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Tūrangawaewae mō te Kīngitanga

A thesis
submitted in fulfilment
of the requirements for the Degree
of
Masters
at the University of Waikato
by

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THE UNIVERSITY OF
WAIKATO
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Mihi

Titiro kau ana, ka rere ngā whakaaro ki tai e,
Ka oho te wairua, ka mauru te manawa,
Ka ōhia te ngākau e pupū ake nei te aroha mō koutou kua ngaro i te ao nei.
Kia taumatatia o koutou kōrero tēnei kua eke.
Kīhai he tānga manawa i waihotia mai e koutou ēnei kōrero māku hei whakarewa
ki tēnei rēanga me erā ka whai mai āpōpō.
He puna kōrero i puta mai i a koutou, ā nā te ringa raupā i mahi, nā te mata i kite te
hua o ngā kīnaki kōrero me ōna whakataukī kua tuhia e au.

He pānga kōrero hei taiapatia ki ēnei kupu:

“Herea ngā weri o te taonga nei kia ū, kia mau, kei tāngarongaro, ka ngawhewhe.”
*We must continue to nurture the roots of the Kīngitanga. Lest they become tangled
and its life force be no more.*

Hei Maumaharatanga

Ki te ate o taku whakapapa, mā ēnei kōrero hei whakamahana, hei whakakaha ake
i o koutou wairua i ngā rā i muri au.
Kia kore e poreirewa kai ngākau i te manawa,
Kia tuhia ki te rangi te ia o tōku aroha mō koutou,
Kia mau ki taku reo hei kahukura mōu aku moko e.

Abstract

Tūrangawaewae is an iconic marae located at the heart of the Kīngitanga. Established by Te Pūea Hērangi and other whānau, this marae has come to represent the struggles, successes and history of the Kīngitanga movement. Tūrangawaewae is therefore the embodiment of the Kīngitanga and the people of Waikato.

From very humble beginnings, and forged on the tireless efforts of Te Pūea and her followers, this marae has hosted world leaders, monarchs and aristocracy from across the world. All have come to Tūrangawaewae to forge relationships with the Kīngitanga, with Māori and with the New Zealand government. It has become a hallowed place when histories are shared and futures are created.

This thesis looks at how Tūrangawaewae encapsulates the Kīngitanga and all that it means. It explores this history of its establishment and highlight the central figures and the motivations behind the building of this marae and complex. In addition, this thesis will show how the different building and features of the marae showcase the ideology of the Kīngitanga movement and its leaders. Based on a traditional approach to Waikato knowledge, and founded on firsthand experience, this thesis reveals an insides perspective of the kīngitanga, the people, various events and the marae of Tūrangawaewae.



Image 1: Henare Tuwhangai, Matua o Te Weu Porima, Te Kore Karauna, Eno Piikia, Nomana Piikia, Wharetoroa Kerr, Te Ranga Poutapu and Naki Kino. Photo supplied by Mamae Takerei.

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Chapter 1

Introduction

1.1 Introduction

This thesis is founded upon the institution that is Te Kīngitanga, a Māori spiritual, political and leadership movement that was established in 1858. The purpose of the Kīngitanga was to prevent further alienation of remaining lands, to unite the people and to hold fast to Māori sovereignty. Since its inception, the Kīngitanga has been guided by a succession of ariki, beginning with Pōtatau Te Wherowhero to Tāwhiao, Korokī, Mahuta, Te Rata, Te Atairangikāhu, and the current monarch Tūheitia.

More specifically however, this thesis will explore the marae of Tūrangawaewae, the stronghold of the Kīngitanga movement its evolution, its purpose and function. This study will explain how this unique and historic marae embodies the beliefs, history and future of the Kīngitanga movement. It will also make suggestions about how the marae can be used to support and maintain the practices of the Kīngitanga into the future.

The importance of this study is its role in understanding the principles of Tūrangawaewae and the central figures in the establishment of the marae, in order to ensure its future development. Tūrangawaewae is a unique marae, and is often the marae of the country hosting world figures, heads of state and kings and queens. It is also a functioning marae, central to the Kīngitanga movement. Still, this marae and its different components were founded upon key principles, and these have been the guiding values on which the marae operates. This thesis draws on the knowledge and experience of an individual raised within the Kīngitanga movement and involved in the marae. It will detail the history of the marae and my experiences as a record for generations to come, and it will look to the future in the hope that the principles of the marae will be maintained.

1.2 Questions

Therefore, the main question that I will answer within this thesis is,

“How does the marae of Tūrangawaewae embody the beliefs, history and future of the Kīngitanga movement?”

Additional sub questions that will be answered are,

- What is the Kīngitanga?
- What its Tūrangawaewae?
- What are the different components of Tūrangawaewae?
- What is the function and role of this marae?
- What is the future of Tūrangawaewae?

This main question, and the sub questions, will guide the research and the writing within this document. Because of the nature of the subject matter and the extensiveness of this topic, it would be very easy to stray from these questions and to become lost in the many side issues. Therefore, the questions are crucial in keeping this study of track.

1.3 Background

Blessed with the birth name *Te Rangiaroha* upon the death of my great grandmother Mamae, I was chosen to carry her full name Mamae Te Rangiaroha. With two extremely opposite meanings, perhaps it was meant to be a ‘balance’ of love and pain which the names have definitely brought to my life. Mamae had been a hard name to carry. It came with its taunts, challenges and yes, recognition. At the tangi of an uncle, in a robust conversation about death I smiled and said to anyone listening, “when I die I will always be remembered.” A curious listener asked ‘Why is that?’ By now others had tuned into our conversation. Well, I said, ‘Listen to the speaker he keeps saying my name if that isn’t recognition then what is. When I die this whare¹ will be packed. Why? My many ‘friends’ will want to make sure I am dead! With a name like ‘Mamae’ I will live forever, who else can make a claim like that. Lots of laugh then the penny drops “Gee you’re right” says someone

¹ House

My life experiences in the Kīngitanga have been a maze of colour, fire balls of explosive changes leaving monumental cornerstones behind in my wake. In my role as a devoted and committed present day kingite, every facet of the marae, tikanga manākitanga, every ‘stone’ has been turned over by me in this life. I will be remembered because of who I am and what I did, my writings will validate all that I am.

My whakapapa is very colourful. I am able to affiliate to 16 of the 33 hapū within Waikato iwi. My maternal grandmother’s (Tiamana) line is Tamaoho of Te Pūaha, Tūrangawaewae is my birth marae. The umbilical strand of my life reaches out to Hauraki, Ngāti Hako, Ranginui and Ngaiterangi of Taurangamoana through my tūpuna Paora Tuinga and grandmother Te Rangipuharoto Arikirangi (Rikirangi)

Enua Mānea Tumu Te Varovaro (Rarotonga) Takitumu te vaka, Ngatangā te iwi. My connection to Rarotonga is through our eponymous ancestor Rua i te Tonga and Te Paeru a Teia Tākume of Tahiti. Our whakapapa Te Ka Ki Ta Te Aia Nui Mataiapo is Makea Vakatini, Makeatinirau. Enoka Rua married Te Kura’apai and has Rua Te Nau Ariki. From this line comes my grandfather, Metuatāne Tārune Enoka Rua. He meets my grandmother, Tiamana in Auckland and they marry. It comes to pass that her maiden name is also Enoka, marrying my grandfather, the whakapapa is reunited.



Image 2: Tarune Enoka Rua, grandfather of the author. Photo supplied by Mamae Takerei.

My mother's name is Te Hua-i-te-kamo Kukutai with a very strong Ngāti Tīpa whakapapa, direct uri of Te Rangitautini Tuhura Tuānewa Kukutai. Mum's name comes from the waiata "E pā to hau - E ua e te ua – te hua i aku kamo." At school, teachers couldn't or wouldn't pronounce her name so they called her 'Julie'!



Image 3: Te Hua-i-te-kamo Kukutai. Photo supplied by Mamae Takerei.

My father is a direct uri of Takerei Te Rauangaanga. Ariki Takerei married Kaipō Waikato, a strong whakapapa line to Whāwhākia. He became obsessed by the bright lights of Auckland and was determined to live there. Mum however had been raised in the Kīngitanga tikanga and she was reluctant to leave. Te Pūea heard, took both to the railway station and brought a single one-way ticket. She gave it to my father and said 'Go and never return.' Mum was three months pregnant with me, my father left her standing on the platform with Te Pūea.

Mum was special, she was self-taught in dress making, cake making specializing in wedding cakes, floral design, lattice paintings, carving in many forms, intrigued, I followed and inherited her artistic ability. Commissioned by Te Arikinui to make her daughter's wedding cakes. Mum and I worked on many cake projects together.

Mum's talents, skill, strength and determination to be better at everything she did gave me a focus.

Growing up at Tūrangawaewae was not easy with my peers their behaviour was too contrary to my values, I guess I was the 'odd one' out. I found comfort in the company of older people, their wisdom provided a basis for a better understanding for me, the 'jewels' they shared were priceless. That persistence has blossomed within me, the knowledge I have is the foundation of my being. My strengths are the survival skills my Mum taught me. I remind myself of what whānau who matter maintain that 'there is no one better than me who can do what others are never able to achieve.'

'Ora, mate i raro i te Kīngitanga'²

I was born into the Kīngitanga, taken to King Korokī and it was he who said these words over me 'Ora, mate i raro i te Kīngitanga.' Mum was to feed, clothe and school me, any and everything else was his call. Tūrongo House³ became an extension of my 'tramping ground, my relationship with 'Koro' was special. I was spoilt in many ways, my familiarity with the 'whānau' has been enduring, tolerant, it has come with many challenges. I remember the times when Te Pūea would come to our home to see how I was, that for me was a special relationship we had. Indoctrinated into her values system as a role model of my belief and practices giving value to the sense of her words 'mahia te mahi' hei painga mō te iwi,' do the work for the betterment of the people is a code of practice that I continue today.

My early years were spent sacrificing my youth for the marae. Work had to be done, it was an expectation by my grandmother Tiamana⁴ to go to the Pā and work. Time to play or grow into my youth wasn't an option for me. It has been a hard life living up to the expectations to work, to please, to uphold the principles, teachings and expectations to equal to the belief and values of a princess, kings and a queen.

² To live and die within the Kīngitanga

³ Royal House of the King

⁴ Tiamana was named by Te Pūea citing British allegations of her support for the Germans because of her supposedly German ancestry. Tiamana is the transliteration of the word German

Doing the hard yards did come with some clout, challenges were many. Successes came from my determination to give of my best to having to tolerate personal attacks on my character because of the 'privilege' positions I had acquired through recognition of my ability to put out the best or to make things happen. I drove myself hard, I worked hard to please.

I worked by instruction from the highest ariki⁵ in the tribe, "Mamae, I don't care how you do it, just make it happen!" Make it happen, and I did. The personal satisfaction for me was knowing that I had made it happen with the best outcome possible was the smile on her face that said much more. There were comebacks, the unwritten rule is that albeit that the offence was the responsibility of others, one ended up becoming personally responsible I took the hits, there were many.

In my position to personally serve Te Arikinui, there has been many instances where my role in the 'house' has had to ensure that the integrity of Te Arikinui was not compromised by the failure of others to take responsibility, to execute their jobs well, to understand, apply integrity to protocol and to afford the appropriate references in speech making. During the many years as 'Gofer'⁶, the Paepae became part of my brief ensuring that the speakers were in tune with the appropriate information to complement their speeches to guests.

'Ko te Kīngitanga taku kaiako'⁷

School was supposed to be a relief instead it became my nemesis, I suffered the brunt of prejudice. As I grew older I resented the fact that some of my relations got an education which meant for them, paid work. Use of the marae network and connections secured jobs for them, while those of us were expected to keep the marae systems well lubricated. Kīngitanga became my educator, the world came to me, I observed and absorbed everything there was to learn about people, culture, protocol, networking, the wealth of my education came from the world. My

⁵ Te Arikinui Te Atairangikaahu

⁶ Multitasking at the highest level of Te Whare Ariki, the Royal court

⁷ The Kīngitanga is my teacher

classroom on the marae at coronations brought culture, storytelling, knowledge, skill, colour, action, I had my own front row seat to the world. Old enough to leave school the threat came from my mother ‘get a job’ and to start paying my way at home. With a paid job and two son’s years later, I went back to school then onto university, but the call of Kīngitanga was too great, my studies were put on hold. The Kīngitanga provided for me a boulevard of experiences, colourful, vibrant, exciting, sad and happy times. The privilege teachings that came from within was because of my inquisitive nature that pushed the boundaries of curiosity and a habit of writing down information gave rise to much of the knowledge I now possess.

My mind was open to many opportunities in the Kīngitanga, I observed the practitioners, the good, the mistakes, watched how solutions derived from talking to each other. It didn’t always satisfy everyone nevertheless the consensus ruled. Listening to the ‘first voices on the marae, the call of welcome, laments, eloquent words appropriate for the occasion had already pre-empted the speakers. Watching orators deliver and bring to life a poetry of words, captivating and teasing the mind of the listener, the inner self wanting more. Then came the complimentary song, waiata sung with gusto, energy, passion the rendition was as equal as the speechmaking. A unique classroom in a unique situation, perhaps destiny had already mapped out my life, what I am expected to do to give due credence to those tūpuna who gifted me with everything I know is to leave it all for our grandchildren’s children.

In the role of manākitanga, I became very proficient in carrying out roles of responsibility on the marae during my youth. By the age of eighteen years, I became a member of the marae committee. It was a period where committees comprised of ‘elected’ members. ‘It meant that I represented our family whenever there was a hui at the marae by doing the work. This tikanga was the true embodiment and expectation of being ‘hau kainga’⁸ of the marae, an imposed rule established by my tūpuna.

⁸ Residents of the marae, Ahi Ka

I grew up at Tūrangawaewae and it was the only childhood that I'd known. The location of our family home was a statement in itself. I never realised this until people outside of the marae began to say things like, "You live that close to the marae only the privilege live there." Our house was only a stone's throw away from the actual marae with everyone else located further away from the marae.

Te Pūea allocated specific living areas for each family. My whānau were directed to live in the area most proper to the marae ātea eastside - parallel to the river. The marae has changed greatly since the development of the complex Kimiora. Prior 1973, the post 1921 landscape had had a cliff face dotted with flax bushes overshadowed by pine trees as windbreakers along a roadway that hugged itself to a ponga lined building on the outside. The 1921 'whānau' had amassed to some 200 people, the Farmers Trading Company would supply clothing for the whānau, allowing Te Pūea credit. The Manager Mr Arkles donated all the roofing for the building, Te Pūea continued to trade and in return to acknowledgement his support, she named the whare Ākara (Arkles) after him.

The dining rooms Ākara, Manawaroa and Kimikimi were our classrooms, waiting on tables and washing dishes. Our social people skills were built on the humblest of chores. For some like me it became the catalyst of who I am today. My skills are home grown and modelled off the best teacher there ever was in Waikato, Kīngitanga in fact. My persona is said to that I am very much like Te Pūea but I don't deliberately set out to mimic her as a person, but her values and teaching has become intrinsic of who I am. These values were honed by my mother as I grew into undertaking marae responsibility the skilled base became polished. I can attest to managing many areas of responsibility at a young age. Years of hard work has been the basis of a profile of which I have the background experience to validate, 'marae know how and can-do attitude' with the knowledge to qualify what I know.

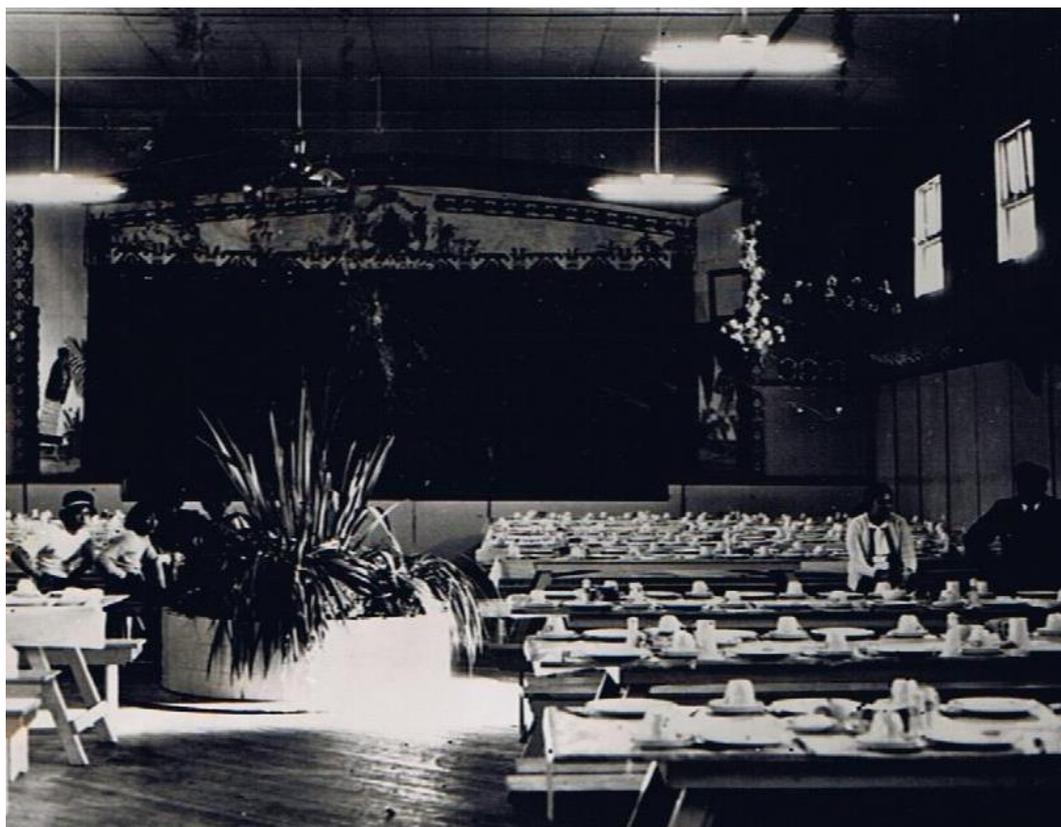


Image 4: Inside Kimikimi 1963. Tables set with Te Pahi o Matariki hanging above the stage. Stage and artwork by Huaitekamo Kukutai and Hikairo Hērangi, ‘Folk’ art by Huaitekamo Kukutai and Ngatono Kingi. Photo supplied by Mamae Takerei.

The people who impressed upon me the value of tikanga were my mother and Te Pūea of course. I was always intrigued by the likes of the ‘Tuna Gang’ and the ‘Kapok Gang’, matronly women of the marae who either prepared eels for annual hui or setting up accommodation in the many whare⁹ for patrons coming to the coronation. They had that specialness about them, coming from within the commune (marae) with many years of ‘hands on’ expertise. Respected and admired for their tenacity to get the job done with the best outcome and in the shortest time possible. There were other tasks that needed to be done by the same hands. The recruits, their children were slow in coming forward so the task force was reliant on the same people.

The heartbeat of the marae throbbed with oneness, the energy was overwhelmingly robust. Kaumātua¹⁰ and workers would catch the local bus or taxi to come the

⁹ Sleeping houses

¹⁰ Elders

Ngāruawāhia to prepare vegetables, work, to do anything to help. That was the raw energy of the time, mainly women sitting around a wooden trough peeling vegetables, singing, gossiping, it was a history lesson never to be forgotten. I absorbed most of the marae knowledge I have today from sessions as such. Refined by the senior kaumātua, they recognised my genuine interest and were free with the information, I was privileged and I am grateful that I was inquisitive ‘nosey, enough to ask the hard questions.

“He piko he taniwha”

Suffice to say that the proverb for the river is akin to the cornerstone of each facet of marae operations, with each turn there is a ‘team leader’ who have left legacies. Positions were coveted by many however managed from the apex of the marae, the decision to lead parts of the operation was determined from within. Kāhui ariki¹¹ was positioned into place to become responsible for an expected successful return, most times the success was because the team knew best.

However, there were great leaders among the people, from Ngāti Mahuta, Waahi Pā the legacy of Tonga Mahuta, his children Tumate, Hera, Te Marae, Sally were inspiring, determined and led with reverence. Te Pūaha ki Manuka are a confederation of marae which are located at the Waikato Heads to South Auckland it has its kāhui ariki leaders, Te Pūea Memorial Marae, Māngere is the same. The various marae of the west coast from Te Ākau, Whaingāroa, Moerangi, Kāwhia to Te Maika and inland, each hapū and marae are the internal support infrastructure of the manākitanga system of the Kīngitanga.¹²

At Tūrangawaewae, one person stands out for me and that was Matapaepae Āpiata, the only woman who was ‘thrown’ into the chairmanship of the marae. In Mata’s own words she was always ‘short arm,’ meaning that her arm when extended could only reach her mouth to ‘drag’ on her cigarette. Albeit that she led with ‘a mouth to

¹¹ Kāhui Ariki are relatives born into the family unit of nobility

¹² Maniapoto has for several years joined the workforce, Kahungunu iwi has been stalwarts in making a huge contribution of food to the coronations for over 10 years.

go' she had the respect of the community. Mata was pivotal in my life, we worked well together. I even taught her how to drive at Paterson Park across from the marae, that was some risk but drive she did and even got her licence. We undertook to lead huge fundraising for dishes, tables, buildings which brought personal satisfaction everyone.

The Poukai is an annual self-financing commemoration event which everyone donates a set amount to cover the cost of shared thanksgiving meal. My grandmother Tiamana was responsible for collecting the five pounds, £5 per whānau. I returned with the same story of their having nothing to give. This went on for two weeks I returned home and said to my grandmother, enough I am not going out again to collect. Next day I met with Mata together we devised a plan and had a board centralised in the work place for all to see with family names on it, those who paid and those that didn't. Within a week the board came down, the thanksgiving meal was paid for.



Image 5: Puataka Katipa, Parekino Mahara and Tiamana Enoka Rua. Photo supplied by Mamae Takerei.

The marae was run on the basis of common sense, today they call it strategic planning. The use of common sense provided the opportunity for people to make their brain work taking ownership, applied hands on, the work got done. The pride and satisfaction of their contribution showed in their faces.

“Kotahi te hoe o te waka”¹³

I would enjoy watching the faces of people coming to Tūrangawaewae, each year to the coronation. This affirmed for me my role and purpose. As the attendance to the event became greater so was the need to contribute. Each marae with its donation of food, the pride of being able to support. Buildings restored, designs on a hundred post repainted, lashings on waka taua replaced, gardens refreshed, equipment from supporting marae checked in and out, trucks moving from district to district collecting and carrying mattresses, bed making, developers earthworks sites prime places for the harvesting of pūha¹⁴, watercress patches tagged for coronation, paddocks of potato seconds picked bagged, skilled butchers, boners rolling meat for roast, bagged diced beef for meals at the ready to be cooked their daily task directed by a menu board. The teams of worker erecting marquee with hay as ground liners, tents, road management, safety rails, ablution duties, cultural etiquette, protocol, royal visits and world dignitaries.

“Taku rau kotahi”

‘Taku rau kotahi’ is a Waikato saying, it means just me with my shadow of the hundreds who have passed over. I have served many ariki during their reign, in terms of my ‘birth creed’ ‘*ora, mate i raro i te Kīngitanga.*’ I continue to serve when required, attend and watch over my ariki, The Whare Ariki o Pōtatau, the royal house of Pōtatau. My roles during Te Arikinui’s tenure were many, multi-tasking was common, the expectation was to excel.

As the last remaining historian of Tūrangawaewae, the Kīngitanga history is the foundation which my knowledge is drawn by many groups, schools, kura, tertiary, kaumātua, rangatahi, agencies and community groups alike. The principal role is to educate, present and workshop the Kīngitanga to provide a better and clearer understanding of what the Kīngitanga represents. Mandated by King Tūheitia Pōtatau Te Wherowhero VII, my son Hone Thomson and I produced, led and presented Kīngitanga to the Indigenous Nations at the World Indigenous Peoples

¹³ Together as one

¹⁴ Sour thistle

Conference on Education. With the Kīngitanga as the overarching philosophy I tutor the senior men of Tūrangawaewae Marae in whaikōrero¹⁵ and women in karanga,¹⁶ waiata¹⁷ and mōteatea.¹⁸ As cultural advisor to the Ngāruawāhia Primary school, the Kīngitanga and Waikato protocol is principle in language and customs. My principal role is the historical profile of the Kīngitanga of Waikato iwi and the education of schools and various groups. A physical role on the marae is to maintain and uphold the mauri of the principles ‘mahia te mahi’ left by Te Pūea Hērangi along with many other kaumātua and rangatahi.



Image 6: Author of this thesis (centre) as part of the Pou o Mangatāwhiri Youth Club. Photo supplied by Mamae Takerei.

1.4 Methodology

Due to the nature of this thesis, and my own background within the Kīngitanga, most of the research for this study is based on first-hand accounts and experience. As previously stated, I was born and raised within the Kīngitanga and have served

¹⁵ Formal speeches

¹⁶ Calling visitors on to the marae

¹⁷ Singing

¹⁸ Traditional songs

many roles within this institution. This life of work combined with knowledge that has been handed to me created the foundation of this study. In addition, I will rely on some of the books, documents and papers that have been compiled throughout the years about the Kīngitanga.

This kind of approach to research and to knowledge in general is a very Māori, and for that matter, a very Tainui approach. In traditional Māori society, elders were respected for their knowledge, and this knowledge came from experience and oral accounts that were handed from one generation to the next. These elders became teachers, sharing with their students what they had seen and heard in their lives. In essence, this thesis is based on these traditional elements, and are part of what I believe is Māori knowledge, and within the context of this thesis, Māori research. So, what is Māori research?

1.4.1 Māori Research

Research is in essence the pursuit of knowledge, which is ‘the key to the world and everything in it’ (Mutu, 1998: 51). Professor Mason Durie (2005: 143) states that at the heart of all research is the discovery of new knowledge. While the above statements may apply to all research, in the last 20 years there have been major shifts in what constitutes Māori research. This has been a result of the increasing number of research projects involving Māori, and the need to examine and critique the methodologies, processes, ethics, intentions and findings of such research. Māori have become increasingly suspicious of researchers and their objectives when attempting to examine Māori. The two major areas of concern for Māori have been the manner in which the research is conducted and the use of the findings (Smith, 1991: 47-49).

Dissatisfaction for Māori has come about by being examined and studied in terms of western scientific knowledge. The application of ethnocentric methods to analyse and describe Māori is seen by many as unacceptable and can often produce inaccurate findings. In recent times Māori academics have moved towards exploring Māori research methodologies and kaupapa Māori research projects, which better suit the needs of the group under investigation.

Some academics have characterised Māori research into four categories,

Research not involving Māori (Research where Māori participation or data is neither sought nor considered relevant, and the methodology is mainstream)

Research involving Māori (Research where Māori are involved as participants or possibly member of research team, and the methodology is mainstream)

Māori centred research (Research where Māori are significant participants and members of research team, and methodology is mainstream and Māori)

Kaupapa Māori research (Research where Māori are significant participants and research team is Māori with a Māori mainstream methodology) (Cunningham, 1998: 398-399).

There are fundamental differences between western science and Māori understanding. While western science is about deconstructing and departmentalising knowledge, Māori understanding is concerned more with the interconnectedness that knowledge has with the rest of the world in which Māori exist. Christensen (2001: 94) describes the difference between western scientific research and Māori research.

While western scientific inquiry is based on breaking down areas of study to ever smaller and narrower fields, Māori would be more likely to look at the ways the pieces of the whole picture relate to each other.

Māori have a holistic world-view (Beven-Brown, 1998: 231) and this is the basis for understanding Māori knowledge and research. Cunningham (1998: 396) refers to this as the concept of 'wholism.' Māori research includes accepting Māori concepts and understanding, culture and traditions and even language. Moreover, it is the understanding of how the research is connected to the wider Māori community, and what benefits Māori will be obtain through the study. Russell Bishop (1994: 175-188) suggests that seven questions need to be answered before undertaking Māori research. These questions are,

1. Who initiates the research and why? What are the goals? Who will benefit?
Is the research for the betterment of Māori?
2. Who is going to design the work?
3. Who is going to do the work?
4. What will the rewards be?
5. Who is going to have access to the research findings?
6. Who is the researcher accountable to?
7. Who has control over the distribution of the knowledge?

Many of these questions are concerned with the benefits of the research, and the outcomes for Māori. Whilst respecting Māori concepts within a research project is advantageous, Māori research needs to be beneficial to Māori. Research needs to 'empower' (Taiepa, 1998: 147) the Māori community involved in the study, and produce positive outcomes that are readily available. Arohia Durie (1998: 259) supports the need for outcomes from Māori research suggesting,

Quite apart from the means or methodology used to achieve the research ends, the vitality or worth of new knowledge will be validated through its contribution to Māori progress and development.

Therefore, results of any research are of little use to Māori if they are not made available, and become part of a Māori knowledge base. The data collected needs to become useful by supporting the development of Māori. It is vital that research produces Māori knowledge and not mainstream knowledge of Māori (Cunningham, 1998: 397). Mainstream knowledge of Māori is likened to placing Māori under a microscope, and using a western scientific method to explain a Māori situation. Often these research projects have little benefits for Māori, as the findings have little relation or benefit for the people being studied. The researchers are often viewed as intrusive, demanding and insensitive with their personal agendas at the forefront of their minds. This situation is described by Molnar & Meadows (2001: ix),

The arrival of yet another researcher in most indigenous organisations these days is not usually a time for celebration. There is a sense that little, if

anything, is returned to the community for the time and effort they put into looking after another inquisitive visitor.

1.4.2 Māori Methodologies

Research methodologies are concerned with the gathering of data and the systematic investigation of findings uncovered by the research. Methodologies are the measures, methods and procedures used in research. In more recent times there have been moves to develop new methodologies for Māori research, and those researching within Māori field are encouraged to help in this development (Smith, 1998: 12).

