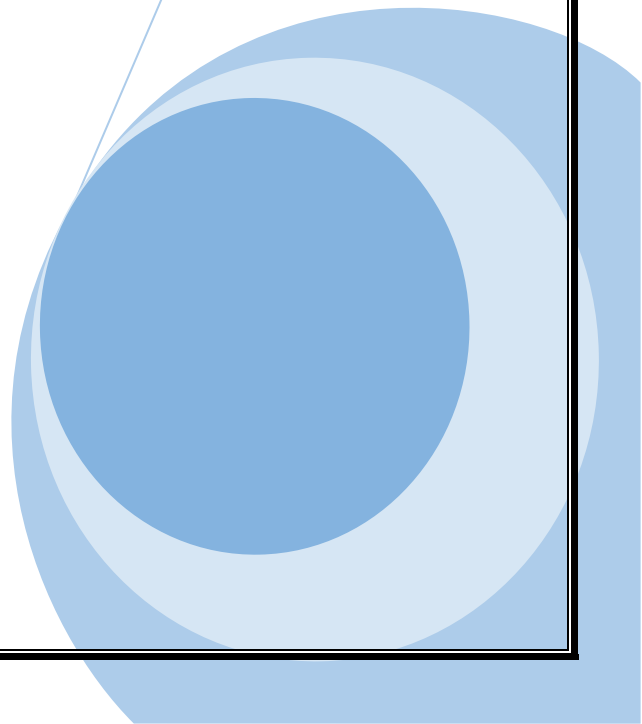
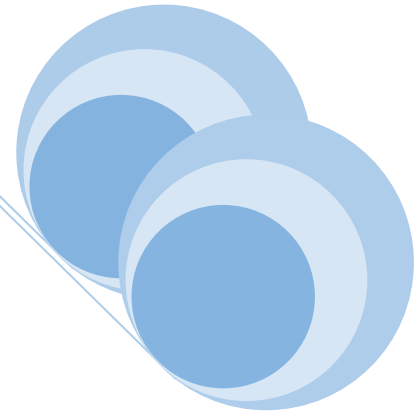


WIIE Implementation Progress Report 2

Prepared for Te Puni Kokiri

10 January, 2014



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whakatauki

*He aha te mea nui o te ao?
He tangata, He tangata, He tangata.*

*What is the greatest thing in the world?
Tis the people! The people! The people!*

Pepehā

Ko Tuhirangi te maunga

Ko Tutaekurī te awa

Ko Takitimu te waka

Ko Moteo te marae

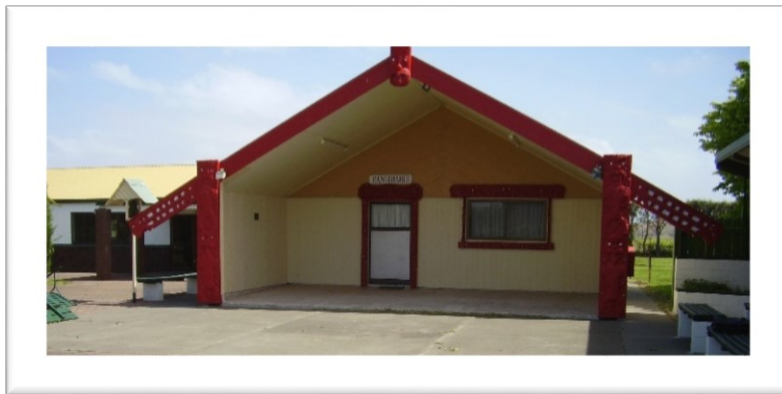
Ko Rangimarie te whare nui

Ko Hamuera te whare kai

Ko Ngati Hinepare, Ngati Maahu, Ngai Tawhao nga hapu

Ko Ngati Kahungunu te iwi

Ko Paora Kaiwhata te tipuna



Ko Rangimarie te whare nui

Focus: Whakapapatanga

Kaupapa: Establishing our marae and genealogical links with our whānau, whānau whānui and hapū o Ngati Hinepare, Ngati Mahu and Ngai Tawhao.

