

TE KOOTI:

Ngā Reo o Te Motu

Te Kooti: Voices from the Iwi



Conference Proceedings

Museum of New Zealand Te Papa Tongarewa
Saturday 8 September 2018



Te Tira Whakaari



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Karakia

Kia whai korōria e lhowā i runga i tēnei whakaminenga, tā te mea ko koe tō mātou kaihanga, ko lhowā o ngā mano tōu ingoa, ko te mea tapu o lharaira tōu mātou kaiwhakaora, ko te Atua o te whenua katoa nāna tātou i tiaki i roto i ngā tau maha kua pahure ake nei, a, oatitia ana e te anahera a te Atua, i te mea e ora tonu ana mō ngā tau maha me te hāwhe o tōna tapu. Koia anō ko a te Karaiti i mea ai, rapua te rangatiratanga o te Atua, me āna tikanga, ā, kā tāpiritia mā ēnei mā tātou. Āe rā kia nui te inoi ki tō tātou Matua i te rangi kia tiakina ai tātou e ia i tēnei tau. Korōria ki tōu ingoa tapu. Āmine.

Mihi

***“Tiwhatiwha te pō,
tiwhatiwha te ao,
tiwhatiwha te pō,
tiwhatiwha te ao...”***

Kei ngā mana, kei ngā ihi, kei ngā wehi, oti rā kei ngā karangataha maha, tēnā koutou i roto i ngā tini nekehanga o te ao tūroa nei. Tēnei mātau ngā uri o te matua tangata e mihi kau atu ana ki a koutou mō koutou i tae mai ai ki tā tātau kaupapa kāmehameha e pā ana ki tō mātau tipuna a Te Kooti Arikirangi me āna mahi katoa, āna kaupapa huhua katoa hoki kei aku rangatira nei rā a haumihi te rere arorangi atu nei.

In 2018, Te Tira Whakaari hosted its second symposium, *Voices of the Iwi, Ngā Reo o te Motu* in partnership with Te Papa Tongarewa. The symposium explored the legacy of Te Kooti Rikirangi from the perspective of iwi who maintained an intimate relationship with him and his faith, Te Haahi Ringatū. Te Kooti was vilified and pursued by colonial forces, and many iwi suffered greatly because of their allegiance to him. However, relationships have endured over time, and the symposium created the space for the voices of the iwi to be heard after generations of silence.

Ngā manaakitanga o te atua ki a koutou katoa.

Te Tira Whakaari Trust



Message from the Host

Te Papa was honoured to co-host the Te Kooti symposium in 2018, *Voices from the Iwi, Ngā Reo o Te Motu* in order to further the discussion around the legacy of the influential prophet and leader Te Kooti Rikirangi. Te Papa acknowledges the speakers, their multiple perspectives and the stories they will tell today. As the National Museum it is a vital part of our role to provide a public forum for these stories to be shared and explored. With the symposium we recognise the 150 year anniversary of the Ringatū faith, the religious movement founded by Te Kooti. As a descendant of Rongowhakaata, Te Kooti's story is a key component of Te Papa's current iwi exhibition *Ko Rongowhakaata: The Story of Light and Shadow*.

We are grateful to have this day to share kōrero across Iwi, across the country, to get a glimpse of the immense legacy of Te Kooti Arikirangi Te Tūruki.

Sponsors



Te Tira Whakaari



Te Wepu, owner Peter Moeau. Photo by Norm Heke

Conference Agenda

8:30am **Pōhiri**, Te Hau ki Tūranga whare, led by Rongowhakaata Iwi in Residence and Mana whenua, Te Hau ki Tūranga whare, Ko Rongowhakaata Exhibition, Level 4

9:15am **Morning tea**, Espresso cafe Level

9:45am Move to Soundings Theatre, Level 2

10am **Karakia, welcomes, and introductions**
Arapata Hakiwai
Ngāti Kahungunu, Rongowhakaata, Ngāi Tahu – Kaihautū, Te Papa

