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Te Mauri Kōhatu

Kahu McClintock
Tainui Waka - Ngāti Maniapoto Iwi

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the requirements for the degree of
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ABSTRACT

Toitū te Kōhatu.
Stone forever,
protector of life,
past, now and beyond.

This saying encapsulates the sentiments expressed within this thesis. The major mission of the study is to gather and preserve the tribal knowledge belonging to my iwi Ngāti Maniapoto, on Te Mauri Kōhatu. The assignment honours the understanding of the traditional beliefs and practises associated with the ancient lore of the Kōhatu. Anchoring the practice is the traditional notion that Te Mauri Kōhatu were a means to enhance health and wellbeing. This belief has existed for Māori since time immemorial. According to oral traditions the ancestor Tāne te Wānanga¹ ascended into the Toi ō Ngā Rangi, the highest realm of the Rangitūhāhā. From there he secured the three Kete ō te Wānanga, the three Baskets of Knowledge. Accompanying this wisdom were two Mauri Kōhatu; the Whatukura ā Tāne and the Whatukura ā Tangaroa. Traditions also support the notion that from these two Kōhatu came the understanding of the spiritual and healing properties associated with Te Mauri Kōhatu.

Articulated in the research is a significant body of wisdom gifted by my Ngāti Maniapoto elders to benefit the descendants of our iwi, both spiritually and intellectually. Ngāti Maniapoto ancestors arrived in Aotearoa / New Zealand on board the voyaging waka Tainui.

¹ Te Hurinui (1959a) a Tainui, Ngāti Maniapoto scholar recorded that Tāwhaki secured three Kete ō te wānanga. However he made no mention of the accompanying Kōhatu that are important to this thesis. Other literary contributions by Te Hurinui (1959a, 1959b, 1962) are included in this thesis under the name Jones (1945, 1971, 1995). Another Tainui source National Library of New Zealand and Rangiātea (church) Te Rōpū Whakahaere and New Zealand Ministry of Māori Development (1997) documented that Tane te wānanga received the three Kete ō te wānanga and two accompanying Kōhatu.

The safe delivery and continued existence, of my ancestors in this land was credited to their belief in the power and the force of Te Mauri Kōhatu. The ancient lore of the Kōhatu guided their movements on both land and sea. Ngāti Maniapoto ancestors have, throughout the generations, perpetuated the ancient lore of the Kōhatu in our Ngāti Maniapoto tribal homelands. The writing of my thesis is an opportunity to gather, retain and celebrate our knowledge, our heritage that will advance the health and wellbeing of the descendants of Ngāti Maniapoto now and in times to come.

TE MIHI

*Hokia ki ngā maunga,
kia purea koe e ngā hau a Tāwhirimātea.
(Brougham, 1987:91)*

Ko Tainui te Waka.

Ko Hoturoa te Ariki.

Ko Rakatāura te Tohunga.

Ko Maniapoto te Rohe.

Ko te Nehenchenui te Whenua.

Ko Rangitoto te Maunga.

Ko Waipā te Awa.

Ko Ngāti Maniapoto te Iwi.

Ko Ngāti Urunumia te Hapu.

Ko Kotahitanga te Marae.

Ko Pio Pio te Ūkaipō.

Ko Paraone Wahanui Hemara te Kōkō.

Ko Kahu Tiemi Kurukuru te Nāni.

Ko Kahu McClintock tēnei e mihi atu ana.

ACKNOWLEDGEMENTS

This thesis has contributed to my appreciation of the huge value that my ancestors accorded the pursuit of knowledge. This thesis honours and thanks them for the desire they possessed regarding the attainment of higher learning. Like my tupuna Tāne te Wānanga I too have enjoyed the privilege of being selected to seek and obtain greater knowledge. In addition I have experienced the understandings associated with the Whatukura and the Māreikura, the male and female energies. In ancient times these forces assisted in the arduous journey of obtaining wisdom. The celebrated Kōhatu, the Whatukura ā Tangaroa and the Whatukura ā Tāne have, within this thesis, provided a focus and so maintained a vital role. For me the acknowledgement section of this thesis is a public celebration of the journey of learning, of the receipt of this Basket of Knowledge enriched by the accompanying Kōhatu. It is also a time to pay tribute to those who have shared with me their roles of Whatukura and Māreikura.

Chapter Two of this thesis recorded that the waters of Tauranga enhanced the lives of those on board the ancestral waka Tainui when it first arrived to Aotearoa / New Zealand. For me, my children Vincent and Rachel, living in Tauranga has been a reconnection with these same waters that had once nourished and nurtured our Tainui ancestors. Working in Tauranga for Te Puna Hauora Kaupapa Māori Mental Health Services has also been a gift. I have enjoyed the pursuit of higher learning, the reclaiming of Māori unique health knowledge as well as unlimited access to the holders of ancient wisdom. All these elements have contributed towards the wealth of knowledge within this thesis.

From Paranihi Lovett, Janice Kuka and Cindy Mokokoko, the managers of Te Puna Hauora, I have received continual faith and belief in my ability and commitment to this endeavour. In 2000 Paranihi, Janice and Cindy supported my application to Massey University for the Māori Mental Health Scholarship, Te Rau Puāwai. I was successful and that year I commenced my first paper towards the Masters of Philosophy.

Since then I have also had the good fortune to be selected as an annual recipient of the Te Rau Puāwai Scholarship, a dream realised by Professor Mason Durie to develop a skilled Māori Mental Health Workforce. The total support received through this initiative has been absolutely inspiring. For me, Kirsty Crawford - Maxwell, the coordinator 2000 – 2001, Monica Koia, the coordinator 2002 – 2003 as well as the support services supplied by Rangimariā Warbrick, Jean Vanags 2000 – 2001, Bronwyn Campbell, Taniya Ward 2002 – 2003 have all supported the achievement of my dream.

In 2000 the commencement of my studies with Massey University, Te Pūtahi ā Toi, the School of Māori Studies brought me in contact with Professor Tairahia Black. His professional input has been invaluable throughout this whole learning journey. The fulfilment of the thesis requirements including the successful application to the Massey University Ethics Committee 2003 is a compliment to his expertise. This thesis on Te Mauri Kōhatu has gathered thoughts from many sources. Te Puna Hauora has played a pivotal role in this process. Chapter Six identifies the responsibility that Te Puna Hauora had in 2001, for the building of Te Whare Maiangi, which utilises the healing modality of Te Mauri Kōhatu.

During this time Te Puna Hauora was blessed to receive the ancient wisdom of the Kōhatu known and gifted by Rehu Murchie. He generously shared with us his healing knowledge that connects back to the origins of his own people from within the waters of the Pounamu. His return to the seas once navigated and settled by his ancestral waka Tākitimu and to the lands of the Tūhua, the rival Kōhatu of the Pounamu was timely and perhaps no coincidence. Just as significant for this thesis, is the link he also has to the ancestors of Tainui waka.

In 2000 Rehu passed to me some beautiful pieces of Pounamu Inanga. They have since become my constant companions, these Mauri Kōhatu, that he and I bestowed with names to reconnect to our Tainui tupuna Tūrongo, Mahinārangi and the great Raukawa. Profound insight was expressed, by both my Ngāti Maniapoto kuia and my mother, when speaking of Rehu as Rehua or Rehutai. I do agree and have often thought how appropriate these names are, for one so wise and kind, for one so conversant in the ancient lore of the Kōhatu.

In 2000 Te Puna Hauora sent a call throughout Aotearoa / New Zealand for assistance in the assembly of the Mauri Kōhatu for Te Whare Maiangiangi. Important to me was the positive response from Te Whare Hauora ō Ngāti Porou. Te Puna Hauora released me to travel with the Ngāti Porou contingent from Tauranga, guided by the knowledgeable Pāpā Hone Ngata. The mission was to receive and return with Te Pito ō Piuta ki Tokomaru, the Mauri Kōhatu offered by Te Whare Hauora ō Ngāti Porou. What a blessing that was to journey to the lands of the sunrise where Tūrongo had met Mahinārangi. Just as important it was also a moment for me to walk in the waters and on the lands that had once nourished my beautiful Ngāti Porou mother, to stand under the shelter of her majestic Maunga Kōhatu, Hikurangi.

In 2001 the voyage made by Te Puna Hauora to the Island of Tūhua, a land with such a historic past, and then return with the two Mauri Kōhatu, Tiananui and Ngā Uwhi Opo is an experience I will always treasure. The ancient rituals conducted by Rawiri Tuanau and the kaumātua Ron Taingahue both from Ngāi te Rangi, Tauranga as well as the kuia Hinewai Taingahue, Ngāti Maniapoto and wife of Ron, blessed our voyage out on the seas and ensured our safe return to land.

In 2002 the gentle wisdom of Mōrehu Ngatoko a kaumātua from Ngāti Ranginui, also of Tauranga, enriched this Basket of Knowledge by sanctioning the stories within this thesis. What an honour it has been for me to commemorate our shared histories. My time with Pāpā Mōrehu further strengthened my Ngāti Maniapoto identity by connecting with his brother in law, Uncle Paeahi Wanakore and his son in law, Des Willison. Uncle Paeahi and Des have also travelled this journey with me firm in the resolve to record our Tainui, Ngāti Maniapoto heritage.

Again in 2002 the quiet strength of Hauata Palmer a kaumātua from Ngāi te Rangi blessed us with his knowledge. How humbling and gratifying it was to listen and learn from such a masterly scholar. How special it was when Pāpā Hauata took me to meet Rātahi and Wahinerua, the Tainui Kōhatu that sit beside his island paradise, Matakana, and under the shelter of Tauranga Moana's majestic Maunga Kōhatu Mauao, in the waters of the Tauranga Harbour.

At the end of 2002 Te Puna Hauora agreed for me to forward an abstract together with part of this thesis as a presentation at the April 2003 National Mental Health Building Bridges Conference held in Rotorua. I viewed this as an occasion, an opportunity to openly applaud the courage and the expertise of Te Puna Hauora to employ the healing modality of Te Mauri Kōhatu in contemporary health services.

Since 2000, the continual return to my own ancestral homelands over the Kaimai ranges and under the Rohe Pōtae o Maniapoto, to the lands of my father, as part of this journey has been indescribably joyous. The advice received from two of the present holders and distributors of Ngāti Maniapoto knowledge, Auntie Hinekahukura Barret Aranui and Uncle Tiki Koroheke, has been precious. Outstanding too has been the absolute valuable generous, contributions made by my kuia and kaumātua of the Nehenehenui. This extraordinary journey has occurred out of the respect, love and devotion, for our wisdom known and shared by Auntie May Te Kanawa, Auntie Jenny Charman, Uncle Panataua Ben Rangitāwa and Uncle Tame Tokomauri Eriha Hemara Wahanui.

For me this thesis is a Basket of Knowledge obtained from the highest of realms. The Whatukura and the Māreikura energies, which have been abundant during this journey, have assisted. As in ancient times, accompanying this wisdom have been the two celebrated Kōhatu, the Whatukura ā Tangaroa and the Whatukura ā Tāne. They have emerged from the depths of the waters of Tauranga and yielded from the lands of Ngāti Maniapoto to enhance the knowledge within this basket.

My children, Vincent Mark McClintock and Rachel Kahurangi McClintock have known before this thesis began the immense pleasure and satisfaction that it would bring. They too have known, that it is for them, for all of us, to hold close and to cherish for our descendants, those now and yet to come.

RAUKAWA



TURONGO



MAHINARANGI



(Clarke, 2003)

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TE MAURI KŌHATU

He whakatauāki²

Tū mokemoke ana au
i runga i tōku maunga ariki Kahuwera.
Ka hoki whakamuri ngā mahara
ki ngā tohunga ō neherā,
ki ōku tūpuna rangatira ō te Nehenehenui.
Kia mau ki tēnā ...
Kia mau ki te Kawau Mārō.
Kia mau ki te Kawau Mārō ō Maniapoto.

Alone on my chiefly mountain Kahuwera,
thoughts return to those of ancient times,
of the land, the Nehenehenui.
Hold on to the wisdom.
Source of strength .. uniting.
Uniting Maniapoto, then, now and in times to come.

My tribal whakatauāki claims that the journey forward, receives direction and strength from the past. My tribal history, like all other tāngata whenua³ of Aotearoa / New Zealand, is marked by colonisation and legislation. I believe that employing tribal knowledge on wellbeing will provide a prescription for building strong and healthy generations to come. This will ensure our future. Therefore, reclaiming our tribal knowledge on wellbeing is an important quest that awaits our search.

² Whakatauakī, a proverb, poetic saying that describes a strong belief.

³ Tāngata whenua, the original people of an area.

INTRODUCTION

This thesis examines the teachings that have origins in Te Ao Kōhatu⁴, relating to Ngāti Maniapoto tribal beliefs that deal with a Māori worldview on wellbeing. Details are provided on the use of kōhatu⁵ in promoting wellness, specific to Te Mauri Kōhatu. Although much of the material for Chapter One is accessed from other tribal research the remaining five chapters contain Tainui, Ngāti Maniapoto wisdom both oral and written forms regarding Te Mauri Kōhatu.

Chapter One, Ngā Whatukura – The Origins of Kōhatu documents the appreciation, the significance of kōhatu, for traditional Māori. The understanding details the perception Māori held of the land, the environment in terms of it providing strength and wellness (Australian Museum, 1989; Durie, 1999). Such reverence and sanctity for the land also extended to kōhatu. This attitude finds expression in the belief of the origin of kōhatu from both a physical and spiritual perspective (Best, 1924; Downes, 1910). Comment is made on the specific kōhatu of Pounamu⁶, Tūhua⁷ Mata⁸, Waiapu⁹ and Hōanga¹⁰.

All achieved prominence and acclaim within traditional Māori society because of their uniqueness and the huge physical and spiritual value made towards enhancing the lives of those who possessed them (Australian Museum, 1989; Leach, 1981; Simmons, 1976).

⁴ Te Ao Kōhatu, pre European times.

⁵ Kōhatu, rock and its' many varieties.

⁶ Pounamu, greenstone.

⁷ Tūhua, obsidian.

⁸ Mata, a type of flint.

⁹ Waiapu, sandstone, a grindstone.

¹⁰ Hōanga, a type of grindstone. Perhaps a shortened version of the word Hine - tua - hōanga.

Further explanation why traditional Māori were reliant on kōhatu as a source of wellness can be attributed to a wider belief in the concept of mauri¹¹. This concept adhered to the belief that living and inanimate objects possessed mauri (Buck, 1949; Orbell 1998; Riley, 2001). Comments regarding the spiritual properties of kōhatu, which were highly regarded and extensively utilised, are included. Details of the traditional institutions of the whare wānanga¹², the building of whare¹³ and rituals during childbirth, which employed the mauri properties of kōhatu, conclude Chapter One.

Chapter Two, Te Ao Kōhatu – Tainui¹⁴Waka¹⁵, The Ancient Times – Tainui Waka details that the reliance and the belief of traditional Māori in kōhatu, as a source of strength, as a spiritual and physical link with the land, originated long before the time of settling in Aotearoa / New Zealand. Details regarding kōhatu on board Tainui waka and their continued significance to the descendants of Tainui waka, provide the narratives within Chapter Two (Cowan, 1910; Jones and Biggs, 1995, Kelly, 1949).

Chapter Three, Ngā Toka Tū ō Ngāti Maniapoto - The Stones that Stand of Ngāti Maniapoto records the kōhatu that originated within the new lands, in Aotearoa / New Zealand. The inclusion identifies the specific location and description of kōhatu that have contributed to the strength and wellness of Tainui descendants (Phillips, 1989; 1995). The contents of Chapter Three specifically elaborates on the kōhatu that sit within the tribal boundary of the Tainui descendants known as Ngāti Maniapoto.

¹¹ Mauri, vital life force.

¹² Whare wānanga, a traditional school of exclusive learning. Entrants were selected based on genealogy and observed ability. The terms whare wānanga, schools of learning will be used interchangeably throughout.

¹³ Whare, a building.

¹⁴ Tainui, the name of the ancestral canoe and tribal region of the Ngāti Maniapoto, Waikato and Hauraki tribes.

¹⁵ Waka, a canoe.

Chapter Four, Te Toka Rangahau – Research Methodology accounts for the procedures used in the completion of the oral component of this thesis. The description explains the supportive relationship established between the Kaupapa Māori research model and the Western approach of Qualitative research. The description comments on the ethical considerations, the processes utilised to collect, analyse and disseminate the data gathered, on Te Mauri Kōhatu, known by Ngāti Maniapoto elders. Concluding Chapter Four are the comments made regarding the overall management of the research process.

Chapter Five, Te Kawau Mārō ō Maniapoto – The Unity of Maniapoto records the oral traditions on kōhatu, wisdom gifted by some of the present elders of Ngāti Maniapoto. Their knowledge enhances the material included in Chapters One, Two and Three of this thesis. Expansion is provided on the stories of the Ngāti Maniapoto Kōhatu that have been briefly mentioned, in Chapter Three, as healers of the land. The details not only provide explanation for this ancient practise but also provide a means to perpetuate a practise from ancient times that contributed to the health and wellbeing of Ngāti Maniapoto. As indicated in Chapter Three, the narratives of some of the Kōhatu heirlooms of Ngāti Maniapoto are also recorded in this section.

Concluding Chapter Five is a summary of the thoughts, from the Ngāti Maniapoto elders who participated by sharing their understandings and knowledge in this research project. The conclusion provides future direction, in respect to the knowledge gathered. The synopsis provides control regarding the availability and transmission of the wisdom included in this thesis.

Chapter Six, Te Reo Kōhatu, Te Reo Mauri – Ancient connections, Spiritual Wellness concludes the thesis. Comment is offered in respect to Te Mauri Kōhatu and the value of the knowledge to contemporary health services. This chapter details a specific example of the inclusion of Te Mauri Kōhatu in a Kaupapa Māori Adult Mental Health Inpatient Care Unit. Brief comment regarding the development of subsequent research projects, the access and retention of other traditional Māori healing knowledge concludes this chapter.

CHAPTER ONE

NGĀ WHATUKURA THE ORIGINS OF KŌHATU

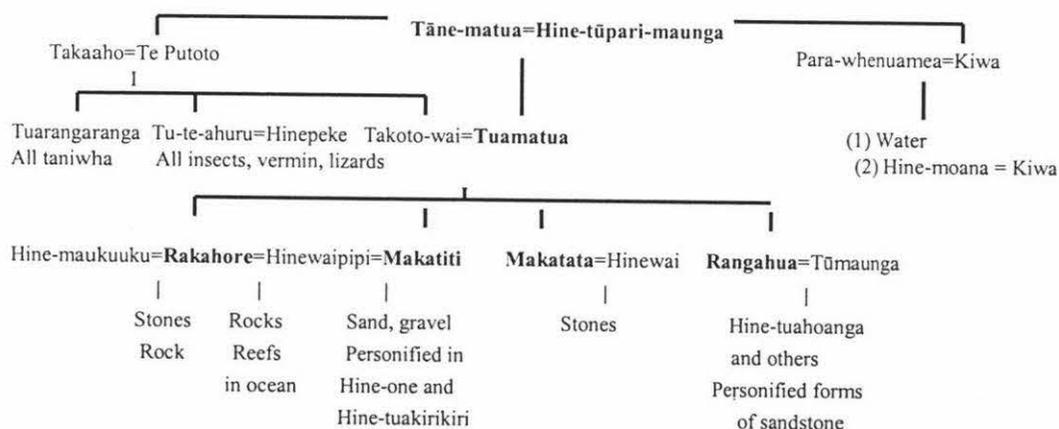
INTRODUCTION

Chapter One supports the notion that traditional Māori gave life and understanding to the powers of nature by means of personifying and bestowing human emotion on such entities. This belief embellishes the explanation of the origin of all kōhatu. The spiritual and physical importance of the different kōhatu such as Pounamu and Tūhua are illustrated within this chapter.

THE GENEALOGY OF KŌHATU

In two accounts Best (1924a; 1924c) recorded the knowledge pertaining to the origins of kōhatu. Both versions agree to the concept of Tāne - matua¹⁶ being responsible for the beginning of kōhatu. Traditional Maori believed Tāne - matua joined with Hine - tūpari - maunga¹⁷. The next notable event appears to be the birth of Tuamatua, either as a direct offspring of Tāne - matua (Best, 1924c:166) or from Rakahore (Best, 1924c:167). Tuamatua is acknowledged as the ancestor of all forms of kōhatu, rock, stones, ocean reefs, gravel and sand.

(Best 1924c:166)



¹⁶ Tāne - matua, the parent.

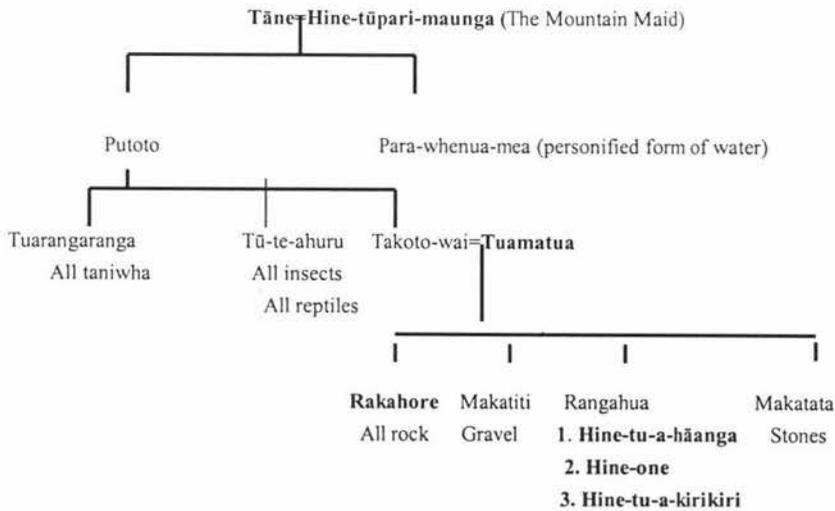
¹⁷ Hine - tūpari - maunga, the Mountain maiden.

(Best 1924c:167) **Tuamatua=Rakahore=Putahunui**
 | |
 Stones Sand, Gravel

Rangi=Papa
 |
 Te Putoto=Parawhenuamea
 |
Rakahore=Hine-ukurangi
 |
Tuamatua =Te Waipakihi
 |
 Te Ikaroa=Papakura

In addition traditional Māori believed that Tāne - matua was the progenitor of Hine - moana¹⁸. Best (1924a) documented that Hine - moana was forever attacking Papatuanuku¹⁹. However Rakahore²⁰, together with Hine - tua - kirikiri²¹ and Hine - one²², were detailed as being specifically appointed to protect the flanks of Papatuanuku from the ceaseless assault by Hine - moana (Best, 1924a:163). The preceding information gives some explanation of the understanding that traditional Māori had in terms of the relationship of water, rock and stone. Significant too is the implication of the role of kōhatu as a protective shield for the land against attack from the uncontrolled forces of nature.

(Best, 1924a:163)



¹⁸ Hine - moana, the Ocean maiden.

¹⁹ Papatuanuku, the Earth mother.

²⁰ Rakahore, creator of all rock forms.

²¹ Hine - tua - kiri, the personified form of rock and gravel.

²² Hine - one, the personified form of sand.

The specific kōhatu of Pounamu, Tūhua, Mata, Waiapu and Hōanga have also had their origins detailed. Best (1924c) recorded Pounamu, Waiapu and Hōanga as descendants of Tuamatua while the life of Tūhua is credited to Rakahore. The origin of Mata is not mentioned within any of the accounts accessed.

THE STORY OF POUNAMU

However many different accounts exist regarding the origins and relationships between these kōhatu (Beattie, 1939; 1994; Best, 1924a; Orbell, 1995; Pearce 1971). The accounts inter - twine the existence of the revered Pounamu with the lives of Tūhua, Mata, Waiapu and Hōanga. According to Best (1924a) Pounamu is recorded as an offspring of Tangaroa²³ and Anu - matao²⁴. Another offspring is Poutini who is credited with being the protector of Pounamu. The precious Pounamu was in fact known to some as the stone of Poutini.

Best (1924a) wrote of Pounamu and Poutini fleeing from their original home, to find refuge from the attacking Hine - tua - hōanga²⁵. On arrival in Aotearoa / New Zealand Pounamu and Poutini immediately encountered two other enemies, Tūhua and Mata. In fear Pounamu and Poutini escaped to the east, only to encounter a land occupied by two other hostile enemies, Waiapu and Hōanga. Pounamu and Poutini continued in fear, turning southwards to finally find sanctuary, within the waters of the Arahura.

Best (1924b) also detailed a different version in stating that a man, Ngāhue cared for Poutini. Poutini in this account is a fish and is recorded as the personified form of Pounamu. Hine - tua - hōanga, forever envious continues her attack on Poutini / Pounamu.

²³ Tangaroa, the guardian over the sea domain.

²⁴ Anu - matao, the cold.

²⁵ Hine - tua - hōanga, a grindstone.

Like previous accounts both Best (1924b) and Orbell (1995) also agreed that Poutini fled from the envy of Hine – tua - hōanga. However Best (1924b) recorded that Poutini / Pounamu was accompanied to the new land by Ngāhue. On reaching land Ngāhue and Poutini / Pounamu encountered, as previously documented, their enemy Tūhua. Ngāhue and Poutini / Pounamu continued in fear of Tūhua and by passed the east to go directly to the south.

Orbell (1985) claimed that Ngāhue then left Poutini to hide in the waters of the Arahura. Ngāhue returned to the homeland taking with him a sliver of Poutini / Pounamu. The first articles of Pounamu were believed to have been made from this piece of Poutini / Pounamu. Orbell (1995) asserted that these articles were the spiritual prototypes of the toki²⁶ that fashioned the voyaging waka, and that some of these toki were on board the ancestral waka that arrived in Aotearoa / New Zealand. The stories of the specific toki significant to Tainui waka are included in Chapter Two of this thesis. The narratives give account of the significance that the toki made in terms of enhancing settlement in the new land.

Orbell (1995) and Pearce (1971) supplied differing details again about Poutini in describing Poutini as a star. Famous Pounamu weapons and ornaments were believed to be descendants of this Poutini. Best (1974) also recorded different details by stating that Poutini was believed to be a woman who lived for a time on an island situated in the Bay of Plenty which was named Tūhua.

²⁶ Toki, an adze.

The accounts written by Beattie (1939; 1994) do not mention Poutini and there are claims that Mata and Hōaka²⁷ pursued Pounamu to Aotearoa / New Zealand. This time Pounamu was on board the waka Tairea. In this account there is no encounter with Tūhua or Waiapu. The waka journeys directly to the south. There it faces some difficulties and as a result Pounamu and the crew meet their doom. There they remain, in the cold waters of the Arahura forever hidden, in fear of Mata and Hōaka. According to Beattie (1939; 1994) the crew of the Tairea were immortalised as the different variety of Pounamu. The Kawakawa, Kahurangi, Inanga, Tangiwai are said to be treasured varieties of Pounamu whose existence are attributed to the fate of the crew of the Tairea.

Orbell (1995) recorded a slightly different version stating that the Tairea arrived, captained by Tama in search of his three runaway wives. Pearce (1971) asserted that the legendary Poutini, the guardian of Pounamu had abducted Tamas' wives. Orbell (1995) agreed with the previous accounts (Beattie, 1939; 1994) that there was some transgression by the crew. The end result, in this instance, was that the three wives were turned to kōhatu. To this day they remain as Pounamu in the waters of the Arahura.

However Pearces' (1971) version recorded that Tama found his wives already turned to Pounamu. In this account the wives have also been located in two separate areas. Two wives lie in the Arahura River as the Pounamu varieties of Kawakawa, Kahurangi and Inanga while the remaining wife is located in the Milford Sound and appears as Tangiwai. Pearce (1971) asserted the teardrop formations within Tangiwai were a reminder of the tears shed by Tama in finding his last wife also immortalised as Pounamu. This account acknowledges the further distribution of Pounamu outside of the Arahura region.

²⁷ Kati Mamoe dialect for Hōanga.

Pearce (1971) and Riley (1987) related another version that bears absolutely no resemblance to any of the accounts previously documented. The following account is credited to the Hauraki district of the North Island. It details the origin of the Pounamu variety of Kahurangi. In this account the daughter of a high chief gives birth to a baby girl. One morning the child is found dead. Her mother weeps over the treasured infant. On leaving the room the mother turns back to look again at the baby only to see in the place of her loved one a huge piece of Pounamu in the shape of a teardrop. This Pounamu from that time was known as Kahurangi²⁸. Riley (1987:41) claimed that the Kahurangi is one of the finest varieties of Pounamu. To associate a person with Kahurangi is to bestow honour on them. The expression, "taku Kahurangi" my precious little one, which is a term of endearment that a mother would use for a much loved child, is such an example.

The varieties of Pounamu mentioned in this thesis will receive no further elaboration. Admittedly there are other varieties that have not been named (Beck with Mason, 1984). This lack of coverage should not be interpreted as attributing more value to the varieties that have been mentioned. There are also other records of the origin of Pounamu that have not been mentioned (Riley, 1987; Te Papa Tongarewa Museum, 2001). Debate may occur about which account is the authentic version regarding the origin of Pounamu. This issue should not be permitted to detract from the fact that even today Pounamu continues its' close association with Poutini. Pounamu continues to be vigilantly guarded as the stone of Poutini, predominantly secreted in the cool waters of Te Wai Pounamu, the South Island of Aotearoa / New Zealand, in the region appropriately known as Te Tai Poutini. The hostile kōhatu of Tūhua, Mata, Waiapu and Hōanga remain at a distance, as accounts detail, all distributed in the east or in the north of the North Island of Aotearoa / New Zealand.

²⁸ The Pounamu Kahu-rangi is described as a hue emerald or brilliant green with fog - like waves that give an appearance of rolling clouds or sea foam. This hue and marking is very highly prized (Riley, 1987).

The traditional concept of the origin of Pounamu inter - twined with the lives of the kōhatu of Waiapu, Hōanga, Tūhua and Mata goes some way to assist an understanding of their working relationship. Trotter (1989) detailed the most successful technique for working Pounamu involved using an abrasive sandstone. The final shaping involved using a grindstone coupled with water. Traditional Māori practised this technique of utilising both Hōanga and Waiapu in the fashioning and polishing of Pounamu. Incidentally Beattie (1994) added that traditional Māori were also known to place Pounamu in the sea as a means to polish it.

Orbell (1995) mentioned that both Tūhua and Mata were employed to work Pounamu on a far lesser scale. However Orbell (1995) claimed that Tūhua and Waiapu could have been one in the same. In addition Best (1974) stated that Mata and Waiapu were one and the same. Trotter (1989) disagreed by claiming that the traditional location of Tūhua was predominantly in the Bay of Plenty and the north of the North Island while Waiapu was located in the east coast of the North Island. The notion and the respective descriptions indicate that Tūhua and Waiapu to be more similar than Tūhua and Mata (Trotter, 1989).

According to Orbell (1995) before traditional Māori developed a successful technique for fashioning Pounamu, Waiapu was the favoured kōhatu. Buck (1949) and Leach and Davidson (1981) disagreed and gave Tahanga²⁹ the supreme importance. Both Waiapu and Tahanga were indeed used extensively by traditional Māori, because of their hardness as adzes, hammer stones, pounders, grinders and fishing sinkers, to improve the quality of every day life (Davidson, 1987).

²⁹ Tahanga, a variety of basalt.

TŪHUA

Leach (1981) claimed there was a huge reliance on the kōhatu Tūhua. According to archaeological sites this was the most widely distributed and frequently found kōhatu. Knives, surgical instruments and utensils for cutting hair, harakeke³⁰ and raupo³¹, made from Tūhua, have been located in archaeological sites throughout Aotearoa / New Zealand. Best (1929) commented on Tūhua being used in traditional times to sever the umbilical cord of a new born child. Strict protocols would have been adhered to because of the sanctity of this process. Any procedure involving the shedding of blood involved care and vigilance (Te Riria, 1989).

Also the important role of assisting new life, new generations into the world by severing the umbilical cord would have accorded these implements high status. Such kōhatu might have been preserved by families and used by succeeding generations thus providing a link to the past as well as to the future. The kōhatu were known as Rehu or Korahi. Although Best (1929) claimed that the Rehu was a type of kōhatu. Leach and Davidson (1981) alluded to the use of Tūhua in the cutting of the body. This ritual was traditionally practised by grieving widows in order to release the sorrow and grief they felt with the loss of a loved one (Te Riria, 1989; Simmons, 1976). This process was not intended to end life but as a means to physically release the loss and hurt that was felt within.

Finally, there does not appear to be any information available to suggest that Tūhua was ever utilised in the manufacture of the toki. This may suggest that Tūhua, because of the composition or the ritualistic role it was limited to, in traditional Māori society, was not able to or was not required to perform the functions prescribed of the traditional toki. Best (1929) simply claims that Tūhua was not suitable for the manufacture of toki.

³⁰ Harakeke, flax of all varieties.

³¹ Raupo, a reed growing in a swamp area.

Leach and Davidson (1981) documented that most of the Tūhua found in archaeological sites in Aotearoa / New Zealand originated from an island in the Bay of Plenty, also known as Tūhua Island³². This may suggest that the Tūhua from Tūhua Island was more abundant and perhaps more accessible. Possibly too the Tūhua from this island was more easily fashioned into a utensil than Tūhua from other sources.

Perhaps another reason for the desire for Tūhua from Tūhua Island was because it was believed that it was on this island that the rivalry between Tūhua and the revered Pounamu first began. Perhaps such was the honour bestowed on Tūhua from Tūhua Island (Leach & Davidson, 1981). All archaeological sites in Aotearoa / New Zealand up till 1980 exposed Tūhua that originated from Tūhua Island (Leach & Davidson, 1981).

NGĀ TAONGA³³ POUNAMU

Although the preceding information documents the rivalry between Pounamu and the other kōhatu the reality is that the stone of Poutini has remained the most dominant. Pearce (1971) claimed that the durability and toughness of Pounamu were some of the qualities that first attracted Māori to Pounamu. Orbell (1995:42) stated "Pounamu was treasured for its' beauty, hardness and indestructibility. Though generations pass Pounamu lasts forever". Buck (1949) documented that no kōhatu could compare to the beauty of the stone of Poutini. Best (1912) recorded that Pounamu was revered in song and tradition. He (1912:175) wrote about the value of Pounamu, " let the gold be worked by the white men. It is not a thing known to our ancestors. My only treasure is the Pounamu. Kāti anō taku taonga nui i te Pounamu".

³² Tūhua Island named Mayor Is by Captain Cook.

³³ Taonga, prized possession.

Best (1912) made further comment of the value of Pounamu in stating that Pounamu implements or ornaments were jealously restricted to persons of importance, of high rank. It was also a practise, in traditional times, to hide Pounamu in a swamp or other secret places when faced with attack by warring parties least they be claimed by the invaders (Trotter, 1971). Pounamu heirlooms were treated with reverence, as a reminder for the living, of their departed loved ones.

Pounamu heirlooms were viewed by their owners as a connection with the original owners, those who had departed. These treasures provided a physical object to weep over, to caress, to enjoy, an everlasting link with those who had gone before. They provided a tangible means for present owners to celebrate the lives of the ancestors who had possessed them (Robley, 1997). This process created a strong sense of identity, a link to the past as well as to the future which traditional Māori believed contributed to enhancing wellbeing.

These Pounamu heirlooms also received names in honour of a relative, or an incident. They could also be named after a person or an incident that had transpired in a dream (Beattie, 1994). There was also a belief that if the appearance of the Pounamu was bright and shiny then it was in the company of a loved one. Conversely if the Pounamu had a dull appearance it was then believed to be grieving for another time, place or person (Beattie, 1994). If this was the case then the person who possessed the Pounamu would accept this as a sign to improve their own wellbeing by either making adjustments in their own lives or by releasing the Pounamu to someone else.

The following comments give brief details about the meaning of specific designs of Pounamu ornaments that were dominant as well as important Pounamu implements relied upon in traditional times. Davidson (1984) detailed that the most common Pounamu ornament according to archaeological sites was the Kuru³⁴. However Beattie (1994) suggested that the most utilised design was the Hei tiki also known as Tiki.

