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Te Whare Wānanga o Waikato

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Ngā Wāhine Ariki Tapairu o Te Arawa:

Te Kuraimonoa, Kearoa, Whakaotirangi

He tuingaroa

i tukuna hai whakatutuki i ngā herenga mō te tohu o te

Tohu Paerua

ki

Te Whare Wānanga o Waikato

nā

Georgia-Louise Retikaukau Hurihanganui



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

2023



Mahi Toi 1: Nā Awhina Teka tēnei mahi toi i auaha mō te rangahau nei. Ko Te Kuraimonoa, ko Kearoa, Ko Whakaotirangi.

Ariā

Similar to many other iwi (tribes) in Aotearoa, the Arawa people have a rich ancestral heritage that traces back to our origins in Hawaiki through our esteemed canoe traditions. However, within these narratives, the prominence of our heroic male ancestors tends to overshadow the stories of their wives, who are often mentioned merely as secondary characters. Te Kuraimonoa, Kearoa, and Whakaotirangi represent the first three women to be named in Te Arawa traditions, yet their narratives remain vague, existing only from a male perspective. Although their names can be found scattered throughout European and Māori literature, their stories are fragmented and incomplete, varying from tribe to tribe.

The objective of this research is to delve into these three ancestresses' lives from a Te Arawa female perspective, aiming to provide a more comprehensive and nuanced understanding. Employing a mixed-method research approach, this study will investigate Māori and European literature, supplemented by thematical analysis to study and compare data gathered from interviews with female Te Arawa descendants. The insights gained from this endeavour will contribute to the creation of substantial knowledge that can benefit both present and future generations.

Comprising of seven chapters, this thesis unfolds as follows: Chapter one introduces the research purpose and provides an overview of the subsequent chapters. Chapter two outlines the research methodology employed. Chapter three presents an in-depth exploration of Te Arawa iwi, elucidating their significance and cultural context. Chapter four encompasses a comprehensive literature review, while chapter five is solely dedicated to the insights derived from the interview dialogues. Chapter six delves into the findings and engages in detailed discussions, offering a comprehensive analysis. Lastly, chapter seven serves as the conclusion, summarizing the key findings and their implications.

Tai ō Mihi

Ka tīmata ka tika ēnei mihi ki ngā wāhine ariki tapairu o te rangahau nei, ki a Te Kuraimonoa, a Kearoa, a Whakaotirangi. Nōku te whiwhi te ruku kōroto hai āta ehu, hai āta ārohi, hai āta raranga anō hoki i ā kōtou kōrero, ā, i rongona ngā wairua i arahina mai nei. Kua tau te mauri i runga i te mōhio kua tutuki tēnei mahi mō kōtou. Moe mai rā e ōku kuia.

Haere e taku aroha ki ōku tūpuna kai tōku taha e poipoi ana i ngā wā katoa. He rite tonu te whakamahara mai, ko au ko kōtou, ko kōtou ko au.

E rere kau atu ana te kauuananu ki ngā māreikura tokorima i takoha nuitia mai ā-reo, ā-whakaaro, ā-aroha ki tēnei kaupapa. Ko ōku Whaea o te kāinga, a Aunty Tūī, Whaea June, Whaea Robyn, me ōku huānga, ko Tiahomarama kōrua ko Chanz. Māringanui i whai wā kōtou hai āta kōrerorero mai. He taonga mārika ngā mātauranga i whakakakau mai mō ēnei tūpuna kuia o tātau. Kua whakatairangatia tēnei rangahau e kōtou, nā reira, tēnei a kupu whakamiha e kore e ngū e aku tuawahine.

E te pou whakawhirinaki, ko taku kaiarataki, ko tāu nā pīkaunga nui i ēnei tau kua pahure. Ko ngā kupu āwhina nui nāna nei te taniwha o roto i patu, he mea noho hoki hai kanohi hōmiromiro mō tēnei tuhikura ahakoa ōu ake toimaha. Kāore i ārikarika ngā mihi ki a koe Matua Ēnoka, kōtou ko te whānau, a Mareikura, a Paihurarere me ngā mokopuna i whakatūherahia ai te whare ki a mātau ko tōku whānau. E kore te aroha me te manaakitanga e warewaretia.

Kai tōku hoa pūmau, ko taku āhuru mōwai, mei kore ake koe hai whakaruruhau, hai tiaki i a mātau ko ngā tamariki. He pīki āwhina hoki ērā wānanga nōku e noho rangirua ana. Me kore e tautoko, e akiaki, e whakapono mai, ahakoa te kaupapa, ahakoa te aro o tēnei tīrairaka, kai kore pea e ea tēnei mahi. Nō reira, e te tau o taku ate, ko taku Whakaue, taku rangatira, a Julz, he aroha mauroa.

Ki ā māua tamariki, te kauae mua, tō mātau Ngākau, ko taku hei piripiri a Hinekura, me te pōtiki, ko taku 'son kotahi', me pēhea rā te whakakupu tika i tēnei mihi kia rongu tūturu ai i taku whakawhetai nui? E hia kē ngā rā kua ngaro a Māmā i tēnei mahi. Hoi, kore rawa i rongu amuamu, kore rawa hoki i paku whakapōrearea mai. Waiho kau noa ai he mōhio nō kōtou he mea nui tēnei ki a Māmā. Ko te manako ia, he whakakipakipatanga kia whai hoki kōtou i te ara kūiti, hai kimi i ngā kura huna o tēnei ao hai oranga mō ō kōtou iwi. Kai muri māua ko Pāpā e whakatenatena ana i a kōtou mō ake tonu atu. Aroha mutunga kore xoxoxo

Ki taku Whare Wānanga, Te Pua Wānanga ki te Ao, ko ngā ahurangi, ngā puna o te kī, ngā rei puta, ngā kaiako katoa i whāinga mātauranga mai, kōtou i āki, i toitoi manawa, nei te au o mihi ki a kōtou katoa.

Ki ōku hapū/iwi i taunaki roa mai nei ā-pūtea kia whai au i te mātauranga hai painga mō te iwi, Ngāti Whakaue Education Endowment Trust, Tūwharetoa Māori Trust Board, Tuaropaki Trust, Rotoiti 15 Trust, waihoki, ki te Whare Wānanga o Waikato mō te pūtea tautoko i ngā karahipi, tēnā kōtou, tēnā kōtou, tēnā kōtou katoa.

Ko ngā ringa toi i auahatia mai ēnei mahi rerehua kia whakamihia ngā kaiwhāki, kia whakarākeitia hoki tēnei mahi, tēnā rawa atu e taku kahi Te Mauri Maniapoto, kōrua ko taku hoa a Awhina Teka, rehe ake nei kōrua.

E taku kahi, kua roa tō whakarongo pīkari mai, tō manawanui mai. Nā te whakapono me ērā wānangananga e hia kē i puāwai haere te māia hai whai i tēnei ara. Nō reira, Tāwhanga MerryLegs Nopera, i runga i te take oti rawa ake, kāore e kore, he wānanga anō kai te haere. Aroha nui ki a koe cuzzy.

Kai tūpono ka wareware kia whakaingoatia tētehi, nei rā te whakamoemiti ki a kōtou katoa i taituarā mai i a mātau ko tōku whānau ahakoa he iti, he nui rānei. Kai te mihi, kai te mihi, kai te mihi.

Nāku noa nei,

Georgia.

He maimai aroha tēnei tuhikura ki taku iwi, Te Arawa. Otirā, ki ngā kōtiro pēnei i aku tamāhine a Ngakau rāua ko Hinekura e rapu kōrero ana mō ō tātau tūpuna wāhine rongonui. Ko Te Kuraimonoa, ko Kearoa, ko Whakaotirangi ko tātau.

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1. Upoko Tuatahi - He Tīmatanga Kōrero

1.1 He whakatakinga upoko

Aha te manu rere mai runga Hawaiki?

Korire toro, tākiri te ata, korihi te manu.

He kākā te manu rere mai runga Hawaiki.

Korihi te manu, kāore, ka tino awatea!

Pītoitoi te manu rere mai runga Hawaiki.

Korire, tākiri te ata, ko te manu! Kāore, ka tino awatea!

E tatari atu ana ki ngā tamariki Ruawahia, tangi mai nei.

Ka whakatoro te kohu Hakaipari,

Waiho Maurea hei tīherunga wai Matirau.

Ka tangi te piopio. Aha, he pō, he ao, he pō, he ao!

Tākiri te ata, korihi te manu, ka ao, ka ao, ka awatea!¹

(Orbell, 1984)

Pīata rā runga Tarawera, ka rau mahara ki ōku tūpuna i taketake mai ai i Hawaiki-matua, i Hawaiki-tawhiti, i Hawaiki pāmamao. Ka huritao atu rā ki te Hawaiki i whakataukītia ai e ngā tūpuna o Ngāti Ohomairangi e kīa nei ko te hekenga a rangi i te moetahi a te atua a Pūhaorangi i te piki kōtuku, a Te Kuraimonoa. Hekeheke iho rā i te tātai whakapapa tae noa rā ki te tohunga rongonui o Ngā Mātahi pū a Atua Matua, ko Ngātoroirangi me tōna makau a Kearoa. Mātiro atu ana ki a Tamatekapua, te kaiurungi o te waka, ko tōna ipo ko Whakaotirangi, nāna nei te kūmara i tiaki i te korokoro o Te Parata. Rere tonu mai nei ki te Aotea-roa, ki te ākau o Te Tai Rāwhiti, tatū rawa ake ki Maketū, ki te paepae poto a Houmaitawhiti. Hōrapa kau ana ngā uri o Ngāti Ohomairangi mai i Maketū ki Tongariro maunga, ko Te Arawa te waka, Maketū te ihu, Rotorua te takere, Taupō te kei o te waka.

Ko te whaingā nui o tēnei rangahau, he rapu, he kimi i ngā kōrero tuku iho mō ōku tūpuna kahurangi i tāheke mai ai ngā uri puta noa o te waka nei o Te Arawa, arā ko Te Kuraimonoa rātau ko Kearoa, ko

¹ He karakia tawhito tēnei o Te Arawa hai tuku i te pō, karanga mai te ata. He hononga ki Hawaiki nui, Tarawera maunga me ētehi atu whenua o Te Arawa.

Whakaotirangi. He tūpuna rongonui rātau huri katoa a Aotearoa, huri katoa a Hawaiki o nehe, huri katoa a Poronēhia, hoi, he piere nuku te kite atu i ētehi kōrero mō ēnei māreikura mai i ō rātau whanaketanga tae noa rā ki ō rātau pēperekōutanga. He kōrero pākirikiri² noa iho i mahue ake ki tēnā iwi, ki tēnā iwi, e wāwā ana i roto i ngā tuhinga, i ngā whakapapa, i ngā mōteatea, i ngā karakia i ngā waiata me ngā whakataukī. Ko tāku, he rapu atu, he kimi ake i te tūranga tikanga o te kāhui tapairu nei, hai whakamōmona ake i ngā kōrero.

E ai ki ētehi nō Te Arawa me Tainui waka, he rerekē te Whakaotirangi o Te Arawa ki te Whakaotirangi o Tainui, hoi, ko tōku nei whakapae, kotahi tonu tēnei tupuna. Ka mutu, he wairua takahi tō ngā kōrero tuku iho mō ēnei tūpuna rangatira, arā, e mōhiotia ana ēnei tokotoru mō te mahi pūremu, engari, tirohia ngā tūpuna tāne o aua wā, kāore noa iho he āta rerekē. He whakapapa rangatira katoa ēnei kōhatu turua,³ koirā te take i moea e rātau te tūranga rangatira, ka moe te hono a te kāhui rangatira i a ia anō. Kāore te hono o te kahurangi e moe i te wahine kau, engari kē, ka moe i te wahine whakapapa rangatira te tikanga. Ko te pātai nui, nā ngā kaituhi Pākehā i pēnei ai, ko tā te tāne Māori i whai kau i ērā momo kōrero, he aha kē rānei?

Kāore noa iho he rerekētanga o ngā kōrero i tuhia e ngā kaituhi Pākehā mō Te Arawa ki ērā atu o ngā iwi, arā, ko te mate nui, i uia kē ko te tāne, ko ngā pātai i whakatakotoria e te Pākehā ki te tāne, i whai i ngā kōrero tonu a te tāne, mō te tāne (Jenkins, 1988, pp. 160-161), nā konā, ka mahue ko ngā kōrero mō ngā wāhine rangatira o ērā wā. He mate nui tēnei huri noa, huri noa, kua noa iho i a tātau Ngāi Māori, engari, huri noa ngā iwi taketake o te ao, ka mahue te wahine ki waho, ka mutu, ka noho ngoikore ko ngā kōrero mōna (Smith, 2021, p. 9).

Ka tāwaitia hoki ko ngā kōrero i tuhia rā e te Pākehā mō te wahine, ka mutu, ka mahue ko te kōrero nui mō ēnei huia kaimanawa, he wāhine ātaahua noa i mate kanehe ai (Stafford, 2002, pp. 1,14-15). Me te mea nei he tūtūā rātau, e whakataurite ana ki ngā wāhine kiripuaki, arā, ko ngā pirinihi o Tīni,⁴ e noho manawa pā ana.⁵ Nō reira, he huarahi tāhawahawa tēnei i te mana motuhake o ngā kōrero tūpuna wāhine. Ko tāku, he whakamātau ki te whakatikatika ake, ki te whakatītere ake i ēnei papepapatanga e noho tonu nei ki tōku iwi. Nā konā, koirā tētehi whāinga anō mō tēnei tuhikura, he kohikohi kōrero mō ēnei puhi ariki mai i ngā wāhine o Te Arawa ake nei kia rongo tuatahi ai ngā kōrero mō ēnei māreikura mai i te hinengaro titiro a te reanga wahine o mohoa.

² “he rongo noa iho; he kite kau noa iho” (Broughton, 1979, 32).

³ “rangatira ātaahua rawa” (Black, 2012, p.215).

⁴ Disney.

⁵ Damsel in distress.

1.2 Te pātai matua

- Ko wai a Te Kuraimonoa, rātau ko Kearoa, ko Whakaotirangi nō Te Arawa, ā, he aha ngā kōrero e hua ai mā te rangahau tukanga pāhekoheko⁶ e whakatōpū ana i te āta whakatewhatewhatanga a ngā tuhinga, ngā taonga kī me ngā uiui ki ngā wāhine mātau o Te Arawa?

1.3 Ngā pātai turuki

- He aha e mōhiotia kētia nei mō Te Kuraimonoa, rātau ko Kearoa ko Whakaotirangi e ai ki ngā taonga kī a te Māori?
- He pēhea tā ngā Pākehā whakaahua i ēnei tūpuna kahurangi i roto i ā rātau tuhinga, ā, i takea mai ai i hea?
- He aha ngā whakaaro o ngā wāhine o Te Arawa mō Te Kuraimonoa, rātau ko Kearoa ko Whakaotirangi, ā, me pēhea te hopu, te āta arohaehae anō hoki i ā rātau kōrero?
- Ka pēhea te rangahau tukanga pāhekoheko e whakatōpū ana i te whakatewhatewhatanga o ngā tuhinga me ngā taonga kī, ngā uiui ki ngā wāhine o Te Arawa whakapapa e āwhina i te waihanga whakaaro māori ake nei mō ēnei tūpuna wāhine?
- He aha te āhua o tā Te Arawa pupuri, whakatairanga i ngā kōrero tuku iho mō ēnei māreikura?

1.4 Te ōrokohanga mai

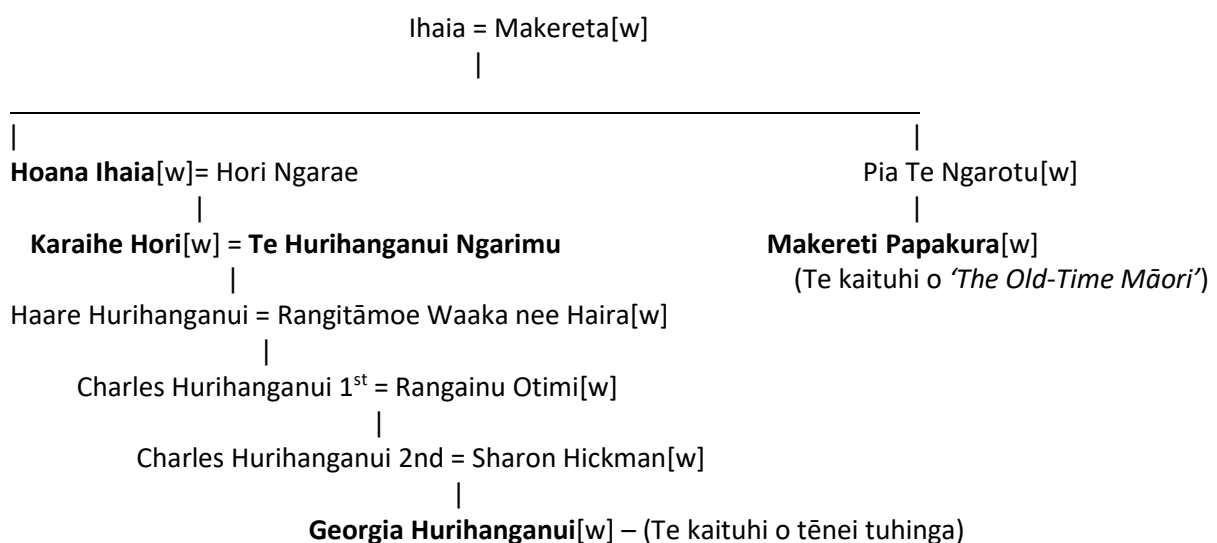
Kia tīmata ake i ngā kōrero i taku ingoa i a Georgia Hurihanganui. Ko te ingoa Hurihanganui nei i hua ake ai i tōku koroua, ko Te Hurihanganui Ngarimu. Rua marama noa iho ia i te hūnga o Tarawera, i Te Wairoa rātau ko tōna whānau e noho ana i taua wā. Ko Ngahira Rauhuia rāua ko Ngarimu ōna mātua. I te pō o te pahūtanga i herea a Te Hurihanganui e ōna mātua ki te peka o tētehi rākau ki rō kete he kore mōhio nō rāua ka ora rānei, ka mate rānei... ā, hinga ana rāua tahi. E toru rā whai muri, i ngā mōrehu e kimikimi mōrehu ana, he mea kite a Te Hurihanganui i taua rākau e tū tonu rā, whāngai atu ai te tamaiti ki te taina o tōna māmā, ki a Miriata rāua ko tōna hoa tāne a Āporo Apiata o Ōhinemutu. (Joseph Hurihanganui, 2018, kanohi ki te kanohi).

I ingoatia a ia mō te āhua i hurihia ai te ao i muri mai i te hūnga o Tarawera. Nō te nui mārika o te hurihanga o te ao ka tapaina ko Te Hurihanganui kia kauā ai e wareware i ngā uri whakaheke te hūnga o Tarawera me tō tāua honohonotanga atu ki taua wā. (John Hurihanganui, 2023, kōrero-ā-kuputuhi)

⁶ Mixed-method research.

Ko tōku kuia a Kairaihe Hori tō Te Hurihanganui Ngarimu hoa wahine. Nā Makereti Papakura a Nanny Karaihe i matapaki i tana pukapuka *'The Old-Time Māori'*:

The old-time Māori gives an account and analysis of the customs of Te Arawa from the point of view of a woman., which were generally ignored or treated superficially by male writers of Māori society. Mākereti was scornful of the ignorant assumptions of many Pākehā ethnologists and corrected them in her text. It was the first extensive published ethnographic work by a Māori scholar; based on traditionally acquired knowledge and first-hand experience. Moreover, it reflects the self-awareness of its author who was at all times conscious of her lineage and responsibility to her people. (Northcroft-Grant, 1996)



Whakapapa 1: Te whakapapa o te kaituhi nei.

My mother's sister Hoana married into another hapu..., and when she was hapu and getting near her time of whakawhanau, she came home to my kuia and koroua at Whakarewarewa. She was attended for her first child only. But after that she came home as usual, and no one ever attended to her, and no one knew anything about it until she appeared with her infant after a few hours' absence in a whare. It was the same with her daughter Karaihe who died only a few years ago. She, like her mother, had all the necessary things ready, the kakahi shell with which to cut the umbilical cord, and the string for tying it. Whereas in the old days a woman would have a branch of a tree to help her, Karaihe had an empty box which she placed by the side of the whare. She tipped the case so that the top edge would come on to the top of her poho (abdomen). As each pain came, she pressed herself against the edge of the box until the child came. She then attended to cutting the cord and tying it, and after making the infant comfortable, attended to herself, the most important thing being the whenua

(placenta) which should all come away with the parapara. She had all of her children in this way except the first one, and then the last. But the story of her last child is too long and sad to repeat here. (Papakura, 1986, pp. 118-119)

I roto i ngā tau e rua, tokowhitu ngā tamariki o ngā tamariki tekau mā rua a Karaihe rāua ko Te Hurihanganui i mate i te rewharewha kino o 1918. He whakamaharatanga ēnei kōrero e whakatenatena ana i a au, he whaitake tōku i tēnei ao kikokiko. Ko te whakaraupapatanga whakawhānau o ōku kuia, ānō nei kua mahue ake rā i a rātau he mahere mōku hai whai, hai tauira, mō tēnei mahi rangahau. Ana, pērā i tōku kuia, i rohe kē atu au i te tīmatanga o tēnei rangahau, engari, hai whakatutuki pai i tēnei mahi, i mōhio, me hoki tuatahi ki te kāinga. Kai konei tōku whānau whānui, hai tiaki, hai arataki i a au, me ngā wai o te kāinga e pūrea ai i ngā wā toimaha. Pērā i te kotakota kākahi a kui, me tana aho hai here i te aho tāngaengae, he whakaatanga o ngā taputapu e manatu mai ana kia āta kimikimi i ngā tohutoro, i ngā kōrero, i ngā kaiwhāki. Ko te pouaka, he whakaahuahanga o aku pou whakawhirinaki e rongō ana, e akiaki ana, engari, e pūrangiaho ana, i te mutunga iho, kua riro māku anake tēnei mahi hai whakaea. He rite tonu taku tū pakari ki tōku tūrangawaewae nā taku tipuranga i Rotorua, me taku tino mōhio ko wai au nā ngā kōrero tuku iho pēnei.

Nā, inā ka tipu koe ki Rotorua, kāore e kore ka ākona ētehi kupu Māori, ētehi kīanga. Engari, i whakatautia kia kūtoto ki tētehi kura reo Māori kai Rotorua i te wherereitanga mai o taku kauae mua, kia whakawhiti kōrero ai māua tahi, kaua ko ngā tohutohu noa iho. Muri kau iho ka tatū te whakaaro kia haere tonu i taku haere, ā, ka hūnuku ki Kirikiriroa kia uru atu ai ki te hōtaka reo Māori i te Whare Wānanga o Waikato. Tōna tikanga, kotahi te tau ki reira; engari, i tutuki kē taku tohu paetahi, ā, ināianei, e whai tonu ana i taku tohu paerua.

Nōku i reira i pūrero ake tēnei kaupapa rangahau i te awhero kia hahu i ngā kōrero mō ngā wāhine rangatira o Te Arawa. I puakina taku ketuketū tuatahi he mea kōrero kau rātau me he hoa wāhine noa iho o ngā rangatira tāne. Warea ana e tēnei tūpononga, he mea taute te whakaaro he nui ake te mana o ēnei tapairu i ngā tūnga hoa wāhine i marohitia ai. Inā koa, ko Te Kuraimonoa te māmā o Ohomairangi, te ingoa tūturu o Te Arawa iwi. E whakamanatia tonutia ana a Kearoa ki te marae me te hapū e kawea tonutia ana tōna ingoa, keiwhā, he hononga ō Whakaotirangi ki Te Arawa waka me Tainui waka. Nā ēnei tautuhi i whanake ake te whakapae he kōrero e huna tonu ana mō ēnei tokotoru.

Ka mutu, i whakapuakina ēnei kuru tongarewa⁷ me he wāhine ātaahua noa i taka ki te hē mā te pūremu. Kīhai au i whakapono ko ō rātau rerehua me ā rātau heahea te whakamāramatanga kau mō aua piringa. He āhuatanga māori mō ngā tūpuna tāne rangatira o taua wā kia whai i ngā hoa wāhine

⁷ “He taonga pounamu” (Black, 2021, p.215).

tokorua neke atu. Hoi anō, ko te whakapae kāore i pērā ngā wāhine rangatira, ko tāku, he marohi i puāwai ake ai i ngā whakapono karaitiana mō te hoa kotahi mō tēnā mō tēnā. Nā ngā kōrero tuku iho kua rangona e au, i whakapono atu ai he wāhine rangatira hoki i whai hoa tāne tokorua neke atu.

Hai āpiti, i tino kitea te ngarohanga atu o ngā whakaaro me ngā kōrero o ngā wāhine o Te Arawa. Ko tāku whakapae, he putanga tērā o te whakatuānuitanga o ngā kaituhi Pākehā i arahina ai e ngā whakapono karaitiana me ana mātāpono nāna nei i whakaawe ngā tuhinga mō te hītori Māori (Binney, 2001, pp. 3-14; Lee-Morgan, 2019b, p. 153; Mikaere, 2017, p. 75; Smith, 2021, pp. 82-84). Ko te whāinga kia whakanui i te reo wāhine kai hīa ana ētehi kōrero tōtika ake mō ēnei puhī ariki hai whakarangatira anō i a rātau, ka mutu, i a tātau ngā tipuranga wāhine.

Ko tāku takune pū, kia whakamātau i ngā kōrero mō ngā tūpuna rangatira tokoiwa o Te Arawa: tokotoru i mua i te hekenga nui ki Aotearoa, tokotoru nō te hekenga nui ki Aotearoa, ā, tokotoru i mua i te takiwātanga o te taenga mai o te Pākehā. Hoi anō, nā te iti o te rahī o ngā kupu e whakaaetia ana e te Whare Wānanga mō tēnei momo rangahau i mārāma wawetia, kore e taea te tūhurahura neke atu i te tokotoru kai whakamōrea te kounga o te rangahau. Nō konā, ka tau te whakaaro kia arotahi taku rangahau ki Te Kuraimonoa, ko Kearoa ko Whakaotirangi, he pouwhakarae ēnei tokotoru ki roto o Te Arawa, whakahuatia ai i ngā kōrero mō te ōrokohanga o Te Arawa.

1.5 Ngā tikanga rangahau⁸

Kua āta kōwhiritia kia toru ngā tikanga rangahau kia tutuki tika tēnei mahi whakahira. I runga i te take ka āta whakaarohia, ka āta rangahaua, ka āta kōrerotia e toru ngā pūrākau rongonui me ngā tūpuna o aua kōrero tuku iho, e taupuhitia ai ki Pūrākau hai tikanga rangahau.⁹ Waihoki, ko tētehi mea nui o tēnei rangahau, ko te reo o ngā wāhine e kapohia ai, e whakatewhatehangia ai, e wānangahia ai, nā reira, ka whai whakaaro hoki ki te ariā Mana Wahine¹⁰ hai ārahi tika i ngā tukanga rangahau.¹¹ Waihoki, he mahi tēnei nā te Māori me te Māori mō te Māori, nō reira, ka aro ka tika ki te ariā Kaupapa Māori¹² me ōna mātāpono hai taunaki i tēnei rangahau.

1.6 Ngā tukanga rangahau

Ka aro ki ngā mātāpono o aua tikanga rangahau hai ārahi i ngā rangahau tukanga pāhekoheko kia taea ai te kohikohi, te arohaehae, me te whakataurite raraunga mai i ngā mātāpuna rerekē, ka hurahia ai

⁸ Methodologies.

⁹ Pūrākau as Methodology.

¹⁰ Mana Wahine Theory.

¹¹ Methods.

¹² Kaupapa Māori Theory.

ngā kaupapa ōrite.¹³ Kātahi ka āta ngangahu ki ngā tuhinga mō te waka nei o Te Arawa, otirā, mō ngā tūpuna wāhine o tēnei rangahau, me ngā taonga kī, arā, ko ngā whakataukī, ko ngā mōteatea, ko ngā karakia, ko ngā kōrero tuku iho. Ka tahuri ai te aro ki ngā tapuwae e takahia, ko te puta ki ngā uiui i ngā wāhine tūranga rangatira o Te Arawa, i ngā wāhine pūkenga ki ngā kōrero tuku iho o Te Arawa ka whakamahia ko te kaupapa arohaehae¹⁴ kia āta kite atu ai ngā pūtaketake¹⁵ me ngā ariā¹⁶ i roto i ngā raraunga uiui pērā i ngā whakaaro me ngā kōrero kārangaranga. Mā ēnei ariā ka puāwai ake te mōhiotanga mō ngā wheako me ngā whakaaro o ngā kaiuiui, e whakataurite ana ki ngā raraunga kounga i hua ake ai i ngā mātāpuna rerekē.

1.7 He whakamārama

Mō roto i tēnei tuhinga kua manawa tītī ki te tāpiri i ngā ingoa o ngā tūpuna kuia ki ia whakapapa o roto iho i tēnei tuhikura.¹⁷ He wero nui tēnei i te tū rerekē a ā tēnā tangata a ā tēnā iwi kōrero, ka āta hokia tēnei hai te upoko tuaono. Ahungia ai te aro o te kaipānui ki te tātai tāne i roto ngā tuhinga, engari, he tuhikura tēnei e hāpai ana i te ira wahine, nō reira, kua whakamanatia ngā ingoa wāhine i rō whakapapa ki te '[w]'. Kāti, kia mōhiotia ai, ehara taku whāinga i te tuitui noa iho i ngā kōrero ā tēnā iwi ā tēnā iwi hai whakakotahi noa i ngā kōrero o ēnei huia kaimanawa, engari kē, kia kite mai me he tauritenga i waenganui i ngā kōrero hai whakamomona māku ki ngā kōrero mō ia o ēnei tūpuna kuia. Kia kitea noatia ai e tātau katoa o tātau ake hononga ā-whakapapa nei ki tēnā ki tēnā o ēnei tūpuna wāhine. Hoi, kua whakamanatia tonutia nō hea ake rā ia kōrero. Kua whakamiratia ngā ingoa matua o tēnei rangahau i roto i ngā tātai whakapapa hai whakamahiri ki te kaipānui, kia mārama hoki ai ki ngā hononga o tērā tupuna ki tērā tupuna.

Kua tāpirihia ngā kupu Pākehā ki ngā kupu Māori mō ngā kōrero e pā ana ki te wāhanga tikanga rangahau, me te tukanga rangahau hai āwhina i te kaipānui he hanga nāku i ētehi kupu nā te kore e kitea i roto i ngā papakupu Māori.

Mei kore ake te mahi nui a Raimona Inia i tana pukapuka '*E Oho*' (2018), arā, ko te tuituinga a ngā kōrero me ngā whakapapa i hoatu ai ki a ia, me ngā uiui nāna nei i whakahaere ki ngā kaumātua o Te Arawa. He whaihua tēnei, otirā mō te upoko tuarua - '*Ko wai a Te Arawa*' me te kaponga ariā.¹⁸ Nā ana

¹³ Comon themes.

¹⁴ Thematic analysis.

¹⁵ Patterns.

¹⁶ Themes.

¹⁷ Inā, ko te nuinga o ngā rau pukapuka kai reira nei te whakapapa ka mahue ko te ingoa wahine ki waho.

¹⁸ Literature review.

mahi nui kāore he take māku hai whakariterite uiui ki ngā koroheke mō taku kaupapa rangahau he mea kōhi kē nō Inia i tana pukapuka.

He āwhina nui hoki te mahi a Diane Gordon-Burns nāna nei i raranga kōrero mō Whakaotirangi i ana tuhinga, arā, *‘Whakaotirangi : a canoe tradition’* (2021), ā, *‘Investigating the stories of Tainui ancestresses: a work in progress’* (n.d). He āwhina nui ēnei tuhikura e rua ki te auahatanga o taku ake marau, otirā, ki ngā kōrero a Tainui mō Whakaotirangi i te tuakiri Tainui e whakawhirinaki ana ki ngā mātāpuna o Tainui.

1.8 Ngā upoko

1. Upoko Tahī - He Tīmatanga Kōrero

He tirohanga whānui tā tēnei upoko hai whakamahuki atu ki te kaipānui i te kaupapa rangahau kua tīpakohia, te iti kau noa o ngā pūrongo e mōhiotia nei e pā ana ki tēnei kaupapa me te take e pērā ana. He paku whakamārama mō ngā wāhine i uia ai, ā, kua whārikihia te pātai matua me ngā pātai turuki o te rangahau nei. Kua whakamōhiotia te ōrokohanga o te whakaaro mō tēnei rangahau, te hononga ki te kaituhi me ngā hiringa i whakatenatenahia ai te kaituhi. Ka whakatakotoria ngā tikanga rangahau, ko ana mātāpono me ngā rangahau tukanga pāhekoheko i arotahi ai. Hai whakakapi ake, ka whakapuahotia ngā upoko me ngā kai o roto i tēnei tuhingarōa.

2. Upoko Tuarua - Ngā Tikanga Rangahau

Kai tēnei upoko ka rukua ki ngā tikanga rangahau, me te take i kōwhiritia ai. Ko ngā tikanga rangahau e toru arā, ko te ‘Pūrākau hai tikanga rangahau’, ko te ariā ‘Mana Wahine’ me te ariā ‘Kaupapa Māori’. Ka āta matapakihia ō ia mātāpono tikanga e arataki ai i ngā tukanga rangahau arā, ko te rangahau tukanga pāhekoheko me te kaupapa arohaehae. He whakamāramatanga kai roto nei mō ngā whakaaro, mō ngā mahi me ngā nekenekēhanga a te kaituhi nei i a ia e tuitui ana i tēnei whāriki rangahau hai mahere, otirā hai tauira pea mō ngā tū rangahau pēnei o te anamata.

3. Upoko Tuatoru - Te Whakapapa o Te Arawa

Me whakatakoto ka tika i te whakapapa o Te Arawa kia mārāma ai ki te kaipānui ko wai hoki a Te Arawa iwi. Ka rangiahotia ngā taketakenga o te waka nei o Te Arawa, ko ngā whakapapa, ko tōna hītōria i roto i ngā moutere o Hawaiki, ko tana whakawhiti mai ki Aotearoa, ko tana whakanohonoho i a ia anō ki runga ki te whenua, ko ngā whenua o Te Arawa, ōna roherohenga, ōna iwi me ōna hapū. Nā te rahi o ngā kōrero, me ngā herenga mutunga kore ki tēnā kōrero, ki tēnā iwi, ki tēnā tupuna, i kore e taea ngā kōrero katoa te āta matapaki kai kotiti haere te aronga o tēnei upoko, nā reira, he whakarāpopototanga kau noa tēnei mō Te Arawa. Me te aha anō, kua aro pū ki ngā kōrero me ngā

tūpuna e hāngai ana ki ngā kaupapa rangahau o tēnei tuhingaroa, arā, ko Te Kuraimonoa rātau ko Kearoa, ko Whakaotirangi.

4. Upoko Tuawhā - He Kaponga Ariā

Ko Te Kuraimonoa rātau ko Kearoa, ko Whakaotirangi ētehi o ngā tūpuna rongonui nō te iwi o Te Arawa. He mea whakapuaki kē noa rātau i te upoko o runga nei mō Te Arawa, engari, ko ngā kōrero e mōhiotia whānuitia ana mō ēnei tokotoru, he iti kau, whakahuatia ai hai whakakīnaki ake i ngā kōrero a ngā tūpuna tāne o Te Arawa. Matapakihia ai te ure tārewa, me ngā mahi rongonui a ngā tūpuna tāne i ngā tuhinga, hoi, waiho kautia ai te kaipānui huritao haere ai i ngā mea pēnei i ngā ara tūpuna ake o ēnei tūpuna wāhine, e pātaitai ana, nō hea hoki rātau? I a rātau ētehi tamariki, i whai uri rānei? He aha ō rātau pūmanawa motuhake? Ō rātau pūkenga? He kōrero kē atu mō ngā kōrero rongonui a rātau? Ko wai hoki ēnei tūpuna kuia nāna nei a Te Arawa iwi i puta ai ki te ao? I taku ketuketutanga tuatahi he uaua te kite atu i ngā kōrero mai i ō rātau whanaketanga tae noa rā ki ō rātau pēperekōutanganga. He kōrero pākirikiri noa iho i mahue ake ki tēnā iwi, ki tēnā iwi, e wāwā ana i roto i ngā tuhinga, i ngā mōteatea, i ngā karakia me ngā waiata. Ko tāku, he tūhonohono i aua motumotu kōrero rā.

5. Upoko Tuarima - Ngā Uiui

Tokorima ngā wāhine o Te Arawa hekenga a rangi i uiuia mō tēnei kaupapa rangahau. Ko ēnei wāhine, he whakamaunga kanohi o Te Arawa. He wāhine marae, he rongonui ētehi nā ā rātau mahi toi, he kaihaka ētehi, he kaikaranga ētehi, he kaiako ētehi, he kairangahau ētehi, ā, he mana wahine te katoa. Kai tēnei upoko ka whakamaharatia te kaipānui ki ngā patapatai, ka kitea hoki ngā whakautu mō ngā uinga, ka rongu tuatahi i te tirohanga wahine ko ngā kōrero, ko ngā whakaaro me ngā pōhewatanga mō ngā wāhine ariki tapairu nei arā, ko Te Kuraimonoa, ko Kearoa, ko Whakaotirangi.

6. Upoko Tuaono – Ngā Kitenga me ngā Matapakinga

Ko ngā kitenga me ngā matapakinga o tēnei rangahau te kai o tēnei upoko. Ka āta wetewete, ka āta tuitui i ngā kōrero a ngā tuhinga Pākehā manea, ngā taonga kī me ngā uinga ki ngā wāhine tuhanga hai wānanga i ngā kōrero taurite me ngā kōrero rerekē i hua ake i te ruku kōroto, ka whāia ko te kaupapa arohaehae mei kore e pipī ake he whakapaparanga kōrero mō Te Kuraimonoa mā. Kai konei ka tino kite i te hua o tēnei rangahau me ngā putanga.

7. Upoko Tuawhitu – He Whakatepenga

Kai tēnei upoko ko ngā kōrero whakakapi i te tuhingaroa nei. Ka titiro anō ki ngā pātai i whakatakatoria ai ki te upoko tuatahi o tēnei tuhingaroa, ka mutu ka wānanga anō i ngā kitenga o tēnei kaupapa

rangahau, kia kitea ai inā kua whakautua tika te pātai matua me ngā pātai turuki. Ka matapakingia hoki ko ngā whāwhāruatangā arā, ko ngā wāhi i totoro kautia, i noho i ngā pāpāringa o te rangahau nei hai rangahautangā mā ngā uri o Te Arawa waka ki roto ki ngā whakareanga o tua ake. Kei konei hoki ko ngā kitenga nui me ngā kupu whakamutungā a te kaituhi, otirā, te taupokihanga o tēnei rangahau.

1.9 He whakakapinga upoko

Kai tēnei upoko i whakaarīhia kau noa ihotia te whakarāpopototangā mō Te Arawa waka, Te Arawa iwi, Te Arawa rohe, Te Arawa tūpuna mai i Hawaiki. I whakatāhuria ai ko ngā tūpuna kahurangi tokotoru o tēnei rangahau, ko Te Kuraimonoa, ko Kearoa ko Whakaotirangi. Me uaua ka kite atu i ngā kōrero o ō rātau wherereitangā tatū ki ō rātau kōeketangā. He maramara noa i roto i ngā tuhinga, me ngā taonga kī. Ko tāku, he tūhonohono i aua motumotu kōrero rā. Ka whakatūturuhia he ōrite te Whakaotirangi o Tainui me Te Arawa waka, ahakoa e kīa nei he wahine rerekē. Ko te kōrero ōrite mō ēnei tūpuna wāhine katoa he kōrero pūremu. Ko tāku, he kimi ake i te tūranga tikanga o te kāhui tapairu nei, hai whakahōhonu, hai whakahaumako ake i ngā kōrero. He mea tuhi te nuinga o ngā kōrero mō te ōrokohanga Māori e te tirohanga tāne, nō reira, ka uia ngā wāhine nō Te Arawa kia rongo tuatahi ai i ngā kōrero me ngā whakaaro mō ēnei tūpuna rongonui i te tirohanga wahine. Nō roto nei ka kitea hoki te hononga o te kaituhi ki tēnei marau. He mea whakaraupapa ia upoko o tēnei tuhinga hai āwhina ki te kaupānui. Kua paku ketuketu hoki i ngā tikanga rangahau, ko ōna mātāpono me ngā tukanga e arataki ana i tēnei rangahau, ka whakawhānui rawatia ēnei kaupapa hai te upoko tuarua e whai ake nei.



Mahi Toi 2: Nā Te Mauri Maniapoto tēnei mahi toi hai koha ki ngā kaiwhāki o te rangahau nei.

2. Upoko Tuarua - Tikanga Rangahau

2.1 He whakatakinga upoko

He whakamahuki tēnei o ngā tikanga rangahau, ōna mātāpono me ngā tukanga e whakamahia nei i tēnei rangahau. Kai tēnei upoko, ka whārikihia ngā take mō tēnei rangahau, me ngā whakapae o te kaituhi e whakamātautia ai. Ko ngā pou aronga ko ngā tikanga rangahau arā ko te 'Pūrākau hai tikanga rangahau', ko te ariā 'Mana Wahine', te ariā 'Kaupapa Māori' me ō ērā mātāpono. Ka mutu, ko ngā tukanga e whāia nei hai kohikohi, hai arohaehae i ngā raraunga. Ka tīmata tēnei upoko ki te tirohanga whānui ki ngā pātai me ngā hoaketanga hai whakatakoto i ngā horopaki, hai whakaatu hoki i te korahi o te mahi. Kātahi ka ruku hohonu ki ngā tikanga rangahau e whakamahia nei, ā, ka whakamārama atu i ngā mātāpono e ārahi nei i te rangahau me ngā tukanga hai kohikohi raraunga. Ka āta kōrerotia ngā uinga, ko ngā whakaaro me ngā take i āta tīpakohia ai ngā kaikōrero. Ka matapakihia ai ko ngā nekenekehanga a te kairangahau, ā, he whakamāramatanga anō hoki ki te tukanga whakatau whakaaro,¹⁹ e whakamiramira ana i ngā take i aratakina ai te kaituhi nōku e mahi ana. Ka mutu, he tirohanga whānui aroā tēnei o ngā tikanga rangahau e whakaatu ana i ngā mātāpono e arahi ana i te rangahau. Ka tino kite i ngā take mō ngā tukanga e hāpaia ana.

