

“Ko te awa tōku piringa ka puta, ka ora – he tangata, he whenua, he tangata whenua”

Dean Patariki Smeatham Mahuta

He tuhinga whakapae i whakaritea mō te Tohu Kairangi
ki Te Wānanga Aronui o Tāmaki-makau-rau

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Mō taku tupuna awa

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Ngā Mihi

Ko te mea tuatahi me wehi ki a Ihoa, ko ia te tīmatanga me te whakamutunga o ngā mea katoa, nō reira, e tika ana kia whakapaingia tōna ingoa. Ki Te Arikiniui, ki a Kīngi Tūheitia, e noho mai rā i runga i te torona tapu o ngōna mātua tūpuna, tae noa ki te Kāhui Ariki whānui tonu, tēnā tātou katoa.

E tika ana kia mihia ngā reo a rūruhi mā, a koroheke mā, nā rātou ngēnei taonga i whāngai ki tēneki o ngā kairangahau, otirā, ki tēneki o ngā koutou mokopuna. Tēneki hoki te mihi ki a koutou i runga i te whakaaro rangatira, kia kaua ngēnei kōrero mō tō tātou awa e mimiti, kia mana ai, kia kaha ai te wairua o ngā whakatupuranga o ngēnei rā, tae atu hoki ki ngā whakatupuranga e haere ake nei. Ko ngēnei āhuatanga kua whārikihia mō te manomano he kōrero kīnaki mō ngō koutou whakaaro, me ngā koutou mahi, e tika ana, kia whakanuia koutou. Kia kaua hoki e warewaretia rātou mā kua whetūrangitia, koutou ngā waka mātauranga o te ao kōwhatu. Tae atu ki te tupuna matua, ki a Te Hurinui, nāu i para tuatahi te huarahi e takahi nei ahau i ngēnei rā, nāu ngā hītori, ngā kōrero mō tō tāua iwi i tuhia ki te pepa i te tuatahi, mei kore, ka ngaro mō ake tonu atu, nō reira, e te pāpā, nei rā te mihi ki a koe. Otirā, ki ngōku kaumātua katoa, tēnā koutou katoa.

Ki taku whānau, kāore he kupu e taea ana te whakaahua i taku aroha mō koutou. Ahakoa he aha, e mōhio ana ahau kei reira koutou e akiaki ana i ahau, e tautoko ana i ahau. E kui, e Nana, e te puna o tō tāua whānau, e kore e mutu ngā mihi ki a koe, kua roa rawa tēneki huarahi, ka mutu, kua tūwhera te kūaha i ngā wā katoa, ngā mihi aroha e kui. Ki taku pāpā, tae atu hoki ki ngōku tēina, he hononga tō tātou e kore e whati, i roto i ngā piki me ngā heke, ko tātou tonu tērā. Nō reira, e Pā, koutou ko Te Rako, ko Hukanui-ā-muri, taku aroha, ngāku mihi ki a koutou. Tae atu ki a koe, e te whaea, i ngā wā katoa he hokinga mahara, kua tae ahau ki te mutunga o tēneki ara roa, he hiahia nōku ki te whakatau i te wairua, nō reira, e te whaea, taku aroha.

Ki te whānau Ka'ai, koutou kua manaaki nei i tēneki o ngāu tamaiti mō ngā tau kua taha ake nei, tēnā koutou katoa. I roto i te toimaha, i roto i te harikoa, ko tātou tahi tērā e kōkiri

tonu ana i roto i ngā āhuatanga o te ao hurihuri. E kui, e Mama, me pēwhea he kōrero mōu, ahakoa he aha, kei reira tonu koe me tō wairua aroha hei tiaki i tō tamaiti. Nō reira, e Mama, ngāku mihi aroha ki a koe, e te rūruhi.

E tika ana hoki kia mihi te whānau o Te Ara Poutama, koutou e kōkiri nei i te kaupapa o te mātauranga Māori ki roto i te Whare Wānanga, nei rā te mihi ki a koutou. Me mihi hoki i runga i te whakaaro tautoko kua tauria ki runga i ahau nō taku taenga tuatahi i waenga i a koutou, nō reira, e te whānau, tēnā koutou.

Tae atu hoki ki ngōku hoa katoa o te wā, ahakoa tēneki kua huna ki tana ana, kua kore e kanohi kitea, e rongo tonu ana i te wairua tautoko, i te wairua akiaki. Nō reira, kei ngōku hoa, tēnā koutou e tautoko mai nei i ahau i roto i ngāku mahi katoa.

E kore hoki e wareware ki ngērā mana, i kaha tautoko i ngāku mahi rangahau, nō reira, e tika ana kia mihi rātou. Tuatahi, ki Te Taura Whiri i te Reo Māori, i te tīmatanga o ngāku mahi rangahau i tautoko ā-pūtea nei koutou i ahau, ā, mō tērā e kore koutou e warewaretia.

Ka hoki te titiro ki te hau kāinga, ki Hopuhopu, ki te Waikato Raupatu Lands Trust, nā koutou, te take ki tō tātou awa i whakamanahia, nō reira kei ngōku whanaunga tēnā koutou. Tae atu hoki ki a Donna, e te tuahine, nāu au i tautoko i ahau e rangahau ana i te āhuatanga ki te awa, i whāngaihia hoki ki ngā kōrero a ngō tāua rūruhi, a ngō tāua koroheke nō mua rā anō. Nō reira, e Donna, nei rā ahau e mihi kau ana ki a koe.

E tika ana hoki kia tuku mihi ki a Kathryn Parsons, me Te Whare Pukapuka o Te Whare Wānanga o Waikato, mō tō awhina mai i ahau me ngāku mahi rangahau i ngā pepa a Te Hurinui, tēnā koe, tēnā koutou katoa.

Me mihi hoki ki te pāpā, ki a koe, e Tom. Ko koe tērā i te nohoanga, i te huinga tuatahi i te tīmatanga o ngāku mahi rangahau, i whai huarahi ahau i roto i ngāku mahi, nō reira, e te pāpā, tēnā koe.

Me te mea hoki, e kore te waka e tomo atu ki tōna herenga waka tika, mei kore he kaiwhakahaere tika. Ki ngōku kaiwhakahaere, e te Murumāra, e Te Ihorei, tēnā kōrua, me tō kōrua kaha kia kaua ai taku waka e kōtiti i a ia e rere nei. Ka mutu, mehemea taku waka i kotiti, tēnā kāore i mate kōrua ki te whakaatu mai me pēwhea te waka e torotika anō. I roto i ngā tau kātahi anō ka pahure, kua kotahi atu kōrua i runga i tā kōrua huarahi, ahakoa ngā toimahatanga o te rā, ū tonu kōrua ki tā kōrua e whai ana. Nō reira, kei aku rangatira tēnā kōrua, tēnā kōrua, tēnā kōrua.

Heoi anō rā, ko ngā mihi whakamutunga i waiho ake mō te tau o taku ate, e taku hoa rangatira, e te puna o te aroha, e tika ana kia mihia koe. Ko tāua tahi tēneki kua eke ki te pae o te mātauranga, i roto i ngā piki, i roto i ngā heke, kua kaha tāua i roto i a tāua anō. I te wā i tau ngā toimahatanga ki runga i ahau i reira koe hei taringa, hei toka whatiwhati ngaru. Taku aroha nui, e te tau.

He Whakarāpopototanga

Abstract

The Waikato river is regarded as the ancestor of the Waikato people and an intrinsic element of the people's identity, who's name is derived from the river. The people and their river are inextricably connected. This relationship, in which the Waikato river and people are bound, is embedded in the proverb most associated with the people, '*he piko, he taniwha, Waikato taniwha rau* – at every bend a guardian, Waikato of a hundred guardians'.

This research explores the facets of Waikato identity which are linked to the Waikato river. Thus, the research provides unique insights into Māori identity at a tribal level. The use of the written historical record and oral accounts from tribal elders provides the foundation for a comprehensive analysis of how Waikato identity has evolved from pre-contact to contemporary times.

This research makes particular reference to the *Kīngitanga*, the Māori King Movement, as well as the New Zealand Land Wars of 1863 that resulted in the *raupatu*, or illegal confiscation, of over one million acres of Waikato land, and the effect these events have had on Waikato identity. The loss of land, and the loss of an economic base caused the Waikato people to depend more on their ancestral river for their physical and spiritual survival. Under the protection of the Waikato river and under the guidance of the *Kīngitanga*, the Waikato people, though poor and bereft of land, managed to maintain their identity. The oral accounts by Waikato elders which are included in this research, provide insight into the lives of the people of the river, and offer personal perspectives on Waikato identity.

With the settlement of the Waikato River Claim in August 2008 and the passing of the Waikato River Settlement Act on May 6, 2010, Waikato and the Government have reached an agreement and developed a strategy for co-management of the Waikato River. This

ushers in a new era for Waikato, and a chance to restore the river to its former glory befitting of an ancestor to which Waikato claim their identity.

Kupu Whakataki

*Ko Taupiri te maunga
Ko Waikato te awa
Ko Pōtatau Te Wherowhero te tangata
He piko, he taniwha
He piko, he taniwha
Waikato Taniwha rau*

E tika ana me tīmata ahau ki tēneki pepeha, he wāhanga matua tēneki nō te āhua o Waikato, o te tuakiri o Waikato. Ko te kōrero nei e mōhiotia whānuitia ana ki roto o Waikato, otirā, i te whānuitanga o te iwi Māori. I runga i tēneki whakaaro mō te tuakiri o te tangata, i whakaaro au mā te tuakiri o Waikato e whai mana ai tēneki o ngā tuhinga whakapae. Nō reira, ko te kaupapa mō taku tuhinga whakapae ko te awa o Waikato, ka mutu, ko te hononga o te tangata ki tōna taiao hei pūtaketanga mō tōna Māoritanga, mō tōna Waikatotanga, mō tōna āhua, mō tōna tuakiri, mō tōna tū tangata whenua.

Ko te āhuetanga e kōrerotia nei, ko Waikato iwi, e kitea ana i roto i ngā iwi, i ngā hapū e noho pātata ana ki te awa o Waikato. I ngētehi wā, arā, i ngā wā e noho kotahi ai tētehi hapū, tētehi iwi, kua kīia ko Waikato. Heoi anō, ki tāku nei titiro, ki tōku nei whakaaro hoki, ko ngā iwi, ko ngā whānau e noho ana i roto i te riu tonu o Waikato, arā, ko rātou e noho ana mai i Maungatautari heke iho ki Te Pūaha, e tino hari nei i te ingoa Waikato, hei iwi mō rātou i ngā wā katoa. Mehemea e hē ana tēneki, mō taku hē, engari mōku ake, kua tupu nei i te taha o ngā riporipo o ngā wai o Waikato, kua rongo nei i te ia o te wai e rere ana i raro i te maru o Tūrangawaewae, o Taupiri maunga, koinei tāku e whakapae nei. Ā, mā te roanga o ngā kōrero e whai ake nei, e whakaatu ana i tōku e whakaaro nei, ki tāku e kōrero atu nei.

Hoki ake nei au ki te riu o Waikato . . .

I tango mai tēneki kōrero i tētehi o ngā tongi a Tāwhiao, te kīngi tuarua o te Kīngitanga, e hāngai ana tōna whakamāramatanga ki te raupatutanga o ngā whenua o Waikato me ngā mamae katoa e mau ana ki aua hītori. Hei whakarāpopoto pea i ngā kōrero, i muri i ngā pakanga whenua, ana, i te wā ka tau atu te Pākehā ki te tāhae i ngā whenua o Waikato, ka huri a Kīngi Tāwhiao ki roto o Maniapoto, ki reira noho manene ai mō tētehi wā.

Ka puta tēneki kōrero āna i tōna hokinga atu ki Waikato, ko te katoa o tāna kōrero, ‘Hoki ake nei au ki te riu o Waikato, he roimata taku kai i te ao, i te pō.’ Ko taku whakamārama i tēneki, e whakaatu ana te kōrero nei i te tino pōuri o Kīngi Tāwhiao, nā te mea, i tōna hokinga ki te kāinga, kua raupatu katoatia ngā whenua, kua noho rawakore te iwi, ka mutu, kua mate kē te nuinga o te iwi nā te Pākehā i patu. He kōrero pai tā tētehi o ngōku whāea e pā ana ki te kōrero nei, ā, waiho atu ki reira;

‘Now that’s a sad saying that, it’s sad . . . Why? Because when he (Tāwhiao) said that, there was the land, the blood had spilt upon the land. And that’s what I mean when I say the land will always be a living cycle for all of us, a document one might say, because, look at the stained coloured areas of the land, blood had to fall in mass.’¹

I taku tau tuawhā i Te Whare Wānanga o Ōtākou, te tau whakamutunga o taku Tohu Paetahi, ko Te Kīngitanga te kaupapa mō taku tuhinga whakapae. Engari ko te tirohanga o taua kaupapa, ko te āhua o ngā whānau e mahi ana, e noho ana i raro i te maru o Te Kīngitanga. I uiuitia e au ngētehi tāngata nō tētehi whānau kotahi kia kite i ngā tikanga, i ngā āhuatanga o tētehi whānau e tautoko ana, e tiaki ana i Te Kīngitanga. Ko ngā mahi i mahia, ko ngā hītori, ko ngā kaupapa matua mō tāua tuhinga whakapae, i whakaingoatia ko, ‘Te Kīngitanga: Mai i te take o Taupiri ki tōna tihi.’ Ko te pūtake o tēneki kōrero e hāngai ana ki te maunga tapu o Taupiri. I te tihi o Taupiri Kūao, ko te urupā o te Kāhui Ariki, ā, mai i reira heke iho ki te take o Taupiri ko te urupā mō Waikato whānui. Ko te tangata, ko te iwi, e āwhio ana i Te Kīngitanga, otirā e tautoko ana, e hāpai ana i tēneki taonga a te iwi Māori whānui.

Mō taku Tohu Paerua, i toro atu ahau ki tērā wāhanga pōuri o te hītori o Waikato, arā, ki te raupatu. E rua ngā kaupapa matua i tirohia e au, ko te tuatahi ko ngā kōrero me ngā hītori e pā ana ki ngā pakanga whenua o te tau 1863. I titiro ki te urunga mai o ngā hōia Pākehā ki roto o Waikato, arā, nō te takahitanga o te aukati ki Mangatāwhiri i whakaritea e Kīngi Tāwhiao, tae noa ki te mutunga o ngā pakanga me te raupatutanga o ngā whenua katoa o Waikato. I rangahau hoki ahau i ngētehi o ngā kōrero e pā ana ki a Kāwana Kerei, arā, ki a Tā Hōri Kerei (Sir George Grey), ko ngōna whakaaro i te wā o ngā pakanga, tae atu ki ngāna mahi kia tutuki pai ai tōna hiahia ki te raupatu i ngā whenua o Waikato.

¹ M. Tākerei. Kōrero ā-waha, 2004.

Ko te kaupapa tuarua, he rangahau i te kupu 'raupatu' me ngōna whakamārama katoa. Ko te pūtake o ngēnei kōrero kia tirohia ngā ōritenga me ngā rerekētanga i waenga i te raupatu o ngā rā o mua, arā, o ngā rā i mua i te taenga mai o te Pākehā, i te raupatu i muri mai i te taenga mai o te Pākehā, otirā, tae atu ki ngā pakanga whenua. Ko te tikanga i pēnei taku titiro, kia whakaaturia tētehi whakamāramatanga mō te raupatu e ai ki tā Waikato titiro.

Tae noa mai ki tēneki o ngā tuhinga whakapae mō te Tohu Kairangi, arā, mō te awa o Waikato. I runga ake i whakatakotoria e au tēneki tikanga o te tuakiri o te tangata. Ki a au nei, koinei tētehi wāhanga pai hei otinga atu mō taku whai i te pae tawhiti o te mātauranga. Mai i tōku tino taitamarikitanga kua rongo ahau i te manaakitanga o te awa o Waikato, ko te awa te wāhi i ako ahau ki te kaukau, kua rongo ahau i te reka o ngā tuna e kore nei e kitea i ngēnei rā. Kua rongo ahau i ngā kōrero e pā ana ki ngā taniwha o te awa, kua mātakitaki ahau i ngā whakataetae kōpapa, tae atu ki te rere o ngā waka rangatira o te awa, o *Tāhere-tikitiki*, o *Rangatahi*, o *Tūmanako*, tae atu ki te waka ariki, ki a *Te Winika*, e kore e kitea ana i runga i te awa i ngēnei rā, engari i te Whare Taonga o Waikato kē.

Ko ngēnei āhuatanga, i te taha o te maha atu o ngā kōrero mō Waikato, te take e hiahia nei au ki te rangahau, ki te tuhi i ngā kōrero e pā ana ki te awa o Waikato. Ko ngēnei tikanga a Waikato, ko ngēnei kōrero a Waikato, ngā āhuatanga e whakareka ana i te tuakiri o Waikato iwi, ka mutu, he aha te take e kīia ana ki roto o Waikato he tupuna te awa? Nā te aha i tapā ai te iwi ki te ingoa o tōna taiao? Ngēnei tū āhuatanga katoa.

He Pātaka Rangahau – Ngā āhuatanga me ngā tikanga o te mahi rangahau

Ko te tuatahi tēneki o ngā āhuatanga me ngā tikanga o te tuhi kaupapa rangahau, i te roanga o tēneki wāhanga nei ka whakatakotoria ngā kaupapa tuhi kia mārama ai te haere o ngā kōrero. Mō te roanga o tēneki tuhinga whakapae, kua whakatakotoria ngētehi āhuatanga kia pai ai te pānui o ngā kōrero, heoi anō rā, ko te take kē, kua whakatakotoria ngā tuhinga nei ki ngā āhuatanga, ki ngā tikanga e whai ana ahau i roto i ngāku mahi rangahau, mai i te āhua tuhi i ngā kōrero, ki ngā ture whakamana kōrero, ki ngā ture whakamana rauemi. Hei maharatanga mō te kaipānui, ko ngā kōrero ka whakamahia te tuhinga whakapae nei i whakahuatia e tētehi atu ka whakamanahia rātou, te wāhi rānei i kitea, i kōrerotia taua kōrero.

Heoi anō, mō ngā kōrero i unuhia mai i tētehi pukapuka, niupepa, rīpoata, he aha rānei, ka waiho kia pū tōtika tōna tuhinga. Engari, mō ngā kōrero nā te tangata i kōrero tonu, arā, ko ngā kōrero ā-waha nei, mehemea kua raua atu ki roto tonu i ngāku ake tuhinga, kua nekehia ki waenganui o te whārangi rānei, nā tōna roa, nā tōna nui, ka whakatītahatia ngā kupu. Ko te tikanga mō tēneki, kia pai ai te kitenga mō te kaipānui he aha ngā kōrero ā-waha, he aha ngā kōrero nō te pukapuka.

Tae atu ki ngā whakaahua hoki, arā, ko ngā whakaahua, ngā mahere, ngā mapi, ngā pikitia katoa, mehemea nā tētehi atu ngērā, ka whakamanahia ka tika, heoi anō, mehemea nāku kē te pikitia, te whakaahua rānei, kāore i tohungia. Tāpiri atu hoki ki tēneki, e toru ngā mapi matua o te tuhinga whakapae nei, ka waiho ake ngēnei mapi ki te whakamutunga o te tuhinga. Ko ngā mapi nei kua tāngia ki te whārangi nui kia taea ai e te kaipānui te tūwhera mai i te mapi katoa, i a ia e pānui ana i ngā kōrero.

Kei te whārangi 270, ko te ‘mapi A.’ E whakaatu ana tēneki mapi i ngā wāhanga o te awa o Waikato i puta i roto i ngā kōrero ā-waha, i roto i ngā uiuitanga, ā, e hāngai ana ngēnei wāhi ki ngā kōrero matua o ngaku rangahau. Kei te whārangi 271, ko te ‘mapi E’, ā, e whakaatu ana i ngā marae katoa o te rohe o Tainui whānui, ko te hiahia i pēnei ai te mapi nei, hei mapi tautoko i te mea tuatahi. Otirā, hei te whārangi 272, ko te ‘mapi I’, ana, ka whakaatu i ngā hapū o te rohe katoa o Tainui me ngā wāhi matua e noho nei rātou.

Heoi anō, ko te mea nui mō te kaipānui, kia mahara tonu ia, ko te nuinga o ngā kōrero nei, he kōrero i whāngaihia ki te kairangahau, e ngōna pakeke, e ngōna tūpuna. Mehemea he wāhi, he kōrero rānei e tika ana kia whakamanahia, tēnā au ka kimi i tētehi tuhinga kē hei whakamana i taua kōrero rā. Heoi anō rā, i ngētehi wā ka waiho kē te mana ki ngōku tūpuna.

Heoi anō rā, e rua hoki ngā tikanga matua e hiahia ana e au te whakatakoto i tēneki wā, ko te tuatahi ko taua āhua o te kōhi kōrero, otirā, te kōhi i ngā kōrero ā-waha a te tangata Māori, a te tangata taketake rānei. Me pēwhea hoki te rangahau i tētehi kaupapa Māori, mehemea tē whai wāhi i roto i ngā tikanga rangahau o te ao Pākehā. Nō reira, he paku whakamārama i konei e pā ana ki te rangahau i ngā kaupapa Māori i roto tonu i te ao Māori.

Hei tā Te Ahukaramū, nō te taenga mai o te hunga Pākehā ki Aotearoa nei, kua roa rawa te iwi Māori e kōrero tahi ana me ngā kairangahau Pākehā, ka mutu, kua waiho mā tauwi e whakamārama ngā tikanga Māori ki te hunga kūware.² I runga i tēneki āhuatanga, tērā pea he pai ake kia waiho mā Māori e rangahau a Māori, ka mutu, e tika ana ka wānangatia ngā mate o tēneki whakaaro kua whārikihia.

Nō reira, me pēwhea te rangahau tika i ngā kōrero ā tēnā tangata, ā tēnā tangata? Ko te tikanga e mātua whai ana ahau ko tēneki; ko wai mā ngā tāngata tika ki te rangahau, otirā, ki te wānanga, ki te kōhi hoki i ngā kōrero hītori? I roto i ngāku mahi rangahau e rua ngā momo kairangahau, tuatahi, ko tētehi tangata e rangahau ana i tētehi kaupapa, ā, kāore ia e mōhio ki ngā tikanga me ngā whakanekenekehanga o taua kaupapa, arā, te ao e noho nei taua kaupapa.³ Ko te tuarua, ko tērā kairangahau e whai mōhiotanga ana ki ngā tikanga o te kaupapa, arā, kua tupu ake ia i roto i te ao o te kaupapa e rangahau ana, hei te reo Pākehā kua kīia ngā āhuatanga e rua nei ko ngā *outsiders* ka tahi, me ngā *insiders* ka rua.⁴

Ana, pērā ki tāku i kī nei i mua, he painga, he mate hoki tō ngā taha e rua nei. ‘On the positive side, if you are an insider, you will have knowledge of the locations of written records and ways to get at them; you will know the people with whom you will need to consult; you will understand the general background and context of the subject you are investigating . . .’⁵ Ana, ko ngā kairangahau nō roto e whai nei i ngā tikanga me ngā ture e mōhiotia nei, e whāia nei e te hunga, e whakakaupapa ana i āu mahi rangahau.

‘You share . . . major historical experiences and a cultural system based on similar values, symbols, customs, and attitudes. You will understand nuances of meaning accessible only to someone thoroughly imbued with the cultural values of a specific group.’⁶

² T. A. C. Royal, *Te Haupara. An Introduction to Researching Tribal Histories and Traditions*. (Wellington: Bridget Williams Books Limited, 1992), p.21

³ B. Allen & W. L. Montell. *From Memory to History: Using Oral Sources in Local Historical Research*. (Tennessee: The American Association for State and Local History, 1981), p.11

⁴ Ibid.p.11

⁵ Ibid.p.11

⁶ Ibid.p.11

Heoi anō, he mate tonu tō te kairangahau e whakapapa ana ki te ao i hua nei te kaupapa e rangahaua ana. Tērā pea, e kore e kitea e te kairangahau ngētehi āhuatanga, e mōhio rānei ki ngētehi pātai e tika ana kia pātaihia, nā tōna ngākaunui ki te kaupapa me te iwi e rangahau ake nei.⁷ Arā, ko tēneki āhuatanga o te *objectivity* i roto i te ao Pākehā, engari ka waiho ngā whakamārama ki reira mō tēneki wā.

Ka tautoko ngēnei kōrero i tōku e whakaaro nei, arā, nui ake ngā painga o te kairangahau Māori, i te kairangahau Tauwi. Ko tētehi raruraru o te kairangahau, kaiuiui nō roto, arā, te kairangahau Māori, i te wā e pātai ana i ngā pātai mō tētehi kaupapa pōuri nei, e kore pea, ngā tāngata e uiuitia nei, e tino hiahia ki te whakapuaki i ngō rātou whakaaro mō taua kaupapa. Pai ake pea mehemea nō wāhi kē te kairangahau.⁸ Ko tāku e whakahē nei i tēneki kōrero, i roto i te ao Māori, he rerekē. He pai ake pea mehemea nō roto kē te kairangahau. Me mōhio te kairangahau ki ngā āhuatanga, ki ngā tikanga o te kaupapa, o te ao rānei e noho nei te tangata e uiuitia ana.

I roto i ngā tau, kua puta mai ngētehi Māori i roto i te ao o te mahi rangahau me te whakaaro, kua roa a Tauwi e rangahau nei i ngā kaupapa Māori, tē puta mai te wairua Māori o te kōrero, me te ngaro katoa o te pūtaka o ngā hītori me ngā kōrero kua kohia.⁹ Nō reira, i runga anō i tēneki āhuatanga kua puta mai ngētehi tohutohu, ngētehi tikanga, hei ārahi i te tangata i a ia e rangahau ana i ngā kaupapa, i ngā take Māori. He maha ngā tikanga me mōhio, heoi anō, ko ngā āhuatanga matua me mau te kairangahau ko ngēnei nā.

Tuatahi, kia hui tahi, kia kōrero tahi te kairangahau me te hāpori e rangahaua ana, e pā ana ki te momo rangahau e hiahia ana e te kairangahau te mahi, otirā, kia āta whakamāramatia he aha hoki ngā mātauranga, ngā kōrero, ngā hītori e hiahia ana te kapo mai i te hāpori, i te hapū.

Tuarua, kia whakawhitiwhiti kōrero i waenganui i te kairangahau me te hapū i te roanga o ngā mahi rangahau katoa, kia kore ai te hapū e mahue ake, e noho kūware ki ngā

⁷ B. Allen & W. L. Montell. *From Memory to History: Using Oral Sources in Local Historical Research*. (Tennessee: The American Association for State and Local History, 1981), p.13

⁸ Ibid.p.13

⁹ T. A. C. Royal, *Te Haupara. An Introduction to Researching Tribal Histories and Traditions*. (Wellington: Bridget Williams Books Limited, 1992), p.25

mahi, ki ngā hiahia o te kairangahau, ka mutu, me whai mana ngā mahi rangahau mō te kairangahau me te hapū hoki e whāngaia ana ngā hītori.

Tuatoru, me whakanui te kairangahau i te mana o te hapū, o te hāpori, o te hunga Māori e rangahau ana e ia i runga i te mōhiotanga, e kohikohia ana e ia ngā manako, ngā whakaaro o taua iwi, ā, kia mau hoki i te mōhiotanga, he māngai te kairangahau, mō ngā reo, mō ngā whakaaro, mō ngā hītori o te hunga e rangahau ana e ia.

Tuawhā, me mōhio hoki te kairangahau, ka mau tonu te tikanga o te utu. He tikanga tēneki e mau ana te iwi Māori, ā, ka ara ake tēneki tikanga i ngā paepae o te iwi Māori. Ko tōna whakamārama, e ai ki tēneki āhuatanga o te mahi rangahau, hei utu pea i te hiahia o te kairangahau ki te kohikohi i ngā mātauranga, mehemea he take, he tono rānei tā te hapū, ā, ka taea e te kairangahau taua tono te tūtuki, i raro i te āhuatanga o te utu, e tika ana, me ngana ia ki te mahi i te mahi kua tonohia.

Hei whakamutunga e rua atu anō ngā āhuatanga matua, ki a au nei, me ū kaha te kairangahau, ko te whoatu koha ki te hunga kua rangahau, hei whakahōnore i a rātou kua whakaae ki te whāngai i ā rātou taonga ki te kairangahau, ka tahi. He āhuatanga tino nui tēneki i te wā kua oti ngā mahi a te kairangahau. Ka rua, i te mutunga o ngā mahi rangahau katoa, ā, ka puta mai tētehi tuhinga roa, kia takohangia taua tuhinga roa, taua tuhinga whakapae ki te hapū, ki te hāpori i rangahau. He tū koha anō tēneki ki te iwi, otirā, e tika ana kia whakahokia ngā hua o āu mahi ki te hunga, nā rātou i whoatu. Ko tēneki āhuatanga whakamutu, tētehi o ngā tino tikanga kua whāia e au, ā, ki a au nei me whai te hunga kairangahau katoa, Māori mai, Pākehā mai.

Ko Te Ahukaramū Royal tētehi atu kairangahau Māori e whai kaha nei ki te whakarite i tētehi tikanga rangahau mō te Māori. Ka kite anō i ngētehi o ngōna whakaaro hei te wāhanga tuatahi e whai ake nei. Kua roa rawa ia e rangahau ana i ngā tikanga a te Māori e hāngai ana ki te whakaheke kōrero ā-waha nei. I roto i ngāna kōrero ko te whakamana i tā te Māori e kōrero nei mō tōna ao.

Te whakamahi i ngā kōrero ā-waha a te tangata

He aha te take he mea nui tēneki āhuatanga o te kōhi kōrero? Ko te pātai tēneki ka tirohia i tēneki wā nei. Tuatahi, ko te take matua, kia kohikohia, kia rangahaua ngērā kōrero, ngērā hītori kāore anō kia tuhia ki te pepa. Nā te mea, e ngaro haere ana te

hunga kaumātua, e tika ana kia hopukina ngā kōrero a rūruhi mā, a koroheke mā, kia kaua te hītori o te iwi Māori e mahue atu. Tāpiri atu ki tēneki, ko te hiahia o te tangata kia whai mōhiotanga ki tētehi āhuatanga, ki tētehi kaupapa kāore e tino mōhio ana, ā, kāore e taea e te tangata te kimi i ngērā kōrero mai i tētehi pukapuka. ‘. . . oral sources can . . . provide information about a subject for which there are no or extremely few written accounts.’¹⁰ E kore e taea e te tangata te whakaiti ngā kōrero kua puta i te hinengaro o te tangata. Mehemea kua iti, kāore rānei he pukapuka, he tino taonga ngēnei tūmomo kōrero, nā te mea, ka taea te whāngai ngēnei kōrero, ngēnei hītori ki ngā whakatupuranga hou. Tāpiri anō ki tēneki, he rerekē te kōrero nō te waha, i ngā kōrero o te pukapuka, i ngā kōrero rānei kua tuhia ki te pepa.

‘. . . the nature of oral tradition need to be restated: first of all, people remember a vast amount of information and wealth of detail that is never committed to writing; second, what all oral sources have in common is the special perspective they provide on the past. Written records speak to the point of *what happened*, while oral sources almost invariably provide insights into *how people felt about what happened*.’¹¹

Atu i tēneki āhuatanga, ko tētehi atu tino take mō ngā kōrero ā-waha ka whakareka ake i ngā kōrero kua tuhia ki te pepa, arā, hei kōrero tautoko i ngā pukapuka.

Te Tumu Herenga Waka

Ko ngā kōrero e whai ake nei, e whakatakoto ana i te whānuitanga o ngāku wāhanga kōrero o te tuhinga whakapae nei. Kei tēnā wāhanga, kei tēnā wāhanga ngōna ake kaupapa, heoi anō kua tuituia katoatia te pūtake o aua wāhanga ki te kaupapa o aku kōrero. I te whānuitanga o te tuhinga nei kua whakaritea e au kia ono ngā wāhanga matua, ā, i raro i ngā ture me ngā tikanga o te ao Māori, kua pērā tonu tōna hāngai ki ngā ture rangahau o te whare wānanga, arā, e whai nei i tētehi kaupapa rangahau Māori.

E whai ana ahau i te kaupapa rangahau Māori e tika ana kia pēnā te whakaaro, ko te kaupapa, ko ngā kōrero, ko te wairua he Māori katoa, nō reira e tika ana kia whakatakotoria ngōku whakaaro, āku kōrero katoa ki raro i te maru o te kaupapa Māori. I runga ake i āta whakamāramahia e au ngētehi ture i tango mai i a Ka‘ai e whakaatu

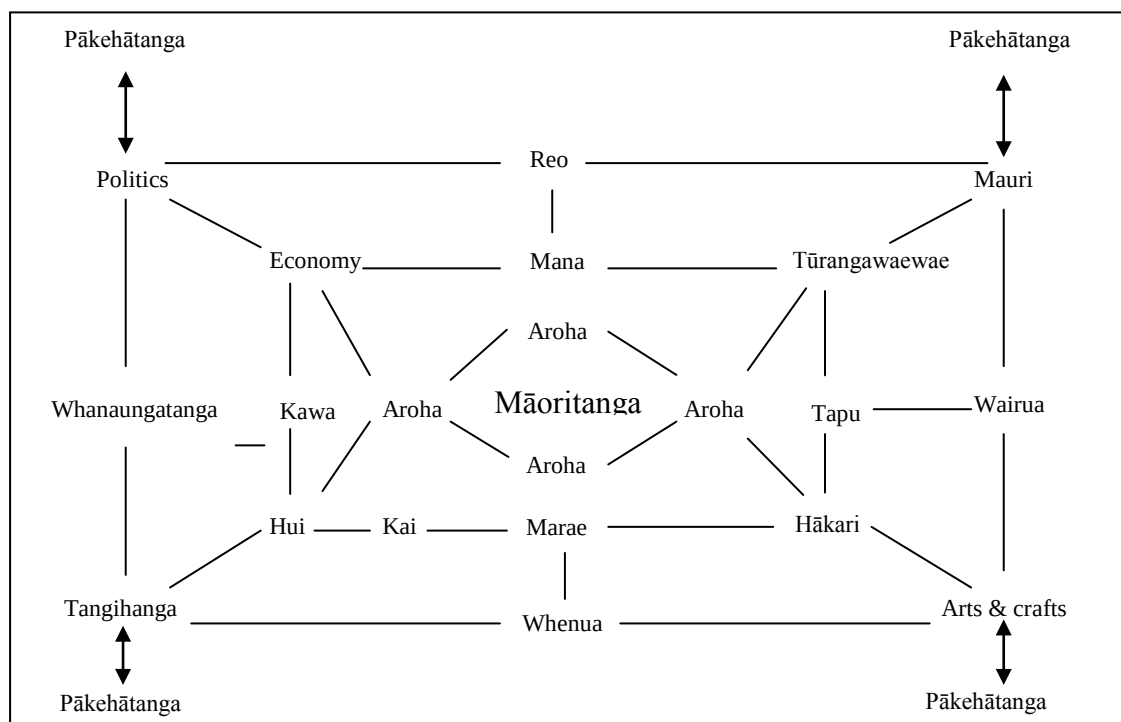
¹⁰ B. Allen & W. L. Montell. *From Memory to History: Using Oral Sources in Local Historical Research*. (Tennessee: The American Association for State and Local History, 1981), p.19

¹¹ Ibid.pp.20-21

ana i tētehi taha o te kaupapa Māori. Ko te mea nui ki ahau kia kaua te wairua, te hītori Māori a ngā kaumātua i uiuitia e au, kia memeha atu, kia ngaro rānei ki roto i ngā whāruarua o tēneki āhuatanga o te kaupapa Tauwi, arā, o te *post-colonial theory*. Kāore e taea e te kaupapa Tauwi te ārahi ngā kōrero, ngā whakaaro, ngā hītori o te ao Māori me kore e whakaparahakotia ngā tikanga Māori. ‘Dismembered from the land, from labor, from power, and from memory, the result is destruction of the base from which people launch themselves into the world.’¹²

Hei waiho ake pea tētehi whakamārama mō tāku e kōrero nei, e whai ake nei ko tētehi mahere i whakaritea e John Te Rangiāniwaniwa Rangihau e pā ana ki tēneki āhuatanga o te rangahau kaupapa Māori. Ka taea e koe te kite i te tino pū o te mahere ka noho ko te Māoritanga, ā, e āwhio ana i a ia ko ngā tikanga tuku iho e hono ai ngā wāhanga o te ao Māori. Otirā, ka haere tonu ngā tikanga Māori, āwhio haere i te ao Māori tae noa ki ngōna tahataha, ko wai kē e noho ana ki waho, ko ngā kaupapa Pākehā, ko ngā kaupapa Tauwi kē ka noho ki waho o te Ao Māori. Kaua anō e waiho mā te ao Pākehā, mā ngā tikanga a Tauwi e whakamārama, e whakaahua, e whakatinana i ngā hītori me ngā kōrero tuku iho a ngā mātua tūpuna.

Te mahere 1: Te mahere a Te Rangihau¹³



¹² N. W. Thiong'o. *Something Torn and New. An African Renaissance*. (New York: BasicCivitas, 2009), p.28

¹³ R. Higgins. & T. M. Ka'ai. "Te ao Māori: Māori world-view." I roto i *Ki te Whaiao. An Introduction to Māori Culture and Society*, pp. 14-25. Ka'ai, Tānia M. et. al. (Auckland: Pearson Education New Zealand Limited, 2004), p.16

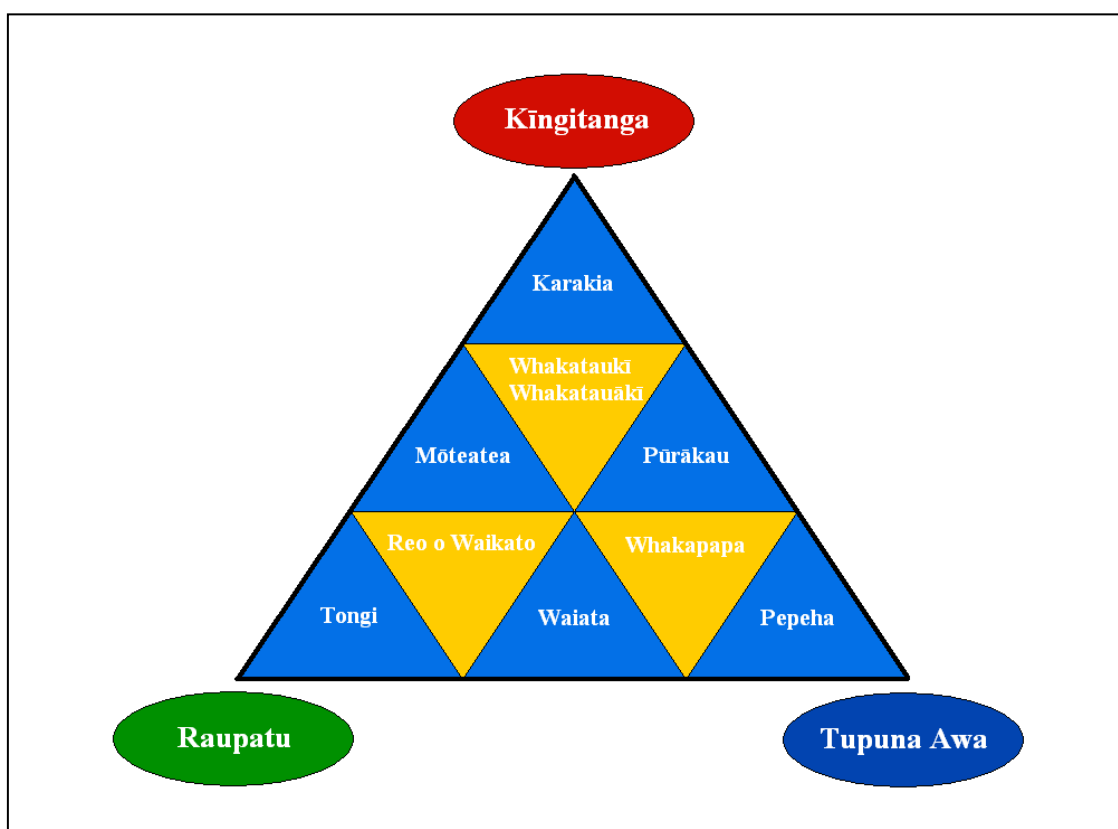
I runga anō i ngā āhuatanga, i ngā tikanga o te rangahau Māori, o te kaupapa Māori, ka tuhia te katoa o taku tuhinga whakapae ki roto i te reo ake o Aotearoa, arā, i te reo Māori. Ki tōku nei whakaro, he take tino nui tēneki, ki te tuhi ki te reo Māori, nā te mea, ka noho ko ngā tino kōingo o te iwi e rangahaua ana ki roto i te reo e rangona ana i roto o taua iwi anō.

Kua kōrerotia kētia e au e pā ana ki te koretake o te kaupapa Pākehā ki te rangahau i ngā tikanga Māori, i ngā kaupapa Māori, ā, e pērā ana anō hoki ngā whakaaro o te whakamahinga o te reo tika mō te whakapuaki i ngā whakaaro o aua mahi rangahau, e tika ana te kōrero e whai ake nei; ‘Memory resides in language and is clarified by language.’¹⁴ E tino whakaae ana ahau ki ngā kōrero a te tohunga kōrero ā-waha nei, a Thiong’o, nā te mea, e rangahaua ana e ia i raro i tētehi kaupapa, i tētehi tikanga Māori e hāngai ana ki a ia, otirā, ki tōna ake iwi. Kua roa rawa ngā tikanga Pākehā e patu ana i te reo me ngā tikanga Māori, heoi anō, kua puta i ngēnei rā ko ngā kairangahau Māori e whakamana ana i te whakamahinga o te reo Māori i roto i ngā whare wānanga, ka mutu e tika ana kia pērā te whakaaro, ‘Language is a communication system and carrier of culture by virtue of being simultaneously the means and carrier of memory – what Frantz Fanon calls “bearing the weight of a civilization.”’¹⁵

¹⁴ N. W. Thiong’o. *Something Torn and New. An African Renaissance*. (New York: BasicCivitas, 2009), p.113

¹⁵ Ibid. p.20

Te mahere 2: He anga rangahau mō Waikato



Ko te mahere nei e whakaatu ana i te mana o te reo i roto i te whakahua, i te whakaata i ngā hītori o tēnā iwi, o tēnā iwi. Kua whakawhāitihia te anga rangahau nei kia hāngai ki a Waikato me ngōna taha tuakiri, engari ki tōku nei whakaaro ka taea te hāngai anō te anga nei ki ngā iwi katoa, ahakoa nō whea taua iwi i te ao whānui. Ki a au nei, ko tērā tētehi o ngā tino ritenga e kitea ana i waenga i ngā iwi taketake o te ao, ko ngā momo anga, ko ngā momo pūnaha e hari nei i ngā iwi. Ahakoa te rerekē i roto i te reo me ngētehi o ngā tikanga tuku iho, i te nuinga o te wā, he āhua, he wairua Māori kei tōna pūtake. Ko tōku whakapae nei, kei tēnā iwi āna momo pūrākau, kei tēnā iwi āna momo mōteatea, āna momo oriori, āna momo whakataukī, āna momo karakia. Kia hāngai tēneki anga rangahau ki a Waikato, ko tōna āhua i kapo mai i tērā o ngā āhua whakairo nō roto o Waikato, arā, ko ngā niho taniwha. E hāngai ana tēneki āhua nei ki te whakataukī mō Waikato – he piko, he taniwha, he piko, he taniwha, Waikato taniwharau. Nō reira, e tika ana kia whakamahia tēneki āhua o ngā niho nei kia whai tūranga ai ngāku mahi rangahau.

Hei whakamārama i te tikanga mō ngēnei āhua, me ngā kupu o roto. Ko te niho matua, arā, te tapatoru matua, he pērā tōna āhua ki te maunga o Taupiri, ana kei a ia anō ngāna kōrero mōna. Kei ngā pito e toru o te maunga rā ko ngā wāhanga matua o te tuakiri o Waikato. Ko te ‘Kīngitanga’, kei tōna tihi, ana ko tērā o ngā taonga i whoatu ki a Waikato e te motu whānui. I te take o te maunga ko te ‘Raupatu’ kei te taha mauī, ko te ‘Tupuna Awa’, arā, te awa o Waikato, kei te taha matau. Ka mutu, kua hono katoa ngēnei āhuatanga e toru i roto i ngā niho taniwha me ngā āhuatanga reo kua kōrerotia.

Ka waiho mā ngā niho nei e whakahua, e whakaata i ngā kōrero mō Waikato, kua kitea kētia i ngētehi tauira mō te niho pepeha, arā, i te tīmatanga o wāhanga, ko te pepeha o Waikato, me tōna hāngai ki taku kaupapa tuhi. Ka puta hoki ngā tauira nō te niho tongi, ana ko ngētehi o ngā ūpoko, kua taumarutia ki ngā tongi a Tāwhiao, hei whakaahua i te kaupapa ngērā ūpoko kōrero me ngā hītori, ngā whakamārama ki muri i a rātou e whakaatu ana i tētehi mata anō o te tuakiri o Waikato. Ana, kua kitea hoki tētehi tauira o te whakamahinga o te niho whakataukī, o ngā whakataukī hei kōrero whakamārama. Kei ngā wāhanga e whai ake nei ngētehi whakataukī anō, e whakaatu ana i tētehi momo hītori mō Waikato.

Hei te wāhanga tuarua, ka peka atu ki te niho pūrākau, me ngā kōrero e pā ana ki a Rangi rāua ko Papa, taua kōrero e whakaatu ana i te tīmatanga o te taiao Māori. Ana, ka puta anō te niho pūrākau i roto i ngā kōrero nehe e pā ana ki a Taupiri rāua ko Tongariro me te putanga tuatahi o te awa o Waikato.

Mā te niho karakia ngētehi kōrero mō te taha wairua o te iwi o Waikato e whakahua. Ko te paimārire tērā, ana ko ngā tikanga wairua e hāngai ana ki te awa, ā, ka kitea tērā i ngā wāhanga tuarima me te wāhanga tuaono. Ko te awa hei taonga whakaora i te Tinana, i te wairua, i te hinengaro.

Ka tino kitea ngā tauira o te niho whakapapa hei te wāhanga tuatoru, arā, mā te whakapapa e kite ai te hononga i waenga i a Waikato me te whenua, te awa, te Kīngitanga. Ko ngā kōrero mō te hekenga o ngā tūpuna mai i Hawaiki ki Aotearoa nei, oti atu kit e riu o Waikato, tētehi o ngā tino kōrero whakapapa e whai mana ai te tuakiri o Waikato.

Nō te niho waiata me te niho mōteatea, ko ngērā o ngā waiata e kitea tonu ana ngā hītori o te iwi, nō reira, ka whakamahia e au i ngētehi o ngā tino waiata nō roto o Waikato, pēnei i te mōteatea rā, ‘Waikato te awa,’ me te waiata ‘Ngā rā o Hune.’ Hei waka kōrero, hei waka tautoko i ngāku kōrero wānanga. E tika ana te kōrero ko ngā waiata, ko ngā haka, ngā pukapuka hītori a te Māori.¹⁶

Tae atu hoki kit e reo e whakamahia ana it e roanga o te tuhinga nei, ko te niho reo, e whakaatu ana i tōku hiahia kia tuhia katoatia ki te reo Māori, otirā, ki te reo o Waikato ake. Me te mea hoki, he pānga hoki tēneki niho reo, ki ngā reo a ngērā o ngōku koroua, o ngōku kuia ki roto i tēneki tuhinga whakapae. He wāhanga matua ngērā kōrero a rātou i koha mai ki ahau, ana, he wāhanga tērā o tōku anga rangahau.

Arā noa atu ngā tauira me ngā kōrero mō ngā niho o taku anga rangahau, engari he kōrero iti ngēnei, ka waiho mā tēnā wāhanga, mā tēnā wāhanga te whānuitanga o ngā kōrero. Heoi anō rā, nā ngā niho nei e whai kiko ai ngāku mahi rangahau, ā, kia puta Māori ki te hunga pānui.

I tēneki wā ko te upoko tuatahi te wāhi e whakatakoto ana i ngā take matua e rua, ka puta mai i roto i te roanga o ngā kōrero e pā ana ki te awa o Waikato me te iwi o Waikato. Arā, kua kōrerotia i mua, ko te take tuatahi ko te āhuetanga o te kōrero ā-waha a te Māori. Arā, ko ngā tikanga, ko ngā āhuetanga e pā ana ki te āhua whakaheke kōrero a te Māori, ā-waha nei, arā, te *oral tradition*. Ko te take ka whakahuatia te kupu Pākehā nei o te *oral tradition*, nā te mea ko tētehi o ngā mahi kia tirohia ko te taha Māori, ka tahi. Ka rua, kia tirohia te taha Pākehā o te kōrero ā-waha, ā, kia kite hoki mehemea he rerekētanga i roto i ngā tikanga Pākehā i tā ngā tikanga Māori. Ko tōku hiahia i konei kia kite i te ngoikoretanga o ngā tikanga Pākehā ki te tino whakamārama i te ao Māori i raro i ā rātou tikanga, i ā rātou whakaritenga, otirā kia whakamanahia hoki ngā tikanga Māori o te hopu kōrero, o te whakamau hītori, hei huarahi pai, hei huarahi tika mō te rangahau i te whare wānanga, tae noa hoki ki te whānuitanga o ngēnei rā.

¹⁶ R. Ka'ai-Mahuta. 'Creating a digital repository for the preservation of waiata in Aotearoa/New Zealand.' Paper presented at 'Emerging Voices: Māori and Pacific Post-graduate Symposium, AUT, Auckland, NZ. 2009.

Ko te take tuarua e kōrerotia ana e au ko tēneki āhuatanga o te tangata whenua, arā, he aha kē tēneki āhuatanga o te tangata whenua? Ki ngētehi pea, ka kīia he tangata taketake, arā, i te reo Pākehā, he tangata *indigenous*. Tae atu hoki ki te tuakiritanga taketake, arā, te *indigenous identity*. Heoi anō, mō te reo Māori, ko ngēnei momo kupu o te tuakiri me te taketake he kupu hou kua hangaia mō te whakatupuranga rua mano, ki a au nei, kei a Māori tonu tētehi kupu mō taua āhuatanga o te tangata taketake, arā, ko te tangata whenua kē tērā. Otirā, i roto i taua kupu o te ‘tangata whenua’ ko ngōna whakamāramatanga katoa, ā, ka kitea tētehi taha o aua whakamāramatanga i roto i te roanga o tēneki wāhanga, o tēneki tuhinga whakapae hoki.

Kua whakaingoatia te wāhanga tuatahi nā ‘Tihē mau i oia!’ nā te mea i roto i te āhuatanga o te whaikōrero, he tīmatanga tēneki kōrero mō te tūwheratanga o te mihimihi, nō reira ki a au e tika ana kia whakatūwheratia āku kōrero whakapae katoa ki aua kupu.

I roto i ngā kōrero o te upoko tuarua ka tirohia ngā kōrero tīmatanga e pā ana ki te ao Māori. Arā, ko ngā kōrero ngēnei e whakamārama ana i ngētehi tikanga Māori e tika ana kia mōhio te kaipānui, mehemea ia tē aro ki ngā āhuatanga o te ao Māori. Nō reira, i runga i tēneki āhuatanga ka huri ake ki te kōrero e pā ana ki a Rangi-nui rāua ko Papa-tū-ā-nuku, ko te hanganga tēneki o te ao e ai ki ngā kōrero nehe a te Māori. Heoi anō, kāore tērā anahe te kaupapa, i roto i te kōrero mō Rangi rāua ko Papa ka puta mai ko te pūtake o te mahi a te tikanga Māori. Ka kitea i ara ake ngētehi o ngā tikanga Māori i whea, ā, ka whakaatu hoki he aha te take e pērā ana te Māori, e pēnei ana hoki te Māori.

Ko te aro o te wairua Māori ki te whenua tētehi o ngā tino kaupapa i roto i ngēnei kōrero, nō reira, he kōrero pai hei whakamārama i aua āhuatanga ki te hunga kaipānui. Ko te nuinga o ngā kōrero ka tirohia, e pā ana ki ngā atua, ka tango mai i ngētehi o ngā kōrero e hāngai tonu ana ki a Waikato, otirā, ki te nuinga o Tainui. Ka tirohia tā Waikato titiro mō te puāwaitanga o te taiao Māori. Ka kitea hoki te hononga whakapapa i waenga i ngā atua me te tangata, otirā, ko ngā kōrero i waenga i a Tāne rāua ko Hine-ahu-one tētehi o ngā tino wāhanga o ngēnei kōrero. Mai i a Hine-ahu-one ka puta ko te ira tangata, ko ngā kōrero e hāngai ana ki a ia, e hono pū ana ki a mātou, ki te hunga tangata.

Mai i tēneki tātai kōrero ka puta ngā kōrero ki te ao o te tangata, ki ngā uri tangata e noho whānui nei i te ao hurihuri. Ka tirohia anō te hono o te tangata ki te taiao i muri i te wā o ngā atua, tae rawa atu ki te hūnukutanga o te Māori ki Aotearoa mā runga waka. Ka tirohia te taenga tuatahi mai ki Aotearoa me te whakaritenga o ngā ahikā tuatahi a te Māori. Kua whakaingoatia te wāhanga nei ‘ko Taupiri te maunga’ nā te mea ko te tīmatanga tēneki o ngā kōrero katoa, ko te pūtake, ko te hononga o ngā kōrero ki te kaupapa e tuhia ana. Pērā tonu te maunga o Taupiri, he pūtaketanga, he hononga mō te iwi o Waikato ki te whenua.

I whakaingoatia te wāhanga tuatoru, ‘ko Waikato te awa, ko Waikato te iwi’, ā, i konei ka tīmata tā tātou titiro ki roto ake i te riu o Waikato me ngā kōrero, ngā hītori e hāngai ana ki taua rohe. Ka tīmata tēneki wāhanga ki te hūnukutanga a ngā uri o te waka o Tainui ki roto ki te tuawhenua, ki ngā whenua e kīia ana i ngēnei rā ko te riu o Waikato. Ka mutu, e whārikihia ana ngā whakapapa e hono nei a Waikato iwi ki ngōna whenua. Heoi anō ka tīmata tēneki wāhanga o ngā kōrero ki ngā kōrero tawhito mō te huanga ake tuatahi o te awa o Waikato, arā, ko te hītori mō Tongariro rāua ko Taupiri tētehi o aua kōrero.

Whai muri mai ka huri ki ngā kōrero e pā ana ki a Kōkako tae atu hoki ki ngōna uri, ko te hīkoitanga a Kōkako te tuatahi o ngā tikanga taunaha whenua. Ki ngētehi ko Kōkako te tupuna matua o te nuinga o ngā hapū e kīia ai ko Waikato. Ka heke iho ki ngā whakatupuranga, ki te putanga mai o Ngāti Mahuta rāua ko Ngāti Paoa me ngā kōrero e hāngai ana ki te putanga tuatahi o ngā hapū e rua nei. Koinei hoki ka tīmata te puta i tētehi taha matua o te whakapapa o Kīngi Pōtatau Te Wherowhero, te kīngi tuatahi o te Kīngitanga. I roto i ngā kōrero mō ngā hapū nei ka kitea hoki te tīmatatanga o ngā ahikā tuatahi e mau ana ngā whānau i ngēnei rā. Ka whakaoti atu tēneki wāhanga ki ngā kōrero mō Ngāere rāua ko Heke-i-te-rangi, tae atu hoki ki ngā whakapapa e hāngai ana ki a rāua. Ko tēneki tētehi o ngā tino kōrero mō te ūnga o te iwi o Waikato ki te rohe o Ngāruawāhia. I runga hoki anō i ngēnei kōrero ka tīmata te kite i te pupū ake o ngā papa kāinga e noho ana i ngā tahataha o te awa o Waikato. Ko ngā kōrero o tēneki wāhanga i tīkina mai i ngētehi pukapuka, heoi anō ko te nuinga he kōrero i takea mai i ngā waha o te hunga kaumātua o Waikato, otirā o te waka o Tainui whānui.

Ka huri ake ki te upoko tuawhā i raro i te ingoa ‘māku anō tōku nei whare e hanga’, ko te wāhanga tēneki e kōrero ana mō ngērā taha o te āhua o Waikato, arā, ko te Kīngitanga, me ngā kōrero raupatu, koinei ngā kaupapa matua o tēneki wāhanga o ngā tuhinga. Ko te ngako o tēneki wāhanga he whakaatu i ngētehi whakamārama mō ngērā atu taha o te anga rangahau o Waikato i whakaritea e te kairangahau. Nā te mea, ki a au nei, kāore e taea te kōrero mō te awa o Waikato, mō te iwi o Waikato, me kore ka waiho ngā kōrero mō te Kīngitanga me te raupatu ki te taha. He taha katoa ngēnei kaupapa o te whare kotahi, he pānga tētehi ki tētehi atu.

Ko te tuatahi ko ngā kōrero e pā ana ki te tīmatanga o te Kīngitanga, arā, ngā take mō tōna tīmatanga, ngā mahi matua a tēnā ariki, a tēnā ariki, ko ngā kōrero ngēnei e hono ai ngā whakapapa i whārikihia ai hei te ūpoko tuatoru.

Ko te kaupapa tuarua, ko ngā kōrero e pā ana ki ngā pakanga raupatu, arā, ngā tau o te muru whenua. Ko te kaupapa matua o tēneki wāhanga o ngā kōrero ko te putanga mai o te ope tauiwi ki te takahi i runga i te mana whenua, i te ahikā, otirā i te tangata whenua o Waikato. Ka mutu, ko ngā kōrero mō te hokinga mai o ngēnei whenua raupatu te kaupapa hei whakakapinga mō te wāhanga nei.

Ka taumarutia ngā kōrero o te upoko tuarima ki te kōrero nei, ‘i riro awa atu, me hoki awa mai.’ He tango mai tēneki kōrero i te ūpoko tuawhā, me ngā kōrero mō te raupatu, ā, nā te mea, ka tūwhera tēneki wāhanga ki ngā kōrero mō te raupatutanga o te awa, ka tika me noho te wāhanga nei ki raro i tēneki o ngā kōrero. I te putanga o tēneki tuhinga whakapae nei, kātahi anō a Waikato ka whai mana i roto i ngā āhuatanga ki te mana whakahaere, ki te kaitiakitanga o te awa o Waikato, nō reira, mai i tēneki ka whakatakotoria ngā reo a ngētehi o ngōku rūruhi, a ngētehi o ngōku koroheke, hei whakaatu i ngētehi kōrero hītori nō te iwi.

Ka mutu, he kōrero kīnaki ngēnei mō te kaupapa o te hokinga mai o te awa o Waikato ki raro i te maru o Waikato, ki raro hoki i te maru o te Kīngitanga. Ko ngā kōrero a rūruhi mā, a koroheke mā e whakaatu ana i te tino hononga o te iwi o Waikato ki tōna taiao, ki tōna tupuna, ki te awa o Waikato. Ka tirohia ngētehi kōrero mō te hononga wairua me te hononga tinana i waenga i te awa me te iwi, tae atu hoki ki ngētehi pitopito kōrero mō ngētehi o ngā kāinga o runga i te awa o Waikato, me te mōhio hoki,

maha katoa ngā kāinga o te awa, nō reira, he tirohanga noa iho ngēnei kōrero ki te pūtaketanga o te āhua o Waikato.

Ko te whakapapa tēneki o te iwi o Waikato ake e tomo atu ana ki ngā whakatupuranga o te rau tau kātahi anō ka pahure, arā, ko te whakarauikatanga, ko te whakakotahitanga o te wairua o te iwi ki te wairua, ki te mauri o te awa, kia tū ai ko Waikato te iwi. Otirā, ko te wawata ka kitea ai he aha te take i waiho mā te taiao, mā te tupuna awa o Waikato hei mana mōna, mō te iwi, ka mutu, ka hoki mai ko te mana whakahaere o te awa o Waikato ki raro i te mana o te Kīngitanga.

Hei te upoko tuaono, ka tahuri ake ki te tūhono i tērā take o te tuakiri o te tangata whenua me te kaupapa matua o tēneki tuhinga whakapae nei, arā, ko te awa o Waikato tērā, hei mana tuakiri mō te iwi. He pēwhea ngā whakaaro o ngētehi o te hunga kaumātua mō tēneki āhuatanga o te ‘Waikatotanga’? He pānga ngēnei kōrero ki ngā whakatupuranga o ngēnei rā?

Otirā, kei whea ngā kōrero mō te Kīngitanga me te raupatu i roto i te tuakiri o Waikato, me te mea hoki ka taea te kī he uri nō Waikato i raro i te mana o te awa anahe? Ka mutu, ko ngēnei kōrero ka hoki atu ki taku anga rangahau kua whārikihia i te roanga o tēneki tuhinga whakapae nei, koinei a Waikato, e ai ki tōku whakaaro, e ai ki ngā kōrero kua whāngaihia ki ahau, otirā, e ai ki ngā tikanga me ngā ture o tōku ake ao, o tōku ake whakatupuranga. Ka noho ngēnei kōrero ki raro i te mana o te ingoa o tēneki tuhinga whakapae nei, arā, ‘ko te awa tōku piringa ka puta, ka ora.’ I roto i ngā kōrero mō tēneki o ngā ingoa ko te pūtake o tēneki tuhinga whakapae katoa, ana, ko te awa te taura here i ngā uri, i ngā hapū, i ngā whānau katoa o te iwi o Waikato e noho nei hei kaitiaki mō te taonga o te motu whānui, mō te Kīngitanga.

Upoko Tuatahi

Tihei mauri ora!

Me hoki ngā tīmatanga kōrero ki ngērā e rangona ana i runga i ngā marae ātea o Aotearoa, koinei te tīmatanga o ngā kaupapa ka wānangahia, ka rangahaua. Ko tēneki pea te take ka whakamahia te kōrero, “Tihei mauri ora,” he tīmatanga e hāngai ana ki te whaikōrero.

The utterance ‘*Tihei*’, derived from the longer version ‘*Tihei mauri ora*,’ (*tihei*, to sneeze; *mauri*, life force; and *ora*, healthy state) derive from the Māori story of creation, which shows the god Tāne’s creation of humanity by breathing life into earth from *Kurawaka* to form *Hine-ahu-one*. Both utterances signify new life. For instance, when a baby is born their first sneeze is referred to as the ‘sneeze of life’. Accordingly, speakers adopt these expressions to signify new breath for orating or the intention to begin their *whaikōrero*. Tīmoti Kāretu asserts that “most *tauparapara* begin with the words ‘*Tihei mauri ora*’” serving to announce “‘Here I am. Listen to me. I am about to speak.’ In some cases, speakers recite their *tauparapara* while seated, and often only rise after they announce ‘*Tihei mauri ora*.’¹⁷

I roto i te roanga o ngāku mahi rangahau katoa, e rua ngā tikanga, e rua ngā āhuetanga e noho ana ki te tino ngako o ngērā mahi katoa. Tuatahi, ko te tuakiritanga o ngā iwi taketake, arā, te *indigenous identity*, ā, me te tuarua, ko ngā tikanga ā-waha, arā, *oral tradition, oral histories*. Kua kite ahau i te maha o ngā kōrero, o ngā tuhinga e pā ana ki ngā tikanga nei, heoi anō, ko tāku tino mahi, he whakauru i ngēnei āhuetanga ki roto i te ao Māori. I mua i te taenga mai o te Pākehā, kāore he reo ā-tuhi nei tō te Māori, i heke ngā hītori, ngā tikanga, aua tūmomo kōrero mā te waha o te tangata ki ngā whakatupuranga hou. Ka mutu, ko ngā waiata, ngā karakia, ngā oriori, he aha atu, te reo kawē o ā tātou tikanga, o ō tātou hītori.

E ai ki ngētehi kairangahau hītori, ki a Allen rāua ko Montell, i ngā rā o mua ko te tino hiahia o ngā kairangahau, he rapu kōrero, he kōhi hītori e pā ana ki te tangata, i roto i te whānuitanga o tēnā whenua, o tēnā whenua. Engari i mate kē ko ngā huīnga tāngata iti, arā, ko ngā hapori ngērā, i waiho kē rātou ki ngō rātou ake kōrero, e kore ngā hītori

¹⁷ P. Rewi. Ko ngā waihanga me ngā wehewehenga o te whaikōrero. The structural system of whaikōrero and its components. *Junctures* 2. June 2004

o te hapori e tino whai mana i roto i te whānuitanga o ngā hītori o te ao, pēnei pea ngā kōrero.

. . . the focus of western historians has been on documenting the past of large political units; . . . local history written by members of their own ranks is at best an exercise in methodology and otherwise a product of provincial thought, while local history written by amateurs is regarded as non-scholarly in the main and therefore is generally ignored by academic historians.

The attitude of scorn toward historians who have demonstrated an interest in the history of local communities, whether such communities be minority or mainstream was clearly, if somewhat crudely, expressed in the remark of a distinguished historian serving on a panel to review a plea for attention to ethnic and other tradition-oriented community groups: “Who cares about a few obscure Indians?”¹⁸ The implication of that remark is that the history of any small group or community – local history, broadly defined – is insignificant.¹⁹

Ana, he whakaaro tawhito kē tēneki, otirā, ki a au nei, kāore a Allen rāua ko Montell e tino whakaae, e whakamana ana rānei i te whakaaro o ngā kairangahau o mua, engari he whakaatu kē i tāku e whakaae nei, arā, kia whakahoungia ngā tikanga rangahau, tae atu ki te whakamana i ngā momo hītori, i ngā momo kōrero katoa, o tēnā iwi, o tēnā iwi, o tēnā whenua, o tēnā whenua, ahakoa tōna rahi, ahakoa tōna iti.

He kōrero pai tā tētehi o ngā kairangahau Māori, tā Te Ahukaramū, e whakaatu ana i te noho motuhake o ngā kōrero me ngā tikanga o te iwi Māori mai i ngā āhuatanga me ngā tikanga o ngā kairangahau Pākehā o mua; ‘The oral tradition is considered by Māori as the most important historical tradition for Māori. This is so because the learning of tribal and family histories and traditions is supervised by families and tribes.’²⁰ Tino tika tēneki kōrero, ā, he kōrero e noho tauaro nei ki ngā kōrero a ngā kaituhi, e kī nei, kāore he mana tō te kōhi me te rangahau kōrero i te reanga o te hapori.²¹

Ko tētehi kaupapa e whakaatu hoki ana ahau, ko te hononga o te tikanga o te tuakiri me ngā āhuatanga o te kōrero ā-waha, o te whakaheke kōrero mā te waha o te tangata. Arā,

¹⁸ He kōrero tēneki nō Allen & Montell i unuhia mai i tā Richard M. Dorson i ngā kōrero tīmatanga o te *American Folklore and the Historian* (Chicago: University of Chicago Press, 1971), p.ix

¹⁹ B. Allen & W. L. Montell. *From Memory to History: Using Oral Sources in Local Historical Research*. (Tennessee: The American Association for State and Local History, 1981), pp.4-5

²⁰ T. A. C. *Te Haupara. An Introduction to Researching Tribal Histories and Traditions*. (Wellington: Bridget Williams Books Limited, 1992), p.20

²¹ B. Allen & W. L. Montell. *From Memory to History: Using Oral Sources in Local Historical Research*. (Tennessee: The American Association for State and Local History, 1981), p.4

ko te pānga o ngā kōrero ā-waha o te iwi ki runga i te puāwaitanga o te tuakiri o te tangata, koinei i waiho ko ngēnei āhuatanga e rua ki roto i te wāhanga kotahi. He tino kaupapa ngēnei kōrero mō te tuakiri o te tangata, otirā, mō te tuakiri o te Māori ki roto o Aotearoa, nā te mea, he maha ngā pānga nō roto, nō waho hoki o te ao Māori ki runga ki a ia. Heoi anō, koinei tētehi o ngā tino whāinga o tēneki tuhinga whakapae, ko te whāriki i tētehi tirohanga Māori mō te tuakiri, mō te āhua o te tangata, e kīia ai ia he Māori. Otirā, he tika hoki te kōrero a Houkamou e whai iho nei:

Massive demographic changes, shifts and transformations in prevailing ideologies around Māori as well as biological and social integration with non-Māori have produced a complex social group. The last twenty years, in particular, have seen a remarkable shift in widely held public opinion about Māori people and culture. Māori identity has become a ‘hot topic’ politically, and, as noted earlier, Māori identity has assumed increasing importance in New Zealand in recent years, not only in relation to Māori social and cultural development, but it is also seen as a key determinant for Māori health and well-being. At the same time, the effects of historical changes on Māori identity are not well understood and there is little data available on how Māori interpret their own identities from their own subjective viewpoints.²²

Te tuakiritanga taketake: *Indigenous Identity*

Me tahuri ināianei ki ngōku whakaaro e pā ana ki te tuakiritanga taketake. I te urunga mai o te iwi Pākehā whānui ki te ao Māori, he maha ngā āhuatanga kuapā mai ki a tātou, mai i te tāhaetanga o ngā whenua, tae atu ki te tāmitanga o te reo i roto i ngā kura, i ngā kāinga, i whea atu, i whea atu. E kore e taea e te Māori te wareware ngēnei āhuatanga, ānō nei ka noho Māori tūturu tonu. Heoi anō, kāore ngēnei āhuatanga i pā ki te Māori anahe, i pā tonu ki ngērā o ō mātou hoa māori o te ao, arā, o Ahitereiria, o Kānata, o Amerika, o Inia, tae atu hoki ki ngō mātou whanaunga o Te Moana-nui-a-Kiwa, o Hawai'i, o Tonga, o ngā Kuki Airani, o hea ake, o hea ake. Otirā, me hoki ki tāku i kī atu i te tīmatanga o tēneki wāhanga nei, arā, i te mutunga iho he kupu, he tikanga hou tēneki mea o te *indigenous*. Kāore he kupu Māori tūturu mō te tikanga nei, nō reira, e tika ana ka rerekē tō tātou mārama i tēneki kupu.

²² C. A. Houkamou. “Identity and Socio-Historical Context: Transformations and Change among Māori Women.” PhD thesis. (University of Auckland, 2006), p.97

Hei tīmatanga pea, me titiro tuatahi ki ngā tikanga e rua e hanga nei i tēneki āhuatanga, arā, te taha tuakiri (*identity*) me te taha taketake (*indigenism/indigeneity*). Anei kē, te tino pūtake o te tuakiritanga taketake, me wānanga tuatahi ngōna wāhanga e rua, Pākehā mai, Māori mai. He āhuatanga Māori tēneki, kāore rānei? Arā, te whakamārama i tētehi āhuatanga, i tētehi tikanga rānei mā te titiro ki ngōna wāhanga katoa, ki reira kitea ai tōna māramatanga. Hei tauira pea i tēneki, tirohia tāku tuhinga Tohu Paerua e pā ana ki tēneki āhuatanga o te raupatu.²³ Ko tēneki kupu o te *indigenous*, he mea hou ki te ao Māori, nō tauiwi kē tēneki kupu i hua ake i ngā tūtakitanga tuatahi i waenga i ngā Māori o te ao me te hunga tauiwi. Me kī, he tikanga tēneki hei whakarōpū i tētehi, i ngētehi rānei, momo tāngata ki raro i te whakaruruhau kotahi. Nō te taenga mai o te Pākehā ki ngā whenua Māori, kua tau tātou ki raro i tētehi whakaruruhau tangata, ki raro i tētehi momo iwi kotahi. ‘Like American Indians, Māori did not conceive of themselves as a single cultural or ethnic group until Europeans described them as such . . .’²⁴ Otirā, mai i tēneki āhuatanga ka whakarōpū katoatia ngā Māori o tēnā whenua, o tēnā whenua ki raro i te maru kotahi, arā, ko ngā tāngata, ko ngā iwi taketake tērā.

He kaupapa tino whakahirahira tēneki ki ahau, otirā, ki te Māori whānui. I raro i tēneki ka puta mai ko ngā kaupapa tuakiri, ngā kaupapa mātauranga, ngā kaupapa tōrangapū, ngā kaupapa hītori, aha atu, aha atu.

Te wetewete i te kupu: *Identity*

Kua roa rawa ināianei a Māori, otirā, ngā iwi taketake o te Ao, e wānanga ana i tēneki taha o te tangata, arā, te taha tuakiri. I roto i ngā kōrero tīmatanga o tēneki wāhanga, i kōrero ahau mō taua kupu, mō te Māori, me te mea nei, he kupu, he whakarōpūtanga tāngata i pūpū ake i te taenga mai o Tauiwi. I ngā rā o mua kāore he ingoa rōpū mō te tangata whenua o Aotearoa, i a Māori kē ō mātou ake ingoa mō te tangata, arā, ko ngā ingoa iwi, ko ngā ingoa hapū ngērā. Ki te Māori, nō Tūhoe tērā, nō Ngāti Porou tērā, nō Waikato tērā, nō whea atu, nō whea atu. Heoi anō, i te whakapuakitanga o te kupu nei, o te Māori, kua roa rawa te tangata whenua o Aotearoa e kimi nei i te pūtake o tōna tuakiritanga.

²³ Ka whakamāramatia te kupu raupatu ki ngōna wāhanga e rua, te ‘rau’ me te ‘patu.’ Tirohia tāku tuhinga Tohu Paerua. D. Mahuta. Ko tāku rau kotahi. Tohu paerua, Te Whare Wānanga o Ōtākou, 2005.

²⁴ C. Allen. *Blood Narrative: Indigenous Identity in American Indian and Māori Literary and Activist Text*. (USA: Duke University Press Durham and London, 2002), p.3

Tāpiri atu ki ngēnei kōrero, he maha ngā āhuatanga o te iwi Pākehā kua pā ki te iwi Māori, ka mutu he āhuatanga takahi, he āhuatanga whakaparahako katoa ngēnei i te nuinga o te wā. Me pēnei pea ngā kōrero, ki ngōku whakaaro, e toru ngā tikanga matua e hanga nei i te tuakiri o te tangata. Tuatahi, ko ngā tikanga tuku iho o tōna iwi, arā, ko aua tikanga, ko aua ture, ko aua āhuatanga katoa e noho ana ki te hinengaro o te tangata, e whakahaere nei i tōna ao. Hei tauira pea i ngēnei tikanga, ko te whakapapa tērā, ko te tūrangawaewae tērā. Tuarua, ko te whenua, arā, ko Papa-tū-ā-nuku, te atua e whāngai ana i te tangata. Ko te ūkaipō tēneki o te tangata, ko te hononga i waenga i te ira tangata me te ira atua. Tae atu hoki ki te tikanga whakamutunga, arā, ko te reo tēnā. Ko te reo e kawea ana i ngā whakaaro o te tangata, ko te reo e whai kiko ai ngā tikanga tuku iho, me kore te reo, kua noho kūware te iwi, kua noho ngako-kore tōna tuakiri.

Ko ngēnei āhuatanga katoa, kua takahia katoatia e te hunga Pākehā. I te tau 1907 i whakatūria e te Kāwanatanga o Aotearoa tētehi ture, e kīia nei ko te *Tohunga Suppression Act*. Ko tōna tikanga, kia kaua te iwi Māori e whai i ngā rātou tikanga karakia, tikanga hauora katoa. Otirā, i whakakorengia katoatia te whakamahinga o ngēnei tūmomo tikanga a te Māori.

Mehemea ka tahuri tātou ki te pānga o Tauīwi ki ngā whenua Māori, tē taea te kite i tētehi pānga pai. Ko te katoa o ngā hītori e pā ana ki ngā whakanekenekehanga i waenga i te Māori me te Pākehā, ā, ko te whenua te take, pupū ake ngā whakaaro pōuri, ngā whakaaro riri o te tangata. E rua ngā tino kino i pā ki ngā whenua Māori; tuatahi, ko te rerekētanga i waenga i ngā tikanga mana whenua o te ao Māori me te ao Pākehā. Anā, e mōhio ana te nuinga, ko tā te Pākehā tikanga, he taitara tō te whenua, ā, kei runga i taua whenua ko te ingoa o te tangata kotahi e mau ana i te mana whenua, kei a ia anō te mana whakahaere o te whenua, ka taea e ia te kī, me pēwhea te whakamahi. He rerekē anō te tikanga Māori, kāore he taitara ā-pepa nei tō te whenua, otirā, he mana anō tō te whenua, nā te mea ko te tinana tēnā o te atua, o Papa-tū-ā-nuku. Ko te mana tangata ka heke mai i te whakapapa o te tangata ki ngā atua, nō reira, ehara te mana whakahaere o te whenua nō te tangata kotahi, engari nō te katoa.

I waenga i ngā tau 1840 ki ngā tau 1860 nā te maha o Tauīwi e hūnuku mai ana ki Aotearoa, he hiahia hoki nō taua hunga hūnuku ki te whai whenua mō rātou, ka tīmata te Kāwanatanga o taua wā ki te hoko haere i ngā whenua Māori, ā, he toimahatanga

hoki tēneki i runga i ngā iwi katoa o Aotearoa. Nō reira, i runga i tēneki toimahatanga o te hoko whenua, ka tīmata ngētehi o ngā Māori ki te hoko whenua ki a Tauīwi mō te iti noa iho, i ngētehi wā mō te kore noa iho. Otirā, kīhai i whakaae te whānuitanga o ngā iwi, nō reira, nā te mahi kūware o te tokoiti, ka mate ko te tokomaha.

Ko te mate tuarua i kōrerohia i runga ake ko taua taniwha anō, ko te raupatu whenua. Nā te mea, i te kaha te Kāwanatanga ki te hoko whenua, kāore i roa ka tīmata te whakatū ture hei tāhae tonu i te whenua, arā, ko te ture kino rawa ko te *New Zealand Settlements Act 1863*. Ko te ture nei i whakatūria hei patu i ngā iwi Māori e takahi ana i te mana o te Karauna, otirā, i te mana o te Kāwanatanga, ā, hei utu i taua hara ka raupatu ngō rātou whenua katoa.²⁵ Ko te mate o tēneki, i te Kāwanatanga te tikanga ko wai ake kāore e ū ana ki ngā ture a te Pākehā, nō reira, ki te Kāwanatanga, ko ngā Māori katoa tēnā, ka tahi.

Ka rua, i whakaterere ake te tango whenua mō Tauīwi e hiahia ana ki te hūnuku ki Aotearoa.²⁶ Ko te raupatutanga o ngā whenua katoa o Waikato, tētehi kōrero e whakaatu ana i te ngau o te tāhae whenua, ka waiho ake ngēnei kōrero mō tētehi atu wāhanga o ngā kōrero whakapae nei. Heoi anō, ko te mea nui me maumahara i ngā wā katoa, ko te ngaronga atu o ngā whenua taketake o tētehi iwi, tētehi o ngā tino pānga ki te tuakiri o te tangata, nā te mea, kua ngaro atu te hononga o te tangata, ā-tinana, ā-wairua hoki ki tōna tūrangawaewae.

The relevance of the 160 year period up until the 1970s for understanding contemporary Māori identity cannot be over emphasised. Māori sources of identification changed remarkably as they became disconnected from their extended family networks and traditional economic practices. One could only imagine that this would have created an underlying sense of dislocation for Māori who were faced with the challenge of adjusting to a different cultural context.²⁷

Ko te tuatoru o ngā tikanga e hāngai ana ki te tuakiri o te tangata, ki a au nei, ko tētehi o ngā tikanga matua, arā, ko te reo tērā. Kotahi noa iho pea te kōrero e whakamārama ana i ngā pānga o Tauīwi ki rungai te reo; kāore he mana tō te reo Māori, ko te reo

²⁵ D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p.53

²⁶ D. Mahuta. "Ko taku rau kotahi." MA thesis. (University of Otago, 2005), p.66

²⁷ C. A. Houkamou. "Identity and Socio-Historical Context: Transformations and Change among Māori Women." PhD thesis. (University of Auckland, 2006), p.85

Pākehā kē te reo tūturu.²⁸ I ngā rā o mua, koinei te whakaaro o te iwi Pākehā mō te reo Māori, ki ngōku whakaaro kei te pērā tonu te whakaaro o ngētehi. Heoi anō, nā te kaha whawhai o ngētehi Māori kei te tere mimiti haere taua whakaaro.

I te tau 1867 i whakatūria tētehi ture, e kīia nei ko te *Native Schools Act*, ko tētehi tikanga o te ture nei, kia kaua te reo Māori e kōrerotia ki roto i ngā kura katoa, ahakoa kei roto i te karaehe, kei waho rānei.²⁹ Ko ngōku kuia o te hau kāinga ngētehi o taua reanga i tupu ake i raro i te mana o te ture nei. He maha ā rātou kōrero e pā ana ki tō rātou patunga e te kaiako, mō te kōrero Māori te take. I te mutunga ake, ko te pūtake o te ture nei kia noho ko te reo Pākehā, hei reo mātua mō Aotearoa. Ki a au nei, ko ngēnei hītori, ko ngēnei kōrero mō te ngaronga o te reo me ngā tikanga, tētehi āhuatanga e kitea whānuitia ana i ngā iwi taketake o te ao katoa.

Ko ngēnei tū momo āhuatanga katoa i pā ki te tuakiri o te tangata, koinei i rite tonu ai te kimi a te tangata i tōna tuakiritanga, otirā, i tōna taketaketanga. I te reo Pākehā ko tētehi o ngā whakamārama mō te kupu 'tuakiri', arā, *identity*, ko tēneki;

'1. the state of being a specified person or thing . . . 2. the individual characteristics by which a person or thing is recognized.'³⁰

Ki ngōku whakaaro, he āhua koretake te whakamāramatanga nei, engari mehemea ka āta wānangahia i tāna kōrero, kei te tika tonu. Ko te tuarua o ngā kōrero mō te tuakiri e kīia ana, 'ko ngā āhuatanga motuhake e tohu ana ko wai te tangata, te huinga tangata rānei.'³¹ Koinei te ātaahua o te tuakiritanga taketake, kei tēnā iwi tōna āo, kei tēnā iwi tōna ao, arā, ko ngā āhuatanga ngēnei e noho motuhake ai ngā iwi taketake o te ao. Otirā, i runga i tēneki whakaaro ka puta ko te pūtake whānui o tēneki tuhinga whakapae nei, kāore e taea e tētehi atu iwi te 'kōhuru' i te tuakiri o tētehi atu, ahakoa ko wai. He mana tō tēnā iwi, tō tēnā iwi o te ao hurihuri, nā ko te hiahia i tēneki tuhinga nei kia whakaaturia te mana tuakiri o Waikato me tōna ao, me ngā āhuatanga e motuhake ai te tuakiri o tēneki iwi nei.

²⁸ E pēnei ana te kōrero kia whakaatu i te nanakia o te whakaaro Pākehā ki te reo o tētehi iwi, e ai ki a rātou, tētehi iwi kore whai mana.

²⁹ http://www.tetaurawhiri.govt.nz/english/issues_e/hist/index.shtml (14/03/09)

³⁰ H. W. Fowler & G. F. Fowler. ed. *The Concise Oxford Dictionary of current English*. 5th Edition. Great Britain: Oxford University Press, 1964), p.396

³¹ He mea tango mai tēneki whakamāoritanga i te ī-papakupu o Te Taura Whiri i te Reo Māori.

Ko tētehi atu kupu Pākehā i ara ake i roto i ngā kōrero wānanga o tēneki āhuatanga o te tuakiri, ana, ko te *tribalism* tērā. He kupu i ara mai i a au e rangahau ana i ngā kōrero mō te iwi o Waikato, anei tōna whakamahinga e ai ki ngā hītori o te Māori, otirā, o Waikato hoki. Ka pupū ake ngā taupatupatu o te Pakanga Tuatahi o te Ao, ā, i tērā wā kāore tonu te Karauna i tino hiahia kia uru atu ngā Māori hei hōia mō rātou.³² Heoi he hiahia nō Māui Pōmare me ngētehi atu kia whakaaetia a Māori whānui kia haere ngētehi o rātou hei hōia. Ko tō Pōmare hiahia, ko te whakakotahi o ngā iwi Māori whānui i raro i te maru o te Kāwanatanga, o te Karauna, ka mutu kia tū ai hei iwi kotahi, hei tangata kotahi a Māori me Pākehā. Kia ara mai a Māori i ngōna nohoanga ā-hapū, ā-iwi motuhake nei, ā, kia noho kotahi i te taha o te iwi Pākehā. Ki tāku tirohanga, kāore a Pōmare i paku whakaaro he mana tō ngā tikanga Māori, tō te ao Māori, kāore e kore, ka noho ko te iwi Pākehā, te iwi matua i roto o Aotearoa, nō reira, me mutu te tukituki a te Māori, me noho kotahi i te taha o te Pākehā.³³

Otirā, kāore anō kia tino roa te wā nō te raupatutanga o ngā whenua, nō reira, kei te kaha tonu te ngau o taua pōuri ki ngā whatumanawa o te iwi o Waikato, hei tuatahi tērā. Tuarua, kotahi tonu te kaupapa e manako pū ana a Waikato i tērā wā, arā, kia mārō tonu, kia kaha tonu, ki tōtara tonu te tū ā-iwi, ā-tikanga, ā-reo, ahakoa te toimahatanga i ū tonu ki runga i a rātou. ‘For groups, like Waikato, the sense of tribe was the strongest source of identity and inspiration; in Pomare’s eyes it was a debilitating handicap.’³⁴

Tūrangawaewae

Ko tētehi tikanga e tino mau pūmau ana i roto i te ao Māori, ā, e hāngai tonu ana ki te whenua, ka taea te kite i roto i te taitara mō tēneki wāhanga, arā, ko te ‘tūrangawaewae.’ Ka taea tēneki kupu te wetewete kia rua ngā kupu, arā, ko te ‘tūranga’, me te ‘waewae’. Ko te tūranga tētehi wāhi e tū ana te tangata, ko te waewae tērā wāhanga o te tinana o te tangata. Ko te whakamārama o te kupu kotahi, o te tūrangawaewae, he wāhi hei tūnga mō ngā waewae o te tangata.

It is a place where one belongs by right of birth. Tūrangawaewae represents one spot, one locality on planet earth where an individual can say, ‘I belong here. I can stand here without challenge. My ancestors stood here before

³² M. King. *Te Puea. A Biography*. (Auckland: Reed Books, 2005), p.79

³³ Ibid.p.79

³⁴ Ibid.p.80

me. My children will stand tall here.’ . . . It is a place associated with the ancestors and is full of history.³⁵

Ko tēneki āhuatanga o te ‘tūrangawaewae’ e tino kīia ana ko tētehi wāhi hei tūnga māu, ko taua wāhi anō e mau tū tonu ō waewae, e kore e neke. Ki ngētehi tāngata he momo tumu te tūrangawaewae, ko tērā wāhi ngōu e herea ai tō āhua, tō tangata ahakoa kei whea koe, ka taea tō waka te here ki reira. Ko te tino hononga ngōna ki taua āhuatanga o te tangata whenua, me kī, ko te tūrangawaewae te tumu e herea tō āhua tangata whenua, ana, koirā i tangata whenua ai koe. Kia tangata whenua koe, tuatahi, me kimi wāhi mō ngō waewae, ana ko te tūranga tērā mō tō wairua, mō tō tinana.³⁶ He tino whakaaro tēneki ki a au nei, i te mutunga ake, he uaua mōu mehemea kāore he tūranga mō ngō waewae, ka mutu, kua tangata whenua tonu koe? Kāore au e tino mōhio he pēwhea mō te iwi Pākehā, nā te mea, e mōhio ana tātou he iwi neke, te iwi Pākehā, he iwi hāereere haere mai rā anō. Tērā pea mō te Pākehā ka ara ake tō rātou tūrangawaewae i te wā kua kimi rātou i te whenua e hiahiatia ana.

Ki a au nei, ko ngā kōrero e pā ana ki te whakatūnga o Tūrangawaewae marae, ka tino whakamārama pai i te tikanga e kīia nei ko te ‘tūrangawaewae’, nā te mea, koia hoki tērā ko te tino pūtake o te marae nei, hei tūrangawaewae mō Waikato, hei tūrangawaewae mō te Kīngitanga, hei tūrangawaewae mō te ao katoa.

The expression ‘tūrangawaewae’ provides the key to understanding Te Puea’s behaviour and her obsession for reciting Tawhiao’s sayings. It has rarely been fully explained to non-Māori; it is perhaps difficult to explain. The concept has no precise equivalent in English. It is conventionally translated by the archaic biblical term ‘footstool’. More recently it has been conveyed as ‘a place to stand’. Literally it means ‘a place where one puts ones feet’. But it has connotations of birthright, of ancestral continuity, of a place to which a person really belongs, of roots that are the source of identity and consequently the origin of the right to speak and behave as a Māori. For most older Maori, their tūrangawaewae is the place where they were born if that place has long-standing Māori significance; or it is the marae with which their family (traced through either parent) has been longest associated. Not having a tūrangawaewae is, in terms of recent tradition, tantamount to not having Māori credentials, not having the right to speak on the marae.³⁷

³⁵ H. M. Mead. *Tikanga. Living by Māori values*. (Wellington: Huia Publishers, 2003), p.43

³⁶ J. Metge. *The Maoris of New Zealand*. (London: Rutledge and Kegan Paul, 1968), p.88

³⁷ M. King. *Te Puea. A Biography*. (Auckland: Reed Books, 2005), pp.104-105

I runga anō i ngēnei kōrero ka puāwai ngā whakaaro i roto i taua kōrero a Kīngi Tāwhiao, arā, ‘ko Ngāruawāhia tōku tūrangawaewae.’ Ko ngā tikanga e hāngai ana ki taua kupu, otirā, ki taua kōrero e tino ū nei ki te tuakiri o te tangata. I te taha ki a Waikato, ka noho a Ngāruawāhia hei tūrangawaewae mō rātou. Kei reira ngā tūpāpaku, kei reira ngā whānau, ngā hapū, ngā tapuwae o ngērā whakatupuranga o nehe rā.³⁸ Mō tō tātou Kīngi, mō Tāwhiao, ko te wāhi tapu o tōna pāpā, o Te Wherowhero, i te matenga o Kīngi Pōtatau ka waiho atu tōna kāwhena ki reira, i muri o te haringa ake o ngōna kōiwi ki Wharepuhunga.³⁹

Mō te kaituhi nei, kāore he whakamārama i tua atu o te marae, o te kāinga nei mō tēnei tikanga o te tūrangawaewae. I tupu ake ahau i raro i ngā kōrero mō ngā Kīngi, mō Te Puea, mō wai ake, mō wai ake. Mai i tōku taitamarikitanga i mōhio ahau ki te tino ngako o taua kupu, o te tūrangawaewae, ana, ka tika au ka hoki ki te waiata mō te awa o Waikato, taua rārangi e pā ana ki te marae.

E hoe tō waka ki Ngāruawāhia,
Tūrangawaewae mō te Ao katoa,
Te tongi whakamutunga a Matutaera
Auē hoki auē!

Hei tauira anō, māku e whakapuaki ngā kōrero mō tōku tūrangawaewae. ‘Ko Taupiri te maunga, ko Waikato te awa, ko Pōtatau Te Wherowhero te tangata, ko Ngāruawāhia tōku tūrangawaewae.’ I roto i tēnei kōrero ka puta mai ko te tikanga i muri i te whakatūanga o Tūrangawaewae marae. Ā, ka kōrero a Mamae Tākerei mō te whakatūnga o Tūrangawaewae:

When we look at the history, look at the history of how migration from Te Pūaha to Ngāruawāhia, it's quite a sad one. In the very early 1920s, Te Puea had a vision to realise the proverbial saying of the grandfather Tāwhiao, that saying it's quite easy, but is commonly known, in short terms, "Ko Ngāruawāhia tōku Tūrangawaewae."

However, in the first wave, when Te Puea decided to come back and establish a marae here on Tūrangawaewae, as the story goes, on hearing that the land was vacant, this particular land that's known as Tūrangawaewae now . . . she opted to find money to buy this land. And

³⁸ Ibid.p.105

³⁹ *Te Kotahi Rau e Rima Tekau Tau o Te Kiingitanga. The Sesquicentennial of the Kiingitanga.* (Hopuhopu: Waikato Raupatu Lands Trust, 2008), p.20

around March they say, and it's a very prominent time for us here in Waikato especially within the Waikato tribes, March is a month that we celebrate every year, it commemorates and allows us to celebrate many reasons of why the month of March is so important to us. Anyway, Te Puea came with the intentions to buy the land and of course we all know the story about the boot maker who bought the land prior to Te Puea who upped the cost of the land to £1200 instead of £200 and no doubt you know the story about Tama Reweti who was the chairman of the rūnanga o te Kīngi, being Kīngi Tāwhiao, and the Maniapoto faction that fundraised to build the whare rūnanga across the way there, the Kauhanganui, at Ngāruawāhia township. Tame Reweti offered her the £1000 which enabled Te Puea to buy the land. This land we talk about is my birthright, my home, and that my family the Matatahi, and like your's, Dean, you and I are the original uri of this marae, Pātoromiu, Matatahi and Meretekirihi were the first inhabitants of this marae. They were the very first to set foot and to live here on this marae. Te Puea put them as the caretakers, kaitiaki of the land while she was making preparations for the second wave, to be transported by barge from Mercer to here. So we will always claim that right, from our Matatahi side our families were the very very first inhabitants on Tūrangawaewae. With the second wave, and I call it the second wave, 14 of those 16 families are direct families . . . the history of Tūrangawaewae, our families from Ngāti Tamaoho were responsible for establishing this marae . . .

As I was saying with regards to capturing the ethos of those people that established this marae, our particular family in this case, 14 of those families, it appears to be that there were discrepancies about 16 and 21 families. Now the 21 families come from Nanny Tini Kaikurī Matthews, and if there was anyone to believe I would believe that there were a total of 21 families that came through the second and third wave. Some people would call that wave the first and second, but I see it after Pātoromiu and Meretekirihi as the second and third wave. So we relate directly to the 14 of those families or the bulk of those families that came here and it was through the Ngāti Tamaoho contingent that Te Puea's backbone became the backbone that enabled the establishment of Tūrangawaewae and the materialisation of that proverbial saying by Tāwhiao.⁴⁰

Ko tāna e kōrerotia nei, ko te hūnukutanga o ngā whānau o Ngāti Tamaoho ki Ngāruawāhia i te 11 o Poutū-te-rangi, i te tau 1921. Koinei ngā whānau i haere mai i te taha o Te Puea ki te whakatū i te marae o Tūrangawaewae, koinei ngā whānau i haere ki te tango i ngā parikipere, i ngā gorse i te whenua e nohoia nei te marae i tēneki rā. Ko te puāwaitanga o te kōrero a Tāwhiao e Te Puea me te whānau i wehe mai i Te Paina tētehi o ngā tino whakaaturanga o te mana e mau ana te tikanga rā o te tūrangawaewae. Ko te hiahia kia whai tūrangawaewae ai a Waikato, kia whai tūrangawaewae ai te Kīngitanga, i muri i te pēhitanga e te Pākehā, kia tū māro anō te iwi ahakoa ngā toimahatanga.

⁴⁰ M. Tākerei. Kōrero ā-waha, 2004.

Nā, koinei te mana o te tūrangawaewae ki te Māori, koinei te Māori i whai mana ai i roto i a rātou anō. Mō Waikato, i muri i ngā mahi raupatu i noho wehewehe ngā whānau, i noho whenua-kore, i noho wairua-kore, ka mutu, mā tō tūrangawaewae tēneki noho 'rawakore' e whakaea. Otirā, koinei te pūtake o ngā mahi a Te Puea mā ki te whai tūrangawaewae mō te iwi, hei whakakaha anō i tō rātou mana tangata whenua.

Whakapapa

Heoi anō rā, i tēneki wā e tika ana kia whārikihia ngētehi kōrero e pā ana ki te whakapapa, nā te mea, ko tōku mōhiotanga mō te whakapapa, ko te tikanga tēneki e hono ai te tangata ki tōna tūrangawaewae. Mehemea ko te tūrangawaewae tērā wāhi e whai tūnga ai te tangata, ko te whakapapa tērā mea e whakaatu ana ko wai atu i roto i tō whānau i tū ai ki tērā tūrangawaewae, ko wai atu i takahia te whenua i mua i a koe.

Hei *He Pātaka Kupu*, e pēnei ana te whakamāramatanga mō te whakapapa.