Reflection

Morehu Te Tomo opened our wānanga with karakia. Mihimihi was held and new whānau members were introduced. Previous outcomes were discussed and reviewed.

A visiting whanau member commented on the progress made at the marae.

“Enticing whanau to come back to the marae continues to be a challenge for us. I can see the improvements made in and around the marae and would like to acknowledge the hard work put in by all the volunteers and the Trustees.”



Photo above: Damien Nepata, Florence Karaitiana, Denise Nepata and mokopuna participating at the Wānanga.

In reply, the current Trustees indicated they would like to work towards developing a marae committee to help with the overall management of day-to-day operations of the marae.

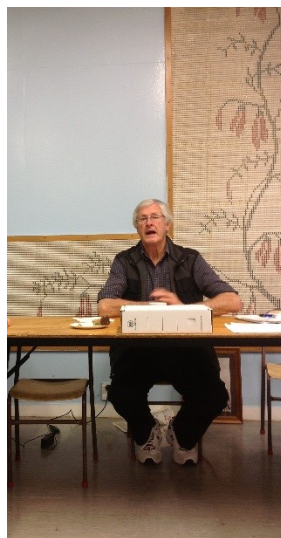
This would ease the burden of the Trustees who not only govern, but also run the marae, especially the administration personnel responsible for the marae hireage, grounds, and facets of health and safety.

We have been able to extend our network through the use of our growing, newly compiled data base.

Anyone who wishes to be included in the data base, and receive regular panui, please give details to the administrator and include an email address.

Marae History

A welcome was extended to local historian Pat Parsons *pictured below*, who has resided at his grandfather's Poraiti property since 1934.



Whilst Pat was growing up, his grandfather Phil Parson, a fluent speaker of māori, took Pat everywhere with him on his numerous travels around the motu, meeting, greeting and conversing with the community and many prominent māori leaders. They were always invited into people's homes and this is where Pat developed his love of listening,

storytelling and the sharing of whakapapa.

Pat was invited to the hui as our guest speaker. He reported that a lot of history told to him, came from Jimmy Mapu, a nephew of Paora Kaiwhata and Paora Kurupo. Jimmy married Pussy Tareha of Waiohiki, a sister of Bella Gillies.

Ngati Hinepare

Paora Kaiwhata, the youngest son of Rawiri Tareahi of Ngati Hinepare and Ngai Takaha - hapu of Ngati Kahungunu, was born at Rakato pa on the shores of Lake Oingo. His mother Whareunga of Ngati Mahu named him Kahukuranui.

When Waikato tribes attacked Te Pakake pa at Ahuriri about 1824, Kaiwhata as a child, along with his father were captured and spent 18 months in Waikato before being released. They returned to their ancestral lands surrounding Lake Oingo and kept the fires of occupation alight on the land. Here, young Kaiwhata learnt the history and customs of his people from his father while making occasional visits to Mahia.

In 1850 Paora Kaiwhata accompanied the high ranking leader Kurupo Te Moananui to a meeting with Ngati Te Upokoiri in Manawatu. Te Moananui invited Ngati Te Upokoiri to return to Hawkes Bay, in reply they asked Paora to prepare cultivations for them at Omihi on the Ngaruroro River.

Tupuna Paora Kaiwhata

By this time Paora had established himself at Omarunui on the Tutaekuri River and assumed leadership of Ngati Mahu and a section of Ngati Hinepare. In 1868 through inheritance, Paora Kaiwhata relocated his people permanently to Moteo, where he built Tuhirangi meeting house, a church and a solid wooden residence.

Paora Kaiwaha also made this land available to Ngati Mahu. The deed which converted this land to a reserve was undertaken by Marata Paku, wife of Karauria Whakatau, through the Maori Land Court. Her parents were Hareti Te Kuru and Paraone Kuare of Whakatane.

Moteo is the principal marae of Ngati Hinepare and Ngati Mahu today. Paora died in May 1892 and is buried at Moteo urupa. As soon as he had died, the Pirau land was sold off to Fenton Kelly and Lawrence Higgins.



