

Rongowhakaata - Traditional History Report



Te Wahanga Tuawha: Chapter 4

Nga Marae o Rongowhakaata - *The Marae of Rongowhakaata*

Whakato Marae

The Whakato Marae commemorates the tipuna Rongowhakaata. The wharepuni is named Te Mana o Turanga and the wharekai is named Te Aroha a Te Rangatahi a Turahiri. The marae is situated at Manutuke on the Whakato No.3 block and identifies primarily with Ngati Maru. The urupa is named Hurimoana. The following whakatauaki applied to this marae: *Te kotahi a Turahiri, ripo ana te moana. - the one and only child of Turahiri, who causes the rippling of the sea.* Another whakatauaki for this marae is *He kotahi na Turahiri ka horu te moana - Turahiri may be only one person, but such a one that could stir up the oceans.*



Whakato Marae traces its beginnings to the time of missionary contact in Turanganui-a-kiwa. A mission station was originally established at Kaupapa in December 1839. However, it was later moved due to continual flooding. That area was named Whakato symbolic of the planting of Rongopai (*“the good word of the Pakeha religion”*) within Turanga. William Williams was the first missionary in the region and he commenced his mission at Whakato. The first church was erected in the district at Whakato marae. J W Stack noted in a visit in 1842 that the large church erected by local Maori was the most striking object about the place: *“It was the loftiest building I have met with. It had a strange appearance, although the thatched roof and boarded floor were completed, the sides were left uncovered and the totara slabs supporting the roof forwarded the only protection from the weather for the congregation.”*⁷²

He also commented on the grounds at the church and marae: *“The orchard and vegetable garden were the largest and best kept I have ever seen. I was particularly interested in the vines and the clusters of grapes, the appearance of which until then, I only knew from picture books.”*⁷³ The first service in the church was held on Sunday, 17 January 1842. At the time Williams noted the different way the hapu of Rongowhakaata approached the building. Firstly, Ngai Tawhiri occupied the centre of the building, Ngati Kaipoho occupied the north side and Ngati Maru the south. It reminded Williams of the passage in the Psalm 122, *“Jerusalem is built as the city that is compact together, wither the tribes go up”*. The church was later destroyed by a

⁷² Stack, T.W. *Early Maori Land Adventures of T.W. Stack* (Edited by A.H. Reed, A.H. & A.W. Reed, Dunedin 1935) pp.142-144

⁷³ Ibid

severe storm causing considerable distress to Rongowhakaata. However, another church was built on the same site and was opened on 19 April 1863.

Te Mana o Turanga

Rongowhakaata traditions acknowledge that the carvings for Te Mana o Turanga were carved in 1843 and used in several unsuccessful attempts to erect a whare on the adjacent Oweta block. Williams refers to the completion of a wharepuni belonging to Tamihana Ruatapu in 1865. However, the project was abandoned during the period of the East Coast wars. After the death of Tamihana his son Karepa Ruatapu ordered the removal of the timber at Oweta to Whakato and commenced work on the construction of Te Mana o Turanga. It is understood that Te Mana o Turanga was constructed to assist the iwi in overcoming their grief at the loss of Te Hau ki Turanga. Te Mana o Turanga was opened in January 1883 at Whakato. The following ancestors, among others, are commemorated in the carvings of Te Mana o Turanga:

- Ranginui a Tamaku, the Sky Father
- Papatuanuku, the Earth Mother
- Paiaterangi, the prop keeping Earth and Sky apart
- Tawhaki, who climbed to Heaven on a vine
- Rata, who avenged the death of his father Wahieroa
- Matuku Tangotango and Tamauriuri, chiefs of the Ponaturi, slain by Rata
- Maui Tikitiki a Taranga, fishing up the North Island (Ika a Maui)

The prominent ancestor in this whare is Ruawharo who is on the fascia board of the porch and on the rear wall with the legend “Te Mana o Turanga” inscribed on his chest. Kiwa stands below him to symbolise Ruawharo claiming that the mana of Turanga belonged to him and not Kiwa. Te Kani Te Ua considered that it was Kiwa who bestowed the district with the name Turanganui-a-Kiwa to lay primary claim to the district over Paoa, Tamatea Ariki nui and Ruawharo.

External and interior carvings also record the story of Pourangahua and the bird of Ruakapanga. It is said that Pourangahua brought replacement tubers of kumara from Parinuitera in Hawaiki for his son Kahukura. One version is that Pourangahua was blown out to sea in his waka and then rescued by a sea monster. It is believed he landed at Parenuitera in Hawaiki. Halbert’s version of this differs and he suggests that Parenuitera is a few miles north of Whangara.

Pourangahua told his uncle Ruakapanga about his desire to obtain the replacement tubers of kumara. Needing to return urgently for the upcoming planting season he asked Ruakapanga for one of his birds to return him to home. His uncle agreed on certain conditions. One condition was that Pourangahua must not fly near Mount Hikurangi. The taniwha who resided on the maunga loved to eat such birds. Pourangahua was also warned not to pull the feathers off the bird.

