāne is known by many names including Tāne-mahuta, Tāne-whakapiripiri, Tāne-te-waiora and Tāne-nui-ā-rangi, to name a few.





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## 5. TANGAROA

Tangaroa is the atua and father of fish and reptiles. He tried unsuccessfully to rend apart his parents, Ranginui and Papatūānuku, before this task was completed by his sibling Tāne. Tangaroa then suffered a vicious attack from his unhappy sibling, Tāwhirimātea, which caused the children of Tangaroa to seek shelter, the fish scattering to the depths of the ocean and the reptiles to the safety of the bush.

## 6. PUNAWEKO

According to Ngāti Kahungunu, land birds originated from Punaweko. They were fashioned from an anga (shell) and given to Tāne, after which he said, “Me whakaira tangata” (endow it with mortal life), whereupon land birds and the tuatara were produced. Punaweko was appointed by Tāne to be a guardian of the birds of the forest, alongside Tiwhaia and Parauri.

## 7. RAKAMAOMAO

In Ngāi Tahu tradition, Uru Te Maha and Rakamaomao are the origins of the wind from different directions. A child of Ranginui and Papatūānuku, Rakamaomao was the name given to the group of winds that blew from the south and the north.

In Tainui, Rakamaomao is the son of Kahupekapeka and Uenga, who explored much of the Waikato, naming mountains and landmarks along his journey until arriving at Kahupekapeka’s place of rest on a hill between the Rangitoto and Pureora, Te Puke o Kahu.

## 8. KIWA

Kiwa is associated with Te Moana nui a Kiwa (the great ocean of Kiwa). He is known as Kiwa parauri—“Ko Kiwa-parauri te atua i a ia te kauru o te moana e mau ana, koi neke ake tōna kaha” and Kiwa-mata-papango. He controls the ocean and prevents it from becoming too boisterous. It is also told that Kiwa-mata-papango protects Papatūānuku, the earth, and her offspring from being overwhelmed and destroyed by the ocean. These two kiwa are said to be teina (younger siblings) of Ranginui-a-Tamaku. They are alluded to as atua, and both are dark-faced and represent the ocean. They were appointed as guardians of their sister, Hinemoana, with her offspring and descendants.

## 9. TAMA TE UIRA

Tama Te Uira is one of the seventy children of Ranginui and Papatūānuku, after Tū-mata-tāwera. Along with Hine Te Uira, Tūpai and Mataaho, Tama Te Uira is the male personified form of lightning, provoking forked lightning. According to Te Whatahoro, Tama Te Uira and others were the guardians of the lightning family and were charged with protecting the Earth from lightning damage. The family these gods are responsible for protecting is considered dangerous and mischievous and constantly at war. Tama Te Uira was also involved in the creation of the first woman, Hineahuone. Alongside

Tū Kapua and Iho Rangi, he is said to have made the lungs and body from the clouds, in order that all parts of the body might be moist.

## 10. & 11. ROIHO AND ROAKE

Roake and Roiho are children of the primal parents Ranginui and Papatūānuku, and are said to be the attendants of Io, in the uppermost heaven. Uru-te-ngangana, Roiho and Roake were appointed guardians of celestial realms and the heavenly bodies. It was Roiho, Roake and Haepuru who directed Tāne to Kurawaka in his search for the female element, and then enabled him with the powers necessary to beget man, resulting in Te Matenga o Tiki. In the creation of the first woman, Roiho and Roake are said to have made the head (with Haemama and Haepuru), and the eyes (with Uru) while other gods created other parts of the woman.

## 12. TĀWHIRIMĀTEA

Tāwhirimātea is the atua of winds and storms. He disagreed with his siblings’ efforts to separate his parents, Ranginui and Papatūānuku, so he rose up in anger and sent fierce hurricanes to destroy the forests of Tāne, the cultivated and uncultivated foods of Rongomātāne and Haumietiketike and lash the oceans of Tangaroa. He became the only one of his siblings who Tūmatauenga was unable to vanquish and make common.

## 13. TE IKAROA

Te Ikaroa is the name of the star cluster otherwise known as the Milky Way. With Tamarēreti, Te Ikaroa has under his care all the ‘little sun’ stars. He also takes care of their waka, Te Waka o Tamarēreti. The Milky Way is known by many names and is the offspring of Ikanui and Ikaroa, making up the stars of the heavens that include Atutahi, Puanga, Matariki, Takuruaruru, Weroiteninihi, Weroitekokota, Tautoru and Poutūterangi.

## 14. HAEPURU

A child of Ranginui and Papatūānuku, Haepuru was involved in the creation of the head, shoulders and bones of the first woman. In the separation of Rangi and Papa, Roiho, Roake and Haepuru followed their father, Ranginui. Haepuru was also appointed by Tāne, along with Rakamaomao and Kaukau, to guard the bounds of Ranginui as a place in which the various gods of the heavens might move about. It was Haepuru, with Roiho and Roake, who directed Tāne to Kurawaka to create the first female.

## 15. HAEMATUA

Haematua was one of the elder children of Ranginui and Papatūānuku, following Haepuru. During the separation of Rangi and Papa, Haematua, with the elder brothers Whiro, Uru, Roiho, Roiake and Haepuru, opposed the idea and tried to discourage Tāne. Later, in the world of light, Haematua and Haepuru became the guardians of the stars and heavenly lights.

Haematua also assisted in composing Hineahuone by joining Tu-kapua, Tiwhaia and Punaweko in begging Io for the breath of life, the lungs, the kidneys and the liver.

## POU TUĀRONGO

### 1. MĀUI

The narratives of Māui are known throughout Polynesia and his feats are recounted by many iwi to explain different phenomena of our environment. He is the youngest sibling of Māui Mua, Māui Taha, Māui Pae and Māui Roto (see 16–19) and he received his name Māui Tikitiki-a-Taranga after being wrapped in the topknot of his mother shortly after his birth. She presumed that he had died and so she cast him into the ocean wrapped in her hair. This cocoon protected and nourished Māui, and he was eventually discovered by his koroua, Tamanui-kī-te-rangi, who raised him. This koroua taught Māui how to use his supernatural powers and change into different beings such as the kererū, which features in the narrative when Māui searches for his father in Rarohenga. Māui is more commonly known as being attributed to slowing the sun, giving fire to humans, fishing up the North Island and ensuring mortality to humans. The narratives associated with Māui highlight his special relationship with his various kuia who are a feature of these stories. Murirangawhenua provides Māui with the jawbone that aids in the slowing of the sun and the fishing up of the North Island, Mahuika is the source of fire and Hine-nui-te-pō brings Māui to his demise.

### 2. WHĀTONGA

‘Te Tapere nui o Whātonga.’

Whātonga is believed to be born on the island of Hawaiki around AD1130 to Ruarangi and Rongaueroa/Rauru. He was the grandson of Toitehuatahi Toikairākau/Toi. Whātonga's journey to Aotearoa came about through a competition born out of dispute over who, from the Islands of Hawaiki, Ahu and Oahu, was the best kaihautū waka (waka navigator). On the day of competition at Pikopikoiwhiti, it was decided that the course would be extended some distance out to sea, so that a true indication of navigational prowess could be gained. Whātonga's waka was called Te Wao and on board he had assistance from Tūrāhui, one of his family members. During the race, a fierce storm started to blow. As the competitors came close to the turning point far out at sea, a mist descended and for all the people watching from Pukehāpopo, it seemed that all of the waka had been lost at sea forever. Toi, the grandfather of Whātonga, decided to ready his waka and set out to sea in search of his missing grandchild. By this stage, Whātonga's storm-blown waka had landed on the island of Rangitātea (now thought to be the Society Islands or Tahiti). Whātonga was welcomed and asked to stay by the people of that land. After a while, his thoughts turned