Puawai Cairns
Ngāti Pūkenga, Ngāti Ranginui, Ngāi Te Rangī – Symposium MC

Matai Smith
Rongowhakaata, Ngāi Tāmanuhiri – Symposium MC

10:15am Professor Taiarahia Black
Ngāi Tūhoe, Te Whānau-a-Apanui, Ngāti Tūwharetoa

Associate Professor Te Kahautu Maxwell,
Te Whakatōhea

12pm **Lunch**, Icon, Level 2

1pm Te Ngaehe Wanikau,
Ngāti Tūwharetoa

Maisey Rika

Shane Te Ruki,
Ngāti Maniapoto-Waikato

3pm **Afternoon tea**, Icon, Level 2

3:30pm Judge Layne Harvey,
Ngāti Awa

Maisey Rika

4:20pm **Q&A and kōrero**

5pm **Symposium closes**



Dr Taiarahia Black

Ngāi Tūhoe

Professor of Māori and Indigenous Research Development at Te Whare Wānanga o Awanuiārangī. Taiarahia grew up in the Tuhoe Valley where he embodied the aspirations of his iwi. He is well known for his research and analysis of waiata composed by Te Kooti.

Tuhoe granted Te Kooti passage through their lands in 1869. As a result, Tuhoe suffered significantly through the Crown's scorched earth policy where Tuhoe were killed and imprisoned, and homes and crops destroyed in an attempt to force Tuhoe to submit to the Crown and turn away from Te Kooti. Despite attempts by the Crown many Tūhoe remained, and still remain staunch supporters of Te Kooti and Ringatū. The meeting house Te Whai-a-te-Motu (the pursuit through the island) was built in Ruatahuna in 1888 by the Tūhoe people to honor the leadership of Te Kooti.

When Te Kooti returned to Tuhoe in January 1884, he warned them of the dangers which surrounded their land. It was on this occasion that he composed and sang a song of advice, he waiata tohutohu, for them:

Kāore te pō nei mōrikarika noa!

Tuhoe and Te Kooti Rikirangi

Dr Tairahia Black | Ngāi Tūhoe

Today, I would like to demonstrate to you all today how you can take ngā taonga a te Matua Tangata as a teaching tool. And I think that's what it is. All I have today is to share a teaching tool with you. The content and the context, the references, the kaikōrero katoa are in the publication *Ka ū ana ko Whareongaonga*. The publication contains three compositions a Te Kooti Arikirangi Te Turuki: Ka Tū Au ka Korikori, Pinepine Te Kura and then Kāore te pō nei mōrikarika noa. The title for the publication is taken from line 43 of Pinepine Te Kura, "Ka ū ana ko Whareongaonga." And we heard the literary oral expression i te ata nei. And then the next line after that is, "Ka pā ko te waha o te Kawana." And so we heard the voice of the Crown. And so the PowerPoint this afternoon is about "Ka pā ko te waha o te Kawanatanga," and how Te Kooti wrote his compositions.

I want to read this to you the words of Sir Apirana Ngata in the launching of his publication, Ngā Mōteatea, 1924. This is what he said:

"Te Kooti Arikirangi Te Turuki of Rongowhakaata, Ngāti Maru of Manutuke, is a poetical genius. He tohunga rawa te tangata nei ki te whakatakoto i ana kōrero. A giant among Māori he offered enlightenment, explanation, insight for commentaries of literature - literary sources, text and oral, written biographies of prophets from the Paipera Tapu inaugurating literature and scholarship during the gruelling period. The cruel paradox is, despite being Te Whai a Te Motu, hunted by colonial arm troops Te Kooti Te Turuki was able to compose 100 traditional songs... in conjunction with his secretaries they compiled and arranged and re-interpreted 180 individual hīmene, pānui and waiata from the Book of Genesis, the Book of Corinthians and the Old Testament. Three bibles brought together to find a sense against the struggle for resistance. Furthermore, he composed and condensed 160 inoi, prayer, karaipiture scripture, kupu whakaari, kupu whakakitenga - words of revelation. He applied traditional spiritual mōteatea cadence inculcated with hīmene, pānui prayer rhythm. The rich expression, a manifestation of liturgy..."