2.2 Te whakapae

Ehara i te mea he pukahu ngā kōrero tuku iho mō ēnei tūpuna wāhine o Te Arawa arā, ko Te Kuraimonoa mā. Ko ngā take, tuatahi, kai te noho tītaritari tonu rā ā tātau kōrero ake i roto i ā tātau taonga kī, tuarua, ko ngā tuhituhinga a Ngāi Pākehā kai te noho tararapa, e whakaawetia nuitia ana e tō rātau ahurea, otirā, e ō rātau whakapono Pākehā te āhua ki tā rātau tuhi. Ko taku whakapae, kia riro kē mā te rito harakeke tēnei rangahau, ā, mā roto atu i ngā rangahau tukanga pāhekoheko e māhiri iho ai te whakatewhatewhatanga o ngā tuhinga, o ngā taonga kī me ngā uiuinga ki ngā wāhine mātau o Te Arawa, ka huraina ngā kōrero kounga ake mō Te Kuraimonoa rātau ko Kearoa ko Whakaotirangi.

2.3 Ngā tikanga rangahau e toru

Kua āta kōwhiritia kia toru ngā tikanga rangahau hai arataki i ngā tukanga rangahau. Ka tahi, ka whakamahia hai tūāpapa te 'Pūrākau hai tikanga rangahau' i runga i te take ka āta rangahau, ka āta kōrerotia, ka āta whakaarohia hoki ngā pūrākau Māori me ngā tūpuna i roto i ngā kōrero tuku iho. Ka āta whakamahukitia ngā āhuatanga o tēnei tikanga rangahau i te mea he tikanga rangahau āhua hou tonu e wānanga tonutia ana. Tuarua, ko tētehi mea nui o tēnei rangahau, ko te reo o ngā wāhine

¹⁹ Decision making process.

ihumanea e kapohia ai, e whakatewhatehatia ai, e matapakitia ai, nā konā, ka whai whakaaro ki te ariā ‘Mana Wahine’ hai ārahi tika i ngā tukunga rangahau. Ka whakamanatia e tēnei ariā te mana me te tapu o te wahine, e whakatūturutia ana ō ngā wāhine whakaaro. Tuatoru, he mahi kura tēnei nā te Māori me te Māori mō te Māori, nō reira, ka aro ka tika ki te ariā ‘Kaupapa Māori’ hai tauawhitanga mō tēnei rangahau. Waihoki, e arahina ana te rangahau nei e ngā mātāpono Māori, me ngā tikanga Māori e whakapūmautia ai te tika, te pono, te whakitake hoki ki te Māori. Mā te pahiwī ki ēnei tikanga rangahau e toru, ko te whāinga, kia pīpipi atu ai, kia rangiwhāwhā atu ai, kia tiketike atu ai ko ngā kōrero mō ēnei māreikura.

2.4 Pūrākau hai tikanga rangahau

E hāngai ana te kupu ‘pūrākau’ ki ngā kōrero tuku iho a te Māori e karapotia ana e tō tātau ahurea, e ō tātau mātauranga me ā tātau tikanga. Ehara kau noa i te ara hai tuku kōrero noa iho, engari kē, he tikanga rangahau hai whakatuarā, hai whakatōmene i te ahurea Māori me ōna āhuatanga (Lee-Morgan, 2019b, pp. 154-157; Seed-Pihama, 2019, p. 114). Ka whakamahukitia nei ngā āhuatanga matua o te ‘Pūrākau hai tikanga rangahau’ me ana whaitake i roto i te rangahau nei.

He mea nui te tuku iho o te kupu ki te Māori hai whāngai i ngā mātauranga Māori me ngā hītōria rokiroki. Ko te pūrākau tētehi o ngā huarahi o tua whakarere e whakamahia tonutia nei hai tuku i ngā mātauranga mai i tētehi reanga ki tētehi reanga, heke iho. Kai roto i ngā kōrero he akoranga nui, he kai mā te hirikapo, hāngai ai ki ngā takunetanga hira o nehe rā. Ehara te pūrākau i te pakiwaitara noa; engari kē, he kōrero ahurea, he kōrero whakawhanaungatanga, he kōrero wairua e tāmōre ana i te ahurea Māori (Lee-Morgan, 2019a, pp. 89-90; Mikaere, 2017, p. 25). I runga i te take tukuna ā-wahatia ai, ānō nei he wairere, me te aha, whakaarotia anōtia ai, waihangatia anōtia ai kia hāngai ai te kōrero ki te kaupapa o te wā (Archibald, 2008; Cavino, 2019, p. 96). Ko te ‘pū’ me he whakaahuahanga o te ōrokohanga Māori, ko ana taketake, he whakaahuahanga anō o ngā momo e whāngai ana i te rākau. Ko tātau te iwi Māori te rākau, nō Tānemāhuta, nō Tānewhakapiripiri, i auahatia mai i a Hineahuone, i a Papatūānuku. Pērā i te tōtara, e noho hapori ana, e taupua ana tētehi i tētehi. “E kore te tōtara e tū noa i te pārae, engari me tū i roto i te waonui a Tāne” (as cited in Lee-Morgan, 2019b, p. 155; Mead & Grove, 2003, p. 36). Nō reira, he taonga ngā pūrākau ki te Māori hai arataki i a tātau i roto i tēnei ao hurihuri (Lee-Morgan, 2018).

Ko te whakamahinga o te pūrākau hai tikanga rangahau i toko ake ai i te whakaaro e taea nei te whakamahi ngā pūrākau hai tuku i ngā mātauranga Māori me ōna tikanga. He huarahi te pūrākau e kite atu i ngā mātauranga o tuauki me ōna hua, ā, he tirohanga hoki ki te whakawhanaungatanga o ngā tāngata ki te ao mārama. Mā te whakamahinga o te pūrākau hai tikanga rangahau, ka whakahohonutia te mōhiotanga o te kairangahau e pā ana ki te ahurea Māori me ō tātau whakaaro.

Kātahi ka whakamahia aua akoranga hai hāpai i te rangahau (Lee-Morgan, 2019a, pp. 90-92). Ko te pūrākau hai tikanga rangahau he ara hai whakamahi i te tuku o te kōrero hai pou tarāwaho. He mihi tēnei ki te mātauranga me ngā wheako o Ngāi Māori, he whakapuakitanga hoki, he hiahia kia rongu, kia kite i te Māori me ōna mātauranga i roto i ngā tukanga rangahau. He huarahi rerekē hoki tēnei ki ngā tukanga rangahau Pākehā e whakatuanui ana i ā rātau ake kōrero, i ō rātau ake mātauranga me ā rātau ake raraunga (Smith, 2021, pp. 145-161).

Ko tētehi o ngā āhuatanga matua o te pūrākau hai tikanga rangahau ko te mahi tahi me te whakawhanaungatanga i roto i ngā hapori. Tukuna ai ngā pūrākau i roto i ngā hapori, e whakamahia ana hai akiaki hai whakakaha i te whanaungatanga. Ko ngā kairangahau e whakamahia ai te pūrākau hai tikanga rangahau e whakatenatena ana kia mahi tahi ki ngā whānau kia rongu ai hoki i a rātau i roto i te rangahau. He ara tēnei e whakakoikoia ana i te tika me ngā whaitake o te rangahau, ka mutu, ka whakaatu i ngā whakaaro me ngā whakaarotau o aua whānau, o aua hapori (Lee-Morgan, 2018). Ko tētehi atu o ngā āhuatanga o te pūrākau hai tikanga rangahau ko tana aro ki te piringa o te tangata ki te ao. I tēnei ao Māori, me te mea nei ko te tangata he wāhanga o te māwhaiwhai whakawhanaunga e noho piritata ana ki te whenua, ki te moana me ērā atu o ngā tipua o tēnei ao. Whakamahia ai ngā pūrākau hai āta tūhurahura i ēnei piringa, kia āta huritao anō i te rētōtanga o te tangata me tana hononga ki te ao (Seed-Pihama, 2019, p. 107). Mā te whakamahi o te pūrākau hai tikanga rangahau ka whakahohonutia te mōhiotanga o te kairangahau e pā ana ki ēnei whakawhanaungatanga ka whakamahia ai hai hāpai i te rangahau.

Hoi anō, he ngoikore hoki tā tēnei momo tikanga rangahau. Ko te mea matua, me uaua kē ka tuhia ngā pūrākau, tukuna kē ai ā-waha, me te aha, he rerekē te kōrero e ai ki te kaikōrero. Nā konā, he uaua te kite atu i te tika o te pūrongo e whakamahia ana i roto i te rangahau. Waihoki, me mārama te kairangahau e whakamahia ana te pūrākau hai tikanga rangahau ki te ahurea Māori, ōna mātauranga, me āna tikanga. Nā konā, e kore e taea e te tangata rāwaho, e te tangata kūare rānei ki ngā āhuatanga me ngā tikanga Māori te whakamahi i te pūrākau hai tikanga rangahau (Smith, 2021, p. 160).

Hai whakamahuki ki te tangata rāwaho, he āhua ōrite te pūrākau hai tikanga rangahau ki te taupuhipuhi o te Pākehā ki ngā kōrero o te paipera tapu hai arataki i a ia anō. He paku rerekē pea ngā kōrero kai te āhua tonu o te kaikōrero me ō rātau ake takune. Tōna tikanga, ko te tuku o te kōrero e hāpai ana i ngā ture e hia kē, ngā whakapono me ngā mātāpono o te paipera tapu. He rerekē te whakamāramatanga me ngā akoranga o tēnā o tēnā kai te āhua tonu o te horopaki me ngā whakapono ake o te kaiwhiwhi. Ka hua mai hoki ngā pakiki e whakakipakipa ana anō i ētehi atu whakaaro. Nā konā, pērā i te take me mātau te tangata ki ngā whakapono karaitiana kia mārama ai ki ngā hua o ngā

kōrero o te paipera tapu, me mātau hoki te tangata ki ngā mātauranga Māori me āna tikanga kia mārama ai ki ngā hua o te pūrākau.

Hai whakakōpani ake, he huarahi pai te pūrākau hai tikanga rangahau kia whakahohonu i te mātauranga Māori me ana āhuatanga. He ara pai mā te kairangahau kia ruku kōroto ki ngā mātauranga Māori me āna tikanga, kia mahi tahi ki ngā hapori Māori, ki ō rātau mātauranga me ō rātau whakaaro, kia whakapūmautia hoki ēnei āhuatanga katoa. Hoi anō, ki te hiahia kia hāpaia tēnei tikanga rangahau, me mārama ki ngā hohonutanga e hāngai ana ki ngā kōrero tuku iho me ngā pūrākau i roto i te rangahau.

2.5 Te ariā Mana Wahine

He huatau te ariā Mana Wahine o te ahurea Māori e whakamana ana i te mana motuhake, i te kaha me te ahurei o te wahine. E taunaki ana i te mana taurite o te tāne me te wahine otirā, e pā ana ki ngā kaupapa Māori. He pou tarāwaho hoki hai tūpore i te tūnga o te wahine i ngā hapori Māori me te ahurea Māori (Smith, 1987-1998, pp. 40-52). Ka hōparapara i ngā āhuatanga matua o te ariā Mana Wahine, ōna āhuatanga me ōna whaitake.

I mahuta ake te ariā Mana Wahine i te ahurea Māori, kāore he rā pū mō te ōrokohanga o te rōpū, engari, nā wai rā he mea whakatū e ētehi hunga me ā rātau kaupapa hai whakatairanga i te mana motuhake me ngā āheinga o ngā wāhine Māori. He rāngai whai mana e akiaki ana i te whakahounga o ngā whakaaro e pā ana ki te wahine Māori. Ko tētehi o ngā āhuatanga matua o te ariā Mana Wahine, arā ko te huatau o te mana taurite me te reretau. I te ao Māori, he taurite te mana o te tāne me te wahine, e noho tahi tau ana; engari, he rongomaiwhiti tō ia tangata, ā, he mahi motuhake anō hoki tā tēnā tā tēnā. Mā te whakamana me te whakanui o te mana motuhake o te wahine ka hāpai i te pāpori kia whakatautika kia reretau (Pihama et al., 1987-1998).

Ko tētehi atu o ngā āhuatanga o te ariā Mana Wahine ko te aronga ki te wairua. E ai ki te Māori, he wairuatanga motuhake tō te wahine, me he aho tāngaengae ki te whenua me te ao wairua. He mana tō tēnei hononga e whakaita ana i te ariā Mana Wahine (Simmonds, 1999-2019, p. 110). Waihoki, ka mana ngā reo me ngā whakaaro o ngā wāhine i te ariā Mana Wahine, otirā, i te tēpu tatunga²⁰. E mea ana he kaiāwhina mana taurite te wahine i te hapori, he mea nui ōna wheako, me ōna whakaaro e whakamahiri ana i te kawenga o ngā haepapa, me ngā matatika (Pihama et al., 1987-1998).

He wairuhi tonu tō tēnei ariā, he piere nuku te tautuhi me te aromatawai i tēnei momo ariā i te mea, he kaupapa whīwhiwhi, he kanorau ōna āhuatanga, me te aha, he uaua te whakamātautau, te

²⁰ Decision making table

whakamahi hoki otirā, ki ngā rāwaho pērā i te Pūrākau hai tikanga rangahau. Hoi anō, he whakahirahira tonu te ariā Mana Wahine, inarā, ki te ahurea Māori me tōna tuakiri ahurei. He whakaaturanga o ngā mahi whai tikanga e kawea haeretia ana e te wahine i roto i ngā hapori, ā, e whakatairanga ana hoki i te hiahia mō te mana taurite me te reretau i ngā āhuetanga katoa o te ao Māori.

2.6 Te ariā Kaupapa Māori

He pou tarāwaho te ariā Kaupapa Māori kia mārama ai, kia mahi ai hoki i te rangahau e tāmōre ana i te ahurea Māori, āna tikanga me ōna mātauranga. He kaupapa e hāpai ana i ngā whakaaro Māori, ā, e whakapātaritari ana hoki i ngā pūnaha Pākehā i auahatia ai ngā rangahau o Aotearoa ā moroki noa nei. Ka whakamāramahia ngā āhuetanga matua o te ariā Kaupapa Māori me ōna hiratanga e pā ana ki te rangahau Māori.

He urupare te ariā kaupapa Māori ki te whakakorenga me te aukati o Ngāi Māori i te pāpori auraki, me te aha anō, ki te rangahau e kōrerotia ana te Māori e te rāwaho. Ko te tūāpapa ko te mana Māori motuhake e mea ana kai a Ngāi Māori kē te mana kia para i tō tātau ake ara tātai, kia auaha hoki ngā rangahau e hāngai ana ki a tātau anō me ō tātau hapori. Mārama ana te ariā Kaupapa Māori ki ngā rerekētanga me ngā uauatanga o te ahurea Māori me āna tikanga, nā konā, e kimi ana i ngā āhuru mōwai whakautē, whakawhāiti, whakamana tangata (Smith, 1997; Smith, 2021).

Ko tētehi o ngā āhuetanga matua o te ariā Kaupapa Māori ko te tautoko ki te whanaungatanga me te aroha tētehi ki tētehi. Me noho tahi, me mahi tahi anō hoki te kairangahau e whakamahi nei i tēnei kaupapa rangahau ki te Māori me ngā hapori kai whakawhitiwhiti tonu ana i ngā kōrero me ngā whakaaro kia tika ai te rangahau kia haratau anō hoki ai. Ka mutu, kia whakaatu ai i ngā whakaaro me ngā hiahia o te hapori hai whakamahara ki te kairangahau he mahi tahi te rangahau, ā, he haepapa kia whakahoki ki te hapori (Smith, 2021, pp. 240-245). Ko tētehi atu o ngā āhuetanga o te ariā Kaupapa Māori, ko te aronga ki te whakawhanaungatanga o ngā mea katoa. I te ao Māori, he hononga tētehi ki tētehi, ā, ki ngā mea katoa, e tautāwhi ana i te mana taurite me te reretau. He whakaaturanga tēnei o te ariā Kaupapa Māori e awhero ana kia waihanga wāhi āhuru mōwai mō te rangahau me ana hāpai ō. Ko ngā kairangahau e whakamahia nei tēnei ariā, me āta huritao i te whanaungatanga, i te ahurea, i te wairuatanga, i ngā āhuetanga katoa o te Māori kia mārama ai te hononga ki te rangahau (Bishop, 1999).

Ahako ana painga e hia kē, he makuhane tonu hoki. Pērā i te Pūrākau hai tikanga rangahau me te ariā Mana Wahine, he rākau morimori²¹ te whakamahinga o ēnei tikanga mō te tangata kore mōhio ki te

²¹ “Me uaua ka eke” (Black, 2021, 82).

ahurea Māori me ōna āhuetanga. Hoi anō, he mea whakahirahira tonu te ariā Kaupapa Māori mō te rangahau Māori. E whakaatu ana i te hiranga o te mana motuhake o te Māori, he pou tarāwaho hai whakahaere i te rangahau haratau, i te rangahau whakaute, e mairangatia ana te rangahau Māori.

2.7 He whakatepenga o ngā tikanga rangahau e toru

Nō roto i tēnei rangahau ka whakamahia tahitia ngā tikanga rangahau e toru nei arā, ko te ‘Pūrākau hai tikanga rangahau’, ko te ariā ‘Mana Wahine’ me te ariā ‘Kaupapa Māori’ kia whakatakoto tika ai i te rangahau aroā, e hāpai ana i tōku nei iwi. Ko te Pūrākau hai tikanga rangahau he huarahi hai whakamārama i ngā wheako me ngā whakaaro o ngā tāngata Māori, ngā whānau, ngā hapū me ngā hapori. Mā tēnei tikanga rangahau ka puāwai te māramatanga o ngā āhuetanga rangahau e whakahaerehia ana, keiwhā, e whakatūturu ana he tika te rangahau, he pono, ā, he whitake tonu. Mā te ariā Mana Wahine ka whakataurite i te mana o te tāne me te wahine kia rongō ai, kia hāpai ai anō hoki i te reo o ngā wāhine me ō rātau wheako. Ka haumarutia ēnei kaupapa rangahau e rua e te ariā Kaupapa Māori kia niwa ai te whakahaere tika o te rangahau hai painga mō te Māori me ngā hapori i runga i te whakaute me te mähaki. Mā te whakamahinga o ēnei tikanga rangahau e toru ka tinana mai he rangahau Māori whitake nā te Māori i te Māori mō te Māori.

2.8 Ngā tukanga rangahau

Kua mātuitia te whakaaro kia whakamahia te rangahau tukanga pāhekoheko kia taea ai te kohikohi, te arohaehae me te whakataurite raraunga mai i ngā mātāpuna rerekē. E komokomo ana te rangahau tukanga pāhekoheko i te raraunga kounga²² me te raraunga tatau²³ hai whakaemi, hai āta wetewete i ngā raraunga whakaehu. Mā tēnei huarahi ka kohia ngā pūrongo kounga mai i ngā mātāpono rerekē me ngā whakaaro rerekē ka whakatapatorutia²⁴ ai ngā kitenga hai āta kohika i ngā whakataunga aroā. Kātahi ka uiui i ētehi wāhine mātau ki taku kaupapa rangahau e whakamahi ana i te kaupapa arohaehae hai āta whakatewhatewha i ngā pūtaketake me ngā ariā, ka whakataurite ai ki ngā raraunga kounga o te kohinga tuhinga i whakaemia ai.

Ka tīmata ake taku rangahau ki te rangahau tatau e āta tātari ana i ngā mātāpuna raraunga, pērā i ngā kōrero tuihono i runga ipurangi me ngā whare pukapuka e whakamahi ana i ngā pātengi raraunga, kia tautuhi i ngā tauritenga. Kātahi ka huri te aro ki te raraunga kounga hai āta whakatewhatewha i te kiko o ngā kōrero i roto i ngā tuhinga, i ngā pūrākau, i ngā whakapapa, i ngā mōteatea, i ngā karakia, i ngā waiata tawhito, i ngā whakataukī me ngā rīpene whakarongo.

²² Qualitative data.

²³ Quantitative data.

²⁴ Triangular design.

Tae rawa ake ki te pito o aua haurahi ka arohaetia anōtia ngā raraunga, ka tahuri ai te aro ki ngā uiui wāhine mātau ki tēnei kaupapa rangahau e whāia nei e au hai āta whakarongo, hai āta kohikohi kōrero me ngā whakaaro kāore e taea te kite i roto i ērā atu o ngā mātāpuna. Mā ēnei uinga ka whakawhiwhia ki ngā raraunga kouna hai whakamahiri anō i taku kaupapa rangahau, kia whakanohonoho hoki i aku tukanga, arā ko te rangahau kouna me te rangahau tatau. Nō reira, he huarahi pai te rangahau tukanga pāhekoheko hai tautāwhi mai kia auaha he whakamāramatanga aroā ake mō taku kaupapa rangahau mā te whakatapatorutanga o ngā putanga o te raraunga kouna me te raraunga tatau (Creswell & Plano Clark, 2017).

Ko te puta ki ngā uiui i ngā wāhine tūranga rangatira o Te Arawa, i ngā wāhine pūkenga ki ngā kōrero tuku iho o Te Arawa mō ngā tūpuna kahurangi nei, ka whakamahia te kaupapa arohaehae kia āta kite atu i ngā pūtaketake me ngā ariā i roto i ngā raraunga uiui pērā i ngā whakaaro me ngā kōrero kārangaranga. Mā ēnei ariā ka puāwai ake te mōhiotanga mō ngā wheako me ngā whakaaro o ngā kaikōrero. He pai te kaupapa arohaehae hai āta wetewete i ngā raraunga, he tukanga pai hoki hai āta tūhurahura i ngā mātauranga o ngā kaikōrero mō tēnei kaupapa, otirā, mō te aronga atu ki te pātai matua o te rangahau. E taea nei te whakamahi tēnei tukanga kia āta kite i ngā kaupapa ōrite, ko ngā pūtaketake, me ngā ariā e puāwai ai i ngā raraunga uiui, whāia ka whakataurite ki ngā raraunga matua o te kohinga tuhinga i whakaemia ai. Mā tēnei huarahi ka whakamōmona anōtia ngā mātauranga o te ahurea Māori, te kōrero o nehe mō ēnei kōhatu turua me te whakahirahiratanga o ā rātau kōrero ki ngā wāhine uri whakaheke o nāiane (Bishop, 1998; Boyatzis, 1998).

2.9 Ngā wāhine i uiuia

I kimi tāngata e noho ana i te takiwā o ngā roto o Rotorua. Ko te katoa o ēnei tāngata 1) he uri nō Te Arawa 2) he wahine 3) he mōhio ki ngā kōrero e pā ana ki a Te Kuraimonoa, rātau ko Kearoa, ko Whakaotirangi. He mōhiotanga kē tā te kairangahau ki ngā wāhine i hiahia ai ki te uiui, he mea homai ō rātau ingoa e te whānau whānui he whakamaunga kanohi o Te Arawa nō rātau katoa mō ā rātau mahi mō te iwi. Nā reira, i tuku karere matawhāiti mā te pukamata e whakamārama atu ana ki a rātau katoa i taku kaupapa rangahau me te hiahia kia noho tahi kōrero ai inā he hiahia, he kōrero hoki ā rātau e pā ana ki taku kaupapa rangahau. Ko ngā wāhine tokorima katoa nei i whakaae mai kātahi ka pātai atu mō ā rātau imēra kia tukuna ai te whakamahukitanga hohonu ake mō taku kaupapa rangahau, me te pepa whakaae nō te Whare Wānanga o Waikato. He mea waitohu, kātahi ka whakahokia ngā pepa whakaae e ngā wāhine katoa i mua i ngā uiui. Kai te wāhanga āpitinga ngā pūrongo mō te rangahau, me te pepa whakaae i hoatu ai ki ngā kaikōrero.

Tokorima katoa ngā wāhine o te rōpū uiui, mai i te pakeke 38 ki te pakeke 75. He uri ēnei tokorima nō ngā hapū maha o Te Arawa hekenga a rangi. Ko te kaikōrero tuatahi ko Tūi Matira Ranapiri-Ransfield, he uri a ia nō Ohomairangi, Mākuratawhiti. He kaihaka mātanga ia, he whakatū rākau, otirā, te patu. He kaitito, he kaiako, ko ia hoki te kaitātaki wahine tuatahi o te Matarae-i-Ōrehu, ā, he kaikaranga, he kaiwhakawā hoki mō ngā kapa haka mai i ngā tamariki tae noa rā ki Te Matatini.

Ko tētehi i uia ko Chanz Mikaere, nō Tūhourangi Ngāti Wāhiao. He ringa toi whakapātaritari o Te Arawa, he kaituhi reo ahurei, he wahine ngaio anō hoki i tuhia ai tana tohu paerua mō *'Te Wharepora Hou o Hineteiwaiwa: Whare Tangata as a site for contesting colonial discourse.'*

Ko June Northcroft Grant te uinga tuatoru, nō Tūhourangi, Ngāti Wāhiao, Ngāti Tūwharetoa a ia. He ringa toi rongonui a June mō ngā mahi toi Māori. He wahine kaipākihi Māori, he mea tipu ake i ngā mahi turuhi i Rotorua.

I peka atu ki a Kearoa marae kia noho tahi ki a Robyn Bargh, nō Ngāti Kea, Ngāti Tuara.

He Tiamana ia mō Te Rūnanga o Ngāti Kea, Ngāti Tuara, he kairangahau/kaituhi mō ngā kōrero a tōna hapū, he hāpai ō, he wahine marae.

Ko Tiahomarama Fairhall te uinga tuarima, nō Ngāti Tarāwhai, Ngāti Rangiwewehi a ia.

He Kaiako Māori i Raukura, Rotorua. He kaiako reo me te mātauranga Māori i ngā wānanga e hia kē mō ngā hapū maha o Rotorua. He tohu paerua tāna i te Whare Wānanga o Waikato mō te reo o Ngāti Rangiwewehi, he kaihaka o mua hoki o Ngāti Rangiwewehi.

2.10 Ngā patapatai

1. He aha ngā kōrero mō Te Kuraimonoa/Kearoa/Whakaotirangi e mōhio nei koe? E ai ki tō whānau/hapū?

What are the stories of Te Kuraimonoa/Kearoa/Whakaotirangi according to your whānau/hapū?

2. He whakaaro anō ōu mō ēnei nā tūpuna kuia me ā rātau kōrero?

Do you have your own theories or opinions in relation to these ancestresses and their stories?

3. Kai a koe ētehi whakapapa mō ēnei wāhine tapairu?

Do you have knowledge of their whakapapa that you would be willing to share?

4. Kai te mōhio koe ki ētehi pūmanawa, ki ētehi pūkenga, ki ētehi āheinga, o ēnei wāhine?

Do you know of any particular skills, abilities, roles and or practices that were carried out by these ancestresses?

5. Ki ō whakaaro, he aha te take e ora tonu ana ēnei kōrero mō ēnei tūpuna kuia?

In your opinion, how and why have these ancestress's stories stood the test of time?

6. Kua kitea, kua rangona, kai te mōhio rānei ki ētehi āhuatanga kua heke iho mai i ēnei wāhine?
Are you aware of any particular traits that have been handed down through their whakapapa?

7. Ki ō whakaaro, he aha ngā akoranga kua waihotia nei mā tātau e ēnei pūrākau?
In your opinion, how does these ancestress's pūrākau provide guidance and inspiration to Te Arawa people?

2.11 Ngā nekenekehanga

He mea whakarite wā ki ngā wāhine tokorima hai kōrerorero. Ko tētehi, i noho tahi māua kōrero ai i tō māua marae. Ko tētehi atu i haere atu ai ahau ki tana wāhi mahi. Mō aua uiui e rua nāku i hari kai mā mātau te hunga i reira. Hoatu ai hoki tētehi koha i te mutunga o ngā uiui, arā, ko te pikitia kai te tīmatanga o tēnei upoko i tāngia ai e taku whanaunga, ko Te Mauri Maniapoto hai koha ki tēnei kaupapa rangahau, inarā, mō ngā wāhine i tautokohia mai nei. Ko te kōrero mō taua pikitia e hāngai tōtika ana ki tēnei kaupapa rangahau me te whai mātauranga. Tokotoru ngā wāhine i uia mā te huitopa, ka haria ai ā rātau taonga ki ō rātau whare.

Tokotoru ngā wāhine i whātorona atu kīhai i whakaae. Ko te take, kāore rātau i mōhio ki ngā kōrero hāunga ngā kōrero i roto i ngā tuhinga matawhānui te whakapae. Hoj, i taituaratia e rātau katoa te kaupapa nei, ka homai i ētehi kupu whakakipakipa, me ētehi atu ingoa wāhine hai whātoro atu. Kāore i taea te whātoro atu ki te katoa nā te roa o te rārangi ingoa me ngā taiapa o te rangahau nei, pēnei i te wā, me te iti o te rahi o ngā kupu i whakaaetia nei i roto i tēnei tuhinga.

Ahakoia he mea tuhi tēnei tuhikura i te reo Māori, i whakaritea tonutia kia uiui i ngā reo e rua kia kore ai e aukati i ngā wāhine mōhio ki te Kaupapa, engari, kore e taea pea te kōrero Māori. I whakatautia hoki kia waiho kau ā rātau kōrero i te reo i kōrerotia mai kia kaua e panoni i te ia o ngā kupu. Me te aha anō, ahakoia i whakawhirinakihia ki ēnei pātai hai arataki i ngā uiui, nā taku whanaungatanga me ngā hononga ā-whakapapa ki ngā kaikōrero katoa, he mea whakamahi e te kairangahau ngā pātai māhorahora²⁵ kia waiho mā te wairua hai takitaki kia maringi noa ai ngā whakaaro me ngā kōrero (Smith, 2021, p. 202). Ko te whāinga nui he hanga āhuru mōwai, he whare kōrero māori, he whare kōrero ōpaki kia noho mākohakoha, kia noho mauri tau mātau katoa (Wilson, 2008).

²⁵ Open ended.

He mea whakataua kia waiho noa te upoko tuaono mō ngā kōrero kura a ngā wāhine punenga i uiuia. Kua waihotia ā rātau kōrero e noho te tā e tāri ana²⁶ i roto i tēnei tuhinga katoa kia māmā ai te kite, hai whakanui hoki. He koha tēnei ki ngā uri e manako ana ki aua kōrero, he kore hiahia hoki kia whakapōhēhētia ā ngā wāhine kōrero, e whakamahi hē ai rānei. Inā ka kitea tō te kaituhi ingoa i roto i ngā pātai uiui, i reira noa mō te kawē tonu i te kōrero, i kōrero noa rānei hai mirimiri i te mahara o te kaikōrero i te mea ko te nuinga o ngā wāhine i a mātau e kōrero tahi ana, i te tunu kai hoki rātau mō te whānau, i te tiaki tamariki, i te mahi i ngā mahi a te māmā, ehara kau noa i te nuinga o te wā he uiui noa iho. He whakaaturanga tēnei o te āhei o te wahine ki te kawē i ngā mahi e hia kē i te wā kotahi.

Ko ngā kōrero katoa i kapohia ai ki te rīkoata. Whai muri i ngā uiui nāku nei ngā kōrero katoa i patopato i runga anō i te take he kōrero matawhaiaro ētehi o ngā kōrero i homai ai. He nui taua mahi, e hia kē ngā hāora i noho, whakarongo pīkari, patopato kau noa ai. Hoi anō, he wheako i whakangakohia mai anō hoki. Nōku e whakarongo anō ana ki ngā rīpene, i koa te ngākau, i runga i te mōhio nōku te whiwhi ki te noho tahi ki ēnei māreikura me ngā takoha nui i kōrerotia ai. I runga i te take he reo Māori ētehi o ngā tuhinga o te kaponga ariā me tētehi o ngā uiui ka tau te whakaaro kia kaua e whakamahi i ngā rauemi ā-rorohiko hai āta arohaehae i ngā kōrero kai hapa, kai mahue rānei tētehi mea whakahirahira. Nāku kē anō i kawē aua mahi katoa. Mutu rawa iho te tuhinga kōrero ka tukuna ki te kaikōrero hai āta arohaehae, whakatikatika, panoni ai inā i hiahiatia ai. Whā tekau rā i a rātau mō aua panonitanga. Kai te tiakina e au ngā mauhanga katoa i taku kāinga, ka taea e au anake aua mauhanga te kuhu. Kotahi noa iho o te tokorima i whakapuaki āwangawanga mō āna ake raraunga. Ka oti i a māua kia riro māku aua raraunga katoa e whakahoki ki a ia i roto i ngā tau e toru mai i te rā o te uinga (Wilson, 2008, pp. 56-57).

2.12 He whakakapinga upoko

I runga i te take he mea nui te upoko tikanga rangahau i roto i ngā rangahau katoa, he mea whakamahuki ngā tikanga rangahau, ko ōna mātāpono me ngā tukanga i whakamahia ai i tēnei rangahau. Kua whakatakotoria e te kaituhi nei ngā take mō tēnei rangahau, me te whakapae o te kaituhi mō te whakamātautanga. Ko ngā tikanga rangahau arā ko te 'Pūrākau hai tikanga rangahau', ko te ariā 'Mana Wahine' me te ariā 'Kaupapa Māori' ko ngā aronga matua. Ko ngā tukanga i whāia ai ko te rangahau tukanga pāhekoheko me te kaupapa arohaehae hai kohikohi, hai arohaehae, hai whakatapatoru, hai whakataurite i ngā raraunga katoa kia puta ai te pātaka whakairinga kōrero, ko Te Kuraimonoa rātau ko Kearoa ko Whakaotirangi mā ngā uri whakaheke. I āta kōrerotia ngā uinga, ko ngā whakaaro me ngā take i āta tīpakohia ai ngā kaikōrero. Kai tēnei upoko ko ngā nekenekehanga o

²⁶ Italicised.

te kairangahau, he mōhiotanga o te tukanga whakatau whakaaro e whakatuanui ana i ngā take me ngā kaupapa i aratakina ai te kaituhi nōna e mahi ana. Nō konā, he tirohanga whānui aroā tēnei o ngā tikanga rangahau, otirā, ngā mātāpono e whakatuārā ana i te rangahau. Kua whakamāramahia te take o ngā tukanga i taupuhitia, ko ngā whakaaro o te kaituhi nei.

3. Upoko Tuatoru - Te Whakapapa o Te Arawa

3.1 He whakatakinga upoko

Kai tēnei upoko ka whakamahukitia ko wai a Te Arawa iwi. Ka tātaihia ngā taketakenga o te waka nei o Te Arawa, ko ngā whakapapa, ko tōna hītōria i roto i ngā moutere o Hawaiki, ko tana whakawhiti mai ki Aotearoa, ko tana whakanohonoho i a ia anō ki runga ki te whenua, ko ngā whenua o Te Arawa, ōna roherohenga, ōna iwi me ōna hapū. Nā te rahi o ngā kōrero, me ngā herenga mutunga kore ki tēnā kōrero, ki tēnā iwi, ki tēnā tupuna, i kore e taea ngā kōrero katoa te matapaki kai kotiti haere te aro o tēnei upoko, nā reira, he whakarāpopoto kau noa tēnei mō Te Arawa. Kua aro pū ki ngā kōrero me ngā tūpuna e hāngai ana ki ngā kaupapa rangahau o tēnei tuhingaroa, arā, ko ngā puhi ariki o Te Arawa, ko Te Kuraimonoa, rātau ko Kearoa, ko Whakaotirangi. Hoi anō, he whakawhānuitanga anō, he kōrero anō hoki mō ētehi o ngā kōrero o roto nei, nā konā, me he awhero kia ruku hohonu iho, tēnā, tirohia ngā tuhinga mō Te Arawa a ngā ngaio i pahiwitia nei. Kua waihotia ētehi kōrero mō te upoko tuawhā, inarā, ko ērā mō ngā kahurangi ki te āta whakatewhatewha, ki te āta wewete, ki te āta huritao.

3.2 Te Arawa whakapapa mai i a Iomatuakore

Hai tā mohoa kōrero, tīmata ai te whakapapa o Te Arawa ki a Iomatuakore. E noho ana ia ki **Tikitikiorangi**, te rangi ngahuru mā rua, te rangi runga noa ake o ngā rangi katoa²⁷ (Inia, 2018, p. 11). Kōrero hoki ai a Te Arawa mō Rehua i ngā whakapapa. Ko **Matangireira** te rangi tuangahuru mā tahi, te kāinga o Rehua, ko Rehuaariki tētehi ingoa anō ōna. He poutiriao a ia e āhei ana ki te rere ki ngā rangi katoa.²⁸ He whakapae tāku i konei, inā mātaitia he whanaungatanga tā ēnei kōrero ki te Ihu e kōrerotia ana i te paipera tapu. Nā runga ake i tēnei, ka waiho kautia ki tāku whakapae, ā, ehara mā tēnei tuhinga ake e whakawā.

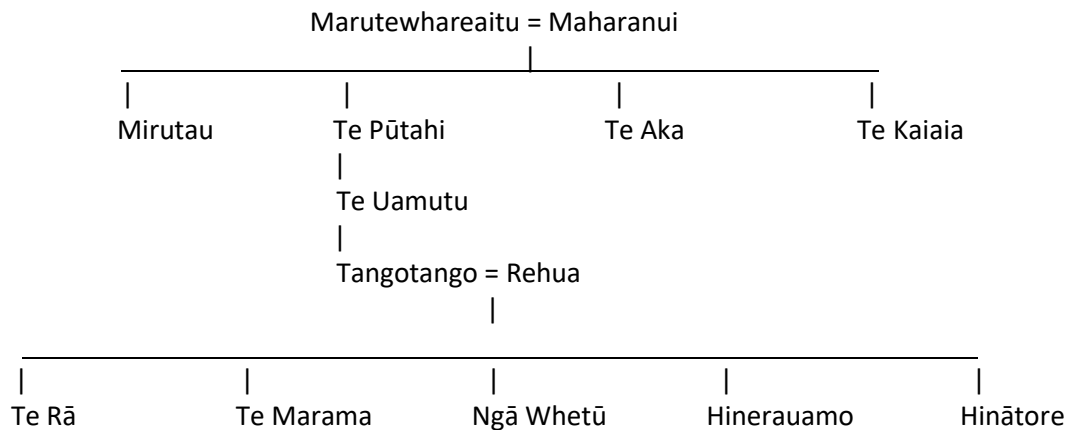
Ko **Rangipatohu** te āhuru mōwai tuangahuru, kai reira a Pūhaorangi. Ko **Ranginanaoariki** te kāinga o Apapuhikura rātau ko ngā kahurangi. E kore rātau e whakaaengia kia piki whakaterunga ki ngā rangi o runga ake, māna, ka karangatia. Kai **Ranginuikatika** a Whaititiri, te mokopuna a Tāwhaki, e noho ana. Ko Haanui-i-te-rangi te kaitiaki o **Rangimataura**. Kai te tiakina te rangi **Tauru-o-te-rangi** e Tauru-o-te-

²⁷ He mea taupatupatu tonu tēnei kōrero – tirohia (Hīroa, 1949 p.526, & Shortland, 1856, p 79-80).

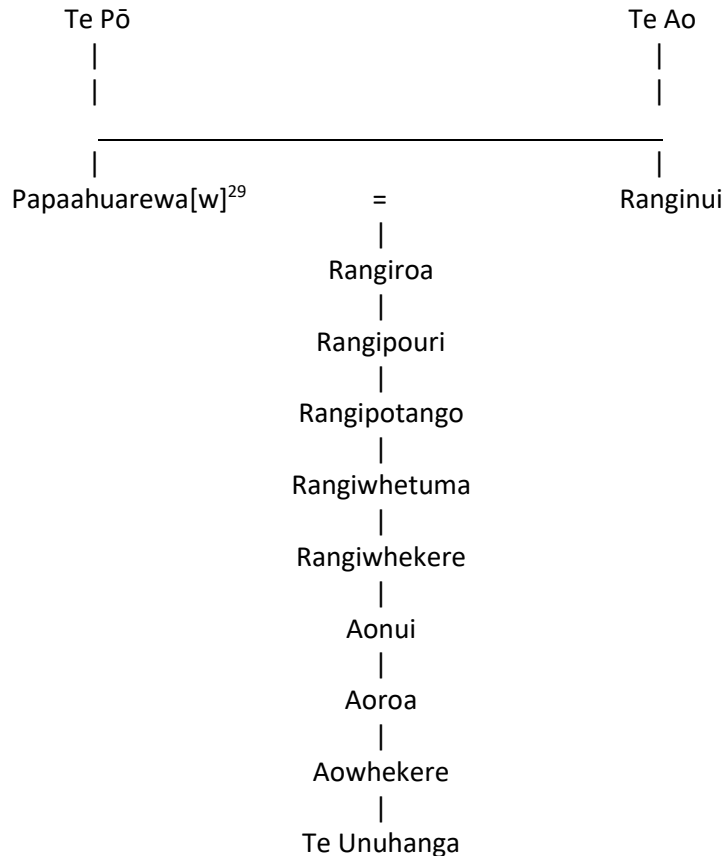
²⁸ [Matangireia] is the eleventh solar system and the abode of Rehuaariki. Rehuaariki is a poutiriao, a special kind of god, one of few who has the ability to transcend all solar systems. He is a “gate keeper”. It is only after this god has purified the spirit that the spirit may pass and enter the realm of the highest solar system. Rehua’s love for mankind is such that it is to Rehua that the thoughts are sent in order to ease pain, to assist, heal and dispel negative thoughts from the mind (Inia, 2018, p. 12).

rangi. Ko **Rangimatawai** te rangi tuawaru, kai reira a Rangituatini e noho ana. Ko **Rangiparauri** te kāinga o Maru. He kaitiaki a Tawhirimātea o **Rangitamaku**. Tekau mā rua ngā rangi katoa e ai ki Te Arawa, kai runga i a **Papatūānuku** ko **Ranginuiāo**, ko Pūhaorangi te atua o taua rangi (Inia, 2018, p. 12).

Nā wai rā, nā wai rā, ka puta ko Marutewhareaitu, ka moe ia i a Maharanui ka puta ko ngā tamariki tokowhā nei:



Nā te tātai whakapapa hoki o Te Pūtahi ka puta ko:



²⁹ He ingoa anō mō Papatūānuku.



Whakapapa 2: He tātai whakapapa tēnei nō Ngāti Tarāwhai me Ngāti Tūwharetoa (cited in Inia, 2018, p. 22).

3.3 Hawaiki

Ko Hawaiki te wāhi i noho ahikā ai ngā tūpuna i mua i tō rātau hekenga mai ki Aotearoa nei. Ko Ngāti Ohomairangi te ingoa tūturu o Te Arawa iwi. I hua mai tēnei ingoa i te tama a Te Kuraimonoa rāua ko Pūhaorangi. Ka āta hokia tēnei kōrero hai te upoko tuawhā.