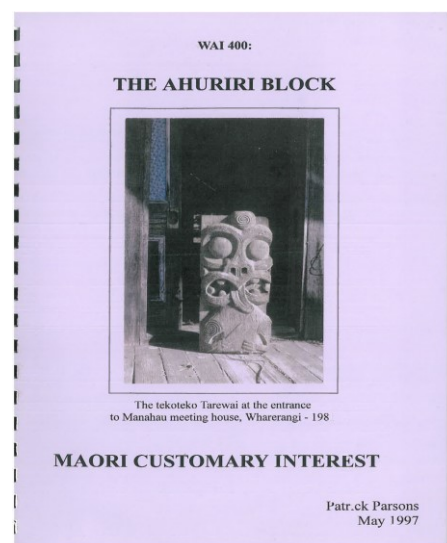
Photo above: Paora Kaiwhata's grave at Moteo Urupa with the new obelisk in place.

Moteo Hapua Pirau, where Moteo B2G2 Reserve is today, was divided up and members of our whanau continue to live on the land. During the 1900s Wharerangi land was also divided up. Our ancestors appear in the Minute Book at the Maori Land Court, relating to the Moteo Hapua Pirau in 1893.

1992 was the Centenary of the death of Paora Kaiwhata. His grave at Moteo urupa was given a new obelisk which was purchased through fundraising. During this hui Pat was inducted into the tribe of Ngati Hinepare and Ngati Mahu by placement of a korowai about him by Chum Hungahunga who is now deceased.

Pat explained the links between the hapu of Ngati Hinepare, Ngati Mahu (formerly known as Ngati Rua Pirau) and Ngai Tawhao (formerly known as Ngai Tamawahine) is long and vast.

He has researched and compiled a booklet, **illustrated below**, which was used for the "WAI400" Treaty Claim. The content of this book includes



Maori Customary interests in the Ahuriri Block of land and those hapū that have historical links to the whenua.

Pat thinks the mistake was made when the Crown purchased the Ahuriri block of land at the time, as this led towards the alienation of the lands today.

Hapū and Iwi

When Taraia and his Ngati Kahungunu followers invaded Heretaunga about 1550, they found three tribal groups in occupation of the land. Ngati Whatumamoa, Ngati Awa and Ngati Rangitane.

Ngati Whatumamoa dwelt around the shores of Te Whanganui a Orutu. Their principal fortress was Heipipi above Bay View with outposts at Tuteranuku and at Tiheruheru.

Otatara Pa

Ngati Awa lived at Otatara, founded by their ancestor Koaupari. The third grouping was Ngati Rangitane and Ngai Tara who shared common ancestry through descent from Toi Kairakau and Whatonga. Their territory was to the south of the Ngaruroro River with pa sites at Tanenuiarangi, Te Awanga and Waitahora.

Taraia laid siege to the twin pa of Otatara Pa and finally captured Hikurangi the upper pa.



Photo above: Otatara Pa Historic Reserve today

Turauwha, managed to hold Otatara and an uneasy peace treaty was established. Taraia returned to Wairoa to gather the women and children and set up camp at the mouth of the Ngaruroro River where kahawai were plentiful.

He named the area Te Ipu o Taraia. He paid a second visit to Otatara taking the women and children with him this time.

Seen from a distance, they looked like a bigger war party than the first one. Turauwha was alarmed and withdrew to Tuhirangi, his country retreat across the Tutaekuri River from Dartmoor.

By this action, Turauwha surrendered his mana to Taraia and Ngati Kuhungunu and allowed them to occupy strategic sites controlling the main food sources.

A saying survives from this time *“the land is Turauwha’s, but the mana is Taraia’s”*.



Photo above: Pou guarding the entrance to Otatara Pa Historic Reserve

During the winter following the invasion, Turauwha and his family survived on kereru and other birds at Puketitiri. He had three children by his Ngati Whatumamoia wife Kuratawhiti II. The children were Tumahuki, Pahau and Rakaitekura.