to home and he set forth back to his homeland. On his arrival, he was told that his grandfather Toi had left in search of him. Whātonga decided to take a sea voyaging waka named Te Hawai and follow his grandfather. He renamed this waka Te Kurahaupō (the halo of the moon) and set sail with the tohunga Māhutonga guiding their way. When they arrived at the island of Rarotonga they learnt that Toi had gone to the mist-covered land told of by Kupe and named Aotearoa. Whātonga followed the rolling oceans of Te Ririno and made landfall at North Cape (Muriwhenua). From here, he travelled down the west coast of the North Island to Tongapōrutu. There he was told that his grandfather Toi now resided at Kaputerangi, further towards the east coast near Whakatāne, and it is here that these two finally met. On reuniting with his grandfather, Whātonga decided to make this new country his home, but he also realised the area that his grandfather now occupied was overcrowded and so set out in search of his own land. Whātonga is said to have first settled at Nukutaurua and then further away he set up a pā called Heretaunga, which is now the name given to the Hawkes Bay region. He then moved to Te Whanganui-a-Tara and the Wairarapa area, where he erected many fortified pā. One of these pā erected on Matiu Island was named Haere Moana, in remembrance of his epic ocean voyage, Aotearoa and in acknowledgement of his new land of residence. Another was called Te-pū-o-te-tonga, the direction in which many of his children now resided. From the waka Kurahaupō and this eponymous ancestor, many iwi were born. These include Rongomaiwahine (Māhia), Te Āti Haunui-ā-Papārangi (Whanganui), Rangitāne (Manawatū), Tāmaki-nui-a-Rua (Wairarapa and Wairau), Ngāti Apa (Rangitikei and Marlborough), Muaūpoko (Horowhenua), Ngāi Tara (Wellington and Kapiti), Ngāti Kuia (Pelorus) and Ngāti Tūmatakōkiri (Golden Bay).

Many more iwi were formed from his offspring as well. According to tribal tradition, Whātonga was laid to rest in the sacred caves of Wharekohu on Kāpiti Island.

### 3. TAUTOKI

‘E tā.! Hei aha te kete tūwhera, Kāore ki te kete ruru tau ana te Mauri.’

Born the younger son of Whātonga and his second wife Reretua, Tautoki-i-hu-nui-a-Whātonga travelled south with his father to settle Te Ūpoko o Te Ika. Here he married Waipuna, the great granddaughter of Kupe. Waipuna gave birth to Rangitāne-nui, the eponymous ancestor of the Rangitāne iwi of the Wairarapa region. This union also produced the Muaūpoko iwi that grew to prominence in the southwest region of the North Island. On arrival in the Wellington region, Whātonga, the father of Tautoki and Tara, divided up between them a hundred men who would help these two brothers settle Te Ūpoko o Te Ika in the future. The land in the Wairarapa extending towards Tāmaki (Woodville) and on to Te Rerenga-o-Mahuru



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then following the ocean southward to the Heretaunga (Hutt) River was known as the land of Tautoki and his future generations. Kāpiti Island, on the West Coast of Te Ika a Māui, is known to this day as Te Waewae Kāpiti-o-Tara-raua-ko-Rangi-Tāne, as it is at this spot that the two boundaries of these brothers join. The home of this ancient leader was said to be the fortified pā at Parangarehu (Pencarrow Head), which is now referred to as Te Rae-akiaki.

#### 4. TARA

The people of Muaūpoko are the descendants of the ancestor Tara, whose name has been given to many landmarks. The most notable is Te Whanganui-a-Tara (the great harbour of Tara), which refers to Wellington Harbour and environs. Tara's people were originally known as Ngāi Tara, but more recently they have taken the name Muaūpoko, to indicate that they are the people living at the head (ūpoko) of the fish of Māui, as the Wellington region is known.

Tara, Whātonga's son, was the great-great grandson of Kupe, the Polynesian explorer. On his voyages, Kupe had himself visited the Wellington Harbour region, leaving his name at various sites.

Tara had a son called Whakanui, or Wakanui, who had a son called Tūria. Tūria married Hinematua and they had a son called Te Ao Haeretahi, who married Rakaimāori. They in turn had a son called Tūteremoana who became the paramount chief of Ngāi Tara. His name has been given to rocks on a beach just north of the Whanganui River, to the highest point of Kāpiti and to a fishing rock just south of Barrett's Reef in Wellington Harbour.

## TARARAHĪ

#### 1. WHIRO

'Ko Whiro te pūtaka o te kino o te ao.'

Whiro is known as the god, or lord, of death, darkness and disease, because of the significant battles and disputes he was involved with and his use of māku (dark magic) in these battles. The most famous of these battles were those between Tāne, his brother, and Hine-nui-te-pō, the offspring and partner of Tāne and the goddess of the underworld. These battles were first seen to arise when Whiro disagreed with Tāne's instructions on how to separate their parents Ranginui and Papatūānuku, and then again in the race between Tāne and Whiro to obtain the three baskets of knowledge, which Whiro subsequently lost. He was taken by Tāhēkeroa with his sympathisers in tow to the underworld, where he erected his dreaded home, Te Tai-Whetuki.

The second is the battle between Hine and Whiro over the final dwelling of all Māori who move from the land of the living to the land of the dead, as Whiro is always trying to commandeer these beings on their way to Rarohenga. If it were not for Hine, Whiro would have consigned all souls to Te Tai-Whetuki, where the Maikinui and Maikiroa and other dreaded creatures reside.

Whiro is known by many names, but the most common is Whiro-te-tupua. Tupua has many meanings; some of these are demon, evil doer, strange, gifted with unusual powers and evil. The name Whiro is also associated with the darkest night of the moon. This was seen by Māori as a time when Whiro was winning the battle with Tāne, who is seen as the god of light and guardian of the living human. This period of time is always followed by Tāne's triumph, as he overpowers Whiro and resigns him once again to the underworld.

#### 2. RŪAUMOKO

Rūaumoko is the youngest child of Rangi and Papa, depending on the narrative. He is sometimes considered the unborn child who lives in the womb of Papatūānuku. Other narratives describe him as suckling on his mother when she was turned over to prevent her from seeing Rangi after the separation. Despite the variations of the narrative, it is agreed that Rūaumoko is responsible for earthquakes. It is believed that earthquakes are caused when he is agitated and moves around. The art of tā moko is also associated with Rūaumoko, drawn from the deep grooves that are formed in the earth as a consequence of earthquakes being similar to the grooves etched into the faces of people with moko.

#### 3. KAUPEKA

Kaupeka is one of the atua associated with the separation of Rangi and Papa, which brought light into the world. Kaupeka was killed by Tūmataunga. It is said that various parts of his body were used for the making of adzes: his forehead for the pare, the piece used to hold the blade to the handle; his legs used for the handle of the adze; and his sinews for the lashing that bound the parts together.

#### 4. RAURUMATUA

Rauru is a tipuna associated with childbirth, particularly unborn children. In whakairo, the small figure between the legs is called Rauru and is sometimes referred to as Rauru-o-tiki, depending on the tohu. The Rauru takes various names, depending on how it is sitting or lying in the womb.

#### 5. PEKETUA

Peketua is the origin of lizards, having created the tuatara from an anga (shell), which he fashioned from clay. He made an egg from clay, and took it to Tāne, god of the forest, who said, "Me whakaira tangata" (give it life). This egg then produced the first tuatara.

#### 6. HURUMANU

Hurumanu is one of the primal offspring of Rangi and Papa. Landbirds are personified in Punaweko, while seabirds in Hurumanu.

## 7. RONGOMAIWAHO

Some of the children of Rangi and Papa were cast as stars in the heavens. Rongomaiwaho was one of the later children in the whakapapa of Rangi and Papa who became a star. When the waka went to the heavens and the stars were dispersed, most were retained within the Milky Way and some were cast beyond, of which one was Rongomaiwaho. There are two stars, Rongomaitaharangi and Rongomaitahanui, who were cast further out from the sides of the Milky Way.