Pūhaorangi = Te Kuraimonoa[w]

Ohomairangi = Makuratawhiti[w]

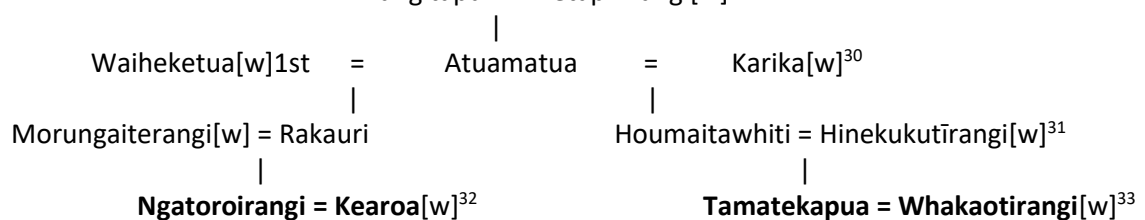
Ruamuturangi = Tatauaranga[w]

Taungatapu = Rakatoroire[w]

Mawaketapu = Tumamao[w]

Uruika 1st = Mahineaotu[w]

Rangitapu = Hinetapirirangi[w]



Whakapapa 3: kua tuituia tēnei whakapapa i ngā whakapapa kua waiho ake ki tēnā ki tēnā.

³⁰ (Tarawaka, 1893, p. 242).

³¹ (cited in Hiini, 2017, p. 9).

³² (Tiakiawa, n.d, p.6).

³³ (cited in Inia, 2018, p. 67).

3.4 Ngā tūpuna

Ko Tamatekapua tētehi tupuna rongonui nō Te Arawa iwi. Mōhiotia whānuitia ana ia mō ana mahi nanakia. E ai ki te kōrero, ko ana mahi hīanga te take matua i wehe atu rā a Te Arawa iwi i Hawaiki, rere mai ai ki Aotearoa. He riri a Tamatekapua ki a **Uenuku**,³⁴ he taumau nōna ki a Puna-te-ahua, te tamāhine a Toitehuatahi,³⁵ engari i moe kē a Uenuku i a ia.³⁶ Me te aha anō, nā Toitehuatahi rāua ko Uenuku te kurī a Tamatekapua, ko Pōtakatawhiti, i patu, kainga ai (Inia, 2018, p. 107). Nō konā, i eke waewae rākau a Tamatekapua rāua ko Whakaturia, tāhaetia ai ngā kuru³⁷ a Uenuku. He mea whakahirahira tēnei rākau kuru, he taonga nā te ariki, koirā hoki te rākau kuru anake i taua moutere. Nā reira, he hara nui te mahi a Tamatekapua rāua ko tōna taina (Stafford, 2002, pp. 3-4).

Mea ake, ka mau a Whakaturia i a Uenuku mā, engari, i puta te ihu o Tamatekapua. Whāia ka rongo kōrero ia, he mea tārewa a Whakaturia e Uenuku i runga ake i te auahi o te ahi ki rō whare hai āta whakahemohemo i a ia. Nā Tamatekapua te tuanui o te whare i piki, kōhimuhimu ai ki tōna taina hai akiaki i a ia kia māminga i a Uenuku mā. Ka whakapātaritari ai a Whakaturia i a rātau hai wewete i a ia kia whakaatu atu ai ki te tohunga ake ōna ki te haka. I whakaaengia, ā, ka hurihuri haere a Whakaturia i te whareniui haka haere ai e toru ana hakanga kia pātata atu ai ki te tatau o te whare. Nō te tuatorutanga, ka huaki wawetia te kuaha e Tamatekapua, parahutihuti atu ai rāua tahi. Nā tēnei pūrere i tū ai ngā pihi o Uenuku, ka tīmata te pakanga nui ko 'Tuwhakanehenehe a Uenuku'³⁸ o Ngāti Ohomairangi me Te Tini o Uenuku. I toa a Ngāti Ohomairangi, engari, nā te apiapi o Hawaiki, te torutoru noa o te kai, me ngā raru tonu o ngā hapū e rua, he mea whakatenatena a Tamatekapua e tōna pāpā, ko Houmaitawhiti, kia kimi atu rā i te whenua i tūhura ai a Kuperaurukoata.³⁹ Me te aha, ka whakatautia te whakahekenga mai o Te Arawa waka ki Aotearoa (Inia, 2018, pp. 110,111; Stafford, 2002, pp. 4-5).

³⁴ He ariki a Uenuku, he iwi tino rangatiratanga a Te Tini o Uenuku i Poronēhia (cited in Inia, 2018, p. 105) Ka kōrero anōtia i te upoko tuawhā a Whakaotirangi.

³⁵ He rerekē tēnei Toitehuatahi ki te hoa tāne o Te Kuraimonoa.

³⁶ Nā Eruera Te Uremutu tēnei kōrero (cited in Inia, 2018, p. 68).

³⁷ Breadfruit.

³⁸ 'The quarrel of Uenuku' (Te Iwimokai Hemana. MS. unpublished. n.d, cited in Inia, 2018 p. 111).

³⁹ Ko 'Kupe' tōna ingoa poro, nāna a Aotearoa i tūpono, i tūhura, nā tōna hoa wahine ko Te Kuramarotini i tapa te whenua nei ko 'Aotearoa'.

3.5 Ngā rākau mātahi pū a Atuatua

Ko te Riu Pāwhara te whenua i waenga i ngā maunga ko Tawhito-o-te-rangi me Tupua-o-te-rangi⁴⁰ i Hawaiki ko te wāhi i kōwhiritia ai ngā rākau hai hanga i 'Ngā rākau mātahi pū a Atuatua'.⁴¹ Nā Rata rātau ko Wahieroa, ko Ngahue, ko Parata te rākau i tope, auahatia ai. Ko Hauhauterangi me Tutauru ngā toki i turaki, nō tētehi pounamu aua toki i mauria mai ai mā runga i tō Kuperaurukoata waka i Aotearoa ki Hawaiki i mua noa atu rā (Grace, 1959, p. 30). Ko Taporo rāua ko Tawhiu ngā ingoa o ngā rākau i kōwhiritia ai e ngā tohunga. He mea tahu ahi tuatahi, hai whakamākona i ngā atua. Tōtika atu te tope tuatahi ki te pūtake o te rākau, ka tukuna ngā maramara ki te ahi. Nō te auahi e rere whakarunga rā, ka whakaritea tētehi kai motuhake i runga i ngā maramara, ā, ka karakia ngā tohunga ko Tia rāua ko Rata.⁴² E 36 mita te roa o te waka, E 6 pūtu te teitei, mai i te wai ki te papatakahi, ā, e 45 pūtu te rahi.⁴³ He mea hanga te waka o Tainui i te wā me te wāhi ōrite (Stafford, 2002, p. 6).

I kukume ngā waka ki Pikipiko-i-Whiti, kai te whanga o Whenuakura.⁴⁴ I te huainatanga o te waka i karakia, ā, he mea tuku raukakai hoki kia kawea e te waka te hau o Atuatua.

The waka takes the name, "Nga rakau matahi pu a Atuatua". "The two sacred limbs of Atuatua". This was the greatest honour that the old chief could bestow upon his descendants, to supply them with a physical vessel imbued with his life energy to protect them from all dangers; from the time of departure till the time they again sighted land.⁴⁵

3.6 Te terenga mai

Nā Atuatua a Ngātoroirangi i tono hai tohunga mō Te Arawa waka (Inia, 2018, p. 119). Hoi, e tautohetia tonutia ana tēnei nā ngā tuhinga pēnei i ā Te Rangikāheke nō Te Arawa rāua ko Te Aoterangi nō Tainui i kīa ai, nā Tamatekapua a Ngātoroirangi rāua ko tōna hoa wahine, ko Kearoa, i kāwhaki, i māminga hoki hai tohunga mō te waka (Curnow, 1985, p. 132; Kelly, 1949, p. 45). Hai tā Paraone Pirika nō Ngāti Te Roro-o-te-Rangi, ko tōna tikanga, ko Houtaiki nō Ngāti Tura⁴⁶ kē te tohunga tūturu o Te Arawa waka, keiwhā ko Ngātoroirangi te tohunga o Tainui waka. Hoi, hai mirimiri i te mahara, he

⁴⁰ Nā Wetini Mitai nō Te Arawa tēnei kōrero (cited in Inia, 2018, p.112).

⁴¹ He ingoa anō tēnei mō Te Arawa waka, nā Simpkins tēnei kōrero (ibid p. 112). Ka whakamahia ngā ingoa e rua mai i konei.

⁴² Nā Mauriora Kingi tēnei kōrero (cited in Inia, 2018, p. 114) Tirohia mō ngā karakia i taki.

⁴³ Nā Irirangi Tiakiawa tēnei pūrongo (cited in ibid, p. 117).

⁴⁴ Nā Wi-Kingi, H. Keneti, K. & Hohepa, Dr T.H. tēnei kōrero (cited in ibid, p.118).

⁴⁵ Nā Ken Keneti nō Te Arawa tēnei kōrero (cited in ibid, p. 119).

⁴⁶ He kaihōpara i tae kē mai ai ki Aotearoa. Ko te ingoa tūturu o Ngongotahā, ko 'Te Papa-o-Tura' (cited in ibid, p. 119).

koroua a Atuatua nō Ngātoroirangi rāua ko Tamatekapua, nō reira, he kiripākanga rāua.⁴⁷ Ko te whakaaro i waiho ake nei a Inia hai kai mā te hirikapo, kāore e kore, i mōhio rawatia e Ngātoroirangi rāua ko Kearoa i te wehewehe atu te waka i tātahi nā ngā waiata, ngā haka, ngā tangi, otirā, nā ngā nekeneke o te waka, me te aha anō, he tohunga ariki mana nui a Ngātoroirangi, nā konā, he whakaparanga te kī ake, “kua rorerautia”, ā, me whakatonu (2018, pp. 113, 119).

Ko Whakaotirangi te hoa wahine o Rueao, he wahine rerehua a ia. E ai ki te kōrero, i kāwhakina hoki a ia e Tamatekapua. Ko ngā kōrero e tino maumahara ana mō te hekenga o Te Arawa waka ki Aotearoa, ko te whai atu a Tamatekapua i a Kearoa, me te aha, ka puku te rae o Ngātoroirangi, ka karakiangia atu e ia te waka ki te korokoro o Te Parata. Tata ngaro ngā kūmara, engari, nā Whakaotirangi i tiaki. Me ake, aroha ana a Ngātoroirangi ki ngā tangi a ngā kaihoe, oti anō, nāna te waka me ngā kaihoe i whakarauora ki tana karakia (Stafford, 2002, pp. 14,15,16). Ka kōrero anōtia hai te upoko tuawhā. Whāia ka kitea e rātau tētehi mako whero, he mako ‘Arawa’. He tohu tēnei, nā reira, i tohungia rātau e Ngātoroirangi kia whai atu i taua mako. Nō konei i hua ai te ingoa ‘Te Arawa’. E tautohetia tonutia ana te wāhi tuatahi i tau ai a Te Arawa waka i Aotearoa, engari, ko ngā wāhi katoa, kai te takiwā o te Tairāwhiti mai i Whangarā tae noa atu rā ki Muriwhenua (Inia, 2018, pp. 136, 141).

⁴⁷ Tirohia Whakapapa 3.



Mahere 1: He mahere o ngā wāhi e kīa nei i tae atu ai te waka o Te Arawa (Inia, 2018, p. 141).

3.7 Te taenga mai ki Aotearoa

Kīa ai ko Whangaparāoa⁴⁸ te wāhi tuatahi i tau ai a Te Arawa waka. Maumaharatia tonutia ana tēnei wāhi ūnga i te tautohe mō te iwi i tae tuatahi atu rā ki reira. E ai ki te kōrero, i rorerautia a Te Arawa e Tainui nāna nei i here tētehi aho ki te niho o tētehi tohorā i mate kē ai i reira hai whakaatu i tō rātau mana whenua ki taua wāhi rā (Stafford, 2002, p. 17). He kōrero anō e kīa nei, nā Hoturoa te rākau mō tana tuahu⁴⁹ i whakamaroke ki te ahi me te mea nei he roa ake tā Tainui noho ki Whangaparāoa. I te kitenga atu a Te Arawa ki tā Hoturoa tuahu ka wehe atu rātau. Hoi anō, ka whāia haeretia a Te Arawa waka e Tainui (Kelly, 1949, p. 48). I roto i ngā tuhinga mō Te Arawa me Tainui ka tino kite i tēnei āhua o te tuakana taina, arā ko te harawene, ko ngā komekome, te whakataetae, te whakawā, te mauāhara mai rānō. Ka rangona tonutia hoki ēnei kōrero i runga i te paepae i ēnei rangi tonu.

⁴⁸ Whangaparāoa Red Beach.

⁴⁹ Alter.

Ka tere atu anō ngā waka ki Te Kaokaoroa o Ohomairangi,⁵⁰ haere tonu ai ki te Whanga o Kahu,⁵¹ ū ai. I noho ahikā rātau ki tēnei wāhi. Tokohia kē nei ngā wāhine i moea e Tamatekapua i reira, nā konā he mea tapa te wāhi rā e tāna tama ko Kahumatamomoe, ‘Tamatekapua kii i te makau rau’.⁵² I kauhoe a Tamatekapua ki tētehi moutere pātata, ko ‘Te Mataa’, tanu ai i tētehi kōhatu i kawea mai ai i Hawaiki hai whakatō mauri mō ana uri. Nō konei i hua ai te ingoa ‘Te Wai te mataanga-a-Tamatekapua’.⁵³ Nā Whakaotirangi hoki tētehi mako i whakatau ki taua wāhi, me te aha, ka tapaina ko Te Awheoro.⁵⁴ Ko ‘Te Rangitoto-i-totongia-ai-te-ihu-o-Tamatekapua’ te wāhi rongonui e ai ki Te Arawa nā Ruaeo a Tamatekapua i aru, patu ai mō te kāwhakina atu o tōna hoa wahine, a Whakaotirangi. Engari, hai tā Tainui, ko Hoturoa kē te tangata nāna a Tamatekapua i patu i reira mō te moe pūremu i tōna hoa wahine, i a Whakaotirangi. Ka whakawhānuitia tēnei kōrero hai te upoko tuawhā. Nā Kahumatamomoe a Tamatekapua i panapana mō ana mahi pūremu i whakatutūtia ai te puehu (Inia, 2018, p. 150).

3.8 Te horapa haere o te iwi

Nō konā, i kōwaewae a Te Arawa iwi, ka haere a Tamatekapua rātau ko Whakaotirangi me tō rāua ope ki Maketū.⁵⁵ Keiwhā, nā Ruaeo me tōna rōpū i wehe atu rā ki te rohe o Rotorua. I aro tonu a Tia me tōna kāhui ki te tonga e tapaina ana ngā wāhi pēnei i a ‘Ātiamuri’, ‘Aratiatia’, me ‘Taupō-nui-a-Tia’. Tāria te wā, i mahue hoki a Maketū i a Ngātoroirangi rātau ko tana ohu hai hōparapara ki Tarawera, ki Paeroa, ki Kaingaroa ki Taupō tae noa atu rā ki te tihi o Tongariro. I reira tata mate a ia i te mātaratara, engari, i whakarauoratia anōtia e ōna tuāhine, e Kuiwai rāua ko Haungaroa, i Hawaiki tonu. I rongo rāua i tana karanga, ko te wera i hari mai (Tarakawa, 1893, p. 224). E mana tonutia ana rāua tahi e Te Arawa iwi mō ngā ngāwhā me ngā puia e tū puhapuha ana, whakawhirinakihia ai e ngā tipuranga. Ko ēnei wehewehenga a ngā kaihoe o Te Arawa waka te take mō te kōrero, ‘Mai i Maketu ki Tongariro maunga, Te Arawa te waka, Maketū te ihu, Rotorua te takere, Taupō te kei o te waka’. He whakamārama mō ngā rohe i noho ahikā ai ngā tūpuna o te waka, me ngā uri whakaheke e hono tonu ana ki aua whenua rā.

⁵⁰ Ko ‘Te Whanga o Ohomairangi’ tētehi ingoa anō ōna (Tarawaka, 1911, p. 185-188) Mairangi Bay, North Shore.

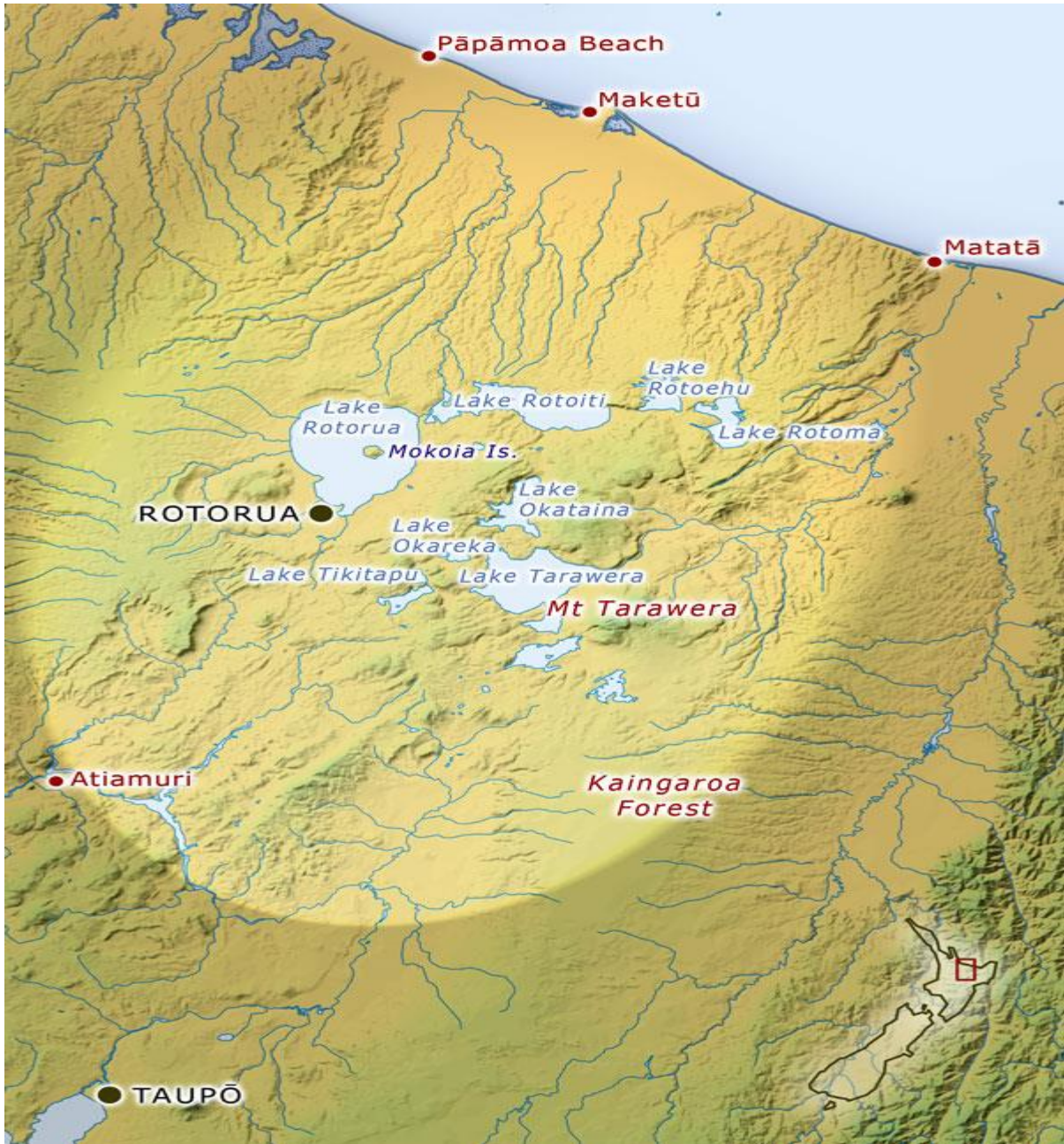
⁵¹ Te Whanga o Kahumatamomoe. Okahu Bay Tāmaki-Makaurau.

⁵² ‘Tama kii i te makau rau’ ko ‘Tamaki-makaurau’ te ingoa ināiane. Nā T. Hohepa tēnei kōrero (cited in Inia, 2018, p. 146).

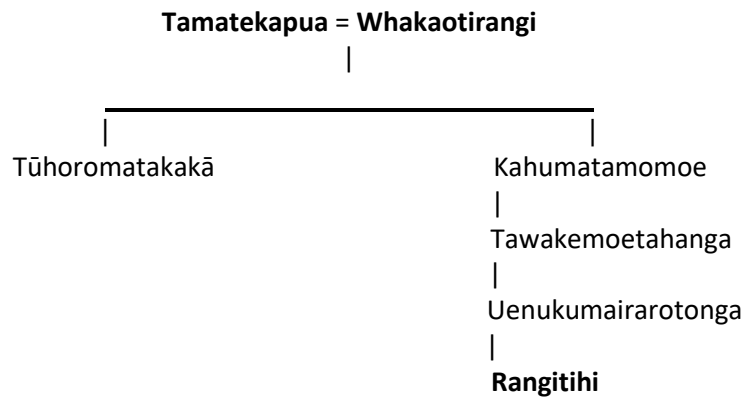
⁵³ Nā, W. Mitai tēnei kōrero. Engari, he kōrero anō e kīa nei, nā Ngatoroirangi te mauri i whakatō ki reira, ko ‘Te Wai-te-mataanga-a-Ngatoroirangi’ kē te ingoa (cited in *ibid*, 146).

⁵⁴ Nā W. Mitai tēnei kōrero (cited in *ibid*, 148).

⁵⁵ Kai te Tairāwhiti.



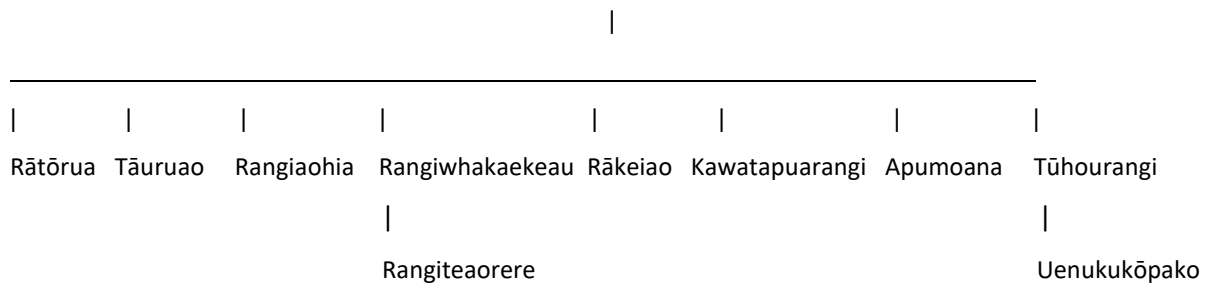
Mahere 2: He mahere tēnei o Te Arawa rohe (Tapsell, 2017a).



Whakapapa 4: Nā Anaha Hiini nō Te Arawa tēnei rīpanga tātai whakapapa (2020, p. 37).

I te matenga atu o Tamatekapua, nā Ngātoroirangi a ia i tanu ki te tihi o Moehau (Grey, 1906, p. 121). E ai ki tētehi atu kōrero, nā Kahumatamomoe kē a ia i tanu i reira (Shortland, 1882, p. 51). He tohu ēnei kōrero i te mana nui o Tamatekapua me te whanaungatanga o rātau ko Ngātoroirangi, ko Kahumatamomoe. Ko Rangitihī tētehi o ana uri whakaheke, he manawa piharau me tētehi rangatira nō Te Arawa e kōrerotia tonutia ana. Nāna ka puta ko ‘Ngā Pūmanawa e Waru’. He tūmoko tēnei mō āna tamariki, nā rātau ka puta ko ngā hapū o Te Arawa waka (Tarakawa, 1893, pp. 241-253).

Rangitihī

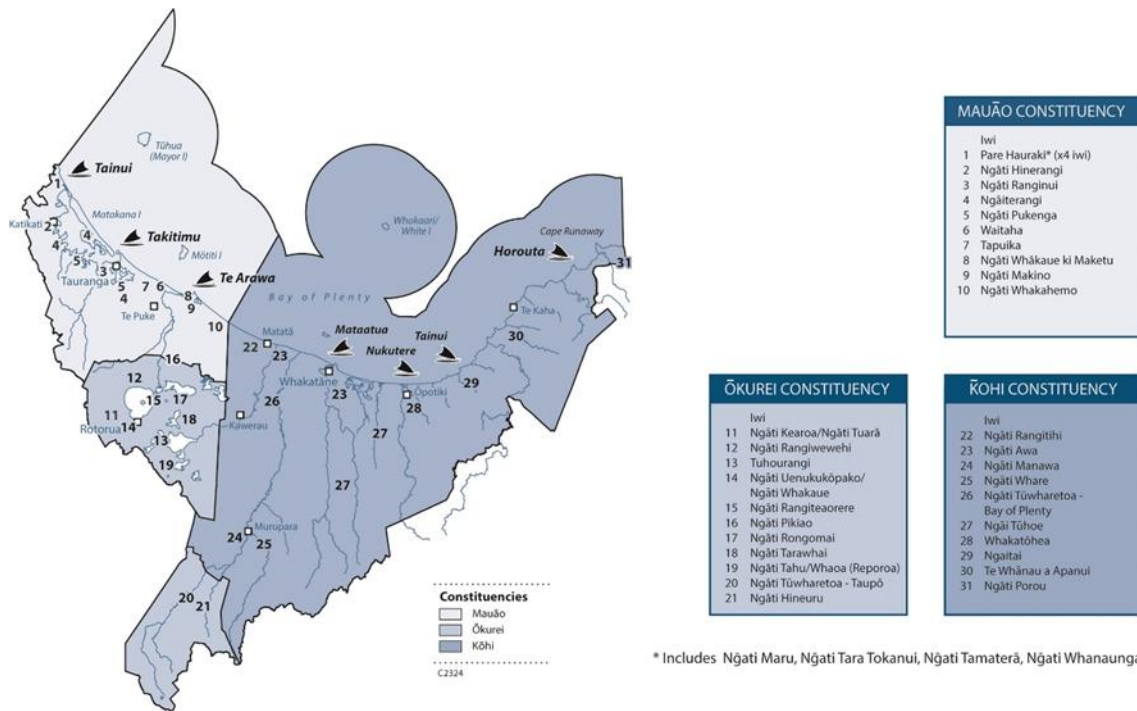


Whakapapa 5: (Tapsell, 2017b).

3.9 Ngā hapū o Te Arawa iwi

Ko ngā ingoa o ngā hapū me ngā iwi o Te Arawa e whai ake nei: Ko Ngāti Pīkiao, Ngāti Rangiteaorere, Ngāti Rangitihī, Ngāti Rangiwewehi, Tapuika, Tarāwhai, Tūhourangi, Uenuku-Kōpako, Waitaha, Ngāti Whakaue, Ngāti Tahu-Ngāti Whaoa, Ko Ngāti Kearoa-Ngāti Tuara. I te rā tuarima o Maehe, tau 2013, e 43,374 ngā tāngata i tohu ai, nō tētehi, nō ētehi rānei o ēnei hapū/iwi rātau (MacPherson, 2013, p. 3). E 75 ngā marae i roto o te Ika a Māui, mai i Whitianga tae noa atu rā ki Tūrangi e whakapapa ana ki Te Arawa waka (Maori Maps, 2022).

Kai raro iho nei he mahere kia kite ai i ngā wāhi noho o ia hapū e whai hononga ana ki Te Arawa waka:



Mahere 3: (Bay of Plenty Regional Council Toi Moana, 2022).

3.10 He whakakapinga upoko

I tēnei upoko, kua whakamārama mārire ko wai a Te Arawa iwi me ngā taketakenga o te waka nei o Te Arawa. Ko ngā whakapapa, ko tōna hītōria i roto i ngā moutere o Hawaiki, ko tana whakawhiti mai ki Aotearoa, ko tana whakanohonoho i a ia anō ki runga ki te whenua, ko ngā whenua o Te Arawa, ōna roherohenga, ōna iwi me ōna hapū i matapakitia ai. Nā te rahi o ngā kōrero, me ngā herenga mutunga kore ki tēnā kōrero, ki tēnā iwi, ki tēnā tupuna, i kore ai e taea ngā kōrero katoa te āta matapaki kai kotiti haere te aro o tēnei upoko. Nā konā, he whakarāpopoto kau noa tēnei mō Te Arawa. Kua aro pū ki ngā kōrero me ngā tūpuna e hāngai ana ki ngā kaupapa rangahau o tēnei tuingarōa, arā, ko ngā wāhine ariki tapairu o Te Arawa, ko Te Kuraimonoa, rātau ko Kearoa, ko Whakaotirangi. Hoi anō, he whakawhānuitanga anō, he kōrero anō hoki mō ētehi o ngā kōrero o roto nei, nā reira, me he awhero kia ruku kōroto iho, tēnā, tirohia ngā tuinga mō Te Arawa a ngā ihumanea i taupuhitia nei. He mea whakamiramira ngā ingoa ka kitea anōtia i roto i tēnei tuingarōa hai āwhina ki te kaipānui kia mārama ai hoki ki te hononga ā-whakapapa o tēnā ki tēnā. Ka tahuri ināiane ki ngā kōrero i waihotia ai e pā ana ki ngā kahurangi o tēnei kauapapa rangahau.

4. Upoko Tuawhā - He Kaponga Ariā

4.1 He whakatakinga upoko

“Ka riro te irikura, ka waiho te purapura a Whakaotirangi te take o te irikura”

(Mead & Grove, 2003, p. 183).

Ko Te Kuraimonoa rātau ko Kearoa, ko Whakaotirangi ētehi o ngā tūpuna rongonui nō te iwi o Te Arawa. He mea whakapuaki kē rātau i te upoko o runga nei mō Te Arawa, engari, ko ngā kōrero e mōhiotia whānuitia ana mō ēnei tokotoru, he iti kau noa, i whakahuatia ai hai whakakīnaki ake i ngā kōrero a ngā tūpuna tāne o Te Arawa. Ka matapakitia te ure tārewa, me ngā mahi rongonui a ngā tūpuna tāne i ngā tuhinga, hoi, ka waiho kautia te kaipānui kia huritao ai ki ngā mea pēnei i ngā whakapapa ake o ēnei wāhine tapairu, e pātaitai ana, nō hea hoki rātau? I a rātau ētehi tamariki, i whai uri rānei? He aha ō rātau pūmanawa motuhake? Ō rātau pūkenga? Ko wai hoki ēnei tūpuna kuia nāna nei a Te Arawa iwi i puta ai ki te ao? I taku ketuketutanga tuatahi he uaua te kite atu i ngā kōrero o ēnei tūpuna wāhine mai i ō rātau whanaketanga tae noa rā ki ō rātau pēperekōunga. He kōrero pākirikiri noa iho i mahue ake ki tēnā iwi, ki tēnā iwi, e wāwā ana i roto i ngā tuhinga, i ngā mōteatea, i ngā karakia me ngā waiata. Ko tāku ināianeī, he tūhonohono i aua motumotu kōrero rā ki tēnei kaponga ariā.

4.2 Te Kuraimonoa

Ko te kōrero e mōhiotia whānuitia ana mō Te Kuraimonoa ko tērā i tā Stafford pukapuka *‘Te Arawa: A history of the Arawa people’*. Hai tāna, nō ngā tūpuna Māori e noho tonu rā ki Hawaiki, ka mātātaki iho ētehi atua o ngā rangi tūhāhā i tēnei tupuna wahine, ko Te Kuraimonoa, he ātaahua nōna. He harakore hoki nōna i whakaarohia ai e ēnei atua, he wahine taiea a Te Kuraimonoa, e tika ana ia hai whakawhānau i tētehi tamaiti o te rangi. He mea whakatau e tētehi o aua atua, ko Pūhaorangi (ko Tamaiwaho he ingoa anō ōna), kia heke whakararo mai, ka moe i a Te Kuraimonoa. Nā, he hoa rangatira kē tō Te Kuraimonoa, ko Toitehuatahi;⁵⁶ engari, moe ai a Toitehuatahi ki te taha o te kuaha ia pō he tikanga nō taua wā. Me te aha i taea ai e Pūhaorangi te hōkio iho, whakatangata ai i a ia anō kia ōrite ai tōna hanga ki a Toitehuatahi, kātahi ka moe i a Te Kuraimonoa. Ka pērā tonu mō ētehi pō, hoi anō, tāria te wā, i pātai atu a Te Kuraimonoa ki a Toitehuatahi, “e Toi, ko koe rānei tērā e kuhu mai nei ki taku moenga ia pō?” Ka uruparetia e Toitehuatahi, ehara ia i te tangata e kuhu atu rā. Ka whakahokia e Te Kuraimonoa “kai te matakū ahau he hapū nōku. Tiakina te whare, purua ngā ango katoa kia kore ai e taea e tērā tāhae te kuhu mai anō”. Oti kau ana, uru tonu mai ana a Pūhaorangi i tērā pō tonu. Ka mea atu a ia ki a Te Kuraimonoa, “me he tama kai tō kōpū, tapaina ia ko Ohomairangi”. Nā tēnei tupuna i hua mai te ingoa tūturu o Te Arawa iwi, ko Ngāti Ohomairangi, ko Ngāti Oho te ingoa poto (2002, p. 1).

Hai tīmatanga rangahau, he mea kimi atu ngā kōrero-ā-tuhinga a ngā māngai o Te Arawa ake. Hai tā Anaha Hiini nō Ngāti Tarāwhai, Tūhourangi, he wahine ātaahua a Te Kuraimonoa. I moe ia i a Toitehuatahi ka puta ko Rauru. He rite tonu tā Pūhaorangi titiro whakararo iho ki a Te Kuraimonoa he awhero nui nōna kia moea e ia. I a Te Kuraimonoa mā e moe ana ki rō whare, nā Pūhaorangi a Rauru i whakamimi kia raru ai tā rātau moe. Ka oho, ka whakatikaia te moenga, ka hoki anō rātau ki te moe. Ka whakamā anōtia a Rauru e Pūhaorangi kia raru anō ai te moe. Ka oho, ka whakapaingia anōtia. Ka whakamā tuatorutia te pekepoho, ā, ka hōhā haere a Toitehuatahi, ka puta a ia ki te mahau o tō rātau whare, moe ai, waiho ana i a Te Kuraimonoa me tā rāua tamaiti ki te moenga. Ka heke iho a Pūhaorangi i te rangi e kīa nei ko Rangitamaku ki te moenga o Te Kuraimonoa panonitia ai e ia tōna āhua kia pōhēhē ai a kuia ko Toitehuatahi noa iho e hoki mai ana ki te moenga. Ao ake, ka koa a Te Kuraimonoa i tā rāua moetahi, engari, i tāna whakahuanga atu ki a Toitehuatahi kāore ia i paku mārāma ki tā Te Kuraimonoa kōrero. Ka mōhio rawatia e kuia, kua moe pūremutia ia e tētehi atu. Nā tēnei moetahi i whānau mai a Ohomairangi. Nā Uenuku Fairhall nō Ngāti Rangiwewehi tēnei nā kōrero (cited in Hiini, 2020, p. 23).

⁵⁶ He rerekē tēnei Toitehuatahi ki te hungarei o Uenuku i kōrerotia ai i te upoko 3.

E taupuatia ana e Tarawaka⁵⁷ te kōrero o runga nei hāunga te paku rerekētanga o tō Te Kuraimonoa ingoa. Hai tāna, i moe a Pūhaorangi i a ‘Kuranuimonoa’ (Simmons, 1976, p. 74), ko ‘Te Kuranuimonoa’ e ai ki a Dr Te Hiko-o-te-Rangi Hohepa⁵⁸ (cited in Inia, 2018, p. 14).

Hoi anō, hai tā Irirangi Pou-o-Urikiā Tiakiawa nō Te Arawa, ko Māpuna-i-te-rangi kē te whaea o Ohomairangi, ehara ko Te Kuraimonoa (cited in Hiini, 2020, p. 23). Kai te pukapuka a Raimona Inia, e kīa nei, ko ngā hoa wāhine o Pūhaorangi, ko “Te Kuranuimonoa/Te Kuraimonoa or Mapunaiterangi,⁵⁹ Hineakurangi and Tuhioterangi”⁶⁰ (2018, p. 42).

E ai ki ngā koeke o Te Arawa, tokotoru ā Pūhaorangi rāua ko Te Kuraimonoa tamariki, ko Tawhiri-oho rātau ko Oho-mata-kamokamo, ko Oho-taretare (Smith, 1907, p. 183). He whakamārama anō e kīa nei, nō Ohomairangi ēnei ingoa e toru. Nā te kimihanga atu a te nohinohi (a Rauru) i tōna māmā ko Te Kuranuimonoa i te waenganui pō me tana tūpono atu ki ngā waewae e whā i te moenga, ka tumeke ā-roto a Rauru, ka puta mai te ingoa ‘Ohomairangi’. Whāia ka kite a Pūhaorangi i a ia, koiane te ‘ohomatakamokamo’. Ā, nā tā Rauru whai atu i a Pūhaorangi nōna e wehe ana, kua hua mai te ingoa ‘ohowhakataretare’. Nā te moe tahi a Pūhaorangi rāua ko Te Kuranuimonoa me te whānautanga mai o Ohomairangi ka puta te ingoa ‘Te Hekenga a Rangi’⁶¹ mō te tātai whakapapa i heke mai ai i ngā rangi (Inia, 2018, p. 16).

Kai raro iho nei e rua ngā ripanga tātai whakapapa rerekē mō Te Kuranuimonoa:

KAHUITARA

Kahuitara
|
Ngananui
|
Ngaipeha
|
Ngairoa
|
Tuiritakataka
|
Manapou
|
Manaru
|
Manatau
|
Mananuku
|

⁵⁷ He ngaio ki ngā kōrero mō ngā whakapapa me ngā whenua o Te Arawa.

⁵⁸ He kaumātua nō Te Arawa, e mātau ana ki ngā whakapapa, tikanga me ngā hitōria o te marae.

⁵⁹ Ka whakamahia ēnei ingoa katoa mai i konei i roto i tēnei tuhinga.

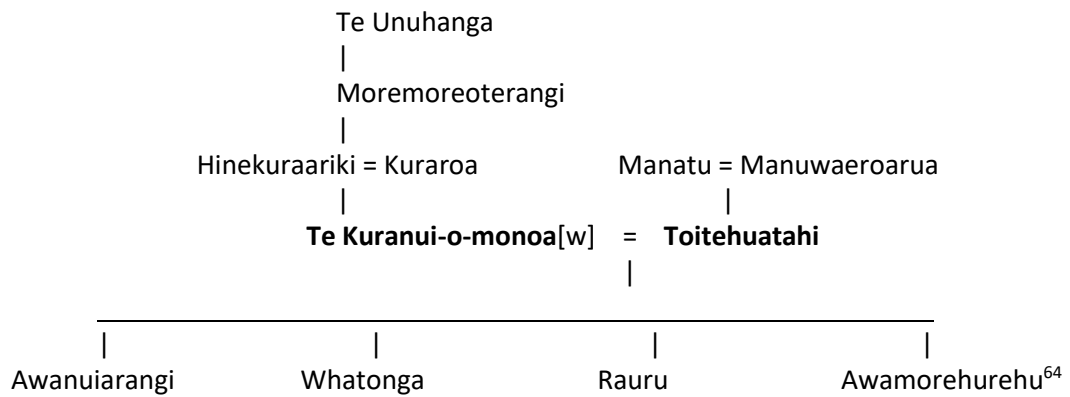
⁶⁰ “He wāhine atua a Hineakurangi rāua ko Tuhioterangi”.

⁶¹ “...the decent from sky father, Ranginui”.

Toitehuatahi = Te Kuranuiomonoa[w] = Puhaorangi

Whakapapa 6: Nā Hēni Pore tēnei ripanga tātai whakapapa (cited in Inia, 2018, p. 38).

Hai tā ngā tuhinga a Hēni Pore,⁶² he ingoa waka hoki a Kahuitara nāna nei i tae mai ki Hawaiki Tahutahu⁶³ i mua noa atu i Te Arawa waka (cited in Inia, 2018, p. 38).



Whakapapa 7: Nā Kepa Ehau tēnei ripanga tātai whakapapa (cited in Inia, 2018, p. 15).

Ko ngā kōrero o runga nei, ko ngā mea i tūpono atu i roto i ngā tuhinga nā ngā māngai nō Te Arawa ake. Hei konei, ka whakatewhatewhatia ngā kōrero a ngā iwi o waho atu rā i te rohe o Te Arawa. Kua whakarauikatia ngā kōrero a Ngata, rātau ko Broughton, ko Te Mātorohanga, ko Turauwaka, ko Hīroa, me ngā kōrero hoki a ngā Pākehā ngaio, arā ko Best, rātau ko Roberton, ko Smith, hai whakataurite i ngā kōrero a tēnā, a tēnā.

Ko Toitehuatahi rāua ko Toi-kairākau⁶⁵ he tangata ōrite, ko Toi tōna ingoa poro⁶⁶ (Ngata, 1949, p. 349). E ai ki ētehi, “i whānau mai a Toi ki Aotearoa nei” (Broughton, 1979, p. 30). Hai tā Roberton nō Te Peehi (Elsdon Best) e tuhituhi ana i ngā kōrero mō te iwi o Tūhoe, he mea whakaaro e taua iwi rā, nō Aotea⁶⁷ tonu ake nei a Toi, i whānau tonu ia ki tēnei motu. Ka mea atu hoki a Roberton mō taua kōrero “E tika ana hoki me mohio taua iwi ra” (as cited in Broughton, 1979, p. 33; 1962, p. 297). Ahakoa he ingoa Māori te ingoa ‘Toi’ i taua wā, hai tā Smith rangahau, ko te tupuna Toi nō ngā uri Māori me te tupuna Toi nō ngā uri o Rarotonga, koia hoki nei te tangata ōrite. Hai tāna, i whānau mai a Toi i Aotearoa nei, noho ai mō ngā tau e hia kē, ka peka atu rāua ko tāna tama, ko Rauru ki Poronēhia, noho ai. Hoki rawa mai a Toi ki Aotearoa nei, ka mate ki Whakatāne rā (1907, p. 182). E ai ki a Kepa Ehau

⁶² Hēni Te Kiri Karamu, ko Hēni Pore (Jane Foley) rānei nō Ngāti Uenukukōpako, Ngāti Hinepare o Te Arawa. He uri whakaheke nō Ngātoroirangi o Te Arawa waka.

⁶³ He ingoa anō tēnei mō Aotearoa. Ko Hawaiki ‘Tautau’ he ingoa anō hai tā Tūi Ransfield.

⁶⁴ “The specific union of Toitehuatahi and Te Kuranuiomonoa with their four children is referred to as “Te Hapuoneone”.

