

Etahi Atu Korero o Ngati Pahauwera

Taku Rekereke Taku Turangawaewae

Na Te Kahu-o-te-rangi



Nga Whakatauaiki ā Te Kahu o te Rangi

Although Ngāti Pāhauwera is described as a confederation of hapū with many whakapapa lines, the tipuna Te Kahu o Te Rangi is credited as the prime ancestor of our people. Prior to his arrival our ancestors lived between Wairoa and the Waikari rivers within the boundaries as defined by our tipuna Tureia. Then Te Kahu o Te Rangi came along (Tureia's great grandson) and extended the boundary starting from Pukekaraka stream on the beach near Waihua, he went inland to Ohinepaaka to Puketitoti and then down to the Waiau river. He then crossed the river but was turned back by the Ruapani chief Te Kapua Whakarito. Coming back to this side of the Waiau he took up his toki and marked the Tawai trees right up to Maungataniwha, He then turned south to Tatarakina and then on to Puketitiri in the Kaweka ranges, he turned back to Te Waiohonga river (today known as the Esk River), and followed it back to the coast, and then returned via the coast to the Pukekaraka stream at Waihua.

He then addressed his people; pointing seaward to the toka known as Tangitu saying, “kei ko ra to tauranga ika”; and pointing inland to the Maungaharuru range he said “kei ko ra to maunga kereru”, He then coined the following phrase:

*Pākato te ata, pākato te ahiahi
Maure mahi, mauri ora
Hohonu kāki papaku ūaua*

na Te Kahu o Te Rangi

**Just as the afternoon flows from the morning,
so too will prosperity flow from hard work
not idleness**

In this korero the second line actually translates as “the person who is able to work past the twelfth night of the moon will survive”. (The twelfth night of the moon on our maramataka ((Maori Calender)) is known as the “Maure”)

The third line which means “deep throated with weak muscles” (a euphemism for a lazy person) is taken to mean that, “the lazy person will not survive.”

So this whakatauaiki na Te Kahu o te Rangi is a challenge by our tipuna for us to utilise our resources well and to work hard not just for our survival but for our future prosperity. He was confident that all the resources we would ever need could be found within our own boundaries. If we failed to survive then it is no one's fault but our own.

Taku rekereke taku turangawaewae

na Te Kahu o Te Rangi

Where I dig my heels in is where I make my stand!

This whakatauki reflects the mana whenua and mana tangata of this tipuna, As a descendant of Tapuwae, Te Huki and Kahutapere he claimed the whenua from Te Wairoa to Puketitiri and inland to Maungataniwha and Maungaharuru. Where ever he stood on this whenua was his turangawaewae. Nowadays we use this whakatauki to remind ourselves that no matter

where we live we are always Pahauwera and like our tipuna wherever we dig in our heels, or whatever issue we take a stand on, will be our turangawaewae

Etahi atu Whakatauki o Ngati Pahauwera

*Ka pa Tangitu ka puare Maungaharuru
Ka pa Maungaharuru ka puare Tangitu*

**When Tangitu is open, Maungaharuru is closed
When Maungaharuru is open, Tangitu is closed**

Kei Tangitu te tauranga ika o Ngati Pahauwera, kei Maungaharuru te mahinga manu.

Our tipuna understood the importance of seasonal fishing and hunting thus ensuring sustainability of the resource. They moved to and from the mahinga kai as required in accordance with their traditional practices. This practise still continues today although we struggle with the idea of recreational catch numbers. To us fishing is not a sport or a recreational activity but a part of our daily life, and as we can see from these whakatauki it has been a part of daily life mai ra ano.

*Mohaka tomairangi hei whakamakuku
Mohaka te waiora*

**From the mists of time have the waters of the Mohaka
quenched the thirst and sustained life**

Ko te awa o Mohaka te oranga, te mana Mauri o Ngati Pahauwera

The Mohaka River is the life source of Ngati Pahauwera

na Canon Wi Te Tau Huata

Mohaka harara taupunga Opunga

Taupunga and Opunga the treasured hangi stones of the Mohaka River

The Mohaka hangi stones are famed for their strength and their ability to hold the heat within a hangi. This whakatauki is used as a euphemism for similar properties found within the people of Pahauwera. Like the different types of hangi stones that can be found along the river there are many different hapu that make up the confederation of Ngati Pahauwera. And, when under pressure or in the heat of battle they too; like the hangi stones are very formidable.