Pourangahua disregarded his uncle's instructions and flew close to Mount Hikurangi. The taniwha attacked as his uncle had warned. However, with difficulty he was able to avert disaster. Eventually he reached Turanga where, to hasten the descent of the bird, he plucked feathers from its wings. The feathers fell into the sea and sank taking root on Tokapuhuruhuru (rock of the feather). They later grew into a makauri tree. It is told that many Rongowhakaata have seen its spirit while diving for food there. On the return journey home, Pourangahua followed the same route and was this time caught by the taniwha on Hikurangi. Therefore Ruakapanga decided to punish his nephew by sending grubs to plague him and his people for loss of the bird. They were aruhe (a yellow grub about an inch long), mokura (a round red grub appearing in December) and mokowhiti (a green grub about one third of an inch circumference). These grubs are also depicted in the wharepuni.

Some generations later, Mahakirau brought a branch from the feather tree to shore in a most unusual way. He had a tame shark named Ikaheoa which brought him fish in its mouth when he went out fishing. He decided to test the legend of the makauri tree by asking his shark to bring him a branch which it duly did. Mahakirau then planted the branch on shore and it became the ancestor of the great makauri forest extending from Makauri through Makaraka and out to Waerenga a Hika. This story is commemorated in Te Mana o Turanga.

The story of Maia is also depicted in the carvings of Te Mana o Turanga. Maia is said to have had trouble with Uenuku at Parauitera in Hawaiki and escaped by sailing to Aotearoa on a gourd raft. Maia sat on the beach cleaning out gourds which he tied together with a strong cord taken from the stern of his canoe. He heard that Uenuku was approaching with a war party. Maia therefore took his raft and by incantation reached Turanganui-a-Kiwa. He eventually landed at the spot where the first Captain Cook monument was located. He built a house using his raft and named it Puhikaiiti (meaning "littlest streamer"). This area is today known as Kaiti.

Halbert also records a story about Maia and how he asked a young girl to bring his waka across the Turanga river. When she did as he requested he drowned her and she transformed into the rock, Te Toka a Taiau. Halbert also records that Maia planted the seeds of his hue (gourd) in plantations in the Taruheru basin named Makaraka, Mangamotea, Mangamoteo and Mangaiti. Maia recited the following karakia as he planted his gourds:

*Te utu kei runga
Te utu kei raro
Kei tara wiwini,
Kei tara wawana,
Mihi mai koe,
Tangi mai koe
I tou kiri
Ka ripiripia,
Ka taetaea,
Tau te hue
Ka haehaea
Ki te taha o te umu
I te matai na*

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*Umaka whakawhano
Ki roto, ki te kakano
No hue tau*

The tekoteko of Te Mana o Turanga is Rongowhakaata. During the restoration of the wharepuni the tekoteko needed repairing and cleaning. When the workers removed the tekoteko and proceeded to lower it to the ground by rope, the rope broke. The restoration team recounted that the taonga did not fall to the ground but flew down and landed in the same manner as a bird would. Despite its weight and the height of the fall, the tekoteko was undamaged.

Manutuke Marae

Manutuke Marae is situated on the Manutuke 1, C and E4 blocks and belongs to Ngati Kaipoho and Ngai Te Aweawe. The wharepuni are named Te Poho o Rukupo and Epeha. The wharekai is



named Hinehou or 28th Maori Battalion and the urupa is Manutuke. The following whakatauki applies to Manutuke Marae: *Toua nga waewae o to tamahine, Kia tau ai te haere i nga parae o Manutuke*-Fashion well your daughter's legs, that she may look sprightly on Manutuke field.

The wharepuni, Te Poho o Rukupo is one of the oldest meeting houses in Turanga. It was originally located at Pakirikiri by the mouth of the Karaua stream. It was built in 1878 by Rukupo's younger brother Pera Tawhiti in honour of Rukupo. Te Poho o Rukupo was moved to its present site by Otene Pitau (adopted son of Rukupo). Many hapu helped move the wharepuni by oxen and logs. The relocation took many days. During the 1980s Rongowhakaata people, directed by Cliff Whiting, undertook extensive restoration work.

The whare Epeha belonged to the Whitiri family who lived on either side of Te Arai river. Following the consolidation of lands at Manutuke, the whanau asked that the house be located alongside the other houses at Manutuke Marae. The Epeha carvings are very close to those of the Manutuke Church.



Today, Manutuke Marae is dedicated to the memory of the soldiers who fought with the 28th Maori Battalion, the dining room is so named Maori Battalion. The marae today is therefore used by Rongowhakaata for Anzac Day commemorations.

Pahou Marae

He tini whetu ki te rangi, ko Ngati Maru ki te whenua. He tini ika ki te moana, ko Ngati Maru ki uta A multitude of stars in the sky, as are Ngati Maru below. A multitude of fish in the sea, as are Ngati Maru ashore. Pahou Marae is situated on the Matakaka No.1 block in Tuaraki Road, Manutuke. Matakaka is named after a taniwha who lived on Poukokonga lake right beside the marae. The lake had two outlets to the sea. One that drained into the Otiere Creek then into the Tawhao on the Waipaoa river and then into the sea.



The tekoteko of Pahou Marae commemorates the tipuna Taharakau as he was primarily connected with Tuaraki at Manutuke. The marae is situated on the Matakakaka 1 block and belongs to Ngati Maru and Ngai Tawhiri. The wharepuni is named Te Poho o Taharakau and the wharekai is named Mokai. The urupa is called Tamahene. The area is named Tuaraki from the phrase “*while the sun is still up*” meaning the hapu should return home. It is said the hapu of this marae was never divided always keeping together. If they happened to leave their camp they would always make sure to return while the sun was still up for fear of being caught by Kehua (ghosts).