⁶⁵ “Toi’s food was eaten raw, such as mamaku (the heart of the fern-tree), pikopiko (young fern sprouts) and nikau (palm tree); he did not possess fire; hence his name, Toi-kairakau (the wood eater)” (Tarawaka, T. 1893).

⁶⁶ Mai i konei ka whakamahi ngā ingoa e toru mōna.

⁶⁷ He ingoa poro mō Aotearoa.

nō Ngāti Tarāwhai, Ngāti Whakaue, nā tōna kōroua, ko Hamuera Pango, i kī, ko Aratauwahaiti te waka o Toitehuatahi, ā, i tapaina ia ko Toikairākau i tana taenga mai ki Aotearoa nei (cited in Inia, 2018, p. 39).

Hai tā Toi EDA,⁶⁸ i whakarērere mai a Toi rāua ko Te Kuraimonoa ki Aotearoa kia kimi i ā rāua mokopuna a Whatonga rāua ko Rāhui, ngaro rawa rāua i te reihī waka i waenga i ngā moutere. I hapū a Te Kuraimonoa i taua wā, ā, i whānau mai te pēpi ki Aotearoa nei, arā, ko Awanui-ā-rangi. Ka whakarērea a Toi e Te Kuraimonoa kia rapu tonu a Toi i ngā mokopuna, ka hoki atu a Te Kuraimonoa ki Rangiatea (2023). E ai ki a Best, ko ‘Paepae ki Rarotonga’ te ingoa o tō Toi waka (Best, 1925, p. 392).

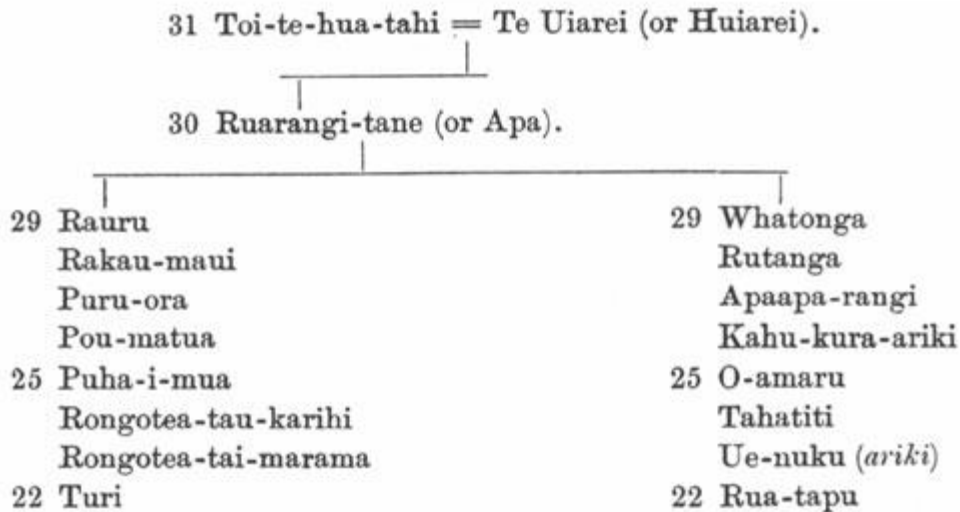
Kai te tuhinga a Broughton i matapakihia te whanaungatanga o Toitehuatahi rāua ko Rauru. Kai te ū tonu a Te Arawa he matua a Toi nō Rauru engari hai tā Ngā Rauru⁶⁹ me te nui o Aotea iwi, nō Ngāi-Ariki a Toi-te-huatahi. Ko Toi-te-huatahi, nāna ko Raurangi, nāna ko Rauru, nā konā, ko Toi te tupuna kē o Rauru (1979, p. 25). I moe a Raurangi i a Rongoueroa, ka tae ana te wā kia whānau mai tā rāua pēpi engari ka whīwhiwhi te aho tāngaengae. Ka puta te kōrero “Ka mau te rauru”. Hoi anō, i whānau ora tonu mai te pēpi, me te aha i tapaina te tamaiti ko Rauru (1979, pp. 28, 29). I te karakia a Tūhoto Ariki,⁷⁰ arā, ko ‘Rauru-nui’ he ingoa e mea ana he tamaiti whai ora i te kōpū o tōna māmā (1907, p. 54).

I whakahuatia e Te Mātorohanga, ko Huiarei te wahine a Toi, ko Kura-i-monoa he ingoa anō nōna. Ko ia te māmā o Rongo-ue-roa. Ka moe a Rongo-ue-roa i a Rua-rangi, ka puta ko Rauru-nui, rātau ko Whatonga, ko Mahutonga, ko Te Awa-nui-a-rangi. He atua te pāpā o Te Awa-nui-a-rangi, nāna ko Te Tini-o-Awanui, ko Te Āti Awa me Ngāti Awa (1913, p. 213). I kīa e Broughton, “ākene pea he tamaiti whakaangi a Rauru nā tōna tupuna, nā Toi. Koinei pea te whakahoki e ngata ai ngā iwi katoa” (1979, p. 34). Hoi anō, e ai ki a Smith, ahakoa ngā rerekētanga a ngā ripanga tātai whakapapa e pā ana ki a Toi rātau ko ana uri, me tana whakapono kāore e kore he hapa kai roto i ētehi o aua ripanga, ko tētehi mea i kitea ai e ia, e hāngai tonu ana ngā ripanga tātai whakapapa o ngā iwi o Te Tairāwhiti ki ērā o Rarotonga e pā ana ki te whanaungatanga o Toi rāua ko Ruarangi. Arā, ko Ruarangi he tama kē nā Toi, he tuakana anō nō Rauru i tērā atu o ngā hoa wahine o Toi, ko Huiarei, keiwhā ko Te Kuraimonoa te māmā o Rauru (1907, pp. 180-181).

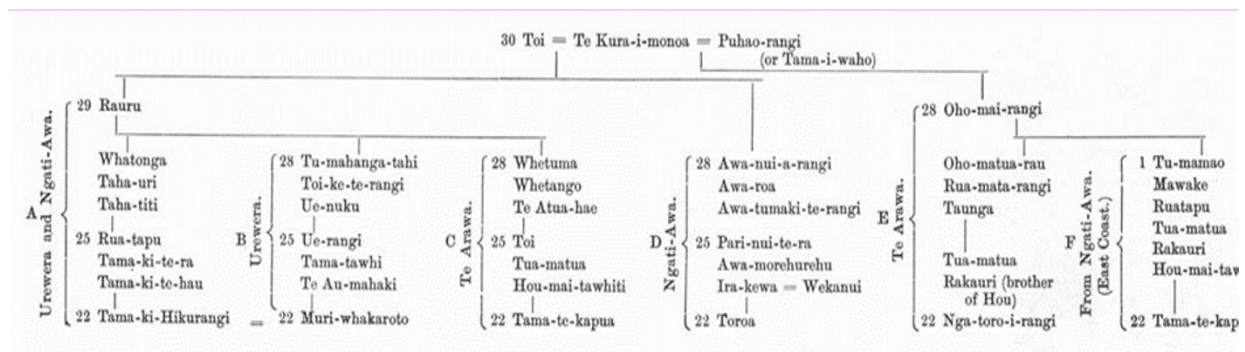
⁶⁸ In 2005, the founding partners, consisting of Mataatua iwi leaders, Whakatāne District Council, Kawerau District Council, Ōpōtiki District Council, and Bay of Plenty Regional Council, came together to establish Toi EDA. They signed a foundation deed to create a charitable trust with the aim of fostering a unified strategy for regional economic development in the Eastern Bay of Plenty region.

⁶⁹ He uri whakaheke tēnei iwi nā Rauru.

⁷⁰ Nō Te Arawa, Tūhourangi. He tohunga o te ao kōhatu.



Whakapapa 8: He ripanga tātai whakapapa tēnei nō ngā iwi o te Tai Hauāuru (Smith, 1907, p. 181).



Whakapapa 9: He ripanga tātai whakapapa tēnei nō ngā iwi o Te Tairāwhiti (Smith, 1907, p. 180).

Hai tautoko ake i tērā o runga a Smith e mea ana, he wahine rerekē a Te Huiarei rāua ko Te Kuraimonoa, e ai ki a Best, i moe a Toi i a Huirangi o Ngāti-Ruatāmore, he tamāhine nā Tāmaki.⁷¹ Ko Te Huiarei, rātau ko Hine-te-kapurangi, ko Mokotea, ko Te Kura-i-monoa ērā atu o ōna hoa wāhine. Nō Hawaiiki a Hine-te-kapu-rangi rāua ko Te Huiarei, he uri a Mokotea rāua ko Te Kura-i-monoa nō Ngāi-Ruatāmore, Ngāi-Taitāwaro, me Maruiwi. Koiane ngā hapū i kitea ai e Toi mā e noho ahikā ana i te rohe o Taranaki tae noa rā ki Tongaporutu (1928b, p. 212). Ka kitea hoki a Mokotea, te hoa wahine o Toi i te whakapapa o Wahineiti⁷² (Gudgeon, 1895, p. 23).

Nā, i mua i te heketanga nui a ngā waka i tae tōmua mai ki Aotearoa nei e toru ngā waka, ko **Kahutāra**,⁷³ ko Taikōria me Okōkī ki te ākau o Taranaki i Ngāmotu. Ko Maruiwi,⁷⁴ rātau ko Ruatāmore, ko Taitāwaro

⁷¹ He kōrero anō e kīa nei, nōna te ingoa o Tāmaki Makaurau (Smith, 1928, p. 212).

⁷² He whakamārama mō Wahineiti kai te haere hai te whārangi e whai ake nei.

⁷³ He āhua ōrite tēnei ingoa ki te ingoa waka 'Kahuitara' i homai ai a Hēni Pore – Tirohia Whakapapa 6.

⁷⁴ He nui ngā kōrero mō tēnei iwi i ngā JPS.

ngā kaihautū o aua waka (Matorohanga, 1913, p. 169).⁷⁵ Kāore tonu i te mōhio nō hea ake ēnei waka, engari hai tā Hīroa whakapae nō Poronēhia rātau (1949, p. 12). I moe a Toi mā i ētehi o ngā wāhine o aua waka.⁷⁶ I tā Toi mā taenga atu ki te ākau o Whakatāne rā, i kite atu rātau i tētehi ope wāhine, ko Wahine-iti, e kōhi kūtai ana, e rua tekau mā tahi ngā wāhine o taua ope (Best, 1928b, p. 199). Hai tā Te Mātorohanga, “the single young women of the Wahine-iti were given in marriage to the party of Toi by Te Aumoana and his sister Kehukehu” (Best, 1928a, p. 203), he hapū tawhito a Wahine-iti.⁷⁷ Nā wai rā, ka mahue te ingoa Wahineiti, ka tipu ngā hapū ka tapaina ko te Tini o Maruiwi, ko te Tini o Ruatāmore me te Tini o Taitāwaro. Hai tā Best, nō ēnei hapū a Te Kuraimonoa (1928b, p. 212). I noho rātau ki te rohe o Whakatāne, i a Toi mā. I tapaina te ope o Toi ko te Tini o Awa, he ingoa poto tēnei o Awanui-a-rangi, te tama a Toi (Hiroa, 1949, p. 332) rāua ko Te Kuraimonoa. Ko Kapūterangi te pātūwatawata tawhito o Toi i Whakatāne rā.⁷⁸



Whakaahua 1: He whakaahua tēnei o Kapūterangi, te wāhi pā o Toitehuatahi (My Guide Rotorua, 2022).

⁷⁵ I reira hoki a Pananehu, rātau ko Tāmaki, ko Pohokura, te tāina o Taitāwaro.

⁷⁶ Nā Te Mātorohanga rāua ko Turauwaka (he tohunga ia nō Taranaki) tēnei kōrero (ibid).

⁷⁷ ka kitea ō rātau whakapapa i konei (Gudgeon, 1895).

⁷⁸ Ko ngā hapū o taua pā ko Ngāti-Maruiwi, Ko Ngāti-Kopeka, Ko Ngāti Te Maheuheu, ko Ngāti Tawhiri. Kai te takiwā o te 1500 tāngata i noho ai i reira (Best, 1928b, p. 209).

He tautāwhi anō ngā ingoa o ngā whare nei o ēnei marae i ngā whakaahua e whai ake nei ki te whanaungatanga o Te Kuraimonoa rātau ko Rauru, ko Toi.

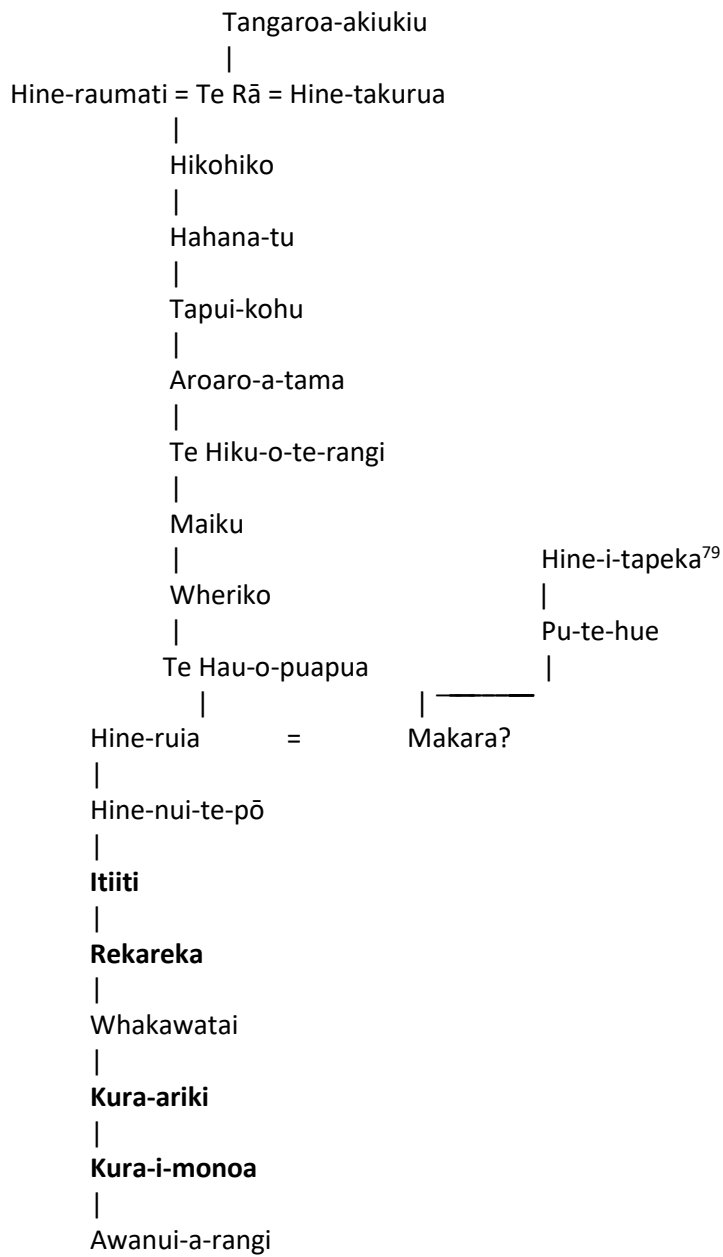


Whakaahua 2: Ko Kuraimonoa te wharekai kai Whareroa marae, ā, ko Rauru Kī Tahī te wharenui (Ellis, 2014, p. 12; Pfeiffer, 2022c).



Whakaahua 3: Kai Rūātoki, ko Waikirikiri te marae, ko Toi-kairākau te ingoa o te whare tipuna rā (Pfeiffer, 2022b), Ko Kura-i-monoa te wharekai (Teepa, 2000).

Anei ētehi tātai whakapapa e ai ki a Tūhoe mō Te Kuraimonoa:



Whakapapa 10: Nō te pukapuka a Best - Notes on Maori Mythology - The origin and personification of the heavenly bodies (1899, pp. 98,99).

⁷⁹ "Hine-i-tapeka was the origin of fire".

He taupua ēnei whakapapa ki tā Te Arawa e mea nei ko Te Kuraimonoa te whaea o Rauru rāua ko Awa-nui-ā-rangi.

Waihoki, i roto i ngā kōrero tuku iho he pūrākau mō tētehi tohunga niho koure, ko Kae tōna ingoa. Nāna te tohorā mōkai a Tinirau i patu, ka kainga. Nā ngā wāhine o te hapū nei o Tinirau a Kae i kāwhaki mai i tōna kāinga, ko Te Tihi-o-Manono, ka haria ki a Tinirau hai utu (Grey, 1885, pp. 55 - 60).

Tinirau’s people dragged down to the sea a large canoe which belonged to one of his wives, and forty women forthwith embarked in it; none but women went, as this would be less likely to excite any suspicion in Kae that they had come with a hostile object; amongst them were **Hine-i-te-iwaiwa**, Raukatauri, Raukatamea, **Itiiti**, **Rekareka**,⁸⁰ and Rau-hau-a-Tangaroa and other females of note, whose names have not been preserved. (Grey, 1885, p. 57)

E tautoko ana hoki tā Mohi Ruatapu rāua ko Henare Potae nō Ngāti Porou ki tā Grey. Hai tā rāua, ko ngā ingoa o ngā wāhine ko “Raukatauri, Raukatamea, **Itiiti**, **Rekareka**, Rawea, Kurahau, Poruhiruhi, Poroherohe, Whakaarorangi, Ruhi-i-te-rangi, and **Hine-te-iwaiwa**” (1928, p. 265). Ka kitea ēnei ingoa ‘Itiiti’ rāua ko ‘Rekareka’ i ngā Whakapapa 10 & 11 o Te Kuraimonoa.

E ai ki a White, Ko Rupe tētehi atu ingoa o Maui “...and his sisters, who were named **Hina-te-iwa-iwa** (glimmering moon), Hina-te-ota-ota (the new moon), **Iti-iti** (the diminutive) **Ma-reka-reka** (the pleasant), Rau-kata-uri (music, or laughing leaf of the young shoot), and Raukata-meā (leaf that ever laughs, or makes music)” (1887b, p. 85). He whakamahuki tēnei mō te hononga i waenga i ngā kuia o Te Kuraimonoa, a Itiiti rāua ko Rekareka ki a Hine-te-iwa-iwa. He tuakana taina a Hineteiwaiwa rāua ko Itiiti, ā, ko te āhua nei ko Mā-reka-reka te whaea kēkē o Rekareka te tamāhine o Itiiti, he ingoa poto rānei o Rekareka.

E ai ki a Mohi rāua ko Henare, “Tinirau was a famous being in Maori myth, the guardian of all fish and the temporary husband of Hine-te-iwaiwa, the Moon Maiden” (1928, p. 261). Hai tā Tiakiawa, he tuahine a Hinauri nō Māui⁸¹ (Inia, 2018, p. 34), ā, ko Hinaura tētehi ingoa anō o Hineteiwaiwa (Jenkins et al., 2011, p. 6), ko Hinauri tētehi atu ingoa ōna (Ngata, 1949, p. 309). I roto i tētehi whakapapa mō Toi ka kitea a Māui e rima ngā reanga i mua i a ia (Gudgeon, 1895, p. 18), waihoki, ko Itiiti e rima ngā reanga i mua i a Te Kuraimonoa (tirohia Whakapapa 11). He tautoko tēnei ki ngā kuia a Te Kuraimonoa arā, ko Itiiti rāua ko Rekareka, ko rāua tahi ngā wāhine o te waka o Hineteiwaiwa i haere ai ki te

⁸⁰ Ka kitea anōtia ēnei ingoa, ko ‘Itiiti’ rāua ko ‘Rekareka’ i roto i te upoko kai te haere mō te whakapapa o Te Kuraimonoa.

⁸¹ Māui-tikitiki-a-raranga.

kāwhaki i a Kae. Nā wai rā, he mea whakarere a Tinirau e Hinaura, tīni ai i tōna ingoa ki a Hineteiwaiwa⁸² he patu nō Tinirau i a ia (Jenkins et al., 2011, p. 6).

I tautohe a Mohi rāua ko Henare i noho kē a Ngae⁸³ i te ākau o Reporua i te Tairāwhiti o Aotearoa nei, ka mutu, i haere kē mai ngā wāhine ki konei ki Aotearoa ki te kāwhaki i a ia (1928, p. 262). Nā, ahakoa i rangona i Hawaiki ēnei tūpuna katoa, kia kore e wareware ko Hawaiki Tahutahu te ingoa tawhito o Aotearoa (Inia, 2018, p. 38), ā, ko te Tihi-o-Manono tētehi pā tawhito i Toko-Maru i te Tairāwhiti o Aotearoa, ko tētehi o ngā pā o Nga-Oho⁸⁴ (Gudgeon, 1895).

Waihoki, hai tā Te Uira Henry nā Ru rāua ko tana tuahine a Hina-fa'auru-va'a a Aotearoa i tūhura tuatahi, nā Māui i hī ake (Kelly, 1949, pp. 9-10). He tino rite ngā ingoa o Ru rāua ko Hina-fa'auru-va'a ki a Rupe rāua ko Hina-te-iwaiwa, e whakatūturu ana i mōhio a Hine-te-iwa-iwa ki tēnei whenua o Aotearoa.

Hai whakatepe ake i tēnei kaponga ariā mō Te Kuraimonoa, nō Hawaiki a ia e ai ki a Stafford, engari, hai tā Best, nō Ngāi-Ruatāmore, Ngāi-Taitāwaro, me Maruiwi kē a ia, ko ngā iwi i kitea ai e Toi mā i Aotearoa nei. E ai ki a Hēni Pore, he tupuna a Kahuitara nō Te Kuranuimonoa me te ingoa hoki o tētehi waka i tae mai ai ki Aotearoa i mua noa atu i te waka o Te Arawa. Hai tā Te Mātorohanga, ko Kahutāra tētehi o ngā waka tuatahi ki Aotearoa i kitea ai e Toitehuatahi mā e noho ahikā ana, engari, kāore tonu i te tino mōhio ki te whenua pūtake o ngā tāngata o aua waka rā. Hoi, i moe a Toi mā i ngā wāhine o aua waka me te ope o Wahineiti i noho ahikā ai i Whakatāne rā.

Ko Toitehuatahi e kīa tonutia nei e Ngāi Tūhoe, nō tēnei whenua a ia. I tae mai rānei rāua ko Te Kuraimonoa e kimi ana i ā rāua mokopuna hai tā Toi EDA. Ahakoa he rerekē te whenua tipu o Toi, hai tā ngā kōrero katoa i konei a Toi, nō reira, he tohu nui i konei hoki a Te Kuraimonoa. Manohi anō, e ai ki a Toi EDA, i whānau mai a Awanui-ā-rangi ki Aotearoa kātahi ka hoki a Te Kuraimonoa ki Rangiātea waiho ana a Toi kia kimi ana i ngā mokopuna. He tautoko tonu tēnei ki tō Te Kuraimonoa tohungatanga i tana āhei ki te whakaterere, ki te arataki waka.

Kua kitea ngā ingoa o Itiiti rāua ko Rekareka i ngā whakapapa o Tūhoe. Kai roto hoki ēnei ingoa i roto i te kōrero a Grey mō ngā wāhine whā tekau i haere mā runga waka ki te kāwhaki i a Kae i te Tihi-o-Manono. Nā Henare rāua ko Mohi te wāhi nei i kīa ai kai Aotearoa nei. Ka mutu, i tautohe rāua i haere

⁸² He nui anō ngā kōrero mō Hine-te-iwa-iwa, rātau ko Hinaura, ko Hinauri i ngā tuhinga.

⁸³ He ingoa anō mō Kae.

⁸⁴ He iwi tawhito o Aotearoa, he iwi rerekē ki Ngāti Ohomairangi.

mai aua wāhine ki Te Tairāwhiti o Aotearoa ki te tiki i a Kae. E tautāwhi ana ngā whakapapa mō Itiiti rāua ko Rekareka hai kaihoe o te waka i kāwhakina ai i a Kae. Hai tā White he tungāne/tuāhine a Māui rātau ko Hineteiwaiwa ko Itiiti. He tohu nui tēnei nō te tātai whakapapa ariki a Te Kuraimonoa.

Ko Te Kuraimonoa te hoa rangatira o Toitehuatahi, ko Rauru tā rāua mātāmua, ko Ohomairangi te tama a Te Kuraimonoa rāua ko Pūhaorangi, ko Awanuiārangi te pōtiki a Toi rāua ko Te Kuraimonoa. Nā reira, ehara i te mea ko Te Kuraimonoa te puhi ariki o Te Arawa anake, engari kē nō Te Tini o Awanui, Ngāti Awa ki te uru mā tonga me Te Ātiawa anō hoki. Kāore anō kia kitea ētehi kōrero mō tōna āhuatanga, mō ōna pūmanawa motuhake, ā, e kore rawa pea hoki nā te pakeke o tēnei kaupapa rangahau. Hoi anō, koinei kē te wāhi kia waiho ake mō ana uri whakaheke hai pohewa i tō tātai kahurangi, ko Te Kuraimonoa.

4.3 Kearoa

Ko Kearoa te hoa rangatira o Ngātoroirangi, te tohunga o Te Arawa waka. Ko te kōrero rongonui mōna ko tērā e pā ana ki te ekenga mai a Te Arawa waka i Hawaiki ki Aotearoa nei i te takiwā o te rautau 1350AD. E ai ki a Rangitihī Pene nō Tūhourangi Ngāti Wāhiao, nō Te Arawa e rere ana i te moana, ka piki a Ngātoroirangi ki runga ia pō hai āta mātakitaki i ngā whetū kia pai ai tā rātau haerenga mai ki Aotearoa nei. Ka piki ia, ka whakapā atu a Tamatekapua ki a Kearoa. Nā wai, nā wai, ka tipu te āwangawanga i roto o Ngātoroirangi he mahi pūremu kai te haere. Me te aha, i herea tō Kearoa matikara e Ngātoroirangi kia kitea mēnā he tāne e pā atu ana i tana wahine. Tētehi pō, tata mau a Tamatekapua nōna e wehe ana. Nā runga i tērā, i patapatai atu a Ngātoroirangi ki a Kearoa, “he tangata noa ki konei?”, ka whakaaetia e Kearoa, ā, ka tutū te puehu, ka riri a Ngātoroirangi. Nō konā, he mea karanga e ia ngā atua kia whakaohonga te taniwha o te moana e kīa nei ko Te Parata. Nā te huakitanga o tōna waha ka puta mai he āwhiowhio-ā-moana. Whāia ka heke te waka ki roto i te waha tae noa rā ki te korokoro o Te Parata. He mea ngahoro atu ngā taputapu me ētehi o ngā tāngata. I inoi a Kearoa ki a ia kia puta rātau ki te ao mārama, engari kāore i aro. Hoi anō, i tōna rongonga atu ki te reo o tana irāmutu⁸⁵ ka puta te aroha o Ngātoroirangi, ka tū, ka karakia, ka puta mai te waka ki te ao mārama. Kāore i roa ka tae mai rātau ki Aotearoa nei (Waka Huia, 2022b).

Nā runga i te take, kua whakaingoatia tētehi marae, te whare tapairu me tōna hapū ko Kearoa kai Rotorua, he tohu tēnei he mana nui tōna, engari, pērā i a Te Kuraimonoa, he pitopitonga kōrero kau noa e kitea ana mōna. Kōrerotia kau noa ihotia ai mō tēnei kōrero pūremu. Nā reira, kai te haurapa, kai te tūhoto anō i ngā kōrero a tēnā, a tēnā kia kite ai ko wai tēnei tupuna wahine? He aha ōna ake whakapapa? Ōna pūkenga motuhake? He whakaaro anō e pā ana ki tērā tā Rangitihī i runga nei?

Hai tā Kelly, ko ‘Keataketake’ tētehi ingoa anō o Kearoa (1949, p. 45), ā, e ai ki a John White ko te whakamāramatanga mō te ingoa ‘Kearoa’ ko te maremare roa⁸⁶ (1887a, p. 15). Hai tā John Grace nō Tūwharetoa, i herea e Ngātoroirangi tētehi pito o te aho ki ngā makawe o Kearoa nōna e piri tonu ana ki tērā atu pito ōna kia mōhio ai ia ina ka rawekehia a Kearoa e tētehi atu. I tā Ngātoroirangi hokinga mai i pākiki atu mehemea kua peka mai tētehi. Ko tā Kearoa whakahoki, “tirohia te aho, kua herea ki te pou o te waka” (1959, p. 41). Hai tā Stafford, ko te whakahoki a Kearoa hai whakautu i tā Ngātoroirangi pātai, ko tēnei - “Ko wai atu, ko Tamatekapua!”. Me te aha anō, hai tāna, ko te take i whaiwhai a Tamatekapua i a Kearoa, i kore e taea e Tamatekapua tētehi ‘kanohi ātaahua’ te ātete

⁸⁵ Kāore i whakahuatia e Rangitihī te ingoa o te iramutu.

⁸⁶ “Long influenza”.

(2002, p. 15). Hai tā Te Kanawa Pitiroi nō Ngāti Tūwharetoa, “ki te kore ngā auē a Kearoa, ka mate te katoa” (cited in Inia, 2018, p. 139).

Hai tā Ngāti Whakaue:

“...ka moea tahaetia a Kea-roa e Tama-te-kapua, a ora iti he te waka ra i a Nga-toro-i-rangi, a he aroha na Nga-toro-i-rangi ki te iwi i te waka i kore ai ratou e mate ki te moana,...” (White, 1887a, p. 4).

Hai tā Ngāti Hau:

...ka aitia te wahine a Ngatoro, ara a Kea-roa e Tama, ka hopukia aia e ai ana, ka whakahekea a Te-arawa ki te waha o te parata e Ngatoro, hei utu mo tana wahine i aitia nei e Tama, ka pa te karanga a Ika "E Toro ka taka te urunga a Kea." Ka karanga atu a Ngatoro "Puritia kia mau". (White, 1887a, p. 63)

Hai tā Te Urewera:

“ka rere tonu mai ano a Te-arawa a ka moea a Kea-roa e Tama-te-kapua, a ka riri a Nga-toro-i-rangi, mo te kohuru a Tama-te-kapua i aia,...” (White, 1887a, p. 3). Nō Tamatekapua te hē e ai ki ēnei kaiwhāki katoa.

Hai tā Te Rangikāheke nō Ngāti Rangiwewehi, i kāwhaki a Tamatekapua i a Ngātoroirangi rāua ko Kearoa mai i a Tainui waka hai tohunga mō Te Arawa waka i te rā o tō rātau wehenga atu i Hawaiiki.

Hai tāna:

Ka mahara a Tama-te-kapua, “Kaaore he tangata maatau mo runga i tooku waka; engari, pea, naaku te tinihanga ki a Ngatoro-i-rangi, ki te rangatira o runga o Tainui” . . . aa, peke ana mai tana tohunga ki runga, ka mea atu a Tama, “Karangatia atu hoki taau wahine, a Kearoa kia eke mai ki te waka, ki te whakamama i te kohukohu ruahinetanga o te waka nei. (cited in Curnow, 1985, p. 132)

E taupua ana a Grace i tērā o runga, hai tāna, he tapu tonu te waka o Te Arawa, nā reira he mea karanga atu a Ngātoroirangi e Tamatekapua me te kī atu hoki kia haria mai tana wahine ko Kearoa, hai whakahaere i te tānga o te kawa o te waka kia taea ai e ngā wāhine te eke (1959, p. 39).

Hai tā Ngāti Whakaue:

...ka pa te waha a Tama-te-kapua ki a Nga-toro-i-rangi. Kia eke atu aia ki runga ki a Te-arawa hei karakia i te mana o te waka kia kore ai e he a hei karakia i te tama-tane, a ko Kea-roa ko te

wahine a Nga-toro-i-rangi kia eke ano hoki ki runga ki a Te-arawa hei karakia i te karakia pu wahine, kia kai noa ai nga tangata i te waka i te kai maoa ana rere ratou i te moana... (White, 1887a, p. 1)

He tohu tēnei o ngā pūmanawa o Kearoa ki te whakapuaki karakia. Mei kore ake ana karakia e whakawātea ai te tapu kia eke ai rātau. Kua whakamāramahia e Best tēnei mahi me te momo tangata e taea ai te kawē. “The food cooked in the oven is eaten by the sacred first-born female of a family of rank, who is employed as a ruahine to remove the tapu in this and many other rites” (Best, 1904, p. 229). He tohu nui tēnei he ruahine a Kearoa.

Kua tāpirihia tētehi karakia mō te whakanoa o te tapu, ā, kai roto nei hoki tō Kearoa ingoa. Mahia ai tēnei karakia whai muri i te matenga atu o tētehi tangata hai poroporoāki i tōna wairua ki Hawaiki. Ko tēnei karakia i takia mai ai mā Ihenga whai muri i te matenga atu o tōna pāpā, ko Tuhoro, nā te taina o tōna pāpā, ko Kahu.⁸⁷ I whakatautia kia kaua e tāpiri nei te karakia katoa nā te roa rawa, me te take hoki kīhai a Shortland i homai i ngā kupu Māori. Engari, he whaipānga tonu tēnei wāhanga kai raro iho nei i te mea he taituarā i te mana o Kearoa, tuatahi, tuarua, ka kitea hoki ētehi ingoa kua kōrerotia kētia i tēnei rangahau pēnei i a Toi rātau ko Rauru, ko Ngātoroirangi:

...Tiki gathered in the hands,
To form hands and legs,
And the fashion of a man,
Whence came living men.
Toi, Rauru, Whetima, Whetango, Te Atua-hae,
Toi-te-huatahi, Tuamatua, Houmaitahiti,
Ngaatoroirangi,
And your first-born male
Now living in the light of day (1882, p. 59)

Ka haere tonu a Kahu ki te ure tārewa ...ka mutu ana tērā ka haere tonu a ia ki tōna ake whakapapa:

Houmaitahiti, Tama, Tuhoro,
And to your offspring born to life,
And to the light of day...

⁸⁷ He ingoa poro a Kahu mō Kahumatamomoe, he kaihōpara a ia i te taenga mai o Te Arawa waka ki Aotearoa. Nā tana irāmutu te roto i Rotorua i tapa, ko ‘Te Rotorua-nui-a-Kahumatamomoe’.

Kātahi ka tohaina te kohukohu ki ngā atua kōhatu, ka tōhaina ai ki a Houmaitahiti rātau ko Ngātoroirangi, ko Tamatekapua, ko Tuhoro, he mea whāngai ki ō rātau waha. Mutu ana tērā, ka tīkina e Ihenga tētehi kohukohu anō, pirihia ai ki runga, nō Kahu e taki haere ana i te karakia e whai ake nei:

For Hine-nui-te-poo,
For Whati-uri-mata-kaka,
For the evil old woman of Night,
For the kind old woman of Night,
For the evil old woman of Day,
For the kind old woman of Day,
For Kearoa,
Whose offspring is born to life,
And to the bright light of day,
This kohukohu is offered for you,
The kohukohu of the Ruahine.
He is free, he is no longer tapu. (Shortland, 1882, p. 60)

I whāngaihia ngā atua wāhine ki te kohukohu pērā i ngā tāne. Whāia ka tohaina tētehi wāhanga o te kohukohu ki te whaea, ko Whakaotirangi.

I roto i tā Shortland whakamāramatanga mō Kearoa i tuhia ai:

Kearoa and Whaka-oti-rangi being both sacred female ancestors — wives of Ngatoro and Tama, represented the ruahine, the swallowing of this food by whom was requisite in removing the tapu. The tapu of Kahu was supposed to be transferred to the kohukohu, and when this was eaten by the ancestral spirits the tapu was deposited with them. (1882, p. 61)

Ko te *'priestess'* tētehi whakapākehātanga mō te ruahine (Murphy, 2019, p. 119), ko te kaihou, ko te kairangi rānei te ingoa o ngā hapū o Te Moana a Toitehuatahi⁸⁸ (Best, 1924, p. 272). Nā Hineteiwaiwa⁸⁹ tēnei kaupapa me āna ritenga i whakatū (Murphy, 2013, p. 148). I kōwhiritia motuhaketia tēnei momo wahine hai ariki tapairu (Yates-Smith, 1998, p. 220). Tīpakohia ai te kauaemua o te whānau, arā, ka whāngaihia ki te kai mārō, mō ngā karakia me ngā tikanga ka noho a ia hai kauwaka ki ngā atua me ngā mahi wairua a te hapū (Smith, 1987-1998, p. 58). Ko te take mō te ingoa *'wahine kai hau'* he kai

⁸⁸ The Bay of Plenty.

⁸⁹ "Te hoa wahine o Kae, he atua wahine o te whare pora, me te whakatinanatanga o ngā mahi a ngāi ruahine" (Yates-Smith, 1998, p.220).

nāna mai i te umu ruahine, tētehi o ngā umu mō te ritenga pure⁹⁰ (Williams, 1971, pp. 349-350). Ko tētehi atu ingoa Pākehā anō ōna ko te ‘wise women’ kua takohatia te āheinga ki te whakaora (Smith, 1987-1998, p. 78), me te whakanoa i ngā tapu o te whakawhānau, te pakanga me te matenga atu o tētehi (Smith, 1974a, p. 9).

He tautoko nui te kōrero e whai ake nei mō te mana nui o te tohunga wahine:

He mea ano ko nga wahine nga tohunga, a he nui te mana o te wahine tohunga. ... he wahine rautahi ranei, he wahine kau ranei ko te ariki o aua wahine hei tohunga, a mana e mahi nga mahi tohunga katoa, i te mea ka akona ia hei tino tohunga, mana e kai nga kai tapu katoa e kai ai te tohunga ariki.⁹¹ (Binney & Chaplin, 1986, p. 24; cited in Murphy, 2019, p. 118)

Ko tā te ruahine mahi mō te tūā,⁹² me te tohi⁹³ he kai i te kohukohu⁹⁴ i te umu whāngai⁹⁵ hai whakanoa i te whānau (Smith, 1974a, p. 10). Whāia ka tīmata te ritenga poipoi,⁹⁶ i riro nā te ruahine hai whakanoa i te pēpi ki te rūrū me te kai i te pakiaka o te huruwhenua.⁹⁷ Ka mutu, ka tīkei te ruahine i te tāne e hopohopo ana whai muri i te pakanga (Smith, 1974b, pp. 11, 24), he whakapono nō te Māori, pērā i te kai, he ara te tara o te wahine hai whakahoki i te tāne mai i te tapu ki te noa (Smith, 1974b, p. 28). Nā konā, he pūmanawa motuhake tō te ruahine he rerekē nō āna mahi ki tērā a te tohunga tāne; engari, i haeretahi ai ā rāua mahi hai tautoko tētehi i tētehi (Mead, 2013, pp. 75,76; Yates-Smith, 1998, p. 220).

I te whakatoke a Manaia ki a Ngātoroirangi ka kohuratia e White ētehi kōrero hira nā Te Urewera mō Kearoa e whakamahuki ana i tana tautāwhi nui ā-karakia ki a Ngātoroirangi hai patu i a Manaia me ana tītī rere pō:⁹⁸

⁹⁰ “A ceremony for removing tapu”.

⁹¹ “Women were also tohunga, and great was the mana of a woman tohunga. ...A childless woman, or any women could from her position as first born, become tohunga and undertake all the tasks of a tohunga. Since she would be instructed as a full tohunga she would eat all the sacred food which a chief priest would eat.

⁹² “to remove a tapu, to name”.

⁹³ “to cut, to separate”.

⁹⁴ “Kohukohu, the plant chick-weed, in the leaves of which the sacred kumara was wrapped”.

⁹⁵ “Umu means “oven”. Whaangai means “feed” or “offer food to atua”. “In tapu removal rites the offering to the gods was often offered to a person of rank as their representative. This was not only part of the tapu removal process but had the effect of honouring the person involved”.

⁹⁶ “waving”.

⁹⁷ “Fernroot”.

⁹⁸ “E konihi ana, e haere ana rānei i te pō” (Black, 2021, p. 46).

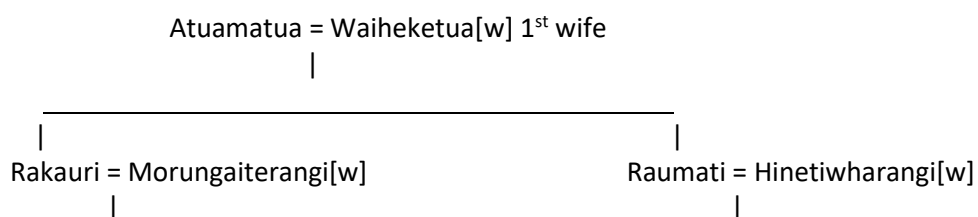
...ka ae atu ano hoki a Manaia ki aua kupu ano a te kaumatua ra, a ka hoea nga waka e te iwi ki waho ki te moana tau ai, a ka moe te iwi ra, a ka hoki a Nga-toro-i-rangi ki roto ki tana whare, ka tu raua ko tana wahine ka karakia i a raua karakia, ko te tane ki te karakia i nga karakia mo te tama tane, ki nga mano i runga, a ko te wahine ki te karakia i nga karakia ruwahine ki nga mano i raro, a ka tu te wahine ra ka mau ki tana taura tapu ka here taua taura ki te matapihi o te whare, a ka karakia aia i ana karakia tapu katoa ki nga uri o te hapu a Tai-a-pawa, hei ami i nga hau katoa o taua tini atua ki te moana, a ka puta aua hau a te whanau a Tai-a-pawa, a ka pa ka pupuhi ki te moana, a tutu ana te heihei o te moana, a na aua karakia i ami mai nga hau o Punga-were i taua po, a na aua hau i mate ai nga waka o te iwi o Manaia, a i mate ai ano hoki te iwi katoa o Manaia, a kitea te tangata kotahi o taua ope i rere, mate katoa. I te ata ka puta a Nga-toro-i-rangi ki te toro i a Manaia, a ka kite aia i te pakarukaru waka e takoto ana i te akau o te moana, kapi katoa te taitua i te iwi me nga waka o Manaia...” (White, 1887b, p. 8)

E taupuhitia ana tēnei e Ngā Rauru i kīa ai:

...Manaia did as he was requested, and Nga-toro-i-rangi went into his house and at once began to perform the rites and ceremonies and chant the incantations to his gods to induce them to produce a storm. At the same time his wife performed all the rites and ceremonies to propitiate the gods of the Ruwahine (female gods) for the same object. A storm arose that night and wrecked all the canoes of Manaia, and all his host were drowned, not one escaping... (White, 1887a, p. 38)

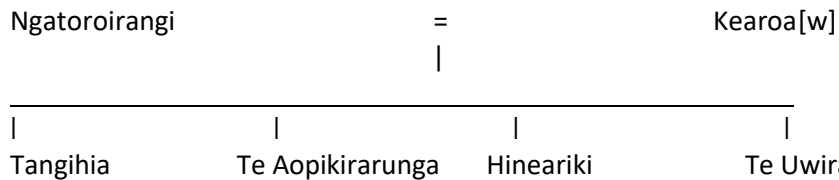
He tauira ēnei kōrero o runga mō ngā pūmanawa motuhake o Kearoa, ko tōna ake mana nui nā ana mahi me tana tūnga hai ruahine.