Māori research needs to be implemented within a ‘Māori cultural framework’ (Beven- Brown, 1998: 231). Therefore, researchers must incorporate the holistic world-view of Māori when constructing their methodologies. These methodologies need to accept Māori cultural concepts and understandings. Māori research methodologies must include culturally safe practices, and Te Awekotuku (1991) believes this includes aroha ki te tangata (human respect and understanding), kanohi kitea (fronting up in person) and titiro, whakarongo, kōrero (look, listen then speak). In addition, Arohia Durie (1998: 262) incorporates mana (respect for Māori needs), māramatanga (enlightenment through explanation and the enhancement of mana) and mahitahi (co-operation and collaboration). Mason Durie (2005: 142) includes mutual respect, shared benefits, human dignity and discovery as additional principles for Māori research.

The inclusion of Māori principles within research methodologies, does not exclude western scientific methods from the research. Rather it is a fusion of two methods, one indigenous and the other western in order to produce the best possible methods for Māori (Ibid: 140-141). This collaboration between western science and traditional Māori culture can produce both robust research and beneficial outcomes for Māori. In fact there are suggestions that traditional Māori society had many similarities with western research practises, ‘albeit subject to their own methodologies, philosophies and world view’ (Cunningham, 1998: 394).

1.4.3 This Research

This research is based on kaupapa Māori principles, and as stated above, Tainui and Kīngitanga principles. This thesis is founded on a traditional Māori approach to knowledge transfer which is built around experience and oral records. I have gathered this information for all of my life and in many ways I am a vessel of knowledge pertaining to the Kīngitanga. Therefore, I will be mainly drawing on my own first-hand accounts within the movement of the Kīngitanga, as well as the oral record that was left to me by my elders. At times I will use various documents, books and articles to substantiate my writing. Many of these sources record crucial parts of the Kīngitanga story. My role within this thesis is to add to the discourse as an insider within the movement.

1.5 Chapter Breakdown

This thesis is broken into 5 different chapters. This first chapter is an introduction, discussing the purpose and direction of this chapter and establishing the main question. This chapter also give my background and states my life journey to this thesis.

The second chapter is my overview of the Kīngitanga. In this section I examine the origins, the history and purpose of the movement. The Kīngitanga is the base of this these, therefore I will give context to the establishment of this kaupapa, and explain its principles.

In the third chapter of this thesis I discuss Tūrangawaewae marae, looking at its history, its establishment and its purpose. This third chapter is connected to chapter four where I highlight a number of components of Tūrangawaewae marae explaining their connection to the Kīngitanga. Furthermore, I detail how these various parts of the marae reflect and inform the Kīngitanga. The final chapter is a conclusion.

Chapter 2

Kīngitanga

2.1 Introduction

Kīngitanga was established because there was need. It was perceived as a threat by a colonial process that reflected the greed and behaviour of the government. The refusal of a Queen to afford respect to a King, the continued taking of land by force post 1800s and the imposition of payable rates on land that was not profitable. All of these difficult and at times desperate issue led to the establishment of the Kīngitanga.

2.2 History of Kīngitanga

Kīngitanga was established in 1858 to prevent further alienation of remaining lands, to unite the people and to hold fast to Māori sovereignty. With the continued rise of colonial settlement in Aotearoa, land became more in demand. The sale of land by Māori was often enticed through trade or exchange for ‘gifts of nails, blankets, beads and alcohol. ‘Maori came to believe that the chances of even partial success against the might of British imperialism required a mass organizational assertion.’¹⁹

Kīngitanga was formed because of a need, its purpose was to salvage what lands that were left and to retain them. The passing down of land from ancestors came with responsibilities. It wasn't for the mere fact that the ground was somewhere that could be owned by an individual with prize possessions would be built upon it. The land provided a place to respect, to unite its people in the one cause and to maintain its tino rangatiratanga through chiefly right. Pōtatau Te Wherowhero signed the Declaration of Independence affirming his chiefly mana. Nineteen years later the Kīngitanga was founded. It was based on 3 principles, land, unity and unreserved retention of sovereignty.

¹⁹ State Authority, Indigenous Autonomy: Crown-Maori Relations in New Zealand/Aotearoa 1900-1950¹⁹

In 1856, at Pūkawa on the western shores of Lake Taupo, Māori chiefs of the land gathered to discuss the impact of colonial governance and sale of land. There needed to be control management around the remaining land. From an idea to unify all tribes and creating a movement it would protect its people, the Kīngitanga was established. By the creed invested in the birth right of tribal chiefs, each pledged its support to mandate the king elect to head the Kīngitanga. Under the collective Kawenata (revisited 1912) the chiefs would cede authority, land and people to the Kīngitanga. At its head the king would hold the land in perpetuity and unite the people.

In the writings of Maharaia Winiata it states that Te Akerautangi of Ngāti Mahuta of Waipapa Marae, Kāwhia returned from Australia having gone there in search of a family member. His conversations with British personnel led to the matter of tribal warfare, which control and management of Māori was discussed. A governing body for Māori was proposed to be established to maintain order and control. On his return Te Akerautangi spoke to elders of his sub tribe who in reply said that, ‘the matter be taken to the paramount chief Pōtatau Te Wherowhero and discussed.’ Pōtatau directed that the idea of a king has to be discussed and decided by the tribal chiefs across the land.’

A process of selection was defined and candidates from various regions were lobbied but none would accept the responsibility, the weight of the kingship was too great to carry. One chief chose not to compromise his status when asked to consider the position of king. Te Kani ā Takirau of Ngāti Porou said that he was already a king and held mana, absolute authority over the land, mountains and rivers under his stewardship.

The criteria of a preferred leader was decided by the wealth and location of each region and measured by its mountain, rivers and sea and the attribute of its leader. The abundance of food, personal attributes and the ability to lead with integrity and honour were the most critical and vital requirements in the quest to search for a king.

2.3 Pōtatau Te Wherowhero: Kīngi o Te Tika²⁰

A choice of leadership was already carved out in the mind of the Tūwharetoa paramount chief Iwikau Te Heuheu. He lobbied Waikato kaumātua elders and left behind a hat, symbolic of his endorsement of Te Wherowhero as king. Supported by the tribal chiefs of Aotearoa, Pōtatau Te Wherowhero, paramount chief of Waikato with great reluctance accepted the kingship. He knew by doing so the position would impose a huge responsibility on his people to maintain the prestige of the Kīngitanga in manākitanga (hospitality) terms. Pōtatau Te Wherowhero advocated harmonious relationships when he was installed as the first Māori king at Ngāruawāhia 2 May 1858 he said,

“There is one eye of the needle through which the red, white and black threads must pass. After I am gone hold fast to the faith, to the law and to love. Nothing else matters, nothing.”

[In the eyes of God all ‘threads’ were equal]

The threads are symbolic of people irrespective of their entity. As a visionary he was astute to identify that only through mutual commitment by all ‘threads’ that harmony would prevail. Pōtatau sincerely wished this for the treaty partners and for all peoples.

The date of the inauguration of Pōtatau Te Wherowhero had been recorded in the Te Pihoihoi Mokemoke- *'A Sparrow Alone on the House Top'*²¹ by the Reverend Thomas Buddle 1860 as being 2 June 1858. Te Pihoihoi Mokemoke was a government-initiated newsletter. Its purpose was to counteract the Ngāruawāhia Kīngitanga paper 'Te Hōkioi E Rere Atu Nā' established by King Tāwhiao. The Rūnanga, council of the King²² under the chairmanship of Tame Rēweti of Maniapoto ruled that the research of Dr Maharaia Winiata of Ranginui,²³ Taurangamōana that his PhD²⁴ thesis in Anthropology, Edinburgh Post Graduate

²⁰ King of Righteousness

²¹Newspaper, Te Pihoihoi Mokemoke: Te Pihoihoi Mokemoke. Issues I to IV (original), with facsimile copies of issues IV & V. [Te Awamutu] 1863

²² Winiata, M Dr: Te Rau Tau o Te Kīngitanga 1858-1958

²³ Principal hapū centrally based at Huria Marae, Tauranga

²⁴Winiata, M Dr: Shifting Patterns of Authority From Tribal Chiefs To Younger, Pākehā Educated, Christian and Professional Maori Leadership

Study at the University, London England reported the correct timeline of the inauguration of Pōtatau Te Wherowhero at Ngāruawāhia as 2 May 1858. Te Rūnanga o Te Kīngi, the Kings Council and its members mandated the inauguration date of which Pōtatau Te Wherowhero was formally installed as king.

The members were:

- Tame Rēweti, Chairman
- Tuti Wētere
- Hau Tanawheā
- Te Ako Pīhama
- Pāhi Moke
- Te Kohinga
- Ngāpaka Kukutai
- Whare Heta
- Hori Parete
- Tame Tangitū
- Tame Rore
- Matire Moke
- Hipirini Te Kata
- Roi Moke
- Tuāwhio Pōrima
- Whati Tāmāti
- Tuarua Te Tomo
- Tiaki Hira
- Hēmi Rihimona
- Piri Poutapu
- Te Hīma (Father Seamer)
- Rangitāua Tāpara
- Tame Pīhama
- Te Pūea Hērangi

Maharaia Winiata served the Kīngitanga as secretary to King Te Rata Mahuta and his son Korokī, Te Pūea Hērangi, the Tainui Māori Trust Board and advisor to Te Arikinui Te Atairangikāhu. The history of the Kīngitanga written by Reverend Thomas Buddle is misleading and misconstrued. The Kīngitanga history is continually replicated by ‘maverick’ online websites. In launching his book at the Waahi Poukai Huntly in 2016, Vincent O’Malley states in his writings²⁵ that on the 2 June 1858 a large gathering was held at Ngāruawāhia for the purpose of formalizing Te Wherowhero as king. It continues saying ‘Te Wherowhero arrived at Ngāruawāhia on the same day and that the discussions carried over into 2 June.’ Meetings at Ngāruawāhia were recorded as 2 May 1858 and 8 June 1858. I applaud Mīkaere (1995) who says “that social and spiritual was created, in part, by the

²⁵ O’Malley, Vincent (2016) The Great War for New Zealand Waikato 1800-200 pg 84

promotion of one set of beliefs, values and knowledge (or evidence) as more valid than the other, which covertly destroys traditional Māori belief systems.”

King Pōtatau Te Wherowhero knew that his decision would in time weigh heavily on his people to provide support systems to maintain the integrity of the Kīngitanga and to ensure that his whakapapa, genealogical birth right was not compromised. He also knew that the time would come when his people would be left with little or no support to maintain the wairua and philosophy of the Kīngitanga, that the role of leadership, mana, integrity and personal commitment to the Kīngitanga would be challenged.

2.4 Tenants of Kīngitanga

The Kīngitanga was established to protect the land, unite the people, and hold fast to tino rangatiratanga, to sovereignty of its people, land, rivers, sea and forest. The tūpuna of 1856-1857 as recognised chiefs mandated by their iwi were to confer and decide as to who would become king. Te Rau Tau o Te Kīngitanga²⁶ cites 35 tribal chiefs as the mandate to the Pūkawa assembly of 1856 decision to offer the kingship to Pōtatau Te Wherowhero. The mountains, rivers and tributaries of which they represented each chief was tasked with fixing a stake into the ground with a lashing tied to it. The lashing was then tied to the mast of the flagpole which represented Tongariro the ancestral mountain of Tūwharetoa. This action affirmed the pledge of each group; the symbolic task represented the bonding of Mother Earth to the summit of Tongariro the mountain the mana of the assembly and to Rangi-nui-e tūnei, Rangi the Sky Father that stands above.

The assembly adopted the name for what was to be a ‘pataka kai’²⁷ a storehouse where food was kept. The outcome highlighted a consensus of support, unity and responsibility. Kīngitanga represents the descendants of the tūpuna of 1856. Waikato has carried the Kīngitanga for 160 years and it is not by choice but because of its responsibility to its paramount chief who was elected king.

²⁶ Winiata, M Dr: Winiata, M Dr: Te Rau Tau o Te Kīngitanga 1858-1958 published 1958 Waikato Printing Press

²⁷ Hīnana ki uta, hīnana ki tai – Look to the land, look to the sea

Governor Gore-Brown master minded his own incapacity when he proceeded to purchase land against the wishes of the senior chief Wiremu Kingi. Armed conflict arose, and a Waikato war party went to the support of their relatives. With the pretext of Māori waging war on Auckland central, the death of surveyors, Waikato as supporters of the Taranaki war, the demand for more land by new settlers it was reason enough for Governor George Grey to initiate war on Waikato.

2.5 Ariki of Kīngitanga

Pōtatau Te Wherowhero



Image 7: Pōtatau Te Wherowhero.²⁸

Born to Rauangaanga and Parengāohe in c1777, Te Wherowhero grew and trained in the sacred lore of his ancestors. His birthright, his skill as a warrior preceded him. A wise man, he fought and lost battles, his prowess and profile of a chief and warrior became legendary.

In 1839 he signed the Declaration of Independence, the four articles in the agreement declared a ‘whenua rangatira’ (independent state), and while also declaring ‘rangatiratanga’ the ‘Kīngitanga’ (sovereign power) and ‘mana o te whenua’²⁹ (authority in the land.) The huihuinga, gathering would meet in autumn

²⁸ <https://nzhistory.govt.nz/people/potatau-te-herowhero>

²⁹ To be held by the chiefs of the United Tribes in their collective capacity. It also declared that laws were to be made by huihuinga (congress).

each year, it would act as a parliament and its role would be to frame laws, dispense justice, preserve peace and good order, and to regulate trade. The fourth article said that a copy of the declaration would be sent to the king of England.

Pōtatau Te Wherowhero's name is synonymous to the meaning of the word '*pō tatau*' – the Door way of Darkness) a name that the king had chosen because his time to pass over was near. Proclaimed king in 1858, he believed that his duty to his people was to uphold all things godly, to remain steadfast to Uenuku, to Jehovah to maintain the philosophy of the law, to be true unto God's teachings and to uphold goodwill, peace and harmony. He left these words as a testimony of his beliefs, "After I am gone hold fast to the law to the faith and to love. Nothing else matters, nothing."

Tāwhiao



Image 8: Tāwhiao.³⁰

After the death of his father in 1860, Tāwhiao's reign was to become the most turbulent by any monarch of the Kīngitanga. With the impact of colonial greed, land grab and finally land loss after 1863, he took refuge in Te Nehenehenui, the King Country. Coming out of self-exile 18 years later he travelled to Taranaki, it was there that he met and befriended the prophet Te Ua Haumēne. As a spiritual

³⁰ <https://teara.govt.nz/en/kingitanga-the-maori-king-movement>

gift, the prophet baptized him at the Inaha Stream and gave him the name 'Tāwhiao'- to encircle the world.

Tāwhiao was troubled by the outcome of 1863, loss of land and people, during 1864 while in self-exile he sought refuge within the scriptures. His curiosity of the prophet south of Te Nehenehenui awoke the need to seek and be with seers of the same, so he travelled to Taranaki to meet Te Ua Haumēne. Having established connections, Te Ua baptised the king at the Inaha stream and gave him the name Tāwhiao, meaning to encircle the world. Tāwhiao proclaimed to Te Uā Haumēne having accepted three other religious denominations, with the Paimārire³¹ he will have grasp all four. He returned to Waikato with the Paimārire religion. In reconstructing the form of the Paimārire, scriptures, readings provided a framework of his proverbial sayings that became the catalyst in the redress of confiscated land and the restoration of hope, faith and a new direction for his people.

The years from 1864 to 1881 which he and his followers spent in isolation provided them with ample time to meditate and speculate on their fate. It was during these quiescent times that many of his sayings emerged. These sayings provided a philosophical and ideological vision from which his followers would attempt to seek salvation. Reflecting on the military defeat of his people, the land confiscations, and the defection of many Māori to Christianity and the lifestyle of the Pākehā, Tāwhiao promised that those who had remained faithful to the tenets of the King movement would be redeemed and exonerated by history. Tāwhiao and his followers saw their predicament as a dramatic parallel to the biblical exile of the children of Israel. The King remained steadfast in his belief that the land must be retained, nurtured and protected. In this lament the lyrics impresses the mind of the reader images of the land about to become destroyed.

'I look down upon the valley of Waikato as though to hold it in the hollow of my hand and caress its beauty like some tender verdant 'thing'. I reach out from the top of Pirongia as though to cover and protect its substance with my own.'

³¹ A religious prayer, incantation

His sayings were metaphorical, one example is, *Me hē kore he whakakitenga, ka mate te iwi*. Where there is no vision, the people will perish.

King Tāwhiao declared that he would build his house from the common trees of the forest and land. The ‘aho’ or the sacred thread of a historical statement is poetically imbued with the strength of the Hīnau (*Ilaeocarpus dentatus*), the humility of the Kawariki (*Ranunculus* sp) and the tenacity of the Rengarenga (*Anthropodium*) which would form the pillars of the house that he spoke of. These ‘pillars’ represented the common people describe by him as the ‘shoemaker, the carpenter and the blacksmith. As a visionary, Tāwhiao prophesied futuristic sayings, many were ahead of its time. He reigned as king for 34 years, and his legacy is still strong today.

Māori founded movements to comfort its people in times of distress³². Te Whiti, Tohu, Te Ua Haumēne, Mere Rikiriki, Te Kooti Rikirangi, Aperehama Taonui, Titokowaru and Tahupotiki Ratana are names associated with messianic tradition, like Tāwhiao’s legacy to Waikato their spiritual movements continue today.

Mahuta



Image 9: Mahuta.³³

³²R T Mahuta, Tāwhiao 100Yrs Aug 1994 p4

³³ https://en.wikipedia.org/wiki/Mahuta_T%C4%81whiao

On his deathbed King Tāwhiao chose his son Mahuta as his successor. Tupu Taingākawa Te Waharoa succeeded his father Te Waharoa Tarapipipi Wiremu Tamihaha as kingmaker and thereby anointed Mahuta as the third Māori king. Te Kauhanganui, the Kīngitanga parliament was established by Tāwhiao at Maungākawa, east of the Morrinsville district. Mahuta remained the head of the Kauhanganui.

His grandfather Pōtatau Te Wherowhero the first Māori king pledged to work in harmony with Pākehā. King Mahuta during his reign attempted to unite Māori and Pākehā. He believed that the government had dismissed its responsibility to provide parity to provide for his people. Health, housing, education for Māori was continuously ‘overlooked’. To buy more land Premier Richard Seddon offered King Mahuta a seat on the Legislative Council and in the ministry.

Legislative Council

In forging robust Māori relationships, and aware that Seddon’s offer of a seat had its price, the king did in 1903 accept Premier Seddon’s offer. He enacted the third article which stated that the huihuinga would meet in autumn each year, its role would be to frame laws, dispense justice, preserve peace and good order, and regulate trade. There were objections by members in the council citing Mahuta fondness of alcohol ³⁴and that they believed that the king would bring disrepute to the Council. The prejudice of a white dominated membership to the Council had clearly denounced a native ‘king’ sitting on the Legislative Council.

Mahuta in a rare speech said that it ‘was not sufficient merely to open up Māori lands for European settlement. Parliament should be supporting Māori to work his lands.’ He delegated the responsibility of the Kīngitanga duties to his younger brother Te Wherowhero. And like his father, Mahuta also followed the redress of confiscated land. He believed to be heard and to improve the living conditions and wellbeing of his people there needed to be a voice in the government to speak to the problems affecting his people that needed to be addressed, including poverty, health and colonial discrepancy that was already eating at the soul of his people.

³⁴ Turnbull Library Letter to Seddon from members of Council

The king also believed that the future his people was being jeopardized and this gave reason enough for him to accept Seddon's offer.

On entering the Council he was ostracised, often jeered and sneered because of his inability to speak audible, eloquent English. His efforts in the Council was often ridiculed, the speeches he made were rare. After 8 years of persistence and frustration, disillusioned Mahuta returned to his people. His dilemma of dealing to Pākehā attitude would become the focus in which his niece Te Pūea would relentlessly pursue.

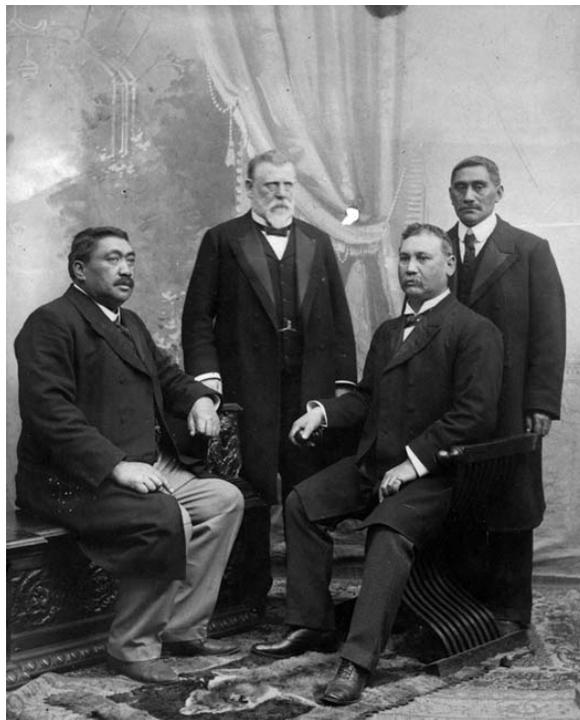


Image 10: Kingi Mahuta with the Legislative Council. Photo supplied by Mamae Takerei.

Protocol dictates the mana of a person whether it be in the Legislative Council or in a photograph. A central position defines the status of the person when seated it dictates the prestige of the subject. There is a photograph with Premier Seddon and Native Affairs Minister James Carroll³⁵ which shows Mahuta, standing beside

³⁵ [Auckland City Libraries - Tāmaki Pātaka Kōrero](http://www.aucklandcitylibraries.co.nz/tamaki-pataka-korero), Sir George Grey Special Collections Rāhui Papa and Paul Meredith, 'Kīngitanga – the Māori King movement - Mahuta, 1894–1912', Te Ara - the Encyclopaedia of New Zealand, <http://www.TeAra.govt.nz/en/zoomify/37870/mahutas-tangi-1912> (accessed 2 October 2017) Story by Rāhui Papa and Paul Meredith, published 20 Jun 2012
<https://teara.govt.nz/en/zoomify/37870/mahutas-tangi-1912>

Seddon who appears to be like an appendage and cuts a lone figure. Western Māori MP Hēnare Kaihau sitting as the principal figure looks comfortable in the photo. King Mahuta died in 1912 and was succeeded by his son Te Rata.

Te Rata Mahuta



Image 11: Te Rata.³⁶

Te Rata Mahuta's kingship was hindered by illness, rheumatoid arthritis and heart disease. In support, his cousin Te Pūea Hērangi exerted a strong influence on and practical leadership within the Kīngitanga. His overseas experiences in 1914 gave cause for him to recognise that the many lobby support groups and organisation was integral to the wheels of development outside of the Kīngitanga and the understanding of government process which may provide a pathway for the Kīngitanga to achieve autonomy. While in London Te Rata, although continuously beset with illness, out of curiosity fêted by the English aristocracy and gentry. He was eventually granted an audience with King George V and Queen Mary. Like Tāwhiao before him, Te Rata was advised that these were matters for the New Zealand government to address.

³⁶ https://www.wikitree.com/wiki/Te_Wherowhero-5

First World War

While in London, Te Rata witnessed the outbreak of the First World War. Waikato opposed conscription in 1917, leading to the imprisonment of many of its men. In 1881 Tāwhiao had forbidden Waikato from taking up guns ever again, saying,

‘Ko te pakanga i runga i tēnei motu, kua rite ki te kōka harakeke. Ko te tangata whakaara pakanga ā muri ake nei, koia tonu hei utu’

Trans: Warfare in this land has ended just like a withered flax bush. For those who wish to promote warfare after this, they in turn shall suffer.

The saying made sound sense, why would Waikato men want to fight and die for the English when it was they who killed our people who were protecting land that belong to them? Te Pūea’s role became increasingly clear. Her cousin Te Rata was reliant upon her to assist him to co-manage the Kīngitanga. Met with challenges by her Aunt Te Marae, widow of Mahuta and Tupu Taingākawa, together they had tried to wrestle the reins of the Kīngitanga and relocate its operations³⁷ to Te Kauhanganui at Rukumoana marae, Morrinsville. On the 1st October 1933 Te Rata died after 22years as king, his son Koroki becomes the fifth king in succession.

Korokī



Image 12: Korokī.³⁸

³⁷ King, M. A Biography of Te Pūea

³⁸ <https://nzhistory.govt.nz/death-of-maori-king-koroki>

On the death of his father Te Rata, Korokī as the eldest son received the mantle of king as decided by the chiefs of the land. Like his Tūpuna Pōtatau, he was reluctant to accept the position. Korokī was 24 years old and was formalized as the fifth Māori king on the 8th day of October, 1933. In 1934 Korokī was led by Te Pūea and made his first appearance at the Waitangi Commemorations to mark the gift of the Waitangi Treaty grounds by Governor-General Lord Bledisloe to the nation of New Zealand. The King married Te Ātairangikaahu, the daughter of Te Pūea's brother, Wanakore Hērangi.

His first recorded public speech of 49 seconds³⁹ was on the 18 March 1938 at the opening of Tūrongo meeting house at Tūrangawaewae marae, Ngāruawāhia. Allied officers during the Second World War were received by the King, Queen Elizabeth II and Prince Philip made a whistle stop visit to Tūrangawaewae in 1953. King Korokī attended to his formal duties however he could be found working alongside his people in the gardens. He enjoyed the challenge of repairing anything with a motor in it.

The King was a quiet studious person with a soft gentle face and a million-dollar smile. Underneath that smile he suffered the indignity of political prejudice. Respected and revered by Lord Bledisloe, he impressed upon Korokī to take the role of figurehead. Māori politicians like Ngata were concerned that Korokī being politically inexperienced could be a risk to challenging the British crown along with the New Zealand Parliament. Further insult occurred when the government refused to exempt Korokī and his wife from registering under the social security regulations. Prime Minister Peter Fraser declared that Korokī could not be represented at international bodies such as the United Nations.

A gentle natured man who begged not to be king beset by health problems like his father Te Rata Korokī, looked to others such as his wife, to Te Pūea, adviser and scholar Pei Te Hurinui Jones and carver Piri Poutapu for support. Under the mentorship of Te Pūea Hērangi, Korokī's daughter Piki⁴⁰ took an increasingly prominent role as his representative of the Kīngitanga.

³⁹ He Taonga Kōrero Archives Radio New Zealand

⁴⁰ Te Arikini Dame Te Ātairangikaahu the sixth monarch of the Kīngitanga

The coronations of past kings were held at Waahi Pa, Huntly. With greater numbers attending the coronations the facilities required a complete rebuild. Korokī conferred with Te Pūea who confirmed that Tūrangawaewae Marae was now ready to undertake some of the Kīngitanga commitments. She suggests to him that the annual event be relocated to Ngāruawāhia. In 1944 the coronation of King Korokī was moved to Ngāruawāhia with the understanding that it could return to Waahi Pā.⁴¹ The management of the coronation would remain the responsibility of Ngāti Mahuta of Waahi Pā, Tūrangawaewae was to carry the responsibility of manākitanga, hospitality. The status quo continues to remain in place. King Korokī died peacefully in Tūrongo House at Ngāruawāhia on 18 May 1966.

Te Atairangikāhu



Image 13: Te Atairangikāhu.⁴²

King Tāwhiao prophesied

‘Kei te haere mai te wā, ka puta mai i taku pito ake, he wahine, he urukehu, māna hei whakatutuki i tēnei ōranga.’

Trans: The time is coming when from my loins a woman will come of fair complexion. She will pave the way to the fulfilment of this recovery.

⁴¹ Huntly

⁴²https://en.wikipedia.org/wiki/Te_Atairangikaahu

The grooming of a Princess in preparation for a greater role was pivotal. Te Pūea with the support of the Methodist church groomed and prepared Pikimēne. She was schooled at the Waikato Diocesan School for Girls in Hamilton.⁴³ Pikimēne's duties became more demanding as her father Korokī slowly succumb to illness ravaging his body and the loneliness of his wife having passed a year before. Korokī died with no male heir apparent, Pikimēne by decision of the chiefs of the land becomes the first woman to lead the Kīngitanga and the first Māori queen. Tāwhiao's prophecy had come true.

Her response to the decision was simply, "I will bow to whatever decision is made by the people." In formally taking the name of her mother Te Atairangikāhu, dispensing with the title 'queen' she favours the Māori term "Te Arikinui" translated: the greater goddess! With young children and a husband to care for, her multiple roles were demanding. Her tenacity and determination to reach out, be there, guide and create models of example for her people made her endearing to them. As a mother, grandmother, a woman Te Arikinui was able to calm, rationalise, guide and lead many instances to get better traction from her people. Where necessary she was stern. I believe that the catalyst to her successful reign of over 40 years was the fact that she was a woman, a wife, mother and grandmother. She had the 'motherly instinct to reach into the minds of her people, she understood their thoughts. Motivation was one of her many traits. The 'do it' factor was always at the forefront of her rationale. With a determination to please, the outcome was rewarded with 'that smile'.

There is much written about her, however working within her 'House' the real person had chartered and formed enduring relationships with groups and organisations throughout the world. The networking was integral to the Kīngitanga manifesting the saying of her tūpuna Tāwhiao who said "My Friends are from the four corners of the world" Royalty and dignitaries smothered her years of reign; their presence was immeasurable and were always a pleasure to be received by her.