Ohako Marae

Ohako Marae is located along Papatu Road at Manutuke on the Aohuna A1 block. The marae belongs to Ngai Tawhiri, Ngai Te Kete and Ngati Ruapani. The wharepuni is named Te Kiko o te Rangi and the wharekai Ohako. The urupa is Turakina. Some believe the wharekai is named Ohako after a tipuna who helped to build it and also the whanau who gave koha. It is suggested that ‘Ko te koha’ reversed became Te Ohako. During the Second World War the



hall was used as a hospital and two side rooms were set aside for that specific purpose. This marae reinforces the strong alliance between Ruapani and Rongowhakaata. The wharepuni Te Kiko o te Rangi commemorates the paramount chief Ruapani. Some say that the name of the wharepuni originated from a chief who stayed overnight in a whare not far from the present marae which was too small to accommodate everyone. Therefore, he slept outside and looked up to the ceiling and could only see the stars in

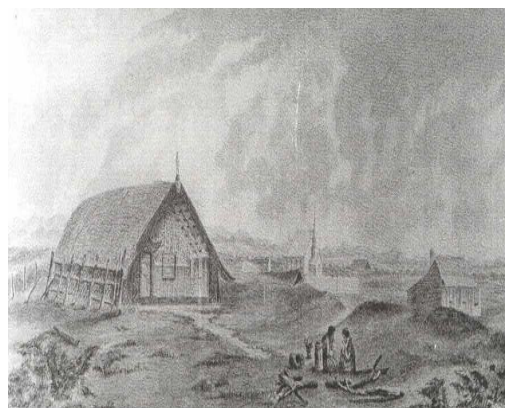
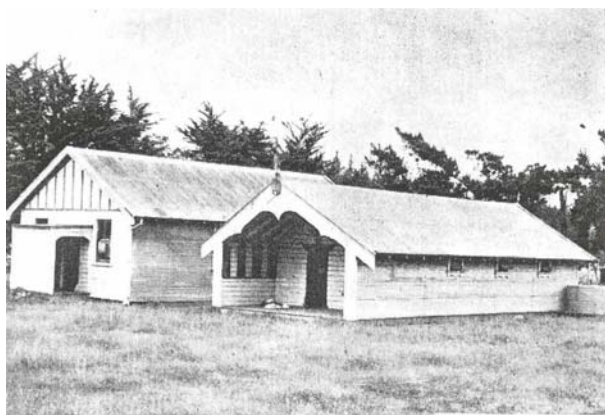
the sky, thus the name Te Kiko o te Rangi. Translated it means “under the stars of the open sky, that’s your sleeping place”.

Te Kuri a Tuatai

Te Kuri a Tuatai belongs to Ngai Tawhiri and Te Whanau a Iwi. It is situated at Awapuni and particularly on the Awapuni 1L2F block. The wharepuni is Te Poho o Materoa. Kuri refers to the barking of seals and a reminder that the coastline was once their habitat. The marae is on the original Awapuni pa site. There is a monument at the marae to Riperata Kahutia of Rongowhakaata and Te Aitanga a Mahaki. The marae was set aside as a Maori reservation in the 1980s. The marae also contains a mass grave of approximately 150 individuals who died in the 1918 influenza epidemic.



The wharepuni Te Poho o Materoa was constructed in the 1880s by Ngai Te Kete. Carvers from as far as Waipiro Bay assisted with the work. The ridgepole was presented by Te Heuheu of Taupo. In addition, Raniera Te Heuheu was one of the carvers. Two figures commemorated on the poutokomanawa inside the building are Tawhiri and Rongo te Uruora. The tekoteko was Kuriwahanui. The wharepuni was opened in 1882 and was used extensively over the next 30 years but gradually fell into disrepair and was dismantled in 1920. A new and much smaller wharepuni was later built by Ngai Tawhiri and was also extensively used over the years. However, it burnt down along with an adjacent hall.