Davidson (1984) recorded that the Hei tiki was said to commemorate the sorrow that Hinepoupou felt when deserted by her husband. She sat in a position with her head to the side and her legs folded under her waiting for his return. However there was no reconciliation between the two and the grief and despair Hinepoupou felt was immortalised in the design of the Hei tiki. Beattie (1994) recorded differently claiming that the Hei tiki was thought to be the image of an atua³⁵. The creation of this design was credited to Tuterakihuanoa. Orbell (1995) asserted that the Hei tiki was linked to Tiki who was presumed to be the first man fashioned by Tane. However in the same account it also claimed that Tiki himself was the creator of the first man.

Best (1912) detailed that the Hei tiki represented the human foetus and that it possessed an inherent child bearing influence when worn by woman. Beattie (1994) also supported this notion in recording that some believed that the Hei tiki could assist women to conceive and or ensure an easy time during childbirth. Wearers would karakia³⁶ to the Hei tiki to assist with conception and or during childbirth.

³⁴ Kuru, a straight Pounamu pendant worn around the neck or in the earlobe.

³⁵ Atua, spiritual being, higher being.

³⁶ Karakia, an incantation to invoke the powers of higher beings.

Beattie (1994) recorded that the Hei tiki was an ornament that was suspended from the neck and could be manufactured from both Pounamu and wood. It was worn by both sexes. Only those with status and authority had Hei tiki that were prized as sacred objects and became treasured family heirlooms (Beattie, 1994).

However the same account recorded that to some the Hei tiki had little relevance other than being an ornament to wear. Orbell (1995: 213) agreed with the former statement awarding the Hei tiki with status by asserting "the Hei tiki was greatly valued for the beauty, rarity and the link they provided with earlier generations who had worn them". Perhaps the true meaning of the design of the Hei tiki has diminished over time. However the fact still remains that the Hei tiki appears to have been a favoured design of families of high rank. The Hei tiki design also appears to have been pan-tribal, treasured and revered throughout Aotearoa / New Zealand (Davidson, 1984).

In traditional times the existence of region specific designs was the norm. In the South Island of Aotearoa / New Zealand the Hei matau³⁷ was the dominant design (Beattie, 1994). In the north of the North Island Aotearoa / New Zealand the Pekapeka³⁸ and Marakihau³⁹ were the dominant designs (Davidson, 1984). The significance of the Hei matau, Pekapeka and Marakihau designs will not receive elaboration. This should not be interpreted as their stories being less significant than the Hei tiki. However the belief in the connection to past energies and the dominant positioning of the Hei tiki throughout Aotearoa / New Zealand provided it with a unique status that warranted mention.

³⁷ Hei matau, a fishhook or crescent moon design.

³⁸ Pekapeka, a double headed bat design.

³⁹ Marakihau, a sea monster design.

Other Pounamu articles gained prominence because of the important functions they fulfilled. The toki Pounamu was considered a superior implement and restricted to extremely important processes which required adhering to strict protocols. Such was the process of the building of waka taua⁴⁰. The waka were vital to the survival of a tribe whether to be used as transport during an attack or for flight. The waka needed to be built to be efficient in carrying large crews as well as being efficient in speed (Smith, 1900). Chapter Two describes the role of the toki Pounamu in the fashioning of the voyaging waka.

There was also the mere⁴¹ Pounamu used in warfare. Victims were disposed of by the swift striking movements of the mere to the head and to the stomach. The mere was particularly revered and treated with the utmost respect and yes fear because it was capable of threatening or taking life and aided in the shedding of blood (Pearce, 1971). The uhi⁴² Pounamu used in the art of tā moko⁴³ was also revered because of the sanctity associated with the process of tā moko. This process too involved the flow of blood so care and safety prevailed. The considerable responsibility the uhi had in the beautifying of the bodies of high ranking families elevated it to an extremely privileged position (Pearce, 1971).

The toki, mere and uhi Pounamu all had high status and this was acknowledged by the bestowing of a name on the implement. These implements were also often only held by high ranking families to become their family heirlooms (Pearce, 1971). Specific mention is made in Chapter Five of the thesis, regarding some of the Pounamu articles and their stories that still remain as treasures amongst the families of Ngāti Maniapoto.

⁴⁰ Waka taua, a war canoe.

⁴¹ Mere, a club.

⁴² Uhi, a utensil for body tattooing.

⁴³ Tā moko, body tattooing.

In regards to the distribution of Pounamu, Davidson (1984) claimed that there is little evidence of Pounamu having been worked in the North Island. The presence of Pounamu in the North Island can be attributed to a range of reasons such as gifts, settlements, capture in war or compensation for trespass or injury. Best (1912) also stated that the bartering of the South Islands tribes for items that they needed also contributed to the distribution of Pounamu to the North. This exchange of Pounamu contributed to the strengthening of ties with other tribes as well as satisfying the needs of those who sought to possess Pounamu. The exchanging of Pounamu also created a certain respect and interdependence between tribes throughout Aotearoa / New Zealand.

Buck (1949) commented on an important practise, which implied the understanding by traditional Māori of the protective properties of Pounamu. Enemy tribes would often look at establishing a Maunga rongo, a mutual agreement for peace. If it lasted it was termed a Rongo taketake. The peacemakers would then consolidate this agreement by building a Tatau Pounamu, a door of Pounamu, a place to serve as a sanctuary for women, children and the helpless. This phrase Tatau Pounamu, although purely symbolic, established a locality that was known as a place of safety and refuge. This phrase was to, in time, be applied to the lands occupied by Ngāti Maniapoto. Chapter Three of this thesis confirms this detail.

Best (1912) suggested that with the advent of iron came the diminished reliance of Māori on their traditional kōhatu of Pounamu, Tūhua, Mata, Waiapu and Hōanga. Another contributing factor was the challenge made by colonisation to the traditional beliefs of the Māori.

MAURI

One such belief that suffered was the concept of mauri. The following discussion provides some understanding of mauri in relation to kōhatu. Buck (1949) described mauri as a source of energy, a life force, the living essence, the principle of vitality not only of living beings, but also within inanimate objects.

The strength of mauri was believed to fluctuate and could be influenced by physical and spiritual conditions (Australian Museum, 1989). In traditional times tohunga⁴⁴ were responsible for maintaining mauri. Karakia and rituals to enhance mauri were employed and were specific to a situation (Cowan, 1930; Riley, 2001). There was also the belief that tohunga could invoke powers to remove mauri. This action could cause bird life to disappear, mountains to fall and man to die (Beattie, 1939).

Improper human acts could also remove mauri. The burning of the afterbirth was believed to destroy the mauri of a new born child which could cause sickness or even death (Beattie, 1994). Similarly taking cooked food into the forest could diminish the mauri of a forest and thus limit the food supply available from the forest (Anderson, 1907).

Orbell (1995) commented about the mauri in relation to the hau. The hau was said to exist along side the mauri. To some the mauri and the hau were considered to be one and the same (Beattie, 1939). However some made the distinction in stating that maintaining the hau was dependent on the existence of mauri (Best, 1924b; 1978). Indeed both could dwell within man and inanimate objects.

⁴⁴ Tohunga, a person knowledgeable and responsible for health and wellbeing within a community.

Orbell (1998) stated that the hau could be preserved and protected by mauri. As stated previously mauri was thought to exist in living objects and could also be located within inanimate objects. It was believed that the mauri located in inanimate objects was placed there to protect the hau of man, land or sea (Anderson, 1907; Best, 1924b). Orbell (1995) documented that mauri could be positioned in inanimate objects such as kōhatu. When this occurred it was accepted that the kōhatu played a protective role. The kōhatu were known as Te Mauri Kōhatu and were repositories of vitality.

Generally Te Mauri Kōhatu were of no particular shape or size and remained natural, not worked by man. Orbell (1998) maintained their location remained a secret to the tohunga who had placed them. Traditional Māori perceived Mauri Kōhatu to have great spiritual powers. It was vital that their whereabouts stay a secret least they be stolen by enemies. This theft was believed to lead to the diminished wellbeing of the original owners as well as their community. Best (1924b: 86) stated that " Te Mauri Kōhatu also preserved the health, courage, prestige and general welfare of life".

Goldie (1904: 08) agreed by stating "there existed a custom of instituting a mauri to represent the health and well-being of individuals imbued with health, vitality, welfare and protection". Best (1978) further commented on objects named taunga atua. They were a specific type of Mauri Kōhatu that acted as protective talisman. These talisman were believed to have supernatural powers because they were able to employ the powers of atua to strengthen and bring wellness to an area. Lewis (1982) agreed with the comments made by Best (1978) but named the taunga atua, taumata atua.

Other Mauri Kōhatu were regarded as Tipua. These acted like sign posts and provided reassurance to the communities to whom they belonged. They also provided warning to others that they were entering foreign or perhaps forbidden territory. Whatever it meant to the traveller, there was an understanding that to pass safely, an incantation, a specific ritual, an offering would need to be made in respect of the Tipua (Gudgeon, 1906). Tipua were also thought to possess great supernatural properties. These powers were much sought after by traditional Māori to enhance their own wellbeing and existence. The details about Tipua connected to Tainui waka are detailed in Chapters Two and Five of this thesis.

The preceding information relating to the concept of mauri and hau although basic and simplistic does provide some understanding in terms of the association it has with Mauri Kōhatu. The overall information to this point has highlighted the appreciation and dependence that traditional Māori had for kōhatu from a spiritual and physical perspective. This understanding took into account the relationship of nature and human forces. The quality of interaction between these two energies was influenced by the continual need to find balance and harmony in order to enhance the health and wellbeing of the lives of traditional Māori (Durie, 1999).

The use of kōhatu in rituals and practices made a significant contribution to the health and wellbeing of traditional Māori. The institutions of the whare wānanga, the consecration of a building and the sacred process of childbirth all incorporated the physical and spiritual properties of the kōhatu.

TRADITIONAL INSTITUTIONS – SCHOOLS OF LEARNING

The understanding of the traditional acquisition and the perpetuation of knowledge identifies a reliance on the utilisation of *kōhatu*. According to the National Library of New Zealand and Rangiātea (church) *Te Rōpū Whakahaere* and New Zealand Ministry of Maori Development (1997) *Tāne te wānanga*⁴⁵ ascended into the *Toi ō ngā Rangi*⁴⁶ to obtain from *Io*⁴⁷ the three famous *Kete ō te wānanga*⁴⁸. The arduous journey to attain this knowledge will not receive elaboration within this thesis. However if this was pursued, it would highlight the obvious determination and perhaps the destiny that traditional Māori believed was required to obtain the knowledge and wisdom of the three *Kete ō te wānanga* (Best, 1924c).

Traditional knowledge was detailed into three specific divisions (Best, 1924c). The following description provides only a limited overview of the contents of each area. However in spite of this limitation the account does provide some assistance in understanding the value that Māori had for knowledge.

Best (1924a) recorded the three divisions as the *Kete Tuatea*, the *Kete Tuauri* and the *Kete Aronui*. In contrast Best (1924c) termed the *Kete Tuatea*, the *Kete Tāwhito* and Buck (1949) recorded it as the *Kete Uruuru Tau*. The knowledge conveyed through this branch concerned the information that was harmful to human welfare, human life. Best (1924c) added that the *Kete Tuatea* was physically housed in the receptacle *Rūruku ō te rangi*, secured by the cord *Te whiwhinga ō te rangi*.

⁴⁵ *Tāne te wānanga* also known as *Tāne nui ā rangi*.

⁴⁶ *Toi ō ngā Rangi* also known as *Tikitiki ō ngā Rangi*, the uppermost of the 12 heavens.

⁴⁷ *Io*, the Supreme Being.

⁴⁸ *Kete ō te wānanga*, baskets of knowledge.

Buck (1949) continued the difference in naming the Kete Tuauri, the Kete Uruuru Rangi. The Kete Uruuru Tipua was another distinctive name for the Kete Tuauri offered by Best (1924c). This branch of knowledge gave understanding to the rituals and practises, performed and desired by man. Best (1924c) claimed that the Kete Tuauri was physically housed in the receptacle Wahirangi secured by the cord Papawai.

Best (1924c) and Buck (1949) offered the name the Kete Uruuru Matua as the alternative to the Kete Aronui. The knowledge of this branch detailed the information that was beneficial to human welfare, human life. Located within this division was understood to be the most desirous of all knowledge. Vigorous rituals and protocols guarded the access to this kete. Best (1924c) added that the knowledge was physically housed in the receptacle known as Whānui. However in spite of the guarded status of the Kete Aronui no mention was made of a cord to secure this knowledge as was the example with the other two Kete ō te wānanga.

Best (1924c) and the National Library of New Zealand and Rangiātea (church) Te Rōpū Whakahaere and New Zealand Ministry of Maori Development (1997) maintained the notion that Tāne te wānanga ascended into the uppermost heaven to secure the Kete ō te wānanga. Best (1924c), the National Library of New Zealand and Rangiātea (church) Te Rōpū Whakahaere and New Zealand Ministry of Maori Development (1997) and Downes (1910) also credited Tāne te wānanga with obtaining two sacred Kōhatu. Best (1924c) attributed these sacred Kōhatu to Ranginui⁴⁹ and Papatuanuku. Orbell (1995) and Best (1924c) contended that the three Kete ō te wānanga and the two sacred Kōhatu were all closely guarded by the whatukura⁵⁰ and the māreikura⁵¹ who dwelt within the heavens.

⁴⁹ Ranginui, Sky father.

⁵⁰ Whatukura, male spirits who move unimpeded throughout the 12 heavens.

⁵¹ Māreikura, female spirits who move unimpeded throughout the 12 heavens.

It was only with the assistance of these energies that Tāne te wānanga was able to successfully obtain the three Kete ō te wānanga and the two sacred kōhatu. According to Best (1924c) one was the Whatukura ā Tāne known as Hukatai and the other was the Whatukura ā Tangaroa known as Rehutai. These two Kōhatu were whatu⁵² for the Kete ō te wānanga and were both held in the receptacle Whakaawhirangi and secured by the cord Ahotiritiri. In addition Best (1924c) also recorded that Hukatai belonged with the Kete Uruuru Rangi and Rehutai belonged with the Kete Uruuru Tau. If taking into account Buck's (1949) understanding of the Kete Uruuru Rangi and the Kete Uruuru Tau then Hukatai would be associated with rituals and practices desirous by man and Rehutai would be associated with that which was harmful to man.

Downes (1910) documented the journey of the sacred Kōhatu slightly differently. Io was credited with giving the two sacred Kōhatu to Tāne te wānanga. These Kōhatu were reported to be of different sizes. Io named the larger Te Rangihakarara and the smaller one Taururangi. One Kōhatu was then passed to Tangaroa and Tāne te wānanga retained the other. The Kōhatu were to assist Tangaroa and Tāne in their respective roles as guardians of the ocean waters and the land. When this handing over process occurred the Kōhatu were renamed the Whatukura ā Tangaroa and the Whatukura ā Tāne. Downes (1910) did not specify who received the smaller or larger kōhatu. This is unfortunate as it would have provided more clarity and assistance with understanding the specific placements and perhaps the functions of these kōhatu within the whare wānanga. In spite of this limitation there appears little doubt that belief in the powers of these two sacred Kōhatu existed in traditional times and a corresponding high regard for both of them (National Library of New Zealand & Rangiātea (church) Te Rōpū Whakahaere & New Zealand Ministry of Maori Development).

⁵² Whatu, a core, a centre.

These two Kōhatu were endowed with supernatural powers and were thought to be empowering agents to impart force, prestige, power, sacredness and efficiency to rituals, ceremonies and chants (Best, 1924c). Other accounts documented that the two Kōhatu had powers in controlling the realms of the land and sea. The Whatukura ā Tāne was to maintain order over land, trees and birds and the Whatukura ā Tangaroa assisted by maintaining order over the ocean waters (Orbell 1995; 1998). The Whatukura ā Tangaroa was employed to keep the sea in its' proper place so as not to overwhelm the land where the Whatukura ā Tāne resided (Downes, 1910).

The preceding information implies a certain amount of cooperation between the two Whatukura. A question then arises concerning the validity of Hukatai and Rehutai being the two Whatukura. If Hukatai was the Whatukura ā Tāne and Rehutai was the Whatukura ā Tangaroa then the preceding notions of cooperation, implied by Best (1924c), would somewhat argue against Bucks' understanding of Rehutai being a harmful force. He associated Rehutai with the Kete Uruuru Tau, the knowledge that would cause harm to man. This issue raises the dilemma about the true roles of Rehutai and Hukatai. However this debate should not be permitted to impede the understanding of the role of the Whatukura within the whare wānanga. This discussion occurs in the following section of this chapter.

Gudgeon (1906) accorded the Whatukura the status of a philosopher stone. All traditional whare wānanga utilised the Whatukura. However it may have been difficult for the original Whatukura, brought by Tāne te wānanga, to be physically utilised simultaneously within the many traditional houses of learning⁵³ throughout Aotearoa / New Zealand.

⁵³ The phrase 'house of learning' will be used interchangeably with whare wānanga and schools of learning from this point onwards in the thesis.

Perhaps then there was a process for instilling the mauri of the parent kōhatu obtained from the Toi ō ngā Rangi into the individual Whatukura. Best (1924a) stated there was a belief in the practice that when smaller kōhatu made contact with the Whatukura, in the whare wānanga, the result was that they became impregnated with the inherent powers of the parent kōhatu. Best (1924a) commented on the rituals that were performed to obtain small efficient stones for use in the rites of the house of learning. Certain small kōhatu were placed in contact with one of the two sacred Whatukura.

Best (1924c) maintained that the Whatukura sat close to the poutokomanawa⁵⁴. One was on the eastern side and the other located on the western side. It was not confirmed which Whatukura held which position. Best (1924c) offered another suggestion in recording that the Whatukura were each deposited in the two most highly revered places in the house called the ahurewa / ahumairangi or in another location detailed as the tūāhu. Once again there is no record of the final locations of the specific Whatukura.

Downes (1910) contended the Whatukura were placed on either side of the poutokomanawa, with the larger Te Rangiwhakarara in front and the smaller Taururangi behind. The difficulty with this account, as previously highlighted, was that it did not confirm which kōhatu was renamed the Whatukura ā Tangaroa or the Whatukura ā Tāne. Orbell (1998; 1995) stated the kōhatu used in rituals were often small.

⁵⁴ Poutokomanawa, a main supporting pole of a traditional house.

Hongi (1894) described them as hard and imperishable in nature. Orbell (1998; 1995) asserted the smaller kōhatu, whatukura or whatu⁵⁵, were smooth and highly tapu kōhatu. They were often either crimson red, a ruddy colour or white and measured only a couple of centimetres. Best (1924a) agreed the kōhatu were reddish in colour and added they were flattened, smoothed surfaced, water worn, circular oval and no more than 1 inch in width.

Best (1924a) specifically identified these kōhatu as carnelian which could be procured in Cabbage Bay in the Hauraki Peninsula. Incidentally too carnelian is red or white in colour, hard and imperishable (Leach & Davidson, 1981). The discussion regarding the role of carnelian and why it was chosen instead of any of the other kōhatu that existed in this land will not be explored within this thesis. The lack of coverage of the story of the carnelian should not be interpreted as being insignificant or a lesser story to be told.

As previously mentioned access to some traditional knowledge was guarded. This thesis will not elaborate any further on this issue nor will it detail the selection process of students into the whare wānanga. Both of these issues are outside of the discussion regarding the use of kōhatu. The elaboration in the following section regarding the kōhatu is pure conjecture on behalf of the author of this thesis. In addition no confirmation, through the literature reviewed for this thesis, could be made about whether kōhatu were utilised in learning pertaining to all the three divisions of knowledge.

Once a student was selected for entry into the house of learning then the expectation was that the student would follow the ancient customs of utilising kōhatu to assist them in the learning task (Best, 24a).

⁵⁵ Kōhatu, whatukura and whatu will be terms used interchangeable throughout this thesis.

Downes (1910) suggested that on acceptance into the whare wānanga students went to the sea to choose two kōhatu. The kōhatu were white and were placed near the two Whatukura within the house. Perhaps the kōhatu that were selected were a means to identify the students, the commitment that they had made to the learning process and then used by them as learning aids.

Hongi (1894) proposed that kōhatu used in ceremonies provided a connection with ancient homelands and ancient wisdom and so were viewed as valuable perpetuators of knowledge. In addition Hongi (1894) recorded that the further away from the homeland or the more ancient a kōhatu was the more highly prized the kōhatu became as conveyors of knowledge. Perhaps these kōhatu assisted those who held them by reminding them of their associated stories.

Best (1924c) proposed that before the commencement of any learning the student would take a kōhatu in hand and other students would gather in support placing their hands on top of the hand of the student who held the kōhatu. Perhaps this ritual was a physical act that identified the support and affirmation for those about to embark on the learning journey.

Best (1924a:77) documented a specific ritual that was performed before learning commenced. The student would recite the following over their kōhatu -

Here is my mauri, thy mauri, O Io the Parent!

Here is my mauri, the mauri of Tūpai.

Here is my mauri, the mauri of Tāne.

Here is my mauri, the mauri of Tū - mātauenga.

Here is my mauri, the mauri of the tipua

Here is my mauri, the mauri of the gods etc

At the conclusion the student would place the kōhatu in the mouth, leave it in for a short time, take it out, return it to the Whatukura, swallow the saliva and commence learning. Perhaps this ritual readied and focussed the student for the learning process. Best (1924a) recorded specific names for the kōhatu that were used during the learning process. The Whatu whāngai was retained in the mouth during the whole learning time and returned to sit with the Whatukura at the end of a learning session.

The Whatu whakahoro was swallowed at the closure of a specific ritual. The Whatu puororangi was employed to retain knowledge and impede the unwise dissemination of knowledge. The Whatu whakatara was placed beneath the pillow during rest time to benefit the mauri of a student. The Whatu taumaua take was awarded to a student after the successful completion of specific learning.

The final kōhatu to be mentioned is the Whatu kairangi. It was viewed as a certificate of proficiency, a diploma for graduates from the Kete Aronui. The Whatu kairangi was held by the recipients for their life time and was a symbol of high achievement of the knowledge that they had attained. Perhaps this is the kōhatu recorded by Best (1924a) as the one with the power to ensure the permanency of knowledge.

There are other kōhatu that were utilised in the house of learning that have not been mentioned. This lack of coverage should not be interpreted as their functions being any less than those which have been included in Chapter One. In addition the simplistic recording, in this thesis, of the specifically named Kōhatu / Whatu utilised in the house of learning only allows the reader a glimpse of the distinctive roles of each.

A further shortcoming of the preceding documentation is that it has failed to identify which Whatukura was responsible for energising the Whatu utilised in the learning rituals. The different naming of the Whatukura ā Tāne and the Whatukura ā Tangaroa, their different physical descriptions and their different placements within the whare wānanga does suggest that they both had different roles to play and perhaps too that they also had different status. Due to the lack of detail in the literature reviewed nothing could be confirmed regarding this issue.

However the fact that there are records that identify that students went to the sea to collect kōhatu before entering the whare wānanga does provide an association that would give the Whatukura ā Tangaroa a slight advantage. Conversely it could be thought that in obtaining kōhatu from the sea that this might be an attempt to provide a balance between the strength of Tangaroa and the strength of Tāne. Perhaps the strength of Tāne was thought to be greater within the house of learning. Whatever the outcome of these debates regarding the use of kōhatu in the learning process it is perhaps more valuable to remember that for generations the custom of utilising kōhatu provided a successful means of acquiring and perpetuating knowledge that contributed to the health and the welfare of traditional Māori.

THE BUILDING OF WHARE

The traditional belief in the power of higher beings had enormous influence on the health and wellbeing of the lives of traditional Māori. Rituals and protocols associated with the consecration of houses were executed to acknowledge Tāne Mahuta, to give thanks for the building materials, which were predominantly obtained from his realm. Another practise that was thought beneficial was the use of kōhatu for sanctifying buildings. This practise was founded in the belief that a kōhatu utilised this way had the ability to provide protection and wellbeing for those who dwelt within that building as well as for those within that vicinity.

Best (1924c) and Gudgeon (1906) asserted that in traditional times live animals and humans were used before the kōhatu. Due to changing traditions the kōhatu became the preferred choice used for sanctifying buildings. Gudgeon (1906) detailed that initially Māori had the custom of procuring human sacrifices when a house was built. He (1906) recorded that this practise was based on the human need for power and control. The example cited was that a high ranking chief commanded that his infant daughter be offered as a sacrifice to be placed under the poutokomanawa in his new house. This action was ordered to maintain and improve the health and wellbeing of the community and in this case the expected result did eventuate (Gudgeon, 1906).

However Gudgeon (1906) entertained a more sinister thought and that was the belief that the order was made to impress, cause fear within the community and all other communities that chanced to hear about this deed. The order in fact did earn the chief a brutal reputation and satisfied his need to be respected as well as feared. Unbeknown to anyone else, except the person who carried out the act, a kōhatu was substituted in place of the child.

Bennett (1963) related a similar story with origins from within the new lands of Tainui waka. The tupuna⁵⁶, Mango⁵⁷, in the building of a communal waka, made a transgression of tradition by not acknowledging Tāne Mahuta⁵⁸. The food supplies became depleted and the health of the community began to deteriorate. The tohunga, Topi, who had great authority, provided a solution by advising Mango to build a magnificent house and dedicate it to Tāne Mahuta.

⁵⁶ Tupuna, an ancestor.

⁵⁷ Mango was the father of Kaihamu and the great, great, great grandfather of Toa – rangatira, ancestor of Ngāti Toa.

⁵⁸ Tāne mahuta, also known as Tāne te wānanga.

Bennett (1963) recorded that as the building of the house was progressing Topi informed Mango that Tāne Mahuta would not be satisfied with this offer alone and that a human sacrifice would be needed in order to ensure the revitalisation of the health and wellbeing of the community. Topi advised Mango that the sacrifice must be of a high ranking female. Topi went further and suggested Mangos' baby daughter. Incidentally Mango only had one daughter so the sacrifice asked was indeed a great one. Mango could not refuse this request given the authority that Topi had for the wellbeing and health of the community and the lean times that the whole community was experiencing. Bennett (1963) asserted that Topi demanded the sacrifice of Mangos' daughter simply because he was envious of the prestige and power that Mango possessed. Topi also knew that Mango would be absolutely devastated by the loss of his daughter and so he relished the thought of Mango suffering.

As was the authority of a tohunga, Topi took control of the process and selected the place of sacrifice designated as under the poutokomanawa. With ritual and ceremony this location was readied to receive Mangos' daughter. However unbeknown to anyone else but Heke⁵⁹, another tohunga, and Hiapoto, wife of Mango, the child was not sacrificed but instead a kohatu was substituted in her place. The community once again prospered and health returned to the descendants of Mango, Hiapoto and Topi. The work of Heke and Hiapoto remained a secret until the daughter, Ngāhuia, who was raised elsewhere became an adult. She eventually returned to her parents' community and her story retained by subsequent generations in the land of her parents (Bennett, 1963).

⁵⁹ Heke was also brother in law to Mango.

Bennett (1963) claimed that human sacrifice in the sanctifying of a building was never a traditional custom that was practised by Tainui tūpuna. Gudgeon (1906) asserted that the sacrifice of human victims was a ritual initiated in order to ensure the safety of the tribe. This type of sacrifice was termed whāngai - atua and was seen as a means to placate the gods. Hongi (1894:38) agreed with this belief by asserting "a living sacrifice is given to consecrate a building of importance". Best (1924c:232) suggested that the term raukakai was accorded to this process of human sacrifice in stating the following "he raukakai ka tukua hei tohi i te whare me ka oti". This phrase translates the quote by Hongi (1894:38). A house built for a person of high rank justified the sacrifice of a life. The victim would be placed in one of either two locations, at the base of the central post which supported the ridge pole or at the rear post at the back wall of the house. The different tribal traditions may have dictated the preference (Best, 1924c).

A victim disposed of in this manner was called a Whatu and was described as a talisman that acted to preserve the welfare of the people to whom the house belonged. Best (1924c) further detailed that birds, lizards or kōhatu could also be used as a Whatu. Each one of these was known to have the ability to be entrusted with the mauri "the vitality and general welfare of house, lands and people as preserved and guarded by the gods" (Best, 1924c:233).

Within the literature reviewed there appears no mention of when human sacrifices diminished in favour of the placement of a Mauri Kōhatu or bird or lizard. However the custom of employing a Mauri Kōhatu as a Whatu, placed at the base of the poutokomanawa of an important building is still the custom practised and relied upon today. The traditions according to the descendants of Tainui waka are afforded comprehensive coverage in a chapter of their own which follows.

THE RITUALS DURING CHILDBIRTH

The importance of kōhatu in the process of child birth has already been mentioned in this document. The use of the sacred implement known as a Rehu or Korahi fashioned from Tūhua had a significant role to play in childbirth in severing the iho. According to Best (1924c) once this process was completed the iho⁶⁰ and the whenua⁶¹ were then buried and marked by a kōhatu or a wooden post. Another option was to place the iho and the whenua in a kōhatu or tree on a boundary line.

Wherever the iho and whenua were placed this became known as the Iho ō (the name of the child). This location physically identified boundary markers for the child as well as for others within and outside of the community. In addition this location identified both a physical and spiritual place of origin, of beginning for the child (Best, 1924c). Traditional Māori attributed great importance to knowing their identity and their connection to the land.

CONCLUSION

Traditional Māori placed huge reliance on kōhatu for their wellbeing. The role of kōhatu in the preceding documentation was confirmed as a viable means to access and maintain knowledge, to provide protection and care, to perpetuate life, and to provide an enduring connection with the lands of origin as a source of identity and security.

⁶⁰ Iho, the umbilical cord.

⁶¹ Whenua, afterbirth.

CHAPTER TWO

TE AO KŌHATU - TAINUI WAKA THE ANCIENT TIMES - TAINUI WAKA

INTRODUCTION

Chapter Two asserts that the tūpuna on board the voyaging waka brought with them the notion that land provided physical and spiritual strength and was a vital connection to the past. This understanding was physically demonstrated by the transportation of Mauri Kōhatu from the homeland to the new land, Aotearoa / New Zealand. Tainui waka was no exception. Before detailing this belief elaboration is made on the building of the sacred waka. Central to this discussion is the vital contribution kōhatu made both physically and spiritually in the fashioning of the voyaging waka to ensure the safe arrival to Aotearoa / New Zealand.

NGĀ TOKI KŌHATU

All waka transported taonga that would enhance life in the new land. Due to this crucial role it was vital that the waka were built with skill, precision and an adherence to strict protocols and rituals that would ensure a safe and successful completion, ready for the challenging voyage. The toki Pounamu was the implement accorded the honour of fashioning the voyaging waka. According to Smith (1900) the toki Pounamu utilised, in the construction of these waka, were linked to Ngāhue and his fish Poutini / Pounamu. As recorded in Chapter One of this thesis Ngāhue returned to the traditional homelands and in his possession was a sliver of Poutini / Pounamu obtained from the Arahura River in the South Island. From this sacred piece the prototype of toki Pounamu were manufactured. However Smith (1900) also made reference to a toki made of shell that assisted in the building of the voyaging waka.

The numerous accounts confirming the names and numbers of toki Pounamu were all crafted from the piece obtained from the fish of Ngāhue. Pearce (1971) asserted that there were only two toki, Hauhauterangi and Tutauru. Simmons (1976) added another five toki, Te Rakuraku o Tāwhaki, Hui te Rangiora, Te Whironui, Te Āwhiorangi and Te Kohurau. Mitira (1944) contended that there were only five toki, Rakuraku o Tāwhaki, Hui te rangi ora, Te Whiro nui, Te Āwhiorangi and Matangairei which replaced Kohurau. Mitira (1944) contended that Kohurau was in fact a type of kōhatu as was Kara, Ānewa and Pounamu. From these four kōhatu Ruawharo, Te Rongo Pūtahi and Tūpai of Tākitimu waka crafted the five sacred toki. Simmons (1976) detailed that both Tamatea and Te Rongopātahi claimed Te Āwhiorangi and that Ruawharo claimed Te Whironui and all travelled on board Tākitimu waka. Cowan (1930) and Smith (1900) disagreed by stating that Te Āwhiorangi travelled in Aotea waka. Cowan (1930) contended it was and still remains with the Ngārauru tribe, at Tauranga ika, near Waitōtara. Smith (1900) asserted that it is hidden in the sacred mountain Tieke at Moerangi as indicated in the following ancient song:

Smith (1900:232)

E amo ana ā Rangi i tāna toki,	Ko te matā toki i tika,
Ko Te Āwhio-rangi	Tuaia ki te tangata
E whiri ana i tōna kaha.	Ko urupā te toki
Ko te rangi-whiri-rua ā Pare-te-rangi,	Ka eke i Moerangi ⁶² -e-
Ko Whakakapua,	
No te haurarotanga	
Ko te Kaha-ā-Paepae,	
I whakarawea ki ā Rū,	
Ko te waro-uri,	
Hōake ki ā Tāne	
Ko te mau tongatea,	

⁶² Moerangi the final resting place of Te Āwhiorangi.

Mitira (1944) confirmed Te Āwhiorangi was a toki Pounamu with supernatural powers. Cowan (1930) stated that Te Āwhiorangi assisted in the building of the waka Aotea. Simmons (1976) added that this toki Pounamu also fashioned both the waka Tainui and Te Arawa. Best (1974) extended this group, by confirming the waka Tainui, Tākitimu, Te Arawa while adding Mataatua, Kurahaupo, Tokomaru and Matawhaorua but omitted Aotea.

Smith (1900:232) described Te Āwhiorangi "as ruddy in colour but also striped like the breast of the Pīpīwharauoa.⁶³ It measured eighteen inches long and one inch thick, the edge six inches broad, the slope of the sharp edge two and half inches and shaped like an European adze". Smith (1900) asserted that the toki Pounamu Te Āwhiorangi, with the handle Mataaheihei, secured by the lashing Kawekairangi, was housed in the case Rangi whakapua.

In contemporary times the work of Te Āwhiorangi continues to be honoured. Te Hurinui (1962) acknowledged the spiritual role if not a physical role of this ancient toki Pounamu in the construction of the Tainui ancestral house Auau ki te rangi at Maketu, Kāwhia⁶⁴. Te Hurinui (1962:3) Mā te tohunga tā i te kawa e kawē te karakia nei kia eke ki te whiti tua-warū e whai ake nei.

Taimaha koe i te kāhui pou;	Toki, amohia ake taku toki nei
Pou nui, pou roa, pou whakatupua.	Ki te ue whiti, ki te ue roa,
Horahorahia ngā kōrero	Kia rahirahi me ōna whiwhinga,
Ki roto o whare-kura.	Me ōna rawenga!
Amo ake au i taku toki ,	Ko wai te ingoa o tēnei whare?
Ko Te Āwhio - rangi!	KA UTUA :-
Toki nui, toki roa, toki haha;	Ko AUUAU-KI-TE-RANGI!

⁶³ Pīpīwharauoa, a shining cuckoo.

⁶⁴ Kāwhia, is recorded as the final resting place of Tainui waka as detailed in Chapter Two of this thesis.

Te Hurinui (1962:3) translated -

The following is the eighth verse of the solemn dedication of a superior assembly house within Tainui.

Ye who are heavy-laden gather by the pillar;
The big pillar, the tall pillar, the dedicated pillar.

The orations are to be made
Within the sacred house.

I shall now bear my axe on high
As if it were Te Āwhio-rangi!

Tis renowned, long-handled - a sharpened axe
This axe of mine, which I now bear on high
To its abiding place,
To be re-sharpened, rebound
And adorned anew.

What is to be the name of this House?

Response :- AUAU-KI-TE-RANGI!

Unfortunately the histories and fate of the other sacred toki remain a mystery to this thesis. However this does not diminish the sacred work completed by all of these toki to ensure the safe arrival of the voyaging waka and their taonga. Cowan (1910) recorded that kōhatu were on board the voyaging waka transported as talisman for use in the new land. Smith (1900) detailed the kōhatu as māna or whatu to represent a vital link to the old homeland. Riley (2001) acknowledged the kōhatu as mauri kōwhatu brought on the voyaging waka with the purpose to give life and vitality to the whare wānanga and to preserve the hau of the forest.

Before elaborating on the kōhatu that travelled in the ancestral Tainui waka a brief description is provided on the origin of this waka, the identification of the tūpuna and some of their roles during the voyage, then concluding with the arrival to Aotearoa / New Zealand.

