

Hirini Te Kani

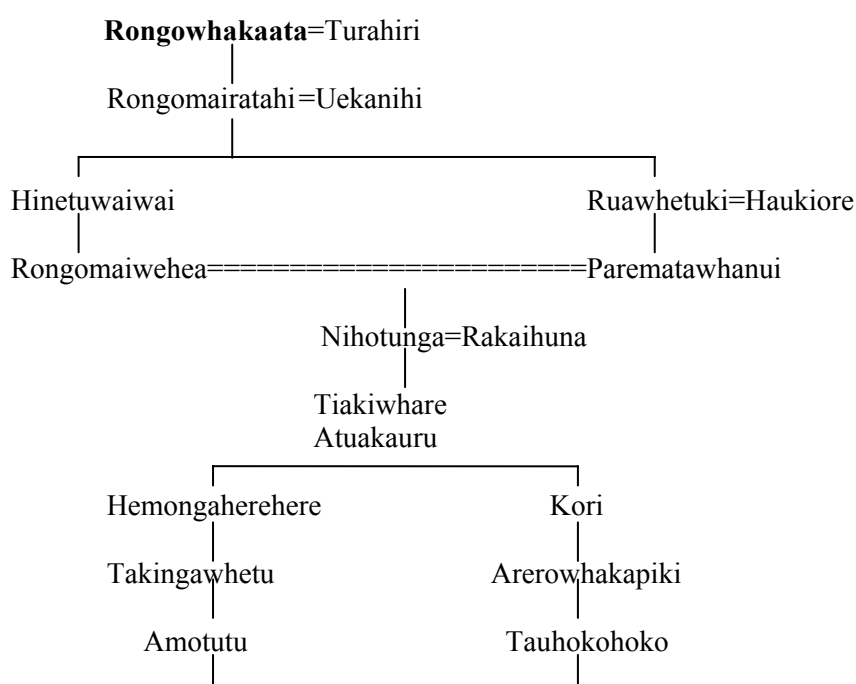
Rutene Te Eke

## Te Kooti Arikirangi

c1824-1893

Te Kooti was of Rongowhakaata descent affiliating primarily with Ngati Maru and Ngai Tawhiri. According to tradition he was born in approximately 1824 at Paokahu. When he died in 1893 he was said to have been 70 years old. Te Kooti grew up in the turbulent period between the emergence of Maori as an economic force in Turanganui and the commencement of the New Zealand wars era. He was educated by the Anglicans and learned to read and write. In time he became skilled in various maritime activities. This would prove invaluable to him when imprisoned on Wharekauri (Chatham Islands).

Te Kooti was wrongly accused by Pakeha and Maori as a Paimarire (Hauhau) rebel and was incarcerated on Wharekauri without trial along with other members of Rongowhakaata and Te Aitanga a Mahaki. His assets and lands were confiscated. His land was also allocated to settlers. This, along with his wrongful imprisonment, was the cause of the deaths of Biggs and others at Matawhero following Te Kooti's return from Wharekauri. The Matawhero incident resulted in both Pakeha and Maori soldiers pursuing him across the country in utu for his escape from the island and as a reprisal at Matawhero. As a strategist Te Kooti was able to elude his pursuers and was never captured. Eventually Te Kooti received a pardon from the Government in 1883 along with a piece of land at Ohiwa in the Bay of Plenty. This was on the terms that he would not return to Turanganui-a-Kiwa because of the hostile reception awaiting him there. During this time, his teachings of the bible and his ability to foresee future events, set in place the foundations of the Ringatu church. Te Kooti died on the 17 April 1893 at Te Karaka and was supposed to have been buried in the Ohiwa district.





### **Wi Pere 1837-1915**

Wiremu Pere was born on 7 March 1837 at Turanganui-a-Kiwa (Gisborne) to Poverty Bay trader Thomas Halbert and Riria Mauaranui of Rongowhakaata and Te Aitanga a Mahaki. Riria possessed considerable mana, which was predominantly of Te Whanau a Kai and Ngati Wahia hapu of Te Aitanga a Mahaki and Rongowhakaata. Wi Pere acknowledged his Rongowhakaata lineage during court hearings including Hangaroa Matawai heard at Gisborne on 23 February 1877. He stated "*I claim through ancestry; Rerewa, he belonged Ngatimaru hapu*"<sup>79</sup> and gives a whakapapa from Rerewa, Te Kihe, Te Ihukaki, Riria Mauaranui and then himself. At another Native Land Court hearing, this time of Te Ruaotaua on 29 February 1876, he said "*I am descended from Turehe.*"<sup>80</sup>

Wi Pere was raised and trained in tribal lore and whakapapa taught to him from an early age by tohunga. He is known to have attended the whare wananga Maraehinahina. His mother encouraged him to assist in the mediation of disputes between Te Aitanga a Mahaki and Rongowhakaata. In one encounter he even found himself opposing Te Kooti at the age of 16 years. In time, he would become recognised as a leading chief of Te Aitanga-a-Mahaki while retaining a strong influence within Rongowhakaata.

He was also educated at the Anglican mission which was mainly in Maori but grew up under the tutelage of his mother and whanau. He was a young man at the time Te Kooti returned from Wharekauri. Pere was baptised as William by the Reverend William Williams, and for a greater portion of his life, he was known as Wi Pere. He was elected to parliament as representative for the Eastern Maori electorate for the periods 1884 -87 and 1894-1904, and to the legislative Council in 1907 to 1912. In 1854, Wi Pere married Arapera Tautahi o te Rangī. They had four children, two of whom survived into adulthood, the brothers Te Kani and Moana.