## 8. TŪMATAKĀKĀ

Along with Tūmatauenga, Tūmatakākā was asked by Tāne-i-te-Pukenga to cut the arms of Ranginui and Papatūānuku to sever their link during the separation. Tūmatakākā dwelt in Whare Kura with Tūmatauenga and Rongomaraeroa, and hence began the separation of the whānau of Rangi and Papa.

## 9. TIWHAIA

With Parauri and Punaweko, Tiwhaia is a guardian of the birds of the forest. Tiwhaia was also involved in the creation of the first woman, putting female internal parts in place.

## 10. TŪMATAUENGA

Tūmatauenga is one of the primary atua from the creation narrative who is associated with warfare. This narrative highlights a discussion held between the primary siblings around the separation of their parents. Tūmatauenga and Tāwhirimātea are the only siblings opposed to the separation. Tūmatauenga advocated for their parents to be killed, while Tāwhirimātea was the only sibling who didn't want any change. This debate between the siblings eventuates with the brothers enacting revenge on each other and concludes with a commentary on how Tūmatauenga is the only survivor, or victor, in this struggle. In some variations of the cosmology narrative, he is considered to be the atua of mankind as well (rather than Tāne), highlighting a sense of resilience against the elements.

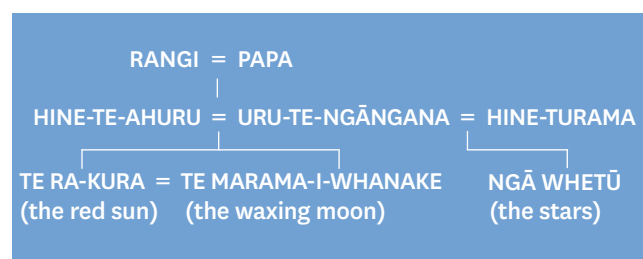
## 11. RONGOMARAEROA

Rongomaraeroa, a child of Rangi and Papa, and younger brother of Tūmatauenga, is well known as the deity of peace. Rongomaraeroa was placed as an atua superior to Tūmatauenga so that, in case a foe should come against man, the kūmara would be ceremoniously carried and laid in the path of the war party, with incantations chanted to cause the party to retreat and the enemy to be defeated once the sacred kūmara was sacrilegiously trampled.

Rongo is personified in the kūmara, but is also the atua located inside the whare. As the representative of peace, kawa inside the house is predicated on ensuring they follow the rites of Rongo.

## 12. URUTENGANGANA

The whakapapa (below) is one of many assigned to this atua Māori because within the stories of the many iwi in Aotearoa, his position, sex and name do change. The common theme of this atua's many forms will be used as the basis for this narrative. Uru-te-ngangana (Uru the red, or gleaming one) was born of the primal parents Ranginui and Papatūānuku and, according to Elsdon Best, was the first-born son. His position is that of guardian to the sky realm, that being the lowermost of the heavens, where he oversees many of his offspring. He had two wives by which he had Te Rā-kura, the red sun, and Te Mārama-i-whanake, the waxing moon. To his second wife Hine-tūrama (light-giving maid and daughter of Tāne), he fathered the stars in their many forms. Some of the different names that this atua is known by are Tangotango, Tongatonga, Turangi, Haronga and Rama-whiti-tua; these names, although representative of the same atua, change to either male or female, depending on the narrative.



## 13. AKAAMATUA

Te Akaamatua, Te Kauwatawata (Te Kūwatawata) and others were appointed to the Tāhekerora (descent to Hades) to watch the family of Ranginui and Papatūānuku and their grandchildren who descend to Rarohenga and to Muriwaihou. They were stationed at Poutererangi, in Rakepohutukawa (Hawaiki nui).

## 14. TĀWHIRIRANGI

Tāwhirirangi, Tāwhirimātea, Te lhorangi and Tukapua were given the plane of the seventh Heaven, Taururangi, where they are to be seen arched over, heaped up, as cumulus clouds in their own marae at Tarapuhi of Pakau-rangi-roharoha (the wing spread over the heavens). They are the tarahuhu (overcast) of the sky.

Tāwhirirangi is also the name of the house through which entry is obtained to the uppermost heaven, which sits in Te Pūmotomoto.



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## 15. TE KŪWATAWATA

Within Poutere-rangi, Te Kūwatawata, also known as Te Kauwatawata, is the guardian of the entrance to the underworld, Rarohenga. When Niwareka, the daughter of Uetonga, fled from Mataora (sometimes known as Mataroa), Te Kūwatawata allowed her to her father, who lived in Rarohenga. Mataora was also allowed entry into Rarohenga in search of his wife, Niwareka, and was met by Uetonga applying a moko. Mataora was tattooed by Uetonga from head to foot, after being criticised for his temporary tattoo that could be rubbed off. With this, and the promise of good behaviour and peace, Mataora and Niwareka were able to return to the world of man. However, Mataora overlooked to leave a customary gift to Te Kūwatawata on his departure from Rarohenga. This mistake was reported to Uetonga by Te Kūwatawata, and the penalty of unrelenting death was placed on humanity. As a result, Te Kūwatawata is the gate for spirits to either proceed to the spirit world, where the body will die, or be sent back to the body to live again.



*The window at the front of Te Herenga Waka.*







# EPA ON THE TĀHŪ

## (FRONT WALL)

### Tara whānui

1. Maru
2. Tuararo
3. Uenuku
4. Ūpokoroa
5. Whaitiri
6. Hine Te Uira
7. Te Ihorangi
8. Hine Kapua
9. Mākohurangi
10. Tuhirangi
11. Te Kawau o Toru
12. Awarua a Porirua
13. Ngake
14. Whātaimai
15. Ngārara Huarau
16. Māui Mua
17. Māui Taha
18. Māui Pae
19. Māui Roto

### Poutāhū

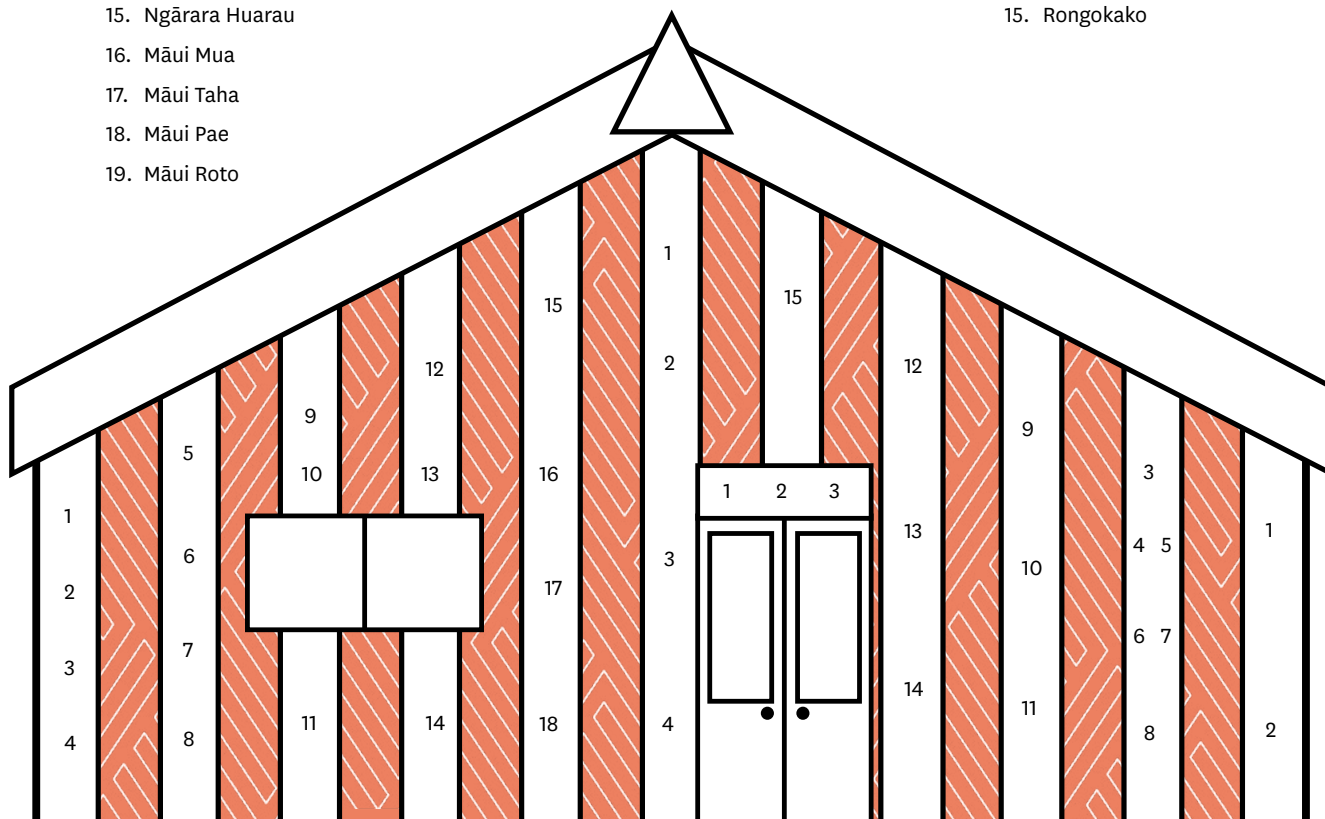
1. Tangotango
2. Tāwhaki
3. Karihi
4. Rata