Tumahuki married Hinetarere of Ngati Whiti and they occupied the upper Tutaekuri, a hunting ground they shared with Ngati Ruapirau. The hapu name Ngati Mahu properly belongs to the descendants of Turauwha’s elder son Tumahuki. Old Ngati Mahu tradition speaks of a series of large rocks in the upper reaches of the river known as the seven boulders of Mahu.



Photo above: Tutaekuri awa

When the bird-snaring season ended, Turauwha and his remaining followers were faced with starvation and returned to the shelfish beds at Poraiti where they threw themselves on the mercy of Taraia. He agreed for them to re-occupy Tuhirangi on condition that they bring up his nephew Rangituehu to be a chief over them. In due course, Rangituehu married Rakaitekura, daughter of Turauwha.

Furthermore, Hineiao, the daughter of this marriage was betrothed to Rangitaumaha, the son of Taraia.

The merging of these bloodlines made it less likely that there would be continuing pockets of resistance to Ngati Kahunugunu and established the mana rangatira of Heretaunga, which continues today.

Tutaekuri Awa

The marriage of Rangituehu and Rakaitekura took place at Mataotao on the Tutaekuri River above Moteo. Their territory extended up the Tutaekuri River to Mangaone, where the remains of several of their pa can be seen today.



Photo above: Upper Tutaekuri awa

They had three children Hineiao (F), Tuaka and Kehu. When Hineiao married Taraia's son Rangitaumaha, they went to live at Oueroa pa on Rahuirua ridge above Lake Rotokare. They had eight children, the first four being daughters – Te Huhuti, Ruatiti, Manuitiatoi and Parengenge. Then followed four sons, Taraia II, Hinehore, Hikateko and Kaiateoa. All the children grew up at Oueroa. Kaiateoa moved to Tongariro as an adult.

Daughter Te Huhuti who married Te Whatuiapiti, joined him at Lake Roto a Tara, while sons Taraia II, Hinehore and Hikateko lived at Motukumara on Lake Oingo until the time of their marriages.

The eldest son Taraia II settled on the lands west of Omahu which were occupied by Ngati Ruapirau. His inheritance included Ohiti, Matapiro, Otamauri, Omahaki and portions of Okawa, Tunanui and Kohurau in the Ngaruroro watershed.

Hinehore was placed at the lower end of Lake Oingo. His lands included the Otupaopao flats around Omahu. He extended south to the old Ngaruroro River near Roy's Hill and north to the base of Oueroa Pa. He married Hineiringa of Ngati

Hinemoa. His influence declined over generations and it was the descent of his two brothers, who founded the ongoing hapu.

Ancestor Hikateko

Third son Hikateko inherited the north and eastern shores of Lake Oingo extending north and northeast to the Tutaekuri River.

This included Pirau, Moteo and Tuhirangi. He extended his influence north of the Tutaekuri River by marrying Huakirangi of Ngai Tamawahine whose marriage dowry included Puketapu, Wharerangi, Poraiti, Rissington, Patoka and Puketitiri.

Hikateko who had eight children, is the ancestor of Ngati Hinepare.

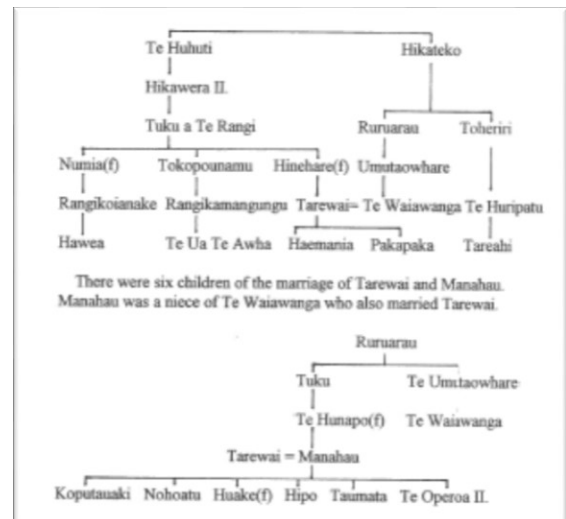


Photo above: Whakapapa of Hikateko

Hikawera was gifted another wife while living at Oueroa by the people of Wairoa. He looked out from Oueroa one day and saw a starving party of people straggling across the Otupaopao flats. They were climbing cabbage trees to try and reach the shoots. He prepared a hangi at Te Umukuri and fed the starving people.