Wi Pere was known for his sense of humour. However, his limited skill with English was later used to his disadvantage by parliamentarians. As he required a translator in Parliament, he would receive opposition to the allotted time-frame for each member, and would not be able to deliver his speech in full. This was in contrast to his command of Maori. On one occasion when defending his seat in Parliament a crowd of 4,000 attended a debate in 1887 between Pere and James Carroll at the Rongowhakaata Pa, Pakirikiri over land legislation in the lead up to the elections.

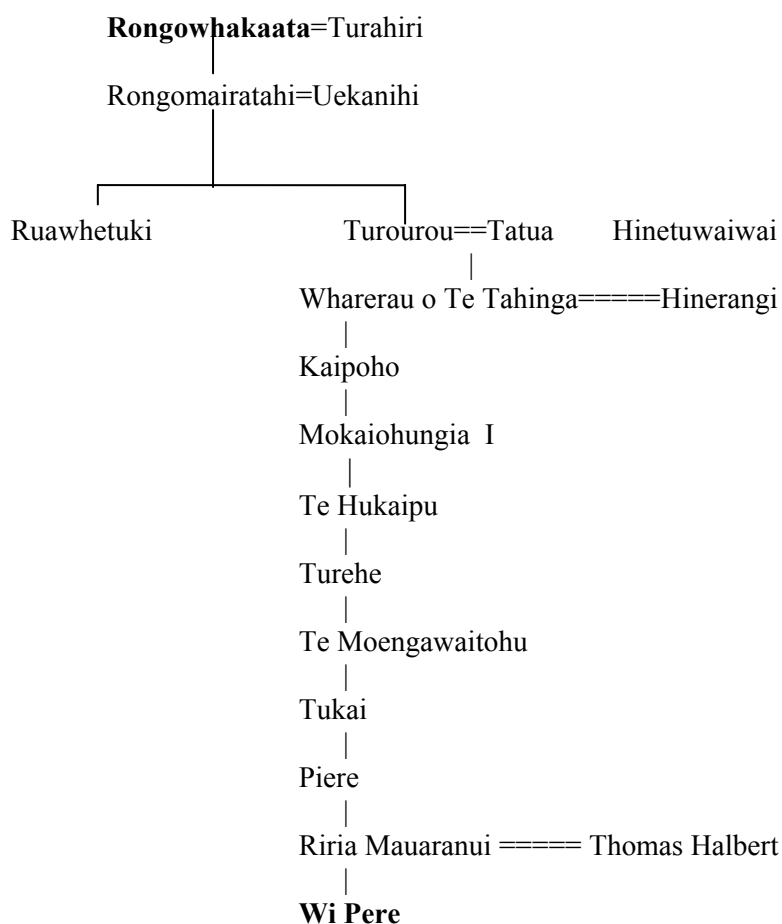
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<sup>79</sup> 3 Gisborne MB p.304  
<sup>80</sup> Ibid, pp.90-101

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Wi Pere strongly opposed the confiscation of Maori lands and was unpopular with politicians through his forthright bluntness that sometimes caused offence. He also became unpopular with some Maroi whanau by selling off small blocks of land in order to retain other blocks that were being confiscated by the Government to repay large mortgages. Nevertheless, his battle to retain the lands was ongoing. Part of his scheme associated with the Native and Settlement Company, was to provide Maori with increased farming skills. During his travels to England to meet with parliamentarians and Queen Victoria, he hoped to negotiate to bring “crofters” from Scotland to Turanganui-a-Kiwa to provide these new skills. Unfortunately, it was not considered appropriate for “Natives” to have authority over British subjects so the venture was aborted by the authorities.

Wi Pere maintained strong links with the Anglican Church, though on occasion he did offer support and sympathy to Pai Marire and Te Kooti and his movement. The meeting house Rongopai at Waituhi was built by his mother and son with Te Whanau a Kai in anticipation of the return of Te Kooti. It is built on land owned by the Wi Pere whanau. Following his death on 9 December 1915 he was taken to Te Arai, his tangi lasting a month before he was buried at Waerenga a Hika. A monument to Wi Pere stands today in Gisborne near the Turanganui River.





Wi Pere  
*Alexander Turnbull Library*

**Karepa Ruatapu****? - 1903**

The son of Tamihana Ruatapu, Karepa was also known as Karepa Maruwahakatipua. Like his father, he was a disciple and pupil of their relative and master carver, Raharuhi Rukupo. On the death of Rukupo, Karepa took over the project of constructing Te Mana o Turanga. According to his grandson Hiwi Maynard, Karepa would have permitted and employed techniques that created much more obvious mnemonics that would have been discouraged by his more conservative mentor and teacher. He died in March, 1903.

**Otene Pitau****1834/35 - 1921**

Otene Pitau is said to have been born in 1834 or 1835. His father was Thomas Halbert and his mother Pirihiira Konekone. While pregnant Pirihiira left Thomas Halbert and found refuge with the Ngati Kaipoho leader, Tamati Waka Mangere. She later married Mangere's younger brother Pera Tawhiti. Raharuhi Rukupo another brother of Tamati Waka Mangere adopted Otene Pitau. Raharuhi became the leader of Ngati Kaipoho hapu of Rongowhakaata around 1840. Otene married Whiti Hone. It is believed they had no children but adopted Mere Tahutu and Heta Te Kani.

Otene was included in numerous blocks of land in which Ngati Kaipoho and in particular Raharuhi Rukupo, had interests. It seemed by this time he was accepted as Raharuhi's successor. After Raharuhi died in 1873 he was succeeded by his brother Paora Kate who died in 1880. Otene Pitau, last of the Ngati Kaipoho line, then became leader. He was one of the two influential chiefs of the Gisborne area, who were known as the last of the rangatira of Turanganui-a-Kiwa. The other was Heni Materoa Carroll of Ngai Tawhiri hapu of Rongowhakaata who succeeded her mother Riperata Kahutia in 1887. Otene lived at the southern end of Rongowhakaata land beyond the Waipaoa River estuary.