⁴³ A centre for Arts Education was built and named for Piki (Pikimeene) Mahuta

She showered her love for her people in many phases, some reached the heights of godliness, and in times of despair the iwi was there. The highs and low were balanced with laughter and tears. There is no stone left unturned by Te Arikinui, she gave unselfishly, her vision for her people was education, the retention of te reo Māori and culture. She herself was recognised for her contribution and service to the nation, to New Zealand. Te Arikinui was the first Māori woman to be made a dame, Dame Commander of the British Empire DBE (1970). Many people still believe today that her acceptance of the award undermined her unique position as head of the Kīngitanga. In 1987, Te Arikinui became the first foundation member of The Order of New Zealand. She and Sir Edmund Hillary were the first to be inducted into the Order of New Zealand Te Arikinui was awarded an honorary doctorate from Waikato University in 1979. In 1999 she was made an honorary doctor of laws by the Victoria University of Wellington in 1999. In 1986 she was appointed an Officer of the Order of St John. In 1995, Te Arikinui on behalf of the three claimants⁴⁴ signed a deed of settlement. The Crown compensating the tribe for the 1863 confiscation of land with \$170 million, including the return of some land.

In 1991 commemorating her 25th Jubilee Coronation on her return to the marae from Paterson Park Te Arikinui and royal consort Whatumoana rode the Chrysler⁴⁵ leading the official motorcade of the kings and queens of the Pacific Rim back to Tūrangawaewae marae. The image and resplendent representation of the past, present and future in the form of a black shining ‘knight’ in armour superseded the later model vehicles of the official motorcade. At her 40th Coronation celebrations Te Arikinui rode the Chrysler again, by May of 2006, her view of the Waikato River and the parade of her ceremonial canoes from the Chrysler, in accepting the royal

⁴⁴ Robert Te Kotahi Mahuta
Tainui Māori Trust Board
Ngā Marae Tōpu

⁴⁵ The 1948 black Chrysler: The De Soto make was founded by Walter P. Chrysler on August 4, 1928. The final decision to discontinue De Soto was announced on November 30, 1960 Chrysler kept shipping the cars through December, many of which were sold at a loss by dealers eager to be rid of them; a few outstanding customer orders were filled with Chrysler Windsor's. Six (6) Chrysler Windsor orders were placed through New Zealand during this period; one order in particular was for “Princess’ Te Pūea Hērangi of Waikato.
https://en.wikipedia.org/wiki/Chrysler_Windsor

salute it was to be her first and last. Four months later supported by the carved canoes Tāheretikitiki and Rangatahi, Te Arikinui was carried to her final resting place by river to Taupiri the ancestral burial mountain of her tūpuna, parents and people. A world ambassador of her people finally at rest. Te Arikinui Dame Ātairangikaahu passed away on 15 August 2006

“Te manu kua hoki ki tona okiokinga.” Trans: The bird has returned to its final place of rest

Tūheitia



Image 14: Tūheitia.⁴⁶

The Royal House of Pōtatau in the Kīngitanga is succeeded to by te ure tārewa, its male line. The council of chiefs and leaders of tribal regions and tribal authority decide who will succeed. Senior leaders would add his or her signature to a kawenata, formal document affirming their support to the king or queen elect. A supplementary document is signed by the rest of the members that deliberated in the ‘closed discussion’. The kawenata is the formal document that is signed, witnessed and confirms a partnership with the chiefs and leaders of the Kīngitanga. Tainui Waka do not have a part in this process.

⁴⁶ <https://www.theguardian.com/world/shortcuts/2014/mar/05/new-zealand-maori-king-tuheitia-british-royals>

The installation of the successor is implemented prior to the funeral service he/she is advised the day before the funeral of the parent. The responsibility of the successor is to uphold and undertake to following.

- Ko te mana motuhake, the prestige of the Kīngitanga set apart [like no other will compare]
- Hold onto land and to unite its people [of the Kīngitanga]
- That the mana of the king guides and empowers the Kīngitanga
- The commitment of iwi/motu to serve & protect the king and the Kīngitanga
- For the Kīngitanga to implement cultural and political visionary growth initiated by its forbearers

With the passing of Te Arikinui, her reign of 40 years as the first woman of the Royal House of Pōtatau had ended, a new chapter was to begin in the Kīngitanga. The deliberation process and outcome was resolute. Tūheitia, the eldest son of Te Arikinui would become the successor elect. The process of installation of the successor elect would take precedence to the funeral service of his mother.

The officiating Kīngitanga hierarchy was:

- Te Ihorei Tumu Te Hēuhēu, Ariki and paramount chief of Tūwharetoa
- Te Waharoa Tarapīpipi Anaru Tāmihana, Tumuaki in the role of Kingmaker of Ngāti Haua⁴⁷
- Dr Tui Adams, Tohunga of Ngāti Maniāpoto

Tūheitia supported by his wife and eldest son were escorted by senior statesmen of his tribe and was received on the marae of Tūrangawaewae by the masses of people numbering in their thousands. He was led to the traditional carved ‘throne’ and was seated. The three Kura of the Paimārire is upheld by the Tāriao⁴⁸

On completion of the Paimārire, the tohunga then calls out and offers options of titles for the new incumbent. The people’s choice of the title ‘king’ is affirmed three times. The kingmaker role is implemented. Placing the historic bible above the head

⁴⁷ Wiremu Tamihana, the first kingmaker anointed Pōtatau Te Wherowhero as king in 1858

⁴⁸ Men designated the lead role to carry the service and prayer of the Paimārire

of Tūheitia, Te Waharoa Tarapīpipi Anaru Tāmihana, Tumuaki in the role of Kingmaker cites these words

‘Ka whakawāhingia au e koe ki te Paipera Tapu

*Ko to ingoa ko: Kīngi Tūheitia Te Atairangikāhu, Korokī Te Rata Mahuta
Tāwhiao Pōtatau Te Wherowhero’*

In June 2017 the King gave notice to Ngā Marae Tōpu and kaumātua of his official name change: It is [King] Tūheitia Pōtatau Te Wherowhero VII. Tūheitia has spearheaded and fronted many political issues that have impacted on Māori affecting the Kīngitanga. The Water Rights Hui held at Tūrangawaewae on the 14th September 2012, “We own the water” Māori King Tūheitia lays down challenge to PM as hui resolves to back Māori Council over Mighty River sale. “The motto of Kīngitanga is mana motuhake. We have never ceded our mana over the river to anyone,” he said. “In the eyes of our people, Pākehā law was set up to minimise our mana and maximise their own.”

The king has been proactive in his concern for the wellbeing of his people. He is naturally concerned about the impact of government process. Many awards and formal recognition by governments, both local and international, has recognised the king’s contribution and value to his people and to the indigenous nations around the world. The king is driven by home grown values. A quiet, deep thinker he rationalised each challenge from grassroots experiences and can comfortably communicate his thoughts at all levels.

Te Pūea Hērangi



Image 15: Te Pūea Hērangi. Photo supplied by Mamae Takerei.

Because of her influence over the Kīngitanga, I have determined to include commentary about Te Pūea Hērangi within this chapter. Te Pūea Hērangi was born in 1883. Her destiny was already pronounced, her youth and behaviour was distinct of being born into the family unit of nobility. Taught respect in early life, Te Pūea would take up the mantle of leadership entrusted upon her by her uncle King Mahuta, she was to become the most prominent Kīngitanga leader of her time.

Mangatāwhiri, the cornerstone from which a colossal statement would define her dedication and commitment would become a testimony of her faith. In her support for her cousin Te Rata, Te Pūea resurrected the Kīngitanga, brokered opportunity for the Kīngitanga, directed and drove with gusto projects to facilitate and provide excellence in hospitality at Kīngitanga events held at Tūrangawaewae. With the name Searanke (Hērangi) she was confronted with suspicion during WW1 because of her ‘German ancestry’, Te Pūea opposed conscription. On the premise of the saying by her grandfather Tāwhiao.

*“Ko Ngāruawāhia tōku tūrangawaewae
Ngāruawāhia will be my footstool”.*

Supported by tūpuna of 1921, Tūrangawaewae marae was developed and founded by her. The formation of Te Pou o Mangatāwhiri dance troupe that toured the country giving concerts to raise funds for building projects. By 18 March 1927 Pare

Waikato was opened. 2 years later, on the 18th of March 1929 its celebrated meeting house, Māhinārangi was opened.

She purchased the 372-acre farm one mile from the marae⁴⁹ known as the Te Pūea Hērangi Estate. Next was the timber mill and land owned by the Paterson family of Ngāruawāhia. Her rationale to purchase the mill was to provide timber to build marae within Waikato to support the Kīngitanga. Māori land development and training programmes were initiated by her and Apirana Ngata. These programmes were based throughout Waikato and at Tikitere, Te Arawa.

Te Pūea Hērangi established the Tainui Māori Trust Board in 1946 for the purpose of the Waikato Raupatu redress. By 1999, the Board had fulfilled the purpose of its establishment and was finally put to ‘sleep’. Te Pūea Hērangi equalled many leading and high profiled men in politics and cultural settings. She excelled in leadership qualities, Te Pūea was dynamic, soft and serene however her distinctive presence was felt by all those who knew her.

By 1950 Te Pūea began to show her fragility. With her health failing, her role was no longer indispensable but she continued to patrol the marae and local meeting places of her people to monitor their behaviour and general tidiness. Tūrangawaewae marae was now capable of functioning without her. If Te Pūea had one quality it was her unwillingness to relinquish supervisory roles. Her legacies are many however the most sustaining death bed saying by her is “*mahia te mahi hei painga mo te iwi.*” Do the work for the betterment of the people.

Awarded the Commander of the British Empire it was conferred upon her on the 18th of March 1938 at Tūrangawaewae. Te Pūea continued to be frugal however her ultimate extravagance that she allowed herself was a black 1948 Chrysler.⁵⁰ The purchase of the car was a statement of what the future could become for her people if they worked harder to succeed. Te Pūea forged to lead by example, in the ‘driver’s seat’ her persistence in taking the reins, her strength and vision of futuristic

⁴⁹ Supported by Henry Valder.

⁵⁰ Six (6) Chrysler Windsor orders were placed through New Zealand during this period, one order in particular was for “Princess’ Te Pūea Hērangi⁵⁰ of Waikato.

opportunity for Waikato iwi was enduring however the inner torment she was faced with was her concern for her people. Te Pūea⁵¹ died at the farm at Ngāruawāhia on the 12 Oct 1952.

2.6 Poukai

The Poukai is a day of remembrance, prayer, discussion and feasting. Instituted by King Tāwhiao in 1884 as a harvest festival⁵² [according to bible precedents] it is a time when support and sustenance could be offered to the widowed, the bereaved and the needy. People also took this time to reaffirm their allegiance to the Kīngitanga.

The Poukai is the manifestation of the spiritual ethos of the tūpuna who fought and died to hold onto ancestral land. While a Poukai is a time of feasting, it is also a time to reflect, a time to renew old acquaintances; an opportunity to strengthen iwi networks and also an opportunity to baptise children into a religion. The Poukai provides a platform for interaction, communication and evolution. There are many levels of which the Poukai is represented however its principle purpose as the living pulse of the Kīngitanga it is manifested in the lives and hub of its people. It is the apex of which enables the head of the Kīngitanga to have access to iwi.

King Tāwhiao stated “*Kua mate te motu i te hoāri whakawai*” The country has been ravaged by the sword of deceit.” With 1.2 million acres of land taken by force, landless people lived in poverty and squalor, and their health continued to decline. Tāwhiao travelled to England in 1884⁵³ to seek the redress of land confiscated by colonial governance in 1863. Many men, women and children died at the hand of militia soldiers under orders by Governor Grey. Tāwhiao’s attempts proved to be in vain, he returned to Aotearoa.

He set about to establish resources to support the sustainability of the Kīngitanga and to create a solid base upon which would become a ‘footstool’ for his successors. Tāwhiao established the first ‘puna kai’⁵⁴ at Whatiwhatihoe (near the township of

⁵¹ King, Michael: Te Pūea – A Biography 1977

⁵² Queen Te Atairangikaahu, First Twenty-Five Years 1991 pg7

⁵³ 10 April 1884

⁵⁴ The well spring of food. Another reference to the word pou - kai

Pirongia) Across from the Pirongia bridge, heading into the township towards the west viewed from the bridge before entering the township ‘*Te Tāwhara Kai Atua*’ the small settlement could be seen. The name ‘Tāwhara’ is the fruit of the kiekie⁵⁵ which can be found in the bush and wetlands is harvest around mid-February. Tāwhara Kai Atua is translated as Tāwhara, the Fruit of the Gods. The significance of the names Rau Kai Atua and Whakatekau is the offering of money to the gods, a small amount was either buried or cast into the river as a gesture of goodwill and thanksgiving for the bounty of food provided by the land.

The Puna Kai is aligned to the Luna calendar months, at the peak of summer when the balance of rain, sun is at its best, the land yields and the bounty of food is at its full capacity. Whati Tāmāti, venerable senior ranking Elder of Tainui and Te Arawa believed that the Poukai originated from ‘the harvesting of wheat’. The Pagan Harvest festival is similar and that its ‘bounty of food’ is also shared based on the principles of respect and caring and ‘Love Thy Neighbour.’ The same philosophy as King Tāwhiao’s creed ‘*Kia aroha anō tētehi ki tētehi*’

Poukai- The origin of the Name

He Pou Atua

He Pou Whenua

He Pou Tangata

He Puna Kai

The following is an outline of the framework of the poukai.

- The Pou Atua is celestial and is symbolic of its divine being and the practice of all rituals.
- The Pou Whenua was significant of its role in which it acknowledged the land, river, sea and sky. The understanding of the mauri or ethos of each element was the connected to the spiritual and physical elements of survival

⁵⁵ Freycinetia banksii

- The Pou Tangata is the tikanga of sharing responsibility, creating support systems, sharing of resources, food, expertise, knowledge, education and preparation, life skills and respect within its community and beyond.
- The Puna Kai is a pool of food that is shared.

The puna kai is named in the following saying of Titokowaru of Ngāti Ruanui, Taranaki⁵⁶

*Tirohia atu a Matariki kua noho i ngā puke o Tautoru
Kua mōhio tatou ko ia te kai ruri o te tau tahitahi ki a Pīpiri
Ruarua ki a Hongōngoi
Torutoru ki a Hereturikoka whāwhārua ā tai
I mua o *Hiringa⁵⁷ ā Nuku
I mua o Hiringa ā Rangi
Ki tua o Hiringa kerekere
Ka kerekere te wai
Ka kerekere te patu
Ka kerekere te kai
Ka kerekere te tangata
Ka noho a Rehua
Ka heke iho a Uruao
Ka tōto te kai, ka tōto te tangata
He kuwaha whānui i whakapūaretia
Ki te Puna Kai raua ko te Puna Tangata
Ka ora tētehi mea, ka ora tētehi mea
Behold Pleiades, seated upon the peaks of Orion's Belt
Harbinger of the seasons, she gives birth to Pīpiri
To Hōngongoi
To Hereturikoka
Followed by the seeking of seafood
There is *Hiringa ā Nuku*

⁵⁶ Riwha Titokowaru (c. 1823–1888) ref Wikipedia

⁵⁷ Dialect: Hiringa - Whiringa

*There is Hiringa ā Rangi
Beyond is Hiringa kerekere
Where the water disappears
Where war creates misery
Where food vanishes
Where people cease to exist
Rehua sits and wait
Uruao descends*

The land begins to nourish, regrowth appears and the doorway to life has reopened. The creation of Gods living beings are blessed again with the well spring of food.

Dr Hēnare Tūwhāngai of Waikato shared the following information with Ngahinatūrae Te Uira also of Waikato. He said Tāwhiao quoted the words of Titokowaru of Taranaki. Warfare, food stores, water rations and people had disappeared, they had gone completely that peace needed to prevail and the focus of growing food and people was critical. Rehua who was a human, his task was to grow food. Uruao is the evening dew which descends upon the earth to moisten the land, both were instrumental in the aid in growing of food.

Working within the lore of a Luna calendar, the planting of crops was facilitated and managed in accordance with an expected production of the land and the organisation of food sought from various outlets, by land or sea. The most common understanding is the simple form of the words pou-kai.

Pou – pole on which the flag flies or a physical form of significance

Kai – food (in this sense it is food that is shared)

2.6.1 Poukai Dates

Most poukai are commemorative of a coronation of an ariki or a Memorial Day, an inaugural international journey or birthdates are also a reason for the people to come together and pay tribute and to remember those who have since passed over. The coronations of King Mahuta, Te Rata, Korokī and Te Arikinui Te Atairangikāhu

are indicative of the fixed dates. Each instituted as the new incumbent while the body of his or her father⁵⁸ lay in state. Note: Pōtatau Te Wherowhero inaugurated as king in 1858 and his son Tāwhiao who succeeded him in 1860 were commemorated in the centenary of their dates of accession.

Within the tribal waka of Tainui there are twenty five marae which host an annual Poukai. There are also five Poukai hosted by other iwi and marae. Three of these marae are,

- Hūria Marae hosted by Ngāti Ranginui, Tamarāwaho, Ngaterangi Iwi
- Kokohinau Marae, Te Teko hosted by Ngāti Pahipoto of Ngāti Awa
- Poutū Marae, Shannon is hosted by Ngāti Whakitere of Ngāti Raukawa

King Tūheitia agreed to the establishment of another Poukai in 2009 which is hosted by Ngāti Pīkiao of Te Arawa.⁵⁹

2.6.2 Poukai Marae

The first Poukai was established at Whatiwhatihoe in 1885 the following year Parawera began the historic trail of many Poukai to follow. Te Whāiti near Murupara was another. It was held to coincide with the Kokohinau Poukai staying overnight there then traveling onto to Te Whāiti. The usual route was breakfast at Tihema at Murupara then onto to Akutina at Te Whāiti. Poukai at Ohākune was to maintain spiritual links between Tāwhiao and Māreikura. Ngāti Pīkiao believed that they had already established a Poukai in its region needless to say that the resurrection of its current Poukai once again reiterates its support for the Kīngitanga. The following information provides a perspective and origin of a poukai. The marae profile chosen for this paper is at random.

Aotearoa

The original whare tūpuna that stood at Aotearoa-Wharepūhanga was burnt to ashes in a scrub fire. The second, Takihiku was built. Hui Takarei and Ngapu carved the

⁵⁸ Succession is by the male line; should there be no male heir apparent the Chiefs, Iwi leaders will confer and decide.

⁵⁹ Rotorua region

house Hoturoa in 1888. The hapū had considered leaving the district, but King Tāwhiao insisted that they were to stay to support the Kīngitanga and challenged the hapū to rebuild saying that ‘he’ would come back to open and name the house. The opening was attended by King Te Rata, grandson of Tāwhiao, the new house was named Hoturoa.

Ngāti Takihiku sought approval from Te Arikinui Te Atairangikaahu to be part of the annual ‘Round’ – Te Rauna, a series of Poukai beginning at Parawera and ending at Ōkapu on the Aotea Harbour of the west coast. Aotearoa Marae⁶⁰ alternates its Poukai between its sister marae Ōwairaka⁶¹.

Horahora Marae

The full meaning of the name: ‘horahora’ is: ‘te horahoratanga o ngā tangata i mate ai i te pakanga ki te Pākehā i Rangiriri i te Tau 1863’- the scattering of the people who fought and died in battle against the Pākehā at Rangiriri’ 20-21 November 1863. Pat Kingi, kaumātua and historian of Ngāti Naho in 1996, narrated to the writer a picture of events that happened and how tūpuna, men, women and children were killed during the epic battle of Rangiriri 1863. He concludes that when the injured tried to escape they died on the battle field and surrounding area. Many of their remains are still in the swamp and Lake Kopūera [Trans: ko - pu – era. Trans: ‘those who were shot’. The island Tarahanga⁶² has an old aged history; known as one of the homes of the ‘local’ taniwha Ngeru. It is the protector of its subtribe, Ngāti Pou and Ngāti Naho. The taniwha, Waiwaia has also been known to frolic in the area.

The meeting House is named: *Te Whare i Whakaarohia*⁶³ and the dining room is named *Pareūe*⁶⁴. The hapū of the marae are descended from this ancestress. The river was its main source of food. However with the advent of pollution and the

⁶⁰ Located west south of Te Wharepuhunga, Te Kaokaoroa o Patetere district, Raukawa

⁶¹ Ōwairaka is the name of the stream where Puhī Wahine of Tūwharetoa sat and wrote the mōteatea, lament Ka Eke Ki Wairaka

⁶² Horahora is located down river from the Rangiriri Bridge Tarahanga Island is approximately a kilometre down river from the marae.

⁶³ Trans: The house in which King Tāwhiao had built to shelter the people when he called to them to return home to ‘Te Riu o Waikato ‘the lower Waikato basin

⁶⁴ The dining room named for an ancestral female.

food sources depleted, the gathering and preserving of food in the river is not practiced by the marae anymore. The Horahora Poukai began in 1934. The concept of a Tin Can party was initiated by King Koroki, Te Tāpimana, Tame Waikato and others. Its poukai became the harbinger of the first day of each (western) New Year since.

Hukanui Marae

Established in 1898, the Hukanui is the oldest functioning poukai that is current. King Mahuta established the poukai of Hukanui based on the philosophy of his father Tāwhiao who called the people together and said *“Ki a noho tōpu ai rātou i mua i tana (Tāwhiao) aroaro i Hukanui ki a mutu ai te mahi mākutu. Hōmai ki roto i aku ringa ki a whakahokia e au ki te take o Taupiri, he wā kei te haere mai i te hiahia koutou ki te tōtoro atu”* Quoted by Hare Wakakaraka Puke.⁶⁵

The meeting called by King Tāwhiao was to gather together those people with the knowledge of witchcraft and to agree to put an end to the practices. The marae commemorates its Poukai each second Sunday of February of each year. Its ancestral house Tuturuāpapa was named by King Tāwhiao, the original house was made of raupo and punga. By 1931 Tuturuāpapa had become badly deteriorated. It was rebuilt and re-opened in 1941 by Haunui Tāwhiao. Tuturuāpapa III has been refurbished and in accordance with the creed of Tāwhiao that its doors remain open for the widowed, the bereaved and the impoverished.

Its dining room Mōkai was built in 1943, and has been restored and refurbished. Pīpiwharau the interim Kōhanga Reo was replaced by Kōkako and was opened by Te Arikiniui at the poukai on the 15th of February 1998. Te Tāwharau is the name of the housing units for kaumātua.

Hūria Marae

The sub tribes associated with Huria are Ranginui, Ngāi Tamarāwaho and Ngaiterangi. The poukai was established at Hūria in 1958. Maharaia Winiata⁶⁶ was a most able and qualified Maori advisor that Te Pūea was fortunate to have.

⁶⁵ Hukanui Marae, Tāwhiao 100 Years Commemoration August 1994

⁶⁶ Dr Maharaia Winiata

Maharaia's background in education was strong. He trained at the Trinity Methodist Theological College and later graduated at the Auckland teachers College. He was then awarded the Nuffield scholarship in 1958, and completed his post graduate studies anthropology at the University of London.

His PhD subject was "Shifting Patterns of Authority from Tribal Chiefs to younger, Pākehā educated, Christian and Professional Māori Leadership". During this time he wrote the history of the Kīngitanga Centennial book *Te Rau Tau o Te Kīngitanga* 2 May 1858. This was mandated and endorsed by Te Rūnanganui o Te Kīngi, the Kings Council. *Te Rau Tau o Te Kīngitanga* was the only document approved and accepted as a historical document of the Kīngitanga.

Maharaia trained under Te Pūea, served King Te Rata, his son King Korokī and his daughter Te Arikinui Te Atairangikāhu. The Hūria Poukai aligns itself to the Kīngitanga. Its history backdates to and beyond 1863 when Ngāti Ranginui and Ngaiterangi came to provide assistance to nurse the infirmed and casualties of the Battle of Rangiriri. Many of its men ended up on the front line. During King Koroki's coronation celebration, the whānau from Hūria would come to work and entertain. Ben Kohu was always a favourite, multi-talented his stage performances and emceeing was always enjoyable. Each year whānau from Tūrangawaewae would go a day before to help out. Stopping at the Poukai at Ōkauia near Matamata, the next leg of the journey was Hūria Marae. The annual jamboree was held on the marae courtyard in front of the carved ancestral house Tamateā Pōkaiwhenua. The Poukai began in 1958. To cement and acknowledge the contribution and relationship of Dr Maharaia Winiata and Ranginui to Waikato, to the Kīngitanga Te Arikinui and Whatumoana Paki named their second son, Maharaia. "The poukai is a happy time for all, because it is a time when we renew our links with the Kīngitanga and with Tainui"⁶⁷

Part of the Poukai celebrations was the entertainment. Whānau of Hūria Marae were best known for their talent in the field of entertainment within the district, and travelled as far as Waikato to be part of the entertainment scene during the

⁶⁷ Hūria Poukai 50th Book

coronation of King Korokī and Te Arikiniui. The “Crowning of the Kahurangi” was a debutante ball in the sixties when Te Arikiniui received the young women. In 1956 the community of Hūria marae decided that they would build a meeting house named after the eponymous ancestor Tamatea Pōkaiwhenua with a two-story dining room that would represent the ancestress Iwipūpu and Ihuparapara. The complex was opened in April 1958 by Tumate Mahuta, uncle of Te Arikiniui, representative of the Royal House of Pōtatau. The Building Project Committee ensured that the entertainment would showcase the opening of Tamatea Pōkaiwhenua. Maharaia Winiata was Chairman of that Committee. 40 years later, the two-level building had been replaced by a modern building that retained the names of the ancestresses Iwipūpu and Ihuparapara.

Kōkōhinau Marae

Eruera Manuera, chief of Ngāti Pahipoto decided that he would establish a Poukai at his marae, Kōkōhinau, Te Teko. It was the Poukai at Hūria marae, Tauranga that became the template to a poukai which he would memorialize his commitment to the Kīngitanga and that his hapū, sub tribe would sustain the vision to make the commitment enduring.

Eruera was a dedicated Kīngitanga supporter, a classic speaker with the ever presence of mana. He gave a personal interview with the author of this paper at Tūrangawaewae, during the 1972 coronation of Te Arikiniui Te Atairangikāhu. The writer interviewed⁶⁸ Eruera on the doorstep of Manawaroa at Tūrangawaewae, an original building of the 1930’s which would accommodate the overflow of VIP guests of Kingi Korokī for lunches or morning tea. Eruera clearly stated that before he would commit to having a Poukai he needed to attend each one and to assess as to whether he and his people would be able to do justice to the day, and to commit to carrying the responsibilities of a Poukai. His concern was “Will my people be able to carry the kaupapa and do right by it?” His concerns were allayed. Kokohinau celebrated its 50yrs and became a testament to the commitment of its chief Eruera Manuera. To align to the Ringatū custom, the Poukai is held mid Saturday each January.

⁶⁸ Interview with Mamae Takerei

Maketū Marae, Kāwhia

Auaukiterangi is the ancestral carved house at Maketū Marae, Kāwhia on the west coast of New Zealand. It is situated at the final resting place of the Tainui waka. The sacred hill Te Ahūrei,⁶⁹ Hani and Puna,⁷⁰ Te Tumu⁷¹ the dining house, all of which overlooks the Kāwhia Harbour and out towards Te Maika. Auaukiterangi was the father of Hoturoa, captain of the Tainui canoe. The motivational spirit behind the project Auaukiterangi was Te Pūea Hērangi. She arranged for the timber to be delivered to the carving school at Ngāruawāhia and delegated the responsibility to her brother Tāmami Hērangi and a team of carvers work on the project. Tāmami also supervised the laying down of the foundation and the building operations. Miriona Pinga [uncle of Pingareka Binga Haggie] and Tāmami worked on the plans, architectural design and specifications.

Tāmami died in 1958.⁷² Te Pūea delegated the responsibility to her brother Te Ngaehae to continue the work and complete the building of Auaukiterangi. The tukutuku panels were crafted and the waituhi (kōwhaiwhai) were painted⁷³ in Pare Waikato⁷⁴ at Tūrangawaewae. Auaukiterangi was opened in 1962. Maketū Poukai is part of Te Rauna and is commemorated each year in March.

Mangatangi Marae

Mangatangi Poukai began in 1938. But when Te Pūea Hērangi died 12 Oct 1952 the existing Poukai at Mangatangi formally became a commemoration of her death. A fitting memorial of her relationship, contribution and legacy she had with her people there, Ngāti Tamaoho. Te Pūea's relationship with Mercer, Mangatangi marae and Mangatāwhiri backdates to the late 1800's when the Searanke family moved to the area. She spent part of her schooling in the district. Ngāti Tamaoho's koha of land at Te Raungāwari to Tāwhiao and eventually to Tiāhuia became the

⁶⁹ The Sacred Altar at Maketu, Kāwhia on the west coast

⁷⁰ The spot is marked by two limestone pillars which were placed there by Hoturoa and Rakataura Hani, (Hani-a-te waewaeikimi-atu) is on the higher ground and marks the prow of the Tainui canoe.

⁷¹ Te Tumu of Tainui (the mooring place of Tainui).

Ref: Te Auaukiterangi Book 1962

⁷² The annual Taniwha Poukai at Ohinewai commemorates Tamami Hērangi's passing

⁷³ The author was part of the design team

⁷⁴ Whare puni, sleeping house

bond with the family. Te Pūea concentrated most of her activities from Mangatāwhiri, continuing to work from the interim ‘*papakāinga*’ Te Pai Nā⁷⁵ commonly known as Te Paina⁷⁶ in the township of Mercer. She finally relocated to Ngāruawāhia 12 August 1921 to build better living conditions and a marae for the Kīngitanga.

Coming straight from the Tūrongo kitchen, wearing her slippers Te Pūea was invested with the Commander of the British Empire, CBE in recognition of her work to Māori at the opening of Tūrongo House 18 March 1938 by the Governor General Lord Galway who was ferried across the river on Te Winika⁷⁷ the carved ceremonial waka. The dining room Kirihaehae at Mangatangi carries the name that she was well known by. She was affectionately called by those she raised, simply ‘the Ol Ma’.