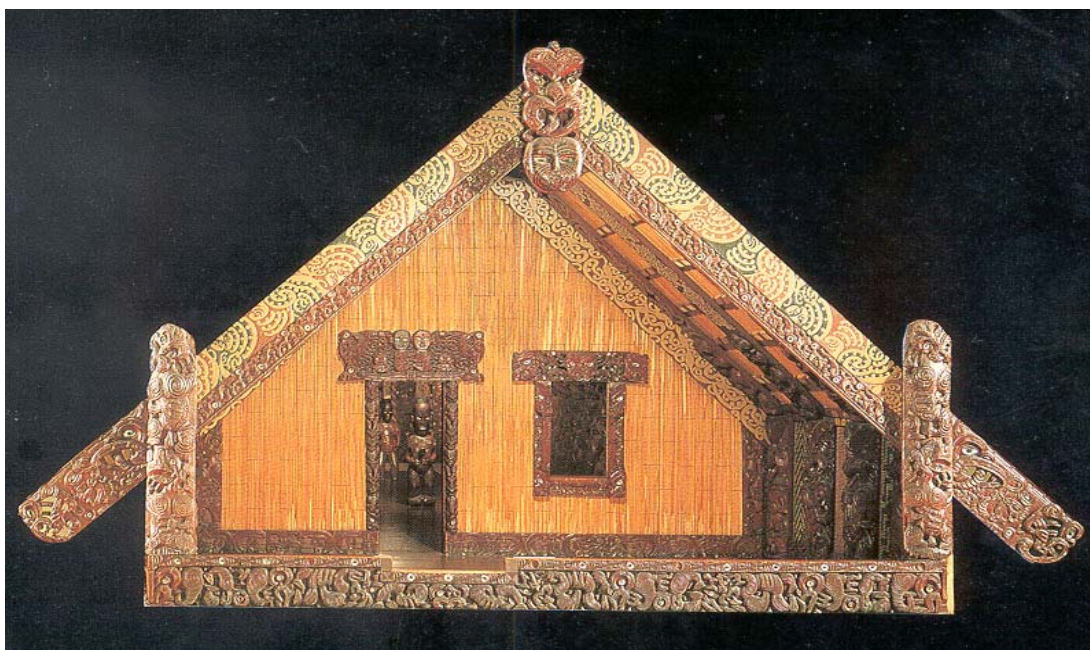
Mokonuiarangi Marae

This Marae is in an area between neighbouring hapu. It is not a functioning Marae at present but there are plans to re establish it. The marae is situated at Waerenga o Kuri on the Hangaroa-Matawai B4A block. The wharepuni was named Mokonuiarangi.

Ngatapa Marae

Ngatapa Marae is situated on the Okahuatiu Block (more particularly the Okahuatiu 1A3B1 block) and was gifted in the early twentieth century to Tuhoe people working on farms in the Turanga area, as a place to meet and conduct their affairs whilst living in this rohe. The wharepuni is named Ao-te-Aotearoa and the wharekai is named Ngatapa.

Te Hau ki Turanga



He whare tu ki te paenga, he kai na te ahi, He whare tu ki te pa tuwatawata he tohu no te rangatira - A house in the field is likely to be devoured by fire, but a house in a stronghold is the emblem of a rangatira

Manutuke and the Orakaiapu Pa were well established settlements of Rongowhakaata. Paora Kate described Orakaiapu as a principal pa of Turanga. He also confirmed that the “*carved house in Wellington Museum was taken from this pa*”. When Williams visited Manutuke he found a number of whare in that area. Williams described the Orakaiapu Pa as situated on the bank of the Kopututea River just below the junction of the Waipaoa and Arai rivers. He described the pa as having fortifications consisting of a strong palisade 15-20 feet high with inner fences and a large ditch and bank. Some of the remains are still visible today however a large portion of the site was eroded by the river before it changed its course in 1876. The interior of the pa was divided by fences into small enclosures where there were whare. All whare were built using the same pattern with the entrance generally facing north east. Besides the huts there were several buildings much larger than the rest. According to Williams, each one was the property of a section of the iwi. The larger buildings although following the same pattern were more elaborate in their construction and carvings. It is estimated that there were approximately 2,000 people living at Orakaiapu at the time of William’s visit⁷⁴.

The building of Te Hau ki Turanga commenced in 1842 and stood at Orakaiapu. The whare was carved by Raharuhi Rukupo and eighteen assistants. It is said that they carved one of the earliest examples of work with steel chisels. The whare is noticeable for his distinctive style which laid the foundations for later modern carved

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Stack, (supra n 72) pp.142-144

houses. His style involves deep cuts that give figures a three dimensional profile. Stack recorded that Te Hau ki Turanga was still being carved in 1842 when he visited the site. In addition, he notes that Te Hau ki Turanga was carved in memory of Raharuhi's brother Tamati Waka Mangere a rangatira of Ngati Kaipoho. In an unusual feature, the whareniui is said to contain the self portrait of Rukupo himself. In their profile of Rukupo in the *Dictionary of New Zealand Biography* Harrison and Oliver comment: "*Te Hau ki Turanga was the embodiment of the spirit, which drove him [Rukupo] after his brother's death, and a symbol through which Rukupo inspired his people.*"⁷⁵

Te Hau ki Turanga was confiscated by the Crown in 1867 and dispatched to Wellington aboard the warship Sturt. J C Richmond later purportedly arranged the purchase of the whare for £450. Despite the fact that there was no agreement the whare was dismantled and despatched to Wellington. The acquisition of the whare by the Crown was part of the confiscation of Turanga lands. This matter is dealt with in detail by Bruce Stirling in his report, *Rongowhakaata and the Crown, 1840-1873*.

Te Hau ki Turanga now stands at the National Museum Te Papa Tonga Rewa. The confiscation and loss of Te Hau ki Turanga has caused great offence and suffering for Rongowhakaata. It remains a significant unresolved grievance.

⁷⁵Harrison, P. & Oliver, S. in *The Turbulent Years - 1870-1900* (supra n 46) p.104