By the 1880s Rongowhakaata subtribes were reviving and this was evident in the building of meeting houses. Ngati Maru opened Te Mana o Turanga at Manutuke in 1883, Riperata Kahutia built Te Poho-o-Materoa at Awapuni and Otene helped build Te Poho-o-Rukupo at Pakirikiri which was completed in 1887 and later moved to Manutuke. At the opening of Te Poho-o-Rukupo, plans to build an Anglican church at Manutuke were announced and commended by Otene Pitau. The church was for all Rongowhakaata, and the carved panels were incorporated from the former Maori church, he was later appointed to the native church board of the diocese of Waiapu.

In 1894 he was the host to the Kotahitanga parliament when it met at Pakirikiri. The large attendance of 4,000 people became legendary; the meeting lasted well over a month. In 1903 he became a member of the Tai Rawhiti District Maori Land Council, representative for the East Coast. Otene was by then 70 years old and his greatest achievement as leader of Rongowhakaata still lay ahead. The church which opened at Manutuke in 1890 was destroyed by fire in 1910 but the diocese had insured the building so reconstruction began. In 1912 Otene placed a full page advertisement in the Maori Anglican Journal to invite all to a hui for the opening of the new church

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on Sunday 9 March 1913. Maori from many parts of New Zealand attended. The reform government used the occasion to promote the idea of assimilation of the Maori race with the European.

Otene Pitau lived for another eight years after the church opening. He died at Manutuke on 13 August 1921.<sup>81</sup>



Otene Pitau (seated, right) Takitimu Maori Council meeting, Gisborne, June 1902  
*Alexander Turnbull Library*

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<sup>81</sup> Hall, R. & Oliver, S. in *The Turbulent Years - 1870-1900* (supra n 46) p.100

**Keita Wyllie**  
**1838/39 – 1913**

Keita Halbert was born in the early 1840s and was the daughter of Thomas Halbert and his fifth wife Kaikiri who belonged to Ngati Kaipoho of Rongowhakaata. Keita was educated at the Waerenga-a-Hika Anglican Mission School and married a Scotsman James Ralston Wyllie in August 1854 who was employed by Captain Read. She and Wyllie lived on the family farm at Tautoko near Waerenga-a-Hika and had nine children, six sons and three daughters. The farm at Tautoko was devastated during the fighting between government forces and the Hauhau in 1865 but they were compensated by pro-government Maori and given another block of land at Kahanui.

With the assistance of her mothers knowledge and connections Keita became an acknowledged authority on Rongowhakaata lore. She moved very well in both the Maori and Pakeha worlds protecting her mana and interests with strong determination and skilful debate. She also became a persuasive advocate for her people at the Native Land Court hearings in Turanganui-a-Kiwa.

Keita Wyllie was one of the eighteen owners who secured “legal title” to many of the land blocks in Turanganui-a-Kiwa that were sold to the government for the Gisborne township site in 1869. According to the decisions of the Poverty Bay Commission she was also among the owners of 13 blocks of land including the Whataupoko and Repongaere blocks. In the early 1870s Keita and James built a house in Turanganui-a-Kiwa near the Taruheru River, which is located beside the present museum known as the Wyllie Cottage. James Ralston Wyllie died in 1875 and Keita married Michael Joseph Gannon in 1881. He was a licensed interpreter who was sometimes known as Keira Kenna. Keita had two sons and two daughters to Michael Gannon and in 1893 they moved to Auckland where Gannon worked as a mining agent and an interpreter.

Keita Gannon / Wyllie (nee Halbert) predeceased Michael Gannon. She passed away at her daughter’s house in Remuera, Auckland on 4 February 1913 and will always be remembered as a women of immense character who did not hesitate to debate issues on the marae and in the Land Court.

**Rongowhaatata**

Turahiri

Rongomairatahi

Turourou

Wharerau o te Tahinga

Kaipoho=Tukorero

Te Hukaipu

Mokaiohungia

Turehe

Ngarueiterangi

Moengawaitohu

Tahokahoka

Parehakahaka

Hoarakau=Raparapa

Ani Rangi Matepi= Noamaitai.

Keita Kaikiri=Thomas Halbert.

**Keita Kaikiri Wyllie( nee Halbert)**

### **Heni Materoa Carroll 1864-1930**

Heni Materoa was born in 1864 in Makauri. She was the daughter of the most influential and leading wahine of Rongowhakaata, Riperata Kahutia and Mikaere Turangi, another influential member of Rongowhakaata. Through her whakapapa she was thus descended from the leading Turanganui-a-Kiwa chiefs Kahutia and Paratene Turangi with strong affiliations to Ngai Tawhiri, Ngati Kaipoho, Ngati Maru and Te Whanau a Iwi. Spending her childhood in Makauri she later moved with her mother to Turanganui-a-Kiwa where she lived for sixty-three years. Heni married James Carroll (Timi Kara) of Ngati Kahungunu, Wairoa. Her husband received a knighthood in 1911 which then meant that she became Lady Carroll, a name she was commonly known by within Turanganui-a-Kiwa. Heni worked at many community activities including fundraising and caring for the sick during the influenza pandemic of 1918. For her services to the community she was made an OBE in 1918. James Carroll died on 18 October 1926. Heni died four years later on 1 November 1930.