Image 16: The last journey of Te Winika (centre canoe) on the Waikato River in 1973. This photo was taken at the gifting of Te Winika to the Hamilton City. Here Te Winika is flanked by the canoes Tūmanako and Rangatahi. Photo Mamae Takerei.

⁷⁵ This is good for now

⁷⁶ Pine trees!

⁷⁷ Housed in the Waikato Museum

It was in 1885 that King Tāwhiao instituted a life support system through the establishment of Poukai to provide for the widowed, the bereaved and the destitute as a result of the 1863 impact. Today, the Poukai provides a platform to honour the principles of King Tāwhiao's legacy to address, to remember and to pay tribute to the spirit of its people who have passed over and to discuss tribal and Kīngitanga matters. The following saying epitomizes his legacy

“Ka whakatūria ahau tēnei taonga hei awahina i te Pouaru, te Pani me te Rawakore

He kūaha whānui kua puare ki te puna tangata me te puna kai

He Pou Atua – to respect all things godly

He Pou Tangata – to provide for the people

He Puna Kai – the bounty of food to be shared

2.7 Kīngitanga Today

Taking into account Te Whakaputanga (The Declaration of Independence 1835), Te Tiriti o Waitangi 1840, the New Zealand Constitution Act 1852, and the establishment of the New Zealand Parliament in 1854, where does the Kīngitanga sit today? Also, who is the Kīngitanga responsible and accountable to? Over the many generations, Waikato has fiercely guarded the whakapapa of its ariki, its paramount chief. In the role of kaitiakitanga (stewardship) of its paramount chief in his role as head of the Kīngitanga, Waikato iwi is constantly open to criticism, attack and ridicule. As caretakers, the mana of the Royal House of Pōtatau is not compromised in our role as kaitiaki. Our overall responsibility as an iwi is to protect the river, the environment, land, water and its people. The overarching philosophy of our responsibility as a tribe is to respect and to uphold the principles and values of the Kīngitanga.

Few people of today's generation understand the true purpose of the Kīngitanga. Suffice to say that they neither have an understanding of what its future will be. If you don't contribute to its growth and sustainability naturally the first response will be to criticise, denigrate the effort and attempt of others to maintain the integrity of the inheritance. I have grown up surrounded by the values of kaumātua who lived

and loved the Kīngitanga. It is a privilege that not many people outside of Waikato has had the opportunity to experience.

The duty and responsibility of Waikato iwi to the Kīngitanga is to uphold the mana of its ariki. The colonial government saw fit to make an example of a people who were trying to protect its land. It chose to penalise them by the invasive impact of 1863 resulting in the loss of land, loss of people and loss of mana. Today, Waikato still bears the traits of public accusations. It is unreasonable to accuse Waikato of harbouring the Kīngitanga, the role was forced upon them.

‘Living’ inside the Kīngitanga circle has not been of choice for Waikato iwi, however it has provided a world view of what is possible. Every iwi has its faults however, Waikato as exemplars have been used to ‘test’ the waters, open doors, it is expected to rise against adversaries coming from all corners. To measure the contribution of Waikato to the Kīngitanga over 160 years we fast forward to the early years of 1894 – 1912 in funding the coronations it could be fair to say that the monetary cost over an 18-year period would be in the vicinity of £3-5000 per year. From 1912-1966, 54 years of the reign between Te Rata and his son Korokī the approximate cost triples to £10-15,000. By 1966 the cost of the coronation over 40years soured to over hundreds, thousands of dollars; the 25th and 40th anniversary surpassing \$1m. These figures do not include food donations, equipment or labour. On the 22nd of May 1995 these words awoke and resonated the spirit within the host tribe at Tūrangawaewae Marae for it became a lifeline to the already hardship of an iwi to continue to provide and afford the highest quality of hospitality to the people of the land, to the Kīngitanga.

“The dust is about to settle. The vision emerges. On this day history is with us the first government offer to settle was made on May 30, 1869, 126 years ago. In it, the Government recognised that what Tainui wanted was: the recognition of the King; the return of the land, a pardon or apology and for hostilities to cease. Today we celebrate at last, the attainment of what our old people desired. Te Ata signed today as Ariki of Waikato and Tainui. The peace declared by Tāwhiao at Pirongia in 1881, is reaffirmed. A new relationship with the Crown is being forged; an Apology will be made. Land

is returned. The hearts of the people are full of joy and relief. Satisfaction flows as deep and meaningful as our river. Today as history unfolds and envelopes us so too does the land”.⁷⁸

Again, Waikato iwi ‘tested the thinking’ leaving the door open for other iwi to settle their claims. Is there an expectation that the Waikato Raupatu settlement must continue to finance the Kīngitanga? If so, what then of other iwi who have settled its land claim, should there be an expectation for iwi to also contribute to the Kīngitanga? Like a child, brought into this world the parents must nurture, love and guide it, the Kīngitanga needs the same from its family too.

The Kīngitanga has all but been abandoned by its people, the descendants of the tūpuna, the tribal chiefs who gathered at Pūkawa in 1856 put a ‘caretaker’ in place, in the face of ridicule and adversity he too has been abandoned. Cite any reason to put the onus back on the current incumbent, without a body the head is no good. It has been a sink or swim scenario. Left to struggle and teach himself, where was the overwhelming support from the 96 signatories of 2006 on Te Kawenata the Covenant? The failure to take responsibility is motu wide, the discrepancy of support is evident.

2.7.1 Future of the Kīngitanga

The five principles of the Charter of the King propose a pathway to training and equipping our people with the necessary skills to enable the Kīngitanga to survive into the next millennium. The Kīngitanga has a new face and there will have to be change in the mindset of the old school of kaumātua, their practices and values will be compromised. Rangatahi in particular want to shape the Kīngitanga around their needs, Kīngitanga in their wake will be reformed to comfortably meet their desire and expectations.

That is a picture of the new look of the Kīngitanga, live streaming replaces people responsibility on the marae. Technology will provide for the genuine younger kingite who live off shore, that is a good reason. However for the majority of the

⁷⁸ Robert Te Kotahi Mahuta

younger generation who prefer to watch from their apps in the comfort of their own surrounding who then is physically responsible for being the face, the voice to keep the marae warm and 'alive' during coronation, poukai and related events? To be Māori is to live Māori.

Understanding Kīngitanga is to be an active player albeit washing dishes or being an orator. Personal experience is capped as a 'hands on.' The ability to sustain the longevity of responsibility, the duration of the event. Kīngitanga is durable, it is here for the long run. To afford respect to the creators of the Kīngitanga there are new faces on the paepae, new voices that herald the approach of visitors, new ideas, different approach to cultural practices, competitive nature in sports, culture. The changes are evident. The old values are no more. Rangatahi prefer to be outside on the pae watching rather than working in the dining room. There is a greater focus on kapa haka, the voluntary workers on the marae are less each year. The focus of today in the Kīngitanga is to revisit the unity of its people. Politics has divided Māori, Māori verses Māori, the humility of an age where respect irrespective of the diverse changes has impacted on its people. The teachings of kaumātua were to be humble. To describe what humility is, generations of the past had worked its way up the ladder; today aspiring to levels of authority has been by internal endorsement rather than track record.

The attitude of public condemnation of settlement claims is that Māori don't have the expertise to manage their 'bounty,' it's just a matter of time when Māori will become controlled again. Is this because of the internal endorsements, that 'gates keeping' is rampant within tribal authority? Those who have been raised in the life of the Kīngitanga will stand to protect the kaupapa, the principle purpose of why the Kīngitanga was established? These are the principles which set the people raised under the Kīngitanga apart from those who associate with it.

Our cultural beliefs which are manifested in the proverbial legacy of our ancestor Pōtatau Te Wherowhero provides the spiritual divinity for today's generation to maintain the practices which has been handed down by their ancestors. It is for this very reason that we as elders must leave credible legacies. Taking the knowledge to the grave leaves nothing for the generations to come. The frustration of a very

confused generation is evident because of the incapacity of kaumātua to leave credible historical information for them. The rangatahi will inherit to Kīngitanga, the question remains “How will the Kīngitanga’ become sustainable in their wake?

This thesis provides an opportunity to respond to accusations of my retaining the knowledge selfishly within. As a repository of historical knowledge, to be labelled selfish with the knowledge that I have been fortunate to be given is an understatement of what I have shared with the wider community, tribe and nation. I knowingly feel that if I was to depart of this world tomorrow, the legacies gifted to me by the kaumātua passed will have been justified by leaving the knowledge behind.

In educating Māori, the focus was that ‘educating Māori was to do a job, not to provide jobs.’ The tribe has revolutionised its practices. More tribal members have upskilled themselves in arguing western law. Today, Waikato iwi is better educated and is placed in areas where changes can be made. It can be attested that there are the learned few who stand above the rest. The brilliance of the young minds from the raupatu marae are outstanding. Tribal growth is keeping opportunity and relationships robust, open and transparent.

The Māori language is the first language of our people. Living in communities and attending local schools it was natural to break into speaking ‘pigeon language’ a mix of Māori and English words. From 1920 until 1975 a Māori activist group, Ngā Tamatoa, alongside the Te Reo Māori Society initiated the nation-wide petition to recognised Māori language, Te Reo Māori as the first language of its country, Aotearoa, New Zealand. As a direct result of their actions, the Government then introduced the teaching of Māori in primary and secondary schools as an optional extra. The language transmitted through kapa haka and performed on stage sustains the retention of its longevity. Te Reo Māori will survive the many generations to come. The battle for recognition as the best throughout the land, the biennial speech contest in secondary school produces doyennes of the Māori world today Te Reo Māori can be heard in education, fronting Māori programmes on radio and television and leading national news broadcast and sports.

Led by kaumātua, the repositories of the art forms, kapa haka at all levels has become the genesis of the language. Te Kōhanga Reo, Kura Kaupapa Māori, Te Wharekura, the 'traditional university' of Learning for our children to Waka Taua, Tū Taua and Kapa Haka. These institutions are the retention of our cultural heritage. The composition performed by Te Iti Kahurangi quotes the conversation between Governor Grey and King Tāwhiao when Grey threatened Tāwhiao that he would cut off all food, produce and stock saying to him, "What will you have to eat after there is nothing? 'The response by the King is classic, you! The king's response was direct, served on a platter his threat was deliberate.

Kīngitanga has been the revival of ourselves as Māori unique to the world; it is the platform of timeless cultural statements, originated through the godly deities of the celestial realm in composition and performance, the spirit of the words is sacred and represents many facets of life and death. Our Pacific kin are one in the same. The soul, spirit and cultural beliefs are a legacy to our generations of the future. These principles must be protected from appropriation for monetary gain.

Kīngitanga and the diverse cultural richness continues to imbue our lives and give sustenance to the spirit. Kīngitanga has the capacity to monitor the use of cultural images. The image of Maui is the deliberate result of ridicule, it has become the iconic image which is now perceived to be seen in the eyes of the world of a proud race of people. Animation of the characters has a box office appeal. The cultural expertise involved in the making of 'Moana' negated to remember that Polynesians include Māori. The Kīngitanga must protect the cultural right of its people, the commercial exploitation by non-Māori and Māori projects that the opportunity to exploit a culture becomes a disposal asset.

The late queen, Te Arikinui Te Atairangikāhu⁷⁹ sponsored a meeting of Māori Trust Boards at Tūrangawaewae House. At the behest of His Majesty the Late king of Tonga King Taufa'afau Tūpou IV to receive and consider a proposal of an agreement establishing the community of the people of the Pacific, that Polynesia should together explore and support each other's culture, heritage, education, material and

⁷⁹ Quote verbatim pg 65 Queen Te Atairangikaahu First 25 Years

build, economic and sporting ties. He said “*We have cultural heritages which can forge us together into one community*” Waikato has made all its resources available to continue to project the Kīngitanga to heights unattainable.

Waikato practices its beliefs in every possible way to ensure that the highest level of respect is afforded to guests of the Kīngitanga. Young men and women have become the faces of our ancestral river, the echoes of the paddles are a far cry from the casualties of the epidemic era. Children can be heard reciting prayers of safety or listening to a natural echo of a song or chant becomes a feedback to perfect the voice in readiness for cultural competition. A moment captured as the thrill of a singular voice welcomes the waka taua, ceremonial war canoe salute to honour dignitaries and royalty.

Our pride is celebrated in voice, song, dance and even tears. The illustrious entry of the grand parade of canoes to the heart ripping moment of saying goodbye to a loved leader and paramount chief the worldly monumental images and sound is uniquely Waikato. The unison of the paddle stroke, the chant and rhythm of the warriors on the waka cuts through the awe of silence, 300 men disembark from the ceremonial canoes and perform the haka taparahi⁸⁰ to complete their part as warriors in the traditional role of the waka taua.

This is our culture, its richness, the challenges of how Māori is seen in the face of adversity, the richness and pride of our culture and custom that we fiercely protect to ensure that the prestige of what we have and believe in is not compromised. This is Kīngitanga at its very best. There is no other iwi which can profess to be like Waikato. There is a time to mourn, a time to laugh, a time to apply the appropriate traditional principles of practice, a time to play and dance. The spontaneity of which our people are well known for is to incorporate a mix medium of tools of the music trade into traditional practice to become part of our heritage.

⁸⁰ War dance

2.8 Conclusion

The inside story of the Kīngitanga, the trials and tribulations of survival are at the cost our ancestors who gave of their lives so willing to die for the Kīngitanga. Venerable and admired for his tenacity, Tāwhiao is remembered as the benefactor of which he has today rewarded his people with an economic base beyond their comprehension. His son King Mahuta entered into politics to pursue better living conditions for his people, his granddaughter Te Pūea Hērangi resurrected the Kīngitanga and brokered robust relationships.

The strength of the Kīngitanga is replicated by the rhythm and stroke of a paddle upon its ancestral water. The cry of a new born babe who by birth has inherited a legacy, the wailing of the bereaved that echoes the past on our marae. To remember them is to honour and is to pay homage and gratitude to the silent voices, young and old who are not here today. Those who worked the process of the claim that enabled the closure of confiscated land under the Waikato Raupatu 1995 Act the signing of the Deed of Settlement brought relief, anxiety and anticipation. As the windows of our souls are washed with tears, the spirit of each tūpuna, whānau and friends lost to the raupatu imitates a symphony of endless chant carried on by the wind.

King Tāwhiao promised deliverance to his people and that they were to emerge from poverty and with their talents to best further their social and economic aspirations. A line in Te Pūea's composition where she encourages the rangatahi, youth 'to traverse the pathway to the future' is the legacy we leave to the new generation of the kīngitanga.

Chapter 3

Tūrangawaewae

3.1 History of Tūrangawaewae

The history of Tūrangawaewae is best reflected in the compositions written during the period 1922, when Te Pūea Hērangi formed Te Pou o Mangatāwhiri. A mix of music, culture and performance, the members were selected from the wider whānau which she had become responsible for after many children were left without parents. The casualties of the smallpox and influenza epidemics from 1913-18. The group's purpose was to fund raise to enable the development of Tūrangawaewae.

Throughout this chapter verses from various waiata will be written in italics and bold. These stanzas will add context to the discussion points. The layout of each verse is how the composition was written. The timelines are intrinsic to Tūrangawaewae and to the Kīngitanga. The chronologic concepts are portrayed as described in each verse. The songs are classic Waikato history, written by Te Pūea, the lyrics are the living reference of the creation, development and evolution of an iconic statement in the form of a marae called Tūrangawaewae. Merging back into time, the history is revisited to provide a context in this chapter.



Image 17: Te Pou o Mangatāwhiri. Photo supplied by Mamae Takerei

1800s: ‘Tukuna to Kīngitanga ki raro’

In the mid to late 1800’s the Waikato region had become an example of George Grey’s plan. He sort vengeance and total control over the governance of all New Zealand. As a litany of warring success in the taking of land and lives, Duncan Cameron had spread his infamy from Mangatāwhiri to Rangiriri. By the 8th of December 1863 he, along with 7000 British troops, had taken the capital of the Kīngitanga including land owned by Pōtatau. Ngāruawāhia was invaded by the colonial government. It would take two successions as the head of Kīngitanga to regain the land purchased in the early years of Te Rata.

In 1892, King Tāwhiao established a parliament at Maungakawa, east of Morrinsville to redress disparities of land issues and Māori wellbeing. Named Te Kauhanganui⁸¹ with its own constitution⁸² which was written in the year of Tawhiao’s passing. Its stewardship remained in the care of the Tumuaki Tana Taingākawa, grandson of Waharoa Tarapīpipi, son of Wiremu Tamihana Waharoa Tarapīpipi.⁸³ The current Tumuaki, Anaru Tarapīpipi Wiriripoai Te Awataia Thompson as successor holds the mantle over the Te Kauhanganui doctrine.

King Mahuta, under the philosophy of the Kīngitanga and following his father Tāwhiao’s doctrine, believed that there needed be a meeting place to discuss matters of Māori concern and create policy, a ‘whare Paremata, a parliament for Māori. Kīngitanga needed a voice. On Premier Seddon’s recommendation, Mahuta⁸⁴ entered the legislative council in 1903 and served for eight years.

The Maniāpoto Fundraising Committee, under the chairmanship of Tame Reweti provided a reality to Te Pūea’s vision. In a special edition of Tūrangawaewae

⁸¹ 1898 Te Kauhanganui burns down. Remnants of the building has been placed in the Waikato Museum

⁸² 1894 the year in which Tāwhiao dies

⁸³ First kingmaker at Ngāruawāhia 2 May 1858
Mahuta dies 1912

House 90th Anniversary book published 2009 ‘Tame Kawe’⁸⁵ is quoted by Papa⁸⁶ as the donor. Inspired by Te Pūea she encouraged iwi to contribute to the building of a Kauhanganui, Tame Kawe as Chair of the Ngāti Kōhatu of Kaipara fundraising committee provided the shortfall to enable the purchase of the land on which the house now stands. John Ormsby Esquire licensed interpreter spearheaded the efforts of Rereahu a sub-tribe of Maniapoto to provide the timber for the build. In the 50th Tūrangawaewae Jubilee Book authored by the late Dr Pei Te Hurunui Jones, he cites Tame Rēweti (Tom Davis), as Chair of the Maniapoto Fund raising committee who gave Te Pūea the shortfall of £1000 to which she purchased the land Newcastle blocks 166, 167, 168 on which Tūrangawaewae marae now stand. In a recorded interview with Rewi Graham September 2000⁸⁷, Graham recalls the conversation of Te Pūea with Tame Rēweti told to him by his whangai⁸⁸ mother Puataka Katipa. Te Pūea also felt it appropriate that when determining the proposed claim redress of confiscated land at a meeting with the inaugural board members of the Tainui Māori Trust Board, that Maniāpoto be included in the legal process. “Ko te Ture Whakatau i ngā kerēme a Waikato-Maniāpoto.”⁸⁹

On the 18th March 1919 the parliament house was opened. The date had deliberately coincided with the colonial impact on the settlement of Waitara. In commemoration of the tribal links between Waikato and Taranaki the stately building was named ‘*tūrangawaewae*’, its origin is adapted from the proverbial saying of Tāwhiao. The reoccupation of the land that was previously owned by Pōtatau seized by British soldiers in 1863 had been reclaimed. The members of its parliament were seen as chiefs and leaders from the respective tribal regions, whose tūpuna established the

⁸⁵ The person named ‘Kawe’ was known to the author as a Matakite, Seer and Faith healer from Taumarunui; he worked in conjunction with Dr Rachel Monk in 1942 when Te Pūea opened Tūrangawaewae as a health clinic. The room used for consultation is the current administration room which houses staff of the Kīngitanga office.

⁸⁶ Rāhui Papa re Tūrangawaewae House 90th Anniversary Book
ref: Ngāti Kōhatu o Kaipara Fund raising committee Chaired by Tame Kawe provided the monies that enabled Te Pūea to purchase the land that Tūrangawaewae Marae stands on

⁸⁷ Interview Tūrangawaewae Wānanga 24 Sept 2000

⁸⁸ Adopted mother. Puataka Katipa was one of 4 who accompanied Te Pūea to Ngāruawāhia. Puataka was present when Te Pūea purchased the land blocks.

⁸⁹ Waikato Marae Training Programme 1998 The Tainui Māori Trust Board First Annual Report 31 March 1947 te Ture o Te Raupatu me te Whakatūtanga i te Pōari o Tainui pg23

Kīngitanga in 1856. Its history is connected to a timeline from the parliament that Tāwhiao established at Maungakawa in 1892.

3.2 Tōku Tūrangawaewae

The word *tūrangawaewae* personifies a greater image other than a ‘place to stand.’ It can also translate when converted to syllables forms of images such as ‘*Tu*’, the war God (*Tūmatauenga*), or ‘*tu*’ the stance of a warrior are revealed. ‘*Ranga*’ is to rise up, *wae* is to divide, to separate and ‘*waewae*’ refers to a person’s ‘feet. In revisiting the whole saying ‘*Ko Ngāruawāhia tōku tūrangawaewae*’. It makes a statement; ‘Ngāruawāhia is the place where I will stand’.

As a visionary, warrior, leader, chief, prophet and king, Tāwhiao rose to take on the challenge to restore the prestige that was stolen from him and his people. The actions of the war on Waikato in 1863 by the government was clearly to divide and to rule. In 1881, King Tāwhiao met with William Gilbert Mair, and it was at Alexandra that he and his warriors laid down their arms. It was not to concede defeat but to avoid further loss of lives. He also believed that another process would be much greater than the ‘sword’. Historical narratives⁹⁰ reference the killings of three surveyors to the proverbial saying of King Tāwhiao. A dialogue between Te Wahanui of Maniāpoto and Titokowaru of Ngati Ruahine, Taranaki. Wahanui⁹¹ looks for support from Titokowaru:

“E Koro mā tena koutou.

Kua mate te kau momona o te Tau

Ko ngā toto kua pania ki te pari i Parininihi (White Cliffs)

Kei horoi koe i taku tuhi mareikura

Te koha rua te mutu o Tau tahi.”

The response from Titokowaru was

“E Koro mā tena koutou

Tirohia a Matariki kua noho i ngā pari o Tautoru

⁹⁰ Dr Tui Adams 20 June 2004, Wananga, Maniaroa Marae, Moka

⁹¹ Wahanui Huatare, also known as Reihana Te Huatare, Te Reihana Whakahoehoe and Te *Wahanui*,

*Kua mōhio tātou ko ia te kai rūri o te tau
Kotahi ki a Pīpiri e rua ki Hongōngoi
Toru ki a Herekōka”*

The dialogue relates to the death of the three surveyors, the men responsible for their deaths were Purukutu, Taumata Tukino and Rerenga Wetere. King Tāwhiao provided refuge and sanction for these men at Whatiwhatihoe. At a court hearing in Cambridge the three men were exonerated from the crime. The agreement between the Government & Tāwhiao was breached by the surveyors who deliberately encroach to gain more land known as the ‘King Country’ land which was under the authority of King Tāwhiao.

“*Ko Arekāhānara tōku hāona kaha.*” Alexandra will be a symbol of my character of strength. True to form, Tāwhiao personified all forms of strength in his chieftainship, leader, prophet -visionary talent and wisdom. Another perspective of the name ‘Alexandra’ recalls the history of the Macedonian king Alexandra III the Great,⁹² who annihilated any forms of threat against him. It can be no other reasoning for Greys plan which was to strike first. Albeit that the area is named for the Princess of Wales⁹³ the intent remains the same.

Reverting the original name of ‘*pirongia te aroaro o Kahu*’ trans: ‘the restoration of Kahu to wellbeing’ by her husband Rakataura, priest of the ancestral canoe Tainui. The name Alexandra is ironically memorialised in the composition of the song that reflects the imagery of the landscape along Aotea Harbour of the west coast ‘E Noho e Rata’

*E huri to kanohi ki Pirongia maunga, ki te rohe pōtae ki Arekahānara
Ko te haonā kaha o te runga rawa
Aue hai aue*

The second part of the saying (and song) is, *Ko Kēmureti tōku okohoroi*, ‘Cambridge the washbowl of my sorrow.’ These words symbolise the separation of

⁹² www.historyofmacedonia.org/AncientMacedonia/AlexandertheGreat.html

⁹³ elisabeth.easther@nzherald.co.nz

Tāwhiao's people from their responsibility which was to retain the land gifted by their forebears, land which they had sold for trinkets, blankets and alcohol.

Pākia o ringa ki te Kauhanganui, te Paki i Matariki ngā whakaōati

Ko Kēmureti ra tōna oko horoi

Aue hai aue

Tāwhiao emphasized that 'tūrangawaewae' would be a place where the kingship would stand. That declaration is imbued in the last verse of the song as follows:

E hoe tō waka ki Ngāruawāhia, tūrangawaewae mō te Kīngitanga

Te tongi whakamutunga a Matūtaēra

Today, the land upon which stands a memorial monument to Pōtatau to the chiefs of Waikato and Maniāpoto has been redesignated by the local council and is now known as the 'Kīngitanga Reserve' at Ngāruawāhia.

3.3 Establishing Tūrangawaewae

Te Pūea was determined that the Kīngitanga would survive. In its resurrection she worked tirelessly to empower her people during a period of economic depression. The phase of depression did not affect her and Waikato. Post war 1863 Waikato iwi was already declining from the effect of landless and poverty. Economically the depression made no different to them. They lived off what they had been able to take from the land, river, estuaries and sea.

The forest was laden with edible sources, it provided berries, food from its floor, the trees, observing the habit of animals they indicated what was safe to eat. Māori had already become attuned to living with the basics or at times nothing. The impact of a depression was visible in Pākehā life they had neither the skill to survive.

Te Pūea managed what little income there was, necessities were purchased, luxuries were non-existent she was prudent. Her beliefs, the life skills she impressed upon her people were a testimony of her knowledge and leadership. Te Pūea used her

skills that she attained during her years at school in Mercer, Mangere and a short stint of city life to navigate a pathway of survival and future for her people and the Kīngitanga. Her familiarity of Pākehā process, their behaviour and finally greed gave her focus on what she needed to do in order for her people to survive. The loss of land would overarch her thoughts, however her first priority was the immediate wellbeing of her growing family at Mangatāwhiri. Te Pai Na in Mercer was the income generator, and Mangatangi the base for the infirmed and the aged, with Tūrangawaewae being the future for generations to come.

The lyrics of this composition outlines the chronology of Te Pūea's challenges and achievements. The song was composed circa 1938. It is a composition that reflects her people's achievements from the period 1922. The opening verse portrays an image of the group Te Pou o Mangatāwhiri established by her that would take on the role of fundraising to finance the build at Ngāruawahia. The lyrics in this verse outlines the responsibility of Waikato to uphold the principles of fellowship, peace and goodwill as advocated by the first king Pōtatau Te Wherowhero of the Kīngitanga in 1858 at Ngāruawāhia.

Timatangia Te Pūea i te Pou o Mangatāwhiri

Ki te waha i ngā iwi

Ki te waha i te tikanga me te rangimarie

The verse tells of how she resurrects the name for the pou rāhui⁹⁴ at Mangatāwhiri and establishes the ensemble or troupe Te Pou o Mangatāwhiri, to care for the people and to hold fast to the principles of peace and good will. Re-siting the temporary 'papakāinga' to the east bank of Mangatāwhiri (Mercer) it enabled access across river to land gifted to her grandfather Tāwhiao by Ngāti Tamaoho to gather flax and gum. Titoki Island further downstream from Te Pai Na has its history of children⁹⁵ born there, descendants of Ngāti Āmaru. Mangatāwhiri takes its name from the water which runs off from Te Tihi o Maungaroa.⁹⁶ It meanders, *tāwhiri* through the area, filters into the wetland and runs into the Waikato River.

⁹⁴ Tāwhiao erected the 'Pou' to mark the boundary of Waikato land to the 'south'

⁹⁵ Miki Graham Ngāti Amaru was born on the island

⁹⁶ The summit of Maungaroa on the Hunua Ranges

Mangatangi reservoir in the Hunua Ranges feeds into the weeping stream aptly named ‘manga⁹⁷ tangi’ runs pass the marae.

*Na Tūrongo i hanga i te ara o Pare Waikato
Ka tomo atu ai ki te Tairāwhiti ko Mahinārangi e*

“My Pathway is that of Tūrongo who proceeded to the Land of the Sunrise
Where the tide ebbs and flow the sea, a symphony of song”.

The verse speaks of the ancient relationship through genealogy of the people of the Waikato through the marriage of its ancestor Tūrongo of Tainui to the ancestress Mahinārangi of the east coast. The marriage became the artery vein of the Kīngitanga genealogy. Mahinārangi the ancestral house could attest to being the ‘mother body’ of the house that Tāwhiao said that he would build.

The tūpuna of 1921 were ‘the pioneers’ of Tūrangawaewae. They were by their own conviction the legacy of kingites from their tūpuna who had fallen at Mangatāwhiri in 1863. Our people of the River were the caretakers, guardian of their territorial fishing and pātaka kai.⁹⁸ A rāhui or prohibition was implemented by each hapū and respected by all, no one abused the source. During the early 1920s Te Pūea was determined to build Tūrangawaewae as a base for the Kīngitanga. To provide a ‘tūara she initiated the building of other marae within Waikato. This whakatauki is the driving force employed by her.

*Ka noho te Kīngi ki whea
Ka noho i runga i ngā marae
Where will the King sit?
On each of the (Kīngitanga) marae*

The hall Tamaoho named for the hapū of the Mangatāwhiri area was shipped to Ngāruawāhia, it was renamed ‘Kimikimi,’ meaning to go in search of. This was the beginning of the building project on the land. More buildings were to follow.