The **Tutaekuri River** took its name from dog remains which were thrown into the river after Hikawera had instructed his men to kill dogs from the pa and collect eels and takahi from the neighbouring swamps for the hangi. When word reached Wairoa of Hikawera's generosity, Te Rangimokai, sister of Te Huki, was sent to him as a wife.

The following whanau completed their whakapapa links back to common ancestors:

PARAONE KUARE who married HARETI TE KURU.

After discussion, it was found that the whanau present all descended from the above tupuna. Each individual sat down and compiled their own whakapapa which linked us all.

The following questions were asked...

How are we related?

Who are our common tupuna?

Where did you live in Moteo?

Whanau Links to Common Tupuna

PARAONE KUARE = HARETI TE KURU

PARENTS: Tahana Pura and Roka Marire

1. (M) Kerei Ti Aho=
2. (M) Nepata Kuare Puhara=Raima Rakatairi
3. (F) Waiwera Heremia (Tirita Ngawhiro)=Heremia Pokai
4. (F) Marata Paku (Matekino)=Karauria Whakatau
5. (M) Wi Te Raheke=
6. (F) Paea Ti Aho (no issue)

(1) KEREI TI AHO =

(2) NEPATA KUARE PUHARA = RAIMA RAKATAIRI

Te Heituroa Nepata (Waimiraka - Nanny Blondie) = Eru Reti Kaukau

Mereaira Reti Kaukau (Milly) = Horirautahi Teko Heke

(3) WAIWERA HEREMIA (TIRITA NGAWHIRO) = HEREMIA POKAI

Hemi Haora Heremia = Parehirangi Chase

Tureiti Mihaka Ratahi=Te Paea Tiaho Maata Heremia

(4) MARATA PAKU = KARAURIA WHAKATAU

1. (M) Rewi Karauria (Dave, tane tuarua)= Matehaere Westrupp

2. (F) Haromi Keepa Winiata (Matilda) = Kerei (Grey)

3. (F) Maata Karauria = Raniera Hill (Daniel I)