Te Wahanga Tuarima: Chapter 5

Nga Tangata Rongonui o Rongowhakaata - *Prominent Rongowhakaata Personalities*

Taharakau

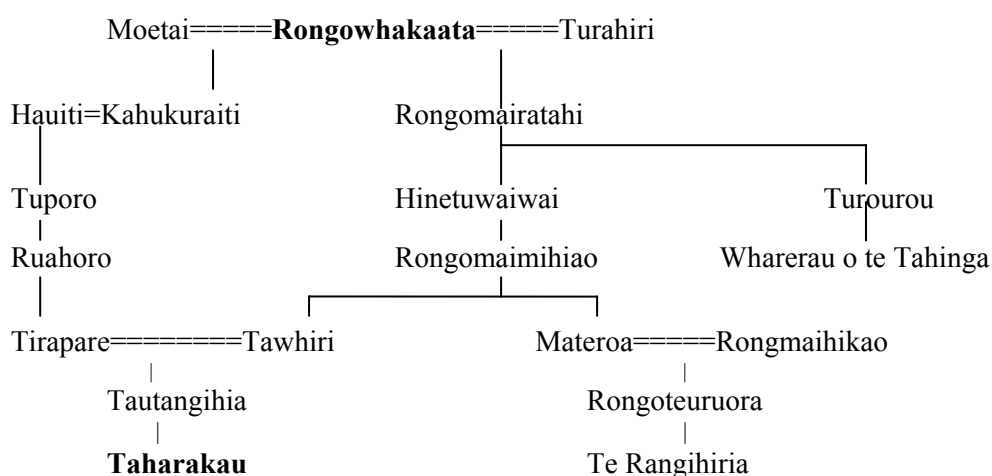
Taharakau was a man of valour, and renowned for his witty replies. To questions asked of him by Tamatea-a-Rangi, a chief of Te Wairoa in Hawkes Bay had he not been able to give satisfactory answers, it is said that he might have been killed and eaten. However the questions were answered satisfactorily. Tamatea asked Taharakau “*E Taha he aha te korero o Turanga?*” (What is the main saying about Turanga?) Tamatea probably knew very well that there were no noteworthy sayings connected with Turanga at that time.

Taharakau answered “*Kahore he korero o Turanga, engari te kai o Turanga; He ahi kouka ki te awatea, he wahine ki te po*” (Turanga has no noteworthy sayings except the sayings about the special foods in the district - In the day time the cooked heart of the cabbage tree, in the night a woman). Tamatea then asked “*E Taha he aha to tohu o te rangatira?*” (Taha, what is the origin of a chief?). Taha replied “*He whare tu i te wa he kai na te ahi, he tohu hoki no te whare; he whare tu ki te pa tuwatawata he tohu no te rangatira*” (A house standing in open country will perish by fire and is a sign of the low rank of the owner; a house standing within a stronghold is a sign of a Chief’s high rank).

It was Taharakau’s habit always to wear a paki, a roughly woven type of rain cape made from undressed flax or kiekie; he was rarely ever seen without it, keeping it on both in sunshine and in rain.

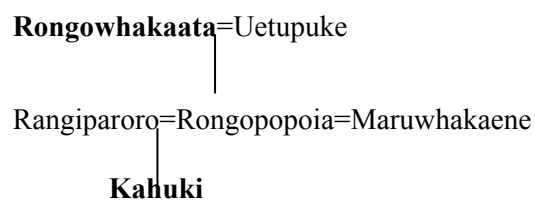
E roa a raro e tata a runga

*The sky is not far above and the way is long
(meaning travellers should be prepared for rain.)*



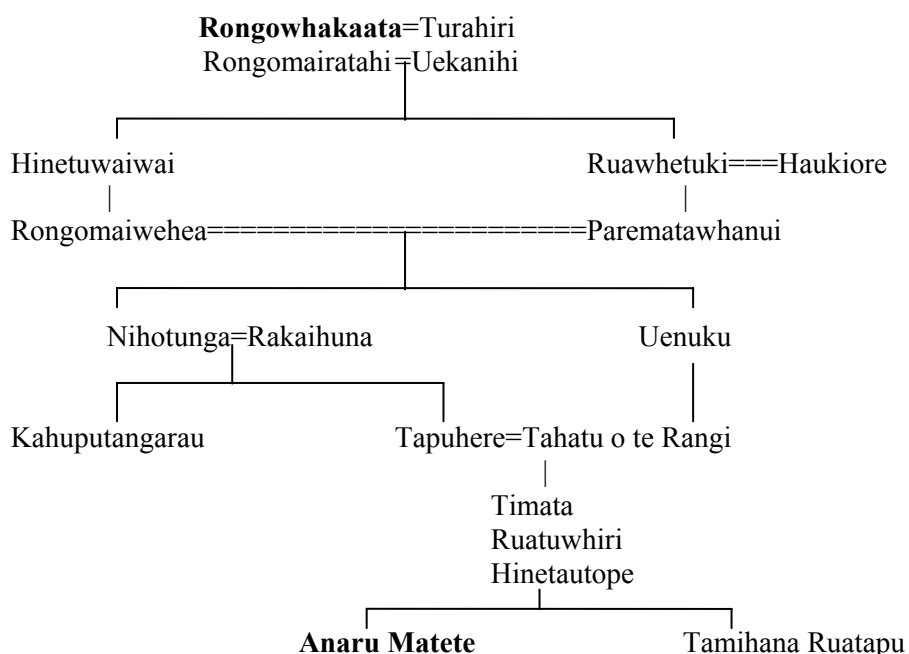
Kahuki

Uetupuke, one of the three sisters that married Rongowhakaata, had been upset by her husband's desire to marry her sister, Moetai. This led the pregnant Uetupuke to leave Turanganui-a-Kiwa for Opotiki, Bay of Plenty. Rongowhakaata followed her, hoping she would return with him. She would not. Uetupuke's son, Rongopopoia, was born and years later was treacherously killed by tangata whenua of the area. Rongopopoia's wife was also pregnant at the time of his murder. To her a son was born who was named Kahuki. In adulthood he took revenge on his father's death and established himself in the Opotiki and Ohiwa districts. Some of his descendants are to be found amongst the Whakatohea of Bay of Plenty. Their kainga is at Kutarere, Ohiwa and Ngati Upokorehe is their name. Te Rangihouhiri, a descendent of Kahuki, became the eponymous ancestor of the Tauranga Iwi, Ngai Te Rangi.