### **Rongowhakaata Halbert**

Rongowhakaata Halbert was born on 2 February 1894. He was the son of Te Kani Pere and Riripeti Rangikohera Ranginui. His primary affiliations were to Te Aitanga-a-Mahaki and Rongowhakaata. He attended Gisborne Central School and Gisborne Boys High School. He also enrolled and attended Nelson College where he excelled as a prefect. He was a talented sportsman and participated in the Rugby 1<sup>st</sup> XV, Cricket 1<sup>st</sup> XI, Shooting Team and was also a boxing champion. He was also gifted musically and played many musical instruments. Resuming life in Gisborne he married Patehepa Tamatea, where they raised a family of four daughters and three sons.

Halbert had many achievements including membership of the Maori Ethnological Research Group, Maori Licensed Interpreter, Chairman of the Wi Pere Trust, Foundation member and first Chairman of the Maori Advisory committee of the Gisborne Museum, worked for the Tairawhiti Native Land court and the Maori Dictionary.

Rongo was an ardent lover and researcher of whakapapa and history all his life. He had been compiling material for his book which he was unable to complete before his death in April 1973 (aged 79). His book *Horouta* was finally completed and published by his whanau in 1999, some 26 years after it was begun. It is a fitting tribute to him a well documented biography for Te Tairawhiti and many taura here.

### **Areta Keiha**

Areta Keiha (also know as Reta Keiha) was born on 24 December 1900 at Turanganui-a-Kiwa (Gisborne) to Mikaere Pare Keiha and Maraea Ward. Mikaere was of Rongowhakaata and Te Aitanga-a-Mahaki tribes of Turanganui-a-Kiwa and Te Aitanga a Hauiti, Uawa. Keiha's upbringing was influenced by his Aunty Lady

Carroll (Heni Materoa), his father's sister and Sir James Carroll (Timi Kara), politician for the period 1887 - 1919. He was educated at Gisborne High School and Otago Boys High School, Dunedin. A keen sportsman at school, Reta was also active in the schools Cadet Forces as a Platoon-Sergeant.

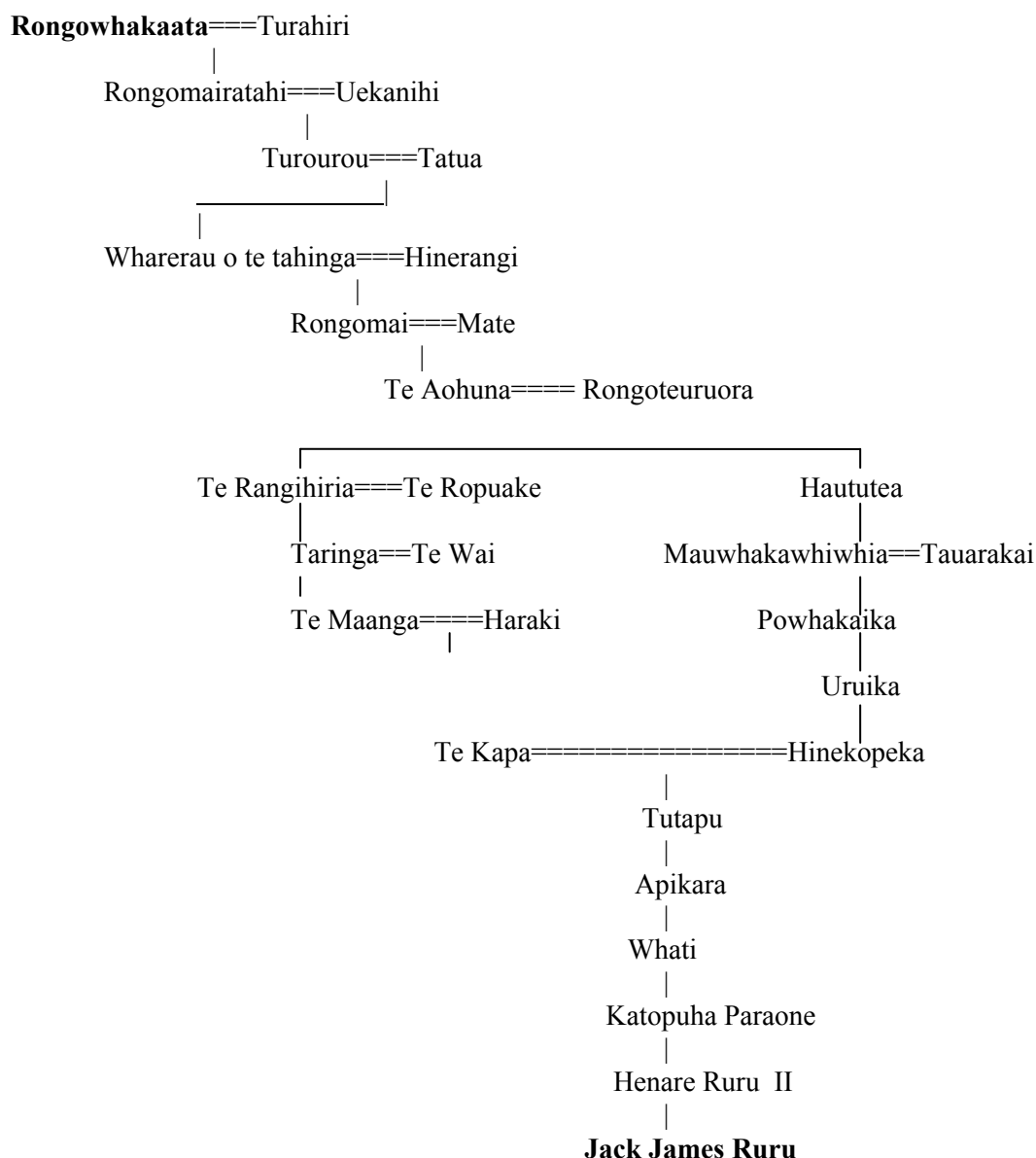
Following the declaration of World War II on 3 September 1939 tribal representatives of the district met at Te Poho o Rawiri, Turanganui-a-Kiwa on the 3 November 1939 and supported the formation of a combatant Maori Battalion. A member of the original contingent formed in Palmerston North, Keiha temporarily held the rank of 2<sup>nd</sup> Lieutenant in the 28 Maori Battalion, 2<sup>nd</sup> New Zealand Expeditionary Forces. Keiha was attached to the "C" Company, the personnel of which were drawn from the East Coast tribal areas of Rongowhakaata, Te Aitanga a Mahaki, Ngai Tamanuhiri, Te Aitanga a Hauiti and Ngati Porou.