⁹⁷ The weeping stream

⁹⁸ Food houses

By 1927 the first whare puni ‘Pare Waikato’⁹⁹ was completed and opened on the 18th of March. It is first building to be built and takes place of pride as the ‘Matriarch’ of the marae. Today its walls are lined with the many faces of those who became the hands of their tūpuna who made landfall at Ngāruawāhia in August of 1921.



Image 18: Kimikimi 1928. Photo supplied by Mamae Takerei.

With hard earned funds, Te Pūea purchased a timber mill to provide timber to build meeting houses on tribal owned land. A bus¹⁰⁰ was converted minus its cab into a truck acquired from MOTAT, Museum of Transport and Technology Auckland, and used to transport timber from the Mill to the Waikato districts in which Te Pūea has established people support. The lower Waikato Basin hapū, known as ‘te pūaha’ were instrumental in providing financial support through the levy of whitebait sales, people resource. The same people who had converted and drained the wetlands into solid ground and constructed the buildings that Te Pūea had desired to house the growing population at Tūrangawaewae.

⁹⁹ The house represents the body of Waikato Iwi, one of the four corners of the Tainui region.

¹⁰⁰ George De Thierry brought the bus from MOTAT and converted it. He gifted it to Te Pūea Hērangi.

Te Pūea had inherited from her tūpuna Tāwhiao a greater vision that would establish a people resource system for Tūrangawaewae and Waikato marae under the Kīngitanga. Her dedication to salvaging the spiritual remnants of post land war impact on her people, the building of the marae in Waikato provided security for them enabling tūpuna, kingites to carry and uphold their duty and responsibility to the 'Royal House of Pōtatau' and the Kīngitanga. The lyrics of this song immortalizes the determination of a people.

*Ka aroha e te iwi i te tō ngā o te ra
Kī anei ko te aroha, rere ū ana e*

Trans: Each day at the setting of the sun
I think of our struggles, emotion cries within

*E kimi ana ahau te rau o te aroha
Me he mea ka kitea, te pai nā e*

Trans: I seek the kindness of the people for if they should give then it shall be gladly received

*Tēnei au e te iwi kei runga ngā rori
E kimi ana e hāhau ana e*

Here I am in the road, looking, seeking and foraging contributions

*Ko te rima tēnei o aku hau tutu
Kua manawa whītoi te tū tei tanga e*

Trans: This is the fifth year that we have continued to fundraise, with faith and belief we will rise above and prosper.

These words should be able to provide a picture image of the struggles of which our tūpuna were confronted with. With the responsibility of 30 young people on the road, there were days that they went without food, sleeping under the stars,

refused shelter because of the internal prejudice of non kingite Māori to the Kīngitanga. Te Pūea's leadership was continually tested and pushed to the extreme. She believed that maintaining the stroke of the paddle and the rhythm of belief would prevail.

The project Māhinārangi required funding, the lyrics of the song share '*life on the road*' foraging for pennies, the odd pound note from concerts. To achieve this she 'compromised' the culture of her people to appease and entertain settlers who out of curiosity wanted to see the Natives 'dance.' Against the odds, the beautiful carved meeting house Mahinārangi was opened on the 18th March 1927. Named for Mahinārangi, translated as Moonglow of the Heavens of the East coast, her marriage to the Tainui chief Tūrongo reinforces the connection Tainui has with the people of the East Coast.



Image 19: Mahinārangi January 1929. Photo supplied by Mamae Takerei.

With the balance of monies made available by the Maniāpoto fundraising committee after the completion of building Te Kauhanganui, the parliament House at Ngāruawāhia, Te Pūea was determined that purpose and role of Tūrangawaewae was to be 'a place' for the Kīngitanga to meet to discuss the wellbeing and future of its people. The first principal and responsibility of Tūrangawaewae marae is to the Kīngitanga which is to provide all forms of support to the king and to the Motu, to the people who are and represent the Kīngitanga. Te Pūea was driven by the

conviction that the government recognised Queen Victoria as its head of State therefore the head of the Kīngitanga should be afforded the same recognition.

By 1944 the annual coronation had been relocated to Ngāruawāhia. Te Pūea with the assistance of Pei te Hurinui Jones conferred with King Korokī, son of Te Rata Mahuta that there needed to be regulations for the management and control of the three blocks of land known as the Suburb of Newcastle, the land on which the marae was now situated. Te Pūea fought and brokered recognition of the Kīngitanga. The manifestation and testimony of her work was recognised a year after her death with the visit of HRH Queen Elizabeth II in 1953 to Tūrangawaewae. Te Pūea would not bear witness to the visit. She passed away on the 12th of October 1952.

3.4 The Hapū o Waikato, Tuara of Tūrangawaewae

Ngataierua Marae¹⁰¹ was established in 1947. The dining house is named for Reitu of Waikato who married the chief Ueoneone of Pawarenga of the far north. This connection affirms the tribal relationship of Waikato to Te Taitokerau. The hapū is Ngāti Tipa an extension of Te Kohatahitanga Marae, Te Kumi.¹⁰² Ngataierua is translated as the ‘merging of the east and west tidal streams, symbolic of the association of Te Pūea Hērangi and Apriana Ngata. It can be said that Mahinārangi the ancestral meeting house at Tūrangawaewae named for the Pōrourangi ancestress that it was ‘she’ who through Apirana Ngata opened the doors of opportunity with Te Pūea Hērangi to educate, train in the industry of farming and to provide jobs for Māori men so that they could feed their families.

Ngāti Amaru of Te Awamārahi is another hapū and support system of the Kīngitanga established by Te Pūea. At the completion of the marae individual hapū who had worked collectively to build the marae questioned as to which hapū who would hold the mauri¹⁰³ of the marae. A speaker was selected from the whakapapa

¹⁰¹ Located in the Tuakau township

¹⁰² Te Kōhanga, Tuakau District

¹⁰³ Ethos and role of caretaker

of the eponymous female ancestor Puhirāwaho.¹⁰⁴ Her son Tukāhia Cooper,¹⁰⁵ who married Poro, daughter of Wetere Paki, was chosen and the mauri continues to be held by the whakapapa line today.

The building¹⁰⁶ of the marae was to be a maru, a shelter for all hapū. It was important that all who laboured to build the marae were included in the name. Te Pūea Hērangi decided that the group would be known as Ngāti ā Maru, a collective.¹⁰⁷ Today the hapū is known as Ngāti Amaru with a co-relationship to Ngāti Poutūterangi [Te Mātahi o te Tau] commonly known as Ngāti Pou. The collective marae and hapū of Ngāti Tipa, Tamaoho, Ngāti Te Ata of Te Pūaha are loyalists and kingites of the Kīngitanga. Their history backdates to 1790¹⁰⁸ when the three hapū responded to the call of Te Rauangaanga at the battle of Mātakitaki.

Many of the hapū who worked on the Te Awamārahi project have returned to their original ‘ahi kā’ districts. Itinerants¹⁰⁹ of Ngāti Tahinga have returned to the West Coast, Ngāti Te Atareihia better known as Ngāti Te Ata have returned to the district of Manuka (commonly known today as Manukau). Ngāti Tamaoho to Mangatāwhiri, where Te Pūea nursed the ailing and infirmed during the 1913 epidemic of the smallpox. Another branch of the Tamaoho lineage is Pukekohe where Tamaoho rested and then continued onto the estuary of Manuka, Karaka west.¹¹⁰ Ngāti Poutūterangi returned to Te Riu o Waikato to the area of Rangiriri west side of the Waikato River.

¹⁰⁴ Puhirāwaho, tūpuna of Ngāti Āmaru was believed to have originated from the final land fall of the Tainui waka at Kawhia. Āmaru as a collective is represented as a single figure on the carved sculpture Te Tumu Kōrero in what is known as section G which comprises of carved figures of tūpuna Tapaue, Te Atareihia, Pou, Te Putu, Papaka, Manukau and Tamaoho¹⁰⁴. The sculpture is located at Waahi Marae, Huntly

¹⁰⁵ Mamae Takerei Interview with Elizabeth Paki Haggie and author of her Assignment HAPU/Te Kāhui Karohirohi Mātauranga Maori Year 2 TWOA

¹⁰⁶ Reference: The Late Motu iti o rongo mai te hoe Katipa, Ngāti Amaru, Tūrangawaewae Marae senior speaker, Kaumātua Interview 1994

¹⁰⁷ Katipa, Motuiti Rongo Mai Te Hoe, Ngāti Amaru Kaumātua

¹⁰⁸ Includes Ngāti Mahuta of Waahi

¹⁰⁹ Takerei, Mamae Historian, Ngāti Amaru extracts from Interview with Elizabeth Paki Haggie and author of her Assignment HAPU/Te Kaahui Karohirohi Mātauranga Maori Year 2 TWOA

¹¹⁰ King, Michael Biography of Te Pūea Hērangi Pg 71

Te Pūea composed the waiata “E Noho Ana Ra.”¹¹¹ Captured in her lyrics is her admiration of the collective hapū of Te Puaha who gave her unconditional support during the development of Tūrangawaewae at Ngāruawāhia. In writing the following composition Te Pūea reflects the turmoil going through her mind, ‘what will become of my people she asks’? The hapū of each marae affiliate to one and other through whakapapa links. Its relationship to each marae is consolidated by the processes that were instituted by Te Pūea Hērangi. Keeping everyone informed, she insisted that all the river marae must have a representation of each other on each marae committee and each marae trust board so that their whanaungātanga would never be lost.

Te Pūaha marae are:

Ngātaierua, Tuakau

Te Awamārahi, Tuakau

Te Kotahitanga Marae, Te Kumi

Tikirahi Marae, Te Kōhanga

Tauranganui, Pākau and Huarau Marae, Port Waikato Rd

Oraeroa Marae, Port Waikato – Port Waikato

Mangatangi Marae, Mangatāwhiri

Ngā Hau e Wha Marae, Pukekohe

Whatāpaka Marae, Karaka

Reretewhioi Marae, Waiuku

Te Pūea Memorial Marae, Mangere South Auckland

Pūkāki Marae, Takanini

Makaurau Marae, Ihumatao

The loyalty of the hapū of ‘te pūaha’ to Te Pūea was unquestionable. They committed to her and to the Kīngitanga, their willingness to ‘die’ for the kaupapa is evident in their conviction to abide by her rule, by her tikanga. They became the strength, the spirit and the backbone of the Kīngitanga under Te Pūea’s management. She instructed, authorised, led, visualised, projected, fulfilled and strove to meet each challenge with determination and integrity. Whetē Pūea decided

¹¹¹ Hērangi, Te Pūea. Tūrangawaewae 50th Jubilee Book 1972

to relocate from Mangatāwhiri to Ngāruawāhia, the people's willingness to support her gave credence to her vision, she was their 'Mother' above all they knew that they would be safe. Unnerved by the hostile reception of the Pākehā community of Ngāruawāhia who had claimed dominance over the district, with the return of Māori to its lands prejudice and racial attacks on Māori integrity became the focus of a white settlement.

Te Pūea set about to realise the building of a marae for the Kīngitanga. Humble sack dwellings appeared on the land, Te Pūea insisted upon cleanliness and especially hygiene, random health checks became the norm. She was neither fazed by the intimidation; in establishing monitoring systems in the papakainga¹¹² the tikanga¹¹³ is captured in this proverbial saying by her grandfather Tāwhiao.

“Ko ahau to koutou teina, he pononga e tuari ana ki ngā mea ngaro a tōku matua. Kia rite koutou ki te kukupa te harakore. Kia mau ki te hukarere kia manawanui ki ngā mea whakapouri Kia tohe ki te inoi. Takoto atu ki te Atua i o koutou whare”

Trans: I am your younger kin, a servant in search of those things lost from my father. Be as pure as the Dove, white as snow. Be steadfast against those things which depress you. Be prayerful and align yourself with God in your homes. With the words of the proverb as the principal guideline she implemented the following moralities,

- Manaakitia te iwi, care and look after the people
- Whangai te tangata, feed the people, those who are hungry
- Kia mau ki te aroha me te rangimarie, hold fast to goodwill, peace and love

Her simple philosophy was to meet each new day with a prayer, give thanks for what they had, and to rest well for tomorrow is another day. The underlying soul of the movement was hard honest work, owning what you earned as a collective and prospering from it.' Te Pūea instilled the same philosophy in her people, her creed

¹¹² Pā, commune

¹¹³ Rues, principles, lore

was simply ‘I pray, I work, I eat, I sleep’ That saying is imbued by the following verse of the composition ‘Tīmtangaia Te Pūea

*Wai o puhapuha*¹¹⁴

E mimiti ia koe e

Ko te wai a Rona he manawa ā whenua

E kore e mimiti e

Trans: Our faith is likened to the pure waters of Rona that comes from the bowels of Papatūānuku – Mother Earth it will not evaporate.

3.5 The Buildings at Tūrangawaewae

The assembly places of the proposed Kīngitanga pre-1858 were centralized deliberately to enable access for iwi to congregate. These gatherings were held at Pūkawa ki¹¹⁵ Taupo, Tāwhiti Kuri ki Raukawa. Rangiaōwhia ki Te Awamutu, Paetai ki Rangiriri, Ngāruawāhia, Mangatāwhiri. With a holistic understanding of the principles, Pōtatau provided the basis of guidance and direction in his inaugural speech as king at Ngāruawāhia in 1858. He used the analogy of a sewing needle to express his belief, to make two parts of a cloth; irrespective of what colour thread was used both cloths when sewn together would become one in the same. It was this message which he encouraged Pākehā and Māori to work and live in unity. He instructed his people to be true to his instructions to uphold the law, faith and love. The following verse in which these words are composed state that his intention.

“Nō te Ariki te aroha i horahia nuitia e

Ki runga ki ngā iwi hei kākahu ra mo te iti mo te rahi e”

Trans: The biblical saying ‘John 3.16 "For God so loved the world, that he gave his only begotten son, that whoever believes in him shall not perish’.

The ‘kākahu ’ or cloak is described in this verse as the protective shelter, to nurture the people irrespective of their greatness or those less fortunate.

¹¹⁴ A verse taken from the composition Tīmtangaia e Te Pūea composed for the Troupe c1922

¹¹⁵ Ki refers in the district of

In following verse, the lyrics denote Pare Waikato as one of the tribal region in the Tainui boundary. Mahinārangi is indicative of the iwi relationship through marriage and genealogy to Tūrongo the building which is represented as her husband. All three houses were building projects funded by the work of Te Pūea and Te Pou o Mangatāwhiri. They succeeded in their quest to raise and forage monies on the road, from the land and river and working as farmhands.

Kua ara ā Pare Waikato

Kua ara ā Mahinārangi

Kua ara ā Tūrongo hei tauranga manu rere mai runga e

Trans: The vision has become a reality, Pare Waikato, Mahinārangi with Tūrongo stands yonder to shelter and a place for the people to rest.

In defining the tikanga of the whare the following questions in Te Reo were answered.

He aha te tikanga o ngā whare me ngōna ingoa?

What are the principle guidelines of the ‘house?’

Hei whare puni mo te ora, mo te mate. Ko tōna kawa hei whare moe ara hei piruru moenga manaaki i te iwi

It is a place for the living to rest and a place to mourn the dead. The first principle of the ‘house’ is to provide shelter and a sleeping place for the people.

Ko ngā ingoa a Pare Waikato me Pare Hauraki ko tōna tikanga hei here i te iwi o te rohe whānui o Tainui hei 'ringa awahi' i te Kīngitanga.

The names Waikato and Hauraki denote two of the tribal regions of the Tainui canoe

He aha te tikanga i whakamahi ko taua ingoa mō taua momo whare?

Why was Waikato chosen as the name of the first whare?

Na te aha i whakaritea ko Waikato hei ingoa mo tērā whare?

It is the name of its people taken from the river

Koira te whakatauki o te iwi nei

It is the proverbial saying of its people “Waikato taniwharau, he piko he taniwha.
On each corner is a chief

E tika ana me tapaina ki te ingoa ‘Waikato’?

Is it proper that the house be called Waikato?

The river is the mauri, it is the ethos of our people, she is the mother and provider,
she protects, heals and nurtures.

Koira te whakatauki i tū ai a Pōtatau hei kingi

It is because of the proverbial saying that Pōtatau Te Wherowhero became king

Ko tērā te wai whakaora i o tātou wairua me te tinana

The river is a place of prayer and the healing of the body, a place to speak to the
spirit¹¹⁶ in the quiet of the night

Te Pūea maintained the traditional practices of her people and encouraged this practice through the generations of her time. “Haere ki te wai” go to the water was always her saying when despair came upon the whānau. Waikato, the river is the nurturer of life, she sustains the living with her gift of food and water to provide life for all living things. It was Te Pūea Hērangi that gave the name for the house King Korokī opened Pare Hauraki on his coronation day 8 Oct 1952. The name plate reads 7 Oct which is when the taingākawa, the traditional ritual which was held early morning of the 7th. Hauraki region, like Waikato, is named in the Tainui tribal boundary.

Whakahaere kau e ōku mate i te marae e

Kua ngaro koe Pue’ hei hau tū mai

Aue te aroha e

As we carry the spirit of our loved ones we grieve for you Pūe’ lost to this world

¹¹⁶ The act of prayer is not impacted upon by distraction or disturbance

This verse was written as a tribute to Te Pūea. She died on the 12 Oct 1952 four days after the opening of Pare Hauraki Tuatahi. A collective effort by the members of Te Pou o Mangatāwhiri ensemble, the lyrics written characterised her personality. The line ‘*hei hau tū mai*’ refers to her vision, her strength and her ability to challenge and the push boundaries.

Titiro mai e te iwi e kua whakaara tonu

E tata ana ra ā wai ō tahi

Kātahi anō rā, kātahi anō

Trans: Look yonder there is hope.

Belief and faith have now become a reality

Tūrangawaewae was ready to receive the iwi. With the relocation of the coronation celebrations of King Korokī, Te Pūea needed workers. She identified families in Waikato that could be relocated to Ngāruawāhia to support the already exhausted but highly capable backbone of her workforce from Te Pai Na. There needed be other hapū to bring a balance and fresh energy into Tūrangawaewae, so she canvassed the West Coast from Moerangi to Kāwhia and returned with whānau who were relocated as hau kāinga, families of the land. Their ‘watch’ has been four generations as residents and ringa wera, workers of the marae.

Te Pūea’s philosophy is immortalised in the saying ‘mahia te mahi.’ There was never a day wasted without measurable outcomes. She managed and task mastered everything about Tūrangawaewae. The preparation for the marae at the formal opening of the carved meeting house Mahinārangi was the cartage, layering and levelling of dirt, sand on the proposed courtyard, the clipping of grass with shearing clippers, the dressage of the outlying areas of the marae proper, food preparation, accommodation, feeding of the iwi and politicians, entertainment by Te Pou o Mangatāwhiri performers, many tasks were executed, overseen and approved by Te Pūea. With the traditional opening process rectified, the official opening itself was a success.

Her vision of the build was that a royal residence, four sleeping houses for the iwi, dining rooms to feed the multitude, ablutions with flushing systems, health clinic, hospital, three full size tennis courts, carved waka taua for the centenary of the signing Treaty of Waitangi, a farm, land blocks, a mill to prepare timber for Kīngitanga marae in Waikato, education, farm industry training, carving, hospitality training, discipline, behaviour, wardens, policy to protect marae, people and assets, self-sufficiency and agriculture. Her dream had no boundaries. She developed enduring relationships with affluent people in business, politics, farming, churches, tribal iwi. Te Pūea dedicated her last years to putting sustainable systems into place.

She was formidable in every sense and there was no stopping her. In her last breath she still feared as to what will happen to her people. Her body ravaged with bronchiectasis, she concerned herself as to what will happen to her people when she has gone. Te Pūea tried to console herself with the *'river people'* of the various Waikato marae, places, memories but the thought of what would happen to her people ate at her soul. She predicted that when death prevailed upon her, the people would become frenzied and the loss of the Ol Ma' would be too great for them to bear. Te Pūea was their life, she gave them purpose, meaning and a reason to believe.

What is sad are the descriptions of her last days captured by contributors and writers? The images that they remember of Te Pūea are of a frail old lady, gaunt with white hair and ghostly looking. They had forgotten the radiant, robust dynamic, beautiful woman that was the spiritual evolution of her tribe, of the Kīngitanga. Te Pūea predicted the future of the marae and its people that it would rest with the rangatahi, the generations to follow would remain true to the philosophy of her legacies. The lyrics to the tune of La Paloma which she wrote, the words that resonated the saying 'Be firm, do not falter.'

Ko Paneiraira e, ko Paneiraira hoki

Ko Paneiraira, he tangata rawerawe o roto o Waikato

Paneiraira, the life principle of mortal and the supernatural

Salutations to Paneiraira. Behold Paneiraira of a hundred mythical monsters, guardian of the Waikato River.

Paneiraira is the *ira tangata*, the life principle of Waikato hapū. It is the personification of our *kaitiaki*, guardian. The *awa* in which it lives, dependent on the location of the morning sun viewed from our home on the eastern riverbank the home rewards a closer look rewards one with a silver blue, green *puhoro kōwhaiwhai* design in the form of the current, the flow of the water. From a photograph¹¹⁷ taken, the bed of sand and gravel with an over lay of water and the image of a *korowai* or cloak with the definition of the *aho*¹¹⁸ and the *papa*, is evident. The image portrays the cloak of the land within the river; it adds definition and credence to the *mauri* or ethos of its people’.

When looking down into the ‘eye’ of a whirlpool as the water meanders along the Waikato, stylised forms of *manaia* abstracts can be seen. The image when reflected by the setting sun presents a slivery vein that enfolds the sky and land themes. All-natural forms and elements playing with the watery movement gifted treats of a combination of blue and green hues that naturally enfold the image of the forms to represent the physical connection of *taniwha* to land and water. Just before the setting of the sun its rays showcase a moment when the brilliance of stars ‘come out to dance’ an explosion of the mind, God’s creation and the sun retires for another day, there is no encore the ‘dancing stars’ have retreated to the abyss of the unknown to wait yet for a well-deserved encore. Green, brown, grey and black flowing into the tidal realm of blue and white, the home of Paneiraira and Waiwaia, the protectors of the *Awa* provides a waterscape of our heritage that is captured in the proverbial saying *Waikato taniwharau ‘he piko he taniwha ‘on each bend stands a protective entity’*.

From an aerial view the *awa* provides a spiritual message, the understanding of traditional discipline enables a person to interpret its messages. The image of spiral forms visually seen in the form of whirlpool current is the process of ‘*Takapau Whakangaromanga*’ the twelve-month cycle after death. In oratory the words refer

¹¹⁷ Photo by Mamae Takerei taken of the Waikato River at Tūrangawaewae

¹¹⁸ The lead weaving thread and the foundation of the ‘cloak’

to the spirit of the multitude who have died are passing through via the awa, river is undertaking their spiritual journey to the eternal homeland. A discussion arose between Haki Thompson, kaumātua, historian of Raukawa and Te Kotahi Mahuta, kāhui ariki in the presence of the author.

Haki asked him: ‘What is the gender of the river?’ Te Kotahi replied: ‘A woman.’ Haki was intrigued by the response and asked “Why a woman?” The reply came back; everything the river does is feminine. Asked to explain; the response came. Well, it makes sense doesn’t it? The discussion ended abruptly. The author describes and qualifies Te Kotahi Mahuta’s response that Waikato is a female entity with the following, ‘the water comes from the bowels of Papatūānuku from under the ancestral mountains of Tūwharetoa is compared with the breaking of the birthing waters. The water, river is a life source for all living things. The Waters of Life while the embryo is developing in the womb. Ko te whare tangata. The river provides healing.’

This story is captured in Te Heikoko Katarina Mataira’s writings of ‘The River Which Ran Away.’ The water is used by Waikato iwi to pray for guidance, for healing purposes and safety in personal health, sea, river and travel. It cleanses the body and is the ‘celestial font’ of our people; a place of prayer. Baptism, cleansing is all part of the life cycle from birth to death which occur in the cultural practices of Waikato iwi. It is the repository of proverbial sayings and statement. The mana, ethos of Waikato iwi, the river practices are uniquely ‘Waikato.’ He piko he taniwha; the protective identity of a people “Each curve more beautiful than the last.” Effluent, leachate, poison, road runoffs, using the river a commodity and disposal unit which continue to poison her, communities feeding off her, chemicals to purify the manmade poisons discharge into her every day.

Waikato horo pounamu; Waikato the Swallower of Greenstone as an example, the many lives lost during the epic Battle of Rangiriri. The myriad of spiritual entities that flow through her watery veins with each spirit passing over on their final journey¹¹⁹ to the homeland where they will find eternal rest. In conclusion, the river

¹¹⁹ Te Takapau Whakangaromanga

is definitely female for the lives lost to the river in greater numbers are men, a statistic which outweighs women.

3.6 Waikato Taniwhā Rau

The Waikato River is well known for its taniwha, or water denizens. They come in many forms, both physical and spiritual and are guardians and protectors of the river. Below is a selection of taniwha which are located near Tūrangawaewae. Each of these creatures play an important role in maintaining the spiritual life force of the river and the people.

Waiwaia makes its home between Ngaruawahia and Te Puaha, the lower Waikato basin. The known locations are Te Weranga o Kapu (head) Ngāti Amaru and Te Ana o Tikirahi, Ngāti Tipa, hapū of Te Puaha o Waikato.¹²⁰

Karu Whero of Ngāti Naho is at home on the north eastern bank of Rangiriri approximately 4-5kms down river from Horahora Marae. Its secondary home is the island opposite the western bank. Ngāti Naho takes ownership of this taniwha.¹²¹

Patiki is discussed by Mite Kerei Kukutai of Ngāti Kaiāua, Rangiwāhitū. Its known location is Pakau Atū Marae, te Pūaha o Waikato. Its personification is a flounder that comes out at both night and day predicting death. It is rarely seen, however those who have seen it say that it is a brilliant blue.¹²²

The taniwha Te Papaka is located at the Manukau Estuary. In the form of a crab, its stories are known to the hapū of the area.

Tūheitia is at home in the Waipa River. Father of Mahanga and Tonganui. Kaitiaki are Ngāti Māhanga, Papa o Rotu Marae, Whatawhata. His story speaks of the transformation from man to taniwha.

¹²⁰ Te Taniwha o Waikato Written and published by the Centre for Maori Studies, University of Waikato, 1990

¹²¹ Ref: Pat Kingi Kaumatua, Horahora Marae 1990

¹²² Mite Kerei Kukutai- Te Taniwha o Waikato Written and published by the Centre for Maori Studies, University of Waikato, 1990

Te Ataiorongō. One of its many homes is at Raglan in the estuary by the marae and opposite Whaingaroa Ki Te Whenua (Raglan Golf Course)

Kaiwhare of Te Mānuka a Hoturoa (Mānuka Harbour aka Manukau Harbour) the original name of this harbour is Mānuka. The taniwha and harbour name are entrenched in the waiata mōteatea “Noho Mai Kiwi Tamaki”

Raparoa, Tarakēpiripiri, Ūreia, Pekehāwani and Tangaroa are taniwha¹²³ located in the various regions and district of Waikato. Korotangi¹²⁴ He manu tipua¹²⁵ is also regarded as a taniwha by Waikato Iwi. Mumuhau with Takareto are spiritual birds that were released from the Tainui canoe during the migration and flew direct to Taranaki Mountain. (Mumuhau is the carved figurehead at the apex of the Kimiora Cultural complex at Tūrangawaewae and faces towards Taranaki Mountain) Kaitiaki, our guardians are represented in many forms. The taniwha named provides a context of the decision by tribal leaders at Pūkawa¹²⁶ in 1856.

The profound statement ‘Ra te haeata takina te ripa ki Tauwhare’, See the dawn strike at the peak of Tauwhare ’by Te Heuheu Iwikau also provides a context of the mana of chiefs linked through his statement in a deeper meaning that translates for the writer ‘the rising of the sun from the east reflects onto the peaks of an ancestral mountain which transfers its energy and power to Tauwhare, the ancestral mountain that stands yonder¹²⁷ across the lake. The statement is etched into a commemoration stone at Pūkawa.

¹²³ Te Tumu Korero carved monument: Waahi Pā, Huntly Book second edition author Mamae Takerei

¹²⁴ Ref: Transactions of the New Zealand Institute TNZI 1889 Vol XXII

¹²⁵ Oracle birds

¹²⁶ Te Pukawatanga o Te Ahi Tapu o Rereao is on the south western side of Lake Taupo. Where Rakeipoho and his warriors. Rakeipoho and his group had already cleansed themselves after battle there they met with Rereao and his group who had yet to complete the cleansing process thus remaining tapu and was therefore still bound by the lore and rituals of the war god Tūmataunga. Both groups were not able to communicate with each other. At an agreed meeting point with nightfall upon them Rereao and his men prepared a large fire which cause the flames to burst hence the name Te Pukawatanga o Te Ahi o Rereao. At either side of the fire both men and their groups were able to communicate with each other. Ref: Te Whakatuwheratanga o Manunui-a-Ruakapanga 18 November 2006

¹²⁷ East of the township of Taupo

In the book ‘Biography of Te Pūea’¹²⁸ a photograph shows her teaching the children of the marae at the riverside about the river, the name, its purpose and the taniwha as protectors. The inclusion of taniwha in the waiata ‘Timatangia’ was part of her teaching disciplines.

3.7 Te Pūaha ki Te Riu o Waikato

Miro ia te pō is a haka that outlines the traditional history of the river upstream from the ‘wahapū’ the mouth of Port Waikato that identifies the historical sites of rangatira named in the composition. The haka is a composite written by the late Charles Tauhou (Pumi) Taituha o Rereahu and Ngāpuhi. It names all the sites of significance that relate to Waikato iwi and the composition is overarched by the impact on the mana of the Kīngitanga principles and the remnants of the war in 1863.