And remember this, while Te Kooti Rikirangi was reading those bibles he had a gun pointed at his head 24 hours a day. Was he a man? I'm not sure. But I know his compositions gives us an insight into who Te Kooti is.

The publication, *Ka ū ana ko Whareongaonga*, was first launched in July at the National PPTA Māori Language Teachers Conference Symposium, Rotorua. There were over 300 teachers there who are looking to understand and share our history in here. It is a tapatoru. The critical thinking around the tapatoru is the trilogy. And so I've called his three compositions, Te Tapatoru. Now, I'll put on my Ahorangi hat; these are not waiata, these are distinctive reo research theories, mā tātou mō te hāhi. And I would love anyone in the audience or across the motu to say to me, 'How can they be distinctive reo research theories?' Well, they've lasted 150 years and they're still here.

The composition of mōteatea, traditional songs, provides an analysis: 1) retelling new histories; 2) prophetic knowledge; 3) new ideological scholarships. This tapatoru unlocks the extent to which oral composition in transmission is examined. Ka noho te Matua Tangata ka whakaaro, ka tuhi ai i āna kōrero. And that's how it's written. *Ka pakaru te riri ki roto o Waerenga-a-Hika, ka maringi te toto*. So you know the language that our people have used and this morning that same language prose was on the marae this morning.

The histories in those Tapatoru compositions are not new to us. What the history demonstrates is how successive colonial governments' decisions to frame unjust legislation and bring war against whānau, hapū and iwi, is inter-generational. I agree. The histories contained in the Tapatoru in my view are a national symbol. Now I'm really pleased as you are to hear the Honourable Nanaia Mahuta make the points the other day on Te Karere. The Labour government will give \$4 million dollars mō ngā rā whakamaumahara te pūtake o te riri, national. And in a moment I'll show you the legislation that impacted against us. And in this book here. Waiata Tuatoru, Te Mōrikarika. Te Matua Tangata, Te Kooti Arikirangi, makes a reference to... "*Ki taku whakaaro, ka tae mai te poari.*" In a space of 20 years since the signing of the Treaty of Waitangi Māori landholdings as you know was 63 million acres. Sixty-seven Acts of Parliament are in the book for you to read. Every Act that acted against us, even the ones on the Tairāwhiti are in there. The compositions reveal colonial colonisation inherently brutal process. Legislation warfare in New Zealand part of the colonisers need to establish the power, etc. The only offence tangata whenua committed was the desire to defend their natal land. Koinā nā. Koinā anō tō rātou hiahia. I haere mai koe ki a au, ka tae mai koe ki a au hangaia e koe ō ture hei tuku i au ki raro me ōku tikanga.

The Tapatoru reveals collaboration, partnership, bringing together three research platforms of relevance: taonga, that gives voice to the community; taonga to inform national commemorative symbols and taonga to encourage connectivity of shared international indigenous languages, networks and relationships...the priority for me is to take this knowledge into our schools, i roto where everything is happening. You're gonna ask me the question: How do you interpret and examine waiata? There's a framework that I developed in a publication, *Enhancing Mātauranga Māori and Global and Indigenous Knowledge*. The three compositions hei whakatipu i te ora o te reo; cultivate language vitality.

Kāore te pō nei mōrikarika noa

Each line of this mōteatea, Kāore te pō nei mōrikarika noa, has a visual gallery of definitive historical images; archival portraits. Re-imagining the stark relevance of the narratives. The point I want to make, these things are teaching tools. If we just confined them to ō tātou marae ki roto i ā tātou rā, we are not giving them the power of the justice of the intellect o te koroua rā, nē. And that's what he did for Tūhoe. As he came into Tūhoe there was almost this intellectual explosion of knowledge. And so my generation we grew up i roto i that explosion.