NGĀ TŪPUNA Ō TAINUI WAKA

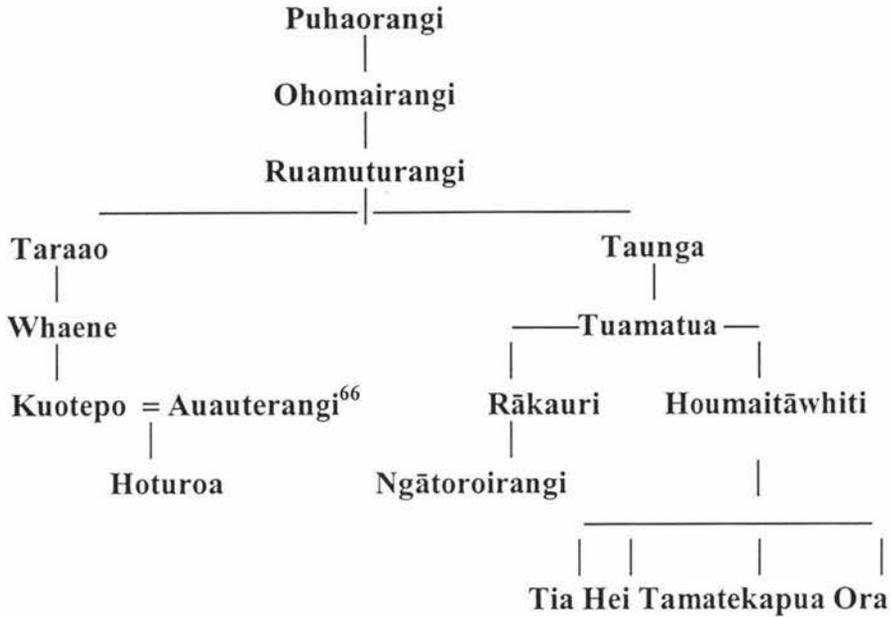
Grace (1957) recorded that Tainui waka had a significant relationship with the ancestral double hulled waka Te Mahanga ā Tuamatua⁶⁵. Grace (1957) suggested that the tūpuna and kōhatu on board Tainui were actually some of those that first journeyed in Te Mahanga ā Tuamatua. This waka departed for Aotearoa / New Zealand and, for some reason, the double hulls were separated to become the two distinctive single hulled waka of Tainui and Te Arawa. Jones and Biggs (1995) contended that Tainui was a waka that had its' own unique history although those on board Te Arawa waka were considered related to the Tainui tūpuna.

Grace (1957) stated that in the traditional homeland the tūpuna of the Tainui and Te Arawa waka had originally lived as one under the rule and authority of Tuamatua. By the time Tuamatuas' grandsons were born the community had separated into two factions. However the overall authority, was accepted as being held by the senior descendants of Tuamatuas' line. Ngātoroirangi eldest grandson of Tuamatua, by this fact had great influence. Another grandson, Tamatekapua younger than Ngātoroirangi also displayed a degree of strength. These two and their extended families resided in the same proximity. Hoturoa, a relative of both Ngātoroirangi and Tamatekapua also held significant genealogical links to the authority in the district.

⁶⁵ Named after the tupuna Tuamatua. The name may have some relevance to Tuamatua the ancestor of kōhatu, but nothing could be confirmed through the literature reviewed.

The following is the genealogical table recorded that identifies the bloodlines of the families of the voyaging waka of Tainui and Te Arawa (Kelly 1949:444).

Te Whakapapa o Ngā Waka o Tainui rāua ko Te Arawa



Grace (1957) asserted that when Te Mahanga ā Tuamatua departed from the original homelands Ngātoroirangi, Tamatekapua and Hoturoa were all on board and each held knowledge to assist in the voyage. Ngātoroirangi was accorded the role of supreme navigator. In the later part of the journey, the two divisions claimed independence. The hulls were unlashed at Rarotonga, the last stop off point before the new lands. Grace (1957) asserted that one faction proceeded as Te Arawa under the leadership of Tamatekapua who was assisted by the masterful Ngātoroirangi. The other hull journeyed as Tainui under the control of Hoturoa.

⁶⁶ Also recorded as Auaukiterangi (Forbes, 1986).

In contrast Jones and Biggs (1995) detailed that Memehaoterangi, who was father to Whakaotirangi, senior wife of Hoturoa sanctioned the building of Tainui. The honour of building this waka was given to Rakatāura because of his indepth knowledge of this craft. His team comprised of Kohitinui and six other tūpuna⁶⁷ who were ably assisted by the three sacred toki⁶⁸ Hahautepo, a felling toki, Paopaoterangi, a splitting toki and Manutāwhiorangi, a shaping toki. In contrast Learning Media (1993) documented that five tūpuna were responsible for the building of Tainui waka. Rakatāura remained in the team assisted by Taikehu, Hoturoa, Rotu and Whakatau – Potiki. Jones and Biggs (1995) stated that the waka was built without decorative carving and was about 70 feet long.

No effort will be made within this thesis to contest any of the preceding information but simply to present the available details. However Grace (1957) asserted that there was too much similarity between the traditions of Tainui and Te Arawa waka to be coincidental. Jones and Biggs (1995) and Kelly (1949) contended that Ngātoroirangi and his wife Kearoa were with Hoturoa on board Tainui. Grace (1957) asserted that Ngātoroirangi and Kearoa travelled in Te Arawa. Another example of the shared history is the narrative regarding the cultivation of the kumara. Both Te Arawa and Tainui waka acknowledge Whakaotirangi as the tupuna responsible for bringing the kūmara to Aotearoa / New Zealand.

Supplied in the following table are the names of Tainui tūpuna accounted for by both Jones and Biggs (1995) and Kelly (1949). On first reading the names some discrepancy is obvious. However on further reading of the thesis there is evidence that in the list Kelly (1949) recorded he may have only accounted for the names of those who made the complete journey from the original homelands to the final resting place of Tainui waka in Aotearoa / New Zealand.

⁶⁷ The names of the other six tūpuna have been lost.

⁶⁸ The toki Te Āwhiorangi is not mentioned as having assisted with the fashioning of Tainui waka as documented earlier in Chapter Two.

Ngā Tūpuna : Tainui Waka

<u>TĀNE</u> ⁶⁹	<u>TĀNE</u>	<u>WĀHINE</u> ⁷⁰
Hoturoa	Ngātoroirangi	Whakaotirangi
Rangiwhakairiao	Kopuwai	Marama
Hotuāwhio	Taininihi	Amonga
Taikehu	Marukōpiri	Hinewai
Rotu	Tānewhakatia	Kahukeke
Poutukeka	Te Keteanataua	Takahiroa
Riukiuta	Taihaua	Keataketake (Kearoa)
Hāpopo	Hotuhope	Whaenemurutio
Mateora	Horowai	Tōrere
Tāiki	Whakataupotiki	Hineihi
Hiaroa	Kahutuiroa	Kelly (1949:40)

<u>TĀNE</u>	<u>TĀNE</u>	<u>TĀNE</u>	<u>WĀHINE</u>
Hoturoa	Ngātoroirangi	Rakatāura	Whakaotirangi
Rangiwhakairiao	Kopuwai	Uhenga	Maramakikohura
Hotuāwhio	Taininihi	Hotunui	Amonga
Taikehu	Marukōpiri	Taranga	Hinewai
Rotu	Tānewhakatia	Waihare	Kahukeke
Poutūkeka	Te Keteanataua	Te Huakioterangi	Takahiroa
Riukiuta	Taihaua	Kahungunu	Kearoa
Hāpopo	Hotuope		Whaenemurutio
Mateora	Horoiwi		Hinepuanganuiarangi
Tāiki	Taungakitemarangai		Hē-ara
Hiaroa	Hautai	Jones and Biggs(1995:29)	Kahutuiroa ⁷¹

⁶⁹ Tāne, males.

⁷⁰ Wāhine, females.

⁷¹ Kahutuiroa is recorded by Kelly (1949) in the male line.

The following is the seating order, of some of the tūpuna in Tainui waka, as recorded by Kelly (1949:40). " In the bows sat Rotu, behind him was Hiaroa, then Mateora, who carried the token of the birds. After Mateora sat Taikehu, in charge of the renowned paddle Hauhauterangi.⁷² " Behind Taikehu sat Taininihi who carried the kura⁷³, after which sat Taihaua, Kuiamara⁷⁴, Whakaotirangi, and Marama, and last of all, in the stern, sat Hoturoa."

The following is the seating order as recorded by Jones and Biggs (1995:28) which differs slightly because it orientates from the back of the waka and includes Ngātoroirangi. "Hoturoa was in the stern and next were his wives Whakaotirangi and Maramakikohura. Next was Taininihi; the feather treasures were with him. Taikehu was at the baling point; he had Tainui's sacred paddle, Hahauterangi. Next were Hiaroa and Mateora; they carried the bird talismen. Rotu and Ngātoroirangi were in the bow. At Rarotonga Ngātoro was kidnapped by Tamatekapua for Te Arawa". Here is evidence confirming that there was some contact during the voyage to Aotearoa / New Zealand between the tūpuna of Tainui and Te Arawa waka (Jones and Biggs 1995).

TE HEKENGĀ MAI Ō TAINUI WAKA – NGĀ MAURI KŌHATU

According to Forbes (1986) and Jones and Biggs (1995) Tainui waka arrived in Aotearoa / New Zealand and first made landfall at Whangaparaoa, in the eastern end of the Bay of Plenty. Hoturoa constructed a tūāhu⁷⁵ and gave thanks for the safe arrival of Tainui waka and asked for continued protection and well being. This ritual involved asking for enhanced life in the new land (Jones and Biggs, 1995).

⁷² Jones and Biggs (1995) records the name of the paddle as Hahauterangi.

⁷³ Kura, in this instance are the treasured red feathers of a bird in the traditional homelands.

⁷⁴ Kuiamara is not recorded by Kelly (1949) in his list of tūpuna on board Tainui waka but he has detailed this tūpuna in the seating order .

⁷⁵ Tūāhu, an altar.

Jones and Biggs (1995) recorded that the tūāhu at Whangaparaoa was constructed from wood rather than kōhatu. However Kelly (1957) claimed that one of the Tainui punga⁷⁶ was placed under the wooden structure as was the custom observed by all the voyaging waka. Jones and Biggs (1995) acknowledged that a mauri implanting ceremony took place at a later stage at Tāmaki. Forbes (1986) and Jones and Biggs (1995) recorded that from Whangaparaoa Tainui proceeded westward to a place where the tupuna Tōrere⁷⁷ chose to remain, then journeyed to Coromandel where one of the sails was left.

In contrast Palmer (2002) and Stokes (1980) contended that Tainui made landfall before Coromandel in the area now known as Tauranga Harbour. When approaching the harbour entrance Tainui encountered difficulty that caused the waka to be stranded on the sand bar called Marupiha⁷⁸. Hoturoa, who held the ultimate authority for Tainui, believed that this situation resulted because of a transgression made by someone on board. The offender was identified as Wahinerua, a kuia⁷⁹. Hoturoa commanded that the kuia be thrown overboard. Soon after completing this act the waka moved off the sandbank and safely into the harbour. The body of Wahinerua drifted towards Mauao finally resting, at the base of this mountain. Palmer (2002) and Stokes (1980) stated that today there is a cluster of kōhatu named Te Kuia that the tāngata whenua of Tauranga believe to be the body of Wahinerua, immortalised as kōhatu. For generations those of Tauranga have acknowledged this sacrifice. Even today tāngata whenua who leave the harbour throw a small offering of food towards Te Kuia as they journey out to the open seas.

⁷⁶ Punga, a stone anchor.

⁷⁷ Jones and Biggs (1995) do not record Tōrere as being on Tainui waka but does identify her as the tupuna who left the waka soon after arriving in Aotearoa / New Zealand.

⁷⁸ Marupiha also referred to as Ruahine or Matakana Sandbank.

⁷⁹ Kuia, an old lady.

Palmer (2002:1)

E papaki tū ana ngā tai ki Mauao

I whakanukunukuhia, i whakanekenekehia,

I whiua reretia e Hotu, a Wahinerua ki te wai,

ki tai wīwī, ki tai wāwā,

Tihei mauriora

Ki te whaiāo ki te ao mārama

And translates -

The waves beat continuously against the rocky cliffs of Mauao,

They tried to shift the canoe forward and aft.

Wahinerua was thrown overboard there by Hotu,

Into the swirling waters, the roaring ocean. Tihei mauriora! I breathe! I live!

And emerge into the world of light.

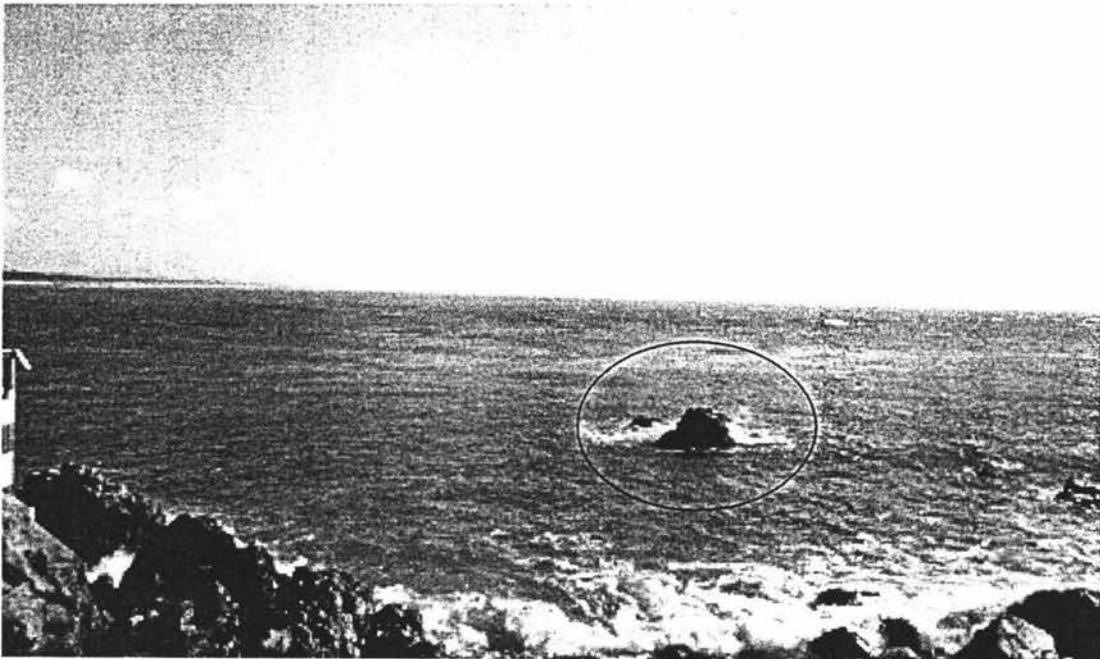
Another perspective regarding this event acknowledges that neither Jones and Biggs (1995) nor Kelly (1949) identified Wahinerua in the list of tūpuna on board Tainui. Neither did any of their documentation record the incident on the Marupiha sandbank or that Tainui waka ever made landfall in Tauranga. Another consideration is that if this voyaging waka was intent on settling and populating the new land then aside from the knowledge that these tūpuna possessed, their age and physical capabilities or stamina would have had to have been appropriate to maximise both the settlement and the populating process. Also the numbers on board were limited by the 70 foot size of the Tainui waka. Given all these factors it is therefore unlikely that a kuia was on board the waka. The suggestion by Bennett (1932) that Tainui tūpuna did not yield to human sacrifice is also a consideration.

These issues impact on the words of Palmer (2002) and Stokes (1980) in relation to Wahinerua. The fact that Tainui lost their master navigator Ngātoroirangi to the waka Te Arawa may have left them less adequate to deal with the unexpected pressures of the voyage. According to Jones and Biggs (1995) the navigational responsibility, from Rarotonga onwards, was passed to Riukiuta who without doubt, would have been second choice to Ngātoroirangi. This dilemma for Tainui may have made the waka more vulnerable as may have been the case in relation to Wahinerua. Considering the preceding information it is therefore reasonable to suggest that Tainui may well have encountered difficulty on the Marupiha sandbank given the unforeseen burden Riukiuta faced in the absence of the wisdom of Ngātoroirangi.

Jones and Biggs (1995) documented that Tainui waka had bird talismen on board. Kelly (1949) described the talismen as stone images. The utilisation of kōhatu for their protective qualities and receiving names has implications on the narrative concerning Wahinerua. A further consideration is the belief that the more ancient a kōhatu was the more energy and protective power it was thought to possess (Hongi, 1894).

The notion that Wahinerua, a kuia kōhatu was sacrificed rather than a tupuna is a viable proposal. The tāngata whenua of Tauranga have for generations practised their traditional ritual of acknowledging the power and vitality of this Tainui Tipua they regard as the guardian of Tauranga Harbour. Wahinerua, Te Kuia kōhatu continues to enhance their wellbeing on the seas in and around Tauranga (Palmer, 2002).

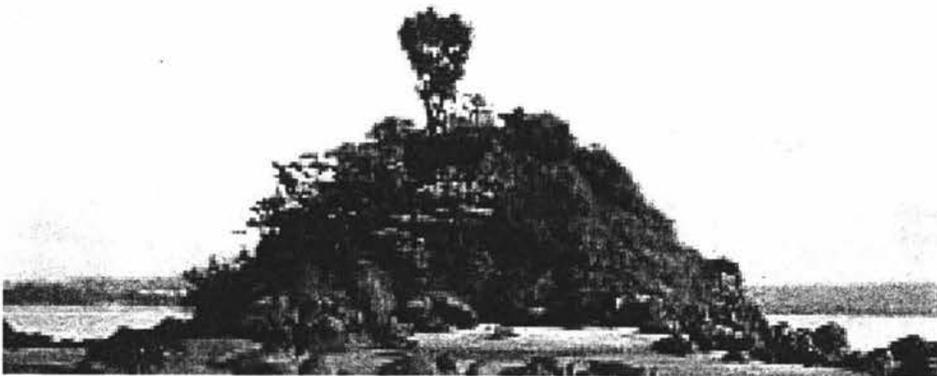
WAHINERUA (Thatcher, 2003)



Palmer (2002) and Stokes (1980) also recorded that Tainui waka anchored for sometime in the region south east of Rangiwaea Island and enjoyed the hospitality of those who had already settled in the area. Hoturoa named a hill on the island Tauranga⁸¹ in recognition of the restful time spent there. Today the name has spread to include the whole area. Palmer (2002) and Stokes (1980) detailed that in departing from Tauranga Harbour, Hoturoa chose to exit by the northern entrance. In ascertaining that Tainui would have to navigate through shallow waters Hoturoa wisely chose to lighten the weight of the waka by leaving behind some of the ballast kōhatu. These words provide evidence that Tainui had other kōhatu on board besides the punga and bird tokens previously mentioned. These details provide further substance to the notion of Wahinerua being a kōhatu rather than a kuia.

The ballast kōhatu that Hoturoa left remain today located just off Ōpuhi, Matakana Island and are known as Rātahi. They are a type of kōhatu not found anywhere else in Tauranga Harbour. Tāngata whenua also claim that this outcrop of kōhatu continues to grow. Perhaps the role of these kōhatu is still to provide a balance in the lives of those who have contact with them.

RĀTAHI (Pourau, 2003)

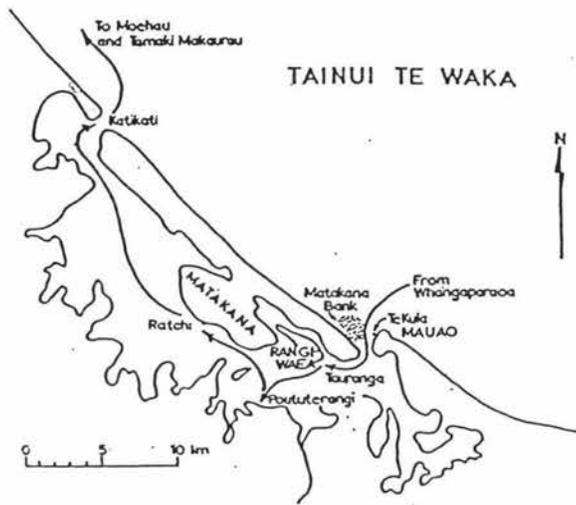


⁸¹ Tauranga, meaning resting place, anchorage.

Both Te Kuia / Wahinerua and Rātahi provide a vital link to the past, an active connection to identity and to the energies that continue to strengthen those who live within the waters of the Tauranga Harbour. These two Tipua, signposts stand as connections to histories of great voyages, to the fearless and strong tūpuna who crossed the great expanse of the Pacific Ocean to their new home lands.

Map of the journey of Tainui waka
through Tauranga Harbour.

(Stokes, 1980:29)



White (2001) Forbes (1986) and Jones and Biggs (1995) recorded that Tainui waka continued from the Bay of Plenty to the Hauraki area, pausing at Whitianga where the sail was left. Today the sail is still positioned, majestic as kōhatu in the cliffs called Te Rā ō Tainui. White (2001) stated just south of these kōhatu at Wharenga, which was a sacred place in ancient times, is another cluster of kōhatu named Te Pōhatu⁸² Whakairi which has been credited to the work of Tainui tūpuna. Jones and Biggs (1995) recorded that from this kōhatu Tainui waka then passed Moehau⁸³ and arrived at a place they named Tikapa, leaving a kōhatu as a connection to their Te Arawa kinsmen who had journeyed on without them. Tainui then made landfall at Tararu then onwards to Wai whakapukuhanga where a punga was left.

⁸² Both Kelly (1949) and Jones and Biggs (1995) name this cluster Te Kōhatu Whakairi which is the appropriate word within Tainui.

⁸³ Also known as Cape Colville.

White (2001) contended that Tainui anchored at Te Ana puta a kōhatu just north of Tararu then journeyed on half way⁸⁴ between the Waihou and the Piako rivers where a punga was left which still lies there today and is known as Punga punga. All the preceding kōhatu are reminders, connections to energies from ancient times and to the Tainui tūpuna who journeyed the great oceans to arrive safely in the new land.

The next significant landfall the waka made was in the Tāmaki Makau Rau region. Cowan (1905) documented that after Tainui waka arrived at Ōtahuhu ten tūpuna disembarked. Their purpose was to travel overland and plant the Mauri Kōhatu that they had brought with them on board Tainui waka. According to Cowan (1905) the tūpuna were Hiaroa, Rotu, Mateora, Marukōpiri, Taranga, Waihare, Hinepuanganuiarangi, Tānewhakatea, Tamakitemarangai and Puakioterangi.

Jones and Biggs (1995) recorded the first seven tūpuna named by Cowan (1905) but with some slight variations in the spelling of the last three names. Jones and Biggs (1995) documented the last three as Tānewhakatia, Taungakitemarangai and Huakioterangi. All ten correspond to tūpuna that Jones and Biggs (1995) listed on board Tainui waka. Kelly (1949) included those who Jones and Biggs (1995) recorded but omitted Mateora who he substituted for Rakatāura. This agreement by Kelly (1949) seems odd because of the ten tūpuna only three, Hiaroa, Marukōpiri and Rotu appear as names of tūpuna he listed as being in Tainui waka.

⁸⁴ This half way point may have been Wai whakapukuhanga.

Forbes (1986) recorded the group of ten, as tohunga of the bird cult. He like Kelly (1949) substituted Mateora for Rakatāura and included those named by Jones and Biggs (1995) as Hiaroa, Rotu, Marukopiri, Taranga, Waihare. Forbes (1986) differed by including Hinepuanganui ā rangi as a sister to Rakatāura⁸⁵ and varied the spelling of the last three as Tānewhakatea, Taunga ki te Marangai, Te Huaki ō te rangi. Tauwhare (1905) contended that Rakataura and his sister Hiaroa along with Rotu were entrusted with the task of implanting the mauri in the new land.

The following passage is an attempt to provide some clarity regarding the identity of Rakatāuras' sister. Hiaroa was stated as a sister to Rakatāura. This is unlikely because Hiaroa appears in the list of tāne on board Tainui waka as confirmed by both Jones and Biggs (1995) and Kelly (1949). Hiaroa is significant to the stories of the Mauri Kōhatu in the new lands confirmed by the following documentation.

The tūpuna responsible for the token of the birds needs some clarification. According to both Jones and Biggs (1995) and Kelly (1949) Hiaroa as well as Mateora were the tūpuna entrusted with the token of the birds, the bird talismen during the journey to Aotearoa / New Zealand. Why Mateora has been excluded from the group recorded as the tohunga of the bird cult by Kelly (1949), Forbes (1986) and Tauwhare (1905) is a mystery. Why Jones and Biggs (1995) identified Mateora as significant to this group then did not confirm Mateoras' role in the new land is another mystery. Another oddity is that Kelly (1949) did not list Rakatāura as being part of the original group on board Tainui waka. Kelly (1949) documented that Rakatāura arrived in Aotearoa / New Zealand by his own means. He justifies this situation as having arisen as a result of a disagreement between Rakatāura and Hoturoa either before Tainui waka departed from the homelands or on the leg of the journey from Rarotonga to Aotearoa / New Zealand.

⁸⁵ Rakatāura also known as Rakaiuru.

The ill feeling between Rakatāura and Hoturoa necessitated Rakatāura making his own way to the new land. Cowan (1910) documented that Rakatāura created his own travel plans to Aotearoa / New Zealand and arrived either in a single man waka or on the back of a spiritual being called Paneiraira.

NGĀ TOHUNGA MAURI MANU (Cowan, 1905)

Forbes (1986), Kelly (1949) and Tauwhare (1905) credited Rakatāura with the overall responsibility for implanting the Mauri carried by the tohunga of the bird cult. This thesis has already established that the knowledge Rakatāura possessed in regards to forest lore and the skill of carving the voyaging waka of Tainui. Therefore it is also a reasonable proposition to assume that Rakatāura was a member of this group of ten given his knowledge of the realm of Tāne Mahuta. Hiaroa and Rotu are also recored as being part of this group of tohunga of the bird cult as the following documentation demonstrates. The specific roles and responsibilities of Rakatāura, Hiaroa and Rotu in regards to the Mauri Kōhatu will be detailed in the following section of Chapter Two. The other seven tohunga no doubt had significant roles unfortunately no information was located to substantiate this.

Before accounting for the journey and the final locations of the Mauri Kōhatu a brief description of the significance of these Kōhatu will be provided. Te Hurinui (1959a) asserted that these Kōhatu were employed to increase the fertility of the forest. Cowan (1905) called these kōhatu, Mauri Manu. Tauwhare (1905) agreed in stating they were Hāpai Mauri and were utilised to induce the birds of the land to multiply. Reed (1972) confirmed this symbol of fertility guarded all the food supplies within the forest and described the kōhatu as round in shape and light enough to be lifted by one man.

Kahukiwa (1994) recorded that Mauri Kōhatu as having the ability to rejuvenate a barren and unproductive area. Reed (1972) alleged if a Mauri Kōhatu was removed then the forest life would deteriorate and there would be less availability of food supplies. Descriptions by Beattie (1939) and Orbell (1995) have been recorded in Chapter One confirming this.

The Tainui tūpuna who set out from Tāmaki Makau Rau had the specific intention of strategically placing the Mauri Manu through out the new land as a means to promote health and wellbeing in the new lands. Forbes (1986:27) recorded that the tohunga followed the course of the Waikato river along the forest ranges. In selected places they erected shrines and deposited Mauri at each shrine to ensure the well being of the berry bearing trees and the bird life in the new land.

Kelly (1949) added detail to the route by recording that the group went southward and at Puketāpapa⁸⁶ they left the sister of Rakatāura. Jones and Biggs (1995) calculated that from Otāhuhu they crossed to the Hākarimata ranges. Kelly (1949) stated that before crossing to the range, that they traversed the Waikato river at Ruakōkopu and named two places one on the north side Te Piko o Hiaroa and one on the south side Poroaki.

Both Jones and Biggs (1995) and Kelly (1949) asserted the group continued south west to Mt Pirongia to a place named Paewhenua where Rotu chose to remain. Jones and Biggs (1995) contended that the tūāhu Tānekaitu was built at Paewhenua and Hiaroa and the group, without Rotu, went on to Pukarameanui where Moekakara was built. However Kelly (1949) contended that from Paewhenua the group continued on to Pukekarameanui where Hiaroa erected the tūāhu Tānekaitu and another called Moekakara.

⁸⁶ Now known as Mount Roskill.

The following is part of the karakia used in the building of the tūāhu.

Kelly (1949:59)

Pī mirumiru te manu

I whakataungia ai

Te pae tapu o Tāne

A young tom - tit was the bird

Which was incited to alight

Upon the sacred perch of Tāne

As a result birds came from everywhere to Paewhenua. From here Rakatāura left the group and journeyed on to Kāwhia Harbour. The remaining feats of Rakatāura, Rotu and Hiaroa and the subsequent kōhatu that travelled with them will from this point be inter - twined with the details regarding the establishment of the first four Tainui schools of learning. The details return to the first location in the Tāmaki Makau Rau region then into the hinterland. The following narrative will also be coupled with the journey of Hoturoa and those who remained with Tainui waka on the final leg of the voyage from Tāmaki Makarau Rau to the final resting place of this ancestral waka in the deep waters of the Kāwhia Harbour.

Te Hurinui (1959a) detailed the order of establishment of the schools of learning as well as those who held the authority within these institutions. Soon after the arrival of Tainui waka at Tāmaki Makau Rau the first whare wānanga was established under the direction and guidance of Te Keteanataura⁸⁷. This centre was a focus for those who resided in the Waitematā, Manukau and the lower reaches of the Waikato River. Perhaps this was the location of the Mauri implanting ceremony of Tainui waka as indicated by Jones and Biggs (1995).

⁸⁷ Perhaps documented by Jones and Biggs (1995) and Kelly (1949) as Te Keteanataua.

From Tāmaki Makau Rau Hoturoa journeyed on in Tainui to finally locate at Kāwhia Harbour where the second whare wānanga was erected. Te Hurinui (1959a) recorded that here the whare wānanga of Te Ahurei was constituted under the directorship of Hoturoa assisted by Rakatāura who had crossed overland and reunited with those who had remained with Tainui waka. Te Ahurei was the principal house of learning with knowledge emanating from this centre to be perpetuated by the other three schools of learning.

The importance of Te Ahurei stemmed from the fact that Hoturoa held the ultimate authority in the new land. Perhaps another reason may have been that this was where the true location of the Mauri of Tainui waka. The certainty that Te Ahurei marked the final destination of the ancestral waka provided further claim to the superior influence of this whare wānanga. Forbes (1986) recorded that at Te Ahurei Hoturoa, Rakatāura and the tūpuna on board Tainui gave thanks for the completion of the arduous voyage from the homelands and sought support for continued wellbeing in the new land. Two specific kōhatu Hani and Puna were placed to represent the final resting place of Tainui waka. Elaboration on these kōhatu appears later in the section of this chapter that fully details the journey of Tainui waka from Tāmaki Makau Rau to Kāwhia Harbour.

Another determinant of the greater influence of the whare wānanga of Te Ahurei may have been the fact that all remaining taonga, the sacred stone emblems that had accompanied the tūpuna on the voyage to the new lands were deposited in Te Ahurei. Two of these taonga, the beloved Te Papatatau ō Uenuku and Korotangi are detailed in the final section of this chapter.

TE AHUREI – KĀWHIA HARBOUR (Phillips, 1989:10)



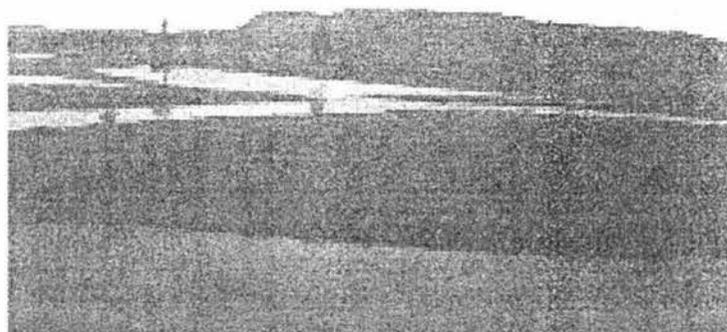
Te Hurinui (1959a) documented the third whare wānanga was Te Papa ō Rotu originally located at Waikarakia. Rotu, who had instituted the school, then moved the whare wānanga to the western bank of the Waipa river at Whatawhata. From this school Rotu maintained and perpetuated the Tainui knowledge on forest and bird lore. Jones and Biggs (1995) stated that Rotu's descendants became expert fowlers in the bird ranges of Hurakia. Te Hurinui (1959a:128) stated "they were masters in the sacred lore of the mauri o te tahere manu"⁸⁸. Given the preceding information it is a reasonable proposition that the Mauri Manu which Rotu had responsibility for from the time of his arrival in Aotearoa / New Zealand remained with him and became an integral part of this house of learning.

⁸⁸ Mauri o te tahere, symbolic cult of forest fowlers.

The fourth and final whare wānanga of this group was established further south and was the responsibility of another master of the bird cult, Hiaroa. The place chosen for this site was on the south bank of the Mōkau river, near Pio Pio and was named Kahuwera⁸⁹. Coleman (1996) documented that Kahuwera is a prominent landmark 1264 feet above sea level. From Kahuwera facing to the north, is Mount Pirongia the place of Rotu, turning to the east lie the lands of Pureora and Rangitoto to the south east standing majestic are the citadels of the Te Arawa kinsmen, Tōngāriro, Ngāruahoe and Ruapehu, to the south west are the sacred mountain Taranaki and to the west sweeping the horizon the ranges of Hērangi.

Perhaps the whare wānanga of Kahuwera was strategically placed to link with the energies of all these other prominent tribal markers named in the preceding passage. Coleman (1996) agreed that Hiaroa established his whare wānanga on Kahuwera and deposited the Mauri that he bought from the original homelands to ensure an abundance of food in the new land.

KAHUWERA (Thesis Author, 2003)



⁸⁹ Kahuwera was acknowledged at the beginning of this thesis . The author of this thesis was born near this mountain and so Kahuwera identifies home for her.

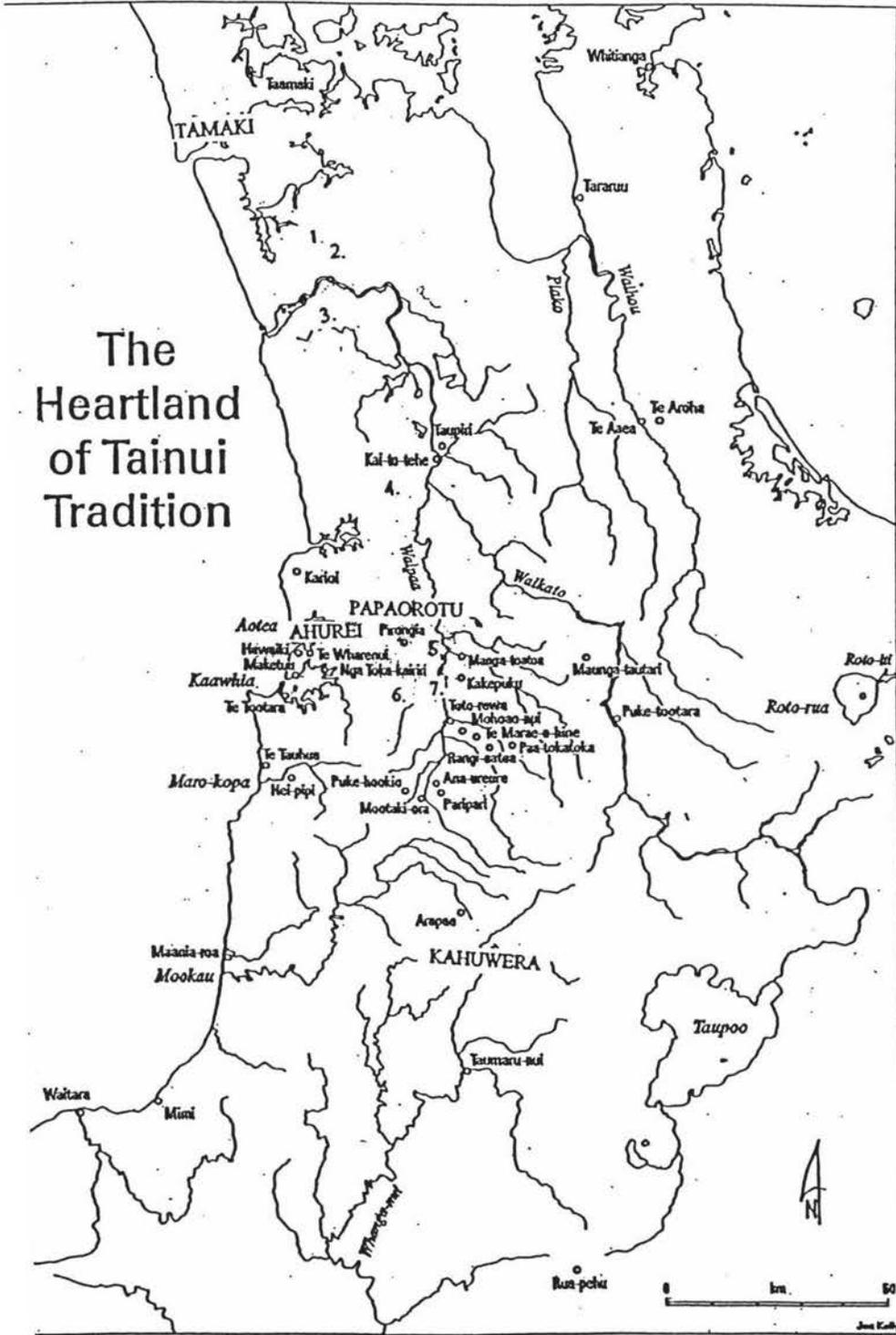
Unfortunately the mauri of this house of learning was either destroyed or stolen. The loss resulted in the birds disappearing from the surrounding forests and the decline of this sacred house of Tainui knowledge (Coleman, 1996).