E wha nga tu momo kohatu hangi kei te awa o Mohaka – ko Taupunga tetahi, ahua kiwikiwi te tae; ko Opunga tetahi, ahua ma te tae; ko Kowhaturi/Kowhatu Makauri ranei tetahi, ahua kahurangi/pango te tae; ko Poutama te mutunga iho o nga kohatu nei, ahua mawhero te tae a Poutama.

There are four types of hangi stones known to Ngati Pahauwera in the Mohaka river. They are – Taupunga, a grey stone; Opunga, a whitish stone; Kowhaturi also known as Kowhatu Makauri, a bluish/blackish stone; and finally Poutama which has a pink look about it.

*He mano whetu ki te rangi
He mano kahawai ki te moana
He mano o Tureia ki uta, hei tiaki kai mau*

Just as there are a thousand stars in the sky and a thousand fish in the sea, there are a thousand of Tureia inland to look after you.

Kahungunu, Kahukuranui, Rakaipaaka, Kaukohea, and Tutekanao. This is the whakapapa of Tureia. He is the first of our Pahauwera tipuna to hold manawhenua over Mohaka, from Waihua down to the Waikari river. In his day his people were known as Nga Tini o Tureia. Prior to taking over the Mohaka area Tureia lived with his father Tutekanao in Mahanga in the pa known as Panui. This is an old whakatauki that has its origins in the days of Ruapani when Kahungunu and his children lived in the Turanganui area. This whakatauki is still known by the people there today and by the people in Mahia. Instead of the name Tureia the name Ngati Tu is used.

Mawete ihu mataotao

Mawete with the cold noses

Mawete ai kino

Mawete bad sleeping partners

Moumou tangata ki te po

Always ready for war

Ngati Mawete is a hapu that was used, along with Ngai Te Ruruku and others to patrol the boundaries of Te Kahu o Te Rangi. This hapu traces its descent from the ancestors Mamangu and Kurahikakawa who were brother and sister. So Mawete; who was the mother of both Mamangu and Kurahikakawa, was the name chosen for this hapu. As a point of interest Ngati Kurahikakawa was one of the prominent hapu of Mohaka in the days when the whare Takitimu was built in Wairoa and a carving of this tipuna can be found just inside the doorway on the left hand wall

*Whanatu! mena ka hoki mai koe ki Waikari
Ki te riu ki te tai
Patoto te ata patoto te po.*

If you must leave Waikari then go! The fertile valleys and the rich tides (where you can hear the sound of fish coming in both day and night) will be waiting for your return.

There is a large flat area of beach in front of the Waikari river which was famous for its fishing. In pre European times there was a large kainga named Te Kuta around the Waikari river mouth for this very reason and this particular stretch of beach back to Mohaka was known as Te Tai Hinu (the rich tide). Just around from the Waikari river mouth at Tiwhanui is an area rich in kaimoana where Ngati Pahauwera go diving. It is widely known that the Tohunga Ruawharo planted the mauri of fish life within the Hawkes Bay and indeed one of

his children Makaro remains as a toka in front of the Waikoau river further south of Waikari at Arapawanui. This side of Hawkes Bay from Waikari around to Mahia is known as Te Whanga a Ruawharo in memory of this famous Tohunga from the waka Takitimu. And the area on the other side down to Whanganui a Orotu is known to us as Te Whanga a Whatuiapiti from an incident that occurred in the time of Tureia.

Ruawharo and Tupai

Ruawharo

Ruawharo, the high priest of the Takitimu canoe, was born and lived in far off Hawaiki. Although he descended from a line of chiefs, he was not an ariki (high born). Desiring to gain knowledge of things terrestrial and celestial, he went with his younger brother Tupai to Timuwaka-iria, a renowned priest, in Hawaiki, to be taught in the whare-wananga, or house of learning. Ruawharo and his brothers Tupai and Rongopatahi were also the principal craftsmen of the Takitimu. Their adzes were made of stone named Kohurau, Ka-ra, Anewa and Pounamu. The individual adzes were given the names:

Te Awhiorangi (made from greenstone

Te Whiro-nui

Rakuraku-o-Tawhaki

Matangirei, and

Hui-te-rangi-ora

The first adze was extremely tapu, so sacred indeed, that it was not used in any actual work, but was only in a ceremonial and religious way. Figuratively it was used to cut a passage through high seas on the long voyage

As the high priest Ruawharo was also entrusted to look after the sacred relics that were brought to Aotearoa on board the Takitimu.