‘2. Ka tātai haere i tētahi rārangi ingoa me te heke iho i tētahi tupuna, ka tātai haere rānei i ētahi kōrero me te heke iho i roto i ngā tau. 3. Ngā kawai o te tangata, o te whānau, o te hapū, o te iwi, ka tīmata ake i tētahi atua, i tētahi tupuna rānei, ka heke iho. 4. Te kunenga mai o te tangata, o ngā kararehe, me ngā tipu mai i ō rātou tūpuna me ō rātou āhua o mua.’⁴¹

Mehemea ka hāngai tēneki kōrero ki runga ki te tangata ko te hononga i waenga i tēnā whakatupuranga, i tēnā whakatupuranga e kōrerotia nei. Mō te Māori, arā noa atu ngā tikanga e hāngai ana ki a ia, ana ko te mana tērā, ko te tapu tērā, tae atu hoki ki te whenua. Ehake i te mea ko te whakapapa e hono ana i te tangata ki a ia anō, engari mehemea tātou ka noho tātou ki roto i te kaupapa o tēneki tuhinga whakapae nei, arā, mō te awa o Waikato, ko te whakapapa he tikanga e hono ana i te tangata ki tōna taiao hoki.

Heoi anō rā, ko te whakapapa o te Māori tētehi o ngā tino tikanga e herea ai te tangata ki tōna ao, e whai mana ai hoki te tangata i tōna ao:

Probably no people have been prouder of their lineages than the mariners of the Pacific. In Polynesian mythology, the god Tane moulded the first woman out of earth, brought her to life by magic power, and made her the

⁴¹ Te Taura Whiri i te Reo Māori. *He Pātaka Kupu – te kai a te rangatira*. (Auckland: Raupō, 2008), p.1115

mother of the first human being. The descendants of this first union thus partook of divine attributes by direct physiological inheritance. This may appear irrational to scientists who claim descent from anthropoid apes, but it gave great confidence to chiefly leaders, who in moments of stress could call upon their divine ancestors for assistance whereas western man may expect little help from his remote arboreal progenitors. Faith in the divine breeds confidence and dissipates fear, which after all is what man needs when facing the unknown. The European applied his faith to guiding him into a safe haven in the journey after death, but the Polynesian applied his faith to inspire confidence in this life to voyage into unknown seas.⁴²

I roto i ngā wāhanga e whai ake nei ka kitea ngā kōrero e hua nei e Tā Te Rangi Hīroa nei mō te mana i ūwhia ki runga i te Māori nā tōna whakapapa. Ka tirohia ngā kōrero mō Tāne Mahuta rāua ko Hine-ahu-one, te putanga mai o te ira tangata, otirā, koirā tētehi o ngā kaupapa matua o tēneki tuhinga whakapae nei. Ki te whakaatu i te hononga whakapapa o te iwi o Waikato ki tōna taiao, ana, ka tīmata taua whakapapa ki ngā kōrero mō ngā atua, ka heke anō i ngā tātai whakapapa ki te tangata, ki Hawaiki rā anō, ki te hekenga o te waka o *Tainui*, ki ngā tūpuna i tae tuatahi mai ki Aotearoa.

Whai muri mai ko te hūnukutanga o ngērā tūpuna ki tuawhenua, ki te taunahatanga o ngā whenua e kīia ana i ngēnei rā ko te riu o Waikato, mā te whakapapa e whakamana i te hononga i waenga i te iwi o Waikato ki tōna taiao, ki tōna tupuna, ki te awa o Waikato.

Ko tētehi o ngā āhuatanga matua hoki tērā e hāngai ana ki te mana tangata, te mana whenua, tae atu hoki ki tērā e hāngai pū ana ki te awa o Waikato, ko te mana kai. Ko tētehi whakamāramatanga pai i tāku e kī nei, ko tērā nā te pāpā, nā Maharaia Winiata, e kī nei, me tōna wānanga i te mana o te Kīngitanga.

Three qualifications were basic for the holding of the kingship. The first was superior kinship, ascertained through genealogical connection with the leading men of the ancestral canoes, traceable through the senior male line. This was the *mana tangata* – the prestige on the human side. The second was the *mana whenua*, the fame attached to significant landscapes within the tribal territories of the chiefs. The third was the *mana kai* generally attached to the *mana whenua* – the control of land and waters which could produce high quality food in sufficient quantities.⁴³

⁴² P. Buck. *Vikings of the Sunrise*. (Christchurch: Whitcombe and Tombs Ltd, 1958), p.22

⁴³ M. Winiata. *The Changing Role of the Leader in Maori Society*. (ed. M. Fraenkel) (Auckland: Blackwood and Janet Paul Ltd, 1967), p.63

Tēnā ko ngā kōrero mō te mana ka haere tonu i ngā wāhanga e heke mai nei, heoi anō, ko tāku noa iho kia whārikihia ngētehi tīmatanga kōrero mō te tikanga nei o te whakapapa me tōna pānga ki te kaupapa o te tuhinga whakapae nei, arā, ko te hononga o te iwi o Waikato ki tōna awa hei tauira i te mana o te taiao o te tangata ki tōna āhua, ki tōna tuakiri.

Te wetewete i te kupu: *Indigeneity*

He kupu hou tēneki i ara ake i te wā i puta ai te Ao whānui, me te wānanga i ngā momo takahitanga o Tauīwi ki runga ki ngā Māori, ki ngā tāngata whenua, ki te hunga taketake o tēnā motu, o tēnā motu, o tēnā whenua, o tēnā whenua. Kāore he kupu pēnei i ora ai i roto i ngā reo puta noa i te ao. Nō reira, hei whai māramatanga, hei whai whakamārama, hei whai tikanga mō te kupu nei, e tika ana kia hoki ki ngōu ake whakaaro, ki ngōu ake whakaakoranga, ki ngōu ake mōhiotanga, kia taea ai e koe te wānanga tika te kupu. Hei tētehi kairangahau Pākehā;

There are two possible ways of defining "indigeneity": (a) indigenous peoples are the descendants of the first human inhabitants of a land; and (b) indigenous peoples are the descendants of those who inhabited the land at the time of European colonization.⁴⁴

Ko tāna e kī nei, e hāngai ana ki tōna whakamārama i roto i te ao tōrangapū, me tōna aranga ake, ānō nei, nō neherā tōna whakamahinga tuatahi. Ka haere tonu ngāna kōrero, nā te mea, ko tāna e pātai nei, he aha te take he āhuatanga nui, he āhuatanga matua tēneki mea te taketaketanga, *indigeneity*? Otirā, mehemea, te ao, ka whakamahia tēneki whakamārama, ka pēwhea tātou mehemea ka taea e tētehi te whakahē i te whakamārama nei? Ka pēwhea te hunga taketake i a rātou e kimi utu ana mō ngā hara i tau atu ai ki runga i a rātou, ana, kei reira hoki ko ngā Māori o Aotearoa whānui e noho ana i raro i tēneki kōrero.⁴⁵ Kei te āhua rata atu ahau ki ngētehi o ngāna kōrero, nā te mea, he uaua mehemea ka raua atu ngā momo tāngata katoa i raro i te whakamāramatanga kotahi, koinei te mate o te ao tōrangapū. Ka mutu, he kupu hou tēneki i te ao, kāore ngā whakamārama e whakamahia ana i ngēnei rā e tino mau i te

⁴⁴ J. Waldron. "Why is Indigeneity important?" He pepa i kauwhautia ki te *annual meeting of the American Political Science Association, Marriot Wardman, Omni Shoreham*. (Washington: Washington Hilton, 2005), p.1

⁴⁵ Ibid.p.10

whānuitanga o ngā kōrero e hāngai ana ki ngā iwi, ki te tangata taketake, arā, ko ngā pānga hītori tēnā e kōrerotia nei e au.

Ki tōku whakaaro, kua kite i te rerekētanga i roto i te reo Māori me te reo Pākehā, ki tāku titiro, i te nuinga o te wā kotahi noa iho te whakamāramatanga o te kupu Pākehā. He rerekē anō mō te reo Māori, mō ngā kupu Māori, kua tāpiri atu ko ngā hītori tika e hāngai ana ki a ia, ko te kupu, ko te reo kua ara mai i ngā kōrero atua, i ngā kōrero tipua me aua tū kōrero katoa. Kua kitea kētia e tātou ngētehi whakamārama mō te kupu *indigineity*, heoi anō, ki te huri ake tātou ki te reo Māori, he aha pea ngā kupu tika, ngā kupu pai hei whakamārama i tērā āhuatanga o te Māori e hono ana ki tōna whenua, otirā, ki reira tōna mana motuhake e noho ana? Ko te tūrangawaewae pea? Ko te iwi pea? Ko te tuakiri pea? Māku tētehi kupu e whāriki kia wānangatia tēneki āhuatanga o te ‘tangata whenua’?

I ngā tīmatanga kōrero o tēneki wāhanga i paku kōrero ahau mō te āhuatanga nei o te ‘tangata whenua’, ana, ka tirohia hoki tōna hononga ki te tikanga o te ‘tūrangawaewae’. Ko te whakamāramatanga e mōhiotia whānuitia ana, ko te hononga o te tangata ki te whenua e noho nei ia, otirā, ka whakamahia ngā kupu nei i te wā e kōrero ana mō ngā tāngata, mō ngā whānau, mō ngā hapū e noho ana i te whenua nō rātou te mana whenua. Ana, i te nuinga o te wā ka rangona tēneki i te wā ka tae atu koe ki tētehi marae, mehemea ehake te marae rā i tō kāinga, tēnā ka noho manuwhiri koe, ā, ka tapaina ko ngā whānau o te hau kāinga ko te ‘tangata whenua’. Kaua e wareware, ehake i te mea ka whakamahia aua kupu ki runga i te marae anahe, kāo, engari ka whakamahia hoki mō ngā tāngata nā rātou anō te mana whenua, nā rātou hoki te ahikā, koirā ko te hunga e kīia nei ko te ‘tangata whenua’. He pērā hoki mō ngā tāngata katoa, ka taea te whakamahi ngēnei kupu mō rātou e noho tūturu ana ki te ūkaipō.

Kia whānui ake te titiro, mō te tauiwi, tērā pea ka kite ia i te whakamārama whānui mō te ‘tangata whenua’, ka whakaaro, ‘ka taea hoki ahau te tapa i ahau anō ki tēneki kupu i ahau e manaaki manuwhiri ana i taku kāinga’, ko tāku ki a ia, āe, ka taea e koe tērā kupu te whakamahi, engari he taha anō tō te tikanga nei o te ‘tangata whenua’ e kore e taea e koe te whakamahi. Āe, ka taea e ia te whakaaro pērā, heoi anō, ki tōku whakaaro, ka noho āhua kupu whakarite noa iho tāna whakamahi i te kupu ‘tangata whenua’.

Ana, i tērā atu taha, kua kīia kāo, nā te mea, arā atu anō ngā kōrero e hāngai ana ki te whakamahinga i taua kupu, kei tōna pūtake ka hoki ngā whakamāramatanga ki ngā wā o ngā atua me te puāotanga o te ao mārama. Ehake i te mea nō taua wāhi noa iho te tangata, arā, i tupu ake te tangata i runga i te whenua, kei reira tōna whare e tū ana, kāo, me hōhonu ake tōna hononga ki te whenua e takahia ana e ia. Mō te Māori, ka taea e ia te whakapapa ki aua whenua, ā-tinana, ā-wairua hoki, koinei i kīia ai he tangata nō te whenua. Ka taea e te tangata te whakapapa ki te whenua mai i ngā atua heke iho ki te hunga tangata, ko te whenua he whāea, he tūpuna ki te Māori, ana, ka kitea tēneki āhuatanga i ngā iwi taketake katoa o te ao, he hononga whakapapa tōna ki whenua, kei reira te tino ngako, te tino pūtake o te tikanga e kīia nei ko te ‘tangata whenua’.

I roto i tētehi pukapuka, nā Metge ngētehi kōrero mō tēneki āhuatanga o te ‘tangata whenua’.

Like their forefathers, modern Maoris feel strongly about the land (*whenua*). What they value is not, however, land in the abstract, but the land they have inherited from their forebears; and they value it mainly for its sentimental and social significance. It is the ‘land of our ancestors’, a legacy bequeathed by a long line of forebears who loved and fought and died for it, and a tangible link with the heroes and happenings of a storied past. Often, it is associated with their own early life, kinsfolk and friends. Even more important, inherited rights in Maori land are bound up with rights of precedence in Maori community life and on the *marae*.⁴⁶

Ko tāku e tango mai ana, e wānanga mai ana i ngēnei kōrero, ka mutu te hononga o te tangata ki tōna whenua i ngōna tūpuna tangata, ā, me tōna whakamahinga i te whenua, tae atu hoki ki ngā mana whenua e heke nei ki a ia mai i ngōna tūpuna. Ko te wairua e puta ana i ngā kōrero nei, ā, e rongorongo ana ahau, ko te whenua ki te Māori he mea noa iho ka whakawhiwhia e koe mai i ngō tūpuna, kei reira te pūtake o tō mana whenua, nā te mea i mau tō tupunai te whenua e tika ana kia heke taua mana whenua ki a koe. Āe, kua kōrerotia e te kairangahau nei he mana kua takea mai i ngā whakatupuranga tūpuna nō mua rā anō, ki tōku whakaaro, kei te kōrero te tangata nei mō te ahikā, heoi anō, kei reira pea te hōhonutanga o tōna mōhiotanga, kāore ia e tino mau ana i te pūtake o taua hononga i waenga i te tangata me te whenua.

⁴⁶ J. Metge. *The Maoris of New Zealand*. (London: Rutledge & Kegan Paul, 1968), p.85

I te wāhanga e whai ake nei ka whārikihia e au ngā kōrero e pā ana ki te puāotanga o te ao mārama, arā, ngā kōrero mō ngā atua, mō Rangi rāua ko Papa, mō ā rāua tamariki, tae noa ki te hononga whakapapa i waenga i ngā atua me te Māori. Ko ngēnei kōrero nei e whakaatu ana i te tino take kua kīia ngā tāngata he tangata whenua, arā, ko ngā tāngata i ara mai i te whenua, nō reira, kotahi tonu te tangata me te whenua.

Otirā, kia hoki ki taua kupu o te *indigeneity*, mō te ao Māori, ki tōku whakaaro, ka noho te *indigeneity* o ngā tāngata Māori i roto i tō rātou mana tangata whenua, e pai ana te whakamārama kua whārikihia e te taha Pākehā, heoi anō, te ririki hoki o taua whakamārama, mehemea ka whakamahia e mātou te āhuatanga o te ‘tangata whenua’ ki konā kitea ai te tino matū i roto i te kupu *indigeneity*. Ki a au nei hoki, ka pai ake te tutuki i te hiahia o te hunga tōrangapū ki te whakamārama tika i ngā iwi taketake, arā, te whakaruruhau, te rōpū ka nohoia e ngā iwi taketake i taua ao tōrangapū. Heoi anō, atu i ngā hiahia o te ao tōrangapū, ki tōku nei whakaaro, he pai ake ngā whakamāramatanga o te ‘tangata whenua’ i te kupu kua whakaritea e te Pākehā. Ka mutu, mā te toenga o te tuhinga whakapae nei e tautoko anō i ngēnei whakaaro ngōku.

He Kōrero Māori: Oral Tradition, Oral History

Koinei te tuarua o ngā kaupapa matua e wānangatia nei e au, he tikanga tēneki e kitea ana i ngā iwi, i ngā hapū, i ngā hāpori o tēnā whenua, o tēnā whenua o te Ao. I runga i te maha o ngēnei momo wāhi katoa ko te kupu ka whakamahia mō te nuinga o ngēnei kōrero ko te ‘iwi.’ Ki a au nei, inā rangahau hītori koe, he āhuatanga tino nui ngā tikanga e rua nei, ahakoa i te kitenga tuatahi, he ōrite ngā tikanga e rua nei, kāo, he whakamāramatanga motuhake tō ia tikanga. I runga i tēneki, ahakoa he kupu Pākehā, ahakoa he tikanga Pākehā, he pānga tōna ki te Māori.

Tuatahi, ka tirohia tēneki tikanga o te *oral tradition*, he tikanga e tino ū ki te Māori. Ko te whakamāramatanga o te tikanga nei ko te momo heke o ngā kōrero, o ngā hītori o tētehi iwi ki ngā whakatupuranga hou mā te waha o te tangata, ā, mahue ake te whakatupuranga i pupū ake ai te kōrero.⁴⁷ Pai ake pea te kōrero a tētehi kairangahau hītori e pā ana ki te *oral tradition*, arā; ‘. . . stories that societies have passed along in

⁴⁷ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985),p.13

spoken form from generation to generation . . .’⁴⁸ Pērā anō hoki a Vansina; ‘. . . verbal messages which are reported statements from the past beyond the present generation . . . the message must be oral statements spoken, sung, or called out on musical instruments only.’⁴⁹ Heoi anō, mō tēneki wā ka waiho ngā kōrero ki reira.

Ka huri ake ināiane ki tērā atu taha o te kōrero, arā, ki te *oral history*. Koinei ngā hītori katoa i kohikohia mā te kōrero tahi me te tangata, hei kapo i ngō rātou maharatanga, i ngō rātou mōhiotanga o tētehi kaupapa, arā: ‘Memory is the core of Oral history, from which meaning can be extracted and preserved. Simply put, oral history collects memories and personal commentaries of historical significance through recorded interviews.’⁵⁰ Kua kīia hoki mō te *oral history*, ehake i te mahi kohikohi anahe a te tangata, te whakamāramatanga mō tēneki tikanga:

The term *oral history* is used in two ways. It can refer to the method by which oral information about the past is collected and recorded, and it can also mean a body of knowledge that exists only in people’s memories and will be lost at their deaths. We prefer to think of oral history, therefore, not only as a method of acquiring information but as a body of knowledge about the past that is uniquely different from information contained in written records.⁵¹

Ahakoia ko te whakamau atu i ngā kōrero o tētehi tangata te tino ia o te rangahau o ngā āhuatanga *oral history*, i te pūtake o tēneki mahi ko te hui ngātahi o te kairangahau me te tangata nāna ngā kōrero rangahau. ‘Oral history does not include random taping . . . nor does it refer to recording speeches, wiretapping, personal diaries on tape, or other sound recordings that lack dialogue between interviewer and interviewee.’⁵² Ko ngā kōrero e pā ana ki ngēnei āhuatanga e rua kua wānangatia mai i ngētehi pukapuka e hāngai pū ana ki te *oral tradition* me te *oral history*, ka whakaraupapatia ngērā i roto i te roanga o tēneki wāhanga. Me mōhio hoki ko ngā kōrero e whai ake nei i kapo mai i ngā tikanga a Tauīwi, arā, nō Tauīwi kē te kairangahau, te kaitito, ko tāku noa iho he wānanga i ā rātou e kitea nei e pā ana ki ngēnei āhuatanga o te *oral tradition* me te *oral*

⁴⁸ D. A. Ritchie. *Doing Oral History. A Practical Guide*. 2nd Edition. (New York: Oxford University Press, 2003), p.19

⁴⁹ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985), p.28

⁵⁰ D. A. Ritchie. *Doing Oral History. A Practical Guide*. 2nd Edition. (New York: Oxford University Press, 2003), p.19

⁵¹ B. Allen & W. L. Montell. *From Memory to History: Using Oral Sources in Local Historical Research*. (Tennessee: The American Association for State and Local History, 1981), p.23

⁵² D. A. Ritchie. *Doing Oral History. A Practical Guide*. 2nd Edition. (New York: Oxford University Press, 2003), p.19

history, ā, whakaraua atu i aua kōrero ki roto i te ao Māori kia kite mehemea he mana tō ngā tikanga Māori i roto i ngā tirohanga a Tauwi nei.

Ngā wāhanga o te oral tradition.

Hei tā Vansina, ka whakaritea te *oral tradition* ki roto i ngā wāhanga e rima, tuatahi, ko te *memorized speech*, me kī, ko ngā hītori e kitea ana ki roto i ngā karakia, i ngā waiata: ‘... a composition to be memorized is supposed to remain unchanged from recitation to recitation, although, in fact its actual wording will vary over time.’⁵³ He tika tēneki kōrero, inā whakaaro koe mō te hanga o te waiata, ā, tika tonu mō ngā mōteatea, mō ngā waiata koroua.

Ka taea hoki pea te whakauru atu ki tēneki wāhanga ko ngā tauparapara, ngā kīwaha, ngā whakataukī, ngā whakatauākī. Heoi anō, mō te tūturutanga o ngā kōrero me ngā hītori e rangahaua ana, ka tirohia te rongonui o te waiata, arā, ka tirohia ngā rerekētanga me ngā ōritenga rānei o ngā kupu, o ngā kaupapa hoki o te waiata.⁵⁴ E mōhio ana i roto i te ao Māori, kei tēnā iwi, kei tēnā iwi ngāna ake waiata, engari i te roanga o te wā kua ahu mai ngērā waiata e mōhiohia whānuitia ana i roto i te ao Māori, ahakoa nā wai. Otirā, kua huri kē ngētehi o ngā kupu kia hāngai ki te iwi e waiata nei i te waiata, engari ko te kaupapa me te ia o te waiata e kore e ngaro atu.

Mō te Māori, kāore e tino tika te whakamahinga o te kupu ‘waiata’ hei whakaahua i ngā kōrero a Vansina, nā te mea, kāore ia i te kōrero mō te reo waiata, engari mō ngā waiata ā-rotarota nei: ‘Songs are not a special category of tradition. Most songs, however, fall in this category insofar as they are poems or set speech, that is, they are in everyday language but memorized.’⁵⁵ I runga pea i tēneki whakaaro, ehake i te waiata, engari ko tāku i runga mō ngā tauparapara, ngā kīwaha, ngā kīrehu, ngā whakataukī, ngā whakatauākī kē ngā momo reo o te hinengaro e kōrerotia nei e Vansina, nā te mea he kōrero ngēnei e mōhiohia whānuitia, engari kei tēnā iwi, kei tēnā iwi ngōna ake whakatakotoranga, he tino tika tēneki mō ngā tauparapara me ngā whakataukī.

⁵³ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985), p.14

⁵⁴ Ibid.p.16

⁵⁵ Ibid.p.16

Heoi anō, ka uru tonu mai ngētehi momo waiata, ki a au nei ko tētehi tauira mō tēneki e kitea ana i te ao Māori ko te mōteatea ‘Waikato te Awa.’ He mōteatea rongonui tēneki nō roto o Waikato, kei tēnā hapū, kei tēnā hapū ngā rātou ake rangi o te waiata. Ko te mea nui o te waiata nei, i te tīmatanga i titoa hei rotarota, kaua hei mōteatea, nō muri kē i waiata ai a ‘Waikato te Awa.’ Ko ngā kōrero i roto e whakaahua ana i te rere o te awa o Waikato mai i Te Pūaha, ā, rere whakarunga ki tōna tīmatanga ki roto o te rohe o Taupō. I tōna haerenga ka whakahuatia ngā rohe o tēnā hapū, o tēnā hapū e noho ana i ngā tahataha o te awa, kei tētehi atu wāhanga o te tuhinga nei ka whakatakotoria ngā kupu mō tēneki mōteatea, me ngētehi atu kōrero whakamārama hoki.

Whai muri ake i tēneki wāhanga ko te tuarua o tā Vansina kōrero, arā, ko ngā kōrero ā-waha, ngā *accounts*. Pērā ki tāku i mua koinei ngā kōrero kua heke mai i ngā whakatupuranga ā-waha nei, e rima atu anō ngā momo reanga o taua āhuatanga o te kōrero ā-waha. Tuatahi, *Historical gossip*, ko ngā kōrero ngēnei e kōrerotia nei i waenganui i tēnā tangata, i tēnā tangata, i a rātou e haereere haere nei, ā, ahakoa kua hipa te wā tīmatanga o te kōrero, kāore te kaupapa o te kōrero i ngaro atu. I te nuinga ko ngā kaupapa o tēneki āhuatanga ko aua kōrero e pā ana ki te hau kāinga, ki ngā mahi a wai atu, a wai atu rānei, ohorere mai, tinihanga mai.⁵⁶

Whai muri ake i tēneki ko ngā kōrero ka puta mai nō roto i te whānau, e kīia nei ko ngā *personal traditions*. Ko ngā kōrero ngēnei ka puta mai i te wā e kōrero tahi ana te tangata me te kairangahau, me kī hei whakamārama, hei whakatauiria i tētehi kaupapa e kōrero nei te tokorua, heoi anō, ka whakamahia te kaikōrero i tētehi kōrero nō tōna whānau ake:

. . . family traditions, known and told by one or more people even after the death of the person whose reminiscence they were. A common case is illustrated by the Mbosi example of the person who told me of the time when his grandfather put his wife in a big round fish weir and let her fall from the roof of their house to punish her. This story surfaced in the course of a conversation about relationships between genders. Chances are that the man’s children may never hear it. Then again, they might. Under suitable circumstances such anecdotes, quite similar to historical gossip, crop up, often in stable form. They are hard to recall on demand, but in a proper setting the cue recalling them is triggered and they are told. Personal traditions of this sort tend then to be transmitted in the fashion of jokes or

⁵⁶ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985), p.17

historical gossip, but unlike gossip they are not considered of great importance.⁵⁷

Ko te reanga tuatoru o te wāhanga *accounts*, ko ngā kōrero ā-rōpū, arā, *group accounts*. Ko ngā kōrero ngēnei o ia tangata nō tētehi iwi, ka whakarōpūhia katoatia hei hītori mō taua iwi whānui. ‘. . . the typical ‘oral traditions’ of many authors. They are the oral memories of groups such as villages, chiefdoms, kingdoms, associations, and various kinship groups.’⁵⁸ I te putanga mai o ia whakatupuranga hou, ā, nā wai rā ka tāpiri atu ngā kōrero o ia o aua whakatupuranga ki ngā kōrero hītori o ngā whakatupuranga o mua, ka whakarekahia, ka whakamanahia te hītori o te iwi whānui. Ka mutu, ko ngēnei kohinga kōrero, ngēnei kohinga hītori ka huri hei kōrero whakaako tikanga, whakaako ture, whakaako āhuatanga.

Hei kimi tauira pea i te ao Māori nei, ka huri atu ki te kōrero mō Tama-te-kapua rāua ko Whakatūria me tā rāua tinihanga ki a Uenuku, te tāhae pōporo mai i ngōna rākau tapu, ā, ki te hopunga o Whakatūria e te iwi o Uenuku.⁵⁹ Nā, e rua ngā āhuatanga matua o tēneki kōrero, tuatahi, he kōrero hītori i heke mai i ngā uri whakaheke nō te waka o Te Arawa, ā, e mōhiotia whānuitia ki roto o Te Arawa.

Tuarua, he kōrero hītori e puta mai ai ngā whakamārama mō ngētehi o ngā tikanga Māori, mai i ngā tikanga tuku iho, ki ngā tikanga haka a te Māori. Mehemea ka tirohia te āhuatanga o te haka, e ai ki ngā kōrero mō Tama-te-kapua rāua ko Whakatūria, ka hopukia e te iwi o Uenuku a Whakatūria, ā, i mauheretia ki te wharenuī.⁶⁰ I taua pō ka tū tētehi whakangahau, ā, i runga i ngā tohutohu a Tama-te-kapua e huna ana i te tuanui o te wharenuī ka pātai a Whakatūria kia whakawātea a ia ki te haka mō Uenuku me tōna iwi.⁶¹ Ka whakaaetia kia haka a Whakatūria, nā runga i tōna kaha me tōna ātaahua ki te haka kīhai a Uenuku me tōna iwi i kite i a Whakatūria e nuku tata ana ki te kūaha o te wharenuī, kāore i roa ka tere peke ia i te kuaha, ka oma atu i te taha o Tama-te-kapua e tatari ana ki a ia.⁶² Nā, ko te whakaakoranga o te kōrero nei mō te āhua

⁵⁷ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985), p.18

⁵⁸ Ibid.p.19

⁵⁹ R. T. A. Ka'ai-Oldman. "Tākina ko au! Tākina ko koe! Te āhuatanga o te whakataetae Kapa Haka." MA thesis. (University of Otago, 2005), p.28

⁶⁰ Sir G. Grey. *Nga mahi a nga tupuna*. (Wellington: A. H. & A. W. Reed Ltd, 1971), p.55

⁶¹ W. Gardiner. *Haka – A Living Tradition*. (Auckland: Hodder Moa Beckett Publishers Limited, 2001), p. 20

⁶² Sir G. Grey. *Nga mahi a nga tupuna*. (Wellington: A. H. & A. W. Reed Ltd, 1971), p.55

haka a te tāne, “Koia nei he kōrero mō te mana o te haka. Arā, nā te reka o tōna whakaaturanga kāore te iwi o Uenuku i kite i te nanakia o Whakatūria. Nā tēneki ka taea e ia te rere atu i ōna hoariri.”⁶³

Nō reira, he reanga matua tēneki i roto i ngā mahi rangahau hītori, ā, tāpiri atu ki tēneki, koinei te reanga e tino whāia nei e te nuinga o ngā kairangahau hītori, he reanga hoki e tino hāngai pū ki ngā tikanga me ngā āhuatanga e whai nei te Māori. Nā te mea, ko ngā hītori Māori, he kohinga kōrero nā te iwi: ‘The tradition from personal narrative to collective narrative is complete.’⁶⁴

Heoi anō, ko te reanga tuawhā, ko tērā o ngā kōrero e pā ana ki ngā atua, ki ngā tipua, ki ngā kaitiaki katoa. E ai ki a Vansina, ko te wā i kōrerotia ai ngēnei hītori te mea nui o tēneki reanga, ā, mā te ‘wā’ e kīia ai mēnā he kōrero nehe, he kōrero hītori rānei, arā:

‘. . . explained by reference to the capacity of different social structures to reckon time. Beyond a certain time depth, which differs for each type of social structure because time is reckoned by reference to generations or other social institutions, chronology can no longer be kept.’⁶⁵

I raro hoki o tēneki reanga ka puta mai ko ngā whakapapa, koinei ko ngā tikanga matua e taea ai e te tangata te whakawā i te tawhitotanga o ngā kōrero, o ngā hītori.⁶⁶

I runga i tēneki whakaaro, ka huri ake ki te reanga tuarima o te wāhanga *accounts*, arā, ko ngā *cumulative accounts*, ko ngā momo whakapapa ngēnei a te tangata: ‘They form a basis for the local chronology by providing epochs . . . Genealogies show what the relationships between contemporary groups and between individuals today are and when they change they are manipulated to reflect the new relationships.’⁶⁷ Ko te āhuatanga me mōhio ko te tino mahi a te whakapapa hei whakamana i ngā whakanekenekehanga o te hītori, arā, mā ngā whakapapa e mōhio ai te tangata, inawhea i ora ai tētehi tangata rongonui nō tētehi kōrero hītori. Mō te Māori, he wāhanga iti noa iho tēneki o te mahi a te whakapapa. Ko te whakapapa ngā reanga whakatupuranga o te

⁶³ R. T. A. Ka’ai-Oldman. “Tākina ko au! Tākina ko koe! Te āhuatanga o te whakataetae Kapa Haka.” MA thesis. (University of Otago, 2005), p.29

⁶⁴ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985), p.21

⁶⁵ Ibid.p.24

⁶⁶ Ibid.p.22

⁶⁷ Ibid.p.24

Māori mai i ngā atua tae noa mai ki a tātou te tangata.⁶⁸ Arā: ‘Ko te whakapapa, he tāhuhu mō te mātauranga, kia wehea ai te hanga o ngā mea ora katoa.’⁶⁹ E ai ki a Barlow, he āhua rerekē tonu te whakapapa i tēneki āhuatanga o te tātai, ahakoa, i te nuinga o te wā e whakamahia ana pēnei ko te whakapapa.⁷⁰

I tēneki wā ka tahuri atu ki te wāhanga tuatoru o ngā tikanga e rima o te *oral tradition*, ko ngā *epics*. He āhua rerekē tēneki āhua kōrero, arā, me kī ko tōna hanga he pērā ki te hanga o tētehi rotarota, nō reira, he ture me whai i te titonga o ngēnei momo kōrero.⁷¹ Ko ngētehi āhuatanga matua o tēneki momo kōrero, ko te tikanga he tino roa nei tana hanga, ā, i te nuinga o te wā he tangata, he toa, te kaupapa; ‘Usually epics contain hundreds or thousands of verses and present a complex tale full of wonders and heroisms, centered [sic] around a main personage.’⁷² Ko tētehi tikanga hoki i konei, ka whakareka ake, ka maihitia rānei ngā kōrero, kia pai ai mō te taringa o te tangata, engari i tōna pūtake he kōrero tūturu pono: ‘Many epics have a historical dimension: The hero once really lived . . . usually the main plot, corresponds to actual events of minor or major importance.’⁷³

Hei whakamutu atu ko te wāhanga tuarima ko tērā o ngā *tales, proverbs, sayings*, ki te Māori pea ko ngā pakiwaitara, ko ngā whakataukī, ko ngā whakataukāki, ko ngā tongi, ko ngā kupu whakaari me ngā pepeha. Tuatahi, ko ngā pakiwaitara te mea matua i tēneki wāhanga, arā, ko ngā pakiwaitara kāore he pono i roto i ngā kōrero. Kāore i mōhio ināwhea ngā kōrero nei i tīmata, ā, ka kōrerohia ngēnei kōrero hei whakakata, hei whakangahau i te tangata.⁷⁴ Ko ngēnei kōrero e mōhiohia whānuitia e tētehi iwi, ahakoa te hapū, ahakoa te hāpori, tērā pea ka tīnīhia ngētehi o ngā ingoa tangata, ingoa wāhi rānei kia hāngai ki te iwi e kōrero nei i te pakiwaitara, engari ko te ia o te pakiwaitara e kore e rerekē.⁷⁵ Iti noa iho te whakamāramatanga mō ngā whakataukī me ngā whakataukāki, hei tā Vansina kāore he tino ngako nō ngēnei momo kōrero:

⁶⁸ C. Barlow. *Tikanga Whakaaro. Key Concepts in Māori Culture*. (New York: Oxford University Press, 1992), p.172

⁶⁹ Ibid.p.171

⁷⁰ Ibid.p.171

⁷¹ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985), p.25

⁷² Ibid.p.25

⁷³ Ibid.p.25

⁷⁴ Ibid.p.25

⁷⁵ Ibid.p.26

‘The dynamics of proverbs and sayings are not well known. They seem to evolve like any metaphor in the language, which become just an expression, such as ‘His heart sank into his shoes.’ They could be old or they could be freshly coined. There is nothing in a proverb that makes it old by definition, only wise. The situation therefore is exactly as it is for tales and in fact even more difficult. For as aphorisms such as sayings are shorter and more allusive.’⁷⁶

I runga i ngēnei, tērā pea ko te kupu Māori o te whakataukī me te whakatauākī, kāore i te tino tika mō tēneki momo kōrero e whakamārama nei e Vansina. Hei tā te Māori he kaupapa, he hītori tonu e hāngai ana ki ngā whakataukī, ki ngā whakatauākī, ā, he tino tika tēneki mō ngā whakatauākī, nā te mea, mō te whakatauākī e mōhio ana nā wai i kōrero, inawhea ia kōrero ai i taua kōrero, ā, he aha te kaupapa o te kōrero.⁷⁷

Heoi anō, ko te tino pūtake o ngā kōrero kātahi anō kua whakatakotoria, he whakaatu i ngā taha e rua o te tikanga kōrero ā-waha, arā, tōna taha Pākehā me ngā rerekētanga i tōna taha Māori. Ki a au nei, nā te arotahi a Vansina ki ngā iwi taketake o Awherika, ā, ki te titiro kua whānui tāna rangahau mō te kaupapa nei, kāore i tino mau i te pūtake o te whakaheke hītori ā-waha. Nā tōna arotahi ki tētehi iwi, ki tētehi whenua, kīhai ia i kapo atu i te tino ngako o te whakaheke kōrero a ngā iwi taketake, ki a au nei, pai ake mehemea i whakauru atu i ngētehi kōrero nō iwi kē, kia kitea ngētehi rerekētanga i waenga i tēnā iwi taketake, i tēnā iwi taketake.

Heoi anō pea, ko te mate tēneki o te kairangahau tauiwi, i ngā rā o mua, tē taea ia te mārama ki te wairua, me ngā tino tikanga o te iwi e rangahaua ana e ia. Ka mutu, he kaha tonu a Vansina ki te kapo atu i tērā e rangahau nei ia, nā te mea, ka noho ia ki te whakarongo ki ngā waiata, me ngā kōrero o ngā iwi o Awherika me tōna tino whakamana i aua tangata anō, i reira kitea ai, i reira rangona ai te wairua o te iwi taketake o Awherika.

Although much can be learned from a study of a performance still the historian needs to know more about the tradition it expresses. One must know first how representative the message of a given performance in relation to the whole tradition is. Hence different performances of the same tradition must be compared to assess the variability of their message.⁷⁸

⁷⁶ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985), p.27

⁷⁷ W. Milroy. ‘He momo whakapuakitanga’ I roto i a J. C. Moorfield. *Te Kōhure*. Te Whanake Series v.4. (Hamilton: Pearson Education Ltd, 2004), pp.38-39

⁷⁸ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985), p.48

Otirā, me hoki tātou ki ngō tātou ake hau kāinga ki reira kitea ai te tino hiahia o te tangata ki te kohi kōrero me te rangahau kaupapa.

Ko te reo te mauri o te mana Māori

Ko te hiahia ināiane ki huri ake ki ngētehi āhuatanga Māori mō ngā tikanga ā-waha o te tangata. Ko te ingoa i whakamahia mō ngā kōrero nei, i tango mai i tētehi whakataukī, ko tōna whakamārama e whakaatu ana i te mana o te reo Māori, i te mea he taonga te reo ki a mātou, ki te Māori, nō reira, e tika ana kia tiakina. Heoi anō, ki a au nei, e tika ana kia whakamahia te whakataukī nei hei whakaruruhau mō ngā kōrero e whai ake nei, i te mea ko ngā wāhanga o te reo Māori, ngētehi tikanga ā-waha a te Māori e whakaheke ana i ngā hītori, i ngā whakaaro o te tangata, otirā, o te iwi whānui. I roto i ngā kōrero mō ngā wāhanga Pākehā o te kōrero ā-waha, i tīmata te wānanga i ngā āhuatanga reo Māori, pēnei i ngā whakataukī, i ngā whakataukāki. I tēneki wāhanga e hiahiatia ana e au kia āhua whānui ake te wānanga i ngēnei tikanga me ngētehi tikanga atu anō e hāngai ana ki tēneki āhuatanga o te whakaheke hītori ā-waha.

I roto i ngā kōrero a Vansina i whakapuakina ngōna whakaaro e pā ana ki ngā wāhanga rerekē kei roto i tēneki tikanga o te kōrero ā-waha, arā, ko tōna e rima o aua wāhanga. Ko te tuatahi o aua wāhanga ko ngā kōrero ka mau ki te hinengaro mā te ako, arā, *memorized speech*. I roto i tēneki wāhanga ko ngā mea pēnei i te waiata me te karakia ngā tūmomo kōrero ā-waha e noho ana i raro i te maru o te wāhanga reo nei. Ko tōna whakamārama matua e kī nei, ahakoa ko wai te tangata, te iwi rānei e hari nei i te karakia, i te waiata hoki, e kore ngā kupu, e kore ngā kōrero e rerekē, e tīni hoki. Kotahi noa iho tōku whakaaro e pā ana ki tēneki, i te ao Māori nei, āe, e tika ana i ngētehi wā neke atu i te iwi kotahi e waiata ana i tētehi waiata, ko te rerekētanga ka kitea te hari o te waiata, anā, kei tēnā iwi, kei tēnā iwi tāna ake hari i te waiata, ka mutu he pakupaku noa iho ngā rerekētanga.⁷⁹ Ko te whakamahi i tētehi kupu rerekē ki tō tētehi atu iwi, heoi anō, i te nuinga o te wā e kōre e tīni te kaupapa, te wairua rānei o ngā kōrero o roto o te waiata. I ngētehi wā ko te rerekētanga ka rangona, ka kitea rānei, e pērā tonu ana kia hāngai te kaupapa o te waiata ki te iwi e waiatatia ana taua waiata, hei tauira i tēneki, tirohia te waiata, Pōkarekare ana, nā Tā Apirana Ngata i tito, i te

⁷⁹ J. Vansina. *Oral Tradition as History*. (Kenya: Heinemann Kenya, 1985), pp.49-51

nuinga o te wā ka tīnīhia tētehi o ngā kupu kei te whiti tuatahi o te waiata kia hāngai ai ki te iwi e waiata ana.

*Pōkarekare ana
Ngā wai o Waiapu.
Whiti atu koe e hine.
Mārino ana e.*

*Pōkarekare ana
Ngā wai o Rotorua.
Whiti atu koe e hine.
Mārino ana e.*

Nā, ki te titiro koe ki ngā whiti e rua nei, ka kite i te rerekētanga, i te whiti tuatahi, ko te kupu ‘Waiapu’, heoi anō, kei te whiti tuarua, ko te kupu ‘Rotorua’ kē. Nā, ki te taringa Māori, ahakoa kei te rerekē, ka mōhio tonu ko wai te hunga kei te waiata, nā te mea, ko te kupu Waiapu, he ingoa kē nō tētehi o ngā awa matua kei te rohe o Ngāti Porou i te Tai Rāwhiti. Ko te kupu Rotorua, ko te ingoa tērā o tētehi o ngā roto e noho ana i te rohe o Te Arawa, ā, ko ngā wai e kōrerohia nei, ko ngā wai o taua roto. Nō reira, i runga i tēneki āhuatanga, ka kitea te tikanga i muri i te āta whakarerekētanga o te waiata kia hāngai ai ki tētehi iwi, mā te whakawhiti i te ingoa wāhi o ngā wai, ka taea e tētehi te mōhio nō whea te hunga waiata.

He kōrero e mōhiohia ana ki roto o Waikato, e pā ana ki te mana o te reo, me taua āhuatanga o te kōrero ā-waha. He tino hōhonutanga tōna ki roto o Waikato, nā te mea, e hāngai tonu ana ki ngā hītori o te Kīngitanga, tae atu ki te Kāhui Ariki “Na te matamata o te kāheru ngā Kīngi i tuku ki te kōpū o te whenua. Mā te matamata o te arero ngā rātou kōrero e puāwai mai anō.”⁸⁰

Hei whakarāpopoto

I roto i ngēnei kōrero ka whakatakotoria ngētehi āhuatanga e hāngai ana ki tēneki mea, ki te tuakiri o te tangata, ka mutu, ko te mea nui, ko te hononga o Waikato ki roto i ngēnei kōrero mō te tuakiri. I runga hoki i ngēnei ko te pānga o ngā tikanga kōrero ā-waha o ngā iwi taketake, o ngā iwi Māori ki runga i te tuakiri o te hunga nā rātou ngā

⁸⁰ *Te Kotahi Rau e Rima Tekau Tau o Te Kīngitanga. The Sesquicentennial of the Kīngitanga.* Hopuhopu: Waikato Raupatu Lands Trust, 2008), p.1

kōrero. Mā te titiro ki ngētehi āhuatanga Pākehā me ngētehi āhuatanga Māori ka kite i ngā tirohanga rerekē i waenganui i ngēnei iwi. I runga anō i ngēnei rerekētanga i whārikihia ngētehi mea e whai pānga ana anō ki tōku anga rangahau mō te tuakiri o Waikato, me ngā āhuatanga reo kei roto, ana, ko ngēnei āhuatanga ka kitea i roto i te whānuitanga o tēneki tuhinga whakapae.

Nā ngā kōrero a Allen rāua ko Montell i tirohia ngētehi whakamārama e tautoko ana i ngētehi āhuatanga Māori, me te mana o ngā tikanga kōrero ā-waha a te Māori hei waka kawē hītori, hei waka kawē tuakiri hoki. Ka puta hoki ngētehi kōrerorero i runga i te mana o ngā tikanga kōrero ā-waha i roto i ngā momo mahi rangahau pēnei i tēneki tuhinga whakapae nei, arā, ko ngā rangahau e hāngai ana ki ngā rōpū, ki ngā hapori tangata, Māori hoki. Nā Vansina tātou i whakaatu ki ngā kōrero mō ngētehi tirohanga nā Tauīwi mō ngōna wānanga i ngērā o ngā tikanga kōrero ā-waha i te whenua o Āwherika. Heoi anō, he ritenga pea ngētehi o ngērā kōrero ki a tātou, ki te Māori, ka mutu, ko ngā kitenga a Vansina i puta mai anō i te maru o ngā tikanga Pākehā.

Otirā, ko te whāinga o tēneki wāhanga o ngā kōrero, he whakaatu i ngētehi āhuatanga o te tuakiri o te tangata, me ngētehi āhuatanga o ngā tikanga kōrero ā-waha hei ‘tūrangawaewae’ mō ngā kōrero e whai iho nei e pā ana ki te āhua, ki te tuakiri o te iwi o Waikato.

Upoko Tuarua

Ko Taupiri te maunga

I roto i ngā kōrero o taku kupu whakataki, i kōrero ahau mō ngā wāhanga tuakiri e toru o Waikato-Tainui, arā, ko te Kīngitanga, ko te raupatu me te awa. Ko ngā taha ngēnei o te tapatoru o te tuakiri o Waikato. Ko te ao o te iwi o Waikato tēneki, heoi anō, i mua i tāku titiro ki ngā āhuatanga o taua ao, me whakatau ngētehi āhuatanga o te ao Māori e tika ana mō te hunga kore mōhio ka tika. Hei whakaatu i ngēnei tikanga tuku iho a te Māori, ka huri ki te wā o ngā atua, ki a Rangi-nui rāua ko Papa-tū-ā-nuku, ki ā rāua tamariki, ki a Tāne Mahuta rātou ko Tāwhirimātea mā. I roto i ngēnei kōrero ka kitea ngā tīmatanga, ngā puāwaitanga, ngā pūaotanga o ngētehi o ngā tikanga tuku iho a te Māori. Ana, he tikanga ngēnei e purutia ana hoki e tēnā iwi, e tēnā iwi, e tēnā iwi i ngēnei rā. Ka titiro, ka wānanga hoki ngēnei kōrero i te orokohanga o te taiao o te Māori, me ngā tikanga, ngā ture e hāngai ana ki te ora o te taiao, arā, he aha i kaha ai a Ngāi Māori ki te tiaki, ki te whakaora i tōna taiao. Kāore he kōrero i tua atu i ngēnei mō te whakamārama i ngā tikanga tuku iho a te Māori, e tika ana te kōrero;

It is my view that Māori beliefs (their religion) were a product of their relationship with the physical environment. Our atua, whom I don't call gods because I think that is a misconception, are the atua who provided earlier Māori with a science that was fashionable before science. These atua provided them with a rational and orderly way of living and of perceiving their world. It was through these atua that our old people related to the physical world.⁸¹

He maha hoki ngā momo kōrero e pā ana ki ngā atua, ana, ko te nuinga o ngā kōrero kei te ōrite, engari he rerekētanga i ngētehi wāhi. I runga i tēneki whakaaro, ka tirohia ngā kōrero matua e pā ana ki te wehenga o Rangi-nui rāua ko Papa-tū-ā-nuku, e mōhiotia whānuitia nei e ngā iwi. Kātahi ka tirohia ngā tuhinga a Te Hurinui i roto i tana pukapuka e pā ana ki a Kīngi Pōtatau me ngā wharekura o te ao tawhito. Ko ngēnei kōrero e hāngai pū ana ki te nuinga o ngā kōrero tawhito ka puta i te iwi o Waikato, otirā, o Tainui whānui.

⁸¹ S. T. O'Regan. "Māori Perceptions of Water in the Environment, An Overview." I roto i E. M. K. Douglas. ed. *Waiora, Waimaori, Waikino, Waimate, Waitai, Māori Perspectives of Water and the Environment*. (Hamilton, 1984), p.9

Ka whakaoti atu tēneki wāhanga ki ngā kōrero mō te hekenga waka, ka mutu ko ngā kōrero e hāngai ana ki te waka o *Tainui* te tino matū o tēneki wāhanga. He tīmatanga tēneki mō te kaipānui, arā, ka mutu ngā kōrero mō te hunga atua, mō te ira atua, ka peka atu ki ngā tīmatanga kōrero o te ao tangata, o te ira tangata. Ko ngā kaupapa matua o ngēnei kōrero ko tērā o te mahi hoe waka a ngā tūpuna, ka tahi. He āhua tēneki, he pūkenga tēneki ka rere mai ki ngā whakatupuranga o ēnei rā. Ka tirohia hoki ngā āhuatanga o te taenga tuatahi mai ki Aotearoa nei. Otirā, ko taua tikanga anō o te whakapapa tētehi āhuatanga ka haere ngātahi i te roanga o tēneki wāhanga o ngā kōrero. Ki tōku nei whakaaro, koinei te tīmatanga o te whakapapa o te iwi o Waikato, o te taiao o Waikato hoki.

Te tini o Rangi rāua ko Papa

I mua i te putanga mai o te ao mārāma, ko Te Pō, ko Te Kore, ā, i waenganui i Te Kore e noho piri pono ana a Rangi-nui (Rangi) rāua ko Papa-tū-ā-nuku (Papa), ā, i waenganui i a rāua ko ā rāua tamariki e noho ana. E ai ki tētehi kōrero, e rua ngā tātai whakapapa, ko te tātai Pō me te tātai Ao. I te tīmatanga, ko Io Matua Kore, mai i a ia ka puta ko ngā whetū, ā, mai i ngā whetū ko te marama me te rā. Heke mai ana i te marama ko ngā pō rerekē, ā, tae noa ki a Papa-tū-ā-nuku. Ko Rangi-nui ka puta mai i te tātai whakapapa o te rā, arā, mai i te rā ka puta ko ngā ao rerekē. I roto i ngēnei tātai e rua, tekau mā waru ngā reanga ka ahu mai a Rangi rāua ko Papa, ka puta mai a Rangi mai i Te Aokimaui, ā, ko Papa mai i Te Pōkimaui.⁸²

Nā, ko te kōrero e mōhiotia whānuitia ana, ka noho piri pono a Rangi rāua ko Papa, heoi anō, e ai ki ngā tohunga whare wānanga o Tainui, e rua ngā ira i puta mai i waenga i a Io, ko te ira tāne me te ira wāhine. E ai ki a Tainui ko Hani te ingoa o te ira tāne, ko Puna te ingoa o te ira wāhine. I te tīmatanga ko tā rāua mahi he hāereere haere i ngā rangi tūhāhā, kimi wāhi ai kia taea e rāua te noho piri pono. E ai ki ngā whakaakoranga o ngā tohunga whare wānanga o Tainui, i tīmataria tēneki haerenga i te wā e tupu tonu ana a Io mai i Te Kore.

Nō te putanga rā anō o Rangi rāua ko Papa ka tau atu a Hani rāua ko Puna ki runga ki te uma o Papa, ko te ingoa o taua wāhi ko Te Ahurewa, te tūāhu tapu o Io. Mai i tēneki

⁸² P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), p.240

hononga ka puta tuatahi ko ngā ika me ngā mea katoa e ora ana i te moana. Whai muri ake ko ngā ika me ngā mea katoa e ora ana i ngā wai māori katoa. Whai muri ake i tērā ko ngā mea katoa e ora ana i runga i te whenua.⁸³

Tāpiri atu ki ngēnei kōrero hoki, mai i a Hani rāua ko Puna ka puta mai ko Tikiāhua rāua ko Tikiapoa, i hangaia ngā tokorua nei ki te uku pakeho i ngā tahataha o Hikarahi, te awa e wehe ai te rangi me te whenua, ko te awa nei e noho ana ki ngētehi maunga e rua, ko ngā ingoa, ko Maunganui, ko Maungaroa.⁸⁴ E ai ki ngā tohunga whare wānanga o Tainui ka noho ngā uri o Tikiāhua rāua ko Tikiapoa ki ngā rangi tūhāhā, ā, ko te nuinga kāore anō kia mate ki ngā hara o te tangata, heoi anō, e mōhiotia kua moe tahi ngā uri a Tikiāhua rāua ko Tikiapoa me ngā uri o Rangi rāua ko Papa.⁸⁵

I mua i te whānautanga mai o ngā tamariki a Rangi rāua ko Papa, kāore rāua i noho piri, engari i te noho wehe kē. Nā Hani rāua ko Puna kē i whakaoho i a Rangi rāua ko Papa. E ai ki ngā kōrero, i whakaoho a Hani i a Rangi, ā, i taua wā tonu ka whai uri a Rangi, tekau mā whitu katoa ngōna uri, ko te tamaiti whakamutunga a Rangi ko Tānepukurua, i whiwhi ia i tēneki ingoa i runga i te whai uri a Rangi, ahakoa he tāne.⁸⁶ I te whānautanga mai o Tānepukurua ka puta mai te puku tuarua a Rangi, ka whānau pī mai a Tānepukurua. I tēneki wā ka taka te whenua ki runga i a Papa, ā, nā tērā i ohorere a Papa ka whai uri hoki ia, tekau mā whā ngōna uri katoa.⁸⁷

I te wā e whānau pēpi ana a Papa koinei te wā i hangaa ai te āhua o te whenua, arā, ka puta mai ngā maunga, ka wehewehe katoa ngā wai katoa. I muri i te whānau mai o ngā uri katoa o Papa, ka whānau pī anō a Rangi kia rua ngā wā, ā, ka taka ngā tokorua nei ki runga i a Papa, ko ō rāua ingoa ko Rimurehia rāua ko Te Awekōpara. Mai i a Rimurehia ka puta ko ngā otaota katoa o te moana me ngā roto. Mai i a Te Awekōpara ko ngā huruhuru o ngā manu katoa. Ka taka ngā tamariki kokoti tau e rua nei ki a Papa ka rangona te kaha o te tangi i ngā tōpito katoa o ngā rangi. Nā te tino kaha o taua tangi ka oho a Aituā, ā, ka mau atu ia ki te pou kōwhatu e tū ana i te ātea ki reira tū ai hei ārai i waenga i a Rangi rāua ko Papa. Mai i taua wā i tapaina a Aituā ko Tūtangatakino.

⁸³ P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), pp.246-47

⁸⁴ Ibid.p.248

⁸⁵ Ibid.p.248

⁸⁶ Ibid.p.249

⁸⁷ Ibid.p.249

Heoi ka puta mai a Io, ka karanga ia ki a Tūtangatakino kia haere, nā tērā ka hinga te pou kōwhatu ka tere a Rangi ki a Papa, ā, piri pono ai rāua.⁸⁸

Nā, ka huri ake tātou ki te kōrero e mōhiotia whānuitia mō te wehenga o Rangi rāua ko Papa. Nā te mea he tino kōpā te noho o Rangi rāua ko Papa ka hiahia ngā tamariki atua nei ki te puta ki te ao mārama i pupū ake te whakaaro me whakawehe rātou i ō rātou mātua kia wehe noa. I roto i ngā kōrero nei tokoono ngā atua i noho ki te wānanga me aha rātou me ō rātou mātua; ko Tāne-mahuta rātou ko Tāwhiri-mātea, ko Tangaroa, ko Tū-matau-enga, ko Rongo-mā-tāne, ko Haumia-tiketike.⁸⁹ E ai ki a Tainui e rima atu anō ngā ingoa o Tū-matau-enga, arā, ko Tūmatawhāiti, ko Tūkariri, ko Tūkanguha, ko Tūkaitaua, ko Tūmatateueue.⁹⁰

I roto i ngā kōwhiringa nā Tū-matau-enga i kī me patu rātou i a Rangi rāua ko Papa, engari kāore a Tāne i whakaae. Ki a Tāne, me whakawehe noa iho rāua, i runga i tērā i ngana ia atua ki te whakawehe i a Rangi rāua ko Papa. I te tuatahi i ngana ko Haumia rāua ko Rongo, ahakoa tō rāua kaha, tē taea e rātou te whakawehe ō rāua mātua. Ka ngana hoki ko Tū-matau-enga rāua ko Tangaroa, engari anō hoki rāua tē taea te whakawehe i a Rangi rāua ko Papa.

Kāore a Tāwhiri-mātea i whakaae kia wehea ngōna mātua nā tōna aroha mō rāua tahi. Nō reira, kāore ia i ngana kia mahi pērā ki ngōna tuākana, tēina hoki. Kāore i taea e ngā atua te whakawehe a Rangi rāua ko Papa. Ka tū ake ko Tāne-mahuta (Tāne), engari i rerekē te āhua o tāna mahi, i takoto, ko tōna tuarā ki a Papa, ā, ko ngōna waewae ki tōna matua, ki a Rangi, ā, nā ngōna waewae a Tāne i taea tōna matua te pana ki runga ake kia uru mai ko te ao mārama. Nā Tāne-mahuta a Rangi rāua ko Papa i whakawehe, engari kāore tonu a Tāwhiri-mātea i whakaae ki tēneki mahi. Nō reira, i whakaaro ia kia whai utu mō te hara nei. Nō konei ka tīmata te pakanga i waenga i ngā tamariki a Rangi rāua ko Papa, te pakanga a ngā atua.⁹¹

⁸⁸ P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), pp.250-51

⁸⁹ A. W. Reed. *Reed Book of Māori Mythology*. (Auckland: Reed Publishing Ltd, 2004), p.12

⁹⁰ P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), p.252

⁹¹ A. W. Reed. *Reed Book of Māori Mythology*. (Auckland: Reed Publishing Ltd, 2004), p.12

Nā te wehenga o Rangi rāua ko Papa i puta mai te ao mārama, ā, ko Papa-tū-ā-nuku e takoto nei, ko Rangi-nui e tū iho nei. Nā, ko ā rāua tamariki i noho ki ngō rātou ake wāhi o Papa-tū-ā-nuku, ki reira hanga kāinga ai. Ko Tāne-mahuta te atua o ngā ngāherehere me ngā kararehe katoa e noho ana ki reira, arā, ngā manu tae atu ki ngā ngāngara. I roto i ngā whakaakoranga o Tainui-Waikato hoki e kīia ana ka noho te hunga tangata ki raro i ngā ārahitanga a Tāne-mahuta. Ko Tangaroa te atua o ngā wai o te ao, tae atu hoki ki ngā ika katoa, me ngā ngāngara.⁹² Heoi anō a Tāwhiri-mātea, nā tōna tino aroha mō ngōna mātua i piki ake ia ki ngā rangi tūhāhā, ki te taha o tōna matua, o Rangi-nui i reira noho ai hei hoa mōna, ā, i tū ko ia te atua o ngā hau e whā.

Nā te kaha whawhai me te riri o Tū-matau-engā kua mōhioia ia i ngēnei rā ko te atua o te pakanga me te tangata.⁹³ I tēneki wā ka whakaaro a Tāwhiri-mātea (Tāwhiri) ki te kimi utu mō ngā hara o ngōna tuākana, tēina hoki.⁹⁴ Nō reira, i heke iho a Tāwhiri, i whawhai tahi ia me tōna whānau. Ka haere ia ki roto i ngā wao a Tāne me ngōna hau kaha i reira pupuhi katoa ai i ngā rākau a Tāne, me te whiu haere i ngā kāinga o ngā manu me ngā kararehe katoa o te ngahere. I muri ake i rere ia ki ngā moana, ki te kāinga o Tangaroa, i konei i ngaru ia, ko ngā ngaru nei i piki ki ngā rangi, ko ngā ika katoa o roto i haere, ānō nei kua pōkaikaha, kua tau te matakū. I waenganui i te pakanga nei a Ika-tere rāua ko Tū-te-wehiwehi e oma matakū nei, ko Ika-tere te pāpā o ngā ika katoa, ā, ko Tū-te-wehiwehi te pāpā o ngā ngārara. Nā te kaha o Tāwhiri-mātea i amuamu tahi ai rāua, i hiahia a Ika-tere ki te noho ki te moana huna ai. Engari i rerekē tō Tū-te-wehiwehi whakaaro, i hiahia kē ia ki te oma ki runga ki te whenua. I te mutunga ake i wehe rāua me tā rāua karanga anō ki a rāua, ka noho rāua hei kai mā te tangata.

I muri mai i te pakanga i waenga i a Tāwhiri-mātea rāua ko Tangaroa, i tū mai ko Tū-matau-engā ki te whawhai ki a Tāwhiri-mātea. O ngā atua katoa ko ia anahe i taea te karo te kaha o Tāwhiri-mātea, kāore i taea e Tāwhiri-mātea a Tū-matau-engā te patu, engari kāore hoki a Tāwhiri-mātea i toa i a Tū-matau-engā. I te mutunga ake he ōrite te kaha o Tāwhiri-mātea rāua ko Tū-matau-engā. Nō reira, i tau te puehu, i hoki a Tāwhiri-mātea ki te taha o tōna matua, o Rangi-nui. Heoi anō, kāore ngā riri i mutu i

⁹² P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), p.251

⁹³ A. W. Reed. *Reed Book of Māori Mythology*. (Auckland: Reed Publishing Ltd, 2004), p.27

⁹⁴ E. Schwimmer. *The World of the Maori*. (Wellington: A. H. & A. W. Reed, 1966), p.16

reira, nā te mea kāore i taea e Tāne rātou ko Tangaroa, ko Haumia, ko Rongo te karo te riri o Tāwhiri-mātea, nō reira i whai utu a Tū-matau-enga. I te tuatahi i haere a Tū-matau-enga ki te hopui ngā manu me ngā kararehe o te wao a Tāne-mahuta hei kai māna, ā, mō ngā rākau o te ngahere i hangaia e Tū-matau-enga ngā taputapu mā te tangata.

I muri ake i hanga kupenga a Tū-matau-enga ki te hopu i ngā ika o te moana hei kai hoki māna. I mua i te pakanga ki a Tāwhiri-mātea i mōhio a Tū-matau-enga i huna a Haumia-tiketike rāua ko Rongo-mā-tāne i te taha o tō rātou whaea, o Papa-tū-ā-nuku. Nā tēneki i kimi a Tū-matau-enga i a rāua, ā, nā te karakia i hura a Haumia rāua ko Rongo hei kai, ko Haumia te aruhe, ko Rongo te kūmara. Nā tēneki i noho ko Haumia te atua o te aruhe, arā, ko ngā kai ka tupu ki roto i te ngāhere. Ko Rongo te atua o ngā kai ka whakatupuria i roto i te māra.

Nō whea tō mana?

I tīmatahia te wāhanga nei ki ngā kōrero mō Rangi rāua ko Papa, nā te mea koinei te pūtake o ngā tikanga tuku iho o te ao Māori. Ko ngā kōrero e whakamahia ana i tēneki wāhanga, hei whoatu ngako ki te kaupapa matua o te tuhinga whakapae nei, ā, ko ngā rauemi, e whoatu ana i tētehi tūranga mō ngāku whakamāramatanga. Otirā, i roto i ngā whakamāramatanga mō te mana, e kitea ana te hononga o te tangata ki ngā atua.⁹⁵ E toru ngā momo mana ka whakamāramatia, arā, ko te mana atua, te mana whenua me te mana tangata.

Ko te mana atua te pūtake o ngā mana katoa, nā te mea ka takea mai i ngā atua, ā, heke iho ki a tātou ki te tangata i tēneki rā.⁹⁶ Ki tāku e rangahau nei, ka heke mai te mana atua i roto i ngā tātai whakapapa e hono ana i te tangata ki ngā atua. E rua ngā kōrero e mōhio ana ahau e pā ana ki te putanga mai o te tangata, me te hono ā-whakapapa nei i waenga i te tangata me ngā atua. Ko te tuatahi, ko tērā e kitea ana i roto i ngā kōrero, i ngā whakapapa tawhito o Tainui, ka heke te ira tangata i a Tū-mata-uenga, anei ngā kōrero mō taua hononga e whai ake nei. Ko tērā atu kōrero, e mōhiotia whānuitia ana

⁹⁵ W. Milroy. 'He momo whakapuakitanga' I roto i J. C. Moorfield. *Te Kōhure*. Te Whanake Series vol.4 (Hamilton: Pearson Education Ltd, 2004), p.40-45

⁹⁶ R. R. Higgins. "He Tānga Ngutu, He Tūhoetanga. Te Mana Motuhake o te Tā Moko Wahine: The Identity Politics of Moko Kauae." PhD thesis. (Dunedin: University of Otago, 2004), p.49

ko te puāwaitanga o Hine-ahu-one, me tāna moe tahi i a Tāne-mahuta, ka mutu, kei roto a Hine-ahu-one i ngā kōrero e rua. Nō reira, ka heke tonu te tangata i a Hine-ahu-one, engari ko te atua kē ka rerekē. I tēneki wāhanga nei ka tirohia ngā kōrero e rua kia kitea ngā rerekētanga, ka mutu, ko tērā nō roto i ngā kōrero a Tainui ka tirohia tuatahitia.

I te wā e kōpā tonu ana te noho a Rangi rāua ko Papa, ka moe a Tāne i tētehi o ngōna tēina, i a Kahukura, mai i te moenga o ngā tokorua nei ka puta ko Hineari. Ka tupu ake a Hineari, ā, i tēneki wā nei kua wehe a Rangi rāua ko Papa, ā, kua ora hoki a Hine-ahu-one. Ka tupu ake a Hineari, ka moe tahi rāua ko Tāne, ko Hineari, ahakoa he tamāhine a Hineari nā Tāne. Ka pukuriri a Hineahuone, ka wehe mai ia i a Tāne, ka moe i te taha o Tū-mata-uenga.⁹⁷ Mai i te moenga o Tū rāua ko Hine-ahu-one, ka puta ko Aituā, i tapā ia ko Aituā, nā ngā raruraru i waenga i ngā tokorua nei. Kāore i roa ka wehe a Tū rāua ko Hine-ahu-one, tēnā a Hine-ahu-one ka heke ki Rarohenga, ki reira noho ai. Ko Hine-nui-te-pō tana ingoa i reira. Ka haere a Hineari i tōna taha, nā te mea, kua mōhio ia ko Tāne kē tōna matua, ā, kua moe tahi kē rāua.⁹⁸

Ka huri ināiane ki ngā kōrero mō Tāne rāua ko Hine-ahu-one e mōhiotia whānuitia i te ao Māori. Ko te tikanga o taua ingoa, o te wahine nei, ko te wahine i ahu mai i te one, ana ko Hine-ahu-one tērā. Ka tīmata ngā kōrero i te wā, kātahi anō a Rangi rāua ko Papa ka wehe, ana, ka puta te whakaaro o ngā atua kia puāwai ko te ira tangata ki runga ki a Papa. Tēnā, i a Tāne-mahuta e kimi ana i te ira tangata, ka ai tahi ia me ngā momo tipua rerekē, ā, nā ngēnei aitanga nei ka puta ko ngā otaota, ngā tipua o te taiao, o te ao hurihuri.

. . . mated with many different kinds of female being, but their offspring were all unsuitable. For instance Tane mated with Hinetumaunga, the Mountain Maid who bore Parawhenuamea (Water Being); he then mated with Hinemaoriki producing the mahika and matai trees; and with Mumuhanga who gave birth to the totara tree. So gradually were created the trees, forest plants, birds, insects, vermin, and stones . . .⁹⁹

⁹⁷ P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), p.253

⁹⁸ Ibid.p.253

⁹⁹ E. Schwimmer. *The World of the Maori*. (Wellington: A. H. & A. W. Reed, 1966), p.17

Kātahi, ka whakaaro a Tāne kia hangā te āhua o te ira wahine, ka haere ia ki Kurawaka, ko te wāhi tērā o tōna whāea, o Papa, e noho ana tōna wahinetanga, ka hangaia e ia te āhua o te tangata. Nā, e ai ki ngā kōrero o te wharekura o Tainui, ka hangaia a Hine-ahu-one ki te oneme tētehi rimunimu e kitea ana i Kurawaka. Ko te ingoa o tēneki rimu nei, ko Rimurehia, ko te puku tuarua tēneki i taka mai i a Rangi, i tōna ohonga ake, ā, i te whānautanga mai o Tāne-pukurua.¹⁰⁰ Mehemea, ka hoki ngā whakaaro, ko te ‘puku-rua’ nei, ko te whenua, ko tērā wāhanga o te tinana e puta pēpi ai te tangata. Nā, kei a Rimurehia tonu taua mana whakaora, taua mana whai ora. Otirā, he ngako kei taua kōrero, ka hangā te ira tangata, ka whai ora ai te ira tangata, ki te one ora o Papa, me te rimu ora o Rangi, nā i konei anō ka hono ko ngā taha e rua o te tangata, te taha tāne, te ira tāne, te ira o Rangi, me te taha wahine, te ira wahine, te ira o Papa.

Heoi anō, ka hangā e Tāne a Hine-ahu-one, tēnā a Tāne ka hongī i a Hine-ahu-one, ka tukuna tōna hā ki te āhua nei, ka tihei te wahine nei, ka ora a Hine-ahu-one. Ka moe tahi a Tāne rāua ko Hine-ahu-one, ā, nā tēneki aitanga nei ka hono te ira atua me te ira tangata, ka puta ko Hine-tītama.¹⁰¹ Ka tupu ake, ka pakeke a Hine-tītama, nā, i tēneki wā ka hari a Tāne i a Hine-tītama hei wahine māna, kia puta tonu he uri, engari kīhai a Hine-tītama i mōhio ko Tāne kē tōna matua.¹⁰²

Ka taka te wā, ā, he maha ngā tamariki a Tāne rāua ko Hine-tītama, ā, i tētehi rangi ka pātai a Hine-tītama ki a Tāne, ko wai tōna matua. Ko te whakahoki a Tāne, me pātai atu ia ki ngā poupou o tōna whare. Nā ngā poupou nei i whāki atu ki a Hine-tītama ko Tāne kē tōna matua. I runga i te kaha whakamā o Hine-tītama, ka oma atu ia i a Tāne, ā, i oma tika tonu atu ki Rarohenga. I mua i tōna urunga atu ki Rarohenga ka huri a Hine-tītama ki te karanga ki a Tāne kia hoki ki te ao mārama ki reira manaaki ai, whāngai ai i ā rāua tamariki. Mai i taua wā ko Hine-nui-te-pō tōna ingoa.¹⁰³

Mō te mana tangata ka hoki ngā kōrero ki ngā reanga o te whānau, o te hapū, o te iwi hoki. I te wā ka whānau mai te tangata, ka whānau mai me ngōna ake mana i takea mai i ngā atua. Engari ko te rerekētanga o te mana o tēnā tangata, o tēnā tangata ka kitea i

¹⁰⁰ P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), p.252

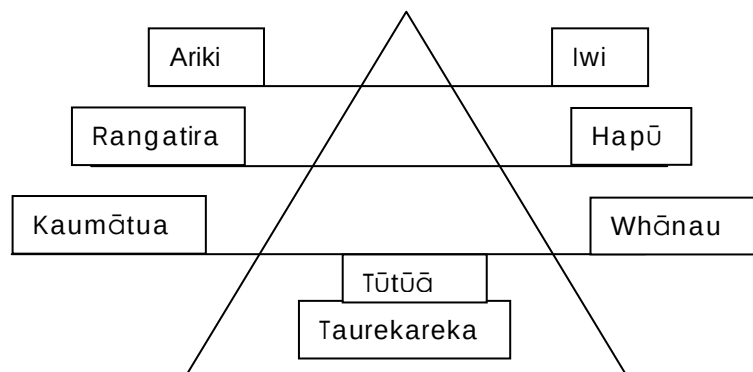
¹⁰¹ A. W. Reed. *Reed Book of Māori Mythology*. (Auckland: Reed Publishing Ltd, 2004), p.32

¹⁰² E. Schwimmer. *The World of the Maori*. (Wellington: A. H. & A. W. Reed, 1966), p.17

¹⁰³ R. Walker. *Ka whawhai tonu mātou – Struggle without end*. (Auckland: Penguin Books, 1990), pp.14-15

roto i te tauira o ngā ariki me ngā rangatira. I te ao Māori he nui ake te mana o te ariki i te mana o te rangatira. Ko te mana ariki, he mana e taea ai e te ariki te whakahaere ngā nekehanga o te iwi. Engari he āhua rerekē anō mō te rangatira, nā te mea he iti ake tōna mana i tō te ariki mana, ka toro haere tōna mana ki runga i tōna hapū. Ka kitea tēneki rerekētanga i roto anō i ngā whakapapa. He nui ake te mana ariki i runga i te kaha o tōna whakapapa, he tuakana ake te whakapapa o te ariki i tō te rangatira whakapapa. Nō reira, ka noho ko ngā rangatira hei teina ki ngā ariki. I roto i te whakapapa o te ariki he kaha ake ngōna mana nā te mea, e kīia ana he tuakana ake tōna whakapapa i tōna iwi. Otirā, he kaha ake te mana atua i heke mai ki a ia. Whai muri atu i ngā rangatira ko te kaumātua, te tūtūā me te taurekareka, ko te rerekētanga i waenga i ngēnei tokotoru, ko te kaumātua te māngai mō te whānau, engari kua kīa he mana kore te tūtūā me te taurekareka.¹⁰⁴ Ko te mahere e whai ake nei e whakaatu ana i ngā reanga rerekē o te mana, me ngā reanga whānau e hāngai ana ki ngā reanga mana.

Te mahere 3: Ngā reanga mana me ngā reanga whānau¹⁰⁵



Ko tētehi atu momo mana e tika ana kia whakamāramahia ko tēneki tikanga o te rangatiratanga. Hei tā Mead, ka puta mai te kupu rangatiratanga i roto i te wāhanga tuarua o te Tiriti o Waitangi. ‘In these discussions rangatiratanga is associated with political issues such as sovereignty, chieftainship, leadership, self-determination, self-management and the like.’¹⁰⁶ Tāpiri atu ki ngēnei kōrero, e ai ki a Te Rangikāheke, e

¹⁰⁴ R. Higgins & T. M. Ka'ai. "Te Ao-Māori: Māori World view." I roto i T. M. Ka'ai. et. al. *Ki te Whaiao. An Introduction to Māori Culture and Society*. (pp.14-25) (Auckland: Pearson Education New Zealand Limited, 2004), p.14

¹⁰⁵ He mahere i takea mai i a R. Higgins & T. M. Ka'ai. "Te Ao-Māori: Māori World view." I roto i T. M. Ka'ai. et. al. *Ki te Whaiao. An Introduction to Māori Culture and Society*. (pp.14-25) (Auckland: Pearson Education New Zealand Limited, 2004), p.14

¹⁰⁶ H. M. Mead. *Tikanga. Living by Māori values*. (Wellington: Huia Publishers, 2003), p.37

hāngai ana tēneki tikanga ki ngā pūmanawa me te āhua o tētehi rangatira, arā, ngōna pūkenga hei whakahaere i tōna iwi.¹⁰⁷ Otirā, ko te rangatiratanga, ka taea te kī, te mana whakahaere o tētehi iwi ki runga i ngōna ake whenua, ā, me te āhua o te iwi ki te noho motuhake i raro i ngō rātou ake mana. Engari hei kōrero tāpiri noa iho ki ngēnei, ahakoa ngā mana katoa o te ariki, o te rangatira rānei, ko tētehi o ngā tino mahi a te tangata whai mana, he tiaki, he manaaki i te whānuitanga o te tangata. He tiaki i te iwi, i ngā hapū me ngā whānau hoki.

Ka kōrero hoki a Te Wharehuia Milroy mō te mana o te ariki, o te rangatira hoki:

. . . mehemea he mana tō te tangata ka horapa taua mana ki runga i tana whānau, i tana hapū, i tana iwi. Ki te horapa pērā ka horapa atu anō hoki ki runga i ō rātau roherohenga whenua e kore ai e taea e huhua noa te takahi mai i taua whenua rā, te haere noa mai rānei ki te tiki i ngā kai o runga i taua whenua rā, te noho noa anō rānei ki roto i ō rātau whare tīhokahoka, ki te whakatū whare tūturu rānei e poua ai e rātau he pou ki roto i te whenua anō nō rātau aua whenua rā. Ērā āhuatanga katoa i whakanohoia ki roto i tēneki mea, i te mana me te tapu o ngā tāngata nei, ā, me te aha i te mana o te tapu o taua whānau, o taua hapū, o taua iwi. Ki te takahia e koe te mana o te iwi e takahia ana te mana o tō rātau rangatira. Ki te takahia e koe te mana o te rangatira e takahia ana e koe te mana o taua iwi, otirā, e tānoanoa ana koe i te tapu o taua iwi, e whakamātau ana koe ki te tānoanoa i te tapu o taua iwi.¹⁰⁸

Ko te mana whenua tērā mana o te whānau, te hapū, te iwi i runga i ngōna ake whenua tupu, ngōna papakāinga. Nā, ko te ariki o aua whenua, kei a ia te mana whakahaere o ngā āhuatanga, o ngā whakanekenekehanga i runga i te whenua. Anā, ko te mana whenua te herenga o te tangata ki te whenua, otirā he wāhanga matua te mana whenua o te pūmanawa o te tangata Māori.¹⁰⁹ Nā runga i ngā tikanga o te mana whenua, kua herea te tangata Māori ki ngōna whenua, arā, te whenua o ngōna mātua tūpuna. Ka pātai atu ahau ki tērā o ngōku whāea e pā ana ki te pūtake o te mana whenua, ko tāna whakahoki mai: ‘. . . the point of land fall and when that person, or persons, got off that canoe and stepped onto the land and proclaimed it as land that’s occupied by whomever, whatever, whatever reason, mana whenua starts from there.’¹¹⁰ Ko ngāna

¹⁰⁷ N. Grove & H. M. Mead. *Ngā Pepeha a ngā tūpuna*. (Wellington: Victoria University Press, 2001), p.11-12

¹⁰⁸ W. Milroy. ‘He momo whakapuakitanga’ I roto i J. C. Moorfield. *Te Kōhure*. Te Whanale Series vol.4 (Hamilton: University of Waikato, 2004), pp.256-257

¹⁰⁹ R. R. Higgins. “He Tānga Ngutu, He Tūhoetanga. Te Mana Motuhake o te Tā Moko Wahine: The Identity Politics of Moko Kauae.” PhD thesis. (Dunedin: University of Otago, 2004), p.49

¹¹⁰ M. Takerei. *Kōrero ā-waha*, 2004.

kōrero nei ka kitea i roto i ngā kōrero mō Hoturoa me te taenga mai o te waka o *Tainui* ki Aotearoa, arā, tāna mahi taunaha i te whenua o Aotearoa.

He aha i tapu ai?

Ko ngā āhuatanga o te mana, e hāngai pū ana ki ngā āhuatanga me ngā tikanga o te tapu, nā te mea mā ngā tikanga e rua nei e whai ora ai te wairua me te tuakiri o te tangata, 'The protection of the self is closely linked to tapu and the attribute of mana, which is allied to tapu . . . it needs to be said that as the mana of an individual grows, the tapu rises at the same time.'¹¹¹ Ka huri ake hoki ki te kōrero a Shirres, me ngōna whakaaro mō ngēnei āhuatanga e rua. ' . . . Tapu is being with potentiality for power, mana is the actual power, the power itself.'¹¹² I kōrero hoki a Walker mō te reanga o te mana i roto i ngā reanga ariki. 'Personal tapu enhanced the dignity of the individual. The higher the rank, the greater the personal tapu.'¹¹³ Mai i tēneki ka taea te kī he nui ake te tapu o te ariki i tō te rangatira, arā, ko te mana te hononga i roto i tērā whakamāramatanga.

E ai ki a Shirres, e rua ngā momo tapu i roto i te ao Māori, ko te tuatahi ko ngā mea i te ao kei a rātou tō rātou ake tapu, ana, ko tērā atu momo tapu, e tapu ana nā tō rātou hononga, nā tō rātou pātanga ki tētehi āhuatanga, ki tētehi mea kei a ia tōna ake tapu.¹¹⁴

Ko ngā momo nei e kīia ana ko te *intrinsic* tapu me te *extension of* tapu;

. . . a whole series of restrictions are established to cope with our human situation. These restrictions effect particular things, places, times and actions. They are a means of respecting and protecting the different *tapu* and are themselves referred to as *tapu*. I therefore make a distinction between intrinsic *tapu* and extensions of *tapu*. The intrinsic *tapu* are those things which are *tapu* in themselves. These are the primary *tapu*. The extensions of *tapu* are the restrictions. These are referred to as *tapu* not because their own intrinsic *tapu* but because of their relationship to some primary *tapu* as a restriction imposed to protect it in some way. They are thus an extension of the *primary tapu*.¹¹⁵

¹¹¹ H. M. Mead. *Tikanga. Living by Māori values*. (Wellington: Huia Publishers, 2003), p.45

¹¹² M. P. Shirres. "Tapu" I roto i *Journal of the Polynesian Society*. Vol.91 No.1 March (pp.29-51) (Auckland: The Polynesian Society, 1982), p.53

¹¹³ R. Walker. *Ka whawhai tonu mātou – Struggle without end*. (Auckland: Penguin Books, 1990), p.68

¹¹⁴ M. P. Shirres. *Te Tangata – the human person*. (Auckland: Accent Publications, 1997), p.34

¹¹⁵ Ibid.p.34

Pēnei ki ngā kōrero mō te mana e heke nei ki te tangata nā ngā atua, he pērā mō te tapu koinei i kōrero, e haere tahi nei te mana me te tapu. E ai ki a Milroy; ‘. . . e kore e taea te whakanoho i te mana mehemea kāore he tapu, e kore rānei te tapu e mau mehemea kāore he mana. Nō konā, ka haere ngātahi ēnei āhuatanga e rua, te tapu rāua ko te mana, mā tētahi e whakaū tētahi.’¹¹⁶

Ko te pūtake o ngēnei kōrero kia whakaatu i te hononga o tēneki āhuatanga o te tapu ki te tangata. I roto i tēneki ka kitea tōna hononga ki te raupatu, me te take he mamae nui te raupatu. He tapu tō tēnā tangata, tō tēnā tangata tae atu ki ngā mea ora katoa, ko ngā atua te pūtake o te tapu. Ā, he pānga hoki o te whakapapa ki runga i te kaha o te tapu o tō te tangata, arā, i runga i te tātai whakapapa o te tangata ka kitea he pēwhea te kaha o tōna tapu. Nā te mana o ngā atua, e heke ā-whakapapa nei ki te tangata, ki te ao, e kitea ai tōna tapu.¹¹⁷ He tino kaha te tapu o ngā ariki me ngā rangatira nā te mea he tata ake tō rātou tātai whakapapa ki ngā atua, mō ngērā atu tāngata ka heke iho te kaha o te tapu.¹¹⁸

Me te mea hoki, i roto i te ao Māori, e pā ana ngā tapu o te ao ki a rātou anō, ana, i runga i te kaha o ngā tapu nei, ka puta ko ngā momo ture me whai kia pai ai ngā nekenekēhanga i waenga i ngā momo tapu o te ao. Nā, ko te momo tapu tuarua tēneki e kōrerohia ake nei, arā, ngā *extensions of tapu*.¹¹⁹

Ko tētehi tauira o tēneki, hei tā Mead, ‘In traditional society persons of great mana and tapu were avoided because contact with them was dangerous. Their high level of tapu threatened a person of lower level.’¹²⁰ Heoi anō, i ngēnei rā, kāore e tino pēnei ana te kaha o te tapu i waenga i tēnā tangata, i tēnā tangata. Engari, i runga tonu i tēneki āhuatanga o te tapu, ka tirohia ngētehi tapu rerekē o te tangata, ko te tuatahi ko te tapu o te tinana.

¹¹⁶ W. Milroy. ‘He momo whakapuakitanga’ He kōrero i unuhia mai i a J. C. Moorfield. *Te Kōhure*. Te Whanake Series vol.4 (Hamilton: University of Waikato, 2004), p.256

¹¹⁷ M. P. Shirres. *Te Tangata – the human person*. (Auckland: Accent Publications, 1997), p.34

¹¹⁸ H. M. Mead. *Tikanga. Living by Māori values*. (Wellington: Huia Publishers, 2003), p.46

¹¹⁹ M. P. Shirres. *Te Tangata – the human person*. (Auckland: Accent Publications, 1997), p.37-8

¹²⁰ H. M. Mead. *Tikanga. Living by Māori values*. (Wellington: Huia Publishers, 2003), p.46

I roto i te ao Māori ko te pane te wāhi tino tapu o te tinana, ā, he maha ngā ture me whai kia kaua e takahia taua tapu.¹²¹ Kāore e pai ki te whakahapa i tētehi mea i runga i te pane o te tangata, ā, kia kaua rawa te kai maoa e pā ki te pane nā te mea he mea whakanoa te kai maoa, arā, he mea takahi tapu tērā.¹²² Ko ngā āhuatanga katoa e hāngai ana ki te pane o te tangata me tiaki, arā, kaua te tangata e noho ki runga i te pera o tētehi atu nā te mea he wāhi tērā mō te pane. Ko ngā taonga hei whakatikatika i te makawe, arā, ko ngā heru, kia kaua e waiho tata atu ki ngā wāhi kai.¹²³ Ko ngētehi tāngata ka kohikohia i ngō rātou maramara makawe i muri i te tapahi makawe.

Hei tā Mead, he tapu hoki ngā taimehameha o te tāne me te wahine. Mō te wahine, he tino tapu i te wā ka whiwhi rātou i tō rātou mate wahine ia marama, nā te mea koirā te wā ka rere mai te toto. I runga i tēneki ko te toto o te tangata tētehi āhuatanga tino tapu. Engari, he tapu hoki te ure o te tāne, 'In traditional times a man's penis was not particularly tapu, except for the prepuce. This part was as tapu as the sex organs of a woman . . .',¹²⁴

Ka kōrero hoki a Mead mō te tapu o te mate, i mua tata o te matenga o te tangata ka eke te kaha o te tapu ki tōna taumata, ā, nā tēneki ka pā atu te tapu o te tangata ki ngā mea katoa e tata ana ki a ia. I te matenga o te tangata, nā te tino kaha o te tapu ka tapu hoki ko ngā tāonga katoa, mai i ngā kākahu tae atu ki tōna whare me ngā mea katoa o roto.¹²⁵

Ko te tapu o te tangata tētehi āhuatanga o te ao Māori e tino pūmau tonu ana i ngēnei rā. Nā runga i ngā kōrero nei, kua puta mai ngētehi ture kia kaua e takahia te tapu o te tangata. I roto i a Mead ka whakatakoto i ngētehi ture e haria na e te tangata Māori i ngēnei rā. I te wā ka horoia ngā kākahu me whakawehewehe ngā kākahu mai i ngā tāora ka whakamahia i te wā tunu kai, i te wā horoi maitai hoki. Kia kaua e horoia te pēpi ki roto i te kīhini, ā, ko ngā kope hoki o te pēpi, kaua ki roto i te kīhini. Me tiki atu i te whenua o te pēpi mai i te hōhipera, kia tāpukehia tikatia ki te whenua.¹²⁶

¹²¹ R. Walker. *Ka whawhai tonu mātou – Struggle without end*. (Auckland: Penguin Books, 1990), p.68

¹²² H. M. Mead. *Tikanga. Living by Māori values*. (Wellington: Huia Publishers, 2003), p.49

¹²³ M. P. Shirres. *Te Tangata – the human person*. (Auckland: Accent Publications, 1997), p.41

¹²⁴ H. M. Mead. *Tikanga. Living by Māori values*. (Wellington: Huia Publishers, 2003), p.49

¹²⁵ Ibid.pp.40-50

¹²⁶ Ibid.pp.47-48

Me whai tika ngā ture o te pōwhiri, te tangihanga me aua tū momo āhuatanga, kia kaua te tapu o ngēnei āhuatanga e takahia. Ko tētehi mea nui hoki, ko te wā o ngā tangihanga, me maumahara ki te ringiringi i te wai ki runga i a koe anō i muri i tō haerenga ki te taha o te tūpāpaku, ki roto rānei i ngā urupā, nā te mea ko te wai he mea whakanoa, mā te wai e hiki te tapu o te mate. Heoi anō, i runga tonu i te tapu o te mate, mō te nuinga o ngā iwi, ka waiho atu i ngā oko horoi ki waho i te whare mate, ki waho rānei i ngā urupā, hei hiki i te tapu.

Engari ko tētehi tikanga kua whāngaihia ki ahau e ngōku pākeke, e ngōku kuia, koroua, kāore a Waikato e pēnei ana, nā te mea, ko te kōrero i te wā o Kīngi Tāwhiao, i whakahuihui katoatia ngā tūpāpaku, me ngā kōiwi katoa o ngā tūpuna o Waikato, otirā o Tainui waka, mai i ngā wāhi tapu kia noho ki tētehi wāhi kotahi, arā, ko te maunga o Taupiri tērā. Nā tēneki mahi i hiki a Kīngi Tāwhiao ngētehi o ngā tapu o te mate, ā, kāore e pā mai te tapu ki ngā uri o Waikato. I runga i tēneki, kei te pai noa iho mehemea kāore e whakanoatia mātou ki te wai.

Heoi anō, ko te tikanga o ngēnei kōrero he whakaatu i te tapu o te tangata, me ngā ture e tika ana kia kaua tētehi e takahi te tapu o tētehi atu.

Ko tētehi whakamāramatanga mō te noa, ko te whakakāhoretanga o te tapu. Hei whoatu tauira, i roto i te ao Māori he tapu ngētehi mea, he noa ngētehi atu, ā, ko te kai tētehi o ngā mea noa. I runga i tēneki tikanga ka tino hara te tangata inā tūtaki te kai ki tētehi mea tapu, ki roto rānei i tētehi āhuatanga tapu. Mō ngā ariki, rangatira rānei e tino whai mana ana, kāore i taea e rātou te whāngai kai ki a rātou anō mā ō rātou ringa nā runga i tō rātou tapu. Nō reira, nā tētehi taurekareka kē i whāngai kai ki a ia, kia kaua e takahia te tapu o te rangatira.¹²⁷

Heoi anō rā, ko te take i puta ai ngēnei kōrero mō te mana me te tapu, kia kite i ngā whakamāramatanga mō ngēnei tikanga, ā, kia kite hoki i tōna pānga ki roto i te ao Māori. He mea nui tēneki, nā te mea, i roto i te ao o te taiao o te Māori, he pānga hoki te mana me te tapu ki runga i a ia. Ana, ko te tikanga o te rāhui tētehi o aua āhuatanga

¹²⁷ R. R. Higgins. “He Tānga Ngutu, He Tūhoetanga. Te Mana Motuhake o te Tā Moko Wahine: The Identity Politics of Moko Kauae.” PhD thesis. (Dunedin: University of Otago, 2004), p.55

e kōrerohia ake nei, e whai pānga ana ki te taiao o te Māori. Otirā, ka puta mai ngētehi kōrero mō te rāhui i roto i ngā wāhanga e whai mai ana.

I te mea, ka puta ngēnei tikanga e rua, te mana me te tapu, i roto i te tuinga whakapae nei, e tika ana kia waiho ake ngētehi whakamāramatanga, mō te hunga kāore e tino whai mōhiotanga mō ngēnei tikanga. Ka mutu, he whakamāramatanga paku noa iho ngēnei kōrero, arā noa ake ngā kōrero, me te mea hoki, kei tēnā iwi, kei tēnā iwi ngā rātou ake kōrero mō te mana me te tapu, me ngō rātou pānga ki roto i tō rātou ake ao.

Tōia mai te waka, kumea mai te waka

Ko ngā kōrero ngēnei e pā ana ki te hekenga mai o te waka o *Tainui* ki ngā moutere o Aotearoa, ko te tīmatanga pea ngēnei o ngā kōrero e whakaahua ana i te taiao o te iwi o Waikato. I whakatūwhera tēneki wāhanga ki ngā kōrero mō Rangi rāua ko Papa hei whārikihia i te tīmatanga o te ao e noho nei te Māori, ka kite hoki i te puāwaitanga o ngētehi o ngā tikanga o te ao Māori, tae atu hoki ki te take i pēnei ai, i pērā ai aua tikanga.

Ki ngōku whakaaro, he tika kia whakamutu tēneki wāhanga o ngā kōrero ki te hekenga mai o te waka o *Tainui* ki Aotearoa, nā te mea, kua puta kē te tangata ki te ao mārama, kua tahuri te ao ki ngā atua, ā, nā te taenga mai o te Māori ki Aotearoa, ka tīmata hoki ko te puku, me kī, o ngā hītori o te iwi Māori. Ka pū te ao o ngā tūpuna o Te Moana nui-a-Kiwa, ka hao mai te ao o ngā uri whakaheke o Hoturoa mā, ka puāwai ko ngā kōrero, ko ngā hītori o Waikato, e mōhiotia ana i tēneki rā.

Te hekenga mai ki Aotearoa

Ko te kōrero e pā ana ki te hekenga mai o ngā waka ki Aotearoa nei ngētehi o ngā tino kōrero a ngā iwi Māori whānui, ko te tino tīmatanga ngēnei o te urunga atu o ngā iwi rerekē ki ngā whenua e kīia ana i ngēnei rā ko ngā whenua tupu, ko te ūkaipō. Heoi anō, ka tirohia ngēnei kōrero mō te hekenga mai o ngā waka ki ngērā e hāngai ana ki te waka o *Tainui*, mehemea ka ara mai he kōrero mō ngētehi atu waka, ka pēnei mehemea he pānga ngōna ki a *Tainui*.

O ngā tāngata katoa i runga i a *Tainui*, ko ngētehi o rātou ngā kaitiaki o ngētehi o ngā tino tāonga o *Tainui*. I a Whakaotirangi ngā purapura o te kūmara, te taro me te hue, i a

Taininihi ngā taonga kura katoa. I te noho a Taikehu i te tāngawai, e tiaki ana i a Hahau-te-rangi, te hoe tapu o *Tainui*, ā, i a Hiaroa rāua ko Mate-ora ko ngā manu mauri o *Tainui*.¹²⁸

Hei tā Kelly, i wehe mai te waka o *Tainui*, i te pō o te marama e kīia nei ko Ōuenuku. Ko te pō tuawhā o Hakihea tērā.¹²⁹ I a *Tainui* e tere ana i whakatūpatohia a Hoturoa e ngā tāngata ki uta, “Ko te wā o Tamatea tēneki,” ā, ki te whakaaro Māori he wā tino tūpuhi tēneki, he uaua mō ngā waka. Kāore a Hoturoa i aro ki tēneki, ka whakahoki ia, “Tukua atu maaua ko Tamatea ki te moana whawhai ai.”¹³⁰ Nō reira, i a *Tainui* e rere ana ki te putanga moana i Pikopiko-i-whiti, ka ara mai ngā ngaru ki te whakararu i te waka o *Tainui*. Heoi anō, ka tū mai ko Ngātoroirangi ka karakia i tāna karakia kia puta pai atu a *Tainui* ki te moana nui, e whai ake nei tētehi wāhanga o taua karakia. I ngēnei rā kua waiata koroua tēneki karakia, ā, e hari tonu ana ngā uri o *Tainui*, ki roto tonu i te iwi o Waikato, me te mea hoki ka ora tonu ngā kōrero e hāngai ana ki te karakia nei.

Ika! Waerea te onetapu.
Ka hura taangata a uta,
Me turaki atu ki taangata a tai;
Ka hura taangata a tai,
Me turaki atu ki taangata a uta.
Peeraa hoki ra te korepe nui,
Te korepe roa.
Te waahi awa
Te totoe awa,
Whakamau, tama, i te ara!
Whakamau, tama, i te ara!¹³¹

I te mutunga ake o te karakia a Ngātoroirangi ka marino te moana i puta pai a *Tainui* ki te moana nui, ā, i ārahi a Ngātoroirangi i te waka o *Tainui* ki te moutere o Rarotonga. Ko te take i tū ai ngā waka i reira kia mahia ai ngā whakaritenga whakamutunga mō te hekenga roa ki Aotearoa.

I te wā i reira ngā waka, ka mahi tinihanga a Tama-te-kapua. Hei tā Kelly, kāore ngōna tohunga, nō reira, i whakaaro ia kia tāhaetia e ia te tohunga nō *Tainui*, arā, a

¹²⁸ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1995), p.29

¹²⁹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.43

¹³⁰ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1995), p.31

¹³¹ Ibid.p.31

Ngātoroirangi. Ka kōrero a Tama-te-kapua ki a Ngātoroirangi, ka tukua ia ki tētehi wāhi i waho tonu atu i te whanga, ā, i whakaae a Ngātoroirangi ki tēneki.¹³² Nō reira, i peka atu a Ngātoroirangi rāua ko tana wahine, a Kearoa, ki runga i te waka o *Te Arawa*. I tō rātou wehenga atu i karakia a Ngātoroirangi i ngāna karakia kia pai ai te haere o *Te Arawa* i te moana. Heoi anō, kāore a Tama-te-kapua i whakanui i tāna kupu taurangi ki a Ngātoroirangi, ā, ahakoa te tautohetohe a Ngātoroirangi ki a Tama-te-kapua kia tukuna rāua tahi ki te taha, kāore a Tama-te-kapua i whakarongo atu.