The preceding information indicates a connection between the implanting of the Mauri Manu and the establishment of the four Tainui whare wānanga. A viable proposition emerges that these kōhatu were aligned more with the Whatukura ā Tāne because they had specific influence over the land, forest and birdlife. At the time of the arrival of Tainui waka to Aotearoa / New Zealand these lands were forest clad. The knowledge regarding forest and bird lore would have been necessary in order to sustain and promote existence for the new arrivals in Aotearoa / New Zealand. These details would support the notion that the Mauri Manu were associated with the Whatukura ā Tāne.

For generations these four Tainui houses of learning were significant perpetuators of the forest and bird lore knowledge. In addition this knowledge, maintained through the Mauri Manu without doubt benefited the health and wellbeing of Hoturoa and the descendants of Tainui waka. However by the middle 1800's the influence of these whare wānanga had diminished and had been replaced by others. One of the most prominent of the later Tainui whare wānanga was Rangiātea. The influence of this house of learning is detailed in Chapter Three of this thesis.

Map of the Mauri Manu

The Heartland of Tainui Tradition



Map with the route taken to implant the mauri manu

1. Ruakokopu
2. Te Piko o Hiaroa
3. Poroaki
4. Hakarimata
5. Tanekaitu
6. Pukarameanui
7. Mockakara

the four whare wānanga established by Hoturoa and the Tohunga of the Bird Cult

TĀMAKI
AHUREI
PAPAOROTU
KAHUWERA

Map combination of Jones (1995:11) and McKinnon (1997: 19)

The next section requires a return to the Tāmaki Makau Rau region and accounts for the journey from this area to the final resting place of Tainui waka in the waters of the Kāwhia Harbour. The details will specify the kōhatu that were deposited on the west coast, the last leg of the journey.

TE TAI HAUĀURU⁹⁰

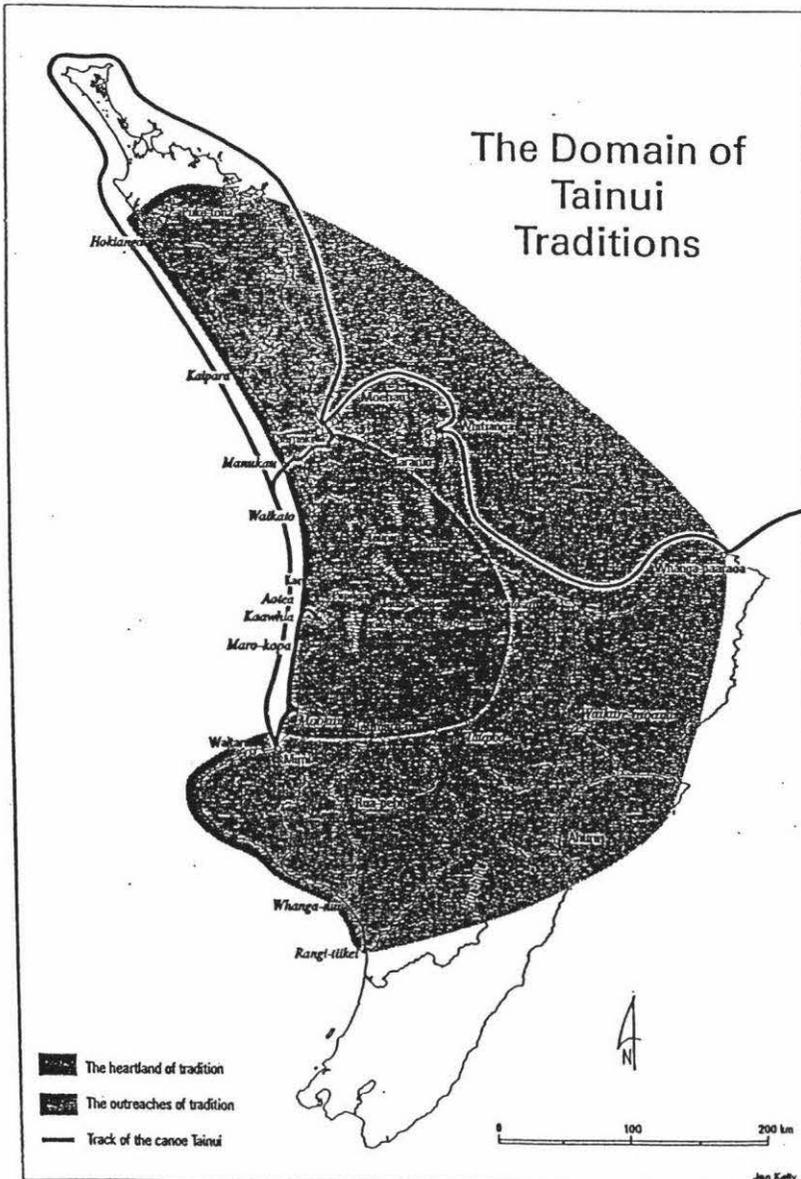
According to Forbes (1986) the waka proceeded northwards to the Kaipara Harbour then southwards to make landfall at Mimi in Taranaki. It then returned north stopping at Mōkau then north again to Kāwhia Harbour where at Maketu Tainui waka was hauled ashore for the last time. Jones and Biggs (1995) and Cowan (1910) agreed that Tainui went north but travelled around the North Cape then down the west coast following the course as recorded by Forbes (1986). Jones and Biggs (1995) recorded similar to the previous authority but also add that the waka made landfall at a place called Moeatoa where Hoturoa reunited with Rakatāura. At this place a sacred altar was built as a symbol of peace between the two Tainui tūpuna (Jones and Biggs, 1995).

Tauwhare (1905) agreed that Tainui made landfall at Moeatoa, the sacred place where allegiances were consolidated between Hoturoa and Rakatāura. However Tauwhare (1905) did not mention the journey to the Kaipara in the north opting for the direct route southwards which involved an overland passage for Tainui waka across the isthmus of Tāmaki Makau Rau to the south to Mimi, Mōkau then to Kāwhia. Kelly (1949) agreed with the details supplied by Tauwhare (1905) regarding a direct route to the south.

⁹⁰ Tai Hauāuru, West Coast.

Whatever the understanding regarding the correct route taken by this waka tūpuna on the last leg of an arduous journey the reality today is that the confederation of tribes that descend from Tainui waka acknowledge the domain of Tainui as extending from Tāmaki Makau Rau in the north to Mōkau in the south. This belief is perpetuated in a greeting heard at gatherings involving Tainui waka descendants expressed in the words Mōkau ki runga, Tāmaki ki raro (Te Kāwau Mārō ō Maniapoto, 2001: 03).

Jones (1995:10) supplies a map that identifies the two routes outlined in the preceding section.



The landfall at Mōkau is extremely significant in relation to kōhatu. Cowan (1910) recorded that it was here that the most symbolic punga of Tainui waka was placed. It resembles an hour glass in outline and is about four feet in length. Kelly (1949:60) described the punga " as a smoothly rounded boulder somewhat similar to a huge dumb bell". Orbell (1985) asserted that it was a tapu kōhatu. Cowan (1910) agreed in stating it had enormous significance to the descendants of Tainui waka as it was perceived as a Mauri Ika or sacred emblem that ensures an abundance of fish. Offerings of Tāmure were placed near it to give thanks to the realm of Tangaroa for the fish that had been caught that day.

Cowan (1930) stated that the punga was for a time located at Mōkau Heads on the northern bank of the Mōkau the part of the beach called Te Naenae. Without consent from the local Tainui descendants it was taken by a master of a cutter to be sold to a museum close by. The rightful owners were understandably upset and in 1926 discussions ensued that determined the permanent resting place of this Mauri Ika. Cowan (1930:180) recorded that today "the punga of Tainui waka lies in a Tainui tribal cemetery between the Mōkau and Awakino Heads. There it is cemented into a concrete canoe that represents Tainui waka". From where it lies it can still look out over the realm of Tangaroa guarding the area as a Mauri Ika.

TAINUI PUNGA – MŌKAU - NGĀTI MANIAPOTO DESCENDANTS
(Thesis Author, 2003)



HANI AND PUNA

The other significant location for kōhatu on the west coast is at Maketu, Kāwhia where the whare wānanga of Te Ahurei was established. The following discussion focuses on the two kōhatu that were placed there with ritual and ceremony performed by both Hoturoa and Rakatāura. Tauwhare (1905) suggested that the two kōhatu were symbols of the reconciliation between Rakatāura and Hoturoa. One kōhatu was named Puna, a whakatupu tangata which orientates to the shoreline and is associated with Hoturoa. The other kōhatu Hani is a whakarere tangata and stands inland representing Rakatāura. Cowan (1910) agreed and added further detail by suggesting that Hoturoa deposited Puna as an emblem of fertility to increase population. Hani was placed by a priest⁹¹ as an emblem of the destruction of men in battle, the war spirit. Learning Media (1993) asserted that Hani and Puna were the two anchor stones that travelled to Aotearoa / New Zealand in the front and the back of Tainui waka.

Orbell (1998) asserted that these two limestone kōhatu actually mark the final resting place of Tainui waka which lies under the kōhatu. The kōhatu on the sea side is the stern representing Hoturoa and the higher inland kōhatu is the prow representative of Rakatāura. Cowan (1910:69) agreed in stating that "two white stones, each about four feet high mark the bow and stern of the Tainui. The distance between the two rocks is a little over sixty feet." Forbes (1986) agreed that Hani and Puna were placed at the base of the hill Te Ahurei by Hoturoa and Rakatāura in the place called Te Tumu o Tainui⁹². Forbes (1986) like Cowan (1910) and Orbell (1998) confirmed that Puna was a symbol placed by Hoturoa marking the stern of the waka.

⁹¹ Presumably Rakatāura.

⁹² Te Tumu o Tainui, the mooring place of Tainui.

In addition Forbes (1986) stated that within the ancient teachings of the Tainui whare wānanga Puna was the spirit goddess who represented female fertility and that her full name was Puna whakatupu tangata. Forbes (1986) continued the agreement with Cowan (1910) and Orbell (1998) by confirming Hani, was on the higher ground placed there by Rakatāura to mark the bow of the waka. In addition Forbes (1986) stated that Hani, known in full as Hani ā te waewae i kimi atu, represented the virility of the warrior spirit god who featured with Puna whakatupu tangata in the creation story of the Tainui whare wānanga.

In conclusion Forbes (1986) stated that both Puna and Hani are Mauri Kōhatu. The purpose of these Mauri Kōhatu was and still is to provide a physical means to connect with the energies, the source that did and can still contribute to the wellbeing of Tainui waka descendants.

HANI and PUNA – KĀWHIA (Phillips, 1989:10)



The next section details the two most celebrated kōhatu that arrived to Aotearoa / New Zealand in the voyaging waka of Tainui. The first is Korotangi which Forbes (1986) details as a carved statue, the bird token cared for by Mateora during the voyage to Aotearoa / New Zealand. Riley (2000) asserted that this kōhatu was thought to have had such high status in the original homelands that it was housed in the most sacred place called Te Hono i Wairua. Cowan (1910) documented that Korotangi had elevated status in the homelands and was located in the area known as the Meeting Place of Spirits.

KOROTANGI

Cowan (1910) stated that this stone bird was similar to a pigeon and that the name Korotangi could be translated as Crying Dove. Riley (2000) recorded that Korotangi was a stone duck carved of dark green serpentine. Mackay (1973:105) added "it was a carving of a perched bird, with pigeon like plumage, but a flat bill with laterally placed nostrils near the base". Mackay (1973:106) described Korotangi as a carving that "measures 26.5cm from the beak-tip to the end of the tail, is 11.0 cm deep from feet to the top of the back, and 11.0cm wide across the wings. It weighs 2097 grams. A further description is supplied by Cowan (1910:72) in a line of a song quoted in reference to this statue which says "Ehara tēnā he manu Māori" translating as "that is not a Māori bird." Pearce (1971) asserted that the style of carving suggested that the craftsmanship was more like the Chinese custom of carving than the Māori tradition.

However Forbes (1986) stated that Korotangi arrived in Tainui waka to the Kāwhia Harbour and Hoturoa placed Korotangi in Te Ahurei to assist the students of this whare wānanga to develop the prophetic powers unique to the tohunga of the bird cult. Such powers provided the tribe with protection by foretelling approaching dangers thus allowing time to prepare a defence plan.

Riley (2000) agreed with Forbes (1986) that Korotangi possessed prophetic powers. Pearce (1971) also consented with the detail that Korotangi was a talisman with the energies to guide and protect. According to Cowan (1910) Korotangi had a sacred influence during times of war this Manu Kōhatu was asked for advice on how to proceed. Riley (2000) agreed that Korotangi was a Mauri Kōhatu and that it had a sacred and protective influence.

However at some stage and for an unknown reason Korotangi was taken from Te Ahurei. Pearce (1971) stated that a lament was composed to express the grief and loss for this treasured kōhatu. Cowan (1910) agreed that the descendants of Tainui waka were grieved by this loss and the dirge composed to express this was sanctioned as a funeral song used for generations. The sentiments expressed in this composition came to mean a lost loved one was compared to Korotangi.

Forbes (1986:9) recorded the waiata

Korotangi - Korotā

Kāore te aroha ki taku nei manu

Titoko tonu ake i te ahiahi

Kei whea te Korotā e ngaro nei.

Tēnā ka riro kei te kato kai

Kei te rau pohata ngā whakataeore

Hei korere tāua kei te taumata.

Tikina, tirohia e hine mā

Kei te parere e tere atu rā.

E hara tēnā he manu Māori

Me titiro ki te huruhuru

Whakairoiro mai nō tāwhiti.

Cowan (1910:74) provided the following translation -

Deep is my grief,
My little bird, for thee!
Nightly my sorrow bubbles up,
As low I lie within my house,
And ever long for thee,
My darling vanished one!
See ye O maidens mine,
The water birds at play -
(But Koro' is not like those),
'Tis not a Māori bird.
Oh, give it to me that I may
Gaze upon its curling feathers carved
In distant lands,
Brought hither from Tāwhiti⁹³
Daily I pine for thee, my bird,
I tarry day by day and ask,
'Oh, where has Korotangi gone?
Haply he has flown afar
To feast on green pohata leaves.'
Nightly I sleepless lie,
And call for thee;
Thou wert the guardian of our treasures,
The warriors' oracle
Set up on battle - hill
And now for help I turn my face, to Kawa - tapu - te rangi!

⁹³ This is where Forbes concludes. A footnote made by Cowan (1910:74) claims the Māori version reads "Me titiro ki te huruhuru whakaingoino mai nō tāwhiti."

Korotangi remained hidden until the 1880's. According to Pearce (1971:35) Korotangi reappeared after a storm had uprooted a Kahikatea tree at Kāwhia. There amongst the exposed roots was the lost Korotangi, " the figure of a bird ten and a quarter inches long, carved in green serpentine". Cowan (1910) recorded a slightly different account in naming the tree that secreted Korotangi as a Kahikatoa while Orbell (1998) named the tree as a Manuka.

However Schnackenburg (1935) and Riley (2000) both provided an account that testifies to the origins of Korotangi being within Aotearoa / New Zealand. The story is located north of Kāwhia Harbour at Maukutea on the south side of the Aotea harbour. The description involves a young girl named Parewhāita and a Parerā⁹⁴ named Korotangi. They grew to become inseparable companions able to converse with each other. When Parewhāita reached adulthood she pursued other interests and the Parera felt abandoned. In despair he sought the company of his own kind but unfortunately his attempts were met with rejection. After years of wandering aimlessly he returned to the land of his youth, to his beloved Parewhāita to find the peace and contentment of bygone days. However his despair remained and the following are the lines of a song he sang before he plunged himself into a pool and turned to stone.

Schnackenburg (1935:00)

Translated as

Kaore taku huhi taku raru

Not mine the guilt - not mine the blame

I pungia ai ahau kia haere

Which drove me forth to wander

Nau nei ō Parewhāita

Twass thine - ō Parewhāita

⁹⁴ Parerā, a grey duck native to New Zealand / Aotearoa.

According to Schnackenburg (1935) generations later in the area of Pourewa, Aotea harbour a stone relic was located where the pool Pohutukawa used to exist. This was believed to be Korotangi the tame duck with the prophetic powers as well as the power of speech that had befriended Parewhāita. Perhaps this kōhatu was actually the same one indicated earlier in this section that was located at Kāwhia but it has somehow become inter - twined with the story of Parewhāita and the Parerā.

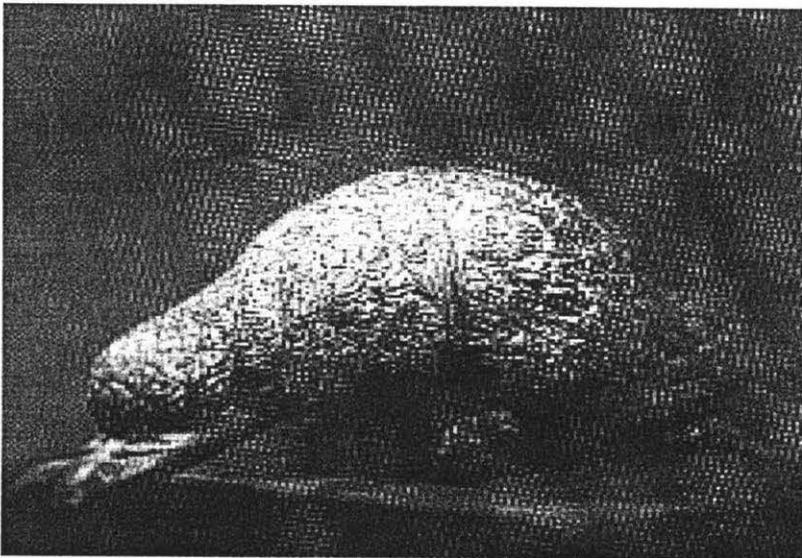
Accounts offered by Orbell (1995;1998) also credited the origin of Korotangi in Aotearoa / New Zealand. These records merely state that a man had a pet bird named Korotangi that he was devoted to. His wife envious of the attention that this bird received inflicted suffering on it. Eventually the bird escaped from this cruelty to find peace elsewhere. In grief the husband composed a lament in memory of his beautiful bird which became widely known throughout the land.

Graham (1917:138) documented the following as the waiata associated with the preceding story.

Kāore te aroha o taku nei manu
Titoko tonu ake i te ahiahi
Ka tomo ki te whare taku ate kau ai
Tirohia, e hine, mā, ki te parerā e tere atu nā
Ehara tēnā he manu Māori. Me tikina
Me titiro ki te huruhuru whakairoiro mai nō tāwhiti.
Kei whea Korotau ka ngaro nei?
Tēnā ka riro, kei te kato kai
I te rau pohata ngā whakangaerore
E waiho ana koe hei tiaki whare
He kōrero tāua ki taku taumata.
I koparea pea koe ki te huahua
Pohewahewa mai nō Rotorua.

Graham (1917:139) Translated the waiata as –
This is the lament for the loss of the bird Korotā ;-
Overwhelming is my affection for my bird
It prepossesses my soul's deepest depths at eventide
When I enter my house; and causes my heart to throb.
Look! Oh daughters, at the duck which swims away yonder.
That is indeed no common bird. Bring it and
Observe its plumage ornamented abroad in distant parts.
Oh where is Korotau lost?
He has departed – to pluck food
From the leaves of the pohata (sow thistle)
With (his) deep thrusting bill.
You were left to guard the home
So that the hostile war – party might have cause to speak
of my hill-top home.
Perhaps you turned your eyes away to the preserved birds
From Rotorua, causing you to stray from here.

KOROTANGI (Kirkwood, 2000:28)



In summary given the significance and authority of the Korotangi that Forbes (1986) detailed as having arrived on board Tainui waka it is possible that subsequent birds were also named by their owners, who were from successive generations, in honour of the original Korotangi. Perhaps the stories are unique but related through this detail. Today the descendants of Tainui waka continue to believe that their treasured Korotangi that accompanied their tūpuna to Aotearoa / New Zealand has returned. It remains as a link to the times and events of their powerful and courageous tūpuna who multiplied and profited in the new land.

TE PAPTATAU Ō UENUKU

The other significant kōhatu that was on board Tainui waka was the distinguished Te Papatatau ō Uenuku. According to Evans (1994) this kōhatu was the spirit of Uenuku which manifested as a rainbow. When Hoturoa arrived in Kāwhia this kōhatu was placed in the round opening at the top of a carving that originated in the new land. The description of this carving is that it is wooden and stands 8 feet 9 inches tall. It is made from Podocarpus Totara a native to Aotearoa / New Zealand and dates between 1200 – 1500 AD. It is carved in a style untypical of Māori tradition. There are four spikes on the top with three gaps between which are said to represent the seven colours of the rainbow. This complete unit of the carving coupled with the kōhatu was known as Uenuku.

Evans (1994) recorded that in traditional times Uenuku had been present in times of war and was carried as a protective talisman. This belief may have stemmed from the understanding that Uenuku the rainbow was also known as Kahukura and was perceived as the protector of man.

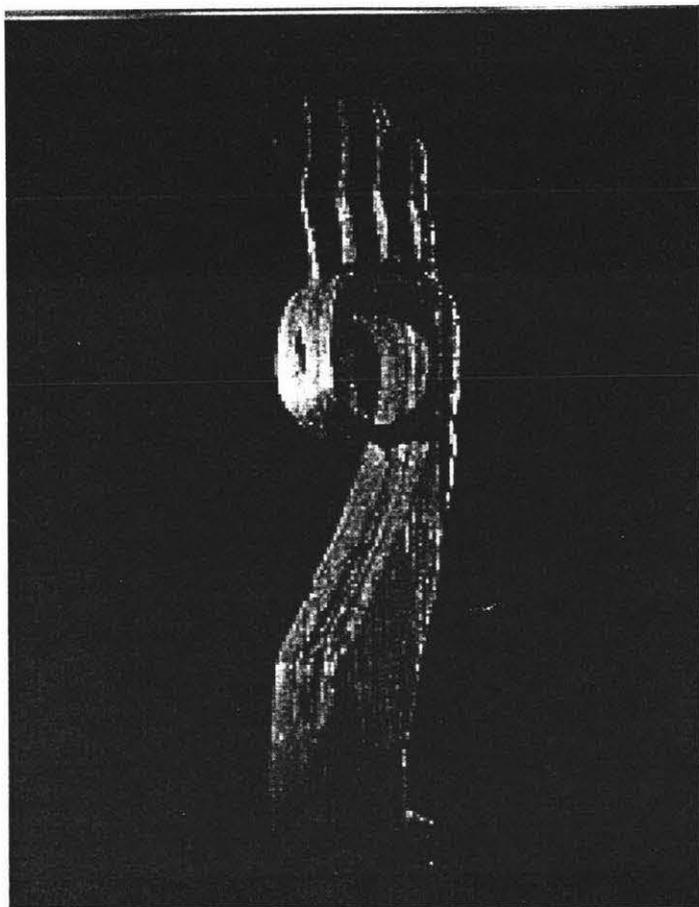
However detailed in the same account is the information gathered from Tainui authorities who stated that the Tainui Uenuku was not a god of war but a god of food and controlled the gathering of food from the rivers specifically concerning the process of eeling. With ceremony and ritual, sacrifices of eel were placed in front of Uenuku to ensure continued success with the harvesting of eel (Evans, 1994). Yet perhaps Uenuku did accompany war parties and had a role to ensure swift access to food supplies, from rivers and swamps, which were needed to restore stamina after these demanding times. Conversely it could also be claimed that it is unlikely that war parties would carry such a prize for fear of exposing these treasures to capture.

Nonetheless given the reliance that was placed on the many rivers and swamps as a source of nourishment, within the lands inhabited by Tainui waka descendants, perhaps the Tainui Uenuku was a Mauri Ika. This detail may account for the 1906 rediscovery of the carving in a swamp, a source of nourishment. Today the carving without the kōhatu is housed in the Te Awamutu District Museum (Evans, 1994). It stands majestic as a connection to the stories from bygone days, to the energies of the rivers and swamps that were respected for the benefit they provided towards the health and wellbeing of those from ancient times.

CONCLUSION

The tūpuna, the descendants of Tainui waka maintained a close relationship with the land as a source of strength and vitality. This belief extended to the practice of utilising kōhatu as a means to convey energies that contributed to their health and wellbeing. The kōhatu that travelled on board Tainui waka from the original homelands continued to add to the quality of life. The benefit was not only for those who had made the exhausting journey across the waters of the great Pacific Ocean but also for those of successive generations in the new lands of Aotearoa / New Zealand.

UENUKU (Evans,1994:1)



CHAPTER THREE

NGĀ TOKA TŪ Ō NGĀTI MANIAPOTO THE STONES THAT STAND OF NGĀTI MANIAPOTO

INTRODUCTION

Chapter Three acknowledges the kōhatu that originated in the new land. The kōhatu are significant to descendants of Tainui waka, but more specifically to Ngāti Maniapoto. However before elaborating on the kōhatu the details in Chapter Three commence by tracing the distribution of Tainui waka descendants from Kāwhia into the hinterland. The focus then proceeds to the settlement of the area inhabited by the tupuna Tāwhao. From there it concentrates on the region occupied by his son Tūrongo (Kelly, 1949; Te Hurinui, 1959a). A Tainui genealogical table is included on page 81 to highlight the importance of the tūpuna Tāwhao and Tūrongo.

Documentation follows regarding the birth of Maniapoto, great grandson of Tūrongo. Maniapoto had enormous influence because of his blood connections as displayed, in the Tainui genealogical table. The Waikato / Maniapoto genealogical table included on page 84 continues to confirm this. From Maniapoto came forth the many descendants who were to become known as Ngāti Maniapoto. All the preceding information will enhance the narrative regarding the kōhatu relevant to the descendants of the Tainui tūpuna.

Details specific to identifying the tribal boundaries of Ngāti Maniapoto and its' associated history provides a linkage to the preceding narrative. The details are largely associated with Tāwhiao⁹⁵ because of the influence he had in maintaining these boundaries.

Prior to the details explaining the tribal boundaries of Ngāti Maniapoto, acknowledgment will be made regarding the historical role of this region as a Tatau Pounamu. These details link with the Tainui whare wānanga Miringa te Kākara,⁹⁶ the Bay of Plenty / East Coast tupuna Te Kooti and the ancestral house Tokanga - nui – ā - noho.

The discussion regarding the usage of kōhatu firstly focuses on the historical perspective associated with the whare wānanga attended by the tūpuna identified at the beginning of Chapter Three. Te Papa ō Rotu, one of the schools of learning, established soon after the arrival of Tainui waka, although located outside of the focus area, warrants mention. The tupuna Tāwhao had attended this whare wānanga. He then went on to influence the development of successive schools of learning established within the lands he gifted to his son Tūrongo. Account is then given of the whare wānanga that operated in the time of Tāwhao and beyond (Te Hurinui, 1959a). A brief description is also provided regarding the changes in curriculum operating within these institutions as compared to the then defunct whare wānanga of Tāmaki, Te Ahurei and Kahuwera, mentioned in Chapter Two (Te Hurinui, 1959a).

⁹⁵ Tāwhiao is also included in the Waikato / Maniapoto genealogical table and should not be confused with Tāwhao. Tāwhiao was also known by other names, one which was Mātutaera.

⁹⁶ Miringa te Kākara also known as Miria te Kākara.

The histories of the Maunga Kōhatu, the landmarks, within the area occupied by Ngāti Maniapoto are also significant. The importance of the Maunga Kōhatu will be linked to the journey made throughout this region by the tohunga Rakatāura and his wife Kahukeke⁹⁷ (Jones and Biggs, 1995; Kelly, 1949; Magner, 2002). These tūpuna arrived on board Tainui waka and were ten generations before Maniapoto. Throughout the ages the landmarks named by Rakatāura have remained significant to Ngāti Maniapoto descendants (Te Kāwāu Mārō o Maniapoto, 2001). Elaboration largely reveals the ancient as well as present day understandings of the importance of the Maunga Kōhatu.

To complete Chapter Three the present day attitude and activity regarding the use of Mauri Kōhatu by Ngāti Maniapoto are recorded (Charman, 2002). This material is limited and specifically traces the wishes of some of the descendants of this iwi to reclaim and to perpetuate the beliefs of those from ancient times as a means to maintain identity, health and wellbeing.

TE WHAKAPAPA⁹⁸ I AOTEAROA / NEW ZEALAND

The genealogical table on page 81 displays the bloodlines of Tainui waka (Jones, 1971; Kelly, 1949; Mitchell, 1990; Steedman, 1999). From Hoturoa, the line proceeds seven generations down to Tāwhao who produced two distinguished sons, Tūrongo and Whatihua. They became celebrated tūpuna important to the bloodlines of Ngāti Maniapoto. The fortune of Tūrongo is aptly expressed in the following patere⁹⁹ and confirms the connections detailed in the genealogical table on page 81.

⁹⁷ Phillips (1989) recorded Kahukeke as Kahurere.

⁹⁸ Whakapapa, genealogy.

⁹⁹ Patere, is a rhythmic chant.

Jones (1945:27) He mea tango mai i te patere ā Ngoki; tērā atu anō te roanga)

The Patere of Ngoki

Taku ara ra, ko Tūrongo;
I wawaea ki te Tai – Rāwhiti
Ko Māhinārangi! I au e!
Ko te rua ra i moe ai a Raukawa!
Nā Raukawa ko Rereahu; Nā Rereahu ko Maniapoto;
He ara tautika mai ki ahau.

Jones (1945:27) (Part of the Song of Ngoki; it is much longer).

My pathway is that of Tūrongo;
He proceeded to the Land of the Sunrise,
Where the tides ebb and flow,
And the creening ripples from the sea
Sing a symphony of love all day long
He sought for romance and found none other than Māhinārangi
And I applaud, 'I au e!'
For from that exquisite abode
Came forth the great Raukawa! Raukawa begat Rereahu. Rereahu begat Maniapoto
And here I boast of this my noble line...

According to Te Hurinui (1959a) Tūrongo returned to Kāwhia to rejoin his father in their tribal homelands of Tainui. Tāwhao delighted with the union of Tūrongo and Māhinārangi gifted half his lands to Tūrongo. Kelly (1949) recorded that these lands were in the south and followed the northern boundary of what is now known as the King Country¹⁰⁰.

¹⁰⁰ The boundary definition and the narrative regarding the naming of the King Country will be presented further on in this section of the thesis. The name was given to this region long after the time of Tūrongo and was in fact determined by one of his most distinguished descendants, Tāwhiao (Clark, 1984).

This area was, in time, to define the boundaries of the tribe of Ngāti Maniapoto. The lands to the north of this region Tāwhao gifted to his other son Whatihua. The division of lands was acknowledged by later generations as Waikato / Maniapoto (Kelly, 1949).

The fortunes of Whatihua, warrant mention as he had direct influence on the pathway Tūrongo eventually chose. Kelly (1949) recorded that Whatihua enticed the desirable Ruapūtahanga to be his wife. This union was at the expense of his brother Tūrongo who had openly planned to secure Ruapūtahanga. However it wasn't to be and as the Tainui genealogical table displays Whatihua and Ruapūtahanga united to produce a son Uenukutūhatu. This tupuna had a daughter, Hineaupounamu. She became a wife to Rereahu, who was the son of Raukawa (Jones, 1971; Kelly, 1949; Mitchell, 1990; Steedman, 1999).

The bloodlines of Whatihua and his brother Tūrongo rejoined through the marriage of the two grandchildren Hineaupounamu and Rereahu. According to Kelly (1949) the union produced eight children who were to become influential in the various parts of the Waipā, Manga - ō- kewa and adjacent ranges. On the death of Rereahu, his authority in this region was passed to the eldest of the eight children, who was Maniapoto. From this celebrated tupuna Maniapoto, came forth the many descendants who were in time to become known as Ngāti Maniapoto.

NGĀ WHARE WĀNANGA Ō TAINUI

The following narrative returns to the time of Tāwhao to record the whare wānanga established by him. Included are the whare wānanga still operating from the time of Hoturoa. Te Hurinui (1959a) stated that Tāwhao was responsible for the centre of learning known as Rangiātea. According to Phillips (1989: 21) it was situated in the central Waipā basin and records the site in present day terms as east of Happy Valley and Cottle Road junction, Korakonui, Ōtorohanga N74: 909997 S16: 204343.¹⁰¹ Kelly (1949) wrote that Rangiātea was on the southern bank of the Manga - ō - rongo, a tributary of the Waipā. Te Hurinui (1959a) documented that Tūrongo attended his fathers' whare wānanga of Rangiātea. Given that the Tainui tūpuna obviously valued knowledge it is also reasonable to suggest that the successive generations of Raukawa, Rereahu and Maniapoto also benefited from the knowledge that emanated from whare wānanga

Te Ahurei at Kāwhia and Te Papa ō Rotu on the bank of the Waipā continued as schools of learning, during the time of Tāwhao. According to Te Hurinui (1959a) the curriculum within these whare wānanga had expanded to include more than just the knowledge of the forest and bird lore. Studies also comprised of tribal genealogies and history, followed by the hero stories of the ancestors, their inter-tribal wars and the inter-tribal relationships. The details of the ancestral voyage to Aotearoa / New Zealand were also incorporated. The narrative of the origin and the evolution of man was considered higher learning. This highest pinnacle of wisdom perpetuated the knowledge pertaining to the sacred recitals of creation (1959a).

¹⁰¹ The specific location is made using map references issued by the NZMSI and NZMS260 topographical series by the Department of Survey and Land Information.