E ai ki a Kepa Ehau, he mokopuna a Kearoa nō Atuatua, nō Hawaiki Tawhitiareare,⁹⁹ he kiripākanga a ia ki tōna hoa rangatira, ko Ngātoroirangi. Nā rāua tahi i haere mā runga i ‘ngā rākau tapu e rua a Atuatua’¹⁰⁰ (cited in Inia, 2018, p. 69). Ko Ramatiti rāua ko Hinetiwharangi ōna mātua, ko Tohiariki tōna tūngane (2018, p. 76).



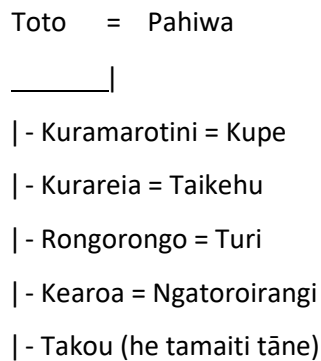
⁹⁹ “This island is currently the island of Samoa” (2018, p.76).

¹⁰⁰ He ingoa anō tēnei mō Te Arawa waka.



Whakapapa 12: He tātai whakapapa tēnei mō Ngatoroirangi rāua ko Kearoa (Inia, 2018, p. 75).

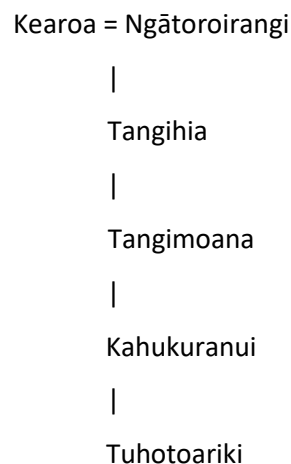
Kai roto hoki a Kearoa i tēnei tātai whakapapa kai raro iho nei, nā Tupito Maruera o Pātea, Taranaki, Ngāti Maru:



Whakapapa 13: He tātai whakapapa anō tēnei mō Kearoa (Ngata & Mead, 2007, pg. 136).

E ai ki a Himiona Kaamira nō te Hokianga rāua ko Tupito Maruera nō Pātea, he tamāhine a Kuramarotini¹⁰¹ rāua ko Rongorongo¹⁰² nā Toto. He mea hanga a Aotea waka me Matahorua waka e Toto, ka hoatu i a Aotea ki a Rongorongo, i a Matahorua ki a Kuramarotini (1957, p. 217; Ngata & Mead, 2007, p. 136). E tautokohia ana tēnei e te rangahau a Kelly e kīa nei kāore a Kupe i tae tuatahi ki Aotearoa, i tae kē mai i mua tata tonu atu i a Hoturoa (1949, pp. 7-8).

Nei rā te tātai whakapapa i heke mai i a Kearoa rāua ko Ngatoroirangi:



¹⁰¹ Te hoa wahine o Hoturapa ka moe ai i a Kupe.

¹⁰² Te Hoa wahine o Turi.

|
Te Ao Piki
|
Te Aokawhai
|
Te Aotake
|
Te Aokauru
|
Haukapuanui = Hineruarangi
|
Korotehihira
|
Parekohika
|
Paiaka
|
Ngaturanga
|
Rangiwāhitū = Te Uira

Whakapapa 14: Nā Eru George nō Ngāti Kea, ngāti Tuara tēnei whakapapa i taki (Ngāti Kearoa Ngāti Tuarā, 2019).

E tautokohia ana tēnei tātai whakapapa e Hēmi Waerea nō Ngāti Kearoa, Ngāti Tuara (Waka Huia, 2022a).

Anei tētehi whakaahua o te marae me te whareniui i tapaina ai ko Kearoa kai Rotorua e manaakitia tonutia ana e tōna hapū, ko Ngāti Kearoa, Ngāti Tuara:



Whakaahua 4: Ko Kearoa te marae me te whare tapairu nei, ko Ngatoroirangi te pou haki (Hiini, 2017, pp. 23-24; mb3, 2020; Pfeiffer, 2022a).

Hai tā Jim Shuster nō Te Arawa, ko Materehua tētehi moutere iti pātata atu ki Mōtiti, koiane te wāhi whakamutunga e mōhiohia nei i noho ai a Kearoa rāua ko Ngātoroirangi, i mate a Ngātoroirangi ki reira, i reira e tanumia ana. I reira hoki te wānanga whakamutunga i tapaina ai ko 'Tau mai te ihi o rongo' (cited in Inia, 2018, p. 52).

Hai kōpani ake i tēnei wāhanga, kua tapaina tēnei marae, ko te whare tapairu, me te hapū ko Kearoa, he tohu tēnei mō tō Kearoa mana nui. Nā Te Rangikāheke rātau ko Shortland ko White i tuhi mō tō Kearoa ruahinetanga, he whakahuahanga hoki i ā te ruahine mahi. E ai ki a Kepa Ehau, he kiripākanga a Kearoa ki a Ngātoroirangi, nā konā, he whakapapa tātai ariki tō rāua tahi, nō te hekenga a rangi. He māmā te kite atu i tētehi take he whakahirahira a Kearoa ki a Ngātoroirangi, he tohunga hoki a ia, hoi, he pūmanawa motuhake tō te ruahine he rerekē nō āna mahi ki tērā a te tohunga tāne, nō reira, i haeretahi ā rāua mahi hai whakatuarā tētehi i tētehi. Ka mutu, kai te kitea te take i whāia ai a Kearoa e Tamatekapua. Ehara ia i te wahine ātaahua kau noa pērā i te whakapuakitanga a Stafford, he tāne whai rautaki a Tamatekapua e whakangārahu ana i ngā wā katoa. Ko Kearoa hoki tētehi o ōna kōingo i hiahiaia ai hai whakarangatira i a ia anō, waihoki, e ai ki ngā kaiwhāki Māori, kāore rawa a Kearoa i taka ki te hē, nō Tamatekapua kē te hē. Hai tā Shuster, i nohotahi a Kearoa rāua ko Ngātoroirangi tae noa rā ki tō Ngātoroirangi matenga.

4.4 Whakaotirangi

I te kaponga ariā mō Kearoa, he kōrero tā Shortland e mea ana he ruahine a Whakaotirangi. He wahine whakahirahira hoki ia ki Te Arawa me Tainui waka. Hai tā ngā iwi e rua, mā runga a Whakaotirangi i ngā waka e rua i te hekenga tuatoru¹⁰³ mai i Hawaiki ki Aotearoa nei. Nā, he rerekē te hoa rangatira o Whakaotirangi e ai ki ēnei iwi, me te aha, e whakapono ana ētehi, he rerekē te Whakaotirangi o Te Arawa ki te Whakaotirangi o Tainui. Manohi anō, e ai ki ētehi atu, ko Te Arawa me Tainui waka, he waka kotahi tuatahi, arā, ‘he māhanga’, kātahi ka whawhati, he whakaae nō ngā waka e rua, nā Whakaotirangi te kūmara i hari mai ki Aotearoa, whakatō, whakatipu ai. Ehara kau noa tēnei i te kōrero anake o aua waka e tino rite ana, he tohu nui o te whanaungatanga tata o Te Arawa me Tainui, me te mana nui hoki o Whakaotirangi. Nā, ehara taku takune i te tāpiripiri noa ki ngā tautohetohe hai kokoraho noa iho i tō Whakaotirangi mana mō Te Arawa anake, engari kē, he kimikimi, he tuitui, he whakatauriterite i ngā kōrero a Te Arawa mai, a Tainui mai, a ērā atu iwi mai, kia kite ai he wahine kotahi rānei ēnei Whakaotirangi. Ka uiui i ētehi o ana uri nō Te Arawa kia whakaemi ai i ngā kōrero hira mō tēnei tūpuna kuia hai tā Te Arawa.

E ai ki Te Arawa, ko Whakaotirangi te hoa rangatira o Ruaeo (Tarakawa, 1893, pp. 231,247), engari he mea kāwhaki a ia e Tamatekapua i mua i te wehenga atu o Te Arawa waka i Hawaiki he ātahu nōna i tō Whakaotirangi rerehua (Stafford, 2002, p. 14). I te tata toromitanga o Te Arawa waka nō rātau i te korokoro o Te Parata, he mea kite e Whakaotirangi te kete kūmara (nāna nei i hari mai) e tere ana i te moana. Me te aha, i rukuna te moana e ia, ki te tiki (Grace, 1959, p. 47).

Hai tā Wetini Mitai, i tō Te Arawa taenga mai ki Aotearoa, ki ‘Te Wai te mataanga-a-Tamatekapua’, nā Whakaotirangi tētehi mako i whakatau, nō konā, ka tapaina taua wāhi rā ko Te Awheoro hai tohu maumahara (Inia, 2018, p. 146).

Hai tā Tainui, ko Whakaotirangi te hoa rangatira o Hoturoa, te rangatira i hautū ai i a Tainui waka (Kelly, 1949, p. 63). Nā, he hoa rangatira anō tō Hoturoa, ko Marama¹⁰⁴ tōna ingoa (Graham, 1951, p. 82; Kelly, 1949, p. 52). Nāna hoki te kūmara i hari mai ki Aotearoa, engari, i taka te urunga ka ngaro (Mead & Grove, 2003, p. 183). I moepuku a Marama rāua ko tana mōkai ko Te Okarua, ko Rotu rānei tōna ingoa. Nā taua moetahi, he mea patu te mōkai. Ka mutu, nā tēnei mate kanehe, i kore e taea e te waka o Tainui te nekeneke i Ōtāhuhu (Graham, 1951, p. 84; Kelly, 1949, p. 52).

E ai ki a Te Rangihaeata nō Ngāti Toa, Ngāti Raukawa, nā Whakaotirangi tēnei karakia i taki hai whakawātea i a Tainui waka:

¹⁰³ Ko Māui whāia ko Maruiwi, whāia ko Kupe, whāia ko Toi whāia ko te hekenga nui. Tirohia – (Hiroa, 1949).

¹⁰⁴ Ko Maramakikohura tētehi ingoa anō ōna.

Toia Tainui, Te Arawa,
Tapotuki te moana,
Mā wai e tō, mauna e tō, mā whakatau e tō,
Te rango atu ana he tarawai nuku he tarawai rangi.
Pūnui a teina nau mai
Nau mai e Tāne ki mikini e Tāne
Koakoa e Tāne turuturu haere ana te wai o te hika
a Marama Kikohura
Mā runga o Waihihi
Tū rukiruki pā nekeneke oioi te toki whana pau i e,
Ka rewa ki Manukau, ka hoe a Tainui, ka ū ki Kawhia,
Ko Te Arawa ki Maketū. (as cited in Gordon-Burns, 2011, p. 14; Te Whiwhi, 1851, pp.
11-12)

Kai tēnei karakia ka kitea i korā hoki a Te Arawa waka. Hai tā tēnei karakia i konei ka wewehe ngā waka e rua, Tainui ki Kāwhia, Te Arawa ki Maketū.

Nā, e ai ki ngā kōrero, he mea whakarere a Hoturoa e Marama, ka hoki mai, nohotahi ai rāua. I whakarērea hoki a Whakaotirangi e Hoturoa, haere kē ai ki a Marama, nā wai rā, hoki mai ai. Nā Whakaotirangi a Hoturoa i whakarere hoki (Graham, 1951, p. 86; Kelly, 1949, p. 63). Nō konā, ānō nei, he tikanga wehewehe, hokihoki tā rātau.

Hai tā Tainui, i patu kino a Hoturoa i a Tamatekapua mō tana aruaru i a Whakaotirangi, nā taua patu i tūātia ai te moutere rā 'ko Rangitoto' (Graham, 1951, p. 82; Kelly, 1949, p. 51). Hoi, hai tā Te Arawa, ko Ruao kē te tangata i patu i a Tamatekapua i Rangitoto mō te kāwhakitanga atu o tōna hoa rangatira, ko Whakaotirangi (Grey, 1929, pp. 65-66; Inia, 2018, p. 164; Stafford, 2002; Tarakawa, 1893, p. 233). E ai ki a Kelly, Ko te whaea o Kahumatamomoe (te tama a Tamatekapua), ko ia hoki te hoa rangatira ake o Ruao, i kāwhakina ai e Tamatekapua (1949, p. 68), ā, hai tā Stafford, ko Whakaotirangi te hoa rangatira ake o Ruao (2002, p. 14). E ai ki a Simmonds, "ka moe a Whakaotirangi i a Tamatekapua ka puta ko Kahumatamomoe, ko Tuhoromatakaka ko Ihenga" (1976, p. 164).

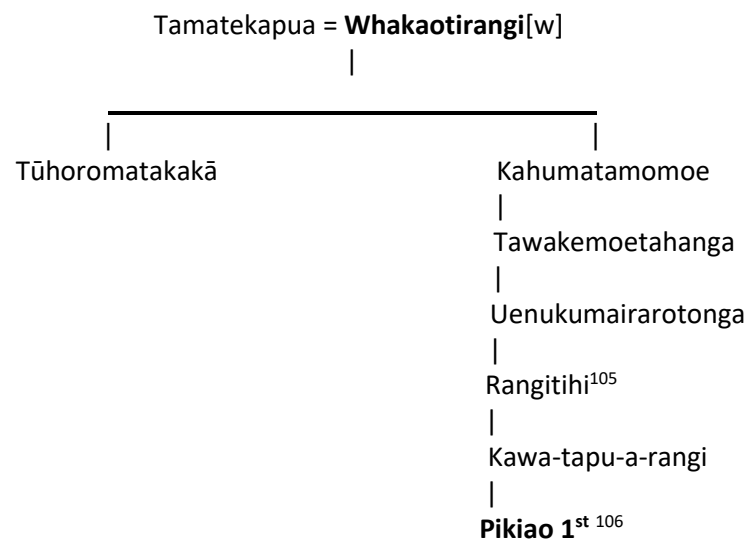
Anei tētehi wāhanga o te waiata i tito ai a Kīngi Kiriona (Ngāti Ruanui, Ngāti Kahungunu, Ngāti Apa) mō te poukai ki Te Arawa i te tau 2012 e taupua ana i te moetahi a Whakaotirangi i a Tamatekapua me te ure tārewa i heke ai:

...Nō te kete rukuruku a Whakaotirangi

Ka noho i a Tamatekapua

Ko te uretū i paratī mai ai
 Te ure tārewa o Te Kīngitanga
 Ko Pīkiao, he pou tangata,
 He pou whenua, e te poukai
 Ki Te Arawa!...” (2012).

Hai tā Inia rangahau, nō Hawaiki Tawhitiareare a Whakaotirangi (2018, p. 77). He mātua a Tamatekapua rāua ko Whakotirangi nō Kahumatamomoe e ai ki a E hau (cited in Inia, 2018, p. 69). E tautāwhitia ana e Hiini tēnei rīpanga tātai whakapapa:



Whakapapa 15: Tamatekapua ki a Rangitihi (2013, p. 37).

Hoi, hai tā Tiakiawa, ko Motuotaku kē te māmā o Kahumatamomoe (cited in Inia, 2018, p. 67).

Pūhaorangi = Te Kuraimonoa[w]

Ohomairangi = Makuratawhitinui[w]

Ruamuturangi = Tatauaranga[w]

Taunga = Rakatoroire[w]

Mawake = Tūmamao[w]

Uruika = Muriwhakarato[w]

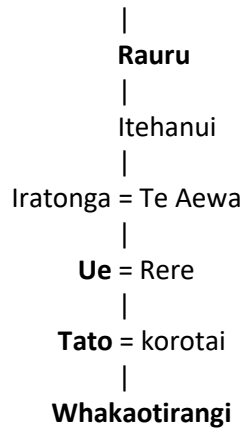
Rangitapu = Hinetāpirirangi[w]

Tamatekapua = Motuotaku[w]

Kahumatamomoe = Hinetapaturangi[w]

¹⁰⁵ Koinei te Rangitihi rongonui o Te Arawa, nāna ka puta ko Ngā Pūmanawa e Waru.

¹⁰⁶ He mea kōrero kē e Kīngi Kiriona. Ko tēnei whakapapa - (cited in Tarawaka, 1893, p. 242).



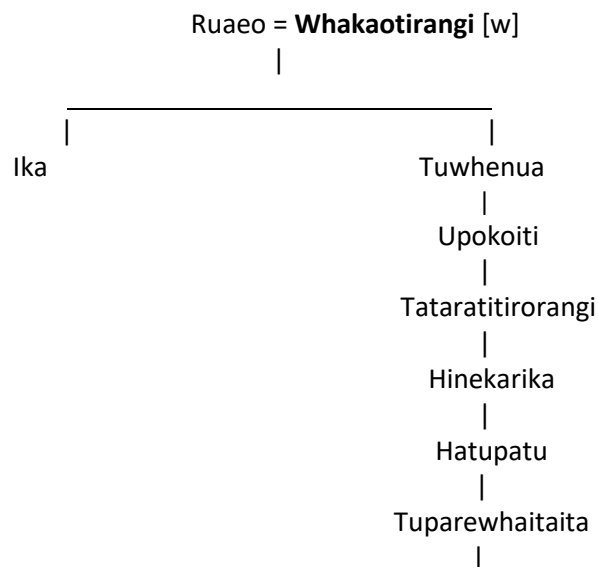
Whakapapa 19: Nā Te Rangikāheke tēnei ripanga tātai whakapapa (cited in Inia, 2018, p. 57).

Kāore i te mārama te Whakapapa 17 nā Ehau mēnā he tamaiti a Rere, a Tato rānei nā Hirangi engari he āwhina te Whakapapa a Hohepa, arā, he tamaiti kē a Tato nā Rere, ā, e taituaratia ana tēnei whakapae e Te Rangikāheke.

Hai te Whakapapa 13 i kōrerotia hoki a Rongorongo, kāore tonu i te mārama tōna hononga pū ki a Kearoa engari mēnā he tuakana teina a Whakaotirangi rāua ko Rongorongo kāore e kore he whanaunga hoki a Kearoa rāua ko Whakaotirangi.

Hai tā Marsh ko Kuramarotini (te hoa wahine o Hoturapa nō Matahourua waka) te taina o Whakaotirangi (Inia, 2018, p. 79). Hai tā Tupito Maruera ko Hoturapa te whanaunga tata o Kupe, nā Kupe a Kuramarotini i tāhae i a Hoturapa (Ngata & Mead, 2007, p. 136).

Anei tētehi whakapapa o ngā uri o Whakaotirangi rāua ko Ruaeo:



Whakapapa 20: Nā Rangitauira Rāwiri nō Te Arawa tēnei ripanga tātai whakapapa (cited in Inia, 2018, p. 165).

Hai tā Aoterangi nō Ngāi Tahinga, he tamāhine a Whakaotirangi nā Memeha-o-te-rangi. He tamariki ā Whakaotirangi, engari, kāore a Aoterangi i mōhio mehemea ko Hoturoa te pāpā o ā Whakaotirangi tamariki katoa. Ko Pouto-keka te mātāmua, ko Hotu-a-whio te pōtiki (1860; cited in Gordon-Burns, 2011, p. 13). Hai tā Hīria Hoete o Ngāti Paoa, ko Tainui te koroua o Whakaotirangi, nōna te ingoa o Tainui waka (Jones & Biggs, 2004, p. 18). Engari, hai tā Tāhuna Herangi nō Waikato, he tahē a Tainui, i tanumia ia ki raro i tētehi rākau i Hawaiki ki Maungaroa, koinei te rākau i turakina ai hai hanga i a Tainui waka (Jones & Biggs, 2004, p. 16). Ko Rore Erueti nō Tainui i kīa ai, ko Whakaotirangi te tamāhine a Tainui rāua ko Hineteperere, ā, ko Maihi Te Kapua o Ngāti Pāoa i kīa ai ko Pouto-keka te tungāne kē o Whakaotirangi me te tupuna o Ngāti Pou (cited in Gordon-Burns, 2011, p. 13; Graham, 1951, p. 90).

He tapairu a Whakaotirangi e ai ki a Aoterangi, hai tāna, "Ngā tāngata nō rāua tēnei waka ko Whakaotirangi raua ko Hoturoa" (Aoterangi, 1860; Gordon-Burns, 2011, p. 14) e kōrerotia ana mō te rangatiratanga o Tainui waka. Hai mirimiri i te mahara, nō Rongorongo a Aotea waka, nō Kuramarotini a Matahouroa, nā tō rāua Pāpā ko Toto i hanga. Kai ngā whakapapa i homai ai e Te Rangikāheke rātau ko Hohepa ko Ehau he ingoa 'Tato'. Ka mutu, kai te whakapapa a Hohepa e kīa nei ko Rongorongo rāua ko Whakaotirangi he tuakana taina.

Nā Whakaotirangi ngā taonga o Tainui i tiaki, he kaitārai a ia o Tainui waka, he mea whakakipakipa a ia anō hoki e ngā hāereere a Kupe. I riro i a ia tētehi karakia i tōna pāpā mō tana ake hāereere ki Aotearoa (Aoterangi, 1860; cited in Gordon-Burns, 2011, p. 14).

...then it was that Whakaoti-rangi asked for the mauri (emblem of divine assistance) of Puanga, which was the rori of the house of Uenuku, and of his father Memeha-o-te-rangi. Her request was granted, and the tohunga Rata-o-Wahie-roa undertook to build a canoe to come hither from Hawaiki. (Gordon-Burns, 2011, p. 14; Graham, 1923, p. 4)

Hai tā Aoterangi, i noho ahikā ai a Whakaotirangi ki Pākarikari pātata atu rā ki te whanga o Aotea, kai Kāwhia, i konei ia i whakatō ai i ana māra whakahirahira i whakarangatiratia ai ia e Tainui (1860; cited in Gordon-Burns, 2011, p. 15). He tohunga a Whakaotirangi, he hari nōna i te kūmara ki Aotearoa, he mōhio hoki nōna ki ngā karakia mō te whakatō me te whakatipu a te kūmara (Kelly, 1949, pp. 63-64; Yates-Smith, 1998, p. 249).

Hai whakaatu i ngā pūkenga pūmanawa o Whakaotirangi, kai raro iho nei te whakamahuki a Aoterangi mō āna mahi whakahirahira e pā ana ki te whakatipu kai:

“ka wehea ana nga puke tuatahi, ka oti ka puehu, ka whakatumu rarauhe, ka whakawaetorea, ka haratau, ka whakaangapipi, ka whakaraurekau, ka potaka, ka heke ki te wa” (1860, p. 18; as cited in Gordon-Burns, 2011, p. 15).

Kai Maketū, i te Tairāwhiti, kai Whakatongia, pātata atu rā ki te whare tuatahi o Tamatekapua, he wāhi i whakatōngia ai e Whakaotirangi tētehi momo kūmara, ko te ‘taroamahoe’ e ai ki a Pare Mita rāua ko Takuirā Mita o Te Arawa (Tapsell, 1947, pp. 325-328). Ko te taroamahoe te kūmara i whakatōngia tuatahitia ai ki Whangaparāoa (Tapsell, 1947, p. 328). Ko te ‘hutihuti’ tētehi atu o ngā momo kūmara i kīa ai e Te Arawa i haria mai mā runga Te Arawa waka (Tapsell, 1947, p. 331). Nā Whakaotirangi ngā kūmara i whakatō hoki ki Parawai, ki Maketū (Inia, 2018, p. 79).

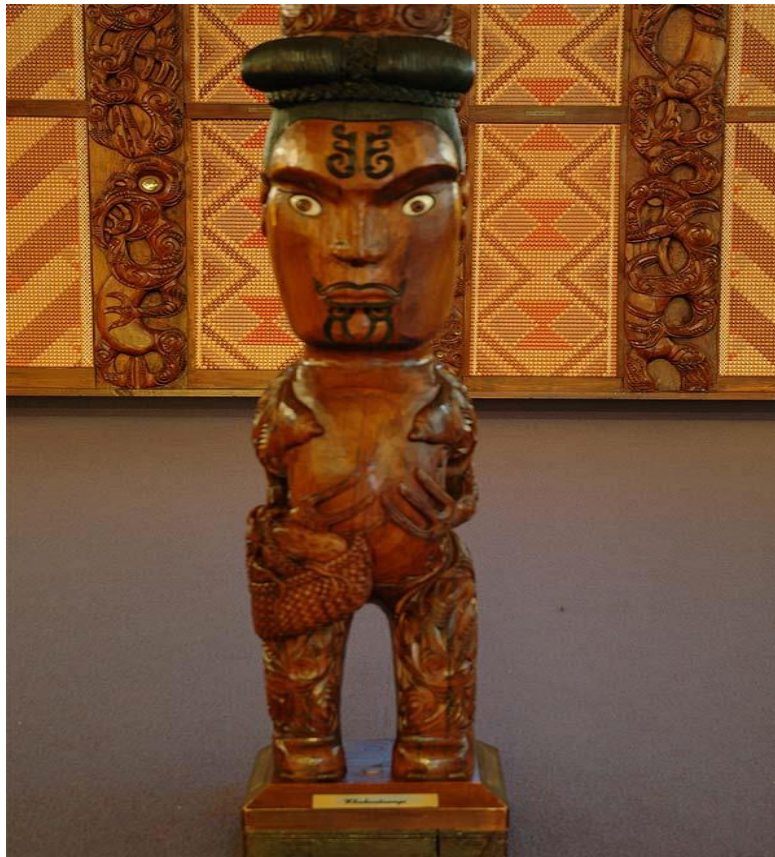
Ko ‘Te Rukuruku o Whakaotirangi’ he tūmoko hai tā Tainui mō tā Whakaotirangi kete iti o ngā kūmara (Kelly, 1949, p. 64). Hai tā Te Arawa, ko ‘te rokiroki a Whakaotirangi’ te kete iti nei nā te tata ngahoro atu i te korokoro o Te Parata e kīa tonutia ana i runga i ngā marae o Te Arawa hai whakakupu koha (Yates-Smith, 1998, p. 249).

Hai tā Inia rangahau, kai Te Moengahau-o-Tamatekapua a Whakaotirangi rātau ko Tamatekapua me ā rāua tamariki e takoto ana (2018, p. 79). Manohi anō, hai tā Cowan, i te matenga atu o Hoturoa rāua ko Whakaotirangi, i tanumia rāua ki Rangiahua, kai Kawhia (Pomare & Cowan, n.d).

Hai kupu whakamutunga, e ai ki a Aoterangi, he kaipūtaiao a Whakaotirangi, hai tā Te Rangihaeata, he tohunga karakia a ia, ā, hai tā Shortland, he ruahine anō hoki a ia. E ai ki a Inia, nō Hawaiki Tawhitiareare a Whakaotirangi. Hai tā Ehau rāua ko Te Rangikāheke, he koroua a Uenuku nō Whakaotirangi, ā, ahakoa i kīa ai e Aoterangi ko Memeha-o-te-rangi tō Whakaotirangi pāpā, e ai ki a Graham, he pāpā a Memeha-o-te-rangi nō Uenuku. He tohu nui ēnei, he wahine ōrite te Whakaotirangi o Te Arawa ki tērā o Tainui. Hai mirimiri i te mahara, he raru nui i waenga i a Uenuku rāua ko Tamatekapua, ākene pea he take mō tā Tamatekapua kāwhaki i a Whakaotirangi, hai utu mō tōna hara. Hai tā Ehau rātau ko Hohepa ko Te Rangikāheke, ko Tato (Toto rānei) te pāpā o Whakaotirangi, i kīa ai nāna te waka o Aotea me te waka o Matahouroa i hanga mō ana kōtiro ko Rongorongo rāua ko Kuramarotini (Kaamira, 1957, p. 217; Ngata & Mead, 2007, p. 136). Nā Aoterangi i kīa ai nō Whakaotirangi rāua ko Hoturoa te waka o Tainui. E tohe tonungia ana ko wai te kaihangā a Tainui waka, nā reira, he whakaaro noa tēnei, mō Whakaotirangi a Tainui waka nā Toto.

Hai tā Tainui, ko Whakaotirangi te hoa wahine o Hoturoa, ā, hai tā Te Arawa, ko ia kē te hoa wahine ake o Ruaeo, i kāwhakina ai e Tamatekapua. Engari, he tikanga wehewehe, hokihoki tā Whakaotirangi

rātau ko Hoturoa, ko Marama, ā, i te kitekite a Te Arawa waka i a Tainui waka nō rātau e rere ana i te Tairāwhiti, me te aha, i taea ai e ngā kauhoe te eke mā runga i ngā waka e rua, whakawhiti ai. He tautāwhi rānei i te kōrero he māhanga ngā waka. E ai ki a Ehau, ko Whakaotirangi te māmā o Kahumatamomoe, keiwhā, hai tā Tiakiawa rāua ko Flavell, ko Motuotaku kē tōna whaea, ā, hai tā ētehi tuhinga, mā runga a Kahumatamomoe i a Te Arawa waka. Nā, mehemea he taiohi, he tāne kē rānei a Kahumatamomoe i taua wā, ākene pea, kāore i te tika te whakaaro, he māmā a Whakaotirangi nōna.



Whakaahua 5: Whakaotirangi (Taonui, 2005).

4.5 He whakakapinga upoko

Nō roto i tēnei upoko i whakaemia, i whakatauritea, i tuituia ngā kōrero mō Te Kuraimonoa rātau ko Kearoa, ko Whakaotirangi nō roto i ngā tuhinga a ngā Pākehā ngaio, me ngā taonga kī a te Māori. He mea kite ngā kōrero whakapapa o ēnei wāhine tapairu, i whakautua ai ko wai rātau, nō hea hoki rātau, ā, he kōrero mō ā rātau tamariki, ō rātau pūmanawa motuhake me ō rātau pūkenga. I tūpono atu hoki ki ētehi kōrero whakaehu mō ngā kōrero rongonui a rātau. I tēnei kaponga ariā kua whanake te mōhiotanga e whakautu haere ana i te pātai ko wai hoki ēnei tūpuna kuia nāna nei a Te Arawa iwi i puta ki te ao. Kua tuia ngā kōrero a tēnā iwi, a tēnā iwi, e wāwā ana i roto i ngā tuhinga, i ngā mōteatea, i ngā karakia me ngā waiata. Ahakoa he pīki āwhina, ā, he takoha nui ngā pūrongo i kitea ai a ngā

Pākehā punenga me ngā Māori, ko te nuinga o ngā kōrero i homai ai e ngā tāne. Nō reira, ko tāku ināianei, he uiui i ngā wāhine tuhanga o ēnei kahurangi kia rongo i ngā kōrero mō rātau i te tirohanga wāhine mai i ngā uri whakaheke.

5. Upoko Tuarima - Uiui

5.1 He whakatakinga upoko

He kete rokiroki tēnei upoko e puritia nei ngā whakawhitinga kōrero a ngā uiuinga ki ngā wāhine mangainga tokorima a Te Kuraimonoa, rātau ko Kearoa, ko Whakaotirangi. Ko te whāinga, he whakaemi i ō rātau mōhiotanga mō ēnei manu huia tūrae,¹⁰⁹ i pēhea i riro i a rātau ēnei mōhiotanga, me ō rātau ake whakaaro mō ēnei ariki tapairu. He mea whakamahi e te kairangahau te momo uinga āhua whakaraupapatanga e whakaaetia ana ngā pātai māhorahora¹¹⁰ kia maringi noa ai ngā whakaaro me ngā kōrero. Nā te tau o ngā urupare he mea whakatau kia waiho noa tēnei upoko mō aua kōrero kura. Ka mutu, ka waihotia ā rātau kōrero e noho tītaha ana i roto i tēnei tuhinga katoa kia māmā ai te kite, hai whakanui hoki.

I āta matapakingia ngā āhuetanga me ngā kōrero mō ēnei tūpuna i mārama ai ki a rātau. He māmā te kite i te poho kererū o ēnei tipuranga, he whakamiramira hoki i te whakahirahiratanga o te whakaute tonutanga ki ēnei māreikura me te whai tikanga o te whakamahara tonutanga mō ngā mokopuna. Ko ēnei matapakinga he whakamāramatanga marihi ki ngā whakarereanga o Te Kuraimonoa mā i te tirohanga wahine. Ko ngā pūrongo o ēnei uiuinga ka whakamahia hai te upoko tuaono kia whakahaerehia te kaupapa arohaehae e whakataurite ana ki ngā pūrongo kua kitea kētia i roto i ngā tuhinga me ngā taonga kī. Ka mutu, ko ngā kōrero hira nei he takoha hai whakawhānui i ngā mōhiotanga o ēnei tūpuna kuia e hāpai ana i te whakaharaharatanga o ngā whakaaro me ngā kōrero kanorau i roto i ngā rangahau.

5.2 Te Kuraimonoa - ngā pātai me ngā whakautu a ngā wāhine

1. What is the story of Te Kuraimonoa according to your whānau/hapū?

Georgia: *“The story that I am familiar with is the Stafford version being that Pūhaorangi came down from the heavens and slept with Te Kuraimonoa who was Toitehuatahi’s wife. Is that the story you are familiar with?”*

Tūi: *“I can’t remember Don’s kōrero, but whatever he’s written, he would have got from Te Arawa kaumātua, from Te Arawa koeke, so it won’t be made up stories or infused with any of his things and*

¹⁰⁹ “He manu rangatira”. (Black, 2021, 25).

¹¹⁰ Open-ended questions.

he would have said that in his kōrero, and I knew Don intimately, him and Aunty Nan, and he was a great historian of our history. So, I can't remember what he said, but it will be based on facts and kōrero that he came to be given by our old people, no doubt about it.”

Chanz: “I don't really bother referencing Stafford nā te mea he Pākehā ia, I'm very clear politically about that, I rate him up there with Elsdon Best, not in a great way. He's recorded a few stories but yeah, he will always be Pākehā male. I haven't read his version in years, might have been at high school the last time I read it.”

Tiahomarama: “Ko wēnā kōrero, mō ngā mahi a Pūhaorangi ki...ehara ki tana tamaiti, engari ki te tamaiti a Toi rāua ko Te Kuraimonoa, i te mea, ko tana tāne tuatahi, nō te Hapūoneone, arā a Toi, Toi Te Huatahi, nā rāua ka puta ko Rauru, e ai ki ētehi ko Rauru Kī Tahī. Hoi anō, ko tā Pūhaorangi mahi, koirā pea te āhuatanga o te atua, ka taea ngā mea katoa. Ka kite atu i te rerehua, i te ātaahua o Te Kuraimonoa, nō reira, ko tana hiahia, kia whai atu i a ia. Nō reira, ko tana mahi he whai huarahi e taea ai te whakamāminga atu, kia puta a Rauru, kia whai wāhi ia ki te taha o Te Kuraimonoa. Nō reira, i runga anō i tērā, ko tana mahi, he whakamāngeongoe i a ia, i te tamaiti, ki te nui rawa te kata nē, ana, kai te mōhio “oh, me haere au ki te wharepaku”, i te mea, kai te pērā te tangata. Nō reira, koirā te mahi a Pūhaorangi, e toru ngā wā, wā tuatahi āe, nā te tino mahi, a, mīa te moenga, ka mea a Toi “aiii!” Haere ki te horoi aha rānei, te whakatika i te tamaiti, tuarua anō, koirā te mahi, ka hōhā haere a Toi, ko tā Te Kuraimonoa, “kaua e pēnā”, tuatoru, a, kua hōhā katoa a koroua, ka mea atu “kai te haere ki wāhi kē moe ai.” ...engari, i reira, i te wā ka moe, ka ea tēnā, ka...‘whakatoitehuatahi’ a Pūhaorangi i a ia anō.”

“Engari, me pēnei pea te kōrero, i te wā i a mātau e rongō ana i wēnei kōrero, i a mātau e tupu ana i wēnei kōrero, ko te pātai ia, i pōhēhē pea, i te moe tonu pea a Te Kuraimonoa, kāore i tūhera, kāore ōna karu i oho ki te kite mehemea ko tana tāne, kāore rānei? Engari, ko te mahi a te atua, ko tana mahi. Ka whakaahua ia hai manu, hai tangata, hai aha rānei, nō reira, koirā te hua o te moe, o te moe i ngā wāhine, arā, ka moetahi te Heketanga-a-rangi me te Hapūoneone ka puta mai ko Ohomairangi. Āe, nō reira, koinā ngā kōrero mahara ana, ana, tērā pea, i te ahunga mai o te kaute, ka hoki, ka tahi, ka rua, ka toru, tērā pea, ka whakaaro, e toru ngā wā ka tutuki, nē, 3rd time lucky! Aua! kia āta whakaaro tātau ki wērā āhuatanga, i ngā wā katoa...tērā pea e toru ngā wā, kia ngana e toru ngā wā ka tutuki. Aua, engari...ki te āta whakaaro...kia kaua tātau e whāiti te whakaaro tērā pea ētehi o ngā āhuatanga kai te mahia e tātau i tēnei wā. Kia mahara tātau, ko Te Kuraimonoa, ā, Pūhaorangi, nō mai rānō ērā hunga, nō reira, he aha te hē o te whakaaro ki ngā āhuatanga e mahi ai te tangata i tēnei wā, nā rātau anō i tīmata, nā rātau anō i ōroko, nē, āe, koirā, ērā āhuatanga. Nō reira, ko ērā ngā tino kōrero e mōhio ana i runga anō i te hononga i te moenga tahi, te tokorua rā, ana, i reira te kīanga, ‘ka

kotahi te heketanga a rangi, ka kotahi te hapūoneone, mā reira ka kī ake ai, Te Arawa waka, Te Arawa tangata hekeheke nei i te rangi' nē. Kai te mārama ērā kōrero, he rerekē pea ā wētehi atu kōrero engari, kai te mōhio koia rā te ōroko o te whakapapa o Ngā Oho, o Te Arawa."

2. Do you have your own theories or opinions in relation to Te Kuraimonoa?

Tūi: *"Yeah well, this is what I believe and I know is that Pūhaorangi, he atua i te rangi, and that's it. And he married a woman that was made from the earth, she came from the earth, she came from this plain of Papatuanuku, this terrestrial plain which is Papatuanuku, Papahoronuku, Papahorahora, she has many many names, and her English name I guess is Mother Earth. And of course, Pūhaorangi, aspired her, because she was beautiful, and eventually he pursued her, and eventually she was open to that liaison. Anyway, the shortened, now when I say "wedded", back then, you just had your families put you together, or, you permitted yourself, and the other gave permission, and once they exchanged juices, cause that's about it in a nutshell, then she got hapū, and she gave birth to Ohomairangi. So Ohomairangi is half man, and half god, that's it, you know, it's really that simple...*

... so, as a wahine, and as a wahine that is entrenched in all things Māori since the day I was born and in my own pursuit around wahine, the wahine, like, you know, I've been teaching, facilitating wānanga, karanga me te poroporoākī for over 30 years and that is all about the wahine. That is all about and everything about the wahine, that is all about the wāhine who we descend from, and the atua wāhine that we descend from. It also includes the men, the atua tāne who we descend from, because you can't talk about one without the other, because there's a duality there, a yin and a yan, its a balance. We are all made up, you know, although I was born with a tore, I have a male side to me. Likewise, with a tāne, he's born with a raho, he has a feminine side to him, and that is inherent within each and every one of us, but of course, whatever you are born with, that is what you are predominantly. So as a wahine, the way I think, I know what resonates with me, but I believe passionately what my heart gravitates towards is that it would have been an honour for Pūhaorangi to have been consented and a liaison with Te Kuraimonoa and vice versa, for obvious reasons. You know, he atua a Pūhaorangi, ... I support what Don Stafford says, because that would have been the kōrero from our people back then, and that kōrero has been handed down to them, handed down to them, handed down to them, so I support the kōrero, and also I support his kōrero because he didn't just write things for the sack of it, he didn't make things up, he was fully informed and given those information's, those bits of information, and histories and whakapapa from reliable sources, you know what I mean. So, and there's not much written about Te Kuraimonoa, and that's alright because we don't have to know everything. It's alright because what we know is that without her, we wouldn't exist, and without

Pūhaorangi we wouldn't exist cause that's our whakapapa, cause there's a whole lot of whakapapa before Pūhaorangi, and eventually it goes back to Iomatuakore..."

Chanz: *"I've always loved even the concept of our tupuna's name "Te Kura-i-monoa". You know, we all talk about Pūhaorangi, and when we have to do the touristy mahi, you know, "this means this, and this means that", but for me, Pūhaorangi, yes, like a celestial source, but the true interest comes in the name "Te Kura-i-monoa", as in, I've always conceptualized her as, just like whare tangata. She who takes in that essence, but then manifests and then guides it back out into the world to do what it is suppose to do. So rather than thinking, I mean, I know that she is our tupuna, but I've always thought about Te Kuraimonoa in a much more conceptual way and it's all loaded in her name. Most of my, as you know with that master's thesis, it's all about the whare tangata as a site for contesting colonial discourse, but when I was conceptualizing some of the artworks for that thesis it was very much bringing the ideas into something relatable something easy to connect with so I've actually got a piece that's in production at the moment about Pūhaorangi, and it's essentially a great big sperm, made out of neon light, and it flickers, you know, as you would see a sperm's tail moving, so it flickers. It has a bit of a mangopare in there so it's Māorified but it's essentially a sperm... So, that image, what I absolutely have to do is the counter of it, which of course is Te Kuraimonoa. So having those two alongside each other, it's likely to be a really kind of, luscious but cheeky vulva and something which alludes to the fallopian tubes anyway. You know, because we are talking about science here but at the same time it's the science of whakapapa. I was thinking of having those two as neon lights because neon lights to me are fabulous, cheesy, and modern. It's very Los Vegas, and it very much fits in with that whole reputation of being "Rotorua", of being "Arawa". I love neon work, I think its a lot of fun, but having the two most tapu of our whakapapa, cause you know, they're right up the top there, so having them neon, I don't think that's about cheapening a legacy, I think that's about bringing it forward and relevant, in a way that makes it so relevant because we instantly recognize what neon is, you know, and in that juxta position of what's noa in the neon and what's tapu in the kōrero, [claps] that's where the sexy conversation starts, because its going to upset people, it's going to provoke them to think, "why would you put such tapu tupuna kōrero in a neon light?" Cause I can, that's the point, it's to force us in a position to have discussions about the whakapapa and the legacies of that."*

3. Do you have knowledge of Te Kuraimonoa's whakapapa that you would be willing to share?

Tūi:¹¹¹

4. Do you know of any particular skills, abilities, roles and or practices that were carried out by Te Kuraimonoa?

Tūi: “Well here's one in my head right now, that is Pūhaorangi and Te Kuraimonoa had one child only, and it could very well be because maybe she couldn't have more than that, it could be because, half atua half human, they would see what that outcome would look like, you know what I mean? These are real issues that I would think about, because, well, just because... We don't know, those details are not clear, but there are things that I would mention because, he was an atua, I'm sure he would have wanted more than 1 child but perhaps he wasn't allowed.”