### Pare

1. Tā Timi Kara  
(Sir James Carroll)
2. Tā Āpirana Ngata
3. Tā Māui Pōmare

### Taraiti

1. Mahuika
2. Murirangawhenua
3. Tutunui
4. Raukatāuri
5. Rakautāmea
6. Hine Te Iwaiwa
7. Hine Awhirangi
8. Kae
9. Uetonga
10. Mataora
11. Niwareka
12. Manaia
13. Warea
14. Tomowhare
15. Rongokako



# TARA WHĀNUI

## 1. MARU

Maru is a deity of war especially known to Te Ātiawa. In the Whanganui district, the first bird killed in hunting expeditions was offered to Maru to ensure a safe and successful hunting venture. His visible form is a luminous appearance sometimes seen in the skies. For some tribes, the appearance of Maru was an omen, either good or bad, depending on its form. If seen as a bow behind a travelling war party it was a good omen, but if it was incomplete in some places then it was a bad omen. In regards to war, the decapitated head of a fallen enemy was taken to the victor's home and offered to Maru in the whāngaihau ceremony. This offering was to recognise Maru and show appreciation for the role he played in the outcome of the war. He has many names, including Maru i te riri and Maru i te nguha, indicative of the nature in which he was regarded.

## 2. TUARARO

No information is available.

## 3. UENUKU

Uenuku is a personification of the rainbow and another deity of war. Interpretations of the rainbow are similar to that of Maru. If a war party is led by a faint coloured or incomplete rainbow, it will discontinue the expedition due to the bad omen before it. A rainbow can be read as a forecast of coming weather such as storms and rain. Before he took the form of a rainbow, Uenuku was human. He was married to Hine Pūkohurangi, the Mist Maiden, for a short while. As the story goes, Uenuku deceived his wife and she left him and returned to the heavens, never to return. Uenuku, motivated by regret and remorse, searched far and wide for Hine Pūkohurangi, but never found her. The gods saw his efforts and recognised them by turning him into the rainbow that reaches across the land.

## 4. ŪPOKOROA

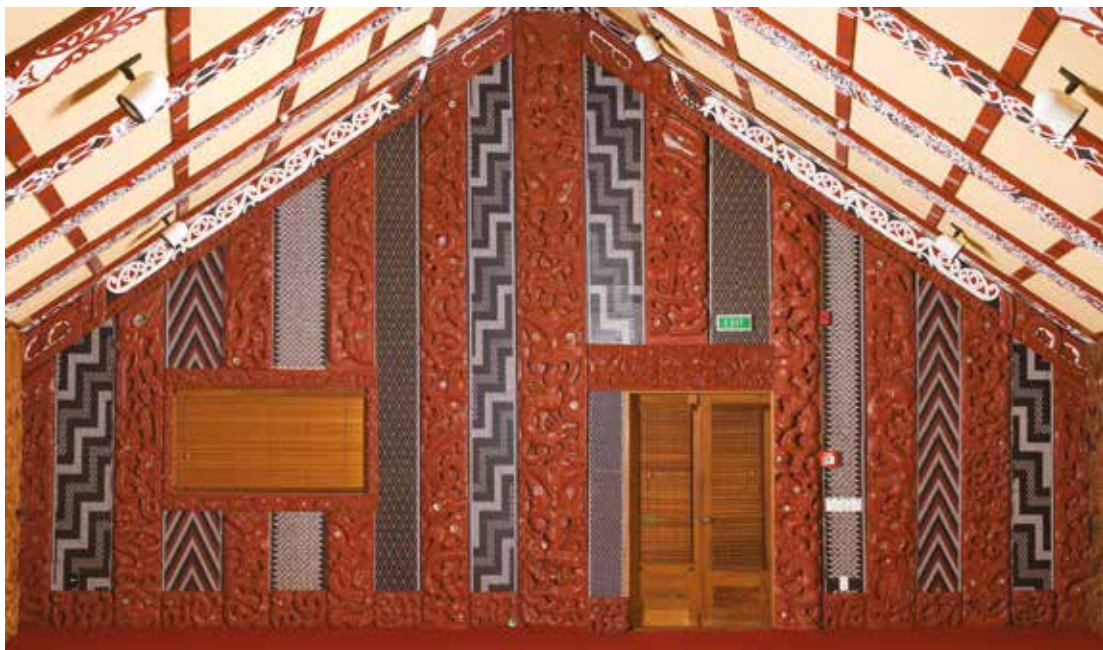
Ūpokoroa is a personification of comets. He is a son to Tama-nui-te-rā, the original source of fire. Tama-nui-te-rā sent Ūpokoroa to earth to provide fire and comfort to mankind with its warmth and as a means to cook food. When Ūpokoroa came to Earth, he married Mahuika and their offspring were the five fire children.

## 5. WHAITIRI (HINE WHAITIRI)

Hine Waitiri is the personification of thunder said to reside in 'raparapa-te-uira', among the lightning. She is also known by names that describe different kinds of thunderstorms such as Waitiri-papa that occurs with quick, sharp explosions, Waitiri-pakapaka that is thunder without rain and Waitiri-matakataka, the crashing thunder. Another name given to her is Waitiri-whakapapāroa-kai (Waitiri, the food banisher), in recognition of her children Ice and Snow, the destroyers of food crops. Waitiri had a taste for human flesh, so when she heard of a human named Kaitangata, she came to Earth and married him. However, his name was deceptive as he was a peaceful fisherman. Before long, Waitiri returned to the heavens, but before doing so she gave birth to Hema, father to Tāwhaki another well-known figure in Māori stories. When Tāwhaki ascended the heavens and found Waitiri, she was blind and living in filthy conditions, trying to capture any wandering humans whom she could devour.

## 6. HINE TE UIRA

Hine Te Uira is an offspring of Tāne and, as indicated by her name, a female personification of lightning. Te Ahi-tipua-a-Hine-te-uira is a reference to the fire she carries with her. Most commonly, lightning is feared for its unpredictability and the devastating effects it can have should it make contact with Earth. There are many names for lightning, depending on its appearance, but Hine Te Uira is not often associated with these forms.