Nā te mea i riro a Ngātoroirangi ki a *Te Arawa*, ka riro mā Riukiuta hei tohunga mō *Tainui*, ā, i runga i tēneki ka karangatia e ia ngā taniwha o te moana hei ārahi i te waka, ā, ka puta mai ko ngā ika nunui o te moana. Ko tō rātou rangatira ko Mawake-nui-orangi. Ka puta mai a Pane-iraira, ko tāna mahi he patu haere i ngā ngaru. E rua ngā taniwha i ngā taha e ārahi ana i te waka, ko Ihe rāua ko Mangō-hiku-roa. Hei tā Jones, he ika hōhā nei a Ihe rāua ko Mangō-hiku-roa, nō reira, “Ka taapapa a Riu-ki-uta i te ihu i te waka, ka karanga, kaua e tomotomo, turaki ki waho; he tama-wahine koe, he tama-taane au. Na raro na koe, na runga atu au.” Nā, i wehe pā a *Tainui* mai i Rarotonga, tēnā i tū ake a Taikehu me te hoe tapu o *Tainui*, ka tīmata ia ki te karakia i tāna karakia kia tere ai te haere o te waka o *Tainui*.¹³³

Taku hoe tapu nei, ko Hauhau-te-rangi!
Whaia Te Arawa, me kore e rokohina;
Me kore e rokohina,
Ka riro ia i te taarewa-putuputu.
Whakapoi ake te kakau o te hoe;
Ko Manini-tua, ko Manini-aro!
Ka tangi te kura, ka tangi wawana.
Ka tangi te kura, ka tangi wiwini.
E `Riki, e Raka`, nau mai!
Te haria te kawae a Taane ki uta.¹³⁴

I tēneki wāhanga o te karakia ka tukuna te tatā ki te moana ka maringi mai he wai ki roto i te waka, ā, ka whakamutu atu a Taikehu i tāna karakia, “Na Io te wai, kei te pae o Maruao-nui.”¹³⁵ I te mutunga ake i tatāngia te wai i roto ki te moana. Ko Taikehu tētehi o ngā tūpuna e mōhio tonu ana ki roto o Waikato ake, nā te mea, ko tētehi kōrero

¹³² L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.45

¹³³ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1995), p 33

¹³⁴ Ibid.p.35

¹³⁵ Ibid.p.35

mōna, e hāngai ana ki te awa o Waikato me tōna ingoa i mua i te tapātanga o taua ingoa o Waikato, nā Taikehu kē te ingoa, engari ka waiho ngērā kōrero, hei te upoko tuaono te toenga o aua kōrero.

I te tatanga atu o *Tainui* ki Aotearoa i tuku karakia a Rotu ki ngā manu ki te haere mai ki te tiaki i te rā o *Tainui* mai i te tūpuhi o te hau, engari nā te roa o te karakia e kore e kitea i ngēnei whārangi. Kāore i roa i tae atu te waka o *Tainui* ki Aotearoa.

He ao, he ao-tea-roa!

Ko te ūnga tuatahi o *Tainui* ko Whanga-parāoa, ko te mea tuatahi i kitea ai e rātou ko ngā pua o te rākau pōhutukawa. I te kitenga atu o te whero o ngā pua nei, i pōhēhē rātou he momo kura hōu tēneki, nō reira i whiua atu e Hāpopo rāua ko Taininihi ngō rāua kura ki te moana. I te tatanga atu ki ngā pua whero nei i kite he ngoikore ngā pua nei, ā, i hiahiaitia tonutia e rāua i ngō rāua kura, engari nā ngētehi atu i kite ka haria mā rāua. Nā Māhina te kura o Hāpopo i kite, nā Māihiihi i kite te kura o Taininihi.¹³⁶

Heoi anō, nā te mea i mīharo rātou o *Tainui* ki ngā pua whero o te pōhutukawa, kāore i tino mahara ki tō rātou waka. Nā te mea he tauhou a Hoturoa mā ki ngā moana o Aotearoa, kīhai rātou i mōhio ki te kaha o ngā au o te whanga rā. Ka mau te waka o *Tainui* ki te au o taua whanga, ā, i te waka e kumea ana ki waho ki te moana nui he toka e tū ana ki muri tonu i a rātou. Ka karangatia e ngā tohunga, ā, ka hoki ngā tāngata ki ngō rātou hoe, engari he tūreiti rawa rātou ka tūtuki te waka i ngā toka, ka mau hoki te niao o te waka ki ngā anga kūtae. I waimaria a *Tainui* nā te mea i kaha te patu mai o ngā ngaru ka hikina ake a *Tainui* mai i ngā toka. Nā tēneki, i tere te hoe o ngā kaihoe kia kaua anō e mau i te au o te moana. I te hokinga atu ki uta i haere tūpato tonu a Hoturoa ki ngā toka nei, ā, ka ū atu ki te oneone.

I mua i tō rātou heke mai i te waka, ka peke atu a Riukiuta ki roto i te wai, ā, ka hutia e ia ngētehi o ngōna ake huruhuru ka whiua ki te wai. Nā tēneki, i hoki ai ngā taniwha ika ki te moana nui, ā, i taea e ngā tāngata te heke mai i a *Tainui*.¹³⁷ I mōhio a Hoturoa kua tae kē ngā waka ki Aotearoa nā te mea i reira ngā tūāhu o ngētehi atu waka. E ai ki

¹³⁶ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1995), p.37

¹³⁷ Ibid.p.37

a Kelly, i tūpono a Hoturoa me tinihanga e ia ngērā atu, nō reira ka hangaia e ia tōna tūāhu, ā, hei whakatawhito i te tūāhu ka āta hunuhunua ki te ahi.¹³⁸ Hei whakamutu i tēneki ka waiho atu te taura o te puna o te waka ki raro i ngā taura o ngā tūāhu i reira tonu, hei whakaatu i tae tuatahi mai a *Tainui* ki Aotearoa. Kāore i roa i tae mai ngērā atu waka, ā, i tō rātou kitenga atu i a Hoturoa “ka karanga atu, ‘Kua tae mai koe, e Hotu.’ Ka karanga atu a Hoturoa, ‘Aae, kua tae noa mai au i mua i a koutou.’ Ka titiro mai eeraa. Ka mea atu anoo a Hoturoa, ‘Tirohia! Anaa taku tuaahu, me nga taura o nga puna o nga waka.’”¹³⁹

Hinana ki uta, hinana ki tai

Kāore i roa te noho o ngā waka ki Whanga-parāoa, i haere whakateraki a *Te Arawa*, ā, ka whai atu a *Tainui* i muri atu. Kāore i roa i māuiui a Torere, tētehi o ngā tamāhine a Hoturoa. Nā tēneki i tukuna ia e Hoturoa ki uta ki reira noho ai ki te taha o ngētehi o ngā iwi o reira. I muri mai, ka hūnuku a Torere ki roto o Tāmaki ki reira noho ai me ngētehi o ngōna whanaunga.

I te taenga atu o *Tainui* ki Te Ahuahu i reira ngētehi o ngā waka, ā, i hui rātou i reira ki te kōrero tahi mō tēneki whenua hou. I muri iho ka haere tonu a *Tainui* me tōna haerenga, ā, i te taenga atu ki Whitianga ka waiho rātou i tētehi o ngā rā ki te taha o te pari, ā, mai i taua wā i whakaingoatia te wāhi rā ko Te Rā o *Tainui*. I te taenga ki Wharenga i waiho atu e Hoturoa tētehi toka ki runga anō i tētehi atu toka, ā, i whakaingoatia te wāhi rā ko Kōwhatu-whakairi.¹⁴⁰

Hei tā Kelly, i te taenga atu o *Tainui* ki te whanga o Hauraki i hoea atu ki Tararu, whai muri ake ka hoe ki Waiwhakapukunga.¹⁴¹ I te taenga atu ki Wharekawa i heke iho a Marama, te wahine iti a Hoturoa, ā, ka haere mā te tuawhenua ka tutaki anō i a *Tainui* i tōna ūnga atu ki Tāmaki. Ka haere tonu ngā kōrero a Kelly mō te tangata whenua, ko tāna, “. . . no mention was made of the tangata-whenua, but this part of the country is believed to have been thickly populated, and Marama appears to have been

¹³⁸ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.49

¹³⁹ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1995), pp.38-39

¹⁴⁰ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.50

¹⁴¹ Ibid.p.50

welcome.”¹⁴² Heoi anō, ka wehe a *Tainui* mai i Wharekawa ka whai atu i te taha hauāuru o te whanga o Hauraki, ā, tae noa ki ngā moutere e noho tata ana ki te whanga o Waitematā.

I konei i tutaki a *Te Arawa* rāua ko *Tainui* ki Rangitoto, ā, i reira i haere a Tama-te-kapua ki te tango i a Whakaotirangi hei wahine māna. Ka rangona atu o Hoturoa i tēneki, i haere ia ki a Tama-te-kapua, ā, i meke kaha tonu ia i a Tama-te-kapua kia hinga, kia puta mai hoki he toto. Koia nei te ingoa o Rangitoto.¹⁴³ Whai muri ake i tēneki ka uru atu a *Tainui* ki roto i te whanga o Tāmaki, ā, i whakatā rātou ki Te Kurae a Tura, te wāhi e kīa ana i ngēnei rā ko Devonport Wharf. E kīa ana te kōrero, i a rātou e whakatā ana i hāereere haere a Taikehu ki te tuawhenua. I a ia i reira i kite ia i ngā kanae e pekepeke ana i ngā awa, mai i taua wā i karangatia aua ika ko Te pōtiki-toa-a-Taikehu.¹⁴⁴ I te hokinga mai o Taikehu, i whakaaro a Hoturoa kua tae mai te wā kia peka atu ki te Tai Hauāuru, nō reira i karangatia tōna ope ka haere atu rātou ki te awa o Tāmaki.

Nā, e ai ki a Kelly, e rua ngā kōrero, ko te tuatahi, kāore i taea e Hoturoa mā te neke te waka o *Tainui* ki te Tai Hauāuru i konei.¹⁴⁵ Nō reira, i hurihia a *Tainui* i hoe whakateraki ki te rohe o Muriwhenua, ā, i heke mai ki te Tai Hauāuru mā reira. Engari ko te kōrero tuarua, ko te nekehanga o *Tainui* i runga i te whenua. I mua i te taenga atu ki te ngutu awa o Tāmaki i whakaingoatia e ngētehi o ngā rangatira o *Tainui* ngētehi o ngā wāhi hei whakatū i tō rātou mana whenua.

As the entrance was made, Taiki named that stretch of water Otaiki, after himself, and Horoiwi, wishing to exercise his mana over some of the land, named the eastern headland, Achilles Point, Te Pane o Horoiwi. A small bay, just within the mouth on the western side, was called Taurere after a place in Hawaiiki . . .¹⁴⁶

Ko Taurere te wāhi i heke a Te Kete-ana-taua me tāna tamaiti a Taihaua, ā, i noho tahi me ngā iwi o reira. Heoi anō, ka tae atu te waka o *Tainui* ki te ngutu awa o Tāmaki, e tata ana tēneki ki Ōtāhuhu, ā, i tatari a Hoturoa mā ki te wahine iti a Hoturoa, ki a

¹⁴² L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.51

¹⁴³ Ibid.p.51

¹⁴⁴ Ibid.p.51

¹⁴⁵ Ibid.p.52

¹⁴⁶ Ibid.p.52

Marama, i heke iho ai i Wharekawa. I a rātou e tatari ana i whakaingoatia ngā wai o tēneki wāhi ko Whāngai-makau.

I te taenga mai o Marama i whakaritea e Hoturoa te waka kia nekehia e rātou a *Tainui* i te kūititanga o Tāmaki. I te tōnga o te waka, kīhai te waka i neke, ā, ka kōrero a Marama, “He aha te take i kore ai te waka e tere?”¹⁴⁷ Ka whākina e Riukiuta ki a Hoturoa i kite ia i a Marama e mahi pūremu ana me tētehi taurekareka, me Te Okaroa. I runga i tēneki i mōhio ko te pūremu o Marama te take kāore a *Tainui* i neke. Hei whakatika i tēneki, arā, hei whakatika i te mana tapu o Marama i mahia e ngā tohunga ngētehi karakia hei whakatika i tōna hara. Engari i te mutunga ake i patua a Te Okaroa kia mate, ā, ahakoa kāore a Marama i mate, mai i taua wā i whakaingoatia e ia ko Marama-kiko-hura.

Whai muri ake i tēneki i neke pai a *Tainui* i runga i te kūititanga, ā, tae noa ki te whanga o Manukau.¹⁴⁸ I te roanga o te haerenga o *Tainui* ki Ōtāhuhu nei, i pupū ake te aroha ki roto i a Raka-taura mō te tamāhine a Hoturoa, mō Kahukeke. Kāore a Hoturoa i pai ki tēneki. I te wā i karakia a Raka-taura kia taea a *Tainui* te neke ki runga whenua, i kī a Hēara, tōna tuahine, ki a ia, ‘It is foolish of you to have the canoe dragged when Hoturoa is angry with you.’¹⁴⁹ Nā tēneki i tīnīhia e Raka-taura tētehi o ngā rārangi o tāna karakia, ā, ka taka mai te waka, ka wehe atu a Raka-taura me tōna ope mai i a Hoturoa mā.

Mai i te whanga o Manukau, i heke whakatetonga a Hoturoa mā, ā, i whai haere i te tai hauāuru o Te Ika-a-Māui. Heoi anō, e rua ngā kōrero a Kelly mō te ingoa o Manukau. Ko te tuatahi, i te wā e hoe ana a *Tainui* i te whanga o Manukau i taea e rātou te rongō i te tangi o ngētehi manu, engari i te tīmatanga i pōhēhē he tāngata kē. I te mutunga atu i mōhio rātou he manu noa iho, ā, nō konā te ingoa, mai i te kōrero, ‘he manu-kau noa iho.’

Ko te tuarua, ko te ingoa Mānuka e mōhiotia nei i ngēnei rā. I puta mai te ingoa nei i te wā e puta atu ana te waka o *Tainui* i te ranga o te whanga, ā, he maha ngā ngaru e patu

¹⁴⁷ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.52

¹⁴⁸ Ibid.p.53

¹⁴⁹ Ibid.p.56

mai ana i te waka. I a *Tainui* e tere ana i ngā moana ngarungaru nei i āwangawanga a Hoturoa mō te uaua o te haere, ā, mai i taua wā i tapaina ko Te Mānuka-o-Hotunui.¹⁵⁰ He āhua pōkaikaha nei ngā kōrero mō te ingoa o Hotunui, ko te nuinga e kīa ana he ingoa rerekē mō Hoturoa.

I te putanga atu o *Tainui* ki te moana, i haere whakatetonga tonu rātou, kātahi ka tae atu ki te ngutu o tētehi awa, nā te kaha o te au o te moana i whakamōhiotia he awa i konei. Nā runga i tēneki i tapaina te awa nei ko Waikato.¹⁵¹ I te taenga atu o *Tainui* ki tētehi awa iti, ki Kawa, kāore e tino tawhiti mai i te awa o Waikato, ka tino hiainu ngā tāngata o *Tainui*. Nō reira i tangohia te amatiatia, a Takere-aotea, mai i a *Tainui* ka hoea atu ki uta ki te tiki wai me ngētehi kai hoki. I te hokinga atu ki a *Tainui* ka waiho atu a Takere-aotea ki reira, ā, mai i taua wā i haere a *Tainui* hei waka kotahi tonu.¹⁵²

I te taenga atu ki Te Karaka, ka taka te tatā ki te moana, ā, nā te au o te moana i tae atu te tatā ki ngā pari o reira noho ai tae noa mai ki ngēnei rā. I te hekenga whakatetonga o *Tainui*, i hipa rātou i ngā whanga o Whaingaroa, o Aotea, o Kāwhia hoki nā runga i ngā karakia a Raka-aura. I runga i tēneki i hoe tonu atu a *Tainui* ki te rohe o Taranaki, engari nō te kitenga atu i reira ngā iwi o Tokomaru, ka hoki whakateraki a *Tainui* ka tū ki Mimi, ki reira whakatō ai i tētehi rākau pōhutukawa. Ā muri atu ka haere a *Tainui* ki te awa o Mōkau ki reira whakatā ai i uta.¹⁵³

I a rātou i Mōkau, ka haere a Hoturoa me ngētehi o ngā kaihoe ki te tuawhenua, ā, haere whakateraki mai i reira. I tō rātou taenga atu ki Moeatoa ka kite a Hoturoa i ngā tapuwae o Raka-aura. I mōhio a Hoturoa ko Raka-aura tēneki nā te mea he hape tētehi o ngōna waewae. I te takahi whenua a Raka-aura mā i te tuawhenua, ā, e haere whakatetonga ana mai i Tāmaki. I a rātou e pēnei ana ka whakatū tūāhu, ka tapaina hoki ngētehi wāhi. E whai ake nei ngētehi o ngā ingoa.

Mai i Tāmaki ka haere whakatetonga. Nō te taenga atu ki te awa o Waikato, ka whakawhiti atu i te awa ki te taha ki Ruakokopu. I konei i tapaina e rua ngā ingoa ko te

¹⁵⁰ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.56

¹⁵¹ Ibid.p.57

¹⁵² Ibid.p.57

¹⁵³ Ibid.p.58

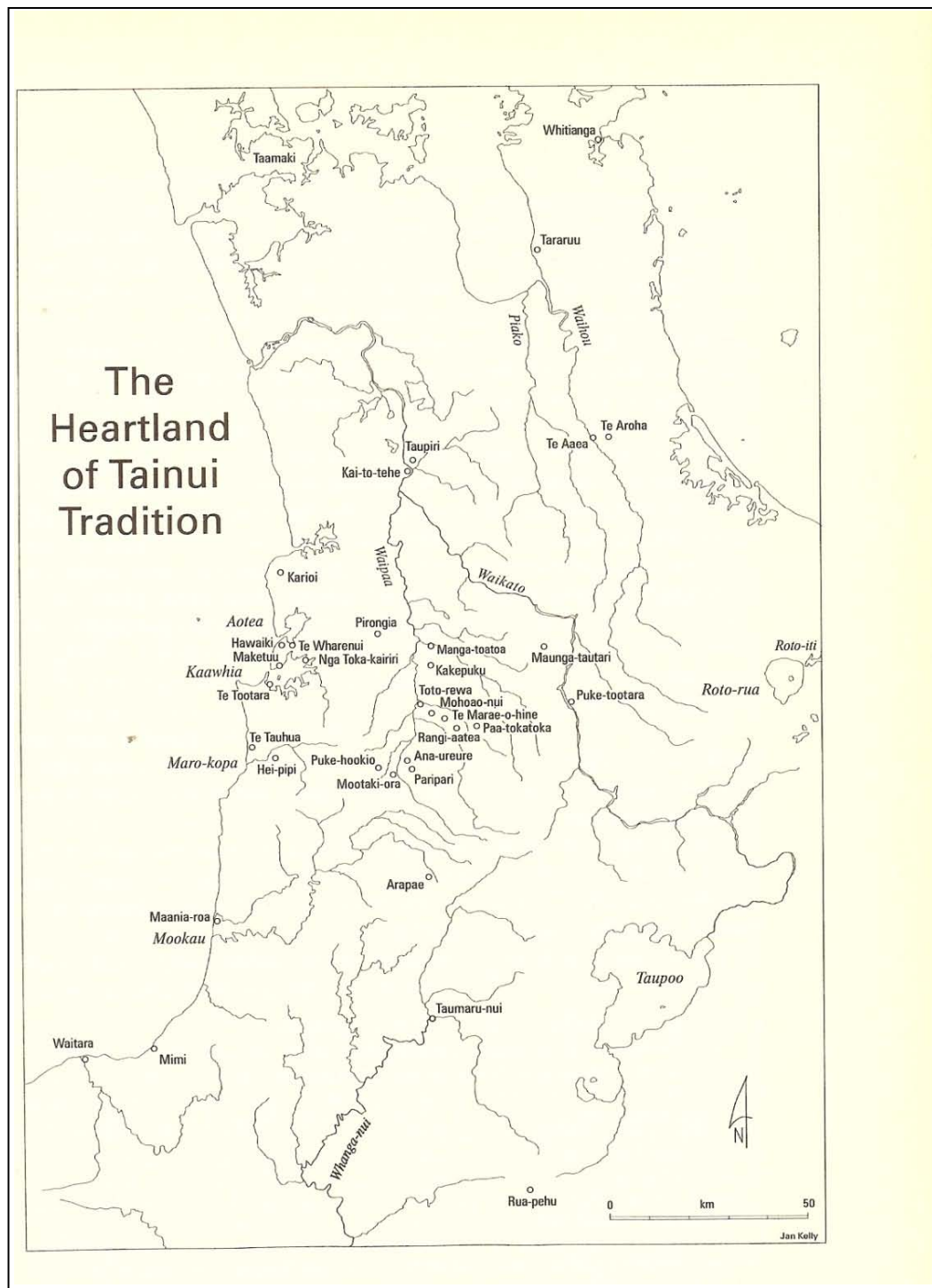
taha ki te raki ko Te Piko o Hiaroa, ko te taha ki te tonga ko Poroaki. Mai i reira ka tae atu ki tētehi maunga, ko Pukapuka te ingoa, ā, mai i taua maunga i kite ai rātou i tētehi atu e kīa nei ko Matakiora. Mai i a Matakiora ka tae atu rātou ki ngā pae maunga e mōhiotia nei i ngēnei rā ko Hākarimata, kua ngaro kē te ingoa tawhito.

I muri mai ka whakatū tūāhu rātou ki Pirongia me Whāingaroa hoki, ā, heke iho ki a Moeatoa.¹⁵⁴ Heoi anō, i te kitenga o Hoturoa i ngā tapuwae ka whāia e Hoturoa a Raka-aura, ki Kāwhia tonu atu. I a rāua tahi i Kāwhia, i tau te rangimārie, i hohoutia te rongo i waenga i a rāua, ā, i te mutunga ake ka whakaae a Hoturoa kia moe tahi tāna tamāhine me Raka-aura. I runga anō i tēneki ka whakaaro a Raka-aura me tuku e Hoturoa ngētehi tāngata ki te haere ki Mōkau ki te tiki atu i a *Tainui*. Nō te hokinga mai ka waiho atu rātou i te punga o te waka ki reira. I ngēnei rā e noho ana te punga ki tētehi urupā e noho tata ana ki Mōkau.

I te taenga mai o *Tainui* ki Kāwhia ka kūmea te waka ki runga i te oneone i Maketū, ā, i konei ka whakarērea a *Tainui* ki tōna taunga whakamutunga. I te wā i whakatakotoria a *Tainui* ki uta, i whakaaro a Hoturoa rāua ko Raka-aura me whakatū rāua i ngētehi toka hei whakamaumaharatanga mō te waka o *Tainui*. I whakatū a Raka-aura i tōna toka ki te pito e anga ana ki te tuawhenua, ā, ko tō Hoturoa ki te pito o *Tainui* e anga atu ana ki te moana. I tapaina te toka pākeho o Raka-aura ko Hani, e tohu ana i te wairua o te toa whawhai, ā, ko tō Hoturoa i whakaingoatia ko Puna, arā, ko Puna-whakatupu-tangata, mō te whakatupuranga o te tāngata.¹⁵⁵

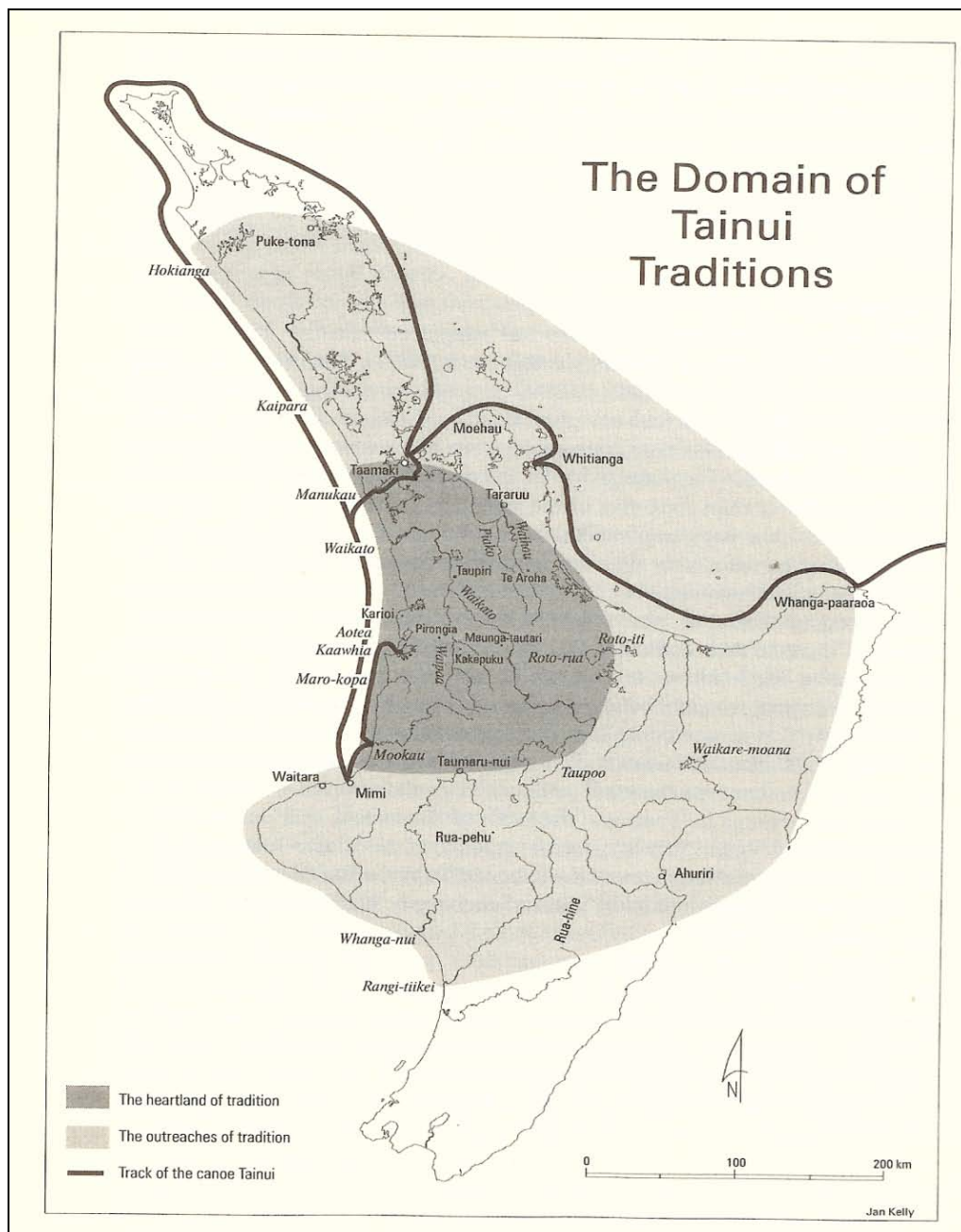
¹⁵⁴ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.58

¹⁵⁵ Ibid.pp.60-1



Koinei te rohe o Tainui me ngētehi o ngā wāhi i puta mai nā te mahi taumau whenua.

¹⁵⁶ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1995), p.11



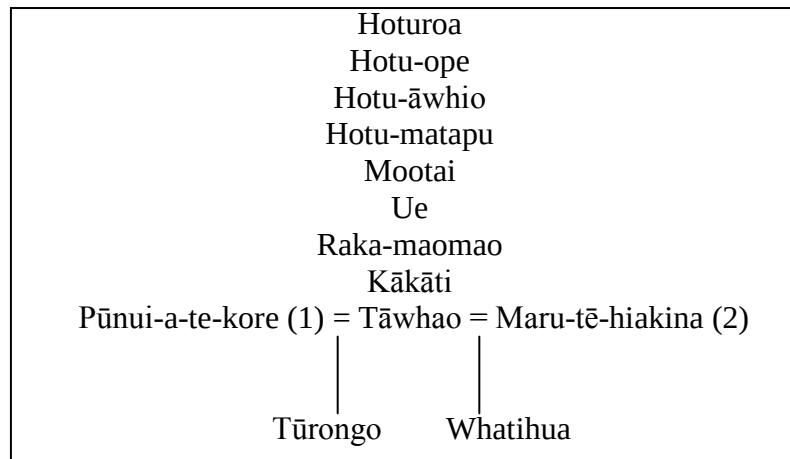
E whakaatu ana te mapi nei i te haerenga o te waka o *Tainui* i tōna taenga mai ki Aotearoa. Ko te wāhanga kua whakamarumarutia ki waenganui, koirā te rohe whānui o Tainui.

I roto i ngā kōrero nei ka kite i te tīmatanga o Waikato ki te whakarite i ngōna mana whenua. Ko te mahi taunaha whenua a Hoturoa te tīmatanga o tēneki, i roto i ngāna mahi i puta mai ko ngētehi ingoa o ngā wāhi e mōhiotia nei i ngēnei rā.

¹⁵⁷ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1995), p.10

Heoi anō, ko ngā tātai whakapapa e whai ake nei e whakaatu ana i te hononga o Tūrongo rāua ko Whatihua ki a Hoturoa, arā, te kaupapa kōrero e whai ake ana. Ko te tikanga i whakauru atu ahau i ngēnei whakapapa hei whakaatu i te roanga o ngā uri o Tainui e noho ana i ngā whenua i taunahatia e Hoturoa, otirā, te whakatūnga o te ahikā o Waikato, otirā te rohe o Tainui Waka.

Te Whakapapa 1: Te whakapapa o Hoturoa ¹⁵⁸



Ko te mutunga tēneki o ngā kōrero tawhito e pā ana ki te whakapapa i heke mai i ngā atua, ko te rārangi whakapapa nei e whakaatu ana i te hononga whakapapa o ngā uri o Tainui ki tōna taiao, ki tōna whenua. Hei te wāhanga e heke mai nei ka tīmata tā tātou titiro ki te whakapapa e hanga ana i a Waikato iwi. Heoi anō, e tika ana kia mahara tātou ki ngēnei o ngā tūpuna o Waikato, o Tainui.

Ko te waiata e whai atu nei, e pā ana ki te hītori ki a Tūrongo rāua ko Whatihua, ā, he waiata tēneki e waiatatia ana ki roto o Waikato. E whakaatu ana te whiti tuatahi i te whakapapa o Tūrongo, mai i a Hoturoa. Ko ngā whiti tuarua ki te whiti tuawhā, e kōrerotia ana mō te nanakia o Whatihua ki a Tūrongo, i a Tūrongo e whai ana i a Ruapūtahanga, te puhi nō Taranaki, ka mutu, ka riro a Ruapūtahanga i a Whatihua. Ko te whiti whakamutunga e kōrero ana mō te hononga o Tūrongo rāua ko Mahinārangi, ka mutu, ko te whānuitanga o Tainui e kitea ana i ngēnei rā.

¹⁵⁸ I unuhia mai i a P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1995), p. 65

Tūrongo, Mahinārangi
Tainui Takitimu
Hoturoa, Hotuope, Hotuāwhio
Hotumatapū, Motai, Ue
Raka-mamao, Kākāti, Tāwhao
Tūrongo, i a haha

Tūrongo, Whatihua
Rongongia te ātaahua o Ruapūtahanga
He puhi o Taranaki, he wahine urukehu
Aue. Hitore e, Te Waikaukau o Ruapūtahanga
Whāia Tūrongo, nā te kākahu
Mākū he wahine e

Hoki atu ki te wā kāinga
Kia hanga – Whatihua
Wharenui – Whatihua
Pātaka – Whatihua
Kua tae mai a Taranaki e

Ehara tō tāne e whai nā koe
He tahā wairere he tahā wairere
Ka moe a Whatihua
Aroha mō Tūrongo
E Whatihua, ko koe te nanakia

I waewaea ki te Tairāwhiti
Heretaunga haukū nui
Nā te Raukawa ko Mahinārangi
Tainui Tākitimu e

Hoturoa
Hotuhope
Mai i tawhiti e.

Hei whakarāpopoto

Ko te whāinga o tēneki wāhanga o ngā kōrero he whakaatu i te tātai whakapapa o Waikato, arā, he mana i tīmataria i ngā atua rā anō, ka heke iho ki ngā tūpuna i wehe mai ai i Hawaiki ki Aotearoa nei. I roto hoki i ngā kōrero mō ngā atua i kitea te puāwaitanga o te taiao e noho nei te tangata i tēneki rā me te take ka tino whakaaro te Māori mō ngōna whenua, mō tōna taiao. He ao i takea mai i ngā atua, ka mutu, he hononga whakapapa hoki i waenga i te tangata me te taiao, ana, koinei i whārikihia ai ngēnei kōrero.

Ka puta hoki ngētehi whakamārama mō te mana me te tapu, nā te mea, ki roto i ngēnei kōrero ka kitea hoki nā te aha i pēnei ai a Māori, mā te aha hoki ia e mahi ngāna mahi.

Otirā, he whakamāramatanga hoki ngēnei kōrero mō ngā kaupapa e whai atu nei i ngā wāhanga e haere ake nei.

Heoi anō rā, ko tōku hiahia, he whakaatu i te tīmatanga o tētehi taha o te whakapapa o Waikato, ā, kia kite hoki i te puāwaitanga o te tuakiri o Waikato, anei tētehi taha o te āhua o Waikato, me tōna tīmatanga. Pēnā i ngā kōrero, hei te upoko tuatahi mō te tuakiri me ngōna whakamāramatanga, ki ngōku whakaaro, ko te mahi o ngēnei kōrero he whakaatu i te tīmatanga o ngā kōrero mō te tuakiri o Waikato. Ā muri mai kitea ai e tātou ka pēwhea a Waikato e puta mai ki te iwi e kitea ana, e mōhiohia ana i ngēnei rā.

Upoko Tuatoru

Ko Waikato te awa, ko Waikato te iwi

Ka tū atu tētehi kaikōrero, ka tū mai anō tētehi kaikōrero, arā, ko te upoko tuatoru tēneki e tū ana ki te kōrero. Ka haere tonu te rere o te pepeha o Waikato, ka tae mai ki te rārangi, ‘ko Waikato te awa, ko Waikato te iwi.’ Ko te kaupapa matua o tēneki wāhanga o ngā kōrero kia whārikihia anō ngā whakapapa e hāngai ana ki te iwi o Waikato.

Tuatahi, ka whārikihia ngā kōrero tawhito e pā ana ki te awa o Waikato, ki reira kite ai i ngā hononga tuatahi i waenga i te tangata me tōna taiao, ko ngā kōrero e pā ana ki a Taupiri rāua ko Tongariro tētehi o ngērā kōrero. Mā tēneki kōrero tīmatanga e anga ai tātou ki ngā take i motuhake ai tēneki hononga o Waikato ki tōna awa. Ka tirohia hoki, he aha ngētehi o ngā kōrero e pā ana ki te taunahatanga o ngā whenua e pā nei ki te awa o Waikato.

Ka tirohia tēneki wāhanga ki ngā whakapapa, ki ngā kōrero mō te hūnukutanga tuatahi ki roto ki te riu o Waikato, ana, ko te aranga o ngā ahikā tuatahi o te iwi o Waikato. Ko te tīmatanga o ngēnei kōrero ka tīmata i a Kōkako, te matua o ngā hapū o te iwi o Waikato. Ka rere iho ki ngōna uri ka oti atu ki a Ngāere rāua ko Heke-i-te-rangi me te kōrero mō Ngāruawāhia. Ko ngā kōrero whakapapa ngēnei i tau ai ngā ahi o te hau kāinga ki ngā tahatanga o te awa o Waikato, koinei ngā kōrero tuatahi i hua ai te kōrero ko Waikato te awa, ko Waikato te iwi.

Te awa i tahuti

Ko te nuinga o ngā ingoa tuatahi i puta i te riu o Waikato, i kapohia mai i te hīkoi a Raka-taura, ā, kua kitea kētia ngēnei kōrero i roto i ngā kōrero tīmatanga mō te taenga mai o te waka o *Tainui* ki Aotearoa nei. Heoi anō, e tika ana kia whakamanahia ngērā kōrero, nā te mea, ko tētehi o ngā taunahatanga tuatahi tērā i te rohe o Waikato.

E whai ake nei ngētehi o ngā ingoa, nō te taenga atu ki te awa o Waikato, ka whakawhiti atu i te awa ki te taha ki Ruakōkopu. I konei i tapaina ngā ingoa e rua ko te taha ki te raki ko Te Piko o Hiaroa, ko te taha ki te tonga ko Poroaki. Mai i reira ka tae atu ki

tētehi maunga, ko Pukapuka te ingoa, ā, mai i taua maunga i kite rātou i tētehi atu e kīia nei ko Matakiora. Mai i Matakiora ka tae atu rātou ki ngā pae maunga e mōhiotia ana i ngēnei rā ko Hākarimata, kua ngaro te ingoa tawhito o ngā pae maunga nei.¹⁵⁹

Hei tīmatanga pai mō tēneki kaupapa ka huri tuatahi ki te ingoa nei, ki a Waikato, arā, kua puta mai ngētehi kōrero rerekē mō te tikanga o tēneki kupu, me te take hoki i whakaingoatia ngā wai nei ko Waikato. Ko te tuatahi o ngā kōrero, ko tērā i puta tonu mai i ngā kōrero taumau whenua o te waka o *Tainui*, arā, ko tō rātou kitenga tuatahi i runga i a *Tainui* waka i te awa nei. Mehemea ka hoki whakamuri ki te wāhanga tuarua ka kitea ngā kōrero e pā ana ki te hikinga o te waka i ngā whenua o Ōtāhuhu, arā, te wā i hiki ake te waka o *Tainui* mai i Te Moana-nui-a-Kiwa, ka haere mā te whenua ka tau atu anō ki Te Moana Tāpokopoko-a-Tāwhaki.¹⁶⁰ Heoi anō, i te putanga atu o *Tainui* ki te moana, i haere whakatetonga tonu rātou, kātahi ka tae atu ki te ngutu o tētehi awa, i runga i te kaha o te au o ngā wai i te ngutu awa nei, i mōhio ai rātou he awa kaha kei te haere, nō konei i whakaingoatia ko Waikato, arā, ko ngā wai katokato.¹⁶¹

Tērā anō tētehi kōrero e pā ana ki te ingoa o Waikato, i te kitenga tuatahi o te hunga o te waka o *Tainui*, ka kite i te tūtakitanga tuatahi o te awa me te moana. Ka mutu, ka tū ake tētehi tohunga, ka mea atu, ‘Wai-kato, wai-kato kau.’ These words he uttered in jest, as a taunt, and he threw his paddle on shore, which stuck in the cliff above him.’¹⁶² Ko te kato o te wai, e karanga ana e te tohunga o te waka, ko te waipuke o te awa i te tūtakitanga o te awa o Waikato me te moana.¹⁶³

He kōrero tino tawhito e mōhiotia ana ki roto i ngā whare wānanga tawhito o Waikato, e pēnei ana te kōrero.

. . . the naming of the river itself states that the name is descriptive , and that the river Tongariro . . . which is snow-fed from the mountains Tongariro and Ruapehu and flows into lake Taupo at its southern end, is also part of the Waikato river . . . The Waikato tribal account describes how the waters (*wai*)

¹⁵⁹ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.47

¹⁶⁰ Tirohia te whānuitanga o ngēnei kōrero hei te ūpoko tuarua o te tuhinga whakapae nei.

¹⁶¹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.57

¹⁶² J. White. *The Ancient History of the Maori his Mythology and Traditions. Tai-nui. Volume V.* (Wellington: George Didsbury Government Printer, 1888), p.12

¹⁶³ Ibid.p.12

of the mountain river were captured or *kato* by the inland sea of Taupo. Thus we have *Waikato* (the captive waters).¹⁶⁴

Ahakoia he kōrero tēneki a Waikato, kāore ngā iwi o Taupō e whakaae ki tēneki kōrero, he kōrero anō ngā rātou. Engari, he maha ngā kōrero rerekē tō tēnā iwi, tō tēnā hapū, mehemea he hononga tō rātou ki te awa.

Te Heuheu at Tongariro has the source, where legend has it a taniwha smote the rock and out of it gushed forth the river Waikato to make for itself a path through the lake of Taupo. Eschewing the Arawa domain, it wends its way, gathering strength from its many tributaries until at Ngaruawahia it is joined by the Waipa which in its turn has gathered in all the Maniapoto tributaries, and thus reinforced, it flows by Taupiri and makes for the Tamaki River – Tamaki Makaurau. Alas it is diverted by the land formation and disgorges through the sandy wastes of the West Coast into the ocean . . .¹⁶⁵

Ana, he kōrero ngēnei mai i a Tā Apirana Ngata i a ia e kōrero ana mō te mana o te awa o Waikato. Heoi anō, ki roto tonu o Tūwharetoa, he kōrero anō tā rātou mō te ingoa nei mō Waikato.

What is now the Tongariro River, rising on the eastern slopes of Ruapehu, was also known as the Waikato. The Taupo Maoris say that the river enters Lake Taupo at the southern end and, after coursing its way through the “gathered waters” leaves by the present outlet, and then continues on to the sea. The name Waikato means the backing up of river water at its mouth by a strong inflowing tide . . . the name Waikato is a very old one and was given to the river (from Ruapehu to the sea) by the ancient Maori because of the backing up or “gathering” of the water in the Taupo crater, soon after its formation, before spilling over into the Waikato basin on its way to the sea.¹⁶⁶

Atu i ngēnei kōrero katoa, ko te kōrero e mōhiotia whānuitia ko tērā e here ana i te iwi o Waikato ki a Ngāti Tūwharetoa, arā, te kōrero e pā ana ki a Taupiri rāua ko Tongariro. He kōrero tino tawhito tēneki kua whāngaihia ki ngā whakatupuranga hou o Waikato. I ngēnei rā e mōhio ana te hunga tangata, ko Taupiri te maunga tapu o te iwi o Waikato, o Tainui, ā, ko Tongariro te ingoa o te maunga rangatira o te rohe o Ngāti Tūwharetoa. Heoi anō, i roto i ngā kōrero o nehe a Waikato, i ngā rā o mua rā anō, ko

¹⁶⁴ P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), p.234

¹⁶⁵ R. T. Mahuta. "Submissions to Support Tainui Maori Trust Board Application to Maori Land Court to Investigate Title to the Waikato River" (unpublished, 1975), p.12

¹⁶⁶ J. T. H. Grace. *Tūwharetoa. The History of the Maori People of the Taupo District*. (Wellington: A. H. & A. W. Reed, 1959), p.499

Tongariro te tuakana o Taupiri, ā, i tupu ake ai rāua tahi ki roto o te rohe o Taupō. I te kaumātutanga o Taupiri ka moe tahi rāua ko tētehi rangatira nō Tainui, e ai ki ngētehi ko Pirongia tōna ingoa. Nā tēneki hononga, ka hūnuku a Taupiri ki ngā whenua o Tainui, ki reira noho ai.¹⁶⁷

Ahakoia tōna aroha mō tōna hoa rangatira, ka pupū ake tonu te matemate-ā-one o Taupiri mō te hau kāinga, mō tōna tuakana, ngōna hoa, otirā, mō tōna whānau whānui o Taupō. Nā tēneki matemate-ā-one, kāore i roa ka māuiui a Taupiri, tē tāea ngā tohunga o Tainui te whakatika i a ia, nō reira, ka tohua e Taupiri tētehi o ngāna pononga kia haere ki te rohe o Taupō ki te kimi i a Tongariro, ā, inoi atu ki a ia mō ngā wai Māori nō tētehi puna tapu, i reira ka kitea tētehi rongoā mō Taupiri. I runga i tēneki tono ka tae atu te pononga a Taupiri, ā, ka whakaae a Tongariro kia whoatu wai tapu mō Taupiri, i tētehi rā.

I te ata pō ka haria te pononga e Tongariro ki tētehi toka kei te tahatika o tētehi maunga, i reira ka karakia a Tongariro, ā, mutu ana tana karakia ka patua e Tongariro te toka nei, ka tīmata ngētehi wai te rere. Heoi anō, ka ao mai te rā tē tāea te karo i te nui o te wai e puta ana i te toka, ānō nei ka waipuketia te whenua katoa.¹⁶⁸

I tēneki wā ka whakakīia e te pononga ngōna tahā katoa, ā, ka tohua te awa wai nei e Tongariro kia whāia atu ngā tapuwae o te pononga, kia rere tōtika ki mua i te aroaro o Taupiri, kia noho pai ai ia me ngā wai reka o te hau kāinga mō āke tonu atu. Nō reira, i te hokinga atu o te pononga ki Taupiri ka whaiwhai haere ngā wai reka nei i a ia, heoi anō, kīhai te awa nei i whakarongo ki ngā tohutohu a Tongariro.

E rua ngā wā i kōtiti haere ia, ko te tuatahi, he mahi nanakia nā tētehi atu iwi, nā Te Arawa. I ngana a Te Arawa ki te karanga atu ki te awa kia huri, kia rere ki ngō rātou ake whenua, engari i te pononga a Taupiri tētehi mōkai kurī. I te kitenga atu o te awa e tata kotiti ana, ka oma ia ki mua i te awa, ka kaha tōna kerī rua tata atu ki te wāhi e tū nei ko Te Ōhāki, nā te kerī o te kurī ka whakatika te rere o te awa ki te tai hauāuru. Engari, kāore i roa ka hiahia anō te awa ki te haere whakaterāwhiti, ka tīmata tōna rere

¹⁶⁷ E. Stokes. and M. Begg. ed. *Te Hononga ki te Whenua. Belonging to the Land.* (Hamilton: Waikato Branch New Zealand Geographical Society, 2000), p.38

¹⁶⁸ Ibid.p.38-39

ki ngā paewhenua o Hinuera, nā te mea ka rongo te awa nei i te karanga o te Moana Nui-a-Kiwa. Heoi anō, nā ngā pae maunga o Kaimai, ka rere whakateraki tonu te awa, ā, ka tae atu ki te moana o Hauraki. Kīhai i taea e te pononga me tōna kurī te whakatika anō te rere o te awa nei, nō reira, i hoki tōtika ia ki a Taupiri me ngā tahā wai o Tongariro.¹⁶⁹

Kāore i roa ka hinga te māuiui, ka piki anō te ora o Taupiri, nā tēneki i hiahia a Tainui kia whakahōnore i a Tongariro me Ngāti Tūwharetoa, nō reira ka whakaritea kia haere a Taupiri me tētehi ope kia kite i a Tongariro.¹⁷⁰ I mua i tō rātou haerenga ka kōrero te pononga ki a Taupiri mō te haere kotiti o te awa, nō reira, ka tīmata a Taupiri ki te karakia, mā te rere o te hau ka rongo hoki a Tongariro i te karakia a Taupiri, ka tīmata hoki a Tongariro ki te karakia. Nā te karakia a te tokorua nei ka oho ake a Rūaumoko, ka rū te whenua, ā, kāore te awa i mōhio me pēwhea te haere, heoi anō, ka rongo te awa i te auau a te kurī a te pononga, ka huri atu tōna rere ki taua tangi. Koinei te tikanga kei te rere te awa i tōna haerenga i ngēnei rā, ka mutu i takea mai te ingoa o te awa mai i te kotititanga nei e kōrerotia ana, ko te wai i kato atu ki wāhi kē, ko Wai-kato.

Te whakaahua 1: Te piko o te awa o Waikato i Taupiri



¹⁶⁹ Stokes, E. and Begg, M. ed. *Te Hononga ki te Whenua. Belonging to the Land.* (Hamilton: Waikato Branch New Zealand Geographical Society, 2000), p.38-39

¹⁷⁰ Ibid.p.39

Ko tētehi atu ingoa o te awa i puta mai i roto i tētehi oriori, i hurihia ngētehi o ngā kupu o te oriori kia hāngai ki a Waikato, ka mutu, ko te waiata nei i kitea i roto i tētehi reta o Te Poari o Tainui ki te Kāwanatanga.¹⁷¹ Anei te waiata e whai ake nei.¹⁷²

Pō! Pō!
E tangi ana Tama ki te kai māna!
Waiho me tiki ake ki te Pou-a-hao-kai;
Hei ā mai te pakeke ki uta rā,
Hei waiū mō Tama . . .

Ka whakakau Tama i a ia
Whakarere iho ana te kakau o te hoe;
Ko Manini-tua, ko Manini-aro
Ka tangi te kura, ka tangi wiwini!
Ka tangi te kura, ka tangi wawana!
Ko Tainui ka ū kei Kāwhia!

Te kōwhai ka ngaora, ka ringitia te kete
Ki Tahuri, ki Pukeiāhua,
Ki Tukupoto, ki Tarahanga,
Ki Reau, ki Pukekohe;
Ki Te Awa-nui a Taikehu!

Ka whakamau te titiro ki Tāmaki!
Ki te kape i a Puninga;
Ki te pā tē keria,
Ki te kai rāri noa i te Marae!
Ka kitea e te tini, e te mano.
Ko Poutūterangi, te matahi o te tau;
Te putunga o te hinu, e Tama, e!¹⁷³

Ko te ingoa mō te awa e kōrerohia ake nei, ko Te Awa-nui a Taikehu, e ai ki ngā kōrero nō roto o Waikato, koinei te ingoa o te awa i mua i tāna whakaingoa i a Waikato.¹⁷⁴ Ko Taikehu tētehi o ngā tohunga i runga i te waka o *Tainui*, ā, ko ia hoki te rangatira o te hoe rongonui e kīia ana, ko Hauhau-o-te-rangi.¹⁷⁵ Ko tāku e whakapae nei, ko te kaupapa o te oriori nei, hei waiata ki te tamaiti i a ia e nohinohi ana. I runga i ngā kupu o te waiata, hei waiata tēneki e tohu ana i ngā mahinga kai o te rohe o te tamaiti. Ka kitea tēneki i roto i te whakahua o ngā wāhi, o Tahuri, o Pukeiahua, o Tukupoto, o

¹⁷¹ He reta ki te Minita Māori, 22 o Paenga-Whāwhā, 1946. I roto i Ngā Pepa a Te Hurinui, 3A2-3

¹⁷² Ibid.p.3

¹⁷³ Ibid.p.5. Kua whakauru atu ngā tohutō.

¹⁷⁴ Ibid.p.5

¹⁷⁵ Ibid.p.6

Tarahanga, o Reau, o Pukekohe, tae rawa atu hoki te awa. I ngā rā o mua, ko ngēnei wāhi e kōrerohia ake nei, he mahinga kai nui o Waikato.¹⁷⁶

Heoi anō rā, ki a au nei, ko tētehi o ngā tino āhuatanga o te waiata nei e whakaatu ana i te taiao o te iwi o Waikato i ngā rā o mua, me te mea hoki, kua ngaro katoa ngēnei mahinga kai i ngēnei rā.

Te huri ki tuawhenua – te riu o Waikato

Kei te wāhanga tuarua o tēneki tuhinga whakapae ka uru mai ngā kōrero e pā ana ki a Tūrongo rāua ko Whatihua. I roto i ngā kōrero e pā ana ki ngā tokorua nei, ki ngōku whakaaro, ka kitea ngā hūnukutanga tuatahi o ngā uri o Tainui waka ki te tuawhenua, heoi anō, i waiho te whānuitanga o ngēnei kōrero ki te taha, nā te mea, kua tuhia kētia ngēnei kōrero, mehemea e hiahia ana e koe te pānui mō ngā tokorua nei tirohia te pukapuka *Ngaa iwi o Tainui* nā Pei Te Hurinui.

Ka tika hoki ngā kōrero e pā ana ki ngā uri a Manu-tongaatea, e kōrerotia ana i ngā whārangi e whai ake nei, e tino kitea ana te hūnuku o te tangata ki ngā tahataha o te awa o Waikato, arā, ko Kōkako tērā, ko Tama-inu-pō hoki tērā. Ko te take e kīia ana e au ko ngā kōrero mō Tūrongo tētehi tīmatanga, nā te mea ka oti ake a Tūrongo ki te tuawhenua, arā, ki tōna kāinga i Rangiātea. Ahakoa kei te taha tonga o te tuawhenua tēneki wāhi nei, he hononga tōna ki Waikato, mā te awa o Mangaorongo, e rere ana ki te awa o Waipā, ka mutu atu ki te huinga o ngā wai i Ngāruawāhia.

Heoi anō, ka taea te kite i ngēnei kōrero hei te wāhanga tuarua. Mō tēneki wā ka tirohia e tātou ngā kōrero mō Kōkako, nā te mea koinei te wā tuatahi i tīmata ai ngā uri o Tainui ki te whakatū papa-kāinga tūturu ki ngā whenua o Waikato, te hari hoki i ngā ope taua, ki te whakatū mana whenua, ki te whakatū ahikā hoki. Ko ngētehi atu kōrero e hiahiatia ana e au kia korerotia i roto i te roanga o tēneki wāhanga ko ngērā e pā ana ki a Mahuta rāua ko Pāoa, ko ngā tamaiti ngēnei o te tūpuna rā, o Hekemaru, arā, ko Hekemaru te tamaiti a Pikiao rāua ko Rereiao. Ka tika te kōrero, ko Pikiao te ure tārewa o te Kīngitanga.

¹⁷⁶ He reta ki te Minita Māori, 22 o Paenga-Whāwhā, 1946. I roto i Ngā Pepa a Te Hurinui, 3A2-3, p.13

Ko Pikiao, te tupuna rongonui nō Te Arawa, arā, te tamaiti a Kawatapu arangi, heoi anō, hei whakarāpopoto i ngā kōrero mōna, i tōna hau kāinga i te hapū tana wahine matua, engari ko te mate, he kōtiro katoa ngāna tamariki, ā, i te hiahia tāne a Pikiao, nō reira, i te whānautanga mai o tēneki pēpi, ka kitea he kōtiro anō.¹⁷⁷ Ahakoa te kōrero a tana wahine, ākuni ka whānau tamaiti tāne, ka kaimōhū tonu te ngākau a Pikiao, ka rere ia ki Waikato, ā, mā reira ki te awa o Waipā, ka tae tonu ki te take o te maunga o Pirongia.

I a ia i Pirongia ka tūtaki ia i a Rereiao, he tino puhi, ā, ko te tamāhine hoki a Uenuku-te-rangi-hōkā, te uri o Whatihua rāua ko Ruapūtahanga.¹⁷⁸ I te tūtakinga o ngā tokorua nei ka moe tahi rāua, ā, mai i tēneki hononga ka puta ko Hekemaru, te tama tuatahi a Pikiao.¹⁷⁹ Kāore i roa i muri mai o te whānautanga mai o Hekemaru, ka hoki a Pikiao ki tana wahine tuatahi, ā, kāore i roa i muri mai i tana hokinga atu ka whānau pēpi anō tana wahine tuatahi, ā, i taua wā he tāne. E ai ki a Te Hurinui, i te kaumātuatanga o Pikiao ka hoki ia ki te noho i te taha o tana tama tuatahi, o Hekemaru.¹⁸⁰

E tika ana i mua i ngā kōrero mō Kōkako me hoki whakamua ki ngā kōrero e pā ana ki ngā mātua, ki ngā tūpuna hoki o Kōkako.

A Peha-nui rāua ko Kai-ahi

Ko Peha-nui rāua ko Kai-ahi ngā tūpuna o Kōkako i te taha uretū, arā, ngā mātua o Manu-tongateā.¹⁸¹ Nō Tainui a Peha-nui, ā, e noho ana ia i te kāinga o tōna whaea, o Manu, i Maro-kopa. Ko tōna pāpā, a Tongateā, te tuakana, te tungāne o Ruapūtahanga o Taranaki, te wahine tuatahi a te tupuna, a Whatihua.¹⁸² Hei whakarāpopoto pea i ngā kōrero mō Manu rāua ko Tongateā, nā Ruapūtahanga, arā, ko Uenuku-tūhatu, te mātāmua. Rongo ana te whānau o Ruapūtahanga kua whānau te pēpi nei, ka haere a Tongateā ki Kāwhia, whakamahi ai i ngā karakia ki runga i taua pēpi.¹⁸³ Heoi anō, kāore a Tongateā i tae atu ki Kāwhia, ka tū ia ki Maro-kopa, kei te tai tonga a Maro-

¹⁷⁷ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.186

¹⁷⁸ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.108

¹⁷⁹ E ai ki a Te Hurinui he hononga tēneki o tētehi o ngā tino uri o ngā kāwai o runga o Te Arawa waka, o Tainui waka hoki. Ka whakanuia tēneki hononga i roto i ngā whakapapa o Tainui.

¹⁸⁰ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), pp.108-109

¹⁸¹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), pp.81-82

¹⁸² Ibid.p.76

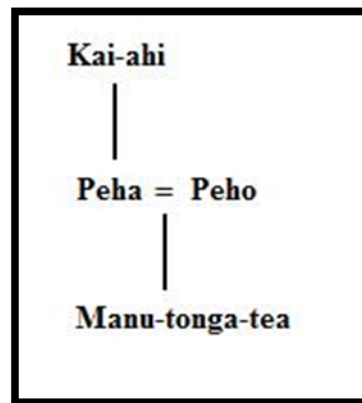
¹⁸³ Ibid.p.76

kopa e tū ana, ka tūtaki ia i tētehi wahine purotu o reira, i a Manu. I konei ka moe tahi rāua, ā, ka wareware a Tongatea i tāna kaupapa me te pēpi a Ruapūtahanga.¹⁸⁴ Mai i tēneki hononga ka puta ko Peha-nui, ka whai mai ngā kōrero mō te ingoa nei, mō Peha-nui, engari me ū ki ngā kōrero whakapapa i te tuatahi.

I noho a Peha-nui i Maro-kopa, ā, nāwai rā ka tae mai tētehi ope nō te rohe o Whakatāne, ā, i roto i te tira ko tētehi tangata, ko Kai-ahi tōna ingoa. I a rātou i Maro-kopa, ka moe tahi a Peha-nui rāua ko Kai-ahi, ā, kāore i roa ka wehe a Kai-ahi me tana ope i Maro-kopa, heoi anō, i mua i tā rātou wehenga atu, ka whāki atu a Peha-nui ki a Kai-ahi e hapū ana ia. Engari ka hoki tonu a Kai-ahi ki tōna kāinga, ka kī atu ki a Peha-nui kia noho tonu ia i Maro-kopa. Kāore i roa i muri i te wehenga atu o Kai-ahi, ka whānau te tamaiti, ka whakaingoatia ia ko Te Tehe-o-Manu-tongaatea.¹⁸⁵

I tēneki wā e tika ana kia whakaatu i ngētehi rerekētanga o ngā kōrero. Ki ngētehi kōrero, nō te Tairāwhiti a Kai-ahi, ā, ko tana tama, ko Peha. I tae atu a Peha ki tētehi kāinga i Kāwhia, ā, ka moe tahi rāua ko tētehi wahine nō reira. Ko te ingoa o tēneki wahine, ko Peho, ā, mai i ngā tokorua nei ka puta ko Manu-tonga-tea.¹⁸⁶

Te Whakapapa 2: Te whakapapa o Manu-tonga-tea e ai ki a White



Ka tupu ake a Manu-tonga-tea, ā, nā te whakato i ngā tamariki o te papa-kāinga mō tōna pōrirotanga, ka hiahia ia ki te haere kia kite i tōna matua. I runga i tēneki ka kīia

¹⁸⁴ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), pp.76-77

¹⁸⁵ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.94

¹⁸⁶ J. White. *The Ancient History of the Maori his Mythology and Traditions. Tai-nui. Volume V*. (Wellington: George Didsbury Government Printer, 1888), p.18

atu e tōna whaea, e Peho, nō te Tairāwhiti tana matua.¹⁸⁷ Ka pakeke a Manu-tonga-tea ka kōrero atu ki tana whaea, “Haria ahau ki taku matua, ki a Peha, te tamaiti a Kai-ahi.”¹⁸⁸ Ka whakaae te hapū katoa. Nāwai rā, ka haere a Manu-tonga-tea me tētehi ope hokowhitu nei ki te kāinga o Peha.

I reira kīhai te iwi o Peha, arā, te iwi o tana pāpā, o Kai-ahi, i whakanui i ngā herenga whakapapa o te ope nei, nō reira, i kōhurutia te ope katoa, ā, i mauheretia a Manu-tonga-tea.¹⁸⁹ Engari, i a ia e mauheretia ana, ka hotuhotu ia me te tangi, “Te kiri o Manu-tonga-tea ka tokia e te haere. Peha-nui a Manu, Peha-nui a Kai-ahi.”¹⁹⁰ Ko te ngau o te hau makariri tērā e kōrerotia ana e Manu-tonga-tea, otirā, ka rongo ngētehi o te tangata whenua i tana kōrero, ka haere tōtika ki a Peha ki te whakamōhio atu he aha ngā kupu a te tangata kua mauheretia.¹⁹¹ Nā tēneki kōrero ka taka te kapa, ka mōhio a Peha ko tana tamaiti nō Kāwhia tēneki kua mauheretia e ia. Ka hoki ngētehi tangata ki te pātai atu ki a Manu-tonga-tea, ka kī ia, “Ko Manu-tonga-tea ahau, ko Peho taku whaea, ko Peha taku matua, ā, ko Kai-ahi tōna matua.”¹⁹²

Nā tēneki kōrero ka tangi a Peha, engari i mōhio ia me pēwhea te whai utu mō ngā hara i tūkinotia e tōna iwi ki runga i tana tamaiti, heoi anō, ka noho a Manu-tonga-tea i te taha o tana matua mō tētehi wā, ā nā wai rā ka hoki a Manu-tonga-tea ki te kāinga o tōna whaea.

I a Manu-tonga-tea e noho ana i te taha o tōna matua, kīhai ia i kōrero mō ngā hara, mō te kōhurutanga o te ope nō te iwi o tōna whaea, heoi anō, i tana hokinga ki Kāwhia, kāore i roa ka wānangatia e ia taua hara. I a ia i Kāwhia ka whakarōpūhia e Manu-tonga-tea tētehi taua kia haere ki te whakamate i tōna matua hei utu i ngā hara, ko te kaha o tēneki ope i eke ki te hokowhitu pūrua.¹⁹³ Ka haere te ope nei ka kōkiritia te pā o tana matua, o Peha, otirā, nā te mea i kōhurutia ngērā nō te ope tuatahi, ka kimi utu a

¹⁸⁷ J. White. *The Ancient History of the Maori his Mythology and Traditions. Tai-nui. Volume V.* (Wellington: George Didsbury Government Printer, 1888), p.18

¹⁸⁸ He rārangi i whakamāoritia e au i White, p.18.

¹⁸⁹ J. White. *The Ancient History of the Maori his Mythology and Traditions. Tai-nui. Volume V.* (Wellington: George Didsbury Government Printer, 1888), pp.18-19

¹⁹⁰ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.95

¹⁹¹ J. White. *The Ancient History of the Maori his Mythology and Traditions. Tai-nui. Volume V.* (Wellington: George Didsbury Government Printer, 1888), p.19

¹⁹² Ibid.p.19

¹⁹³ Ibid.p.19

Manu-tonga-tea i te kōhurutanga o te iwi o Peha, nā tēneki mahi i ea ai ngā hara o Peha. Hei tā White anō, ko Manu-tonga-tea tētehi o ngā tūpuna matua i puta ai ngā uri o te iwi o Waikato, nā te mea mai i a Manu-tonga-tea, ka puta a Kōkako, ka puta hoki a Tamainu-pō.¹⁹⁴

Ka mutu ngā kōrero a White i konei, engari inā hoki mātou ki ngā kōrero a Te Hurinui, ka kitea ngētehi rerekētanga anō. Tuatahi, hei tā White ka tae atu te ope o Manu-tonga-tea ki te Tairāwhiti kimi ai i tōna matua. Engari, e ai ki a Te Hurinui, i tae kē mai tētehi taua nō te Tairāwhiti ki Maro-kopa. Tāpiri atu ki tēneki, i te tīmatanga ko Kai-ahi kē te matua o Manu-tongaatea, ā, nō Kāwhia a Peha-nui, te whaea o Manu-tongaatea. Hei tā Te Hurinui, ‘. . . he maha nga tau i muri mai, ka puta mai anoo a Kai-ahi ki roto o Maro-kopa, e aarahi mai ana i tana ope taua.’¹⁹⁵ E ōrite ana ngā kōrero a Kelly, e kīia ana ka rongo ngā tāngata o Maro-kopa i te haere mai tētehi taua, ka tere oma atu rā, ko Manu-tongaatea anahe i mauheretia.¹⁹⁶

Nā te mea kāore a Kai-ahi i mōhio ko tana tamaiti tēneki i mauheretia, ka tohua kia whītikina te tamaiti rā hei kai mā te ope i te ata.¹⁹⁷ He ōrite katoa ngā kōrero a ngā tokotoru nei, a White rātou ko Te Hurinui, ko Kelly, e pā ana ki te kōrero a Manu-tongaatea me te wā i mōhio ai ko Manu-tongaatea te tamaiti o Kai-ahi, atu i te rerekētanga ko wai tana matua, ko Peha, ko Kai-ahi rānei? Mō te toenga o ngā kōrero e pā ana ki te whānau o Kōkako ka whakamahia e au i tā Te Hurinui rāua ko Kelly kōrero, ko Kai-ahi te matua o Manu-tongaatea, ā, ko Peha-nui tana whaea.

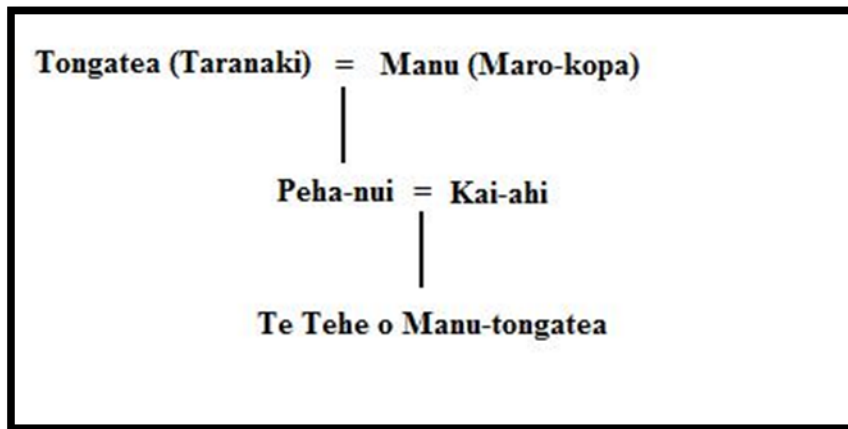
¹⁹⁴ J. White. *The Ancient History of the Maori his Mythology and Traditions. Tai-nui. Volume V.* (Wellington: George Didsbury Government Printer, 1888), p.20

¹⁹⁵ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.95

¹⁹⁶ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.79

¹⁹⁷ Ibid.p.79

Te Whakapapa 3: Te whakapapa o Manu-tongatea e ai ki a Te Hurinui



Ko te take i whakaarohia kia waiho mā ngā kōrero a Te Hurinui rāua ko Kelly, nā te mea he maha ake, he hōhonu ake ngā kōrero e pā ana ki ngērā i runga i te whakapapa. Hei tauira i tēneki hei tā White, ko te whakamāramatanga o te ingoa Manu-tonga-tea, ko te manu, arā, te manu o te ngahere, nō te tonga, ā, ko tōna kara he tea, arā, he mā, otirā ka puta mai ko ‘te manu mā, te manu tea nō te tonga.’¹⁹⁸ Kāore he kōrero mō tōna whaea, mō Peho, ā, kāore he kōrero i tua atu i te kōrero he wahine nō Kāwhia.¹⁹⁹ He pērā hoki mō tōna matua, mō Peha, hei tā White he tangata nō te Tairāwhiti, ā, ko Kai-ahi tana matua, kāore he kōrero atu anō, me kī, e whakamana ana i tōna ingoa, i tōna whakapapa.²⁰⁰

Heoi anō, mehemea ka huri ake ki ngā kōrero a Te Hurinui rāua ko Kelly, he kōrero tautoko mō te whānautanga o Peha-nui, arā, ko ngā kōrero ngērā mō ngōna mātua, mō Manu rāua ko Tongatea, ā, kua kitea kētia aua kōrero. Engari ko tētehi atu kōrero, ko tērā e pā ana ki te ingoa a Peha-nui, e pā ana hoki ki te ingoa, i whakamahia e au i mua ko Te Tehe-o-Manu-tongaatea, arā, mehemea i kite koe, e rerekē ana taku tuhi i ngēnei ingoa e rua hei whakaatu i te rerekētanga o ngā kōrero i muri i te ingoa nei, heoi anō, me titiro tātou ki te ingoa Peha-nui i te tuatahi.

¹⁹⁸ J. White. *The Ancient History of the Maori his Mythology and Traditions. Tai-nui. Volume V.* (Wellington: George Didsbury Government Printer, 1888), p.18

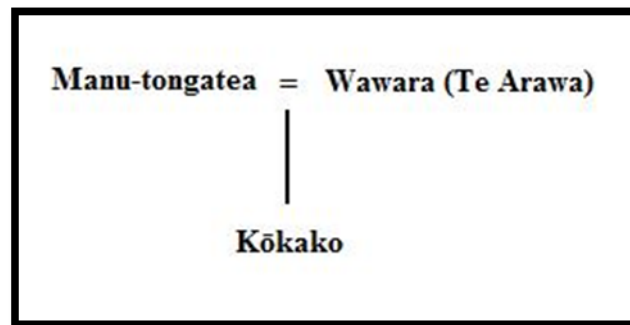
¹⁹⁹ Ibid.p.18

²⁰⁰ Ibid,p.18

I toko ake tēneki ingoa, nā te mea i a Tongaatea e noho ana i Maro-kopa, ka mīharo ia ki te mahi a te kai ka kitea i ngā whenua o Maro-kopa.²⁰¹ Ko te tino kai ki a ia ko ngā kūkū, ā, i ngā wā katoa e kai ana ia, ahakoa he aha, ka kai tonu ia kia pau noa. Kāore i roa ka whakaaro te hau kāinga he tino matapiko a Tongaatea, kātahi te tangata kaihoru e k ā an a i ngā peha o ngā kūmara, arā, te kiri o te kūmara.²⁰² Nā tēneki mate o Tongaatea, i te wā i whānau pēpi ai a Manu, ka tapaina taua pēpi ko Peha-nui, nā te kaha o tōna matua, o Tongaatea, ki te kai i te kiri o te kūmara.²⁰³ He kōrero atu anō mō te matenga o Tongaatea, engari ka waiho tērā mō tētehi atu wā. Heoi anō, ka taea te kī i mate ai a Tongaatea i mua i te whānautanga mai o Peha-nui, ā, ko tōna tino kaihoru tētehi o ngā take i mate ai ia.²⁰⁴

Kōkako – he hūnukutanga

Te Whakapapa 4: Ngā mātua o Kōkako



E tika ana ināiane ki huri ki ngērā kōrero e hāngai ana ki te tupuna, ki a Kōkako. I whānau a Kōkako, tata muri mai i te taenga atu o Manu-tongaatea ki te kāinga o tōna pāpā, o Kai-ahi, ā, i tapaina te tamaiti rā, ko Kōkako, mō ngā manu kōkako i kainga e te ope o Manu-tongaatea, i te haerenga ki te kāinga o Kai-ahi.²⁰⁵ Kāore he maha ngā kōrero e pā ana ki te tupunga ake o Kōkako, heoi anō, i tana kaumātutanga ka whai wahine ia, ko Punanga tōna ingoa. Mai i tēneki hononga ka puta ko Urutonga rāua ko

²⁰¹ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.76

²⁰² J. White. *The Ancient History of the Maori his Mythology and Traditions. Tai-nui. Volume V.* (Wellington: George Didsbury Government Printer, 1888), p.77

²⁰³ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.78

²⁰⁴ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.76

²⁰⁵ Ibid. p.96

Awheto, ā, mai i a Urutonga ka puta ko ngā uri o Ngāi Te Rangi, o te rohe o Tauranga Moana.²⁰⁶

Ka taka i tētehi wā ka wehe a Kōkako i tana kāinga i roto o Te Arawa (te kāinga o tōna whaea, o Wawara). Ka hiahia a Kōkako ki te haere ki Maro-kopa, ki te kāinga o tōna matua, o Manu-tongatea.²⁰⁷ Heoi anō, ka haere ia mā te awa o Waikato, ā, ka rere tonu ia ki Mānuka, ki te kāinga o Āwhitu.²⁰⁸ I a ia i reira, ‘ka pakanga a Kookako ki nga iwi o teeraa waahi, aa, ka noho raatou i reira, ka mahi maara ma raatou.’²⁰⁹

E ai ki a Kelly, i whakatō māra a Kōkako i Te Ākau, ā, i a ia e mahi ana ka tutū te puehu i waenga i a ia me te rangatira o te iwi o reira, a Tūheitia.²¹⁰ I roto i tēneki pakanga i mate ngētehi tāngata, otirā i muru hoki a Tūheitia i ngētehi o ngā māra, i runga i tēneki i whakaaro a Kōkako me wehe a ia mai i aua whenua. Nō reira, ka haere whakatetonga ia ki Kāwhia, ā, i konei tūtaki ai i te tupuna whaea, i a Whaea-tāpoko.²¹¹

E ai ki a Te Hurinui, he wahine rangatira a Whaea-tāpoko nō tētehi o ngā papa kāinga i Kāwhia, ā, i te taenga atu o Kōkako ki reira, ka puāwai te tino hiahia ki roto i a ia, engari i te noho pouaru a Whaea-tāpoko i taua wā.²¹² Nō reira, i runga tonu i tēneki tapu tē taea e Kōkako te whakatata atu ki a Whaea-tāpoko i mua tonu i te hau kāinga, ka mutu, hei te pō rā anō ka ara ake tōna tinihanga.²¹³

Ka taka te pō, ka karanga a Kōkako i tana mate wai, ā, ka tonoa tētehi o ngāna mōkai e Whaea-tāpoko kia tiki wai mō te tāne nei. I taua wā ka whai atu a Kōkako i te mōkai nei, ā, i te taenga atu ki te puna wai ka wāhia e ia te tahā, otirā, kīhai te mōkai i kite nā wai i wāhi te taha, nā te tino pōuri.²¹⁴ Kātahi, ka hoki atu te mōkai ki te kōrero ki a Whaea-tāpoko mō te nanakia, tēnā ka haere a Whaea-tāpoko kia rīria te tangata nāna te

²⁰⁶ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.89

²⁰⁷ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.110

²⁰⁸ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.89

²⁰⁹ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.111

²¹⁰ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.89

²¹¹ Ibid.p.89

²¹² P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.111

²¹³ Ibid.p.111

²¹⁴ Ibid.p.111

mahi rā. I tōna taenga atu ka tūtaki ia i a Kōkako, ā, ka moea e Kōkako a Whaea-tāpoko.²¹⁵

E ai ki a Kelly, ka tae tonu atu a Kōkako ki te puna wai i Kāwhia, ā, ki reira tūtaki ai i te mōkai a Whaea-tāpoko. Ka rongo a Kōkako mō wai te wai, nō reira, ka wāhia e ia te tahā a te mōkai. Ka mutu, ka hoki te mōkai ki a Whaea-tāpoko me te kore wai, nā tōna pukuriri ka haere a Whaea-tāpoko ki te whakawhiu i te tangata nāna i wāhi te tahā, 'Whaea-tapoko learning what had transpired, she angrily made her way down to the spring only to be seized by Kōkako and have his intensions forced upon her.'²¹⁶

He ōrite ngā kōrero a Te Hurinui rāua ko Kelly mō ngā kōrero e whai ake nei. I muri ake ka kī a Kōkako ki a Whaea-tāpoko, 'E whaanau koe he taane, waiho he ingoa ko Tamainu-poo, e whaanau koe he wahine, ko Pareinu-poo.'²¹⁷ Whai muri ake ka hoki a Kōkako ki Āwhitu, ā, kāore i roa ka pupū ake anō te riri i waenga i a Kōkako rāua ko Tūheitia, anei ngētehi kōrero e pā ana ki a Kōkako rāua ko Tūheitia.²¹⁸

Mention has already been made of troubles between Kōkako and Tuheitia. The latter was the leading chief of the territory to the south of the Waikato heads and had his headquarters at Waikaretu . . . Naturally, the arrival of Kōkako in the district was resented by Tuheitia, who feared that his tribal lands were in danger of being invaded; hence, although actual hostilities had not yet taken place, the relations between the two tribes were far from friendly. This state of affairs continued for sometime until, through what might be termed an unfortunate accident engineered by Kōkako, Tuheitia was drowned while on a fishing expedition off the coast.

Following on this episode Kōkako eventually returned north, and at various times lived at Waikato heads and on the shores of the Manuka. At this time the low-lying land of Paorae, which formerly stretched seaward from Manukau South head, was still in existence, and became part of the possessions of Kōkako and his people. Te Pa o Kōkako was situated on Manukau South head but it has long since disappeared through the action of the sea . . . Kōkako built and occupied the pa Karoro-uma-nui, a fortification on the south side of Waikato heads.²¹⁹

²¹⁵ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.111

²¹⁶ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.89

²¹⁷ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.111

²¹⁸ Ibid.p.111

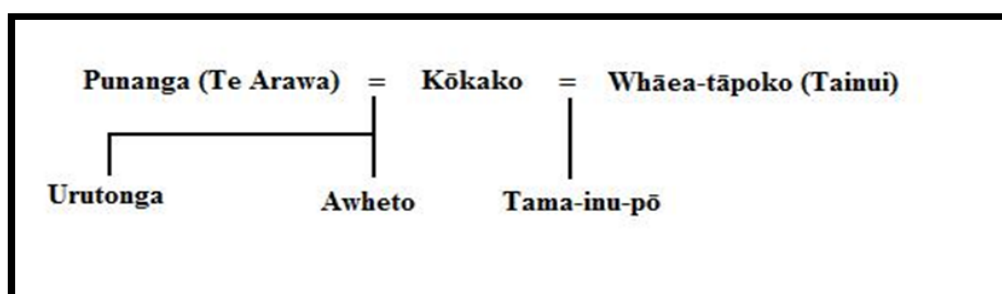
²¹⁹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.90

Hei tā Te Hurinui, whai muri tonu ake i te matenga o Tūheitia, ka tū ake tana tamaiti a Māhanga ki te kimi utu mai i a Kōkako, engari he kōrero anō tēnā ka waiho ake i tēneki wā.²²⁰

A Tama-inu-pō

E tika ana ināianei kia huri ake ki ngā kōrero e pā ana ki a Tama-inu-pō, te tamaiti a Kōkako rāua ko Whaea-tāpoko. I runga i ngā tohutohu a Kōkako i tapaina te tama a Whaea-tāpoko ko Tama-inu-pō, he ingoa maumahara tēneki i te mate inu o tōna matua, o Kōkako i te pō, ā, te rironga hoki o tōna whaea, o Whaea-tāpoko, i a Kōkako.²²¹ Ka tupu ake te tamaiti nei, a Tama-inu-pō, kitea ai ‘. . . tana toa ki nga mahi whakataetae a nga tamariki o eeraa waa.’²²² Nā te pūhachae a ngōna hoa tamariki ka puta ngā kupu whakato i mō Tama-inu-pō, arā, ko tōna pōrirotanga tērā e whakato i ana. Ka tino pōuri a Tama-inu-pō, ka pātai ki tōna whaea, ko wai tōna matua. Ka roa rawa te pōuri me te mamae o Whaea-tāpoko mō tana tamaiti, ā, kite atu hoki i te kaumātuatanga o Tama-inu-pō, ka kōrero a Whaea-tāpoko ki tana tamaiti, ‘kei roto o Waikato to paapaa, ko Kookako.’²²³

Te Whakapapa 5: Ka whānau a Tama-inu-pō



Taro ake e whiu teka ana a Tama-inu-pō me ngōna hoa, ā, nā tōna toa, tē taea e ngōna hoa te whiu atu ā rātou teka i tua atu o tā Tama-inu-pō teka.²²⁴ I tētehi o ngā whiunga a Tama-inu-pō, kātahi te tawhiti o te whiu nā! Ka rere tōtika ki tētehi o ngā rua kūmara o te papa kāinga. Nā, i tēneki wā e mōhiotia whānuitia a Tama-inu-pō mō tōna ātaahua, e whakareia ana e te rau o ngā wāhine. Heoi anō, ka haere a Tama-inu-pō kia kite kei

²²⁰ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.111

²²¹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.90

²²² P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.113

²²³ Ibid.p.113

²²⁴ Ibid.p.113

whea tana teka, i te taenga atu ki te rua kūmara, kei roto i te rua kūmara ko te wahine o tōna tuakana, o Taiko.²²⁵ Kite atu ana a Tama-inu-pō i a ia ka pātai atu mehemea kua kitea e ia tana teka. Ahakoa i mōhio te wahine nei kei raro te teka i a ia, ka kōrero ia ki a Tama-inu-pō, ‘e kore koe e heke ki te kimi?’²²⁶

Ka whakaae a Tama-inu-pō ki tā te wahine e kōrero nei, heoi anō, tē taea e ia te kimi i tana teka, ka uia atu anō a Tama-inu-pō ki te wahine nei, i taua wā ka hiki ake tana turi, ka whakaatu i te teka e takoto ana i te papa. Ka toro atu a Tama-inu-pō ki te kapo i tana teka, i taua wā tonu ka mau atu te wahine nei i a ia, ka kūmea a Tama-inu-pō i runga i a ia, ā, ka moe rāua.²²⁷ E kī ana hoki a Kelly;

In the meantime the husband of Taiko, which was the girl’s name, hooked a fish in the abdomen, a recognized sign which indicated that his wife had been unfaithful. He therefore paddled back to shore with the fish still as he had caught it, and in this manner, he approached his wife taxing her as to her actions during his absence.²²⁸

Mai i tēneki, ka mōhio te tuakana o Tama-inu-pō i te rua kūmara tōna wahine, ā, i tana rokohanga atu ki reira ka kitea e ia i tētehi huruhuru kura kei runga i te pou o te rua kūmara, ka mōhio ia nā Tama-inu-pō taua huruhuru, nō tōna kākahu.²²⁹ Ka hoki a Taiko ki tana wahine, ka kōrero atu, ‘kua mau koe i ahau! Inaa taku ika, inaa hoki te kura o te kaakahu o Tamainu-poo!’²³⁰ Ka whakamā tōna wahine, ā, ka tīkina e Taiko tana koikoi, ka haere ia ki te patu i a Tama-inu-pō.

Ka tūtaki a Taiko i tana teina i te mārā a Whaea-tāpoko e hauhake ana, kotahi atu a Taiko ki te mau i tōna teina, tē taea tana koikoi te ū ki a Tama-inu-pō.²³¹ Ka puta mai a Whaea-tāpoko ka karanga atu ki tana tamaiti, ki a Tama-inu-pō kia rere atu i tana tuakana, i whakaaro hoki a Tama-inu-pō me rere ia inā pukuriri ia, ā, ka patua tana

²²⁵ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.113. E ai ki a Kelly (p.91) ko Taiko te ingoa o te wahine o te tuakana o Tama-inu-pō.

²²⁶ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.91

²²⁷ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.115

²²⁸ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.91

²²⁹ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.115

²³⁰ Ibid.p.115

²³¹ Ibid.p.115

tuakana.²³² Ka rere a Tama-inu-pō, ka tūtaki ia i tētehi o ngōna tūpuna; ‘Hurriedly he retired and crossed over to Pakoka, a place at Aotea, after which, continuing on, he came to Te Maari Stream where he found his tupuna (mothers father?) building a canoe.’²³³

Ka rongo tana tupuna i te nawe o Tama-inu-pō ka whakaae kia huna i tana mokopuna, nō reira, ka hunaia a Tama-inu-pō ki raro i tana waka, ā, taupokihia ki reira. Ka mutu, i mōhio te tupuna nei, kīhai ngā tāngata e whai ana i a Tama-inu-pō e titiro ki raro i tōna waka, i runga i te tapu e tau ana ki reira.²³⁴ Ka tae atu a Taiko me tana ope ki reira tē taea te kite i a Tama-inu-pō, kātahi ka pātai a Taiko ki te kaumātua, kei whea a Tama-inu-pō, ko te whakahoki a te kaumātua, kāore ia i kite i a Tama-inu-pō.²³⁵

Ka mea atu nga taangata whai, ‘I ahu mai nei! Ra nga takahi a Tamainu-poo!
Kaaore te kaumaatua ra e aro ake, tahuri tonu ki te taarai i tana waka. Ka
kore anoo e kitea e nga taangata ra a Tamainu-poo . . .’²³⁶

I taua wā ka pahemo ngā tāngata whai i te koroua, ā, ka puta ake a Tama-inu-pō.²³⁷ Ka kōrero tana tupuna ki a ia me pēwhea tana haere, ka mutu me rere ia ki te papa kāinga, ki Taharoa, ki reira kite ai i tētehi o ngōna koroua, he tohunga ia. Rokohanga atu ki Taharoa ka tohia a Tama-inu-pō e tōna koroua, kātahi ka karanga kia rere atu ia ki rohe kē;

. . . ka mea atu te koroua, ‘Haere!’ Ka ui atu a Tamainu-poo, ‘Me peewhea ahau e moohio ai kua puta au?’ Ka kii atu te tupuna, ‘Haere ra. Rara te huarahi!’ Me te tohu mai o te tupuna ki teetehi taukaka o Pirongia maunga e tatuu iho ana ki te takiwaa ki Oo-paarau. ‘Haere! E kore e ngaro to putanga. Ka puta te hau, ka papaa te whatitiri, ka hikohiko te uira, aa, ka ua te ua.’²³⁸

Ka haere a Tama-inu-pō ki te wāhi i tohungia e tōna tupuna, ka hipa ia i Te Awaroa, ka mutu, tae ana ia ki Pokohuka ka rongo a Tama-inu-pō i te whatitiri, ka pūhia mai te hau,

²³² P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.115

²³³ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.92

²³⁴ Ibid.p.92

²³⁵ Ibid.p.92

²³⁶ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.115

²³⁷ Ibid.p.115

²³⁸ Ibid.p.117

ka puta mai aua āhuatanga katoa i kōrerotia ai e tōna tupuna.²³⁹ Nā tēneki tohu a te koroua ka mutu a Tama-inu-pō i tana oma i runga i te mōhio kua ora ia.

A Tama-inu-pō rāua ko Māhanga

I a Tama-inu-pō e rere atu ana i Taharoa ki Pokohuka, ka whoatu tōna tupuna i tētehi o ngāna mōkai hei kaitiaki māna. Heoi anō, ka tau a Tama-inu-pō me tana mōkai i Pirongia ka huri ake rāua ki te patu manu, ka mutu, he wāhi pai a Pokohuka, otirā a Pirongia, ki te mahi manu, nā te mea, kei reira te mauri manu o Kāwhia. Heoi anō, i a rāua e mahi manu ana ka heke mai i Pokohuka, ka whakawhiti i te awaawa, i Kāniwhaniwha, ā, tata atu ki te wāhi e mahi manu ana rāua ko tētehi pā, e noho ana i tētehi mānia, ko Kāniwhaniwha anō te ingoa o te kāinga nei, ko te pā tēneki o Māhanga.²⁴⁰

I tēneki wā ka huri ake ki a Māhanga, ko te tamaiti tēneki a Tūheitia, te rangatira rā i pakanga ki a Kōkako, ka mutu, mai i a Māhanga ka heke mai ngā uri o te hapū, o Ngāti Māhanga.²⁴¹ I whānau a Māhanga i Waikāretu, engari i tupu ake ia i ngā papa kāinga o te tai hauāuru, tata atu ki Waikāretu, otirā i tōna kaumātuatanga ka hūnuku ia ki te tuawhenua, ki te takiwā o te awa o Waipā.²⁴² I tēneki wā kāore anō a Māhanga kia kimi utu mō te matenga o tōna matua, o Tūheitia. Ki te hoki atu tātou ki te mahi manu a Tama-inu-pō me tana mōkai. E rua ngā tamāhine a Māhanga, a Wai-tawake rāua ko Tū-kōtuku;

. . . teeraa te haere mai ra nga tamaahine a Maahanga, a Wai-tawake raaua ko Tuu-kootuku. Ka rongo a Tuu-kootuku i te haruru o te whiunga iho a Tamainu-poo i ana manu i runga i te raakau. Ka karanga a Tuu-kootuku, 'He tangata!' Ka ui atu a Wai-tawake, 'Mei te aha?' 'Anaa! Mei te papaa o nga manu.' I teeraa waa kua kite rawa atu a Tuu-kootuku i te mookai a Tamainu-poo i raro i te raakau.²⁴³

Ka hīkoi ake ngā wāhine ki te mōkai, ka kite ake a Tama-inu-pō e whiua ana ngā manu, ā, kitea ana a Tama-inu-pō i ngā wāhine nei, heke iho ana ia i te rākau ki te mihi ki ngā

²³⁹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.93

²⁴⁰ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.117

²⁴¹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.93

²⁴² Ibid.p.93

²⁴³ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.117

tokorua. Ka tonoa ngā wāhine kia haere rātou katoa ki tō rāua kāinga, ka whakaae a Tama-inu-pō, engari ka kīia atu e ia kia hoki ngā wāhine i mua i a ia.²⁴⁴ I te wehenga atu o Wai-tawake rāua ko Tū-kōtuku ka huri a Tama-inu-pō me tana mōkai ki te whakareri i ngā pātua huahua, ki te whakairi hoki i ngā manu kātahi anō ka hopukina.²⁴⁵

I muri i te whakareri o ngā huahua manu, ka huri ake a Tama-inu-pō ki te whakapai i tana āhua, ki te whakakakara hoki i a ia anō ki te kōpuru, kātahi ka haere a Tama-inu-pō me tana mōkai ki te kāinga.²⁴⁶ I mua i te taenga atu o Tama-inu-pō ki te kāinga i ara ake he tautohetohe i waenga i a Wai-tawake rāua ko Tū-kōtuku, ka haere a Tū-kōtuku ki tōna matua, ki a Māhanga, ka kīia atu, ‘he tane tāku,’ engari ka kōrero hoki a Wai-tawake, ‘Māku kē te tāne!’²⁴⁷

When finally Tama-inu-po approached the palisades of the pa, his slave went aside and stood between the beams of the gateway, while his master walked straight through, and seeking out Mahanga, saluted him. This action made known to Mahanga that his visitor was a man of standing.²⁴⁸

Ka oti ngā tikanga pōwhiri mō te waewae tapu nei, nā te mea ko ia te tuakana, ka haere a Wai-tawake ki te noho ki te taha o Tama-inu-pō. Heoi anō, ka kitea e Māhanga, i aro kē tōna manuwahiri ki tana pōtiki, ki a Tū-kōtuku, nō reira, ka kōrero atu a Māhanga ki a Wai-tawake, ‘Waiho atu te tāne a tō teina.’²⁴⁹ Kotahi noa iho te kōrero a Māhanga, ā, ki reira tau ai te tautohetohe i waenga i te tuakana me te teina nei, ā, ka riro mā Tū-kōtuku a Tama-inu-pō e moe.²⁵⁰

I runga i te whakaaetanga a Māhanga i ārahi a Tama-inu-pō i tētehi ope ki te tiki i ngā pātua huahua i whakaritea ai e rāua tahi ko tana mōkai, ā, i te kitenga atu o Māhanga i te mahi a te manu huahua, e kore e ngaro te harikoa i runga i tōna mata, me te whakaaro

²⁴⁴ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.117

²⁴⁵ Ibid.p.117

²⁴⁶ Ibid.p.117

²⁴⁷ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.94

²⁴⁸ Ibid.p.94

²⁴⁹ Ibid.p.94

²⁵⁰ Ibid.p.94

kua whiwhi hunāonga whai mana ia.²⁵¹ I taua pō tonu ka hākari rātou katoa hei whakanui i te hononga i waenga i a Tama-inu-pō rāua ko Tū-kōtuku.

Ka mate a Kōkako?

E mōhiotia ana e tātou, mai i ngā tuhinga a Kelly rāua ko Te Hurinui, i te wā i tūtaki a Tama-inu-pō rātou ko Māhanga, ko Tū-kōtuku, ko Wai-tawake, i te whakareri a Māhanga i tētehi ope tauā hei kimi utu mai i a Kōkako, te pāpā a Tama-inu-pō.²⁵² E ai ki a Te Hurinui, i tae mai tētehi ope tauā a Kōkako, ki Kiri-parera, tētehi wāhi e noho ana i te taha hauāuru o te awa o Waipā, ā, ki reira hanga pā tūwatawata ai ia. Ka mutu, ko te take tēneki i hiahia a Māhanga kia whakaritea tētehi ope taua.²⁵³ Tokowhitu ngā toa e tino whai mana ana i te taha ki a Māhanga, ā, hei kimi i tōna tino toa ka whakamātau ia i tēnā, i tēnā o ngāna toa.

Ka huri mai tana matua, ka tuu a Maahanga ki mua ka karanga, ‘Ka tuu reia!’ I teeraa karanga nana ka rere atu he toa ka peke huri i runga i a Maahanga. Kaati, he tangata roa a Maahanga. Kei te rerenga atu o ana toa i te tuaraa anoo kua taka iho, ko eetei i eke ki ana pakihiwi. Pau katoa ana toa tokowhitu, kaaore rawa he mea i huri i runga i a ia; ko te karangatanga anoo o Maahanga, ‘ka tuu reira!’ No teeraa karanga, ka pepeke atu a Tamainu-poo. I rangona a Maahanga i te hau, kite noa ake a Tamainu-poo e rere ana i runga i a ia. Ka koa a Maahanga, ka moohio hoki ia, ka hinga i a ia a Kōkako.²⁵⁴

Mō tēneki kōrero e whakaae tahi ana a Kelly rāua ko Te Hurinui, engari kāore a Kelly e kōrerotia ana mō te taenga a Kōkako me tana ope taua ki roto o Kiri-parera, heoi anō, ka mutu te whakamātau a Māhanga i ana toa ka wehe tana ope taua i Purakau, ka haere ki te kōkiri i te pā o Kōkako, i a Karoro-uma-nui, arā, ko te pā tēneki e noho ana i tērā wāhanga o te awa o Waikato e tata ana ki te moana. Ko te wāhi i tū ai tēneki pakanga te rerekētanga i waenga i te kōrero a Te Hurinui, i te kōrero a Kelly.

Heoi anō, ka tae atu a Māhanga mā ki te pā i whakatūria e Kōkako, ā, i tēneki i rongo a Kōkako i te haere mai tētehi ope taua a Māhanga, nō reira, i te taenga atu o Māhanga

²⁵¹ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.119

²⁵² L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.95

²⁵³ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.118

²⁵⁴ Ibid.p.119

kua reri kē a Kōkako me tana ope.²⁵⁵ I tū ngā toa a Kōkako i te taha mauī o te pā tūwatawata, ka mutu ka tirohia a Tama-inu-pō mehemea ka taea tōna matua te kite i roto i ngā rārangi toa. Engari, tē taea e ia te kite, nā tēneki i whakaaro a Tama-inu-pō kei roto tonu tana matua i te pā.²⁵⁶ I runga i tēneki ka tuku a Tama-inu-pō i ngāna toa kia kōkiri i ngā toa a Kōkako. Ko te hiahia o Tama-inu-pō kia kaua ngā toa a Kōkako, e kite i a ia e kōnihi atu ana ki te pā ki te kimi i tōna pāpā.²⁵⁷ I te ope a Māhanga e whawhai ana i te ope a Kōkako, ka piki a Tama-inu-pō i te pā tūwatawata, ā, i a ia i runga i te maioro, ka huri ake ki te kimi i tōna pāpā.

Kāore i roa, ka uru atu te pakanga i waenga i ngā ope e rua ki te pā, kātahi ake ka kite a Tama-inu-pō i tētehi tangata me tōna kahukura e tū ana i raro tonu i a ia, ka mutu ko tōna matua, a Kōkako, tērā e tū ana tata ana ki a ia.²⁵⁸ Mai i reira ka peke iho a Tama-inu-pō ki te rua maioro ki te taha o Kōkako, ka karanga ki a Kōkako, ‘Homai tō patu! Haere! E oma ki te kāwhaki i a koe!’ Ka whakahoki a Kōkako, ‘E `riki e! Nā wai au?’ Heoi anō, kīhai a Tama-inu-pō i whakautu i a ia, ka waiho kē kia oma a Kōkako me ngētehi o ngā ope morehu.²⁵⁹ Ka huri ake a Tama-inu-pō ki tētehi nō te ope o Kōkako e rite ana tana āhua ki a Kōkako i reira tapahia rawatia te māhunga e ia, ā, i haria tērā ki te kāinga i Kāniwhaniwha.²⁶⁰

Mutu ana te pakanga, ka puta ngētehi toa ki mua i te aroaro o Māhanga me te whakatau, ko rātou kē te tangata i whakamate i a Kōkako, ā, ka whakatakotoria e tēnā toa, e tēnā toa tētehi māhunga, me te kī, ko te māhunga o Kōkako. I te kitenga atu o Māhanga i ngēnei, tē taea e ia te kite i te urukehu i mōhiotia ai e ia, kei roto i ngā makawē o Kōkako, ā, ka mōhio kāore anō a Kōkako kia mate.²⁶¹ Ka mutu, ka puta mai a Tama-inu-pō ka whakatakoto ia i tana māhunga ki mua i a Māhanga, engari ahakoa i āhua rite tōna āhua ki tō Kōkako, kāore a Māhanga i whakaae koinei te māhunga o tana hoariri, i taua wā ka whakaaturia e Tama-inu-pō te kahukura me te patu i tango mai i a Kōkako,

²⁵⁵ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.95

²⁵⁶ Ibid.p.95

²⁵⁷ Ibid.p.95

²⁵⁸ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.119

²⁵⁹ Ibid.p.119

²⁶⁰ Ibid.pp.119-121

²⁶¹ Ibid.pp.119-121

nā ngā taonga nei i mōhio ai a Māhanga kua mate a Kōkako.²⁶² Hei tā Kelly kōrero, he āhua rerekē ngā kōrero e pā ana ki te māhunga o Kōkako, hei tāna i muri tonu o te rerenga atu a Kōkako i te pakanga, ka hoki tonu atu a Tama-inu-pō ki te whaiwhai haere i ngērā o te ope o Kōkako e ngana ana ki te rere atu.²⁶³

Kāore i roa ka hopu a Tama-inu-pō i ngētehi o te hunga rere, ā, i whakamate te nuinga o rātou e ia, ka mutu e mōhioitia whānuitia he tohu tō Kōkako kei runga i tōna tinana, i tōna ringa, ā, i kite a Tama-inu-pō i tētehi tohu e rite ana ki tō Kōkako tohu, nō reira, ka tapahia e ia te ringa o te tangata rā ka hoki ki tōna ope.

