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***KOORERO TUKU IHO: Waahine Maaori Voices from the Embers  
of Rangiaowhia***

A thesis presented in partial fulfillment of the requirements  
for the degree of  
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**Te Mamae Pahi Whakamau Te Wirihana**

(abt 1830 – 1947)



**Maringi Whakamau Te Kaa Taratu**

(abt 1880 – 1964)



**Marama Te Kaa Taratu Coromandel**

(abt 1912 – 2001)



*E pa to hau*

*He wini raro*

*He homai aroha*

*Ka tangi atu au I konei*

*He aroha ki te iwi*

*Ka momotu ki Tawhiti,*

*Ki Paerau*

*Ko wai e kite atu*

*Kei whea aku hoa I mua  
ra*

*I te toonuitanga*

*Ka haramai tenei ka  
tauwehe*

*Ka raungai iti au ii!*

*Na Rangiamoa  
Hinetu*

*He maumahara – Dedication*

I dedicate this **koorero** to **Te Mamae Pahi** my great grandmother who stands as an example of **korero tuku iho** within the **whaanau, hapuu,** and **iwi** of **Ngati Apakura. Because of** her courage and determination to live, her legacy of being fearless in the face of oppression lives on. The handing down of knowledge to the **whaanau,** is a **taonga** for the **hapū** and **iwi. Maringi Whakamau,** daughter of **Te Mamae,** was a great leader & stalwart of **te ao Maaori. Marama Emma Te Kaa Taratu** Coromandel granddaughter of **Te Mamae,** and my mum, walked the talk and fought for our freedoms, your strength, courage and leadership is an inspirational guiding light to your **whaanau..** All of you are **wahine toa,** you are all the inspiration behind this thesis.

Although I personally did not have the privilege of knowing all of the kuia their wairua was felt through the numerous stories that were retold to me of their lives. The beauty of these women continues to radiate from their photographs that hang from the walls in our **whare tupuna, Whatihua. no reira moe mai ra.**

*He maumahara kia raatou maa* – those brave men, women and babies who died for our freedoms, who gave their ‘life blood’ and never gave up the fight against injustice to ensure we their **mokopuna** had a home to shelter us from the chill of losing every inch of our land. We that remain fight to keep the **mana** of the tribe intact.

## Acknowledgements

I have been fortunate and blessed to walk this journey with some wonderful people who not only shared my dreams but also ensured that I could make them a reality and for this I would like to thank the following people:

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To my children and their partners, you are a blessing to our **whaanau**, thank you for being there for me, and believing in me; you are my ‘rock’. To my **mokopuna** I hope I have inspired you to aim to reach to your fullest potential and not settle for anything less. I wish to especially acknowledge my late husband Bill Wander he played an important role in my life I have missed you dearly during my journey but I know that you have always been close in my heart. This thesis was built around you all. **He mihi aroha kia koutou.**

Special mention to my sister **Huhana** you are an inspiration to us all. *To my Dad Donald Pene Coromandel who always taught us that if we “choose to bow, bow at the summit” thank you for your vision.* To be able to stand on the time continuum here in the present and knowing that these ancestors from the past are in our future provides me with the strength to overcome obstacles that I encounter.

## ABSTRACT

When will the **mokopuna** stop inheriting the **hara** of **Rangiaowhia**? **Koorero tuku iho**, is based on oral traditions praxis of my **kuia** as ‘handed down’ by three generations of her **whaanau**, for her **mokopuna**. Her eyewitness account of the massacre at **Rangiaowhia** February 1864, ‘talks back’ to the oppressive power systems that brand the indigenous as guilty.

“History can frequently dismiss whole groups of people as lost causes, or as irrelevant. Entire sections of society, usually the poor, the minorities, and the politically powerless are thereby obliterated from memory (Binney & Chaplin 1990:3)”.

Ultimately, it is only through re-claiming, re-defining and re-storing of the principle of **tinorangatanga** that the **hara** can be lifted from **Ngaati Apakura mokopuna**. However, it is through the discursive practice of **koorero tuku iho** by and from **Ngaati Apakura** voices that the burden and prejudice can be brought out of obscurity into open dialogue with the Crown.

This study is an indigenous history lesson on core **taonga tuku iho** praxis as handed down from grandmother to **mokopuna** in daily actions that seek to restore the balance. This is the legacy of the **waahine Maaori** intergenerational indigenous literacy’s that seek for indigenous justice and freedom from oppression. .

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## He Karanga

### *“An Opening Voice”*

**Mori** **koorero** **tuku** **iho** determines that **Patupaiarehe** were the only other beings that lived in **Aotearoa** when they arrived and settled in the country. **Apakura** being of **Patupaiarehe** and **Tainui** ancestry is the eponymous ancestor of the **Ngaati Apakura** tribe (Kelly 1949). After moving inland from **Aotea** harbour, they settled and lived in the central **Waipaa** and **Waikato** district from the 14<sup>th</sup> century. Known in history as a people who had the gifts of gardening and food gathering **Ngaati Apakura** had responded well to contact with **Paakehaa** and Western technological society.

Described as a land of milk and honey in the early 1800's, **Rangiaowhia** was a **whenua** abundant with **kai**. **Ngaati Apakura** never wanted for food with the huge vegetable gardens and acres of orchards with fruit trees of every kind. Dr Ferdinand Hochstetter during 1858 wrote:

“...for miles we saw one great Wheatfield...and all along the way, on either side, were wild peach-trees in full blossom. Carts were driven (sic) to and from the mills by their native (sic) owners, the women sat under the trees sewing flour bags, fat, healthy children and babies swarmed around...(Barber 1948:27)”

**Ngaati Apakura** was able to provide enough food for the tribe and to export supplies to the markets in Auckland, Australia and California.

**Koorero** **tuku** **iho** “*They had a huge oven where they could cook 400 loaves of bread at a time*” (**Tawhiri** 1970)

The abundant living was made possible by collaborative efforts of **Ngaati Apakura** women and men working together with the missionaries. Their efforts benefitted the **whaanau**, **hapuu** and **iwi** and provided food for the increasing numbers of **manuwhiri**.