5. In your opinion, how and why has Te Kuraimonoa's story stood the test of time?

Tūi: “Because a tribe or a clan were named after their son, us of the Te Arawa waka, when we were at Hawaiki Nui we were known as the Ngāti Ohomairangi, the Ngāti Ohomatakamokamo, the Ngā Oho Clan. If you're named after an ancestral clan then that has mana, that has rangatiratanga. And so, without knowing much history because there is not much written, my common sense can work that out from a Māori perspective.”

6. Are you aware of any particular traits that have been handed down through Te Kuraimonoa's whakapapa?

Tūi: “Well definitely, when we think about our whaikōrero skills, and including the karanga skills, we were an iwi, we were a people, we are a people that were able to recite, we were a people that were able to hold enormous banks of knowledge in our memory, that's proven itself down to Kepa Ehou and all of them, Pokea Hemana, you know those skills in Whaikōrero and also that was matched by the women callers, that comes from our god-like nature. I think really, we all come from gods, that ability to have a strong metaphorical, poetic, cryptic ways of describing and analogizing, looking at the environment and its surroundings and using that to describe people, in the whakapapa, and to describe incidences and the lists are just enormous. So that came from somewhere aye, and today, we had a loss of our language, almost to the brink of extinction, but not quite, it has survived. Just look at our

¹¹¹ He mea homai e Tūi te whakapapa o Te Kuraimonoa nā Kepa Ehou, engari, kāore te kaituhi i pīrangi ki te tāpiri noa i ngā whakapapa i homai ai he taonga nā tētehi atu. Mō ēnei whakapapa, torongia te pukapuka a Inia 'E oho' (2018).

young men and women who have gone through Te Panekiretanga, this new school in the 21st century. You look at Te Manahau Morrison, Anaha Hiini, Waata Cribb, Wetini Mitai, Tukiterangi Curtis, and these people have come through that school, the best te reo Māori and a lot of them are from Te Arawa. Not only them but also, the wāhine. I went to Panekiretanga but I didn't finish but i reira au. And it doesn't matter if you finished or not, I mean, that's the difference between having a certificate and not, but I have no regrets having done that training. I didn't finish because I didn't attend everything over 3 years, because I was just too busy, and in the winter time, I'm a caller at home. So, you know there are reasons bigger than myself for not finishing, but I have no regrets."

Chanz: *"You know, all of us are Te Kuraimonoa because as wāhine we all manifest. You know, we navigate te ao wairua into te ao kikokiko and I just think, that's a superpower and a half unto itself! you know, there's no getting around that."*

7. In your opinion, how does Te Kuraimonoa's story provide guidance and inspiration to Te Arawa people?

Tūi: *"Well, the fact that this earthling was sort after by an atua, would definitely tell me that she was something of the wow category, that she was beautiful to look at, and that she would have been beautiful inside. I have no doubt that each and every one of us that descend from her have something in us that we could say that we inherited some of her qualities and some of her characteristics and traits, I believe that". What I do know is, we all can be good and we all can be bad, and they were no exception, and nor were the atua, so we inherit all that type of way of being, you know what I mean, I'm just real, I'm not going to make them to be some celestial perfection because they weren't. We only have one, there is only one perfection and it is the supreme being, whoever that is for each and every one of us. There is only one. There are the descendants or the beings below that one, who had a choice to be good or bad to be right or wrong, really at the end of the day dear, unconditional love dissipates anything negative, untoward, obstructing an obstacle, only unconditional love can do that, and that comes from the supreme being, from Ihomatuakore, who has many many names. And that is the only quality that we all have that is free really, that can dissipate anything negative. Now, where does that all come from? I didn't make that up, that comes from something that is imbued within my heart, within my guts, within my puku, within my head, and when I talk about it, it resonates with me, I believe in that, wholeheartedly, my heart gravitates to the beliefs and passions of all of that, and where did come from? From them. It's handed down, and when I'm on a roll, I feel that, I'm not trying to create new things, but I feel that it comes from wairua. It must do, because I wasn't necessarily*

bought up to be told these things, you know what I mean. So, somewhere, in all our makeup, there are intrinsic things, intangible things, hidden things, and sacred things that you were born with these memories, they are imbued and embedded within us from our whakapapa. And then as we come into our own, we start to experience, explore and discover on our own two feet life in this earth plain and then all of a sudden you know things and you don't know where you got that from, its because it's within us, and I believe that... I believe that."

5.3 Kearoa - ngā pātai me ngā whakautu a ngā wāhine

1. What is the story of Kearoa according to your whānau/hapū?

Robyn: *"Well, Kearoa is our tupuna, and she came on the Te Arawa waka from Hawaiki. And I've thought a lot about Kearoa, like, who is she, why they came, and I think...when you think about it, she must have been a person of great mana, to be betrothed or married to Ngātoroirangi, she would not have been, you know, any old person. And so that's how we think of her, a person of great mana, a rangatira in her own right. She came on the waka, the Te Arawa waka and you know the story about meaning to be on Tainui's canoe and then ending up being on Te Arawa's waka. And, you'll know the story about Te Korokoro o Te Parata, and the disturbance that Kearoa caused there, but I suppose again that is evidence of her mana and our tupuna said in the Native Land Courts, "that was evidence of her mana" to A, create such a disturbance and get Ngātoroirangi so enraged but also, that she could stop it by calling on him to, you know, have mercy if you like on the people on the waka, and to bring it to a halt. So those are just examples that I've seen the tūpuna give of not only the great mana of Ngātoroirangi, but also of Kearoa."*

"So those are the little bits of research I've done on Kearoa, and so, from our point of view, the Te Arawa waka arrived at Maketū, and Kearoa and Ngātoroirangi started moving inland and they moved to a place called Pōkohu which is around Tarawera, and so our tūpuna came here from Pōkohu in the time of Te Ao Kāwhai which was 5 or 6 generations after the arrival of the waka. They came here to Horohoro and have lived here ever since. The descendants of Kearoa have lived here for over 500 years, in and around the maunga, so, they came here with Te Ao Kāwhai, and then his mokopuna, Haukapuanui moved West and conquered lands in the West, and then they were joined by Ngāti Tuara which came from Tarewa, Tihi-o-Tonga, that area. So that's how it became the hapū of Ngāti Kea, Ngāti Tuara. And actually, one of our tūpuna, Te Rangiwahitu who is a descendant of Kearoa married Te Uira who is a descendant of Tuara which bought the hapū of Ngāti Kea, Ngāti Tuara together. So this whare is Kearoa which was built in 1881 at the foot of Horohoro maunga and it use to sit up at the base of the bluff, sort of further up around the road there. It was first built there because, our people

lived along the base of the maunga, and I think they came here for the birds and the food primarily in the bush and other resources like wood and stuff. So we had a lot of kāinga along the base of the bluff, right up until 1917 and the people had moved away from Horohoro I think, for work, and then also there was the flu epidemic, and so they took the whare. I will show you inside but they actually cut the whare into three pieces, goodness knows how they did it, but they did, cut it into 3 or 4 pieces, and re-erected it at Tarewa till about 1929-1930. So they had Taharangi which is our other whare at Tarewa and Kearoa standing side by side for however long that is, 15 years or something. But then, with the land development scheme at Horohoro in 1930's they decided to bring her back. So they took her to bits again and then brought her back and re-erected her here. So I think that's just an amazing thing, A, how they did it, given they would have been doing it horse and drail, so how they physically did it is mind-blowing, but what is important I think is where ever the people went they took the whare. So you know, it was, there [pointing to the bluff] then there [meaning Tarewa] then back here, so yeah."

2. Do you have your own theories or opinions in relation to Kearoa?

Tūi: *"I truly believe Kearoa, she's the reason why Te Arawa actually got to Aotearoa. This is why I did the work on mana wahine, because it's all about Kearoa and Te Aokapurangi. It's about women who were heroines, of mana, integrity, nobility, and handsome women. And Ngātoroirangi was one of the best if not the best tohunga in Hawaiki Nui, he was sort after, every tribe talks about Ngātoroirangi. He was of a very very illustrious knowledge-based celestial, terrestrial being, and he married Kearoa. And then you know they came over on the waka, and then his first cousin, teina first cousin, Tamatekapua, Ngātoroirangi is the tuakana. And Tamatekapua was naughty, none of the stories tells you that, they talk about that she was responsible for the liaison, I hardly well fricken well think so! Why would she take those risks knowing the mana of her husband, she wasn't stupid she was an illustrious woman! She was a woman of integrity. His scoundrel little cousin, how the hell did Ngātoroirangi and Kearoa get in the waka in the first place? Because of the trickeries, they were no different, where do you think we get it from? We get it from them. And there is no way, no way, that caused a liaison with this powerful tohunga's younger brother, younger first cousin, no bloody way, I don't believe that for one, it doesn't make sense, it just doesn't make sense."*

"Ok, so, this is my version of Kearoa actually being responsible for Te Arawa waka arriving in Aotearoa New Zealand, also, another name for Aotearoa New Zealand is Hawaiki Tautau. So, mai i Hawaiki Nui tae noa nei ki Hawaiki Tautau, so, I'll just go back a bit. Tamatekapua, the captain of 'Ngā Rākau Mātahi Pū a Atuatua', which is the original name of our waka, a double-hauled canoe named after Atuatua, who was Haumaitawhiti's father, he did not come to Aotearoa, and nor did

Haumaitawhiti, but all Haumaitawhiti's brothers, they all came to Aotearoa. So Haumaitawhiti stayed back at Hawaiki Nui to be with his elderly father. Anyway, so Tamatekapua, captain of Ngā Rākau Mātahi Pū a Atuatua, he left with all the full blessing and karakia for a great voyage to Hawaiki Tautau Aotearoa with his waka and his crew, and before he left he managed to entice Kearoa, his older first cousin's wife, Ngātoroirangi's wife to come onto the canoe, and then they started to sail and leave the bay at Hawaiki Nui and then he called out to Ngātoroirangi, and Ngātoroirangi could see his wife, and so he got out there, and then before you know it, Tamatekapua had the canoe sailing out to sea, very quickly because this was a strategic move by Tamatekapua. Because, Ngātoroirangi, his tuakana, his older first cousin, the well sort after, highly regarded tohunga back at the island, he wanted Ngātoroirangi on his waka, to do all the navigational stuff, to do all the tohunga stuff and everything that Ngātoroirangi is. So, along the journey, and sorry, I'm missing out a whole lot of stuff, but along the journey, Tamatekapua cheekily decides to have a little bit of a liaison and a little bit of a tutu with Kearoa. Now, in my view, that was never reciprocated by her. The shortened story of that is, when Ngātoroirangi saw his younger cousin advancing his wife he became angered...as a man, he became furious at Tamatekapua for behaving like this towards his wife, despicable behavior. And so, Ngātoroirangi, a powerful tohunga, a wizard, but also a man, a husband, became angry, allowing his manly husband and mortal ways to become egotistical. And so, in his anger, he reacted like that, and then as a tohunga, through karakia, his powerful words over the ocean of Kiwa, created Te Korokoro o Te Parata. And at that stage, the canoe started to merge down into the whirlpool, slowly slowly, quickly quickly, getting faster and faster as it was moving down, descending, until, Ngātoroirangi, as a man, the husband of Kearoa, heard the cries of his wife, heard the fear in her voice, and as a man, feeling aroha for his wife, he decided to use another karakia to calm the waters, which is what he did. And I want to make the point, that in all the stories about that story, you haven't heard a wahine perspective. Nor have you heard that as the canoe was descending into Te Korokoro o Te Parata, you've never heard that Kearoa was begging and asking for forgiveness for having committed any kind of adultery or anything like that, no, because it never happened. What she was begging her husband for is to calm the waters so that the people, the women and young men on the waka, that they would be saved from going into Te Korokoro o Te Parata. And so, clearly for me, that whole story, just resonates and confirms that actually, Kearoa is responsible for the canoe arriving down the coast and then arriving at Maketū. Now, because the canoe was named after their grandfather, Atuatua, and the sacredness of all of that, Ngātoroirangi decided to take that name off the waka, and as that waka had left Hawaiki to come on its journey to here, it was accompanied by a particular shark called the 'Arawa' shark and the Arawa shark would be alongside the waka on its journey over, throughout that journey. And so, because of that, Ngātoroirangi renamed the waka from 'Ngā Rākau Mātahi Pū a Atua Matua'

to 'Te Arawa', after the shark. And as it continued its voyage, to Hawaiki Tautau Aotearoa nei, it arrived here under that name title. It's all tied up with that story, but also, a result of that, I strongly believe that it is because of Kearoa, that we arrived here. Certainly, it included Ngātoroirangi, but it is because te tangi apakura a te wahine, it's because of te karanga a te wahine, kia whakaāio i ngā moana, ngā wai o Kiwa. In her begging, in her calling out to her husband, to calm the waters, cause she knew that this would be over, you know women, we're all about te wharetangata, we're all about whakapapa, we're all about procreation, we're all about looking after the whakapapa, we're all about nurturing the kids so they grow up and have a life, she was no different on that canoe. But the beautiful thing about Ngātoroirangi is that this almighty, almighty tohunga, was also a man. A man that loved his wife dearly, that respected his wife and didn't want her to be hurt, and he heard her cries, he heard her panic, he heard her grief in that situation, and immediately became tau as a man, because, you know, she wasn't just anybody in his life, she was his wife. So, I believe she is responsible for the Arawa waka actually touching the shores of Aotearoa New Zealand. And if we know nothing else about her, that, tied up in that one story, and I believe it goes something like that, then it will show you just how courageous she was. Not just for herself, but for every other member that was travelling on that double-hulled canoe, that day, that time. Because why? Because Ngatoroirangi loved his wife and he loved her. She never did anything, she didn't commit adultery, she didn't do anything. She didn't apologize for Tamatekapua's behavior, why should she? she didn't do anything. And I believe that Ngātoroirangi knew in that time and space that his wife was innocent...Amen."

Chanz: "In a lot of my work, I talk about something called the "Tamatekapua gene", you know how those Coasties, yeah, they got their Māui, but Tamatekapua is like right up there for haututu, hīanga, all of that, I don't think it was her at all, I mean, I have no doubt that as our tupuna he was one, virial sexy bastard, that, you know, who didn't want it, look at that whakapapa, DAMN! I think she was actually quite discerning in how it was done, I mean, the image I'm gonna send you, cause I've heard some versions and he had, well, the string was tied to her toe, it was tied to her huruhuru, and so in this particular image, I've drawn her huruhuru as corn rows, yeah, and just continued that particular taura all the way to him, and that particular taura is tied around his foot. So she's lying back, and her legs are not splayed or anything, but you can see the corn rows, and, I don't think that she was a seductress, I think that she was the seduced, and I don't think she is to blame because there's got to be more to the dynamics of those relationships. You know, we are not 1-dimensional people here, I think Kearoa knew exactly what she was doing, but it's been portrayed as something bad, and we have to remember that, monogamy is a Pākehā thing, that's the first thing. We have to get through the colonial narrative and the colonial imprinting and think about what those relationships are actually

about. This is about interconnectedness, this is about whakapapa, its literally kia whakapapa, layer upon layer of kōrero and not a 1-dimensional whakaaro.”



Mahi Toi 3: Nā June Northcroft tēnei pikitia i peita.

June: “This is Kearoa and Kearoa is the wife of Ngātoroirangi. He was buried on Tarawera which means when it blew up their bones would have scattered over the entire region and so I wanted to illustrate her like that and this is Kearoa your whare out at Horohoro, that’s right. And so, I wanted to paint her as a sacred woman, as a goddess of a different realm and so you can see the mountain and the hot pools behind...”

Georgia: “...mō Kearoa, kua rongo kōrero koe mō ana mahi ruahine, tana ruahinetanga me kī?...I te mea, kāore e kore he ruahine ia nē? I runga i te take nā Tamatekapua a ia i karanga hai karakia i mua i tō rātau wehetanga atu.”

Tiahomarama: “Āe, kua rongo au i ēnā kōrero, engari, ohore au ki tēnā i te mea, āta whakaaro au, tamaiti tonu a Tangihia i tērā wā, mehemea he ruahine, well, e hia pea te pakeke o kuia? I te mea, e ai ki te kōrero, tamariki tonu a Tangihia i te wā i heke mai te waka ki te kāinga nei.”

Georgia: “Oh, mā runga waka a ia?”

Tiahomarama: “Āe, āe, koirā ngā kōrero, ā, kua whai tamariki kē, ana, e ai ki wētehi atu, ko Ihenga rāua ko Hātūpatu ngā tamariki i taua wā, engari e ai ki ngā kōrero kua whai tamariki kē a Ngātoroirangi rāua ko Kearoa, ko Tangihia. Nō reira, kai te āhua pēnei ngā whakaaro [i āta wiriwiri

tōna ringa] i runga anō i te kōrero mō te ruahinetanga, i te mea ko te māramatanga ki au mō te ruahinetanga kua mutu te whakawhānau tamariki, kua ea tērā taha. Engari i roto i ngā whakapapa kai te kī, kotahi noa iho te tamaiti i puta i a rāua, koirā noa iho te uri. Engari, kāore e kore, i te taha ki te karanga...me te whakaaro hoki, he tapu te tohunga, kāore te tangata e pā ki a ia, engari, i whai hoa ngā tohunga o tērā wā ki te wahine...Ko te ruahine hoki te mātāmua ka heke mai i te kāwai rangatira rānei, he wahine rangatira e whakanoa ai i ngā tapu o te tāinga o te kawa. Koinei anō ētehi take i noho hai hoa rangatira ki a Ngātoroirangi.”

3. Do you have knowledge of Kearoa’s whakapapa that you would be willing to share?

Tūi: ¹¹²

Robyn: “There is an example that you could find in Ngā Mōteatea, there is a waiata, and it’s from Taranaki I think, and they talk about Kearoa and Ngātoroirangi, and the family that they came from, that her father was Toto, according to this source, and her sister’s, they had the mana so that one married one from the Tainui waka, one married one from the Horouta waka, and so, they were an important family of girls.”

4. Do you know of any particular skills, abilities, roles and or practices that were carried out by Kearoa?

Georgia: “...And I’m only asking this because in the writings it says she was called onto the waka to do the...”

Robyn: “Karakia, yeah, that’s true, so I reckon she would have had those skills. Yeah, she would have been a tohunga in her own right. In fact my kuia said, “ko tō tupuna, he atua” you know, that was how they thought of her, she wasn’t just an ordinary person.”

5. In your opinion, how and why has Kearoa’s story stood the test of time?

Robyn: “Uhm...I just think for the reasons we’ve talked about, I think, she was an important person, and respected, and with Ngātoroirangi, I think the two of them were well known, and yeah.”

¹¹² He mea homai e Tūi te whakapapa o Kearoa nā Irirangi Tiakiawa, engari, kāore te kaituhi i pīrangi ki te tāpiri noa i ngā whakapapa i homai ai he taonga nā tētehi atu. Mō ēnei whakapapa, torongia te pukapuka a Inia ‘E Oho’ (2018).

Georgia: *“yeah beautiful, and I think the whare too aye would keep her name alive, I don’t think I know of many whare named after women, but here it’s the whare and the marae and the hapū right, all Kearoa? That’s pretty special.”*

Robyn: *“That’s right, and Tuara was also a woman, and so, in fact our men, joke about being named after a woman and dominated by women [laughs] there are women everywhere! [laughs] And it’s kind of true, I was brought up with a mother and kuia, who had very strong opinions about everything, we might not have had the privilege of speaking, but the women have the privilege of sitting behind them and telling them what to say [laughs]. You know, so we’ve never had a particular hang-up about women being able to speak or not on the marae because you know, from our point of view, the women are great leaders anyway. Yeah, so for us in this hapū, we are pretty proud that we are descendants from two women. That’s not something that we’re ashamed of at all, in fact we’re very proud of that.”*

7. In your opinion, how does Kearoa’s pūrākau provide guidance and inspiration to Te Arawa people?

Chanz: *“I was about to cast Talei Morrison as Kearoa, particularly with her navigation of cancer, and doing it like an absolute fucken boss, you know so there was, [sigh], I really thought that if you were to draw Talei as Kearoa in Te Korokoro o Te Parata, which is the cancer, in that chaos, you know, everything that’s going on around her, I’ve always found that each of these wāhine have always connected beautifully and had a story that’s just on par with their character, it was almost too easy.”*

Robyn: *“Yeah, well, as I say, it certainly does for our hapū. I think, for the rest of Te Arawa, there are varying ideas, I think some acknowledge her as an important person, and I think some can get a little hung up on their manhood [laughs] and importance of warriors and chiefs and that kind of thing. And so some that you talk to in Te Arawa like to talk about their chieftainness and the wars that they’ve won and all that kind of stuff, I suppose we’re not so fussed about that kind of thing, we’ve actually got other women who are important to us, for example at the school [Horohoro Primary] there’s Te Turi-o-Hinengawari and Hinengawari was an important kaitiaki, and so she lived at the South end of the maunga and she was a weaver and a kaitiaki. So when visitors came to Horohoro or past, the stories are that you would pay respects to her and she would let you pass in peace and if people were here with wrong intentions then she would create storms. And so, Te Turi, the rock at the school is called Te Turi-o-Hinengawari named after her knee, and one of the stories is that she was a weaver and she use to miri her harakeke on her knee, well her thigh, and so the rock is a symbol of that. And so my Koroua, Rahuriri Pururu moved the rock in 1937 actually to the school so that when visitors come to Horohoro*

or the school, they can pay their respects by placing a piece of greenery at the base of the rock, and it was a way of paying a tribute I guess to Hinengawari. So there's her, and then at Tihi-o-Tonga we have another atua called Horoirangi who was carved into a cliff face at Tihi-o-Tonga, and that's ancient. Now in the 1920's our other koroua Manahi Rangiriri was worried about vandalism because tourists were coming and stealing Māori artefacts and taonga and things out of caves and all that kind of thing, and so, he was worried about her and so he cut her out of the rock and had her moved to the Auckland Museum where she was looked after until the 1990's when we partitioned the Museum and had her brought back so she's now in the Rotorua Museum. We had a fantastic event recently where the people from the Museum brought her out here last year in October I think, and that was great for the people to see. But anyway, Horoirangi was a kaitiaki of the lands in and around Tihi-o-Tonga and in ancient times the people made offerings to her as an important kaitiaki of that time, of food and leaves, yeah. ...So, we have various women, important lives and stories that are connected with our whenua and our whakapapa, so the story of Kearoa is more of an overarching story of our wahinetanga but shes certainly not the only one, we definitely have others. For people that stay here, for wānanga and stuff like that, they often say, they find it really peaceful, you know, that's the comment we get a lot and I think that's because we've got a lot of female kaitiaki."

5.4 Whakaotirangi - ngā pātai me ngā whakautu a ngā wāhine

2. Do you have your own theories or opinions in relation to Whakaotirangi's story?



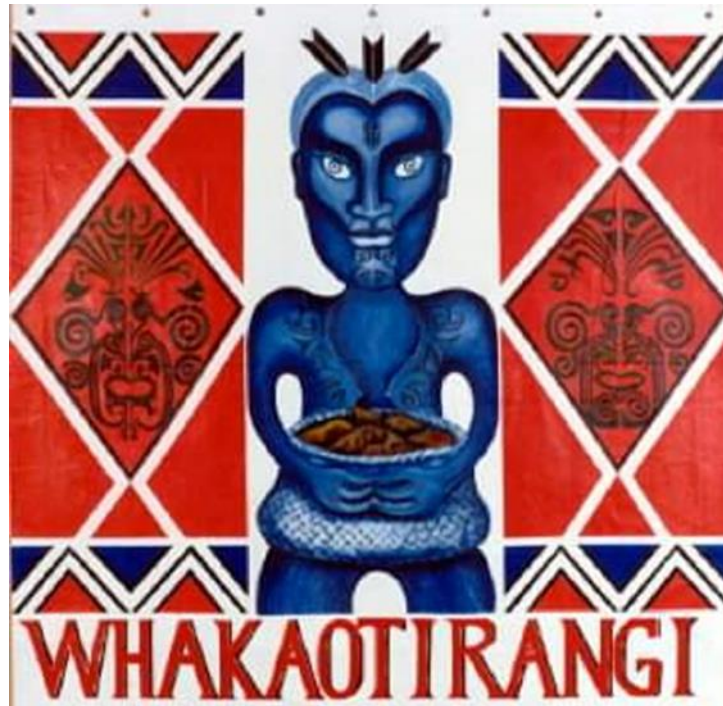
Mahi Toi 4: Nā Chanz Mikaere tēnei mahi toi.

Chanz: *"I mean, I've remade Whakaotirangi so many times over my lifetime as an artist, I think its an extremely interesting, prerogative narrative because with Whakaotirangi you have that. I think of Whakaotirangi as resource management in a lot of ways, you know, she has that kete rokiroki, her kete rokiroki can be conceptualized as her whare tangata. She's the one who has kept those seeds until that time and boom, they're ready, and now they're out, and it's resource management, its the way we use those resources and decide, it's the relationship with the maramataka and those resources, you know it's, capitulated in what she does...I drew her as a kūmara, and the image of the kūmara is also a teke and there are aspects of it that are woven that represent that kete rokiroki. For my post-graduate diploma, we had a show in Auckland, Toi Oho ki Āpiti and Toi Haukura had a show together... there was a piece that was done for that, it was a finely woven kete, reconceptualized to be a teke and it's in the same colours as the kūmara, it's a fluffy growler looking one. Yeah, so that's Whakaotirangi as well and I think it sits really well with this narrative because she is the teke, she's the kete, she's the kākano, she's the manifester so it all just kind of nailed that narrative in one hit. I kind of don't see the point in telling the story cause you and I know the story, it's reconceptualizing the story that I wanted to get across to you today. So that was one, a drawing, a sculpture itself, I've just done so many things with Whakaotirangi. One of the super heroes was Whakaotirangi, ok, I need to send you an image of the super heroes cause I did those well after the master's thesis, and with all of those cuddies I had them made in big screen banners so I could pull them down and then move to the next marae and wānanga to make it easy for myself, and, I use to take those 8 narratives into the hapū wānanga here. So, when the DHB would be running these hapū wānanga for all of our whānau who were newly hapū and for those who had had kids before. My job was to set the precedence in the wānanga 'kei Te Arawa tātau'. So I did them in chronological order starting with Whakaotirangi, and related each of the legacies of these tūpuna wāhine directly to what their going to engage with as new parents. So for Whakaotirangi, she's all of those things, your resource management, your budgeting, the saving some for a rainy day, she's that particular tupuna, and it was also about reminding the tāne that were apart of these wānanga that, when you step back, this is the legacy that all these women come from, honour it, its not something to be wasted nē? And so, as we are moving through with the kete rokiroki, even to having a giggle with the parents about, look, that is your baby day pack, this is what goes in it, dararararara, that kind of stuff..."*



Mahi Toi 5 & 6: Nā Chanz Mikaere ēnei mahi toi.

June: *"...so I did a whole series of paintings and as you would have seen Whakaotirangi...and this is Ruaeo, who was obviously her tāne in Hawaiki who was her mate when she was tricked aboard by Tamatekapua, and so it represents the two tāne in her life and also saving for the future as an exemplar and she was able to do that by saving kūmara from the waka at Te Korokoro o Te Parata after Ngātoroirangi had called up the seas to swallow the waka and then relented and then calmed the seas down. So, I decided to make that very obvious who that was and so I use letters and petroglyph's a lot in my work because all indigenous people use marks too and it's just a way of illustrating their stories, their journey's without written language. You could paint pictures on the walls and they're still in our caves in the South Island and so I love using those little symbols and things. And there are also some out on the walkway at Tarawera before you get to that little resting area."*



Mahi Toi 7: Nā June Northcroft tēnei pikitia i peita.

“You know, the story of Whakaotirangi is true because it's in our oral traditions and we maintain that. Rereata Mākiha was 7 when he was in the houses of learning and he said that there was a particular waiata that we knew because we could sing it and it gave a star position at the time that this waka was traversing the ocean so in the late 90's early 2000's they sent this information to an astronomy lab in Japan and they pinpointed the star from that year and time, for example, it was like 5th October 10.42 am it was that accurate and so that was the importance of retaining history and remembering it and singing verbatim because what they described is something that happened at the time, they were doing it and then was fast-forwarded to the 21st century and recorded as a date. So, all of those clues are things that we are picking up on because it was remembered by somebody. So, the stories about our tūpuna, about our women, they're still there because these stories were recorded before colonization the history is still there, so if there is important kōrero about our women they'll be in there.”

3. Do you have knowledge of Whakaotirangi's whakapapa that you would be willing to share?

Georgia: *“It's interesting to me that Tainui has their Whakaotirangi, we have our Whakaotirangi, but, they seem to have done all the same things but somehow, they're a different person.”*

Tūi: *“I think it's the same person dear because in parts of our stories, Tainui and Te Arawa were on the same waka, but you see, Whakaotirangi, she did the same things. They're really no different. She*

brought the kūmara, she bought the rīwai Māori, she brought the taro in her kete, you know, she brought kai over to grow in the earth over here, so that we would have all of that.”

Georgia: *“What’s also interesting is that some whakapapa says that Whakaotirangi is Kahumatamomoe’s mother but others say his mother was Motuotaku which is pretty significant I mean, we are talking Kahumatamomoe here.”*

Tūi: *“That’s right, so, when we have these little differences in the whakapapa it’s because, that’s how they’ve been recited, and the men that recite that, that’s what they believe. Because here in Te Arawa, you only hear about the men, and somewhere along the line they’ve forgotten who the women are, the mothers, that’s why it’s so important, so important to put the mothers in. Like there, there is a discrepancy there, is Whakaotirangi the mother of Kahu? Or is Motuotaku?”*

Georgia: *“That’s a big discrepancy really, says a lot.”*

Tūi: *“Dead right, says a lot. But somewhere in recitation, information has been lost or mixed up. And who’s responsible for that? The men, cause they’re the ones that recite the whakapapa in their whaikōrero, yet the women of those years, if they were still alive, because the women are the keepers of the silver knowledge, hey, all the women know who they gave birth to, they also know who the fathers are.”*

Georgia: [laughs] *“that’s right.”*

Tūi: *“So in our kawa for instance, because it’s only the men that speak, you know, information has gotten lost, it has, and we need to try and salvage that, and it should be said with the women, far out you know, they go, ko Tamatekapua ka puta ko Kahumatamomoe, ko Tawakemoetahanga, ko Uenukumairarotonga ko Rangitahi, ok, well, how did they get there?! How did they get born?!”*

Georgia: [Laughs] *“I puta i hea?”*

Tūi [Laughs] *“That’s right! It’s not just the male. The male is responsible for planting the seed, but the rest is all the wahine, the wahine’s work, and that’s for sure. And yet, she’s not included when reciting whakapapa. See like Hinemoa and Tutānekai, we will always know that she was his wife, and he was her husband, we will know that story forever and ever and ever and ever. Tūrongo and Māhinarangi, Ponga and Puhihuia, we’ll know their stories forever and ever and ever and the list goes on. And it should be the same, for every child that is born, their mother should be mentioned. I believe that.”*

Tiahomarama: *“...te āhua nei i tohua ia hai kaitiaki o te kūmara, ko ia te tangata i kawē nei i tērā taonga i te mea he taonga, tino taonga ki ngā tūpuna, waimarie, kāore i riro katoa ngā kākano i te wā e whakawhiti ana, ka raruraru i te korokoro o te Parata. He taimaha tērā, ko koe te tino taonga e ora ai te tangata. Nō reira, waimarie rātau, waimarie tātau i mau ki wētehi kākano, ana, whakatipuria ki roto o Maketū hai whāngai i te iwi, ā, he taimaha tērā, tērā āhuatanga e pīkau nei, ā, ka tika tērā, mā*

te wahine e tiaki nē? He aha ai? ko te taha ki te poipoi i ērā momo āhukatanga, te tiaki, kua waea ki te tiaki tamariki, kua waea ki te tiaki i ngā āhukatanga, koirā te āhua o te wahine. Ko ngā mahi a te tāne, ngā mahi uaua e huri ai te paruparu, aha rānei, aha rānei engari ko ngā wāhine o taua wā, ō tāua tūpuna, kuia hoki, kaha ki te mahi, kai te pērā tonu i tēnei rā, engari, ki te whakaaro atu ki a ia, ki a Whakaotirangi, me mihi ki a ia te tiaki i tērā taonga kia whāngai i te iwi, kia ora ai te iwi, ana, titiro ki ngā hua ki Rotorua nei, ka tīmata ki Maketū, ka tipu ngā tipu, ka hua mai, ana, kātahi ka whakawhiti atu ki te takere o te waka, ā, haere tonu, haere tonu, āe, koirā aku whakaaro, koirā ngā kōrero.”

5.5 Ngā wāhine ariki tapairu tokotoru - ngā pātai me ngā whakautu a ngā wāhine

2. Do you have your own theories or opinions in relation to these particular tūpuna?

Georgia: *“That seems to be the common theme that these tūpuna share in the narratives that have been told which is that they’ve all had an affair, right? And the Tainui Whakaotirangi and the Te Arawa Whakaotirangi must be two different wāhine because she couldn’t have been with Hoturoa and Tamatekapua and Ruao, it was only ok for our tāne to have 3 plus wives.”*

Chanz: *“I hear you, it’s how can we have one perspective of this and only that perspective, absolutely not, I mean, there are so many nuances to the way we tell these whakapapa stories and we’ve got to take that into mind because to not take that into mind undermines everything about the complexity of our own humanity, I just think its bullshit when we only see them as one thing. Like for years I’ve always drawn teke and raho as a part of my art, and people go “oh, you’re the teke lady, “oh, haha, yea, very funny”, uhm, and the issue comes up because of other peoples colonisation, you know, it’s what they bring to the work when they view it, and I’m very clear about where I sit with these tūpuna and where they make up, well...they are my being, I’m just the 2023 version, that’s all. Oh sorry, the 1980 vintage [laughs]. And when I saw the ones you had picked I was like, oh, hang on, there’s a theme here, yup, definitely, the hyper-sexualization of them because of the sanitizing of Christianity, uhm, yea, I just call bullshit on the way the stories have been told.”*

Georgia: *“...ā, ko Kearoa rāua ko Whakaotirangi?...”*

Tiahomarama: *“Ko wēnei wāhine katoa, me kaha wēnei wāhine katoa ki te noho tahi ki wērā tāne! Ngātoroirangi, tohunga! Haere i konei ngā pakanga āhukatanga, me kaha te wahine ki te nohotahi ki tērā momo tangata. Whakaotirangi, te āhukatanga o Tamatekapua e mōhio nei tātau, anei te kōrero, koia te tuawaru o ngā wāhine [katakata], engari, ki te noho tonu ki a ia a muri i ngā āhukatanga, ngā*

raruraru i waenganui i a ia, me te motu katoa! Hai taituarā mō tana tāne, me kaha! Ana, Te Kuraimonoa, i te mutunga ake, well, he aha hoki i moe ai a Pūhaorangi, i pērā te noho, i te mea, he atua nē, nō reira, Kearoa, pēnei anō i a Te Kuraimonoa, kaha, rangatira ana, i te mea, koinei ōku whakaaro, Ngātoroirangi, mana atua, hekeheke mai ki a ia, ngā tāngata maha, maha kē atu, kāore e kore, he nui ngā tāngata harawene ki a ia. Ko Manaia tētehi, engari, ki te tiaki i tana tāne, ki te tiaki i te whenua i noho nei rāua, i tau mai o rongō, me te mea hoki, tērā koia tētehi o ngā tino wāhine o taua wā ki te ārahi i ngā wāhine kia ita nē, tēnei mea te kaha. Me mōhio ki ngā āhuatanga katoa i te mea, koirā te tūranga o te tāne. Kāore te tāne pērā rā e moe i te wahine ngoikore, korekau! Ka moe i tētehi wahine kaha, kāore e kore i whakarite i tērā wā, te tiaki i te whenua, te tiaki i te kāinga, te tiaki i tana tāne, koia hoki tētehi mema o te ope o Ngātoroirangi ahakoa, ehara i te mea he pōkaitaranui, engari me mahara ki ngā kōrero, ko Kearoa kē te mea i kite i a Manaia e hara mai ana i tawhiti me tana mōhio “hika!” Nō reira, i noho ia hai tūtei, i noho ia hai kanohi hōmiromiro ki ngā āhuatanga kei hara mai ki a rāua, well, ki tana tāne. Nō reira koia te mea i kite “hika! Kai te hara mai te pōkaitara o Manaia”, ka karanga atu ki tana tāne, ka oma atu ki tana tāne, “he pōkaitara, he mate kai te hara mai!”. Ana, koirā te wā i haere atu ia ki tētehi puke teitei, mahi ai tētehi o ana karakia kia puta mai ko te āwha nui ā, ko te pakanga o Ihumotomoto, te pakanga Te Manahua. Mate katoa te pōkaitara, e ai ki te kōrero, Maikukutea te ingoa o tērā pakanga i te mea nui ngā tūpāpaku i te wai, i mā, i teatea ngā matikara, arā, koirā te take i tapaina ko te pakanga ‘Maikukutea’.

6. Are you aware of any particular traits that have been handed down through their whakapapa?

Chanz: *“I think that every single Arawa wahine has got aspects of them in their personalities, you can’t escape whakapapa, it keeps showing up. It’s like, if there’s a raru in that whakapapa, it will keep happening until it’s addressed. Well, the same goes with the awesome shit as well, we gonna keep showing up buddy cause that’s how we roll. You know, these conversations that you have in the state of flirting when people know enough about their whakapapa and their reo, and people go, “oh, those bloody Arawa’s”, I get that all the time, you know, the “this one’s an Arawa”, why not. My whanaunga asked me, “Why would you politicize whare tangata?” Well, why not, it’s our very existence because we are indigenous because we are wahine because we are Te Arawa, all of these things are political, every decision we make is political, wear plastic earrings, whatever, it’s political, so why wouldn’t I? I expect everyone who reads this thesis will understand those political issues, and my whakapapa to those political issues and this is why it’s political. It’s again with that stuff, the one-dimensionality, no, no, no, fuck right off with that, that’s not what we are about. And so, when we talk about those traits that we see in Te Arawa wāhine, sharp as hell, we are absolutely koi as fuck, we are all beautiful, I’m gonna*

own that, you know, every hair is in place there sister, I actually have a portrait in my lounge that I did a couple of years ago, in pink up there, and it says "it's not whakahīhi if you can back it up."

June: *"Well, it's interesting working in this organization because we are hearing new stories all the time because it's so important to relate the stories of our journey from Hawaiki... We do a karakia every morning and it's an ancient karakia in terms of how they set about their journey and what they had to do, they had to fell the trees and they had to karakia for that, they had to pick the right people who were going to take our future with them when they went, and, you had to pick the right people to accompany you. Now, you hear the stories about what happened in terms of relationships, and who took who, and Whakaotirangi is also claimed by Tainui, so she has been written about in all of their histories so, we think we were double hull canoes and then we separated and settled in the different areas. We know we were very important to our men and equal in every area of our lives, we were regarded as the ūkaipō and the keepers and the nurturers of the family, and the birth givers because if you didn't have a woman, you were never gonna be a great chief, you can't do it on your own mate. So, we use those karakia to inspire us in our work, which are really worth thinking about and reflecting on. It's like a meditation, it's like, we are on this waka, we are heading out, and I really want to do well today, and that's the reason we do that, it's like, an ancient way of being, to set our sights for our future and for our people and for ourselves... But we know that Whakaotirangi and Kearoa and Kuraimonoa was that realm just before us, and so, she comes from that atua realm and so you're talking about evolution and how we actually came together to make our people, so those stories are really really important because we knew a lot more than the Westerners believe we knew because we can actually recite things back to Te Pō. As an example, when I was training as an artist, I learnt that there is something like 300 different shades of black, there's not just pango, there's 300 of them and they're so subtle that they name everything. So, it's like Tāwhirimātea and the breeze, they're all different, the one that blows everything out of the way to the lighter breeze that drops leaves, you know, all of those things and everything is a nuance and its subtle, and that's what you have to learn about. Because what we do now is we turn on our radio and we go "what's the weather like today?" So we don't do what my grandfather did and go "ok, I'm going to travel to Napier today, hmmm, those clouds, they're sitting there so uhm" and they would know because that's what they would do. So, we as an organization are trying to learn to be more observant, because our environment reflects our lives as people. And it reflects it in different ways, and it's only our interpretations, so the weather might say its 'Korekore' for fishing, you can still go fishing but if you don't catch any fish, it's like oh, that's right it's 'Korekore', but hey, you can still go fishing because it makes you feel good. So, it's up to you to interpret it and how you conduct your life. We'll look at the maramataka and go, probably not a*

good time to talk to people today so well just sit by the computer and get some reporting done because that's not going to affect moods or other things, you can still do your reporting. So, there is still a lot to learn even at my age you know. So, the stories of the ancestors are really important because as I said, they are exemplars. Whakaotirangi is the exemplar for maintaining things of importance for the future. And I'm sure Kearoa was the same, I mean, who wants to live with a spiritual man? Someone who's so tapu that you probably can't even eat together? All the things that would make life normal were not normal for those people, for those women, those fantastic women. So Kearoa would have been a very special and much-loved individual. Because her husband would have chosen her for those magnificent things that she was, she would have been... Because those men that have been given those gifts, its really heavy, and they have to choose from what world they are in as well, and you know, I've met a few of them in my days, and you know, they have to choose what world they're in and...they're interesting characters, all of them. Yeah, because it's two worlds, and so, I believe the women were amazing, that decided to be a part of the lives of those men".

7. In your opinion, how does these ancestresses pūrākau provide guidance and inspiration to Te Arawa people?

Chanz: *"Hmmm...I think it needs to be recalibrated so that it does. Because we're all rākau rākau rākau. Yes, we like the rākau but not to the point where it dominates what we're about. That's why I did the series of wāhine first, it had nothing to do with the men, it was just nah fuck it, we need more resources that are actually about the wāhine. I know it annoys the piss out of the rest of the iwi because I politicize particular kōrero because I think it needs to be politicised, you can't avoid it now, it's how it's articulated visually, and they tend to shit the bed when I retell the story in a way that they weren't expecting, you know I'm really looking forward to this neon light of a sperm I think it's going to be fabulous."*

Georgia: *"ki ō whakaaro, he aha ngā akoranga kua waihotia nei mō tātau e ēnei pūrākau?"*

Tiahomarama: *"Tuatahi, me hokihoki tātau ki ēnei kōrero tuku iho e hāngai ana ki wēnei tūpuna i te mea, kia hoki ki ō kōrero, kāore i tino kōrerohia, me whai, nō reira, tēnā koe i tēnei kaupapa, kia whai wāhi ai ngā wāhine i roto i ngā kōrero tuku iho, kia whai wāhi ai ngā tūpuna ki roto ki ngā ao wāhine, o ngā kōtiro Māori, hai eketanga pea mō ngā kōtiro me ngā wāhine i roto i tēnei ao te whakaatu i te kaha, kai te pēnei mō ēnei wāhine, koinā hoki, kāore pea e mōhio kōrero mō te tokotoru nei, hoi anō, kai te kite tonu i te mana o te wahine, ka noho hai taituarā ki wā rātau tāne, ka noho hai taituarā mō te iwi, mō ngā iwi puta noa, kaha ki te whāngai, nō reira ko ngā pukenga kai te kite, engari, ko te*

hiahia ināianeī, he aha kē atu ngā kōrero e whai wāhi ai ngā kuia, ngā tūpuna ki roto ki tērā ki tērā o tātau ngā wāhine?”