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## 7. TE IHORANGI

Te Ihorangi is the personification of rain, but there are names for different kinds of rain such as Maroi and Uhiara. He is stationed in the sixth heaven with Tāwhirimātea and Tukapua, where the clouds are seen. There, he helps control the clouds to provide shade and nourishment in the form of rain for Papatūānuku. When Māui was in danger from the fires of Mahuika, Te Ihorangi brought rain to the Earth, relieving Māui and all living things on Earth.

## 8. HINE KAPUA

Hine Kapua is a daughter of Tāne and the personification of clouds. As the 'cloud maiden' she forms a layer of protection to shade Papatūānuku from the sun's rays. Hine Kapua was an important figure as clouds were thought to control the conditions on Earth. They were called upon to prevent frost, stop rain, provide shade or asked to disperse and allow for finer conditions. There are many stories regarding the origin of clouds and the names they take on. For example, Ao-ru, Ao-rere, Ao-pōuri, Ao-potango and Ao-whekere are also personifications of clouds and their names describe the kind of cloud it is, in appearance and purpose. It was also recognised that clouds were formed by moisture that rose from the earth toward the skies, manipulated by the winds, and assembling to create many different clouds. Characters such as Hine Moana, Hine Wai and Hine Makohurangi are called upon and as their waters warm they rise into the heaven where the four winds reside, shaping into cloud formations.

## 9. MĀKOHURANGI (HINE MĀKOHURANGI)

Hine Mākohurangi is the personification of mists and fog. It is said that Hine Mākohurangi never resided on Earth during the day, and as the sun's rays fell upon Earth, she returned to the heavens. She was married to Uenuku, who deceived her and caused her to flee Earth. When she met Uenuku, the two fell deeply in love and enjoyed each other's company during the night. Hine Mākohurangi demanded that their relationship be kept a secret until she bore a child to Uenuku, which he disobeyed. One morning, Hine Mākohurangi awoke and, on emerging from Uenuku's house, revealed herself to his people, as was the wish of her husband. Every morning, Hine Mākohurangi ascends to the heavens, singing a farewell song to her lover before she's taken by a layer of mist.

Hine Mākohurangi is also important to navigators and sea voyagers. Voyagers karakia to Hine Mākohurangi to calm or strengthen winds. The various winds represent her various children. When the winds get too violent, voyagers karakia to her to calm her children, or to strengthen the wind for sailing.

## 10. TUHIRANGI

Tuhirangi is a fish that originated in Hawaiki and guided Kupe's waka to Aotearoa in the great chase of Te Wheke-a-Muturangi. Tuhirangi was unknown to most people until Kupe went to a tohunga in

Hawaiki in search for help. The tohunga directed Kupe to Tuhirangi, and ordered the fish to guide Kupe in his search. Kupe was then instructed by the tohunga to keep watch of Tuhirangi, stipulating that if Tuhirangi returned to Hawaiki, so too should Kupe. When they reached Aotearoa, Tuhirangi guided the way from Hokianga to Rangihakaoma at Castle Point, where Te Wheke-a-Muturangi had taken refuge. On driving the wheke out they continued south toward Te Whanganui-a-Tara and into the Cook Strait, where Kupe triumphed in killing his foe. Kupe and Tuhirangi crossed the Cook Strait and as they approached the main land Kupe saw a cave, Kaikai-a-warō, on the left side of Aumiti. The tohunga ordered Tuhirangi to stay at that place as a safety guide for all waka travelling through the French Pass. Tuhirangi is also known as Pelorus Jack, and is seen in Cook Strait as boats travel between the islands.

## 11. TE KAWAU O TORU

The narrow channel between the mainland of the South Island and D'Urville Island is known as French Pass or Te Aumiti. In oral tradition, it is the resting place of Kupe's pet cormorant or shag, which explored the area on Kupe's behalf. Its name was Te Kawau-a-Toru (the shag kept by Toru); Toru is the short name for Potoru, captain of the Te Rino waka. While testing the channel waters to see if they were safe for Kupe's waka, Te Kawau-a-Toru got caught in the violent tidal rips, broke a wing and was drowned. The reef over which the waters of French Pass boil and seethe is Kupe's loyal bird turned to stone—Te Aumiti a Te Kawau-a-Toru (the currents that swallowed Toru's shag). The rocky point where a lighthouse now stands is said to be the bird's petrified bones.

## 12. AWARUA A PORIRUA

The taniwha Awarua-a-Porirua resided in Porirua Harbour where he ate many humans and terrified the local community. As time passed, the taniwha wanted to travel beyond Te Whanganui-a-Tara and see what lay beyond the lands he knew. He left his stomping grounds and travelled north with another taniwha by way of the Wairarapa. Along the way, they ate many men, eventually arriving at a place called Pōrangahau. Here they came across the Raemoiri (or Ūpokoiri) people, the original inhabitants of the land, and the taniwha accompanying Awarua-a-Porirua was slain in battle with these people. Awarua-a-Porirua fled the area and continued until he reached the lake known as Te Roto-a-Tara, where he fed on the fish and birds of those waters. However, this lake and the animals that inhabited it were reserved for Tara alone, who took offence at Awarua-a-Porirua eating his delicacies. Tara waged war on the ferocious beast, eventually forcing the taniwha back to Porirua, near Paekākāriki. During the battle, Awarua-a-Porirua, by way of lashing his tail against the sand, created an islet in the lake that was consequently called Te Awarua-a-Porirua, a monument to the taniwha and the events that had occurred at that place.

## 13. & 14. NGAKE AND WHĀTAITAI

Ngaake and Whātaimai were taniwha who lived in the area when Wellington harbour was a lake cut off from the sea. This lake was an ideal habitation for the taniwha as it was abundant in freshwater fish

and native bird life. On the southern edge of the lake at Rongotai, the taniwha could hear the ocean's waves crash against the shore, causing the taniwha to question what lay on the other side. As time passed, the lake's shores seemed to get smaller and smaller, confining the growing taniwha to a small space. Ngake and Whātaimai felt they needed to break free into the ocean where they could roam the endless waters as they pleased. One day, Ngake devised a plan to escape. He swam to the northern end of the lake, where he propelled himself toward the southern cliffs. As he made impact with the cliffs, they shattered to pieces and Ngake slipped into the sea at Te Moana-o-Raukawa. Whātaimai immediately followed, imitating the actions of his brother. Just as Ngake had made for the cliffs, Whātaimai now aimed at the gap leading toward the ocean. However, his take-off was much slower and Whātaimai dragged his stomach against the ground, coming to a stop. There he lay, replenished by food and water brought in by the high tide, until an earthquake raised him higher, even further from the water. There Whātaimai died, his body turning to stone, earth and rock, forming the area known today as Hātaimai. When Whātaimai died, his spirit transformed into a bird, Te Keo, and flew to the very top of Mātairangi (Mount Victoria). Te Keo lamented for the taniwha before leaving for the spirit world. From this event, the top of Mātairangi is currently known as Tangi Te Keo. Ngake, too, had further impact on the region. The force used to propel him southward created a gash in the earth behind him, where the river Te Awakairangi (Hutt River) was formed.

## 15. NGĀRARA HUARAU

Ngārara Huarau is a taniwha with connections to the Wairarapa region. The earliest stories place him in Waimārama in the Heretaunga district, ending in the Wairarapa. Ngārara Huarau left Heretaunga in search of his sister Pari-kawhiti. Though he did not know where she resided, he followed her scent inland, which led him south in the ocean's waters to Pahoa stream. Travelling up the stream, Ngārara Huarau came to a waterfall that startled him, as he thought he would not make the leap up. To this day the waterfall is called Mauri-oho-o-Ngārara-Huarau (the startled heart of Ngārara Huarau). With much thought and effort, he was able to climb over the waterfall and continue inland to the water's source at Maunga-raki. On reaching the top of the hill, he stretched his back, digging the claws from his forelegs into the ground, now known as Hau-Tuapuku-o-Ngārara Huarau. He went on to the river Kōura-rau, where he settled amongst the abundance of kōura (crayfish). While here, he slaughtered and ate all of the passers-by without discrimination. Eventually, the people of the Wairarapa region came to hear about the taniwha and his treacherous deeds. Their chief devised and executed a trap, leading to the death of Ngārara Huarau. His body was destroyed by fire and his head cut off and dried, turning into a stone that continues to hold a place in the Wairarapa.