On arrival he found numbers of the war party disputing among themselves as to who had killed Kōkako, each producing a head as proof. Critically Mahanga went from head to head, only to pronounce that none belonged to Kōkako. Only Tama-inu-po was aware that Kōkako had escaped but he did not wish this fact to become known just then, and therefore, after the various claimants had retired, he produced the red cloak and war-club which he had taken from his father, and the arm of the warrior he had slain.²⁶⁴

Ka hohou te rongō

Kite ana a Māhanga i ngā taonga nei, mōhio tonu atu nō Kōkako aua taonga, ā, kitea ana hokie Māhanga te ringa me te tohutina kei runga ka whakaae ake kua hinga tana hoariri.²⁶⁵ Ka hoki a Māhanga me tana ope ki tana kāinga, ki Pūrākau, ā, ka taka tētehi wā roa, ka tae mai te kōrero e hapū ana a Tū-kōtuku, ā, he tamaiti tāne.²⁶⁶ I ngā rā o mua, ko te tikanga e hāngai ana ki te whānautanga o tētehi pēpi tāne, mā te tupuna matua o te taha ki te ure tārewa, te pēpi e tohia ki ngā karakia e tika ana.²⁶⁷ E ai ki a Te Hurinui;

Ko te koorerotanga o Tamainu-poo ki tana whaaereere mo tana whakaaro kia tohia ta raaua tamaiti. Ka mea atu te wahine ra, 'Kei te ora tonu koia to paapaa?' Ka utua atu e Tamainu-poo, 'Kei te ora anoo a Kookako!' Ka oho te wahine ra. Ka korero atu anoo a Tamainu-poo, 'Na Kookako au.' Ka ui atu a Tuu-kootuku, 'Me peewhea?' Ka kii atu a Tamainu-poo, 'Me korero e au ki a Maahanga kia tukuna taua kia haere ki taku paapaa, ki a Kookako.'²⁶⁸

²⁶² P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.121

²⁶³ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.96

²⁶⁴ Ibid.p.96

²⁶⁵ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.96

²⁶⁶ Ibid.p.96

²⁶⁷ Ibid.p.96

²⁶⁸ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.121

Engari kei te āhua rerekē ngā kōrero kei roto i a Kelly;

. . . it was the special duty of the child's paternal grandfather to perform the *tohi* (baptism ceremony), and with this thought on his mind, Mahanga now went to Tama-inu-po and asked him who his father was. To his great surprise Tama-inu-po answered that his father was none other than Kōkako, and that, contrary to general belief, Kōkako was still alive.

Later, when this news was communicated to Tukotuku, she said to her husband: "Me pewhea?" . . . Tama-inu-po answered: "Me korero e au ki a Mahanga kia tukuna taua anake kia haere ki taku matua, ki a Kōkako."²⁶⁹

Ka taea te kite i roto i ngā kōrerotanga e rua nei kei te ōrite te haere o ngā mahi atu i te wā ka haere a Tama-inu-pō ki te kōrero ki a Māhanga e pā ana ki tōna pāpā, ki a Kōkako e ora tonu ana. Heoi anō, ka taea te kite kua kite a Te Hurinui i ngā kōrero a Kelly, ā, e pērā ana hoki mō Kelly, ko te rerekētanga pea e noho ana i roto i ngā uiuitanga i whakaritea e ngā tokorua nei i waenga i a rāua me ngērā o ngā kaumātua i whakaae kia kōrero i ngō rāua taha.

Ki te hoki ake ināianei ki ngā kōrero a Tama-inu-pō, i mua i te wehenga a Tama-inu-pō rātou ko Tū-kōtuku, ko tā rāua pēpi ki te kite i a Kōkako, kotahi noa iho te kōrero a Māhanga, 'E puta koe ki te tai-aatea, toou koha koa ki ahau.' Ko te kōrero tēneki a Māhanga e tohu ana tōna hiahia kia houhia te rongo i waenga i a rāua ko Kōkako.²⁷⁰

I te wā me haere a Tama-inu-pō me tana whānau ka whakatapua rātou e Māhanga, me te kōrero kia kaua rawa rātou e peka ki uta, e whakautu rānei i ngā karanga a ngā tāngata o uta, i a rātou e haere ana.²⁷¹ I raro i te tapu a Māhanga, ka rere rātou mā runga waka kōpapa i runga i te awa o Waipā, tae rawa atu ki te awa o Waikato. Mā te awa o Waikato ka tae atu rātou ki Tai-pōuri, te kāinga e noho ana a Kōkako, he kāinga motu a Tai-pouri, ko tētehi o ngā motu tēneki e noho tata ana ki Rangiriri.²⁷²

I roto i ngāku rangahau, i kite kua ngaro tēneki moutere i ngēnei rā nā te heketanga o ngā wai o Waikato, kua whenua kē, kua kore he moutere. Heoi anō rā, he waiata tawhito kua kitea e kōrero ana mō tēneki moutere.

²⁶⁹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.97

²⁷⁰ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.121

²⁷¹ Ibid.p.121

²⁷² L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.97

Takiri mai te ata i tua, ko te ata i au ē ī;
 Auē kau au ki te iwi ka ngaro!
 E kore e ngaro; he pakū waka nui;
 Houhia ki te rongō; horahia ki te kura.
 E tama rānei! E mau ki tō patu;
 E hine rānei! E puhi ki te kakara.
 E pari e te tai, hei kawē i ahau
 Ngā tai puhoro ki Otira i runga,
 E pā te karanga i tarawāhi awa,
 Tautika te haere ki tō matua, ki a Te Tara,
 Kia tangohia mai ko Uru, ko Pipitewai ē.
 Kurupana-Tu, e hine, i tō manawa;
 Kurupana-Rongo, e hine, i taku manawa;
 He manawa tina, he manawa keukeu.
 Ka te turaki tāua, e hine,
 Ki te tūranga o aituā,
 O aitu whakatina, ko aitu whakatoka;
 Kia toka te whenua, kia toka ngā tāngata.
 E kai kawau ana te moenga iho
 Ki te pōuriuri, ki te pōtangotango.
 Whakaputa, e hine, i te paki o Hewa;
 Pohewahewa noa tāua, e hine ī.
 Tēnei koa tāua te kīia mai nei.
 E tō tupuna, he taunanawe riri koe.
 Kāti nei pea ki a tāua ko te waka tōtara;
 Pae ana te ika tangata ki te matua i te muri.
 E anga tō mata ki te ao o te tonga,
 Ki te ara haerenga o tō tupuna,
 Kua nawaia i ngā rangi rā, e hine rā.²⁷³

E ai ki ngā kōrero nā Pei Te Hurinui ki roto o te pukapuka *Ngā Mōteatea*, nā ngā kōrero
 a ngā kaumātua o Waikato

. . . ko tēnei waiata nā tētehi tangata i tōna haerenga ka mahue tana wahine
 taitamāhine ki tō rāua kāinga i runga i te moutere i roto i te awa o Waikato, i
 waenganui o Waahi me Rangiriri. I tupu he pakanga i waenganui i ngā iwi o
 te tāne me te wahine ko te meatanga atu o ngā hungarei o te tāne me haere
 ia, kei patua. E hapū ana te wahine i tā rāua tamaiti tuatahi ā e tata ana te
 whānau, i te wā i haere ai te tāne. I runga i ngā hīwi i te taha rāwhiti o
 Waikato, i tāwāhi atu o Waahi, ka noho moke te tangata nei; ka tatari kia
 mutu te pakanga kia houhia hoki te rongō. Nō te takiwā ki Hauraki tētehi
 taha o taua tangata.²⁷⁴

Kua puta hoki te kōrero nā Pei Te Hurinui, nā Te Rangikataua o Ngāti Mahuta, o
 Waikato, tēneki waiata i tito. I ngēnei rā kua kore te moutere nei nā te heketanga o ngā
 wai o te awa, ā, he whenua noa iho kei reira, heoi anō rā, kei runga te ingoa i ngā mapi o

²⁷³ A. Ngata. *Ngā Mōteatea. Part One*. (Auckland: Auckland University Press, 2004), pp.216-221

²⁷⁴ Ibid.p.218

te motu kia kite i te wāhi tuturu o tēnei moutere. E tata ana te moutere nei ki te kāinga o Hukanui ā-muri.²⁷⁵

Kia hoki anō ki ngā kōrero mō Tama-inu-pō rāua ko Kōkako. Ū ai a Tama-inu-pō i tō rātou waka ki uta, ā, i tēneki wā i kite rātou i tētehi whare e tū ana ki taha kē o te papa kāinga matua, i whakaaro tonu atu nō Kōkako te whare rā. Ka anga atu te ope ki te whare nei, ko Tū-kōtuku e ārahi ana i a Tama-inu-pō e hīkoi ana ki muri i a ia me tā rāua tamaiti.²⁷⁶ I tēneki wā tonu ka kite te tangata whenua i te hunga nei e hīkoi ana ki te whare, ‘. . . ka karanga atu, ‘Ka hee! Ka hee! He tapu! He tapu!’²⁷⁷ Kore, kore rawa a Tama-inu-pō i aro ki ngā tāngata, ā, tae noa ake ki te wāhi tapu i mua i te whare, tū ai ngā tāngata me te whiu kangakanga. Ka mutu, hīkoi tonu atu a Tama-inu-pō mā ki roto i te whare, ā, hipa ana i te takuahi e aro ana ki te ihonui, ka huri a Tama-inu-pō.²⁷⁸ Huri ana a Tama-inu-pō, kite tonu atu ia i a Kōkako e tū ana i te matapihi, i mua i te whare, i oho ia nā te kaha ūmere nō waho.

Heoi anō, i te huringa a Tama-inu-pō, ka puta te reo o Kōkako, ‘Korero!’ Ka whakahoki a Tama-inu-pō, ‘Ko au teenei, ko Tamainu-poo.’²⁷⁹ I taua wā ka whakatakoto ia i te patu me te kākahu o Kōkako, kātahi ka kōrero a Tama-inu-pō, ‘Ko Tuu-kootuku a Maahanga teenei!’ Me te huri ake ki tana whaaereere, kaatahi ka huri iho ki ta raaua tamaiti, ka kii atu ki a Kōkako, ‘ko ta maaua tamaiti teenei.’²⁸⁰ Kāore a Kōkako i whakautu i a Tama-inu-pō, engari ka puta ki waho ka tohua ki ngētehi o ngāna toa kia patua ngā tāngata e kangakanga ana, mate atu ngētehi i taua wā tonu. I muri ake ka mau atu ia i tana mokopuna ki tōna tūāhu, ki reira tohia ai te pēpi, ā, ka tapaa te tamaiti ko Wairere.²⁸¹

E ai ki a Te Hurinui, i muri i ngā tohutohu a Kōkako ki ngāna toa ki te patu i te hunga kangakanga, ka haria e ia tana mokopuna ki tōna tūāhu, ā, i te taenga atu ki reira, ka huri

²⁷⁵ Tirohia te mapi A kia kite i whea te moutere nei i noho.

²⁷⁶ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.97

²⁷⁷ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.121

²⁷⁸ Ibid.p.121

²⁷⁹ Ibid.p.121

²⁸⁰ Ibid.p.123

²⁸¹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.98

ake a Kōkako ki te tohi i tana tamaiti, i a Tama-inu-pō, nā te mea ko te tūtakitanga tuatahi tēneki o tana tamaiti.²⁸²

I muri i te tohi a Tama-inu-pō, ka tahuri ake a Kōkako ki te tohi i tana mokopuna. I a Kōkako e tohi ana i a Wairere, e whakakikātia ana e Tama-inu-pō i tana kite ake i ngā tāngata e whakamatea ana e ngā toa, he maha tonu ngā tāngata kua mate.²⁸³ Mutu kau ana te karakia a Kōkako, ka oma atu a Tama-inu-pō ki te wawao i ngā tāngata e patua rā. Kātahi, i tana hokinga ka kite ia i tōna pāpā e awhi ana, e tangi ana hoki ki tana mokopuna, ki a Wairere. Ka kōero a Tama-inu-pō ki a Kōkako, ‘To koha ki ahau; houhia te rongō ki a Maahanga. Aapoopoo, a tahi ra raanei, ka hoki au. Taku hiahia me manu koe.’ Ka whakaae a Kōkako ki te tono a Tama-inu-pō.²⁸⁴

Kāore he tino rerekē ngā kōrero a Te Hurinui rāua ko Kelly, heoi anō pea, ko tā Kelly, he rerekē te whakaraupapatanga kōrero mō te tohinga o Wairere, me te haerenga a Tama-inu-pō ki te wawao i ngērā i patu. Hei tā Kelly, ka haere a Tama-inu-pō ki te whakamutu i te patunga o ngā tāngata kangakanga i muri i te tohi o Wairere me te kitenga o Kōkako e tangi ana.²⁸⁵ Kāti ake, ka taka te rā me haere a Tama-inu-pō ki te kāinga o Māhanga, ā, ka haere mā te awa o Waikato, arā, i te huinga o ngā wai ka haere mā te awa o Waipā tae noa ake ki Kāniwhaniwha, ki Pūrākau.²⁸⁶ I reira i puta te mahi a te whaikōrero, ka hohou te rongō i waenga i a Kōkako rāua ko Māhanga, ka mutu, ka whakatakoto a Māhanga i ngā rohe i waenga i a Wai-tawake rāua ko Tū-kōtuku. Ko ngā whenua ki te taha hau raro, arā, o te raki i haere ki a Tū-kōtuku, ko ngā whenua o te tonga ka haere ki a Wai-tawake.²⁸⁷

²⁸² P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.123

²⁸³ Ibid.p.122

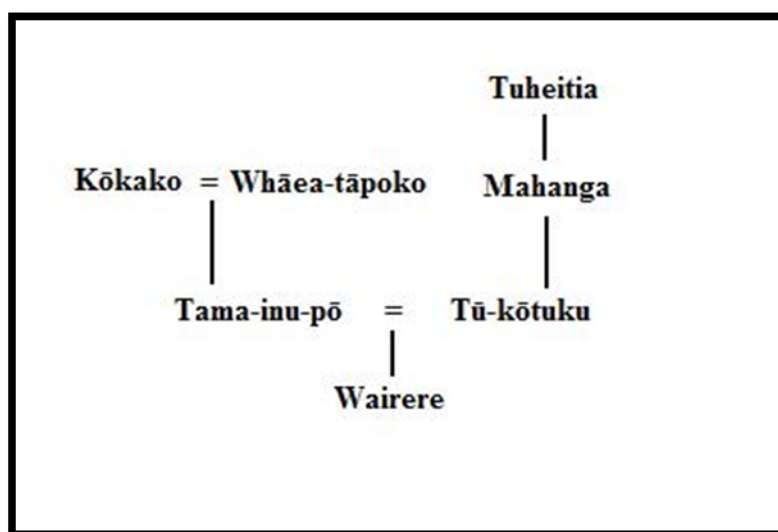
²⁸⁴ Ibid.p.123

²⁸⁵ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.98

²⁸⁶ Ibid.p.98

²⁸⁷ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.123

Te Whakapapa 6: Ka whānau mai a Wairere



Ko te ūnga o te ahikā ki a Waikato, kua tangata whenua

Ko te hiahia ināianei kia tahuri ake ki ngētehi kōrero e pā ana ki ngētehi o ngā tūpuna nō roto o Waikato i whakatū kāinga i runga i ngā tahataha o te awa o Waikato. Heoi anō, ka hoki ki ngāku kōrero i te wāhanga tuatahi o te tuhinga whakapae nei, arā, nā te roa o te awa o Waikato, ka noho tonu ngā kōrero o ngāku tuhinga nei ki roto tonu i te rohe raupatu. Ko te tikanga o tēneki āhuatanga o te rohe raupatu, ko ngērā o ngā whenua i pā ki te raupatu o Waikato, ka mutu kia kaua ngā kōrero e haere ki wīwī, ki wāwā ka noho tonu ngā kōrero ki roto i te takiwā o ngā hītori o te raupatu me ngā pakanga whenua o ngā tau 1860. I pēneki ngōku whakaaro nā te mea i tuhia te tuhinga whakapae mō taku Tohu Paerua mō ngā pakanga whenua, me te raupatutanga o ngā whenua o Waikato, nō reira, ki a au, e tika ana kia waiho ngā kōrero o tēneki tuhinga whakapae nei ki roto tonu i aua rohe, i aua takiwā.

I tēneki wāhanga o ngā kōrero ka tīmatahia ki ngā kōrero e pā ana ki ngā uri o Hekemaru rāua ko Heke-i-te-rangi, arā, a Pare-tahuri tae atu ki ngōna tungāne a Mahuta rāua ko Pāoa. Mai i tēneki kāwai whakapapa ka puta ko te rahi o Waikato, ā, ka kite ake ka hoki ngā whakapapa nei ki ngā tūpuna a Kōkako rāua ko Tama-inu-pō.

Nā, e mōhio ana tātou i tēneki wā, ko Hekemaru te tamaiti a Pikiao rāua ko Rereiao, he tino hononga i waenga i a Te Arawa waka rāua ko te waka o Tainui. Kua kōrero kētia mō te taenga mai o Pikiao ki roto i ngā whenua o Tainui, me tana tūtakinga i a Rereiao,

nō reira ka haere torotika ki ngā kōrero e pā ana ki tāna tamaiti, ki a Hekemaru. Kotahi noa iho te kōrero e pā ana ki a Hekemaru e mōhiotia ana i ngēnei rāngi, ā, mai i tēneki kōrero nei e mōhio ana tātou he tangata tino whai mana. Ka puta mai tēneki mōhiotanga i roto i te whakatauākī e whai ake nei;

*“Ekore te kai e whai
I te tua o Hekemaru
E kiia mai nei
Mōtai nohoana iti.”²⁸⁸*

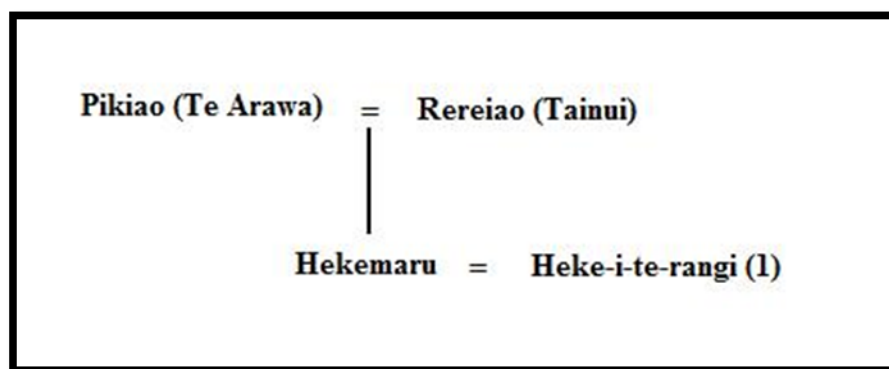
Ko tōna whakamārama e pēnei ana, e ai ki a Kelly;

. . . it was his practice never to turn back to a *pa* if by any chance the inmates had allowed him to pass before inviting him in. Such an invitation would thus have been addressed to the back of his head, the most sacred part of his body.²⁸⁹

I roto i te pukapuka, *Ngā Pēpeha a ngā Tīpuna*, e pēnei ana te kōrero, ‘E kore e whai i te tua o Hekemaru,’ ā, e pēnei hoki ana ngā whakamāramatanga.

‘[Food] is not to follow the back of Hekemaru.’ This important chief, a descendant of Rangitiki and the father of Mahuta would not accept hospitality extended after he had passed a settlement. This, he said, was offering food to the back of his sacred head. An action or gift which is a mere afterthought is not as acceptable as one properly considered.²⁹⁰

Te Whakapapa 7: Te whakapapa o Hekemaru



²⁸⁸ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.187

²⁸⁹ Ibid.p.187

²⁹⁰ H. M. Mead & N. Grove. *Ngā Pēpeha a ngā Tīpuna*. (Wellington: Victoria University Press, 2001), p.34

Ki te tahuri ake ki a Heke-i-te-rangi, e tika ana i tēneki wā ki te whakamārama e rua kē ngā tūpuna e kīia nei ko Heke-i-te-rangi ka ara ake i ngā kōrero e whai ake nei mō ngā hapū o Waikato. Ko te tuatahi, e kitea ana i te whakapapa e whai mai nei, he tino wahine ia, i heke mai i ngā kāwai rangatira o Tainui, ko ngōna mātua ko Tūmanawahoe rāua ko Kahutaramoa.²⁹¹ I tōna taha ki a Kahutaramoa ka heke mai i a Tūrongo, ka moe a Tūrongo i a Māhinaarangi, ka puta ko Raukawa, ka moe a Raukawa i a Turongoihi, ka puta ko Kurawari, ka moe a Kurawari i a Whare-rere, ka puta ko Whaita, ka moe a Whaita i a Tapuae-reinga ka puta ko Huia, ka moe a Huia i a Waiturutu ka puta ko Kahutaramoa, ka puta ko Heke-i-te-rangi.²⁹²

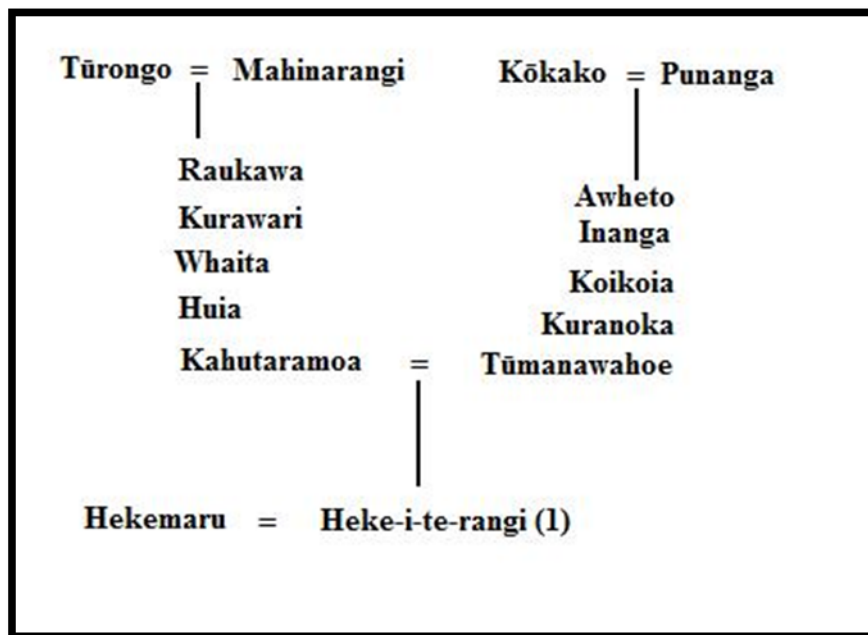
Ko tōna taha ki a Tūmanawahoe ka heke tōtika mai i te tupuna, i a Kōkako. Ka moe a Kōkako i a Punanga ka puta ko Awheto, ka moe a Awheto i a Puketoa ka puta ko Inanga, ka moe a Inanga i a Te Whata ka puta ko Kokoia, ka moe a Kokoia i a Maki-rangi ka puta ko Kuranoka, mai i a Kuranoka ka puta ko Tūmanawahoe, ka puta ko Heke-i-te-rangi.²⁹³ Ko tērā atu o ngā tūpuna, o Heke-i-te-rangi, e hāngai ana ki ngā kōrero mō Ngaere, me ngā tikanga i muri i te ingoa o Ngāruawāhia, ā, ka waiho mō aua kōrero hei whakamāramatanga mōna, heoi anō, ka hoki ake ki ngā kōrero mō Mahuta rāua ko Pāoa.

²⁹¹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.470

²⁹² Ibid.pp.470, 460,480

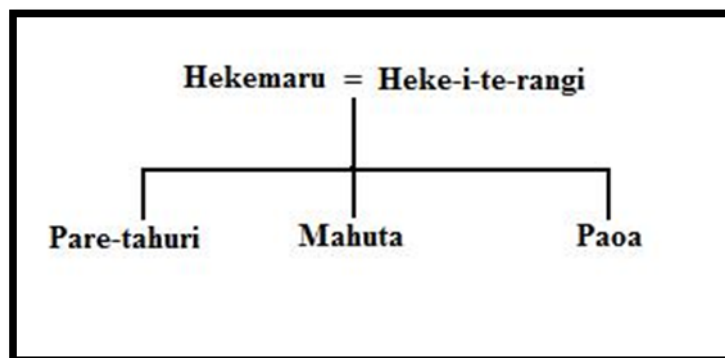
²⁹³ Ibid.p.470

Te Whakapapa 8: Te tātai whakapapa o Heke-i-te-rangi (1)



Mai i a Hekemaru rāua ko Heke-i-te-rangi ka puta ko ngā tamariki tokotoru, ko te tamāhine, a Pare-tahuri, tae atu ki ngā tama tāne, a Mahuta rāua ko Pāoa, o ngā tokorua nei ko Mahuta te tuakana, ko Pāoa te teina.²⁹⁴

Te Whakapapa 9: Te whānau o Hekemaru rāua ko Heke-i-te-rangi (1)

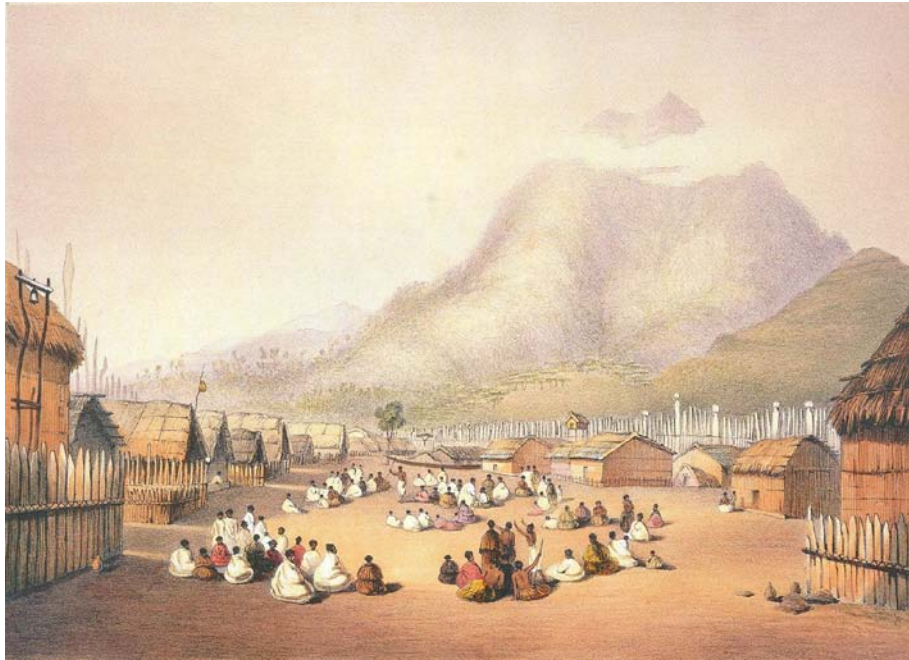


Ka taka he wā, ka whakatū kāinga a Mahuta rāua ko Pāoa i ngā tahatika o te awa o Waikato, ko tō Pāoa kāinga kei te taha hauāuru o te awa, i tāwāhi atu i te maunga o

²⁹⁴ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.163

Taupiri, ko te ingoa e mōhiotia ana tātou i ngēnei rā, ko Kai-to-tehe.²⁹⁵ Hei tā Kelly, ko te ingoa o te kāinga o Mahuta, ko Te Uapata, e tū ana i te takiwā o Komakorau, kei te taha tonga o te maunga o Taupiri.²⁹⁶

Te whakaahua 2: Ko Kai-tō-tehe²⁹⁷



Ko te Pā o Kai-tō-tehe kei raro i te maru o te maunga o Taupiri.

I te nuinga o te wā he wāhi ātaahua a Kai-tō-tehe hei kāinga, mai i te kāinga nei i kitea pai ai te awa o Waikato me ngā waka e rere whakarunga, e rere whakararo ana, otirā koinei hoki te mate o te kāinga.²⁹⁸ I te nuinga o te wā he wāhi pai a Kai-tō-tehe hei tūnga mō ngā waka e hipa ana i te kāinga nei, nā tēneki i te nuinga o te wā anō pau katoa ngā kai o te marae nei hei whāngai i te tangata.²⁹⁹

Ka taka tētehi rangi ka tae mai tētehi waka ki Kai-tō-tehe, i te ūnga o te waka ki te tauranga, ka kite te hau kāinga ko Mahuta kē i tae mai ki te kite i tana teina, nō reira ka pōwhiritia a Mahuta me tana ope ki te kāinga.³⁰⁰ Ka tae atu a Mahuta, ka tukuna atu e Pāoa te kōrero ki tana wahine, ki a Tau-hākari, kia mahia mai he kai mā Mahuta. I taua

²⁹⁵ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.163

²⁹⁶ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.187

²⁹⁷ PUBL-0014-15, Alexander Turnbull Library, Wellington, N.Z.

²⁹⁸ Tirohia te mapi A kia kite i whea te pā nei i noho.

²⁹⁹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.187

³⁰⁰ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.163

wā tonu kāore he kai i te kāinga, ā, ka puta te kōrero a Tau-hākari, ‘ka mate aku tamariki i te kai.’³⁰¹ Ka whakamā a Pāoa i te kitenga atu o tana tuakana i te matekai o tana kāinga, nō reira ka mea atu a Pāoa ki a Mahuta, ‘He aha te pai o te kōrero. Me hoki.’ Ka hoki a Mahuta, ā, ka noho a Pāia me tōna mōhio ka haere ngā rongo o te matekai o tana kāinga.³⁰²

Nā tōna pōuri ka whakaaro a Pāoa me wehe atu ia i tana kāinga, nō reira ka whakaritea e ia tētehi ope moroiti nei, ā, ka haere ia, mahue ake tana wahine, ngāna tamariki me tana kāinga. Ka waiho ake ngā kōrero mō Pāoa, nā te mea, ko te toenga o ngā kōrero mōna e anga atu ana ki ngā whenua o Hauraki, ka mutu mai i a ia ko ngā uri whānui o Ngāti Pāoa.³⁰³

Ki te hoki tātou ki a Pare-tahuri, ka moe ia i a Maramatūtahi, arā, ko Maramatūtahi tētehi o ngā tamaiti tāne o Wairere, te tamaiti a Tama-inu-pō.³⁰⁴ Mai i te hononga o Pare-tahuri rāua ko Maramatūtahi ka puta ko Takupu-o-te-rangi, ā, mai i a Takupu-o-te-rangi ka puta he wahine, ko Kiri-ngaua tōna ingoa. Ka moe a Kiri-ngaua i tana koroua, i a Mahuta, ka puta ā rāua tamariki a Hua-piri rāua ko Uerata, ka mutu ko Ngāti Mahuta tēneki e heke iho nei i roto i tōna whānuitanga.³⁰⁵

³⁰¹ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.163

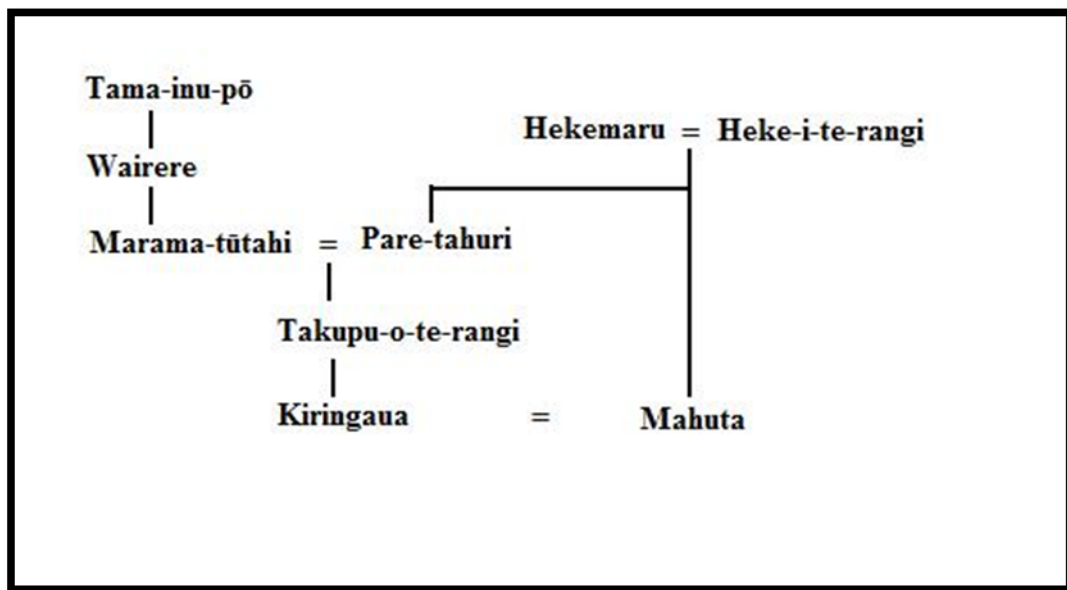
³⁰² Ibid.p.163

³⁰³ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.188

³⁰⁴ Ibid.p.188

³⁰⁵ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.241

Te Whakapapa 10: Ka hua mai a Ngāti Mahuta



Ngāere rāua ko Heke-i-te-rangi

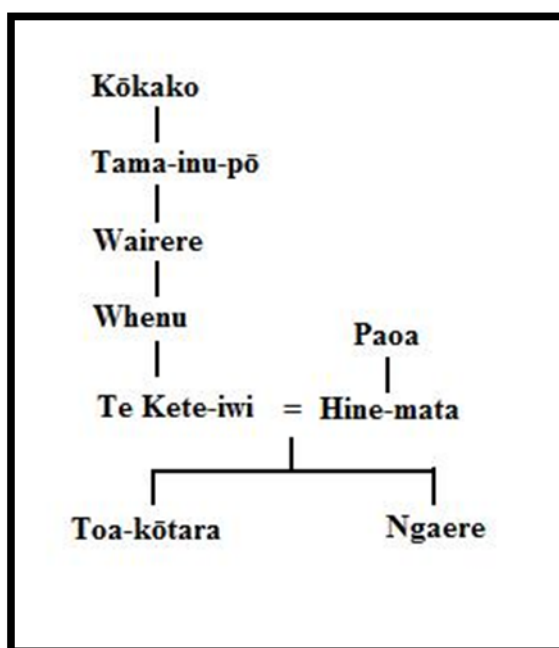
Kia huri ake ināianei ki ngā kōrero e pā ana ki a Ngaere rāua ko Heke-i-te-rangi. Nā, i mua i taku tīmata i tēneki kōrero nei me tīmata ki a Wairere, arā, te tamaiti a Tama-inu-pō. E mōhiotia ana, i a Wairere te maha o ngā hoa wāhine, otirā ko tētehi o aua wāhine ko Hine-moa, ka moe a Wairere i a Hine-moa ka puta ko Whenu.³⁰⁶ I te wā i a Whenu, ka huri te iwi ki te whakarauika katoa i ngā tūpāpaku o te iwi, arā, ko ngā uri ngēnei nō te whānau o Kōkako.³⁰⁷ Heoi anō, ko ngā kōiwi nei i haria ki tētehi ana i Whaingaroa, ka mutu i tapaa te tamaiti a Whenu ko Te Kete-iwi. Ka pakeke a Te Kete-iwi ka moe ia i a Hine-mata, tētehi o ngā tamāhine a Pāoa, ā, mai i ngā tokorua nei ka puta ko Toa-kōtara rāua ko Ngaere.³⁰⁸

³⁰⁶ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.208

³⁰⁷ Ibid.p.208

³⁰⁸ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.241; Ki tōku nei whakaaro ko tētehi Paoa rerekē tēneki, nā te mea kīhai a Hine-mata e kitea ana i ngā whakapapa e whakaatu nei a Te Hurinui rāua ko Kelly.

Te Whakapapa 11: Te whakapapa o Ngaere



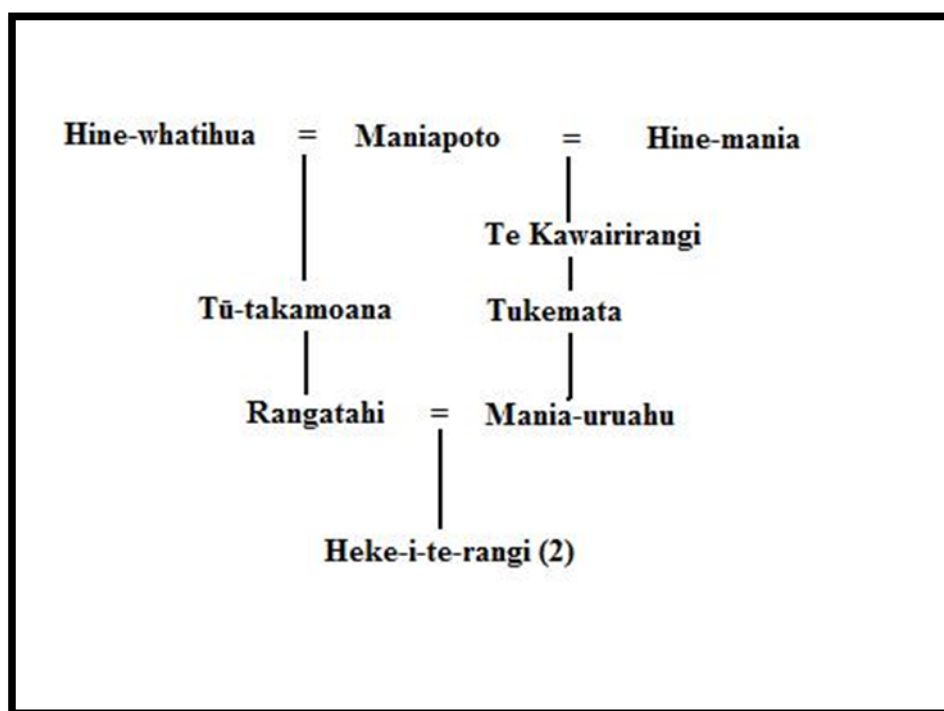
Huri ake ināianei ki te whakapapa o Heke-i-te-rangi. Heke mai ai a Heke-i-te-rangi i ngā kāwai rangatira o Ngāti Maniapoto, tētehi o ngā hapū mārō, o ngā hapū kaha nō roto o te waka o Tainui. Ko ngā mātua o Heke-i-te-rangi ko Mania-uruahu rāua ko Rangatahi.

I te taha ki a Rangatahi ka heke mai i te tupuna matua, i a Maniapoto, ka moe a Maniapoto i a Hine-whatihua ka puta ko Tūtaka-moana, ka moe a Tūtaka-moana i a Rangipare ka puta ko Rangatahi, ka puta ko Heke-i-te-rangi.³⁰⁹ I te taha ki a Mānia-uruahu ka heke iho anō i te tupuna, i a Maniapoto, ka moe a Maniapoto i a Hine-mania ka puta ko Te Kawairirangi, ka moe a Te Kawairirangi i a Maroā ka puta ko Tukemata, ka moe a Tukemata i a Wai-māpuna ka puta ko Mānia-uruahu, ka puta anō ko Heke-i-te-rangi.³¹⁰

³⁰⁹ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.247

³¹⁰ Ibid.p.247

Te Whakapapa 12: Te tātai whakapapa o Heke-i-te-rangi (2)



E ai ki ngā kōrero, i te tīmatanga o ngā kōrero mō Ngaere rāua ko Heke-i-te-rangi kua tupu kē rāua, arā, kua pakeke a Ngaere rāua ko tana tuakana, a Toa-kōtara.³¹¹ I tēneki wā, i haere tētehi ope nō te iwi o Toa-kōtara rāua ko Ngaere ki Ngāti Maniapoto, nā te mea ko te whakaaro ā tōna wā, ka moe a Toa-kōtara i a Heke-i-te-rangi, kia mōhio tonu tātou ko Heke-i-te-rangi te mātāmua o Mānia-uruahu.³¹² Kāore e tino mōhioitia ana te kaupapa o te haere a Waikato ki a Ngāti Maniapoto, engari ki ngōku whakaaro, otirā i taku titiro ki ngā kōrero mō rātou, he āhuatanga whakawhanaungatanga tēneki i waenga i a Waikato me Ngāti Maniapoto.

Ka tae atu a Waikato ki te kāinga o Mānia-uruahu ka tīmatahia te pōwhiri, ka tuku tēnā taha i ngāna whaikōrero, ka tuku tērā taha i ngāna. I te mutunga ake ka tīmata ngā mahi whakahoahoa, ngā mahi hakahaka, kanikani hoki.³¹³ Tuatahi, ka tū a Toa-kōtara ki te haka, ka mutu he tāne pūrotu ia, ā, i a Toa-kōtara e haka ana, ka mātakitaki tonu a Heke-i-te-rangi.³¹⁴ Ka mutu a Toa-kōtara, ka tū ake tōna teina a Ngaere ki te haka, tāpiri hoki

³¹¹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.208

³¹² Ibid.p.208

³¹³ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.240

³¹⁴ A. M. Latta. *Meeting of The Waters. The Story of Ngaruawahia*. (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.11

ki tēneki, he tino toa a Ngaere ki te haka, ā, kia ātaahua ake, kia kaha ake hoki tana haka i tērā o tōna tuakana, ka mirimiri a Ngaere i ngōna ioio, ka pania ki te hinu kia pai tana nekeneke haere.³¹⁵ Ka tū ake a Ngaere, kātahi ka titiro ake a Heke-i-te-rangi, tangi ana te mapū o Heke-i-te-rangi, ‘ka ngau kau te whakaaro i te wahine nei ki a Ngaere, ka mahue te whakaaro ki te taane i whakaritea maana.’³¹⁶

Haere mai ana taua pō, ka tukuna a Heke-i-te-rangi i tētehi karere ki a Ngaere, ka kī atu ki a Ngaere, ‘I kiia mai koe e Heke-i-te-rangi kia haere atu.’ Ka utua a Ngaere, ‘Hoatu! Maaku e haere atu.’³¹⁷ Ka tahuri ake a Ngaere ki te whakatika i a ia anō, me te whakawahi hoki ia ki te kōpuru, ka ūhia hoki ia i tana waero, kātahi ia ka haere.³¹⁸ E ai ki a Kelly rāua ko Latta, i pēnei te haere o ngā tokorua nei mō tētehi wā, ka tūtaki i ngā pō, i reira whakakotahi ai, i reira whakamoe ai i a rāua anō.³¹⁹ Otirā, ka taka te wā ka ui atu a Ngaere ki a Heke-i-te-rangi he aha tōna whakaaro mō rāua, ka whakahoki a Heke-i-te-rangi,

‘Kua hiahia au ki a koe hei taane maaku.’ Ka paatai atu a Ngaere, ‘Ka peewhea hoki a Toa-kootara?’ Ka kii mai te wahine, ‘E tika ana; engari, ko ahau kua hiahia kee ki a koe. No aku maatua te whakaaro ma Toa-kootara ahau.’ Ka moea e Ngaere a Heke-i-te-rangi i taua poo, hei tuatahi ana mo Heke-i-te-rangi ki te taane.³²⁰

I te ata ka oho a Heke-i-te-rangi ki a Ngaere e whakareri ana i a ia anō ki te haere, tēnā ka puta te tonono a Heke-i-te-rangi ki a Ngaere ki te kimi i tētehi huarahi mā rāua kia tūturu ai tā rāua moe. Ko te whakautu a Ngaere, e hoki ana rātou ātahirā, hei te atapō ka haere rāua tahi, ko te tohutohu ki tana tangata urunga waka, tae ana te waka ki Te Rore, me tika tana hoe ki raro i te rātā.³²¹ Kotahi noa iho te mate, i reira hoki tētehi tangata e whakarongo ana ki a rāua e kōrero ana, nō reira, i taua pō tonu i tukuna e Heke-i-te-

³¹⁵ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.208

³¹⁶ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.241

³¹⁷ Ibid.p.241

³¹⁸ Ibid.p.243

³¹⁹ A. M. Latta. *Meeting of The Waters. The Story of Ngaruawahia*. (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.12;

L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.209

³²⁰ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.243

³²¹ Ibid.p.243

rangi tētehi karere ki a Ngaere kia kaua ia e wehe moata, nā te mea, kei te tiakina tonutia ia e te hau kāinga.³²²

Ka heke te pō, ka hoki te karere ka tiki i a Ngaere, ā, mai i reira ka wehe tonu atu ngā tokorua ka tae wawe atu ki Te Rore, ki reira mahue atu a Ngaere i a Heke-i-te-rangi, ka hoki tere atu a Ngaere ki te pā. Ao ake i te ata ka puta te karanga kua ngaro a Heke-i-te-rangi, i runga i ngā āwangawanga o te hau kāinga, matika atu rātou ki te whare o Ngaere, engari oho rere ana te kite i reira tonu a Ngaere.³²³ Nō reira, ka whakatū ope a Mānia-uruahu hei kimi i tana tamāhine, e rua hāora rātou e ngaro ana, tē kite atu i a Heke-i-te-rangi. I taua wā ka pupūake te kaikā i roto i a Mānia-uruahu, nō reira, ka whai whakaaro māna anō tana tamāhine e kimi, otirā ka tīkina e ia tētehi waka, ka rere atu, ko Ngaere anahe i haere i tōna taha.³²⁴

E ai ki a Te Hurinui, i te ngarotanga o Heke-i-te-rangi, tērā a Waikato kua takatū ki te hoki, ā, nā te mea, kāore anō te hau kāinga kia kimi i a Heke-i-te-rangi, ka peke a Mānia-uruahu ki runga i tētehi o ngā waka o Waikato.³²⁵ Ka rere atu ngā waka o Waikato ka tata atu rātou ki Te Rore, ka tīmata a Ngaere i tana taki, i tana hautū i tana waka, he tohu tēneki mā Heke-i-te-rangi e huna ana i te rātā, kei te haere mai tana waka.³²⁶ Ka tata atu te waka, ka rere ki raro i te rātā, ā, i taua wā e tū ana a Ngaere i te tānga-wai, ā, kei te ihu o te waka a Mānia-uruahu e noho ana.

Ka tae te waka ki raro i te rātā ka peke iho a Heke-i-te-rangi, ka mau ki ngā ringa o Ngaere.³²⁷ Kite tonu atu a Mānia-uruahu i tana tamāhine, tika tonu atu tana karanga kia tau atu te waka ki uta. I te ūnga o te waka, peka tonu atu a Mānia-uruahu ki uta, ka mea atu ki tana tamāhine kia whai atu i a ia. Heoi anō, kīhai a Heke-i-te-rangi i aro ki tōna matua, ka puta te kōrero a Mānia-uruahu, ‘Kua takahi koe i taku kupu, ne?’ Ka whakahoki a Heke-i-te-rangi, ‘Āe.’³²⁸ Kite ana, rongo ana hoki a Mānia-uruahu i te mārohirohi o tana tamāhine ki te haere i te taha o Ngaere, ka whakamutu ia ki te kōrero,

³²² A. M. Latta. *Meeting of The Waters. The Story of Ngaruawahia*. (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.12

³²³ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.210

³²⁴ Ibid.p.210

³²⁵ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.243

³²⁶ A. M. Latta. *Meeting of The Waters. The Story of Ngaruawahia*. (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.12

³²⁷ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.243

³²⁸ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.210

‘Haere! Matenga kē mōu, matenga kē mōku!’ Mā tēneki kōrero i whakapuaki tōna hiahia kia kaua anō rāua tahi ko tana tamāhine e tūtaki, ā, ka hoki a Mānia-uruahu ki tana kāinga.³²⁹

Mai i reira ka haere a Ngaere rāua ko Heke-i-te-rangi mā te awa o Waipā, ka tae ake ki te kāinga o Ngaere, i Puke-i-ahua, e noho ana te maunga i te wāhi e tū nei a Ngāruawāhia.³³⁰ Kei Ngāruawāhia tonu te maunga o Puke-i-ahua e tū ana, engari kei tētehi taha ko te huarahi matua o Te Ika-a-Māui, ā, kei tērā atu taha e hātepea ana te maunga e te ara tereina.

Te whakaahua 3: Te hiwi o Puke-i-āhua kei Ngāruawāhia



Kāti ake, ka taka tētehi wā, ka hapū a Heke-i-te-rangi, ka whakaaro a Waikato kia pōwhiritia a Ngāti Maniapoto kia whakanuia te whānautanga o te pēpi. I te otinga o ngā kōrero, ka huri ake a Waikato ki te whakareri i ngā rua kai, ā, kāore i roa ka whānau te tamaiti tāne a Heke-i-te-rangi.³³¹ I tēneki ka tukuna e Waikato te karere kia pōwhiritia a Ngāti Maniapoto, ā, e ai ki a Te Hurinui, ‘Kei te whakaririka te whakaaro o Waikato e ea raanei tana poowhiri i a Ngaati Maniapoto, ka mau raanei ki te kupu a Mania-

³²⁹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.210

³³⁰ Ibid.p.210

³³¹ A. M. Latta. *Meeting of The Waters. The Story of Ngaruawahia*. (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.12

uruahu.³³² I te roa o te karere e ngaro ana, ka mōhio a Waikato kua mana te karere, ā, ka tae mai a Ngāti Maniapoto.³³³ Nā tēneki, ka whakareri ngā kāinga o Manga-o-tama, o Kai-parera, o Kāniwhaniwha, o Tuhi-karamea, o Whatawhata, o Te Rua-makamaka, o Tiki-rahi, o Whakatakotoranga, o Te Waka-paku, o Pahī-wai, kia tae atu te ope o Ngāti Maniapoto.³³⁴

Ko ngā rangatira i roto i te ope o Ngāti Maniapoto ko Mania-uruahu rāua ko Mania-opetini, te tamaiti a Runga-te-rangi, ka mutu, ka tīmata te ope i tana hīkoi ki roto o Waikato, ka tukuna te karere i mua i te ope matua, ā, i tōna taha ko Mānia-opetini.

Ka tae atu te ope o Ngāti Maniapoto ki te kāinga tuatahi, ki Manga-o-tama, ka kitea kua kā ngā ahi kai, ā, ka noho ki reira mō te pō kotahi.³³⁵ I taua pō ka pātai atu a Mānia-opetini, ‘I a wai teenei?’ arā, e tohu ana ki ngā whenua. Ko te whakahoki a te hau kāinga, nō Ngaere ngā whenua.³³⁶ Otirā, i pēnei te haere i tēnā kāinga, i tēnā kāinga, i tēnā kāinga, ka tū te ope o Ngāti Maniapoto mō te pō kotahi, ka ui atu a Mania-opetini, i ngā wā katoa kotahi noa iho te whakautu o te hau kāinga, nō Ngaere ngā whenua.³³⁷

Kāore i tawhiti te haere i waenga i ngā kāinga, ka wehe mai i tētehi kāinga, ka tae atu anō ki tētehi atu kāinga, ka mutu, tae atu ana ki Pahī-wai ka puta te kōrero a Mania-opetini mō Ngaere, ‘I pooheehē au ehara i te tangata, kaaore ia he tino tangata!’³³⁸

Kāore i roa ka tae atu a Ngāti Maniapoto ki Puke-i-ahua, ka pōwhiritia rātou e Waikato, kātahi te pāpā a Ngaere ka tū ake ki te kōrero, ka hiki ake ia i te pēpi a Heke-i-te-rangi, ka meatia ki a Ngāti Maniapoto, ‘Koinei te tamaiti a Heke-i-te-rangi, he tāne. Ka tapā e au ko Te Mana-o-te-rangi mō te mananga o te rā o Waikato i a koe e Ngāti Maniapoto. Mōhio tonu ake au kua takoto te aio i waenganui i a koe me au.’³³⁹ Whai muri atu ka tū ake a Ngaere ka karanga, ‘wāhia ngā rua!’ Ka wāhia e Waikato ngā rātou rua kai, ka

³³² P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.243

³³³ Ibid.p.245

³³⁴ Ibid.p.245

³³⁵ Ibid.p.245

³³⁶ Ibid.p.245

³³⁷ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.211

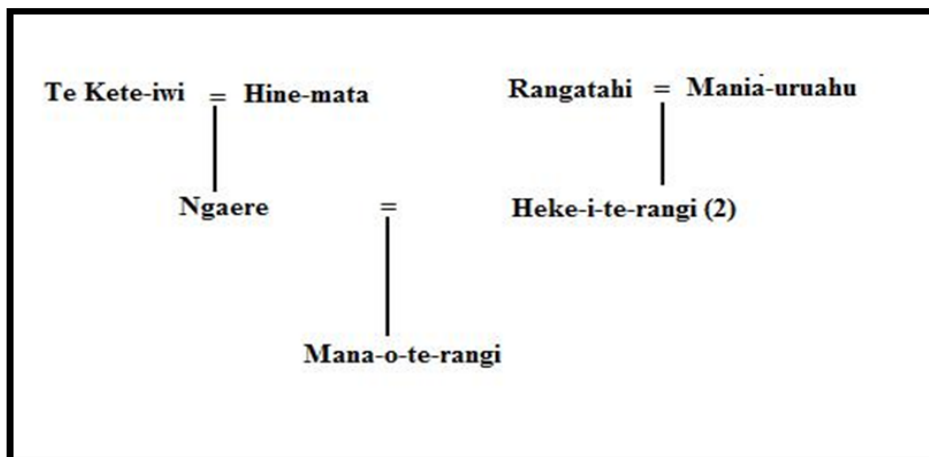
³³⁸ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna.* (Auckland: Auckland University Press, 1975), p.245

³³⁹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants.* (Christchurch: Cadsonbury Publications, 2002), p.211-2

huri ake te minenga ki te hākari. E ai ki ngā kōrero, tērā te mahi a te kai i horahia, ka toro atu tana whānui mai i ngā huinga o ngā wai ki te take o Puke-i-āhua.³⁴⁰ Nā te mea, e rua ngā rangatira i roto i te ope o Ngāti Maniapoto, e rua ngā wehenga kai i wāhia mō rāua, ko te tuatahi i haere ki a Mania-uruahu, ko te tuarua i haere ki a Mania-opetini.³⁴¹

Otirā, e ai ki a Kelly rāua ko Latta, i takea mai te ingoa o taua wāhi mai i te karanga a Ngaere kia ‘wāhia ngā rua’, koinei i ngēnei rā ko te ingoa ko Ngāruawāhia.³⁴² Heoi anō, ko tētehi whakamārama a Te Hurinui, ka puta te ingoa mai i te wāhinga o ngā wāhanga kai e rua i whakaritea mō Mania-uruahu rāua ko Mania-opetini, arā, te ingoa Ngā-rua-wāhia.³⁴³ Tāpiri atu ki tēneki ko ngā kōrero mō ngā kai katoa i hākaritia, he kai mata e tino hiahiatia ana e te tangata, nō reira, i runga i te pai o ngā kai nei ka tapā ngā pae maunga i reira ko Hākari-mata, he ingoa tawhito tōna, engari e ai ki a Te Hurinui kua warewaretia.

Te Whakapapa 13: Ka whānau a Mana-o-te-rangi



³⁴⁰ A. M. Latta. *Meeting of The Waters. The Story of Ngāruawāhia*. (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.13

³⁴¹ L. G. Kelly. *Tainui. The story of Hoturoa and his descendants*. (Christchurch: Cadsonbury Publications, 2002), p.212

³⁴² Ibid.p.212; A. M. Latta. *Meeting of The Waters. The Story of Ngāruawāhia*. (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.13

³⁴³ P. T. H Jones. *Nga iwi o Tainui. Nga korero tuku iho a nga tuupuna*. (Auckland: Auckland University Press, 1975), p.245

Te whakaahua 4: Ngā paenga maunga o Hākari-mata



I konei ka mutu ngā kōrero mō tēneki wāhanga o te tuhinga whakapae, nā te mea ki te haere tonu ngā kōrero mō ngā whānau tuatahi o te awa o Waikato ka uru atu tātou ki ngā rā o te Kīngitanga, heoi anō, ko aua kōrero e pā ana ki te tūpuna o Te Wherowhero, otirā ko ngā uri o Mahuta, o Ngaere rāua ko Heke-i-te-rangi, o Kōkako, o Tama-inu-pō.

Heoi anō, ka whakaoti atu te wāhanga nei ki tētehi waiata nō Waikato e pā ana ki a Ngaere rāua ko Heke-i-te-rangi – Wāhia ngā rua. Ki roto i tēneki waiata e whai iho nei, ka kite i ngā kōrero mō te kāinga o Puke-i-āhua me tōna iwi, te rangatira a Kete-iwi, tōna tamaiti a Ngaere, ā, heke iho ki a Mana-o-te-rangi. He wāhanga hoki e whakanuia ana te hākari i tū mō Ngaere rāua ko Heke-i-te-rangi. I roto hoki i tēneki waiata e kore e wareware te pūtaketanga o te ingoa o Ngāruawāhia.

Aue, aue wāhia ngā rua.

Kia hiwa Waikato, kia hiwa rā
E koro Kete-iwi rangatira
Pukeiāhua te maunga e karanga nei
Wāhia ngā rua (aue, aue) wāhia ngā rua

Ngaere e koro te tupuna
Tukua te karere ki te motu
Te whakakaupapa o tō hoa
Wāhia ngā rua (aue, aue) wāhia ngā rua

E ngā waka, e ngā mana rangatira
Tēnei te mokopuna, Mana-o-te-rangi
Karanga te tupuna, Kete-iwi
Wāhia ngā rua (aue, aue) wāhia ngā rua

Hakarimata te maunga tukua to ingoa
Tēnei te kaupapa o ngā tūpuna
Rire rire hau paimārire
Wāhia ngā rua (aue, aue) wāhia ngā rua

Hei whakarāpopoto

Ko ngēnei kōrero hei whakaatu i te ūnga tuatahi o ngā uri nō te waka o *Tainui* ki te riu o Waikato, me te mea hoki, ka whakatūria ngā mana whenua, ngā mana ahikā. Mā te whakaatu hoki i te hononga whakapapa o ngā tūpuna nā rātou i hūnuku tuatahi ki tuawhenua, ka whakaritea te mana whenua e mau nei e Waikato i ngēnei rā.

Ko te nuinga o ngā kōrero mō ngā tūpuna nei i puta ake i ngā tuhinga a Pei Te Hurinui rāua ko Kelly, heoi anō, i tautokona ngēnei kōrero ki ngētehi o ngā waiata, o ngā whakataukī. Mehemea ka titiro ki te whakataukī e hāngai ana ki a Hekemaru, koinei pea te nui (te iti rānei) o ngā kōrero mōna, arā, kua ngaro atu te nuinga o ngā kōrero mōna i tōna tātai whakapapa, tērā pea he kaupapa anō tēneki hei rangahau mā Waikato?

Tāpiri atu ki ngēnei kōrero, ko te waiata nā Te Rangikataua, e tautoko nei i ngā kōrero mō te moutere rā, mō Taipōuri. Me te mōhio hoki, kua ngaro tērā moutere i ngēnei rā, kua hono ki te tahatika o te awa, ā, kei reira hoki ko ngā hītori e hāngai ana ki te tupuna, ki a Kōkako. Koinei ngētehi o ngā kōrero e hanga nei i te taiao o Waikato, e hanga hoki ana i tētehi taha o te tuakiri o Waikato.

Otirā, e haere tonu ana ngēnei kōrero i ngērā i tīmatahia i te upoko tuarua, ana, kei te kite tātou i te hekenga mai o ngā mana whenua ki te riu o Waikato, ki ngā ahikā hoki e mau ana te iwi o Waikato i ngēnei rā hoki.

Upoko Tuawhā

Māku anō e hanga tōku nei whare!

Kua oti ngā kōrero mō te taunaha whenua me te whakarite i te ahikā o te whenua e hāngai ana ki a Waikato. Ko te hiahia ināiane ki huri torotika ki te anga rangahau e pā ana ki a Waikato i whakaaturia i te upoko tuatahi o te tuhinga whakapae nei. Ko te kaupapa o tēneki wāhanga ko ngā kōrero e pā ana ki te Kīngitanga me te raupatu. O ngā pito e toru o te anga rangahau nei, kāore e taea te waiho ngā kōrero mō ngēnei kaupapa ki te taha, ko te take tēneki i waiho te wāhanga katoa nei ki ngēnei kaupapa e rua.

Ka tīmata te wāhanga nei ki ngā kōrero e pā ana ki te Kīngitanga, mai i tōna tīmatanga, arā, ko ngā take i whakatūria ai te Kīngitanga, ki ngā hui whakatū kīngi. Whai muri ake ka tirohia te kāhui ariki me ngētehi mahi i ara ake i roto i te roanga o tēnā kīngi, o tēnā kīngi, tae atu hoki ki te kuīni, ki a Te Arikinui Te Ātairangikaahu. Ko te hiahia hoki kia raua atu ngētehi kōrero e pā ana ki ngētehi o te kāhui ariki whānui me ā rātou mahi kia tū mārō ai te Kīngitanga. Ka whakaoti ake te wāhanga ki te Kīngitanga ki ngētehi kōrero e pā ana ki te noho a ngētehi whānau ki raro i te maru o te Kīngitanga, ki reira kitea ai tētehi taha o te tuakiri o Waikato.

Ko te wāhanga tuarua o ngā kōrero ka heke mai i te taumata o te maunga ki tōna take, ki te whenua me ngā kōrero e pā ana ki te raupatu whenua. Ko te pūtake o tēneki wāhanga kia whakaatu i te hononga i waenga i a Waikato me tōna rohe, ka mutu ko te hononga o Waikato ki te whenua, ki te ūkaipō. Ko tēneki hononga ka tirohia i roto i ngā tikanga, i roto i ngā hītori e hāngai ana ki te heke o te roimata, ki te maringi o te toto ki te whenua. Ko ngā kōrero ngēnei e pā ana ki ngā pakanga whenua o ngā tau 1860, arā, i oti ake ki te raupatutanga o ngā whenua nui ake i te kotahi miriona eka. Ko tētehi o ngā tino hiahia kia tirohia tēneki tikanga o te raupatu me ngōna rerekētanga i mua, i muri hoki o te takahi o ngā hōia a te karauna i te aukati o Mangatāwhiri. Ka tirohia ngā kōrero mai i ngētehi o te hunga pakeke, o te hunga kaumātua nō Waikato e pā ana ki te raupatu i ngā wā o mua, tae atu hoki ki tōna pātanga i te taunga mai o te iwi Pākehā.

Otirā, ka taupokihia tēneki wāhanga ki ngētehi kōrero e pā ana ki te hokinga mai o ngētehi o ngā whenua raupatu, tae atu hoki ki ngā mana whakahaere me ngā moni raupatu i utungia e te Karauna mō ngā hara o ngā pakanga whenua. He hononga hoki ngēnei wāhanga o ngā kōrero ki runga tonu i te awa o Waikato, heoi anō tērā kōrero ka whai ake.

He wāhanga noa iho ngēnei kōrero mō te hītori o te raupatu ki Waikato, ka mutu he hiahia nōku ki te whakaatu i te pānga o te raupatu o te whenua ki runga i te tupuna awa, i a Waikato. Nā te tāhaetanga o ngā whenua o Waikato i whirinaki ngā mōrehu ki tō rātou tupuna, ki a Waikato.

Ki ngētehi pea, ka rongo i tēneki āhuatanga o te raupatu me Waikato, ka whakaaro tonu atu ki ngā whenua i murua e Tauīwi. Heoi anō rā, ka kite hoki koinei te wā i raupatu hoki ko te awa, engari kāre i tino whakaarohia i roto i ngā hinengaro o te tangata i taua wā, ki tāku e whakapae nei, tērā pea he pōhēhē nō Waikato ko te whenua anahe i raupatutia.

With regard to the N. Z. Settlements Act 1863 we can find nothing in the statutes under which land grants were made about the reservation of river rights. There is nothing in the Proclamation, Orders in Council or regulations made and issued under these Acts that even hints that the beds of navigable rivers or the bed of the Waikato was to be reserved.³⁴⁴

Heoi anō tātou, ka waiho ngā kōrero ki reira, ka huri ake ki te raupatu o ngā whenua me ngā parekura e hāngai ana ki a ia.

Waikato takoto, haere mai Maniapoto hei kai mā ngā manu

I ahu mai tēneki kōrero i tētehi uiuinga o tētehi o ngōku pakeke i a au e pātai ana mō te hōhonutanga o te Kīngitanga, me te hononga o te iwi o Waikato ki te taonga nei, ki te Kīngitanga, me te mōhio hoki ko Waikato ngā kaitiaki o te Kīngitanga, ā, he taonga nō te motu whānui. Ka waiho mā tētehi o ngōku whāea e whakawhānui ake ngā whakamāramatanga.

³⁴⁴ Sir R. T. K. Mahuta. Transcript of Evidence presented Before the Number One Town and Country Planning Appeal Board. In the matter of Water Rights. July 1975.

I believe that the intent of that saying was, ‘Waikato look after the taonga Kīngitanga, haere mai Maniapoto, we will fight the battles and if we should become feast for the birds laden upon the fields of battle, so be it.’³⁴⁵

E tika ana kia waiho tēneki kōrero hei whakaruruhau mō ngā kōrero e whai ake nei, nā te mea ko te tino pūtake tēneki o te hononga o te tangata ki te Kīngitanga. E rua ngā take matua i whakatū ai te Kīngitanga, ko te tuatahi e tino hāngai pū ana ki ngā kōrero mō te raupatu e whai muri ake ana i tēneki wāhanga o ngā kōrero. Heoi anō, ko te whenua te take tuatahi, i muri tata mai o te hainatanga o te Tiriti o Waitangi, kaha ana a Tauīwi ki te hoko i ngā whenua, ahakoa tē mārāma ki ngā tikanga mau whenua a te Māori. Tāpiri atu ki tēneki he maha a Tauīwi e hūnuku ana ki Aotearoa me te hiakai mō ngā whenua Māori.

The pressures of European colonisation – the rapid influx of land-hungry Europeans, the methods they used to acquire land, and the effects of land sales and the monetary economy on Māori social organisation – intensified this support. The worst problems arose from new ways of dealing with property in land. Before European settlement Māori land tenure customs did not include land alienation by sale; there were few chiefs with the mana or authority to ‘tuku’ or gift land, a transaction which was not the same as outright alienation.³⁴⁶

I runga anō i ngēnei kōrero, i raro i te wāhanga tuarua o te Tiriti o Waitangi e kīia ana;

. . . But the Chiefs of the Confederation, and all other chiefs, cede to the Queen the right to purchase over such lands as the proprietors are disposed to alienate at such process agreed to by them and the purchaser appointed by the Queen on her behalf.³⁴⁷

Ko te tikanga he ture e tiaki ana i ngā whenua Māori, engari mō tēnā, nō te hainatanga o te Tiriti o Waitangi, kotahi atu a Tauīwi ki te hoko whenua, ‘. . . from the late 1840s land was often bought secretly by government officials or without proper enquiry into its ownership, from Māori individuals or groups who did not represent all the owners.’³⁴⁸ Nō reira, kāore a Tauīwi i paku aro ki ngā tikanga a te Māori, otirā ki ngā ture pēnei i te Tiriti o Waitangi, nā rātou anō i whakatū! Heoi anō, i runga i tēneki

³⁴⁵ M. Tākerei. Kōrero ā-waha, 2004.

³⁴⁶ A. Ballara. ed. *Te Kīngitanga. The People of the Māori King Movement. From the Dictionary of New Zealand Biography.* (Auckland: Auckland University Press, 1996), p.4

³⁴⁷ R. Walker. *Ka whawhai tonu mātou – struggle without end.* (Auckland: Penguin Books, 1990), p.92

³⁴⁸ A. Ballara. ed. *Te Kīngitanga. The People of the Māori King Movement. From the Dictionary of New Zealand Biography.* (Auckland: Auckland University Press, 1996), p.4

momo hoko whenua, me te tere o ngā whenua Māori e riro ana ki te Pākehā, tētehi o ngā take i whakatū ai te Kīngitanga, ko te hiahia, kia noho kotahi ngā whenua ki raro i te maru o te Kīngitanga, kia kua anō ngā whenua Māori e hoko atu ki te Pākehā.

Nō reira, mai i te kaha hōhā o te hoko whenua, ka hua ake te take tuarua i whakatū ai te Kīngitanga, arā, ko tēneki āhuatanga o te whawhai, o te taupatupatu, o te pakanga i waenga i ngā iwi Māori. I pupū ake ngā pakanga Māori nā te mahi hokohoko i waenga i ngā Pākehā me aua Māori e hoko atu i ngā whenua, i whakamāramatia i runga ake; ‘Although there had been disputes and wars with settlers and with the government over land from the outset of settlement, by the late 1850s most Māori leaders were equally concerned about disputes between Māori.’³⁴⁹ Mā te whakarauika i raro i te kaupapa kotahi e whakaea ai ngā toimahatanga i waenga i tēnā iwi, i tēnā, i tēnā hapū, i tēnā hapū, otirā, ko te Kīngitanga he whakakotahitanga whakaaro, he whakakotahitanga whenua, he whakakotahitanga tāngata. Hei whakarewa i tēneki kaupapa i te tuatahi me kimi tētehi tangata e tika ana kia tū hei kīngi mō ngā iwi Māori whānui, ā, he maha ngā kōrero e pā ana ki ngētehi rangatira, i hiahia ki te whakatū i a rātou anō hei kīngi mō te iwi Māori, heoi anō, ki a au nei, kotahi te tangata e tika ana ki te tīmata i ngā kōrero nei, arā, ko Mātene Te Whiwhi tēnā.

He whanaunga a Mātene Te Whiwhi ki a Tamehana Te Rauparaha, ā, ahakoa he maha ngā tāngata i kaha ngana ki te whakatū kīngi, ko ia kē te tangata i whakatū tika, i kapo tika atu i te whakaaro kia whakatūria he kīngi. Ko tōna tino wawata kia kauaka te kaupapa nei e mate noa, nā te mea, nā te kaha pēhi o te Kāwanatanga Pākehā, kāore e kore ka memeha a Māori whānui inā kore tētehi kaupapa kotahitanga, tētehi kaupapa pēnei e whakaara ake. Nō reira, i te tau 1855, ka haere a Mātene Te Whiwhi ki roto o Waikato, ā, ka tonoa e ia a Pōtatau Te Wherowhero me tū ia hei Kīngi. Kāore a Pōtatau i whakaae, ā, ka whakahoki ia, “Rūkea ngā iwi o waho!” Arā, haere ki wāhi kē i te tuatahi ki te kimi kīngi.³⁵⁰

Nō reira, i peka atu a Mātene Te Whiwhi ki roto o Taranaki i te tuatahi, ki ngā whenua o Ngā Rauru ki reira takoto ai i te mānuka ki mua i te rangatira o reira, i a Whitikau,

³⁴⁹ A. Ballara, ed. *Te Kīngitanga. The People of the Māori King Movement. From the Dictionary of New Zealand Biography*. (Auckland: Auckland University Press, 1996), p.4

³⁵⁰ *Ibid.* p.5

heoi anō, kāore hoki ia i whakaae. Whai muri ake ka peka atu a Mātene Te Whiwhi ki roto o Whanganui ki te rangatira, ki a Tōpia Tūroa, me te taonga nei o te Kīngitanga. Engari kāore hoki ia i whakaae i runga i te mōhio kāore ngā awa me ngā moana e tino rongonui ana mō ā rātou ika, te toitoi, te inanga hoki, ka mutu, e kore e taea te whāngai ngā rahi o te motu. Tēnā, a Tōpia Tūroa ka tohua i te ariki, i a Te Heuheu Tūkino o Ngāti Tūwharetoa, me tāna kōrero, “Ko Tongariro te maunga; ko Taupoo te moana; ko Te Heuheu te tangata. Ko te waenganui hoki o te motu nei he huinga moo ngaa roma o teetehi taha, o teetehi taha. Tirohia ia naa, ko ngaa ika o taua moana he kookopu, he koura, he koaro.”³⁵¹ Whai muri atu i a Ngāti Tūwharetoa ka peka atu te ope o Mātene Te Whiwhi ki te roto o Te Arawa, ka whoatu te Kīngitanga ki a Te Amohau, ā, ki roto o Ngāti Kahungunu hoki, ki a Te Hāpuku, engari kāore hoki rāua i whakaae.

I tēneki wā ka haria Te Kīngitanga ki roto o te Tai Rāwhiti ki a Te Kani-a-Takirau, engari i kōrero ia kei tawhiti kē tōna rohe, arā, i te kōrero, ‘E tika ana he rangatira au; engari ko te hee, he piri taha tahi. Ko tooku maunga ko Hikurangi, ehara i te maunga haere. Kaaore ahau e whakaae.’³⁵² I te huanga a Te Kani-a-Takirau i tēneki kōrero, i reira hoki a Karauria, ā, e ai ki ngā tātai whakapapa, e tuakana ana a Karauria ki Te Kani-a-Takirau. Ka mutu, i whakaae ngā rangatira ka tika a Karauria hei kīngi. Heoi anō, nā Te Hūkiki, tētehi tohunga whakapapa, kāore i whakaae ki ngā tātai whakapapa o Karauria ka kīia kia hoki atu ki a Te Heuheu.³⁵³

Nō reira, ka hoki anō a Mātene Te Whiwhi ki roto o Tūwharetoa, ā, ko Te Heuheu Iwikau kē te ariki i tēneki wā, heoi anō ka whakaae anō a Iwikau kia whakahokia te Kīngitanga ki roto o Waikato. I pēnei katoa ngōna whakaaro, nā te mea he haumako katoa ngā whenua o Waikato, ā, kei ngā tahataha o te rohe whānui o Waikato ko ngā iwi katoa. Otirā, koinei te wā i hua ake te kōrero rongonui mō Waikato nā Te Heuheu i kōrero. ‘Ko Taupiri te maunga, ko Waikato te awa, ko Pōtatau te tangata, he piko, he taniwha, he piko, he taniwha.’³⁵⁴

³⁵¹ *Te Kotahi Rau e Rima Tekau Tau o Te Kīngitanga. The Sesquicentennial of the Kīngitanga.* (Hopuhopu: Waikato Raupatu Lands Trust, 2008), p.3

³⁵² Ibid.p.3

³⁵³ Ibid.p.3

³⁵⁴ Ibid.p.4

I tēneki wā ka puta tētehi kōrero rongonui i te hokinga atu o te taonga nei, o te Kīngitanga, ki roto o Waikato, arā, he kōrero e pā ana ki tētehi hui i waenga i a Pōtatau rāua ko tētehi atu rangatira, nō Ngāti Maniapoto, ko Tānirau. Kāore tonu a Pōtatau i hiahia kia tū hei kīngi, ā, nāna hoki te kōrero kia tukuna te Kīngitanga ki a Tānirau, otirā nā te kaumātua rawa o Pōtatau, ka kōrero atu ki a Tānirau, “E tō te rā ki a au.” Engari ka whakahoki a Tānirau, “He rā e tō, he rā e puta mai anō.” Ko te tikanga o te kōrero a Tānirau, āe e tika ana a Pōtatau ki te whāriki i tōna kaumātuatanga, engari ahakoa tērā he uri anō ngōna hei kawē i te Kīngitanga.³⁵⁵

I tū tēneki hui i waenga i a Pōtatau rāua ko Tānirau i te hui ki Haurua, tētehi o ngā hui whai tautoko i a Pōtatau, otirā i whakaae te nuinga o ngā iwi i tae atu kia tū a Pōtatau hei kīngi. Ko ngā wāhi i tū ngēnei hui ko Pūkawa i Taupō, ko Maungatautari, ko Rangiaowhia, ko Paetai (Rangiriri), ko Ihumātao, ā, ko Ngāruawāhia hoki.³⁵⁶ Heoi anō, nā ngā kupu a Tānirau i whakaae a Pōtatau ka tū ia hei Kīngi. Nō reira, ka tīmata ngā whakaritenga mō Tarapipipi ki te whakawahi i a Pōtatau. Ko ngā wāhi i whakawahia ai ia ko Rangiaowhia, ko Paetai, ā, ko Ngāruawāhia te wāhi whakamutunga. I whakawahia a Kīngi Pōtatau Te Wherowhero i te 2 o Haratua, i te tau 1858 i Ngāruawāhia. I taua tau tonu ka pānuitia whānuitia kāore e taea te hoko atu ngā whenua e noho ana ki te taha tonga o Mangatāwhiri.³⁵⁷ Koinei te tīmatanga o te whawhai kia kaua e riro atu ngā whenua ki te Pākehā.

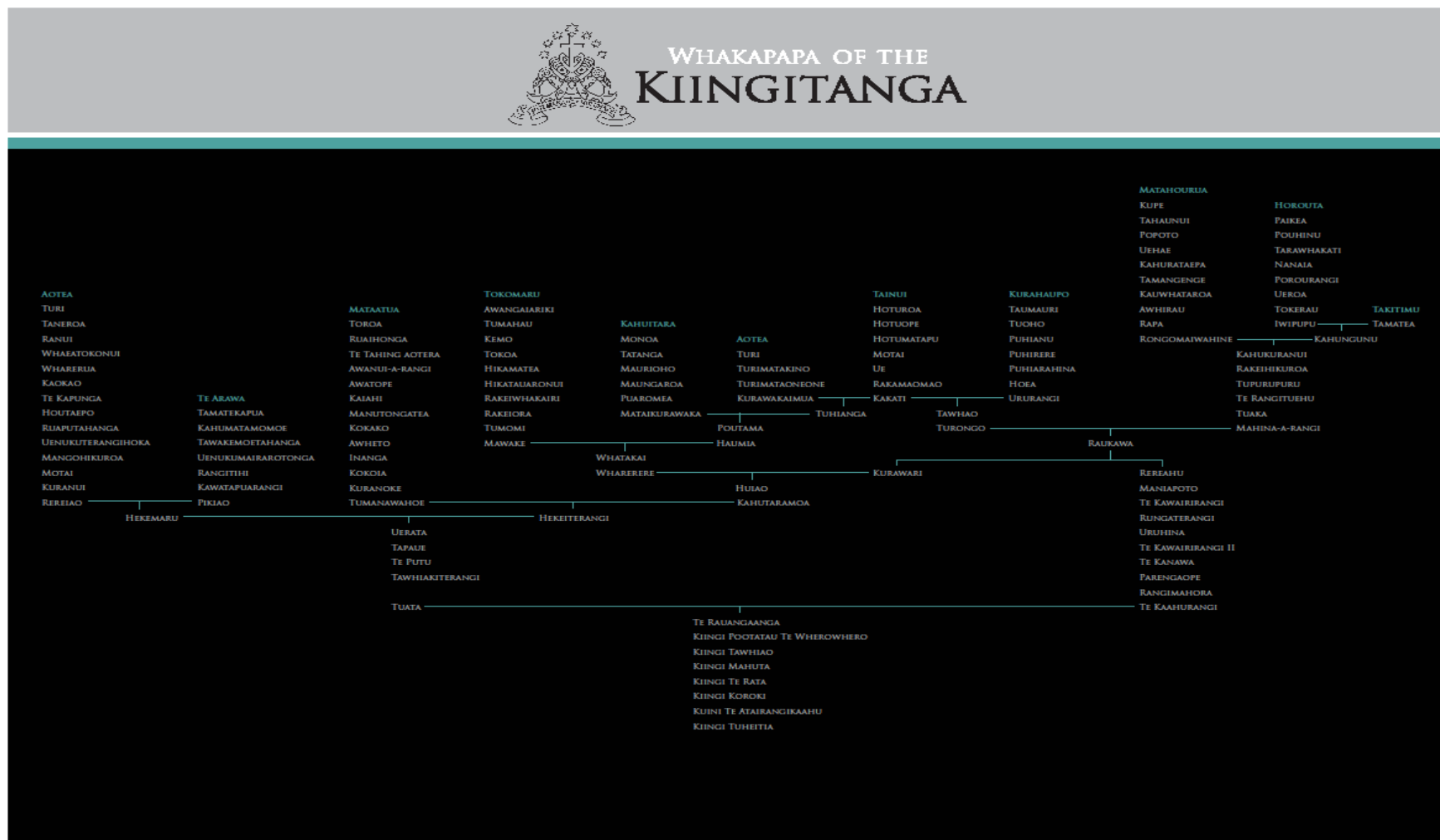
Ko ngā whakapapa o Kīngi Pōtatau tētehi o ngā tino take i tohua ko ia hei Kīngi nā te mea ka taea e ia te whakapapa ki te nuinga o ngā iwi matua o te iwi Māori whānui. Nā runga i tēneki i whakaaetia e te motu kia waiho ake ngō rātou whenua ki raro i a ia, arā, ka taea e Kīngi Pōtatau te mau i te ahikāroa o te motu whānui. Ā, hei whakamutu hoki i tēneki wāhanga e whai ake nei ko te whakapapa o Kīngi Pōtatau. Ka kite i te hononga ki a Hoturoa me te kaha hoki o te ahikā kua whakatūria.

³⁵⁵ A. Ballara. ed. *Te Kīngitanga. The People of the Māori King Movement. From the Dictionary of New Zealand Biography.* (Auckland: Auckland University Press, 1996), p.2

³⁵⁶ Ibid.p.3

³⁵⁷ R. T. Mahuta. *Tainui, Kīngitanga and Raupatu.* He kupu hautoa nō M. Wilson & A. Yeatman. Ed. *Justice and Identity. Antipodean Practices.* (Wellington: Bridget Williams Books Ltd, 1995), p.22

Te Whakapapa 14: Te tātai whakapapa o te Kāhui Ariki, te hononga ki ngā waka o te motu³⁵⁸



³⁵⁸ (http://kiingitanga.com/Kiingitanga_Whakapapa.pdf 20/04/2010)

Nā te whakatūnga o te Kīngitanga, ka whakakaha i ngā hononga i waenga i tēnā iwi, i tēnā iwi, ā, kua whai whakaaro ahau mai i ngētehi o ngōku pakeke e pā ana ki te Kīngitanga me ngō rātou whakaaro e pā ana ki tēneki āhuatanga o te Kīngitanga, o te whakakotahi tangata.

Kotahitanga – unity of the people – is very important to her [Te Arikinui Te Atairangikaahu]. Kotahitanga was also one of the founding reasons why the Kīngitanga was formed, that and the retention of Māori land in Māori hands.³⁵⁹

He pātai hoki i whiua e au ki tētehi anō o ngōku kuia, e pā ana ki te pānga o te Kīngitanga ki runga i te kotahitanga o te tangata, mehemea kua kaha ake taua hononga i waenganui i ngā tāngata.

I would like to think that that's what people think [about strengthening people]. But for me, yes it has, the Kīngitanga holds the people together, so yes I do, the Kīngitanga has done that for me. It hasn't made a lot of people stronger, I suppose it has but they do look to her as our leader. Now, Ngāti Porou are wanting to come back to join, to be there for the Kīngitanga as an iwi like how we are now, and that's been voiced by the kaumātua of Ngāti Porou over the last month, and that's encouraging . . . she does a lot of work for the people, going to support this, that, and other things. I certainly hope that we will be stronger and as she gets near to her 40th year, well, our strength of being there, and we should look after her, look after the Kīngitanga. We are only the caretakers. A lot of people have said that we are not caretakers, but we are the caretakers of the Kīngitanga, the Kīngitanga was put there by the iwi of the motu, not Waikato, not Waikato. It doesn't belong to us, and if they think that we are not taking care of it, they will probably take it off us. Hopefully they won't, but there's a thought. We must be stronger in our affirmations to the kaupapa of the Kīngitanga, care, behaviour, support.³⁶⁰

I runga anō i ngēnei kōrero i riro mā te iwi o Waikato hei kaitiaki mō te taonga o te motu nei, o te Kīngitanga, i ngā hui katoa, mai i ngā poukai ki ngā koroneihana me ngā hui tōpū, kei reira kitea ai te kaha o te kaupapa o te Kīngitanga. Ko ngā kōrero e whai ake nei e whakaatu ana i tētehi o ngā whānau e tautoko nei i te Kīngitanga mō te motu.

My grand aunt her name was Rakaitote, . . . And they talked about the life at Hukanui-a-muri, caring for King Mahuta and how the mana they had, the mana the Kings had then, they lived there and then down to, from Mahuta to Te Rata, then to Korokī, they cared for them. There's a family that cared for

³⁵⁹ Iti Rangihinemutu Turner, he kōrero-ā-waha i uiuitia, i tāia hoki e te Centre for Māori Studies and Research, University of Waikato.

³⁶⁰ T. R. Herewini. Kōrero ā-waha, 2004.

*him, the Mahuta whānau from Tonga down to Tumatē down to the children, the younger kids. Tonga's younger children and this lady's daughter are still being that today although she lives in Australia, she comes back to take care of Te Ata for the Coronation and she's a descendant of Rakaitote, her mother did it before her and down to her and hopefully her daughter will follow.*³⁶¹

I roto i ngētehi atu kōrero a te rūruhi nei e pā ana ki te Kīngitanga, ka puta mai he whakamahuki mō te kaupapa o te Kīngitanga me te take he tino kaupapa tēneki taonga o te motu.

*Waikato has been imbued with the responsibility of caring for our paramount chief, who is a figurehead of the taonga that belongs to the iwi, to the motu and that taonga I talk about is Kīngitanga. Te Arikinui is the figure head, the taonga itself is Kīngitanga . . . I've grown, I've ate, I've slept, I've lived Kīngitanga, through the pain, through the celebrations, through all these ups and downs, the turmoils . . . We are practitioners of manaaki Kīngitanga, we live, eat, sleep it. Waikato is an iwi and we look at the hapū, like ourselves here, the people of Tūrangawaewae, you have a mixture of people. The first wave was Ngāti Tamaoho and Ngāti Tīpā, the second wave was a mixture of Te Puaha then Ngāti Mahuta and Te Wehi. Of the west coast and there is Ngāti Mahuta to the south who consolidated their efforts alongside Tūrangawaewae and Te Puaha that made up the basis of the stronghold that kept the Kīngitanga from a Waikato view, constant. We inherited Kīngitanga with a multiple responsibility to care for our paramount leader, maintain our guardianship role of Kīngitanga and to serve the Motu (Coronation celebrations).*³⁶²

I tū a Kīngi Pōtatau hei kīngi mō ngā tau e rua, arā, i te tau 1860, ā, i taua tau tonu i whakawahia tāna tamaiti a Tūkāroto Matutaera Tāwhiao hei kīngi Māori tuarua o te motu. Ko Kīngi Tāwhiao te kīngi i noho i te roanga o ngā tau raupatu mai i tōna tīmatanga tae atu ki ngā tau i muri mai, ka puta mai ngētehi atu anō kōrero mōna i te wāhanga e pā ana ki te raupatu kei raro iho.

I te tau 1894 i mate ai a Kīngi Tāwhiao, ā, i te marama o Hepetema, te 14 o ngā rā, i whakawahia tētehi o ngāna tamaiti, o Mahuta, hei kīngi. I tupu ake ai a Kīngi Mahuta i ngā tau o ngā pakanga raupatu, ā, i akona katoatia e ia ngā tikanga, ngā karakia, ngā whakapapa o te ao tawhito o Waikato, ā, i runga anō i tēneki, kīhai ia i kōrero i te reo

³⁶¹ T. R. Herewini. Kōrero ā-waha, 2004.

³⁶² M. Takerei. Kōrero ā-waha, 2004.

Pākehā.³⁶³ I kaha a Kīngi Mahuta ki te hāpai i ngā tikanga i waiho ake e tōna matua, e Kīngi Tāwhiao, tāpiri atu ki tēneki i kaha ia ki te whakamana i ngā whakaritenga o Te Kauhanga, te kaunihera Māori i whakatūngia e Kīngi Tāwhiao.³⁶⁴ I te tau 1912, i te marama o Noema i mate ai a Kīngi Mahuta, ā, i whakawahia tōna mātāmua, a Te Rata. I te tau 1913, i haere hoki a Kīngi Te Rata ki Piritiana ki te kōkiri i ngā take e pā ana ki ngā raupatu whenua, ko Kīngi Te Rata te kīngi Māori tuatahi ki te tūtaki i te karauna, arā, i a Kīngi Hōri V rāua ko Kuīni Mere.³⁶⁵

Heoi anō, ko te kōrero a te Kāwanatanga o Piritiana me hoki a Kīngi Te Rata ki te Kāwanatanga o Niu Tīreni kē, ki reira whārikihia ngā nawe o Waikato.³⁶⁶ I te tau 1933, i te marama o Oketopa i mate ai a Kīngi Te Rata, ā, i whakawahia tana tamaiti, a Korokī, hei kīngi, 21 noa iho tōna kaumātuatanga. I noho a Kīngi Korokī hei kīngi mō te 32 o ngā tau, ko tētehi o ngā wā mīharo, ko te taenga mai o Kuīni Irihāpeti rāua ko tōna hoa rangatira, a Pirinihi Piripi, te tiuka o Edinburgh, i te tau 1964, ko te tuatahi tēneki i tae atu ai te karauna o Piritiana ki runga o Tūrangawaewae.³⁶⁷

Ko ngā kōrero e whai ake nei, nā tētehi o ngā kuia o te hau kāinga, me ngōna whakaaro e pā ana ki a Kīngi Korokī, tae atu hoki ki tana tamāhine, ki a Te Arikinui Te Ātairangikaahu.

King Korokī, he was a very, very loved person and he was humble, humble as anything, it was so easy to do things for him. When he was around, one of the things that he had to do, was on every Christmas day he would get into his car, him and his wife, Te Ātairangikaahu. He called her Salota. I didn't. A lot of people did, Queen Salota, after a while they called her Te Ata, and they'd go from their home at Huntly go out to Matahuru, which is on the road to Tahuna and take the road around the lake, Lake Waikare, come out at Ruahine and call into the people there. There was about six families there, and he just called in, chat for a few minutes, come around to Waikare Marae, and not so much the marae but the homestead right up at the lake, the De Thierry's, Te Whaiti De Thierry's. From there come back to Horahora Marae just drive around there on his car, stay for a few minutes, then come up to Maurea Marae and come along the road and come here to our place here. He didn't stay too long, just to say Merry Christmas, then he

³⁶³ A. Ballara. ed. *Te Kīngitanga. The People of the Māori King Movement. From the Dictionary of New Zealand Biography.* (Auckland: Auckland University Press, 1996), p.75

³⁶⁴ Ibid. p.76

³⁶⁵ A. M. Latta. *The meeting of the waters. The story of Ngāruawāhia.* (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.32

³⁶⁶ A. Ballara. ed. *Te Kīngitanga. The People of the Māori King Movement. From the Dictionary of New Zealand Biography.* (Auckland: Auckland University Press, 1996), p.105

³⁶⁷ A. M. Latta. *The meeting of the waters. The story of Ngāruawāhia.* (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.33

would get on his car and then they would go up to Hukanui-a-muri, then go back to Waahi. Every year they would do that, that was King Korokī and he was one of the key messages he brought, he said to me at Hukanui, we had a brother and he was the driver, I would kick him under the table, his name was George and one day he, King Korokī, caught me doing that. This particular time, he said to me don't ever do that to the young people, to love them, take care of them, because they were the future of the iwi. I never forgot that, that boy is still alive, he's in Gisborne at the moment. He was a descendant of the oldest of the whānau . . . He was so revered by everybody, King Korokī, so humble, very very humble. When he died, Te Atairangikaahu became the queen. We grew up together Te Ata as teenagers. We were close. She used to come stay at the farm at Ruahine where we were living, at Waikare, later on she used to come down to Hukanui on the bike. Everybody loved that place, it was popular with young people, come down on the bike, would all go and pick potatoes, her face got dirty just like everybody else, and that was Piki, we called her. But she became Queen, we couldn't get close anymore, not go up, and I lived with that for a long time, until my 70th birthday, and I spoke to her, I said when we were kids we were just like that, but you became Queen. I step back from you, not because I wanted to, but I just felt I had to, because you became our Queen, and that's something. She just gave me a big smile . . . no, she's been lovely for our people, very lovely.³⁶⁸

Ki roto i tēneki waiata nei ko ngā kupu e kōrero ana mō tēneki hītori o te Kīngitanga, me te wairua hoki o te Kīngitanga i roto i ngā tau tata nei.

Ka mihi rā te ngākau, ka mihi rā
 Ki a koutou, kei ngā rangatira
 O 'Waikato horo pounamu, Waikato taniwha rau!'
 Whakatūria ana ngā pou o te Kīngitanga
 Ki Tawhitikurī, ki Haurua, ki Pūkawa
 Ki Mangatāwhiri, ki Paetai, ki Rangiaowhia
 Ki Ngāruawāhia
 Ka mui mai te tini, te mano
 Nā Pōtatau te kōrero
 'Kia kotahi te kōhao o te ngira
 E kuhua ai te miro mā
 Te miro pango, te miro whero
 Āmuri, kia mau ki te aroha
 Ki te ture me te whakapono.'
 Tāriri rua ana te haeata
 Rā runga mai o Taupiri
 Kei raro iho ko koe, e te ūpoko ariki,
 Te Atairangikaahu
 E whakatutuki nei i te ōhākī a tō tipuna
 A koe, te tūhonotanga o ngā aho ariki o te motu
 Tōiri ana rā tō reo pōwhiri, e hine,
 Ki ngā tapikitanga, ki ngā pīnakitanga
 Ki ngā kāwai tauranga-ā-uta, tauranga-ā-tai
 O te ika e takoto nei

³⁶⁸ T. R. Herewini. Kōrero ā-waha, 2004.

Kia rūmene mai ki te marae o te motu
Ki Tūrangawaewae
Te tūnga o te puehu, te whakahoranga o te kupu
Te Whārikitanga o te mana, o te tapu, o te ihi me te wehi
Āe, e hine, ka mihi rā te ngākau,
Ka mihi rā
Ki a koutou, kei ngā rangatira
O ‘Waikato horo pounamu, Waikato taniwha rau.’³⁶⁹

Nā Te Whare Wānanga o Waikato tēneki i waiata i te koroneihana mō Te Arikiniui Kuini Te Atairangikaahu i te tau 1982.³⁷⁰ E mihi ana te waiata nei ki te Kīngitanga, ki Te Arikiniui mā te whakahua i ngā kōrero e hāngai ana ki te Kīngitanga, ko ngā wāhi e kōrerotia ake nei, arā, o Tawhitikurī, o Haurua, o Pūkawa, o Mangatāwhiri, o Paetai, o Rangiaowhia, e hāngai ana ki ngā hui kīngi i tū i te wā i te whakatūria e te motu i te Kīngitanga. Ka huaina hoki ko ngā kupu a Kīngi Pōtatau, ‘kia mau ki te aroha, ki te ture me te aroha’, ana, ko ngā kupu tohutohu ngēnei nā Pōtatau i waiho ake mō te Waikato, otirā, mō ngā iwi o te motu.

Heoi anō rā, ka tika ka waiho ake ngā kōrero mō te Kīngitanga i konei ki ngā kupu o te waiata nei. Me te mea hoki, ko ngēnei kōrero he tīmatanga noa iho, hei whakamārama i ngētehi āhuatanga e hāngai ana ki te Kīngitanga.

I riro whenua atu, me hoki whenua mai

He kōrero tēneki i puta mai i a Waikato e tautohetohe ana ki te Kāwanatanga mō ngā whenua raupatu kia whakahokia ki a Waikato. Kātahi anō a Kīngi Korokī ka whakawahia hei kīngi, ka whakaritea e Tūmate Mahuta rāua ko Pei Te Hurinui Jones i tētehi ope rangatahi hei wānanga, hei rangahau, hei whawhai i te Kāwantanga mō ngā whenua raupatu. I te hui tuatahi i waenga i tēneki ope raupatu me te Kāwanatanga i puta te kōrero, ‘i haere whenua atu, me hoki whenua mai,’ he mānuka i whakatakotohia, e kīia ana nā te mea he whenua i tahaetia, e tika ana kia whakahokia anō he whenua.