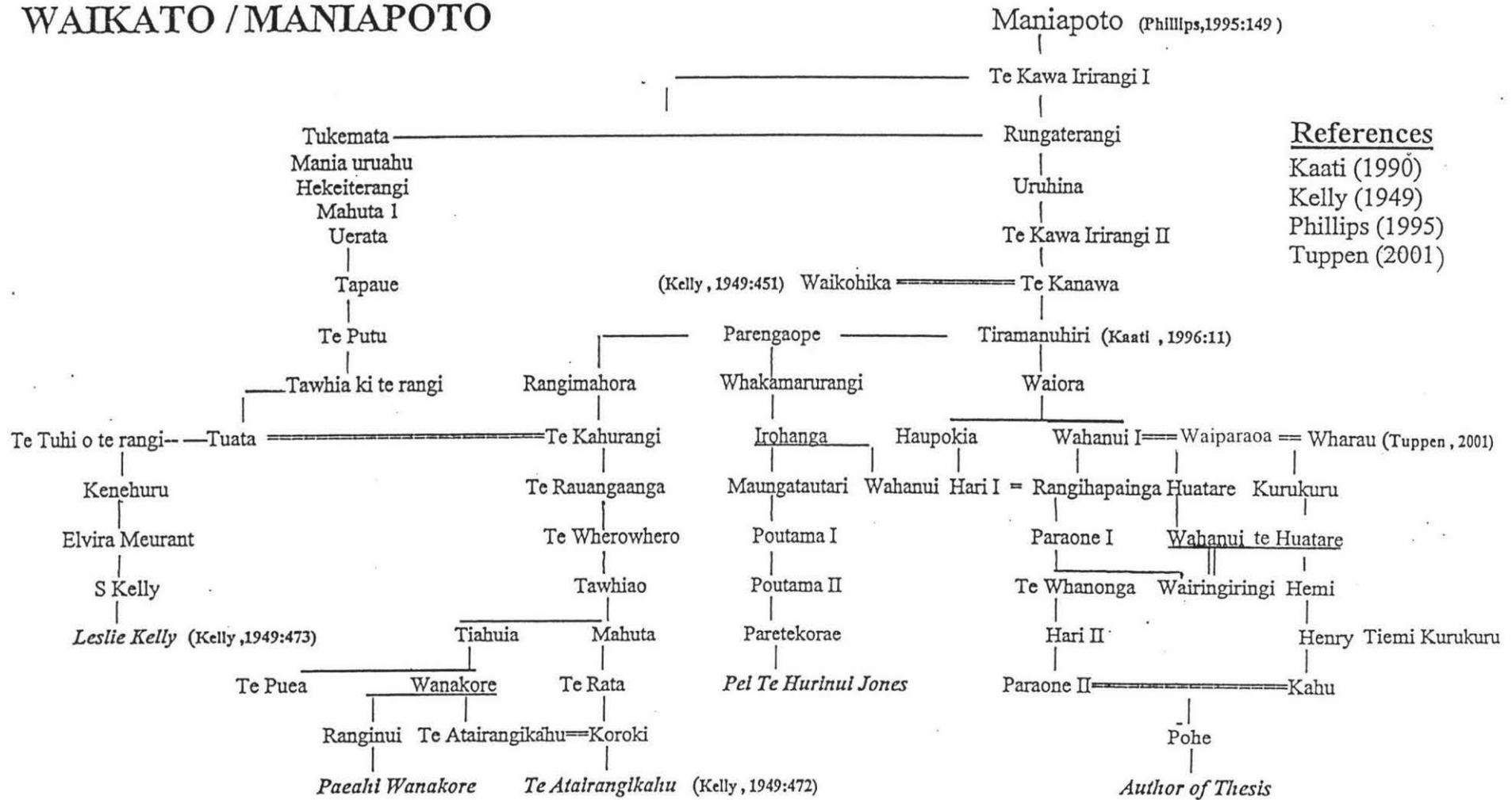
The curriculum expansion may suggest that a more sophisticated reliance on the Whatukura ā Tāne had evolved. Perhaps too, by this time, there was also a wider inclusion of the Whatukura ā Tangaroa. Te Hurinui (1959a) detailed that the most sacred knowledge was inscribed on kōhatu. This practise of recording on kōhatu by Tainui tūpuna was the closest they came to developing a form of script. Te Hurinui (1959a) actually suggested that the inscribed kōhatu were on board Tainui waka when it arrived to Aotearoa / New Zealand. He also asserted that the whare wānanga of Rangiātea, Te Papa ō Rotu and Te Ahurei had access to the kōhatu. Kirkwood (2000) asserted that these were in fact the Papatatau ō Uenuku, the kōhatu that had travelled on board Tainui waka to the new lands. This notion is in complete contrast to the information on the Papatatau ō Uenuku detailed in Chapter Two of this thesis. Perhaps the Papatatau ō Uenuku were comprised of a cluster of kōhatu that served a range of situations. Te Hurinui (1959a) contended that only through mastering the knowledge on the inscribed kōhatu could the tohi whakauenuku ritual be performed. This process acknowledged that a student from the whare wānanga had reached the highest level of attainment. Te Hurinui (1959a) recorded that this Tainui ritual was perpetuated throughout the ages and was still in practise at least nine generations from the tūpuna Maniapoto. An example of the knowledge of creation perpetuated within Ngāti Maniapoto whare wānanga is included in this chapter (Best, 1905).

The genealogical table of Waikato / Maniapoto tūpuna which follows, displays the lines that have shaped both Chapter Two and Three. It includes a bloodline that is extremely significant to the descendants of Tainui waka. This is the line representing the Kingitanga¹⁰² presently being maintained by Te Atāirangikahu¹⁰³

¹⁰² The Kingitanga was an effort by many tribes to unite in the face of colonial rule as a resistance to land alienation. Te Wherowhero received the honour of leading this. His descendants continue to support this ideal (Orange, 1987).

¹⁰³ The other bloodlines displayed, in the following Waikato / Maniapoto genealogical table not only assisted in maintaining the authority of the bloodline of Te Atāirangikahu but just as importantly they have, through their wisdom, contributed to the task of completing this thesis (Jones, 1971; Kaati, 1996; Kelly, 1949).

WAIKATO / MANIAPOTO



References

- Kaati (1990)
- Kelly (1949)
- Phillips (1995)
- Tuppen (2001)

Te Hurinui (1959a) wrote that the tūpuna of the Kingitangi bloodline benefited from the knowledge in the tribal schools of learning. In the time of Te Rauangaanga, who is six generations back from Te Atāirangikahu, both the whare wānanga of Te Papa ō Rotu and Rangiātea were still operating. However Te Ahurei was no longer in existence and two replacement schools operated. One of the centres was Miringa te Kākara at the headwaters of the Waipā. The other was Hurakia also known as Kete - māringi on the Hurakia Range at the headwaters of the Ōngārue River, the eastern side of Lake Taupo.

Te Hurinui (1959a) did not detail the curriculum operating within these whare wānanga but stated that by the time Te Wherowhero, father of Tāwhiao had begun attending or had completed his studies at Te Papa ō Rotu the inscribed kōhatu were not available for the tohi whakauenuku ritual. Te Wherowhero proclaimed that when the inscribed kōhatu were recovered then the prestige and general welfare of the people would be restored to full. Te Wherowhero, faced continued challenge to his authority by the colonial forces who had, as details confirm later in this chapter, arrived to establish their homes in Aotearoa / New Zealand.

By the time Tāwhiao entered the whare wānanga the centres of Te Papa ō Rotu and Rangiātea were no longer in operation. However Te Hurinui (1959b) stated that Miringa te Kākara and Hurakia continued the traditions of all previous whare wānanga. In addition, two other replacement schools had been established. One was Whenua - tupu on the banks of the Waimīha stream, in present day terms about three miles north - east of the Waimīha railway station. The other was the whare wānanga of Papaawaka on the Ōngārue River about one mile above its junction with the Waimīha stream.

These centres of learning perpetuated the higher knowledge pertaining to Io and the creation of man. Te Hurinui (1959b) stated that the tohunga within Miringa te Kākara were Te Rā Karepe and Rangawhenua and that they were still the authorities in the time of the establishment of the Native Land Court¹⁰⁴. Te Hurinui (1959b) recorded that those who aligned with Miringa te Kākara rejected the imposed authority of the colonial government and refused to acknowledge the institution of the Native Land Court. Tragically for these Tainui tūpuna their defiance resulted in minimal legislative entitlement to lands that had nurtured them for generations.

Te Hurinui (1959b) recorded that both Te Rā Karepe and Rangawhenua died about 1894 and that both had lived in the time of Tāwhiao. The knowledge perpetuated by Miringa te Kākara was written down by Te Rā Karepe and the document was gifted to Tāwhiao. Te Hurinui (1959b) asserted that this book was sent by Tāwhiao to be buried beneath one of the poutokomanawa, either the front pou¹⁰⁵ Māhinārangi or the back pou Tūrongo in the ancestral house Tokanga – nui – ā – noho, which still stands today in Te Kuiti, in the heartland of Ngāti Maniapoto. Te Hurinui (1959b) stated there was some discussion amongst the female descendants of Tāwhiao regarding retrieving this book of knowledge in time for the resurrection of Miringa te Kākara in 1928. However no progress on this thought was ever made and whenever the idea was further raised it was always met with objection.

¹⁰⁴ Native land court was established in the 1880's (Orange, 1994:8).

¹⁰⁵ Pou, a contracted form of poutokomanawa.

Before continuing the stories of the other whare wānanga, at the time of Miringa te Kākara, a brief narrative concerning the origin and the significance of the distinguished ancestral house Tokanga – nui – ā – noho is included. Binney (1995) stated that Te Kooti, a tupuna from the Bay of Plenty / East Coast of the North Island, like many tūpuna of that time, rejected the authority of the colonial government. His defiance resulted in him being pursued by the colonial troops who were determined to have him submit to their wishes. Binney (1995) stated that Te Kooti had heard that the region of Ngāti Maniapoto had become an area of refuge, a Tatau Pounamu.¹⁰⁶

Te Kooti sought sanctuary away from the colonial authority of that time. Both Tāwhiao and Wahanui te Huatare¹⁰⁷ agreed to shelter him in the upper Mōkau. Binney (1995) also recorded that while Te Kooti lived amongst Ngāti Maniapoto he built an ornately carved house to show respect and gratitude to those who had granted him shelter. This house displayed the tūpuna of the many different tribes. The house symbolised the fact that the region of Ngāti Maniapoto not only had blood ties to all tribes within Aotearoa / New Zealand but that this area had become a place of peace and safety for those in exile from their tribal homelands. Te Kooti also exalted the union of the East Coast of Te Ika ā Maui, the North Island to Tainui by constructing two poutokomanawa celebrating the tūpuna Māhinārangi and Tūrongo.

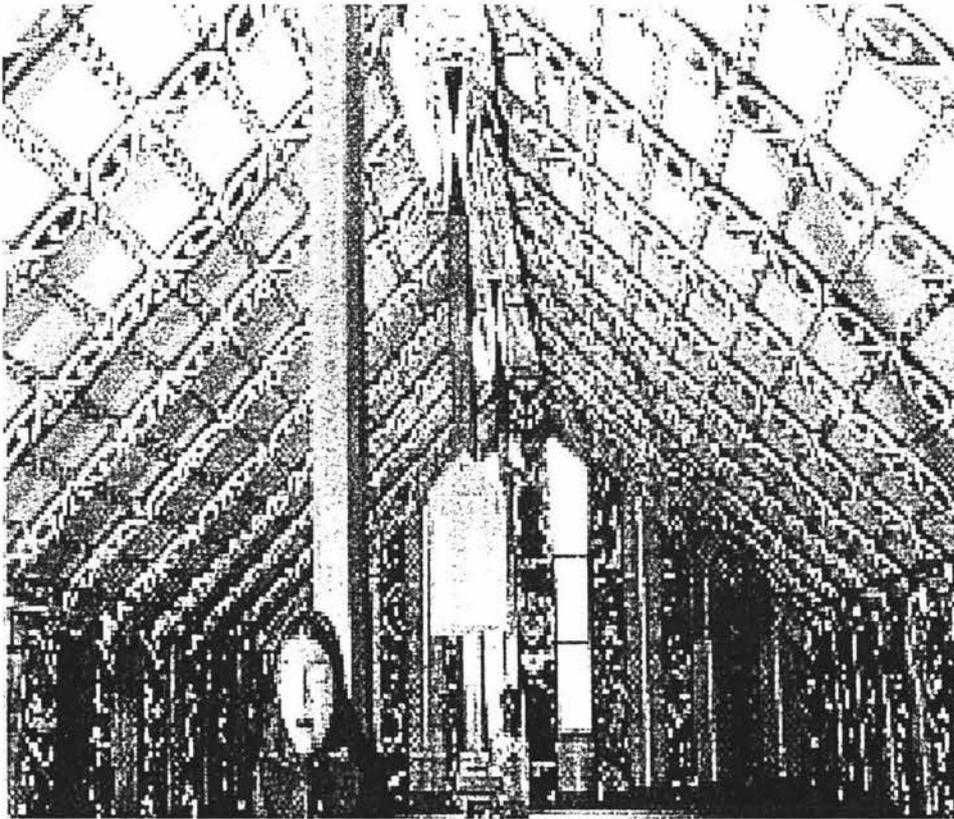
The location and naming of this ancestral house has undergone many changes. Today it stands as Tokanga - nui - ā – noho with Te Rā Karepes' recordings anchoring it as a Mauri. This ancestral house remains as a beacon, a place where the survivors gather to be strengthened by, as its' name translates, the “ Great basket for those who rest there”. Perhaps the book, which was placed under the poutokomanawa, was substituted for the practise of a kōhatu, to maintain the Mauri of this house.

¹⁰⁶ A Tatau Pounamu was documented in Chapter One to mean a place of safety, a place of peace, a locality established to protect those who sought refuge.

¹⁰⁷ Refer to page 84 of this thesis.

Whatever the conclusion regarding this debate it is without doubt that the mauri connected to Ngāti Maniapoto continues to abound from Tokanga – nui – ā - noho. This house also continues, as a great basket of sustenance, physically, spiritually and emotionally for all those who gather to rest under its' shelter. Perhaps too, Te Kooti in his wisdom has ensured that this ancestral house that he built for Ngāti Maniapoto, stands as a physical reminder of the ancient role of this region, as a Tatau Pounamu, a place of refuge, sustenance and peace.

TOKANGA NUI Ā NOHO – TE KUITI (Barrett – Aranui, 1999:12)



“A visitor’s view of the symmetry of designs and the three pou (poles) which support the tāhuhu (ridge pole). Māhinārangi is in front, Tūrongo her husband is in the rear, while the honours board hangs on the poutokomanawa (central pole).”

The following discussion returns to the details of the remaining three Ngāti Maniapoto centres of learning at the time of Miringa te Kākara. Te Hurinui (1959b) stated that his granduncle Te Hurinui Te Wano was a student at the Hurakia whare wānanga. Te Wano recorded the curriculum knowledge of this school between the years of 1867 to 1886. Te Hurinui (1959b) believed that this document was actually a copy of writings that had existed prior to 1867. Te Hurinui further stated that he himself was attempting to produce a manuscript titled Tuhi Māreikura based on Te Wano's recordings of the knowledge held in Hurakia. Perhaps the original documents referred to were the inscribed kōhatu that Te Hurinui believed had been utilised in past whare wānanga.

The fortunes of the whare wānanga of Whenua – tupu and Papaawaka received little attention within the literature reviewed (Te Hurinui, 1959b). However their influence no doubt was important to those who attended them as well as those who lived in their vicinity. The fact they were part of the esteemed cluster of Miringa te Kākara and Hurakia confirms their significance.

The following is an example of the Io knowledge that may have been offered in the Ngāti Maniapoto whare wānanga. This is a genealogical table that was recited by the Ngāti Maniapoto tupuna, Wahanui. It supports Io as the origin of all.

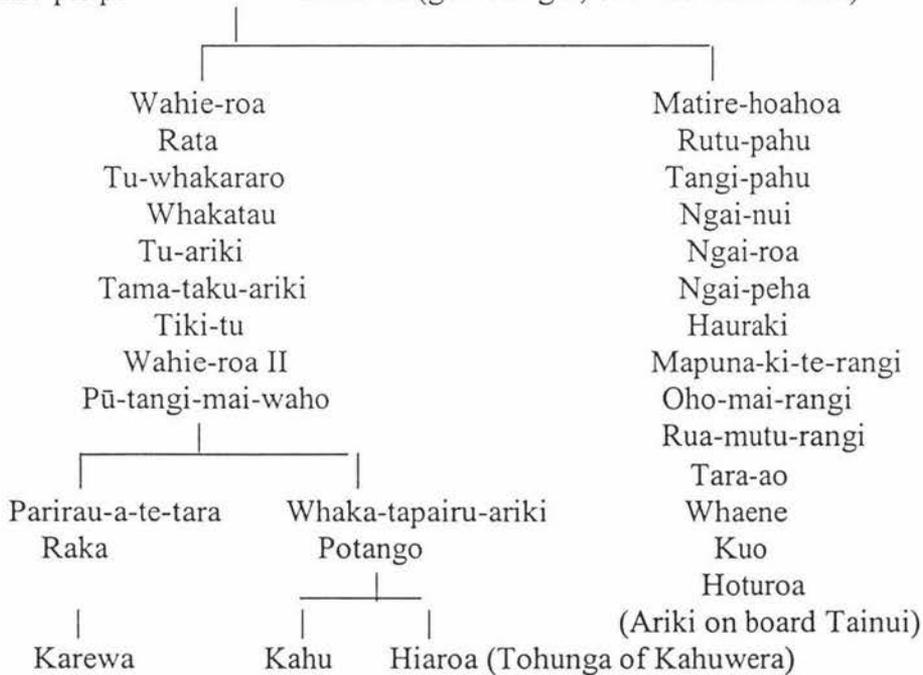
Io

Whetu (the stars)

Female Line	Male Line
Te Marama (the Moon)	+Teka (the Sun)
Te Pō-nui (the great darkness)	Te Ao-nui (the great light)
Te Pō-roa (the long darkness)	Te Ao-roa (the long light)
Te Pō-papakina (the tangible darkness)	Te Ao-papakina (the tangible light)
Te Pō-pakarea (the memberless darkness)	Te Ao-pakarea
Te Pō-ki-tua (the darkness beyond)	Te Ao-ki-tua
Te Pō-ki-roto (the darkness within)	Te Ao-ki-roto
Te Pō-tāwhito (the ancient darkness)	Te Ao-tāwhito
Te Pō-ruru (the sheltered darkness)	Te Ao-ruru
Te Pō-aio (the calm darkness)	Te Ao-aio
Te Pō-whereo (the red darkness)	Te Ao-whereo
Te Pō-mā (the white darkness)	Te Ao-mā
Te Pō-pango (the black darkness)	Te Ao-pango
Te Pō-whakaruru (the darkness agitated)	Te Ao-whakaruru
Te Pō-kumea (the darkness expanded)	Te Ao-kumea
Te Pō-whakarito (the darkness with the core)	Te Ao-whakarito
Te Pō-i-runga (the darkness above)	Te Ao-i-runga
Te Pō-i-raro (the darkness below)	Te Ao-i-raro
Te Pō-i-matau (the darkness to the right)	Te Ao-i-matau
Te Pō-i-maui (the darkness to the left)	Te Ao-i-maui
Papā-tū-ā-nuku (the Earth) ...	Rangi-nui-e-tu-nei (the Heavens)
Rongo	Tū-māta-uenga
Tāne	Aitua
Tangaroa	Aituere
Tāwhiri-mātea	Aitu-kīkini
Haumia	Aitu-tamaki
Ruaimoko	Aitu-whakatika
	Te Kore
	Te Kore-nui
	Te Kore-roa
	Te Kore-para
	Te Kore-tē-whiwhia
	Te Kore-tē-rawea
	Kore-te-oti-atu-ki-tē-pō

Ngana
 Ngana-nui.
 Ngana-roa
 Ngana-ruru
 Ngana-maoe
 Hotu-wai-ariki
 Tapatai
 Tiki
 Tiki-te-pou-mua
 Tiki-te-pou-roto
 Tiki-i-ahua-mai-i-Hawaiki (Tiki-who-was-made-in-Hawaiki-the-first-man)
 Whiro te tūpua (god of death:also an ancestor)
 Toi (Toi-the-wood-eater, of the aboriginal tribes of NZ)
 Hatonga
 Rakei-ora
 Tahatiti
 Tama-ki-te-rangi
 Te Ati-tirauwhea
 Piro
 Noa
 Hema

Hine-piripi ===== Tawhaki (god of light, but also an ancestor)



The preceding documentation has largely focused on the use of kōhatu as a means to record information, as perpetuators of the mauri of whare wānanga. Indicated too is the suggestion that perhaps they were also a vital part of the graduation process through the tohi whakauenuku ritual. There appears little evidence to suggest that there was any intense use of kōhatu as learning devices as was recorded in Chapter One of this thesis. However this is not to say that the ritual was not important within the Tainui whare wānanga.

To conclude the discussion on whare wānanga it is valuable to mention the recent establishment of the Wānanga o Aotearoa (Wānanga o Aotearoa, 2001), with its' headquarters standing regal within the lands of Waikato / Maniapoto. Today the presence of this learning institution is a physical and spiritual reminder of the ancient whare wānanga, which were influenced by the inscribed kōhatu of Tainui. Without doubt the function of this school of learning gives substance to the statement made by Te Wherowhero in regards to the notion of the rediscovery of the inscribed kōhatu, the pursuit and maintenance of knowledge. The location of the Wānanga o Aotearoa is truly symbolic of the rediscovery of the inscribed kōhatu, a means to return the prestige and improve the health and welfare of the people of Waikato / Maniapoto.

TE ROHE PŌTAE Ō MANIAPOTO

The following section explains the naming of the area that was to become known as the King Country or known more commonly, by the descendants of Waikato / Maniapoto as the Rohe Pōtae o Maniapoto. This narrative is linked to the fortunes of Tāwhiao who had taken up residency in the lands of Waikato. According to Kirkwood (2000) by the mid 1800s the Waikato tribes were facing continual competition by the colonial government for their prized lands.

As a means to halt the bloodshed and loss of lands Tāwhiao, who had great authority as the second leader of the Kingitanga movement, negotiated with the colonial authorities to contain the battles within the area associated with Waikato tribes. Clark (1984) states that Tāwhiao identified a location, by placing his hat on the map that lay between him and Governor Fitzroy. Both authorities agreed that this region sheltered by the hat would be an area of peace, a Tatau Pounamu. From that time the land, was known by descendants of Waikato / Maniapoto as the Rohe Pōtae o Maniapoto¹⁰⁸, the lands of Tūrongo. The colonial government acknowledged this region as the King Country.¹⁰⁹

Kaati (1996) recorded that the Rohe Pōtae o Maniapoto stretches from Gannet Island in the Kāwhia Harbour to Pirongia, inclusive of the Waipā and Puniu Rivers to the Waikato River. It then goes south to include parts of Lake Taupo, westerly to Ōhura and then onto the west coast to Tongapurutu, proceeding out to sea and then in a northerly direction returning to Gannet Island.

In addition Kerry - Nicholls (1884:1) stated that “the portion of the North Island of New Zealand known as the King Country extends (as near as the boundary can be defined) from lat. 38 – 39%20’S., and from long. 174%20’ to 176% E. Its’ approximate area is equivalent to 10,000 square miles. Kerry - Nicholls (1884) continues in stating that from the Aotea harbour the boundary takes in the Pirongia ranges then moves easterly to the Waikato river, South to Ātea-amuri then south again to Lake Taupo. The confines include the western half of Lake Taupo, continuing south along the Kaimanawa mountains to the Plains of Murimotu then west tracking the southern base of Mount Ruapehu to the river of Manganui – ā – te -Ao then finally turning north-westerly until it joins the coast north of Pukearuhe.

¹⁰⁸ Te Rohe Pōtae o Maniapoto in fact continued the boundaries that had been designated by Tāwhao as the lands of his distinguished son Tūrongo.

¹⁰⁹ King Country was a name acknowledging the connection to Tāwhiao as the second leader of the Kingitanga.

An area within the Rohe Pōtae ō Maniapoto which warrants mention because of the historical significance for Tāwhiao is the region known as the Nehenehenui. Kirkwood (2000) described the Nehenehenui as an area, in traditional times, densely forested by the great Kahikatea. It is a portion of the Rohe Pōtae ō Maniapoto that stretches from Ngā Roto in the north then south to the other side of Pirongia excluding Te Kuiti, going overland following the ridges of the Mōkau. Kirkwood (2000:62) stated that this portion of land was specifically acknowledged by Te Wherowhero before his death. He counselled his son Tāwhiao in saying -

“O son, my advice to you is:

Hold fast to the Nehenehenui.

They will give you a safe place of refuge.

Also hold fast to the Tapokotea, they who are your elders”.

Perhaps Te Wherowhero was remembering back to the peaceful and contented times when he had resided, with his wife and family, in that area. The fact too that Tāwhiao was born in this particular region would have added significance for both of them (Kirkwood, 2000). After Tāwhiao confirmed the boundaries of the Rohe Pōtae ō Maniapoto he wisely remembered his fathers' advice and returned to the Nehenehenui to seek shelter and protection from the invading colonial troops.

The following narrative concludes the discussion on the role of the Rohe Pōtae ō Maniapoto as a Tatau Pounamu. Te Kotahitanga Building Society Inc (2000) recorded that at the foothills of the Te Horangapai at the junction of the Taringamotu and Ōngārue streams lies Manu Ariki. This centre of healing was established in 1953 to provide spiritual guidance for a people overcome by loss of lands, loss of identity.

The most recent addition to the centre of Manu Ariki is Te Whetu Marama. This building was officially opened in May 2000. Part of the dedication ritual was the acknowledgment of the stone pillars that stand within this house. They are symbols of unification of the mind and the body. They are also available to nurture all those who gather there (Te Kotahitanga Building Society, 2000). Today this healing centre perpetuates the understanding of the region of Maniapoto as a place to regain a sense of being as well as a sense of strength.

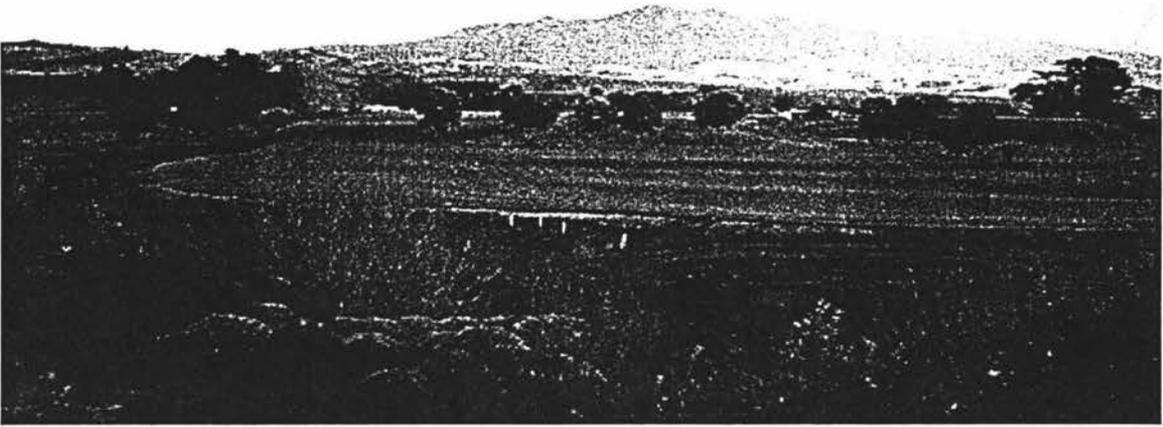
NGĀ MAUNGA¹¹⁰ KŌHATU

The following narrative returns to ancient times and is linked to the journey of the celebrated tūpuna Rakatāura and Kahukeke. It identifies some of the maunga that these tūpuna were responsible for naming within the area that became known as the Rohe Pōtae o Maniapoto. Magner (2002) recorded that Rakatāura had always desired Kahukeke and when her father Hoturoa, authority of Tainui waka, gave them his blessing to be together, Rakatāura was forever grateful. The naming of maunga kōhatu by Rakatāura was in acknowledgement of his deep affection for his Kahukeke.

Magner (2002) stated that the couple travelled from Kāwhia into the hinterland at a time when Kahukeke was with child. As they journeyed they stopped to rest near a maunga which they named Te Pirongia – te - aroaro - o - Kahu. However Jones and Biggs (1995) credited the naming of it to Kahupeka. Interestingly Kahupeka was a descendant of Kahukeke and Rakatāura (Kelly, 1949:69). Perhaps the journey identified by Jones and Biggs (1995) was a retracing journey made by Kahupeka in honour of her illustrious tūpuna Kahukeke and Rakatāura.

¹¹⁰ Maunga, mountain.

PIRONGIA (Thesis Author, 2003)



Magner (2002) asserted that from Te Pirongia - te aroaro - ō - Kahu, Rakatāura and Kahukeke went south and rested at another maunga that they named Kakepuku. Here their child was born. The Te Awamutu Historical Society (1976) extends the name of this maunga to Te Kakepuku - ō- Kahurere¹¹¹. In addition Kelly (1949) claimed that the name of this maunga was Te Kakepuku - te - aroaro - ō - Kahu. The names, unfortunately shortened to Pirongia and Kakepuku, are continued today by those who live in their vicinity. In spite of the truncation of the names they still remain as an enduring legacy of the tūpuna Rakatāura and Kahukeke.

KAKEPUKU (Thesis Author, 2003)



¹¹¹ Phillips 1995 agrees with the name Kahurere rather than Kahukeke.

The following chant was thought to be recited as a celebration, to unite a group from that area, whenever they were about to leave for battle (Te Awamutu Historical Society 1976:4).

Ko whea, ko whea
Ko whea tērā maunga
E tū mai rā rā?

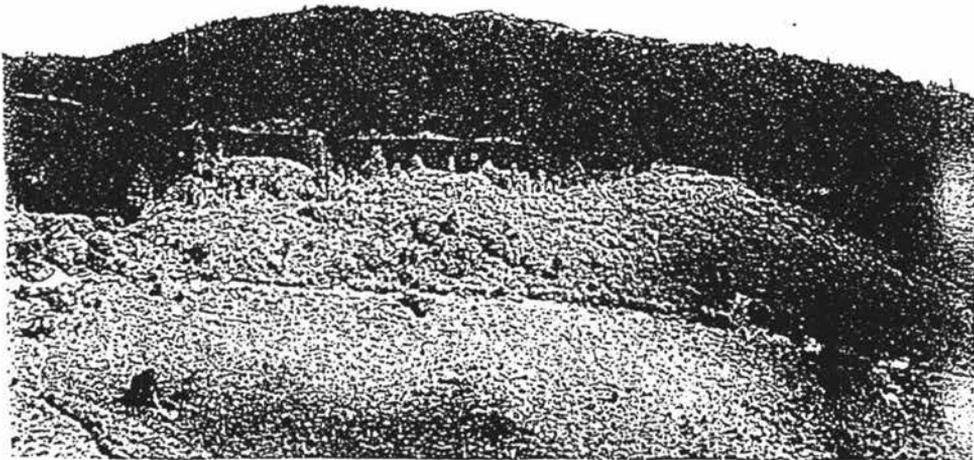
What, o what
Is that mountain height
Standing above us yonder?
Tis Kakepuku
Tis Pirongia
Ah, draw close to me!
Ah, draw close to me!
That I may embrace you
That I may hold you to my breast.

This collective rendition about significant tribal markers no doubt encouraged a sense of passion and pride. At the same time it may well have provided a measure of identity and security for a group in challenging times.

Kelly (1949) asserted that the child of Kahukeke and Rakatāura, mentioned by Magner (2002), was not born at Kakepuku but in the vicinity of a place Rakatāura named Te Rangitoto o Kahu. This maunga kōhatu is the final one to be mentioned in relation to the lives of the tūpuna. Te Hurinui (1959a) recorded that Te Rongorito, sister of Maniapoto, lived on the western side of the maunga Rangitoto. Her home was Te Marae o Hine and Te Rongorito was adamant that no war parties would come within her territory. This was an aspiration respected and honoured during her time. Today this maunga kōhatu continues to be significant. Its' importance is celebrated in the cluster of tribal sayings identifying the markers within the Rohe Pōtae o Maniapoto. The expression rejoicing Ngāti Maniapoto uniqueness is recorded by Te Kāwāu Mārō o Maniapoto Trust (2001: 03) as :-

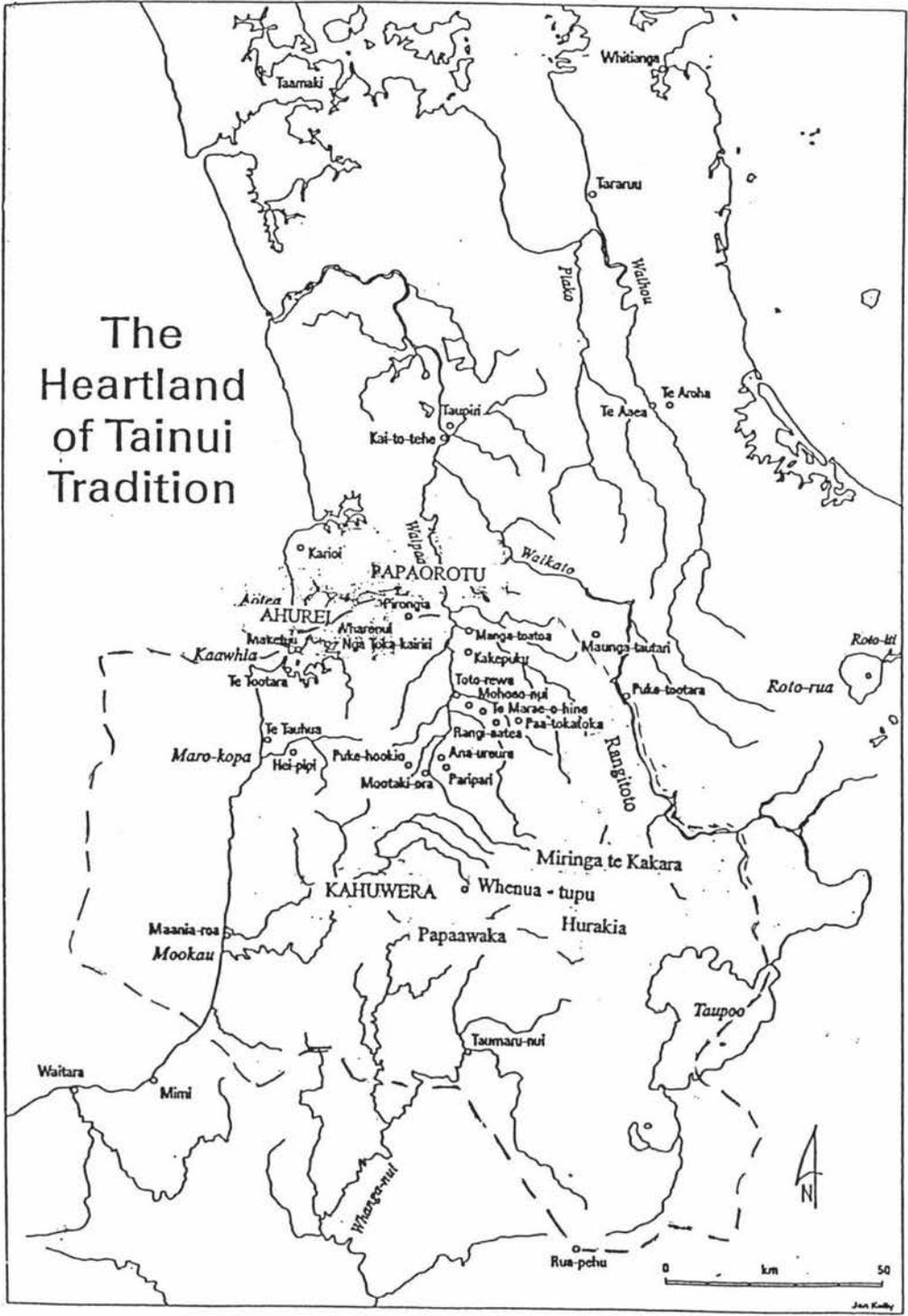
Ko Tainui te waka
Ko Waipā te awa
Ko Rangitoto te maunga
Ko Maniapoto te iwi
Ko Maniapoto te tangata

RANGITOTO (Phillips, 1995:146)



Map of the Boundaries of Ngāti Maniapoto (1883) - - -
 Whare Wānanga and Maunga Kōhatu within Ngāti Maniapoto

Map - Combination of
 Binney (1995:269)
 Jones (1995:11)
 McKinnon (1997:119)
 Parsonson (1972: 1V)



There are many more maunga kōhatu connected with the histories of Kahukeke and Rakatāura. The fact that they have not been mentioned does not diminish their importance. All the maunga kōhatu associated with the journey of Rakatāura and Kahukeke stand as an everlasting connection to the love that these tūpuna shared.

NGĀ TOHUNGA Ō INAIANEI¹¹²

The following section records present day activities associated with kōhatu within the Rohe Pōtae o Maniapoto. Charman (2002) states that early in 2002 a group of kaumatua¹¹³ gathered to revive the traditional ceremony of relocating kōhatu that received the mamae o te whenua¹¹⁴. The rituals used included karanga¹¹⁵, karakia, pō rite¹¹⁶ intent on returning the area to a place of peace, aroha¹¹⁷ and happiness.