After landing at Nukutaurua, Ruawharo proceeded to plant the mauri (life principle) of the whales and the fish of the sea. He then built his pa at Oraka near Mr G Ormond's old homestead. This he named Waha-toa. After a time, when whales became numerous, he built another pa on the north side of the Mahia peninsular. This he named Tiro-tiro-kauika, which means "watching the progress of the school of whales".

Ruawharo married Hine-wairakia, who begot three sons: Matiu, Makaro and Moko-tu-a-raro. In order to extend and establish the feeding grounds of whales and of other different kinds of fish, he planted his children along the sea-coast as mauri. He set out in his canoe and placed Matiu near Waikokopu Harbour. Proceeding further south, he left Makaro at Aropaoa-nui, and on reaching the mouth of the Ngaru-roro River, near the

town of Clive in Hawke's Bay he placed his last son Moko-tu-a-raro. All of them were turned in to rocks, which can still be seen today.

Tawhai rawa mai e hika, Ko Ruawharo te rite ra I te tipua. E maka noa ra I ana potiki tu noa I te one, Ko Matiu, ko Makaro, ko Moko-tu-a-raro ki tawhiti, I Ngaruroro ra I Rangatira ra a.

Translation: as in like manner my darling, Unto Ruawharo, the supernatural being, who cast away his pets, that now stand upon the shore, as Matiu and Makaro. Also Moko-tu-a-raro at a distance, At Ngaru-roro and at Rangatira.

The word tipua in Maori is demon, and in some cases was applied to person doing some marvellous act, or in others to some hard hearted and cruel action. Ngaru-roro is the name of the river in the Napier district, and Rangatira is one further down the coast.

It has been held that, the planting of these mauri brought the whales to this bay, which became a hunting ground for whalers in those old days, when whaling stations were established from Mahia to Kidnappers

As a monument to this renowned ancestor of the Maori people the Meeting house at Opoutama is named after him, Ruawharo

It is said that when Ruawharo left Hawaiki he brought with him sand, some of which he placed at Mahia, and some at Wairoa, at Whakamahia beach, called Tahuna-mai-Haawaiki. These places later became the principal burial-grounds of the people of those days.

Te Waiata a Ruawharo

The following karakia/chant was used by the Tohunga Ruawharo to bless the waka Takitimu when it was first launched to test its sea worthiness at Te Whetu Matarau in Pikopiko-i-whiti lagoon, Hawaiki

Ka waiata a Ruawharo e

Tu mai awa, tu mai moana Ko koe takahia noa tia e au
Tupe aunuku tupe aurangi Whati ki runga, whati ki raro
Urumarangaranga
Perahoki ra taku manu-nui na Tane Ka tatau atu ki roto o Nuku-ngaere
Maia whiwhia, maia rawea Maia whakatakaia.
Ka taka te huki rawea
Koro I runga koro I raro Koro I Tawhirimatea
Ki kora hoki koe e tu mai ai
Ka hura te Tamatea nunui Ka hura te Tamatea roroa
Te Kauaka nuku, te kauaka rangi Te ai a nuku, te ai a rangi
Te kura mai hukihuki Te kawea tetere
Kawea a nuku kawea a tai Oi!
Tumata kokiriritia!
Hoatu waka, ki waho Hoatu waka, ki uta

Ngaruhinga atu ngaruhinga mai
I runga te mata wahine I raro te mata Tane
Huki nawenawe
Tenei te waka ka whakairia
Ko Takitimu te waka e,
Ko Tamatea ariki nui te tangata

-Waiata Ruawharo, na Tommy Taurima I tito

Ruawharo, Ruawharo
He tohunga nui
He tohunga maia
Ki tona iwi e
I hoea mai ra
Tawhiti nui tawhiti roa
Tawhiti pamamao
Kia kite rawa I Te Pari o te Ra
Nga pipiwai o Oraka
Nga oneroa o Te Mahia