Hei whakamārama i te āhuatanga o te raupatu, ko ngā whenua ngēnei i whiwhi mā te ringa kaha, mā te pakanga. I raro i tēneki tikanga ka whakakorea te mana o tētehi atu

³⁶⁹ T. S. Kāretu. *Ngā waiata me ngā haka a Te Kapa Haka o Te Whare Wānanga o Waikato*. (Hamilton: Waikato University Press, 1987), p.75

³⁷⁰ Ibid.p.75

iwi, kia noho ko tētehi mana hou. Engari i te tīmatanga i reira tonu te mana iwi ko te tikanga me noho te mana hou ki runga i ngā whenua raupatu mō tētehi wā roa kia taea te whakatū te ahikā ki te whenua, mā tērā e ngaro atu te mana iwi o te ope i hinga ai.³⁷¹

Ko te take tuku, te whenua tuku rānei. I tēneki wā ko te takoha o tētehi, o ngētehi wāhanga rānei o ngā whenua o tētehi hapū, o tētehi iwi ki tētehi atu. Hei tā Mead: ‘Such land could be gifted as part of an exchange of gifts in a marriage. It may be land given to an ally as payment for military services. Or it may be land given to a hapū in order to resettle them in the tribal rohe.’³⁷² Mō ngētehi iwi e noho ana i raro i te ringa kaha o tētehi atu, ka whoatu he whenua hei mahinga mā rātou, ā, nāwai rā ka takoha atu ki a rātou.

Ko te take muru whenua, koinei te tikanga i ngā wā whai utu. I te nuinga o te wā ka whai utu mā te muru i ngā taonga, pēnei i ngā taonga pounamu, ngā patu, ngā taiaha, ngā korowai, te hari hoki i ngētehi o ngā wāhine. Engari ko te murunga o ngā whenua te utu nui katoa.³⁷³ I pātai atu ahau ki tōku kuia, mehemea he rerekētanga i waenga i te raupatu me te muru, ka whakahoki ia.

*To me there’s not, they seem the same, but, they came and they took, the raupatu for me really is when, it was granted, when the money was granted to the Māori way back then, because it was such a tapu take, that we never even knew about it. I didn’t, and when we ask the question in 1980 something I think it was, Maurea, but I didn’t know about raupatu and Bubs changed it to Kīngitanga, that I did know about, I do know about.*³⁷⁴

Ka titiro ki ngā kōrero a Best e pā ana ki te muru:

The word murū means to plunder, and was applied to an extraordinary custom, the plundering of those who had committed some offence against the community. So far it was a disciplinary measure, the oddness lying in the list of offences. People were subjected to muru plunderings on account of offences committed by others, and in which they had no part. Should a man meet with an accident and incapacitate himself, he was liable to be plundered as a punishment. Such offences as adultery were generally punished by a muru raid, the unjust part of such proceedings from our point

³⁷¹ R. Firth. *Economics of the New Zealand Maori*. (Wellington: Government Printer, 1973), p.384

³⁷² H. M. Mead. *Tikanga Māori. Living by Māori values*. (Wellington: Huia Publishers, 2003), p.280

³⁷³ S. M. Mead. *Landmarks, Bridges and Visions. Aspects of Māori Culture*. (Wellington: Victoria University Press, 1997), p.235

³⁷⁴ T. R. Herewini. *Kōrero ā-waha*, 2004..

of view, being the fact that innocent and guilty alike suffered in many cases.³⁷⁵

Ka kōrero hoki a Firth mō te muru hei huarahi whai utu:

This was an institution which provided for the extraction of compensation for offences by the confiscation of property. Not only the offender, but also his immediate kinsfolk suffered, and the amount of property seized and damage done, as well as the circle of people affected, grew according to the magnitude of the offence. Infringement of tapu, accidental wounding of one's self or others, or adultery, were all common causes of the muru being set in operation. The taua muru, or plundering party raided the village of the offender, made away with his moveable property, ate up all his provisions-which were generally set out in readiness by the people invaded-and in graver cases burned his home and set one of their party to oppose him in a duel. This institution was regulated by a well defined code of procedure, and was very useful as an instrument of social justice. Though the loss of wealth by a muru party was a severe blow to the person responsible, yet in one sense he welcomes the invitation. It implies that he was a person of consequence in his tribe, whose acts were sufficiently important to be the object of interest to a wide circle of relations.³⁷⁶

I roto i ngā uiuitanga me ngōku pākeke, i puta mai ngā kōrero kaha mō te hononga o te tangata Māori ki te whenua, otirā, te take i tino pā te mamae ki runga i a rātou nā te raupatu. Ki a au, ko ā rātou kōrero, ngō rātou whakaaro mō te whenua, e whakaatu ana i te aroha o te Māori mō te whenua.

*. . . that was the physical being of all things wairua, the land that was occupied by our forebears of generations, the land that was nurtured, it fed us, it had a spiritual purpose. To our tūpuna the land was not about money . . . The fertile land of Waikato offered us life, savior, it gave us strength, physically and spiritually, it enabled us to whakapapa . . . it will always be a living testament for what our people died for.*³⁷⁷

I runga ake ka taea te kite te tino hōhonutanga o te whenua ki tērā o ngōku whāea. I roto i ngāku kōrero i te taha o tētehi o ngōku koroheke, ko tāna e kōrero ana mō te mahi a te whenua ki te whāngai i a ia i ngā wā o te raupatu. I te wā e tupu ake ana ia, he wā tino pōhara, ā, nā te mea i pāhuatia ngā whenua, i hūnuku ngā whānau ki ngā tahataha o te awa o Waikato.

³⁷⁵ E. Best. *The Maori As He Was*. (Wellington: Government Printer, 1924), p.94

³⁷⁶ R. Firth. *Economics of the New Zealand Maori*. (Wellington: Government Printer, 1973), p.400-401

³⁷⁷ M. Tākerei. *Kōrero-ā-waha*, 2004.

. . . nā, i ērā wā, kāore e puta mai ana he moni ki a mātou nei, ki ngā Māori o Waikato nei . . . te pōhara, koinā, ko te murunga o ngā whenua, i murungia e te Pākehā. Ka toe mai, kārekau ana he whenua, ā, heoi anō, ka haere i ngā tahataha o te wai nei, o Waikato, kei reira mātou noho haere ai, kia tata ai ki ngā kai, ki ngā tuna, ngā ika, i te mea kārekau he whenua.³⁷⁸

Ko ngēnei kōrero nei, ngētehi whakaaro mō te āhua o te whenua i roto i ngā nekehanga o Waikato, otirā, o te iwi Māori whānui.

Te raupatu i ngā rā o mua

I ngā rā o mua i mahia te raupatu mō te whenua te take, engari he ture tō te tikanga nei. Nō te taehanga mai o te iwi Pākehā me tō rātou hiakai i ngā whenua ka whakamahia tēneki kupu e ō tātou tūpuna i te wā i tangohia, i tāhaetia e te Karauna ngā whenua matomato o ngā iwi. I runga ake i kōrero ahau mō te hononga ā-whakapapa o te tangata ki ngā atua, otirā, ki te whenua. Ka mutu i kōrero hoki ahau mō te mana me te tapu o te whenua me te tangata. I reira ka kitea i pēwhea i matemate ai te tangata mō tōna whenua. He ōrite ki te whakataukī ‘me mate au, me mate mō te whenua’ i kōrerohia i tētehi pakanga i waenganui i a Ngāti Whakaue me Ngāti Haua i Ohinemutu.³⁷⁹ Arā atu anō ngā whakataukī e whakaatu ana i te hononga o te tangata ki tōna whenua. Nā, i runga anō i tēneki whakaaro kua mārama ki a tātou he aha i whakaaro ai he mate nui tēneki mea te raupatu.

E rua ngā wāhanga o te raupatu. Tuatahi, he patu i te tangata, tuarua, he whakatū i ngā kaipatu i tō rātou ahikā ki runga i aua whenua.³⁸⁰ Ko te ringa kaha te ingoa o ngā iwi e patu ana i tētehi atu, ā, ka riro mā rātou ngā whenua o ngā mea i hinga.

I runga i tēneki ka tirohia te tikanga o te ringa kaha. Ko te ringa kaha te tikanga e hāngai ana ki te mana whenua, engari mō te pakanga raupatu e rua ngā whakamārama. ‘It must be emphasized that the defeat in a single battle did not automatically confer the right of ownership; rather, it was the defeat combined with the undisturbed occupation of land.’³⁸¹ Ka taea te kite, me noho te taha wikitōria ki runga i ngā whenua raupatu ki

³⁷⁸ M. Katipa. Kōrero ā-waha, 2004.

³⁷⁹ H. M. Mead & N. Grove. *Ngā Pepeha a ngā Tipuna*. (Wellington: Victoria University Press, 1996), p.33

³⁸⁰ S. M. Mead. *Landmarks, Bridges and Visions. Aspects of Māori Culture*. (Wellington: Victoria University Press, 1997), p.227; K. Sinclair. *The Origins of the Māori Wars*. (Wellington: New Zealand University Press, 1957), p.121

³⁸¹ S. M. Mead. *Landmarks, Bridges and Visions. Aspects of Māori Culture*. (Wellington: Victoria University Press, 1997), p.228

te whakatū kāinga, ā, mehemea karekau he ope anō e taea te patu i a koe, kua kīia, he mana ringa kaha tērā ki runga i te whenua.³⁸²

Ko tētehi āhuatanga matua o te ringa kaha e hāngai ana ki te mana tūpuna o tētehi iwi. Ko te mana tūpuna tērā mana i takea mai i ngā tūpuna i roto i ngā tātai whakapapa, nō konā te mana whenua. Heoi anō, i te putanga mai o te ringa kaha, ka taea e te ope wikitōria te whakaweto te mana whenua, te mana tūpuna o te ope i hinga.³⁸³ He ōrite tēneki kōrero mō te ahikāroa, me kī he ōrite te ahikāroa ki te mana tūpuna, nā te mea, e kā tonu ana ngā ahi mana nō ngā tūpuna rā anō. Me kī, mā te ringa kaha anō e whakaweto ngā ahi o te iwi i hinga. Nō reira, ko te orange o te iwi kua patua i noho ki ngā kaipatu. E kīia ana e Mead;

There were generally three methods of dealing with vanquished people. The first was to annihilate them completely; the second was to send them into exile somewhere else, while the victors occupied the land; and the third was to allow them to remain, but at the sufferance of the victors, and to be used as labour or to live as 'tenants' at the will of the victors. Iwi forced to live under the third option can hardly be said to retain mana whenua.³⁸⁴

Mai i ngā pātanga o te ringa kaha ka puta mai ngētehi atu tikanga raupatu, ko te pana tangata tētehi o aua tikanga. He tikanga tēneki i whakamanahia e ngētehi rangatira i muri i te pakanga raupatu, arā, ka panaia e te taha wikitōria te iwi i hinga ai i ngō rātou whenua. Mō te taha hinga, i ngētehi wā, he pai ake te wehe ki tētehi atu rohe, nā te mea, mō ngētehi i kino ake te noho mana kore i runga i ngōu ake whenua.³⁸⁵

Mai i reira, ka puta ko te tikanga o te noho mana kore. Koinei ko ngā iwi e noho kore mana ana i runga i ngō rātou ake whenua i raro i te mana ringa kaha o tētehi atu iwi. He pēnei hoki mō ngērā kua panaia atu i ngō rātou whenua tupu, ā, e noho ana i runga i ngā whenua o tētehi atu iwi. Mō ngēnei āhuatanga e rua, karekau he mana, nō reira, kāore e taea te whakamana i te rangatiratanga ki runga i aua whenua, kua mahue ki te taha wikitōria.³⁸⁶

³⁸² S. M. Mead. *Landmarks, Bridges and Visions. Aspects of Māori Culture*. (Wellington: Victoria University Press, 1997), p.228

³⁸³ Ibid.p.227

³⁸⁴ Ibid.p.226

³⁸⁵ Ibid.p.229

³⁸⁶ Ibid.p.229

Ahakoia ngēnei kōrero e whakapono ana a George Asher rāua ko David Naulls kāore i tino whakamahia te wāhanga tuarua o te raupatu, arā, te whakatū i te ahikā nā te mea e mōhiotia whānuitia ana kei te mau tonu ngā rohe whenua o ia iwi.³⁸⁷ Ā, e tautoko ana a Ballara ko ngā whenua i unu atu i raro i te mana o tētehi iwi kē nō runga anō i ngā pakanga, engari kāore te Māori i pakanga mō te whenua te tino take.³⁸⁸ Nā, mehemea ka whiwhi whenua ngā kaipatu ka nui ake tō rātou mana, ā, kua kore mana te iwi taketake nō rātou te whenua i mua. Nō reira, ka taea e te iwi taketake te kī he ahikā tonu tō rātou engari kāore e taea te kī he mana whenua tō rātou.³⁸⁹ Nā, kāore e taea e te ringa kaha te kokoraho i te take tūpuna engari ka taea e ā rātou whakatupuranga pēnā ka moe tahi te ringa kaha ki tētehi nō te iwi taketake. I reira, ka whai take tūpuna, take raupatu me te ahikā ngā tamariki, mokopuna.³⁹⁰

Ko tētehi o ngā pātai ka ui atu ki tērā o ngōku kuia, ki a Pinepine, i pātai atu mehemea i mōhio ia ki tētehi pakanga i roto tonu i a Waikato, ā, ko te raupatu te take, kotahi noa iho tāna whakautu:

*Well, a great example is Ngāti Hine from down here, before the Pākehā I think it was, and they claimed what they wanted and what they fought for, like Ngāti Hine out at Waikare go right around to the other end of Waikare, out towards Matahuru.*³⁹¹

Te raupatu a te Pākehā

Nō te taenga mai o te iwi Pākehā ki Aotearoa ka hiakai atu rātou i ngā whenua o ngā iwi. Nō muri ake o te hainatanga o te Tiriti o Waitangi i te tau 1840, ka tere tā rātou hanga i ngā ture hei nanao atu i ngā whenua. Engari kāore te nuinga o ngā Māori i hiahia ki te hoko i ngō rātou whenua. I ngētehi wā ka utua e ngā Pākehā ā rātou iwi kūpapa ki te haere ki te patu iwi mō ngō rātou whenua. Mehemea tātou ka tirohia te raupatu o Ngāti Awa, ka kōrero rātou mō ngā tikanga e hāngai ana ki te raupatu, arā, ko ngā tikanga me whai kia tika ai te raupatu o ngā whenua, ko ngā kōrero nei e tautoko ana i ngā kerēme raupatu a Ngāti Awa.

³⁸⁷ G. Asher. & D. Naulls. *Māori land* ki roto i te *Planning paper*, New Zealand Planning Council, no.29. (Wellington: new Zealand Planning Council, 1987), p.6

³⁸⁸ A. Ballara. ed. *Te Kīngitanga. The People of the Māori King Movement. From the Dictionary of New Zealand Biography*. (Auckland: Auckland University Press, 1996), p.86

³⁸⁹ S. M. Mead. *Landmarks, Bridges and Visions. Aspects of Māori Culture*. (Wellington: Victoria University Press, 1997), p.229

³⁹⁰ Ibid.p.226

³⁹¹ T. R. Herewini. *Kōrero ā-waha*, 2004.

Ko te tuatahi ko te take raupatu, ko tā Mead, kāore i tutuki pai ngā āhuatanga o te raupatu mehemea kāore he take tō te pakanga, arā, mehemea he whai utu, he aha rānei.³⁹² I roto i te tauira o Ngāti Awa, ahakoa i pakanga tahi rātou me Te Arawa, he take kore tonu tērā, nā te mea i te whawhai a Te Arawa i raro i te mana whakahaere o te Karauna. Heoi anō, ehara i te tino take mō te raupatu, ā, ahakoa he take kore, he maha atu ngā take me uru mai kia tika te raupatu.³⁹³ Ka kī anō a Mead:

Land taken by means of ringa kaha or by raupatu (the blade of the patu) is whenua raupatu. However, land obtained by military conquest had to be occupied and held in order to extinguish the rights of the former owners. As Sinclair observed (ibid), considerable areas of land were won or lost in battle, indicating that it was a feature of the land tenure system. Occupation had to be defended successfully against challenges.³⁹⁴

Nō reira, ka kite ake i roto i ngēnei kōrero, kāore he kiko tō ngā mahi ringa kaha a ngā hōia Pākehā, tae atu ki ngā kūpapa Māori nā te mea kāore hoki rātou i noho ki runga i aua whenua ki te whakatū i te ahikā. Hei te nuinga o te wā ko rātou ngā hāwini mō tētehi atu rangatira Pākehā. Nō reira, ka noho aua whenua me taua rangatira Pākehā, kaua mō ngā hōia mō ngā iwi kūpapa rānei. I raro i ngā tikanga tūturu a te Māori ehake ngā raupatu a te Pākehā i te tino raupatu a te Māori, arā, te patu me te whakatū i te ahikā.

Ko te raupatu ki a Waikato

I ahau e kimi ana i ngētehi whakamāramatanga mō te kupu nei, i karawhiua te urupounamu nei ki ngērā o ngōku pakeke me te whakarongo ki ā rātou kōrero mō te kupu ‘raupatu,’ me tō Waikato whakaaro. I hoki anō rātou ki ngā wāhanga o te kupu raupatu, arā, ko te ‘rau’ me te ‘patu.’ Ko te ‘rau’ e kōrerotia nei e rātou ko te nama kotahi rau, ā, ko te ‘patu,’ ko tērā o te patu tangata. Nō reira, i runga i tēneki kōrero ka hoki ki te kōrero a tētehi o ngōku pakeke me tāna whakamārama mai i te kupu raupatu:

Ko te rau i mate ai mō te whenua te take, ko te patu i patungia te rau raka kia mate . . . European, Pre-Pākehā history now we look at it, was there ever such a word. It didn’t become common until 1863 in the New Zealand Settlements Act that legalised the taking of the land by Pākehā for whatever

³⁹² S. M. Mead. *Landmarks, Bridges and Visions. Aspects of Māori Culture*. (Wellington: Victoria University Press, 1997), p.225

³⁹³ Ibid.p.226

³⁹⁴ Ibid.p.233

crimes that Māori had committed. In their belief, they created this act that allowed them to steal land, take the land by theft but using the word confiscation, 'raupatu,' and I would believe that the term 'raupatu' was the figment of an imagery, of men, in this case Māori, fighting for the land, to preserve the heritage and the spirit of the land, the 'raupatu.' Now you know yourself that if you look at the 'ko te rau, ko te patu,' put them together and in terms of 'rau' as in hundreds of people that died for the land, 'patu' ko te patu i pā ki te pane, ki te rae o te tangata, i mate ai, he aha te take, he wāhine, he whenua, other people might have different interpretations. There's a song that the 28th Māori Battalion sang; this was derived from the saying;

*'tū hapainga rā te rau o te patu ki runga ki te upoko
hinga atu, hinga mai, kati rā te kauwae
te pūrari paka nei a Hītara e'*

Te raupatutanga o ngā whenua by the Government was to set an example, cripple Waikato and break the stronghold of its support to the King Movement. It did neither!³⁹⁵

Engari ahakoa tēneki whakamāramatanga, i puta mai ngētehi rerekētanga i waenga i ngā kōrero i whiwhi ahau i roto i ngā uiuitanga, e pā ana ki te tikanga o te raupatu. I te wā i kōrero tahi māua ko tētehi o ngōku rūruhi, ko Pinepine Herewini, me tāku pātai ki a ia e pā ana ki te raupatu. Ko tāna whakahoki, he take tino tapu te raupatu, kāore i tino kōrerotia taua kaupapa i ngā wā katoa. Engari i mōhio tonu ia he aha te take i tapu ai te raupatu, nā runga i te pōuri me te mamae i tau ki runga i a Waikato he raupatu te take. I roto i ngēnei kōrero e pā ana ki te raupatu me tōna tikanga, i karawhiua anō te pātai ki ngōku kuia, ki ngōku pākeke, mehemea he tikanga tō te raupatu i roto i a Waikato i mua i te taenga mai o te Pākehā. I whakautua e ia. *'Was there ever a specific meaning for raupatu in Pre-European times? Was there a need for that word? Or did the term become configured by way of confiscation?'*³⁹⁶ Hei whakamārama anō i ngāna kōrero i homai ia i tētehi kōrero nō Waikato, "Ko taku rau kotahi," arā, ko ahau me ngōku rau tangata katoa. I runga anō i tēneki i hōmai te kōrero, ko ngā rau tāngata katoa ka tū hei tangata kotahi. Ki te whakaaro ki runga i tēneki, ka taea te kī, nā te matenga o te rau o ngā tāngata o Waikato, ka mate hoki tētehi wāhanga o tō wairua, ki te mate te rau ka mate hoki ko koe.

E ai ki a Mamae Tākerei, kāore te raupatu i tino tau ki ngā hinengaro o Waikato tae noa mai ki ngā pakanga whenua o te tau 1863, ki te wā i whānakohia ai e te Karauna ngā

³⁹⁵ M. Tākerei. Kōrero ā-waha, 2004.

³⁹⁶ Ibid.

whenua o Waikato. I te mutunga ake ko te kupu i puta mai i tōku whāea, ko te tāhae. Koirā te kupu tika mō te raupatu a te Pākehā, ko te whānako i ngā whenua o Waikato. Ka pātai atu ahau ki tērā o ngōku koroua, ki a Motu Katipa, mō ngōna whakaaro e pā ana ki te raupatu:

Ko ōku whakaaro mō te raupatu. I ahau e tupu ake ana i tōku nei tamarikitanga kāore au nei e mōhio ana ki tēneki mea ki te raupatu. Heoi anō, he kōrero noa iho, kōrero noa iho ngā tūpuna i patu i ngā wā o mua, nā i ērā wā kāore e puta mai ana he moni ki a mātou nei ki ngā Māori o Waikato nei . . . kāore mātou i whiwhi i ngā moni, te pōhara, koinā, ko te murunga o ngā whenua nā, i murungia e te Pākehā, ka toe mai karekau ana he whenua, ā, heoi anō ka haere i ngā tahataha o te wai nei, o Waikato, kei reira mātou noho haere ai kia tata ai ki ngā kai, ki ngā tuna, ngā ika, te mea karekau he whenua, kāre ngā tamariki i tukua ki te kura i te mea, kāre e taea me pēwhea hoki e haere ai ki te kura, te kore moni, te kore kākahu noa iho, kore kai, ā, koinā te take, engari ko te raupatu kātahi anō ka mōhio, kātahi anō ka puta mai tēneki mea te raupatu, nō ēnei whakatupuranga i a mātou nei karekau ana. Tino pakeke ō mātou nei wā, engari ka haere mai, ka kaumātua haere ake ka rerekē haere te āhuatanga mō te raupatu, heoi anō kātahi anō ka kitea ake ināianei kua puta mai te raupatu, engari katoa o Waikato kāore i pai kia tangohia te raupatu, ko ētehi noa iho, mai i te tangohanga mai o te raupatu i mua o te hainatanga o tō tātou Ariki i tū katoa ngā tāngata kuhu mai, ngā tāngata tiaki ki runga i te marae kei kuhu mai ngā tāngata whakararuraru i te hainatanga o te raupatu. Koirā tōku mōhiotanga ki te raupatu e kōrerotia nei o te raupatu, ko ētehi i pai, ko ētehi kāre i pai.³⁹⁷

I ōrite taku pātai atu ki a Pinepine Herewini mō ngōna whakaaro mō te tikanga o tēneki kupu, o te raupatu:

I suppose it's the same as muru, 'raupatu', 'rau' meaning hundreds and patu means to hit, patu tangata, that's how I think about it . . . I suppose there again it's, but it's like muru whenua, muru tangata, muru mana like that. With raupatu, now it's a term for money, that's my understanding of it . . . Raupatu is not a nice [thing], they talk about raupatu, it makes one knock back or cringe you know. It's just, what was involved with it, that's the hard part too. When people talk about raupatu now, it's about people, money and pain.³⁹⁸

I roto hoki i ngēnei kōrero ka wānangatia tēneki mea te muru whenua e ai ki tā Waikato titiro, anei tētehi kōrero. 'Muru whenua is quite classic. If there was wrong done, then

³⁹⁷ M. Katipa, Kōrero ā-waha, 2004.

³⁹⁸ T. R. Herewini, Kōrero ā-waha, 2004

what would make right that wrong would be the gifting of land and in this case; the taking of land – muru whenua.³⁹⁹ Ka kōrero hoki tōku koroua mō te muru whenua:

*Mō te murutanga o ngā whenua, ko ētehi noa iho i murua e te Pākehā ngā whenua, ko ngētehi kāre i murua e te Pākehā. Kāre ngētehi i murua e te Pākehā, kāore ō rātou whenua i tangohia, kāre te wāhanga ki a mātou, te wāhanga ki a Waikato i murua ngā whenua, i tangohia te Pākehā i ngā whenua, koinā ka noho noa iho kore moni, kore kai nā te mea kārekau he whenua, engari ka haere mai, ngā tau e heke iho ana ka pai haere ake, ka pai haere ake. Nā ā mātou nei mahi i mua ka haere ki te...mahī, mōhio koe tēneki mea te tapahi harakeke, cutting flax, i roto i te repo...in the swamp, i roto i te repo, koirā ko ngā [ranga?] ka haere ki te hao ika, ka hao i te pō, ka haere...i te tangohanga a te Pākehā i ngā whenua, kāore i tū ake te kura i te mea koinā te raruraru, ko ētehi i waimarie, haere ki te kura, ngā mea i whiwhi moni, ko ngā mea i haere ki te mahi mō te Pākehā, haere, ngā mahi haere ki ngā repo ā ngā Pākehā he kerī awa, ngā mahi toimaha, hei oranga, kia whiwhi ai i te ora, ko te mea nui i ērā wā kia riro mai he parāoa, he huka, kua ora tērā, engari ko ngā kākahu, nā, he kākahu pēke parāoa noa iho ngā kākahu o ētehi, pēke parāoa, pēke huka, kārekau ana hoki he moni hei tango kākahu, engari nō nāianeī ka [ngaromau] mō te raupatu, whiwhi katoa ngā mea kāre ngā whenua i murua e te Pākehā, ngā whenua kāre i muruhia e te Pākehā i whiwhi tahi rātou i ngā moni mō ngā murunga o ngā whenua nā, engari ko te mea hoki ko ngā tūpuna katoa i mate ai, i kōrerotia ai ko te raupatu, ahakoa kāre i murua ngā whenua, engari i te huangatanga, ā, heoi anō i whiwhi tahi rātou i ngā moni o ngā raupatu e kōrerotia ake nei . . .*⁴⁰⁰

Mehemea ka hoki atu ki roto o Waikato, ko te tikanga o te raupatu e noho ana i roto i te roanga o tōna hītori. Ko tētehi pātai i whiua atu ki tētehi o ngōku whāea, mō ngōna whakaaro mō te rerekētanga i waenga i ngā tikanga o te raupatu e ai ki te Pākehā me te Māori. Ko tāna whakautu mai, ka whakaōritehia te raupatu a te Pākehā ki te mahi tāhae, ko te whakatūnga o te *New Zealand Settlements Act 1863* te ture i whakamana i te tāhae o ngā whenua Māori. Ka haere tonu ngāna kōrero;

Raupatu was theft. New Zealand Settlements 1863, legalised the taking of land. There's only one word for it and that is theft, there's an absolute difference . . . the term 'raupatu' became synonymous with the theft of land and Māori promised, you know, the (death bed) saying that they would uphold, they would hold fast to the land. In the terms of 'raupatu' our people fought to save the land because that was the physical being of all things wairua, the land that was occupied by our forebears of how many generations, the land that was nurtured, that fed us, that had a spiritual purpose, it wasn't about money, and that's the difference between 'raupatu' then. After a post-Pākehā history and the difference between intentions of 'raupatu,' one was the spiritual context and what it provided for our people, it gave us strength it gave us a spiritual, not in a fiscal strength but a spiritual strength. It nurtured us. We were able to identify with the land,

³⁹⁹ M. Tākerei. Kōrero ā-waha, 2004.

⁴⁰⁰ M. Katipa. Kōrero ā-waha, 2004.

*our whakapapa was in land. With Pākehā the difference between with what I'm saying now and then the Pākehā terms was money. It was about colonialist opportunity, it was about sale, it was about commercial viability, it wasn't about anything that I describe that has an allegiance and an alliance with Māori thinking. Especially Waikato, it is fertile land, it offered us life, it is our saviour, it gave us strength, physical, spiritual, it enabled us to whakapapa, in which when you line those up with what Pākehā interpretation of what raupatu is, one is money, the other is life, before and after death, land will always be there, it will always be a living, living testimony for what our people died for. That's what land is all about, that's what raupatu is all about, then, and this is what it was about for Pākehā after the 1863 Act it was about money, nothing else.*⁴⁰¹

Nō reira, ka kite ake he nui ngā whakaaro o tōku rahi mō tēneki mea te raupatu. He āhua rerekē pea te whakamārama a ngōku pākeke i tō ngā whakamārama a Hirini Moko Mead. Engari ko te mea nui i ahu mai i ngā kōrero nei ka kite ake i te tino hononga o te tangata ki ngōna whenua.

Ki ngōku pakeke ka kōrero mō te mātotoru o te tangata, te rau o te tangata ka tū mō ngō rātou whenua. I reira ka puta mai ngā mamae, ngā pōuritanga ka noho te raupatu a te Pākehā hei parekura nui ki a mātou o Waikato, otirā ko ngā kōrero nei a tētehi o ngōku whāea, e taea ana te kapi ngēnei kōrero:

*When we look at the river that we took our name from, there are still people that lie at the bottom. The saying; 'Waikato horo pounamu' is synonymous with this kōrero. As the waterways were the principal pathway of travel for our people, when the retaliation of the Government imposed its wrath on Waikato in 1863, our people were literally slaughtered at the waters edge both Waikato and Kopuera lakeside. Kaumātua say that the bones of our people are still in the river, scattered on the lower bank of Horahora. When the water levels regress, bones have been recovered and re-interred at the urupā (cemetery) at Taupiri. Taupiri Maunga is a classic example of raupatu, how the main road is going through the mountain. When the maunga was returned as a native reservation and vested in Pōtatau Te Wherowhero, we are still being compromised. The New Zealand Railway line still runs through the base-foothill of the maunga. Where does the dividing line stop? I said in the special edition of Kia Hiwa Rā in 1995 is that you can't control the heart, our people are marrying outside of Māori, they're marrying Pākehā, we're losing our land!! We're losing our integrity and our mana. Raupatu is raupatu, no matter which way you look at it! Taupiri itself is supposed to be the most sacred of all things sacred in this tribe - the bones of our people are buried there.*⁴⁰²

⁴⁰¹ M. Tākerei. Kōrero ā-waha, 2004.

⁴⁰² Ibid.

Ko ngā pakanga whenua o Aotearoa

I mua o ngā pakanga ki Waikato i tae atu te Pākehā ki roto o Taranaki ki te hokohoko haere i te maha o ngā whenua. I te roanga o ngā tau 1850 i pupū ake te hiahia kia kaua te Māori e hoko atu i ngō rātou whenua.⁴⁰³ Ko te Kīngitanga tētehi o ngā tino kaitautoko o tēneki kaupapa, kātahi anō te Kīngitanga ka ara mai, ā, ko Kīngi Pōtatau Te Wherowhero te kīngi tuatahi.⁴⁰⁴ I roto hoki o ngēnei tau i toko ake ngā taupatupatu ki roto o Taranaki, ko te hoko whenua te take. Hei tā James Belich, e rua ngā rōpū matua i roto i a Taranaki, ko te tuatahi i raro i te mana whakahaere o Ihaia i tautoko i te hokonga o ngā whenua.⁴⁰⁵ Engari ko te nuinga o Te Āti Awa i hui ki raro i a Wiremu Kīngi ki te whakahē i te hokonga atu o ngā whenua.

I te tau 1859, i hokona atu e tētehi o ngā rangatira, e Te Teira, e ono rau eka o ngā whenua o Te Āti Awa ki te Karauna, ahakoa ko Wiremu Kīngi te ariki o Te Āti Awa i taua wā. Heoi anō, i mōhio a Kāwana Gore Browne i tēneki, engari i hokona tonutia e ia ngā whenua mai i a Te Teira i runga hoki i te mōhiotanga ka tū ake a Wiremu Kīngi ki te pakanga.⁴⁰⁶ I roto i ngā kāwai hītori kua tapaina ko te *Waitara Purchase*.

Hei tā Belich i tīmata ngā taupatupatu i te 17 o Poutū-te-rangi, i te tau 1860, ā, kāore i tino roa i puta mai ko Ngāti Ruanui me ngā iwi katoa o Taranaki ki te tautoko i ngā ope taua o Wiremu Kīngi. Āhua kotahi marama i muri ake i tae mai te Kīngitanga ki te tautoko hoki i a Wiremu Kīngi. I roto i te roanga o tēneki pakanga i taka te kapa ki a Kāwana Browne rāua ko Kāwana Kerei (George Grey) ka kore rātou i toa ake i a Taranaki nā te kaha tautoko o te Kīngitanga. Nō reira, i tau te whakaaro ki runga i a rāua kotahi noa iho te huarahi me pau katoa tō rātou kaha ki te pakanga atu ki a Waikato me te Kīngitanga. I mu i atu ahakoa nā Kāwana Browne i tīmata ngā whakaritenga ki te kuhu atu ki roto o Waikato, i whakahokia te Kāwanatanga ki a George Grey i te tau 1861, ā, nāna i whakahaere ngā pakanga ki roto o Waikato.⁴⁰⁷

⁴⁰³ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.75

⁴⁰⁴ D. Mahuta. "Te Kīngitanga: Mai i te take o Taupiri ki tōna tihi." (BA(Hons) dissertation, University of Otago, 2003, p.16

⁴⁰⁵ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.76

⁴⁰⁶ Ibid.p.76

⁴⁰⁷ Ibid.p.76

I mua tonu o te urunga atu o ngā hōia Pākehā ki roto o Waikato, he maha tonu ngā mahi a Kāwana Kerei ki te whakareri mō taua pakanga. Nā Browne, i a ia e kāwana tonu ana, i whakaaro me tūohu te Kīngitanga ki te mana o te Karauna. Hei tā Belich, i te whakahokinga o te Kāwanatanga ki a Kāwana Kerei, i waiho a Kāwana Kerei i te hiahia ki te raupatu i ngā whenua o Waikato ki te taha, ā, i hoki atu tāna titiro ki roto o Taranaki.⁴⁰⁸ Ko tāna tikanga i konei kia tau te rangimārie mō ngā taupatupatu o te *Waitara Purchase*. Nō reira i haere ngā ope hōia Pākehā ki Tataraimaka.

Heoi anō, i puta mai tētehi ope taua Māori nō Taranaki, nō Ngāti Ruanui hoki ki te pakanga me ngā hōia a Kāwana Kerei, i tū tēneki pakanga i Oakura, he wāhi e tata ana ki Tataraimaka.⁴⁰⁹ Kotahi marama i muri mai i toa ngā hōia, i raro i te mana o tētehi rangatira hōia hou o Lieutenant-General Duncan Cameron, i te pakanga ki Katikara, he marae tēneki e noho ana ki runga i ngā whenua o Tataraimaka. E rua tekau mā whā ngā toa Māori i hinga i taua pakanga.⁴¹⁰ Ko te pūtake o ngēnei pakanga katoa kia mutu ai te taupatupatu i te rohe o Taranaki, kia taea ai te whakahoki ngā hōia Pākehā ki Tāmaki-makau-rau.

Nā, i whakauru atu ahau i ngēnei kōrero hei whakaatu i te hinengaro tinihanga o Kāwana Kerei. Mēnā ka titiro tonu ki tā Belich kōrero mō ngā mahi a Kāwana Kerei, hei tāna i whakaritea e Kāwana Kerei kia rua ngā huarahi hei whakahaere i ngā tāngata Māori.⁴¹¹ Ko te tuatahi he whakatika i ngā mahi a Browne i a ia e Kāwana ana, engari kia tau tonu te rangimārie. Engari anō te huarahi tuarua, ko tēneki huarahi he whakareri i ngāna hōia mō te raupatutanga o ngā whenua o Waikato.

Ko ngā mahi ki Taranaki tētehi tauira o te hiahia o Kāwana Kerei ki te hoko atu i ngā whenua Māori. Kāore te pakanga te tino take mō ngāna mahi ki roto o Taranaki, engari he tīmatanga noa iho tēneki. Hoki ake ki te rohe o Waikato, hei tā Ranginui Walker i whakarite a Kāwana Kerei i ngētehi Rūnanga-ā-Rohe, i raro i tēneki ture e rua tekau

⁴⁰⁸ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.119

⁴⁰⁹ B. J. Dalton. *War and Politics in New Zealand 1855 – 1870*. (Australia: Sydney University Press, 1967), p.175

⁴¹⁰ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.119

⁴¹¹ Ibid.p.119

ngā rohe katoa, ā, kotahi te Kōmihana Pākehā hei whakahaere i ia Rūnanga.⁴¹² Ko ngā mahi a ngā Rūnanga nei he whakahaere, he whakatika i ngā āhuatanga, i ngā raruraru ka ara mai ki roto i tēnā rohe, i tēnā rohe.

Ko ngētehi o aua āhuatanga ko te take waipiro, te āhua o ngā rori me ngā kura, ko ngā tautohetohe whenua hoki. Tāpiri atu ki tēneki e rua atu anō ngā āhuatanga i whoatu ki ngā Rūnanga-ā-Rohe. Tuatahi, i whiwhi pūtea ngā kaimahi katoa o ngā Rūnanga mō ā rātou mahi. Tuarua, ka taea e ngērā i runga i ngā Rūnanga te whai whakaaro mō ngētehi ture ka taea te whakatika ngā raruraru ka puta mai ki mua i te aroaro o te Rūnanga me te whakaatu i aua whakaaro ki te Kāwana.⁴¹³ I tūtuki pai ai tēneki Rūnanga ki roto i ngētehi rohe, ko te nuinga o rātou i Te Taitokerau, engari anō ki roto o Waikato, kāore i tino tūtuki ngā hiahia.

Ki tō ngā whakaaro o ngā iwi i raro i te maru o te Kīngitanga, e takahi ana ngā Rūnanga me ngā Kōmihana Pākehā i te mana o te Kīngi. Ko te tino mahi a ngā Rūnanga kia whakarauikahia ngā rangatira o tēnā rohe, o tēnā rohe ki raro i te mana whakahaere o ngā Kōmihana Pākehā, otirā, ki raro i a Kāwana Kerei.⁴¹⁴ Tāpiri atu ki ngēnei kōrero i kī atu ngā āpiha o te Kīngitanga ka tautoko rātou i ngā whakaritenga a Kāwana Kerei, kia pai ai te noho tahi a te Māori me te Pākehā. Engari me whakaae a Kāwana Kerei kia waiho te haki o te Kīngitanga kia rere, me waiho hoki te Kīngi kia tū me ngōna mana katoa.

Heoi anō, kīhai a Kāwana Kerei i whakaae ki tēneki, i tētehi hui ki Taupiri i te tau 1861 i kī a Kāwana Kerei ki ngā rangatira o Waikato, i tā rātou pātaitanga ki a ia mō ngōna whakaaro mō te Kīngi. Kāore he aha te tūnga o te Kīngi ki a ia, i te mutunga atu ka mate noa te kaupapa a te Kīngi.⁴¹⁵

Hei tā Walker anō, i te tau 1863 i whāki atu a Kāwana Kerei i te tino mahi a ngōna Rūnanga, arā, kia whakawaia ngā rangatira ki raro i tōna mana, mā tōna whāngai i te moni ki ngā rangatira. I runga anō i ngēnei kōrero, i kī a Kāwana Kerei e kore ia e

⁴¹² R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.118

⁴¹³ B. J. Dalton. *War and Politics in New Zealand 1855 – 1870*. (Australia: Sydney University Press, 1967), p.142

⁴¹⁴ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.118

⁴¹⁵ Ibid.p.119

whakatutū i te puehu, kāore ia i whakamana i tēneki kōrero, i tīmata ia ki te hanga i tētehi rori e tomo atu ana ki roto o Waikato. I mua tonu o te rori nei ko tētehi ope hōia e tiaki ana i te hanganga o tēneki rori ki ngā whenua o Waikato.

Te mana o Kāwana Kerei

Ko ngā kōrero i mua e whakaatu ana i ngētehi o ngā mahi matua a Kāwana Kerei i mua tonu i tāna kuhunga atu ki te riu o Waikato me ngāna hōia katoa. Ko tāku ināiane he whakaatu i ngētehi o ngōna whakaaro, o ngāna kōrero hoki e pā ana ki ngāna mahi, arā, ko ngā take i mahia ai aua mahi.

Ko tētehi o ngā āhuatanga motuhake i puta mai ki roto i ngāku rangahau, ko te mahi a Kāwana Kerei ki te whakareri i ngāna hōia katoa mō te raupatutanga o te rohe o Waikato. Ko te mea ohorere o tēneki, ko te kōrero nō mua rā anō i ngōna hiahia ki te whakareri ki te raupatutanga o Waikato. Heoi anō i runga i tēneki hiahia, kāore i taea e Kāwana Kerei te whakatinana ngōna hiahia nā te mea kāore ngōna hōia, otirā kāore tōna mana. I roto i ngāku rangahau koinei te pūtake o tāna whakaritenga i ngā Rūnanga-ā-Rohe i whakamāramatia e au i mua. I whakaingoatia e Belich ngā rūnanga nei ko ngā *new institutions schemes*, ko tāna:

The new institutions schemes have been variously described as a mere blind to conceal preparations for war; as a token attempt to implement Colonial office policy, to which Grey ‘never attached any real importance’; and as a genuine effort to secure the submission of the King Movement . . .⁴¹⁶

Ko te hiahia o Kāwana Kerei ki te whakakaha i a ia anō, tētehi āhuatanga e kitea ana i roto i te roanga o ngāna mahi, ka mutu ko te hinganga o te Kīngitanga te tino wawata. Nā Walker hoki i kōrero mō tēneki hiahia:

‘. . . his system of indirect rule did not accomplish his primary goal. But it did give him time to redirect his military strength from Taranaki to the Waikato to remove the King as the major obstacle to colonisation of the central portion of the North Island.’⁴¹⁷

⁴¹⁶ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.120

⁴¹⁷ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.120

Nō reira, i runga i te tinihanga nei i taea e Kāwana Kerei te whakarite te hokinga o ngā whenua ki Waitara, otirā, kia mutu ngāna mahi ki roto o Taranaki, arā, ko tāku kōrero i mua. Nō tōna hokinga ki roto o Tāmaki-makau-rau, i hoki atu ngā hōia, i raro i a General Cameron, i tōna taha. Ināianei i taea e Kāwana Kerei te whakapau tōna kaha ki te urunga atu o tōna ope hōia ki roto o Waikato.

E rua ngā take i whakamanahia e Kāwana Kerei tōna hiahia ki te raupatu i ngā whenua o Waikato. Ko te tuatahi, i runga i te mōhiotanga nā Rewi Maniapoto i karanga kia haere tētehi ope taua ki te pakanga atu ki ngā hōia Pākehā i Taranaki.⁴¹⁸ Heoi anō hei tā Gorst, ‘. . . Sir George Grey had determined to punish all Waikato.’⁴¹⁹ Nō reira, ka taea te kī he koretake noa iho tēneki take. Ko te tuarua, ki tō Kāwana Kerei whakaaro, ka tau atu ngā ope taua o te Kīngitanga ki roto o Tāmaki-makau-rau ki te patu i te Pākehā.

Nō reira, i runga i tēneki mōhiotanga me uru atu ngā hōia ki roto i te riu o Waikato i te tuatahi, kia patua a Waikato i mua i tō rātou peka atu ki Tāmaki-makau-rau. I whakaaro pēnei a Kāwana Kerei, ahakoa i kī a Waikato e kore rātou e whai pakanga ki roto o Tāmaki-makau-rau.

. . . immediately prior to his actions in Taranaki there had been no serious fear that the Maoris would fall upon the Auckland settlers. It is noteworthy that the only occasions when there was a strong possibility of Waikato aggression against Auckland were at this time and when Gore Browne had threatened to attack them.⁴²⁰

Nō reira, kāore he take mō Kāwana Kerei ki te kōrero pēnei, tuatahi, i pai te āhua i waenga i a Waikato me te Karauna i mua i te haerenga o Kāwana Kerei ki roto o Taranaki. Engari ahakoa i wānangahia e ngā rangatira o Waikato mehemea ka pakanga ki Tāmaki-makau-rau, kīhai te Kīngitanga i aro tonu atu ki taua mahi, heoi anō nā Kāwana Kerei kē i whakaara ake te pakanga ki Waikato (Sinclair 1957: 268). Ka mutu he tika tā Sinclair kōrero mō te hiahia o Kāwana Kerei:

⁴¹⁸ K. Sinclair. *The Origins of the Māori Wars*. (Wellington: New Zealand University Press, 1957), p.267

⁴¹⁹ J. E. Gorst. *The Māori King*. (Auckland: Reed Books, 1864), p.165

⁴²⁰ K. Sinclair. *The Origins of the Māori Wars*. (Wellington: New Zealand University Press, 1957), p.268

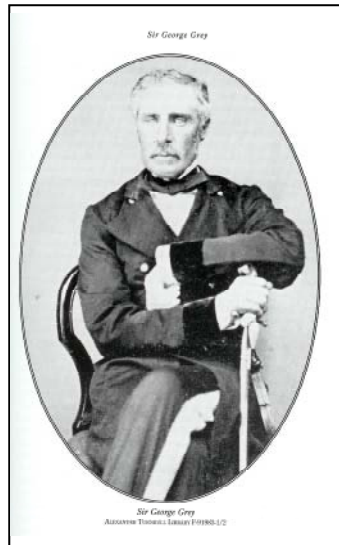
It seems fair to conclude that the significant thing about Grey's invasion of the Waikato was not that it was 'defensive aggression,' or a punitive expedition, for it had been planned before the reoccupation of Tataraimaka, when there was no serious danger of a Waikato revolt, but that it was the result of Grey's decision to enforce his will on the disaffected Maoris, since they would not bow to his prestige.⁴²¹

E rua atu anō nga huarahi tinihanga. Ahakoa i taea e Kāwana Kerei te whakapau ngōna kaha ki te raupatu i ngā whenua o Waikato, ko tētehi āhuatanga matua o ngāna mahi katoa ko te whai pūtea tonu hei utu i taua hiahia. Ko te tino mahi a ngā pūtea nei kia utua te maha o ngā hōia ka hiahiatia e Kāwana Kerei. I whakaaro ia ko te pūtea me whiwhi ia, me eke ki te £3.5 miriona, mehemea e hiahia ana ia kia tutuki pai ngōna whakaritenga katoa. Hei kimi i tēneki pūtea ka tonono reta atu a Kāwana Kerei ki ngōna rangatira o te Kaunihera Emepāea. Ko ngēnei moni katoa i whiwhi mai i te Kaunihera Emepāea, o taua £3.5 miriona, i tangohia £1 miriona hei utu i te pakanga, i ngā rori, tae atu ki ngā tāngata ka whai whenua hei kāinga mō rātou.

Engari hei whakatau i tēneki nama, i utua e Kāwana Kerei te nama nei ki ngā whenua kāore anō kia raupatutia. 'The loan . . . 'was to be paid for out of the proceeds of the lands of the tribes at open war with us.'⁴²² Koinei te tinihanga me te kino o ngā mahi a Kāwana Kerei, kāore anō ngā whenua o Waikato kia raupatutia, engari kua kīia he mea e taea ai te utu i 'tāna' nama. Otirā, kāore a Waikato i mōhio ko ngō rātou whenua te utu mō te raupatutanga o ngō rātou whenua.

⁴²¹ K. Sinclair. *The Origins of the Māori Wars*. (Wellington: New Zealand University Press, 1957), p.269

⁴²² R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.122



Ko ngā mahi tinihanga katoa a Kāwana Kerei tētehi o ngā wāhanga matua o te raupatutanga o ngā whenua o Waikato. Ko te hiahia o Kāwana Kerei ki te patu i te kaupapa o te Kīngitanga kia hinga noa te pūtake o ngāna mahi katoa. Engari kotahi noa iho te huarahi mō Kāwana Kerei ko te whakarite ture kia tika ai, e ai ki ngā tikanga Pākehā, tāna raupatu i ngā whenua o Waikato.

Ināianei ko te hiahia o Kāwana Kerei kia whakatūria ngētehi ture kia taea ai e ia te whakahaere ngāna ope hōia ki te riu o Waikato. E rua ngā ture matua i whakaritehia e Kāwana Kerei, ko te tuatahi ko te *Suppression of Rebellion Act 1863*. Nā tēneki ture e taea ai e ngā Minita o te Kāwanatanga te mauhere i tētehi tangata, e kīia ana, e whakakeke ana i ngā hiahia o te Kāwanatanga. Tāpiri atu ki tēneki, kāore ngā tātanga nei e whakawāhia ki roto i ngā Kōti, i whoatu kē te mana ki te Mana Whakahaere o ngā hōia, ā, mā rātou e mauhere, e patu rānei.⁴²⁴

Ko te ture tuarua te ture i tino patu i te wairua o te iwi Māori, otirā te iwi o Waikato, arā, ko te *New Settlements Act 1863*. Nā tēneki ture i taea ai e Kāwana Kerei te raupatu te 1.7 miriona eka o ngā whenua o Waikato. E ai ki ngā tikanga o tēneki ture, i whoatu te mana ki ngā Minita, otirā ki te Kāwanatanga ki te raupatu i ngā whenua katoa i roto i

⁴²³ J. E. Gorst. *The Māori King*. (Auckland: Reed Books, 1864), p.81

⁴²⁴ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.122

tētehi rohe. I pēnei mehemea e mōhio ana rātou ko te nuinga o ngā Māori o taua rohe e whakakeke ana, e takahi ana i te mana o te Kāwanatanga.⁴²⁵

Hei tā Walker, he takure noa iho ngā ture nei mō te tino hiahia o Kāwana Kerei ki te raupatu i ngā whenua o Waikato.⁴²⁶ E āhua tika ana tēneki nā te mea kāore he tūnga Māori ki roto o te Pāremata, nō reira kāore he māngai mō te iwi Māori. He mahi hoki tēneki kia kitea mehemea e taea ana e Kāwana Kerei te raupatu, e whia miriona eka, o ngā whenua haumako o te rohe whānui o Waikato mā te ringa kaha hei kāinga mō ngā tāngata Pākehā.

Ko te mahi tinihanga a Kāwana Kerei e kitea ana i ngēnei rā, arā, i ngā wā o ngā pakanga whenua i whakaritea e Kāwana Kerei ngētehi ture e tūtuki ana i tōna hiahia ki te raupatu whenua. Ka peka ināianei ki te mura o te ahi, ki ngā pakanga whenua o te rohe o Waikato.

Ka uru ngā hōia ki te riu o Waikato

Tuatahi, ka hoki ngā kōrero ki te hanganga o te rori matua a Kāwana Kerei, ā, haere ake ki ngā kōrero mō te rārangi whakangungu tuatahi o Waikato, arā, te pakanga i Meremere. Nā te mea i whiwhi ia i ngā hōia i hiahia ai e ia, i whoatu te karanga ki a General Cameron kia tere ake te hanganga o te rori matua ki te tonga. Ka tae mai te wā mō ngā hōia ki te tomo atu ki te rohe o Waikato.

Hei tā Belich, i a General Cameron e tata atu ana ki te pā o Meremere i tīmata te uaua haere o tāna mahi. Kia pai ai te haere o te rori me ngōna hōia i whakaritea e ia tētehi rārangi tautoko mai i Tāmaki-makau-rau ki mua ki te wāhi e hanga tuatahi ana i te rori, me ngā hōia e haria ana i te rori, ko tēneki rārangi tautoko tētehi huarahi e hari ana i ngā kai me ngā rawa e tiaki ana i ngā kaimahi o te rori.⁴²⁷ Ko te mea uaua o tēneki ko te roa o taua rārangi tautoko, ā, he pironga⁴²⁸ matua te rārangi nei ki ngā ope taua o Waikato.

⁴²⁵ B. J. Dalton. *War and Politics in New Zealand 1855 – 1870*. (Australia: Sydney University Press, 1967), p.181

⁴²⁶ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.122

⁴²⁷ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.138

⁴²⁸ Strategic target.

Mō ngā ope taua Māori, e noho ana i muri i te hanganga o te rori engari e tautoko tonu ana i te kaupapa o te Kīngitanga koinei tā rātou mahi he patu i te rārangi tautoko hei whakararu i ngā hiahia o General Cameron. Engari ko ngā ope taua nei he iti noa iho, nō reira, kāore he aha ki a ia, he whakahōhā noa iho tā rātou mahi. Ki tō General Cameron whakaaro, ko te tino pūtake mō te hiahia o ngā ope taua nei ki te patu i tōna rārangi tautoko he whai utu mō ngā taupatupatu i pā ki a rātou. Otirā ki a General Cameron me ngā Minita o te Kāwanatanga kāore he tauira i roto i ngā mahi a ngā ope taua iti nei.⁴²⁹

Heoi anō, nā runga i ngēnei ope taua iti ka tōmuri te anga whakamua o te rori ki roto i te rohe o Waikato. Mehemea i hiahia a General Cameron ki te whakatika i tēneki āhuatanga me whakangungua e ia te rārangi tautoko ki ngāna hōia. Nō reira, koirā tāna mahi, i whakangungu te rārangi tautoko ki ngā hōia, ngā pā tūwatawata. E rua ngā mahi o ngēnei mea katoa, tuatahi, hei tiaki i te rārangi tautoko, tuarua, hei aukati i te ara o ngā ope taua Māori mai i te wāhanga ki muri i ngā hōia. Hei tā Belich, ‘. . . there were about twenty redoubts and they increased the logistical difficulties disproportionately to the number of men in their garrisons.’⁴³⁰ I te mutunga ake mō ngā marama e rua i heke te kaute o ngā hōia i hiahia e General Cameron mō ngā pakanga, e 75% o tāna ope katoa i tahuri ake ki te whakangungu i te rārangi tautoko.

Heoi anō, i te taenga mai o ngā hōia i tukuna e te Emepāea, ā, kāore i roa i piki ake te kaute o ngā hōia, ahakoa 6,000 ngā hōia i te tiaki i te rārangi tautoko. Kāore tēneki i pā ki ngā nama o te ope hōia matua o General Cameron.⁴³¹ I te roanga o ngēnei mahi katoa, e whā marama te roa kia tae atu te ope hōia a General Cameron ki Meremere.

E ai ki a Walker, ko te hiahia o General Cameron ki te tino patu i te ope ki Meremere i roto i te pakanga tuatahi. Nō reira, i tono atu ia ki te Kāwanatanga kia tukuna mai ngētehi atu taputapu hei āwhina i a ia, nā te mea i tērā wā i piki te tatau o ngā hōia ki te 8,000.⁴³² E toru marama te roa ka tae atu ngā taputapu ki a General Cameron, ā, ko te utu mō ngēnei, £100 mō te kāta kotahi, ā, e 1,500 ngā kāta. Mō te roanga o ngā wiki

⁴²⁹ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.140

⁴³⁰ Ibid.p.138

⁴³¹ Ibid.p.139

⁴³² R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.123

tekau mā rima i te mātakitaki te ope taua e noho ana i Meremere i ngā mahi a General Cameron e whakareri ana ki te whawhai, ā, i mōhio hoki rātou he aha te take mō ngā taputapu rā. I te 31 o Whiringa-ā-nuku i whakaritea e General Cameron kia rua ngā ope hōia; ko tētehi i tukuna ki muri i te pā i Meremere, ko tērā atu kei te taha e karapoti ana i te pā.⁴³³

Hei tā Walker, nā te mea i mōhio kē te ope Māori o Meremere e aha ana a General Cameron, i whakaaro ki te whakararu anō rātou i a ia. I whakakotahi rātou i te pā o Meremere i taua pō tonu mā ngā awa o Maramarua me Whangamarino. Ao ake i te rā i tomo atu e 500 hōia ki roto i te pā i Meremere, engari i tō rātou tomokanga atu kāore he tangata o roto. Mō ngā 40 heketea o te pā rā ko ngā rua anahe ngā mea i kitea e ngā hōia Pākehā. Ki te ope Māori kāore he tino nui te wāriu o te pā nei ki a rātou, engari anō mō General Cameron me ngā Minita i utu i te £500,000 mō taua pakanga.⁴³⁴

I roto i tā Belich pukapuka mō ngā pakanga whenua o Aotearoa ka titiro ia ki te tino pūtake o ngā mahi a te Māori i roto i te roanga o te taupatupatu ki Meremere. I kōrero ahau i mua mō te whakaaro o General Cameron mō ngā mahi a ngā ope iti me te rārangi tautoko. I tēneki wā ka puta mai te whakaaro koinei kē te hiahia o ngā ope taua Māori, ki te whakararu i ngā whakaritenga a Cameron. I noho ngā ope nei ki Paparata me Pukekawa, ā, mai i reira ka haere ake ki te patu i te rārangi tautoko.

E ai ki ngā kōrero hoki, nā tētehi rangatira, nā Tīkaokao, i karanga ki ngā ope nei kia hoki ki Meremere nā te mea: ‘... he suspects that the troops will soon make an advance movement [on Meremere]; and it is desirable that they should have the whole of their force together.’⁴³⁵ Ka mutu, i karangatia e Tīkaokao tēneki tohutohu i ngā rā whakamutunga o te marama o Whiringa-ā-nuku, arā, e tata ana ki te rā i haere ai ngā hōia Pākehā ki Meremere. Otirā, i pai ake pea te kōrero a Belich mō ngēnei mahi katoa;

It seems reasonable to conclude that the war behind the front was not a scattering of revenge raids, but a co-ordinated part of a well-planned and

⁴³³ B. J. Dalton. *War and Politics in New Zealand 1855 – 1870*. (Australia: Sydney University Press, 1967), p.183

⁴³⁴ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.123

⁴³⁵ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.140

effective Maori strategy, carried out under the auspices of the Kingite 'high command.' . . . The Line provided secure bases for the raiding campaign, and the raiding campaign prevented the concentration of a large force against the Line. As a whole this strategy was enough to stop an army which grew from 4,000 to 8,000 men, for fourteen weeks - despite the careful British preparations for war.⁴³⁶

Titi atu aku wai ki ngā maioro o te pā pakanga o Rangiriri

I muri i te pakanga ki Meremere i tauri atu a General Cameron ki ngā pā tūwatawata i Rangiriri. I te taha ki a Waikato i whakareri rātou i tō rātou pā tūwatawata i raro i ngā whakahaerenga a Wiremu Tamihana.⁴³⁷ E ai ki ngā kōrero a Belich, i mua o te hinganga o te pā ki Meremere i te kaha mahi a Waikato ki te hanga i te pā i Rangiriri. Nō te tīmatanga rā anō o te pakanga ki Meremere i hoki atu ngērā, kāore i tū ki Meremere ki te hanga i ngā maioro o Rangiriri. I te taenga mai o ngā ope hōia a General Cameron e 500 ngā toa o Waikato e tū ana ki te whawhai atu ki a rātou.

Engari i te rā i tae atu ai a General Cameron ki Rangiriri, arā, te 20 o Whiringa-ā-rangi, i te tau 1863, kāore anō kia oti i a Waikato te hanga o te pā. Kāore i tino tika te hanga o te taha rāwhiti o te pā, engari ahakoa tēneki e ai ki ngā kaihiōtori o ngēnei rā kāore he tino pānga tēneki ki te whānuitanga o te pā.⁴³⁸ E ai ki a Dalton, i toro atu tēneki pā ki ngā tahataha o Waikato i tētehi taha, ā, ki te roto o Waikare i tērā atu.⁴³⁹ Ko te kaha o General Cameron i roto i tōna hiahia ki te tīmata i te pakanga mai i te awa, ko ngā taputapu i a ia, e whā ngā manua, e rua ngā pū Armstrong, me te ope hōia e 1,300.⁴⁴⁰

⁴³⁶ Ibid.pp.140-141

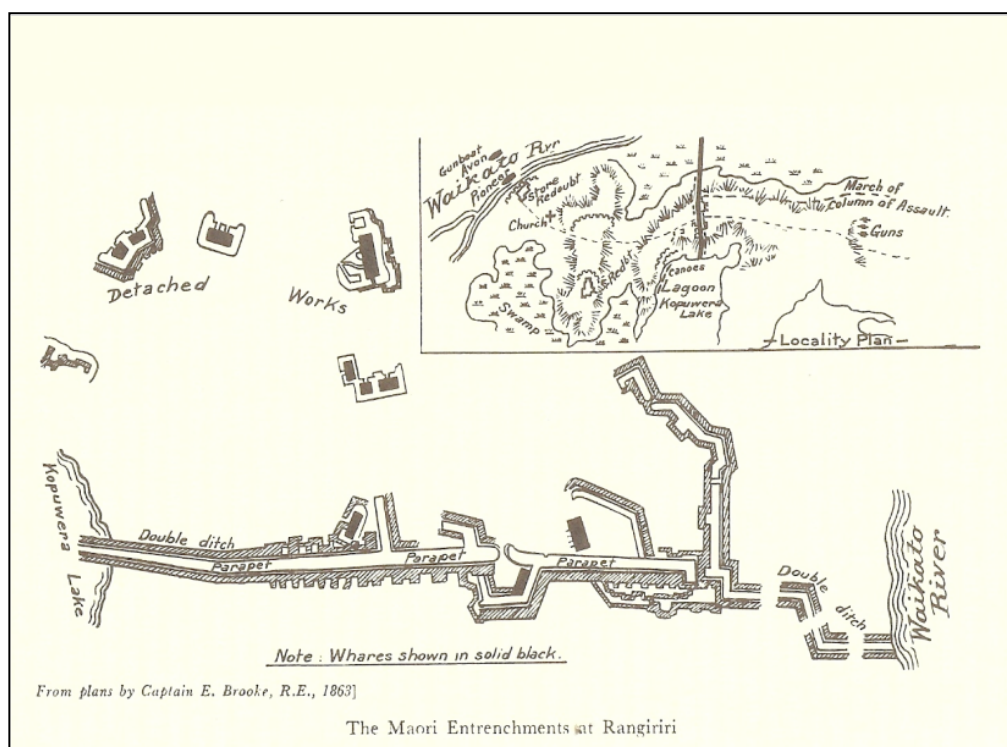
⁴³⁷ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.123

⁴³⁸ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.142-143

⁴³⁹ B. J. Dalton. *War and Politics in New Zealand 1855 – 1870*. (Australia: Sydney University Press, 1967), p.183

⁴⁴⁰ J. Cowan. *The New Zealand Wars and the pioneering period. Volume I. 1845 – 1864*. (Wellington: Government Printer, 1922), p.327

Te whakaahua 6: Te pā tūwatawata o Rangiriri⁴⁴¹



I whakamahi a General Cameron i ngā manua o hei patu i ngā rārangi whakangungu tuāhahi o Rangiriri. Mā ngā nei pū i taea ai e ngā hōia Pākehā te huaki i ngā rārangi whakangungu katoa tae atu ki te pā tūwatawata. Engari i te taenga atu ki te pā tūwatawata i reira, ka uaua ake te mahi a ngā hōia Pākehā. I roto tonu i te pā i hangaia e Waikato ngētehi whare, ko ngā whare nei ka taea te whakangungu i ngā momo pū katoa.⁴⁴² Hei tā Belich, i ohorere a General Cameron ki tēneki wāhanga o te pā nā te mea kāore i taea te kite ngā whare nei mai i waho o te pā tūwatawata.⁴⁴³ Nō reira, i whakaaro a General Cameron kia tukuna tētehi ope ki te huaki i ngā whare kaha nei, heoi anō kīhai te ope i taea te kōkiri, kei roto te ope taua o Waikato me ngō rātou pū e patu ana i ngā hōia Pākehā kia mate.

E toru ngā wā i tukuna e General Cameron tētehi taua kia huaki i ngā whare o te pā tūwatawata nei, tē taea e rātou te huaki. I te mutunga ake, 110 ngā hōia Pākehā i hinga,

⁴⁴¹ J. Cowan. *The New Zealand Wars and the pioneering period. Volume I. 1845 – 1864.* (Wellington: Government Printer, 1922), p.328

⁴⁴² Ibid. p.329

⁴⁴³ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict.* (Auckland: Penguin Books, 1986), p.143

i tāua pō i noho pōuri ngā hōia nā runga i te kaha o ō rātou hoariri, ā, i tahuri atu a General Cameron ki te kimi i tētehi huarahi atu anō. Engari kāore a General Cameron i mōhio i taua pō hoki, i whakatahi atu ngētehi o ngā tāngata Māori i te taha o Wiremu Tamihana me te nuinga o ngā rangatira.

Ko tētehi kōrero e mōhio nei au, ā, e whakaaro pēnei hoki a Belich, i reira hoki a Kīngi Tāwhiao.⁴⁴⁴ Ko tāna kōrero ki te taua kia hiki ake i te haki mā kia mutu te pakanga. Nō reira, i taua pō i whakatahi a Wiremu Tamihana me ngētehi o ngā rangatira, i whakatahi hoki a Kīngi Tāwhiao me tētehi ope nui i tōna taha. Ko ngētehi atu o ngā tāngata i whakatahi atu i te taha o te Kīngi me ngā rangatira nei ko ngērā o te ope i taotū, engari kāore anō kia mate.⁴⁴⁵ Hei tā Walker, o te 500 o ngā tāngata i roto i te pā tūwatawata, 183 i noho ki te hiki ake i te haki mā.⁴⁴⁶

I te ata o te 21 o Whiringa-ā-rangi i hiki ake te 183 o te ope Māori i te haki mā hei whakahauraro ki a General Cameron kia tīmata ai ngā kōrerorero. I te taenga atu o ngā hōia Pākehā ka taea te kite i te tau te rangimārie. Hei tā Belich, i te taenga atu o ngā hōia Pākehā i whakahoahoa rātou ki te taua Māori.⁴⁴⁷ Engari i te taenga atu o General Cameron me tōna whakaminenga i tohutohu ki ngā Māori kia waiho ake i ngō rātou pū ki te taha. I ohorere ngā Māori ki tēneki i pōhēhē ka korero tahi rātou me General Cameron. He mahi nanakia tēneki nā General Cameron, nā te mea kāore ia i aro ki ngā tikanga o te haki mā. Nō reira i toa a General Cameron me ngōna hōia i runga i te mahi tinihanga.

I roto i te roanga o tēneki pakanga e toru ngā āhuatanga i puta mai. Ko te tuatahi, ko te hiahia o General Cameron ki te whakarite i ngā ope hōia ki te huaki i te pā. I tū kūare ia ki te kaha o ngā whare o te pā tūwatawata. Ko tētehi kōrero a Belich, mō tēneki āhua o General Cameron, ‘Cameron indulged in his ‘futile waste for life’ by launching the R.A./R.N. assaults.’⁴⁴⁸ Ko te tuarua, ko tērā āhuatanga e pā ana ki te haki mā, i kōrero

⁴⁴⁴ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.154

⁴⁴⁵ J. Cowan. *The New Zealand Wars and the pioneering period. Volume I. 1845 – 1864*. (Wellington: Government Printer, 1922), p.330 - 333

⁴⁴⁶ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.124

⁴⁴⁷ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.155

⁴⁴⁸ Ibid.p.152

a Belich, kāore a General Cameron i ū ki ngā tikanga o te haki mā. Mehemea ka tahuri atu ki te taha o Waikato, ki ngō rātou whakāro he tikanga te haki mā e taea ai te whakatūwhera i tētehi hui i waenga i ngā taha e rua. Ko te take he kōrero tahi mō te āhua o te pakanga, me kī kia mutu te mate o te tangata me te whakāro he aha ka haere ake a muri atu.⁴⁴⁹

Heoi anō ko te āhuatanga tino nui o te pakanga ki Rangiriri ko te kaha me te koi o te taua o Waikato. Hei tā Belich, he āhuatanga motuhake tēneki nā te mea atu i te maha o ngā pū i raro i te mana o General Cameron, e 1,300 ngōna hōia katoa.⁴⁵⁰ I te taha ki a Waikato e 500 noa iho ngā tāngata o te taua, ā, ko ngētehi o rātou he wāhine, he tamariki hoki. Ka mutu e 41 ngā tāngata Māori i hinga i roto i te roanga o taua pakanga. O taua 41 e rima o rātou he wāhine me ngētehi tamariki, ko te 36 e toe ana he toa pakanga.

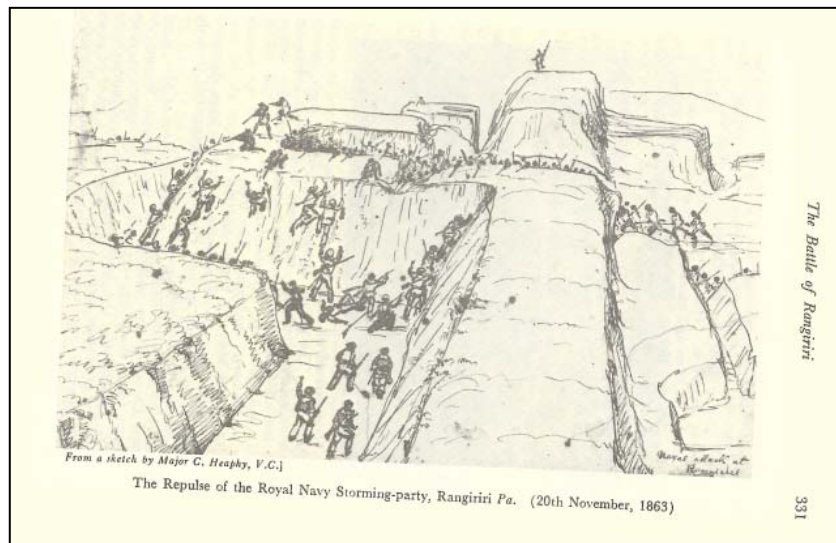
Nō reira, ahakoa i toa te taha ki a Kāwana Kerei rāua ko Cameron, kāore i toa i runga i te whakāro tika. I roto i te roanga o te hītori, ko te mea e mōhiotia whānuitia ana mō tēneki pakanga ko te kaha o te ope Māori ki te whakangungu i te kaha o General Cameron me ngāna pū, ngāna hōia katoa.

Kei te whakaahua 5 o te pā ki Rangiriri, ka taea te kite i toro atu ai i te awa o Waikato ki te roto o Kōpūera.

⁴⁴⁹ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.124

⁴⁵⁰ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.155

Te whakaahua 7: He tuhinga pikitia nō Rangiriri⁴⁵¹



Anei i runga ake nei he pikitia e whakaatu ana i te pā tūwatawata i hangaia e Waikato ki Rangiriri. He pikitia tēneki i tāngia i te tau 1863, ka taea te kite i te hohonu o ngā maioro. Nā, i runga anō i te kaha o te pā tūwatawata i kaha ai te ope taua iti o Waikato.

Heoi anō rā, mehemea ka titiro ake ki ngētehi kōrero mō te awa o Waikato, he tino pānga tēneki o ngā parekura nei ki runga i te āhua o te awa. E tika ana te kōrero ki roto o Waikato, mō ngā hapū, mō ngā whānau o te awa, i te nuinga o te wā ko ngā tahataha o te awa he wāhi tapu hei waiho atu i ngā tūpāpaku o te tangata. E pēnei ana te whakaaro i te roanga ake o te awa whānui, heoi anō, i te pakanga nei, ka mutu, i ngā pakanga katoa o tērā wā, ka riro ko te tino o te iwi ki ngā wai o Waikato nā te kaha pakanga o Tauīwi.

Ka hoki ngōku whakaaro ki tērā kōrero nō roto o Waikato, ā, ‘Waikato horo pounamu.’ Ki roto i ngōku whakaakoranga, i ngā rā o mua i hāngai tēneki kōrero ki te kaha, ki te mana hoki o ngā toa o Waikato ki te whawhai, ki te pakanga ki ngō rātou hoariri. Me te mea hoki he iwi kai pounamu te mana o ngā toa, ana, kua kitea kētia i ngētehi o aua toa, a Te Putu, a Te Wherowhero, a Whare-tīpeti, a Tapaue hoki.

⁴⁵¹ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.331

Heoi anō rā, nō te putanga mai o ngā pakanga whenua nei i puta anō he kōrero mō tēneki whakataukī nei, arā, e hāngai ana ki te awa o Waikato me te tini, me te rau o ngā mate i riro ki a ia.

. . . raupatu from a Waikato perspective can only mean one thing, it must incorporate all intangibles when regards to this iwi called Waikato, and that brings into perspective the Kīngitanga, brings in perspective Poukai, all the areas, it talks about the river ways, it talks about the land, that's all raupatu the whole lot . . . Rangiriri shot down all our people on the river, slaughter them, the raupatu with regards to proverbial sayings, "Waikato horo pounamu" that's what it's about, mōhio koe ki tērā, 'horo pounamu', the taker of lives, and that's raupatu, we talk about the history of Rangiriri, all those bodies that are still there, the bones that are still in the river, that are scattered on the lower bank of Horahora there, the bones are still there, there are bones still in the lake, you know, we look at that, that has never been correct. Those people are still there, so how do we... that raupatu will always be there indefinitely, mō ake, ake tonu atu, like you said with Rewi's statement.⁴⁵²

Otirā, ka tika anō te kōrero, ko te awa o Waikato he huarahi mō ngā wairua, mō ngā mātua tūpuna kua haere ki tua o Paerau. Ko te pānga o ngā pakanga whenua o tērā wā i tāpiri anō i te rau o te tangata ki tēneki o ngā tupuna awa.

. . . Rangiriri of course. Rangiriri is very important to the history of the Māori because there is a lake there. It's opposite the school, when the people were fighting, they went, they crossed there, the lake and apparently they were still there and it's very tapu. Māori hardly go there. I had a friend, she's a Mrs Grey, she used to be at the school, she went down to cut flax, and she said, she just got there and it was so quiet, not a bird, not a bird making a sound it was so quiet. She felt it was eerie so she came back and she never ever went back again. A few years ago they wanted to do some, tourists, on their boats, to go out on the lake, and they asked permission to do that but Tumate would'nt give them permission neither did we because to us there are tūpuna still in there. But if they persist they will probably go out on there own peril. Kōpūare, Kōpūare is the name of the lake.⁴⁵³

Nō reira, e tika ana te kōrero, 'Waikato horo pounamu.'

Te hinganga ki Rangiaowhia

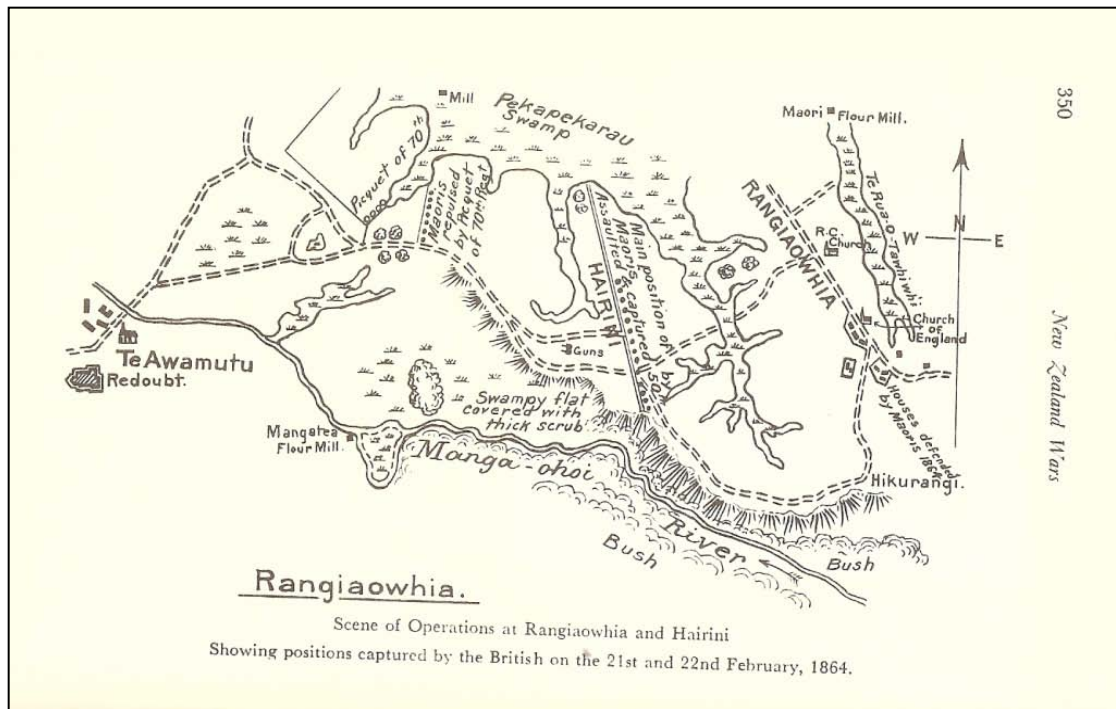
He āhua roa tēneki wāhanga o ngā pakanga, engari e tika ana kia kōrerotia tonutia, nā te tino mamae me te tino pōuri o te kino i pā ki runga i a Rangiaowhia. Mō ngā hōia

⁴⁵² M. Tākerei. Kōrero ā-waha, 2004.

⁴⁵³ T. R. Herewini. Kōrero ā-waha, 2004.

Pākehā me ngā hiahia o General Cameron ko te whawhai i tū ki Rangiaowhia tētehi wāhi pironga noa iho. Engari anō mō Waikato, he parekura nui nā te maha o ngā wāhine me ngā tamariki i mate, ā, me te kino o te mahi kōhuru a ngā hōia Pākehā.

Te whakaahua 8: Rangiaowhia ⁴⁵⁴



Ko te whakaahua i runga ake e whakaatu ana i te rohe ki Rangiaowhia me te haere o ngā hōia Pākehā.

Ka hoki atu ngā kōrero ki muri mai i te pakanga ki Rangiriri. Hei tā Walker, ko te hiahia o Wiremu Tamihana kia mutu te whawhai, nō reira i takoha atu ia i tōna mere ki a General Cameron hei tatau pounamu.⁴⁵⁵ Tāpiri atu ki tēneki i whakaae kia whoatu te tāone matua o Te Kīngitanga, a Ngāruawāhia, ki te Kāwanatanga hoki. Ahakoa tēneki kāore ngā Minita o te Kāwanatanga i hiahia ki te whakarongo ki ngā hiahia o Wiremu Tamihana, he hiahia nō rātou ki te pakanga tonu.

Nō reira, i te 9 o Hakihea, 1863, i tae atu te ope hōia a General Cameron ki Ngāruawāhia ki reira tatari ai. Ko te hiahia o General Cameron i taua wā kia tae atu

⁴⁵⁴ J. Cowan. *The New Zealand Wars and the pioneering period. Volume I. 1845 – 1864.* (Wellington: Government Printer, 1922), p.350

⁴⁵⁵ R. Walker. *Ka whawhai tonu mātou – struggle without end.* (Auckland: Penguin Books, 1990), p.124

tāna ope ki te rārangi whakangungu tuatoru ki Pāterangi.⁴⁵⁶ Ko te pūtake i haere a General Cameron ki reira ko ngā whenua o Rangiaowhia. Ko ngā whenua katoa o taua wāhi ngā whenua matua e whāngai ana i ngā ope taua Māori katoa.⁴⁵⁷ Nō reira, mehemea ka taea e General Cameron te raupatu aua whenua he tino pānga toimaha tērā ki runga i a Waikato. Ko te mea uaua ki a General Cameron i noho a Rangiaowhia ki muri i te rārangi whakangungu o Pāterangi, ā, e whā hoki ngā pā tūwatawata i reira kua oti kē te hanga. Hei tā Belich, e 2,000 ngā toa o Waikato e noho ana ki te whakangungu i a General Cameron me tāna ope hōia.⁴⁵⁸

Heoi anō, nā runga i te pakanga ki Rangiriri i mōhio a General Cameron mehemea ka tukuna tāna ope hōia ki te huaki i te rārangi o Pāterangi e kore ia e wikitōria. Nō reira, i whiwhi āwhina ia mai i tētehi hāwhe kaehe, ko James Edwards tōna ingoa, i mua ko Rangiaowhia tōna kāinga.⁴⁵⁹ ‘Edwards had lived in Rangiaowhia before the war, and he undertook to guide the British to it by a route which passed around the southern flank of Paterangi proper and through Te Awamutu.’⁴⁶⁰ Nā tēneki huarahi o Edwards i taea ai e General Cameron me ngāna hōia, 1,230 o rātou, te āta hīkoi i te pō, ki muri i te pā tūwatawata o Pāterangi.

I tae atu a General Cameron me ngōna hōia ki Rangiaowhia i te ata o te 21 o Hui-tānguru, 1964, ā, tokoiti noa iho ngā tāngata ki reira, ko te nuinga he wāhine, he tamariki hoki. Tekau mā rua noa iho ngā toa i reira ki te pakanga tahi me ngā hōia Pākehā.⁴⁶¹ I roto i te pukapuka a Belich kāore e tino kōrerotia ngā āhuatanga o te pakanga. Heoi anō, e ai ki a Walker, he Rātapu te rā o te 21 o Hui-tānguru, ā, i te taenga tuatahi o ngā hōia Pākehā ki Rangiaowhia i roto ngā tāngata i te whare karakia.⁴⁶²

⁴⁵⁶ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.160

⁴⁵⁷ J. Cowan. *The New Zealand Wars and the pioneering period. Volume I. 1845 – 1864*. (Wellington: Government Printer, 1922), p.337

⁴⁵⁸ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.161

⁴⁵⁹ J. Cowan. *The New Zealand Wars and the pioneering period. Volume I. 1845 – 1864*. (Wellington: Government Printer, 1922), p.352

⁴⁶⁰ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.162

⁴⁶¹ Ibid.p.163

⁴⁶² R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.124

He kāinga hoki a Rangiaowhia mō ngērā o ngā tāngata o Waikato kāore i te whawhai. Heoi anō, ‘. . . Forest Rangers and the 65th Regiment mounted an attack. Rifle fire pinned down the congregation inside and the house was set alight. All inside perished . . .’⁴⁶³ Koinei te mamae o Rangiaowhia, ko te nuinga o ngā tāngata i roto i te whare karakia he wāhine, he tamariki.

I muri atu i tēneki kōhurutanga o ngā tāngata Māori e General Cameron me ngāna hōia i tae atu ngētehi toa Māori i raro i a Wiremu Tamihana ki te whakangungu i a ia. Engari e ai ki a Belich, ko te tino pūtake o te ope nei kia whai wā ki te whakakotahi atu i te rārangi whakangungu o Pāterangi. I pēnei nā te mea kāore a Wiremu Tamihana i hiahia kia mate katoa ngā tāngata, nō reira, i whakakotahi atu rātou me ngētehi o ngā rawa i taea ai te hāri. I hoki a Wiremu Tamihana me ngētehi o ngā toa Māori ki Maungatautari. Ko ngērā atu i haere i te taha o Rewi Maniapoto ki roto o Ngāti Maniapoto ki reira tiaki ai i te rārangi whakangungu o Hangatiki.⁴⁶⁴

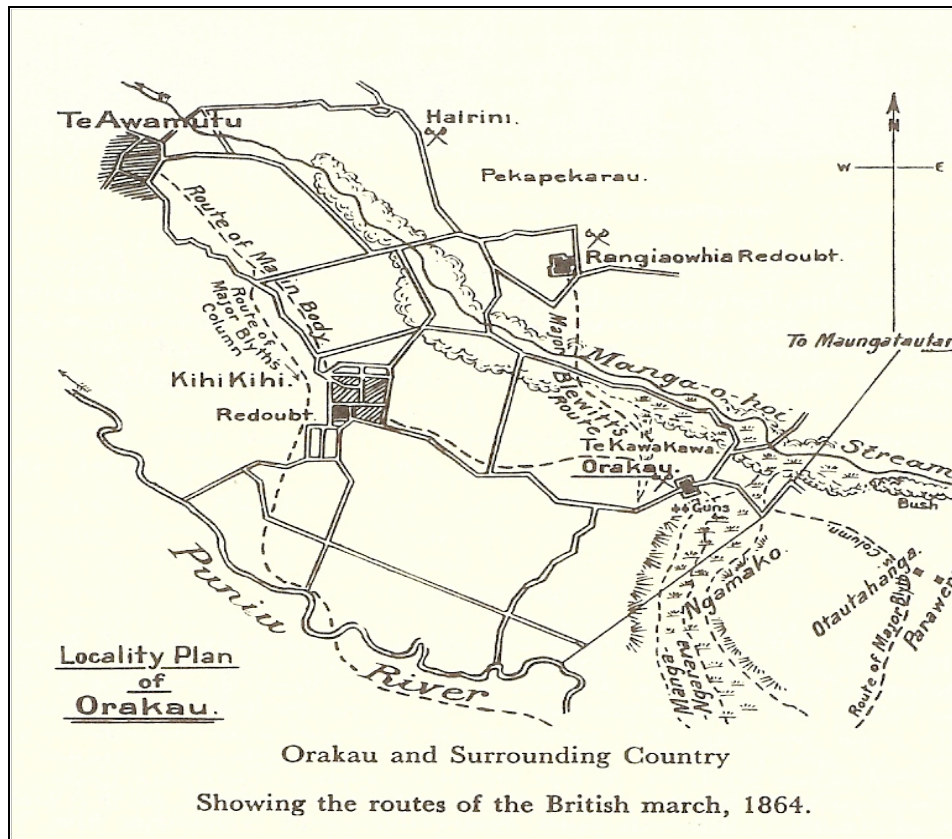
Te riri ki Ōrākau

Ko tēneki pakanga whenua o Waikato tētehi pakanga rongonui o ngā pakanga katoa. Koinei te wā i tino toa a General Cameron me ngāna hōia ki te raupatu i ngā whenua o Waikato. Engari i te taha o tēnā koinei hoki te wā i whakaatu te ope taua o Waikato i tōna kaha, i tōna ihi, ki mua i te aroaro o General Cameron me tāna ope hōia. Ahakoa he nui ake tāna ope i te ope o Waikato, ko te pakanga e kōrerotia nei e au ko te pakanga ki Ōrākau. E noho ana a Ōrākau ki te taha tonga o Rangiaowhia, ā, ko ngōna whenua hoki e rite ana ki Pāterangi whānui. He maha ngā kai i tupu ki Ōrākau, ‘. . . groves of peaches, almonds, apples, quinces, and cherries; . . . Potatoes, kumara, maize, melons, pumpkins, and vegetable marrows were grown plentiful.’⁴⁶⁵ Koinei te take i kuhu atu a General Cameron ki ngā whenua o Pāterangi.

⁴⁶³ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.130

⁴⁶⁴ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.164

⁴⁶⁵ J. Cowan. *The New Zealand Wars and the pioneering period. Volume I. 1845 – 1864*. (Wellington: Government Printer, 1922), p.365



I te hokinga atu o te taua o Rewi Maniapoto ki Hangatiki i tūtaki ia i tētehi taua nō Ngāti Raukawa, me tētehi taua nō Tūhoe hoki. Ko te hiahia o Tūhoe kia tae atu ki Ōrākau ki te whakangungu i te ope hōia a General Cameron ki reira nā te mea i ā rātou ngā pū. I haere tawhiti mai rātou ki te patu i ngā hōia Pākehā, nō reira ko Ōrākau tō rātou hiahia hei wāhi pakanga. Hei tā Walker, kāore a Rewi Maniapoto i whakaae kia haere ki Ōrākau ki te whawhai nā te mea i mōhio ia kāore he wāhi pai ki te whawhai.⁴⁶⁷ He māmā noa iho mā te hoariri ki te huaki i te pā i reira, ā, kāore he wāhi hei whakatahi atu mehemea koirā te hiahia. I whakatūpato a Rewi Maniapoto i te ope taua nei mehemea i haere rātou ki Ōrākau ki te pakanga ko ia anahe ka hoki ora mai, i te mutunga ake i haere tonu te ope ki Ōrākau.⁴⁶⁸ Kāore a Rewi Maniapoto i hiahia kia waiho noa i a rātou nā te mea nāna a Tūhoe i karanga ki te whawhai.

⁴⁶⁶ J. Cowan. *The New Zealand Wars and the pioneering period. Volume I. 1845 – 1864.* (Wellington: Government Printer, 1922), p.364

⁴⁶⁷ R. Walker. *Ka whawhai tonu mātou – struggle without end.* (Auckland: Penguin Books, 1990), p.126

⁴⁶⁸ J. Cowan. *The New Zealand Wars and the pioneering period. Volume I. 1845 – 1864.* (Wellington: Government Printer, 1922), p.369

Rua rau noa iho o rātou i tae atu ki Ōrākau, ā, i reira a Brigadier General Carey, tētehi o ngā rangatira hōia i raro i a General Cameron, me tāna ope hōia, e 2,000 tōna kaha. Nā te mea he nui ake te ope a Carey i tērā ki Ōrākau i whakaaro a Carey ka taea e ia te huaki pai i a Ōrākau. I whakangungua e Rewi Maniapoto me ngā ope o Tūhoe, o Ngāti Raukawa me ngētehi hoki o Waikato, i ngā ope e toru a Brigadier General Carey.⁴⁶⁹ Nā tēneki i whakaaro a Brigadier General Carey kotahi noa iho te huarahi kia karapotia e ia te pā o Ōrākau, ā, i tuku reta ki a General Cameron mō ngētehi atu hōia anō.

I tae atu a General Cameron ki Ōrākau i te 2 o Paenga-Whāwhā me tāna ope hōia, i whakaaro ake ia kua tae mai te wā ki te tino patu i te Kīngitanga. Nā te mea koia hoki tōna tino hiahia. Kāore he aha te whenua ki a ia, ko te hinganga kē o te Kīngitanga tōna i hiahia ai. Ahakoa he iti noa iho te ope taua o Waikato, ka taea e General Cameron te kī he tino patunga tēneki, tāpiri atu ki tērā mehemea i mate, i hopu rānei a Rewi Maniapoto ka pai ake tērā mōna.⁴⁷⁰ Nō reira, i tukuna e General Cameron kia rua ngā ope hōia hei huaki i te pā, engari i whakangungu anō te ope taua i a ia. Kua rima ngā wā kāore ngā hōia Pākehā i taea a Ōrākau te huaki.

I tēneki wā kua pau katoa ngā matā o ngā pū i te taua Māori, kāore he wai hei whakaora i a rātou. Nō reira, mō rātou i roto i te pā o Ōrākau i puta mai te whakaaro kāore e taea e rātou te whakangungu ngā ope o General Cameron mō ake tonu atu. I taua wā tonu i karanga a ia ki te ope taua kia waiho ngā rātou pū ki te taha, engari i whakahoki a Rewi Maniapoto ki a rātou, “Ka whawhai tonu ahau ki a koe, ake, ake, ake.”⁴⁷¹ Tāpiri atu ki tēneki, ko tētehi kōrero i whāngaihia ki ahau, i karanga hoki a General Cameron ka taea e ngā wāhine te puta mai, ā, e kore e mauheretia, engari i whakahoki anō ngā wāhine, ‘Ki te mate ngā tāne me mate hoki ngā wāhine.’

I te rā tuatoru o tēneki pakanga i whakaaro me puta atu te taua i te pā nei, nō reira i hangāia e rātou tētehi kawau mārō, ko ngā toa kaha i tū ki ngā taha, kei waenganui ngā wāhine, ngā tamariki me ngā rangatira e tū ana. He mahi tēneki kāore anō kia kite i roto i te roanga o ngā pakanga whenua o Aotearoa whānui. I oma tōtika te kawau mārō

⁴⁶⁹ J. Belich. *The New Zealand Wars and the Victorian Interpretation of racial conflict*. (Auckland: Penguin Books, 1986), p.170

⁴⁷⁰ Ibid.p.170

⁴⁷¹ R. Walker. *Ka whawhai tonu mātou – struggle without end*. (Auckland: Penguin Books, 1990), p.126

ki te ope hōia ngoikore o ngā taha katoa me ā rātou pū. Ahakoa te maha o ngā matā e rere ana i oma tonu te kawau mārō kia puta noa i te rārangi hōia e tatari ana ki a rātou.

I tō rātou taenga atu ki te ngahere i whai ngā hōia Pākehā i a rātou, tokomaha rātou i mate i tēneki wā, engari i ora tonu te nuinga. O ngā tāngata i ora, ko Rewi Maniapoto hoki tētehi. He mea hōhā tēneki ki a General Cameron, ahakoa i wikitōria tonu ia. I roto i te roanga o te pakanga ki Ōrākau, kotahi noa iho te āhuatanga i ora tae noa mai ki ngēnei rā. Ko te kaha tērā o ngā toa Māori, o te taua o Rewi, o Tūhoe, o wai atu, ko tō rātou kaha ki te whakangungu i tērā hoariri e tino nui ake i a ia.

I muri i te pakanga ki Ōrākau kāore a General Cameron i hiahia ki te hari i te pakanga ki roto o Ngāti Maniapoto nā te mea i mōhio ia e kore e mutu te pakanga, ahakoa pēwhea tōna āhua whawhai, e kore e mutu. Nō reira, i te mutunga ake o ngā whenua katoa i raupatuhia e 1.7 miriona eka i haere ki raro i te mana o te Karauna. Ko ngā whenua he hononga wairua mō Waikato ki ngā atua, otirā ki ngā mātua tūpuna nō mua rā anō, i tauria te iwi o Waikato i te pōuri. I hūnuku a Kīngi Tāwhiao ki roto o Ngāti Maniapoto ki reira whakatū ai te aukati hei whakatūpatotanga ki a Kāwana Kerei rātou ko General Cameron tae atu ki ngā hōia Pākehā katoa kua reri ngā ope taua Māori ki te whakangungu i a rātou. Pērā ki tā Rewi kōrero, “ka whawhai tonu mātou ake, ake, ake.”

I riro whenua atu, me hoki whenua mai

E tika ana ināianei kia huri ki ngā kōrero e pā ana ki te raupatutanga o te awa o Waikato, arā, ko ngā kōrero e pā ana ki ngā kōrero raupatu, ngā kōrero tautohetohe mō te hokinga mai o te awa o Waikato i raro i te manaakitanga, i raro i te kaitiakitanga o te iwi o Waikato. Mehemea, kāore koe i te mōhio, kua whārikihia ngētehi kōrero tīmatanga e pā ana ki ngā tautohetohe i tū mō te hokinga mai o ngā whenua. Ki a au nei, e tika ana kia whakaatu i ngētehi o ngēnei kōrero, nā te mea, ko tētehi o ngā tino wāhanga, o ngā tino ture o taua kirimana, kia waiho ngā kōrero mō te awa o Waikato hei tautohetohe rerekē. Arā, he kaupapa anō te awa, he kaupapa kē te whenua. I te tau i hainatia ai te kirimana *Deed of Settlement* i whakahokia ai ngā whenua raupatu, kāore a Waikato i hiahia kia raua atu hoki ngētehi ture, ngētehi tikanga e pā ana ki te mana whakahaere o te awa, heoi anō, kia waiho aua kōrerorero mō tētehi atu wā, nā te mea, he kaupapa, he raruraru, he pōuri, he mamae anō tō te awa. Heoi anō rā, ko ngēnei

kōrero e hāngai ana ki te hokinga mai o ngā whenua, ka tahi. Tēnā tātou ka tirohia ngā kōrero e hāngai ana ki te hokinga mai o te awa o Waikato, ka rua.

Tuatahi, e tika ana kia āta hoki ki ngētehi kōrero e pā ana ki te *Deed of Settlement* i hainatia i te tau 1995, me tōnā pānga ki te awa i roto i ngā piki me ngā heke o taua pakanga whai mana. I roto i tēneki upoko ka tirohia ngā āhuatanga e hāngai ana ki te hokinga mai o ngā whenua raupatu me te hainatanga o te kirimana e kīia nei ko te *Deed of Settlement*. Nō reira, i runga i ngēnei kaupapa, ka tirohia ngā whakaritenga i mua tonu o te hainatanga me ngā āhuatanga e tautoko ana i ngā whakaritenga nei, arā, he aha ngā take matua o roto o ngā hui whakarite i waenga i te Poari o Tainui me te Karauna?

Whai muri ake i tēneki ka huri ake ki te rā i hainatia ai e ngā taha e rua te *Deed of Settlement*. Ka titiro ki ngā whakaritenga i roto i te kirimana nei, arā, he aha kē ngā tikanga o te kirimana, ka tahi. Ka rua, he aha ngā whenua me ngā pūtea i whakawhiwhia ki a Waikato-Tainui. Ka tahuri atu ki te titiro ki te whakaritenga o te Waikato Raupatu Claim Settlements Act 1995 e whakamana ana i te hainatanga o te kirimana. Ka āta tirohia ngētehi whakaaro mō te hainatanga o te kirimana, arā, he aha te āhua o ngā tāngata katoa, tautoko mai, whakahē mai? Hei whakamutu i tēneki wāhanga ka hoki ngā mahara ki a rātou i tīmataria tēneki whawhai mō ngā whenua raupatu, kia kaua e wareware i a rātou ngā parekura o mua.