The group assembled at Waikeria and retraced part of the journey made by the Tohunga Waimana who had in ancient times, placed certain kōhatu throughout this area. Charman (2002) stated that the kōhatu identified lined up with some of the most prominent stars of the South Pacific. The Southern Cross is one mentioned. Others stated to have influence on the kōhatu are Takurua / Sirius and Cancer the crab. However Matariki is not mentioned which is surprising given Matariki was and is still extremely significant within the lands of Waikato / Maniapoto (Kirkwood, 2000).

¹¹² Known experts today.

¹¹³ Kaumātua, elder.

¹¹⁴ Mamae o te whenua, sorrow and pain of the land.

¹¹⁵ Karanga, an ancient practise associated with the verbal acknowledgment of the unseen and the seen usually carried out, in traditional times, by woman.

¹¹⁶ Pō rite perhaps a ritual specific to enhancing the karanga and karakia specific to kōhatu?

¹¹⁷ Aroha, love.

Charman (2002) stated the names and the location of these kōhatu as Ngāramene at Te Kuiti, Rangara in the ūrupā¹¹⁸, Kuri, Ruatapere at the Kahukura Block, Remana at Tokanui and Huatapenemene, although shattered, at Pirongia.

Perhaps the energies of these kōhatu were connected with the stars, to enhance their roles as healers of the land. Perhaps too the kōhatu were navigational, tribal markers. Unfortunately the details provided were sparse which limits the true understanding of the rituals as well as the specifics of the kōhatu and their relationship with the stars. Gathering the full stories of the kōhatu that have resurfaced as healers of the land in the Rohe Pōtae o Maniapoto is a task remaining. Chapter Five of this thesis pursues the commitment to record this ancient wisdom.

CONCLUSION

Traditional Māori expressed and practised the belief in the power and vitality of Mauri Kōhatu. In the lands of Ngāti Maniapoto, the kōhatu that arrived on board Tainui waka assisted in the perpetuation of the ancient teachings that strengthened life in the new lands. The lands themselves yielded their maunga kōhatu to stand as identity markers, connecting the past energies to the present. The traditional awareness of the area, the Rohe Pōtae o Maniapoto as a Tatau Pounamu endures even today, through the ancestral house Tokanga – Nui – Ā – Noho. The continued existence of all these understandings, offer a significant opportunity to contribute towards the health and wellbeing of the present and future descendants of Ngāti Maniapoto.

¹¹⁸ Ūrupā, cemetery.

CHAPTER FOUR

TE TOKA RANGAHAU THE RESEARCH METHODOLOGY

INTRODUCTION

Chapter Four provides a description of the methodology applied to collect the oral information on Te Mauri Kōhatu. The procedure combines a Kaupapa Māori framework with the Western methodology of qualitative research. The chapter commences with historical considerations then highlights the subsequent development of Kaupapa Māori research in Aotearoa / New Zealand. The methodology is specific to a Māori worldview that gives rise to the principles of a Kaupapa Māori research paradigm.

The relevance of qualitative research to this project is also illustrated in Chapter Four. Concluding statements provide an outline of the management of the study. A description explains the ethical considerations as well as the processes employed to collect, analyse and disseminate the data gathered. Included in the final part of Chapter Four are the implications for the researcher, the research participants as well as Massey University as the supervising university.

HISTORICAL PERSPECTIVE ON MĀORI RESEARCH

Early research, in Aotearoa / New Zealand, rejected the authority of Māori knowledge and endorsed Māori as a primitive and inferior people (Bishop, 1998; Smith, 1996). The research frameworks employed at the time were also obstacles for Māori realities because they examined the realities from a totally western paradigm (Bishop, 1998; Smith, 1996).

This often resulted in false and erroneous data accumulating in a negative perception of the Māori reality (Bishop, 1998). History also detailed that control and ownership of research on Māori remained largely with non Māori (Smith, 1996). Little accountability and benefits were accrued by the Māori participants other than having their problems identified (Stokes, 1985).

THE DEVELOPMENT OF KAUPAPA MĀORI RESEARCH

In the 1990s a response emerged to address the failings of past research on Māori. This was partly motivated by the notion of regaining a Māori identity through reasserting the validity of Māori knowledge (Bishop, 1998). This assumption supported the understanding that Māori knowledge is both commanding and legitimate (Smith, 1996).

Strengthening this notion, is the fact that all preceding chapters of this thesis have endorsed that traditional Māori had a highly sophisticated process of access, maintenance and transmission of knowledge. Specialised knowledge existed to be obtained by a precise system. Recorded too, in the previous chapters is the understanding that knowledge advanced the health and wellbeing of tūpuna Māori. A true commitment to these beliefs, secured by a Kaupapa Māori research framework, is a desired outcome of this thesis.

However realistically most of the data accounted for in Chapter One of this thesis has been recorded by non Māori (Beattie, 1939, 1941, 1994; Best, 1905, 1912, 1924a, 1924b, 1924c). Without such writings valuable knowledge may have been lost. Today this fact still has implications for non Māori being involved in Māori research issues. Stokes (1985), herself non Māori and a writer of Māori history, agreed with this sentiment suggesting that there are non Māori willing to work within a Māori governed environment and have skills to be competent researchers on Māori issues.

However this thesis employs the belief in Kaupapa Māori research which is research by Māori for Māori. The application of the principles that acknowledge Māori concepts, design and methodology, as a means to provide a more accurate account on Māori issues is central to Kaupapa Māori research and therefore to this project (Smith, 1999; Tomlins - Jahnke, 1996).

Whanaungatanga was a concept raised by Bishop (1998) as a research framework having three major components. Firstly, this strategy was described in terms of a process in which the researcher established and maintained relationships with the research participants. This in itself is not unique to the Whanaungatanga Strategy (Bishop, 1998) as it is often a desired process within most research projects. The second component of the Whanaungatanga Strategy (1998) advocated that the researcher needed true involvement from a physical, ethical, moral and spiritual position rather than completing research as a purely academic task. Marsden (1975) concurred stating that meaningful research occurred when there was true involvement and passion by the researcher. Durie (1996) also supported this notion in stating those involved in Māori research are more productive when there is a personal commitment to, and involvement with, the Māori world. The final component of the Whanaungatanga Strategy as espoused by Bishop (1998) emphasised the need to develop relationships in a Māori context supported by consultation, cooperation and partnership processes. This component has particular relevance for the power and control issues that arise during research. It encourages real participation for all in the research process. Therefore Māori involvement is central to Kaupapa Māori research with the focus and beneficiary of this research being Māori. Cram (1997) supported this idea by stating that empowerment of Māori in all phases of the research process is crucial. This implies the control of Kaupapa Māori research must remain with Māori not only as participants but also as researchers, data collectors, analysers, retainers, disseminators of any subsequent findings as well as beneficiaries of the research.

Another helpful approach for Kaupapa Māori research relates to the practises and protocols associated with Te Kawa o Te Marae. Karetu (1975) asserted that a wealth of Māori wisdom, not yet written, is spoken on marae. However to gain access to this knowledge requires participation in a formalised process of entry. Salmond (1975) described this complete procedure as the rituals of encounter. I would go further to describe it as the rituals of engagement. The Karanga, the Whaikōrero, the Koha, the Hongi are phases of Te Kawa o te Marae that have relevance for Kaupapa Māori research.

The Karanga phase initiates the process. With intent and by arrangement, an interested body, stands waiting to be invited to enter. In traditional times the intent of the visitors was not always obvious or planned. In contemporary times a prior arrangement or a known reason for gathering exists between those who seek and those who permit entry. If no agreement or shared purpose is obvious then the waiting party will either be received with displeasure, given delayed entry or may even be refused access. Today the right of entry still remains determined by the host. The privilege to proceed is signaled by an invitation, the Karanga (Salmond, 1975). It is expected that both the host and the visitor fully participate in this process of inviting and responding, of identifying, of affirming who they are, who they bring with them, how they connect to each other and the reason why they have gathered. The relevance of the Karanga phase for the researcher is that it provides a clear process of entry where respect, expectation, consultation and connection are the guiding principles.

The Whaikōrero marks the second phase. This stage continues the identifying and reaffirming process. In addition more time, depth and detail about the reason for gathering is afforded, as well as the significance of the information being shared.

Once again the process is initiated by the host, who has the authority and the responsibility for the gathering. There is an expectation that the visitor will respond in a way that will enhance the authority of the host and honour the occasion (Salmond, 1975). Today this understanding is still the norm. The researcher in the Whaikōrero phase maintains the role of a visitor. In this instance the researcher is expected to embrace and acknowledge the wisdom of the host.

Phase Three, the Koha, supports the understanding of the host as the authority. This phase is characterised by the reciprocity principle which involves an exchange of gifts in acknowledgment of the host as the holders of knowledge (Salmond, 1975). The Koha phase is important for the researcher because this is the opportunity to reinforce the verbal acknowledgment given to the host during the Whaikōrero, by also making a physical act of gratitude.

The Hongi concludes the process. The Karanga, the Whaikōrero, the Koha have satisfied the spiritual, emotional and intellectual engagement between the visitor and the host. In addition the Hongi provides an opportunity for the physical bonding of the two by the sharing of the breath, the affectionate embrace between two parties (Salmond, 1975). For the researcher the Hongi phase is a moment that concludes a process that has been rewarding spiritually, emotionally, intellectually and physically.

THE RESEARCH FRAMEWORK OF THIS THESIS

The approaches employed in this project maintained the understandings of the Whanaungatanga Strategy (Bishop, 1998) combined with the protocols associated with Te Kawa o te Marae (Salmond, 1975). All beliefs supported the reclaiming or reaffirmation of a Māori identity through the securing of Māori knowledge.

In addition as a researcher with genealogical links to the research participants, elders of Ngāti Maniapoto and specifically the hapu of Ngāti Urunumia, I had an invested interest to ensure that the knowledge sought would enhance the lives of those who are Ngāti Maniapoto.

Important too, was the vital task to ensure that these elders remained in control during the process of securing this knowledge. In regards to the storage and dissemination of this wisdom, there was an absolute commitment that the destiny, where and who else would have access to the knowledge remained with the original owners.

ETHICAL CONSIDERATIONS

This section commences with the ethical considerations which combines a Māori perspective with the implications for this piece of research conducted as an academic investigation, through a university.

Te Awekotuku (1991) identified seven behaviours that Smith (1999:120) supported as a set of principles to provide a basis for accountability and ethical considerations for Kaupapa Māori research. The principles identified provided a research process that safe guarded the researcher as well as the participants.

The principles are -

1. Aroha ki te tangata (respect for persons).
2. Kanohi kitea (the seen face present yourself to people face to face).
3. Titiro, Whakarongo ... Kōrero (look, listen ... speak).
4. Manaaki ki te tangata (share and host, be generous).
5. Kia tūpato (be cautious).
6. Kaua e takahia te mana o te tangata (do not trample over the mana of people).
7. Kaua e mahaki (don't flaunt your knowledge).

The understandings of Whanaungatanga (Bishop, 1998) and Te Kawa o Te Marae (Salmond, 1975), incorporated with the principles espoused by Te Awekotuku (1991) provided safe direction for the research .

Paramount to this project has been a respect and dignity for the participants and for their knowledge. As the author of this thesis, being born and raised within Ngāti Maniapoto, has ensured that there is a clear understanding regarding the privilege of receiving precious tribal knowledge. Added to the proceeding protocols and principles, are my own beliefs of the importance of the genealogical links, the interest, the enthusiasm, the respect for tribal knowledge, and to a certain extent the belief about ones' destiny to receive knowledge, as determinants for successful Māori research.

NGĀ TAONGA TUKU IHO¹¹⁹

Stokes (1985) made a valuable statement in asserting that the researcher must accept that the sternest critics of the research regarding Māori issues will be the Māori people themselves who expect some benefit to accrue to them. Durie (1996a) also raised the notion of the expectation that the Māori community would commission the research.

The following section contributes to the understanding regarding the journey taken as the author of this thesis, that connected me to the knowledge in regards to Mauri Kōhatu. A privileged position in terms of my present location at Tauranga, my employment in the Kaupapa Māori Health Service, Te Puna Hauora, Tauranga Hospital and my genealogical links to Tainui waka and Ngāti Maniapoto have gifted me access to people who have fuelled a passion and aroused in me a recognition of the power and force of Te Mauri Kōhatu.

¹¹⁹ Ngā taonga tuku iho, inherited gifts.

As recorded in Chapter Two, of this thesis, the Tauranga area has gifted specific wisdom on Te Mauri Kōhatu, which connected to Tainui waka. From a Kaupapa Māori research perspective, given the importance of genealogical connections to knowledge it has, in this instance, made it even more appropriate for me to embrace and celebrate this wisdom.

My current employment in the Kaupapa Māori Health Service, Te Puna Hauora, Tauranga Hospital has also presented many opportunities to advance an appreciation of the contribution of Te Mauri Kōhatu towards health and wellbeing. Chapter Six, the concluding chapter of this thesis includes some elaboration on the value and the inclusion of Te Mauri Kōhatu in contemporary health services. The details have largely been secured from the experience with Te Puna Hauora. This example provides direction for the inclusion of Te Mauri Kōhatu in any environment where health and wellbeing is promoted. During my time with Te Puna Hauora I have met people who have unselfishly shared the ancient lore on Te Mauri Kōhatu. I have honoured these reservoirs of wisdom at the beginning of this thesis for awakening within me a knowing, an appreciation of the ancient lore of Te Mauri Kōhatu.

On a spiritual level I have, while writing this thesis, also gained a growing awareness on the role of destiny as well as the existence of influences beyond one's control. The appreciation of being in an advantaged position to receive knowledge and to secure it is also an understanding that has developed. This experience has also provided me with awareness that if one is destined to receive and write knowledge then it will happen. During this time I have also matured to absolutely treasure my line of descent from tūpuna, holders and distributors of knowledge, teachers of Ngāti Maniapoto knowledge. For them I have gratefully accepted this task of the perpetuation of our ancient lore.

RESEARCH PARTICIPANTS

The research participants, because of their deep respect for those from the past, all indicated a true willingness to contribute towards the recording of tribal knowledge. For them too the genealogical links, the interest, the enthusiasm, the respect for tribal knowledge and just as importantly the perpetuation of tribal histories provided their motivation to be part of this research.

Access to the participants have relied on genealogical links, prior positive relationships and familiarity with the participants to ensure the encounters were comfortable for all. The application too of the guiding protocols associated with Te Kawa ō te Marae (Salmond, 1975), the Whanaungatanga Strategy (Bishop, 1998), in addition to the Kaupapa Māori principles (Te Awekotuku, 1991) of kanohi kitea (the seen face .. present yourself to people face to face) titiro, whakarongo ... kōrero (look, listen ...speak) have been an integral part of the engagement with the research participants. Four elders have contributed to this research in order to make it both informative and manageable. The " Criteria for Participation" has guided this process.

Those who offered their knowledge have been respected in accordance with the Kaupapa Māori philosophy (Te Awekotuku, 1991), kauhā e takahi te mana ō te tangata (do not trample over the mana of the people). In addition, all knowledge has been gratefully accepted, maintaining the Kaupapa Māori practise (Te Awekotuku, 1991) of aroha ki te tangata (respect for persons). The practise of manaaki tangata has also been employed in this research project, translated as a means of thanking the participants, adhering to a Māori world view of thanks supporting the Koha phase of Te Kawa ō Te Marae (Salmond, 1975). Gifts have included food delicacies such as seafood dishes, treasures that are meaningful for the participants and that the participants do not already possess. Every effort was made to ensure that the gifts chosen did not financially disadvantage the researcher nor did their perceived cost embarrass the recipients.

CRITERIA FOR PARTICIPATION

As the researcher I was in a position to have prior knowledge on who the repositories of Te Mauri Kōhatu wisdom were within Ngāti Maniapoto and specifically from within the hapu of Ngāti Urunumia. I was informed by knowledge of genealogical links, prior positive relationships and also familiarity with the passion that the research participants had for the topic.

INFORMED CONSENT

The process of informed consent is a vital part of the Whanaungatanga Strategy (Bishop, 1998) that has been employed as part of this research. Informed consent has also been a major ethical consideration. This has ensured that all participants were fully informed of all aspects of the research. At the first meeting with the participants the research project was discussed, consistent with the Whanaungatanga Strategy (Bishop, 1998), then the written information disseminated (see Appendix I - Participant Information Sheet). As the researcher, it was important to engage at the planned meetings with the participants maintaining the understanding of the Whanaungatanga Strategy (Bishop, 1998), Te Kawa o Te Marae (Salmond, 1975), in addition to the Kaupapa Māori principles (Te Awekotuku, 1991), of manaaki ki te tangata (share and host, be generous) and kua e mahaki (don't flaunt your knowledge). Also included in the process of informed consent was the discussion and dissemination of information on participant consent and participant rights (see Appendix II Participant Consent Form).

ANONYMITY AND CONFIDENTIALITY

The Whanaungatanga Strategy addressed these issues which involved consent to identify participants to celebrate the close relationship between them, the author and the knowledge that was recorded. The scheduled meetings with the participants provided a forum for debate about the details, the value and the progress of the research as consistent with the Whanaungatanga Strategy (Bishop, 1998).

The framework that safely covered all situations and was an integral part of participation confidentiality were the Kaupapa Māori principles (Te Awekotuku, 1991) of *kia tupato* (be cautious) and *kaua e takahi te mana o te tangata* (do not trample over the mana of people). Consent to audio tape the interviews was gained prior to the interviewing. The audio tapes were kept in a secure location by the researcher and only utilised for the purpose of the study. The requests, by the participants, for the audio tapes to be terminated or deleted, were respected.

POTENTIAL HARM TO PARTICIPANTS

As the researcher every effort was taken to uphold the ethical considerations within the Whanaungatanga Strategy (Bishop, 1998), *Te Kawa o Te Marae* (Salmond, 1975) understandings and those espoused by Te Awekotuku (1991), such as *aroha ki te tangata* (respect for persons) and *kia tupato* (be cautious). These Kaupapa Māori research protocols and principles supported the interests and safety of the participants and the researcher. Research findings were available to participants who were given ongoing opportunity to correct or remove any information that they believed was incorrect or too sensitive to include in the final document.

POTENTIAL HARM TO RESEARCHER

Te Kawa o Te Marae (Salmond, 1975) protocols and affirmations of a Māori worldview according to Ngāti Maniapoto have guided all the meetings with the research participants. As the researcher the application of the principles of Whanaungatanga (Bishop, 1998) and the Kaupapa Māori principles (Te Awekotuku, 1991) also ensured a safe journey through the research process. The Supervisor from Massey University through the face to face contact and ongoing access by telephone and / or email contacts provided further safety.

As the researcher, Māori language skills have been essential. The Māori language has been used throughout the thesis. The language used in Chapter Five of this thesis has been determined by the research participants themselves. This is in agreement with Kaupapa Māori philosophy (Te Awekotuku, 1991). Vital support in this area has also been offered from the research participants themselves. Irwin (1994) identifies this type of support as "a whānau of supervisors".

POTENTIAL HARM TO THE UNIVERSITY

As the researcher no harm was perceived for Massey University. The findings of the research undoubtedly contribute towards the developing body of knowledge about Māori issues. In some instances universities have also taken on a role of becoming repositories of this knowledge, though not in this case. As previously stated the agreement was that the original owners of the research findings decide the destiny of this knowledge. The high level of Māori language proficiency of the Massey University Supervisor has ensured that the documentation is maintained at an essential academic level in both the English and Māori language.

QUALITATIVE RESEARCH

This section provides a definition of the qualitative research methodology employed in this thesis. Durie (1998) advocated for an understanding and a cooperative relationship between Māori centred research and Western methodology. However Kaupapa Māori research advocates for stronger positioning within a Māori research framework. This stance has largely determined the research framework which has also pursued and embraced the use of qualitative research. The perceived strength of this type of research lies in the quest to understand a reality and how people make sense of their worlds. It explores people's experiences and the meaning that is ascribed to these experiences (Davidson & Tollich, 1999).

Qualitative research also employs methods based on oral communication. Davidson and Tollich (1999) stated that oral communication as a primary source for research is more valuable for understanding the nature of people traditionally from an oral based culture. This acknowledges there is a range of different ways of making sense of the world.

Sarantakos (1993) describes qualitative research in terms of research involving the unknown reality experienced by the participants. Qualitative research also demands reasonable cooperation between the researcher and the participants. For both the researcher and the participants there is a general belief that the explanations or information gathered are true and meaningful.

The understanding of qualitative research has provided this thesis with valuable support. Traditionally Māori operated as an orally based culture. The absence of written communication regarding Te Mauri Kōhatu knowledge specific to the iwi of Ngāti Maniapoto is in part evidence of this practise. Therefore the task to gather this information has benefited and gained meaning through employing the inductive approach of qualitative research.

METHOD OF DATA COLLECTION

An intensive in-depth interview method of primary data collection was utilised. This method inquires about the unknown, to secure a body of knowledge (Davidson & Tollich, 1999). Sarantakos (1993) advocated for a small number of participants to be selected to enable close contacts with participants to be formed. In agreement this research involved only four participants. Minichiello, Aroni, Timewell and Alexander (1990) maintained that interviewing participants in natural settings achieves a deeper understanding of the participant's world. The interview process supported this notion. Interviews were appropriately located in the homes of the participants or in a place as deemed suitable by them.

Davidson and Tollich (1999) highlighted the geographic restrictions or the high financial costs that may face the researcher, in accessing participants. The volume of information collected was also identified as a task that required careful management to ensure relevant information was distinguished from information outside of the research theme. Although Minichiello et al (1990) favoured the qualitative approach to research they also warned against a time consuming interview process. All the preceding information was given consideration for the success of this research. The time concern was addressed by the early identification of participants, their availability, maintaining a manageable number of participants, identifying the questions needing to be answered and adhering to a timeline for the completion of the research tasks.

Minichiello et al (1990) maintained that qualitative research supports a subjective approach to research which provides the researcher the opportunity to explore and intimately understand the information about their world. However I personally believed that there was also a need to provide a balanced view in order for the material to remain honest. In response the balance, when needed, was sought and provided by my Supervisor.

Data was collected using audio taping of interviews. Minichiello et al (1990) and Sarantakos (1993) advocated for a natural style of questioning which is attentive and thoughtful. A narrative interview approach that prompts responses drawing on the participants personal account of life was also deemed valuable. Sarantakos (1993) maintained the usefulness of an approach where questions are not predetermined or pre structured but rather occur as prompts. The questioning approach involved in this research pursued a similar line, unstructured and supported by verbal prompts.

The following are the questions that guided the research on Te Mauri Kōhatu.

1. When did you learn about Mauri Kōhatu?

Where did you learn?

Who taught you?

2. What did you learn about Mauri Kōhatu?

3. Are there Mauri Kōhatu in existence today that can be accessed.?

4. Is the knowledge on Mauri Kōhatu still relevant today?

How and where can the knowledge of Mauri Kōhatu be utilised?

5. What can be done to ensure our traditional knowledge on healing is retained?

Who should be responsible for recording the knowledge?

Who should be responsible for distributing the knowledge?

Is there a place for the distribution of the knowledge through wānanga ā whānau, ā hapu, ā iwi?

Where could these wānanga be?

DATA ANALYSIS

Qualitative data analysis employs a general inductive approach. Patterns and regularities are sought and interpreted within the data collected (Davidson & Tollich, 1999; Sarantakos, 1993). The data analysis for this research supported the Whanaungatanga strategy (Bishop, 1998) of consultation and collaboration. This research adhered to the proceeding definitions in terms of seeking patterns in beliefs, understandings and practises and working collaboratively and in consultation with the research participants.

The use of a Thematic Approach to data analysis in qualitative research is advocated (Davidson & Tollich, 1999). This requires the researcher to sort and decide the relevance of information. A means of coding was useful to distinguish between relevant information that needed to be stored, information which was outside of what is needed, and information which was scarce. Davidson and Tollich (1999) identified this important process as "Marking up the Text". The research process adhered to a thematic approach.

REPORTING PROCESS

Ongoing contact between the researcher and the Massey University Supervisor and the researcher and research participants formed a vital component of the reporting process. The specifics, of this operation, have been discussed under "Harm to the Participants" and "Harm to Researcher". All factors included in these segments have contributed to the successful completion of this project. A timeline regarding the completion of this thesis was documented and sighted by the Supervisor. The purpose of this record was to ensure that I as the researcher remained focused, on task and that the project remained manageable.

Consistent with the Kaupapa Māori research belief on ownership the participants have been provided with the ongoing progress, both orally and in written form, about this project. Availability of research findings to the participants presented an opportunity to correct or remove any information that they believed to be incorrect or too sensitive to be included in the final document.

DISSEMINATION OF INFORMATION

On the completion of the thesis the participants will receive a copy of the completed research findings. This will be gifted back to them through a process that adheres to Māori protocols and a Māori worldview of celebration. The Supervisor at Massey University, Te Pūtahi ā Toi, the School of Māori will also receive a copy of this research gifted by the same process that adheres to the protocols and processes of a Māori worldview of celebration.

CONCLUSION

Chapter Four has accounted for the research framework and methodology employed to complete this thesis. Kaupapa Māori research protocols and principles coupled with the strengths of qualitative research have directed the gathering of this wisdom. The guidance contained in Chapter Four has assisted the completion of Chapter Five.

CHAPTER FIVE

TE KĀWĀU MĀRŌ Ō MANIAPOTO THE UNITY OF MANIAPOTO

INTRODUCTION

Chapter One and Chapter Three of this thesis recognised the present day existence and reliance on Mauri Kōhatu within Ngāti Maniapoto. Chapter Five details a collection of narratives associated with the Mauri Kōhatu known to my Ngāti Maniapoto kuia and kaumātua. Some remain as heirlooms and are still seen in the company of relatives at family gatherings. Other Mauri Kōhatu lie on the lands of the Nehenehenui to assist in the health and vitality of this area. All Mauri Kōhatu mentioned in Chapter Five offer a means to strengthen identity and so contribute to the health and wellbeing of the descendants of Ngāti Maniapoto iwi, Ngāti Urunumia hapu.

NGĀ TAONGA KŌHATU

The first narrative records the Kōhatu stories offered by my Ngāti Urunumia kuia and kaumātua that combine with the details of our family history that have been informally gifted to me over my lifetime. Specific to this account are the stories of the Mere Pounamu known as Urunumia, Hari and Matehuirua. However before detailing these three treasures an account is provided in regards to the importance of Pounamu as acknowledged in Chapter One of this thesis and confirmed by my kaumātua. An overview is then given on the journey of the collection of the family treasures that now reside with my kuia in Ōtorohanga. A description on the past access and the present availability of these family taonga is also included. To complete this piece there is also a brief discussion about the future residence and care of all heirlooms.

POUNAMU

Chapter One of this thesis recognised the supreme value that traditional Māori awarded the Pounamu. In addition were the details of the narrative regarding the major location of this Kōhatu in the cool waters of Te Wai Pounamu. Also established was the position of the Pounamu in the area known as Te Tai Poutini. Furthermore it was confirmed that this region was named in honour of the ancestor Poutini, the distinguished caretaker of the Pounamu. The conclusion documented that the traditional distribution of Pounamu throughout Aotearoa / New Zealand was unique to people of rank and authority.

The understandings my kaumātua shared regarding the Pounamu confirmed many of the details contained within the preceding passage. During his lifetime my kaumātua heard stories shared by his father which included the Pounamu treasures of importance to the family.

Dads' mum had taonga Pounamu, made for her. One was a group of three tiki representing her sons. My father Kōhatu, Uncle Tahana and your grandfather Paraone.

The accounts of the Pounamu treasures fuelled a desire to pursue and experience the waters of the Pounamu. My kaumātua journeyed to Te Wai Pounamu and there resided in the area of Te Tai Poutini close to the Arahura and the Taramakau rivers. While living in this region, he came upon two pieces of the Pounamu Kawakawa lying exposed by the waters. Today, as well as these two pieces, he also has in his possession the Pounamu varieties of Totoweka, Tangiwai and Inanga accumulated too while resident in Te Wai Pounamu.

My kaumātua adheres to the traditional beliefs maintained by our family that Pounamu is a special Kōhatu and that it deserves to be treated with reverence. In addition he has learnt from those within Te Tai Poutini, the dwelling place of the ancient caretaker of the Pounamu, the rituals of contact and engagement with this adored Kōhatu. My kaumātua relayed this regard by stating :

Me karakia ki te kaitiaki o te Pounamu, ki a Poutini. Me mihi ki a ia mo te taonga nana i koha. Respect, always show respect. Sprinkle water on the Pounamu, look after it with water.

Perhaps these rituals of respect and care were a means to reconnect the Pounamu with their origins, to the ancestor Poutini and their location from the waters. This would be in agreement with the traditional Māori worldview of everything being interconnected. Acknowledging links, past and present has always been significant since traditional times. My kaumātua expressed that our ancestors of the Nehenehenui had, over the generations, possessed many Pounamu treasures. He acknowledged that some were now residing with his cousin, my kuia, the taonga detailed in the following section of this narrative. He was also aware of the Pounamu that were buried on the Maunga Kōhatu Kahuwera where some of our tūpuna had lived.

*Kua hoki mai etehi o nga taonga ki te whānau.
Kei Kahuwera etehi atu o nga Pounamu o nga
tūpuna e takoto ana.*

Kahuwera was mentioned in Chapter Two of this thesis as a principal location for one of the Tainui Whare Wānanga in the time of the tupuna Hiaroa. Since that time my family have maintained our connection to Kahuwera by still residing in that area.

My ancestors and their Pounamu weapons were known to have been significant to these lands. That some of these Pounamu treasures now lie buried with them is no surprise. The practise of retaining their taonga was a tradition even after death, to hide their treasures to maintain their authority as well as to avoid theft. It is an ancient custom that is still valued by my family. Perhaps this practise of burying Kōhatu also preserved the traditional ritual known to maintain the vitality of an area, as mentioned in Chapter One of this thesis. Kahuwera the Maunga Kōhatu where some of our taonga lie, continues today to be important to my family as a place to gather for family occasions.

TE HOKINGA MAI KI TE NEHENEHENUI

At times and perhaps even more so during the writing of this thesis, there have been moments when I have felt an intense desire to return to them of the Nehenehenui. This feeling is not unique to me as it is something that has meaning and is understood within my whānau. Similar sentiments were expressed by my kuia in relation to the taonga that now reside with her :

*The whānau said the taonga were in Tāmaki.
They came home. This is their home in
Ōtorohanga. This is where the old people were,
their tūpuna.*

The acceptance within these thoughts indicated awareness that it was perhaps, like for me and my kaumātua, the destiny also of these treasures to eventually return to the Nehenehenui, to the whānau. The present collection of five Mere Pounamu, four Patu Whēua and a Toki Pounamu have found their way home. The gathering has occurred over time perhaps drawn to each other because they are whānau. Perhaps too there has been real intent to go to someone able to perpetuate their stories.

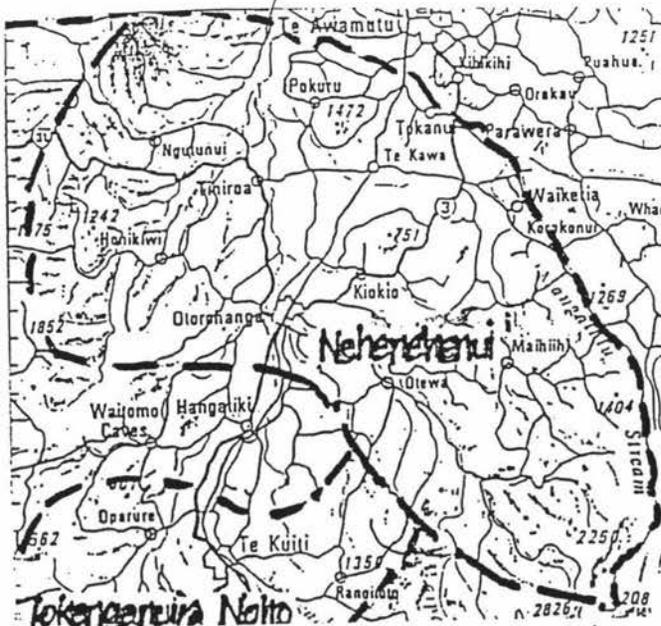
Those who have physically as well as spiritually assisted the return of these ancestral treasures have understood this connection. My kuia aptly articulated this knowing when she said :

This one is Kehukehu the most recent to have joined the whanau, belongs with these ones, all the same family. The family heard mother had some and so bought the ones they had to her.

The assembly of the taonga can be viewed as a reunion, a reconnection with each other, the past with the present. There is a belief that they were returned intentionally to Ōtorohanga to their ancestral homelands, to be with those who knew their histories and the importance of their existence.

TE NEHENEHENUI

As determined by The Ngāti Maniapoto Trust Board 2003



Uncle Tahana wanted the taonga back. They came home to mother. They've been here with mother ever since.

When the discussion began amongst the family about the future of these treasures Uncle Tahana Hemara Wahanui, who is mentioned in the previous passage, and his sister, mother of my kuia, were the last two of the immediate family in that generation, still resident in Ōtorohanga. At the same time it was also well known and accepted, within the whānau, that Uncle Tahana held a certain respect and authority as the senior family member. He also had huge responsibility as the family holder and distributor of the whakapapa knowledge. He understood the magnitude of this undertaking and retained it with complete commitment and devotion. In his wisdom, the directive Uncle Tahana gave in regards to the taonga was that the most suitable arrangement should be made for them. This was determined as with the only other senior family member in the area, at the time his younger sister, the mother of my kuia. Perhaps the responsibility, in respect to the taonga, was assigned not only because of residence in the ancestral lands and senior status but also on account of the understanding, as known by the mother of my kuia, of the true importance of these taonga :

Mother knew the knowledge of the family, it was her nature, she also knew the taonga and what to do with them. When they came back mother took them to Uncle Alec Phillips to whakawātea.

Uncle Alec has always been a notable Ngāti Maniapoto authority on the ancient rituals of healing. Manu Ariki the healing center he established within the boundaries of Ngāti Maniapoto was briefly mentioned in Chapter Three of this thesis. There has always been a close association between my family and Manu Ariki.

Taking the taonga to Uncle Alec was a process of ensuring their safety and the safety of those they were to live with. It is an example of the respect my family has always had for the traditional ways which are still being practised at Manu Ariki, Ngāti Maniapoto today. My kuia simply explained the process of whakawātea as :

When mother took the taonga to Uncle Alec he said they were hot, not very hot but still hot. Once he had finished what he had to do with them they were alright.

In articulating *they were hot* Uncle Alec was acknowledging that the taonga carried spiritual energies which were harmful. He therefore needed to perform the traditional clearing rituals. The rites performed by Uncle Alec were to ensure that the taonga would not cause or bring harm to the family or others in their vicinity. Perhaps too the clearing rites were of similar intent as the rituals of respect and care for the Pounamu, as acknowledged by my kaumātua at the beginning of this narrative. Certainly those are the traditional ways that are still relevant today for all Pounamu treasures. From Uncle Alec all the taonga returned to the Nehenehenui to be sheltered by the immediate Maunga Kōhatu Rangitoto and Kakepuku standing in the north.

We took them home. They're safe, when they are here, when they go out. Uncle Alec said karakia for them. I don't worry about having to do anything else for them.

Today our family taonga are located at the home of my kuia. This happened shortly after her mother passed away. They were relocated next door to the home that they had first returned to. They continue to enjoy the respect and devotion for who they are and the vital connections they possess to those from past times.

When mother passed away they came to live with me. I brought them to my house so that if I needed to go anywhere with them they would be right here ready to go. I made them all special covers from a favourite coat that mother wore. I keep them all together in this suitcase.

Perhaps the making of the individual bags was a loving effort by my kuia to acknowledge the individual status and importance of each treasure. Their placement together in the one suitcase maintains their relationship as a whānau. Perhaps too the thought was that the individual bags made from a favourite coat that her mother had worn was more than just an efficient recycling of used clothing. Traditional understandings maintain energies could also be held within inanimate objects. The bags made from the coat of the mother of my kuia could then be viewed as providing both a physical and spiritual opportunity for her mother to continue her closeness and love of these family treasures.