Ruawharo, Ruawharo
Te waha ki o te
Waka nei
Ko Takitimu e
Ko wai ra e kau ana
He taniwha he tipua
Ko Ruamano e
Kia whakahuka mai te moananui
Te whanau a Tinirau
Te tangi mai a Tangaroa

Ruawharo, Ruawharo
Anei to hoa wahine
Nga Nuhaka e
He wahine toa
He wahine karihika e
Taiporutu, Taiwananga
Te Motu Tapu o Waikawa
Me heke taua
Ki Te Waikokopu

E te iwi, e te iwi
Nga mihi ki te whare tipuna nei
Ko Ruawharo e
He tuanui I te ata o nga maunga
Ki Opoutama e
Piki ake, kake mai ra
Te karanga o Rongomaiwahine
Nau mai haere mai ki Te Mahia

Ko Tamatea te Ariki nui
Ko Ruamano te taniwha
Ko Takitimu te waka tipua
Te Tohunga nui

Ruawharo, Ruawharo
Was the high pries
(brave and capable)
Of his people
Who sailed from
A great distance, a long distance
A very remote distance
To see Young Nick's Head
Then the lagoon at Oraka
And the long beaches of Te Mahia

Ruawharo, Ruawharo
Was the spokesman for
This voyaging catamaran
"Takitimu"
And who was swimming along with it?
A monster, a magic being
The mako shark Ruamano
That made the ocean foam,
The relative of Tinirau
Crying to Tangaroa

Ruawharo, Ruawharo
Here's your wife
Nga Nuhaka
A brave woman
A sexy woman
At Taiporutu, Taiwananga
And the sacred island of Waikawas
After our arrival
At Waikokopu

Everybody, one and all
Give thanks to this ancestral house
Ruawharo marae
A roof in the shadow of the mountains
At Opoutama
Come up, move up
Under the call of Rongomaiwahine
Welcome, to Te Mahia

Tamatea was the high chief
Ruamano the guardian of the deep
Takitimu the supernatural canoe
And the high priest

Tupai

Tupai was the brother of Ruawharo and he was also trained in the Whare Wananga. Ruawharo was trained to become the guardian of the guards of the earth and of the ocean. Tupai was granted the guardianship of the gods of the heavens and the whare-wananga. When Ruawharo disembarked the waka Takitimu at Te Mahia, Tupai took over as the principle Tohunga and the waka first sailed to Wairoa to a point near Makeakea stream and underwent some running repairs before moving off again. As it left one of the skids or nekeneke was left behind. This was later fashioned into a tekoteko some generations later by one of the local chiefs to adorn a new whare tipuna. Because of the sacred nature of this rakau the whare was known as Takitimu in memory of the waka.

Back to the waka – as the waka pulled out of Te Wairoa and crossed Te Whanga a Ruawharo a large mountain range could be sign inland so the waka pulled up at the Waikari river. Tupai took another skid of the waka called a papauma and after the appropriate karakia the papauma was thrown into the air and it took the form of a manu (a manu tipua) and it flew upwards towards the mountain. Through the papauma, Tupai could see and hear a tremendous noise caused by thousands upon thousands of birds living on the range. So much so that Tupai named the range Maungaharuru or rumbling mountain, Inspired by the noise of so many birds flapping their wings. It is said that the papauma landed in a cave on the mountain and is still their to this day to ensure the mauri of birdlife will always stay on the range.

Over the last century we have seen the bird life diminishing to a point where there are only small parcels of bush area left for manu to survive in. This has led to a collaboration of effort by the three local tribal groups of Tangoio, Te Haroto, Ngati Pahauwera and DOC to get on and re -invigorate the birdlife to a point where bird colonies and numbers are sustainable across all the different species that remain. With special projects established to repatriate the Kokako, Kiwi, Tieke, Titi, Kaka and others. High on the priority list of activities is predator proof fencing and concentric trapping and pest control.

Tupai stayed with the waka and disembarked in Wairarapa where he started his own whare-wananga. This whare-wananga was used right down to the 19th century from which has been handed down the sacred knowledge of the Kauwae Runga Kauwai Raro philosophy, which has informed much of the knowledge known today about the tikanga and kawa practised by tipuna from the Takitimu waka down to their living descendants today.