4. (F) Te Oiwahare Karauria (Agnes) =

5. (M) Hurae Karauria (July) = Maadi Rawiri

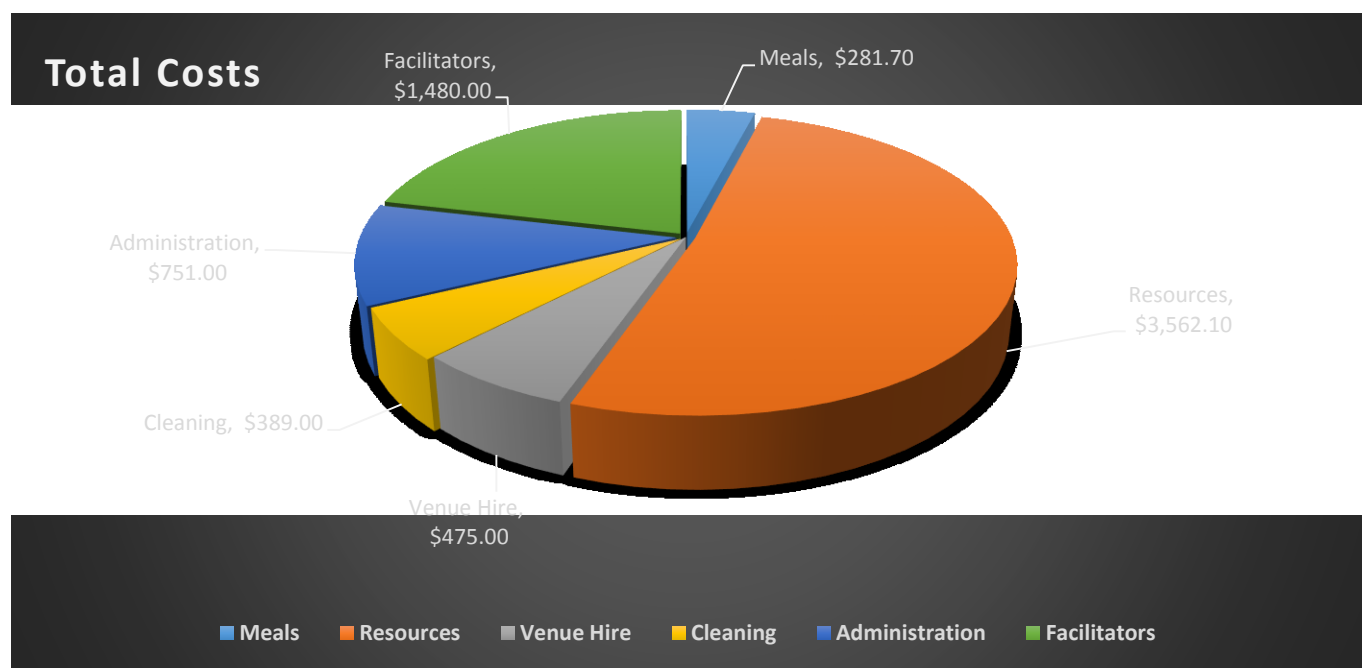
Dan Rangi (tane tuatahi) = Matehaere Westrupp

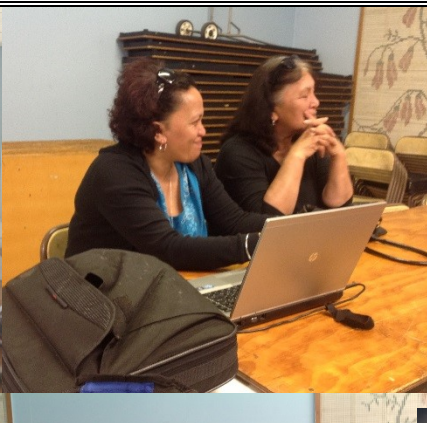
(5) WI TE RAHEKE =

(6) PAEA TE AHO (no issue)

Audit Report

AUDIT NO 2 OF FUNDING FOR TE PUNI KOKIRI		AMOUNT
OPENING BALANCE B/F - REVISED		\$1938.80
INCOME		
Westpac Bank Statement, 10 October, 2013	DC	\$5,000.00
TOTAL		\$6938.80
EXPENSES		
WANANGA – Consultation with Hui a Hapu		CHEQUE
Facilitators:		
Pat Parsons, Historian Guest Speaker and travel koha	100642	1000.00
Alayna and Thompson Hokianga of Te Aka Trust	100744	480.00
Cleaning: Marae, Laundry Services	100749	389.00
Venue Hire: Moteo Marae, Friday, Saturday	DC	475.00
Meals:	100738	160.00
Meals: Dinner, Lunch, Rolling Cup of Tea	100742	121.70
Administration: Accounts, Audit, Prepare Reports	DC	192.00
Resources:	100633	240.00
Resources: 3tb HDD, Signage	100637	471.50
TOTAL		\$3529.20
TO BE REIMBURSED		
Resources: Researching Website Creation and Design c/f		\$1520.06
Administration: Scribe, Accounts, Audit, Prepare Reports	100739	559.00
Resources: Video Hire, Computer and printer hire	100740	1330.54
Previous Reimbursements b/f		\$1889.54
TOTAL		\$6938.80





Outcome

At the conclusion of the wananga, the whanau indicated that they would like to continue with Marae history and participate on a field trip to see the historical places of interest mentioned in Pat Parson's korero.

Pat indicated that he would be available for such a hiko during the summer months.

Another panui will be sent out using our whanau networks closer to the dates confirming everyone's availability.