After being based in Scotland on their departure from New Zealand, the contingent proceeded to the Middle East where Keiha held the rank of Captain in command of "C" Company. He received the Military Cross for Gallantry for his part in commanding "C" company in the battle of El Alamein. In November 1942 he held the rank of Major and was second-in-command of the 28 Maori Battalion. After the fall of Tunis the commanding officer, Colonel C M Bennett, was severely wounded. Keiha then became the commanding officer of the Battalion with the rank of Colonel. When he arrived back in New Zealand he was in charge of arrangements for the return of the Battalion.

After retiring from the public service he returned to his properties at Hexton where he resided until his death on 29 May 1961 and is buried at the Keiha-Carroll cemetery at Makaraka.

## **Jack Ruru**

Ruru was a Hawkes Bay and Wellington rugby representative and a Maori All-Black. The Jack Ruru Shield is the Ranfurly Shield of Old Boys Universal rugby. Little is known, however, about the man the shield commemorates, Jack Ruru, who died while playing rugby union football at the age of 24. A young rugby star who was not only a "brilliant three-quarter, fast and clever", but a leader, scholar and a gentleman. George Nepia recalled in his autobiography, *I George Nepia*, that Ruru had represented Hawke's Bay while still a student at Te Aute college. An impressed Nepia added that Ruru was a footballer "*of most unusual talent*". Ruru was selected to represent New Zealand Maori as a wing three-quarter in 1927 at the slender age of sixteen. Ruru's memory was subsequently honoured in 1936 with the establishment of the Jack Ruru Memorial Cup.



### **Petera Te Hiwirori Maynard** **1893 - 26/6/1969**

Petera Te Hiwirori Maynard or Hatea (commonly known as Hiwirori Maynard) was the son of Wiremu Hatea and Peehi Kaata (nee Te Wiwini). His sister, Erana Taiahuahu Hatea was born two years later. Unfortunately their mother passed away not long after Erana's birth and they were then brought up "by the old people".

Hiwirori was brought up by the whanau of Anaru Matete, spending most of his early life at Manutuke sometimes moving to Tolaga Bay for short periods of time. His sister Erana was brought up by Tiakiwhare Brown's whanau in Manutuke.

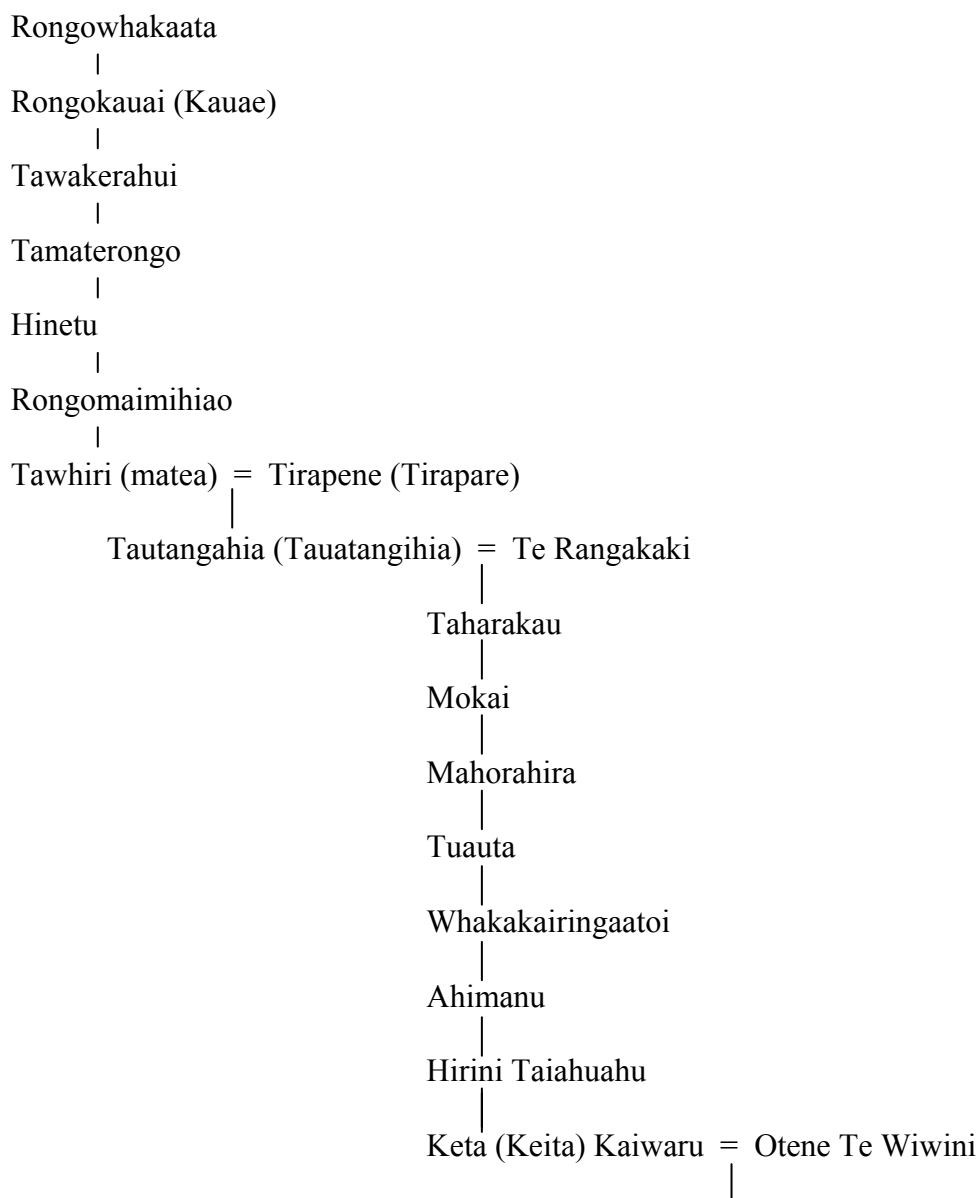
His early school years were spent at Whakato Marae School and Manutuke Primary School, before going to secondary school at Te rau College at Waerenga a Hika. He was a good sportsman.