URUNUMIA, HARI and MATEHUIRUA

Before detailing the Mere Pounamu, Urunumia, Hari and Matehuirua a return to the traditional understanding of the significance of Mere Pounamu is made. As stated in Chapter One, Mere Pounamu were highly respected weapons. Their prominent status was granted not only because of their beauty but also on their ability to take life. Some Mere Pounamu were specifically made for families, while other Mere Pounamu were acquired by capture and defeat of enemies as indicated in Chapter One of this thesis. It is without doubt that all traced their origin of descendant from the waters of Te Wai Pounamu.

The responsibility for the arrival of the Kōhatu Pounamu into the Nehenehenui as well as the craftsmanship of the Mere Pounamu is not acknowledged in this thesis. However the fact that the Mere Pounamu in this narrative hold family names more than suggests that their inception was both amicable and desirable. The elaboration afforded the three Mere Pounamu, Urunumia, Hari and Matehuirua within this thesis does not diminish the importance of the other family treasures that reside with my kuia. The distinction of Urunumia, Hari and Matehuirua is recorded because when my father passed away in 1999, they were the ones who heard and came to be with him. They arrived with my kuia as representatives of all of those from past times. Their presence on our marae Mōkau Kohunui, in the ancestral lands of Waiora, was indeed an honour. What a tribute these three tūpuna had paid my father, to be there with him close to his Maunga Kōhatu Kahuwera. Their arrival was welcomed with the traditional rituals. Many tears of joy and celebration were expressed by our whānau privileged to see them amongst us over those days.

MŌKAU KOHUNUI MARAE – NGĀTI WAIORA 1999

A tribute to our father - He kōkō rawe ki ana mokopuna katoa



(Rauputu, 1999)

The following three genealogical tables include significant links to Ngāti Maniapoto iwi, Ngāti Urunumia hapu and the whānau of these Mere Pounamu. It is also a means to immediately gain an understanding of the intimate connections of the three Mere Pounamu Urunumia, Hari and Matehuirua to each other and to this narrative.

TABLE 1

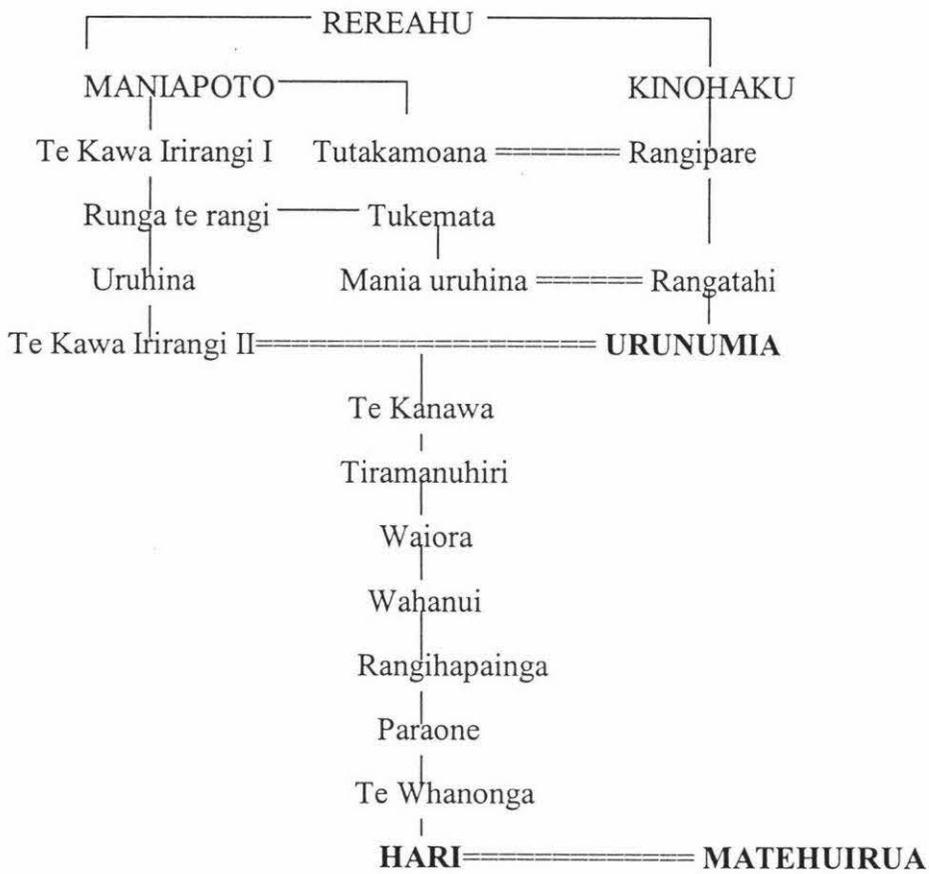


TABLE 2

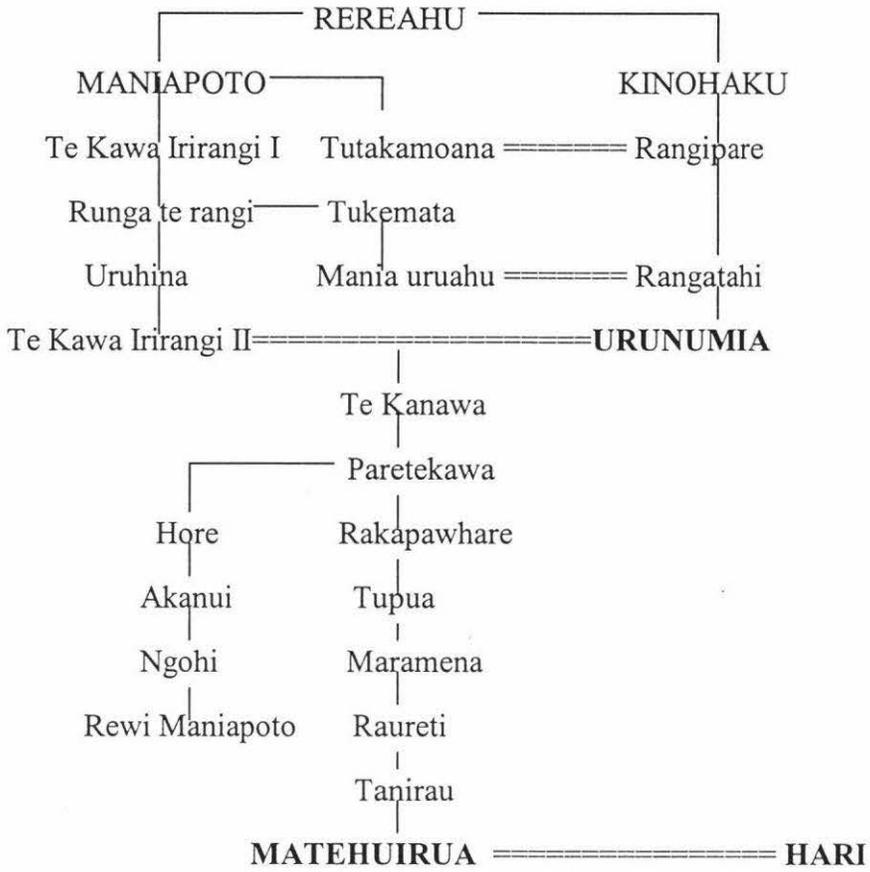
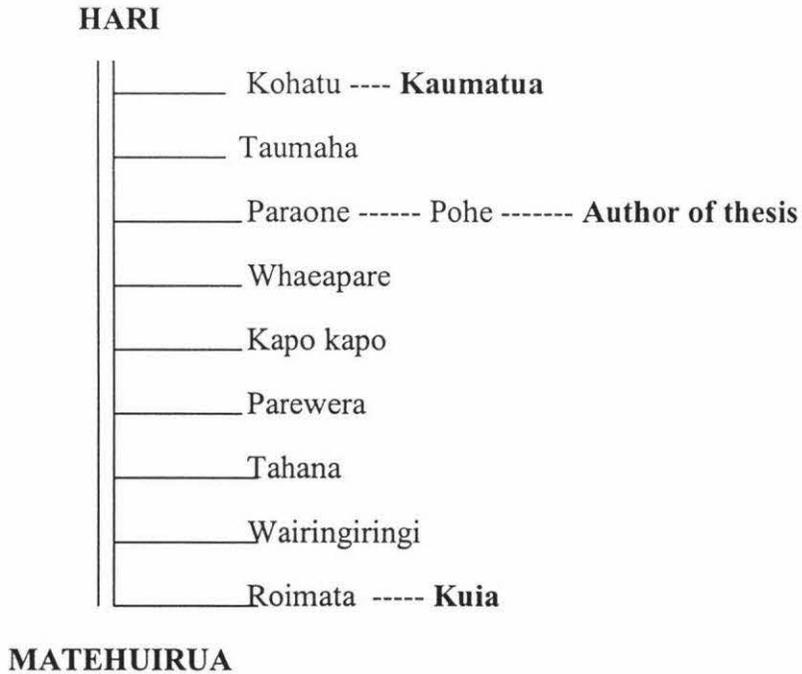


TABLE 3



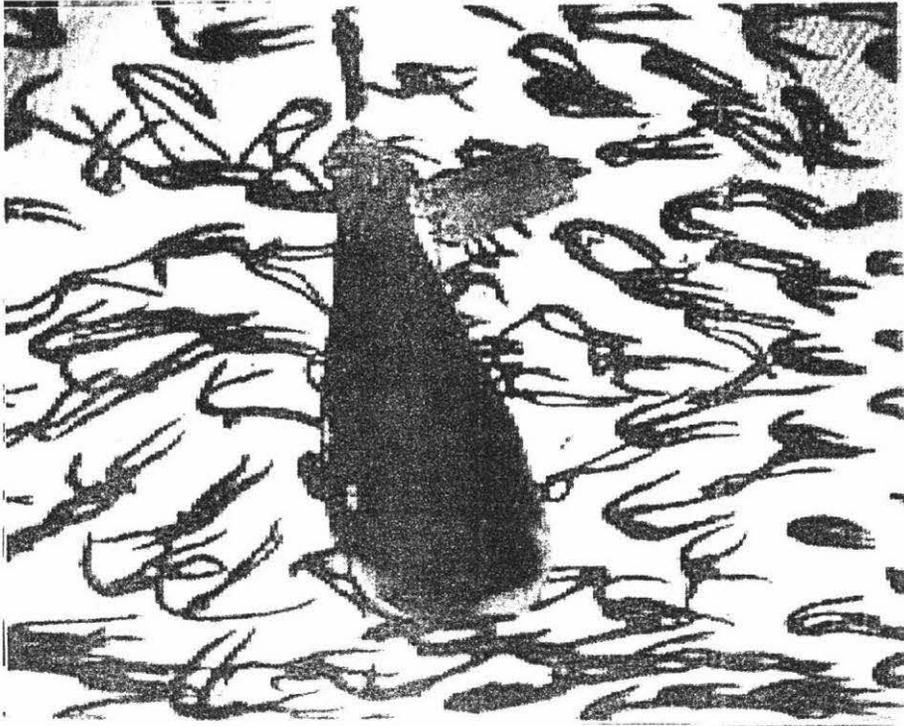
URUNUMIA

This section provides only but a glimpse of the understanding of the ancestors Urunumia, Hari and Matehuria and their related Mere Pounamu. Urunumia is a female entity, a Māreikura. She connects with the eponymous ancestor of the Ngāti Urunumia hapu. According to *Table 1* Urunumia held significant genealogical links to both Maniapoto, the celebrated ancestor of the Ngāti Maniapoto and his sister Kinohaku the matriarch of Ngāti Kinohaku. Given these chiefly lines, that were her birthright, it would not be too presumptuous to think that Urunumia herself had inherited some of their authority, known to be significant in traditional times.

The influence that Urunumia held extended from the West Coast of Aotearoa / New Zealand known traditionally as Te Taharoa o Urunumia and into the region of the Nehenehenui sheltered by the Maunga Kōhatu Rangitoto. As indicated in Chapter One of this thesis located in this region was one of the most prominent Tainui Whare Wānanga, Rangiātea instituted in the time of Tawhao. Without doubt it would have been operating in the time of Urunumia. Perhaps because of her status she had some influence on its' operation.

Today her territory is inhabited by her many descendants, Ngāti Urunumia hapu. Her region nurtures the four marae, Te Hokinga ki te Nehenehenui, Tarewaanga, Te Keeti, and Te Kotahitanga. Her Mere Pounamu connects to the powerful energies from all her ancestors as well as those descendants to the time of Hari and Matehuria. Eight generations later, from the distinguished Urunumia, came my great grandfather Hari Hemara Wahanui and my great grandmother Matehuria Tanirau Poto. The stories of their Mere Pounamu are contained in the following pages.

TE MERE POUNAMU - URUNUMIA



(Thesis Author, 2003)

HARI

The Mere Pounamu Hari is a male entity, a Whatukura. He connects to my great grandfather, Hari Hemara Wahanui who was born in the 1860s to Te Whanonga and Rangitua. Hari, like his father Te Whanonga and his distinguished uncle, his adopted father, Wahanui te Huatare, Hari was also a learned man. He was a holder and distributor of traditional Ngāti Maniapoto knowledge and held wānanga in an attempt to continue a traditional institution. A recipient of such occasions, who became a most outstanding Ngāti Maniapoto scholar, was the eminent Doctor Pei Te Hurinui Jones.

Hari quickly grasped the new knowledge brought by colonisation. He corresponded with Elsdon Best a known recorder of traditional Māori knowledge. The communication Hari sent to Elsdon was type written which were unique for those times.

Some original documents type written in Māori by Hari are presently held in the Alexander Turnbull Library in Wellington.¹²⁰

Like his father Te Whanonga, Hari too travelled overseas. In 1902 Hari, as a 38 year old, sailed to England with a contingent of Māori soldiers selected, because of their genealogical links and their physical stature, to represent Māori at the Coronation of King Edward VII. Hari was the only Ngāti Maniapoto representative to be included. Significant too, in the company of Hari, were two other soldiers chosen to represent the Maunga Kōhatu, Hikurangi, Terei Ngātai and Henare Kohere. Both Ngātai and Kohere held genealogical ties to the lands of the Waiapu River Valley, significant also to my Haenga - Ngatai mother, who during her lifetime had been nourished and nurtured by the Kohere whānau.

Two generations later Wahanui, of Ngāti Maniapoto and Ngātai and Kohere of Ngati Porou were to enjoy a reunion through their descendants my father of Ngāti Maniapoto and my mother of Ngāti Porou. That the 1902 regiment of magnificent soldiers should contain both my tūpuna from Ngāti Maniapoto and Ngāti Porou continues to affirm, for me, the significant links formed generations ago by my ancestors Tūrongo from the Tai Hauāuru and Māhinārangi from the Tai Rāwhiti.

The descendants of Hari have truly been gifted a model to follow of someone who sought opportunities to learn from both close and afar, traditional and modern. His intelligence cleverly retained and distributed knowledge efficiently using all the means, traditional and modern, that were available to him at the time. It is his legacy to us. His Mere Pounamu is a constant reminder to his descendants of the pursuit of knowledge, the huge potential within us waiting to be developed.

¹²⁰ Copies of two letters are included in Orbell (1970) Two Wahanui Letters. *In Dominion Museum Records in Ethnology* 1967 – 74 2, 42 –55.

TE MERE POUNAMU – HARI



(Thesis Author, 2003)

MATEHUIRUA

The Mere Pounamu Matehuirua is a female entity, a Māreikura. She connects to my great grandmother, Matehuirua Tanirau Poto. She was born to the hapu of Ngāti Paretekawa and saw her warrior relation, the fearless Rewi Maniapoto vigorously defend their lands east of the township of Kihikihi in the battle of Orākau. From this time and from her people came the cry of defiance aimed at the colonial troops -

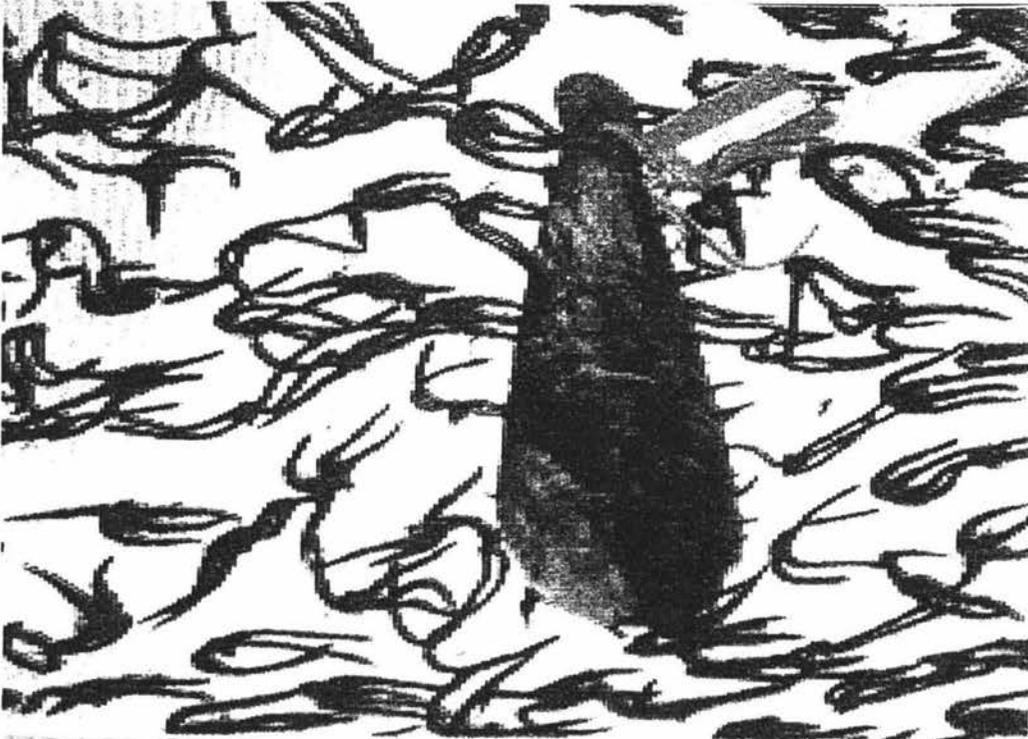
Ka whawhai tonu mō ake ake ake – we will fight forever and ever. This was their legacy that was to inspire their descendants and indeed other iwi across Aotearoa / New Zealand, generations later.

Matehuirua originated from the lands including the region of Tokanui. In traditional times this area boasted the revered Hui te Rangiora. This marae was honoured with the name of the ancestral home of Rēhua, the deity of kindness. His dwelling place, Hui te Rangiora was known to be located in the seventh heaven of the Rangitūhāhā.

This seventh level was thought to provide Tāne te Wānanga with the sustenance and strength he needed, in order to continue his ascent into the Toi ō ngā Rangi to acquire Ngā Kete ō te Wānanga me Ngā Whatukura e Rua, the Baskets of Knowledge and the celebrated Kōhatu. In later years this area, inclusive of Tokanui was to provide a place of healing for those suffering from mental health disorders. Perhaps this capacity was a continuation of the traditional role of this area as a place to seek strength and sustenance as indicated by the location of the esteemed Hui te Rangiora.

From Tokanui in the north the family of Matehuirua moved to the south into the inherited lands of Ngāti Waiora, to other family and to the shelter of the Maunga Kōhatu Kahuwera. Today descendants of Matehuirua continue their inherent ability to provide strength and sustenance to those in need. Many assist in the health and wellbeing of others. The Mere Pounamu Matehuirua provides an everlasting connection to the strength and courage of her lands and people.

TE MERE POUNAMU - MATEHUIRUA



(Thesis Author, 2003)

PAST ACCESS AND AVAILABILITY

Since the return of the taonga to Ōtorohanga they have been seen at many family gatherings within the Nehenehenui. They have accompanied the mother of my kuia and my kuia to the places, to the people, to the meetings that have had significance for them. My kuia explained this process :

Mother took them with her to our whānau who had passed away. They also went to our family reunion, the Whanonga family reunion 1994 at Kotahitanga. Mother was there in the tent with them to tell their stories to those of the family who wanted to know. Many came to see them and to learn about them.

Today my kuia has the responsibility, left by her mother, to ensure that this family tradition of Mauri Kōhatu remains available to their descendants. There have been continued occasions that the taonga have blessed a gathering with their presence. However my kuia also commented that there have been other times when she hasn't taken them. She explained this situation by saying :

Once or twice I've gone without them. I just put that down to not thinking. But then most of the time when I've taken them it is as if they have reminded me to take them, they have called to me. I listen and go and get them.

FUTURE ACCESS

The future access to the Mauri Kōhatu appears assured. Already my kuia has nurtured someone, who like her and her mother before has the devotion and commitment to ensure that the taonga remain a precious part of our family.

*My daughter Kitty knows the Kōhatu, she knows
the family, she knows te reo. She's here.*

How comforting it is to know that the knowledge and access to our Mauri Kōhatu remains safe and in trusted hands for those now and yet to come.

CONCLUSION

The preceding narrative on Mauri Kōhatu provides an occasion to appreciate connections, to combine past energies with the present. Importantly too it is an opportunity to reinforce identity and raise self esteem. That this example of an traditional practice may excite other whānau to detail the histories of their taonga only adds to the account. For these reasons the recording of this knowledge is crucial as a point of reference for not only the present generation but also the future descendants of our whānau, hapu, iwi.

NGĀ KŌHATU E TAKOTO ANA

The next narrative elaborates on the Mauri Kōhatu, that lie as healers of Ngāti Maniapoto land. These were briefly mentioned in Chapter Three of this thesis. Included too was comment on the karanga and the karakia applied to assist the Mauri Kōhatu in the healing of the land. The connection of the stars to the Kōhatu as navigational markers also received attention. The following study details aspects of these traditional practises and understandings.

The account commences with the notion that land can retain their histories not only in a physical sense but also from a spiritual perspective. Further explanation is provided on the significance of karanga and karakia as well as the use of wai, water associated with earth healing. The connection to the stars is not addressed. However there is a brief note made regarding these Mauri Kōhatu as Tipua, navigational markers.

Specific to this narrative is an area identified as in distress as a result of its' past. The details regarding the cleansing rituals reliant on Mauri Kōhatu that assisted in the healing of this land are provided by my kuia and kaumātua. The description remains within the boundaries of the Nehenehenui particular to a region east of Tokanui, to the area known as Waikeria. The account commences with a historical explanation of this region. Limited to this description are the stories specific to Ngāti Kahupungapunga the first inhabitants of these lands (Jones and Biggs, 1995). The details connect with the occupation of this area by the descendants of Tūrongo and Māhinārangi (Jones and Biggs, 1995).

Comment is made on the present day importance of the district of Waikeria in relation to the establishment and function of the correction / detention centre of Waikeria Prison (Taylor, 1999). The combination of the history of this area and the presence of Waikeria Prison contributes to an understanding on the development and corresponding actions taken to involve the healing energies of Mauri Kōhatu in these lands.

NGĀTI KAHUPUNGAPUNGA

Jones and Biggs (1995) recorded that when Tainui waka arrived in the Kāwhia Harbour Hoturoa and those on board found a land already inhabited. Over time, through intermarriage and battle victory Tainui waka descendants acquired authority to all the lands from Mōkau in the South to Tāmaki in the North. The area of Waikeria was no exception.

Relationships were forged through marriage with other significant Tainui waka lines. However they faced continued challenges in these lands, which contributed towards a migration, for them, out of this area. The residency in this region was then seized by Matakore, grandson of Raukawa, son of Rereahu, nephew of Takihiku and younger brother of Maniapoto. However today this entire region, inclusive of Waikeria, acknowledges the influence of Ngāti Maniapoto iwi, as descendants of Matakore's older brother. The following genealogy displays my relationship and that of my kaumātua to the ancestors Tūrongo and Māhinārangi. Also significant to this narrative is the genealogical link to Ngāti Raukawa revealed by this line of descent through our ancestor Mohiiti. This connection provides for me, a means, to honour the link to the Ngāti Raukawa people who had once occupied the region of Waikeria.

GENEALOGY TO NGĀTI RAUKAWA

Turongo = Mahinarangi

Raukawa

Rereahu

Te Ihingarangi

Kuri

Waimapuhia

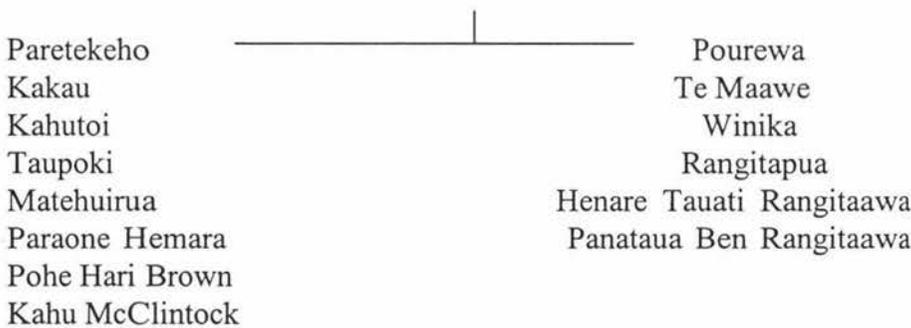
Rauti

Koroki

Hape

Tarataraukawa

Mohiiti = Paretangatake



The preceding details have confirmed that Waikeria is indeed a land with a history of many occupations and numerous battles. Today these memories have impacted on the very essence of this area. As a consequence there is a section within the Waikeria boundaries that today has necessitated a dependant relationship on Mauri Kōhatu. However before describing the association of this land with Mauri Kōhatu it is important to comment on Waikeria as a place of restoration and healing for those confined by the justice system of Aotearoa / New Zealand. These details explain the present day connection to those who experienced the distress of this land as well as those who responded with the ancient healing lore of the Kōhatu.

WAIKERIA



(Topomap Te Kuiti 1:50000 S16 addition 1 1987)

Taylor (1999) wrote that in 1912, a country prison was established, in line with the New Zealand Prisons Systems' Agricultural Policy. The philosophy behind this institution was one of restorative justice. This initiative aimed to provide the inmates with the opportunity for productive work in land development. In addition this prison would also accommodate training in various farm skills. The outcome of the scheme would be two fold. Firstly the self esteem and self worth of the inmates would increase as they acquired skills ready for employment once their term of sentence was completed. Secondly society was assured of a ready supply of well equipped farm workers.

In 1913 the New Zealand Justice Department acquired 1850 acres in the rural area of the King Country. The largest country prison, although initially called a reformatory, was established and located between the Mangatutu and Waikeria streams. The Prison took its' name from the later. It was designated as an open prison with emphasis on education and training. Taylor (1999) recorded that by the end of 1915 the Waikeria Prison was operating a farm that maintained crops, sheep, cattle, orchards and a tree planting programme. The farming operations lasted until 1958 when the Justice Department advocated for a move away from a farming skills education programme towards a vocational trade training programme for the inmates.

Today Waikeria Prison functions as a major reception and remand prison for the Waikato / Bay of Plenty region. It caters for both adult and youth, male and female. Although the farming operations are now only a shadow of what they were in the early days of Waikeria there still is an opportunity for the inmates to be a part of the surrounding land. It has been through these occasions that a sense of urgency was established regarding a specific area of the farm.

My kuia explained this by saying -

Some of the work groups when they came back from the farm would say that they had seen things, Māori warriors dressed in traditional clothing.

Others would return and without any obvious reason become sick. Those who saw things and those who got sick refused to return to that area of the farm.

My kuia credits this particular area of Waikeria with the historical existence of a traditional village. She stated that -

Here was an ancient pa site in the time of Ngāti Raukawa before Ngāti Maniapoto. The pa was called Tūranga whakarongo.

The continued unexplained sightings and reported sickness by Waikeria inmates and prison officers in this area had been too numerous to ignore. The response was to gather kaumātua and kuia who were knowledgeable in the history of the area. Important too was the assembly of those who possessed the ancient lore of the cleansing rituals. In some cases they were one in the same. My kuia made the comment -

Everyone who has needed to be here has come. Everyone has had a role, everyone has had a purpose. Now you are here.

My kuia confirmed that in 2001 a group of kaumātua and kuia, descendants of Tainui waka, had agreed to help heal this area by means of their knowledge of the area and the ancient rituals associated with Mauri Kōhatu. The approach used by the kuia and kaumātua relied firstly on the protocols associated with entry on to a marae. The intent to enter, the pause, the karanga were the initial rituals depended on to ensure the safety of those entering these lands. My kuia stated that –

Before our group entered the urupā, the area where some of our tūpuna lie, we could see, standing above on the pa site, many Māori warriors from the old times, moving as if to welcome us. My daughter did the karanga as we entered the area.

Accompanying the group were Mauri Kōhatu who had arrived from other parts of the Nehenehenui. Amongst the welcoming party were other Mauri Kōhatu who had found their own way to the area. The following is a description of only two of the Mauri Kōhatu. One is the Gate Keeper who journeyed with the group of kuia and kaumātua to the Waikeria area. The other is Kairanga who was already on the lands but was reawakened by the group of kaumātua and kuia to assist in the task of healing this area. Their exclusive identification does not diminish the importance of the other Mauri Kōhatu that also lie as healers of this land. They are all significant examples of the traditional understanding of accessing mauri from one area in order to revitalize another area. Significant too are the links between those areas and the people of those lands.

THE GATE KEEPER

The first Mauri Kōhatu is the Gate Keeper or Te Kaitiaki. My kuia said –

*The Gate Keeper came from the Three Sisters,
Maunga Tokanui, Pukerimu and Whiti te Marama.
They gave us their gift to help us. The call was
heard and we went. Now the Gate Keeper watches
over the urupā and keeps it a safe place.*

The Three Sisters, the Maunga Tokanui, Pukerimu and Whiti te Marama, the birthplace of the Gate Keeper, are significant to the Nehehenui. Phillips (1989) detailed that in this area, in the 1800s, a fierce battle had occurred between the descendants of Maniapoto and the descendants of Whakatere, brother of Takihiku and uncle to Maniapoto. Ngāti Whakatere suffered a huge loss. Today the Three Sisters stand as Ngāti Maniapoto citadels safeguarding those entering and exiting the Nehehenui.

TOKANUI FROM THE WEST

The ridge to the left leads to Pukerimu (Phillips, 1989:92)



Perhaps the thought regarding the Mauri Kōhatu from Tokanui, Pukerimu and Whiti te Marama was connected to the fact that since Ngāti Maniapoto occupancy in these lands these three Māreikura have vigilantly maintained the safety for travellers.

In addition the Three Sisters have also preserved the role as protectors, gate keepers to the fallen of Ngāti Whakare and Ngāti Maniapoto who lie in their valleys. This ability of the Mauri Kōhatu as gatherers, settlers of energy, was without doubt, known to the kaumātua and kuia who openly welcomed the assistance from these Māreikura and the gift of their Mauri Kōhatu, the Gate Keeper, the Kaitiaki, who now sits as a guardian to the fallen, in the valley below Tūranga Whakarongo.

THE GATE KEEPER / THE KAITIAKI

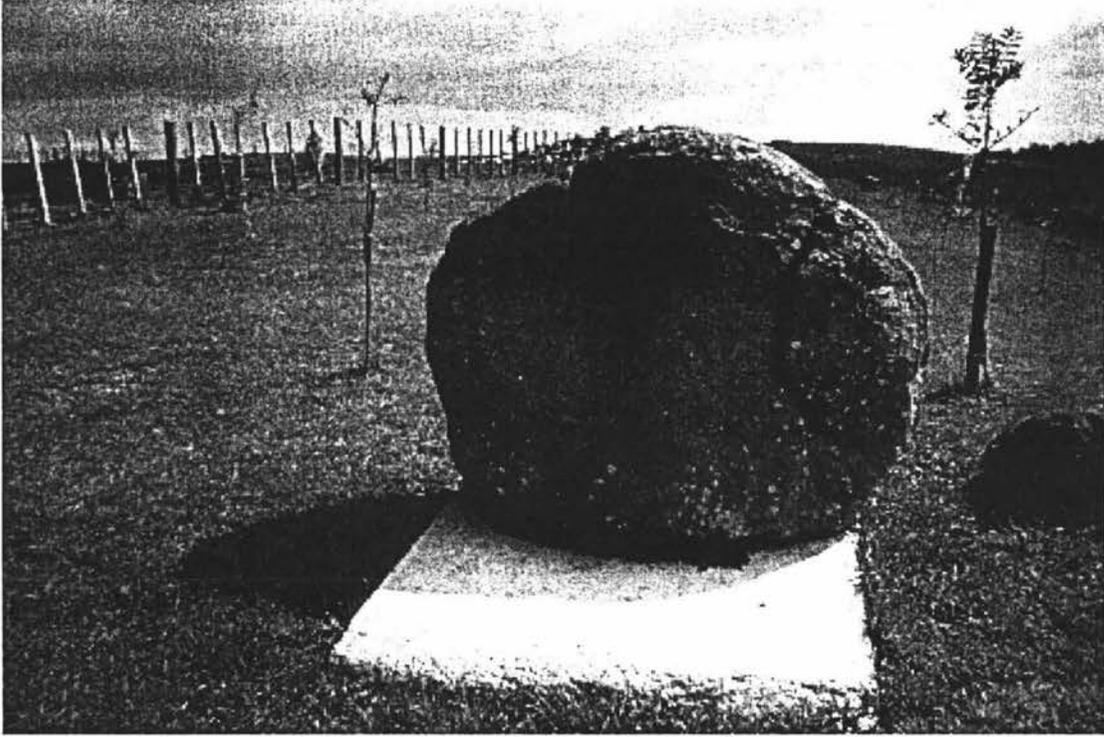


(Thesis Author, 2003)

KAIRANGA

The second Kōhatu is Kairanga. He is located on the pa site and lines up directly with the Gate Keeper / Te Kaitiaki who sits in the valley below.

KAIRANGA



(Thesis Author, 2003)

Inscribed on Kairanga are the words that honour the original inhabitants of this region, the Ngāti Kahupungapunga as well as those who followed after them the Ngāti Raukawa. This Mauri Kōhatu Kairanga as his name suggests remains as a means to gather the memories of this area, a physical repository for the energies of these people who had once walked this land. Like the Gate Keeper, Kairanga is a physical representation of the traditional belief in the spiritual realm. He looks out, vigilant over the valley available for all those who have been or come his way.

WAEREA / WAI

The following section provides a brief insight to other rituals also relied upon to enhance the work of the Mauri Kōhatu. The two traditional processes that receive elaboration include the use of karakia and wai. My kaumātua applied the traditional karakia, the waerea a protective incantation to clear the land. The following is only a part of the karakia that was used on the lands of Waikeria. This portion of the karakia speaks of the connection to the higher energies, the spiritual realm through to the emergence into our physical world. The karakia can be interpreted as a call from those of us on earth to those spiritual energies that are a part of us. It is an appeal to combine our energies.

Ko Aitua

Ko Aitua rere

Ko Aitua kīkini

Ko Aitua tamaki

Ko Aitua whakatika

Ko Aitua whakakore

Kore nui

Kore roa

Kore para

Kore te whiwhia

Kore te rawea

Kore te oti atu ki te pō

Ko Ngana nui

Ko Ngana roa

Ko Ngana raro

Ko Ngana maui

Ko Tu kaiariki

Ko Tapatai

Ko Tiki poupou

Ko Tiki te pou mua

KoTiki te pou roto

Ko Tiki te ao pango

Ko Tiki te āhua

Ko Tiki te āhua mai i Hawaiki nui, Hawaiki roa.

Te Ao nuku wairua i te wā

E pupu mai tō wairua

Tihei Mauri Ora

Ki te Whai ao ki te Ao Mārama

This belief has been practised by Ngāti Maniapoto descendants for generations. A very similar version of this karakia was included in Chapter Three, page 90 of this thesis. It was cited as part of the Io knowledge that was known to have existed in the time of Wahanui and Best, the early to mid 1800s. That a descendant of Wahanui still perpetuates this ancient power is no surprise.

No further discussion will occur in regards to the waerea used by my kaumātua only to say that the conclusion acknowledged Te Rauparaha, a well known Tainui waka, Ngāti Toa, Ngāti Raukawa ancestor. Generations earlier he had migrated to finally settle in the far south away from his beloved Kāwhia. Specific mention was also afforded the present line of authority for Tainui waka, the Kingitanga, who embrace and offer status to their region, inclusive of Waikeira. Included too was the mention of a descendant of Te Rauparaha in the establishment and recognition of the Kingitanga.

Perhaps the intent of the conclusion of the karakia was to declare the past as the past but more importantly to return us back to the present to realise our strength.