Leaving their hapū and papakainga, the haka maps out the journey undertaken by tūpuna to support Te Pūea in her quest to restore the mana of the Kīngitanga arriving at Ngāruawāhia on August 1921.

Miro ia te pō

Miro ia te pō

[Thoughts, plans] woven by the night

Takiri ko te ata

[Arise to implement] in the early dawn

Ko te mangamangaroa te urutapu tuatahi

Te Puaha, the winding pathway of sacred beginnings

Kei te pūaha o Waikato

of the ancestor Waikato [river]

E Ko Karewa

Te mana putanga atu ki a Tangaroa ki uta, Tangaroa ki tai

Karewa of chiefly being, the doorway to the great sea of Tangaroa

Ko te one tapu o Maioro

The sacred burial ground of Maioro

¹²⁸ King, Michael Dr published by Hodder and Stoughton 1977

Te tuahu okiokinga o te tini, o te mano

The resting place of the bones of ancestors

Ko Matawhiuwhi

Te kaokao riponga kupu o Waikato e tere nei

Matawhiuwhi, the inner ripples of worldly testaments that flow on through Waikato

Ko Waiwaia

Kei te take o Tikirahi te puke urunga te taka o manga mai

Tikirahi the home of Waiwaia, the doorway where the spirit enters into the realm of heaven

Ko Taramatau

Te paetapu tirohanga atu ki Okoro

Taramatau protector of the threshold that overlooks Okoro

Te kupu e tarewa, te Pouaru, te Pani ma te Rawakore

The remnants of the saying, the widowed, the bereaved and the Destitute

Ko Tutetaiki

Te rohe o te remu o taku kahu i raupatutia e Kāwana Kerei

Tutetaiki, the hem of my cloak, boundary of land taken by Governor Grey

E ko Ngeru

Ko te pou o Mangatāwhiri te ohaaki a Te Puea

Ngeru, the guardian of my inheritance, Mangatawhiri a place of solace and resurrection

E ko Karutahi

Kanakana mai to titiro

Karutahi, your eyes portray caution to walk with care

He tohu nui ki te iwi kia tūpato

Ko Rauwhitu

Ko ngā Tumutumu Whakawhanaungatanga

He piko he taniwha he piko he taniwha

Rauwhitu, protector of the fragments of remains, morsels of kin protected by taniwha at end bend of the river

Ko te Oneteā

Ko te pakanga ki Rangiriri te pakiata o te riri

Onetea, protector of the people where battle raged at Rangiriri

I rere ai te toto

where blood was spilt

Ko Werewere

Te moana o Waikare kua tūkinotia

Werewere, protector of Waikare, waters violated [by death-Rangiriri
1863]

Ko Te Aongarere

Kei Hukanui ki te Takapu ko te ara ngā mai

Te Aongarere of Hukanui, the rising up to....

Ko Taupiri te Maunga

The ancestral mountain, Taupiri

Ko Pōtatau te Tangata

Salutations to Pōtatau

Ko Waikato te Awa

Waikato River

The whaikōrero and karanga kura on Tūrangawaewae is led by the historical journey in the establishment of Tūrangawaewae with the pioneering families of 1921 at the helm. The marae is overarched by the Kīngitanga principle “Ko Ngāruawāhia tōku tūrangawaewae.” In the year 2000, of the original 22 tūpuna, five hundred extended whānau branches from the ‘Mother Tree of Tūrangawaewae.

He Awa Haerenga was initiated to revisit the historical journey undertaken by tūpuna when they boarded the Caesar Roose barge in 1921 to relocate to Ngāruawāhia under Te Pūea Hērangi’s leadership. A group of 40 men and women travelled by land and water to take in the history of the migration of tūpuna from Mangatāwhiri to Ngāruawāhia. The Awa Haerenga was to study by river and road of oral history that relates to the river, islands, papakainga, battle sites, known taniwha locations, Kīngitanga statements, whitebait fishing camps where whānau were levied fishing monies for the development of Tūrangawaewae.

Ko te pūaha o Waikato te puna o ngā moni ika

Hei awhina ngā wawata a Te Pūea

Kia tutuki te tongi a Tāwhiao

Ko Ngāruawāhia tōku tūrangawaewae

Trans: Te pūaha o Waikato refers to the hapū who are keepers and guardians of the Waikato River end before it heads out to the Tasman Sea. The lyrics clearly indicate the financial support from the hapū of the area so the aims and objectives of Te Pūea Hērangi is establishing Tūrangawaewae could be met and that the proverbial saying of Tāwhiao would be materialised.

He hereni i te pauna ika

He kapa ki Te Pūea hei awhi

Hei manaaki i te Kīngitanga

Te ra ōhāki ki Tauranganui

Trans: From every shilling paid for a pound of whitebait, a penny was taxed by Te Pūea to support the Kīngitanga and to support the annual commemoration day at Tauranganui.

The Tūara

Te Pūea allocated the families of 1921 to different areas. Their purpose was to develop the land and hold its mauri. Te Pūea returned to Ngāruawāhia to fulfil the proverbial saying ‘a tūrangawaewae mo te Kīngitanga’ by Tāwhiao it clearly states nothing else. Patoromu Matatahi and his wife Mere Te Kiri were the first whānau on Tūrangawaewae (Maungatapu) to hold the mauri of the land while Te Pūea returned to Te Pai Na to the land belonging to Tohikuri at Mangatāwhiri (Mercer). These are the names of the first wave of three groups from Te Pai Na who were relocated to Ngāruawāhia.

Matatahi

Enoka

Kaingakau

Te hauāuru

Taupiri

Te Wharetaka

Katipa

Taraiwa

Te Winika

Irirangi

Hiwinui

Pingareka

Te Aa

Te Umurangi

The Papakāinga Tūturu of 1921

Nukupera Kātīpa (Rongopai Tāwhiao-Barakat)

Motu Kātīpa

Henare Marumarū and Puātaka

Mamae (Ruruhi) Kamo, Tiamana (Mamae) Uncle Te Ripi Hērangi

Mōre and Darven Emery

Wanakore and Maata Hērangi, Tukua Hērangi, Whatihua

Rapi De Thierry

Te Hauāuru and Ngāwai, Tihirahi, Rhind, Tukere

Parukau and Te Paea Matatahi (Tohēhaia and Tutata Matatahi

Bill & Tere Wharekura, Kirimāhore, Peter and Betty Te Koi-Cherrington

Paul and Paraina Hiwinui-Paikea, Pītiti, Thackeray

Hariata Kapa, Jim and Ani Kukutai

Sisters Waimārama and Rautaramoa Kapa

Hariata Hērangi

Dave and Pare Pāniora, Miriona Pinga, Paraiti Blighty Rāpana

Mangu Tamati

Mere and Here Mōkena

Wiki Whakahinga raised Pou Ching Tapara

Piri and Ngāmako Poutapu

Taupiri Muru (Ngatono and Te Irohanga Kingi, Jim and Huka Joseph. Herekōtuku

Leo Muru

Paraire Herewini, Piriwhāriki and Turi Tahapeehi

Whata and Te Aue Tūpaea

Mihi and Tiare Haggie, Pingareka

Te Ahurewa Whare Karakia – Whenua Wāhi Tapu.

Te Pūea Hērangi Whare where Palm tree stands/caretaker. Kahu Coffin Te Anga.

River Road: Tom and Herehere Ngāhiwi

Neha and Pini Tahapeehi (rear) Kino Te Kora, Pero & Werawera Muru

Hera and Korotā Pinga, Hiwinui

Te Arānga and Tūtahanga Pingareka

Rangimahue Mahara

Kura and Wiremu Keremeta, Pita and Martha Keremeta

River Rd: Tom and Roka Pōkaia, Turi and Piriwhāriki Tahapeehi

By the year 2000 Tūrangawaewae has extended whānau of 500 family units from the original Tūpuna of 1921.

‘He piko he taniwha’

Suffice to say that the proverb for the river is akin to the cornerstone of each facet of marae operations. With each turn there is a ‘team leader’ who have left legacies. Positions were coveted by many however managed from the apex of the marae. The decision to lead parts of the operation was determined from within. Kāhui ariki was positioned into place to become responsible for an expected successful return, most times the success was because the team knew best. However there were great leaders among the people, from Ngāti Mahuta, Wāhi Pā the legacy of Tonga Mahuta, his children Tumate, Hera, Te Marae, Sally were inspiring, determined and led with reverence.

At Tūrangawaewae, Matapaepae Apiata was the only woman who was ‘thrown’ into the Chairmanship of the marae. In her own words she was always ‘short arm’ meaning that her arm when extended could only reach her mouth to ‘drag’ on her cigarette. Te Pūaha ki Mānuka have its kāhui ariki leaders, Te Pūea Memorial Marae, Māngere is the same. The various marae of the West Coast from Te Ākau, Whaingāroa, Moerangi, Kāwhia, Taharoa, Te Maika and inland, each hapū and marae are the internal support infrastructure of the manākitanga system of the Kīngitanga.

‘Kotahi te hoe o te waka’

I would enjoy watching the faces of people coming to Tūrangawaewae, each year the coronation affirmed for me my role and purpose. As the attendance to the event became greater roles of responsibility which gave purpose as a whānau collective and each marae to grow, gather and donate food. To do so gave an inner soul satisfaction of being able to contribute and to work in unison.

Buildings restored, designs on a hundred post repainted, lashings on waka taua replaced, gardens refreshed, equipment from supporting marae checked in and out, trucks moving from district to district collecting and carrying mattresses, bed making, developers earthworks sites prime places for the harvesting of puha, watercress patches tagged for coronation, paddocks of potato seconds picked bagged, men skilled butchers, boners rolling meat for roast, bagged diced beef for meals at the ready to be cooked their daily task directed by a menu board. The teams of worker erecting marquee with hay as ground liners, tents, safety rails, ablution duties, cultural etiquette, protocol, royal visits, world dignitaries, Whānau ā Kiwa, ā Motu. Waitresses are always undervalued. The schools play a very important part the celebrations.

The management of a state funeral, the collective self-appointed leaders from river to marae to the ancestral mountain, the young Pākehā man begging to be given something to do to honour the memory of a loved ariki, a huge undertaking managed by the use of private cell phones.

Purpose of Tūrangawaewae

To understand the purpose of Tūrangawaewae we need to reflect upon 1863 when Waikato had been the focus of colonial attack and prejudice during the governorship of George Grey. On 8 December 1863, Ngāruawāhia, capital of the Kīngitanga was seized by imperial troops. Pākehā took ownership and renamed the town Newcastle. They settled, no doubt with the mindset that the ‘ownership’ of the town was theirs to remodel. It was a period where its community saw Ngāruawāhia reformed to become a replica of old England with a name like Newcastle it was definitely a grand start. A name that would become but a memory on legal documents that provided individual ownership to land once owned by King Pōtatau Te Wherowhero great-grandfather of Te Pūea Hērangi, who was forcibly

removed from his land by the dominance of 7000 imperial troops under Duncan Cameron's orders.

Te Pūea and the first wave of whānau from Mangatāwhiri arrived at Ngāruawāhia August 1921. She purchased land and began to develop it. Buildings began to rise from the ground, more people had begun to arrive and live on the land making the challenges for her greater. With the constant threats from local government Te Pūea refused to be intimidated by colonial processes. The early years of 1920s became the bulwark in her thinking' colonial bylaws were demanding, health authority's random checks, businesses were sceptical about the 'natives' moving into 'our' town, damnation of Māori was rampant.

The government failed to provide health care for her people. Because of her experiences in Mangatāwhiri during the epidemics of 1913 to 1918, Te Pūea attempted to establish a hospital only to have the project overruled by health authorities because the architectural design did not meet the specifics of its building regulations. Te Pūea knew that her people needed to be protected. Throughout the years of development she was continually haunted by the reality of Pākehā dominance and the threat to use health arguments to close down the commune at Tūrangawaewae.¹²⁹ The principles of her demands to her people were simple, the highest priority on her list was hygiene. The standard had to be impenetrable. She lived and ruled by the creed "*we might be poor but we are clean*"

She thrived on the challenges and became a formidable adversary to politicians Pākehā and Māori alike. She expected equal treatment and respect from them. Her mana as kāhui ariki of royal descent had preceded her and she was willing to allow it to do so if it was to benefit her people. Her trusted friends as she would call them, Judge Acheson and Pei Te Hurinui Jones began to work on a document that was to become the 'Ngāruawāhia Pā Constitution 1940.' The document set out the rules and regulations of the 'Pā' (Papakainga) it defined the purpose of the Pā and for whom it would be for. The document to the author's knowledge was the only

¹²⁹ Nahu Mathews, Tini Te Pou o Mangatawhiri foundation member, Interview 13 April 1983
Mokena, Te Tauhou, Te Pou o Mangatawhiri foundation member, Interview 13 April 1983, Grand Aunt to Mamae Takerei

constitution that set the '*Pā*' apart from other entities, characters or organizations as such. The document was unique and worded for its responsibility to a greater population thus being the Kīngitanga.

The constitution formally became an Order in Council 1 May 1940; Section 12 of the Constitution of 1 May 1940. The schedule states; "For the use of the members of his tribe and of all people who shall fully acknowledge his chieftainship or that of his successors."¹³⁰ The '*Pā*' and its population had grown from the whānau of Mangatāwhiri, Te Pūaha to the Aotea Harbour of Moerangi and the West Coast of Kāwhia.

By 1944 the '*Pā*' had become the designated venue for the annual coronation of the fifth king, King Korokī. All celebrations were relocated from Waahi Pā to Ngāruawāhia. Iwi attendances to the coronation soon grew to thousands. The demand on the workforce became greater and more buildings were needed to accommodate, feed and shelter the people. As the coronation grew in numbers so did the economy of the township. Businesses that were sceptical of the '*natives*' had become dependent on custom from Te Pūea, from the Pā and the visitors to the annual event. Storekeepers began to stock their shelves with black clothing, footwear and food. With each annual coronation, the businesses of Ngāruawāhia benefitted by the out of town custom, the attitude of the storeowner began to change. Each business began to realized that with the influx of Māori to the town it had and would continue to bring about a rise in the economy. With long memories of 1921 on the back burner, local relationships began to rebuild on trust.¹³¹

One relationship in particular that Te Pūea forged with numerous purchases from the store was with the manager of the Framers Trading Company, Ngāruawāhia. His name Arkles will remain an intrinsic part of the history of Tūrangawaewae.

¹³⁰ Ref: Clause 1 of Schedule of the Constitution signed by King Te Rata Mahuta Tāwhiao Pōtatau Te Wherowhero 11 Aug 1921, Witnessed by E.J Tenell JP, Huntly¹³⁰ Gazette # 68 2 Nov 1950

¹³¹Takerei, Mamae Personal Archives, Historian, Curator of Taonga Maori & Direct descendent of pioneering whānau (First Wave)

Akara Dining House was named for him, his personal contribution was the roofing on the dining room. A babe born to the whānau was named Akara¹³².

Te Pūea utilized politicians to expand her vision. The government was a vehicle that Article Three of the Treaty of Waitangi convention provided was the means of training. With an understanding between her and Apirana Ngata, a partnership grew that would prosper in the training of men in the farming industry work schemes with his personal endorsement. Her determination to fundraise¹³³ for a building project at Ngāruawāhia, Mahinārangi the carved ancestral at Tūrangawaewae, is an outcome of a partnership which can be celebrated. Her established relationship with Ngata lends credence to her persistence to seek his support, directions and instruction.

Although Ngāti Porou was not part of the infrastructure of forming a 'kīngitanga,' Apirana Ngata recognised Te Pūea's commitment to providing better training opportunity for her people in government land development schemes. With Tūrangawaewae as the corner stone of the Kīngitanga, a central building in her thinking would become the catalyst of uniting iwi together. To achieve this she navigated the North Island with her troupe Te Pou o Mangatāwhiri to fundraise, performing at concerts and finally venturing into the East Coast. It was there in the heart of Ngāti Porou with Apirana's encouragement and support his people gave willingly. That gesture provided Te Pūea with monies which funded the building of the carved meeting house on the marae. With the onset of the Depression, the project continued under the support and co-direction of Apirana Ngata who became actively engaged with the building project, enlisting tribal support and carving expertise from Te Arawa.

In her reign, Te Pūea challenged government protocol, she also seized the opportunity to include in the itinerary of Queen Elizabeth II and the Duke of Edinburgh a visit to Tūrangawaewae. She wanted the royal dignitaries to have a

¹³² Akara Wetī, son of Pa and Hana Wetī with tribal affiliations to Waikato and Maniapoto. The Wetī whānau are descended from Tupuna of 1921

¹³³ Enoka Karepe, Tiamana - Te Pou o Mangatawhiri foundation member, Interview 13 April 1983 - Grandmother to Mamae Takerei

firsthand view of Kīngitanga, making the statement that the prestige which sets the Kīngitanga apart from any other movement was not to be compromised by the colonial powers. Queen Victoria declined King Tāwhiao's request of an audience with her in 1884, instead her courtiers redirected Tāwhiao to discuss the 'matter of land confiscation' with the government of New Zealand. He returned saying that he went as a Māori and returned as a Māori, meaning that he was not afforded the courtesy of respect.

The principles and etiquette of Māori process is that a face to face meeting provided an opportunity to have an honest discussion with each other. By doing so it also showed a respect of the ranking and personal prestige, the mana of a person. The king and his party believed that the integrity of such a meeting was vital to the sustainability of an ongoing relationship between Māori and Pākehā in New Zealand. In their naiveté, Māori lore, principles and respect were given no heed to their intention and the King and his small party were dismissed like beggars and sent on their way.

A manner disrespectful to him and his party who had travelled by sea, thousands of miles to show courtesy and respect, the King was not afforded either. That long-awaited meeting would take place 132 years later in the presence of King Tāwhiao's great, great, great granddaughter Te Arikinui Te Atairangikaahu, in 1995 with a formal Apology from Queen Elizabeth II. An apology from the New Zealand government, the land grievance settlement signed by her on behalf of Waikato. A process that took four (4) minutes.

By the force of nature¹³⁴ and returning to the land,¹³⁵ Tūrangawaewae would become the stronghold of the Kīngitanga. The 22nd of May 1995 the main courtyard of the marae had been prepared to receive the Crown and Government representatives. The people in anticipation of the long-awaited outcome, memories of loved ones passed young and old, the weather provided the setting, overcast, mist surrounding the ranges, the river plays to the mood of the spirit, the thrill of a singular voice cuts through the eerie silence, the government parties had arrived at

¹³⁴ Constant flooding at Mangatāwhiri

¹³⁵ Ngāruawāhia the centre of the Kīngitanga land once owned by Pōtatau

the marae. Advancing onto the marae, the act was solemn, the formal challenge by the Tū Taua sending cold chills through the body of both the advancing group and the people watching, the spirit of the men engaged in a time warp, their anger suppressed in a time capsule sensationally released by words and action. The sense of 1863 was evident.

The process was refined to act out the duty of each party, culturally, politically, history was being repeated. The images etched in the faces of the host, memory recall, tears, anxiety and expectation. In bringing the redress of land confiscation to 'sleep' the signing of the Deed of Settlement is complete. Then, unannounced the Minister of Treaty settlement is escorted onto the Marae carrying the ancient relic Korotangi to complete the signing. In receiving Korotangi an Arahura greenstone hand held combat weapon "Raupatu" was given in exchange.

Senior Tainui kaumātua Meto Hopa¹³⁶ questioned the timing of the handing over of Korotangi. Why was it given after the signing? Why it was not gifted before the signing? He believed that in doing so it would have shown a greater sincerity in the intent rather than after the signing. The issue of Raupatu has been a long standing one. The ātea, main courtyard of the marae provides the platform for discussion of such matters. The variety of topics, subject matters is deliberated at Tūrangawaewae, the ability of the speakers to convey sensitive matters under the cultural lore and in practice is the underpinning process of protocol afforded to all.

Tūrangawaewae is the vision of a man, a prophet and a king. It became a reality by the determination of his granddaughter who was driven by the need to provide for her people. With each succession to the ahurewa tapu, the sacred pedestal of the Kīngitanga, the legacy of responsibility to provide hospitality to equal the prestige, mana of its ariki who had by lore of the land and the mana of chiefs became king. The legacy to care, feed and shelter the people lay with Waikato. By the creed of tikanga, Waikato became duty bound to provide, serve and to uplift and protect the mana of its ariki. On the 2 May 2018, 160 years has passed since Waikato undertook to carry this responsibility. Many an opportunity has provided an invitation to the

¹³⁶ Meto Hopa of Wairere, Mahuta

chiefs of the land to take the Kīngitanga back. No iwi has seriously taken onboard the responsibility.

The marae Tūrangawaewae is like the Kīngitanga, it belongs to the people. Waikato hapū who have become hau kāinga¹³⁷ on the land since 1921 and are the kaitiaki, caretakers of the marae on behalf of the Kīngitanga. From them your place in your genealogy remains as the ūkaipō¹³⁸ of your ancestors. In my case, I attribute my ūkaipō to Te Pūaha from where my hapū came from when Te Pūea relocated them to Ngāruawāhia. I can also attribute my ūkaipō to Ngāti Mahuta and Ngāti Whāwhākia to the north, and West Coast to the landing place of the Tainui canoe. From the original tūpuna, their descendants claim Tūrangawaewae as ‘their marae.’ By virtue of the proverbial saying by Tāwhiao; ‘tūrangawaewae mo te kīngitanga’ the people of the Kīngitanga can take ownership of the marae.

The use of the modernised saying ‘tūrangawaewae mo te Ao katoa’ takes away the ownership and mana of the Kīngitanga from the people. Two matriarchs¹³⁹ chose to change the proverbial saying; with today’s generation the saying has become set in their minds and thereby is doing so transfers the ownership intent as determined by Tāwhiao to someone else.

They have never been corrected and therefore the claim that the marae is theirs is passed onto their next generation. Tūrangawaewae is the marae of the Kīngitanga and for that reason, clarity of ‘ownership’ is important just like the ‘Kīngitanga’ the reasoning is one in the same, both belong to the people. The purpose of the marae is to provide for the care, need and establish goodwill. Te Pūea declared that the role of the marae hau kāinga would be to care for the people, feed them when they are hungry, clothe them when they are cold and to foster goodwill and peace.

The inaugural meeting to establish a marae committee for Tūrangawaewae was held on the 26th January 1946. Membership for that proposed body were representatives

¹³⁷ Residents on the commune, marae

¹³⁸ Ancestral birth place. On my father’s side extending to Ranginui, further east to Tuhoe and my maternal grandparents to Rarotonga and Tahiti.

¹³⁹ Tata Herewini and Te Aue Tupaea of Waikato.

of people from various hapū of Tainui. Because of its Kīngitanga status, Te Pūea handpicked the people who were to attend the first meeting. On completion of the process Te Pūea said:

"Ka hoatu au te mana o te pa ki te komiti ma koutou e whakahaere ēngari kia tika te mahi i ngā mahi"

“I now hand over the responsibility of managing this marae to you however with the caution (warning) that you are to do work with integrity” Te Pūea Hērangi 1946.

3.8 Conclusion

The first Hui of the Committee was held at Tūrangawaewae on the 11th June 1947, followed by another held Sunday 29 June 1947 under the veranda of Kimikimi. The meeting agenda was to establish policies and tikanga for the marae. Members Korota Pinga and Charlie Tamati concluded based on Te Pūea’s teachings and practices that the following principles had to be abided by all. These were,

- Manaakitia te iwi
- Whangaingia te tangata
- Kia mau ki te rangimarie me te aroha
- Mahia te mahi hei painga mo te iwi

The saying *‘Mahia te mahi hei painga mo te iwi’* is a legacy of Te Pūea from it the philosophy of care, need and respect is the catalyst when describing the purpose of ‘tūrangawaewae’ Those that gave of their own freewill to commit to her vision, the whānau who fished, walked and raised money, built, worked market gardens, cleaned and prepared the marae to cater for the annual Kīngitanga event were driven by a common purpose and that was the Kīngitanga. ‘Our combined hapū, whānau, friends, tribal and mātā waka are the heartbeat of each celebration uniquely Kīngitanga. Te Pūea said ‘Koinei ngā kōrero tēnei marae, hei aha hei hākari mo te ngākau me te hinengaro. Trans: ‘the saying of this marae is the driving force of our commitment; it feeds the soul and spirit’

Te Pūea: 'E kore e mutu te mihi ki ngā marae, te tuara o te Kīngitanga e awahi tonu nei ia Tūrangawaewae i ngā wā o ngā hui o te Kīngitanga, tena koutou. Trans: She was indebted to the Waikato marae, the backbone of the Kīngitanga who had continued to provide support for all the Kīngitanga events and gatherings

It is suffice to say 'without regret the people will come and go but the vision will remain; though the application of process through changing times may have a different face and thinking, the 'living' spirit of Tāwhiao, Te Pūea and Kīngitanga is greater than the human intervention, *'they will live on'*.

Chapter 4

Tūrangawaewae and its Meanings

4.1 Introduction

This chapter will examine a number of structures and landmarks in and around Tūrangawaewae and discuss the history, meaning and connection each has to the marae and the Kīngitanga movement. This section discussed how these different elements of Tūrangawaewae embody the beliefs, history and future of the Kīngitanga. There will also be a detailed discussion as to how these structures came to be at Tūrangawaewae, who were involved in their establishment, and how they have and will continue to influence the Kīngitanga.

4.2 Pare Waikato

During the development of Tūrangawaewae, a much needed whare puni was built to provide for tangihanga, for hui ā iwi and a place for manuhiri to rest and sleep. Te Pūea delegated Parukau Matatahi the task of building a whare. She also formed Te Pou o Mangatāwhiri to search and forage monies for the build. This building, Pare Waikato, was completed and opened on 18 March 1927¹⁴⁰.

After her visit to Tonga and Mangaiā in 1947, Te Pūea was impressed with the sewing skills of the Anau¹⁴¹ of Rarotonga. She commandeered the sewing guild of our Pacific whānau and local groups in Waikato to make embroidered pillowslips. When outfitted marae style, the white linen bedding offset with twin pillow slips continue to provide a unique look of distinction to the whare. ¹⁴² The Methodist Church Women's Fellowship Sewing Guild also embroidered slips for both Pare Waikato and Pare Hauraki.

¹⁴⁰ Extracted from Pare Waikato Matriarch of the Marae, authored by Mamae Takerei published 18 March 2017

¹⁴¹ Māori whānau, families

¹⁴² Extracted from Pare Waikato Matriarch of the Marae, authored by Mamae Takerei published 18 March 2017

In 1961 kōwhaiwhai and tukutuku panels for Auaukiterangi the ancestral carved meeting house at Maketū Kāwhia were woven and constructed in Pare Waikato, under the leadership of Hikairo and Rawerawe Hērangi and Huaitekamo Kukutai.¹⁴³ Pare Waikato was refurbished in 1970 under the marae Committee Chairmanship of the Late Tom Raumati supported by trained, master builder Jim Kukutai Hardies NZ sponsored the claddings which is affixed to the whare and painted over with ‘cherry red’ can still be seen today.

With the use of the whare for Pō mihimihi¹⁴⁴ and haka, the wear of the wooden floor began to show. The pine flooring was replaced with tongue and groove flooring stained with homemade floor polish.¹⁴⁵ With the flooring replaced, on instruction by Te Arikinui it was never to be carpeted. She wanted the floor to remain natural and that whāriki, woven flax mats were to cover the floor. The tikanga that governs the whare is that the whāriki whakairo, the patterned flax woven mats were for the feet of ariki and manuwiri tūārangi. The poha, boiled plain harakeke mats were for the paepae ‘te taha’ hau kāinga. The whāriki whakairo that graces Pare Waikato today is the legacy of Noti Tūpaea Mahu of Ngāti Tipa, hau kāinga of Tūrangawaewae and a reputed weaver and artist of many forms. Another unsung heroine of the Kīngitanga who has since passed.

The restoration of Pare Waikato in the 1970’s involved the upgrade of the mahau. The author was one of the restorers, cleaning, painting the poupou, heke and trimming. With scaffold under the roof of the veranda many moments can be recalled. With the tapu removed, the workers were free to eat, radio blaring in the corner, watermelons being thrown up to eager waiting hands only to splatter on the concrete floor below, such a waste. Te Arikinui would bring bags of lollies, chocolate, the work hours unlimited and ended only when darkness fell and when the lines of the design went elsewhere outside of the stencilled lines.

¹⁴³ Authors mother

¹⁴⁴ Eulogy, a Waikato iwi practice

¹⁴⁵ Authors mother Huaitekamo Kukutai

Te Arikiniui made tikanga flexible. The cultural rules of tapu and noa¹⁴⁶ in her view could easily accommodate allowing the work to be done. Painted native fauna graced the doors, roosters painted on the inside indicative of rising with the early morning light, Te Pūea would say, ‘Maranga, maranga, wake up, wake up it’s time to work.

Pare Waikato has been used ‘*a la motel style*’ to accommodate guests of Te Arikiniui during her time. The house was converted into a hotel style with décor to match for her guest. Laid out with beds and bedding, embroidered pillow cases, plants mirrors, mobile cloth racks, Pare Waikato became a Five Star hotel for a week. Converted back to the traditional wharepuni¹⁴⁷ her duty as the ‘matriarch of the marae’ was to accommodate and provide for the needs of marae guests. Today rangatahi of the marae continue to carry the mantle of the ‘Kapok Gang’ to preparing the whare to receive ‘kaupapa’ ā Marae.



Image 20: Pare Waikato side entry facing Māhinārangi with Kimikimi Whare overhead. Photo supplied by Mamae Takerei.