Anaru Matete ? - 1890

Anaru Matete was born in the Poverty Bay area. His date of birth is not known. His mother was Hinetautope and his father was Te Harawira Tekoteko. His mother was of Rongowhakaata, Te Whanau-a-Kai and Te Whanau-a-Taupara hapu of Te Aitanga a Mahaki. In 1840 Anaru Matete married Te Rina (Mihiterina Whiro) of Ngati Kaipoho hapu of Rongowhakaata and they had four daughters Harata Hinepoka Matanuku, Ereti Meramera, Mereana, Hinepoka Hohipene and a son Te Kauru o Te Rangi Matuakore. About 1840 Anaru helped establish the Church Missionary Society station at Kaupapa near Manutuke. He was one of the first adult students, became a teacher and then ran the boarding school. On 19 April 1863 a great meeting to open the Manutuke church was held. Supporters of the Kingitanga from Waikato and elsewhere came and proposed that the tribes unite under the Maori King, Tawhiao. Anaru who chaired the meeting, proposed that the people be united in Christianity. When the Pai Marire emissaries from Taranaki arrived at Gisborne in 1865, they won a large following in Poverty Bay and the East Coast. Anaru Matete and the prominent chief and carver Raharuhi Rukupo became associated with Pai Marire during this period. In the early 1870s Anaru Matete became as familiar a figure in the Native Land Court as he had earlier been in the missions and the Pai Marire movement. He was one of the leading experts in defending the many Rongowhakaata and Te Aitanga a Mahaki cases in the Court. His most notable success was in 1880 as the claimant of the Paokahu block for Rongowhakaata. He died at Whakato on 19 September 1890, and was buried in the Hurimoana cemetery at Manutuke.⁷⁶



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Gordon, P. in *The Turbulent Years 1870-1900* (supra n 46) pp.61-62

Raharuhi Rukupo**? - 1873**

Raharuhi Rukupo, tohunga whakairo of Rongowhakaata was born at Orakaiapu Pa, Manutuke at the beginning of the nineteenth century. He was the second son of Te Pohopohe (also known as Pitau) of Ngati Maru, and Hinekoua of Ngati Kaipoho. Rukupo was adopted by his maternal aunt, the sister of Hinekoua. Rukupo grew up in Pakirikiri but he spent some time visiting his Te Whakatohea relatives and kin in the Waiapu valley and in the north. As he grew older, with his supportive team, he visited other marae and tribes outside the Turanganui-a-Kiwa district, assisting and teaching carving. He is said to be one of the great carvers who fashioned Kaitangata, the house of Rangihaeata of Ngati Toa on Mana Island, and one of the carvers of the war canoe Te Toki-a-Tapiri, which is now in the Auckland War Memorial Museum.

He is the most famous of the great carvers of the nineteenth century. His elders taught him traditional methods and instilled the love of the art of carving in him. With the arrival of the Pakeha he abandoned the stone chisel and adze for steel implements. Thus he was a transitional figure in the development of Maori Art. He left many treasures for future generations. In 1849 Rukupo was among the carvers of the new church at Manutuke. A dispute occurred with the missionary William Williams who thought the carvings intended for the church depicting ancestral figures were obscene. After angry discussion between Williams and the carvers, Rukupo mediated and a new, less representational pattern was developed by the carvers, and carried over into the kowhaiwhai designs in the church. This house was one of the first experiments in the style of figurative kowhaiwhai known as Te Pitau-a-Manaia.

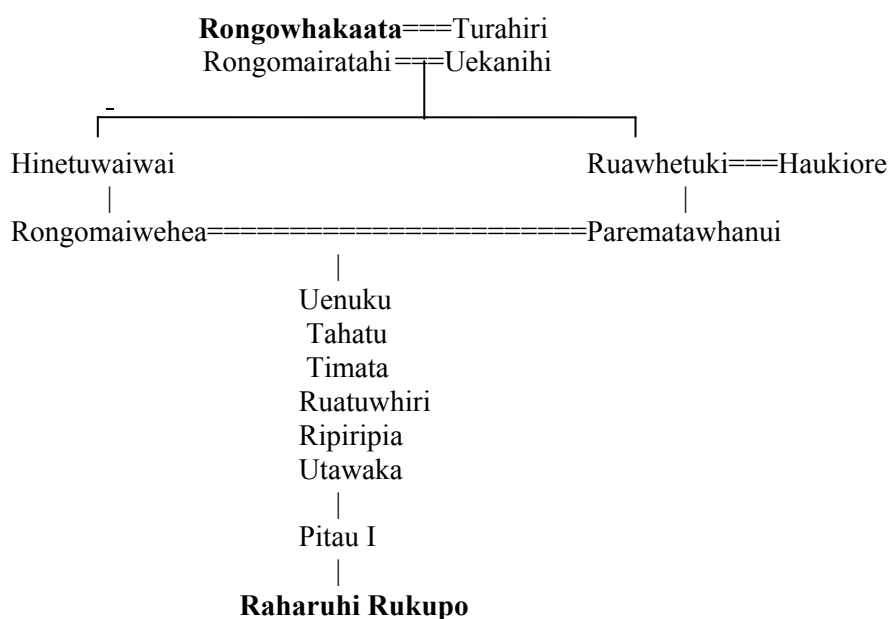
Rukupo returned to Turanganui-a-Kiwa when his elder brother, Tamati Waka Mangere, the great chief of Ngati Kaipoho died. It is said that he was given the name Raharuhi because his return was like that of Lazarus of the Scriptures. This name may also have been a baptismal name, as he was a teacher in the Anglican mission stations at Turanga. The master carver of Turanganui-a-Kiwa, Rukupo was a traditionalist, carrying the ancient knowledge of his iwi. Initially he befriended the missionaries but later became opposed to some of the Pakeha methods. He developed an innate fear that association with the Pakeha would result in a loss of mana and a loss of land to his people and could lead to the decay of dearly held traditions.