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After he left school, he became a shearer and worked in various shearing gangs run by Christy Carrington, Piki Smith and his sister's husband, Eru Brown. At that time many Maori had their own runs and sheds in their respective areas.

When Eru Brown became the Workers Union delegate, Hiwirori became the "Maori Boss" for Eru's shearing gang and took over his run looking after sheds in Manutuke and the Barker's sheds in Waimoko and Glenroy. Eru Brown was killed in a road accident while on Union business and Hiwirori took over his position as the Workers Union Representative. He assumed this position just before marrying his third wife Reremoana and remained as union delegate until he retired in the early sixties.

He was a well-informed gentleman who moved comfortably in both the Maori and European worlds. He was appointed a JP prior to retiring and enjoyed the latter years of his life looking after some of his many mokopuna.





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Hinepoka = Buchanan Dennis  
|  
Tamati Dennis

## Te Wahanga Tuaono: Chapter 6

### Korero Whakamutunga: Conclusions

#### **Nga hononga a iwi, a hapu: *Inter-iwi and inter-hapu relationships***

Prior to the arrival of Europeans, Rongowhakaata had been long established as one of the core iwi and tangata whenua of Turanganui-a-Kiwa. Through conquest, occupation intermarriage and alliance Rongowhakaata were well and truly tangata whenua. Consistent with inter-iwi relations elsewhere, Rongowhakaata were still exposed to attack from outside iwi during the early nineteenth century as the early forays of the musket armed Nga Puhi, Ngati Tuwharetoa and Waikato tribes into the region demonstrated. Despite those attacks, the invaders never stayed, even when they had secured a temporary victory, and so the mana of the Rongowhakaata hapu over their rohe remained intact.

Crosby in his text, *The Musket Wars*, refers to the 1820 expedition of Waikato to Poverty Bay to attack Te Kani-a-Takirau and the Turanganui-a-Kiwa iwi including Rongowhakaata.<sup>82</sup>

*“In 1820 at Waipaoa, Tukorehu and Te Wera clashed with Te Kani-a-Takirau and his Rongowhakaata. During the battle, many toa from both sides were killed, including one of Tukorehu’s sons Paiaka, who was killed during a struggle for a valuable greenstone mere. The mere was finally captured by Waitaro, who named it Paiaka after Tukorehu’s son. In the end, though, the Rongowhakaata could not withstand the Nga Puhi weapons any more than Ngati Porou could. Te Kani himself was fortunate to escape, leaping into a canoe with some of his men who paddled furiously down to the security of a pa near the [Waipaoa] river mouth.”*

Rongowhakaata were also involved in the bitter siege on the Mahia Peninsula that became known as Kaiuku in 1828. During the various battles that occurred Te Kani a Takirau and his allies including Rongowhakaata were unsuccessful in their attempts to raise the siege. Hirini Te Kani, then a child, was amongst those captured and eventually ransomed.<sup>83</sup> Then in 1832 Rongowhakaata, along with Te Aitanga a Hauiti and Ngati Kahunganu lent assistance to Te Aitanga a Mahaki in expelling Whakatohea from the area.<sup>84</sup>

Disputes over land and access rights with Ngati Porou continued well into the first quarter of the nineteenth century. In his biography on Rapata Wahawaha, Stephen Oliver refers to his capture in 1828 as the result of a land dispute between Ngati Porou and Rongowhakaata. According to Oliver, Wahawaha became the slave of Rapata

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<sup>82</sup> Crosby, (supra n 57) p.77. Te Kani a Takirau would later seek assistance from Te Wera of Nga Puhi when the former wanted to attack his Ngati Porou kin in 1823. This was despite the fact that three years before Nga Puhi had attacked Te Kani and his Turanganui kin at the Waipaoa River.

<sup>83</sup> Ibid, p.198

<sup>84</sup> Ibid, p.254

Whakapuhia of Rongowhakaata and as a consequence later in life, Wahawaha would take revenge on Rongowhakaata at Ngatapa in 1869.<sup>85</sup>

Rongowhakaata were involved in another dispute with Ngati Porou in 1843. Te Waaka Tarakau of Ngati Kahungunu had previously presented a great war canoe, *Te Toki-a-Tapiri* to Te Waaka Perohuka, a chief of Rongowhakaata at Orakaiapu Pa. Later, Paretene Turangi of Rongowhakaata became aware of a rumour that people from Reporua had threatened to use makutu against his kin. To pre-empt this, Paretene organised a taua comprising three large war canoes including *Te Toki-a-Tapiri*. When the expedition left it was under the command of Te Waaka Perohuka and Raharuhi Rukupo. In the end, the matter was resolved without recourse to violence and the Rongowhakaata led taua returned to Turanganui-a-Kiwa.