Pare Waikato represents the last bastion of pride, the wharepuni or sleeping house is the last of its kind. Memories that culminate a history of people passion and pride, their faces are but memories of their past. The matriarch of the marae, the whare

¹⁴⁶ Tapu, sacred Noa, common

¹⁴⁷ Extracted from Pare Waikato Matriarch of the Marae, authored by Mamae Takerei published 18 March 2017

faces the east. At times tangihanga were held on the veranda in accordance with traditional practice. Once the body was laid down and the bereaved settled, mourners were received from the front of the whare. Speeches of farewell were afforded over the deceased, orators standing outside the mahau, people sitting under the trees where the bench seats are today. In the late sixties, due to changeable weather the protocol was relaxed and the tangihanga process and the body were taken into the whare. It has remained there since.

As the matriarch of the marae, the Pare Waikato house was a focal point of the marae. Many of the hands of the Kīngitanga who worked in Pare Waikato have passed beyond the veil their images adorn its walls. A workforce now spiritual beyond the imagination of the mind wove the thread of magic in every corner of Tūrangawaewae during its build. The stories of the baker, the butcher all worked rhythmic in motion. Skills acquired on the ‘run’ doing the work by copying someone else, one learned very quickly how to ‘work’. Thinking on your feet was the norm. It didn’t matter if you didn’t know how, you were expected to find a way of how to do and make yourself useful. Given a hammer you were given simple instructions like ‘Here’s a nail, put this timber there’. Too many miss hits on the nail head brought sharp but fun-loving criticism from the ‘expert’. Many ‘bush carpenters’ were born during the era of 1921 to 1929. Men self-trained became boilermakers, engineers, builders, gardeners. The heart of the marae functioned on common sense. Whatever was required, the challenge was to make it happen and happen it did. No one walked away from a task, left undone meant undue pressure on someone else.

The respect each one had for another during that period of their lives was unsurpassable, however so too that *‘te kai o te ngutu’* gossip was rampant but never in the presence of Te Pūea. The menial jobs of keeping the grass low with shearing scissors became the hive, the gossip centre of the marae. It was natural to say “I rongo koe i....Did you hear about”... All talk changed when Te Pūea came onto the scene. The same would be said of peeling vegetables. It was a place where I got my inside views of life, the history, singing, gossip, updates, ‘who’s who in the zoo’. The updates of what’s happening. It was an experience like no other. The value one got from listen to ‘talk’ prepared me for life ahead. She knew them too well.

Sometimes they didn't know themselves or each other well enough to know that their plans and attempts to 'defy' the Ol'Ma (Te Pūea) was always exposed by her 'spies' the three Pingareka sisters.

Many interesting stories are retold as part of the unique history of the marae and Pare Waikato. Tautau Mokena breaks from te reo Māori tailing into the shearing shed mentality and ending with 'Come and get it', as she welcomes people in to eat. She had the ability to bring light into a sombre moment of traditional process of farewells to the dead. Leading the Kapok Gang with the same mentality this was its strength. The women worked the houses carrying kapoks (mattresses) cotton lined and filled with wool pieces shorn from the belly of the sheep which eventually became all but rocks when slept upon, these were soon put to rest on top of a fire.

The energy of women in their late 50's brought a welcome spark to the marae. Each was called 'Joe' which naturally confused the new recruit. Pākehā women, friends, professional associates became enlisted into the Kapok Gang and stayed for years, taking their holidays around the coronation, and many died in service like the rest of the Kapok Gang. Blended Kīngitanga whānau also contributed, and for Alex (Āreka) McKay the teenager of an Irish uncle, protégé of Te Pūea's. Āreka lived his life committed to the Kīngitanga like so did Cecil Badley. Both were given state funerals at Tūrangawaewae. Cecil laid in Pare Waikato, we all spent our Christmas with his wife Joan and niece Anne Parsonsons a university professor, converts of the Kapok Gang.



Image 21: The original ‘Kapok Gang L-R Pare Gray, Huka Muru Joseph, Marama Ngahiwi Kātipa and Te Tau Hou (Tautau) Mokena. Photo supplied by Mamae Takerei.

Pare Waikato was the place where ‘training’ was undertaken during tangihanga, watch, look and listen, when to move, what not to do in the house. Training in marae terms meant following others and identifying in later years where and what is your niche. Your strengths determined the best place for you to be. If it was washing dishes or scraping plates it didn’t matter, every facet of marae operation was dependent on your contribution big or small. Seeing their faces each time there is a tangi or a person who has passed and is lying in state in Pare Waikato the Wall of Memories brings one back to reality to recall and pay respect to them, our teachers. They are remembered with reverence, their legacies, personalities, the imprint of their hands, the pathways they forged for their whānau to follow. They are the pillars that hold up the structure of the Matriarch of the marae, her physical purpose and spirit has continued to clothe our families lost to the marae. Pare Waikato is a remnant of the past, her warmth in times of sadness has been greater than her ability to provide a place for the visitor to coronations to rest. She continues to play a huge part in the education of the hau kāinga.

The Creed established by Te Pūea was

‘Ko te Tangihanga i te tuatahi

Ko te manaaki i te Tangata te tuarua’

Trans: First it is a Tangihanga that preceded all things on the marae
Secondly it is followed by care and hospitality.

There was a time during the reign of Korokī and Te Arikinui when the protocol of receiving iwi after 6pm took place in Pare Waikato. Commune living on the marae is to work together and sleeping in the whare together is a natural thing to do, it is part of our culture as Māori. Over the years Tūrangawaewae, like other marae, has tried to accommodate the needs of the iwi. Pare Waikato as the matriarch during a Kīngitanga event such as the Coronation as the principal house is designated to manuhiri tūārangi, visiting dignitaries or motu kaumātua or tangihanga.

There is a tikanga, a lore and process for death, annual events, for international or invited guests in the ‘whare’. The layout of the house and preparation of bedding marae style¹⁴⁸ must in accordance respect the individual so that no one steps over their heads. Instituted by the Kapok Gang, these are some of the rules that Tūrangawaewae abides by when Pare Waikato is used for accommodation.



Image 22: Susan Pihama Stevens (Tihirahi Hauauru) and Nora Gagie (Pingareka Haggie) with embroidered slips made by Takitumu Va’ine. Mamae Ingram (Pingareka Haggie) Nora Gagie making beds. Image supplied by Mamae Takerei.

¹⁴⁸ Beddings were made on the floor

To close this section, Pare Waikato in my view is the monumental memory that emanates a sense of oneness of belonging to the marae. It is the place where the hau kāinga (residents) and spirit of the 1921 tūpuna come together from the attendants who served guests Devonshire morning tea to the meat processor who never see the coronation from his station in the ‘dungeon’¹⁴⁹ of the Kimiora complex, it is the one whare in which the visual image of callous and manicured hands is one in the same.

Pare Waikato in her ‘humility’ without trimmings and finery bring equality in times of grief. Her doors are open wide at the final night before the burial of a loved one the next day, the camaraderie spills out onto the marae proper. Families who connect to the wall of memories reminisce, children playing, the hub of the marae has returned if only to say goodbye to someone whose energy and contribution is spiritually etched into the corners of the marae ātea, courtyard. The principles and values of the Kīngitanga is undoubtedly manākitanga. Pare Waikato we salute you the house where we cry our tears, where we are taught right from wrong, a house so full of memorable reasons why we must continue the pledge of our tupuna to carry the life force, the mauri of the Kīngitanga.

4.3 Waikato River

I have chosen to include the river in this chapter because of its immediate relationship to the Kīngitanga. The marae, the Kīngitanga and the awa are an embodiment of each. In 1856 the chiefs of the land that held ‘mana whakahaere’ over mountains, river and people assembled at Pūkawa¹⁵⁰ to determine who would be king. Based on his prowess, ability to protect, Pōtatau Te Wherowhero was favoured. The question of hospitality arose. In choosing Pōtatau his profile was measured by the proverbial saying ‘Waikato taniwharau he piko he taniwha’ meaning the ‘size’ of the mythical taniwha as opposed to the real life kokopū was greater thus by far proving that Pōtatau had the ability to provide. With the Waikato region geographically position central of the north island the consensus favoured and ruled that Pōtatau Te Wherowhero would be offered the Kīngitanga. The taniwha as the protective entities of the River gave credence to the profile of Pōtatau; he became king.

¹⁴⁹ Basement of the Kimiora complex

¹⁵⁰ Western shore, Taupo Lake North Island New Zealand

Post arrival of tūpuna from Kāwhia after the final landfall of the Tainui canoe to the region, gravitating to settle by water, river life was robust, activity and culture grew from within the communities, managing pockets of land as a papakainga¹⁵¹, livelihood and agreed ‘rules’ to live by fishing, storytelling, marae, community interaction, values and principles that would protect the integrity of the various Waikato hapū. Compositions¹⁵² penned by whānau that lived by the river recorded the lifestyle where families lived off the river’s bounty. The river was their food house where each took responsibility to ensure that the food source was sustainable for future generations.

For the ‘river marae,’¹⁵³ the river is an integral provider, a safe and trusted classroom and playground for our children. Our belief in the river stems from the teachings of our parent’s, cultural practices and knowledge handed down from their tūpuna. The pattern of sustainability was an expectation. Each whitebait community took responsibility in practicing lore and applying this tikanga to the environment, land and river, plants and people. The taking of food from the river had to be for a purpose, taking from it enough to live by. The reading of the tide, hues in the sky and on water reflected by nature and what this meant, the wind, the seasons, spawning ground, wetlands and behaviour patterns were intrinsic. The river whānau¹⁵⁴ were experts in sustainable management to ensure longevity of its resource. Learning the principles of river life, stories of taniwha¹⁵⁵ mythical guardians of the river were never frightening because they were always portrayed as kaitiaki or guardians likewise understanding the ‘role of the taniwha’ its

¹⁵¹ Settlement, commune

¹⁵² Rau, Māhia. Title: He matamata te kai Rangatira - Te Matatini 2004

¹⁵³ Papakainga and marae adjacent to the river

¹⁵⁴ Seasonal fishing families

¹⁵⁵ A creature of many forms the taniwha are supernatural creatures whose forms and characteristics vary according to different tribal traditions. Though supernatural, in the Māori world view they were seen as part of the natural environment. Taniwha have been described as fabulous monsters that live in deep water. Others refer to them as dragons – many taniwha looked like reptiles, had wings and ate people. They could also take the shape of animals such as sharks, whales, octopuses, or even logs. Some taniwha could change their shape, moving between different forms. Taniwha were either male or female. They usually lived in or near the water – lakes, rivers or the sea. They hid in lairs known as rua taniwha, which could be deep pools, caves, or dangerous waterways – areas that people avoided. Basil Keane, 'Taniwha - Te Ara - the Encyclopaedia of New Zealand, <http://www.TeAra.govt.nz/en/taniwha/page-1> (accessed 12 December 2017)

relationship to the land, to hapū and iwi. Its profile was catapulted into history when it became the catalyst for deciding the leadership of the Kīngitanga over the country.

Michael King¹⁵⁶ provides an example of ‘a taniwha’ when describing the experience of Tūmokai Kātīpa, husband of Te Pūea when looking down onto the river whilst working on the ancestral house Māhinārangi circa 1929. In preparation for the formal opening Tūmokai witnessed the act of ‘something ‘in his view was supernatural. This experience aligned to the traditional expectation when constructing new buildings. The materials used for the building were from the land and its relationship to the water is intrinsic for land must have water to survive. The experience reminded the men that they were working in the lore of ‘tapu’ a process that is veiled by a life force beyond the physical.

It is our belief that as children when swimming in the river that we were being protected by the taniwha. There was never a concern about children going down to the river. Parents would teach them how to swim by having an older sibling in the water to rescue the learner from drowning. Satisfied that the child was safe they were left to enjoy the water, to gain confidence under the watchful eye of an older sibling. The river was a way of life and was enjoyed by all. To swim out to the middle at a very young age of 6-7yrs, fear was not a factor. Somewhere close by there was always a watchful eye, just an arm’s length away. A log provided buoyancy for the swimmer to reach out, hang on and kick and splash redirecting the log towards the river’s edge.

1958 was the big flood, everywhere along the river, the landscape was covered with water, the Waikato and Waipā regions were hit badly. In some areas the water level had left its mark on the sitting rooms walls of homes that I had visited in Ōtorohanga in the early 70’s. At Tūrangawaewae and Ngāruawāhia the river was much kinder, the dams monitored the release of water however once passed Tūrangawaewae at the confluence of the rivers Waikato and Waipa the volume was uncontrollable. The area extending from the point at Ngāruawāhia suffered the worst imaginable flooding during that period. The onslaught of water was merciless, the animals

¹⁵⁶ Te Pūea A Biography pg 142

where possible were moved to higher ground. The deluge of water in torrential volumes screaming to be released threatened stock, homes, people, school and townships alike.

The message came that we were to evacuate our homes and move to the marae. This began a process of stacking everything up high onto tables and packing what was needed. I had to go and get the boat from my uncle's house next door. There was water everywhere. The drain that was cleaned each year by my grandfather became part of the river, getting the boat meant swimming next door. The excitement of rowing over the drain, around the house's watching whānau anxious about their homes, wondering if it will be liveable once the water has receded. Squeals of delight by children, an adventure of doing all those kid things when there flooding. The parents didn't worry about their children because all 'us' Pā kids could swim. My mother's familiar whistle brought me back to reality, I have to go and get our things and take these up to the higher level of the land where there were trucks and tractors waiting to take everyone's stuff to the sleeping houses Pare Waikato & Pare Hauraki. Even the Pākehā community who lived closest to the river's edge were invited to stay at the marae. Though the offer wasn't taken up nevertheless the invite was there likewise the consideration for their safety.

4.4 Te Mana o Te Awa

The flooding in Māori and biblical terms is an example of how great the spirit of godly intervention can be. The respect and protection of land, water and resources is only sustainable through care. The river in terms of spiritual belief and Waikato iwi cultural practices are founded and implemented in accordance with the traditional of guardianship, kaitiakitanga. The proverbial saying, '*Waikato taniwharau, Waikato of a hundred monsters*' permeates the spirit of the taniwha. Its mana is infused by the physical representation of rangatira and hapū, the communities who are charged with the responsibility of care, kaitiakitanga of the river. Each community's livelihood was dependent on the river, land and its resources. The teachings prevailed through instruction, storytelling and compositions in song and oratory.

The awa emanates our cultural identity that is uniquely Waikato in aquatic use, lifestyle, access to neighbouring ‘bends’ marae, robust interaction cultural and ceremonial events, the ‘freeway’ of trade in the 1800’s, the baptismal font of our children and the life source of people, animals and plants.

The Right to Use the River

At her passing, Te Arikinui Dame Te Atairangikaahu was carried upon the carved ceremonial canoe to the ancestral mountain Taupiri to be buried. It was the expressed wishes of the head of the Royal House of Pōtatau Te Wherowhero king elect Tūheitia to accomplish his mother’s love for her river was to celebrate for her final journey upon the river. The awa and Waikato iwi are intrinsically connected, like mother and child and the love, care and wellbeing of its people was paramount.

The grieving process to enable the mourners to pay tribute to Te Arikinui at Tūrangawaewae was her last ‘koha’ gift of herself to the people, community and nation. The economy of the town, region and Hamilton city exploded. Food outlets, petrol, hotels. Tens of thousands of mourners came and paid their respect. All motels in Hamilton were booked out and food outlets in Ngāruawāhia were requesting food ‘trains’ to bring in stock.

The Waikato District Council finally approved the ‘use’ of the river¹⁵⁷ resource consents and support by the Waikato regional assisted in building landing ramps for the cortege. Thousands of people lined both banks of the river at Ngāruawāhia to say goodbye. The image of fellowship working together recalls the 1858 scenario when Pōtatau Te Wherowhero advocated harmonious relationship between the red, white and black threads (people) the reality of those words were tested during the funeral of Te Arikinui.

The funeral cortege with Te Arikinui on Tūmanako¹⁵⁸ dressed with greenery symbolic of the mourning process, woman wearing garlands of greenery and

¹⁵⁷ We own the water - Maori King 5:30 AM Friday NZH Sep 14, 2012

¹⁵⁸ Tūmanako means ‘hope’ and is the name of a waka taua, a ceremonial war canoe

warriors at the command of its fagleman, Tūmanako the carved ceremonial canoe the Kaihoe, paddlers began to stroke in unison onwards to Taupiri the final resting place of a 'Queen'. The irony of this story is that the Waikato District Council has taken to using the cultural image of the waka taua warriors in the cortege as a feature wall in its central office at Ngāruawāhia.

The role of stewardship of the river is not new to Waikato iwi. It has been handed down from tūpuna who recognised the responsibilities of sustainable management when they set foot on the land in the 13th century. As the first occupiers they took ownership of the Awa and cared for it until the colonial overthrow and theft of land impact of 1863.

In the world of the Māori the practices of tikanga, lore is taken from the sacred genealogy of Io Matua Kore, the Supreme God of the World, the land, environment and water. In asserting tikanga and exercising control to access and management Waikato iwi are tasked with ensuring that the use of the river by consumers is compliant with the values and ethics of tikanga. The protective identity, "*Waikato taniwharau he piko he taniwha*" and the mana whakahaere¹⁵⁹ is the structure in which the protection of the Awa and Tikanga is based upon. An interview with kaumātua¹⁶⁰ the late Motu Iti o Rongomai te Hoe Katipa of Ngati Amaru, Waikato, "They must believe in the Wairua and the purpose of the taniwha. The taniwha is our whakapapa; the river is nothing without it, we are nothing without it. The history of taniwha is in our veins, our blood, and our lives. The awa has always been in my blood, it is who we are".

¹⁵⁹ Waikato-Tainui River Accord 2008

¹⁶⁰ 1994 Waikato River Journal Tainui Māori Trust Board Report



Image 23: Author with Motu Iti o Rongomai te Hoe Katipa. Photo supplied by Mamae Takerei.

The river provides spiritual and physical comfort and in return it must be cared for and protected. An example of mana kaitiaki are the remains¹⁶¹ of the ancestors which Tāwhiao instructed were to be brought and buried in the one place at the ancestral burial ground, Taupiri. Meaning that the combination of their spirit would provide comfort to people in times of distress. Their spirit is also part of the river in which practitioners of the cultural process of the awa is to fully rukuruku, submerge oneself under water as a cleansing process which enables the mana, power of the river re-energises the mind and cleanse the soul.

The swallower of greenstone is a historical saying that creates a mind picture of fallen warriors from the epic battle of Rangiriri in 1863. Warriors that sought the sanction of the river to escape, wounded they died. Their remains lay scattered somewhere between where they fell and the open sea on a bed of water polished

¹⁶¹ Te Pūea and Mahuta completed this task to honour the words of her grandfather and father of Mahuta

gravel aged over with layers of leachate residue. Horahora¹⁶² literally translated as the '*scattering*' of the dead-on land and river. It is our traditional belief that their spirit begins its journey meandering through the winding watery pathway onto the open sea. The wind and rain lament their farewell to the chiefly mountain Karewa¹⁶³, entering into the waves of Tangaroa, god of the sea and then completes the spiritual closure by reaching the Eternal Home to finally rest. In Waikato as the process of completing the twelve (12) months cycle, is called Te Takapau Whakangaromanga.

The river was also an equal to the saying of Tāwhiao 'when in distress go the mountain. For those steeped in the river culture and its practices we would pray at the tahatika (river bank) at midnight to ask for safe passage, it gave us solace, peace and spiritual guidance. Safe passage on the river was to bless oneself and the vessel albeit a double hull or a ceremonial carved canoe, the belief and practice was the same.

Ruirui, the act of patting the water with your hand was to ask the spirit of tūpuna to make you safe whilst in the water and the same would be to 'bless' your waka while on water. A new born child was either blessed with water from the river or when released from hospital it would be taken to the river and blessed. When a drowning happens, a rāhui, a restriction is put on the river for a certain time until lifted by a karakia.

Kaumātua and historians had sanctioned areas of the river for general and domestic use. Unlike the perceived recreational right of use and abuse, the river was our lifeline and it came with the ultra-responsibility of guardian and stewardship. Once abundant the food source that we once knew has depleted. Restoration of the river, the ecology and the lifeline of spiritual oneness has been compromised. Fisheries

¹⁶² A marae is named for this act. Its physical location is 182/148 Horahora Rd, Rangiriri West 3782. Horahora marae is located in Rangiriri West, north of Huntly. The principal hapū that affiliate with this marae include Ngāti Hine, Ngāti Mahuta, Ngāti Naho, and Ngāti Pou.

¹⁶³ Karewa, the final image in the spiritual Mind.

Bylaws¹⁶⁴ came into effect in 2012 and these continue to focus on sustainable practices of fishing, migration and recognition of traditional practices.

During annual celebrations of the coronation, especially during King Koroki's time, during the summer period people from other tribes would always make comments of how scared they were of the river. It must have looked that way to them seeing the river from their thinking. The watery landscape was certainly daunting to the newcomer. When the west wind comes up the channel under the bridge, the turbulence of water activity is frightening to the eye. The ripples of waves with its white buffeted edges has been said to represent the taniwha in turmoil. At the moment of King Mahuta's death in 1912¹⁶⁵, 'taniwha' had congregated at the water's edge at Mangatāwhiri and were seen by children. The experience for them had to be so surreal. That was the mana of the awa talking. In the distance, they saw children swimming across to the 'other side' of the river. They were able to do that because of their faith and understanding of what the river is to them. Our 'river children have had the tikanga of the awa passed down from their grandparents. Amazingly, children brought up under these principles have not drowned in the river at Tūrangawaewae. Those who have drowned have been people who are new, have no respect for the river or those who have decided to end their life.

In 1994, a River Research project was undertaken by the Tainui Maori Trust Board. The author and her team as management of the Tribal Marae Training, coordinated a four day pilgrimage up river to Taupo. Fifty-two people were involved and the project began from the Port Waikato wharf with a flotilla of 9 boats and a road support crew. The pilgrimage was historical. It was the beginning of preparing a strategy for the Waikato River Claim. 30 kaumātua were ferried up the river reliving their stories, river life of fishing, traditional practices, understanding the 'mood' of the 'tupuna,'¹⁶⁶ teaching the young team of researchers about what and how the river speaks to people. Although the process to negotiate a settlement between the

¹⁶⁴ Te Hokioi Issue 48 pg6

¹⁶⁵ King, Michael. Te Pūtea a Biography Chapter Two Return to the River pg 65

¹⁶⁶ Waikato River

Crown and Waikato was foremost, the kaumātua were insistent that the rangatahi needed to understand the wairua, the spirit of the river.

An example of a secondary mainstream school ‘science’ project in 2016 were students floating down river. The objective was to ‘feel the water’ and to gather the sensations felt by the student during his/her experience. Twenty or so students screaming, yelling with their voice echoing down the wind channel of the river. The school support group was on the bank waiting for them. It was there that I was informed of the ‘science project’. This group floated on by. How could a project of this kind possibly qualify any findings relevant to science? Five minutes behind the group was a visiting Kura Kaupapa from Waharoa. The crew of 14 paddled in silence, the only voice heard was the kaitiaki, the leader or fugleman. The waka glided upon the water, in all sincerity the respect given to the river by this group displayed the teachings handed down from tutor to student. On hand and unplanned was a local Kura Kaupapa¹⁶⁷ who honoured the visiting kura with a welcome. To complete the process of a waka and river experience, the students closed the activity with a prayer, so befitting. This is the ‘spirit’ that the kaumātua Motu Kātipa spoke of.

Wairua, the spiritual ‘being’ of all things is the only gift unseen; to describe its beauty can be by the mirrored images on the tear streaked faces of the bereaved or by people who can feel the spirit when paddling quietly on the river. This part of my thesis has been deliberate to describe many facets of a spiritual journey with the hope that the reader may understand why I chose the river to provide a picture story of life in the Kīngitanga, on Tūrangawaewae. These stories I believe manifest the practices and principles by Te Pūea Hērangi in which she imposed and drove home the rudiments of culture, theology, protocols and customs on her people. This context is the recipe to the dream and vision that is always associated with her achievements in the building of Tūrangawaewae.

¹⁶⁷ Te Kura Kaupapa o Bernard Fergusson

4.4 Heritage Trees on Tūrangawaewae

Rationale: Te Pūea Hērangi planted the *Magnolia x soulangiana* (as pictured). The tree is located by the Kimiora gate flanked by a young kauri tree with Kimiora in the background. The *pink rhododendron polarnarch* is in front of Te Rourou Iti. Te Pūea also grew fruit trees, she saw it as a way of providing fruit for the children giving them nourishment. Whānau meals were sparse but substantial enough to get everyone through each day. Money fundraised was being saved for the building of much needed houses to accommodate the people. At the farm on River Road about one kilometre from the marae, fruit trees, pears, apples, peaches and citrus grew in every empty corner or hung over the drain. Acres of vegetable gardens sprouted from the land; the fruit had to be eaten properly and the vegetables provided substance for daily meals.

Chestnut Trees

Te Pūea was prudent, but knew that there were ways to overcome the task of feeding her people and providing substance to substitute what little food she had. Ten trees of the sweet chestnut *Castanea sativa* were grown alongside the five acres of land which she had brought adjacent to the marae.¹⁶⁸ The nut from the trees were ready March-May. Its life span for this variety can be 700¹⁶⁹ year. One tree still remains standing, its age to date is ninety-seven years. The chestnut can be substituted as sweet potato and cereal, dependent on your taste. Cooking the chestnuts during coronation was easy when there was steam in Ākara and Kimikimi. By simply putting the chestnuts in an A10 can, fill with water then put the steam hose inside, 15 mins later the chestnuts were cooked. Sitting outside Ākara enjoying the sun peeling and eating chestnuts were the norm, and listening to revered kaumātua¹⁷⁰Tūmokai Katipa tell stories of about the Pacific culture, land and people.

¹⁶⁸ George St named for King George V is parallel to the land known as the 5 acres part of 3 blocks purchased by Te Pūea Hērangi c1940 which is opposite the marae

¹⁶⁹ <https://www.woodlandtrust.org.uk/visiting-woods/trees-woods.../sweet-chestnut/>

¹⁷⁰ Reputed historian, elder and husband of Te Pūea Hērangi

Cherry Trees

The Japanese cherry blossom that she planted symbolizes the “*transience of life*” because of its brief blooming cycle and fragility. She likened the trees to her people, their vulnerability after the impact of land war in 1863 and poverty. The people she had become responsible for were fragile, but because of their belief and faith to the Kīngitanga and to Te Pūea, they remained steadfast. It is understandable why Te Pūea grew these trees around the marae as they provided a ‘balance’ not only in beauty but also spiritually. By memory there were six trees on the inside of the marae fence line. The trees are enduring and after 90 years only two Japanese cherry trees have survived. The third was standing beside the Pikiāo flag pole on the main courtyard of the marae but was removed in the early eighties when the flagpole was restored and an overhead shelter was built in the area for the Paepae.

Kauri Trees from Ahipara

Flanking the main entrance to the marae are kauri trees. The trees were given as gifts when Te Pūea and Tumokai travelled to Ahipara in 1929. Planted by Te Pūea, the trees are a living whakapapa link to the Kīngitanga, reaffirming memories of the visit and Waikato’s contribution having spent months in the forest carving the ceremonial canoe Ngā Tokimatawhaorua. Te Pūea revisited the area again attending the commemorations of the Treaty of Waitangi in 1934 leading King Koroki onto the grounds having succeeded his father Te Rata Mahuta.

Tangi Te Korowhiti - Pohutukawa Trees

After the long voyage across the ocean during the great migration from Hawaiki, history¹⁷¹ tells us that the canoe Tainui was tied to a pohutukawa tree in the Kāwhia Harbour some 800 years ago. The words ‘*tangi te korowhiti*’ and originates from the mournful chant or ditty of Paretawhaita.¹⁷² As its guardian, her children became jealous of the attention she gave it and began to taunt and hurt the bird. Afraid, Korotangi left and returned to Maukuteā where it perched itself amongst the branches of the pohutukawa tree which over hung the puna wai, a spring named Te Ara Taura. Fretting and lonely its health began to deteriorate. Parewhāita went in

¹⁷¹ Kelly, Leslie G Book title Tainui

ketekingcountry.peoplesnetworknz.info/site/images/show/24-tainui-by-leslie-g-kelly

¹⁷² Interview with Tainui historian Meto Hopa of Ngāti Wairere, Hikairo and Mahuta

search of Korotangi and called for him to return but to no avail.¹⁷³ She sang this chant:

“Tangi te korowhiti.....e kore rawa koe e whakautu i raro i te ngaio”

The bird could not hear her wailing. It wasn't until she called to the sea that the bird heard the following mōteatea, chant. It was too late, forlorn, the bird cast itself into the puna and was overcome by death.

“Kāore te aroha ki taku nei manu

Tītoko tonu ake i te ahiahi

Ka tomo ki te whare taku ate noa

He rangi a, ka tatari āpōpō, ākuanei?

Ā whea anō te hoki mai”

Tainui's most sacred tree, Tangi Te Korowhiti, has been burnt in the past and many thought it would not live.¹⁷⁴ The Ōtorohanga District Council met with the kaumātua of Ngati Hikairo to discuss ways of salvaging the tree, and put into place a restoration project to encourage new growth so that the 'tree' would live on. Some of the branches were removed and bark from the limbs was shared through nurseries with the hope that new growth would develop. Souvenir hunters were beginning to strip the tree and a rāhui was put around the area with security men to ensure that the rāhui and prohibited area was not breached by people. The tikanga was immediately imposed on Tangi Te Korowhiti that no part of tree was to be removed or use for firewood to cook meals. A conversation between Te Arikinui to Meto Hopa, revered Tainui historian and kaumātua arose. “Meto! I need a tree. I want to get the carvers to make 240 tokotoko as my gift to the Rangatira of the Motu.”

Two weeks later, the incident of Tangi Te Korowhiti posed an answer to her thoughts. Wīkuki Kingi and his carvers from the Te Ranga Poutapu Carving School arrive to salvage and truck away the main part of the tree which was semi submerged in the sea. With the carving under way at Kirikiriroa, two hundred and forty tokotoko, carved walking sticks were fashioned from Tangi Te Korowhiti.