Ka hua ko te kirimana - Deed of Settlement

I hainatia te kirimana o te *Deed of Settlement* i te 22 o Haratua, i te tau 1995, engari ka hoki whakamuri te titiro ki ngā whakaritenga i waenga i te Karauna me te Poari o Tainui kia tae atu ki te whakataunga e pai ana ki ngā taha e rua. Ka tīmata i te 16 o Poutū-te-rangi, i te tau 1987, koirā te tau i tukuna e Te Kotahi Mahuta, i raro i te whakaruruhau o Te Kīngitanga me te Poari o Tainui, ngā kokoraho e rua ki Te Rōpū Whakamana i te Tiriti o Waitangi (Te Taraipiunara o Waitangi), kia taea ai e rātou te tīmata ngā whakaritenga.⁴⁷² Ko te kerēme tuatahi e hāngai ana ki te ture State-owned Enterprises (SOE) Act 1986, ka whakamārama a muri atu, ā, ko te kerēme tuarua e hāngai ana ki te raupatutanga o ngā whenua o Waikato.

⁴⁷² D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p.251

Nā, ki te hoki atu ki te kerēme tuatahi ka whoatu tētehi whakamāramatanga poto mō te State-owned Enterprise Act 1986. Ko te take i tukuna e Te Kotahi Mahuta tētehi kerēme mō tēneki ture, nā te mea, he ture e takahi ana i ngā tikanga o te Tiriti o Waitangi, ka tahi.

Ka rua, nā tēneki ture i kore ai te Māori e whiwhi i ngō rātou whenua e tonoa ana i roto i ngā kerēme. Ko ngā SOE aua kaupapa, aua mahi, aua kōporeihana e noho ana i raro i te mana whakahaere o te Kāwanatanga. Tāpiri atu ki tēneki mehemea i hiahiatia e aua SOE ngētehi rawa hei whakamahi mā rātou, pērā ki ngētehi whenua, ngētehi wāhi ngāherehere, he aha ake, he aha ake, anā, me hoko tonu mai aua taonga mai i te Kāwanatanga. Ka haere hoki tētehi wāhanga o ngā moni mai i ngā SOE nei ki a rātou.

Heoi anō, i whakaaturia e tētehi rīpoata o te Taraipiunara o Waitangi, te kino o te mahi a te Kāwanatanga: 'The tribunal expressed the fear that, if the assets of the Crown under Māori claim passed to an SOE, it would be impossible to return them to tribal owners should the tribunal so recommend.'⁴⁷³ I runga i tēneki mōhiotanga te take o te kerēme tuatahi ki te Taraipiunara o Waitangi.

Heoi anō, nā te mea kua whakamāramatia tērā, ka hoki atu ki te kerēme tuarua, arā, te kerēme e hāngai ana ki te raupatutanga o ngā whenua o Waikato. I te tīmatanga, nā runga i te mahi a te Kāwanatanga i raro i te ture o te SOE Act 1986 he maha ngā whenua i raro i te kerēme o Waikato i pāngia e taua ture.

Ko tētehi o ngā mahi a Te Kotahi Mahuta, kia tere te tū o ngā hui a te Taraipiunara mō te kerēme a Waikato. He maha ngā hui i tū kia taea ai e Waikato te whai tiakitanga mō ngā whenua o te kerēme, mai i te ture SOE Act 1986. I te 25 o Poutū-te-rangi, i te tau 1988, i whiwhi a Waikato i tētehi reta e kīia ana ka tiaki te Karauna i ngā rawa o Waikato mai i ngā tikanga o te SOE Act 1986.

I te marama o Hui-tanguru, i te tau 1989, i tae atu tētehi reta ki te Poari o Tainui mai i a Stan Rodger, te Minita mō ngā SOE i taua wā, e kīia ana ka tīmata ngā whakaritenga mō ngā raupatu whenua. Kātahi anō te Kāwanatanga ka whakatū tētehi minita hou mō

⁴⁷³ D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p.245

te Tiriti o Waitangi, ā, ko Alex Frame tērā. He pūkenga rōia nō te Whare Wānanga o Te Upoko o Te Ika-ā-Māui, nāna i kōkiri kia tū ngā hui whakaritenga. Nō reira, i whakaatu ki te Poari ko te mahi tuatahi mō ngā whakaritenga kia whakarōpūtia ngā take katoa o te raupatu whenua, arā, me whakarite he aha kē te pūtake o te kerēme ka tahi.

Ka rua, he aha te mea ka ea ngā hara, ā, he aha hoki ngā take hītori e kīnaki ana i te kerēme tae atu ki tētehi wātaka mō ngā whakaritenga. Otirā, hei whakareri i te Poari o Tainui, i whakatūria e rātou te Tainui Consultants Limited. I tēneki rōpū ko ngētehi o ngā kaimahi nō te Puna Rangahau o Te Whare Wānanga o Waikato e rangahau ana i ngā āhuatanga mō te kerēme. Engari, i mua i te urunga atu o te kerēme a Waikato-Tainui ki te Taraipiunara, ka tū tētehi hui whakawā ki te kōti pīra, ki Pōneke. 1,000 te rahi o Tainui i tae atu ki te tautoko i tērā hui.

Ko te pūtake o tēneki hui kia whakawāhia te taupatupatu i waenga i te Karauna me te iwi o Waikato mō ngā whenua kerī waro te take. Ko te mahi a te Karauna, he hoko atu i ngā whenua kerī waro ki te Koporeihana, ki a Coalcorp, i raro i te SOE Act 1986. Engari, tāpiri atu ki tēneki, i te hiahia a Coalcorp ki te hoko atu i ngērā whenua kāore i whakamahia, ki tangata kē. Mehemea ka mahi, ka hoko atu a Coalcorp i ngā whenua kerī waro nei ki tangata kē, kāore e taea e te Karauna te whakahoki ki a Tainui mehemea kei te kerēmehia aua whenua. I mōhio a Tainui kāore te Karauna i aro ki tēneki āhuatanga. Ko te kōrero a te Karauna, ko te ture Treaty of Waitangi (SOE) Act 1988, te ture i whakaritea kia tiakina ngā whenua e kōrerotia nei e Tainui. Ko tētehi wāhanga o te ture e kiā ana ko te *claw-back provision*.

Heoi anō, ko te wāhanga o te whenua e tautohetohetia ana e te Poari o Tainui, ko te mana ki te kerī waro i aua whenua, arā, ko ngā raihana kerī waro. Ko te tauira i whoatu e Tainui i roto i te hui whakawā, ko tērā o ngā whenua mai i Rotowaro. Ko te wāriu o ngā whenua kerī waro, \$1-2 miriona noa iho, engari \$100-130 miriona te wāriu o ngā raihana kerī waro.⁴⁷⁴

⁴⁷⁴ D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p.276

Ko te tino hiahia o Tainui kia tiakina hoki ngā raihana keri waro i raro i te *claw-back provision* o te Treaty of Waitangi (SOE) Act 1988, nā te mea, ki a Tainui, i mōhio kē te Karauna ki tēneki āhuatanga koirā te take i whakaaetia te whakatūnga o te ture nei, nā te mea ko ngā raihana keri waro te mea nui. I te mutunga ake i tautoko ngā kaiwhakawā o te kōti pīra i ngā tautohetohe a Tainui. I roto i ngā whakaritenga a ngā kaiwhakawā, i tautoko ngā kōrero mō ngā mahi raupatu a te Karauna, arā, te raupatutanga o te 1.2 miriona eka e takahi ana i ngā ture o te Tiriti o Waitangi.

Te whakaahua 10: Te Whare Hiko kei Rāhui-pōkeka



Ko ngā kōrero mō te mahi tinihanga a te Karauna ki te hoko atu i ngā raihana keri waro, i tautoko tonu ngā kaiwhakawā i ngā tautohetohe a Tainui. Ko te whakaritenga a ngā kaiwhakawā kia kaua te Karauna e hoko atu i ngā toenga whenua, ka tahi.

Ka rua, ka tiakina ngā raihana keri waro i raro i te Treaty of Waitangi (SOE) Act 1988, kia tau rā anō ngā kerēme a Tainui. Heoi anō, i tū ake a Sir Robin Cooke, te tumuaki o te kōti pīra, ko tāna e kīia ana, he āhua moumou tāima mehemea ka tatari a Tainui ki tētehi hui i te Taraipiunara, nō reira, i whakaritea kia hui tahi a Tainui me te Karauna ki te whakatau i ngā nawe o Waikato, otirā, o Tainui waka.⁴⁷⁵ Koinei tētehi o ngā tino hua i puta mai i tēneki hui whakawā. I taua wā ka taea e te Poari o Tainui te tīmata ngā

⁴⁷⁵ D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p.281

whakaritenga mō ngā whenua raupatu o Waikato. I kōrero tērā o ngōku kuia, a Pinepine, mō te wā o ngā whakaritenga i waenga i a Tainui me Coalcorp:

*Like for the coal mines, coal, it was getting the people together, Tainui, Waikato iwi, get them all together different iwi in the Waikato area, different people. Those that can get together go on the track and go to Wellington to Parliament to get justice for those things. I remember way back in the 40s towards the 50s they did a hīkoi I suppose by train, at that time they went down, I just can't remember what that one was for, and then we went down to Wellington later years for the coal mines, the coal. Mahi a te Pākehā, and there's another one, I don't know whether we were still going to another one, there was, that's what I remember, the people getting together and going down to protest against them.*⁴⁷⁶

I te tuarima o Poutū-te-rangi, i te tau 1990, ka tū te hui whakarite tuatahi i waenga i te Poari o Tainui me ngā māngai o te Karauna. I roto i tēneki hui i whakamōhio atu ngā taha e rua he aha kē ngō rātou hiahia. Nā, mō te taha ki te Karauna ko tō rātou hiahia, kia pērā te whakatau i whoatu ki a Waikato i te tau 1946, arā, te whoatu moni-ā-tau ki a Waikato. Ka mutu, i whakaae ngā taha e rua kia waiho taua kaupapa, mō te hui a te tuaiwa o Poutū-te-rangi.⁴⁷⁷

Heoi anō, i te tuaono o Poutū-te-rangi, i puta te nuka a te Karauna ki te perēhi, ā, i kitea te Poari i te mau te Karauna i ngētehi rīpoata me ngētehi pepa hītori. Ko te tikanga me whakaatu ngā taha e rua i ngā pepa pērā ki waenganui i a rātou, engari kāore te Karauna i whakanui i tērā tikanga a rātou. Ko ngā whiringa a te Karauna i puta mai i te perēhi:

- i. Index the annual payment to the Tainui Maaori Trust Board to the annual inflation rate.
- ii. Help Tainui Maaori Trust Board realise the purpose for which it was established.
- iii. Endeavour to remove Tainui's feelings of alienation through possible return of an asset like the Waikato River.⁴⁷⁸

I runga i ngēnei āhuetanga, i te taenga atu ki te hui i te tuaiwa o Poutū-te-rangi i whakatakotoria e te Poari o Tainui ngō rātou hiahia. Tuatahi, kia mōhio te Karauna, kāore ngā hui i te wāhi mō te kōrerorero mō ngā āhuetanga hītori, nā te mea, i whakaae te Karauna i hē ngā mahi raupatu whenua, ā, i kī hoki te kōti pīra me ū tonu ki ngā whakaritenga mō te taha ki ngā SOE hoki.

⁴⁷⁶ T. R. Herewini. Kōrero ā-waha, 2004.

⁴⁷⁷ D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p.301

⁴⁷⁸ Ibid.p.302

Tuarua, me hui tahi te Poari o Tainui me te Karauna mō ngā whenua, kāore e taea e te Karauna te muru ngō rātou hara ki te moni anahe.

Tuatoru, me whiriwhiri he aha kē ngā mahi a ngā tumuaki me ngā kaiwhakarite, mehemea kāore ngā tumuaki o te Karauna e tae atu ki ngā hui, e kore hoki ngā tumuaki o Waikato e haere.

Tuawhā, i te mutunga o ia hui me whakaaro ngā taha e rua ki ngā kaupapa ka whoatu ki te perēhi mehemea ka pērā.

Tuarima, mehemea ka pātai me whakaatu ngā taha e rua i ngō rātou ripoata, kia kaua anō te Karauna e huna i ā rātou mahi.

Tuaono, i te mutunga o ia hui, me whakarāpopoto e ngā taha e rua ā rātou kaupapa o te rā, ā, me whakawhitiwhiti aua whakarāpopotonga.⁴⁷⁹ Heoi anō i mau tonu te Karauna ki tō rātou hiahia kia whakatikaina te hē o te moni-ā-tau i whakaritea i te tau 1946. Ko te hē o ngēnei moni kāore te Kāwanatanga i tāpiri atu i te moni mai i ngā utunga rawa. Nā John L. Robinson i haere ki te Tari Tatauranga ki te kimi i te nui o ngā moni-ā-tau mehemea ka tāpiritia atu te utunga rawa mai i te tau 1946 ki te tau 1989. I runga i te piki o te utunga rawa, ka piki ngā moni-ā-tau mai i te \$15,000 ia tau, ki te \$271,422 e ai ki te wāriu o te tāra i te tau 1989.⁴⁸⁰

Engari, i te 13 o Poutū-te-rangi i tuhi reta a Te Kotahi Mahuta ki ngā māngai o te Karauna:

. . . expressing concern that the board would not accept a Crown approach based on indexation of the annual grant. The principal of 'land for land, money in acknowledgment of the Crown's sins' would preclude, he said, a money-only approach. He also pointed out that given the Government was considering inflation indexation as a general policy for all New Zealand trust boards, it seemed unfair that the Crown would try to present inflation indexation as a negotiated settlement for the Tainui claim.⁴⁸¹

⁴⁷⁹ D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p.302

⁴⁸⁰ Ibid.p.303

⁴⁸¹ Ibid.p.304

Otirā, nā runga i ngā hiahia rerekē o ia taha kāore i tino tutuki pai ngā take o ngā hui whakaritenga. Ahakoa ko te pūtake o ngā hui nei he whakarite i ngā āhuatanga raupatu whenua, engari ko te mahi kē he whiriwhiri he aha kē ngā tikanga me ngā ture o ngā hui, arā, me pēwhea te kōrero aua tū āhua.

Heoi anō, nā te mea mō ngā tau e toru kāore i tino tīmata ngā kōrero whakaritenga. I te marama o Hōngongoi, i te tau 1990, i whakaritea e ngā kaimahi o te Puna Rangahau o Te Whare Wānanga o Waikato tētehi pepa whai mana mō te Poari o Tainui kia tukuna ki te hui o te United Nations Working Party on Indigenous Populations, ki Geneva:

The statement summarised the history of confiscation, of New Zealand legislation that contravened the Treaty of Waitangi, and government actions that denied Māori human rights. The statement alleged that, although the Court of Appeal had said that negotiations should take place, no substantive negotiations had occurred because of the Crown's lack of commitment to do so.⁴⁸²

He tino wero tēneki ki te Kāwanatanga, ā, i tukuna e rātou ngētehi tāngata hei whakahē i ngā take i whārikihia e te Poari o Tainui. Tāpiri atu ki tērā i tukuna e Bill Jeffries tētehi reta ki a Te Kotahi Mahuta e whakapuaki ana i tōna matekiri ki te haerenga o Tainui ki te United Nations (UN). I kōrero hoki a Jeffries ki te perēhi e whakahē ana i ngā kōrero a te Poari o Tainui e pā ana ki te koretake o te Karauna ki te whakarite i ngā hui raupatu. I pēnei te haere i waenga i a Jeffries rāua ko Te Kotahi Mahuta. I roto i tētehi o ngā reta i whakamārama atu a Te Kotahi Mahuta i te take i haere ia ki te UN me te perēhi.⁴⁸³ Ahakoa ko te tikanga me whakawhiti pepa, he whānui ake te mōhiotanga o te perēhi mō ngā āhuatanga me ngā mahi a te Karauna, ki tō te mōhiotanga o te Poari o Tainui. I pēnei te tautohetohe tae noa ki ngā pōti o te tau 1990. I taua wā i tīni ngā Kāwanatanga, ā, i te tau 1991 i tīmata ngā whakaritenga i waenga i a Waikato me te Kāwanatanga.

Kāore i roa i muri i te tīmatanga o ngā hui whakarite i whai hua ai te Poari o Tainui, ā, i whakahokia e te Karauna ngā whenua o te Hopuhopu Army Camp me te Te Rapa Air Force Base. Heoi anō, i te kati te Karauna i ngā wāhi nei, kia hokona atu. Engari i whakaaro te Karauna kia whakahokia ki a Tainui hei whakaatu i te pono o ngā

⁴⁸² D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p.307

⁴⁸³ *Ibid.* p.307

whakaritenga a te Karauna, ā, kia whakamanahia hoki te kaupapa a Waikato, ‘i haere whenua atu, me hoki whenua mai’.⁴⁸⁴

Otirā, i te 21 o Hakihea, i te tau 1994 i hainatia e Waikato me te Karauna te kirimana Heads of Agreement. Ko te tino hua tuatahi mō te mutunga o ngā whakaritenga raupatu. Nā tēneki kirimana i hua ai te kirimana matua ka hainatia mō te whakatau matua.⁴⁸⁵ E whai ake nei ko ngā take matua o te Heads of Agreement;

- A Crown apology for confiscating Waikato-Tainui land.
- An estimate that confiscated lands had a minimum modern value of \$12 billion.
- Agreement to the transfer over five years of 14,483 hectares of crown-controlled land. In cases where the Crown so chooses, commercial leases for the Crown would be negotiated over lands before their transference (to allow for the continuation of ongoing business).
- An agreement that the transferred lands would be held symbolically in the name of Pootatau Te Wherowhero (the first Maaori King) for the benefits of the Waikato-Tainui people.
- Reimbursement of \$750,000 costs for research and negotiation of the claim.
- A trust fund of \$170 million would be used to acquire lands minus the value of lands to be transferred and the \$750,000 negotiation cost reimbursement (estimated to leave about \$65 million).
- An acknowledgment that the Treaty of Waitangi and its articles would not be affected by the settlement and that an ongoing relationship in Treaty terms would continue to exist. In particular, claims to the Waikato River and west coast harbours would also remain unaffected.
- An agreement that Tainui, in exchange, would give up within the claim area (excluding the Waikato River and east coast harbours) all claims concerning confiscation, claims to lands under the state enterprises and Crown forest resumptive schemes, claims to any minerals and forests and claims to 7,700 hectares of land administered by the Department of Conservation (with Tainui considering that the latter a gift to New Zealand).⁴⁸⁶

Te hainatanga o te Deed of Settlement

Whai mai i tēneki i te tau 1995, i te 22 o Haratua, i hui a Waikato whānui me ngā māngai o te Karauna ki te marae o Tūrangawaewae. I raro hoki i te tirohanga o te iwi whānui i hainatia te kirimana e kīia ana ko te Deed of Settlement. Nā te tino whakahirahira o te rā hainatanga i whakatūria tētehi tēpu i mua i te aroaro o te tupuna

⁴⁸⁴ D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p p.314

⁴⁸⁵ (<http://www.hartford-hwp.com/archives/24/007.html>, 11/12/04).

⁴⁸⁶ D. McCan. *Whatiwhatihoe. The Waikato Raupatu Claim*. (Wellington: Huia Publishers, 2001), p.315

whare, o Māhinārangi. I runga i taua tēpu e noho ana te kirimana e tatari ana ki ngā moko o ngā mana Māori, me ngā mana Pākehā.

Tuatahi, i tū ake a Pirimia Jim Bolger rāua ko Te Arikini Te Atairangikaahu ki te whakatakoto i ngō rāua mana ki runga i te Deed of Settlement. Ka haina a Pirimia Bolger mō te mana o te Karauna, ā, ko Te Arikini Te Atairangikaahu te upoko o Te Kīngitanga e haina ana mō ngā mana katoa o Waikato. I muri tonu i a rāua ka tū mai ko Robert Te Kotahi Mahuta rāua ko Minita Doug Graham ki te tautoko i ngā moko o Te Arikini rāua ko Pirimia Bolger. Ko Te Kotahi Mahuta te tumuaki o ngā whakaritenga ki te taha ki a Waikato, ā, ko Doug Graham te Minita mō ngā whakaritenga o te Tiriti o Waitangi.

Tāpiri atu ki te hainatanga o te Deed of Settlement, i whakahokia e te Karauna te taonga, a Korotangi. E ai ki ngā kōrero i rere mai te manu tūpuna nei i te hekenga mai o te waka o *Tainui* ki Aotearoa nei. Whai muri ake i te hainatanga o te kirimana nei ka whakatūria e te Kāwanatanga te ture Waikato Raupatu Claim Settlements Act 1995, arā, mā tēneki whai mana ai ngā tikanga me ngā whakaritenga o te Deed of Settlement.

Mō te iwi o Waikato, otirā o Tainui waka, he rā tino whakahirahira, tino pōuri hoki, nā te mea ka hoki ngā whakaaro ki a rātou i kaha tautoko, i kaha whawhai ki te tūtuki i te āwhero o te iwi kia hoki mai ngā whenua tupu o Waikato. Ka hoki ngā mahara ki ngērā o ngā tūpuna kāore i konei kia kite i te mutunga o tērā huarahi, ā, kia taea hoki a Waikato, a Tainui te whakarite tētehi ‘tūrangawaewae’ i roto i tēneki ao hurihuri. Ko ngā kōrero e whai ake nei ko te whakapāha a te Karauna ki a Waikato e whāki ana nā rātou te hē, nā rātou te take i tau tēneki parekura ki runga i a Waikato;

1. The Crown acknowledges that its representatives and advisors acted unjustly and in breach of the Treaty of Waitangi in its dealings with the Kīngitanga and Waikato in sending its forces across the Mangataawhiri in July 1863 and in unfairly labelling Waikato as rebels.
2. The Crown expresses its profound regret and apologies unreservedly for the loss of lives because of the hostilities arising from its invasion, and at the devastation of property and social life which resulted.
3. The Crown acknowledges that the subsequent confiscation of land and resources under the New Zealand Settlements Act 1863 of the New Zealand Parliament were wrongful, have caused Waikato to the

present time to suffer feelings in relation to their lost lands akin to those of orphans, and have had a crippling impact on the welfare, economy and development of Waikato.⁴⁸⁷

I runga i tēneki kōrero ko te hokinga mai o ngā whenua me te utunga o ngā moni hara tētehi kaupapa e ngākaunui ana e te nuinga o Waikato, otirā o Tainui waka whānui. I te hainatanga o te Deed of Settlement ki Tūrangawaewae, i noho tōtara wāhi rua te iwi. Ko te nuinga o Waikato e tautoko ana i te hainatanga. Ko tētehi rōpū ko ngērā o Waikato kāore i tautoko i te hainatanga. Mō ngērā i tautoko he mutunga tēneki o tētehi huarahi mamae, huarahi pōuri, huarahi roa, ā, me te tīmatanga hoki o tētehi huarahi e whakaora ana i aua mamae, hei whakakaha i a Waikato-Tainui whānui i a rātou anō i roto i tēneki ao hurihuri.

Heoi anō, mō te taha whakahē he rerekē te whakaaro, mō rātou he rā tino pōuri. I taua rā nui, i reira ngā tāngata porotēhi i waho i ngā kēti o Tūrangawaewae. Ko tētehi o ā rātou take e kīia ana he moni toto tērā e whoatu ana e te Karauna, ā, i roto hoki i tētehi tuhinga kōrero i tuhia e Hine-iti-moana Greensill nō Te Tīmatanga Hou i taua wā, ko tāna: ‘Our treaty was broken, our land was stolen, and our people were murdered, and no amount of money will make us forget that.’⁴⁸⁸ Ka taea te kite i te rerekētanga i roto i ngā whakaaro i waenga i ngā taha e rua.

So looking back as to what has raupatu done?

The dividing line became obvious after the settlement. It seperated people. I personally supported the signing and I don't regret that. I believed that with the competent management of tribal assets, the future generations of this iwi, called Waikato, will prosper. They will celebrate all these wonderful opportunities, but until the tribal politics is cleaned up only then will the good prevail for the people . . . The people that I had grown up with, mentors and whānau became divided because of their beliefs and the conditioning of their minds over many decades, hapū began to destruct, whānau inciting divisions against whānau, a resurgence of the multitude claiming birthright status. The saying; ‘You are only what the people make you’ became a mockery . . . Waikato iwi and the integrity of our people survived on a penny hard earned. The settlement has taken away the independence of our people; some have become reliant on the dividends of the tribe's commercial profits. Waikato as a landless people, people had nothing but the spiritual

⁴⁸⁷ Deed of Settlement 1995, p.6

⁴⁸⁸ Rūnanga o Kirikiriroa, 1997.

*embodiment of Kīngitanga to hold fast to . . . and survived the impact of land confiscation.*⁴⁸⁹

Heoi anō, ki a au nei, kei tēnā tāngata, kei tēnā tāngata ngōna ake whakaaro. Engari nā te raupatutanga o ngā whenua i ngaro a Waikato i tōna taonga orange. He pērā ki te kōrero a tōku whāea i runga ake; ka whai orange tātou mai i te whenua, ā, nō te tangohanga o ngā whenua i uru a Waikato ki roto i te pōharatanga. Nā te mea kāore he whenua, kāore i taea te whāngai pai i a rātou anō.⁴⁹⁰ I kōrero mai tērā o ngōku kaumātua, a Motu Katipa, mō te āhua o te pōhara i a ia e tupu ake ana, ko tāna. ‘. . . ka haere ki ngā tahataha o te wai nei, o Waikato, kei reira mātou noho haere ai kia tata ai ki ngā kai, ki ngā tuna, ngā ika, i te mea karekau he whenua.’⁴⁹¹

Nō reira, ki ngōku whakaaro he pai te whakatau i waenga i a Tainui me te Karauna, nā te mea mai i ngā hua nei ka taea e Waikato te para tētehi huarahi hou. Ka taea e Waikato te whakapakari ake kia puta atu i te pōharatanga, ā, kia tū ki mua i te ao me te kī, anei a Waikato, anei mātou e tū ana me tō mātou ake kaha. Heoi anō, e tika ana hoki te kōrero, ahakoa kua tau atu a Waikato-Tainui ki runga i tēneki huarahi hou, kāore e kore ka kotiti te haere i ngētehi wā.

Mō ngā tau e rima i muri mai i uru atu te Poari o Tainui ki roto i tētehi kaupapa hou, arā, ko te kaupapa whakahaere moni. Nō reira, atu i te whakawhitinga o ngā whakaritenga o te Deed of Settlement 1995, i tīmata te Poari ki te whakarite i tō rātou mana whakahaere. Nā te urunga atu o ngā kaimahi hē ki te Poari, ka uru atu te Poari o Tainui, otirā a Waikato-Tainui whānui, ki roto i ngētehi raru mō ngā kōwhiringa hē o ngētehi o ngā kaimahi. Tāpiri atu ki tērā, mō te roanga o te iwi o Waikato e noho ana i raro i te toimahatanga o te raupatu, i te ora a Waikato i runga i te kore moni, i runga i tō rātou ake kaha.

Engari, ki ngōku ake whakaaro nā te urunga mai o ngā moni a te Karauna kua āhua whakararu nei tērā i te whakaaro Māori. Ko te moni te taniwha me te atua o te Pākehā, arā, i runga i te hē o te whakamahinga o ngā moni raupatu i raro ai a Waikato i te

⁴⁸⁹ M. Tākerei. Kōrero ā-waha, 2004.

⁴⁹⁰ Ko te nuīnga o ngā whānau i hūnuku ki ngā tahataha o te awa o Waikato, i te mea i reira ngā kai.

⁴⁹¹ M. Katipa. Kōrero ā-waha, 2004.

tīmatanga. I te otinga atu o te Poari o Tainui, i te tau 1999, ka uru mai ko Te Kauhanganui, ā, e noho ana ko tētehi māngai nō ia marae huri noa i te whānuitanga o te rohe o Waikato-Tainui. He kaupapa tēneki i tīmataria e Kīngi Tāwhiao hei mana whakahaere mō te iwi. Engari ahakoa te whakatūnga o tēneki kaunihera hou, i tau atu ngā hē o te Poari ki runga anō i a rātou. Engari waiho ērā kōrero mō mātou o Waikato anō.

Mō te taha tautoko o Waikato, he hokinga mahara ngā hē nei ki ngā wā o kui mā, o koro mā. I te pātaitanga atu ki tētehi o ngōku whāea mehemea i tautoko ia i te hainatanga o te kirimana, i kī mai i taua wā: *‘Āe, I saw it as, one, providing an economic base for our people. Two, ensuring that the status of our paramount chief and her people working together would not be compromised. I saw it as providing opportunity for our people, not only in education but in commercial opportunity.’*⁴⁹² I runga i tēneki kaupapa he pērā te āhua o ngā mahi, he hua hoki ka puta mai i tēneki hainatanga hoki ahakoa kua hē ngētehi mahi.

Ko te whakatūnga o ngā karahipi o te mātauranga, mai i te tau 1998, ka whoatu te maha o ngā karahipi ki ngā uri o Waikato-Tainui hei āwhina i a rātou e whai ana i te huarahi o te mātauranga. I ngā wā o te koroneihana o Te Arikini Te Atairangikaahu, ka whoatu ngā karahipi nei ki mua i te tirohanga o te iwi whānui hei āwhina i ngā uri o Waikato, ka tahi. Ka rua, hei whakanui hoki i ngā mahi a ngā rangatahi o Waikato.

Hei whakanui hoki i te huarahi o te mātauranga, i whakatū a Waikato-Tainui i te Endowed College, e tū ana i runga i te whenua o Hopuhopu. I reira ka taea te whai ngā tohu paerua, tohu kairangi, tae atu ki ngā mahi rangahau. Ko te pūtake o te kāreti nei kia whakatōkia te hiahia ki roto i ngā hinengaro o te iwi o Waikato, kia whai i te taumata teitei o te mātauranga. Mai i ngā moni hoki i puta mai ngā pūtea moni mō ngā marae, kia taea ai e ngā marae te whakapai ake i ngō rātou whare, aha rānei.

Koinei ngā momo hua i puta mai i te whakatau o te raupatu, kua roa rawa a Waikato e noho ana ki roto i te pōharatanga. Ko te tino pūtake i whakaaetia te whakatau o ngā whenua raupatu, kia whiwhi a Waikato i ngētehi rawa hei whakapakari i a ia anō, kia

⁴⁹² M. Tākerei. Kōrero ā-waha, 2004.

puta mai i te pōharatanga, ā, ki a au nei koirā te hua o te whakatau o te raupatu. Engari i runga hoki i tērā kōrero me maumahara, kāore i eke te nui o ngā moni raupatu ki tērā e tika ana, ko te wāriu iti rawa atu i whakaritea e te Karauna i roto i te kōpaki pūtea ko te \$1 piriona, engari i whiwhi noa iho i te \$170 miriona. I pēnei hoki mō te nui o ngā whenua i whakahokia ki a Waikato, o te 1.2 miriona eka i raupatuhia, i whakaae te Karauna ka whakahokia aua whenua e mau tonu ana i raro i te mana o te Karauna. Ko te nui o ngā whenua i whakahokia e 29,803 eka.⁴⁹³ Koinei ngā whenua e noho tonu ana i raro i te mana o te Karauna.⁴⁹⁴ Engari, ka taea te kite te take i tino pukuriri ngētehi o ngā uri o Waikato, nā te mea, he iti rawa ngā whenua i whakahokia ki a Waikato.

Heoi anō, i roto i te roanga o ngēnei whakaaturanga katoa ka hoki atu ngōku whakaaro ki te wā kāinga me te pōuri hoki o ngā whakaaro. Nā te mea i heke te werawera o te maha o ngā tāngata kia whiwhi ai a Waikato i ngā hua o te Deed of Settlement, me te whakapāha a te Karauna. I runga hoki i tēneki, ka hoki whakamuri ngā whakaaro ki a rātou kua wehe atu ki tua o Paerau. E kore te mamae e hinga atu ki te pō, koutou ngā tōtara haemata o te wao i tū ki mua i te mura o te ahi, okioki mai rā.

Ko te raupatu tētehi wāhanga o te tuakiri o te iwi o Waikato. Mai i ngā rā o mua ki ngēnei, ā, haere ake ki ngā rā kei te haere mai, ka noho tonu te raupatu ki roto i ngā ngākau o Waikato. Ka hoki atu ngā whakaaro ki tērā tongi a Tāwhiao i tōna putanga mai i te rohe o Ngāti Maniapoto ki te hoki ki ngōna whenua tupu ki a Waikato, “hoki ake nei au ki Waikato, he roimata taku kai i te ao, i te pō.” Ka taea te kite te mamae i roto i ngā kupu a Tāwhiao, ko te tini me te mano o ngā tāngata i mate, ko te toto i maringi ki te whenua. E kore ngēnei āhuatanga e warewaretia. Ahakoa te whakatau o te raupatu, kāore e taea te huna te mamae o te raupatu i tau atu ki runga ki ngā whakatupuranga o Waikato nō te wā i a Tāwhiao. Ka hoki ki ngā kōrero a Motu Katipa mō te hūnukutanga o ngā whānau ki ngā tahataha o te awa o Waikato;

Koirā mātou i ora ai nā te mea kei reira ngā kai, me kārekau ana he kai o reira kua mate mātou. Ko ngā kai o te wai ko ngā tuna, ngā ika, āe koinā. Ka nui te tuna i ērā wā, ka nui te ika, engari ko te moni hei tango parāoa hei tango huka, tango kākahu, karekau. Engari mō ērā kai, heoi anō ka haere ngā wāhi i te taha o Waikato i reira noho ai kia tata ai ki ngā tuna. Ngā wāhi, ngā whenua kua riro ki ngā Pākehā. Heoi anō ka mahi mō te Pākehā

⁴⁹³ Ko te wāriu o ngā 1.2 miriona eka i piki ake i te \$12 piriona.

⁴⁹⁴ Deed of Settlement 1995, p.7

*kia whiwhi ai i ētehi parāoa pea, huka, kākahu hei whāngai i te whānau.
Koinā ngā āhuatanga o mua i mōhio au, i mua ake i tērā kāre au i te
mōhio.*⁴⁹⁵

Me hoki ngā whakaaro ki ngā tūpuna pērā i a Te Kotahi Mahuta nāna i whakahaere ngā whakaritenga mō te iwi. Ki a Tūmate Mahuta rāua ko Pei Te Hurinui Jones, nā rāua i kōkiri te kaupapa, ‘i haere whenua atu, me hoki whenua mai.’ Ki tō tātou tūpuna whāea, ki a Te Pūea Hērangi, tērā kūia kaha, kūia māhaki i whakaaro mō te iwi whānui, kaua mōna anahe. Titiro atu ki te taonga o te marae o Tūrangawaewae i waihotia ake e ia hei pouherenga tangata mō te iwi o Waikato, otirā mō te ao katoa. Ki te Kāhui Kīngi kua whetūrangitia, ki a Korokī, tōna hiahia ki te whakaora anō i te mana me te oranga o te iwi whānui. Ki a Te Rata, tōna kaha ki te takahi i te huarahi i tīmataria e Tāwhiao, ki Ingarangi, ki te whakatakoto i ngā nawe o Waikato ki mua i te aroaro o Kīngi Hori V. Ahakoa tōna tino māuiui, ka kaha tonu tana whawhai. Ki a Mahuta, tōna kaha ki te uru atu ki roto i te Legislative Council, ki reira whakatakoto anō ai i ngā nawe o Waikato. Ki te tupuna, ki a Tāwhiao, tērā o ngā Kīngi i tū ki waenganui tonu i te toimahatanga me te mamae kua tau atu ki runga i tōna iwi, otirā, tōna kaha ki te whawhai mō ngā nawe o te iwi. Tae atu ki a Kīngi Pōtatau Te Wherowhero, te tupuna i waiho ake te mana o ngā whenua i raro i tōna ingoa i ngā wā o te hoko whenua a te Pākehā. Nāna i whakaae kia mau atu te taonga nei o te Kīngitanga.

Koinei ngētehi o ngā tūpuna i para te huarahi. Nā koutou tātou i tiaki, i ārahi, nā koutou ngā tauira i waiho ake mā mātou. Ka hoki atu ahau ki te kōrero a tērā o ngōku whāea, kia maumahara i ngā kupu a te tupuna, a Te Pūea Hērangi; “Manaakitia te iwi, whāngaia te tangata, kia mau ki te aroha me te rangimārie.”⁴⁹⁶ He kaupapa tēneki i tino haria tūturutia nei e Te Pūea i a ia e ora ana.

Ki a au nei, ko ngā kōrero a ō tātou mātua tūpuna ngā rama e whakamārama ana i tō mātou huarahi i ngā wā o te pōuri. Mō tētehi o ngōku kuia, me ngōna whakaaro mō te pātanga o te raupatu ki te iwi:

It means ‘sad’ [raupatu], it’s only when we went to different places like, Parihaka and they talked about it there, so sad and the buildings were there and what they were named after, what happened there and Ōrākau and

⁴⁹⁵ M. Katipa. Kōrero ā-waha, 2004.

⁴⁹⁶ M. Tākerei. Kōrero ā-waha, 2004.

*Rangiriri. But it's so long ago and then with the teachings of Korokī saying for us to be rangimārie about the war especially. We just went that way, try not to remember what happened before, āe . . . it's just so sad, for me raupatu is, Bubs [Te Kotahi Mahuta] really, he worked so hard to get those things settled, yes.*⁴⁹⁷

He kōrero nā tētehi atu pakeke o Waikato mō ngā whakaritenga o ngā kōrero raupatu whenua:

*The negotiations for the settlement were very tough and very hard, albeit one man eclipsed as the principal negotiator brought it to the settlement point. However there remains untold the story of people who worked for peanuts; that contributed to the settlement of raupatu. Their passion and belief that the land is the nurturer, provider of life, our salvation, our whakapapa they worked to fulfil an obligation to their tūpuna. Women that served long, long, long hours without being seen, pushing paper work to past midnight into the next day; gave and sacrificed their lives to ensure the framework, paperwork, layouts, thousands and thousands of layouts until the final drafts were achieved. Arguments framed so that the Government would be able to comprehend the loss, the sacrifices and gain an understanding why Waikato fought to have its land returned, 'i riro whenua atu, me hoki whenua mai', that classic saying, eclipsed all things humanly possibly. Acknowledgement of the people that were instrumental in bringing it to the settlement day, 22nd May, 1995. The people who passed on, the original Ngā Marae Tōpū members, Whati Tamatis, Wī Kaumoana, Henare Tūwhāngais, Pumi Taituhas, Hōri Rāwiris, Naki Kinos, all these people, the unsung heroes and heroines of the past, who have become a memory, a memory that is all but forgotten. Michael King, who wrote about Te Puea, how do we acknowledge people like Michael who played a major part in documenting our history, trials and tribulations during that period of time. What has raupatu settlement done for the people? In settling, it unfortunately became responsible for the change of people's attitude to each other, warfare of the mind and purse string that would devour the structure of whanaungatanga . . . When I supported the signing of raupatu, I saw it as: 1) providing an economic base for our people, 2) ensuring that the status of our paramount chief and her people working together would not be compromised. I saw it as providing opportunity for our people, not only in education but in commercial opportunity.*⁴⁹⁸

Heoi anō i te mutunga, ko te Karauna me te Kāwanatanga te pūtake o tēneki āwangawanga o Waikato, e ai ki a Mamae anō: *'The dividing line was established at Managatāwhiri in July 1863 when the militia crossed the boundary. Prior to that Waikato celebrated its golden years. The Government killed our tūpuna, took our land and the future of our uri.'*⁴⁹⁹

⁴⁹⁷ T. R. Herewini. Kōrero ā-waha, 2004.

⁴⁹⁸ M. Tākerei. Kōrero ā-waha, 2004.

⁴⁹⁹ Ibid.

I roto i te roanga o tēneki wāhanga i tirohia ngērā āhuatanga o ngā whakaritenga e hāngai tonu ana ki te hainatanga o te Deed of Settlement me te huarahi kia tae atu ki taua kirimana. Ko tētehi o ngā āhuatanga matua i hiahia ai e au te whakaatu ko tērā o te State-Owned Enterprises. I kite i te tinihanga i roto i te āhua ka taea e te tangata te whakamahi, te whakakotiti rānei i ngā tikanga nō roto i ngā ture. Nā ngā SOE nei i whakawhiti atu ngā whenua Māori ki raro i te whakahaerenga o tētehi atu, ā, i raro i te ture, kāore e taea e te Māori te tuku kerēme mō aua whenua. Koinei te take i kaha kōkiri ai a Te Kotahi Mahuta kia hui tahi a Waikato me te Karauna, kia kaua te ture nei e tāhae anō i ngā whenua o Waikato.

Heoi anō, whai muri ake i kite i te mārōtanga o te Karauna ki te whakaae ki ngā hiahia o Waikato me tō rātou hiahia kia piki noa iho te utu o ngā moni-ā-tau. Ka kite i te kaha hoki o te Karauna ki te huna i ā rātou mahi mai i te tīmatanga o te Poari o Tainui. I runga i ngēnei kōrero i tirohia anō te mahi a te Poari o Tainui ki te whawhai atu ki te kore hiahia o te Karauna ki te whakarite tika i ngā nawe o Waikato.

Nō te haerenga o te Poari o Tainui ki te United Nations i tukuna hoki e te Karauna ngā rātou ake kaimahi hei whakahē i ngā kōrero a te Poari. Heoi anō, i te mutunga ake, nō te hurihanga o te Kāwanatanga i raro i te mana o Nāhinara, i tae atu ngā taha e rua ki tētehi wāhanga o ngā whakaritenga e pai ana mō rāua tahi. I te 22 o Haratua i te tau 1995 i hainatia e Waikato me te Karauna te Deed of Settlement. Nō te whakatau nei i whakahokia e te Karauna ngā whenua katoa i raro i tō rātou mana, ā, i murua ngō rātou hara nā te utunga o ngētehi miriona tāra ki te iwi whānui o Waikato.

I te haingatanga o te Deed of Settlement i tū ake tētehi ope rangatahi ki mua i te aroaro o te whare tupuna, o Mahinārangi, i mua hoki i te aroaro o Te Arikinui Te Atairangikaahu, ka haka i te haka ‘muruwhenua’. Ko tēneki haka nei i hakaina tuatahitia e Te Whare Wānanga o Waikato i te tau 1992, i ngā whakataetae kapa haka o te motu.⁵⁰⁰ Nō muri atu, i tīmata a Te Wharekura o Rākaumangamanga ki te hari i te haka nei.

⁵⁰⁰ T. S. Kāretu. *Ngā waiata me ngā haka a Te Kapa Haka o Te Whare Wānanga o Waikato*. (Hamilton: Waikato University Press, 1993), p.35

Kai tātaki: Nei rā te riu ki Waikato, whenua taepa, whenua onamata
E hahae tonu ana i te puku o Te Ika-a-Māui-tikitiki-a-Taranga
E takoto nei.

Katoa: I a ha ha!
Ko Te Heuheu i Tongariro te hōkikitanga
Kei reira te toka, te pūnga mai o te awa o Waikato
E whakawiri nei i te whenua
Ā pakaru noa ki ngā takutai tāhoruhoru
I te rehurehutanga o te rā

Kai tātaki: E tika ana kia pepehatia
Ngā wai māpunapuna, ngā wai māreparepa
O te korou ki Waikato

Katoa: Nā konei hoki a Waikato iwi
I tipu ai
I nui ai
I kotahi ai
I rangona ai e te motu

Kai tātaki: 1863 te tau
Hōngongoi te marama

Katoa: Whakawhiti mai te ope taua a te Kāwana o te Pākehā
I Mangatāwhiri
Pokopoko mai ana taku rohe,
Ki Waikato e

Kai tātaki: Ki te aha?

Katoa: Ki te raupatu
Ki te muru i aku whenua e

Kai tātaki: Ngangahu ana rā te kaupapa i pēnei ai
Nā te pōkahu, ka tahi

Katoa: Ko tāku he whakatumatuma, he whakapātari
I te iwi o Tāmaki-makau-rau

Kai tātaki: Nā te hao, ka rua

Katoa: I ngā whenua haumako
O te riu ki Waikato

Kai tātaki: Nā te kōpeka, ka toru

Katoa: Whakamanatia ana ngā ture
E māmā ai te riro o te whenua
I te hunga kiritea e

Kai tātaki: Tutū ana te puehu i iwi kē,
Ko wai te papa?

Katoa: Ko Waikato! Ko Waikato!
Rere ana te matā, rere ana te toto
I Rangiriri, I Ngāruawāhia,
I Rangiaowhia
Te mutunga mai o te whakamōkihi
O te whakamōkeke
I kī ai a Te Kūmete
‘Kātahi nā te kōhuru kino, ko tēnei’

Kai tātaki: Ōrākau te pae o te riri
I pepehatia ai te kōrero

Katoa: Ki te mate ngā tāne me mate hoki ngā wāhine
Me ngā tamariki
Ka whawhai tonu mātou
Ake! Ake! Ake!

Kai tātaki: Tau rawa te puehu

Katoa: Kua riro kē ko te miriona eka
Neke atu rānei

Kai tātaki: Ko te kōpana kē o ngā tīpuna
Heke iho, heke iho ki ngā mangaina

Katoa: He whakauenuku i ngā whenua
I te mana māori motuhake
Nā konei au ka kī

Kai tātaki: Kei waenga tonu i a Waikato
Me te ao Pākehā

Katoa: Ko te raupatu
Ko te pakanga
Ko te whakaheke toto
He awa nui e tārera tonu ana
Me uaua ka karapīpiti

Kai tātaki: Te Kāwanatanga, pokotiwha, taringa whakarongo!

Katoa: Kore e au taku moe
Kore e tau taku noho
Kore e mutu taku tohe
Kia tau rā anō tēnei take
I haere whenua atu
Me hoki whenua mai
Au! Au! Aue ha!⁵⁰¹

⁵⁰¹ T. S. Kāretu. *Ngā waiata me ngā haka a Te Kapa Haka o Te Whare Wānanga o Waikato*. (Hamilton: Waikato University Press, 1993), p.35

Ka mau tonu ngā kōrero mō ngā pakanga i roto i tēneki haka, ā, ka whiua hoki te tohe ki te hunga kāwanatanga, e kore a Waikato e tau kia ea rā anō te take ki ngā whenua. Ka whakatakoto te haka nei i ngā take i hipa mai ngā hōia o te Karauna ki roto o Waikato, ka whakamaumahara hoki ki te hunga whakarongo i te tau me te marama i hipa ngā hōia i te aukati ki Mangatāwhiri. I roto i ngā kupu, ‘rere ana te matā, rere ana te toto’, e whakaatu ana i te pakanga i pupū ake, ā, ka hoki anō ki ngā pakanga nui ki Rangiriri, ki Ngāruawāhia, tae atu hoki ki Rangiaowhia, ana, kua kitea kētia te whānuitanga o ngēnei kōrero.

E tika ana hoki kia whakamanahia te whiti tuarua mō te katoa, ‘nā konei hoki a Waikato iwi, i tipu ai, i nui ai, i kotahi ai, i rangona ai e te motu.’ He hokinga tēneki, e ai ki tērā kua akona e au, ki ngā kupu a Tā Apirana Ngata mō te iwi o Waikato, i roto i tōna tuhinga i tāngia ai ki te niupepa Māori tawhito, ki te Pipiwharauroa, ā, i tāngia anō ki Te Ao Hou i te tau 1956. Kei te whakaaro ngēnei kupu mō te hononga o te iwi ki tō rātou tupuna awa, ā, nā te iwi i whai mana ai te iwi.⁵⁰²

Ka puta hoki ngā kupu mō Ōrākau, kia kaua hoki te tangata, kia kaua hoki rā a Waikato e warewaretia tērā pakanga i huaina te whakatauākī, ‘Ki te mate ngā tāne me mate hoki ngā wāhine, me ngā tamariki.’ Ki ngōku whakaaro, i a au e whakaaro ana mō tēneki kōrero, he kanga tēneki ki ngā hōia Pākehā nā ngā wāhine i tū ki Ōrākau. Kei te takoto te mānuka ki mua i te aroaro o Tauīwi, e kore e mutu te whawhai o te ope ki Ōrākau, ki te mate atu ngā tāne, ka kōkiri tonu ko ngā wāhine, ka whawhai kia mate katoa, tāne atu, wāhine atu, tamariki atu. Ki a au nei, kei te tino whakaatu tēneki i te hononga o Waikato, o Tainui ki ngōna whenua, arā, he tino taonga te whenua, e kore te iwi e waiho mā ngā nanakia e takahi ki runga i a ia. Ka mutu, ko taua whakatauākī anō, ‘he whenua, he wahine ka mate te tangata.’⁵⁰³

I te mutunga ake ka hoki anō ki tērā kōrero rongonui ki roto o Waikato, ‘i haere whenua atu, me hoki whenua mai.’ He ōrite tonu tēneki ki te kōrero e whakamahia ana e au, ‘i riro whenua atu, me hoki whenua mai.’ He kapinga tika tēneki mō te haka nei,

⁵⁰² A. Ngata. “Waikato of a Hundred Taniwhas.” I roto i *Te Ao Hou. The New World. No17-18.* (1956), p.15

⁵⁰³ H. M. Mead & N. Grove. *Ngā Pēpeha a ngā Tipuna.* (Wellington: Victoria University Press, 2001), p.134

ā, mō te rā haina hoki i te Deed of Settlement, nā te mea, ā-whakaaro nei, koinei i tūtuki ai i tērā rā.

Heoi anō, ahakoa te iti, te nui rānei o ngā moni i whakawhiwhia ki a Waikato, kāore e taea te wareware ngērā o ngā mātua tūpuna i tū ki te whawhai i te kino o te raupatu, ko ngā parekura ngērā o Waikato. E kore ō koutou wairua e memeha atu, ko koutou tērā i whawhai mō te kaupapa o ngā Kīngi, o te Kīngitanga kia tū motuhake a Waikato, otirā, a Māori whānui ki runga ki ngō mātou whenua tupu. Ka mahara ki ngā kupu a Kīngi Tāwhiao, ko tōna tongi tērā, hei whakamana i a koutou, e ngōku tūpuna, e ngā poupou o tōku whare. “Māku anō e hanga tōku nei whare, ko ngā poupou o roto he māhoe, he patatē, ko te tāhūhū he hīnau. Me whakatupu ki te hua o te rengarenga, me whakapakari ki te hua o te kawariki.” Me taku rau kotahi, ngā parekura, te ope wairua, e kore e warewaretia, mā ngā kupu a Te Puea e whakamau atu koutou ki te hinengaro o ngā whakatupuranga.

Ngā rā o Hune ka ara te pakanga
Ki roto o Waikato ka riro ko te rau
Me tana Hokowhitu turia atu rā
Te tatau o te whare o te hoariri

Me whakatupu ki te hua o te rengarenga
Me whakapakari ki te hua o te kawariki
Rukuhia atu rā te moana a Kiwa
E te iwi nui tonu kia manawanui

Kūpapa rapua te mea ngaro nei
Ka hoki tātou ki runga ki ngā tongi
Hei kawea tātou ki runga i te orange
Hei kawea tātou ki runga i te orange⁵⁰⁴

Ko te waiata nei i titoa e Te Puea kia kaua a Waikato e warewaretia, tuatahi, ngā rau tāngata i mate nā te raupatu whenua, tuarua, ngā kupu, ngā tongi a Kīngi Tāwhiao hei whai orange ai te iwi. Ana, he waiata tēneki e mōhio tonu ana ki roto o Waikato, ā, kia kaua hoki e wareware i te pānga o te raupatu ki runga i te iwi o Waikato.

Heoi anō rā, ka hoki ahau ki tētehi kōrero i tuhia e Tā Apirana Ngāta mō tētehi o ngāna haerenga ki te riu o Waikato, me ngōna whakaaro mō te āhua te iwi i roto i ngō rātou toimahatanga o te wā.

⁵⁰⁴ He waiata tēneki i whakaakona i a au e tamariki ana.

E marama ana te motu ki to Waikato ahua he iwi e mate ana i te whenua kore. Kaati ko nga huarahi oranga i ahu mai i tera mea i te whenua, te reti, te moni hoko, te mokete ranei i kore i a Waikato, tera ano ra nga hapu e whiwhi ana. Haunga ia nga wahi whenua hei tupuranga kai, i a te Maori i ana mahi o te kai, e whiwhi whenua ana nga hapu mo tena. Na, i mua ake ra he oranga nui e puta ana mai ki te tangata i te kiri rapeti, e rite ana ano ki nga mahi utu ra e mahi nei te Maori ki te pakeha. No tenei tau ka whakamutua e te Kawanatanga te patu i te rapeti, ka kore tena huarahi oranga. Kei etahi wahi o Waikato, a, kei Hauraki ahu atu ki Tairua he kapia te huarahi moni, he tini o Waikato e ahu pera ana ki te whakarawe hereni. Tetahi mahi o Waikato he tapahi harakeke mo nga mira mahi muka. Engari tenei, ko te kai nui tonu o Waikato he tapahi harakeke mo nga mira mahi muka. Engari tenei, ko te kai nui tonu o Waikato he harakeke, e tu ra he wao, e tu ra he wao o taua taputapu. He haua noa pea no nga wahine o reira i kore ai e rangaia he takapau kia maha hei whariki mo nga whare. Ko te mahi pakeha kaore i nui, ara te tope rakau, te tua ngaherehere, te kutikuti hipi, te parau. E kimi ana au na te aha a Waikato i ora ai? E wha ona peene (he paana ki etahi iwi): e kohia ana he moni nui i ia tau, i ia tau, mo nga whakahaere o te kingitanga; e tu ana he hui nunui i ia tau, i ia tau, hei iki i te kai i te moni: e whiwhi ana te tangata i te kai pakeha, i te kakahu, i era atu mea, penei ano me etahi iwi e whai oranga nei i nga whenua. Ka miharo au. Mei tupono tenei mate, te mate i te whenua, ki etahi atu iwi o tatou e kore pea e penei te ora. Kei konei te ora mo te Maori, me tango te oranga whenua kia waiho ai ma te werawera o ia tangata, o ia tangata, e whakarawe he kai mo te poho o ana potiki, he kanukanu ranei hei uhi mo te tuara o tana whaereere.⁵⁰⁵

Ki a au nei, he tino mihi tēneki nā te koroua nei mō te iwi o Waikato, me te hunga i ora i ngērā wā, nō reira, e te matua, tēnā rā koe.

Hei whakarāpopoto

Nā tēneki wāhanga o ngā kōrero i tutuki ai tētehi o ngā taha o taku anga rangahau e hāngai ana ki te raupatu. Ko te whāinga, he whakaatu i te toimahatanga i tau ki runga i te iwi o Waikato i te tau 1863, nā te takahitanga o te aukati ki Mangatāwhiri. Mai i tērā hīkoitanga tuatahi i tuku anō i te waka o Waikato ki runga i tētehi huarahi kē, ā, i runga i tēneki ara i huripokitia katoatia te āhua o Waikato. Ka taea e te tangata te mau kaha i tōna āhua mehemea kua ngaro aua āhuatanga e kīia ai te tangata, he Māori? Koinei te raru i pā ki a Waikato i te raupatutanga o ngō rātou whenua, me pēwhea a Waikato e kīia ai rātou ko Waikato mehemea kua kore he whenua, kua kore he tūrangawaewae.

Otirā, ki ngōku whakaaro, he tika taku whakauru i ngā kōrero, i ngā hītori mō te raupatu ki roto i taku anga rangahau. Ko te raupatu tētehi wāhanga o te hītori o te iwi o

⁵⁰⁵ A. Ngata. "Waikato Taniwharau." I roto i *Te Ao Hou*. No.18. May, 1957, p.20

Waikato e tino whai pānga ana ki te āhua, ki te wairua o te iwi, mei kore, ka puāwai tētehi Waikato iwi hou? Nō reira, ka tika hoki te whakauru i ngētehi kōrero mō te Kīngitanga i tēneki wāhanga hoki o ngā kōrero. I te hītori o Waikato, ko rāua rāua tērā, ko tētehi o ngā tino kaupapa o te Kīngitanga he whakarauika i ngā mana whenua ki raro i te mana kotahi, kia mutu ai te hoko o ngā whenua Māori ki te Pākehā. Ā, nā tēneki mana Māori, i tū mai ko te Karauna me ngāna hōia katoa ki te pāhua i ngā whenua o Waikato, kia takahia hoki te wairua o te Kīngitanga.

Heoi anō rā, ka tau te puehu, ka ngaro ngā whenua, engari, e tū tonu ana te Kīngitanga, ahakoa te ririki o te hunga morehu o Waikato, he kākano i whāngaihia e ngā wai o Waikato ki tōna pihinga. I raro i ngā whakaritenga i waihotia e Kīngi Tāwhiao i whanake te iwi. Ka heke iho ngā tau, ka kōkiri tonu te iwi i raro i te Kīngitanga, kua taumarutia ki raro i ngā manaakitanga o te awa o Waikato, ā, nā tēnā Kīngi, nā tēnā Kīngi, ka whāngai te iwi, kia kōhure ki raro i Te Arikinui Te Atairangikaahu i te tau 1995 me te hainatanga o te kirimana i utuhia ngā mamae o te raupatu ki te moni. Ana, tērā pea mā ngā upoko kōrero e whai mai ana, e whakaatu mehemea kua eke ngā wawata o te Kīngitanga, o te Waikato hoki ki tō rātou panekiretanga.

Nō reira, mehemea ka noho tātou ki runga i tēneki whakaaro, ka kite he aha a Waikato i kīia ai te awa he tupuna nō te iwi. Arā, mā te pātanga atu o ngā toimahatanga o te raupatu i piri atu ngā mōrehu ki ngā manaakitanga o tō rātou tupuna, o Waikato. Ka mutu, koinei te pūtake o ngā kōrero i roto i te upoko tuarima e heke mai nei. Ko te hononga o te iwi ki tō rātou awa, me te pānga o te raupatu ki te whakakaha i tērā hononga.

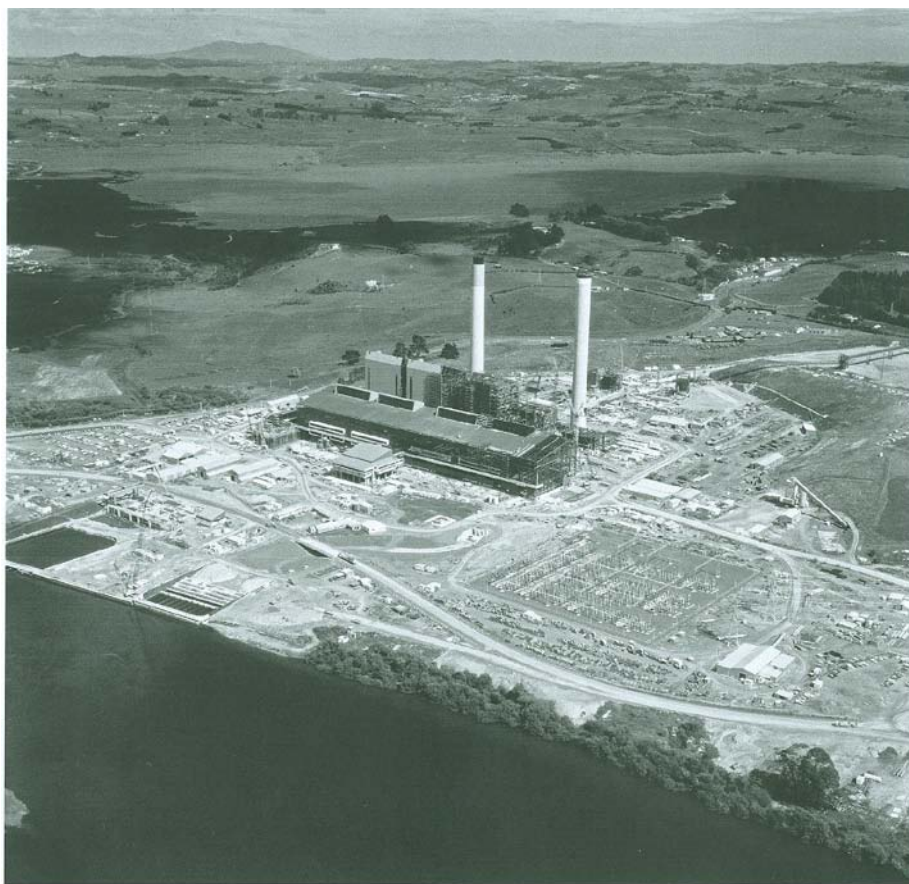
Upoko Tuarima

I riro *awa* atu, me hoki *awa* mai

Me kī, ko te raupatu o te awa he āhuatanga nō ngēnei rā tonu, kāore i tino muru nei pērā ki ngā whenua i ngā tau pakanga o mua, arā, kāore i murua i raro i tētehi ture, pēnei i te *New Zealand Settlements Act 1867*, engari, i tango te awa i runga i te pōhēhē kāore he mana whakahaere ki runga i te awa, nō reira, mā mātou, mā te hunga Pākehā te wai e mau, mā te kaha o ngā hoia o te karauna ki te whakamahi i te awa hei huarahi pakanga i te tau 1863, i murua ai te mana o te awa. Heoi anō rā, nā te mea he mana anō tō te awa, he mana anō tō te whenua, kāore a Waikato, a Tainui, i whakatōpū te awa me te whenua i raro i te kaupapa kotahi i roto i ngā tautohetohe e pā ana ki te raupatu. He take tētehi, he take anō tērā atu, nō reira, me whakamana i ngā mana e rua o ngā tūpuna taiao nei, i whai take tō ngā raru ki runga i te whenua, ka tika hoki, me whai take anō ngā raru o te awa.

I te wāhanga tuawhā, ka kite i te pānga o ngā mana whakariterite o te Kāwanatanga, arā, ngā *State Owned Enterprises* (SOE) ki runga i te whenua, me te kino o ngēnei mana ki te takahi i ngā rawa o te whenua. He pānga hoki ngēnei momo mana ki runga i te awa o Waikato, ā, koinei tētehi o ngā take i hua ai i ngā taupatupatu i waenga i a Waikato me te Karauna.

Te whakaahua 11: Te Whare Hiko kei Rāhui-Pōkeka i te tau 1979⁵⁰⁶



I te tau 1975 mō te hanganga o te Whare Hiko o Rāhui Pōkeka, ka tonoa e te Tari Hiko o Aotearoa kia riro i a te mana o te awa kia taea ai e rātou te tuku ngā para o te whare hiko ki roto i te awa. I tēneki tono nei ka ara ake a Waikato i raro i te whakahaere a te matua, a Te Kotahi Mahuta kia aukatia te tono a te Tari Hiko, i runga i te pānga o aua para rā ki runga i a Waikato, ā, i raro i ngā tikanga o te kaitiakitanga o Waikato, ka tīmata ngā taupatupatu mō te mana whakahaere o te awa i reira.⁵⁰⁷

The water rights grant to the Electricity Department the right to discharge chemicals and other cleaning wastes into the river. We believe that the granting of such rights will have certain effects for us [Waikato] . . . the river has always remained a source of food, transport, recreation and mana for our people. Indeed, the Waikato river is regarded by our tribe in much the same way that the Ganges is revered by the Hindu people. At the same time we have seen the same resource exploited for hydro-electric power, sand excavations, eel and whitebait commercial fishing and now a giant thermal power station. This raises issues such as river-bed, mineral, fishing and water rights, issues which need to be resolved to determine our rights as a

⁵⁰⁶ WA-74736, Whites Aviation Collection, Alexander Turnbull Library, Wellington, N.Z.

⁵⁰⁷ Sir R. T. K. Mahuta. Transcript of Evidence presented Before the Number One Town and Country Planning Appeal Board. In the matter of Water Rights. July 1975.

tribe and the responsibilities and power of the Crown. Up until 1840 it was commonly accepted that the mana and therefore control and ownership of rivers and lakes was vested in the local tribe. With regard to the Waikato river specific acknowledgement of this mana was made explicit in the proverb quoted by Te Heuheu of Tuwharetoa when in 1855 he stated –

“Taupiri is the mountain, Waikato is the river and Te Wherowhero is master of his domain.”

Since 1840 our tribe has continued to maintain its relationship with the river and in traditional terms exercise its rights of ownership to the river. There is a growing concern amongst our tribe at the increasing pollution of the river and continued and blatant desecration and exploitation of their [Waikato] ancestor. As the traditional owners and guardians of the river we believe we have a duty to formalise our position to ensure that protective legislative measures are taken to guarantee its wellbeing, both now and in the future.⁵⁰⁸

Mai i tēneki mahi nei ka ara ake ko te kerēme i tukuna e Te Poari o Tainui mō te mana whakahaere, mō te kaitiakitanga o te awa o Waikato. I mua i te tono nei a Te Poari o Tainui kotahi noa iho te iwi i whakarite kerēme mō ngō rātou wai tipua, ana, ko Tūwharetoa tērā. Kei a rātou te mana mō ngā wai o Taupō, arā, ko te moana whānui tērā, me ngōna rōmanga katoa tae atu ki te awa o Waikato mai i te moana o Taupō ki te tāheke hukahuka.⁵⁰⁹

Kāti rā, i roto i tēneki kaupapa, i tēneki take o te awa i hua mai ko ngā kōrero mō te iwi o Waikato me tōna hononga ki tōna tupuna awa. Ana, ki te taha ki te awa, me ngā kōrero e hāngai ana ki tōna kaitiakitanga, koinei te pūtake o tēneki wāhanga, kia tirohia ngā kōrero e pā ana ki a Waikato iwi, ki a Waikato awa.

Nā te raupatu whenua i mārō ai, i whakakaha ai, i whakakotahi ai te hononga i waenga i te iwi o Waikato me te awa, arā, nā te awa i ora ai a Waikato i muri tonu mai i te raupatu, i te murunga, i te tāhaetanga tuatahi a te Karauna. Ka mutu, nā ngā toimahatanga o te raupatu, i whai mana ai taua tikanga o te kotahitanga. I ngā wā o te pōuri, i ngā wā i tau ai te toimahatanga ki runga i te iwi, koinā te wā e tino kitea ana te āhuatanga o te kotahitanga. Ko te kotahitanga e kōrerotia ana e au, ko te kotahitanga o te iwi, ko te kotahitanga o te tangata. Ko tētehi tino taurira o tēneki, ko te whakarauikatanga o ngā iwi, o ngā hapū Māori o te motu i raro i te maru, i raro i te

⁵⁰⁸ Sir R. T. K. Mahuta. Transcript of Evidence presented Before the Number One Town and Country Planning Appeal Board. In the matter of Water Rights. July 1975.

⁵⁰⁹ Ibid.

kaupapa o te Kīngitanga. He aha te take? He whenua te take, arā, kia oti ai te hokona atu o ngā whenua Māori ki te Pākehā, kia mutu hoki ngā pakanga i waenga i tēnā iwi, i tēnā iwi, i tēnā iwi. Ko te pupuru o te mana tētehi take i whakatūria ai te Kīngitanga.

Mehemea tātou ka titiro ki roto tonu i te iwi o Waikato, ka kite anō i tētehi momo kotahitanga e hāngai ana ki te awa, arā, ko te awa he herenga tangata, he waka whakakotahi i te tangata. I muri i ngā mahi raupatu, ka hoki ngā mōrehu ki te awa ki reira kimihia ai he oranga, ‘. . . ka haere ki ngā tahataha o te wai nei, o Waikato, kei reira mātou noho haere ai kia tata ai ki ngā kai, ki ngā tuna, ki ngā ika, i te mea karekau he whenua.’⁵¹⁰ Ko te tino pūtake o te kaupapa e pā ana ki te kaitiakitanga o te awa, ana, ko tērā kupu anō, ko te kaitiakitanga, ko te mana kaitiaki, ka mutu, ko te mahi hei whakaora i te awa o Waikato kia hoki ai ki tōna tihi o te ora. Ko te tangotanga o ngā paru i te awa, tāku e kōrero nei, koirā te tino kaupapa o te hokinga mai o te awa ki raro i a Waikato, kia mutu ai te tuku i ngā paru ki te awa, kia hoki pai mai ai te ora, te mātanga o te awa.

Ahako te noho māhorahora o ngētehi o ngā whānau mōrehu, kei reira tonu te awa e honohono ana i a rātou, otirā, ka noho ko te awa hei herenga tangata, ā-tinana, ā-wairua hoki. Kei tēneki wāhanga nei ko ngētehi kōrero mō te awa o Waikato mai i tōna āhua manaaki pēnei he tūpuna, he kuia ia. Ka tirohia ngētehi kōrero e pā ana ki te taha wairua, ki te hononga wairua i waenga i te awa me te iwi. Ka tirohia ngētehi kōrero e pā ana ki te oranga tinana o te awa i raro i te manaakitanga o te awa. Ka mutu, kua whakarauika katoatia ngēnei tūmomo kōrero ki raro i ngā āhuatanga e hāngai ana ki ngētehi kōrero e pā ana ki ngētehi o ngā kāinga e tū ana i ngā tahataha o te awa o Waikato. Me te mea anō, kei roto i ngēnei momo kōrero ko ngā nekenekēhanga i waenga i te tangata me tōna taiāo.

Ngā reo o rūruhi mā, o koroheke mā

Ko tēneki āhuatanga o te Māori me tōna taiāo, tētehi tikanga e kitea ana i tēnā iwi, i tēnā iwi, i tēnā whenua, i tēnā whenua. Ko te hononga i waenga i te tangata me tōna taiāo tētehi e whai kikokiko ai te Māori mai i ngā rā o mua ki ngēnei rā. Kāore e kore, ka taea e koe te rongō i tēneki āhuatanga i a koe e hou atu ana ki tēnā rohe, ki tēnā riu,

⁵¹⁰ M. Katipa. Kōrero ā-waha, 2004.

ki tēnā takiwā. He āhuetanga kua ora nō te taunahatanga tuatahi o te iwi. ‘Five centuries of continuous occupation of its banks has embedded the river deep into the group and individual consciousness.’⁵¹¹ Otirā, ko ngā nekeneketanga o te tangata i roto i tōna taiao e whai mana ai, e ahikā ai te hononga ki te awa o Waikato;

The river’s associations grew and ripened with the history of the inhabitants until memories of heroes and villains, of battles, of significant journeys and natural disasters, of settlements erected and destroyed – all became part of the river’s story, all were commemorated in names and features along its banks. The life of the river became inseparable from the life of the people, and each took the name of the other.⁵¹²

Ana, ko te wairua tēneki e kōrerotia ana i tēneki wā. He oranga tinana, he oranga wairua kei waenganui i te iwi o Waikato me te tupuna awa nei. Ahakoa he aha, ka pā tētehi ki tētehi, ka hinga tētehi, ka hinga tērā atu, ka paru tētehi, ka paru tērā atu, ka ora tētehi, ka ora tahi te iwi me te awa.

He uaua ki te whakapuaki ā-waha nei, ā-tuhituhi nei i taua wairua, me te kaha o taua wairua i waenga i a Waikato iwi me Waikato awa. Heoi anō, e tika ana taua kōrero e pā ana ki te kūmara me tōna reka, he pai ake kia waiho ngēnei kōrero tīmatanga mō ngētehi atu.

It is difficult to over-estimate the importance of the Waikato River to the Tainui tribes. It is a symbol of the tribe’s existence. The river is deeply embedded in tribal and individual consciousness . . . The river has its own spirit. It is addressed in prayer and oratory as having a life force of its own. The spirits of ancestors are said to mingle and move with its currents.⁵¹³

Ana, kua whakaaturia kētia i ngā momo kōrero pēnei i ngā wāhanga o mua, engari ko tōna rite, e kitea mārikatia.

Kua whakatakotohia ngā kōrero o nehe e hāngai ana ki te taunga atu o te iwi o Waikato ki ngā whenua e kīia ana i ngēnei rā ko te riu o Waikato. I tēneki wā ko te hiahia kia whakaaturia ngā kōrero mai i ngētehi o ngōku pākeke, o ngōku kaumātua e pā ana ki te noho o te tangata i ngā tahatika o te awa. Tae atu hoki ki ngō rātou whakaaro e pā ana

⁵¹¹ M. King. *Te Puea. A Biography*. (Auckland: Reed Books, 2005), p.49

⁵¹² Ibid.p.49

⁵¹³ *Report of the Waitangi Tribunal on the Manukau Claim* (Wai 8) (Wellington: Waitangi Tribunal, Department of Justice, July 1985), p.72

ki ngētehi tikanga o te awa. Ko te take e pēnei ana ngā kōrero, kia tirohia ngā kōrero a te tangata e pā ana ki te oranga tinana, ki te oranga wairua o te tangata me te awa.

He kōrero ātaahua i whakapuakina e Te Hurinui, e pā ana ki te tupunga ake o Kīngi Pōtatau i a ia e taitamariki ana, ka mutu, ko Te Wherowhero e kōrerotia ake nei. Ko tōna wāhi tākaro, ko tōna karaehe ko te awa o Waikato.

In his youthful activities Te Wherowhero never missed his daily morning swim on the broad bosom of the beloved Waikato river. He followed the fowlers to the bird-snaring forest trees in the Moerangi ranges, the trappers to the rat trails in the forest-clad hills of Hakarimata, and the fisherman to the eel-weirs at the outflowing waters of the tribal lakes of Waahi, Hakanoa, Waikare, Whangape, and others. He learnt to net the *kahawai* (*Arripis salar*, fish) at the outflow of Waikare lake. In the *inanga* or whitebait season there were exhilarating canoe races down to the fishing grounds at the broad expanse of the Waikato estuary above and below Tauranganui.

Te Wherowhero's high spirits were a constant spur to his companions with whom he wrestled, ran races, fought duels with imitation *taiaha* and organised canoe races against the redoubtable canoemen of the Ngati Whawhakia tribe, the northern neighbours of his own Ngati Mahuta.

The decoying, netting and snaring of the wild birdlife on the rolling hills and on the marshy fringes of the lakes and on the banks and islands of the Waikato river were all part of the active and body-building life of the young Te Wherowhero.⁵¹⁴

E kore e taea e te kupu te whakaatu i te ātaahua o te ao i nohoia ai e Te Wherowhero i a ia e tupu ake ana.

⁵¹⁴ P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), p.25

Te whakaahua 12: Te wāhi i tū ai te pā o Kai-tō-tehe, kei tua atu o te maunga o Taupiri



He hononga wairua

Ki te titiro koe ki ngā tikanga me ngā āhuatanga o ngā iwi e hono pū ana ki tō rātou taiao, ka mutu, ko te awa tērā wāhanga o te taiao e kōrerotia nei, tēnā tātou ka kite i ngētehi ritenga i roto katoa i ngā iwi o te awa. Ko tētehi o aua āhuatanga rite, ko ngā āhuatanga e hāngai ana ki te taha wairua o te awa, o te tangata. Ahakoa te rerekē o ngā kōrero tawhito e whakamārama ana i aua tikanga, ko te rite o te kōrero kei ngā pānga o te awa ki te tangata. Hei tauira i tēneki, ko tētehi kōrero i puta nō te rīpoata mō te awa o Whanganui ki te taraipiunara o Waitangi e mea ana;

Throughout the world, there are river people who see their rivers as sacred, or who regard the flowing waters as having a power to bless or absolve. The people of the Whanganui River said that they are no exception. In the view of Kevin Amohia, the relationship of the people to the river may be likened to that of other people to the Ganges or the Jordan.⁵¹⁵

Kua pēnei te whakaaro o ngētehi o ngā kaumātua nō te hau kāinga o Tūrangawaewae, ki Waikato, ko te hononga wairua o te tangata me te awa, ko ngā wai e whakaora ana i te tinana.

*The river is like the River Jordan - its our livelihood and there's a lot that goes into it from that thought. Whenever our families are sick we always went down to the river and asked the tupuna for all the blessings.*⁵¹⁶

⁵¹⁵ Waitangi Tribunal. 'The Whanganui River Claim Report.' Wellington: Waitangi tribunal, Department of Justice, 1999.

⁵¹⁶ D. T. A. Morgan. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

Mehemea tātou ka hoki atu ki ngā kōrero e pā ana ki a Taupiri rāua ko Tongariro, kātahi ngā kōrero e pā ana ki te mana o te wai o Waikato ki te whakaora i te tangata. Ki a au nei, koirā te tīmatanga o ngā āhuetanga wairua o te awa me te tangata. Nā Tongariro te awa i tuku ki tōna aroha, ki a Taupiri hei whakaora i ngā māuiuitanga i tau atu ki runga i a ia. Ka mutu, mai i taua wā tonu, kua whakaora ngā wai o Waikato i te tangata, otirā, i te whenua, i te rohe katoa e pā tata atu ana ki a ia.

The river became a source of spiritual as well as physical cleansing. Whenever Waikato people were sick, the advice of their priests was always the same: 'Haere ki te wai,' go to the water. And at the water they would pat the surface, invoke the ancestors there, and turn in the direction of the rising sun and sprinkle themselves.⁵¹⁷

Ko tētehi o ngā kaupapa matua ka puta i ngā kōrero a rūruhi mā, a koroheke mā, ko tērā e pā ana ki te māuiuitanga o te tangata. Ki roto i a Waikato mai i a pēpē tae noa atu ki a koro, mehemea he paru, he māuiui, he kino kua tau ki te tinana, i ngā wā katoa ko te kōrero tuatahi, kotahi atu koe ki te wai ki reira tāuwhiuwhihia ki te wai kia ora ai te tinana, kia ora ai hoki te wairua.⁵¹⁸ He tikanga tēneki kua hari a Waikato nō mua rā anō, ka mutu nō te wā o ngā kīngi i tino hari tēneki tikanga nei i runga i ngā toimahatanga o te raupatu.

*I te wā e ora ana ngā rārangi kīngi me ngā tūpuna, koia rā tētehi awa rongonui e kīia nei, 'he piko he taniwha.' I te wā e māuiui ana ngā tāngata ka haere ki te whakarite i ā rātou mokopuna, tae atu ki ngā kaumātua, ki te wai o Waikato, koirā te āhua o te iwi Māori o Waikato.*⁵¹⁹

He tikanga kaha tēneki o te iriiri ki te whakaora i ngā māuiui o te wairua, i ngā māuiui o te tinana hoki, 'ka māuiui ana te tangata, ka haere ki te awa, te awa o Waikato. Ka inu i reira ki te whakaorangia, ka tāuwhiuwui ki te wai.'⁵²⁰ Nō mua rā anō, tēneki āhuetanga nei, heoi anō rā, ko tētehi kōrero tīmatanga mō tēneki āhuetanga e pēnei ana.

. . . me kī, ko te awa te mea whakaoraora i te tangata, ki a mātou, otirā ki taku mōhio ki a Waikato nui tonu, otirā, ki te iwi Māori nui tonu pea, ko te awa tonu tēnei te mea whakaoraora i te tangata. Ko te tauiratangā mai o tēnei, ka māuiui ana te tangata, ka hanga mate ana te tangata, tēnā kua haria ki te awa, ki reira iriiria ai. Kia tukuna ai ngā mate i runga i te awa,

⁵¹⁷ M. King. *Te Puea. A Biography*. (Auckland: Reed Books, 2005), p.50

⁵¹⁸ P. R. Tahapēhi. *Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College*.

⁵¹⁹ Ibid.

⁵²⁰ T. R. Herewini. *Kōrero ā-waha*, 2006.

*kia rere haere ki Tangaroa rā anō i reira . . . engari kia rere atu ai ngō mate
i runga i te awa, ana mā te iriiri.*⁵²¹

Mehemea ka noho tātou ki runga i tēneki āhuatanga e hāngai ana ki ngā Kīngi, tēnā ka kite i tētehi tikanga e kitea ana i ngēnei rā, arā, ka toro atu koe ki te wai kia ono ngā wā, ka mutu, ki ngā whitu i ngēnei rā. E hāngai ana tēneki tikanga ki taua kōrero e pā ana ki te awa o Waikato he huarahi mō ngā wairua o rātou mā kua tau ki te moenga roa. I konei kite ai tētehi taha i whai mana ai te awa o Waikato, arā, kei reira ngā mātua tūpuna e hāereere haere ana i a rātou e hoki ana ki Hawaiki nui, ki Hawaiki roa, ki Hawaiki pāmamao.⁵²² Heoi anō, ko tēneki āhua ko te iriiri o te tangata ki te wai kia ono ngā wā, kotahi mō ia kīngi, kotahi mō Te Arikini Te Atairangikaahu. Ana, mā te wai, mā te mana o te Kāhui Ariki koe e whakahōnore mā tēneki momo iriiringa. I a au e taitamariki ana, otirā, mō ngā tamariki katoa o Waikato, koinei tā mātou mahi i tō mātou kuhutanga tuatahi ki te wai i a mātou e kaukau ana. I ngā wā katoa, kua pēnei ana te kōrero ki waenganui i a mātou; ‘E hoa, kua mahia koe i ō ono?’ Ka mutu, ko tōna tikanga he mahi hei tiaki i a mātou, i a mātou e kaukau ana i te awa, arā, kia kaua tētehi āhuatanga kino, tētehi mate e pā mai ki runga ki a mātou i a mātou e kaukau ana, e korikori ana i te awa.

Mō mātou te hunga taiohi, te hunga tamariki, koinei mātou i iriiri ai ki ngā ono, he momo anō ki ngētehi atu tāngata. Mehemea ka hoki tātou ki te wā o ngā kaumātua, i aua rā he rima kē ngā tāima ka iriiri.

*It is sacred to me, the Waikato River. When I go away or when any of the
family is sick I go down there and talk to it and I do my fives on my head
when I am going away to give me blessing or when the family is sick.*⁵²³

Ana, ko ngā rima e kōrerotia ana e tōku kuia nei, ko ngā kīngi tērā, ki tōku nā whakaaro i rima, nā te mea, kāore anō a Te Arikini Te Atairangikaahu kia tū hei kuīni, mehemea i muri i te whakawahinga o Te Atairangikaahu hei kuīni i huri ia ki ngā ono, kāore au e tino mōhio, engari i runga i te whakaako mai a tōku kuia ake ki ngā ono, ā, ki te iriiringa o ngā ono e ngōku hoa, āe, hei te whakawahinga o Te Arikini hou, o Tūheitia, ka huri te tikanga nei kia whitu.

⁵²¹ R. Papa. Kōrero ā-waha, 2006.

⁵²² Ibid.

⁵²³ R. M. Maru. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

Heoi anō tātou, e wānanga nei i tēneki āhuatanga o te iriiri ki te wai, ko tētehi atu kōrero kua rongo nei au, arā, he kōrero nā tētehi o ngōku pakeke, ko te iringa o te wai kia toru ngā wā. Anei tāna kōrero e pā ana ki ngā totorotanga e toru ki te wai;

O ngā tohutohu mai a ōku tūpuna ki a mātou, kia toru, kia toru ngā totorotanga ki te wai kātahi ka pai te mea ki te tangata. I ngētehi e whakapono ana ko te matua, ko te tama, ko te wairua tapu ngērā mea e toru, engari he rerekē tōku titiro. Ka rongo ake tātou i roto i ngā āhuatanga o te whaikōrero e toru ngā wā e mea whakakaha nei i te kōrero, pēnei i te 'ngā mate, haere, haere, haere,' ngā āhuatanga 'nau mai, haere mai, whakatau mai,' ērā, haere tokotoru nei me te whakapono a Māori haere tokotoru nei te mate, nē, kāore anō te mate kia ea, kia tokotoru rā anō, arā, ko te mea ki a au he whakakaha nei i tērā tū āhuatanga, tērā tokotoru, te whakatoru i te mea nei, nō reira, ka iriiri koe ki te awa.⁵²⁴

Tēnā ka titiro ake ki ngāna kōrero, ki a au nei e whakaatu ana i te whakaaro Māori ki roto i ngāna whakamāramatanga mō ngā tokotoru nei. Arā, tērā pea, āe, ko ngā tokotoru nei i toru i runga i ngā tokotoru tapu o Te Paipera, heoi anō, ka whakahokia ki roto anō i te ao Māori, i ngā tikanga Māori, ana, he tikanga Māori tēneki āhuatanga o te whakatorutanga o ngētehi āhua hei whakamana i te kaupapa, i te tikanga e hāngai ana ki taua mea.

Mehemea tātou ka hoki atu ki tētehi o ngā kōrero a ngōku kuia i runga ake, e pā ana ki tōna haere ki te awa ki reira iriiri ai ki ngōna rima i te wā e māuiui ana te whānau. I runga anō i ngāna kōrero, ehake i te māuiui anahe te take mō te iriiri ki te wai, mehemea he pōuri, mehemea kua pā koe ki te anipā me te mānatunatu kei reira anō te awa hei whai oranga māu. Ana, he oranga wairua tēneki, e haere ki te awa, irihia ki te wai, kia mā ai, kia ora ai te wairua, kia pai ai tō wānanga i ngā kaupapa e pā nei ki a koe.

The river is a very spiritual place for me. When I am in trouble or in a family crisis I go down there and I just sit and think back to all the tūpuna around the river to give me guidance, and help me, and give me peace of mind. If I didn't have the river I wouldn't know where to turn, where to go or who to turn to. So the Waikato River is very special to me and my family.⁵²⁵

⁵²⁴ R. Papa. Kōrero ā-waha, 2006.

⁵²⁵ R. M. Maru. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

Koinei te mana o te awa o Waikato ki te whakaora i ngā māuiui, otirā i ngā toimahatanga kei runga i te tinana, heoi anō rā, hei tauira anō i te kaha o te awa ki te whakaora i ngā toimahatanga o te tinana.

*Ka pāngia āku tamariki e te mate, kāre au e hari ki te hōhipera, ki te rata rānei, i te tuatahi. Whakaritengia e au aku tamariki i mua i taku haringa, ki te wai i te tuatahi, ko Waikato. Tae noa ki a au, ka haere au ki te wai i te tuatahi. Kei te aro tonu au ki te wairua o te Waikato, te wairua o ngā tūpuna e rere nei.*⁵²⁶

I roto i ngā āhuatanga o te whakawhānau pēpi, o te whakawhānau tamariki, i ngētehi rohe kāore i whirinaki ki ngā mana o ngā hōhipera, engari i tītaha atu ki ngā wairua whakaora o te awa o Waikato.

Kāre au i pīrangi ki te haere ki te hōhipera. He wehi katoa au ki ērā mea katoa. Engari na taku whānau i tētehi o aku pēpē kāre au e whānau tika ana, ka haria ahau ki te hōhipera.

*Taku tamaiti kaumātua, te taenga ki taku whakawhānautanga, nā taku whaea kēkē rāua ko taku māmā i whakawhānau ki tō mātou kāinga, te kāinga o Te Puke e tū mai i tāwāhi rā. Pai noa iho hoki te whānau, kāre i takoto, he noho tū, whakapēhingia ahau, ka whakaropiropingia au e taku whaea. Te mutunga o te whānau, ka haere ki te awa, ki te Waikato kia horoia, kāre he tapu i tērā tāima, ahakoa te āhuatanga o ngā kai o te awa. Kārekau ana he tapu. Koinei te wai oranga, te wai tinana o Waikato, oranga ngākau, oranga wairua. Koinei anō hoki tō mātou wai-kai, te Waikato. Kaumātua ake mātou i te wai o Waikato. Ka whānau mai e toru tahi o ngā tamariki i konei. Nā, koinā te mahi, nā ngōku whaea ahau i whakawhānau. Nā, ka mutu te whānau i taku pēpē ka aro atu au ki te wai ki te horoia ahau.*⁵²⁷

He pānga hoki ngēnei āhuatanga o te wairua ki tērā o ngā hāhi o te Paimārire, ko ngā karakia ngēnei i puta mai i a Kīngi Tāwhiao me te taonga i whiwhi nei ia nō Te Ua Haumēne. Ā, ko ngā karakia hoki ngēnei i whakaara ake anō e Te Puea i te wā e tino raru ana a Waikato ki ngā toimahatanga o te Kāwanatanga i te wā o te pakanga tuarua o te ao. Heoi anō rā, ko ngā karakia anō i te taha o te awa o Waikato i kaha whakaora ai i te wairua o te iwi, ā, kia kaha hoki te tangata ki te tiaki i tōna taiao.

I te wā ka pakeke haere, ka tīmata mai ki te ako atu i ngā karakia, i waihotia mai ngā kaumātua o Tūrangawaewae, ki a mātou ki te ako, ki te hāpai, ki te awhi, i roto o tērā ka kōrerotia tēnei o ngā kuia, o ngēnei kuia, a Harata Tupaea me Piriwhāriki Tahapēhi. Nā rāua i ako tēnei mō tō tātou karakia te

⁵²⁶ M. K. Kukutai. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵²⁷ Ibid.

Paimārire, mai i ngā āhuatanga i haere mātou, ngā mema o te poari o Tainui i taua wā, tae atu rā ki ngā mahi ināianei, mō te Kauhanganui, mō te Ara Taura, kei te mahi atu rā mātou i ngērā tū āhuatanga i roto i ngā kōrero i waihotia mai ngā mea mōhio ki te whakarārangi kōrero, whērā tonu ki ngā mahi wairua e mahi nei mātou i waenganui pō, ā ko te āhua me haere rā ki te take o tō tātou maunga, a Taupiri, i reira ka mahi atu ngā kaumātua ngō rātou kōrero mō ngā kīngi o te pō, tae atu rā ki a rātou, ngā tūpuna mātua, i muri mai i ngō rātou mahi, ā ka tukuna atu ki a mātou ki te kawē atu i ngā karakia i roto rā i ngā āhuatanga katoa. Ētehi wāhi ka mahi atu mātou i ngā karakia e toru nei, ko te karakia o te ata, te ahiahi me te awatea, ka tīmata mai i ngā karakia nei i roto i te kura o te ahiahi, whai atu rā ki te kura o te ata, ka whakaoti atu i ngā karakia i roto i te kura o te awatea.

I roto rā i ngā mahi nei, ka whakamōhiohia i ngā ture o te Pākehā, ki te tiakina atu i ngā mahi taiao, ko te ingoa taiao nei, he āhua, kāre e hiahia ana ki te kōrero atu ki ngērā pūtake, ngērā tino kupu, engari, ngā kupu i waihotia mai rātou, kaua e mahi tūkinotia i tō tātou awa, mahi pai mō te whānau, nā te mea, ko te awa rā kei roto i tō tātou awa, ko ngā kaha i waihotia mai i roto i te taha wairua, i te taha tinana, tae atu rā ki te taha kikokiko, ngā kōrero i waihotia mai mō mātou, kei reira te oranga mō ngā āhuatanga katoa, i roto i tērā, āe, e tino nui i ngā whakaaro mō tō tātou awa.⁵²⁸

He piko, he taniwha

Ināianei me hui te waka ki tētehi taha o ngā kōrero mō te wairua o te awa o Waikato, ana, ko te mahi a te ao wairua hei waka whakatika i te hunga tangata, i te ao kikokiko. Kāore e kore, me hoki ki taua whakataukī rongonui mō Waikato, ‘he piko, he taniwha, Waikato taniwha rau.’ E mōhiohia whānuitia ana tēneki kōrero nei, ā, kua whakamārama kētia hoki, heoi anō, e tika ana te kōrero, ko ngā taniwha nei he tohu mō te maha o ngā rangatira o te awa o Waikato, ana, e mea nei tētehi o ngōku pakeke mō taua kōrero:

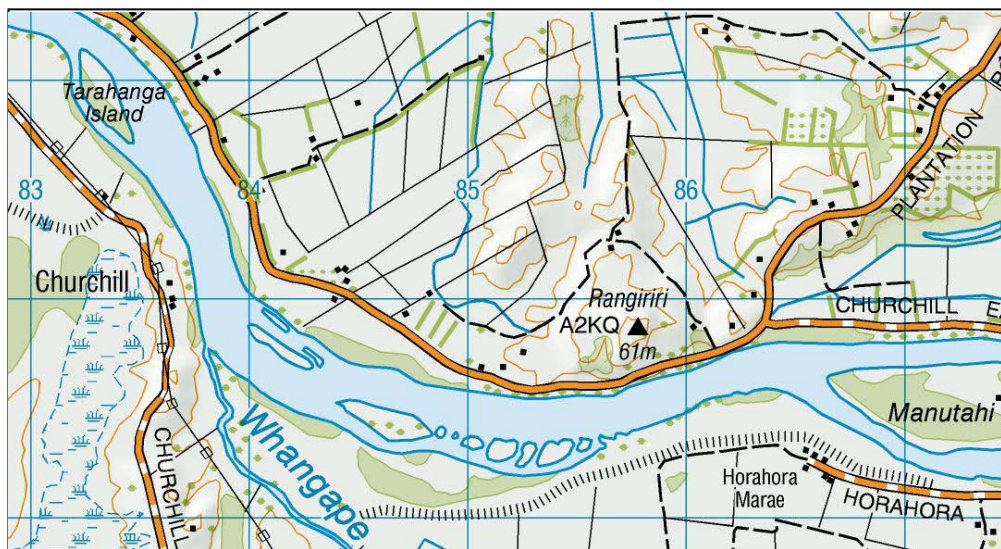
Tētehi atu āhuatanga ko ngō tātou taniwha e mōhio nei au, rongonui whānuitia ana a Waikato mō te kōrero ‘Waikato Taniwha rau.’ Ehake i te mea kei te kōrero anake mō ngā rangatira i noho i te taha o te awa i te wā i te whakatūtanga o Pōtatau hei kīngi, engari e tohua atu ana, ā, irā hoki rā te roa o Waikato me te mōhio anō kei reira, kei reira pea ngā taniwha e noho atu ana. Ko ngā taniwha ngēnei e kōrerotia atu nei, ngētehi e kīia ana he kino, ngētehi e kīia ana he pai, engari katoa nei ō rātou ki tōku he kaitiaki, ana, me tō tātou mōhio anō, pēnei i te koroua nei, āe rānei ka aroha atu ki tana mokopuna, engari ki te haututū ka patua, he pērā hoki rā ngā taniwha nei, ki te pai tō haere, ana, ka arohaina koe e ngā tūpuna o te awa nei, engari ki te totoro haere koe, ki te kino haere koe, tēnā ka haere mai ki te patu i a koe, patu ā-hemo nei, patu ā-mate nei, patu ā-māuiui nei, patu ā-wāwau nei, engari ko ngērā āhuatanga katoa, ka riro mai mā ngērā wairua

⁵²⁸ T. Moana. Kōrero ā-waha, 2006.

*tūpuna hei whakatikatika i te tangata, ana, ka kite atu koe i ngā tohu o te taniwha i runga i te awa, ū, mau te wehi . . .*⁵²⁹

I runga i ngēnei kōrero, e tika ana hoki te kōrero, ko ngā taniwha o te awa o Waikato, kei reira tonu e whakamana ana i ngā ture, i ngā tikanga e hāngai ana ki te tiakitanga o te taiao. Ki ngōku nei whakaaro, i a au e tupu ake ana, kua whakaarohia ngēnei tūmomo kararehe, ngēnei tūmomo kaitiaki me ngō rātou āhua, ngā rātou mahi, ānō nei, he wairua whakahirahira, pērā tonu ki ngā taniwha nō te iwi o Āhia, ki ngā taniwha rānei o ngā iwi taketake o Amerika. Ko te āhua o te taniwha, e āhua mokomoko nei te tinana, ā, ka taea e rātou te hui i ngō rātou āhua ki tētehi atu āhua. Heoi anō, i ngā kōrero e whai ake nei, ka tirohia te hononga o ngēnei taniwha ki te awa, otirā, ki ngā tāngata, ki ngā whānau, ki ngā hapū e noho ana i ngā takiwā o ngēnei kaitiaki, o ngā taniwha.

Te Mapi 3: Mai i Tarahanga ki Manutahi⁵³⁰



Kei te taha mauī te moutere o Tarahanga, ka taea tonutia e koe te kite i te takiwā o te marae o Horahora kei te taha whakararo i te taha matau o te mapi nei

Taniwharau

Ko Tarahanga tētehi o ngā moutere e tata atu ana ki te kōawa o Opuatia, ana, e tata ana hoki ki Rangiriri. I roto i ngā āhuatanga mō ngā taniwha nei, ko Tarahanga hoki te kāinga o te taniwha, o Taniwharau, ko tētehi o ngā tino taniwha tēneki e noho ana ki te

⁵²⁹ R. Papa. Kōrero ā-waha, 2006.