## 16.-19. MĀUI MUA, MĀUI TAHA, MĀUI PAE AND MĀUI ROTO

Māui Mua, Māui Taha, Māui Pae and Māui Roto were sons of Irawhaki and Taranga, and older brothers to Māui-Tikitiki-a-Taranga, the well-

known ancestor in many stories. Māui Mua, Māui Taha, Māui Pae and Māui Roto lived with Taranga, while Māui grew up in the realm of Tangaroa. When Māui found his family, he received much love and attention from Taranga, causing his brothers to consider their teina with jealousy. Many of the stories regarding the Māui brothers cast a dislike on the youngest in the eyes of his older brothers. Accounts of Māui fishing up the islands with the jaw of Murirangawhenua begin with him being a stowaway on board his brothers' waka as they prepared for a fishing venture. Upon discovering Māui in the waka they tolerated him, as returning to the shore seemed more of a nuisance than his presence. After Māui hooked the island, his brothers helped him pull it to the surface and, when it emerged, Māui left his brothers with instructions to wait for his return. The four brothers were unable to follow these orders and fought over possession rights, striking at the land with their patu, causing the many mountains and geographical features seen on Te Ika a Māui (North Island). They also journeyed with Māui in pursuit of Tama-nui-te-rā, helping him to trap and beat the mighty sun into submission.

## POUTĀHU

### 1. & 2. TANGOTANGO AND TĀWHAKI

Tāwhaki and Tangotango were husband and wife. Tangotango came from the heavens, but on hearing the incredible stories of Tāwhaki and his journeys she came to earth in search of him. The two fell in love and started a family. Their first child was a girl, which displeased Tāwhaki as he had wanted a son. Tangotango came to learn about Tāwhaki's feelings and was saddened by them. She returned with her daughter to the heavens, never to return to Earth again. Tāwhaki followed his wife and daughter and found them living among Tangotango's people. He took on the appearance of an elderly man, deceiving these people who were his former enemies. He was taken in as a slave to perform menial duties, belittling to a chief of his status. After a series of mysterious events, the people watched for the person who was responsible, exposing Tāwhaki as a handsome young man with incredible skills. They returned to the home of Tangotango explaining what they had seen. Tangotango immediately questioned him as to his true identity, eventually exposing Tāwhaki as her husband and the famous chief from Earth. The couple reunited and Tāwhaki remained in heaven. When he moves, his footsteps can be heard and seen by the thunder and lightning in the heavens.

### 2. & 3. TĀWHAKI AND KARIHI

Tāwhaki and Karihi are brothers, known for their journey to the heavens, Tāwhaki more so than Karihi. Their grandmother is Whaitiri, the personification of thunder. While the brothers grew up on Earth, Whaitiri was in the heavens, having fled from her husband. When Tāwhaki and Karihi were young, their father was killed and their mother, Kaumika, taken away. On reaching manhood, the two brothers began a voyage to find their mother but, despite their efforts, were unable to find her. With help from their sister they were shown the place where their grandmother had taken residence and found her living in filthy conditions without her eyesight. Whaitiri



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gave them the means to ascend the heavens and reach the heaven where Kaumika was being held hostage. While climbing to the heavens, Tāwhaki recited a karakia that Karihi had forgotten and, as a result, Karihi was overcome by the winds and fell to the ground, but Tāwhaki climbed to the top. There, Tāwhaki found Kaumika was held hostage. After learning about his mother's captors, Tāwhaki destroyed them and he and his mother were able to escape and return to Earth in safety. (All versions of this story say that Whaitiri's sight was restored by Karihi, some say she was given the eyes of Karihi that enabled her to see, others say he had powers, and on touching his grandmother returned her sight.)

#### 4. RATA

Rata is a grandson of the well-known figure Tāwhaki. He too went in search of vengeance for the murder of his parent. His father Wahieroa (son of Tāwhaki) was killed by Mātuku-Takotako. Rata learned that the chief emerged from underground once a month when the moon was full, waited for this moment, and then followed Mātuku-Takotako to a fountain where he seized him by the hair and killed him. Though he had avenged the death of his father, Rata also wanted the bones of Wahieroa that were in the possession of the Ponaturi people, living at a faraway land. Rata began his quest by making a waka from a nearby forest of trees. In the creation of this waka, he learned a lesson regarding the importance of karakia and paying tribute to Tāne Mahuta. When the waka was made, Rata and his tribe seized the village of the Ponaturi people, killing all opposition and reclaiming the bones of Wahieroa.

## TARAITI

#### 1. MAHIKA

Mahuika is the personification of fire. She had five children, Kōnui, Kōroa, Māpere, Manawa and Kōiti, which are also the names given to the five fingers of the human hand. It was believed that she alone possessed fire and no other being had access to it, except through her. One day, she received a visit from her grandson Māui, who came in need of fire for cooking. Mahuika first gave him the nail of Kōiti and it turned into a flame. However, instead of taking the flame to his village, Māui extinguished it and returned asking for another. Mahuika then gave him Manawa, only to have Māui return empty handed and requesting another. This process continued until Mahuika had only one fingernail left. In that moment, she realised she had been deceived by her grandson, and in a rage she threw the last nail of fire to the ground, causing everything to burst into flame. As Māui fled from the fire surrounding him, he called on Te Ihorangi, Ua-nui and Ua-roa to cause rain to fall and save Earth from total destruction. These forces had a detrimental effect on Mahuika, putting all fires of the world at risk. She turned to Hine Kaikōmako, Hinahina and the child of Momuhanga, where she found refuge. These women represent the trees; kaikōmako, mahoe and tōtara, from which fire can be generated and which provide access to fire for all mankind.

#### 2. MURIRANGAWHENUA

Murirangawhenua is a sister to Mahuika and grandmother to Māui. Like her sister, she exists with both human and godly characteristics. Murirangawhenua was held in high esteem for her knowledge and wisdom and in some accounts is said to have been matakite (having the gift of foresight). Māui approached his grandmother for her jawbone, as it was said to hold extraordinary magical powers, but was denied. Māui noticed that people often took food to Murirangawhenua and left it at the entrance of her cave, so his plan was to deprive her of this food source and draw her out of her cave. By the time she met with Māui, the human half of her body had decayed due to hunger. It is from this side of her body that the kauae-mārō-o-Murirangawhenua came from. Before Māui left with her jawbone, Murirangawhenua told him he would become a great fisherman. In other stories, Māui used the jawbone of Murirangawhenua as a hook to fish up the great fish of Māui, the North Island of Aotearoa New Zealand. He also used it to beat the sun into moving slower across the skies. One variation of the story is that Murirangawhenua was a man and grandfather to Māui, who died of hunger. When Māui found his grandfather, he saw that half of his body had decayed and so he took the jawbone from that half.

#### 3. & 8. TUTUNUI AND KAE

The tale of Tutunui and Kae is widely known and varies depending on where the story is told. Some say Kae was stranded at sea and drifted onto the island Motu-tapu where Tinirau, the great chief, lived; others say he was a friend of Tinirau who was visiting on the island of Motu-tapu. The most common version told is that he was a revered tohunga who had been invited by Tinirau to perform rites over the newly born Tūhuru. Kae finished this important task and was given a piece of flesh from Tinirau's pet whale, Tutunui, as a gift of gratitude. Tutunui was a tame whale and valued member of Tinirau's family, so when Kae asked to be taken home by Tutunui, Tinirau was apprehensive. He eventually allowed Kae to use Tutunui, but with the specific instruction that Tutunui returned immediately afterwards. Kae agreed to do so, but defied this instruction by leading Tutunui to shallow waters where he became beached, and was killed and eaten by Kae and his people. Tinirau came to learn of Kae's treachery and sent a party to retrieve him. The women of Motu-tapu travelled many places in search of the tohunga with crooked teeth. When the women found Kae, he was immediately transformed back to Motu-tapu where Tinirau killed him in revenge for the death of his favoured pet Tutunui.