The use of wai or water was also part of the cleansing rituals. My kaumātua stated -

Me mahi i te wai kia whakanoa i te whenua. Ka taea hoki te tango wai mai tō waha. Ka whakaputangia te tuwhare ki runga i tō ringaringa hei awahi i ā koe, hei awahi i tō karakia. Ka whiua atu e koe te wai ki te hau, ki te ao.

Perhaps the significance of using water or saliva from the mouth arises from the notion of water being life giving and that our bodies have the ability to produce life sustaining waters. Wai was certainly perceived by my kaumātua as a means to spiritually cleanse an area. Obtaining water from a natural water flow or from the mouth were both deemed, by my kaumātua, as appropriate actions for cleansing.

Today the commitment remains, by those who continue to have contact with this area of Waikeria, to ensure that it returns to a place for the living. My kuia stated –

We all continue to go and look after the land. Work groups go out from the prison, the Te Ao Mārama Maori Unit. We are all part of the healing of our land.

CONCLUSION

The preceding section confirms the traditional reliance on Mauri Kōhatu as a means to contribute to health and wellbeing. In this instance the movement or reawakening of Mauri Kōhatu from one area to another as healers of the land has been the major focus. The accompanying ancient rituals remain significant. The karanga and the glimpse afforded the cleansing rituals of karakia and wai added to the healing properties associated with Mauri Kōhatu.

The Mauri Kōhatu, the Gate Keeper, the Kaitiaki and Kairanga continue to exist as Tipua as sign posts indicating the history, tribal markers, for the land they are a part of. Their worth goes beyond the visible plane. The benefit is also witnessed as part of the spiritual realm of earth healing. In contemporary times the area of Waikeria, once known to have contributed to the unwellness of those who walked the lands, continues to be nurtured back to a place of wellness. The present day officers and inmates as well as the group of kaumātua and kuia of Waikeria are a vital part of this earth healing. Important too for the success of this process was the connectedness to and knowledge of the surrounding land in both a physical and spiritual sense.

Chapter Five recorded the belief in the conveyance of Mauri Kōhatu from one area to assist in the health and wellbeing of another as understood in Ngāti Maniapoto. Important to this practice are the associated rituals known to my kaumātua and kuia of access and delivery, of physical and spiritual connection. All these understandings have been honoured in Chapter Five. The words spoken during the rituals were Ngāti Maniapoto, the rituals themselves have been proclaimed throughout Aotearoa / New Zealand. Chapter Six, the following chapter is dedicated to this same wisdom regarding the transporting of Mauri Kōhatu from one region to another. The intent, as in Chapter Five, is to improve the health and wellbeing of the land and the people located in that area.

CHAPTER SIX

TE REO KŌHATU, TE REO MAURI ANCIENT CONNECTIONS, SPIRITUAL WELLNESS

INTRODUCTION

Chapter Six provides direction for the utilisation of traditional healing practises in present day health services. Specific to this discussion is the inclusion of Te Mauri Kōhatu as a viable healing modality that supports a Māori worldview on health and healing. This chapter commences with a historical description of the challenges to traditional healing beliefs in Aotearoa / New Zealand. Identified are specific attitudes and legislation that diminished the authority of such knowledge (Index to the Statute of New Zealand 1907; 1961; 1962). Brief account is then provided on the resurgence, the reclaiming of traditional healing knowledge globally but more specifically to Aotearoa / New Zealand (Lawson – Te Aho, 1996; Voyce, 1989).

Important to the discussion on traditional healing is the understanding of a Māori worldview of health. Culturally specific healing knowledge is central to the holistic approach advocated by Māori (Durie, 1994; Marsden, 1975; Pōtaka - Dewes, 1985). Therefore the inclusion of traditional healing modalities in contemporary health services, is a viable option (Durie, 1977; Marsden, 1975; Pōtaka - Dewes, 1985). This notion is supported by current government legislation and documents which are highlighted in Chapter Six (Ministry of Health, 2000; 2001; 2002). An example of the incorporation of the healing modality of Te Mauri Kōhatu in a present day Kaupapa Māori Adult Mental Health Unit concludes this chapter.

THE WESTERN HEALTH MODEL ASSUMPTION

With the arrival of colonisation to Aotearoa / New Zealand came the intense criticism of traditional Māori healing practices. The colonial assumption was that the traditional healing beliefs were dangerous due to the lack of scientific validity. The Western health model was scientifically based, thus claiming superiority over traditional healing practises, perceived to advocate for cures based on superstition and fear (Blake – Palmer, 1954). The notion of superiority was encouraged, which resulted in discrediting Māori healing practises in favour of the Western health model.

Criticism was also aimed at the use of traditional healing methods to cure the colonial introduced illnesses, termed Mate Pakeha¹²¹ (Potaka - Dewes, 1985). Some of the illnesses such as influenza and tuberculosis and their appropriate remedies were unknown to traditional Māori (Blake – Palmer, 1954). These new forms of illnesses posed a huge dilemma as the traditional healing practises failed to address them resulting in high numbers of death amongst Māori. The authority of traditional healing rituals and cures diminished as the high death rate continued amongst those inflicted by Mate Pakeha (Voyce, 1989).

LEGISLATION - TOHUNGA SUPPRESSION ACT (1907)

The colonial governments' legislative processes were also relentless in their attack on the reputation of all traditional practises. On the 24th September (1907) the Tohunga Suppression Act was enacted (Index to the Statutes of New Zealand, 1907). This piece of legislation directly challenged the authority and validity of Māori knowledge and tradition specific to health and healing. Blake – Palmer (1954) asserted the Māori Members of Parliament at the time, Ngata and Carroll, in fact championed the introduction of the legislation, aimed at the holders of traditional healing knowledge.

¹²¹ Mate Pakeha, introduced diseases such as influenza, tuberculosis.

Pōmare, who during this time held the position of Native Health Officer, with the Department of Health, also supported the anti - Tohunga views of Ngata and Carroll. In brief there were three parts to the Tohunga Suppression Act (1907). Firstly it prohibited Tohunga from claiming to possess supernatural powers to assist healing. The use of supernatural powers to heal was equated with the practise of quackery. The Act (1907) was justified by a colonial government "as a means to protect the native population from quacks and unqualified personnel" (Voyce, 1989:112). Thus, this piece of legislation provided a legal means to discredit all traditional Māori health practices in favour of Western health practices.

Secondly, the Tohunga Suppression Act (1907) prohibited Tohunga from encouraging a following that believed in their supernatural powers. This led to a decline in Tohunga support which was accelerated by the faith healers (Voyce, 1989). Western health practices and the Trinity¹²², which aligned with Christian ideology, were promoted by Ratana. His faith attracted Māori by building hope and a strong sense of "Māori control over Māori destiny, at a time when Māori morale was low" (Durie, 1994:45). Ratana encouraged Māori unity, but this was at the expense of tribal identification and the traditions of the Tohunga. Thus, Western health practices and the power of Christianity gathered a large following challenging the respect and authority of traditional healing knowledge (Voyce, 1989).

Thirdly, the Tohunga Suppression Act (1907) prohibited the announcement of prophetic statements by Māori, especially those being made, at the time, by Rua Kenana. Voyce (1989:110) stated that, "the Tohunga Suppression Act was also a means of protection for Europeans from the likes of Rua".

¹²² Trinity, the belief of the three in one, the father, the son and the holy spirit.

The Government authorities feared Ruas' power, to inspire hope in his people, viewing him as a threat to their rule. His prediction of a Māori Millennium that would see the return of Māori land, at a time when settlers, in the Bay of Plenty, were demanding more and more land, caused unrest amongst the migrants. They too, feared the experience of the bloody land wars that had been fought in other areas (Voyce, 1989).

However, in 1964 the Tohunga Suppression Act (1907) was repealed (Durie, 2001; Voyce, 1989). This was to some extent in favour of the legislation within the Crimes Act (1961) (Index to the Statutes of New Zealand, 1961) and the Māori Welfare Act (1962) (Index to the Statutes of New Zealand, 1962; Voyce, 1989). Although more subtle than the Tohunga Suppression Act (1907), in reality, both these pieces of legislation continued the attack on traditional healing knowledge.

CRIMES ACT 1961 AND MĀORI WELFARE ACT 1962

In 1961 the Crimes Act was sanctioned. Within this Act (1961) was the outlawing of witchcraft, which included the supernatural activities of the Tohunga. The Māori Welfare Act (1962) resulted from the Hunn Report (1960) which favoured a policy of integration. Māori were to learn about Western culture, however no reciprocal expectation was expressed regarding the learning of Māori culture (Voyce, 1989). Through the policy of integration, the Governments' agenda to promote Western ideology continued. Subsequently the Māori worldview of health continued to go unrecognised.

The Māori Welfare Act (1962) legislated the New Zealand Māori Council which was an elected Government body of Māori leaders mandated to advise the Government on a range of Māori issues, including health (Voyce, 1989). However, in reality, the Council was expected to adhere to the Governments' agenda to promote Western ideology and their associated health practices (Voyce, 1989).

Voyce (1989) asserted despite numerous attempts by the Government to suppress traditional healing practises, respect for this knowledge still remained alive within the traditional culture of the Māori . The Tohunga Suppression Act (1907) had in fact failed to deter Māori from believing in and maintaining traditional healing knowledge.

Voyce (1989:113) maintained that "the Tohunga Suppression Act (1907) was ineffective because the traditional ways of the Māori were so ingrained". Durie (2000:162) supported this notion by stating that "traditional healing services are inextricably entwined with culture".

Coinciding, with this anti - Tohunga legislation, was also increased Māori dissatisfaction with the Western health system that exclusively focussed on the physical aspect of illness, which conflicted with the holistic Maori worldview of health. Māori health also continued to decline (Durie, 1977; Durie, 1994). Breaches of tapu by Western health practices caused uneasiness for Māori. According to Durie (2001) Māori also faced huge difficulties both physically and financially in accessing available Western health services. The return to the security of the traditional healing paradigm, was to some extent influenced, by these issues (Voyce, 1989)

RECLAIMING TRADITIONAL MEDICINE

In 1979 the World Health Organisation called for the legal recognition of traditional medicine¹²³ along with the integration of traditional medicine into health care systems, and the establishment of an expert group to provide advice on the legislation and integration of traditional medicine (Lawson - Te Aho, 1996). The 1980s brought global awareness, of indigenous people seeking autonomy and self determination (Voyce, 1989). In Aotearoa / New Zealand, Māori focussed on the Treaty of Waitangi¹²⁴.

¹²³ World Health Organisation policy did not cover supernatural medicine.

¹²⁴ Treaty of Waitangi, founding document of Aotearoa / New Zealand signed 1840 between the Crown and Māori.

Article two of the Treaty of Waitangi guaranteed Māori control over Māori Taonga¹²⁵. Māori traditional healing practices were seen as part of this guarantee (Lawson - Te Aho, 1996). The Wai 262 claim, lodged in 1995, with the Waitangi Tribunal¹²⁶, sought protection and control over the intellectual and cultural property rights of traditional healing (Lawson - Te Aho, 1996).

Durie (2001:157) stated that the 1980s also brought an acceptance for the inclusion of "cultural beliefs and values into treatment and healing". Evidence contained in two indigenous studies, conducted in Aotearoa / New Zealand, highlighted the need to provide traditional healing services as an alternative to Western health practices. Rapuora¹²⁷ (Murchie, 1984) and Te Whare Whakapikiora o te Rangimarie¹²⁸ (Lawson – Te Aho, 1996) provided support for the development of traditional healing services. Durie (2001:157) agreed in stating that, "traditional healing services offered as an alternative or as a supplement to mainstream services would benefit Māori health". Similar to this thought was the argument for the establishment of Kaupapa Māori¹²⁹ within mental health and other institutions (Pōtaka - Dewes, 1985).

Lawson - Te Aho (1996) accounted for all traditional healing activities as one term, Rongoā Māori. In 1995 the Central Regional Health Authority found the definition, by Lawson - Te Aho, useful in developing their Rongoa Māori purchasing policy. This definition remains the general understanding within present Government Health developments (Lawson – Te Aho, 1996).

¹²⁵ Taonga, treasures to be maintained.

¹²⁶ Waitangi Tribunal was legislated by the Treaty of Waitangi Act 1975 to inquire into and make recommendations to the Crown upon claims submitted by Māori re grievances associated with the Treaty of Waitangi.

¹²⁷ Rapuora was a health survey among Māori women conducted by the Māori Womens' Welfare League, led by Dr Erihapeti Rehu Murchie 1981 - 83, using Māori frameworks and perspectives. Of the 1177 interviews with Māori Women 1:5 indicated that a traditional healer would be consulted if there was a Mate Māori.

¹²⁸ Te Whare Whakapikiora o Te Rangimarie was contracted to deliver a traditional healing service. Evaluation of the service showed that attendance was high, over 200 new cases being registered in a six-month period and 1766 cases in total being registered.

¹²⁹ Māori kaupapa, Māori control based on Māori philosophy.

Durie (1994) concluded that a contemporary Māori health paradigm, based on traditional understandings, called Te Whare Tapa Wha¹³⁰, would be better suited to meeting Māori health needs. Traditional healing modalities could be included in this model. Durie (1977; 2001) maintained that there should be room for cooperation between Western medicine and traditional Māori healing.

GOVERNMENT DIRECTIVES

NEW ZEALAND PUBLIC HEALTH AND DISABILITY ACT (2000)

The notions raised by Durie (2001) are supported in current Government legislation, as stated in the New Zealand Public Health and Disability Act (2000). Identified are the accountability arrangements to Māori health needs, as inherent in the Treaty of Waitangi. According to the Act (2000), the Government aims to assist Māori to build their own capacity to provide for their own health needs (Index to the Statutes of New Zealand, 2000). In addition, it identifies an obligation to strengthen Māori Health Provider and Māori Health Workforce Development, to improve mainstream service responsiveness to Māori and so effectively address the poor status of Māori health.

Therefore according to the Act (2000), a statutory obligation exists to develop Māori capacity to participate in the Health and Disability sector and for Māori to provide for their own needs (Index to the Statutes of New Zealand, 2000). The New Zealand Public Health and Disability Act (2000), articulates the legislative commitment that Government makes, to supporting a Māori worldview on health and healing. This commitment presents as a positive opportunity to include Māori specific healing knowledge. In addition to legislative support for Māori Health Providers are a number of recently published Government Health documents.

¹³⁰ Te Whare Tapa Wha model compared health to the four walls of a house, all four being necessary to ensure strength and symmetry, though each representing a different dimension: taha wairua (the spiritual side), taha hinengaro (thoughts and feelings), taha tinana (the physical side), taha whānau (family). The concept of health as an interaction of spiritual, emotional, physical and family (Durie, 1994).

NEW ZEALAND HEALTH STRATEGY (2000)

In 2000, the Government released the document the New Zealand Health Strategy (Ministry of Health, 2000). As stated in the Act (2000), implicit also, in this document, was the continued commitment by Government to improving Māori health. The document offers a framework for future direction. There are two specific goals for Māori Health Development.

One goal specifies the need to reduce inequalities in health status for Māori, by ensuring accessible and culturally appropriate services for Māori. Implicit in this goal is the opportunity for Māori to determine and provide for their own health needs (Ministry of Health, 2000). The utilisation of Māori specific healing knowledge, as an alternative or a supplement to Western health practises is one option to be explored and developed to address the provision of culturally appropriate health services (Durie, 2001).

The second goal promotes Māori Development in health, to be achieved by a range of options. The choices included, enabling Iwi and Māori communities to identify and provide for their own health needs, building the capacity for Māori participation in the health sector, at all levels. It also supported Māori Health Workforce Development which could include the promotion of skills in traditional healing (Ministry of Health, 2000).

PRIMARY HEALTH CARE STRATEGY (2001)

In February (2001) the Government released another document, the Primary Health Care Strategy. This strategy follows on from the New Zealand Health Strategy which acknowledges the partnership between Māori and the Crown as inherent, in the Treaty of Waitangi. This document also states Māori provider capacity is central to improving health outcomes for Māori (Ministry of Health, 2001).

The Primary Health Care strategy acknowledges the vital role of He Korowai Oranga - Māori Health Strategy in leading the process of Māori Health Development. In 2002 the Government released the document, He Korowai Oranga - Māori Health Strategy. As stated in all previous health strategies, implicit in this document, is the continued commitment to improving Māori Health (Ministry of Health, 2001).

HE KOROWAI ORANGA - MĀORI HEALTH STRATEGY (2002)

He Korowai Oranga - Māori Health Strategy supports Māori aspirations to take control over their own health. This Health Strategy supports Government aspirations to reduce the health inequalities which exist between Māori and other New Zealanders (Ministry of Health, 2002). Also identified was the need for continuing Māori Provider Development and Māori Workforce Development which would allow for the health initiatives to contribute to Whānau, Hapu, Iwi and Māori community initiatives. The ongoing development of traditional healing as well as the inclusion and utilisation of Māori models of health were Government commitments also articulated in this document.

Therefore the validation of cultural health practises has been given credence in contemporary healing situations. Inclusion of traditional healing modalities, in Iwi as well as Government Health Services, has also been identified as beneficial, to meet contemporary Māori Health needs (Lawson – Te Aho, 1996; Ministry of Health, 1999, 2000, 2001; Murchie, 1984; Pōtaka – Dewes, 1985).

TE PUNA HAUORA KAUPAPA MĀORI
MENTAL HEALTH SERVICES
TE MAURI KŌHATU

The following narrative details the inclusion of a traditional healing modality in Te Puna Hauora Kaupapa Māori Mental Health Services, Te Whare Maiangiangi Adult Mental Health Unit, Tauranga Hospital. In contemporary times the belief, in the power and the force of Te Mauri Kōhatu remains significant. The traditional wisdom perpetuated in present day healing situations affirms the practise that utilises Te Mauri Kōhatu as a means to link with healing energies of land and identity. The belief in the protective qualities associated with Te Mauri Kōhatu specific to wellness within whare, buildings is also a feature of this practise.

CONSULTATION AND PLANNING

Representatives from Te Puna Hauora, the local Iwi of Ngāti Ranginui, Ngāi te Rangi, Ngāti Pukenga and Tāngata whaiora¹³¹ were active during the consultation process about what would be culturally appropriate to be included in the new building. The outcomes supported the inclusion of –

- A Kaupapa Wing to nurse Tāngata whaiora.
- An Interview room that had a Kaupapa Māori focus.
- An Administration office for the Kaupapa Māori nursing staff
- A Whānau room that could be used for meetings, any other cultural activity to assist the wellness and healing of all who enter into Te Whare Maiangiangi.

The Interview room - Ōtanewainuku, the Administration room - Pūwhenua and the Whānau room – Mauao were named by the local Iwi. The names acknowledge the three majestic Maunga Kōhatu of Tauranga, the significant physical and spiritual features of the area. The following is a description of the healing environment within the Mauao room, the Whānau room of Te Whare Maiangiangi.

¹³¹ Tāngata whaiora, consumers of a health service.

In the Mauao room, stands a majestic Poutokomanawa, carved by a descendent of Ngāti Ranginui. The shape represents the pito, the connection to Io, Ranginui, Papatūānuku, the tūpuna, the ancestral parents. It is symbolic of their nurturing aspects. The indentation at the base represents Tauranga, included as the nurturer for the people of this region. The final element represented by the Poutokomanawa is the journey of Tāne te Wānanga through the twelve heavens to obtain Ngā Kete e toru o te Wānanga and Te Whatukura ā Tangaroa and Te Whatukura ā Tāne.

THE CARVING OF THE POUTOKOMANAWA

- Te Ara Atua: The natural beauty that Tāne Mahuta created.
Te Ara Wairua: The interlinking of God and man.
Te Ara Tangata: The many and varied paths that man journeys
 through life.

The same carving is used on the facing board at the end of the Kaupapa wing.

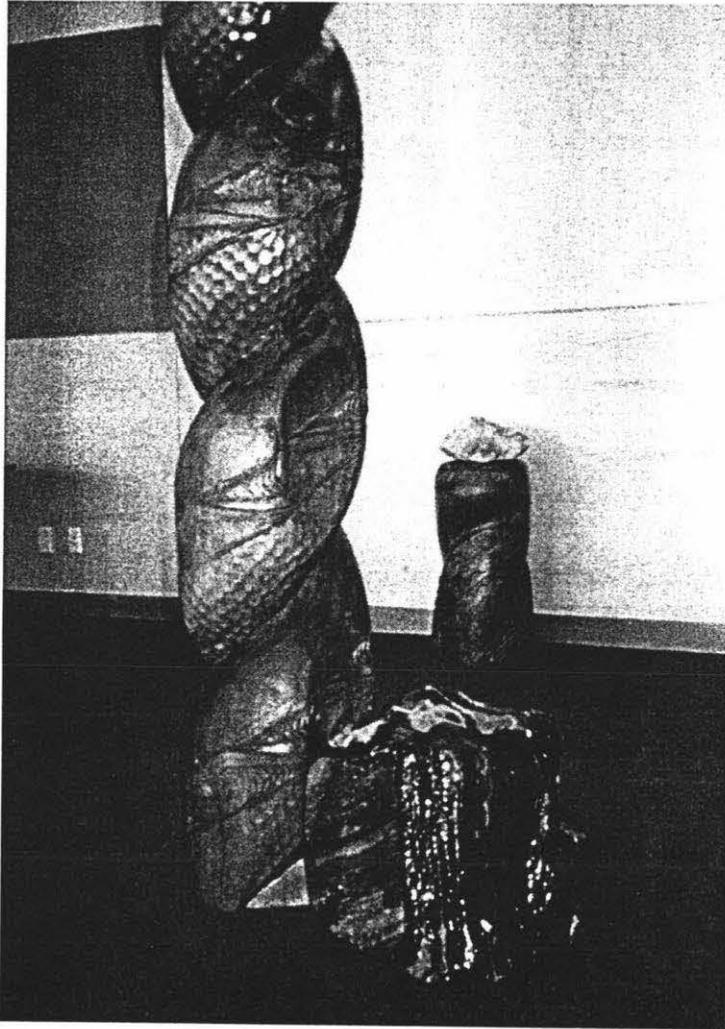
As dictated by the tradition mentioned in Chapter One of this thesis, embedded at the base of the Poutokomanawa are Mauri Kōhatu. With appropriate ritual and ceremony, similar to the protocols documented in Chapter Five of this thesis, tāngata whenua went to the realm of Tangaroa, the two entrances of Tauranga Harbour to obtain the Kōhatu. A descendent from Ngāti Ranginui gathered a Kōhatu from the southern end, the Mauao entrance and a descendent from Ngāi te Rangi gathered a Kōhatu from the northern end, Ngā Kuri ā Whareī entrance. With further ritual and ceremony these two Kōhatu were buried at the base of the Poutokomanawa. These Kōhatu remain as energies representing the life and vitality of the region of Tauranga, the beautiful tribal lands of Ngāti Ranginui, Ngāi te Rangi and Ngāti Pukenga Iwi. They endure embedded under the Poutokomanawa to help protect and care for all those housed within Te Whare Maiangiāngi. In addition there are five other Kōhatu located around the dominating Poutokomanawa and the two embedded Kōhatu.

TAURANGA MOANA

Name: Ngā Uwhi Opo

Type: Tūhua

Given by: Te Urungawera Hapu o Te Whānau o Tauwhao, the tāngata whenua of Tūhua Island



(Tauranga Hospital, 2001)

The remaining four Kōhatu are from Ngā Hau ō Tawhirimatea. They were gifted by tāngata whenua from Te Tai Rāwhiti¹³², Te Tai Tokerau¹³³, Te Tai Hauāuru¹³⁴ and Te Tai Tonga¹³⁵. Following is the description for each of the Kōhatu with an explanation of the patterns on each pou that supports the Kōhatu.

TE TAI RĀWHITI

Name: Te Pito ō Piuta Ki Tokomaru

Type: Papa

Given by: Te Whare Hauora ō Ngāti Porou. It comes from the base of a Kōhatu in Tokomaru Bay. It was on this Kōhatu that the tāngata whenua of this region placed the pito.

Pattern: The tohorā, in memory of the journey of Paikea.



(Tauranga Hospital, 2001)

¹³² Tai Rāwhiti, the East Coast of the North Is.

¹³³ Tai Tokerau, the North of the North Is.

¹³⁴ Tai Hauāuru, the West of the North Is.

¹³⁵ Tai Tonga, the South Is.

TE TAI TOKERAU

Name: Te Kohanga

Type: Andersite with Quartz inclusions

Given by: Kuia of Te Rarawa. It came from Te Oneroa ā Tohe.

The Kaumātua of Hūria brought this Kōhatu back from Ahipara.

Pattern: The carving at the top is the nest where we are taught. The inward spikes on the design represent the nurturing we receive.



(Tauranga Hospital, 2001)

TE TAI HAUĀURU

Name: Ngā Waierua

Type: Calcite Crystal

Given by: O. Bullock of Te Kōpere, donated this Kōhatu. It is one of the types of healing stones used within the Ngā Rauru rohe.

Pattern: Two streams, the seen and unseen.



(Tauranga Hospital, 2001)

TE TAI TONGA

Name: Whaioraka

Type: Pounamu

Given by: R. Wallace collected it from the Taramakau River. Over time as it is handled, the rind will wear away exposing the core which is Pounamu Kawakawa.

Pattern: Aoraki Mauka, Mauka Atua.

(Tauranga Hospital, 2001)



The following waiata was composed to acknowledge the journey of these Kōhatu from their beautiful homelands of Tūhua Island Te Moana ā Toi¹³⁶, Tokomaru Bay Te Tai Rāwhiti, Tai Poutini Te Wai Pounamu, Taranaki Te Tai Hauāuru, Ngā Puhi Nui Tai Tokerau to sit as Whatu for those, who are from the identified areas, who become a part of Te Whare Maiangiangi.

MAIANGIANGI – composed by Hauata Palmer Ngāi te Rangi 2001

- | | |
|--|--|
| <p>1. Ka whakarewa toku waka ki te Awanui.
Ko tāna maiangiangi tiro whakamua.
Putā atu ana i te wahapu o Mauao.
Whakawhiti ki Tuhua te whanau ā Tauwhao me ngā toka Ngā Uwhi Opo me Tiananui¹³⁷.</p> <p>2. Huri atu te waka ki te urunga mai o te rā ki te Tai Rāwhiti anō he kōhatu, na te hauora o Porourangi, ko te Pito o Piuta ki Tokomaru.</p> <p>3. Ka rere tonu toku hoe ki ā Tahupotiki ki te Wai Pounamu e koro Aorangi, ki te Tai Poutini tū mai ana ko te Whaioraka.</p> <p>4. Aki ana e ngā ngaru ki te Tai Hauauru titiro whakarunga tō kanohi ki te Raukura tau mai Ngā Waierua Ki Taranaki.</p> | <p>5. Puhia e te hau tonga ki te Tai Tokerau ki a Ngā Puhi nui tonu ki te kōhatu whakamutunga ko te Kohanga e.</p> <p>6. Hei whakahoki mai. Hei peehi mō toku waka. Hoki tika mai ki te moana o Toi ki te wahapū ki Ōtawhiwi me ngā tai marino o Te Awanui.</p> <p>7. Tau ai ki runga ki Te Puna Hauora Te Whare Maiangiangi. Hei whakarata i ngā uri whakaheke ā rātou mā kua ngaro atu ki te pō.</p> |
|--|--|

¹³⁶ Te Moana ā Toi, Bay of Plenty.

¹³⁷ Tiananui, this Kōhatu is located in the clinic room at Te Puna Hauora, Tauranga Hospital.

The combination of these two sacred traditions, Te Mauri Kōhatu and the Poutokomanawa in the Mauao room of Te Whare Maiangiangi, Tauranga Hospital provides in contemporary times the continuation of a belief in a power and a force that contributed to the health and well-being of traditional Māori.

EFFECTIVENESS AND IMPROVEMENT

Te Puna Hauora provides a Kaupapa Māori service within Te Whare Maiangiangi, the Adult Mental Health Unit, Tauranga Hospital. This is greatly enhanced for Tāngata Whaiora entering inpatient care by the cultural appropriate environment and Kaupapa Māori nursing team. Within this setting there is a commitment to incorporate traditional healing practises. The naming of the central room after the most significant Maunga Kōhatu, Te Mauri Kōhatu themselves and their associated Pou are some of the healing modalities which are in Te Whare Maiangiangi.

Within the Mauao room Tāngata whaiora use Te Mauri Kōhatu to identify a sense of belonging to reconnect to those areas, to sit beside, to caress and to learn about themselves. There is a focus on whanaungatanga¹³⁸ and whakapapa, and a basic learning of personal cultural identity and its interconnectedness. Some of the feedback from the Tāngata Whaiora is that they go to the Mauao room to connect to the Kōhatu. Whānau members of Tāngata whaiora, the staff and many visitors have made similar comments about this healing environment which has been available since, August 2001.

¹³⁸ Whanaungatanga, relationships.

In April 2003 at the Building Bridges Conference, Rotorua, Connecting with Cultures, a National Mental Health Award was made to acknowledge the utilisation of traditional wisdom. The honour Te Puna Hauora received affirmed and celebrated the relevance of traditional healing knowledge associated with Te Mauri Kōhatu in a contemporary health service.

CONCLUSION

Chapter Six has reclaimed the belief in the traditional healing knowledge of Te Mauri Kōhatu, as known by our tūpuna Māori. Government legislation and documents have also committed to encouraging cultural appropriate healing models within contemporary health services. However the utilisation of Te Mauri Kōhatu in Te Puna Hauora, Tauranga Hospital as a healing modality, is in part a victory won, by the aspirations, the determination of Māori within Tauranga to provide for their own health needs utilising their own health knowledge. The benefits should not be contained by mental health services. The same Te Mauri Kōhatu knowledge can be a feature of any environment that supports the health and wellbeing of Māori, whether in hospitals, health clinics, universities, schools, libraries, as well as the traditional Māori institutions of the marae.

In reality too, Te Mauri Kōhatu is but one of a range of healing modalities known to have contributed to the health and wellbeing of our tūpuna. Valuable research could be conducted to locate and reclaim other traditional healing wisdom unique to Māori so that these therapies can also contribute to the enhancement of the lives of present day Māori.

THESIS CONCLUSION

The traditional understandings of the Māori identified that Te Mauri Kōhatu were a means to connect geographically and spiritually. This understanding and practice was transported to Aotearoa/ New Zealand by the voyaging waka. The process of linking with the energies of Te Mauri Kōhatu on land and sea was known to enhance the health and wellbeing of traditional Māori. This thesis has recorded knowledge on Te Mauri Kōhatu wisdom specific to Tainui waka, Ngāti Maniapoto iwi and Ngati Urunumia hapu. The development provides benefits that will strengthen the physical, intellectual, emotional and spiritual aspects of tribal identity. Access to and distribution of this knowledge combines the energies of whānau, hapu and iwi of Tainui waka. As dictated by the traditional schools of learning Ngāti Maniapoto tribal heritage has been afforded the utmost respect. The intent of this thesis is to encourage the transmission of knowledge on Mauri Kōhatu to nurture Ngāti Maniapoto and to advance Ngāti Maniapoto. The wealth of Tainui, Ngati Maniapoto knowledge sources not explored by this thesis remains to be gained at another time.

In conclusion this thesis returns to the opening phrase of this thesis. The saying made famous by the ancestor Maniapoto as a unification movement in times of challenge remains as a guide, a way to live for his descendants now and yet to come. This ancient saying, also for me, encapsulates the overall intent of this thesis.

Kia mau ki tēnā

Kia mau ki te Kāwāu Mārō

Kia mau ki te Kāwāu Mārō o Maniapoto

Whanake ake, whanake ake

Hold on to the wisdom

Source of strength .. uniting

Uniting Maniapoto, then, now and in times to come

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THE RESEARCH TITLE TE MAURI KŌHATU THE CONSENT FORM

The Researcher - Kahu McClintock

I have had the details of this project explained to me orally and in written form. I have read the information sheet provided for me. I have understood all the information supplied. I understand that I can ask for continued clarification throughout this project.

- I agree to participate in this research project on Te Mauri Kōhatu under the conditions set out in the information sheet.
- I agree to participate and I understand that I have the right to withdraw from the study at any time and to decline to answer any particular questions.
- I agree / do not agree to the interview being audio taped.
- I agree / do not agree to have the information archived

Signed :

Name :

Date :



THE RESEARCH TITLE
TE MAURI KŌHATU

THE PARTICIPANT INFORMATION SHEET

To :

Ko Tainui te Waka.

Ko Hoturoa te Ariki.

Ko Rakataura te Tohunga.

Ko Maniapoto te Rohe.

Ko te Nehenehenui te Whenua.

Ko Rangitoto te Maunga.

Ko Waipa te Awa.

Ko Ngāti Maniapoto te Iwi.

Ko Ngāti Urunumia te Hapu.

Ko Kotahitanga te Marae.

Ko Pio Pio te Kainga Tupu.

Ko Paraone Wahanui Hemara te Kōkō.

Ko Kahu Tiemi Kurukuru te Nāni.

Ko Kahu McClintock ahau.

Through my whakapapa I belong to you the Hapu of Ngāti Urunumia. Through the kaupapa¹ I also link as a student studying for the Masters in Philosophy, majoring in Māori, Te Pūtahi ā Toi, the School of Māori, Massey University, Palmerston North, Aotearoa / New Zealand.

It is without doubt that the task ahead will assist in the completion of my studies. However more importantly I pursue this project to benefit us, our health and wellness within the Iwi of Ngāti Maniapoto.

This research seeks to identify and record the traditional healing knowledge that remains with the Iwi, Ngāti Maniapoto, the Rohe, Nehenehenui, the Waka, Tainui. This quest, pursues the teachings from both Te Ao Kōhatu and Te Ao Hou relating to a Māori worldview on healing. I look forward with great anticipation to being a part of this honourable mission of seeking and retaining the thoughts of those from ancient times -

Kia mau ki tēnā ... kia mau ki te Kāwāu Mārō o Maniapoto.

*Left is the wisdom ... source of strength, guiding Maniapoto,
then, now and in times to come.*

I ask you to join me in this journey to secure this knowledge for the benefit of Ngāti Maniapoto. The success of this project is dependant on your assistance. I ask you, to join those from the Pūtahi ā Toi, the School of Māori, Massey University in guiding me in this task. I need your support as an Iwi and as individuals within the Iwi by sharing your understandings and thoughts about Te Mauri Kōhatu.

¹ Kaupapa, meaning topic for discussion.

You are one of four Ngāti Maniapoto elders I have approached to be part of this study. I would like to interview you as part of the study of Te Mauri Kōhatu. I ask you to give me a full eight hour day to complete the interview. If the interview is not completed in that time frame then I accept that I will have to renegotiate another time with you.

I am required to gain written consent from you to be apart of this project. I have provided the Consent Form that relates to this project for you to complete before the interviews commence. I will also need your consent to record your interview by audio taping then transcribing the same.

- You have the right to accept or decline the use of audio taping during your interview.
- You have the right to ask for the tape recorder to be turned off at any time during the interview.
- You have the right to decline to take part or withdraw from the project at anytime.

If you agree to participate in the study your permission to acknowledge your contributions and your identifying details will be gained. If you do not consent then your contributions and your identifying details will remain confidential .

- You have the right to read and check a copy of your interview.
- You have the right to receive information about the results at the end of the study.
- You have the right to contact the researcher at any time during the study (Collect toll calls can be made)
- You have the right to withdraw any piece of information that you have volunteered.

The audio tapes and their transcripts of your interview will be held by me secured by lock and key for five years (as suggested by Massey University). At the end of this period I will return them to you.

I will work to ensure that this project will not inconvenience you spiritually, physically, emotionally or financially. Your right as an owner of the knowledge will be absolutely upheld and respected.

Nō reira ngā mihi tino nui, ki ngā kanohi ora o rātou mā kua ngaro atu ki te pō,
ki te Iwi o Ngāti Maniapoto

Nā Kahu McClintock

5 Longstead Av, Papamoa.

Telephone 07 5421473 - Home

Cellphone 027 4815 983

My supervisor is:

Associate Professor Tairahia Black

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Te Pūtahi ā Toi

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This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Protocol 03/28. If you have any concerns about the conduct of this research, please contact –

Professor Sylvia V Rumball,

Chair

Massey University Campus Human Ethics Committee

Palmerston North

Telephone 06 350 5249

Email S.V.Rumball@massey.ac.nz