⁵³⁰ (<http://www.linz.govt.nz/topography/topo-maps/map-chooser/singleview.php?xPos=11402&yPos=5991&scale=2&extent=8-BC33> 12/03/2010)

awa o Waikato.⁵³¹ E ai ki ngētehi kōrero, ko Taniwharau te ariki o ngā taniwha katoa, ā, kua whakairongia ki ngētehi marae, pērā i te marae o Maurea, mehemea ka tae atu koe ki taua marae ka kitea ngā whakairo o ngā taniwha o taua wāhi, ana, ko Taniwharau kei reira kua whakairongia.⁵³²

*I te hangatanga o te wharemoē i Maurea nā, ka whakairongia e te tangata tārai rākau, ka tapaina ngā ingoa, he taniwha tētehi, kei reira ngā taniwha i te kūaha o te wharemoē, i te hounga atu o te tangata. I kōrero mai a Tūmate koinā te tupuna o ngā taniwha katoa.*⁵³³

Ki roto i ngā kōrero nā tōku kuia nei, ka whakahua ai ia i ngā āhuatanga o te taniwha, arā, i ngā rātou mahi kaitiaki i te awa. Ko te marae o te kuia nei, ko Maurea, ana kei te taha hauāuru o te awa o Waikato, kei tua atu o te whare hiko o Rāhui Pōkeka, ā, tae rā anō atu ki te karapu hahau pōro o Rāhui Pōkeka. Heoi anō, ko te taniwha e tino mōhiotia nei e ia, arā, te taniwha matua o te kāinga o Maurea, ko Tarakōkōmako.

Tarakōkōmako

Ko Tarakōkōmako tētehi o ngā taniwha poro rākau nei, ‘kotahi noa iho tāku e mōhio ana, ko Tarakōkōmako. Ko tēneki nā, ngā mea i kite i a Tarakōkōmako, he rākau.’⁵³⁴ Tēnā, ko te mahi a te taniwhā, he tiaki i te taiao, he tiaki hoki i te tangata, mehemea ia kāore e takahi ana i ngā tikanga o te awa.

*There were stories told of the taniwhas in the River by our grandparents and parents and they are still there today. They’re like omens. I haven’t actually had experience with it but my daughter and my son have. They know what it is and where it is - they were like a guardian angel to them.*⁵³⁵

Ko ngā kāinga e mōhiotia ana, ko ngā kāinga e tiakina nei e te taniwha nei, e Tarakōkōmako, ko Waahi, ki roto o Rāhui Pōkeka, he kaha a Tarakōkōmako ki te whāngai, ki te tiaki i ngā whānau o taua pito o te awa.⁵³⁶ Ana, he hononga hoki tōna ki ngā whānau o te marae o Maurea, heoi anō, he taniwha anō kei tērā pito, kei tērā takiwā hoki o te awa o Waikato, ā, ka kitea i ngā kōrero mō taua taniwha, mō Ngā Tumutumu-o-rauwhitu.

⁵³¹ P. Kingi. Kōrero ā-waha, 2006.

⁵³² T. R. Herewini. Kōrero ā-waha, 2006.

⁵³³ Ibid.

⁵³⁴ Ibid.

⁵³⁵ T. R. Herewini. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵³⁶ R. Papa. Kōrero ā-waha, 2006.

Paneiraira

E kore e taea e te tangata te pānui, te rangahau rānei i ngā taniwha o te awa o Waikato, ka waiho atu i tēneki o ngā tino koroua o ngā taniwha. Ki roto o Tainui e mōhiotia ana a Paneiraira ko te taniwha i ārahi mai i te waka o Tainui i runga i tō rātou hoenga tawhito mai i Hawaiki ki Aotearoa nei. Tōna kaha hoki ki te whati haere i ngā ngaru o te moana kia pai ai te rere o te waka.⁵³⁷ Heoi anō rā i tukuna te rākau kōrero ki ngōku pakeke anei ngētehi kōrero mō Paneiraira.

Ko te pāpā pea o ngā taniwha o te awa o Waikato, ko Paneiraira, nāna nei i ārahi te waka o Tainui kia ū mai ki Aotearoa, ana, he tohorā kē tēnei tupuna o roto o te awa, ana, koia ka para i te huarahi, koia ka para i te moana kia wāhinga atu ngā ngaru kia pai ai te haere, kia māmā haere ai te haere o te waka o Tainui, ana, ka ū mai ana ki uta, kua tatū mai, kua tatū mai a Tainui, ana, ko ngērā atu o ngā tūpuna pēnā nā te aihe, te mangō hikuroa, a wai atu, Ngāti Tawake te kōrero mō ngā iwi rā, koirā tō rātou kāhui iwi, ana, hoki rawa atu ki te tua moana, ki reira noho atu ai. Engari a Paneiraira i whāia tonutia a Waikato, ū rawa atu ki roto o Waikato ka noho mai i konei, nō reira, ka kīa ai ko ‘Paneiraira te tangata rawerawe,’ te tangata tohutohu, te tangata whakahau i te iwi kia whakatūpato i a ia, me te mea nei kotahi nei ngēnei tū āhuatanga ki ngō tātou tūpuna i te wā i ā rātou, ehake i te mea mōhio ana tātou te kōrero ki ngā manu, ki ngā ika ināianei, engari te wā i a rātou, māmā noa iho, anō nei he tangata, e mōhio ana rātou hoki rā te whakarongo ki ngā tohutohu a ngā mea nei.⁵³⁸

Otirā, ka tika te kōrero ā tōku pāpā nei, kia hoki anō ki tērā wāhanga o te waiata mō Te Puea, a ‘Tīmatangia’, e pā ana ki a Paneiraira.

*Ko Paneiraira e,
Ko Paneiraira hoki,
Ko Paneiraira he tangata rawerawe,
Nō roto o Waikato e.*

Ngeru

Ko ngā kōrero mō Ngeru, ko tōna kāinga kei te takiwā o te marae o Horahora, ā, e noho ana ia i ngā moutere o tērā pito o te awa o Waikato.⁵³⁹

Kite koe i te taniwha nei, ka piki te mea nē, te whero ka mutu ka ruku. He whero ngā karu nē. Kite anō i ētehi wā e haere ana ki reira. I tō mātou haere he tukutuku ā mātou kupenga, he moutere i konei, tērā rā o Manutahi, anā i konei, ko te awa o Opotia.⁵⁴⁰

⁵³⁷ He kōrero tēneki kua whāngaihia ki ahau e ngōku kaumātua i te hau kāinga.

⁵³⁸ R. Papa. Kōrero ā-waha, 2006.

⁵³⁹ P. Kingi. Kōrero ā-waha, 2006.

⁵⁴⁰ P. Kingi. Kōrero ā-waha, 2006.

E ai ki ngā kōrero a taku koroua nei, ko Ngeru tētehi o ngā taniwha kaitiaki i ngā whakahaerenga ki runga i te awa, kei ngā whārangi kei te heke mai tētehi kōrero e hāngai ana ki te taniwha nei me ngētehi tāngata, engari mō nāia tonu nei, ka puta ohorere mai a Ngeru, ka pērā hoki anō tōna wehenga atu. I runga ake i kitea he whero te kara o ngā whatu o te taniwha nei, ā, tāpiri atu ki tēneki, i te nuinga o te wā he ngeru te āhua o tēneki taniwha, he ngeru mā.⁵⁴¹

Waiwaia

Ko tēnei taniwha, tētehi o ngā taniwha e kitea ana, e mōhiotia whānuitia ana i te ao Māori. Ana, mō Waikato ake, ko tōna āhua he poro rākau, ā, i te nuinga o te wā, mehemea te tangata ka kite i a Waiwaia, e tohu ana ki te tangata he take kei te haere ake.⁵⁴² *‘Nō reira, ehake i te mea he aha, ko aua wairua kei te hokihoki mai ki te whakatūpato nei i a tātou, mēnā kāre koe i te kite, ana, he āhua pai nei kei te haere, engari kite rawa atu, he āhuatanga hei whakatikatika mā te tangata.’*⁵⁴³ I te roanga o te awa o Waikato kua mōhio ki te taniwha nei, ki a Waiwaia, ki rohe kē hoki ngā kāinga o tēneki taniwha, e tika ana te kōrero, he taniwha neke, he taniwha haere.

Hei Te Pūaha o Waikato e kīia ana hoki te taniwha nei, he taniwha poro rākau, ā, he kāinga hoki tāna i tētehi o ngā moutere kei tēnā takiwā o te pūaha. *‘Ko tētehi taniwha ko Waiwaia, he poro rākau he tere whakarunga ake ana. Ko tōna nohoanga ko Tikirahi. He whakaatu ia mā ngā āhua katoa he mate he tohu raruraru rānei i ngētehi wā, he tohu pai rānei.’*⁵⁴⁴

⁵⁴¹ T. R. Herewini. Kōrero ā-waha, 2006.

⁵⁴² R. Papa. Kōrero ā-waha, 2006.

⁵⁴³ Ibid.

⁵⁴⁴ I. R. Rawiri. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

Te whakaahua 13: Te awa o Waikato i te takiwā o Tikirahi⁵⁴⁵



He kōrero nō roto o Tauranganui e pā ana ki tēneki taniwha hoki, ki a Waiwaia, he mahi i waenga i te taniwha me tētehi tangata Pākehā nei.

*Kātahi ka hangaia e tētehi Pākehā tana taiapa i runga i tana pāmu. Ka kite ia i te poro rākau nei ka mahara he pai hei pouihi mō tana taiapa. Kāore i mōhio ko Te Waiwaia . . . ā, ka haria e ia te pou raka, ka whakatūria hei pou taiapa, kātahi ka hoki ki te kāinga ki te tina māna. Nō tana hokinga mai kua kore, kua kore te taiapa, kua kore te pou. Nā, ka whakaaro, nā wai i hari taku pou. Nā, ka kimi haere, nā, ka kite i te pou rā kua hoki anō ki te wāhi i tīkina atu rā e ia ka mōhio ai, he pērā.*⁵⁴⁶

Hei te takiwā o te awa o Waikato ki Maungatautari he kōrero anō mō te taniwha, mō Waiwaia. Ki ngērā o Ngāti Korokī, ko Waiwaia tētehi o ngā taniwha matua o taua takiwā, rite ana ngā kōrero mō tōna āhua, ana he taniwha rākau.

*Ehake i te mea, ka rere whakarunga i runga i te kare o te wai, engari ko Te Waiwaia, ki a mātou nei, ka tū, e kore e neke, ahakoa te kaha, ahakoa te aha o te rere o te awa, e tū tonu ana ki taua wāhi tonu rā, ana, ka titiro atu koe, ka titiro anō koe ka ngaro, ana, e mōhio ana koe he wāhanga kei roto i te iwi.*⁵⁴⁷

He kōrero hoki e mōhiohia ana ki roto o Ngāti Korokī e pā ana ki whea a Waiwaia i takea mai rā, arā, ko ngēnei kōrero nei e hāngai ana ki te tupuna, ki a Te Ihingārangi,

⁵⁴⁵ (http://www.maraedirectory.com/index.php-maraetikirahi_marae 05/02/2010)

⁵⁴⁶ M. K. Kukutai. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁴⁷ R. Papa. Kōrero ā-waha, 2006.

ana, kua kitea ngētehi kōrero mō Te Ihingārangi i ngā wāhanga o mua, me ngā āhuatanga ki a Maniapoto. Heoi anō, e tika ana kia waiho mā tōku pakeke tēneki e whakahua tika.

*Mō mātou nei ko Waiwaia te mea matua, heoi anō, i taketake mai rā i ngā kōrero mō Te Ihingārangi. Tā Te Ihingārangi ko Te Kurī, tā Te Kurī ko Hinemapuhia, tā Hinemapuhia ko Rautī, tā Rautī ko Korokī, me te mea nei ko Te Ihingārangi he mokopuna nā Raukawa, ka mutu, ko te tuakana tēnei o Maniapoto e kōrero ake nei. Noho atu ana i te tuawhenua rā i Otorohanga i tērā wāhi raka, ana, ka taki whawhai rāua ko tana teina, a Maniapoto, ana, ka riro atu a Te Ihingārangi ki Maungatautari noho atu ai, te wāhi e karangahia ana, ko Te Tihi o Te Ihingārangi, ana, ko tana hoa haere mai, atu i te tangata kikokiko nei, ko tana hoa haere mai ko te mauri taniwha nei o Waiwaia, ana, ka whakatōkia ake ki roto o te Waikato. Ka mutu, i reira tēnei o ngā tūpuna taniwha nei, ana, ko te rongo kōrero i a Te Pūaha kei a rātou hoki rā tēnei taniwha, ngā iwi o Waipā nō reira hoki te tīmatatanga mai o Te Ihingārangi mā, kei a rātou, kei Ōngārue, te wāhi i hoki ai a Te Ihingārangi, kei reira anō a te Waiwaia nei.*⁵⁴⁸

Mō ngā kāinga, mō ngā hapū o te rohe o te awa o Waikato mai i a Maungatautari heke iho ki ngā kāinga o Te Pūaha o Waikato. Ka tika hoki te kōrero, he taniwha neke, he tupuna e tiaki nei i te whānuitanga o Waikato, ka mutu, he kaitiaki hoki ki ngētehi atu iwi, arā, ko ‘ngā paenga rau o Waiwaia.’⁵⁴⁹

Waikato taniwha rau

I roto i ngā āhuatanga mō ngā kaitiaki nei, mō ngā tūpuna taniwha nei, atu i ngā kōrero mō ngā wāhi noho, me ngō rātou āhua, he kōrero anō mehemea ka kitea ngēnei tūpuna. I ngā rā o mua pea, he tangata e mōhio ana ki te kite ki roto i te ao o te wairua ki ngā taniwha, engari anō i ngēnei rā, heoi anō mai i ngōku ake pakeke kua whāngai mai i ngētehi kōrero nā rātou mā, kua kite, kua mārama ki ngā nekenekēhanga o ngā taniwha. Ohorere ana ki te hinengaro, ki te ngākau hoki, kua puta ngēnei āhuatanga o te ao wairua, ā, mōhio tonu atu te tangata ko wai kē ngēnei tūpuna kua tae mai ki te tiroiro haere i a mātou, i te hunga tamariki.

Ka tino wetiweti nei te tangata ka kite i a ia ngā taniwha nei, pēnei i te matenga o Mahuta ko te kōrero mai a ō mātou tūpuna i a ia, i te wā i a Te Puea e noho ana i Te Pāina, ana, he mangō hoki, he kāhui mangō hoki kua haere mai rā i te moana nui, ana, kua kauhia te awa o Waikato, ā, tae

⁵⁴⁸ R. Papa. Kōrero ā-waha, 2006.

⁵⁴⁹ H. M. Mead & N. Grove. *Ngā Pēpeha a ngā tūpuna*. (Wellington: Victoria University Press, 2001), p.328

*noatia, ana, whakahoki rawa ake, kua mōhio te iwi he āhuatanga kei te haere nō te ata o muri mai ka rongu kua mate a Mahuta. Weriweri! Wetiweri katoa ngērā tū kōrero i waenganui i te iwi. Me te mea nei ehake i te mea he aha, koirā hoki rā ngā taniwha.*⁵⁵⁰

I roto hoki i te pukapuka mō Te Puea i tuhia e Michael King ko tētehi wāhanga o tēneki kōrero nei mō te putanga o ngēnei taniwha nei.

‘Late in the afternoon of 9 November, the Waikato River offered its last recorded sighting of a congregation of taniwha. A group of children playing on the eastern bank at Mangatawhiri saw a disturbance like wind ripples coming towards the settlement from the seaward end of the river. But there was no wind and the rest of the water was calm. They ran back to the houses and called the adults who were there, mainly elderly men too old or sick to work. These came to the edge of the river and watched in silence as the creatures advanced upstream breaking the surface of the water with their backs and fins. Those that were close enough to the bank to be recognised included shark, stingray, and snapper, huge old men snapper. A message was sent to Te Puea at Raungāwari and the community gathered and waited restlessly. The following day word came from Hukanui that Mahuta, physically and mentally spent, had died at the age of fifty-seven.’⁵⁵¹

Mō te kōrero i runga ake nei, kāore e kore koinei te mana i hari ai, i mau ai ngō mātou tūpuna taniwha, otirā, i roto i ngā kōrero, i ngā hītori mō te Māori kua hono te ao kikokiko me te ao wairua i roto i ngō tātou tūpuna mātua, ana, he tauira anō tēneki. Ka mutu, ko ngā kōrero e whai ake nei tētehi āhuatanga anō hei tauira atu i ngā nekenekēhanga o ngā tūpuna.

Heoi anō rā, ko tētehi atu o ngā āhuatanga ka kite rā i Hukanui-a-muri nei, ka kite atu i te taha mai o te wāhi kei reira, i tāpuketia ai a Mahuta, i mua i te hūnukutanga o ngā wheua o te koroua rā. Ka mutu, i te wā e hūnukunuku haere ana i reira tētehi whare kua karia ake, kei te taha tonu, kei te taha tonu o te awa, kei reira tētehi whare, ana, kāre he papa, ko te awa tonu rā tōna papa, engari he whare i runga i te tua whenua i runga ake nei. Ka titiro haere whakararo rā ki te awa, ana, ka kite atu ngētehi o ngō mātou koroua nei, i a Taupiri Matehuihui i a ia e ora ana, i ngā āhuatanga e rua kua tatū mai. Ko te tuna hiriwā nei, me te mea nei e mōhio ana tātou i ngētehi o ngā tuna he rāina hiriwā tō te puku ko ngā tuna puhi nei e kōrerotia ake nei. Heoi anō, ko tēnei, hiriwā katoa nei, he rerekē rawa atu me te mangō kārekau ana he whiore, haere takirua ana ngā mea nei, haere takirua ana i roto i te awa kitea tonutia atu, oma tonu atu ki te kōrero ki ngā koroua o taua wā. Ko te whakahau mai a ngā koroua i tērā wā, ā nā Taupiri tonu rā tēnei kōrero i kōrero mai, ana, ko te whakahau a ngā koroua rā, ā ‘e pai ana ko ngō tātou tūpuna tērā kua hokihoki mai ki te tiroiro e pēwhea ana tātou,’ ana, he kōrero, he āhuatanga, ehake i te mea whakawetiweri i te

⁵⁵⁰ R. Papa. Kōrero ā-waha, 2006.

⁵⁵¹ M. King. *Te Puea. A Biography*. (Auckland: Reed Books, 2005), p.64

*tangata, engari he āhuetanga whāia tonutia atu e ngā koroua o te wā rā, mīharo katoa ana, mīharo katoa ana ki ngērā o ngā kōrero, mā konā hoki rā e whakangiia mai ai i te āki o te Māoritanga i roto i te ngākau o te tangata, e tākirikiri i te kōingo o te aroha ki tō tātou Māoritanga.*⁵⁵²

Ko te kōrero e whai ake ana e whakaatu ana i te putanga mai o ngā taniwha i tētehi wā whakahirahira o te hau kāinga, ko te wā e kōrerotia ake nei e tētehi o ngōku pakeke, ko te whakatūnga o tētehi wharenuī. Ana, kāore he āhuetanga e tino whakaweriweri ana i te tangata, engari, mōku ake, ā-kaituhi nei, ā-kairangahau nei, ko te wā i puta ai tēneki kōrero nei, kāore i tino tawhiti rawa, arā, kāore i puta i te ao kōwhatu, i te ao o ngā atua, i puta i te wā, me kī, e tamariki ana ngōku mātua. Ana, ko te mīharo, ko te whakaaro hikohiko ki a au, e tohu ana kei reira tonu ngēnei kaitiaki nei, e mātaki ana, e tirotiro ana ki a mātou. Ki ngōku whakaaro, he āhuetanga, he whakaaro ātaahua tēneki mō ngā whakatupuranga o te rā nei, ana, mā muri ake e whakamārama, nā te aha i ātaahua ai.

*Heoi anō, kua kōrero ake e ngā iwi mahi i Tūrangawaewae i te whakatikatanga mai o te Kimiora, i tētehi rākau e pōteretere ana i runga i te awa, ana, e haere whakarunga me te mōhio anō ko te rere o te awa o Waikato he whakararo te rere, engari ko tēnei rākau e haere whakarunga ana, ū, ka mau te wehi! Ka tae ki tētehi wāhi, kua tū te rākau, kua totoro anō ki roto i te awa, kua kore e kitea.*⁵⁵³

He whakaaro ātaahua tēneki i runga i te mōhiotanga, kei reira tonu ngā taniwha, mehemea e whakaaro Māori nei koe, tērā pea, mō rātou mā, arā, mō Tauīwi mā, tērā pea, horihori katoa ngēnei tūmomo kōrero, ana, kei te pērā tonu ngā rātou kōrero mō te Māori, ana kua pōrangi anō a Māori whānui, arā, a Waikato anō e pāpahu haere nei me ngā rātou kōrero mō ngēnei mea e kīia nei he ‘taniwha.’ Heoi anō rā, i roto i te ao Māori, i te ao e noho ana te kairangahau, otirā, tēneki o ngā tuhinga whakapae nei, kei reira tonu te hunga taniwha, te hunga kaitiaki, e mātakitaki ana i a mātou.

Ka mutu, kei te ora tonu ngā kōrero mō ngā whakatupuranga o ngēnei rā e kaha kōkiri nei i ngā tikanga e hāngai ana ki te awa o Waikato. Ko ngā taniwha nei e noho ana hei wairua whakatūpato, hei wairua manaaki hoki i a rātou, i roto i ngā rātou mahi ki te taha ki te awa o Waikato, pēnei i te kaukau, i te hī, i te hoe waka. Me te mōhio hoki, arā noa atu ngā taniwha, kāore i huaina i roto i tēneki o ngā tuhinga whakapae, e tau atu

⁵⁵² R. Papa. Kōrero ā-waha, 2006.

⁵⁵³ Ibid.

ana ki ngō rātou ake wāhi noho, ki ngō rātou ake takiwā, ki ngō rātou ake piko o te awa o Waikato.

He hononga tinana

I te tīmatanga o tēneki wāhanga nei, ka whakapuaki i te pānga o te raupatu ki runga i a Waikato, ka mutu, ko te kino o ngā pakanga whenua i tino pā ki runga i te iwi, i noho rawakore ai. I mua i te raupatu o ngā whenua, kei runga noa atu a Waikato mō te whakatō kai, ana, he āhuatanga i tango mai i a Tauīwi, nā te hūnukutanga o ngā mihingare ki roto i te riu o Waikato, heoi anō rā, mō te mahi hokohoko i waenga i a Māori me te Pākehā, kātahi te mana ahumahi ko Waikato.⁵⁵⁴

Heoi anō, nō te tāhaetanga o te whenua, kotahi noa iho te wāhi ora mō te iwi, arā, ko te awa tērā. Ko ngā tau mai i te raupatutanga o ngā whenua tētehi o ngā tino toimahatanga o te iwi. Otirā, ahakoa tēneki toimahatanga, i kaha tonu a Waikato kia mau tika ki ngā āhuatanga o te iwi, ki ngā tikanga o te Kīngitanga, ki ngā tikanga o te awa hoki.

‘The river was an inexhaustible source of cleansing, refreshment and recreation.’⁵⁵⁵ He mana tō te awa o Waikato ki te whakaora, ki te manaaki i te tinana o te tangata, mai i ngā kai ka whāngaihia ki te tini, tae atu ki ngā mahi ngahau o runga i a ia. Ko te kaha tērā o te awa ki te whāngai i te tangata.

‘There was food in the river and its swamps and tributaries – eel, freshwater crayfish, whitebait, mullet, shellfish, waterfowl and wild vegetables. The waterways provided irrigation for kūmara, taro and hue.’⁵⁵⁶

Mō ngērā whakatupuranga i ara ake i muri i te pakanga raupatu, ka whai oranga ki roto i te awa, ā, ka kaha ake te hononga o te iwi ki tōna taiao, ka noho piri pono te mokopuna ki raro i te whakaruruhau o tōna tupuna, ki reira whiwhi aroha ai, ki reira whiwhi ora ai, ki reira whakaora ai i te wairua.

⁵⁵⁴ J. Cowan. *The Old Frontier : Te Awamutu, the story of the Waipa Valley : the missionary, the soldier, the pioneer farmer, early colonization, the war in Waikato, life on the Maori border and later-day settlement.* (Te Awamutu: The Waipa Post Printing and Publishing Company Limited, 1922), p.18

⁵⁵⁵ M. King. *Te Puea. A Biography.* (Auckland: Reed Books, 2005), p.49

⁵⁵⁶ Ibid.p.49

I ngēnei rā kāore e kitea ana te huhua o ngā kai, i mōhiohia ai e ngā tūpuna, kua ririki haere te hunga mōrehu nō tērā wā ka taea te kī kua rongo rātou i te reka o te kāeo, i te ngau o te kōura, i te kakara o te kanae.⁵⁵⁷ I runga i tēneki whakaaro, e tika ana me hoki ki aua kōrero nō tērā wā kia whārikihia ki mua i te aroaro o te hunga kua rangatahi tonu i ngēnei rā. Heoi anō, e āhua ngoikore ana ki te kōrero mō tēnā ika anahe, mō tēnā ika anahe, mō tēnā ika anahe, engari ka puta ngēnei kōrero mō ngā momo kai moana nei i roto i ngā kōrero mō ngētehi hui o te marae, ka mutu, he hokinga tēneki ki roto o te Kīngitanga, nā te mea, ki roto o Waikato, ko te Kīngitanga tērā e whai ngako ai ngā mahi a te iwi o Waikato.

Kua kitea kētia e tātou ngā kōrero mō te aranga mai o te Kīngitanga me ngā take i ūwhia tērā honore ki runga i a Te Wherowhero, ana, ko tētehi o aua take ko te tini o te kai i roto i te awa o Waikato, arā, ko te awa tētehi o ngā mahinga kai matua o te iwi.

O ngā momo kai katoa i roto i te awa o Waikato ko te tuna tētehi o ngā kai e tino rongonui ana, ā, ko te tuna hoki tētehi o ngā kai o te awa e kitea tonutia ana i ngēnei rā i ngā hui. Heoi anō, i ngā rā o mua kāore i ārikarika ngā momo tuna i hopukina ai i te awa o Waikato, otirā, i roto hoki i ngā kōawaawa e rere nei ki a Waikato.

*. . . ki a Ngāti Korokī, ko te tuna, mutunga kē mai! Ko te tuna puhi, ko te tuna pāwhara, ahakoa pēwhea nei tō tunu i te tuna, koirā hoki hei kai mā te iwi. Me te mea nei, huhua nei! Ētehi o ngā tuna nei, me ngā pāhau nei, ā inā hoki rā te roa, mōhio ana i te hikitanga ake tētehi o ō mātou whānau, a ora te ngākau, āhua, he aha nei, āhua rima pūtu te teitei o te tangata, kāore i te tangata tino teitei, engari i te hikinga ake o tētehi o ngā tuna, nui ake te mea nei i a ia, me te mea nei, ū! Kua hopukina e mātou he taniwha hoki rā o te awa o Waikato . . .*⁵⁵⁸

I ngā wā o ngā hui koirā tētehi o ngā tino kai a Waikato, ana, ko tēneki kai o te awa i rapu mai i ngā whānau o te awa o Waikato, mai i ngā marae, i ngā kāinga kei tēnā piko, kei tēnā piko o te awa.

Ko tētehi o ngā tino hui nō roto o Waikato e kitea ai ngā kai ake o tēnā marae, o tēnā marae ko te poukai. Ko ngā poukai o Waikato tētehi o ngā hui ā-tau matua i roto i te iwi, ā, he hui i tīmataria e Kīngi Tāwhiao i te tau 1884 ki Whatiwhatihoe i te huanga o

⁵⁵⁷ P. Muru. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁵⁸ R. Papa. Kōrero ā-waha, 2006.

tērā o ngāna tongi; ‘Kua whakatūria e ahau tēnei taonga hei whāngai i te pani, i te pouaru me te rawakore. He kūaha whānui kua puare ki te puna tangata me te puna kai.’⁵⁵⁹ He kōrero tēneki i huaina e Kīngi Tāwhiao hei tohu kia kotahi ai te tū o te iwi, kia pai ai te manaaki, kia pai ai hoki te whāngai i te iwi i muri i te raupatutanga o ngā whenua. Ka mutu, ko ngērā o te iwi i pani ai, i pouaru ai, i rawakore ai, e tino whakaarotia ana e Kīngi Tāwhiao.

We look at the poukai, that encapsulates a whole lot . . . the poukai mō te pouaru, te pani me te rawakore, you look at those particular descriptions . . . Why did Tāwhiao create that concept? To provide support for those people. Now, if you look at those three particular areas like te pouaru, te pani me te rawakore, now the poukai, the physical being of the poukai itself is why it was centred around those people . . . Tāwhiao wanted to create a platform where you could all come together and keep yourselves warm and for those people that weren’t destitute, homeless and poor and also bereaved, widowed, by creating the poukai concept it didn’t matter whether you gave a penny or a thruppence or a six pence, it consolidated pooling of monies that enabled a King to be able to achieve those goals that he wanted to establish for the benefit of the people. You look at the realities, if you were to go around saying right there’s the homeless over there, there’s the poor over there, there’s the destitute over here, here’s the widowed, bereaved, now you go around collecting money individually from them. Can they give you money? Could they give you money? Given that that’s what the concept was all about, poor, destitute, homeless and widowed, they never had money, they didn’t have money. What they had was energy, strength, and belief, and that was the salvation, that was the driving force of this iwi called Waikato. So, the poukai was derived to be able to consolidate your resources. I believe, consolidate your resources without discrepancies, like without isolating any individual grouping. It created a platform to enable discussion with internal matters. It also enabled consolidation of funding to provide, like I say in this instance, Kīngi Tāwhiao, with that financial support, not for his well being but for the kaupapa that he carried.’⁵⁶⁰

Nō reira, a Kīngi Tāwhiao, i whakatūria ai te poukai hei whāngai, hei manaaki i tana iwi i muri i te raupatu whenua. He kōrero e mōhiotia ana ki roto o Waikato, i mua i tōna whakatūnga o te poukai, ā, i a ia i Ingarangi e hui tahi ana me te Karauna mō te take ki te raupatu, ka kite ia i te pānga o te pōhara me te rawakore ki runga i te iwi o reira, nō reira, koinei tētehi o ngā āhuatanga i roto i a ia, i whakatū ai te poukai. Ko tētehi kōrero i ngā rā tīmatanga o ngā poukai, ka kīia tonutia ngēnei hui he puna kai, nā te mea, koirā kē te kaupapa o ngā hui nei, he puna kai hei whāngai i te iwi. Heoi anō,

⁵⁵⁹ He kōrero kua whāngaihia ki te kairangahau.

⁵⁶⁰ M. Tākerei. Kōrero ā-waha, 2004.

kāore e tino mōhio ana ināwhea ngā hui nei i huri hei poukai, ā, kāore hoki e mōhio ana te take i huri ai te whakamahinga o ngēnei kupu.⁵⁶¹

Ka tū te poukai mō te rā kotahi, i roto i tēneki rā ka whakatū hākari te hau kāinga, ā, he hākari kua tūwhera ki ngā tāngata katoa, i a koe e kuhu atu ana ki te whare kai kua noho ngētehi kuia me ngā rātou kete koha mō ngērā o te iwi, o te tangata kia waiho ai he koha, he moni pūtea, ā, ka āwhina ngēnei moni pūtea i te marae e tū ana te poukai, ko ngētehi hoki ka haere mō te Kīngitanga.

Whā mui mai o te hākari ka hui anō te minenga ki te paepae, ā, ka whāwā te minenga kia whakaara ake i ngā rātou take ki mua i te aroaro o te Kīngi, ki reira wānangatia ai i waenga anō i te hunga tangata. I te nuinga o te wā, koinei te mahi tae noa ki te mutunga o te rā poukai. He tikanga nui tēneki o ngā poukai, nā te mea, atu i te wānanga i ngā take, ka taea hoki e te Kīngi te whakarongo ki ngā nawe o te iwi.

I te roanga o te Kāhui Ariki i raro i te Kīngitanga, kua tūtū haere ngā poukai, nā Kīngi Tāwhiao ngā poukai tuatahi i whakatū, ā, ka heke iho ki ngōna uri, mehemea ka ara ake ki roto i a rātou, ka whakatū anō he poukai ki tētehi marae. I tēneki rā nei kua eke ngā marae poukai ki te 29, ā, ko te nuinga o ngēnei poukai i whakatūria ai ki runga i tētehi rā whakamaharatanga mō tētehi kaupapa, anei ngētehi marae hei tauira atu.

Ka tū te poukai ki Pōhara marae i tētehi Rātapu i te marama o Pipiri, ā, nā Kīngi Korokī tēneki poukai nei i whakatū. Ka whoatu e ia i tōna rā whānau hei rā poukai, arā, ko te 16 o Pipiri tēnā. Nō reira, ka tū ai te poukai o Pōhara i te Rātapu e tata ana ki te 16 o Pipiri, i te tau 2010 (te tau i puta ai tēneki tuhinga whakapae), ka tū te poukai nei i te 13 o Pipiri.⁵⁶²

E tū ana te poukai ki te marae o Tūrangawaewae i te 18 o Poutū-te-rangi, ā, nā Kīngi Te Rata rāua ko Te Pūea i poua ai tēneki poukai nei. Ka mutu, e rua ngā take i tū ai tēnei poukai ko te tuatahi, hei maumahara i te rā i tūwhera ai te Whare o Tūrangawaewae i te taha taone o Ngāruawāhia. Tuarua, ‘. . . hei maumahara hoki i te wā i kōkiri ai a Te

⁵⁶¹ H. Tūwhangai. Kōrero ā-waha. *Waka Huia. Ngā poukai o Waikato*. 1989.

⁵⁶² Ngā poukai mō te tau 2010, Kohi-tātea, 2010 (<http://tainui.co.nz/docs/Poukai%202010.pdf>)

Puea rātou ko ngā kaumātua o Tainui, i te hokonga o ngā whenua hei hangā i te marae o Tūrangawaewae e tū nei i tēnei wā. Hei tāpiri atu, i te tūwheratanga o Te Whare O Tūrangawaewae te huihuinga a te ‘Porotaka Tuatahi’.⁵⁶³

Ka tū ai te poukai o te marae o Tauranganui i tētehi rātapu o te marama o Mahuru, ko te rātapu tēneki e tata ana ki te 14 o Mahuru. He maumaharatanga tēneki i te rā i whakawahia ai a Kīngi Mahuta i te tau 1894.

Hei te 8 o Whiringa-ā-nuku ko te rā poukai o Waahi marae.⁵⁶⁴ Ko te rā maharatanga tēneki i te Koroneihana o Kīngi Korokī i te tau 1933.

Mō te marae o Te Awamārahi, i whoatu ko te 24 o Whiringa-ā-rangi.⁵⁶⁵ Ana, ko te rā maharatanga tēneki i te koroneihana o Kīngi Te Rata.

Otirā, o ngā poukai katoa ko te poukai e tū ana i Te Taumata, i Pārāwera te mea kaumātua. Nā Kīngi Tāwhiao tēneki poukai i whakatū, ā, ko te tuatahi hoki tēneki o ngā poukai kei roto i ‘te rauna’. Ko te rauna e kōrerotia ana ko ngērā o ngā poukai e ono ka tū i roto i te wiki kotahi, ana, ka tīmataria te rauna i te 9 o Poutū-te-rangi, te poukai o Pārāwera. Ka mutu atu te rauna o ngēnei poukai ki Ōkapu, ki Aotea i te 14 o ngā rā o Poutū-te-rangi.

Ki te hoki ki te taha ki te awa o Waikato, ko ngā poukai nei tētehi o ngā tino wā ka kitea ai ngā kai e kōrerotia ake i tēneki wāhanga o ngā kōrero, arā, mehemea te marae e tū ana i tētehi piko o te awa, kāore e kore ka kai koe i tētehi o ngā kai o te awa nō tērā rohe, pēnā i te tuna i Ngāti Korokī, i Pōhara, koirā tētehi o ngā tino kai ka kitea i te poukai o Pōhara.

Heoi anō rā, ko tētehi kōrero nō roto o Ngāti Korokī, ana ko te takiwā, ko te piko tēneki o te awa ki Maungatautari rā anō, ka mutu, i ngā rā o mua ko te tuna tō rātou tino kai o

⁵⁶³ R. Papa. ‘Ko te Poukai.’ He kōrero i roto i te karaehe Waikatotanga nā Te Wharekura Kaupapa Māori o Rākaumangamanga.’ 1999.

⁵⁶⁴ Ngā poukai mō te tau 2010, Kohi-tātea, 2010 (<http://tainui.co.nz/docs/Poukai%202010.pdf>)

⁵⁶⁵ Ibid.

te awa.⁵⁶⁶ Heoi anō, ehake i te mea nō Ngāti Korokī anahe ngā tuna, nō kāinga kē, nō hapū kē hoki ngā tuna, ana, he tikanga e hāngai ana ki tēneki engari ka waiho i taua kōrero mō nāiane.

Ki te poukai o Reretewhioi, he mangō te tino kai ka whāngaihia ki reira, tae atu hoki ki te kōkī, arā, ko te ate o te mangō tērā. Engari, āe, ko te tinokā o te marae o Reretewhioi ko te mangō. Tae atu hoki ki ngā marae o Te Pūaha o Waikato, ki a Te Awamārahi, ki Tauranganui, aua kāinga katoa, he mangō hoki, engari ko te tino kai ko te inanga.⁵⁶⁷

Heoi anō rā, ko ngā kāinga i waenga i te marae o Waahihēke iho ki Te Pūaha o Waikato, i whāngaihia hoki te iwi ki te tuna. Ka mutu, he tuna puhi te tino kai o Waahi, ka whāngaihia ki te tangata i ngā wā o te poukai, o ngā hui nui hoki.

*Tino maha ngā wā ka haere au i runga i tō tātou awa, mai i Tūrangawaewae ki Rāhui-pōkeka, tae atu rā ki Meremere, tae atu ki Tuakau, i haere mātou ki te tiroiro haere ki ngā wāhi he maha ngā tuna, maha ngā kanae, engari mai i ngā wāhanga o te mahi tuna mō ngā hui i Tūrangawaewae, ko te nuinga o ngērā āhua i te wahapū i Ōpotia Creek rā, i tērā taha o Whāngāpē tēnei awa, e tīmata mai i ngā puke i te pūaha ka rere tonu mai ki te rāwhiti ka puta mai, kāre e tino matara mai i Whāngāpē. Ko te nuinga o ngā tuna o tērā awa i rapungia e ngaku mātua me mātou hoki, ngā mea tamariki. I roto o tērā ka kohikohingia e mātou ngā tuna, tekau pea ngā pēke nunui mō te Koroneihana me ngā hui katoa i roto o Tūrangawaewae. Ko taku tau i tērā wā, ko te iwa, te tekau pea ngaku tau i haere atu ki te kori noa iho, engari, mai i ngā āhuatanga kori ka puta mai i roto i ngō mātou mahi kaukau nei, ka puta mai ngā tuna nunui, i reira ka mōhio mātou kei te rere tonu ngā tuna mai i te awa rā ki tō tātou awa tupuna, a Waikato. Maha ngā wāhanga i haere atu mātou i te taha o ngō mātou mātua, ngā mea whērā ki tōku nei pāpā, me Dave Tūmai, a Frossy Tūmai, ngā mea kaha ki te haere ki te pia tuna. Ka tīmata mai mātou i te waenganui o te rā, ka mau tonu mātou mai i te ahiahi, ka tino kaha mātou ki te rapu i ngā tuna nunui, ki te mahi tāwhara, ngērā tūmomo āhua.*⁵⁶⁸

Pōuri ana ki te whakaaro mō ngērā wā, ki te whai moemoeā mō ngēnei tuna, ko ngā tuna taniwha nei, ā, kāti mō te kairangahau nei, mahara ake ana ki tōku ake koroua me tāna hīnaki, ka heke iho ki te awa ki raro iho o te marae o Tūrangawaewae, ka waiho ake te hīnaki rā mō te pō kotahi, ā te rā i whai muri mai ka hikina ake tāna hīnaki, te

⁵⁶⁶ R. Papa. Kōrero ā-waha, 2006

⁵⁶⁷ N. C. Mahuta. Te poukai o Waahi: an historical background to the Waahi Poukai. Masters research essay. University of Auckland, 1995.p.74

⁵⁶⁸ T. Moana. Kōrero ā-waha, 2006.

ātaahua, te maha, te nui hoki o ngā tuna. Hoki ana tōku koroua ki te kāinga ki reira ia whakamaroke ai i ngā tuna, ka whakairihia ki roto i tōna hēti, ki tōna ake kāuta, kātahi ia ka tunu ki ngā pungarehu. Koirā pea taku rongonga tuatahi i te kakara o te tuna, ā, nō tērā wā kāore i ārikarika ngā wā pērā.

*. . . tino pai ana! He wā hīnaki, ā mātou hīnaki. I ngā koroneihana nei, i mua rā, tae noa rā anō māua ko taku pāpā, i haere ki te tukutuku hīnaki mō te koroneihana. Rikarika ana te tuna i tērā wā! Ināianei, kua moroiti, maka atu te hīnaki, ka puta he ririki. Ērā wā tino nui te tuna, āe, mō te koroneihana, ināianei kua kore he tuna.*⁵⁶⁹

I ngēnei rā nei, ko ngā tuna anahe pea te ika e tino kitea ana i ngēnei rā, mehemea ka whakaaro mō ngērā atu ika, e kore e kitea. Me te mōhio hoki kāore i tino roa i mua i ora ai ngēnei momo kai, nā te mea, ko ngēnei kōrero a ngōku pakeke, a ngōku kaumātua nei kei te ora tonu, ā, i whāngaihia hoki ngēnei kai ki ngō rātou ake whānau, ngā rātou ake tamariki. Heoi anō, mehemea kei te kōrero tātou mō te tino nui o ngā kai o te awa, āe, me hoki pea ki ngā nohinohitanga o ngō mātou koroua, o ngō mātou kuia, engari, mōku ake i roto i ngāku mahi rangahau, i roto i te whakatupuranga o ngō mātou mātua, āe, kite rawa te mate o te mahi a te kai i roto i te awa o Waikato.

*I taku tamarikitanga i haere ki te kaukau, ka haere ki te kaukau, ka haere ki te kōhi wātakirīhi, ka mutu ka tata te tahia i te awa, āe, koia tērā te mahi, haere ngā kaumātua ki te patu tuna i ngā wā.*⁵⁷⁰

Whāngaihia ana te tangata ki ngā kai o te awa, ora ana te tinana, koirā te āhua e noho ana i te pūtake o ngēnei kōrero, me te hokinga mahara o te hunga kōrero, o te hunga kaumātua, ki tētehi wā, e kore e kitea anō i ngō rātou orange.

*Kāore he mea o konei, te inanga, karekau, engari kāre e mau ana i konei, engari ināianei e mau ana ki Hopuhopu, te inanga, ana, tae ana te ika, te nui o te ika, kāre ināianei, engari i tērā haere noa iho ngā tamariki ki te kōhi wātakirīhi, kōhi kāeo, koia anahe, kāre i mau ngā kāpa, he hōhonu rawa.*⁵⁷¹

Ko ngā maharatanga ngēnei e mīharo ana, e hihiko ana i te tangata, i ngā whakatupuranga o ngēnei rā, te rangatahi e kōkiri nei i a Waikato, otirā, i a Māori whānui ki tua o te pae tawhiti. Ka hoki anō ngā mahara o tētehi koroheke;

⁵⁶⁹ P. Kingi. Kōrero ā-waha, 2006.

⁵⁷⁰ T. R. Herewini. Kōrero ā-waha, 2006.

⁵⁷¹ Ibid.

*Tino pai! Te wāhanga i a au e haere ana ki te kura i Rangiriri, te awa i tino pai, e pai ana hei wāhi mahi kai mā mātou, te pia tuna, te mahi kāeo, ngā mea katoa, te hī ika, ngā kanae, kei reira i tērā wā. Rikarika anō te kai i tērā wā, te tuna, ū, tino maha ngā kai i tērā wā, ināianeī kua korekore haere ngā kai o te awa rā, kua korekore haere ngā tuna me ngā kanae, engari e rikarika ana ināianeī ngā koi carp, tino maha kei roto i te awa rā. Ināianeī te awa rā, kāore au e haere i roto rā kaukau ai, tino paru!*⁵⁷²

E whai ake ana ngētehi kōrero e whakaahua ana i ngētehi atu kai o te awa i whāngaihia e te awa o Waikato, engari kāore e tino kitea ana i ngēneī rā.

[Mō te āhua o te kāeo] Pēnei i te pipi, engari he āhua rahi, tata ki te rahi o te kūtai moroiti. Engari kāre e pai te kai mata, me tunu, ā, kātahi ka pai. Ka kōhua, ka kōhua, kātahi ka parai, kāre e pai, i ērā wā he pai noa iho te kai kāeo me tunu i roto i te kōhua, ināianeī me parai rawa ka mate ka matemate, ka mate ngā paihana i roto i te awa. Engari ki a au nei, ināianeī nei, kāore e rahi tonu ngā kai, koirā ngā kūtai a ngā iwi nō te taha awa, āe.

*He kanae, kite tonu ngā kanae, mullet, he mairi i ngētehi wā, ugly fish, te mairi, he mea kei konei [te āhua o ngā huruhuru kei runga i te mata o te ngeru]. He nui kei Waikare, ki te roto o Waikare tere tonu te haere, he ngū, he tuna, ngā mea e hari i ngā hīnaki ki tātahi, ināianeī nē, ka mau i te hīnaki.*⁵⁷³

Nā te ngaro haere o ngētehi o ngā kai o te awa nei, i mimiti haere hoki ngētehi tikanga e hāngai ana ki aua mea. Mō te tuna, kei te hari tonu te hopu i tērā ika, engari ko te tokoiti tērā e tino mōhio ana ki ngā kōrero mō te hopu tuna, mō te pia tuna, ā, mō te hunga rangatahi, ko te whakatupuranga anahe e tupu ake ana ki roto i ngā papa kāinga o ngā marae, e tino whāngaihia ana i ngēnā tikanga, i ngēnā kōrero. Ka mutu, kei te ririki haere te hunga tamariki e noho ana i ngā papa kāinga, ka hūnuku ki ngā tāone nui, i runga i ngā huarahi whai mātauranga. Heoi anō rā, mō te hunga kaumātua e tika ana kia tāngia te kupu, kia rere tonu ngēneī momo tikanga hopu kai o te awa mō taua rā, ka whakaorangia te wai, ka hoki mai anō ngā kai o te awa nō mai rā anō. Ko ngā kōrero e whai ake nei, e pā ana ki ngā kai o te awa pēnei i te tuna, i te kōura, i te kāeo, i te piharau, i te kōkopu.

. . . Āe, te ringo, pērā te rahi . . . Āe, pērā te rahi, puhi, ināianeī, pērā noa iho, engari te ringo he pērā. Te kōkopu he pēnei [he nui], i tērā wā, i tērā wā . . . Āe, he maha ngā kai. Ki te tunu, kāeo, he āhua pērā ki ngā tuna, me parai, me parai. Mō ngā kōura, he pērā te rahi, he pērā [ririki], engari he reka, he reka. He mangu, kua mangu te kara [o ngā kōura]. He reka, kei

⁵⁷² P. Kingi. Kōrero ā-waha, 2006.

⁵⁷³ T. R. Herewini. Kōrero ā-waha, 2006.

*reira tonu, ētehi, i roto i ngā kōawaawa, i ngā kōawaawa, ooo reka, koirā ā mātou kai. Mā te ringa hopu ai i ngā kōura, mā te ringa, ka kite atu au ka haere ki te hopu, engari kia tere tonu, kia tere tonu.*⁵⁷⁴

Ki roto o Ngāti Korokī ko te pia tuna tētehi o ngā tino mahi o te hau kāinga, otirā, ko ngā āhuatanga ki a rātou, mehemea tātou ka whakaaro mō te mahi hī ika, te mahi ngahau ki runga i te awa, kāore i tino tapu, engari he whakatūpato i te tamaiti, kia tika ai tāna mahi, kia kore ai ia, te tangata rānei e whara.

Tika tonu he tikanga, engari ehake i te mea he tikanga i tāmaua e mātou anō nei he karakia i mua i tō haere, he karakia i te mutunga mai, ērā momo mea, engari he tikanga e āta whakatūpato nei i te tangata kia kaua, ki te mahi koe i tēnei mea, ā, tērā pea ka whara, nō reira, kaua e mahi. Ana, koirā te tapu me te noa ki a mātou i a mātou e tamariki ana. Ko ngā mea taputapu nei, kaua e mahi tērā mahi kei whara, engari kei te pai te mahi i tēnei mahi nā te mea, e kore koe e whara. Engari koirā, koirā te tapu me te noa, ko tā mātou ko te tikanga, ko te wā haere, kāore i tino tika te haere i te rākaunuitanga mai o te marama, nā te mea, e tino kitea ana te wai, e tino kitea ana, ahakoa kāpō noa iho nei ngā tuna e ai ki ngētehi ko te ihu kē tōna huarahi haere, engari, ki te taea e koe te kite i te tuna, ākuanei pea ka taea e ia te rongō i a koe, ana, ka kino kē ake tana mahi huna. Engari i te wā e Whiro ana te marama kāre he paku māramatanga i te pō, ana, koirā te wā ki te haere, ana, he tikanga hoki tērā, kia haere i te wā tika, kia riro mai i a koe he tuna, ki te kore koe e whai i ngērā tohutohu, tēnā e kore rawa koe e whiwhi tuna.

Me tētehi mea anō, ko te tikanga o te mounu, te mounu hei hopu i te tuna, kāre mātou i pai kia pirau rā anō te kai, kia hopu i te tuna. Mōku nei, kāore au e mōhio he aha ai, kāre i āta whakamārama mai, i āta tohutohu mai tērā, engari kāre i āta whakamārama i taua tohutohu. Tāku e whakapae nei, ko te mea, ahakoa kei te hao tuna koe hei whāngai i te tangata, he mauri, he tapu tonu tōna. Nō reira, e kore koe e whāngai i ō tamariki ki te kai pirau nei, ahakoa pērā ana mō te kānga [ka kata] engari e kore rawa koe e whāngai i te tangata, i te manuwahiri i te kai pirau, nō reira, e pēnā hoki ana ki ngā kai o te awa nei.

Ko ā mātou mounu, ko te heihei, me te mea nei mātotoru ana te heihei i ērā, i tō mātou wāhi raka. Hutia ake ngā rau, ana, kua whakamaua atu ki roto i te hīnaki, katoa nei. Kua poro te panepane, kua omaoma haere te heihei i tana omaoma, ana, nō te hoputanga ake ka unuhia katoatia ngā rau ka whakamaua atu ki roto i te hīnaki. Ko te mea mō ngā aho, ko te mīti, ko te kiri rāpeti rānei, kua toroa mātou ki ngā rākau pirau ki te wakuwaku haere mō ngā hūhū, ana, koirā ka whakamaua atu ki runga i te mea o te aho. Engari ki te haere koe ki te tao i te tuna, kua kore he mounu, he pīhuka hoki rā, he pīhuka kua whakamaua atu ki te taha o te rākau purūma a tō kūia rānei, a wai atu rānei, me tō rātou riri mai, heoi anō, ana, ka kite atu koe i te tuna kua pēnei [te whiū o te ringa ki tua o ngā pokohiwi] ki tō tua, ā, ka whakamau atu ki roto i tō pēke, kua herea te pēke. Ana, he tikanga hoki tērā, kia kaha te here i tō pēke, ana, e whia nei tāima kua puta atu mātou ki

⁵⁷⁴ P. Kingi. Kōrero ā-waha, 2006.

*te tao tuna, ana, kāre tētehi i here i te pēke, ana, hao tonu atu, hao tonu atu, hao tonu atu, te hokinga ake ki te pēke, kua riro katoa ngā tuna i te pāwheratanga mai o te pēke. Nō reira, he tikanga hoki ērā tū āhuatanga i a mātou e tamariki ana, kāre i te kaha rongō, kāre mātou i kaha okioki ki ngā karakia tapu mō te hao i te tuna ērā momo mea.*⁵⁷⁵

Ka mutu, mō ngētehi o ngā rūruhi o tērā wā, he tikanga hao tuna anō tā rātou.

*. . . me tētehi o ō mātou kūia, kūia tawhito nei tēnei, iwa tekau neke atu i a au e tamariki tonu ana, ko tāna mahi he raranga i tana aho kia pū o roto, kia whā, kia rima pea ngā pū kārekau ana he mounu, ana, ka waihongia noa iho nei ki roto i te wā kia tārere nei i roto i te ia o te awa, ana, ka haere mai te tuna, ka ngau i te pū tuatahi, ka tatari te kūia, ka ngau te pū tuarua, ka tatari te kūia, nō te tuatorutanga o ngā pū ka mau ai te ika, tēnā ka hutia ake. Ki te rongō, me tāna e whakamārama mai nei, ki te rongō te tuna e tukuna ana tana kai kia rere, tēnā ka kaha ake tana mau mā tōna waha, ana, mā te mau ka hutia ake, ana, ka riro ki runga i te whenua, ka raua atu ki tō pēke, kua patua rānei, kua patua rānei i taua wāhi tonu rā. Engari kāre mātou i tino tukuna kia wherawhera haere i te taha o te awa tonu, tohutohu mai a ōku kaumātua kia whakahokia rawa mai ki te marae, ki reira poroa ai te panepane, ki reira wherawhera mai ai, ki reira whakatotetote mai ai, me te mea nei ko tā mātou koroua tētehi o ngā tino tangata mahi kai, ka whakairiiri i runga i te rākau, ka whakatotetote, kia kore ai ngā ngaro e pā mai ki taua tuna. Ahakoa wiki nei, wiki nei e iriiri ana kātahi ka whakamaui atu ki ngā pungarehu o te ahi, tunu ai.*⁵⁷⁶

Ko te kōrero anō ki te hopu piharau, nā ko te piharau e mōhio nei ahau he āhua pērā anō ki te āhua o te tuna pea, engari he ririki. Mōku ake, ā kairangahau nei, kua kore ahau e kite i tēneki momo kai o te awa, heoi anō, he kai i hopukina e te hunga kaumātua i ngā wā o mua.

*Pērā te hopu a ngā kaumātua i te piharau, ka tapahia ngā rarauhe, ka pōkaingia, ka tukuna ki te wai, ka haere mai ngā piharau ka kuhu ki te rarauhe, kia kuhu ki roto ka mōhio ngā kaumātua, ka hāpaia ngā rarauhe, ana, ka tango ake i ngā ika, pērā tā rātou hopu. Kāore i hopu i roto i te hīnaki, ka mahia ki te rau.*⁵⁷⁷

Ka ora tētehi, ka ora tērā atu, ka hinga tētehi, ka mate hoki tērā atu – nā te paru o te wai ka mate ko ngā kai o te awa o Waikato, ana, kāore e kore ka mate hoki ko ngā otaota e tupu ana i ngā tahataha o te awa, ā, i ngā rā o mua horahia katoatia te awa ki ngā momo

⁵⁷⁵ R. Papa. Kōrero ā-waha, 2006.

⁵⁷⁶ Ibid.

⁵⁷⁷ T. R. Herewini. Kōrero ā-waha, 2006.

otaota, ki ngā momo harakeke, ki ngā momo rawa i whakamahia hoki e ngā whānau, e te iwi o Waikato.

*Tino nui te mau o ngā ika matamata o tērā wā, e whia ngā tini kararehe, ngētehi o ngā ika he kahawai, ka puta e rima o ngā matau kī tonu. He mairere, he kanae, he tuna, he pokotehe, he pōrohe, he kāio, he kōura, he wātākirihi, ngā mouku . . . ngā harakeke hei mahi whāriki, he raupō hei mahi whare, hei mahi whāriki. Engari i tenei wa kua kore e rite ki te āhua o ngā rā o mua, tino iti ngā kai, me ngā mea āwhina ki te hanga whare.*⁵⁷⁸

Kei te takiwā hoki o te marae o Tauranganui;

*I aua wā hoki he mā te wai, rikarika katoa te kai, ngā ika, ngā kanae, ngā tuna, ngā wātākirihi. Nā, ināianei, kua kore. Kua kore mātou e kite i ngā tuna, he ririki noa iho. Nā, pēnei anō te wātākirihi, kāre kau, kua haere. Ngēnei kai katoa, kāre kau, kua kore. Nā te paru pea, nā te mahi a te Pākehā i mate ai ngā kai mā tātou. I mua he ope tonu kua kī, he ope tonu ki tātahi. Ināianei, ko ngā mākoī anake.*⁵⁷⁹

Ko te raru e noho ana i te pūtake i tēneki āhuatanga, i tēneki wāhanga o ngā kōrero ko te mate e pā ana ki te wai o te awa o Waikato. Rikarika katoa ngā kōrero mō te mā o te awa i ngā wā o mua, arā, nā te mā o te wai i taea e te tangata te inu.

*There are many undesirables put into the Waikato river. There are spray and fertiliser run off, sewerage from milking sheds and piggeries and the sewerage from Tuakau township. There is also the sewerage overflow from the Ngaaruwaahia township. All these little bits add up to something major and then we add the Ngaaruwaahia rubbish tip that has no underlay. The Horotiu rubbish tip is too close to the river, hence is susceptible to flooding and erosion of which is an ongoing hazard now and to future generations. Horotiu freezing works also has a sewerage pond which would have seepage and also one with the NZ Dairy Company . . . There is a great amount of pollution in the Waikato river. In my opinion, the river must first be cleaned to improve the quality of water . . .*⁵⁸⁰

Nō te pātanga o ngā roke o te tangata ki te wai ka mate, ā, nā taua mate anō i hinga ko ngā mauri katoa o te awa. I roto i ngēnei kōrero ka kite i ngā hononga i waenga i ngā mea ora o tētehi taiao, mō Waikato kāore he kōrero i tua atu.

The water of the river was used for drinking, used in the house, watering the crops and watering the gardens, mostly the kumaras. There were thousands

⁵⁷⁸ I. R. Rawiri. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁷⁹ M. K. Kukutai. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁸⁰ M. Katipa. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

of kumara plants which were grown for the hui, not for our own personal use.

*The river was clean, very very clean - we drank it. There were fresh water mussels in the water, fresh water crayfish which we trapped when we were kids, we used to cut our corn, maize into the water for about three months. Other things we used to put into the river like kaangawai (delicacy to the Maaori) but we cannot do that now - use tank water or bore water. The quality of the water is not good now. The eels can still get them but the quality is not good they are probably going to the inlets and the lakes because of the pollution in the river.*⁵⁸¹

I ahau e tupu ake ana, kāore i taea e au, tae atu hoki ki tōku ake whakatupuranga, te inu i ngā wai o te awa o Waikato, nā te kino, nā te para o roto. Heoi anō, i ngā rā o mua, te te mā hoki o te wai, ka inu te tangata, ka ora te tangata. Ana, ko te oranga o te awa tēneki e kōrerotia nei, kātahi te ora o te wai, i ora ai te rohe katoa, te tangata, ngā ika, ngā otaota.

In the past the river was used for travelling, trading and the food was plentiful in those days because there was the fish, and the freshwater mussels, and the crayfish, and there was trout, mullet - all that fish was there. Today there's not so many because of the pollution - the outlets of these factories and other places like farms - everything that goes into the water and its killing off the food.

The flax which grew up on the banks of the river, was used a lot for making ropes, mats, weaving for baskets and for clothing. They took off the outside and left the muka which was to weave clothing and the roots were a medicine used for cleansing.

There were other trees also. The flax needed the water to grow and it grew on the banks of the river. The flax is inland now and different fibres.

*What's upsetting us also is when they start damming the river - it cuts off a lot of the food. In the past the tupuna used to get manuka and other trees to cut off an area for ducks etc. and left a clear place for you to go down and swim, wash clothes etc.*⁵⁸²

Ko te mā me te ora o te wai, te pūtake o ngā tautohetohe mō te hokinga o te awa o Waikato ki raro i te kaitiakitanga o te iwi, nā te mea, kua roa rawa ngā āhuatanga Pākehā e whakaparu ana i te wai, ka mutu, kua mate te nuinga o ngā kai ki roto i te awa.⁵⁸³ Otirā, koinei te whakaaro o te iwi katoa i ngā wāhanga katoa o te awa o Waikato.

⁵⁸¹ T. R. Herewini. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁸² D. T. A. Morgan. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁸³ Deed of Settlement between Waikato-Tainui and the Crown in relation to the Waikato River, p.2

*In my time when I was living at the island we could drink the water and the water was good to drink, we had a tank but during the drought we fall back to the river for the water supply.*⁵⁸⁴

He hononga tinana, he hononga kāinga

Kua kitea kētia i roto i ngā wāhanga tuarua, tuatoru, me te tuawhā, ko ngā kōrero e pā ana ki ngētehi pā i tū i ngā tahataha o te awa o Waikato, pēnei a Te Pēpepe, i a Kai-tō-tehe, i a Puke-i-āhua. Heoi anō, mō ngā kōrero e whai ake nei ka tirohia ngētehi atu kāinga, ngētehi atu pā anō, e hāngai ana ki ngētehi o ngā takiwā e tino pā tata ki te awa. Kia maumahara hoki ko tēneki tuhinga whakapae nei, he kōrero e whai ana i ngā tapuwae o ngā kōrero i whārikihia e au i roto i tōku tohu paerua. Ana, ko te nuinga o ngā kōrero i hua mai i ngā takiwā o ngā whenua raupatu o Waikato, he wā ka hou mai te waka kōrero nō te takiwā o te rohe o Tainui whānui, heoi anō, he hononga tonu tōna ki te awa o Waikato. Ka mutu, kāore tēneki tuhinga whakapae nei e toro atu ana ki ngā kāinga, ki ngā marae katoa o te awa o Waikato. Engari ka tirohia ki ngētehi kōrero nō ngētehi takiwā, me te mea nei kua kitea kētia ngētehi o ngā kōrero nō ngēnei takiwā ka tirohia i tēneki wā nei, he ū tonu noa iho nō te kaituhi, nō te kairangahau kia whārikihia te nuinga, te katoa rānei o ngā kōrero ā-waha nō tēteki kāinga, nō tētehi pito o te awa i rangahaua.

Ko ngā whenua e nohoia nei e te iwi o Waikato e hāngai tonu ana ki te awa o Waikato, e kitea ana tēneki i roto i ngētehi o ngā kōrero mō ngētehi kāinga e tū ana i ngā tahataha o te awa o Waikato. Mai i ngēnei momo kōrero e kitea ai te hononga o te iwi ki tōna whenua, otirā, te hononga ki tōna awa. Ko ngētehi o ngā kāinga ka tirohia i tēneki wāhanga nei, ko ngērā kāinga i kōrerotia ki runga ake nei i roto i ngā āhuatanga ki te wairua me te tinana. I te otinga ake, ko te hiahia kia tāpiritia ngētehi atu kōrero e hāngai ana ki aua kāinga kāore anō kia whārikihia, ko ngā kōrero atu i ngā kōrero tikanga, i ngā kōrero wairua. Ko ngā kōrero a te tangata me ngāna nekehanga o ia rā, o ia rā, kia whakaatu anō i tērā hononga i waenga i ngētehi o ngōku pakeke me te awa i roto i ngō rātou ake kāinga, ngō rātou ake taiao.

I tērā wā koinei te awa haere i runga ngā tūpuna mātua ki runga i ō rātou waka. Titiro haere ētehi o ō rātou whanaunga, ngā whanaunga kei raro atu

⁵⁸⁴ M. Katipa. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

*e noho mai ana. Te tautoko i ngā tikanga o te awa nei. Hei āwhina hoki i ētehi o ō whanaunga, kei raro atu ētahi wāhi o te awa e noho mai ana. I tērā wā hoki ko ō rātou kāinga i te tahatika tonu o Waikato. I reira rātou noho ai.*⁵⁸⁵

Hei tīmatanga kōrero mō ngētehi o ngā kāinga o te awa o Waikato kāore he wāhi i tua atu, i tua mai o Te Pūaha. Ko te tūtakitanga tēneki o te awa o Waikato ki Te Moana Tāpokopoko-a-Tāwhaki, ā, i tēneki pito o te awa ngētehi kāinga e tino pātata atu ana ki te wai o te awa. Ana, ka hoki anō ki roto i te rohe e tiaki nei i ngā taniwha pēnei, i a Waiwaia, i a Pātiki, i a Te Horetā, ki a Ngāti Rangiwāhitū, ki a Ngāti Kaiaua, ana ko Tauranganui te marae.⁵⁸⁶

Kei te pūaha tēneki marae e tū ana i te taha hauāuru o te awa tata atu ana i Te Kōhanga. I ngā wā katoa e mīharo ana ahau ki tēneki o ngā kāinga nā te mea, ka toro atu tōna marae ātea, ā, ka pā tonu atu ki te awa, ātaahua rāwa atu. Ko tētehi o ngā tino kuia o te marae o Tauranganui ko Mite Kukutai, he tino kuia tēneki, kua ngaro ia ki tua o Paerau, engari e rere tonu ana ngāna kōrero, kei te rongo tonu hoki i tōna wairua ki roto o Waikato.

Te whakaahua 14: Te marae o Tauranganui⁵⁸⁷



⁵⁸⁵ P. R. Tahapēhi. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁸⁶ M. K. Kukutai. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁸⁷ (<http://www.travelblog.org/Photos/450891> 26/03/2010)

Kātahi hoki tēneki rūruhi mō te whakahōnore i te kaupapa o te Kīngitanga, ko te nuinga o ngāna kōrero katoa e hāngai pū ana ki te tautoko i te Kīngitanga, i ngā poukai. Nā Te Puea, te kuia nei, i tono mai ki ngā mahi ki Tūrangawaewae, otirā, ki te Kīngitanga, ahakoa ngōna mātua i kaha tautoko i te Kīngitanga. Ka mutu, ko tētehi āhuatanga e rongonui ana ki te kuia nei, ko te mahi hao ika, kātahi tōna ingoa, ko te ‘Taniwha o Waikato.’

Ko au te Taniwha o Waikato. Kore rawa tētehi atu i pēnei mai ki te hao ika. Koinei te mihi a Te Naeroa, “E Mite, Te Taniwha o Waikato.” Katoa, koutou, ngā Māori katoa, ngā Pākehā katoa, e mōhio ana ko au te mea tae ki te hao, taku ingoa tohunga ki te hao. Haere mai te tangata e tū ana ahau i roto i te wai, ka kite koe i ngā ika e haere mai ana i runga i te pari mai o te tai. Ā, ka whai atu i taku mea, he tāpu herenga i taku hope, hei tini māku, he ringa tere. Ka nuku au ki waho, me taku kaka, me taku tāpu e tere ana, arā kē taku kaka, kī tonu.

Kāre au e hoe poti ana, kei konei kē taku haonga. I ngā rā o mua whakawhiti ai mātou ki te moutere ki te kāinga o Puke mā. He whare anō i reira i taua tāima, i reira mātou ka hao. Kua kaumātua au i te wā i tae mai ai a Te Puea ki konei. Ka kōrero a Te Puea mō te hao ika mā Les Henry, kia tango ika. Ka whakaaengia e Te Puea, nā, ka taea te hoko hoki. Koirā te mea, mai i tērā tāima ka tae ki te hoko.

Nā, ko te raihana mō ngā matamata hoko he hēpene. Ka tango, ka utu raihana mātou, e rua pāuna e rima hereni i tērā tāima. He pāuna. Nā, i tērā, mā Te Puea tērā moni a mātou, ahakoa mātou ngā mea tae ki te hao ika, ā, he takoha rānei. Ngā mea mau kaka, kua mōhio ki te mau kaka, nā, he rima hereni.⁵⁸⁸

⁵⁸⁸ M. K. Kukutai. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

Te whakaahua 15: Te awa o Waikato mai i te marae ātea o Tauranganui⁵⁸⁹



Ki te noho tātou ki tērā pito o te awa o Waikato, e tata atu ana ki Tauranganui ko te marae o Te Awamārahi. I tupu ake tētehi anō o ngōku koroua ki tēneki wāhi o te awa ki runga i te motu o Te Weranga o Okapu, ko te motu whakamutunga tēneki i mua i tō taenga atu ki te piriti ki Tuakau.⁵⁹⁰

Ko tōna ingoa ko Motu Katipa, ā, e ai ki tēneki o ngōku koroua i te wā i a ia e tamariki ana, ka tupu ake ia ki runga i te moutere rā o Te Weranga o Okapu. I tērā wā, he mā katoa te wai, ka taea hoki e te tangata te inu i te wai mai i te awa tonu, kāore he paihana, kāore he paruparu tō te awa i aua rā.⁵⁹¹ Ka mutu, ko tētehi o ngā kōrero mōna, e hāngai tonu ana ki tōna ingoa, ana, ko tōna ingoa tūturu tēneki, ko Te Motu-iti-orongomai-te-hoe;

*My name refers to a section of the river near Te Kauwhata between two islands on the river. It is said at certain times along this part of the river, paddling can be heard. An ope taua that forewarns the people of things to come. I was given that name so that the story will be remembered by the people.*⁵⁹²

⁵⁸⁹ (<http://www.travelblog.org/Photos/450886> 26/03/2010)

⁵⁹⁰ M. Katipa. Kōrero ā-waha. Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁹¹ Ibid.

⁵⁹² Ibid.

I te tau 1948 ka wehe mai ia i tōnā kāinga ai Te Awamaarahi, ka hūnuku ki Tūrangawaewae ki te tautoko i ngā mahi a Te Pūea me ngā whanaunga o reira. Heoi anō, e maumahara ana ia ki ngā āhuatanga o ngōna pāpā, o ngōna whaea i te wā i a rātou.

*I remember the steamers that used to trade along the river. They would take the cream up the river to Taupiri, and there the carts would take the cream to the factory. The landscape since then has changed, it was not developed.*⁵⁹³

I runga anō i tōna moutere, i Te Weranga o Okapu, he kaha tōna whānau ki te whāngai kau hei painga, hei oranga mō rātou. I runga anō i ngēnei kōrero, e mahara ana taku koroua nei i ngā wā tika o te tau ka haere rātou ki te hī inanga, ā, ko ngā inanga nei i hoko atu hei whiwhi painga mō rātou, mō te iwi hoki.⁵⁹⁴

Ko te marae o Horahora, tētehi o ngā kāinga e noho ana i runga i te awa o Waikato. E tata ana a Horahora ki Rangiriri, kei runga a Rangiriri i te huarahi matua tuatahi o Aotearoa, tekau miniti whakateraki o te tāone o Rāhui-Pōkeka. Ki te haere koe mā te piriti kei Rangiriri, kei taua taha anō, atu i Rangiriri a Horahora e tū ana. Koinei te hau kāinga o ngētehi tokorua o ngōku pakeke i uiuitia ai e au. Ko ngā kōrero i whakapuakina e rāua, e whakaatu ana i tētehi wāhanga o ngō rātou whakatupuranga e hāngai ana ki tō rātou āhua, ki tō rātou tuakiri nō Waikato.

Ko te āhuatanga matua i puta mai i ngā kōrero ko te taiao o Horahora, arā, ko te maha o ngā kai i ora i roto i te awa, i ngā wā o mua. Ko ngā ika, ko ngā kai katoa o te awa i rerekē i te āhua o te awa i ngēnei rā nei. Ko tētehi kōrero i whakapuakina ko tērā e hāngai ana ki tētehi tikanga mō taua takiwā, arā, o te tū ki te whakahōnore i te papa kāinga e hipa nei koe.

⁵⁹³ M. Katipa. Kōrero ā-waha. Waikato Raupatu Lands Trust, Waikato Endowed College.

⁵⁹⁴ Ibid.

Te Mapi 4: He mapi o te takiwā o te moutere o Manutahi⁵⁹⁵



He tikanga hoki tēneki e hāngai tonu ana ki ngā kōrero e pā ana ki ngā taniwha o te awa. Ko tā tōku pakeke kōrero, i kite ia i tētehi waka e haere ana i runga i te awa, e haere ana i Horahora, ka mutu, he rōpū tamariki nō Tokoroa e hoe ana rātou ki Te Pūaha o Waikato.

'Ko tētehi wā anō i kite au i te waka e haere mai nei, e haere ana i Horahora rā, ko ngā tamariki nō Tokoroa, e haere ana rātou ki Te Pūaha. Kua tae ki Horahora nei, mōhio ana koe ki te moutere kei konei nei, ā, te nui o ngā tāngata e haere pēnei mai, kite koe i te moutere rā, kei reira ngā taniwha i ngētehi rā e noho ana. Kua haere mai rātou ka hipa tō rātou waka i te pirīti rā, i Rangiriri, nā kua hou mai rātou, ka tae mai ki konei kua kore te waka e neke.⁵⁹⁶

Ka haere tonu tāna kōrero, mehemea rātou ka haere mā tērā atu taha o Manutahi, te taha e tata atu ana ki te huarahi matua o Te Ika-a-Māui, ka totohu te waka. Heoi anō, i tēneki taha, arā te taha e tata atu ana ki Horahora, ka tū noa iho te waka. Ka mea te koroua nei ki te hunga hoe waka, *‘Tēnā, ko taku kōrero ki a koutou, he aha i haere koe i reira maka katoa tō waka, kāre koutou i haere mai ki te marae nei, ka maka ai tō waka.’*⁵⁹⁷

595 (<http://www.linz.govt.nz/topography/topo-maps/map-chooser/singleview.php?xPos=11402&yPos=5991&scale=2&extent=8-BC33> 12/03/2010)

⁵⁹⁶ P. Kingi. Kōrero ā-waha, 2006.

597 Ibid.

Te whakaahua 16: Te moutere o Manutahi



Ko te tikanga tēneki i huaina e te koroua nei, kāre te hunga hoe waka i tū ki te kāinga i Horahora, i runga i tēneki āhuatanga o te tū i te kāinga nei, i peka mai ngā taniwha, ngā wairua o taua wāhi ki te whakatū i te waka, kia haere rā anō ki te whakahōnore i te kāinga o taua wāhi. Ki a au nei, he tino tikanga tēneki a te Māori, arā, te ara mai o ngā āhuatanga wairua, hei waka whakatika i te tangata.

Heoi anō, kei te whakaatu te kōrero nei i te hononga o rātou e noho ana i ngā tahataha o te awa ki tōna taiao. Ko ngā motu o taua wāhanga o te awa e tino hono ana ki ngā kāinga. I roto i ngā kōrero mai i ngōku koroheke, ko Manutahi tētehi o ngā motu e tino tata ana ki Horahora, otirā, mehemea koe ka haere mā te piriti i Rangiriri rā, ka taea e koe te kite i a Manutahi i tō taha matau.

I ngā rā o mua ko ngā motu o te awa o Waikato, i kaha whakamahia e te tangata, hei wāhi noho, hei wāhi tupu kai, hei wāhi tākaro, hei aha, hei aha, hei aha. Nā tētehi atu o ngōku pakeke te kōrero i a ia e taitamariki ana, ko te tiki huarākau te mahi a te tamaiti.

*I ngā wā o te raumati mai i Horahora, tō mātou mahi i runga i tō tātou awa ki te kaukau atu ki tētahi motu, ki tētahi moutere, ki waenganui i te awa, nā te mea, i reira e pai ana ngā kai o te whenua, whērā ki ngā āporo, me ngā pītiti, me ngā pea, i runga i te moutere nei. Ia rā, ia rā, e kaukau ana mātou mai i tō tātou marae ki te moutere rā, ki te whānakotia ngā kai i runga i te moutere rā.*⁵⁹⁸

⁵⁹⁸ T. Moana. Kōrero ā-waha, 2006.

Ahakoia, ko ngētehi o ngā motu nei, he kāinga mō te taniwha, i te nuinga o te wā he wāhi mō te tangata hoki. I te taenga mai o te Pākehā, ka tīmata hoki rātou ki te whakamahia i ngā motu o te awa o Waikato. Mō te Pākehā, i te nuinga o te wā, ka waiho ngā moutere nei hei kāinga mō ā rātou kau, mō ā rātou pūru, otirā, i ngētehi wā hoki he huarahi tēneki kia mutu ai te tāhae o ngā huarākau e ngā tamariki Māori.⁵⁹⁹

Heoi anō rā, i ngā rā o mua, ka whakatū kāinga e ngētehi o ngā tāngata ki runga i ngā motu e kōrerotia nei, ana, ko Tarahanga tētehi o aua moutere. E ai ki tōku koroua nō Horahora, ko tētehi whānau i noho ki taua motu rā, ki Tarahanga, ko te whānau De Thierry, arā, ki a ia ko ngā Teterere.⁶⁰⁰ I ngā rā o mua hoki, ko te moutere nei he kāinga, he wāhi noho i raro i te mana o te hapū o Ngāti Pou, nō rātou te moutere rā.⁶⁰¹ I ngā wā o ngā mātua tūpuna, i tū tētehi pā tūwatawata ki runga i te moutere o Tarahanga, ā, i konei i taea ai a Ngāti Pou te kite i te tangata e haere pātata atu ki ngō rātou whenua, ā, i pēnei mā ngā karakia a ngā tohunga, mā Te Pahū hoki o Ngāti Pou.⁶⁰²

Ahakoia ngēnei maharatanga o ngōku pakeke nei, nā wai rā ka kite i te pānga o ngā paruparu nō runga ake i te awa o Waikato ki runga ki ngā kāinga kei te pito, e tata atu ana ki te pūaha. Kāore te taiao o te takiwā ki Horahora i ora pai, ka mate tētehi, ka mate hoki tērā atu.

*I aua wā, māmā noa iho mō mātou ki te inu atu i ngā wai e rere nei i roto i tō tātou awa, engari, i tēnei rangi, āhua wehi ana te tangata ki te inu atu i ngā wai i roto i ngā āhuatanga o ngā wāhi mahi nunui, whērā tonu ki ngā wāhi o Horotiu, ngā wāhi tukuna atu i ngā tino paruparu mai i Kirikiriroa, Ngāruawāhia nei, Hanatere, me ngā mahi waro i roto o Hanatere rā, whērā tonu i kōrerotia ngā kōrero mō te wāhi mahi e kaha nei ki te mahi ngā carbonites i Roto-warō, ko te paihana o taua wā ko tēnei ingoa, ko te cyanide, i roto i tērā kāre mātou e hiahia ana ki te mahi, ki te inu atu i te wai o tō tātou awa.*⁶⁰³

Mehemea tātou ka hoe whakarunga i tō tātou waka, kāore e tino tawhiti mai ana i te marae o Horahora ka tae atu ki te takiwā ki te marae o Maurea, ki raro i te manaakitanga o Tarakōkōmako, o Ngā-tumutumu-o-rauwhitu. Ko ngā kōrero ki tēneki

⁵⁹⁹ T. Moana. Kōrero ā-waha, 2006.

⁶⁰⁰ P. Kingi. Kōrero ā-waha, 2006.

⁶⁰¹ Ibid.

⁶⁰² (<http://www.teararoa.org.nz/index.cfm/pageid/213/ViewTrack/259/Meremere+-+Rangiriri+Track> 1/04/2010)

⁶⁰³ T. Moana. Kōrero ā-waha, 2006.

pito nei o te awa e օrite ana ki ngērā atu o ngā kāinga, arā, nā te heke o te paru i kino ai te wai o te awa, i mate ko ngā kai o te awa, ko ngā kai o te whenua.⁶⁰⁴ Ka hoki ngā mahara o ngōku kuia nō Maurea ki ngā rā i ora ai te wai, heoi anō, ka kite tonu ia i te kino o nga para, o ngā pā wai hoki i whakatūngia hei whare hiko. Ko ngēnei āhuatanga e rua i tino patu nei i te mauri o te awa, ka mutu ka hinga ko te taiao whānui o te awa o Waikato.

The river was clean, very very clean - we drank it. There were fresh water mussels in the water, fresh water crayfish which we trapped when we were kids, we used to cut our corn, maize into the water for about three months. Other things we used to put into the river like kānga wai (delicacy to the Māori) but we cannot do that now - use tank water or bore water. The quality of the water is not good now. The eels can still get them but the quality is not good they are probably going to the inlets and the lakes because of the pollution in the river.

*The dams have affected the flow of the water, when they close the dams the flow is very slow and the water is shallow. Pollution has gone in along the way. The watercress on the river we don't touch it now - end up with a stomach ache. We used to take a lot of watercress - jump across logs to collect it and the water was high. Even for sporting and the recreation its no good now - theres no landing places along the banks, cannot pull the boats up. Before you could just go along and pull in and leave the Waikato. Now it's just clogged up with a mass of green willows – it's sad.*⁶⁰⁵

Ka taea e te tangata te kite i te tino pānga o ngā paru i tēneki takiwā o te awa, nā te mea, koinei te mutunga o te awa, ā, i tēneki pito kua whakarauika katoatia ngā para me ngā roke nō tēnā tāone, nō tēnā tāone, nō tēnā pāmu, nō tēnā pāmu. Mō te mate o te wai i te takiwā ki Maurea, ki Rangiriri, tērā wāhi raka, ka waiho mā tōku kuia ngēnei kōrero.

He mate haere rā te āhua o te awa, he mate haere i ngētehi wāhi, engari, i haere mātou ki runga i te awa, e whia tau ki muri ināianeī, mōhio tonu rā. He aha te mate e tere mai ana, he matemate, mate noa iho, tērā takiwā ki raro iho o Karapiro, ā, tērā tae atu mātou ki Te Pūaha, ā, tae noa ki Huka Falls, kātahi mātou ka peke ki runga i ngā waka. Kotahi wiki te haere i runga i te awa, nā, koia tērā, ngā tarutaru kei roto i te awa e tupu ana, kārekau nei he wātakirihi, ngā Pākehā nei nā, ngā District councils, ināianeī kua utu tātou i te environment. Tēnā pea, e tukuna tomutia ana te rāpihi, ngā paru ki roto i ngā awa, ka mate ana, tukuna atu ki te Pākehā ā rātou tikanga ki runga ki te awa, kia kaha ngō tātou mea ki te whakatikatika, ngā iwi Environment Waikato, ka nui ngā iwi pērā, he Pākehā, he Māori, tarai ana

⁶⁰⁴ T. R. Herewini. Kōrero ā-waha, 2006.

⁶⁰⁵ T. R. Herewini. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

*ki te whakatika. Pērā anō i Waikare, he pīrangi ki te tuku i ngā paru o Meremere, ki reira. Used to be, kāore, i mate te kanāe, te ika, te tuna.*⁶⁰⁶

Ka hoki anō ngā mahara o tētehi o ngōku kuia nō Maurea, ki ngā kāinga e taiāwhio ana i tōna ake papa kāinga, me te āhuatanga hoki o tērā wā, kātahi te hokinga mahara, ka tangi kau te ngākau mō ngā hoa, mō ngā whanaunga.

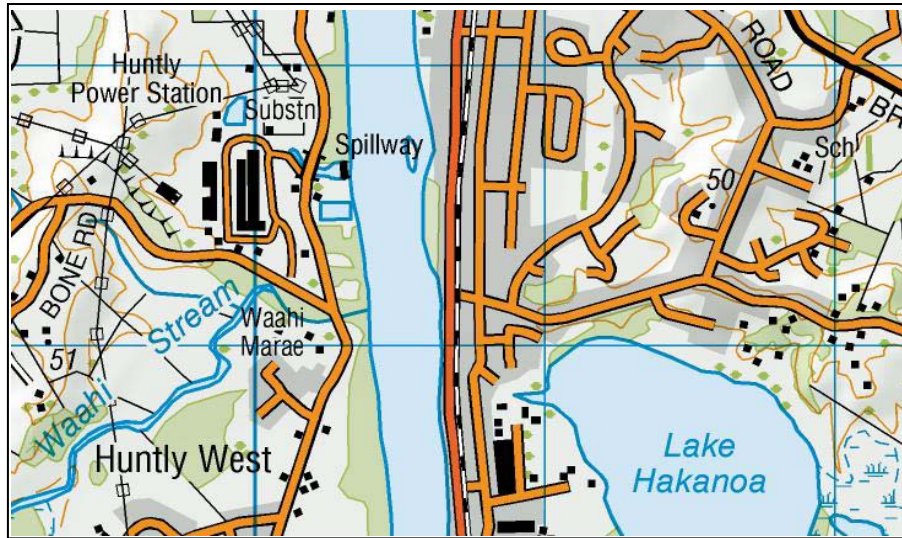
Ahikaio, mō ngā tāngata . . . Āhua maha tonu ngā tāngata o te awa, e toru pea ngā kāinga i Ahikaio, kātahi ka haere ki Hukanui, maha ngā kāinga o konei, he maha, i te whare o te kīngi, te whare o Kīngi Mahuta . . . kātahi ka tupu haere ngā whare, one, two, three, e toru, e toru ngā whare ka tae atu ki tērā pito o te papa kāinga, ka tū mai i te kāuta i tētehi pito rawa, uuu he nui te kāuta, he tino nui te kāuta, he whare ponga, ka haere pea ngā tāngata ki te mahi i ngā kai ka mahi i roto i te kāuta.

*He kāinga noa iho a Ahikaio . . . Kāo, i Hukanui, āe, kāore rā i kī he marae, he papa kāinga i Hukanui. He maha ngā tāngata e hono ana i reira. Ka haere atu ngērā ki Kaitumutumu, kāre he whare moe i reira, haere atu ngēnei kaimahi, kātahi ka marae. Kei tua atu o Te Ōhāki, ko Kaitumutumu. I muri i tēnei ka whakatūngia a Te Ōhāki hei marae. I reira te kāinga o Raukura rāua ko Hōri, nā, me ngā whare o ngāna tamariki, i tua mai, i tae mai ki te kāinga o Wetere. I tērā taha ake he kāuta anō, he urupā hoki kei reira, kei te taha ki Waikato, kei te tū tonu te urupā, kāre e tanumia he tūpāpaku.*⁶⁰⁷

⁶⁰⁶ T. R. Herewini. Kōrero ā-waha, 2006.

⁶⁰⁷ Ibid.

Te Mapi 5: He mapi o te takiwā o te marae o Waahi⁶⁰⁸



Kātahi tātou ka piki anō ki tō tātou waka, ka hoe ki te takiwā ki Rāhui Pōkeka. I roto i ngā āhuatanga mō te awa o Waikato, me ngā tikanga e hāngai ana ki a ia, ki roto o Waikato e rongonui ana a Rāhui Pōkeka mō ngā tuna e tupu ana i tērā pito o te awa. Ana, ko te marae matua i tēneki rohe ko te marae o Waahi, ā, e mōhio ana ko te marae tēneki e noho ana te Kāhui Ariki, ana, ko te kāinga hoki o ngā Koroneihana i mua i tōna hūnukutanga ki Ngāruawāhia. Ko te ingoa o te wāhi nei, o Rāhui Pōkeka, he hononga anō ki te awa o Waikato me ngōna kāhui wai i taua rohe. I te taenga tuatahi o ngā hapū o Tainui ki tērā pito o te awa o Waikato, rikarika katoa te rohe ki ngā tuna, te nui hoki o ngā tuna.

⁶⁰⁸ (<http://www.linz.govt.nz/topography/topo-maps/map-chooser/singleview.php?xPos=11402&yPos=5991&scale=2&extent=8-BC33> 12/03/2010)

Te whakaahua 17: Ko Waahi i te tau 1954⁶⁰⁹



Nā, kia tika ai te tiaki a te Māori i te taiao o tērā wāhi o te awa, ka whakatū rāhui e te rangatira o te hapū, arā, mā te rangatira e rāhui ngā mahinga tuna nei i ngā wā tika kia pai ai te whakaora i ngā mahinga tuna nei, kia kaua te kaute o ngā tuna e mimiti haere, ā, mate noa. Ko te tikanga rāhui i whāia e te rangatira, ka whakatū pou ia i te tīmatanga o te rāhui, ā, he pōkeka i runga i tēneki pou, tērā pea e rima, e ono rānei ngā pōkeka. Ko ngā pōkeka nei e tohu ana i ngētehi wāhanga o te rākau nā. Ka heke te wā ka patua te rākau nei ki roto i te whenua, ka titia kia heke te rākau ki tētehi o ngā pōkeka nei, tēnā te rangatira ka waiho anō te pou rāhui. A taihoa, ka hoki te rangatira ka titia anō te pou rā ki te whenua kia ngaro anō tētehi pōkeka ki te whenua. Ka pērā te haere o te rangatira ka taka he wā, ka titia anō te rākau kia ngaro anō tētehi o ngā pōkeka. I te mutunga ake kua titia katoatia te pou raka ki roto tonu i te whenua, kua ngaro katoa ngā pōkeka. I taua wā, ka hikina te rāhui ka tohu atu ki te iwi, he wā pai anō ki te mahi tuna, ki te hao tuna, ki te pia tuna.⁶¹⁰

⁶⁰⁹ WA-36045, Whites Aviation Collection, Alexander Turnbull Library, Wellington, N.Z.

⁶¹⁰ He kōrero tēneki i whāngaihia ki ahau i a au e taitamariki ana, i a au hoki i te kura.

Te whakaahua 18: Te awa o Waikato, kei tua atu ko Waahi marae



I roto hoki i tēneki kōrero mō Rāhui Pōkeka nei, ka puta hoki ngā kōrero mō ngā ingoa mō ngā roto e rua e toro ana ki te awa o Waikato, kei te hauāuru ko te roto o Waahi, kei te rāwhiti ko te roto o Hakanoa. I roto i ngā kōrero mō te rāhui tuna nei, ka pupū ake tētehi taupatupatu i waenga i ngā kāinga i noho i te taha hauāuru me rātou e noho ana i te taha rāwhiti o te awa. Ko te take, i āwangawanga tētehi taha ki tērā atu mō te kaha o te mahi tuna o tētehi taha i tērā atu, ka mutu, he nui ake te hopu tuna o tētehi taha i tērā atu, ā, kei te matapiko pea tētehi taha, kāre e whai ana i ngā tikanga i whakatakotohia mō te iwi, mō ngā mahinga tuna nei.⁶¹¹

Tēnā, te rangatira o te iwi ka tū, ka karanga ia kia kāti te taupatupatu i roto i te awa, ana, koirā ia ka whakatū rāhui mō te mahi tuna. I te hikitanga ake o te rāhui nei ka tohua te rangatira kia ngātahi te haka a te iwi hei whakakotahi te iwi i raro i te kaupapa o te hikitanga o te rāhui, i raro hoki i te kaupapa kua taea e te iwi te mahi tuna, kia pai ai te wairua o te iwi i raro i ngā manaakitanga o te taiao, ana, mai i tēneki kōrero a te rangatira ka puta te ingoa mō te roto o te rāwhiti ko 'Haka-noa'. Ana, i te hikitanga hoki o te rāhui ka tohutohu te rangatira ki tōna iwi, me tāuteute ai ngā kai, ngā mahinga tuna katoa kia rite ai te mana o ngā tuna mō tēnā tangata, mō tēnā tangata, nā wai rā, ka puta te ingoa mō te roto o te hauāuru ko 'Waahi'.⁶¹²

⁶¹¹ N. C. Mahuta. Te poukai o Waahi: an historical background to the Waahi Poukai. Masters research essay. University of Auckland, 1995.p.41

⁶¹² He kōrero hoki ngēnei i whāngaihia ki ahau i a au e tupu ake ana.

I te tau 1890 ka whakatūria a Waahi hei marae, hei papa kāinga hoki, i runga i te mōhio hoki he kāinga tērā wāhi o te awa o Waikato mō Kīngi Mahuta i ngā rā o mua, ka heke iho tēnei kāinga ki a Te Rata i a ia e tū ana hei kīngi, ā, heke iho ki a Kīngi Tūheitia i ngēnei rā. Otirā, e mōhiohia ana i ngēnei rā ko Waahi te kāinga mō te kāhui ariki.⁶¹³ E tika ana kia mihia te whare tūpuna, a Tāne-i-te-pupuke, tae atu hoki ki te mana whāngai i te tangata, i te manuwhiri, ki te whare kai o Mīria-te-kakara, ki te whānau o Waahi, ki ngā kaitiaki o ngā mahinga tuna puhi, tēnā koutou katoa.

Tahuri ake ki te waiata mō te awa o Waikato, ‘e hoe tō waka ki Ngāruawāhia, Tūrangawaewae, mō te ao katoa, te tongi whakamutunga a Matutaera . . .’ Piki anō i te takiwā o Rāhui Pōkeka ka hou ki te pito ki te komititanga o ngā wai, ko te hononga o te awa o Waikato me te awa o Waipā tēneki e kōrerotia ana. I hūnuku a Te Puea me tōna rahi ki tēneki o ngā papa kāinga tawhito, ka ea tērā tongi a Kīngi Tāwhiao ‘ko Ngāruawāhia tōku tūrangawaewae.’ Heoi anō rā, kua kitea kētia ngā kōrero hītori mō Ngāruawāhia me ngā kōrero whakapapa e hāngai ana ki a ia, engari, e tika ana kia whakahuatia ngētehi pitopito kōrero mō te marae i whakatūngia mō te ao katoa, ana ko te marae o Tūrangawaewae tērā.

He maha ngā kōrero e pā ana ki te whakatūnga o Tūrangawaewae, engari tērā pea e tika ana kia waiho te nuinga o aua kōrero ki te taha.⁶¹⁴ Heoi anō rā, e tika ana kia whakanuia, kia whakahonoretia a Te Puea, tae atu hoki ki tōna ope whānui, ki tōna whānau whānui i hūnuku mai ai i Te Paina me te takiwā o ngā kāinga o Te Pūaha o Waikato, i reira i hua ai te tumu o te marae o Tūrangawaewae. I te tau 1920 i roto i ngā piki me ngā heke o tērā wā ka hoko a Te Puea i ngā whenua e tū nei a Tūrangawaewae i ngēnei rā, he whenua i tata ki tētehi o ngā kāinga tūturu o Te Wherowhero, o Ngāti Mahuta ki Ngāruawāhia, ā, he whenua hoki i hora katoa ki ngā tarutaru, ki ngā hua parakipere, aua tū otaota katoa.⁶¹⁵ Engari, i te tau 1921 i hūnuku tētehi ope nui nō Te Paina, ā, nā tērā ope i hauhaketia te whenua, i whakaritea mō te tangata, ā, nā wai rā ka hua ake tētehi papa kāinga, ka hua ake ngā whare tangata, ka puta hoki ko Kimikimi tētehi o ngā wharekai tuatahi o Tūrangawaewae.

⁶¹³ N. C. Mahuta. Te poukai o Waahi: an historical background to the Waahi Poukai. Masters research essay. University of Auckland, 1995.p.40

⁶¹⁴ Tirohia te pukapuka nā M. King. *Te Puea. A Biography*. (Auckland: Reed Books, 2005), mō te whānuitanga o ngā kōrero mō Te Puea me te whakatūnga o te marae o Tūrangawaewae.

⁶¹⁵ M. King. *Te Puea. A Biography*. (Auckland: Reed Books, 2005), p.109

Ka peka mai ki tēneki rā nei kua tū ko te marae nui mō te Kīngitanga, mō te ao katoa, ko Tūrangawaewae, me ngōna whare katoa, a Mahinarangi rāua ko Tūrongo e tū takirua nei, ānō nei ko ngā tūpuna e hono nei i a Waikato rāua ko Ngāti Porou. Ki te ariki whāngai tangata, manaaki tangata, e Kimiora, te whare mahana e kōkiri tonu i ngā manako o te whaea, o Te Puea, tae atu hoki ki te marae whānui, e ngōku tūpuna wairua tēnā koutou.

Te Whakaahua 19: He whakaahua tawhito nō Tūrangawaewae⁶¹⁶



Mehemea tātou ka hoki atu ki te āhuatanga e hāngai ana ki te awa o Waikato, ko tētehi o ngā mea, o ngā kaupapa e motuhake ana ki a Tūrangawaewae, ko ngā rīketa, arā, ko ngā mahi hoe waka te nuinga i tēneki, ko ngā whakataetae, ko ngā waka taua, ko te whakakotahi o te tangata ki te whakahoahoa. Ko te tino kaupapa o te rikēta kia taea e Waikato te whakaatu i ngā āhuatanga o te iwi, otirā, i ngā āhuatanga o te Māori e pā ana ki ngā mahi o te awa ki te minenga kua tae mai ki te mātakitaki.

Ka whakaritea te rikēta tuatahi i te tau 1896, ā, i tū ai ngā mahi ki te huinga o ngā wai o te awa o Waikato me te awa o Waipā.⁶¹⁷ Ka whakatūngia te rikēta kia hāpai i ngā

⁶¹⁶ WA-62362, Whites Aviation Collection, Alexander Turnbull Library, Wellington, N.Z.

⁶¹⁷ A. M. Latta. *Meeting of The Waters. The Story of Ngaruawahia*. (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.277

tikanga Māori e hāngai ana ki awa, mai i te mahi hoe waka ki te tiakitanga o te awa, aua tū āhua katoa, ka mutu, kia whakamōhio atu hoki i ngētehi āhuatanga o ngēnei tikanga ki te hunga kūware, ki te hunga mātakitaki.⁶¹⁸ E kōkiritia tonutia ana tēneki kaupapa i ngēnei rā, engari, mō tētehi wā i hūnuku ngā whakahaerenga ki te marae o Tūrangawaewae, heoi anō, i ngēnei rā kua hoki anō ngētehi o ngā āhuatanga mō te rikēta ki te komititanga o ngā wai, ā, ka tū ngētehi āhuatanga hoki ki Tūrangawaewae.