8. Do you think that Whakaotirangi could have been in multiple relationships with Hoturoa, Tamatekapua and Ruaeo like our tāne did back then?

Tūi: “I think, a lot of our men, our tūpuna, who had multiple wives, ok, I’m sure they would have enjoyed those juice exchanges, you can’t tell me they didn’t, everyone enjoys sex, come on. But the strategies also used were about procreation, it was about whakapapa, it was about land, a lot of the men married sisters, like Te Tākenga married 3 sisters, ...like Rangitihī married 3 sisters, ...So, they married into families because of the wealth of the whakapapa because of the wealth of the land, and keeping those land interests, those kinship ties, whakapapa together, strong..., but it was more about keeping your legacies alive and going. You know, I don’t know if people look at whakapapa the way that I look at whakapapa even in this 21st century, but everything has whakapapa and we’re nothing without it and our whakapapa speaks of our standing, of the greatness and the illustriousness of our ancestors. And we’ve inherited some of that. And so, it’s really important that we don’t see it through colonial eyes, or with a non-Māori world view, but that we see it for what we gained from such marriages, well, we gained a lot, we kept land interests together, we kept blue blood together, whakapapa. You know, if you married 3 sisters, well, all your uri were the same, cause they all come from 3 sisters. I mean, there is something sacred and something very precious about that relationship. You can’t say that they were promiscuous people, just for the sake of it. I’m not saying they didn’t have any fun with it, I’m sure they did, natural law tells us, sex is a great thing, we all know that, so, there would be pleasure there, but they were strategic as well. It wasn’t a pointless exercise, a liaison, for the sake of it, it was purposeful. And do you hear of stories of sisters who killed sisters because the other sister got their man? No, because those things didn’t exist. This tells me, there was an acceptance because these three sisters and their whakapapa were so powerful that these rangatira would want to have children with all of them. That makes sense to me, you know...and this works on the reverse, some women had multiple husbands for exactly the same reason, I mean, everyone talks about the men being rangatira but there were wāhine rangatira, and there were women that could have multiple husbands. At the end of the day, she’s doing all the work, she’s the one having the babies, carrying the babies, giving birth to the babies, letting them suckle on her titi, she’s the one that does all the work, but they were very strategic, they didn’t do things just for an affair, I don’t believe that. They were too rangatira to be mucking around and wasting time. It was deliberate, uri were sort after and that was the whole purpose, to have legacies from these unions and to have whakapapa that would continue. And, not to mention, a great looking race, I mean, come on, let’s admit that these unions were deliberate for good reason, for

stock, that rangatiratanga has to carry on in the veins of their descendants must remain, and so, absolutely, there were women, we just don't hear enough about the women's stories and their multiple husbands, and I believe that Whakaotirangi was one".

5.6 He whakakapinga upoko

He kete mātauranga tēnei upoko o ngā matapakinga kōrero i whakawhiwhia ai i ngā whakahekenga a Te Kuraimonoa, rātau ko Kearoa, ko Whakaotirangi. I kōrerotia ō rātau mōhiotanga mō ēnei tūpuna kuia, ko ētehi, i whakamōhiotia mai nō hea aua mōhiotanga, i takoha mai hoki ō rātau ake whakaaro mō ēnei kahurangi. Nā runga i te take i whakamahia ai te momo uinga āhua whakaraupapatanga i whakaaetia ai ngā pātai māhorahora, i maringi noa nei ngā whakaaro me ngā kōrero. Nā te rōreka o ngā whakautu i whakatautia kia waiho noa te upoko nei hai pupuri i aua kōrero hira. Ka mutu, ka waihotia ā rātau kōrero e noho tītaha ana¹¹³ i roto i tēnei tuhinga katoa kia māmā ai te kite, hai whakanui hoki.

I āta matapakingia ngā āhuatanga me ngā kōrero mō ēnei tūpuna i mārāma ai ki a rātau. He māmā te kite i te poho kererū o ēnei uri whakaheke, he whakaatu hoki ki te whakahirahiratanga o te whakaute tonutanga ki ēnei tūpuna rangatira me te whai tikanga o te whakamahara tonutanga mō ngā mokopuna. Ko ēnei matapakinga he whakamāramatanga marihi ki ngā whakarereanga o Te Kuraimonoa, rātau ko Kearoa, ko Whakaotirangi i te tirohanga wahine. Ko ngā pūrongo o ēnei uiuinga ka whakamahia hai te upoko tuaono kia whakahaerehia i te kaupapa arohaehae e whakataurite ana ki ngā pūrongo kua kitea kētia i roto i ngā tuhinga me ngā taonga kī. Ka mutu, ko ngā kōrero hira nei, he takoha hai whakawhānui i ngā mōhiotanga mō ēnei tūpuna kuia e whakatairanga ana i te mahurangi o ngā whakaaro me ngā kōrero kanorau i roto i ngā rangahau.

¹¹³ Italicised.

6. Upoko Tuaono - Ngā Kitenga me ngā Matapakinga

6.1 He whakatakinga upoko

Mō roto i tēnei upoko ka matapakingia ngā kitenga o tēnei rangahau. Nā te tukanga pāhekoheko i whakataurite ngā putanga hira o te rangahau kounga me te rangahau tatau mai i ngā tuhinga, me ngā taonga kī, ka whakatauritea ai ki ngā kōrero o ngā uiui ki ngā wāhine o Te Arawa i whakatewhatewhatia ai e te whakamahinga o te kaupapa arohaehae. I whakawhirinakihia ki ngā tuhinga a ngā Pākehā ngaio, ā, he āwhina nui hoki ahakoa i ngākaurua te kairangahau i te tīmatanga nā te hītori ngākau kino ki ngā iwi taketake, ka mutu, ki ngā wāhine. Ko tētehi whāinga o tēnei rangahau he tautuhi i ngā kaupapa ōrite i roto i ngā tuhinga, i ngā taonga kī me ngā uiui ki ngā wāhine kia tūhurahura ngā whakamāramatanga o ngā whakapono a te Māori, kia whakaemi hoki i ngā whakaaro me ngā wheako whakaehu o rātau mā. Nā ēnei tukanga i kohikohi pūrongo ka auahatia ai ētehi kōrero aroā ake mō Te Kuraimonoa rātau ko Kearoa ko Whakaotirangi.

He whaipāinga ngā uiuinga ki ngā wāhine, nā rātau katoa i takoha nui ki ngā pātai rangahau. He mea whakaihi nā te upoko o mua mō ā rātau kōrero, he hiahia nō te kaituhi nei kia kaua rawa ā rātau kōrero e pōhēhētia. Ka mutu, he rerekētanga i roto i ngā mōhiotanga me ngā huatau o ā ngā wāhine kōrero ki ērā i roto i ngā tuhinga, nā reira, he koha ki te hunga e whaipāinga ana ki ā rātau kōrero. Ko ā ngā wāhine kōrero he whakaaro mai i te tirohanga wahine, i te wheako wahine. He whakamāori anō i ngā kōrero kua kitea kētia, he pōhewatanga, he wawata, he kōrero kāore anō kia rongona. He mea kite te whakahirahiritanga o te pūkenga kōrero tuku iho, kai roto ko ngā kura huna nāna nei ngā pātai rangahau i whakautu. Nā te whakauruuru o ngā kōrero a ngā wāhine i whakanikoniko ake ai te pūrangiahotanga ki tēnei kaupapa rangahau. E tautokohia ana te waitohu o te pūkenga kōrero tuku iho e tēnei rangahau me tana whai tikanga hai tiaki tonu, hai pupuri tonu, hai tuku tonu i te mātauranga Māori. Kai te whai whakaaro hoki ki ngā huatau whakaehu me ngā wheako rerekē kia puta ai ngā kōrero kounga ake mō ēnei wāhine ariki tapairu.

6.2 He whakarāpopoto o ngā kitenga

Ka matapakingia ngā pūrongo i kitea ai mā te tukanga rangahau pāhekoheko me te kaupapa arohaehae mō ō Te Kuraimonoa mā whakapapa, ō rātau whenua pūtake, ō rātau hononga ki iwi kē, ō rātau hoa rangatira, ā rātau tamariki, me ō rātau pūmanawa motuhake. Ka whārikihia he whakamāramatanga aroā ake mō ā rātau kōrero i te tirohanga Māori, ka mutu, i te tirohanga wahine kia whakakipakipa i te whakapākehātanga kounga ake mō ngā kōrero tūpuna. Kia mānawatia hoki ēnei ariki tapairu ki ngā kōrero e kīa ai he mana nui ō rātau katoa, he kahurangi, he wāhine tapairu, he

ruahine, kia whakahoki te mana, kia whakatītere ake hoki ngā whakaaro pōhēhē e kīa tonutia nei he hoa wāhine ātaahua noa iho i taki mahi pūremu ai. Tuia atu, ka whakatakotoria e te kairangahau nei ngā taunakitanga hai whakapūmau he wahine kotahi te Whakaotirangi o Te Arawa me Tainui. Ahakoa te rahi o ngā pūrongo i hurahia ai, he huatau rerekē tonu e pā ana ki ētehi tātai whakapapa. Nā konā, ka akoakotia whānuitia ngā take mō aua momo whakapono whakaehu. He mea whakamāori anō ā ngā māreikura kōrero e ngā wāhine tuhanga i uiuia ai. He tirohanga anō hoki he pēhea ā rātau kōrero me ō rātau mōhiotanga e whakamahi tonu ana, e toi tonu ana i roto o Te Arawa. Ko te whāinga nui o tēnei upoko, he whakatakoto, he whakamāramatanga hohonu ake mō ia o ēnei puhi ariki me ngā take e whakanuia tonutia ana e Te Arawa.

6.3 He matapakinga o ngā kitenga

6.4 Te Kuraimonoa

Hai tā Stafford, i ana uiui ki ngā koeke o Te Arawa, nō Hawaiki a Te Kuraimonoa, engari, kāore i te tino mārama kai hea oti taua wāhi rā (2002, p. 1). Hoi anō, nā te rangahau rētō a Inia ki ngā kōrero a ngā koeke o Te Arawa, he mea tautuhi e ia, tekau mā toru ngā whenua e kīa nei ko Hawaiki. Ko Aotearoa tētehi o aua whenua, ko Hawaiki Tahutahu, (Hawaiki Tautau rānei) tōna ingoa (2018, pp. 82-83).

Ko taku whakapae, nō Hawaiki Tahutahu a Te Kuraimonoa nā taku kohinga pūrongo me taku āta whakatewhatewhatanga. Hai tā Best, he uri a Te Kuraimonoa nō ngā iwi i kitea ai e Toi mā i Aotearoa nei, ko Maruiwi mā (1928b, p. 212). E ai ki a Hēni Pore, he whakapapa tō Te Kuraimonoa ki te tupuna Kahuitara, i kīa ai hoki, koirā tētehi o ngā waka tuatahi ki Aotearoa i mua noa atu o Te Arawa waka (Inia, 2018, p. 38), ā, he tino rite taua ingoa ki tētehi waka Kahutāra, hai tā Te Mātorohanga, i tae mai ai ki Aotearoa i mua i a Toi mā (Matorohanga, 1913, p. 169).

Ko Toitehuatahi e kīa tonutia nei e Ngāi Tūhoe, nō tēnei whenua a ia (as cited in Broughton, 1979). Keiwhā, hai tā Toi EDA, i tae kē mai a Toi rāua ko Te Kuraimonoa mā runga waka ki Aotearoa nō rāua e kimi ana i ā rāua mokopuna (2023). Ahakoa ēnei whakaaro rerekē e rua, ko ēnei kaiwhāki katoa e whakaae ana, i konei a Toi, nā konā, he tohu anō tēnei i konei hoki a Te Kuraimonoa.

E ai ki a Tūhoe, ko Itiiti rāua ko Rekareka ō Te Kuraimonoa tūpuna (tirohia Whakapapa 11). Hai tā te rangahau, he kaihoe rāua mā runga i tō Hineteiwaiwa waka nāna nei a Kae i kāwhaki, i te mea, he ōrite te wā i takatū ai ngā tūpuna a Te Kuraimonoa, arā, a Itiiti rāua ko Rekareka ki a Hineteiwaiwa e ai ki ngā whakapapa a Māui rātau ko Toi (Gudgeon, 1895, p. 18), ko Te Kuraimonoa (tirohia Whakapapa 11). Ka mutu, he tuakana taina a Hineteiwaiwa rāua ko Ititiiti ki a Māui e ai ki a White (1887a, p. 85).

Hai tā Te Uira Henry, nā Ru rāua ko tana tuahine a Hina-fa'auru-va'a a Aotearoa i tūhura tuatahi, nā Māui i hī ake (Kelly, 1949, pp. 9-10). He ritenga pea o ngā ingoa o Ru rāua ko Hina-fa'auru-va'a ki a Rupe (he ingoa anō o Māui) rāua ko Hina-te-iwaiwa. Hai tā Mohi rāua ko Henare, nā Hinaura (Hinauri rānei) te hoa wahine o Tinirau me ana kaihoe wāhine whā tekau i haere mai ki Aotearoa ki te kāwhaki i a Kae (Potae & Ruatapu, 1928, p. 262). Nā, he whakamāramatanga tēnei mō te wāhi i haere ai a Hinaura i tana whakarere atu i a Tinirau, i te wā i tīni ai tōna ingoa ki a Hineteiwaiwa (Jenkins et al., 2011, p. 6).

He whakamahukitanga anō hoki ēnei wāhine whā tekau me ā rātau uri mō te hapū o 'Wahineiti' i kitea ai e Toi mā, ka moea, me te take i Aotearoa nei rātau. Nō Wahineiti a Mokotea, tērā atu o ngā hoa wahine o Toitehuatahi hai tā Gudgeon (1895, p. 23).

E ai ki a Toi EDA, i whānau mai a Awanui-ā-rangi i Aotearoa nei kātahi ka hoki atu a Te Kuraimonoa ki Rangiātea kai noho tonu ana a Toi ki Aotearoa e rapu tonu ana i ā rāua mokopuna (2023). He tohu nui tēnei mō tā Te Kuraimonoa āheinga ki te whakaterere waka, nō reira, kāore e kore he tohunga kōkōrangī a ia, arā, he ruahine.

Nō roto i te whakapapa a Kepa Ehau i homai ai a Tūi, kāore i te mārāma ko tēhea o Te Kuraimonoa mātua i heke pū iho ai i a Moremoreoterangi, ko Hinekuraariki, ko Kuraroa rānei. Ko taku whakapae, ko te whakapapa o Hinekuraariki ko tērā tō Tūhoe, ā, he tamaiti a Kuraroa nā Moremoreoterangi.

Nā ngā putanga o te tukanga rangahau pāhekoheko me te kaupapa arohaehae, e mea ana te kaituhi nei, ko Te Kuraimonoa tētehi o ngā hoa wāhine o te rangatira, ko Toitehuatahi. Ko Rauru tā rāua mātāmua, ko Ohomairangi te tama a Te Kuraimonoa rāua ko Pūhaorangi, ko Awanuiārangi te pōtiki a Toi rāua ko Te Kuraimonoa. Nō reira, ehara i te mea ko Te Kuraimonoa te kahurangi noa o Te Arawa anake, engari kē, ko ia te puhi ariki o Te Tini o Awanui, Ngāti Awa me Te Āti Awa anō hoki.

Whakapono ana a Tūi nō ngā mauri o Pūhaorangi rāua ko Te Kuraimonoa ngā pūmanawa motuhake whaikōrero me te karanga o Te Arawa tāngata. Kia tīkina atu rā te whakaututanga ake a Tūi ki tēnei pātai:

Georgia - *“Are you aware of any particular traits that have been handed down through Te Kuraimonoa’s whakapapa?”*

Tūi – *“Well definitely, when we think about our whaikōrero skills, and including the karanga skills, we were an iwi, we were a people, we are a people that were able to recite, we were a people that were able to hold enormous banks of knowledge in our memory, that’s proven itself down to Kepa Ehau and all of them, Pokea Hemana, you know those skills in whaikōrero and also that was matched by the women callers, that comes from our god-like nature. I think*

really, we all come from gods, that ability to have a strong metaphorical, poetic, cryptic ways of describing and analogizing, looking at the environment and its surroundings and using that to describe people, in the whakapapa, and to describe incidences and the lists are just enormous.”

E taupuhitia ana tēnei whakaaro e te kōrero a Ngā Rauru i te pukapuka a White e kīa nei:

Te-mai-waho (coming from far) was a most eminent man, and of great healing power and influence. To him all offerings were made, ceremonies performed, and incantations chanted for the afflicted and leprous. It was he who taught Ta-whaki the various powerful incantations and songs. (1887b, p. 126)

Hai mirimiri i te mahara, ko Pūhaorangi a Tāmaiwaho, ko ‘Te-mai-waho’ tētehi ingoa anō ōna. Ko Tāwhaki he ingoa anō mō Tāne nāna nei i tiki i ngā kete mātauranga (Waitoki, 2016, pp. 287-289). He tauira tēnei o ngā pūmanawa motuhake atua o Pūhaorangi i heke iho ai ā-whakapapa ki Te Arawa mā te moetahi ki a Te Kuraimonoa me te whānautanga mai o Ohomairangi.

Ahakoia he atua a Māui rāua ko Hineteiwaiwa e ai ki ngā kōrero, me mōhio tātau, he tāngata hoki rāua, arā ngā whakapapa, he tāngata i te mea ka heke iho tātau i a rāua. Hoi, koirā tētehi putanga o te kōrero tuku iho, he huarahi hai whakarākei i ngā kōrero kia maharatia ai ngā takunetanga hira me ngā tūpuna, kia kore ai hoki e wareware. He putanga hoki o te kūare a ngā kaituhi nāna nei ērā momo kōrero i whakapākehā me he kōrero paki noa. Nā, kāore te kaituhi nei e whakahē ana i ngā kōrero mō ō rātau atuātanga, engari kē, ko taku whakapae, ko Pūhaorangi hoki tētehi tangata i puritia ai ngā pūmanawa atua. Tirohia te tuinga a Ngā Rauru kai runga nei, hai tā rātau, ka whakahuatia a Pūhaorangi me he tangata “a most eminent man”. Ko te whakamāramatanga mō tana ingoa - i haere mai i tawhiti. Nō reira, ahakoia kua kitea e te kaituhi nei ngā kōrero mō ēnei tūpuna, arā, a Māui rātau ko Hineteiwaiwa ko Pūhaorangi, e kōrerotia nei me he atua noa, ko taku whakapae, he tāngata kē rātau i puritia ai ngā pūmanawa atua. Ehara tēnei whakapae i te kōrero whakahahani, he kōrero hai whakaohoho i a tātau ki te mana nui, te hononga ki te ao wairua me ngā pūkenga maha o ō tātau tūpuna.

E hāpaitia ana e Chanz te ihi me te kaha o ngā wāhine katoa o Te Arawa e whakataurite ana tātau ki a Te Kuraimonoa. Tō tātau āheinga ki te whakawhiti mai i te ao wairua ki te ao kikokiko e kawē tonu ana i ngā akoranga. Mātau ana a Chanz ki ngā mahi whakahira a te wahine hai hono i te ao wairua ki te ao kikokiko e whakanui ana i ngā pūmanawa me ngā pūkenga. He whakamaharatanga o te whakaute o te ahurea Māori ki ngā wāhine me ā tātau koha ki tēnei ao:

Chan: *“You know, all of us are Te Kuraimonoa because as wāhine we all manifest. You know, we navigate te ao wairua into te ao kikokiko and I just think, that’s a superpower and a half unto itself! you know, there’s no getting around that.”*

Ko te whakaaritanga mai o ēnei kōrero e whakaatu ana nō Hawaiiki Tahutahu arā ko Aotearoa a Te Kuraimonoa. He taunaki ake tēnei i ngā whakapae mō tō Te Arawa mā tatūnga mai ki Aotearoa i mua noa atu i te hekenga nui i te takiwā o te rautau 1350 AD, i konei kē i te wā i a Maui-tikitiki-a-taranga. Ahakoa e tautohe tonu ana te whenua pūtake o Toi, e whakaaetia ana, i konei a ia, nō reira, he tohu nui i konei hoki a Te Kuraimonoa. Mēnā i hoki a Te Kuraimonoa i Aotearoa ki Rangiatea he tohu anō o tana ruahinetanga i te hautūtanga o te waka. He whakaaturanga o te nui o tō Te Kuraimonoa mana me ōna hononga ki ētehi atu iwi o te motu mā ana tamariki. Ahakoa he āwangawanga e pā ana ki ngā kōrero i tuhia ai e ngā Pākehā punenga, he āwhina nui tonu i roto i tēnei kaupapa rangahau. Inarā, ko ērā e pā ana ki te pūtaketanga o Te Kuraimonoa me ngā whakapapa e tautoko ana ki ērā o te Māori. Nā ngā uiui ka kitea ngā pūmanawa motuhake i heke iho ai i a rāua ko Pūhaorangi e whakaniwa ana hoki ki ngā take me āta whakaaro ki ngā pūrongo whakaehu pērā i ngā pūrākau i roto i ngā rangahau mō te onamata Māori me ō tātau tūpuna.

6.5 Kearoa

He whaihua anō te rangahau a Inia ki ngā kōrero a ngā koeke o Te Arawa i kōrerotia ai mō te whakapapa me te pūtaketanga ake o Kearoa, arā, nō Tawhitiareare ia, ko Hāmoa tēnā ināiane. Ko ia te kiripākanga o Ngātoroirangi (2018, p. 69), nō konā, nō te tātai whakapapa ariki hoki a Kearoa. Hai tā te whakapapa o Kearoa rāua ko Ngātoroirangi e ai ki a Ngāti Kea Ngāti Tuara (2019) me tā Tiahomarama, ko Tangihia tā rāua tamaiti. Tokotoru anō ngā tamariki i tautuhitia ai e te rangahau a Inia, engari, ko Tangihia te ingoa rongonui e mōhiotia nei e te marea. I te matenga atu o Tamatekapua, nā Ngātoroirangi a ia i tanu ki te tihi o Moehau (Grey, 1906, p. 121). Mēnā he tika tēnei, he tohu nui o te whanaungatanga tonu ahakoa te hara o runga i te haeretanga mai o te waka. Hai tā Shuster, i noho pūmau a Ngātoroirangi rāua ko Kearoa tae noa rā ki tā Ngātoroirangi matenga atu (Inia, 2018, p. 52).

He taupua hoki ngā tuhinga a ngā Pākehā ngaio mō Kearoa, otirā, ko tā White rangahau me ana kohinga kōrero a ngā iwi kōrero o te motu mō te tohungatanga o Kearoa (1887a, p. 8; 1887b, p. 38). Ko tā Shortland whakamāramatanga mō te mahi a te ruahine (Shortland, 1882, p. 60) i taituarātia ai ngā kōrero a te Māori mō te ruahine, arā, ā Yates-Smith (1998, p. 220), rāua ko Murphy (Murphy, 2019, p. 119). He tohu tēnei o tō Kearoa pūmanawa motuhake ki te kawē i ngā karakia tawhito me te mana o aua karakia, e whakaari ana, he ruahine a ia.

Hai tā Te Rangikāheke he mea karanga a Kearoa e Tamatekapua ki te tā i te kawa o te waka (Curnow, 1985, p. 132). He kōrero hoki hai tā Te Urewera me Ngā Rauru mō te mahi nui me te āwhina nui a Kearoa ā-karakia ki a Ngātoroirangi hai patu i a Manaia me tana tauā ki te āwha moana (White, 1887a, p. 8; 1887b, p. 38). Pērā i a Ngātoroirangi, i a Kearoa hoki te āhei ki te whakaoho i ngā taniwha o te moana, nā konā, kāore e kore i a ia hoki te āhei ki te whakatau anō i a rātau. Ki te tirohia te karakia hai tā Grey nā Ngātoroirangi i taki hai whakatau i Te Parata (1855, p. 74), he rerekē ki te karakia a Shortland (1856, p. 132). Ki te whakataurite i ngā karakia e rua, ānō nei he karakia tautoko tērā i tā Shortland ki te karakia a Grey. E toru ngā wā ka whakahuatia tō Ngātoroirangi ingoa i te karakia a Shortland, “Ngatoro ka hika... Ngatoro hapainga... takeke whano te ara a Ngatoro”. Manohi anō, kotahi noa iho te wā ka kitea tana ingoa i te karakia a Grey “Hekeheke iho i runga i o ara, takikiwhara te ara o Ngatoro”. Ka mutu, kai roto hoki i te karakia a Shortland, he wairua whakatau te āhua, “Tukuna te whanaunga. Houhia te aitua, ko Rongo”. Waihoki, he rerekē ngā atua i whakawhirinakihia ai i roto i ngā karakia e rua. Nā konā, ko taku whakapae, nā Kearoa kē te karakia a Shortland.

E taunakitia ana tēnei whakapae e tā Binney rāua ko Chaplin:

He mea ano ko nga wahine nga tohunga, a he nui te mana o te wahine tohunga. ... he wahine rautahi ranei, he wahine kau ranei ko te ariki o aua wahine hei tohunga, a mana e mahi nga mahi tohunga katoa, i te mea ka akona ia hei tino tohunga, mana e kai nga kai tapu katoa e kai ai te tohunga ariki. (1986, p. 24; as cited in Murphy, 2019, p. 118)

E ai ki tō Robyn kuia me ōna tūpuna, ehara a Kearoa i te tangata noa, he atua kē. He marae, he whare tapairu, he hapū anō hoki e kawea tonutia ana tō Kearoa ingoa, he tohu tēnei o tō Kearoa mana nui. Kua whakamahia e Robyn te take o runga i te waka hai tauira mō tō Kearoa mana nāna nei i tutū te puehu whāia ka auē atu ki a Ngātoroirangi kia whakatau i te horonga iho ki te korokoro o Te Parata. Kua whakapuakina nā ngā tūpuna hoki i kī ake i ngā Native Land Courts, ehara tēnei i te tauira noa o tō Ngātoroirangi mana, engari kē, ko tō Kearoa hoki i te mea i taea ai e ia te huri te aro o Ngātoro ahakoa tana pukuriri. He whakaari tēnei o te aroha mauroa o Kearoa rāua ko Ngātoroirangi me te mana tūturu o Kearoa.

He mea kōrero hoki e Tūi te rerehua o te herenga i waenganui i a Kearoa rāua ko Ngātoroirangi. Nāna i whakamahi hoki tā rāua pūrākau mā runga waka hai āta matapaki i ēnei kōrero, arā, ko tana āhei ki te whakatū i a Ngātoroirangi āki kē ai i a ia kia puta te waka ki te ao mārama. He whakamāoritanga hou hai whakatenatena kē i a tātau kia āta whakaaro i ngā kōrero tūpuna i te ahurea Māori. Ki tō Kearoa mana hoki me tana āheinga ki te āta whakaterere i ngā whanaungatanga whīwhiwhi hai painga mō te katoa. Nā tā Tūi ka waia haere ki ngā matatini o te ira tangata, te aroha mutunga kore, te āheinga o te wahine ki te āta whakaaro mō te katoa, hai painga mō te katoa, te aroha me te whakaute o te

tāne ki te wahine. Ka mutu, he whakamaharatanga, i te mutunga iho, he tāngata noa iho tonu tātau ahakoa ngā pūmanawa motuhake, ka hapa, ka hinga tonu tātau katoa. I whakaaturia e Tūi tō Kearoa hiratanga, tana mana me tana rangatiratanga. He āpitinga ki ngā tuhinga katoa, he mātauranga i te tuakiri wahine.

He mea kōrero hoki e Robyn ētehi atu huia tūrae o Ngāti Kea, Ngāti Tuara e hono ana ki a Kearoa, arā, ko Hinengawari rāua ko Horoirangi:

Robyn: *“...we have various women, important lives and stories that are connected with our whenua and our whakapapa, so the story of Kearoa is more of an overarching story of our wahinetanga but shes certainly not the only one, we definitely have others... Hinengawari was an important kaitiaki, and so she lived at the South end of the maunga and she was a weaver and a kaitiaki. So when visitors came to Horohoro or past, the stories are that you would pay respects to her and she would let you pass in peace and if people were here with wrong intentions then she would create storms... Horoirangi was a kaitiaki of the lands in and around Tihi-o-Tonga and in ancient times the people made offerings to her as an important kaitiaki of that time, of food and leaves...”*

Ko Tūhoto Ariki tētehi tohunga rongonui o Te Arawa i heke iho ai i te whakapapa o Ngātoroirangi rāua ko Kearoa. Ko ia tētehi tohunga whakamutunga o te ao kōhatu i mate ai whai muri i te pahūtanga o Tarawera (Ngā Pūmanawa e Waru Education Trust, n.d; Papakura, 1986, p. 33). He tohu tēnei i heke iho tēnei pūmanawa i tēnei tātai whakapapa, ā, i karapotingia hoki tēnei hapū i ēnei momo āhuatanga.

Hai kupu whakamutunga, he kiripākanga a Kearoa ki a Ngātoroirangi, nō te tātai whakapapa ariki. Kua whakatauiratia ōna pūmanawa tohunga, ā, he āwhina nui ngā kohinga a ngā kaituhi Pākehā mō tō Kearoa ruahinetanga e taunaki ake ana he ruahine a ia. He mea tanu a Tamatekapua e Ngātoroirangi, he tohu nui tēnei o te whakaute tonu me te aroha tonu i waenga i a rāua ahakoa ngā mahi hīanga a Tamatekapua. He whaihua ngā kōrero a ngā wāhine uri whakaheke i te ahurea Māori e whakaari ana i tō Ngātoroirangi rāua ko Kearoa aroha tētehi ki tētehi. He whakamahuki ki te take he mea nui te āta huritao i ngā tikanga Māori, ngā whakaaro Māori, te whakawhanaungatanga me te whakapapa i a koe e whakamāori ana i ngā kōrero me ngā takunetanga tuauri o te Māori. He mea nui ēnei uiuinga e taukī ana i te motuhake o te āta huritao i ngā huatau whakaehu, te āta whakamātau i ngā takunetanga tāukiuki kia whakahou tika ai i ngā kōrero tūpuna. Mā tēnei ara ka karo i te ngākaukino, me te whakamāoritanga pōhēhē hoki māna kē e kounga ake ai ngā whakamārama.

6.6 Whakaotirangi

Rangiaho te whakaatu ake a te kaponga ariā me te kaupapa arohaehae o ngā uiui he tiketike te mana o Whakaotirangi, ā, he ruahine hoki a ia. E tautāwhitia ana tēnei whakapae e te kōrero nāna tētehi mako i whakararau i Te Awheoro (Inia, 2018, p. 146), te karakia a Shortland i kōerotia ai a Whakaotirangi, me tana kōrero mō tana hiranga (Shortland, 1882, p. 60). Ko te karakia a Whakaotirangi hai whakanekeneke i a Tainui waka (Te Whiwhi, 1851, pp. 11-12), ka mutu, i kōrero hoki ana pūkenga whakatipu kai (Gordon-Burns, 2011, p. 15). Hai tā Inia, nō Hawaiki Tawhitiareare a ia (Inia, 2018, p. 77). Nō roto i tēnei wāhanga ka whakaarohia te take hai tā te kaituhi, he wahine kotahi te Whakaotirangi o Te Arawa me Tainui.

Hai āpiti atu ki ngā kōrero ōrite e mōhiotia whānuitia ana mō te Whakaotirangi o Tainui me te Whakaotirangi o Te Arawa, arā, nā rāua tahi te kūmara i hari mai ki Aotearoa, whakatō ai, whakatipu ai (Inia, 2018, p. 79). Waihoki, nā Ruaeo, tōna hoa tāne e ai ki a Te Arawa, engari, ko Hoturoa kē hai tā Tainui a Tamatekapua i patu ki Rangitoto (Kelly, 1949, p. 51; Stafford, 2002, pp. 18-19). Tika tonu te whakapae ki runga anō i ngā whakakitenga a te rangahau nei, he wahine ōrite ēnei Whakaotirangi o ngā iwi e rua nā tō rāua tahi whanaungatanga ki a Uenuku. Hai tā Ehau rāua ko Te Rangikāheke, he koroua a Uenuku nō Whakaotirangi (tirohia Whakapapa 18 & 19), ā, i kīa ai e Aoterangi ko Memeha-o-te-rangi kē tō Whakaotirangi pāpā (Gordon-Burns, 2011, p. 13). Hoi anō, hai tā Graham, he pāpā a Memeha-o-te-rangi nō Uenuku (Graham, 1923, p. 4), nā reira, he tohu nui ēnei, he wahine kotahi ēnei Whakaotirangi e rua. Kua tautokohia tēnei whakapae e Tūi: *“I think it’s the same person dear because in parts of our stories, Tainui and Te Arawa were on the same waka, but you see, Whakaotirangi, she did the same things. They’re really no different”*. Kua taupuatia hoki tēnei e June, *“...and Whakaotirangi is also claimed by Tainui, so she has been written about in all of their histories so, we think we were double haul canoes and then we separated and settled in the different areas.”*

Hai tā Hohepa rāua ko Ehau, he tamaiti a Tato nā Uenuku, ko ia te pāpā o Whakaotirangi (Inia, 2018, pp. 39,77), ā, e taituaratia ana tēnei whakapae e Te Rangikāheke (tirohia Whakapapa 19). Hai tā Hohepa, ko Rongorongo rāua ko Whakaotirangi ā Tato tamāhine (tirohia Whakapapa 18). Hai tā Himiona rāua ko Tupito, ko Toto te pāpā o Rongorongo rāua ko Kuramarotini (tirohia Whakapapa 13). I roto hoki a Kearoa i tēnei whakapapa, engari, kāore tonu i te mārara te pū honohononga. Hai tā Marsh, ko Kuramarotini (te hoa wahine o Hoturapa nō Matahourua waka) te taina o Whakaotirangi (Inia, 2018, p. 79). Hai tā Tupito, ko Hoturapa te whanaunga tata o Kupe, nā te toromi kē a Hoturapa i riro a Te Kuramarotini i a Kupe (Ngata & Mead, 2007, p. 136). He kai mā te hirikapo ēnei kōrero, tuatahi, e ai ki te tuitui a ēnei kōrero, nō te whānau kotahi a Whakaotirangi rātau ko Rongorongo, ko Kuramarotini ko Kearoa. Ka mutu, nō te reanga ōrite a Kuramarotini rāua ko Kupe ki te reanga o

Whakaotirangi mā. Me he tika tēnei, me aro ki ō tātau mōhiotanga e pā ana ki te reanga o Kupe me te reanga o Whakaotirangi mā e kīa nei he rerekē me te take i pērā ai.

Ko te herenga wehe atu hoki mai i waenga i a Whakaotirangi, rātau ko Hoturoa ko Marama (Graham, 1951, p. 86), me te take he hoa tāne anō tō Marama (Kelly, 1949, p. 52), he tautoko ki taku whakapae kāore a Whakaotirangi i noho piri noa ki a Hoturoa. Me te aha anō, i kī ake a Aoterangi, kāore i te mōhiotia māna ko Hoturoa te pāpā o ā Whakaotirangi tamariki katoa (Gordon-Burns, 2011, p. 13). Nā Tūi te mana o te wahine i te ao Māori i whakapuaki, *"everyone talks about the men being rangatira but there were wāhine rangatira, and there were women that could have multiple husbands...we just don't hear enough about the women's stories and their multiple husbands, and I believe that Whakaotirangi was one."* Māraakerake ana te kitea ngā tūnga o te wahine i te ao kōhatu. He tauira hoki e whakatuanui ana i te motuhenga o te kaupapa arohaehae me te āta whakatewhatewha i ngā kōrero mai i ngā mātāpuna rerekē. Otirā, i a koe e rangahau ana i ngā whīwhiwhitanga o ngā iwi me ā rātau kōrero whai pānga.

Ko tētehi pātai matua kāore i whakautua, ko wai hoki te whaea o Kahumatamomoe, ko Whakaotirangi rānei, ko Motuotaku rānei? Nā Tūi i kōrero mō ngā tōrangapū a te tāne me te wahine, otirā, mō te tuku o te whakapapa me tana hāngai ki ngā whāwhārua i ngā kōrero tuku iho nā runga i te mea kua waihotia noa ihotia mā ngā tāne o Te Arawa hai kawae. Ki tōna whakapae, mēnā nō nāiane rangi ēnei wāhine, ka mōhio tonutia ko wai ngā mātua, he kaupupuri nō rātau i te waiūtanga o te tangata.¹¹⁴ Kua whakatakotoria te manuka e Tūi, me rapu e tātau ēnei kōrero kua memeha, me tāpiri hoki ngā whakaaro o ngā wāhine nō ngā tāne e kauwhata ana i ngā whakapapa kia tāpiri tika ai ngā tuakiri me ngā kōrero a ngā wāhine kia uru tika ai ngā whaea o ngā rangatira ki ngā pukapuka hitōri.

Ko te whakaūnga o tō Whakaotirangi tuakiri arā, nō Tawhitiareare ia, he ruahine a ia, he wahine kotahi te tupuna Whakaotirangi o Te Arawa ki tērā o Tainui. He whakatairanga o tōna ake mana i te ao Māori. He whakaari ake i te motuhake o ngā mātāpuna rerekē me ngā whakaaro whakaehu hai whakarite i te whakamāramatanga aroā ake mō ngā takunetanga onamata me ngā tūpuna. Ko te tāpiringa o ngā whakaaro o ngā wāhine i uiuia, he taonga nui ki te matapakinga e haere tonutia ana mō ngā taunekeneke whīwhiwhi o ngā wāhine i ngā kōrero hītori mō te Māori.

6.7 Ngā tuhinga a te Pākehā

He mea āta whakatewhatewha e te kaituhi nei ngā tuhinga me ngā pūtake o ngā kōrero a ngā Pākehā manea mō Te Kuraimonoa rātau ko Kearoa ko Whakaotirangi. He hiahia nōku kia kite he pēhea ngā

¹¹⁴ Silver knowledge.

Pākehā i kōrero ai i ēnei tūpuna kahurangi i roto i ā rātau tuhinga, otirā, mō te mahi pūremu, ā, nō hea hoki ēnei kōrero?

Ka kitea tuatahitia tā Shortland i kīa ai "While the Arawa was at sea, Te Matekapua committed adultery with Ngātoroirangi's wife. Kearoa was her name" (1856, p. 14). Hoi, he mea homai e White e toru ngā tauira e mea ana kāore i taka a Kearoa ki te hē i runga i te waka, arā, te pūremu, i takoto kē noa te hē ki runga i a Tamatekapua mō te moe tāhae. Hai tā White, ko Te Urewera, ko Ngāti Hau, ko Ngāti Whakaue ngā kaiwhāki (White, 1887b, pp. 3-4, 63). E tautokohia ana tēnei e Tūi, kāore e whakapono ana he mea aro a Tamatekapua e Kearoa, koirā hoki te take kīhai a Kearoa i whakapāha atu ki a Ngātoroirangi, he harakore nōna. E taupuatia ana hoki e Chanz i kīa ai:

Chanz: *"I don't think that she was a seductress, I think that she was the seduced, and I don't think she is to blame because there's got to be more to the dynamics of those relationships. You know, we are not 1-dimensional people here. I think Kearoa knew exactly what she was doing, but it's been portrayed as something bad, and we have to remember that, monogamy is a Pākehā thing, that's the first thing. We have to get through the colonial narrative and the colonial imprinting and think about what those relationships are actually about. This is about interconnectedness, this is about whakapapa, its literally kia whakapapa, layer upon layer of kōrero and not a 1-dimensional whakaaro."*

I runga i te take hai tā te kōrero i whānau mai a Awanuiārangi whai muri i a Ohomairangi (Toi EDA, 2023), he tohu i noho tonu a Toi ki a Te Kuraimonoa, ā, i noho piritata tonu a Kearoa rāua ko Ngātoroirangi tae noa rā ki tōna matenga atu (Inia, 2018, p. 52). He taupua ki tā Chanz i kīa ai he rerekē te āhua o ngā whanaungatanga o te Māori ki tērā o te Pākehā i aua wā. Ko Whakaue te rangatira rongonui o Ngāti Whakaue kai Rotorua. I moetahi tōna hoa wahine ko Rangiuru ki te tupuna rongonui ko Tūwharetoa, nā rāua ka puta ko Tutānekai. Nā, kāore rāua i wehe, nā Whakaue kē a Tutānekai i whakatipu me ko tana ake tamaiti (Berys N. Heuer, 1969, p. 462). He tauira tēnei o te rerekē o ngā momo herenga i ngā rā o nehe. He whakaaturanga hoki o te whakahiratanga o te Māori e kōrero ana mōna ake, ka mutu, mō te wahine Māori e kōrero ana mōna ake anō hoki. Me āta whakaaro ki ngā wā, ki ngā tikanga o aua wā, me mārama te kaituhi ki te ahurea Māori, me pānui hoki i ngā tuhinga kai whakaaro ana, nā wai ēnei kōrero? Nō hea ēnei kōrero? Mā wai ēnei kōrero? He whakaawenga rāwaho rānei kai roto?

Ehara i te mea kai te whakahē te kaituhi nei i te whakapae he hoa tāne tokorua neke atu o ēnei kahurangi, engari kē, kai te tautohe au he rerekē te wā, he rerekē ngā tikanga a te Māori o aua wā, he

mana hoki ō ēnei wāhine hai whakahaere i ērā momo herenga. Ka mutu, tirohia ngā tūpuna tāne o aua wā, kāore he āta rerekē, nō reira, ehara i te pūremu, he mahi a te rangatira kē. He tohu nui tēnei me āta whakaaro ēnei kōrero i te tirohanga Māori, me tūpato hoki te āhua o te whakapākehātanga.