### **Te taenga mai o Taiuiwi - Te haerenga mai o te Endeavour: First Encounters with Europeans - The arrival of the Endeavour**

Turanganui-a-Kiwa was the first landing place of Captain Cook and the crew of the *Endeavour*. It is believed that Te Toka a Taiiau, the sacred rock was the actual meeting place of Cook and the iwi of Turanganui-a-Kiwa. On the beach near the outlet of the Turanganui River the first contact between Rongowhakaata and a new tribe they had never seen before took place. For Rongowhakaata, the encounter with the strangers was brief and violent. Captain Cook was responsible for the unnecessary slaying of Rongowhakaata warriors including Te Rakau and Marukaiti. It was an unfortunate incident that still rankles to this day. Raharuhi Rukupo would also remember the events surrounding Cook's visit and those who were killed.

*“He was born in a generation which still recalled from personal association, the visit of Captain Cook. The victims of that visit of Cook's were all closely related to Raharuhi and to his kinsman and fellow chief, Tamihana Ruatapu”<sup>86</sup>*

It was Rongowhakaata that were killed on the beach on the second day of Cook's visit. This was how Rongowhakaata the iwi were introduced to the newcomers predicted by Te Mahia tohunga Te Toiroa. It was an ill omen, a portent of things to come.

### **Nga tangata whai whenua (no mua 1840) - Early Settlers (pre 1840)**

Some of the earliest Pakeha to come to the region were deserters from whaling ships that made regular stops at Turanganui-a-Kiwa. For example, Thomas Bartlett, William Swann, William Brown and Thomas Halbert among others. It soon became customary for the early settlers and traders to ingratiate themselves with local iwi and hapu by befriending a chief and then securing a Maori wife. William Brown inveigled

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<sup>85</sup> Oliver, S. in Dictionary of New Zealand Biography Vol. 1 *The People of Many Peaks 1769 - 1869* (Bridget Williams Books, Wellington, 1991) pp.346-347

<sup>86</sup> Fowler, L. *Te Mana o Turanga: The Story of the carved house Te Mana o Turanga on the Whakato Marae at Manutuke Gisborne* (NZ Historic Places Trust, Auckland, 1974) p.6

himself with Kahutia who later provided Brown with one of his relatives for a wife. The relationship was also beneficial to the chiefs who secured goods and arms from such traders. However, the long term impact of the traders on Rongowhakaata were yet to be revealed to the iwi.

With the arrival of early traders also came the first missionaries. Within a short time Kaupapa was chosen as a site for a mission station in the Rongowhakaata rohe. Williams arrived at Poverty Bay on 31 Dec 1839 accompanied by his wife Jane, their son James Nelson, infant Anna Maria and a nephew Henry, youngest son of another missionary. Williams describes his new home as being a mere shell of a building, constructed in native fashion. It had walls of raupo attached to a frame of wood and its roof was thatched with toetoe grass. There were no doors or windows, no partitions or flooring. One advantage of the house was a verandah seven feet wide extending its length of 45 feet. At that time, this was not only a home for Williams and Jane and their family, they shared it with their servants and also the many fellow clergymen who helped them with their work.

Williams imported fruit trees, grapes and various flora which he planted leading to a thriving orchard. Sadly after many floods the banks started to slip away and some of the trees were lost. This forced Williams to look for drier land. He managed to secure more land further up away from the River which was made available to Williams by Wi Kiriahi and Te Keepa. In time, the missionaries would play a key role in events in Turanganui-a-Kiwa. Some like Grace, were more sympathetic to the Maori view, while others were more circumspect.

### **Te iwi o Rongowhakaata: - *Rongowhakaata the tribe***

In summary therefore, Rongowhakaata are one of the principal Turanganui-a-Kiwa tribes. Second in size only to Te Aitanga a Mahaki, and then only by a few hundred people according to the 1996 census. The ancestors of Rongowhakaata included the pre-migration peoples and those tipuna on board the Horouta and Takitimu waka. From a union of Rongowhakaata and the three daughters of Moeahu are derived the hapu and whanau who make up the iwi today. Over time, as hapu have developed, merged, dispersed and reconstituted themselves, the principal areas of settlement and ancestral association of Rongowhakaata have remained the same. Today the iwi comprises over 4,000 individuals from several hapu including Ngati Maru, Ngai Tawhiri, Ngati Kaipoho, Ngai Te Aweawe, Ngati Rua, Ngai Te Kete and others while retaining strong links to Ngati Ruapani. The current marae of Rongowhakaata are Ohako, Whakato, Manutuke, Pahou, Te Kuri a Tuatai and the most famous of them all, Te Hau ki Turanga. Having lost the vast bulk of their tribal estate, the hapu and whanau of Rongowhakaata have been confined to the Manutuke area. As a tribe Rongowhakaata retains only one truly tribal piece of land, the Arai Matawai Incorporation. It is therefore evident that the tribal and hapu lands of Rongowhakaata are but a shadow of what Rongowhakaata possessed prior to the arrival of Europeans.

**Po Po**

**Po! Po!**

*(Enoka Pakeru - Te Aitanga a Mahaki & Rongowhakaata)*

Po! Po!