#### 4. & 5. RAUKATĀURI AND RAUKATĀMEA

Raukatāuri is known in te ao Māori as the goddess of music and guardian of flutes, particularly the kōauau and pūtōrino. The pūtōrino takes the shape of the case moth, said to be Raukatāuri's manifestation in the world. The female case moth attracts her partner by the sound, barely audible to the human ear, that is made as the wind blows against her cocoon, which has a flute-like appearance. This is the conceptual basis of all Māori flute music.

Raukatāuri and her sister Raukatāmea are also regarded as the creators of Māori games and sport. The arts of pleasure are said, by some, to have originated with, or are personified in, these women.

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Raukatāmea and Raukatāuri were also sisters (some say daughters) of Tinirau. The sisters were in the group that travelled in search of Kae. They were told to look for a man with broken and uneven teeth. The sisters arrived at Kae's village and set about their plan. They played games such as whai and pakuru, and performed amusing dances to entice their hosts to laugh and so reveal their teeth. Many of the games played by Māori are said to have originated from these travels, when Raukatāmea and Raukatāuri performed for the entertainment of others.

## 6. HINE TE IWAIWA

Hine Te Iwaiwa was a wife of Tinirau. In some versions, she led the party of women who went in search of Kae, but more commonly she is known for the love story about her and Tinirau. Word of Tinirau's beauty and fine features spread far and wide and one day came to the attention of Hine Te Iwaiwa, also known for her beauty. Hine Te Iwaiwa was curious and wanted to meet Tinirau and confirm the stories for herself. While collecting mussels with others of her tribe, she dived deep into the water and began her journey toward Tinirau. Along the way, she shared stories with, and named, many fish of the ocean. When she emerged at Motu-tapu, she had the ability to change between the form of a fish-like ocean creature and that of a woman.

Tinirau was so handsome that there existed three wells containing pure, clean water, reserved as his reflection pools. Hine Te Iwaiwa destroyed the barriers around the wells and muddied the water, raising an alarm at which Tinirau hurried to catch whoever was responsible. The pair immediately fell in love, got married and had a son named Tūhuru.

## 7. HINEAWHIRANGI

Hineawhirangi was known for her skill in Māori performing arts. She is most known for being part of a group of high-born women gathered by Tinirau, comprising Hine Te Iwaiwa, Hine-Raukatāuri, Hine-Raukatāmea and Ruhiruhi and others, to beguile Kae before he was slain. All the women who were selected by Tinirau were personified aspects of Māori performing arts.

## 9.–11. UETONGA, MATAORA AND NIWAREKA

Before the art of tāmoko was known to mankind, it was practised by the Tūrehu people in Rarohenga, and Uetonga was their tohunga. Uetonga is a descendent of Rūaumoko, the god attributed with causing earthquakes and said to have been the original kaitā because he causes the ridges and cracks on the surface of Papatūānuku. Uetonga had a daughter named Niwareka who lived with him in Rarohenga. While journeying the physical world, Niwareka met Mataora whom she married and lived with. One day, in a rage of jealousy, Mataora struck his wife, at which Niwareka returned to her father's house. Mataora pursued her and there learnt the art of tāmoko and became the first man to wear one. Mataora brought the knowledge back to his people and promised to adopt the customs as well as the moko of Rarohenga and never assault Niwareka again. The couple also brought with them a cloak called Te Rangi-haupapa and a belt called Te Ruruku-o-te-rangi, the prototypes for all cloaks

and belts. The designs on Te Rangi-haupapa were made by Niwareka and follow the patterns belonging to Hine-rau-wharangi, a daughter of Hine-Titama and Tāne.

## 12.–14. MANAIA, WAREA AND TOMOWHARE

Manaia was a powerful chief who resided in Hawaiki with his wife, Warea, in their house named Nuku-ahu-rangi. One day on a hunting expedition, he came across a bad omen that urged him to return home, where he found Warea in bed with another man, named Tomowhare. He was a tohunga and guest at Manaia's house, but when his actions became known, Manaia immediately challenged him to a battle.

The two fought furiously, but it was Manaia who emerged victorious and Tomowhare was killed. As a result, a party of Tomowhare's relatives led by his brother Nuku-tama-raro went to Manaia's tribes and destroyed the villages, killing many people in search of his brother's killer. However, the chief had left on his waka Tokomaru for Aotearoa shortly after the battle with Tomowhare. Nuku-tama-raro pursued him and the two chiefs fought at Pukerua in the district of Te Whanganui-a-Tara, but after losing many people on both sides they eventually made peace.

## 15. RONGOKAKO

Rongokako was the father of Tamatea and grandfather to Kahungunu, the eponymous ancestor of Ngāti Kahungunu. He was intelligent, handsome and studied at a whare wānanga on the East Coast. He often dozed during lessons and was sent out of the house for his incompetence, and named a failure by many of the kaumātua. As a result, Rongokako was forced to do all his learning by listening to the teaching from outside the house, which is where his name derived.