Hoi anō, nā te āta mātai i ngā kōrero me ngā pūtake ā ngā Pākehā manea kōrero pēnā i a Shortland rātau ko White, ko Best, ko Smith ko Gudgeon nāna nei i kōhi kōrero Māori, kua homai e te nuinga o rātau ngā ingoa tāngata, ngā hapū/iwi rānei i whāki mai i ngā kōrero. He rongonui rānei ētehi pērā i a Best rāua ko Stafford mō ā rātau noho ki ngā Māori. Nā Tūi i taituarā ngā kōrero a Stafford ki ēnei kupu:

Tūi: *“I can’t remember Don’s kōrero, but whatever he’s written, he would have got from Te Arawa kaumātua, from Te Arawa koeke, so it won’t be made up stories or infused with any of his things and he would have said that in his kōrero, and I knew Don intimately, him and Auntie Nan, and he was a great historian of our history, so, I can’t remember what he said, but it will be based on facts and kōrero that he came to be given by our old people, no doubt about it.”*

Hoi anō, he tōtara wāhi rua tonu a Te Arawa mō ngā kōrero a Stafford, i runga i te take, i te mutunga iho, he Pākehā tonu a ia:

Chan: *“I don’t really bother referencing Stafford nā te mea he Pākehā ia, I’m very clear politically about that, I rate him up there with Elsdon Best, not in a great way. He’s recorded a few stories but yeah, he will always be Pākehā male.”*

Ahako mātau ana te kaituhi nei ki ngā kōrero aupēhi i tuhia ai e ētehi punenga Māori mō te nuinga o ngā kaituhi Pākehā ngaio me ngā take, ka mutu, ko te kino me ngā whakaawenga o te pēhitanga Pākehā ki te ahurea Māori, i tino kite hoki i te uara o ēnei kōrero ā rātau mā i roto i tēnei rangahau hai āta whakataurite, hai āta tautohe, hai āta whakakīnaki ake anō hoki i ngā kōrero a te Māori mō ēnei tūpuna kuia. Homai ai ngā Pākehā ngaio i ngā ingoa o te tangata, te hapū rānei i kāwhakina ai. Nō reira, ko taku whakapae, he hua o ēnei momo kōrero, inarā, ko ērā mō te pūremu, nā te whakaawenga o ngā whakapono Pākehā me te huri tuarā o te Māori ki ā tātau ake tikanga. Me te aha anō, ko te kitenga nui, me uaua kē ka rangona te kaiwhāki wahine. Nā reira, nā te rangahau tukanga pāhekoheko i ngā tuinga me ngā taonga kī, me te kaupapa arohaehae i ngā uiui e tautokohia ana e ngā mātāpono o ngā tikanga rangahau i whakawhirinakihia ai, arā, ko te Pūrākau hai tikanga rangahau, ko te ariā Mana Wahine me te ariā Kaupapa Māori, ko te whakapae a te kaituhi nei, kua waihanga ināiane i ētehi kōrero tuawhiti mō ēnei huia kaimanawa.

He mea āta whakatewhatewha e te kaituhi nei ngā tuhinga me ngā pūtake o ngā kōrero a ngā Pākehā manea mō Te Kuraimonoa rātau ko Kearoa ko Whakaotirangi. He hiahia nōku kia kitea he pēhea tā ngā Pākehā kōrero mō ēnei tūpuna kahurangi i roto i ā rātau tuhinga, otirā, e pā ana ki te pūremu, ā, nō hea ēnei kōrero? Ko te whakatepunga, he hua ā ēnei momo kōrero nā te whakaawenga o ngā whakapono Pākehā i huri tuarā ai te Māori ki āna anō tikanga. Ahakoa te maunawenawe tonu a ētehi ki ngā kaituhi Pākehā me ngā take whaimana, he āwhina nui tonu ā rātau tuhinga i roto i tēnei rangahau kei kawē ana i ngā tukanga rangahau e hāpai ana i ngā tikanga rangahau hai tuitui i ētehi kōrero rangatira ake mō Te Kuraimonoa mā.

6.8 He ruahine, he wāhine ariki tapairu

Ko te whakamāramatanga mō te ruahine i whakaemia ai e tēnei rangahau, arā, he mea tohu motuhake tēnei momo wahine (Yates-Smith, 1998, p. 220), otirā, te wahine rautahi, te kauae mua rānei o te whānau. Ka whāngaihia ki te kai mārō, ko ngā karakia me ngā tikanga, ka noho a ia hai kauwaka ki ngā atua me ngā mahi wairua a te hapū (Smith, 1987-1998, p. 58). He pūmanawa tōna ki te whakaora (Smith, 1987-1998, p. 78) me te whakanoa i ngā tapu (Smith, 1974a, p. 9). He wahine tohunga mana nui te ruahine, e āhehi ana ki ngā mahi tohunga katoa, nāna hoki i kai ngā kai tapu katoa (Binney & Chaplin, 1986, p. 24; cited in Murphy, 2019, p. 118). He pūmanawa motuhake tō te ruahine he rerekē nō āna mahi ki tērā a te tohunga tāne; engari, i haeretahi ā rāua mahi hai tautoko tētehi i tētehi (Mead, 2013, pp. 75,76; Yates-Smith, 1998, p. 220).

Ko te tauritenga matua mō ēnei tūpuna wāhine, arā, he ruahine te katoa. Kua taunakitia tēnei e tā Te Kuraimonoa ake āheinga ki te ārahi waka (Toi EDA, 2023) i te mea me toki tēnei momo tangata ki ngā karakia, ki te āhua o te moana, te rangi, te hau e pupuhi mai ana, me ngā whetū. He whītiki o te kī nāna nei ngā atua i kōrero, nā rātau hoki a ia i mahiri. Ko Kearoa, he tohunga karakia, nāna te tānga o te kawa o Te Arawa waka (Curnow, 1985, p. 132). I taea ngā āwha moana te whakaoho, te whakamoe hoki (White, 1887a, p. 8). A Whakaotirangi, he tohunga karakia whakararau mako (Inia, 2018, p. 146), te waka e hopo ana i te karakia a Marama i whakanekeneke (Te Whiwhi, 1851, pp. 11-12), ā, he tohunga whakatipu kai, tohunga taiao, tohunga whetū (Gordon-Burns, 2011, p. 15). Nā reira, he tohunga wāhine, arā he ruahine ēnei tūpuna kuia tokotoru.

Ahakoa kāore au i te mōhio mēnā ko Te Kuraimonoa te kauae mua, ā, ehara ia i te wahine wharepā, e ai ki te rangahau nei, i heke iho a ia i te tātai whakapapa a Māui, a Hineteiwaiwa, a Itiiti rāua ko Rekareka. Nō reira, he whakapapa rangatira, he whakapapa ariki tēnā. Ko Kearoa, nō te tātai whakapapa ariki pērā i a Ngātoroirangi (Inia, 2018, p. 69), ā, nō te tātai whakapapa ariki hoki o Uenuku

a Whakaotirangi (tirohia Whakapapa 18 & 19), nā reira, he wāhine ariki tapairu ēnei tūpuna wāhine katoa.

He tautoko tēnei ki taku whakapae hai te upoko tuatahi, he whakapapa rangatira katoa ēnei māreikura, koirā te take i moea ai e rātau te tūranga rangatira. Ka moe te hono a te kāhui rangatira i a ia anō, kāore te hono o te kahurangi e moe i te wahine kau, engari kē, ka moe i te wahine whakapapa rangatira te tikanga. Nā konā, kua whakatītere ake ngā whakaaro pōhēhē i kīa ai he kanohi ātaahua noa i moe pūremu ai. Kua whakatōtikahia kia mārāma ai, nā te tūranga rangatira kē, nā te tūranga ariki, he tūranga mana nui nō rātau. He hoa tāne anō ō rātau katoa pērā i ngā rangatira tūpuna tāne o aua wā. I whakawhānau hoki i ētehi o ngā rangatira, ariki rongonui e whakanuitia haeretia ana i tēnei rā tonu.

He whakaaturanga nui ēnei ki ngā āhuetanga o te ruahine kia haere tonu ai tēnei tikanga i roto i ēnei rangi. Kua whakaarohia te momo wahine, arā, te kauae mua, te wahine wharepā rānei, he mea āta whiriwhiri tēnei momo wahine. Ka whāngaihia tēnei wahine ki te kai mārō, mā reira ka tipu haere ngā āheinga ruahine. He taonga nui te ruahine he rerekē nō āna mahi ki tērā a te tohunga tāne; engari, e haeretahi ana ā rāua mahi hai tautoko tētehi i tētehi. Nō ngā tātai whakapapa rangatira, whakapapa ariki a Te Kuraimonoa mā, nā reira, he wāhine ariki tapairu, he ruahine anō hoki.

6.9 Te tū o ēnei kahurangi hai painga mō te iwi

Nā te kaupapa arohehae o ngā uiui, i hua ake ai ētehi pūtaketake me ngā ariā hai tautoko i te toi ā ēnei mūrau a te tini,¹¹⁵ otirā, ā rātau kōrero hai painga mō te iwi. Tuatahi, ko te mahi toi, tuarua, te āta kimihanga atu i ngā kura huna i roto i te kōrero. Tuatoru, ko te whakatika anō ki ēnei rangi tonu. Tuawhā, ko te whakatinanatanga.

6.10 Te mahi toi

He ringatoi a Chanz rāua ko June, nā rāua ētehi o ēnei tūpuna i tā, i peita hoki, ā, kua whakaarohia ki tēnei tuhikura. Nā June a Kearoa i peita e whakamahia ana te maunga me ngā kōiwi hai whakaatu i tana kōrero, otirā, te wāhi i noho ai rāua ko Ngātoroirangi i tō rāua matenga atu. Ka mutu, he mea peita a Whakaotirangi me te kūmara hai whakamaharatanga ki tana mahi nui hai tiaki i āna uri. He ara tēnei hai whakanui tonu i ēnei tūpuna me ā rātau kōrero.

¹¹⁵ “the awe of many” (Black, 2021, 202).

Kai te auahatia tonutia ētehi pikitia e Chanz o Pūhaorangi rāua ko Te Kuraimonoa. Kai te whakapono a Chanz kāore rawa e whakahahani te maumaharatanga o Pūhaorangi rāua ko Te Kuraimonoa mā te whakarau atutanga o ngā rama pīataata ki tā rāua kōrero. Manohi anō, ka whakahoungia kia hāngai pū ai ki ngā uri o nāiane. He taura here tēnei kia hono i te tapu o te kōrero ki ngā mea mōhio o ngā uri. He huarahi atu ki ngā kōrero uaua e pā ana ki te aitanga me ngā tikanga onamata. Hai tā Chanz, me matapaki e tātau ēnei kōrero hai whakatairanga i te whakahirahiratanga o te whakapapa me ngā akoranga o tuauki. Mā te hari mai o ēnei matapakinga ki ēnei rangi, ka whakatenatenatia tātau e ngā mahi toi pēnei i ā Chanz kia aro anō mā te tuakiri Māori ki tō tātau ahurea me ō tātau whakapapa. He tohu nui tēnei o te mana o te mahi toi e whakawhirinaki tonu ana hai tīmatanga kōrero mō ngā kaupapa Māori me ngā tōrangapū Māori.

6.11 Te kimihanga atu o ngā kura huna i roto i ngā pūrākau

He mea kōrero e Tiahomarama ana whakaaro mō te pūrākau a Te Kuraimonoa rāua ko Pūhaorangi otirā, te motuhake o ngā wā e toru i mīa te moenga. I pātaia pēnā he whakawhānuitanga, tērā pea he whakaaturanga o ngā wā i hiahiatia ai kia hapū a Te Kuraimonoa. Ka mutu, ka huritao i roto tonu i a ia ki te take kīhai a Te Kuraimonoa i mōhio ehara ia i tōna tāne ake. Waihoki, nā Tūi i whakahua te take kotahi anake te tamaiti i hua ake. Tērā rānei, ko te kitehanga i te putanga o te tamaiti a te ira atua, otirā, te ira tangata, he take kē atu rānei? Kua whakarewa ēnei kaupapa hai whakapātaritari i te kaiwhiwhi kia āta whakaaro i ngā pūrākau, inarā, ngā whakamāramatanga māori e whakaaringia ana.

6.12 Ko te whakatika anō ki ēnei rangi tonu

He mea homai e Chanz he whakamāoritanga hou mō te kōrero a Whakaotirangi me tana kete rokiroki hai ārahi i a tātau i roto i tēnei ao hurihuri. Nōna e whakaako ana i ngā wānanga hapū e whakahaerehia ana e te DHB, i whakamaharatia ngā mātua ki ō rātau hononga ki Te Arawa mā te kōrero a Whakaotirangi e whakatinana ana i tana kete rokiroki me he pēke pīkau motuhake. I whakatauiratia tā Whakaotirangi manaaki tangata me te hauhake o te kūmara hai whakaatu i te whakahirahiratanga o te tiaki rauemi mō te anamata me ngā mokopuna. He koha te āhua o tana whakahaere hai whakatairanga ake kia mahara tonutia ai.

Nā Tūi i kōrero mō tētehi whakaari e auaha ana me tana akiaki kia whakapuaki i ngā ingoa o ngā tūpuna kuia:

Tūi: “we are doing Huia Kaimanawa, and I’m actually in it, and one of the dances is from Wāhiao, and I said to her, I think you should do whakapapa, and she said, “ok, should I just start from Wāhiao?”, and I said, most definitely not, you are starting from our kuia Te Kuraimonoa, and the atua Pūhaorangi who came down and they had Ohomairangi and he got

*married to Makuratawhiti and then they gave birth to Ruamuturangi, I gave her all the wives,...*¹¹⁶

He tauira pai ēnei mō te waihanga anō o ngā pūrākau i ngā whakaari me ngā mahi kia ora tonu ai ēnei ingoa tūpuna me ā rātau kōrero, kia hāngai tonu hoki ai ki ēnei rā.

6.13 Te whakatinanatanga

Tīmata ai a June me ōna hoa mahi ia rā ki te karakia tawhito mai anō i te wā o te hekenga nui. Hai tāna, he karakia whakararau tēnei. He akiaki kia maharatia ā rātau ake tūnga motuhake i roto i te kāhui, pērā i ngā tūnga o ngā tūpuna o runga i a Te Arawa waka. He manatu ki ā rātau whāinga me te whakahiratanga o te mahi mō te whānau, hapū, iwi, ka mutu, mō rātau ake. He ara hai whakapūmau i a rātau ki ngā rā kai te heke, pērā i ngā tūpuna i aro atu ai ki ngā mea nui.

I kōrero hoki a Chanz mō ngā pikitia o ētehi whakamaunga kanohi o Te Arawa i peitahia ai e ia hai whakatinana i ngā tūpuna wāhine:

Chanz: *“I was about to cast Talei Morrison as Kearoa, particularly with her navigation of cancer, and doing it like an absolute fucken boss, you know so there was, [sigh], I really thought that if you were to draw Talei as Kearoa in Te Korokoro o Te Parata, which is the cancer, in that chaos, you know, everything that's going on around her, I've always found that each of these wāhine have always connected beautifully and had a story that's just on par with their character, it was almost too easy.”*

He whakaaturanga ēnei o te whakatinana tonutanga o Te Arawa i ā tātau tūpuna kōrero kia tōnui tonu ai.

Nā te kaupapa arohehae o ngā uiui, i hua ake ēnei pūtaketake me ngā ariā hai āwhina nui ki te toi tonutanga o ēnei tūpuna kuia, otirā, ā rātau kōrero hai painga mō te iwi. Tuatahi, ko te mahi toi, tuarua, te āta kimihanga atu i ngā kura huna i roto i te kōrero. Tuatoru, ko te whakatika anō ki ēnei rangi tonu. Tuawhā, ko te whakatinanatanga. He whakaaturanga ēnei o ngā huarahi Māori whakaehu kia tōnui anō ai ēnei kahurangi, otirā, ā rātau kōrero.

6.14 Ngā ngoikoretanga

Nā ngā tuhinga a te Pākehā mō te hītori Māori, te whakaawenga o te whakapono karaitiana i aua tuhinga, te pāpakutanga o te mātāpuna tuhinga wāhine nō Te Arawa, te iti kau anō o ngā tuhinga reo

¹¹⁶ Kāore tēnei kōrero i te upoko tuaono - uiui. I tīpako kē i tā Tūi kōpaki uiui hai kaupapa kōrero mō tēnei wāhanga.

Māori, te matarehutanga mō te tūmahi me te tūnga ruahine, otirā, e pā ana ki te tohunga tāne, ko te whakamāramatanga mō ēnei tūpuna, ko Te Kuraimonoa mā, he mākuware, he pōhara. Kua whakapau kaha tēnei rangahau ki te āta whakatikatika i ērā āhuatanga, ka mutu, hai pounamu pea tēnei i roto i te awa kōhatuhatu.

Taupokina ai tēnei tohu ki te tau kotahi. Ahakoa i tutuki, mōhio pū me he roa ake te wā, kāore e kore ka kitea, ka rongona hoki ētehi atu pūrongo, otirā, pitonga kōrero mō tēnei kaupapa rangahau. Hoi, he ngoikore tēnei i kore e taea te karo.

Ko tētehi atu ngoikore pea, ko te tokoiti o ngā wāhine i uiuitia. He rāhui tēnei a te Whare Wānanga mō te rahi o ngā kupu i roto i te tuhinga mō te tohu paerua. Hoi anō, hai mirimiri i te mahara, nā te iwi ahau i tohutohu ki ēnei rākau taumata¹¹⁷ hai uiui, nā ā rātau mahi mō te iwi me ō rātau mōhio ki ēnei kōrero tūpuna. Nō reira, ko te manako ia, ka mahara tātau, he iwi kotahi tātau, Te Arawa māngai nui, arā, kotahi te māngai, kotahi te whakaaro. Ka mutu, tuatahi, mātua ko te wahine Māori hai kairangahau, tuarua, kia kua tōna reo e mahue i ngā kaupapa Māori whānui tonu. Mō te rangahau anamata, ko te puta hoki i te rohe ake ki ērā o ngā uri kai tarawāhi kē e noho ana.

Ahakoa he whāinga te whakatutukitanga o tēnei rangahau i te reo Māori, nā te iti o ngā rauemi pērā i te punakupu Māori¹¹⁸ kore me te pūmanawa tātaki kupu Māori ā-rorohiko¹¹⁹ kore, he wero nui ētehi wā i te mea kāore te kaituhi i ako pū i te reo Māori tae noa rā ki tōna pakeketanga. Hoi anō, he mahirihiri nui te pukapuka a Hona Black, *‘He Iti te Kupu’* (2021), me *‘Ngā Pepeha a ngā Tīpuna’* a Hīrini Moko Mead rāua ko Neil Grove (2003), hai whakarākei kōrero. Mōhio pai ana, inā kua tuhia i te reo Pākehā, māmā rawa ake, tere rawa ake, hoi anō, i te mutunga iho, kua ea ināiane, ā, he koha tēnei tuhikura ki te puna rauemi Māori. Ko te manako ia, he akiaki tēnei tuhinga ki a tātau he kōrero Māori, māhia ngā mahi hai painga mō ngā tamariki kōrero Māori.

6.15 Rangahau anamata

Ko te ruku kōroto ki ngā kōrero mō ngā ruahine o neherā, otirā, ngā tūranga tikanga hai tauira mō ngā ruahine onamata. He whakaihiihi, he whakatairanga, he tō mai i ngā tikanga wāhine o tuawhakarere ki tēnei ao. Hai takapau whāriki mō ngā whakareanga wāhine, tāne, haere ake nei. He akoranga, he arawhata taura herenga ki te wāhi ngaro. He whakakīkī i ngā whāwhārua mahua ake, kia hua ai he pūrangiahotanga ki runga ki te ahurea Māori me ōna tuakiritanga. He wero anō ōna ki ngā tū kōrero

¹¹⁷ “He taunga e hui ana i ngā manu o te wao” (Black, 2021, p.80).

¹¹⁸ Thesaurus.

¹¹⁹ Spell check.

whakaparahako i te tū a te wāhine Māori i tēnei ao. He akiaki hoki ki ngā kuare kia mārama hoki ai rātau ki te whakahiratanga o te wairuatanga a te Māori.

Ko tētehi atu kaupapa e hiahiatia ai mō te anamata ko te rangahau i te moe punarua. Mā tēnei rangahau e wherawhera ētehi āhuatanga o te noho a te Māori i mua. Māna anō te tatau o te ngākau aroha, te whatu o te manawa e whakatūhera hai mātakitaki ake i ngā tū tikanga a te moe a te wahine i te tāne, te tāne i te wahine. Ināhoki, kai te puta noa ēnei āhuatanga i te ao Māori o tērā wā i te hono a te kahurangi, arā, o te moe a te kāhui rangatira i te kāhui rangatira anō.

6.16 He whakakapi upoko

I tēnei upoko i matapakingia ngā kitenga katoa o tēnei rangahau i puta ai i te kaupapa arohaehae me te rangahau tukanga pāhekoheko mō ngā tuhinga, ngā tāonga kī me ngā uiui ki ētehi wāhine uri whakaheke o ngā tūpuna o tēnei rangahau, arā, o Te Kuraimonoa rātau ko Kearoa ko Whakaotirangi. Kua huraina ētehi kōrero matawhāiti mō ēnei kahurangi. Kua whakautua ngā pātai mā te āta whakatewhatewha me te āta tuitui i ngā kōrero a tēnā a tēnā mō ō rātau whenua pūtaka, ō rātau whakapapa, ō rātau hoa tāne, ā rātau tamariki, ko ō rātau pūmanawa motuhake me ngā pūkenga. Kua whakamāramahia ā rātau kōrero i te tuakiri wahine. Kua whakamahuki hoki te whakawhirinaki tonutanga a Te Arawa ki ēnei tūpuna kōrero e whakamahi ana i ngā tauira a ngā wāhine i uiuia hai arataki tonu i a tātau. Kua kōrerotia ngā ngoikore me ngā kaupapa rangahau mō te anamata. Nā reira, nā tēnei rangahau, kua whakaritea ētehi kōrero kounga ake ināianeī mā tātau ngā tipuranga hai pahiwī, hai whakakipakipa, hai whakarangatira anō i a rātau, ka mutu, i a tātau.

7. Upoko Tuawhitu - He Whakatepenga

7.1 Whakatakinga upoko

Kai tēnei upoko ko ngā kōrero whakakapi i te tuingaroa nei. Ka tōaitia ngā pātai i whakatakotoria ai ki te upoko tuatahi o tēnei tuingaroa, ka mutu, ka wānanga anō i ngā kitenga o tēnei kaupapa rangahau kia kitea ai ngā whakaututanga o te pātai matua me ngā pātai turuki. Kei konei hoki ko ngā kitenga nui me ngā tāpaenga.

7.2 Pātai matua

- Ko wai a Te Kuraimonoa, rātau ko Kearoa, ko Whakaotirangi nō Te Arawa, ā, he aha ngā kōrero e hua ai mā te rangahau tukanga pāhekoheko e whakatōpū ana i te āta whakatewhatewhatanga a ngā tuinga, ngā taonga kī me ngā uiui ki ngā wāhine mātau o Te Arawa?

I tau tēnei pātai ki te upoko tuatahi o te tuingaroa nei, ā, i hāngai hoki ki te whakapae a te kaituhi, arā, ehara i te mea he pukahu ngā kōrero tuku iho mō ēnei tūpuna wāhine o Te Arawa, ko Te Kuraimonoa, ko Kearoa ko Whakaotirangi. Ko ngā take, tuatahi, kai te noho tītaritari tonu rā ā tātau kōrero ake i roto i ā tātau taonga kī. Tuarua, ko ngā tuhituhinga a Ngāi Pākehā kai te noho tararapa, e whakaawetia nuitia ana e tō rātau ahurea, otirā, e ō rātau whakapono Pākehā te āhua ki tā rātau tuhi. Ko taku whakapae, kia riro kē mā te rito harakeke tēnei rangahau, ā, mā roto atu i ngā rangahau tukanga pāhekoheko e māhiri iho ai te whakatewhatewhatanga o ngā tuinga, o ngā taonga kī me ngā uiuinga ki ngā wāhine mātau o Te Arawa, ka huraina ngā kōrero kounga ake mō ēnei puhi ariki.

Nō roto i ngā upoko o tēnei tuinga, i horahia ngā kōrero me ngā rangahau hai taunakitanga mō ngā whakapae. I te upoko tuatahi, i whakatūhia te tāhū o te kaupapa. Kai te upoko tuarua i whakamāramahia ko te mahi rangahau. I puta ngā kōrero mō ngā tikanga rangahau me ngā mahi i oti ai i te kairangahau ki te whakamoana i ngā kōrero me te mahi hai āta arohaehae i aua kōrero. Kai roto i te upoko tuatoru ko ngā kōrero mō Te Arawa.

7.3 Ngā pātai turuki

Kai te upoko tuawhā, ko te kaponga ariā mō Te Kuraimonoa rātau ko Kearoa ko Whakaotirangi, i whakamahia ai ngā taonga kī a te Māori hai whakautu i te pātai e whai ake nei:

- He aha e mōhiotia kētia nei mō Te Kuraimonoa, rātau ko Kearoa ko Whakaotirangi e ai ki ngā taonga kī a te Māori?

Kai te upoko tuawhā hoki ka mātiro i ngā tuhinga a ngā kaituhi Pākehā. Kai te upoko tuaono, inarā te wāhanga 'Ngā tuhinga a te Pākehā' ka āta matapakingia ngā kitenga a ngā kaituhi. He mea whakawhetai atu hoki rātau he pahiwī nōku ki ā rātau kōrero hai āta whakataurite, hai āta mātai i ngā taonga kī me ngā uiui e whakamahia ana ngā tukanga rangahau hai hāpai i ngā tikanga rangahau, otirā, hai whakautu i ēnei pātai:

- He pēhea tā ngā Pākehā whakaahua i ēnei tūpuna kahurangi i roto i ā rātau tuhinga, ā, i takea mai ai i hea?

Kai te upoko tuarima ngā kōrero o ngā uiui e uruparetia ana ngā pātai e whai ake nei, ā, kai te upoko tuarua ka kōrerotia te āhua o te tukanga rangahau mō ngā uiui:

- He aha ngā whakaaro o ngā wāhine o Te Arawa mō Te Kuraimonoa, rātau ko Kearoa ko Whakaotirangi, ā, me pēhea te hopu, te āta arohaehae anō hoki i ā rātau kōrero?

Ko te upoko tuarua me te ūpoko tuaono ngā wāhi i whakautua ai te pātai nei:

- Ka pēhea te rangahau tukanga pāhekoheko e whakatōpū ana i te whakatewhatewhatanga o ngā tuhinga me ngā taonga kī, ngā uiui ki ngā wāhine o Te Arawa whakapapa e āwhina i te waihanga whakaaro Māori ake nei mō ēnei tūpuna wāhine?

Kua āta matapakingia te pātai whakamutunga kai te upoko tuaono, otirā, kai te wāhanga 'Te tū o ēnei kahurangi hai painga mō te iwi':

- He aha te āhua o tā Te Arawa pupuri, whakatairanga i ngā kōrero tuku iho mō ēnei māreikura?

7.4 Kitenga matua

Nā reira, kua kohikohia ngā kōrero, kua whakamoanahia, kua āta arohaehae ngā rangahau, ā, koia ēnei ko ngā kitenga matua:

E rua ngā kōrero mō Te Kuraimonoa, tuatahi, nō te tātai whakapapa ariki o Ititi rāua ko Rekareka a ia. He tāina a Ititi rāua ko Rekareka ki a Hineteiwaiwa, tuāhine ki a Māui, nō reira, nō te whakapapa ariki a Te Kuraimonoa, ā, he ariki tapairu a ia. He uri a Te Kuraimonoa nō ngā hapū o Maruiwi mā, ngā hapū i kitea ai e Toi mā i tō rātau taenga mai ki Aotearoa, ā, he hononga hoki ōna ki te waka o Kahuitara i tae mai nei ki Aotearoa i mua noa i te hekenga nui tuatoru. He tautoko tēnei i tō tātau mana taketake ki tēnei whenua o Aotearoa i mua noa ake i te taenga mai o te hekenga tuatoru. Ko te kōrero tuarua

e kīa nei i rere kē mai a Te Kuraimonoa rāua ko Toi mā runga tōna waka ‘Paepae ki Rarotonga’, kātahi ka hoki a Te Kuraimonoa ki Hawaiki kei rapu tonu ana a Toi i ā rāua mokopuna. He taunaki tonu tēnei ki tō Te Kuraimonoa ruahine kōkōurangi whetūtanga, waihoki, ki tōna mōhiotanga ki tēnei whenua nā tana āhei ki te rere taratahi atu.

Nō te tātai whakapapa ariki o Ngātoroirangi a Kearoa, he ariki tapairu hoki a ia i te mea, he toto ariki. E taunakitia ana tōna ruahinetanga i ngā whakamāramatanga mō te whakahaeretanga o tana karakia hai patu i a Manaia me tōna ope tauā, te tānga kawa o Te Arawa waka, he whakapae tāku hoki, nāna kē tētehi o ngā karakia i tuku hai taunaki i a Ngātoroirangi ki te whakatau i a Te Parata.

Nō te tātai whakapapa ariki o Uenuku a Whakaotirangi, nā konā, he wahine ariki tapairu hoki a ia. Nā te tuitui o ngā whakapapa ka taunaki i ngā kōrero ōrite, arā, ko te Whakaotirangi o roto i ngā tātainga kōrero a Te Arawa me te Whakaotirangi o runga mai o Tainui, he wahine kotahi. He tohunga karakia a ia, nāna tētehi mako i whakararau, ko te waka e hopo ana i te karakia a Maramakikohura nāna i whakanekeneke, ā, he tohunga whakatipu kai, tohunga taiao, tohunga whetū. Nā reira, he tohunga wāhine a ia, arā, he ruahine ēnei tūpuna kuia tokotoru. He tautoko ēnei kōrero i taku whakapae, he whakapapa rangatira katoa ēnei māreikura, arā, he ariki tapairu. Koirā te take i moea e rātau te tūranga rangatira. Ka moe te hono a te kāhui rangatira i a ia anō, kāore te hono o te kahurangi e moe i te ware, engari kē, ka moe i te wahine whakapapa rangatira te tikanga.

Ahako e tautohe tonu ana te mana o ngā tuhinga a ngā Pākehā ihumanea mō ngā tūpuna Māori i te mea he hukihuki ētehi, he mākūware ētehi, whakaawetia ai ētehi e ngā pēhitanga Pākehā, he āwhina nui tonu hai āta whakatewhatewha, hai āta whakataurite hoki ki ngā kōrero a te Māori kia āta auaha ngā kōrero mō ēnei puhi ariki.

He takoha nui ngā kōrero a ngā uri o ēnei piki kōtuku, i whakamāramahia mai te rangatiratanga me ngā whakaawenga o ēnei maire tū wao.¹²⁰ Nā te kohikohinga, te mauhanga me te arohaehae a ō rātau reo, i kitea wawetia he rerekē ki ngā kōrero a te tāne, i whakakīngia ai ngā wāhi o ngā kōrero i ngoikore, otirā, mō ngā āhuatanga o ēnei tūpuna kuia i noho rehurehu tonu ai. He whakaaturanga nui hoki o te oranga tonutanga o ā ēnei māreikura kōrero mā roto i ngā mahi a ā rātau uri whakaheke.

Koinei ngā kitenga matua o tēnei tuhikura, nā reira, he tika taku whakapae, āe, mā te rangahau tukanga pāhekoheko e whakatōpū ana i te āta whakatewhatewhatanga a ngā tuhinga, ngā taonga kī

¹²⁰ “he pakari te tū o tēnei maire” (Black, 2021, 78).

me ngā uiui ki ngā wāhine mātau o Te Arawa, i huraina ngā kōrero mō Te Kuraimonoa rātau ko Kearoa ko Whakaotirangi. Nā konā, he whānui ake, he whakamāramatanga hohonu ake mō Te Arawa tangata, Te Arawa ahurea, inarā, ko tōna hītori, ko āna tikanga, e takoha atu ana ki te whakarauoratanga me te whakatairangatanga o tō tātau Te Arawatanga.

7.5 He tāpaetanga

He tāpaetanga tēnei tuhikura ki ētehi kaupapa rangahau whakaehu, arā, ki te māramatanga ā-iwi Māori, me te mātauranga iwi taketake. Ko te whakawhānuitanga e whai ake nei:

7.6 He wero ki ngā kōrero i tuhia ai e te rāwaho

Kua tūhuratia ngā kōrero whakapātaritari ki ngā horihori e mea ana he kanohi ātaahua noa a Te Kuraimonoa mā, he hoa wahine kau noa hoki o ngā rangatira i taki pūremu ai. He tirohanga hou mā te tuakiri wahine ki ō rātau ruahinetanga, ka mutu ki ō rātau whakapapa ariki tapairu e whakamahea ana i ngā ngākaukino me ngā whakaaro horapa.

7.7 He āki i ngā wāhine o Te Arawa

He maruwehi tēnei rangahau ki a Te Kuraimonoa rātau ko Kearoa, ko Whakaotirangi, e kī ake ana, he tūpuna mana nui ō rātau katoa i te ara tūpuna. He kaitātaku karakia rātau tokotoru, ka mutu, he ruahine tahi rātau, he whakamanawa i ngā uri kia tū hai whakamaunga kanohi mō Te Arawa whānui.

7.8 Te ahu whakamuatanga o te rangahau Māori

He whakahihiko ki ngā rangahau anamata mō ngā tūpuna Māori nā te aro pū ki ngā āhuatanga me ngā mahi rangatira a Te Kuraimonoa mā. He whakatūhera tēnei ki ngā huarahi hai āta tūhurahura i ngā āhuatanga, ngā tūnga, me ngā mahi ā ngā tūpuna wāhine Māori. E whakakipakipa ana i ngā rangahautanga mō te ahurea Māori, te tuakiri Māori me tō tātau hītori.

7.9 He takoha ki te rangahau Māori

Kai te tīaroaro tēnei rangahau ki ngā mātāpono o te rangahau Māori, kai te akiaki i te mana motuhaketanga o Ngāi Māori. E wero ana hoki i ngā kōrero pōhēhē, ā, e hāpai kētia ana e te mana o te wahine. Nā kona, he takoha ki te whakatairanga i te rangahau Māori me ana whāinga.

7.10 He whakaohooho i te rangahau iwi taketake

He whakaohooho, he whakakōkī tēnei rangahau i ngā kairangahau huri noa te ao kia ruku hohonu ki ngā hītori me ngā kōrero o ō rātau tūpuna, tāne mai, wahine mai.

7. 11 Te whakatairanga o te ahurea Māori

Ko te makoha o te mātauranga e pā ana ki ngā wāhine ariki tapairu o Te Arawa, he whakatairanga ki te ahurea Māori i roto o Aotearoa ki tua. E hapahapai ana te tuhituhinga a ngā pukapuka mō ēnei māreikura mā ngā kura o Te Arawa, ka mutu, mā ngā kura o Aotearoa whānui.

Nā reira, he tāpaetanga tēnei rangahau ki te rangahau Māori, e whakamanawa ana i ngā wāhine Māori, e āki ana i te rangahau anamata ki ngā tūpuna iwi taketake. Ka takoha tēnei rangahau ki ngā mātauranga marihi mō te hītori Māori, e whakatenatena ana i te kairangahau Māori ki te hurahura i ngā kōrero tuku iho o tuauki.

7.12 He whakakapinga upoko

Nō roto i tēnei upoko ko ngā kōrero whakakapi o te tuhingarua nei. I tirohia anōtia te pātai i whakatakotoria ai ki te upoko tuatahi o tēnei tuhingarua, me te aha anō, ka wānanga anō i ngā kitenga o tēnei kaupapa rangahau kia kitea ai inā kua whakautua te pātai matua me ngā pātai turuki. I matapakingia hoki ngā kitenga nui me ngā tāpaetanga. Ka tau ki raro.

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Ngā Āpiti hanga

Āpitinga tuatahi:



Te Kāhui Manu Tāiko: Human Research Ethics Committee
Faculty of Māori & Indigenous Studies
Te Pua Wānanga ki te Ao

Tuesday 4 October, 2022

Ethics Approval

Tēnā koe e te manu tāiko e rere atu nā i ngā huarahi o te rangahau.

This letter is to confirm that Georgia-Louise Retikaukau Hurihanganui has received ethical approval for the study, *“Investigating the Stories of Te Arawa Ancestresses”*.

The ethics application was reviewed by members of Te Kāhui Manu Tāiko and was signed off by the chair of the committee on 4 October 2022. Good luck as you embark on your research.

Mahia te mahi hei painga mō te iwi – Nā Te Pua Herangi.

Ngā manaakitanga.

Dr Haki Tuaupiki
Convener, Te Kāhui Manu Tāiko
Te Pua Wānanga ki te Ao
Te Whare Wānanga o Waikato
Faculty of Māori & Indigenous Studies
The University of Waikato

Āpitinga tuarua:

Research Information Sheet

Te Kāhui Manu Tāiko

Private Bag 3105

Human Research Ethics Committee

Hamilton 3240

Te Pua Wānanga ki te Ao

Phone: 64-7-838 4737



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Ngā Puhi Ariki o Te Arawa Research Information Sheet

Tēnā koe,

Ko Georgia Retikaukau Hurihanganui tōku ingoa, he uri tēnei nō Te Arawa whānui, Tūhourangi Ngāti Wāhiao, Ngāti Whakaue, Ngāti Kea Ngāti Tuara, Ngāti Tūwharetoa. I am conducting research on Te Arawa ancestresses. The aim of this research project is to locate the various narratives of a selection of significant Te Arawa women using written literature, pūrākau, mōteatea, karakia, and waiata tawhito alongside interviews with Te Arawa descendants who are knowledge holders, oral historians/experts specifically in relation to Te Arawa 'herstories'.

Because a large portion of the literature about Te Arawa herstories has been predominately written by Pākehā male ethnographers often informed by Māori men, this rangahau prioritizes space for Te Arawa wāhine and ruruhi to speak. This does not mean that Te Arawa men will be left out of the conversation but rather implies that there is a keen interest in hearing from Te Arawa women who are knowledge holders in the stories of the ancestresses listed below.

These interview questions seek to collect kōrero pertaining to three Te Arawa ancestresses, they are **Te Kuraimonoa, Kearoa, and Whakaotirangi**.

The oral interview seeks kōrero in relation to...

- iwi/hapū stories about the Te Arawa ancestresses mentioned above
- who these tūpuna are according to the interviewee
- kōrero pertaining to the whakapapa of these tūpuna
- kōrero pertaining to the skills, abilities, roles and practices of these tūpuna kuia
- kōrero pertaining to the individual mana of each wāhine
- whakaaro about how and why these ancestress's stories have stood the test of time
- kōrero pertaining to traits handed down through their whakapapa/pūrākau.

Interview questions

The questions are as follows...

1. What is the story of **Te Kuraimonoa/Kearoa/Whakaotirangi** according to your whānau/hapū?
2. Do you have your own theories or opinions in relation to this particular story?

3. *Do you have knowledge of their whakapapa that you would be willing to share?*
4. *Do you know of any particular skills, abilities, roles and or practices that were carried out by this ancestress?*
5. *In your opinion, how and why has this ancestress's story stood the test of time?*
6. *Are you aware of any particular traits that have been handed down through their whakapapa?*
7. *In your opinion, how does this ancestresses pūrākau provide guidance and inspiration to Te Arawa people?*

From these interviews I aim to draw on the research findings to then present more detailed literature about Te Arawa ancestresses, their stories, and legacies, from a Te Arawa mana wahine perspective, in order to inspire and motivate Te Arawa uri whakaheke and so that their stories continue being told for generations to come. This will be presented in the form of a master's thesis with Waikato University. There may be future opportunities to present my findings via kauhau at local, regional or national conferences, symposiums and / or wānanga – in which case all participants will be informed prior and a recorded copy will be sent to them. I will also ask for permission to use specific quotes for these kauhau and in my thesis.

Your contribution to this research would be greatly appreciated. However, you are under no obligation to participate. If you do participate, and if you do supply your name (which you need not do), it will NOT be revealed to anyone except my research supervisor. The identity of participants will remain strictly confidential in the writing up and presentation of the research unless you would prefer your name to be attached to the information you have shared. In this case, I will ask for your permission to use any of your specific quotes and will reference your name and date the information that was provided wherever applicable. Please note that the interviews will be audio recorded and transcribed by an external party who will be required to adhere to a confidentiality agreement. All participants will receive a summary of the research in either hardcopy or electronic form, in either English or te reo Māori or both (whichever medium the participant chooses) and will have four weeks to add, amend and/or delete any of their information. You may choose to engage in additional kōrero or dialogue with regards to the interview questions or topics discussed and/or share any other thoughts you may have regarding the research post-interview. You can do this by contacting me directly via the phone number and or email below. All raw data, transcripts and any recordings will be retained by me and housed securely in a locked cabinet and or on an external drive.

Whether or not you decide to participate in the research, I would like to thank you for taking the time to read this message.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more, please phone me or write to me at:

Georgia Retikaukau Hurihanganui
Te Pua Wānanga ki te Ao - Faculty of Māori and Indigenous Studies,
Te Whare Wānanga o Waikato - The University of Waikato
Private Bag 3105
Hamilton, New Zealand
Email: georgiahuri@gmail.com
Phone: 0272200842

For any queries regarding ethical concerns please contact my supervisor:

Te Pua Wānanga ki te Ao

Supervisor: Ēnoka Murphy

Email: enoka.murphy@waikato.ac.nz

Office phone: 07 8384737

Āpitinga tuatoru:

Consent Form for Participants

Te Kāhui Manu Tāiko

Private Bag 3105

Human Research Ethics Committee

Hamilton 3240

Te Pua Wānanga ki te Ao

Phone: 64-7-838 4737



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Ngā Puhi Ariki o Te Arawa

Consent Form for Participants

I have read the **Research Information Sheet** for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study. I agree to provide information to the researcher under the conditions of confidentiality set out on the **Research Information Sheet**.

I agree to participate in this study under the conditions set out in the **Research Information Sheet**.

I understand that I will receive a summary of the research in either hardcopy or electronic form, in either

- a) English
- b) Te reo Māori
- c) or both (Please circle the medium you prefer).

I would like my information: (circle option)

- a) returned to me
- b) returned to my whānau
- c) other (please specify) _____

I consent / do not consent to the information collected for the purposes of this research study to be used for any other research purposes. (Delete what does not apply)

I agree / do not agree to my responses being recorded for transcription purposes only.

I agree / do not agree to a third party transcribing my responses.

I agree / do not agree to my images being used.

I want my name / I do not want my name used to reference my specific quotes.

I give / do not give permission to use my specific quotes for future kauhau.

I want / do not want to be sent a recorded copy of all future kauhau that my quotes are referenced in.

Participant's Signature: _____

Participant's Name: _____

Date: _____

Researcher's Name and contact information:

Georgia Retikaukau Hurihanganui
georgiahuri@gmail.com
0272200842