¹⁷³ The story of Korotangi is written in detail in the Polynesian Society Journal #

¹⁷⁴ NZ Herald 29 Nov 2005

From the bark of the tree, 2000 plants were propagated, nursed and nurtured by the Waipa District Council and the Maketū marae project. Tūrangawaewae now boast 6 trees from Tangi Te Korowhiti, its whakapapa lives on.

The Return of Korotangi

After 132 years of Raupatu, land confiscation redress was about to be settled at Tūrangawaewae. An extract was written by Te Kotahi Robert Mahuta published 22 May 1995¹⁷⁵

The dust is about to settle. The vision emerges. On this day history is with us. The first government offer to settle was made on May 30, 1869, 126 years ago. In it, the Government recognised that what Tainui wanted was the recognition of the King, the return of the land, a pardon or apology from the Queen of England for the wrong doings to Waikato and that all hostilities were to cease.

Today we celebrate at last, the attainment of what our old people desired. Te Ata signed today as Ariki of Waikato and Tainui. The peace declared by Tāwhiao at Pirongia in 1881, is reaffirmed. A new relationship with the Crown is being forged; an Apology will be made. Land is returned. The hearts of the people are full of joy and relief. Satisfaction flows as deep and meaningful as our river. Today as history unfolds and envelopes us so too does the land.

The Deed of Settlement was signed on 22 May 1995 at Tūrangawaewae by Te Arikinui Dame Te Atairangikaahu for Waikato, and the Prime Minister Jim Bolger for the Crown. It was witnessed by the principal negotiators Robert Te Kotahi Mahuta for Waikato and Doug Graham, Minister in Charge of Treaty Negotiations for the Crown. At the completion of the signing the Minister presented Te Arikinui with Te Korotangi.¹⁷⁶ Taonga were exchanged. “Te Raupatu”, a patu pounamu of light inanga, now rest with the Crown. For their part in having returned to Tainui

¹⁷⁵ Kia Hiwa Ra #31 ISSN 1170-9804

¹⁷⁶ Korotangi had been in the possession of the Museum of NZ and its predecessor the Dominion Museum, Wellington since 1938. Te Pūea unsuccessfully sought its return in 1946

Korotangi, the ancient taonga of the Tainui canoe. The following text are the memorial words of the late queen Te Arikinui Te Atairangikāhu.

“Te rā i tutuki ai te whakaaro o te kāhui kia noho ai tona wairua i roto i te māpuna whakatau. Tainui, kua hoki mai to tātou taonga a te Korotangi ki te ārahi ia tātou i to tātou waka. Kua mōhio noa atu e ia i te wa hei hokinga mai mōna. Tae rawa ki te wa o nanahi nei, hoki pai mai ana ki runga i to tātou marae me tana mōhio anō hoki he mahi anō tāna ki te ārahi i to tātou waka, nō reira ngā mihi nui ki te taonga kua hoki mai ki a tātou”

“Korotangi has returned to its people with the knowledge that it must guide the people of Tainui into the future and that its spirit will continue to care and lead them into salvation”

Seedlings have transformed into strong healthy mature trees un-scathed by the myrtle bloom that continues to threaten the native pohutukawa. In full bloom, ‘Tangi Te Korowhiti’ brings colour to a corner of the marae as the umbrella to the sentinel that looks over the marae courtyard. Tūrangawaewae has benefitted from the mother tree to become custodian of three of its ‘babies.’

4.6 Puna Wai

‘Growing Up around the Pa’¹⁷⁷ is a book written by a group of New Zealand expat rangatahi who were either born or lived in Ngaruawahia. It shares their stories about being educated at the marae, being taught haka, tikanga and being in places dear to them. The ‘puna wai’ was that place, where they would collect water when there was a water shortage, every drop was godly and spilling the water was a crime.

The *puna wai*, spring had to be kept clean and maintained for the purpose of drinking water. The carp and watercress nursed and grown around the *puna wai* was strictly for King Koroki. There were rules of which this group fondly remembers, like all children these were made to be broken. The memories of these young people are delightful and Tūrangawaewae will always be the cornerstone of their lives. The

¹⁷⁷ Joanne McIntosh, Neta Barakat Edmonds, Jude and Alan Mischefski, Bernetta Grey, Jack Mahara and Valentine Mahara

stories are not just from Māori, but Pākehā friends who grew up around the marae and have also enriched the book with their stories too. Memories written by Joanne McIntosh, Neta Barakat-Edmonds, Jude and Alan Mischefski, Bernetta Gray, Jackie Mahara, and Val Mahara have continued to keep their spirit strong and their dreams alive.

Having returned to Ngāruawāhia Tāwhiao made his home on the last remaining land held by his father Pōtatau on the town side of the river. The daily task for his staff was to fetch water from the spring, fill into hue, gourds then transport these by waka tīwai¹⁷⁸ across the river. The gourds were then strung to a hūkere¹⁷⁹ pole and carried across the shoulder.

When Te Pūea chose the land, she had obviously walked through the area and noted many problems. But also saw the advantages that it provided which was immediate access to the river, close proximity to local businesses and the natural springs which provided pure uncontaminated water. The land (suburb of Newcastle Block 166) has to the writer's knowledge seven (7) natural springs. The most popular is the spring below the marae ātea which faces west, outwards to the river. The spring was never named it was simply called "te puna wai" spring water. In 1989 Motu Katipa, Kamira Haggie and Pumi Taituha walked the land to look and identify where the springs were. They determined together that the 'core' or mother of the puna is where the foundation of Kimiora now stands, the current puna is a runoff from it.

Another issue regarding the puna is that people have turned it into a 'shrine' conducting prayers and family services there under the guise that the mana of King Tāwhiao lay within the puna. During his reign people had begun to worship him as a god to which Tāwhiao found absurd. He clearly stated that he was not God and apart from his given names, he chose the name Mr A also known as Te Aa which was to make himself human, common, a real living person and not an immortal. The puna wai comes from the bosom of Papatūānuku and it is for the living. The river is where prayers for guidance and protection has always been practiced. In the

¹⁷⁸ A canoe used for carrying food, water

¹⁷⁹ Manuka pole

last twenty-five years it has become ‘Te Puna ā Tāwhiao’ which by fabrication the history of the puna becomes misleading

4.7 Te Ahurewa

When Te Pūea relocated from Mangatāwhiri to Ngāruawāhia she had in her possession a kūmete,¹⁸⁰ whao and mallet that was used to chisel the face of her grandfather Tāwhiao c1860. She directed that a small whare, house be built to house the relics. Using raupo¹⁸¹ and mānuka to line the whare and to create a ‘atamira’ a stage. At the completion of the whare she placed the instruments inside. She said to the whānau that the instruments would stand as a reminder of why they were at Ngāruawāhia which was to fulfil a legacy of the saying that Tāwhiao had bequeath to his people ‘*Ko Ngāruawāhia tōku tūrangawaewae.*’ The site chosen by her for the ‘whare’ was opposite her home which is land marked by the single palm tree that still stands on the Papakainga today.



Image 24: A whare raupō at Tūrangawaewae 1930. Photo supplied by Mamae Takerei.

Naming the whare *Te Ahurewa*, a sacred place of ceremonial practices, daily thanksgiving was practiced both morning and evening. The Paimarire¹⁸² which she

¹⁸⁰ Gourd bowl, boars tusk (blade) attached to a handle and a mallet

¹⁸¹ Raupo (*Typha angustifolia*).

¹⁸² Tāwhiao returned from Taranaki after meeting with the prophet Te Ua Haumene with the ancient prayer ‘Paimarire’ He adapted the prayer to suit the need of his people

reinstated during WW1 would lead prayers of salvation. To provide a context, there are three prayers that acknowledge the deities of Iō Matua Kore, the Supreme God which the term '*Kapai*' is affirmation of good practice. The gods Rangi, Papatūānuku, Rongo, Tānemāhuta and Tāwhirimātea are a few that are named in the prayer. The sacred karakia used for safe passage from Hawaii to Aotearoa during the migration of the Tainui canoe, the wonderment of Uenuku, the archway of the world, its visual image, so beautiful, the power that it beholds in oratory.¹⁸³ After returning from Taranaki Tāwhiao reconstructed the Paimarire to suit Waikato's position after the impact of 1863 war

Tāwhiao achieved the status of a warrior of prowess, and his strength as a warrior, his tactical knowledge was not only akin to war but also in spiritual guidance. Manifested in his proverbial sayings, Tāwhiao had long since predicted Waikato's position and salvation after the 1863 impact of land grab, loss and finally reclamation. During her leadership Te Pūea insisted that prayers of thanksgiving and appreciation be afforded to the gods, the practice was to ensure that the whānau remembered without their belief in the spirit of the gods, their position would not be so fortunate. She enforced the philosophy of what little they had was to be appreciated. With the start and end of each work day, Te Ahurewa became a place to congregate and pray.

By 1922, a year after arriving at Ngāruawāhia, the 'little house' had become a place of assembly for the greater whānau. The first, second and finally by 1940 the third wave of whānau had arrived at Tūrangawaewae. Te Pūea relocated the tā moko instruments, and Te Ahurewa was rebuilt to accommodate the greater whānau. With a full house each time karakia happened, many stood outside if only to hear the owhaowha, the offering of prayer and thanks by the individuals. Each morning and evening service would be heralded by the ringing of the bell 2 minutes before the start. It allowed for the people to stop what they were doing and to congregate in the 'Whare Karakia.' Self-taught bush carpenters and engineers were also our Tariao, clerics that led the prayers. Te Ahurewa stood between homesteads of tūpuna long passed, their legacies handed down to great-grandchildren.

¹⁸³ Referred to as Uenuku Kaitangata, the swallower of mankind

By 1989, the trustees of the marae in conjunction with Housing New Zealand partnered a project to provide new homes for the families living on the marae. The old homesteads were to be demolished and replaced with family homes, pensioner flats and detached units. With a government valuation and bridging finance twenty-six dwellings were constructed within twelve months. Te Ahurewa was to be moved from its original place chosen by Te Pūea and re-sited 30 metres to stand on a hillock overlooking over public traffic access.

4.8 The Burning of Tūrangawaewae

The Marae Trustees ruled and ordered that whānau living in the marae were to demolish their homes, memories which had sheltered their families, where babies were born and whānau who died in those houses which was once were their sanction, the families retaliated in the only way they knew how. Petrol was thrown onto the buildings, smoke billowing into the once clean air, the smell of petrol was sickening. Families who had financially invested in the upgrade of their homes, a new laundry at a cost of nine thousand dollars, four months old was demolished. Hostility within the papakainga was rampant. Without a reprieve the owners took to destroying the homes that once gave them security, shelter and warmth. That warmth had become a maze of fireball around the marae. The burning of Tūrangawaewae was the slaughter of an era built on the act of unselfish and unconditional belief. The aroha and signature of the era 1921 was going up in smoke. Photographs¹⁸⁴ could not capture the tears, the wailing and despair of the home owners. Te Auē Tupaea wailing and chanting a farewell to her home burning in flames before her eyes, Ngāhia Haggie-Gregory sheds tears for the home of her youth, her memories erased at the strike of a flame.

The death of many whānau that followed was attributed in their despair over the process used. With Te Ahurewa re-sited where it stands on the hillock that is also the sacred site for the burial of placenta and the body of a child. The practice is continued today by those families of the ‘old school.’ It has become the assembly place for cultural practices, meetings and sleepovers during the annual Coronations.

¹⁸⁴ Author’s Photograph collection 1989

Ngati Hauā, custodians of the Tumuakitanga have upheld the integrity of prayer and worship in Te Ahurewa with each annual event. A grandchild of theirs has been named Te Ahurewa. The burning images of homes will always remain in the mind of those who witnessed the act¹⁸⁵. It was the saddest day in the history of Tūrangawaewae.

4.9 Tūrangawaewae Marae

Much information has been described in this thesis about Tūrangawaewae. The epic journey of the tūpuna in 1921 by barge¹⁸⁶ from Mangatāwhiri, down river from Ngāruawāhia and the conversion of wetlands into a real estate wonderland with a multi-million-dollar price tag puts the land base potentially ‘at risk.’ Its location adjacent to the river provides for commercial exploitation and enterprise adding to capital gain. A concrete pathway, the body of a snake waits to connect to its head further up river; a historic business deal that has been waiting for the right moment to strike. Its venom has become diluted amongst the resolute and committed. Tūrangawaewae is the embodiment of all things Kīngitanga. The cost of tūpuna, their commitment, the struggles of the generations after them to maintain the principles of lore, to provide the hospitality that stamped the relationship of the river to the land to the people.

Te Pūea envisage the change of mindset. She had already pictured the fate of her people at their own hands in the lyrics captured in the last stanza of the composition of the song ‘E noho ana i te mahau o te Kimikimi’, where she sat under the veranda of the house and worried herself sick. She had predicted that the greed for power and money would become internal. Her infamous last words were ‘when I die you will all go mad’ meaning that money would divide her people.

The appeal of Tūrangawaewae to the public is the historic prestige that it alludes when hiring the marae complex. The groups believe that the reputation of the marae provides the ambience of cultural fulfilment. Government agencies, state and

¹⁸⁵ Mamae Takerei and Te Reo Graham daughter of Te Aue Tupaea

¹⁸⁶ Possibilities are Wainui a one engine vessel built in Mercer by William Oliver 1914. Opuatia screw steamer built in 1913. The maker is unknown, Chris Annadale, researcher

religious schools to Kura Kaupapa, Tūrangawaewae meets the cultural needs of each. The marae has an international profile which also gives weight to each group when marketing themselves in catalogues and pamphlets. The addition of the illustrious name Tūrangawaewae to any programme alludes all of the above. The word tūrangawaewae is commonly used now. The Human Rights Commission has the word emblazoned across the cover of its Sept 2018 newsletter. Writers, public and media has taken it and the word ‘whānau’ to give kudos to an issue when making a point.



Image 25: Pā shop Tūrangawaewae. Te Hua i te Kamo Kukutai in foreground, L-R Heta Apiata and daughter Blinkey, Rangituri Matchuirua, Matapaepae Apiata (in black). Photo supplied by Mamae Takerei.

Chapter 5

Conclusion

Tūrangawaewae is a vision. The word poses a challenge to future generations which Tāwhiao had predicted. The use of a word by a king creates a structure that encases philosophical teachings, as guiding principles. Survivors of an era that was scarred by suffering, distress and being deprived, the hallmarks of war and loss of land provided the determination for Te Pūea to rise above all challenges and relocate her people to Ngāruawāhia. Te Pūea had in her duty of responsibility led and instructed her people to build a ‘place to stand.’ The increasing challenges in which she was confronted within the small community tested her durability. She resolved each challenge with the tenacity of her mother Tiahuia¹⁸⁷ with style to cope with such instances. Each milestone achieved by Te Pūea was arched by the saying of the once translucent waters of the Waikato River, on each bend stands a chief. ‘The philosophy of the words were a constant reminder of why the pursuit to develop the land had purpose.

Converted into a world cultural stage, the land portrays a rich, intense and vibrancy of character, colour that was to set the scene to fundraise for the WWI War Effort Fund, the 1953 whistle stop royal visit of HRH Queen Elizabeth and Prince Philip and world kings and queens, state dignitaries

Tāwhiao described Alexandria¹⁸⁸ as the symbol of his character of strength. Tūrangawaewae has been the baptismal font for new relationships, partnerships in all sectors of the community hub. Its character has sung its swansong many times; gravitating to an extract from the lament of a king ‘I look down upon the valley of Waikato as though to hold it in the hollow of my hand and caress its beauty like some tender verdant thing’. There is no other way or form to describe the beauty shaped by Te Pūea of land that was once the township rubbish tip has under a microscope fascinates and continues to attract global interest.

¹⁸⁷ Straight talker, no nonsense

¹⁸⁸ Pirongia 1881, at the meeting with William Mair

In his lament Tāwhiao provides a mental picture of the Maungatautari and Maungakawa hills of his inheritance. From the west he is reminded of Pirongia as the protector overlooking the landscape of historic meaning; Tāwhiao wanting to protect the land with a substance¹⁸⁹ with his own. He craved the untouched beauty of the land for it to remain pure, the memory of a river of life, each curve more beautiful than the last was to become engulfed by commercial and recreational abuse.

To savour the sweetness of the images in the saying, the location of Tūrangawaewae marae is perfectly positioned. The river life line from the ancestral mountains of Tūwharetoa flow gently pass the marae. The image of the ancestral canoe Tainui carried on the wind from the west. The wind that cries and mourns for loved ones lost to the veil of death their spirit journey onto the mouth of the river, mood swings of the wind that merges into the watery depths, the aura of the unknown both are significant of the spoken lore that governs the river. Speaking in a language¹⁹⁰ only understood by the timeless teachings of the old world, Tūrangawaewae can boast to having the only historic traditional aquatic sports held each year in the southern hemisphere which attracts the tourist. The crowd stand in awe off the ceremonial canoes that grace the awa. The event has surpassed 120 years, contested by other events calendared at the same time, the regatta is durable because of its uniqueness with the ceremonial canoes as the major tourist drawcard.

The state funeral of Te Arikinui was televised in two hundred countries around the world. HRH prince Charles and the Duchess of Cornwall were guests of the Māori king¹⁹¹ on Tūrangawaewae, it is cultural richness that only Tūrangawaewae is able to profile and why? Because it is the centre of the ‘universe’ of the Kīngitanga. The Kīngitanga was the catalyst of attention to Ngāruawāhia. Cameron Duncan led 7000 British soldiers to overthrow the Kīngitanga capital in 1863.¹⁹² Today the town’s profile is greater and stronger because of Tūrangawaewae. Its draws economy to

¹⁸⁹ Celestial power of prayer, Wairuatanga

¹⁹⁰ At the death of King Mahuta the river swelled with eels, thousands congregating at the edge of the embankment at Ngāruawāhia. Ref King, Michael Biography of Te Pūea.

¹⁹¹ November 2013

¹⁹² 8 December 1863

the community, the traditional and cultural rewards is uniquely Waikato which is shared with the world at no cost to the tax payer or government.

Te Pūea Hērangi was driven by the philosophy and she was determined to duplicate the 'house'¹⁹³ of which her grandfather Tāwhiao spoke about. Her legacy is unsurpassable. There is only one Tūrangawaewae that has the magnitude and the pulling power to bring the various authority of the land and people power of the world together. The world is spellbound by the mystique of an entity that is culturally rich with an energy that is homegrown. 'Tūrangawaewae mō te Kīngitanga' a verse of a song that was written by the whānau of Te Rangawhenua of Ngāti Patupo in recognition of King Te Rata Mahuta the landscape of Aotea Harbour provides the background for the lyrics. The final verse states the position of what the role of Tūrangawaewae means to the Kīngitanga. The verse clearly states "*E hoe to waka ki Ngāruawāhia. Tūrangawaewae mō te Kīngitanga. Te tongi whakamutua a Matutaera.* Trans: Paddle your canoe in unison, Ngāruawāhia is where a tūrangawaewae, a place where the Kīngitanga will stand. This is the deathbed sayings of Matutaera."¹⁹⁴ Why did Tāwhiao declare Ngāruawāhia as a place where the Kīngitanga will stand?

Tūrangawaewae is my identity. To understand what it means to me and to the tūpuna of 192, you as the reader must feel and understand that the pain of suffering and being dispossessed, landless with nowhere to go. To understand the commitment by the whānau named in this thesis for their contribution to building 'a tūrangawaewae' for the Kīngitanga and how they connect. This is the legacy that I feel responsible for to ensure that 'they' are not forgotten. Each generation will change the course of history to suit their needs. Our faith and lifeline of proverbial sayings has taken on a new look with contemporary meanings, the inner wairua or spirit of the words is lost, it becomes diluted and thereby begins a new life without a soul. Timoti Karetu¹⁹⁵ said that 'Tūrangawaewae stands as a legacy to the sheer determination and fortitude of one woman and her people.'

¹⁹³ Tāwhiao said that he would fashion his house from the humble trees of the forest, a reference to the common people.

¹⁹⁴ King Tāwhiao was given the biblical name Methuselah by the missionaries

¹⁹⁵ New Zealand Geographic 1990

I dedicate this part of this thesis to the unsung kaumātua who left Tūrangawaewae as legacy of their belief and commitment to its future generations.

He mihi mutungakore ki a koutou katoa

Tūrangawaewae 1921

Patoromu Matatahi & Mere Te Kiri circa April 1921 - first residents as Kaitiaki

FIRST WAVE 12 AUGUST 1921 - Te Pūea Hērangi

Hiwinui	Enoka	Katipa
Pomimi	Te Winika	Kaweti/Kawiti
Pingareka	Uakau	Muru
Irirangi	Hauauru	Taraiwa
Wharetaka	Te Aa	Te Umurangi
Taeka Puru	Ngaweka	Nahu

WHĀNAU CONNECTIONS

Matatahi

Tiamana Enoka Mamae

Tau Morgan-Morgan, Reid, Bluegum

Te Koi-Tumanako Whānau o Waikeri (Tangirau) Shirley Rarere, Pat Kaio

Katipa, Nuke, Nukupera Motu, Ben Katipa

Ngaweka/Nahu Eddie Mathews, Emma Phillips, Maria Hamil, John Phillips,

Tuhimata

Hērangi, Te Pūea, Wanakore Whatihua Hērangi, Pauline Hērangi, Kirkwood,

Tairakena, Hemoata Wanakore

Hauauru, Tihirahi, Rhind, Edith Pihama, Susie Stevens, Marama Ruri, Wiki Tukere

Taupiri, Te Ika Muru, Leo Herekotuku Muru, Hukiterangi Muru, Sophia Verstappen, Tina Hill

Te Wharetaka Rongopai, Neta Barakat

Poutapu Piri, Poka Nepia Pukeiahua, Ikimoke

Hiwinui Hira, Te Rutu Raima Turner, Paraina Paikea, Pare Harding, Roimata

Hiwinui, Shane Solomon

Taraiwa Te Aue, Te Reo Graham, Iatarere & Pompey whānau, Shane Pompey
Te Winika, Ngamako & Rangituri, Moumou (Moses), Roti Broughton, Puke
Poutapu, Piri Broughton, Sonny Poutapu
Irirangi Jim Kukutai, Karu Kukutai, Trina Koroheke
Pingareka, Haggie, Hiwinui whānau
Taeka Puru, Barney & Rina Puru, April Taylor
Te Aa and Te Umurangi, Margo Tāwhiao, Rongopai Tāwhiao-Barakat
Kino Te Kora, Kino, Mamies Tahapeehi

These are the people who built and prepared Tūrangawaewae for us today. The land where tears were spent, this is my tūrangawaewae where my afterbirth is buried. It is the life and soul of my existence and it is the purpose of my life's contribution to the Kīngitanga. The responsibility is ongoing, the ethics of manaakitanga has differed, the lifestyle changes in what was considered to be the mana or prestige of tribal hospitality has veered towards contemporary style and challenges the integrity of traditional values.

Whānau whakaeke ki runga o Tūrangawaewae

Te Tere	Herangi	Eketone
Te Waru	Moanaroa	Rangawhenua
Rauwhero	Koinaki	Tamati
Cooper	Te One	Puke
Marumarū	De Thierry	Rawiri
Te Whare	Kirkwood	Ngataki
Punga	Gregory	Rihimona
Ngakete	Wharekura	Paniora
Te Anga	Emery	Kapa

FIRST MARAE COMMITTEE 26 JAN 1946

Chair: Hori Te Tere
Secretary: Te Nguha Eketone
Treasurer: Wanakore Herangi
Members: Te Pūea Hērangi
Here Mokena Rua Cooper

Miriona Pinga

Korota Pinga

Tarioa Tamati

Tauru Moanaroa

Piri Puke

Henare Marumarū

Hauauru Koinaki

The Ngaruawahia Pā Regulations 1940 also known as the Constitution of the Tūrangawaewae Board of Trustees. Signed by King Te Rata Mahuta Tāwhiao Pōtatau Te Wherowhero, 1 May 1940 where the Schedule states; (Tūrangawaewae land) "For the use of the members of his tribe and of all people who shall fully acknowledge his chieftainship or that of his successors"

The significance of the marae ties with iwi is reflected in the physical statements of the proverb by Tāwhiao that it will become 'a place to stand' for the Kīngitanga. That saying is reflecting in buildings, the river and trees alike. The humble statement of Pare Waikato. Pare Hauraki and Kimkimi which means in search of a livelihood and recognition of the Kīngitanga. Te Pūea searched and found a means to establish a place to stand. Waikato Awa, Hīnana ki Uta, Hīnana ki Tai, look to the land, look to the sea Tūwharetoa, the belief of chiefly values with its ancestral mountains that represent the physical and living testament of a union of chiefs. As the sun rose from the east its rays reflected onto the ancestral mountain Tauwhare "Ra te haeta takina te ripa ki Tauwhare"¹⁹⁶ unto the proverbial saying 'Waikato taniwharau' Pōtatau Te Wherowhero is appointed as the first Māori king, Kīngitanga is born.

Māhinārangi of the east, your beauty swayed the heart of Tūrongo from Tainui, the union of tribal chief's merge together as one and the united voice of Kīngitanga is born. Mumuhau, the spiritual voice of the Gods from your sentinel at the apex of Kimiora¹⁹⁷ your eyes feast upon your beloved mountain Taranaki. Takareto the shared incantation that you both carried as you flew west from your ancestral canoe

¹⁹⁶ See the dawn strike at the peak of Tauwhare

¹⁹⁷ The cultural complex at Tūrangawaewae

Tainui, your history to the Kīngitanga is the sacred and spiritual testimony of our kinship. The prayer of peace from Te Ua Haumēne is the physical connection of Waikato to Taranaki today. Hau Paimārire.

Kauri trees line the gateway as sentinels, the orange, brown and green leaves that reflects the strength of your nature brings colour to the landscape. Nga Tokimatawhāorua the ancestral canoe constructed and carved by Waikato; by Te Pūea Hērangi the waka represents a gift from her female ancestor Reitu who married Ueoneone of the Far North in ancient times; ‘he taonga tuku iho’ bequeath to the mokopuna, children of Ngāpuhi and their future generations. I take these words from the song Rerenga Wairua written¹⁹⁸ by kaumātua Pumi Taituha of Ngāpuhi and Rereahu to complete the image.

Kua hora te marino, kua tupu te aroha

Tērā te wā tūtaki koe ki runga

O Tūrangawaewae i roto o Waikato.

Arched by the rainbow Uenuku Te Pou the flag design captures the celestial relationship of the Kīngitanga to Io Matua Kore, God Supreme. The core values reflected in the design are:

Ko ngā whetū tekau mā rua tōna karauna

The twelve stars represents the heavenly crown of Io

Ko te Ra tōna kākahu

The sun is the protective cloak of Io

Ko te marama kei raro i ōna waewae

The moon is where Io, God Supreme will stand upon the universe of the world

These values remind us that the celestial waters are a life source that feeds the soul and spirit; it provides healing and hope. That we as ‘Hau Kainga’ must continue to uphold the principles of our tūpuna. That we must consistently revisit our values

¹⁹⁸ Composed by Pumi Taituha at Otuaa Marae 5 February 1989 – Tainui Waka, Waitangi Sir Hep Te Heuheu speech complimentary Waiata.

and in doing so we are also able celebrate our cultural inheritance of being kaitiaki of Tūrangawaewae on behalf of the Kīngitanga.

Te Paki o Matariki

With the advent of flags in British protocol, these were also introduced into the Kīngitanga by its leaders, each of whom had his or her personal standard. Tāwhiao had commissioned two of his kaumātua, elders to design a flag that would represent the values of the movement. Paraone Tīwai of Hauraki and Te Ao Katoa of Raukawa were tasked with the design.

Matariki the constellation of stars became the central focus of the design. For these men it also represented the seven canoes of the Great Migration. The design needed to outline the spiritual beliefs in which Tāwhiao was an advent practitioner. The holistic design had to become the doorway of understanding of God's creation. That as people we are responsible for our behaviour to others and to respect to all things living. The protection and sustainability of land and resource had to reflect in the overall design, finally, that the sovereignty of the Kīngitanga would remain 'a prestige set apart' from any other powers.

The imagery became daunting to the men and their views were noted by Tāwhiao who instructed that the design was to completed in its absolute formation. Their 'fear' of the unknow depicted whilst working on the features of the design gave credence to the purpose of the Kīngitanga. For Tāwhiao the visual message of the flag had an underlying message. His rein was the most turbulent, the impact of war waged on Waikato land loss, the despair and poverty of his people. He deliberately stated 'That until peace prevails upon Waikato only then will there be widespread and calm among the people of the land.' He named the design Te Paki o Matariki Today the flag continues to fly at the pinnacle of its staff within the grounds of Royal House of Pōtatau Te Wherowhero.

In the Kīngitanga 160-year commemoration logo the black and white koru design represents the commitment of Pōtatau Te Wherowhero to foster harmonic relationships. The purity of his thought remains intact and is reflected in both

standards. Tāwhiao decreed that from the loins of his descendant that his successor would be born.

In conclusion, 2021 will herald 100 years since the tūpuna arrive at Ngāruawāhia. Tūrangawaewae has come a long way since 1921 from makeshift lean to shelters covered with sacking to what it represents today multiple buildings that has the capacity to accommodate, internal support systems, people resources, catering for national events, management of worldly and historic events. What was the force behind this achievement that created a place to stand? It was the power of belief and resilience that provided the balance of minds alike to achieve what was thought to be impossible.

Ka aroha e te iwi i te tō ngā o te rā

Kī anei ko te aroha, rere ū ana e.

Te Pūea Hērangi 1927



Image 26: Te Pūea Hērangi. Photo supplied by Mamae Takerei.

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