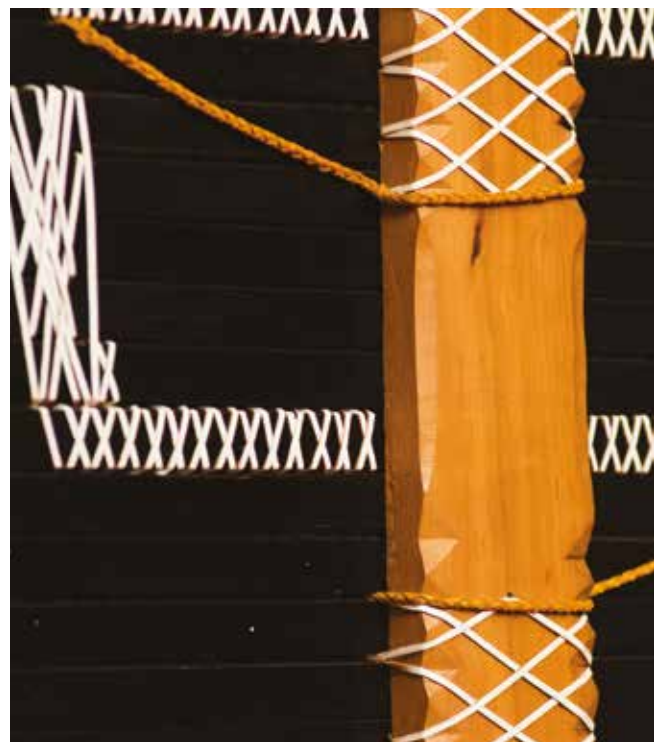
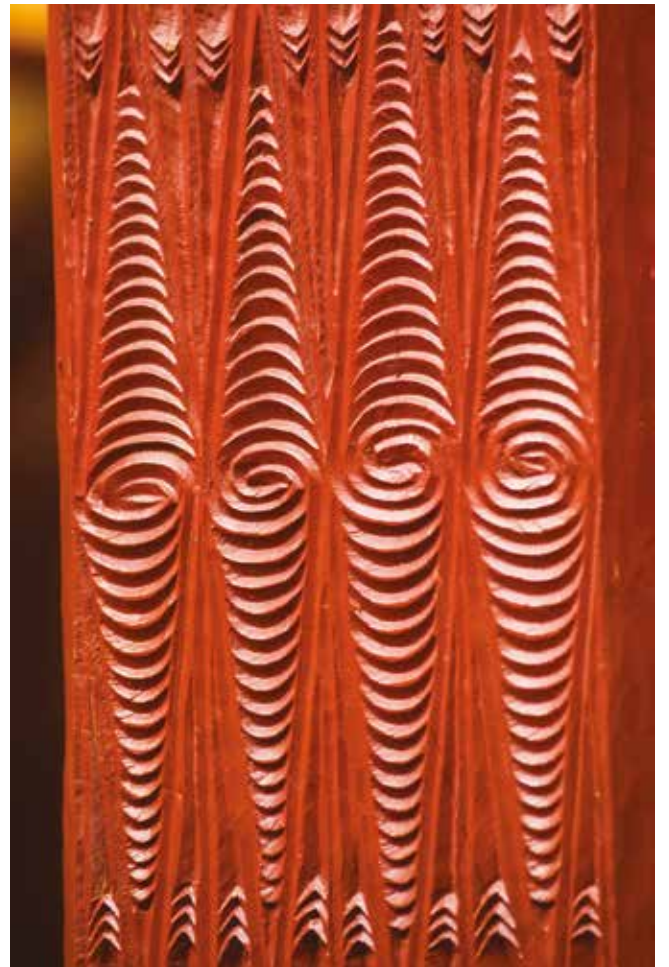
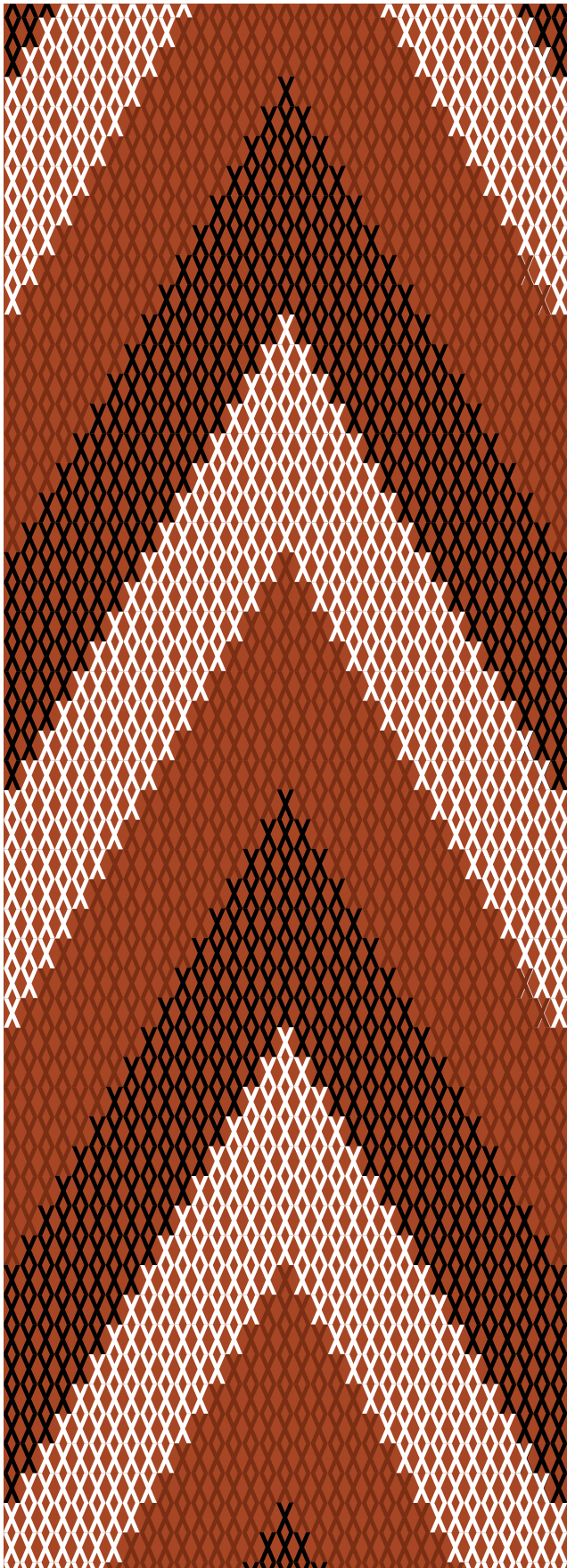
At sometime later, his class undertook a series of tests, which he was not allowed to attempt. After all the other students failed, Rongokako was allowed to make an attempt at the task, which he successfully completed. The task required running in strides that were of supernatural length, a characteristic that came into use when he travelled north in search of the beautiful Muriwhenua.

Also in pursuit of Muriwhenua was Paoa, who saw that Rongokako was ahead of him at every point in the race. Near Tokomaru Bay, Paoa set a trap to stop Rongokako from advancing. The place where the trap was set was henceforth named Tāwhiti-a-Paoa, though Rongokako managed to evade it with his enormous strides. Clipping the trap, however, he set off the taratara (stick of the trap), which went flying into the air and landed in the Waikato area, and is said to have taken the form of a tree. Continuing further north, Rongokako beat all other competition to Muriwhenua, leaving his footprints at Cape Kidnappers and Whangawehi on the Māhia Peninsula that were visible for many years.

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# 1986

# ACKNOWLEDGEMENTS

Te Herenga Waka marae committee expresses its sincere appreciation to all of the following:

## **TOHUNGA WHAKAIRO (MASTER CARVER)**

Dr Tākīrangī Smith

## **TE HERENGA WAKA CARVERS**

(Group One): Rangī Ropiha, Tony Fenton, Wilson Tawhai

(Group Two): Mason Makatea, Tahi Meihana, Paul Stewart, Mark Kopua, Gerald Grace, Manu Edwards

## **NGĀ KOAKA**

Mark Kopua, Shane Pasene, Roger Dewes, Robert Taylor, Shane Penetito, Allan Huriwai, Allan Marchant, Allan Alatipi, Gus Hunter, Semi Faiti, Peter Hill, Nick Tupara

## **KAIMAHI TUKUTUKU INSTRUCTOR**

Con Jones

## **WEAVERS**

Heeni Kerekere, Karen Sidney, Peter Hill, Wendy Howe, Kate Collins, Kahukura Kemp, Jones family, Wellington Probation Office staff, Victoria University staff in the departments of Drama, History, Nursing Studies, the English Language Institute and the Library

## **CONTRIBUTORS TO THE MEETING HOUSE**

Mr J. Ilott, Bank of New Zealand, Fletcher Challenge Charitable Trust, Mobil Oil New Zealand Ltd, New Zealand Post Office, Shell New Zealand Ltd, Victoria University of Wellington Student Association Trust, Victoria University of Wellington Union Management Committee, Māori Students and Marae Committee, Victoria University of Wellington University Grants Committee, John Roper Horizon Paving Centre, Professor Joan Metge and Kotare Trust, Professor Gordon Orr

## **SPONSORSHIP AND HELP ON OPENING DAY**

Kentucky Fried Chicken, Todd Motors, Wellington Māori Wardens Association, Victoria University Civil Defence and Order of St John Wellington, the University's Anthropology and Nursing Studies departments for the use of their facilities

## **TYPISTS**

Meka Whaitiri, Vivienne Ruwhiu, Kohuroa Ruwhiu, Louie Ruwhiu, Makere Edwards, Petina Winiata, Arapata Hakiwai

## **OTHER ACKNOWLEDGEMENTS**

Department of Labour

Victoria University staff: Mr Henk Huber, Coordinator of P.E.P work schemes; Mr Rob Smith, Grounds Curator; Mr Lindsay Wright, Information Officer; Mr Colin Boswell, Director, and staff of the Computer Services Centre; John Casey and Gerry Keating, photographers

## **ARCHITECTS**

Craig, Craig Moller, of Wellington

## **BUILDER**

Bob Harris Builders Ltd

## **BOOKLET EDITOR**

Peter Adds, Lecturer, Māori Studies

## **1986 BOOKLET PRODUCTION**

Industrial Art & Communication Ltd

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*(Even great people forget)*

Our sincere apologies to any firm or person we may have overlooked.

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