In 1851 he opposed the proposal of Donald McLean, the government land purchase officer, to establish a township in Poverty Bay. He sought the return of land occupied by settlers, and strongly objected to Pakeha living on the land of his ancestors. Nevertheless, he was appointed an assessor in the late 1850's. Among his own people he acted as a magistrate. In March 1865, Pai Marire missionaries arrived in Turanganui-a-Kiwa. Rukupo and other Maori leaders, assured the European settlers of their safety, but did not oppose the presence of the missionaries. Rukupo became a convert to Pai Marire and for a time was one of the most outspoken opponents of the government. However his attitude became more of a pacifist with the defeat of Pai Marire supporters in Ngati Porou but he could not prevent war coming to Turanganui-a-Kiwa. Local warriors joined the Hauhau forces fighting in Waiapu when government troops, including Ngati Porou, arrived in the area. Rukupo and other local leaders attempted to make peace with the government by offering to take the oath of

allegiance. After a government ultimatum Rukupo pledged that 270 men from his district would surrender, but they did not follow him. After the land war Rukupo protested against the sending of Hauhau suspects to the Chatham Islands and worked to limit land confiscation.

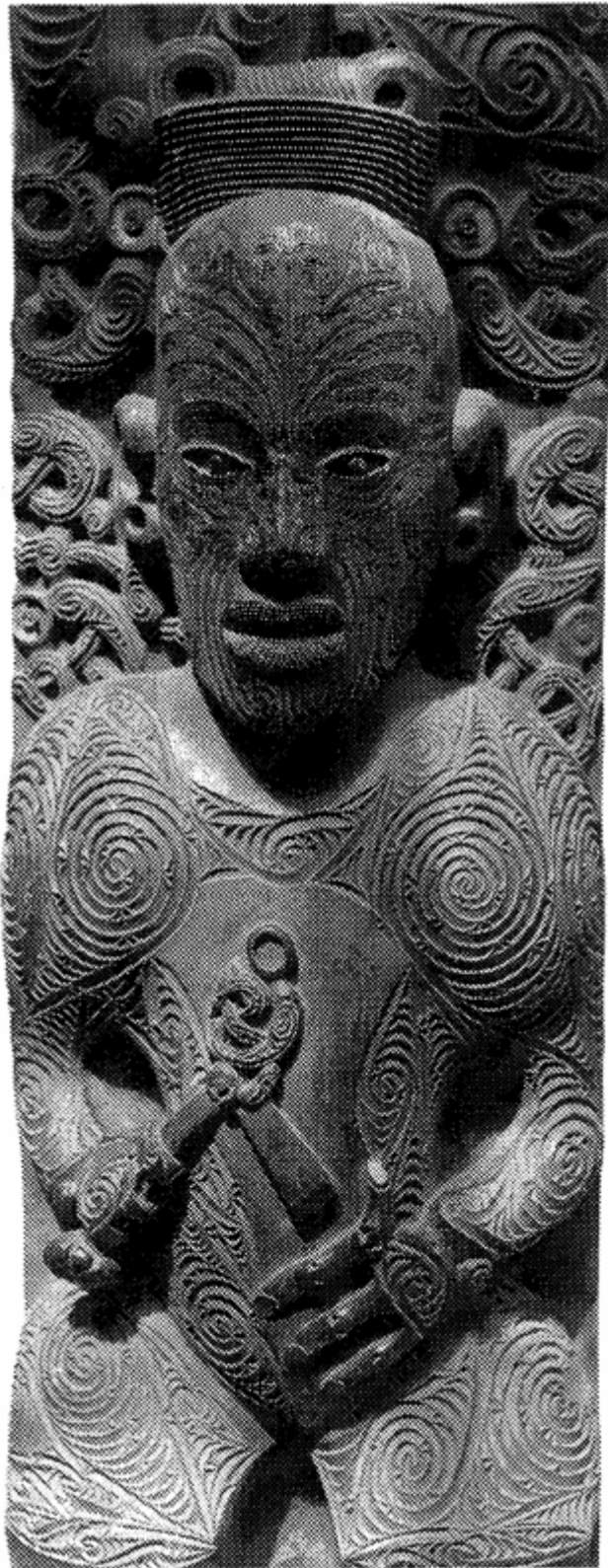
His original fear of the Pakeha taking the mana and land from his people was becoming a reality. The figurative language of the lament from this time symbolised his feelings and those of his people: *Mo te iwi, tu kiri kau, motu tu hawhe - for the people who are stripped naked, and for the islands reduced by half*. Raharuhi was amongst many Rangatira who were to bitterly quote the wide spread proverb: *E ngaki atu ana a mua, e toto mai ana a muri* -First I will get revenge, the result of which will be blood. These words signified their thoughts that the missionary had come to clear the path for the soldiers who in turn, came to clear a path for the land grabbers. He had personally lost dearly through association with the Pakeha. His son and a tukunga (protégé) had been killed during the Hauhau movement and his carved masterpiece “Te Hau ki Turanga” which he had built for his brother was taken through devious means by the Crown. Along with Te Kooti Arikirangi Turuki, Raharuhi Rukupo recognised with alarm the declining interest amongst their young people with their own ancestry and heritage. They both endeavoured to preserve and foster the arts including poetry, song and oratory and promoted the continuation of carving, tukutuku and kowhaiwhai and were instrumental in a surge of interest in building Whare Tipuna.