E tangi ana ki te kai mana!  
Waiho, me tiki ake ki te Pou-a-hou-kai,  
Hei a mai te pakake ki uta ra,  
Hei waia mo tama,

Kia homai e to tipuna e Uenuku  
Whakarongo! Ko te kumara ko Parinui-  
te-ra  
Ka hikimata te tapuae o Tangaroa  
Ka whaimata te tapuae o Tangaroa  
Tangaroa! Ka Haruru!

Ka noho Uru ka noho i a Ngaangana;  
Putā mai ki waho ra ko te Aotu,  
Ko Te Aohore, ko Hinetuahoanga  
Ko Tangaroa! Ko te Whatu o Poutini e!

Kei te kukunetanga mai  
I Hawaiki ko te ahia ia,  
Ko Maui-wharekino ka noho i a Pani,  
Ka kawea ki te wai o Monariki  
Ma Onehunga, ma Onerere,  
Ma te piere, ma te matata  
Te pia tangi wharau, ka hoake  
Ki runga ra, te Pipi-Wharauoa.  
Na Whena koe, e Waho e!  
Tuatahi, e Waho e!

Tuarua, ka topea i reira  
Ko te Whatanui, ko te Whataroa, ko te ti-  
haere,  
Na Kohuru, na Paeaki,  
Na Turiwhatu, na Raikaiaora  
Ko Waiho anake te tangata I rere noa  
I te ahi rara a Rongomaraearoa  
Ko te kakahu no Tu, ko te rangikaupapa,  
Ko te tatua i riro mai  
I a Kanoa, i a Matuatonga.  
Tenei te Manawa ka puritia  
Tenei te Manawa ka tawhia  
Kia haramai tona hokowhitu i te ara,  
Ka kiia Ruatapu e Uenuku ki te tama  
meamea,  
Ka tahuri i te Huripureiata,  
Ka whakakau tama i a ia

Po! Po!

My son, Tama is crying for food!  
Wait until it is fetched from the Pillars of  
netted food  
And the whale is driven ashore  
To give milk to you my son.

Verify, your ancestor Uenuku will give  
freely  
Now listen! The kumara is from the  
Bleating Cliff-of-the-sun  
Beyond the eager bounding strides of  
Tangaroa,  
God of the Sea;  
Lo, striding to and fro is Tangaroa,  
Tangaroa! Listen to his resounding roar!

Twas Uru who did abide with Ngangana  
And they begat Te Aotu  
Te Aohere, Hinetuahoanga,  
Tangaroa, and the Stone of Poutini!

The Primeval pregnancy began  
In Hawaiki, when appeared  
Maui-whare-kino who Pani to wife,  
She it was who was taken to the waters of  
Monariki  
(For the rites) of the Smoothing-sand, of  
the Flying sand,  
Of the 'opening fissure' of the gaping  
crevice  
Of the "first whimper from the shelter,"  
thus giving  
Birth to (the glistening) Pipi-wharauoa,  
You are of Whena, O Waho!  
Thus the first part, O Waho!

Of the second part was the severing over  
yonder  
(bird snares).  
(of the timbers) for the Whatanui,  
Whataroa, and  
the perch of  
For Kohuru, for Paeaki,  
For Turiwhatu, and for Raikaiaora  
Waiho was the only one who fled

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Whakarere iho ana to kakau o te hoe,  
 Ko Maninitua, ko Maniniaro.  
 Ka tangi te kura, ka tangi wiwini

Ka tangi te kura, ka tangi wawana!  
 Ko Hakirirangi ka u kei uta  
 Te kowhai ka ngaora ka ringitia te kete  
 Ko Manawaru , ko Araiteuru,  
 Ka kitea e te tini, e te mano.  
 Ko Makauri anaki i mahue atu  
 I waho i Toka-ahuru;  
 Ko te peka i rere mai ki uta ra  
 Hei kura mo Mahaki  
 Ko Mangamoteo, ko Uetanguru,  
 Ko te koiwi ko Rongorapua  
 Waiho me tiki ake  
 Ki te kumara i a Rangi  
 Ko Pekehawani ka noho i a Rehua;  
 Ko Ruhiterangi ka tau kei raro,  
 Te ngahuru tikotikoere,  
 Ko Poututerangi te matahi o te tau  
 Te putunga o te hinu, e tama!

From the scattered fires of  
 Rongomaraeroa

The cloak of Tu, God of War, is the Day  
 Of annihilation,  
 The belt of which was brought hither  
 By Kanoa and Matuatonga  
 Hence the spirit oft is apprehensive,  
 Hence the spirit oft is in suspense,  
 By tidings of his armed band along the  
 pathway taken  
 When Ruatapu was named by Uenuku a  
 Misbegotten son,  
 And brought about the disaster of Huri-  
 pureiata,  
 When that son in desperation swam away.  
 Hurriedly he put aside the hand-grip of  
 the paddles,  
 Manini-tua and Manini-aro.  
 The noble one cried, crying in fear!

The noble one cried, crying in terror!  
 Hakirirangi it was who reached the shore,  
 And, with the flowering kowhai, emptied  
 the kit  
 At Manawaru and Araiteuru,  
 There to be seen by myriads and  
 thousands,  
 Only Makauri was left behind  
 Out there at (the sheltering reef of) Toka-  
 ahuru:  
 The branch which was cast ashore  
 Became a prized plume of Mahaki,  
 Mangamotea and Uetanguru  
 Naturally nurtured (the tillage of)  
 Rongorapua  
 They waited until they brought  
 The kumara from the Heavens above  
 T'was there Pekehawani was taken in  
 wedlock by Rehua;  
 Ruhiterangi (was conceived and) alighted  
 here below,  
 Hence the bounteous harvest-time,  
 When Poututerangi brings forth the first  
 fruits of the year,  
 And the calabashes overflow with game  
 fat, O Son



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