Atu i ngā āhuatanga hoe waka, ka whakaritea hoki ngā whakataetae kapa haka, hei painga mō te hunga mātakitaki, ā, ka whakatū hoki te maha o ngā toa kai, mō te hunga mate kai, me te tini o ngā toa hoko tāonga, mō te hunga whai moni. Tū ai te rikēta mai i te Paraire tae noa ki te rātapu, i te marama o Poutū-te-rangi, i ngā rā e pātata atu ana ki te rā whakanui i a Hato Patariki, arā, i te nuinga o te wā ka taka ngēnei rā nei i te 18, 19, 20, 21 rānei.

He wā o te tau tēneki ka taea e ngā tāngata nō waho i te riu o Waikato ki te rongō i te reka o ngā kai ake o te iwi o Waikato, āe, he kai Pākehā kei ngā rikēta nei, engari, he kai Māori hoki kua horahia, ana, ko tētehi o aua kai ko ngā inanga nō ngā kōawa e hono nei ki te awa o Waikato, ko ngā inanga nei kua paraitia ki te wai paraoa, ā, te reka hoki! Me te mea hoki ki te waimarie te minenga tērā pea i roto i te tau ka tae atu koe ki te rikēta, ka rongō hoki koe i te kakara, i te reka o te tuna, ana ko ngā tuna ngēnei nō ngā rohe o Waahi, o Maungatautari, o whea, o whea. Koinei tētehi o ngā āhuatanga e taea ai e Waikato te whakaatu ki te tini, ki te mano. Kia kite ai te ao i te ātaahua o ngā tikanga, otirā, o te ao o te Māori, o Waikato hoki.

⁶¹⁸ A. M. Latta. *Meeting of The Waters. The Story of Ngaruawahia*. (Ngāruawāhia: Ngāruawāhia Lions Club, 1980), p.277

Te whakaahua 20: Te waka peke i te rīketa ki Ngāruawāhia⁶¹⁹



I tēneki o ngā kaupapa ka tino kitea i te mahi hoe waka, mai i ngā waka taua, tae atu hoki ki ngā whakataetae kōpapa. Mō te wā roa ko te nuinga o ngā tāngata i hoe i roto i ngā whakataetae kōpapa ko ngērā o ngā kura o te rohe whānui o Waikato, o Tainui, otirā, kei te haere tonu ngēnei whakataetae kōpapa i ngēnei rā tonu, heoi anō rā, kātahi anō tēneki whakatupuranga nei ka tīmata ki te whakataetae i ngā waka ama, ana, nō ngā tau tata nei kua tino puāwai tēneki āhuatanga ki roto o Waikato. Otirā, he āhuatanga tēneki e whai mana ana i roto i ngā whānau o Tūrangawaewae, nā te mea, e tārai ana i te āhua, i te tuakiri, o te whakatupuranga o tēneki rā i roto i tō rātou ao.

⁶¹⁹ F- 35125-1/2, New Zealand Free Lance Collection, Alexander Turnbull Library, Wellington, N.Z.

**Te whakaahua 21: Ko ngētehi o ngā waka taua ngēnei o Waikato i te rā whakanui
i te kotahi rau rima tekau tau o te Kīngitanga**



Te whakaahua 22: Tūrangawaewae Marae, atu i te piriti o Ngāruawāhia



Ka peka anō tātou ki runga i tō tātou waka, ka hoe atu ki roto o Ngāti Korokī, ki raro i te maru o Maungatautari, te takiwā ki Oreipunga, ki Karāpiro. Kua kitea kētia tātou ngētehi kōrero nō tērā pito o te awa o Waikato, heoi anō, hei hokitanga ake, kia kaua ngētehi o ngā kōrero i whāngaihia ki ahau, e noho ki runga rīpene anahe.

Heoi anō rā, hei tīmatanga pea, i te upoko tuarua me te upoko tuatoru i kite i ngētehi o ngā kāwai whakapapa o ngā uri o Waikato whānui, me te mea hoki ko ngā uri, ngā

whānau o te rohe ki Maungatautari nei i heke mai i a Tūrongo, ka puta ko tōna tamaiti, ko Raukawa, nā Raukawa ka puta ko Rereahu, ā, nā Rereahu ka puta ko Te Ihingārangi, te tupuna matua o ngā uri o Maungatautari.⁶²⁰ Ko Te Ihingārangi te tuakana o te rangatira, o Maniapoto, engari he rerekē ngā whaea o te tokorua nei, i mua i te matenga o tō rāua matua, ka ūwhia e Rereahu ngōna mana ki runga, ki a Maniapoto, māna te iwi e tiaki. Nā wai rā ka taupatupatu a Te Ihingārangi rāua ko Maniapoto, i te mutunga ake ka hūnuku a Te Ihingārangi ki te rohe o Maungatautari, ana ki reira whātoro haere ake ngōna uri, ka tū ko Ngāti Korokī, ko Waikato, ko Raukawa.

Te whakaahua 23: Pōhara marae⁶²¹



Heoi anō rā, ko tētehi o ngā marae o tēneki rohe nei ko Pōhara, ana ko ngētehi o ngā kōrero nō tēneki marae nei e hāngai tonu ana ki te awa o Waikato, ā, kāore anō kia kitea, ko te whakamahinga o te awa hei huarahi mō te iwi.

. . . ko te āhuatanga o te awa nei, ko tana tino mahi i mua i te wā o ōku tūpuna, koia tērā te huarahi matua nē, ko ō rātou waka, piki ake ki runga a Waipā. I te wā i a mātou i Maungatautari rā ka tino whakakikī haere ngā waka i te harakeke, ana, ka haria atu mā runga i te Waikato ka tae rawa rā ki tua atu o te wāhi i tū rā a Tāne-i-te-pupuke, ana, ka whakawhiti atu ki tētehi awa, kōawaawa nei, ana, ka heria atu, ka hoe atu ki Waiuku, mā reira ka whakawhiti i te whenua, ā, tahi māero pea te rahi o te whenua i reira a Te Kātipa e noho ana, i reira a Whanga e noho ana, ērā o ngā tūpuna, ka whakawhiti atu ki roto o te Mānuka, ana, ka riro atu ki roto o Tāmaki-makau-rau, ana ki te hoko ki reira, ko tā rātou e hoko nei ko ngā kākano, ērā momo āhuatanga, he rākau, he toki, he aha, he maitai, he rino, engari koirā

⁶²⁰ T. K. Clark. *Te Ihingarangi: a history of the Karapiro-Maungatautari area*. (Wellington: Electricity Corporation of New Zealand, 1992).

⁶²¹ (<http://www.naumaipalace.com/site/waikowharawhara/file/gallery/large/2752.jpg> 18/04/2010)

*te huarahi matua mō ngērā o ngā tū āhuatanga. Ki te tōia i runga i te whenua, Ai! E whia marama tēnei e kōrerotia atu nei te tōtō haere i Maungatautari ki Tāmaki-makau-rau. Nō reira, kua meahia atu i runga i ngā waka, ana, kua hoea, kua hoea haere ngō rātou whakamaunga ki roto o Tāmaki-makau-rau hokohoko haere ai.*⁶²²

Ana, kua kitea kētia hoki tātou i ngā kōrero mō te mana tuna o tēneki pito nei o te awa i roto i ngā kōrero o runga ake, heoi anō, mai i te hūnukutanga o Te Ihingārangi ki Maungatautari nei kua tū, kua hinga atu hoki ngētehi pā, ana, e pērā ana i te roanga o te awa o Waikato, heoi anō rā, mō te takiwā ki a Ngāti Korokī, he paku kōrero o nehe ngēnei mō ngētehi o aua kāinga, me nga tikanga e hāngai ana ki a rātou, me te mea hoki ko ngā urupā o aua pā, i noho hoki ki ngā tahataha o te awa. He tikanga tēneki i kitea i te whānuitanga o te awa, o ngā hapū o te awa, heoi anō, mō te takiwā ki a Maungatautari anei ngā kōrero.

. . . ko ngā pā tawhito, te pā a Tūkōrehe, o Oreipunga, āe, kei reira, ehake i te mea he maunga, engari kei te take o Maungatautari tētehi hiwi, e rite nei ki te aihikirimi rā kua huripoki, e tū tonu atu ana, e pērā ana, pērā ana te tū o te mea nei ko Oreipunga te ingoa o te wāhi nei, te ingoa o te hiwi rā. Heoi anō, i reira a Tūkōrehe e noho atu ana, ana, me te rongo kōrero, teitei ake te rere o te awa i tērā wā, nō reira, ko ngērā o ngā pā i te taha tonu o te awa i taua wā, nō reira, he uaua ka kite i ngētehi kei raro rā, kei raro iho i tērā, ngētehi o ngā pā tawhito, engari i reira, a Whaowhina, i reira tētehi o ngā pā o Ngāti Raukawa i mua i tō rātou heke ki Te Au-o-te-tonga, ki roto o Ōtaki me ērā momo mea, he maha rawa. He maha rawa ngā urupā, e hao tuna, ehake i te mea e hao ana, engari e kitea tonutia ana ngā kōiwi tangata kei te puta mai i te whenua, nā te kaha haumako o te whenua, tērā ka whakahou i a ia, ana, ka puta mai rā ko te oneone ki runga i roto i aua oneone ka kite koe i te whēua e puta mai ana. Koirā te take, tokomaha tonu rā o mātou anō, kāore i āta tāpukehia ki te whenua, kei pirau, me te mea nei ki te pērā, kua whakataputapua tērā wāhi e te mate, nē, nō reira, ko te nuīnga o ngā tūpāpaku i tērā wā kua whakamaua atu ki roto i ngā ana o te maunga, kia kore ai e mate, kia kore ai e whakataputapu nei i te wāhi, putanga mai rā o ngā wheua nei, nō reira, he tino kōrero tērā mō mātou, me te mea nei, maha tonu atu ngā wheua kei roto i ngā ana. Ko te nuīnga kua hauhaketia atu, engari ināianeī kei te āhua pai, ko te mate pea ka tāpuke ana ngā tūpuna i tō rātou rua kōiwi, kāre i te pērā rawa te hōhonu o te rua, me te mea nei he aha, he aha atu mā rātou te kari kia hōhonu rawa atu, me tō rātou mōhio anō ka whitu tekau tau, kua ea katoa tērā whenua, kua taea anō te tāpuke i te tangata, i taua wāhi tonu rā, kerewa hoki rā ngō tāua tūpuna, heoi anō rā, te āhuatanga ki ngā pā, kīkī katoa ana i te urupā, kīkī katoa ana ngā tahataha tika o te awa o Waikato i te urupā, i tō mātou pito o te whenua.

. . . he tikanga rawa atu, ko taua āhuatanga anō, ko ngā tūpuna kei te kī, ko te huarahi matua, ko te huarahi haere o te mate, ko ngō tātou wai, ana, ka

⁶²² R. Papa. Kōrero ā-waha, 2006.

tatū atu ki te tāhuna moana, kua whāia haere te tau o te moana, ana, kua rere atu ki runga i te moana anō, ki Hawaiki nui. Ehake i te mea he iwi manu ngā Māori, ka taea e rātou te rere ā-wairua nei, engari ā-ora ana, ā, tērā pea, engari ā-mate ana ko tā rātou he whai i te taha o te awa, koirā pea a Piri Poutapu mā, ā, ngērā o ngā momo koroua mā, hei āta akiakina kia whakahokia rawa ake ngā āhuatanga nei ki te awa, ki reira whakanoa, whakataputapu ai rānei, whakanoanoa ai rānei, heoi anō rā, he maha. Ko tētehi o ngā āhuatanga i kitea atu i Arapuni tonu rā, ana, me te mea nei nō te hanganga o te hīrere wai, o te dam, i Arapuni, nō te hanganga i te pakitara kia pupuru ai i te wai kia haere ake mā te mihini whakahikohiko rā, ka kite atu tētehi o ngā wāhi o te awa kua heke nei te kare o te wai, ā, kua tata mimiti nei, engari he mea hōpuapua. He piki pari hoki rā nō te whakaheketanga o te wai kua mahue atu nei he piki pari, i roto i aua pari, ka kite rawa i ngētehi o ngā ana, kei roto rā he pikitia kua whaowhao haere ki ngā kōwhatu o reira, he pērā hoki rā ka kite koe i ngā hōtaka mō te iwi moemoeā [aboriginies], i roto i ō rātou ana kua tuhia he pikitia ērā momo mea, engari ko ēnei kua āta whaowhaoia.

. . . i āta whaowhao ki te kōwhatu, me tō mātou whakapono, i te wā i mahi tērā, i raro kē tērā ana i te kare o te wai, nō reira, akuanei pea, mōhio tonu ō tātou tūpuna i reira aua ana ka ruku ki raro i te wai, ka kuhuna atu, i reira ka mahia kia pupuru, ora tonu ai. Ākuanei pea he wāhi taputapu rawa tērā mō ngā iwi ahurangi, e mōhio ana ki aua āhuatanga rā anō, ehake i te mea kia huna i te tangata, engari kia pupuru i waenganui i a rātou kia kore ai ērā kōrero taputapu e puta ki te marea. Nō reira, āe, he āhuatanga kāre anō kia rongu mō ngētehi atu o ngā wāhi o te awa o Waikato nei, engari kei Arapuni tonu rā ngērā ana, kua whakaahuaia atu nei nā, ngā mea nei.⁶²³

Hei whakarāpopoto

Heoi anō, hei whakakapinga māku, ki te whakarauika katoa i ngēnei kōrero, ka waiho atu ki te waka huia o te iwi o Waikato ki reira whakakaha ai, ki reira whakamana ai i te hononga i waenga i te iwi me tōna taiao. Ko ngēnei kōrero nei tētehi tauira o taua hononga o te iwi ki te awa o Waikato, ka mutu, koinei i kino ai te taupatupatu atu o ngērā o ngā kaiwhakahaere, ki ngā rangatira o te iwi, ki te Karauna mō te hokinga mai o te mana whakahaere o te awa ki raro i te maru o te iwi o Waikato, otirā, ki raro i te maru o te Kīngitanga, o Te Arikini Kīngi Tūheitia.

I te hokinga mai o ngā whenua raupatu i te tau 1995 ki a Waikato, ki a Tainui, kua roa rawa, kua kaha rawa te iwi e mahi ana kia tutuki pai ai ngā wawata o te iwi kia tū māia i mua i te heketanga mai o ngā tau hou, o ngā whakatupuranga hou kia pai ai te whenua mō te iwi, ka mutu, kia ora ai te iwi i roto i ngōna whenua. He pērā anō hoki te whakaaro mō te hokinga mai o te awa o Waikato, kua kitea kētia tātou ko te awa, ko te

⁶²³ R. Papa. Kōrero ā-waha, 2006.

iwi kei te whakaawengia i a rāua tahi, nō reira kia ora tika ai te tangata me te whenua, me whakanui te mana motuhake o te awa o Waikato, ka tahi. Ka rua, me whakanui i tērā hononga i waenga i a Waikato iwi me Waikato awa, ana, ka hoki anō te iwi o Waikato ki tērā āhuatanga, arā, kia tiakina te awa me ngōna taiao katoa, ki reira kite ai i te ora o te iwi whānui, Waikato mai, Māori mai, Pākehā mai.

I runga i ngēnei whakaaro, i te tau 2008 i te marama o Here-turi-kōkā, i te Koroneihana o Te Arikini Kīngi Tūheitia, ka tūtuki te whāinga o te iwi o Waikato, ka hainatia e Waikato, e te Karauna hoki te kirimana kia whakahokia te mana whakahaere o te awa o Waikato ki raro i te maru o te iwi, o te Kīngitanga, ā, i whakamana hoki tēneki kirimana nei i te kaitiakitanga o te iwi o Waikato ki runga i te awa.

Mā tēneki kirimana i tau ai ngā wairua o rātou mā kua huri ki tua o te ārai, ana, ko rātou tērā i whawhai kia tutuki ai te kaupapa nei. I hainatia te kirimana nei i runga anō i te tupuna awa, i a Waikato, nui ake i te kotahi mano tāngata i reira hoki ki te tautoko i te hunga haina, hei whakanui hoki i ngā mahi a ngā tāngata pērā i a Tukuroirangi Morgan, i a Raiha Mahuta. Nā rātou i kōkiri tonu i te kaupapa nei i tīmatahia e rātou mā, e Te Kotahi Mahuta mā. Ka mutu, ko ngā kōrero i waiho atu ki tēneki wāhanga nei, tētehi tauira o ngā kōrero i taea ai ngā taupatupatu o te iwi ki te Karauna. Ko ngā kōrero a rūruhi mā, a koroheke mā i mana ai te reo taupatupatu o te iwi, nō reira, e tika ana kia mihia rātou, ngā reo o te iwi o Waikato.

Upoko Tuaono

Ko te awa tōku piringa, ka puta, ka ora

E tika ana kia noho ngā kōrero e whai iho nei i raro i ngēnei kupu i whakaritea mō te katoa o tēneki tuhinga whakapae. He aha te pānga o te awa o Waikato ki runga i te wairua o tōna iwi? Nō te tīmatanga o tēneki tuhinga whakapae kua whārikihia e au i ngētehi kōrero e ngana ana ki te whakautu i te pātai nei. I roto i taku anga rangahau ka whakaatu i ngētehi āhuatanga e āwhina ana i tāku e kōrero nei, arā, ko ngā mana i mauria mai i Hawaiki rā anō, otirā, i ngā atua. Ko te taunahatanga o te whenua e ngā tūpuna nō te waka o Tainui, e Tūrongo mā, e Kōkako mā, me ngā hononga whakapapa i ara ake i waenga i ngēnei o ngā tūpuna. He mana ki roto i te whakataukī, ‘he piko, he taniwha, waikato taniwha rau’, ko te tini me te mano o ngā rangatira, o ngā tāngata e noho ana ki raro i ngā manaakitanga o te awa, ka mutu, kua whai tupuna te iwi, ka huaina tērā iwi ko Waikato.

I te tau 1858, i te hikitanga ake o Pōtatau Te Wherowhero hei Kīngi Māori, i tū ko Waikato hei iwi kaitiaki i te taonga o te Kīngitanga mō te motu whānui. Me te mea hoki, kua uru mai tētehi āhuatanga hou ki te wairua o ngā tangata, o te iwi o Waikato, ā, nā te mea, ko Waikato te kaitiaki o te Kīngitanga ka rongo te iwi i te ngau o Tauīwi. E kore te mana Tauīwi e waiho kia whai mana te iwi Māori whānui i raro i te Kīngitanga.

I te marama o Hongongoi, i te tau 1863, ka tomo atu tētehi taniwha hou ki te riu o Waikato, ko te taniwha nei, ko te raupatu. Nā te rau o te patu i mauria mai e ngā hōia o te iwi tauhou ki Aotearoa, i hinga ai te iwi o Waikato, i pohara ai, i rawakore ai, i pouaru ai. Kāore e kore he tino pānga tēneki wā toimaha ki runga i te wairua, i te tuakiri o te iwi o Waikato, nā tēneki i whakauru ahau i te raupatu ki taku anga rangahau, kāore he kōrero kē, he tino pānga te raupatu ki runga i te āhua o Waikato.

Nō reira, ka hoki mai tātou ki tērā āhuatanga o te tuakiri o Waikato, arā, he tika taku wānanga i tēneki mea o te Waikatotanga? Ka haere tonu ngā kōrero, ngā wānangatanga i te āhuatanga nei o te tuakiri o Waikato, i te wairua o Waikato, i te Waikatotanga. Ā, mā ngā kōrero o mua, e whai mana ai tēneki wāhanga o ngā kōrero.

Waikato awa, Waikato tangata, Waikato tuakiri

Ko tētehi āhuatanga e pā ana ki te ingoa o te iwi, arā, te take e kīia ai a Waikato ko Waikato. Ko te nuinga o ngā iwi ka takea mai i tētehi tupuna, ā, kei reira ka hua ake te ingoa iwi, engari anō a Waikato, ehara i te tangata. Ko tētehi whakamārama e hāngai ana ki tōku e whakaaro nei ko tērā e whai ake nei;

*I a au e tupu ana ko te awa te mea nui, hāunga anō ngā āhuatanga o te whenua, engari ko te whakamāramatanga mai a ōku tūpuna ki a au anō, ka kīia a Waikato ehara i te tangata, engari a Raukawa he tangata, engari a Maniapoto he tangata, engari ka kīia a Waikato ehara i te tangata. Engari ko te whakamāramatanga mai a ōku tūpuna anō, ko te awa tēneki, ko ngā wai o te awa e māringiringi haere nei i runga i te whenua, ana, koirā i haumako ai, koirā e kaha ai te whakatupu mai o te māra, whakatupu kai, hao ika, hao tuna, kei reira te nohoanga o te wātakirihi, arā, ko ngā kai matua ngērā ki tōku iwi. Koirā ko ngā kai tino matua e whāngaihia ana mātou nei, ōku tuākana tēina, ōku tuāhine, i tō mātou wāhi o te awa, heoi anō rā ko te awa tērā te mea nui. Nō reira, anō nei ka whakarite atu ki te kuia e āta whakapaipai ana i te māra, e āta whakapaipai ana i te whenua ki te whakatupu kai, koirā ko tā te kuia mahi i mua, ana, koirā te mahi a te awa ināianei, te whakariterite i te whenua kia pai ai te tupu kai, ērā momo mea. Nō reira, hei tupuna hoki rā te awa e kīia ana, ko mātou hoki rā ngā uri o te awa, ana, ko ngā iwi kei te noho ki ngā tahataha o te awa, kua tangohia mai rā te ingoa o te awa hei iwi mō mātou, ana, me te mea nei ko mātou hoki rā e karangahia ana ko te awa tonu rā, ko te Waikato.*⁶²⁴

Ko te ingoa tēneki o te iwi e whakaaro nei au, ko ngā whānau, ko ngā hapū e noho ana i ngā tahatika o te awa e kīia ai rātou ko Waikato. Hei tā tētehi atu o ngōku kaumātua e pēnei ana te kōrero.

*Ka rongo koe, ngētehi hoki e haere ana, nō whea koe, nō Tainui, koirā a Tainui, Tainui, ko te waka kē nē, a Waikato, e mōhio ana koe nō konei, i konei i Tūrangawaewae, āe, Waikato, mai i te pūaha haere tonu mai ki Tūrangawaewae . . . ka kite i ngā marae nei i te taha o Waikato nei, ko ngā marae katoa, mai i Tūrangawaewae, ā heke atu ki te pūaha kite koe i ngā marae i te taha o Waikato. He aha rātou i whakatū ai i reira, nā te awa rā.*⁶²⁵

Me pēwhea rā e whakaaro te tangata ko wai ia, he aha ngā pūmanawa, he aha ngā āhuatanga e pā nei ki a ia, e kīia ai ia ko wai ia. I runga i tēneki ka karawhiua te urupounamu, he aha tēneki āhuatanga o te tuakiri o Waikato, arā, te Waikatotanga?

⁶²⁴ R. Papa. Kōrero ā-waha, 2006.

⁶²⁵ P. Kingi. Kōrero ā-waha, 2006.

Tōku nei whakaaro mō tērā, ā, i ngā mahi i mahitia e ngō mātou tūpuna mātua i roto i ngā kōrero, i roto i ngā āhuatanga katoa i waihotia mai rātou mō tātou ki te hāpai, ki te rapu atu, ki te whakamārōtia ngō rātou whakaaro. Ko te kōrero rā, te 'Waikatotanga', kāre au e tino matatau ki ngā āhuatanga e whēnātia i te 'Waikatotanga', i te 'Kīngitanga', engari ngā tino āhua o ngā mahi mō te kīngi o taua wā, mōhio pai, ngā āhuatanga i mahitia e mātou mō waikato te iwi, mō Ngāti Tahinga te hapū me mātou, tō mātou whānau, mōhio pai ahau ki ngērā āhua. Āe, kāre au e tino rata atu ki ngā kōrero whēnei ko te Waikato-tanga, engari ko te 'āhua' o Waikato, ko te 'āhua' o Ngāti Tahinga, o Ngāti Mahuta rānei, māmā noa iho ki te whakakōrero atu mō tērā, engari mehemea ka whiua atu tērā kupu, -tanga, i muri mai, a Waikatotanga, he whakaaro Pākehā noa iho i ngā āhuatanga kei te whakariteritengia ngā Pākehā i tēneki wā, i roto i ngā āhuatanga, because of their addition of that word -tanga but if you take it back a step and then you say, this is . . . ko tēneki te āhua i whakarite mātou, ko Waikato. Whērā tonu ki te rangi, ki te ia o te kōrero mō tātou, o Waikato, rite tonu tātou o Tainui ki te ia o te kōrero, engari mehemea ka haere koe ki roto o Ngā Puhi, kei reira tō rātou rangi mō ngō rātou kōrero, rite tonu ki a Tūhoe, ā, whērā tonu ki a Ngāti Porou, kāre koe e rongorongo atu i waenga i a Waikato tēneki kōrero, 'e hika mā', engari mō Ngāti Porou māmā noa iho rātou, whērā tonu ki ngā āhuatanga, ki ngā āhua o Waikato, te nuinga ka kōrero, 'tēnā koe, e kare', engari kāre koe e tino rongorongo atu i ngērā kōrero mai i a Ngāti Porou, mai i a Tūhoe, engari ko tō rātou rangi tērā e rapu ana rātou, whērā tonu ki a mātou, tērā tōku nei whakaaro mō te kupu rā, Waikato-tanga.⁶²⁶

Ko te mahi tērā a te tangata ki te kimi, ki te rapu i tōna āhua, kia kite ai ia i tōna nohoanga i te ao hurihuri. Mō ngā kōrero ā tōku pakeke nei, i runga ake nei, he kōrero, he whakaaro ngōna mō te whakamahi a te whakatupuranga o tēneki rā i taua kūmuri rā o te 'tanga' i te mutunga o te kupu ingoa mō tētehi iwi. E tika ana tōna whakaaro, he āhuatanga tērā i puta ake hei mea whakamārama i te Māori i roto i te ao Pākehā, ana, kia whaka-tanga-hia i tō ingoa tuakiri mā tērā whakamārama ai i tō āhua. Tērā he kaupapa mō ngā tohunga reo pea tēneki e wānanga? Heoi anō rā, ko taua āhua o te kūmuri '-tanga' e kitea whānuitia ana i ngēnei rā, tērā pea i roto i ngā wānanga o tēneki tuhinga whakapae nei, he huarahi tēneki e mōhiotia ana ngā whakatupuranga o ngēnei rā, kia pai ai tō rātou whakaahua i a rātou anō, ā, āe, e rerekē ana te whakaaro ki ngērā o ngā mātua tūpuna, engari, e tika ana kia whakahē i tērā momo whakaaro? Ka hoki anō ki ngā kōrero o ngā pakeke mō ngō rātou whakaaro mō te āhua ki ngā whakatupuranga hou nei.

Nā te mea, kei te rerekē haere ngā āhuatanga katoa, i ngā rangi kua pahemo, āhua rerekē ana i ngā takoto o ngā āhua i mahitia mātou i runga i te awa, āhua rerekē ana ki ngā wā o tēnei whakatupuranga, whēnei taku

⁶²⁶ T. Moana. Kōrero ā-waha, 2006.

*whakaaro mō tērā, waihotia mā ngā uri i whakarāpopotohia i ngā āhuatanga ki a rātou i te wā ka mōhio rātou ki te whai atu i tēnei wāhanga o te kaupapa o taua wā. Kāre au e hiahia ana ki te kōrero ki ngā whakatupuranga kei te heke mai, tēnei te āhuatanga mō koutou, kāo, mā koutou e ata titiro ki te whakarangahau i ngā āhuatanga e pēhi nei ki runga i a koutou ā taua wā, nā te mea, taku mōhio rerekē ana ngā mahi a ngā tūpuna ki a mātou, otirā ki a rātou.*⁶²⁷

Kei ngā whakatupuranga hou ngā rātou anō tikanga, ngō rātou anō whakaaro mō tō rātou ake āhua i a rātou e ahu atu ana ki ngā tau rua mano. Pērā hoki te āhua o te tangata i roto i ngōna tini whakatupuranga, kei tēnā whakatupuranga, kei tēnā whakatupuranga ngōna ake āhua, ngāna ake tikanga, ngōna huarahi. I tukuna te pātai ki tētehi anō o ngōku matua, me tōna āhua i a ia e whakaako ana i ngētehi tikanga o te marae ki ngāna tamariki.

*I think observing, observe what's being done, observe what has to be done, you can always say, tell kids what to do then you get the certain times when they not gonna listen to you because they wanna go play with their mates, but it's the way you put it across to them, you can hound them to go and do it, they can just stand there and watch you, get all angry and that but if you put it across in a certain way where they will take notice, they will observe and then put there five cents in and do their bit, like our kids um, we have taught them about certain things on the marae, protocols what to do, what not to do, um, mainly respect, respect for those that are in charge, not only that for your elders but also to have respect for your taonga which are around you and that's basically being the marae itself. I don't think I have ever seen, one, one piece of graffiti on any part of that marae, I don't think I have, so that comes down to respect for the marae itself, they tend to like to wander, being so close to the river they like to go down there, as do we all, yeah we all done it.*⁶²⁸

Engari, kia mahara hoki tātou, kāore i te tino rerekē, i ara ake ngā āhua o tēnā whakatupuranga, o tēnā whakatupuranga i raro i ngā tikanga i waihotia mai e ngā mātua tūpuna, ā, ka waiho tātou hei tārai i ngō tātou ake ao, kia pai ai tō tātou neke haere i roto i te ao o te wā, ka mutu, mehemea tātou ka rongo tonu i te wairua o te iwi, o ngā mātua tūpuna, kua tūtuki pai i tō tātou ake āhua. Koirā te mahi a ngā mātua, he whāngai i ngā tikanga, kia wātea hoki ai rātou i ngā rātou tamariki kia tupu i ngō rātou ake āhua.

Tērā e tohutohu ana i ngaku tamariki, ngaku tamariki, kia mau ai, kia kaha te whakaaro pērā. Ka haere koutou ki tērā takiwā, ki tērā takiwā ka kite koe

⁶²⁷ T. Moana. Kōrero ā-waha, 2006.

⁶²⁸ K. Morgan. Kōrero ā-waha, 2003.

*i ō rātou āhuatanga, tēnā rohe, tēnā rohe. Koinei ngā tohutohu ki aku tamariki, mō tātou noa iho, mō Waikato.*⁶²⁹

Mō te iwi o Waikato, ko te kotahitanga o te iwi tētehi o ngā tino ngako o taua āhua. E kore te iwi me te awa e noho wehe ana, ka ora, ka tupu, ka rere, ānō nei kua kotahi te iwi me te awa i roto i ngā āhuatanga katoa, ana, kua kite kē tātou i ngētehi o ngā kōrero e hāngai ana ki tēneki momo whakaaro. Heoi anō rā, mehemea tātou ka kotahi ki ngā kōrero mō te tuakiri o Waikato, i ngā wā katoa, ka hoki mai ki taua kotahitanga i waenga i te iwi me tōna taiao, arā, te awa o Waikato.

*The Waikato river is a tupuna and looks over us throughout our lives. The river feeds us, nurtures us and takes care of us, healing our hurts and protecting us from harm. The river is our lifeline from which we take our name, our identity and our mana.*⁶³⁰

Ana, he kōrero tēneki e noho ana i te pūtaka o te wairua o te tangata, otirā o Waikato iwi, nā te ora ngātahi o te iwi me te awa ka kotahi ai te wairua. Ka mutu, ka haere tonu ngā kōrero a tōku kuia nei, i runga ake nei, e pā ana ki tēneki orange ngātahi o te awa me te iwi:

*The ancient proverb of our people, ‘Waikato te iwi, Waikato te awa, he piko, he taniwha, he piko, he taniwha,’ contains the essence of how I feel and how my parents felt about our river – the mighty Waikato. Born beside these waters, growing up, falling in love, marrying, having children, grandchildren and now great grandchildren have all taken place beside this tupuna – this river of ours – Waikato.*⁶³¹

Kua kōrero kē ahau i mua, kua wānanga rānei ahau i tērā kōrero i mua, arā, kua hono te iwi ki te awa, ānō nei kua kotahi te mauri o ngā tokoua nei. Ka ora tētehi, ka ora tērā atu, ka mate tētehi, ka hinga hoki tērā atu, koinei i mauri tahi ai a Waikato awa me Waikato iwi, ana kei te whakaae hoki tēneki o ngōku matua i tāku e whakapae nei.

Tika tonu tēnā whakaaro, āe rawa, āe rawa! Kāre au i te totoro ki roto i ngā kōrero mō taua wā, mō ngā āhuatanga mō taua wā, engari ko tāku e tautoko ake ana i tēnā whakaaro, kua kitea noa atu, kua kitea noa atu, ko ngā mahi a te tangata e whakaawe ana i te rere o te awa, ko ngā mahi a te awa e whakaawe ana i te rere o te tangata. Ki te noho paruparu tonu atu te awa, ka mimiti haere te puna tangata i te whenua, i te mimiti haere te puna tangata i te whenua, ka riro kē, ka mimiti haere te mauri o tō tātou awa. Āe

⁶²⁹ P. Kingi. Kōrero ā-waha, 2006.

⁶³⁰ I. R. Rawiri. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁶³¹ Ibid.

rānei kei te whakaawe tētehi ki tētehi, āe rawa kei te whai pānga te awa ki ngā mahi a te tangata, kei te whai pānga te tangata ki ngā mahi a te awa, rāua rāua, koirā te kōrero a ō tātou tūpuna mai ana. Koirā te take i te whakatūtanga o Pōtatau hei kīngi, i tohua atu ko ngā tohu taiao kē hei mana mōna, 'ko Taupiri te maunga, ko Waikato te awa, ko Pōtatau Te Wherowhero te tangata,' ngā mahi a Te Wherowhero i whakaawe i a Taupiri, i whakaawe i a Waikato, haere tonu, huri tonu, ana, whakamau tonu atu.⁶³²

Mehemea ka whakaarotia, ka wānangatia ngā āhuetanga o te āhua o te iwi o Waikato me tōna pānga ki te awa, ki ngōku whakaaro, ka hoki anō ki taua āhuetanga mō te awa hei huarahi haere mō te tangata, mō te iwi o Waikato. Kua roa te tangata e whakamahi ana i te awa hei huarahi haere mō rātou, ā-tinana mai, ā-wairua mai, ka mutu, ka tika pea te kōrero he huarahi hoki mō te pūtaketanga o te tangata. He huarahi haere te awa mō ngā āhuetanga katoa e tārai nei i te pūtaketanga o te tangata, kua kīia ko wai ia, ānō nei ko ngā iaia o te tinana e hari haere i ngā toto ki ngā wāhanga katoa o te tinana kia ora pai ai, heoi anō, ākuni ka hoki mai ki tēneki āhuetanga.

Ka tino kitea tēneki āhua o te awa e pā nei ki ngā rohe rerekē, whakarauika ai i ngā kōrero katoa e pā nei ki a ia, ki roto i te waiata e tino rongonui ana ki roto o Waikato, ana, ko 'Waikato te awa.'

Waikato te awa
Katohia, katohia he wai mau

Katohia he wai mau ka eke ki Te Pūaha o Waikato te awa
He piko, he taniwha, he piko, he taniwha
Kia tūpato rā kei tahuri koe i ngā au kaha o Waikato
Whakamau tō titiro ki tawhiti rā
Ko Taupiri te maunga
Pōtatau te tangata
Te mauri o te motu e

E hoe tō waka ki Ngāruawāhia, Tūrangawaewae mō te ao katoa
Te tongi whakamutunga a Matutaera
Auē hoki auē

Hoea tō waka, ka ū ki Kemureti
Te oko horoi o ngā tūpuna
Ka tau ki Karāpiro, titiro whakarunga tō kanohi
Ki te Tihi o Te Ihingārangi e

Kāti koa tō hoe

⁶³² R. Papa. Kōrero ā-waha, 2006.

Titiro whakakatau tō kanohi
Ko Maungatautari
Ko Ngāti Korokī
Ko Arapuni rā te rohe o te tuna e

E piki haere tō waka
Ko Waipapa, ko Maraetai
Ko Whakamaru, Titiraupenga, he maunga manu
Ko Ngāti Raukawa e hoa e

Aue
Ka huri tō waka ki te tai tonga
E tere tō waka, ko Pōhaturoa
Titiro kau atu ki te tihi, he parekura i horahia
I ngā wā o mua rā

Whāia te ara wai a tō tupuna a Tia
Nāna i titi haere te pou
I muri i a ia ko Atiamuri e

Kia ata haere atu rā ki Ōhākuri
Te tomokanga atu ki Ōrākei Kōrako
Te whenua waiariki ruapehupehu e

E tō i tō waka i ngā aratitia a Tia
Tutuki ana ki te Tāheke Hukahuka
I tahuri ai tō tupuna a Tamatea-pōkai-whenua e

Tiu ana mei he manu rererangi
Ki roto i ngā wai mārino o Taupō-nui-a-Tia e
Kōkiri

He waiata tēneki i akona i a au e tamariki ana, ā, tae noa mai ki tōku kaumātuatanga i mōhio nā R. T. Harrison tēneki i tito, engari, he rotarota kē i te tuatahi. Kei te niupepa Māori o *Te Ao Hou* ngā kōrero mō te waiata, kei te putanga 39 i tāngia ai i te tau 1962.⁶³³ Me te mea hoki, kāore au e mōhio ināwhea te rotarota nei i hurihia hei waiata, heoi anō, he waiata e kaha hari nei a Waikato.

Mehemea ka tirohia ngā kupu, ka tīmata kē te waiata nei i Te Pūaha o Waikato, ā, piki whakarunga i te rere o te awa ka tū i ngētehi wāhi kia kite ai koe i ngā rohe e pā nei te awa. Mai i Te Pūaha o Waikato ko Taupiri te wāhi tuatahi ka tū te waka, ko te wā tēneki e mihi ana ki ngā mana o te rohe o Waikato. Ka tere anō te waka ka tua ki Tūrangawaewae kia mihia te marae i whakatū mō te ao katoa, ana, e kōrero ana tēneki mō tētehi o ngā wawata o Te Puea Herangi kia whakatūria tētehi marae mō te

⁶³³ “*Te Ao Hou* Competition – Waikato Te Awa.” *Te Ao Hou*. No 39. 1962, p. 10

Kīngitanga, hei manaaki i ngā manuwhiri o te Kīngitanga. Ka mutu, ko te whakatinanatanga hoki o te tongi a Tāwhiao, ko Matutaera te ingoa whānau o Kīngi Tāwhiao.

Ka tere anō te waka kia tū ki Kemureti, e kīia ana ko te oko horoi o ngā tūpuna, ko ngēnei whiti e rua nei e whakamana ana i tērā o ngā rohe. I Karāpiro, ka mihi atu ki Te Ihingārangi, tērā o ngā tūpuna, te tuakana o Maniapoto i wehe mai kia tau ki ngā whenua o Maungatautari, ka puta ko Ngāti Korokī. Ko te wā hoki tēneki hei whakamōhio atu ki te hunga whakarongo, ko Arapuni, he tino wāhi mō te tuna.

Ka piki haere tonu te waka, ka tau ki roto o Ngāti Raukawa, arā, ko ngā whenua ngēnei o Whakamaru, ko Titiraupenga te maunga o te rohe nei. Ka tohua hoki ko te rohe e noho nei e Ngāti Raukawa, ko Waipapa, ko Maraetai. Tata ana ki tēnei rohe ko Pohaturoa, ko ngā kupu nei e kōrero ana mō tētehi parekura, mō tētehi pakanga nui i tū ki Pohaturoa. Kāore e kōrero ana ko wai te hunga pakanga, engari ko tētehi kōrero e mōhio ana, ko te pakanga o Ngāti Raukawa ki a Ngāti Kahupungapunga. Ko te iwi nei e kīia ana e ngā kaumātua ko te iwi i noho i te rohe o Whakamaru rā i mua, ā, nā ngā tūpuna rā, nā Wairangi rāua ko Whāita te iwi nei i whakamate. Ko Pohaturoa te pakanga nui i toa ai a Wairangi mā, ā, ka noho ko Ngāti Raukawa ki tērā rohe i ngēnei rā.

Ka puta ināianei ko ngā kōrero mō te tūpuna nō Te Arawa, mō Tia, nāna i titi haere ngā pou, he kōrero tēneki mō Tia nāna ngā whenua mai Maketua ki Taupō i taunaha tuatahi. Ko taua rohe i taunahatia e ia e kīia ana ko Atiamuri. Kāore i roa ka tomo atu ki ngā whenua o Ōrākei Kōrako, he whenua ngāwhā tēnei rohe, koia i kī ai ko te kāinga tēnei o ngā ‘waiariki ruapehupehu’.

Ka rere tonu te waka ki runga i te ara a Tia, ka tae atu ki te Tāheke Hukahuka. Ka mutu, ko te moana o Taupō i whakaingoatia e Tia i tōna taenga tuatahi ki te moana rā. Ka kite ia i tētehi toka e rite nei tōna āhua ki tōna taupō, ana, he kupu a taupō mō te korowai. Nāwai rā i whakaingoatia te moana rā ko te taupō nui a Tia.

Heoi anō rā, mai i te Tāheke Hukahuka rere iho ki Te Pūaha, ka whakarauika katoa te awa i ngā kōrero, i ngā āhuatanga, i ngā tikanga o ngā marae, o ngā kāinga ki roto ki a

ia, ka puta ko te mana e tino mau nei te iwi o Waikato i ngēnei rā, ā, mā te tiaki i te awa e ora ai taua mana, e ora ai hoki te mana o te iwi o Waikato.

Ka mau Te Pukapuka Whakaaetanga me oona Whakatau a Tikanga i ngaa Kupu whakahirahira mo Te Awa o Waikato ki ngaa Iwi o Waikato-Tainui. He tuupuna noo ngaa iwi o Waikato-Tainui Te Awa o Waikato. E mau ana te mana te mauri me te kaha o te Iwi.

He mauri tu tahi e kore e wehea. Ka rere mai oona wai i Te wairere o Huka puta atu ki te Puuaha o Waikato. Ka hono haere ai ngaa wai o Te Awa o Waikato i ngaa parenga, i ngaa whaiawa, i nga momo takawai o raro, i ngaa rerenga, i ngaa waikeri, i ngaa wehenga, i ngaa roto, i ngaa ika, i ngaa tupunga otaota, i ngaa maania, i ngaa repo, i ngaa motu, i ngaa puna, i ngaa arawai o te awa, i ngaa ararangi o te awa, i ngaa tuaapapa o te awa, tae noa ki oona tohu a wairua me toona mauri.

Naa too maatou hononga ki te awa, naa too maatou manaaki i te awa te take ka tiaki i te mana o te awa, aa, ka riro maa maatou taua mana whakahaere i runga i ngaa tikanga tuku iho mo te awa.

No reira, naa too maatou hononga ki te awa hei kaitiaki te puutake o too maatou orange a wairua, orange a tinana, a, tae noa ki oo maatou tikanga a iwi katoa.⁶³⁴

I ngēnei rā e kaha ana te whai o ngā whakatupuranga o te rā nei, kia mau rātou ki tō rātou āhua, tō rātou Māoritanga, heoi anō, he tino hiahia kia whakakahatia, kia whakamārōtia aua āhuetanga Māori nō roto i te iwi, i te hapū ake o te tangata. He āhuetanga nui ki te tangata kia kīia he Māori ia, engari, nui ake te hōnore i roto i tō motuhaketanga, arā, i tōu ake mana motuhake, i taua mana e noho ana i te tino pūtake o tō wairua, o tō āhua, he aha i kīia ai nō tēwhea iwi, nō tēwhea hapū te tangata. I roto i tēneki ao hurihuri nei he maha ngā tikanga, he maha ngā āhuetanga e whawhai nei i ngā taha o tōu ake wairua, o tōu ake āhua, o tōu ake tuakiri, māmā noa iho mō te tangata ki te ngaro i tōna ake pūtakeanga, ana, koinei ka whai mana ngēnei momo kaupapa pēnei i tēneki nei. Ko te hokinga o te tangata ki tōna ūkaipō, ki ngōna maunga, kia pūrea ai e ngā hau o Tāwhiri-mātea.

He tika tonu kei te whakaawengia tātou e tikanga kē, e whakaaro kē. Te nuīnga o te iwi e noho atu ana i reira, o ngā iwi, nō reira, kua puta ki waho kē, ā, he horihori katoa tēnā kōrero ki a rātou, e mea ana rātou, ko rātou te iwi ka whakapono ki te mea ka kite, engari, ko te whakapae noa iho nei, ki a rātou, whakapono ana koe he hau kei te rere mai, ana, kāre e taea e koe te

⁶³⁴ Deed of Settlement between Waikato-Tainui and the Crown in relation to the Waikato River, p.21

*kite i te hau, engari e mōhio ana koe kei reira, ana, e pērā hoki rā taku whakapae mō te āhuatanga o ngā mea wairua nei, mō ngā taniwha nei.*⁶³⁵

Heoi anō, mehemea ka hoki anō ki tōku anga rangahau, ka kite tonu, ki ngōku ake whakaaro, ehake i te mea mā te awa anahe kua kīia te iwi ko Waikato, ka mutu, nō mua pea i te raupatu, me te whakatūnga o te Kīngitanga, āe, kei te tika tērā kōrero. Nā te whakarauika o ngā hapū e noho ana i ngā tahataha o te awa o Waikato, ka tapaina te iwi ko Waikato. Engari, i runga i ngā kōrero, i raro hoki i ngā whakaaro e puta ana i ngā kōrero a tōku matua i runga ake nei, ka uru mai ngētehi āhuatanga hou ki te hapori o te tangata, ki reira puāwai ai ngā taha hou o te tuakiri o te tangata. Ana, ki tōku nei whakaaro koinei i ara ai te Kīngitanga, ka whiria rawatia ngēnei āhuatanga ki te mauri o te awa o Waikato, otirā, ka whiria hoki ki te mauri o te iwi. Ka hoki anō ki ngā kōrero a ngētehi o ngōku mātua, o ngōku kuia, o ngōku koroua.

Mōku nei, mōku nei mō te kōrero a tōku, a tētehi o ngō mātou koroua o Ngāti Māhanga, a Te Whati Tāmati, ko te Waikatotanga, ka kōrero au mō nāia tonu nei, mō te wā i a ia me nāia tonu nei, ko te Waikatotanga kei raro katoa i te Kīngitanga, hāunga anō he pakeke ake te Waikatotanga i te Kīngitanga, ko te Waikatotanga ki a au, ko te whakahuihui i ngā tāngata e ōrite nei ngā whakaaro, e ōrite nei ngā tūpuna, e ōrite nei ngā āhuatanga mahi i tētehi mahi, i te wāhi kotahi, ana, ko te riu o Waikato tērā. Ko te Waikatotanga ki a au ko te whāngai i te tangata, ko te atawhai i te tangata, engari ki te tukuna mai te riri, ka riri hoki te tangata. Ko te Waikatotanga ki a au, ko te āhuatanga o te rangi, o te reo o Waikato, ko te āhuatanga o te tātai whakaheke o Waikato, o te awa, o te tangata, kāre he paku rerekētanga, o tō te awa, o tō te tangata, he Waikato tētehi, he Waikato anō tētehi. Engari ko ngā iwi kei te noho nei i ngā tahatika o te awa o Waikato, koirā kē tāku e kōrero nei mō te Waikatotanga. Ahakoa he hapū, kārangarangatanga, i roto i ngērā iwi, kotahi nei te whakaaro, ki te hiahia te iwi ki te takahi i te ara kotahi, a tēnā kei reira i roto i tōna Waikatotanga.

Me te mea nei he rerekē anō hoki rā ki tō ngētehi o ngā iwi pēnei i a Raukawa, i a Maniapoto, i a Hauraki, i a wai atu, i a wai atu, i a wai atu. Ko te rerekētanga mai o Waikato, ko tērā ko te whakakāhuitanga mai o te tangata i raro anō i te Kīngitanga. I mua pea i te Kīngitanga he mana ā-hapū tō te iwi Māori, a Ngāti Mahuta, a Ngāti Korokī, a Ngāti Māhanga, a Ngāti wai, a Ngāti wai, a Ng āit wai. He mana ā-hapū, engari i te whakakotahitanga mai ka kite tātou i roto i ngā kōrero mō ngā pakanga i mua i te Kīngitanga tēnei e kōrerotia atu nei, he rangatira tō tērā hapū, māna tana iwi, māna tana kāhui tangata, tana ope taua, tana whakaariki, hei whakahaere, ana, he tangata tō tērā, māna anō āna, a Te Wherowhero, māna a Ngāti Mahuta, a Te Awaitaea, māna a Ngāti Tahinga, ērā tūmomo āhuatanga, he rangatiratanga tō tēnā hapū kei roto i tō rātou rangatira. Nō reira, kāre au i te kī kāre i reira, engari ko tāku e kī nei, he mana ā-hapū, he mana, ākuanei pea he iwi pea ngērā iwi, ngērā tāngata, ngērā kāhui whānau

⁶³⁵ R. Papa. Kōrero ā-waha, 2006.

*i te wā i a rātou, ana, nō te whakatūtanga mai o Te Kīngitanga ka kīia ko Waikato te iwi, ko Pōtatau te tangata, nō reira, e tino whai pānga ana ki a tātou, ērā kōrero katoa mō ngā tūpuna, āe, heke iho mai ko tātou e tū nei, ko Waikato, heke iho mai i ngā āhuatanga o te awa, ko ngā wairua o ngō tātou tūpuna kei te rērere haere nei i ngā karekare o te wai, ana, i ngā whakariporipo o te wai, ana, ko tātou tēnei e arohaina ana i tēnā momo kaupapa, nō reira, e tino whai pānga ana ngērā kōrero katoa ki a tātou.*⁶³⁶

I roto i ngēnei kōrero katoa, ko ngā whakaaro tautoko i te pūtake o taku anga rangahau, ana, he āhuatanga ngēnei i whāngaihia ki ahau i a au e tupu ake ana ki Tūrangawaewae, ki raro i te maru o te Kīngitanga, i roto i ngā poipoi o te awa o Waikato. Mō te iwi kua tuituia ki ngā aho o te awa, o te Kīngitanga, o te raupatu. Ko taku pātai ki ngōku kuia mō tēneki āhuatanga o te Waikatotanga, ka puta ngēnei kōrero:

*Well, to be Waikato to me is to be, in service to what we have, regardless whether it's the Kīngitanga, of course. And people who come here, ngā tāngata o ngā iwi o ētehi wāhi, ahakoa pēwhea, he manaaki, he manaaki i te iwi. Āe, to be in service, ahakoa kei whea, ka haere, me haere, me haere ki te manaaki atu, father still does it now . . . he manaaki i te tangata . . .*⁶³⁷

Ka whakaatu ngēnei kōrero me ngētehi kōrero e whai iho nei, i tāku i kī i mua rā, ka heke ngā tau, ka puta he whakatupuranga hou, ā, mā tērā whakatupuranga, mā tērā whakatupuranga e tārai i tōna ake āhua i raro i ngā tikanga, i raro i ngā hītori, i raro hoki i ngā kōrero i waihotia mai e ngā mātua tūpuna, ana, koinei mō ngā whakatupuranga o te Kīngitanga, kua whiria te mauri o te Kīngitanga, o te raupatu hoki ki te mauri o te awa i whāngai, i whakakotahi ai i ngā mātua tūpuna nō tērā whakatupuranga o ngā wā o mua. Ko te Kīngitanga e tino whai pānga ana ki te reanga o ngōku rūruhi, o ngōku kaumātua.

My understanding of the Kīngitanga started when I went to King Korokī's Koroneihana to work. I was 12 or 13 years old. My grandmother had instilled in me a respect for the King Movement . . . Waikato are the kaitiaki of the Kīngitanga so we must take care of the Kīngitanga by taking care of the people. This care, this aroha, this mahi is what makes us strong and keeps us strong.

Every manuwhiri that came on to Tūrangawaewae Marae had to be treated like a rangatira no matter who they were or what they looked like because the Kīngitanga is aroha ki te tangata, manaaki ki te tangata, whāngai i te tangata, he rangimārie i ngā wā katoa.

⁶³⁶ R. Papa. Kōrero ā-waha, 2006.

⁶³⁷ T. R. Herewini. Kōrero ā-waha, 2006.

This is a responsibility that has been passed on to us from our tupuna, a responsibility that we have passed on to our children and mokopuna. If the young people of today seek an understanding of the Kīngitanga, then I would suggest that they go to Koroneihana, poukai and Ngā Marae Tōpū to see and feel the wairua of the kaupapa of the Kīngitanga.

*I don't believe you can truly understand this kaupapa by just reading my words or similar words in other books. You have to come to these hui and experience the wairua yourself. No one can truly taste how sweet the kumara is by watching or listening to an explanation. You have to grasp it in your hands, put it to your mouth, taste, chew and swallow before the goodness of it can spread throughout your body. Nau mai, haere mai ki ngā hui nei.*⁶³⁸

Ana, mō ngā whakatupuranga o ngēnei rā kei te pērā tonu te whakaaro mō te Kīngitanga, ki roto o Waikato, ko ngā rangatahi i haere ake nei e tino whai pānga ana ki te kaupapa o te Kīngitanga. Mō te nuinga o ngā whānau i raro i te Kīngitanga, he kaha rawa te whāngai i ngā tikanga o Waikato, o te Kīngitanga. Koinei ko ngā tauira mō te whakatupuranga o tēnei rā me ngā whakatupuranga e haere ake nei, kia kotahi koe ki te kaupapa o tō iwi, ki reira kite ai, ki reira mau ai i tō pūtaketanga i roto i a koe anō.

*Ko Mahuta, ko ia te Kīngi tuatahi i kite ai au nei, ki a Te Rata, nā ki a Korokī, a ko tēnei rangi ko Te Arikiniui. Nā, koirā ngā Kīngi mai i taku tamarikitanga ki nāianeī. Kua kite au i te rua tekau mā rimatanga o ngā tau e noho nei Te Arikiniui ki runga i te taumata. Nā, tā mātou mokopuna, heoi anō he manawanui ki te pupuru i ngā tikanga e pūmau atu ana ki a Ngāi Tātou te iwi Māori. Kua takahia nei e ia te ao nei, te ao whānui nei.*⁶³⁹

Heoi anō rā, ka kite pea tātou i te pānga o ngēnei kōrero a ngā tūpuna ki runga ki ngā whakatupuranga ka haere ake nei, ka tekau tau, ka rima tekau tau, kotahi rau tau pea, ka pēnei tonu rā a Waikato ki raro i ngōna mana katoa, he mauri awa, he mauri whenua, he mauri Kīngitanga.

Ko te tauaro tāku e kite nei, ko te tauaro pēnei nei, i te wā i ngā tāngata i te kura ka patua rātou mō te kōrero Māori te take, arā, nō reira, ka tīmata te ngarongaro haere o te kōrero Māori, me te mea nei, hei aha atu mā ō tāua pakeke te ako i te reo, i reira kē ngā ruānuku, i reira kē ngā koroua mōhio ki te whakatakoto i te kōrero ērā momo mea, engari nō te matemate haere o ngērā tāngata, kāre he tāngata e ara ake ana ki te whakakīkī i ō rātou whāruarua, nō reira, ka tahuri mai ki ngā kaupapa pēnei i te Kura Kaupapa Māori, ērā momo mea, kia whakahikohiko anō ai te hinengaro ako i te reo Māori, te huarahi whai i te reo Māori, nō reira, ko te tauaro tēnei e kite atu nei, kāre au te kite atu kei te mimiti haere, engari kei te whakakaha haere kē.

⁶³⁸ I. R. Rāwiri. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

⁶³⁹ M. K. Kukutai. Kōrero ā-waha, Waikato Raupatu Lands Trust, Waikato Endowed College.

I ngā kaupapa pēnei i te rīketa, i ngā kaupapa pēnei i te koroneihana, ka kōrero tonutia atu mō ngā āhuatanga o te awa o Waikato, i runga i ngō tātou marae ka kōrero atu mō ngā āhuatanga kua pā mai ki ngō tātou tūpuna e pā ana ki te awa o Waikato.

Nō reira kei te whakakaha haere, kei te whakapiki haere, kei te whakakōrero haere e ngā tāngata o nāianei, me te mea nei kua totoro tātou ki te āhuatanga whai a te Pākehā hei pupuru i ngā tātou kōrero, arā, ko ngā mīhini rorohiko, arā, ko te pene me te pepa, ana, e kore e riro, kei reira, pēnei i te kōrero a Tāwhiao mō tana hāhi mō te tariao, e meahia atu ana, 'ka whakahokia ngēnei taonga ki te take o ngā maunga, e te iwi ki te toimaha koutou, tīkina atu māna koutou e whakaora,' ki te waiho ā-kupu nei, āe rānei ka ora, engari ka ora i roto i te tokoiti, ki te waiho, ki te tāia ki te pepa, nā te mea ko te nuinga o ngā whakaaro Māori ināianei, hinengaro Māori hoki rā, kei tō te Pākehā e whai ana, arā, ko te pepa me te pene, ki te pānuitia e rātou, tēnā anō rā te tangata tupu mai i roto i te iwi, i waho hoki rā i te iwi, ana, ka manaaki, ka manako hoki rā ki aua kōrero kia ora tonu ai i roto i ngā whakatupuranga hou, nō reira, me te mea nei kei reira hoki rā ngētehi o ngā āhuatanga o te reo e tino whakakōrero ana i ngā kōrero nei, arā, ka whakangāwari ake i te kōrero mō Tongariro rāua ko Taupiri, ahakoa he tino hītori tēnā nō te iwi o Waikato, ki te whakangāwari e kore e riro, e kore e riro ngērā tū āhuatanga mō te tukuna mai o Tongariro i te awa, kia whakaoraora i a Taupiri, āe, e kite ana au i te tauaro, e kite ana au i ngā tamariki tokomaha rawa atu nei, o tō tāua iwi o Waikato tonu nei, ā tōna wā rātou ngā iwi kōrero i ngēnei kōrero i runga i te marae, ko rātou ka wānanga, ka kōkiri i ngērā o ngā kaupapa, ko te mea whakaoraora i te kōrero ko te whai kia whakahokia mai te mana o te awa o Waikato ki te iwi o Waikato, e whāia tonutia atu ana i tēnei wā tonu nei. Nō reira, he kaupapa kei mua tonu rā i te ihu o te tangata, kei mua tonu rā i te aroaro o te tangata, he kaupapa hei kōrero, he kaupapa hei wānanga, he kaupapa hei kōkiri mā te iwi, nā reira, ka pā mai ngērā kōrero ki ngā taringa o ngā tātou mokopuna, tēnā ka ora mai te kōrero.⁶⁴⁰

Engari, mehemea ka whakaaro mō te ngākau o ngā whakatupuranga e puta ana i tēneki rā tonu nei, me tō rātou kaha ki te whai haere i ngā tapuwae, i ngā tikanga o ngō rātou mātua, o ngō rātou koroheke, o ngō rātou rūruhi, tērā pea ka hua mai ko tētehi Waikato iwi, kua makere i ngā toimahatanga o te raupatu, ā, mā te wā ka mā anō te wai o te awa o Waikato, ka rikarika anō ngā kai o te awa, ka ora anō ngā otaota kei ngā tahataha o te awa, me te mea hoki – ka ora tētehi, ka ora hoki tērā atu.

Hei whakarāpopoto

Nō reira, he aha te pānga o ngēnei kōrero ki runga i tō tātou tirohanga i te tuakiri o Waikato. Mōku ake, i runga i ngāku rangahau mō te tuakiri o Waikato, ka hoki anō ki taku anga rangahau, mō ngā whakatupuranga o ngēnei rā, kua hanga te tuakiri o

⁶⁴⁰ R. Papa. Kōrero ā-waha, 2006.

Waikato iwi ki raro i ngā mana o te awa o Waikato, o te Kīngitanga me te raupatu. Heoi anō rā, nā ngā kōrero a ngōku kaumātua, a ngōku pakeke, tae atu hoki ki ngā hītori mō Waikato kua tirohia, ka taea e au te kī, kei te pūtake o te anga rangahau nei ko te awa o Waikato.

Nā te awa i whai tuakiri ai te iwi i te tīmatanga i te wā i hūnuku tuatahi ngā tūpuna ki ngā tahataha o te awa, kia hua ai te kōrero, ‘Waikato taniwha rau.’ Ana, i pēnei kē te haere o te iwi mō tētehi wā, ā, ka noho ā-hapū nei, kia tae tonu mai te Kīngitanga me te raupatu. Ko ngēnei āhuatanga e rua nei i kōmitimiti katoa ki ngā wai o te awa o Waikato, ka ara ake tētehi tuakiri hou i ora ai ki tēneki whakatupuranga.

Heoi anō, ka tika hoki ngā kōrero i runga ake, kua tae mai anō tētehi wā mā ngā whakatupuranga o ngēnei rā kia tārai anō i te waka o Waikato, kia titiro ki a ia anō kia kite mehemea he tika tonu te tuakiri i whāngaihia e ngā tūpuna mōna. Kāore e kore, ka noho tonu ngā mana o te awa, o te Kīngitanga, o te raupatu i te pūtake o Waikato, engari, me pātai hoki, kua tae mai anō te wā kia tukuna ngā toimahatanga nō mua? Ko te wā tēneki mā ngā whakatupuranga o nāianei, e hanga i tō rātou ake āhua i raro i ngā āhuatanga o tēneki wā.

Upoko Tuawhitu

He Kōrero Whakakapi

“Naa te matamata o te kaaheru ngā Kīngi i tuku ki te koopuu o te whenua. Maa te matamata o te aarero ngā raatou koorero e puaawai mai anoo.”⁶⁴¹

Mā ngā kāwai kōrero e whakamana ai, e whakaora ai ngō tātou whakaaro, ngō tātou hītori, ngō tātou manako, koinei te pūtake o tēneki kōrero. I whakapuakina tēneki kōrero hei te wāhanga tuatahi, ana, kia whai mana ai ko te reo o te iwi, kia kore ai ngā hītori, ngā kōrero e memeha. E tika ana tēneki mō ngā whakaaro kua whakapuakina. E whia rau tau a Māori whānui e whakamahia ana te reo, te kōrero, te waha hei waka whakaaro, hei waka hītori. Kei te wāhanga tuatahi ngēnei āhuatanga i wānanga, tēnā kua kitea ka noho ngā piki me ngā heke, ngā pōuri me ngā koakoa i roto tonu i te mana o te reo.⁶⁴²

Heoi anō rā, ko te pūtake o tēneki tuhinga whakapae nei, kia wānangatia te tuakiritanga i roto i te hononga i waenga i te iwi o Waikato me tō rātou tupuna awa, a Waikato. Nā te papa rā, nā Pei Te Hurinui, tēneki huarahi i parahia tuatahitia. Ko tōna reo, tētehi o ngā reo wānanga tuatahi mō tēneki āhua o te tuakiri o Waikato. Nā tōna whakarauika i ngā kōrero nehe o Tainui i whai tūrangawaewae ai ngāku rangahau. Ka mutu, ka haere tonu tēneki tuhinga whakapae i runga i tērā kaupapa a Te Hurinui, ki te wānanga i tēneki mea i te tuakiri o Waikato. I hoki atu ki te hunga kaumātua o Waikato, ki reira kapo anō i ngā kōrero mō Waikato, i ngā waiata, i ngā mōteatea, i ngā pūrākau, i ngā tongi, i ngērā āhuatanga katoa, kia kite i te tuakiritanga o Waikato iwi, o Waikato awa. I konei kite ai ngā whakatupuranga hou i ngā kōrero e hāngai ana ki a rātou, kia taea ai rātou te kimi i tō rātou tuakiritanga.

Hoki ana ki a Waikato me te kōrero i runga ake, he hononga tuakiri, he tuituinga whakaaro i roto i te pūtake o te iwi e kīia nei ko Waikato. Ka mutu, ka tika te kōrero, ko ngā raranga, ko ngā tukutuku, he waka kōrero o te whare tūpuna e mau ana i te āhua o te iwi. Pēnā te whare tūpuna me ngōna whakaaro, me ngōna tukutuku e whakaahua ana

⁶⁴¹ *Te Kotahi Rau e Rima Tekau Tau o Te Kīngitanga. The Sesquicentennial of the Kīngitanga.* Hopuhopu: Waikato Raupatu Lands Trust, 2008), p.1

⁶⁴² N. W. Thiong’o. *Something Torn and New. An African Renaissance.* (New York: BasicCivitas Books, 2009), p.113

i ngāna kōrero, pērā hoki ngā reo o rūruhi mā, o koroheke mā. Taua reanga, taua taumata tāngata e whakaritea ana i ngā pūmanawa o te kaitiaki kōrero, o te kaitiaki tikanga, o te kaitiaki iwi. Mō mātou o te whakatupuranga hou, e matekai ana ki ngērā āhuatanga e kīia ai mātou he Māori. Ka huri ki a rātou mā, ki a rātou ngā ‘mata arero’ o te iwi.

I taku whakaahua o te anga rangahau kei te whārangi 11, kāore e kore ka whakaritea te koi o ngā niho taniwha ki te matamata kāheru, ki te mata arero. Koinei i tuku ko aua āhuatanga o te reo ki tēnā niho, ki tēnā niho, ki tēnā kāheru, ki tēnā arero. Nā ngēnei mana reo i tuitui ai te tukutuku o te āhua o Waikato. I whakaaro ai te Kīngitanga ki te whenua, ki te awa, ka mutu ko Waikato taniwha rau e ngunguru nei.

Ko ngā waka kōrero i tīmata atu i te reanga atu, ko te waka tēneki i kitea ai te mana o Rangi-nui rāua ko Papa-tū-ā-nuku, ngā mātua o te ao e mau ana i ngā mana, i ngā mauri o Hani rāua ko Puna. Ki roto i te waka ka eke ko ngā atua taiao, rātou i pupū ake te hara tuatahi i waenga i ngā tamariki me ngā mātua. Nā te waka ka rere taua tikanga o te hara, aua kōrero mō te hara ki runga i te awa o ngā tau mutunga kore, ki a tātou te hunga tangata. Kei runga anō i te waka kōrero ko ngā nekenekēhanga o ngā atua i muri i te wehenga o Rangi-nui rāua ko Papa-tū-ā-nuku. Ka rere mai ki runga i a ia ki a mātou te hunga tangata, ko ngā kōrero e pā ana ki te tuakana, ki te teina, ko wai mātou, he aha kē ngā mana o te tuakana, ngā mana hoki o te teina. Waiho mā te waka kōrero me ngā kōrero mō te pakanga, mō te whawhai i waenga i a Tāwhiri-mātea, i a Tū-mata-uenga me ngō rāua tuākana. Ka mutu he kimi utu mō ngā hara mō te wehenga o Rangi-nui rāua ko Papa-tū-ā-nuku. Ka rere anō te waka me ngā hara o Tāne-mahuta i waenga i a Hine-tītama, te hara o te matua me tāna tamaiti. Hei te upoko tuarua nei, ko te taunga tuarua mō te waka kōrero, kua eke atu ngā atua, kua whāngaihia ngā tikanga e rātou, kua whakatakoto te ao e noho nei te Māori.

Putā ana te waka kōrero i te ao o ngā atua, i te ao kōwhatu, ka tomo atu ki te ao tangata, ka oti atu tēneki wāhanga o tōna haerenga ki ngā kōrero mō te hekenga o te waka o *Tainui*. Mai i konei ka peka mai a Hoturoa hei kaiurungi mō tō tātou waka kōrero, ka rere atu ki tōna taunga, ki Aotearoa, ki Kāwhia moana, ki Kāwhia kai, ki Kāwhia tangata. Tae atu rā ki a Tūrongo rāua ko Whatihua.

Tō atu te waka kōrero ki uta, ki tuawhenua, ki ngā uri o Kōkako, te tupuna matua o te nuinga o Waikato, ki konei kitea ai ngā tīmatanga kōrero mō ngā kāwai whakatupuranga o Waikato. Ahakoa ngā iwi whānui, ka rere tonu te waka kōrero ki uta ki te whakarauika i ngā kōrero mō tēnā maunga, mō tēnā awa, mō tēnā tangata. Hei te wāhanga tuatoru nei, ko te ngako o ngā kōrero e pā ana ki te mana whenua o Waikato, ana, kei tōna pūtake ko ngā kōrero mō te tupuna, mō Kōkako, nāna te taunahatanga tuatahi i te whenua. Ka whai mana te whakataukī rongonui mō Waikato, ‘he piko, he taniwha, Waikato taniwha rau,’ ko te maha o ngā hapū, e noho ana i tēnā piko, i tēnā piko o te awa o Waikato. Ki a au nei, ko ngā kōrero o te wāhanga nei e whakaatu ana i tētehi āhuetanga matua o te taha ki ngā mana whenua, arā, ko te mana o Waikato, ehake nō tētehi whānau, nō tētehi hapū kotahi, kāo, engari nō te whakatōpūtanga o te whānau e tū māro ai a Waikato iwi. Nā, ka heke i a Kōkako hoki aua mana whenua ki a Waikato e kitea ana i ngēnei rā.

Nā te taenga mai o te waka kōrero ki ngēnei wā o te hītori o Waikato-Tainui, ka kitea te hononga whakapapa o ngētehi o ngā hapū matua o Tainui, otirā, ngētehi atu waka hoki. Pēnei i a Pikiao nō Te Arawa, i tae mai ki roto o Tainui waka, ka moe i a Rereiao, ka puta ko taku tūpuna matua, ko Hekemaru, te tupuna tēneki o Ngāti Mahuta, kua pepehatia tēneki i te kōrero, ‘Ko Pikiao te ure tārewa o te Kīngitanga.’ Tae atu hoki ki a Ngāere rāua ko Heke-i-te-rangi, ko te hononga tēneki i ara mai i a Ngāti Maniapoto, ana, nā te hononga nei kua hono anō a Maniapoto rāua ko Mahuta, ka mutu ko Waikato anō ngā uri e ora nei. Ki runga i te waka kōrero ngēnei hītori anō e whāngaia ai ngā whakatupuranga o tēneki rā nei. E tika ana kia tito waiata mō ngēnei tūpuna nei i te mea, nā rātou ngā ahikā o te riu o Waikato i whakakaha kia taea ai ngā whakatupuranga o tēneki rautau te tiaki.

Kua rere atu te waka kōrero ki tuawhenua, kua tau atu ki te awa o Waikato, kātahi ka tīmata ki te whakarauika i ngā kōrero mō Te Wherowhero, ko te wā i tino ū mārō nei te āhua o Waikato tangata ki te Kīngitanga, ki te raupatu. I roto i ngēnei kōrero o te waka, ko ngā āhuetanga i tino hangā ai te wairua o te tangata, ki te tangata e kitea ana i ngēnei rā, ki te wairua e rangona ana i ngēnei rā. Mā te waka kōrero e hari ngā kōrero o tēneki tuhinga hoki ki ngā whakatupuranga e haere ake nei.

Nō te upoko tuawhā i tirohia anō te anga rangahau i whakaritea e au mō Waikato, ka whārikihia ngētehi āhuatanga e hāngai ana ki te Kīngitanga me te raupatu. Ki tōku whakaaro ka tino whai pānga taku anga rangahau i tēneki o ngā wāhanga, i runga i te mea, koinei te wā i kitea tētehi tino hurihanga o te āhua o Waikato, ana, ko te urunga mai o te Kīngitanga me te raupatu ki te wairua o te iwi. Ko ngā Kīngi tērā e kōrerotia ana, ko te whakaaetanga a Kīngi Pōtatau Te Wherowhero kia mau a ia i te toimahatanga o te Kīngitanga ki runga ki ngōna pokohiwi, ā, heke iho ki runga ki ngōna uri. Ko te rau o te patu i pā ki runga i a Waikato, ko ngā parekura i tārai anō i tētehi pūmanawa ki runga i te tuakiri o Waikato mō ake tonu atu. Ka hoki anō ki ngā kupu o te haka, muru whenua, ‘Nā konei hoki a Waikato i tipu ai, i nui ai, i kotahi ai, i rangona ai e te motu’.

Ko ngā kaupapa e rua nei he momo rite, he momo e haere ngātahi ana, ānō nei he tokorua, he māhanga, nā tētehi ko tētehi atu. I whakatūngia te Kīngitanga e ngā tūpuna hei kaupapa here i tēnā iwi, i tēnā hapū, i tēnā maunga, i tēnā awa, i tēnā kārangaranga, kia kotahi ai te tū o te tangata whenua o Aotearoa i mua i te aroaro o te ngāngara o taua wā, arā, o te hunga tauiwi. Ko te ngāngara nei, ki ngōku whakaaro, ki tāku nei wānangatanga, ki tāku nei titiro, i raro i te maru o te kūware, o te matapiko, o te pōhēhē, ka kōkiri, ka pana kia kai katoa ia i ngā rawa, i te taiao e noho nei a Māori whānui. Ahakoa ngā waka kōrero o te tangata whenua i te taenga mai o Tauīwi, ka ū tonu mai te waka kōrero o Tauīwi, patu ai i ngā waka o te tangata whenua. Ana, kua mōhio tātou, ko te kaupapa o te Kīngitanga tētehi o ngā papa tiaki i ngā manako o Māori whānui, ka mutu, he kaupapa i tata mate atu.

Ki tōna taha anō, ki te taha o te Kīngitanga, ka puta ko ngā tau o te raupatu, o te muru whenua ko tērā kōrero anō, ko Waikato e whakangungu ana i ngā tikanga kua whāia e rātou nō te ao kōwhatu, ko Waikato anō e whawhai ana mō te whenua i whāngai ai i a rātou mō te tini o ngā whakatupuranga. Ko te toto i maringi ki te whenua i mārō ai te hono o Waikato ki tōna whenua, he hononga e kore e memeha atu.

Nā ngā pakanga o ngēnei wā i ngaro ai ngā whenua o Waikato. Heoi anō, kāore te wairua, kīhai te ahikā i ngaro ki tangata kē, nā te ngoi o te tangata i hono tonu ai ngā wairua o Waikato ki ngā whenua i raupatuhia. Ka mutu, nā te awa o Waikato i kotahi ai te tangata me tōna whenua, i noho tonu te awa hei huarahi mō te wairua, kua kite i roto

i ngētehi o ngā kōrero a te hunga kaumātua, nā te awa i ora ai ahakoa kāore he whenua, nā te awa i manaaki, nā te awa i whāngai ā-tinana, ā-wairua hoki.

Ahakoa ngā piki me ngā heke o ngā tau o te raupatu, i rere tonu te waka kōrero, ka mānu, ka pōteretere tonu ki runga i ngā wai o Waikato ka whakarauikatia ngā kōrero e hāngai pū ana ki ngā wai me tōna hononga ki te iwi. Ka heke ngā tau, ka puta he whakatupuranga, ka puta he kōrero hei whāngai i te reanga hou. Tēnā ka peka ki runga o tō tātou waka kōrero ko te whakatūnga o te marae o Tūrangawaewae, ko te hūnukutanga tērā o ngā whānau mai i Te Paina ki Ngāruawāhia, kua puāwai te manako o Kīngi Tāwhiao, ‘ko Ngāruawāhia tōku tūrangawaewae.’ Ka ora ko ngā whānau, ka ora ko ngā kōrero, ko ngā hītori o te iwi, o Waikato. Ko tētehi oranga tērā e pā ana ki te hokinga mai o ngā whenua raupatu, ka tahi, ana, ko te whakamana hoki o te kaitiakitanga o Waikato i runga i te awa, ka rua. Nā te hokinga mai o ngā whenua raupatu i tīmata te whakaora o te iwi, ko ngā whakaritenga o te kirimana i whāngaihia ngā moni ki te iwi, kia puta mai i te pōuri i tau ki runga i te iwi nā te tāhaetanga o ngā whenua.

Kātahi anō te awa ka whakamanahia anō hoki e te Karauna, e te Kāwanatanga, te awa i whakakotahi ai, te awa i manaaki ai i a Waikato i te pāhuatanga o ngā whenua, i hono ā-tinana anō ki te iwi. He kōrero hou tēneki kua purua ki roto i te waka kōrero, he hītori mō ngā whakatupuranga kāore anō kia tae mai, ko ngā kōrero ngēnei mō te whakaora i te awa, mō te iwi o Waikato e whakapau kaha ana ki te patu i ngā para, i ngā kino kei roto i te awa. Ka mutu, ko te manawa o te iwi, ko te awa, e tika ana te kōrero, ‘ko te awa tōku piringa, ka puta, ka ora.’

Nō te ao kōwhatu rā anō kua hono te tangata ki tōna taiao, nō te wā i wehe ai a Ranginui rāua ko Papa-tū-ā-nuku, nō te putanga mai o te ira tangata ki roto i a Hine-tītama, nō te aitanga whānui a Tiki. Heke iho ana ki ngā tūpuna i heke mai ai i Hawaiki, ka parahia te ika a te tupuna rā, a Māui, kia taunaha ngā mana whenua, ngā ahikā ki runga i te whenua e mōhiotia nei i ngēnei rā ko ngā hau kāinga. Tae noa ki ngā whakatupuranga o tēneki rā nei, e kaha kōkiri ana i ngā kaupapa kia ora tonu ai tō tātou taiao, kia pai ai mō ngā whakatupuranga kāore anō kia tae mai. Koinei katoa te whakarauikatanga o ngā reo e noho ana ināianei ki roto i te waka kōrero o te iwi o Waikato, tēnā taua waka e kore e mutu tōna rere ki ngā rā kei te haere mai, kia mauria

anō ki runga i a ia i ngā kōrero mō te tangata me tōna taiao, kia taea tonutia, kia mārō tonu tōna āhua i roto i te ao hurihuri, te ao e huri ana ki tētehi āhua kē, ki tētehi āhua kē.

E hoki ana ngā whakaaro ki ngā kōrero a Te Hurinui, i a ia e whakaahua ana i te taiao o Te Wherowhero i te wā e tupu ake ana ia. Ko te taiao e kōrerotia ana e ia, ko te ao e kitea ana e ngā uri o Waikato i roto i a rātou anō, ahakoa kua pirau te awa, ahakoa te tini o ngā kai o te awa kua mate atu, e kite tonu ana ngā uri o Waikato i te taiao o tō rātou nei tupuna, ‘. . .Te Wherowhero never missed his daily morning swim on the broad bosom of the beloved Waikato river.’⁶⁴³ Koinei te āhua o tō rātou awa i ngā wā o mua. Pēnā i Te Tai Rāwhiti me ngō rātou takuāi, pēnā i a Ngāi Tahu me ngā rātou taonga pounamu, ko te taiao o te Māori tōna pūtaketanga ki tōna wairua, ki tōna whatumanawa.

Mō Waikato, ko te awa te ia, te au e rere ana, e tuitui ana i ngā āhuatanga katoa e kīia ai rātou ko Waikato, ko te awa te ia toto o te iwi, te toto e kato haere ai i te wairua o te tangata. Ko ngā whānau, ko ngā hapū e noho ana i tēnā piko, i tēnā piko, i tēnā piko e whakakotahi ai ki raro i ngā manaaki a tō rātou taiao, o te awa, ka mutu kāore he kōrero i tua atu o tērā e mōhiotia whānuitia ana i Aotearoa; ‘He piko, he taniwha, he piko, he taniwha, Waikato taniwha rau.’

Nō reira ahau, ka hoki ki tāku i pātai atu i mua, kua tae mai te wā mō ngā whakatupuranga o nāianei ki te hanga, ki te tārai anō i tō rātou tuakiri kia hāngai ki tō rātou ao? E pēnei ana tōku whakaaro, nā te mea, i tutuki tētehi tino wawata i te tau i oti ai taku tuhi i tēneki tuhinga whakapae, arā, i te 6 o Haratua, ka whakaaetia te pire mō te awa o Waikato e te Kāwanatanga. Ana, ko te pire tēneki i hangaia nō te hainatanga o te kirimana mō te awa i te tau 2008, nō reira, nō te 6 o Haratua, 2010, kua whakaaetia ngā huarahi ki te taha ki a Waikato, ki te taha hoki ki te Kāwanatanga. Ko te mea nui i puta i tēneki pire nei ko te anga mahi e whakamahia ana hei whakahaere i ngā āhuatanga ki te awa o Waikato me tōna whakapainga. Ko te anga nei i hangaia kia taea e ngā taha e rua, arā, a Waikato me te Kāwanatanga, te mahi tahi, te whakahaere tahi i ngā āhuatanga mō te awa. Me te mea hoki, kua whakahokia te mana whenua mō te awa ki

⁶⁴³ P. T. H. Jones. *King Potatau*. (Wellington: The Polynesian Society, 1959), p.25

a Waikato, heoi anō rā, ko ngā mahi hei whakahaere, hei whakaora i te awa, ka haere ki raro i tērā anga hou, e kīia ai te Pākehā, he anga *co-management*.

The over-riding goal of this Treaty settlement is to restore the health of New Zealand's longest river – because of its cultural and environmental significance, but equally because it is the economic lifeblood of the Waikato region.⁶⁴⁴

He āhuetanga tino nui tēneki i waenga i a Waikato me Tauīwi, ko te mahi ngātahi o te Māori me te Pākehā i roto i ngā rātou mahi katoa. I te nuinga o te wā, he taupatupatu, he tautohetohe noa iho ka pupū ake i waenganui i te Māori me te Pākehā.

Heoi anō, koinei tāku i hoki ai ki te pātai e takoto nei ki mua i te aroaro o ngā whakatupuranga o Waikato o ngēnei rā. He tika te kōrero, kua tae mai te wā ki te titiro anō a Waikato ki tōna Waikatotanga? Me hanga rānei i tētehi Waikato e whai mana ana i roto i te ao hurihuri e noho nei tātou i te rā nei? Tae atu ki a rātou mā, a Waikato iwi e noho ana ki waho i te rohe, rātou e noho rāwaho ana, e hāngai ana ngēnei kōrero ki a rātou? Ki tōku nei whakaaro, āe, nā te mea, ahakoa kei te noho koe ki wīwī, ki wāwā, ka taea tonu e koe te hono ā-whakapapa nei ki ngō tūpuna. Ana, mō Waikato, ki a au nei, ka tika hoki te kōrero, ko te awa o Waikato, te tupuna awa o te iwi, e whakapapa ana te iwi ki tō rātou tupuna awa. Ka mutu, he kaupapa anō pea tēneki hei wānanga mō ngā whakatupuranga.

Ka puta hoki, he pātai atu anō mō ngā whakatupuranga, arā, nā te hokinga o te mana whenua mō te awa ki a Waikato, me te kotahitanga o Waikato rāua ko te Kāwanatanga i raro i tēneki āhuetanga, i tēneki anga hou, ka tutuki pai ngā wawata o te iwi mō te awa? Ki te tū kotahi a Waikato me te Kāwanatanga ki te whakaora i te awa, ki te whakaora hoki i te mana o te awa, ka tika anō te awa? Ka ora anō te mauri o te awa, ka mutu, ka hoki mai ngā kai o te awa, ka tupu anō ngā momo otaota katoa ki ngōna tahataha? Koinei ngētehi pātai kei tōku ngākau, ā, kāore e kore, kei ngā ngākau o te iwi whānui o Waikato.

⁶⁴⁴ C. Finlayson. "Shared governance of healthy river at heart of Treaty deal." I roto i te *NZ Herald*. May 18th, 2010.

A healthy river is a must for a productive agricultural sector . . . The Waikato River is the source of growth and prosperity for the whole region – it is a source of power and food for the whole country.⁶⁴⁵

I te wā i whakaaetia te pire mō te awa ki roto o te Pāremata, i reira hoki tētehi ope nō Waikato i raro i te mana o Te Arikini Kīngi Tūheitia, e tautoko ana i tērā o ngā rā nui whakaharahara mō te iwi, me te hokinga mahara ki te tini me te mano i kōkiritia te take mō te awa. Ka tika hoki a Waikato, i te Pāremata e whakaaetia ana te pire, e waiata ana i te waiata mō te awa, a ‘Waikato te awa’. Ko te waiata nei i karanga rā ki ngā wairua e rere ana i runga i ngā kare o ngā wai o Waikato, kia whakanuia te rā i ea ai ngā mamae o te awa.

This settlement benefits the river; it benefits the people and industry that thrive around the river, and it shows that we can reach just and durable settlements in a way that improve our country for all New Zealanders.⁶⁴⁶

I te mutunga ake, ka pēwhea a Waikato ināianei? He aha ngā pānga o tēneki kotahitanga i waenga i te iwi me te Kāwanatanga ki runga i te tuakiri, ki runga i te mauri o te iwi e kīia ai ko Waikato? Waiho ake pea tātou ka kite i ngā whakautu ki ngēnei pātai, me te mōhio hoki, he maha tonu ngā anga, ngā taha, ngā āhua mō Waikato hei rangahau mā ngā whakatupuranga kei te heke mai, i a rātou e kimi ana i tō rātou ake Waikatotanga. Mō te kairangahau nei, ka hoki anō ki te anga rangahau ki reira kitea ai te āhua, te tuakiri, te Waikatotanga e tika ana māku. Mā ngā whakatupuranga e haere ake nei ngō rātou anō āhua, ngō rātou anō tuakiri e rangahau, e wānanga, e kimi, i raro tonu i ngā manaakitanga a tō rātou tupuna awa, a Waikato.

⁶⁴⁵ C. Finlayson. “Shared governance of healthy river at heart of Treaty deal.” I roto i te *NZ Herald*. May 18th, 2010.

⁶⁴⁶ Ibid.

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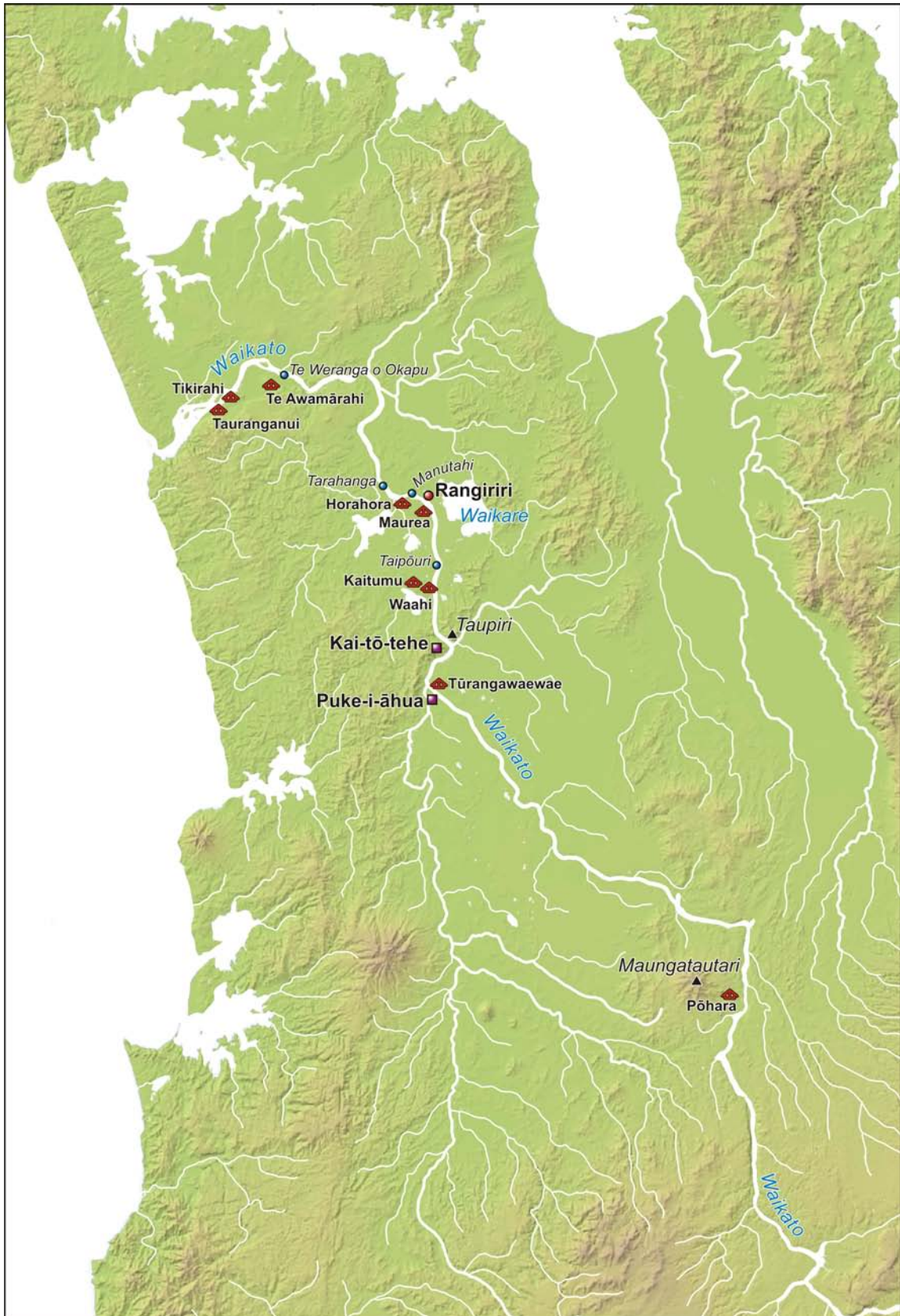
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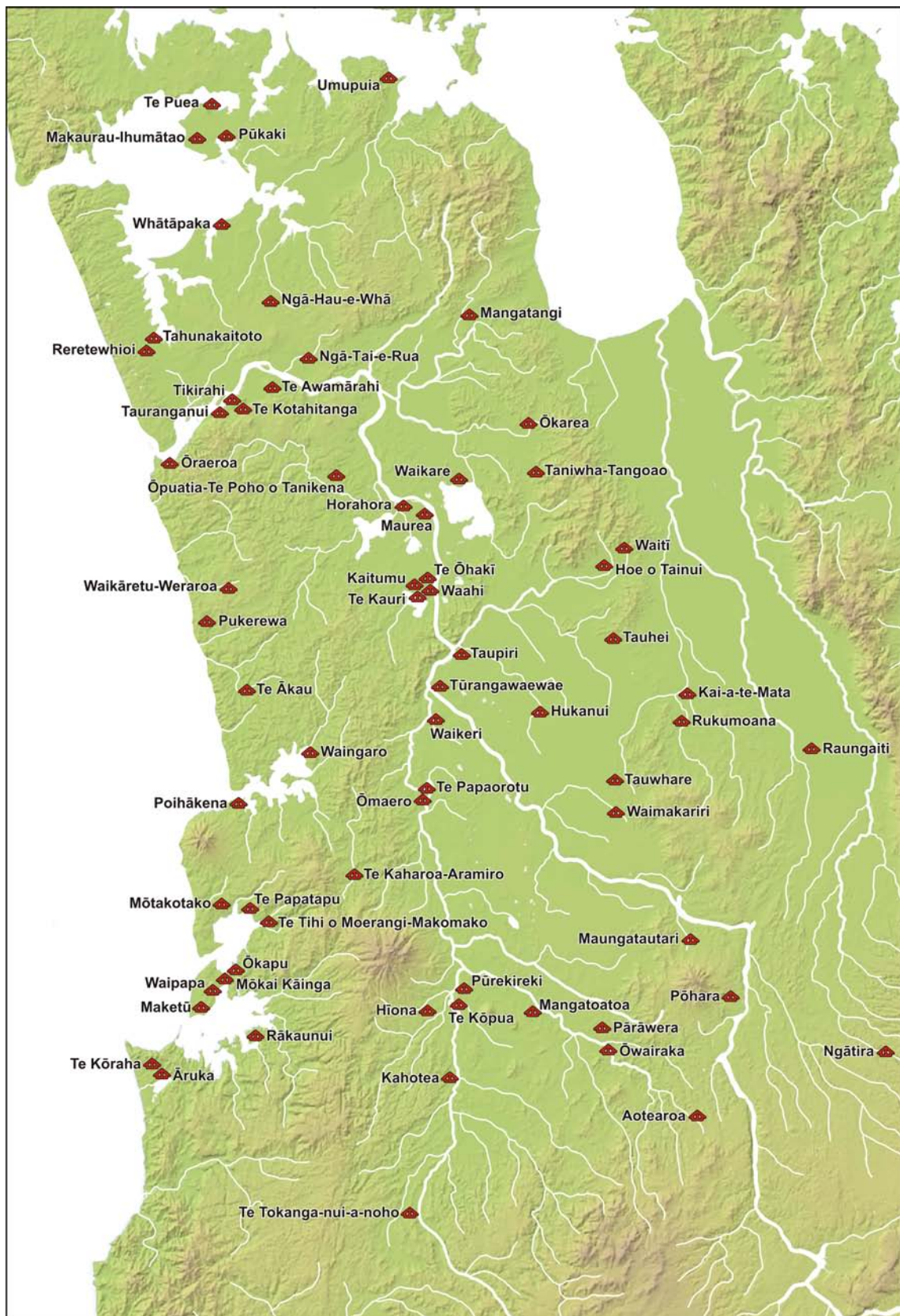
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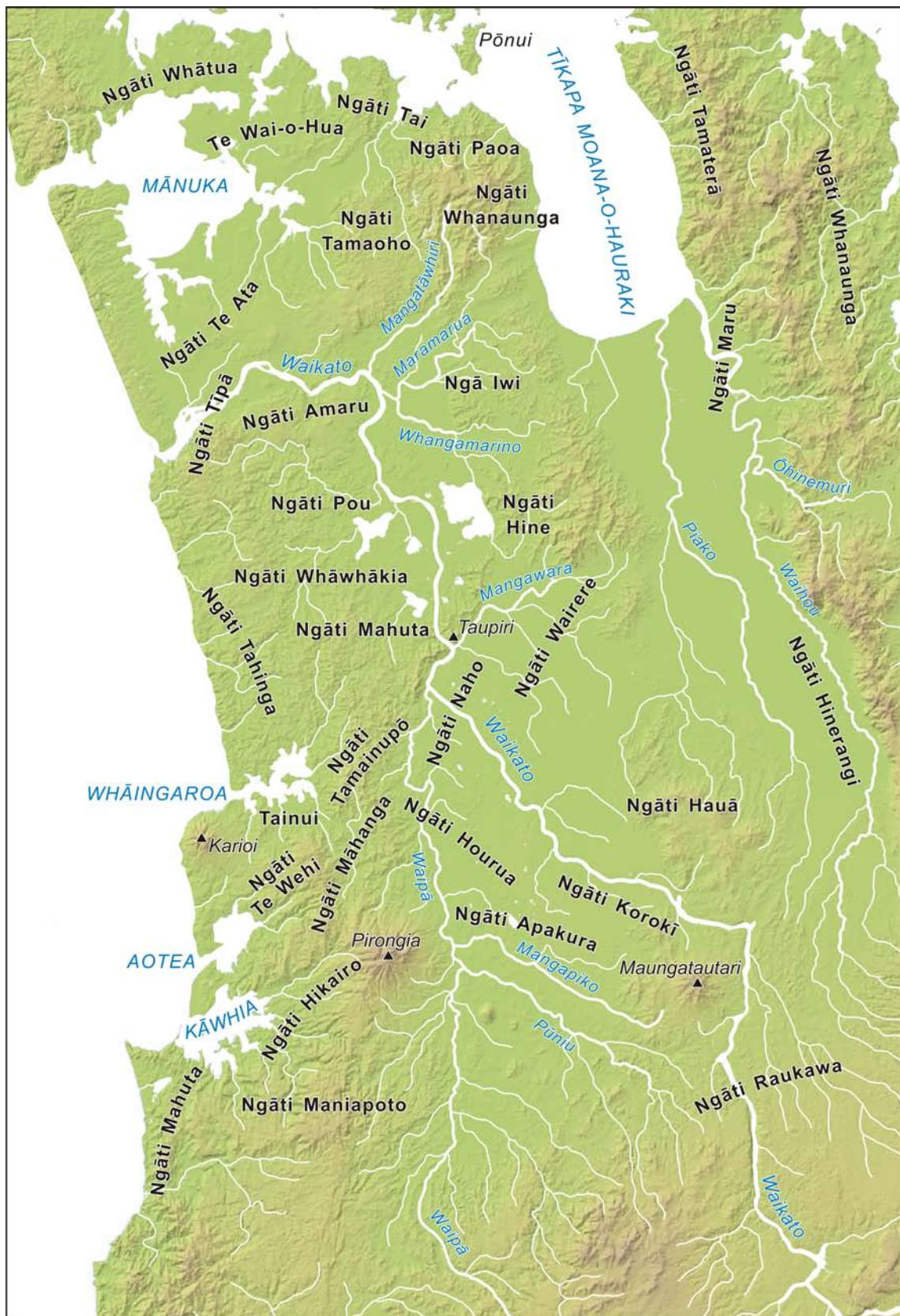
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Mapi A: Ko ngētehi wāhi i te riu o Waikato



Mapi E: Ko ngā marae o te rohe o Tainui



Mapi I: Ko ngā hapū o te rohe o Tainui