Rukupo had no direct descendants, although he had one adopted child, Otene Pitau. Raharuhi Rukupo died on 29 September 1873. Mohi Turei buried him on 2 October beside the church at Manutuke with the advice to his tribe to repair the church, live near it, keep it clear of debt and hold on to the land. His younger brother Pera Tawhiti erected Te Poho o Rukupo as a memorial to Rukupo at Manutuke Marae.⁷⁷



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Ibid, p.107



Carved representation of Raharuhi Rukupo, Te Hau ki Turanga
Museum of New Zealand, Te Papa Tongarewa

Tamihana Ruatapu early 1800s - 1863

Tamihana, son of Hinetautope was born in the early 1800s and became a disciple and pupil of his relative Raharuhi Rukupo. It is believed that it was he who proposed the building of the new whare tipuna, Takitimu on the Oweta Marae where he lived at one time. It was built to replace an earlier house that had once stood there. Some of the framework such as the carved pou had already been erected when Tamihana requested that they be removed by Raharuhi Rukupo to Whakato on the return of Te Kooti from Wharekauri. According to the Maori Land Court East Coast minute book Tamihana died in 1863.

Hirini Te Kani c - 1896



Hirini Te Kani, the leading chief of Turanga in 1865. Oil on canvas, date unknown. Photographed, by permission of Heni Sunderland, by Gillian Chaplin, 1984.

TE MANA-O-TURANGA, MANUTUKE

Hirini Te Kani, also known as Hirini Tuahine, was of Rongowhakaata and Te Aitanga a Hauiti descent. He lived on Kaiti at Turanga (Gisborne). He was the son of Rawiri Te Eke and Pungatere with whom as a baby accompanied a force led by Te Kani a Takirau to Te Mahia. This was an attempt to raise the siege of Okurarenga Pa, later known as Kaiuku. They were defeated by the besiegers and Hirini and his mother

were captured in the retreat by the Ngati Tuwharetoa and Horowhenua iwi. Rawiri Te Eke ransomed them back with the greenstone mere named Pahikauri.

The father of Hirini, signed the Treaty of Waitangi at Turanganui-a-Kiwa in May 1840 as Te Eke. In the following years Hirini became a leader in the Turanganui-a-Kiwa area. Despite this, Hirini Te Kani was not appointed as an assessor in 1862, when Governor Grey's runanga system was introduced. Consequently he took part in a meeting at Pouawa where he and Raharuhi Rukupo pledged never to have anything to do with the Government. Early in 1865 Hirini never opposed the arrival of Pai Marire emissaries who arrived to seek converts from the Maori population of Turanganui-a-Kiwa. Instead they were allowed to proceed to Patutahi and Manutuke. In March 1865 a ceremony was held where the Pai Marire presented Hirini the preserved head of Thomas Lloyd, unsuccessfully, along with two flags and a European prisoner. Hirini ordered them to leave the district. They did not and consequently gained considerable followers in the area.

Hirini was the leader of the pro-government Maori in Turanganui-a-Kiwa at the time when the Hauhau took over the whole district. But he was not pleased when Ngai Te Kete hapu of Rongowhakaata sent for the pro-government and Ngati Porou leader Mokena Kohere who together raised the Government flag on Titirangi (Kaiti Hill). Hirini would not take the oath of allegiance until the flag had been taken down. Hirini tried to prevent the Turanganui-a-Kiwa Pai Marire joining and re-enforcing their Ngati Porou counter-parts but was unsuccessful. He feared that pro-government Ngati Porou would come to Turanganui-a-Kiwa and seek retaliation. He also wanted pro-government Maori from Turanganui-a-Kiwa to be able to restore order in their district rather than Ngati Porou. However Ngati Porou troops began to arrive on 24 October 1865 when Henare Potae and 30 of his men came to Turanganui-a-Kiwa. After the defeat of the Paimarire in the Turanganui-a-Kiwa district, Hirini Te Kani sought to keep land in Maori ownership and to prevent confiscation.

He also took part in the pursuit of Te Kooti on his escape from the Chatham Islands and landing at Whareongaonga and was promoted to the rank of Captain. After the wars Hirini continued to be a leader of the Maori of Turanganui-a-Kiwa until his death on 5 July 1896 at his home in Kaiti.⁷⁸

Rongowhakaata=Turahiri
 Rongomairatahi=Uekanihi
 Turourou=Tatua
 Wharerau o Te Tahinga=Hinerangi
 Kaipoho=Tukorero
 Te Aweawe I=Ruapuaki
 Te Whaiti=Kainguhu
 Te Aweawe II=KaUngakino
 Wharepirau=Ngarangikawhiua
 Hinetuhia=Kehukehu
 Hinetiurangi=Haronga
 Rawiri Te Eke=Pungatere

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Ibid, p.185