Let's start. *Ka ngaro rā aku whenua, ka ngaro rā aku tika. Mātaotao ana te aroha, mōmona ana ngā iwi whai rawa. Tūpuhi ana ngā iwi rawa kore (My heritage lands have disappeared, my customary rights are extinguished, love has become callous, the rich have become wealthier, iwi have become insignificant).* There you are, just in five lines of a haka that was composed by Tā Matutaera Ihaka...Look at the statement by Moana Jackson. "*History always promises opportunities for the truth.*" It's our truth. The truth that we heard i roto i ā tātou kōrero. Now, ki a au, this statement encapsulates what this hui is all about.

And so, when we were at St Stephens School we used to have like Manu Kōrero competitions. I was one of the speakers; I think I was in the Fourth Form. I walked up and said, "*Pinepine te kura, hau te kura, whanake ki te kura i raro i Awarua. Ko te kura nui...*" And I could see Kingi Matutaera Ihaka smiling; because he knew i haere a Te Kooti ki te kura mihana ki roto o Whakatō. And then he got to that point... "*Ngā rā kau ko huru a te Pākehā e takoto nei...*" And I stopped and gave an interpretation of it...When I finished my kōrero Kingi Matutaera Ihaka walked straight up to me says, "*Nā wai koe i ako? Ngā kōrero e kōrerotia mai nei e koe.*" "No-one". We heard these stories i roto i ō mātou whārua i roto o Ruatoki, Ruatahuna. "*Whakakake te ture te ki...*" Ka mea ki ahau, "I want to give you something." And he gave me that, *Ka Ngaro Rā Aku Whenua*.

Here we are, line one (from Mōrikarika):

“Kāore te pō nei i mōrikarika noa, Te ohonga ki te ao mapu kau noa ahau.” (Alas for this unhappy night! Waking to the world I search about in vain)

And those are the acts that really set us up to take your customary and intellectual properties away from what we truly were. Two acts of Parliament, the New Zealand Settlers Act and the Suppression of Rebellion Act. Te Kooti and his people, 320 of them, shipped off to Wharekauri not long after these Acts were put in place. These two Acts gave birth to the Native Land Court, arā.

Now this publication *Te Kooti Tango Whenua*. That is a read must for all my Masters and PhD students. I want them to know the 124 cases in that pukapuka and soon I will be inviting the Professor of Law to come and talk to my students. I wonder if this is what Te Kooti was talking about, nē. Waking up from his moe, ‘Hm, this is a nightmare.’ Mōrikarika means nightmare, what’s happening here?

“Ko te mana tuatahi ko te Tiriti o Waitangi”. (The first mana is the Treaty of Waitangi). Now we go through each of the waiata. You’ll see the authority, the visual on the left, on that side - very authoritative. And the Treaty of Waitangi as it is now you’ll see. And that’s, in my view, a reflection of where it is now. But the point for all of us is that this prophet said, “Me titiro tātou ki te Tiriti o Waitangi.”

I te tangihanga o Koro Wetere ka haere atu mātou. I was listening to all the kaikōrero of the day. I reira a Michael Basset, te kaikōrero mō te kāwanatanga; tino hoa rāua ko Koro Wetere. He asked if he could say a few words and Waikato said, ‘Yes, you can.’ Ka tū te Pākehā. It was actually Koro Wetere that said, “Take the legislation back to 1840 to the signing of the Treaty of Waitangi.” And on his right-hand side was Matiu Rātā. There’s the vision. And that’s a real celebration.

The second mana is Te Kooti Whenua, *“Ko te mana tuarua ko te Kooti Whenua”* (the second mana is the Native Land Court) and those two publications there are primary for all my Masters and PhD students (Te Kooti Whenua and the Native Land Court). And when we sit down I go, “Tell me what happened in Tauranga.” And then the reply is kei roto i te reo, “Ah, ko Tiati i noho ki Tauranga ko mea. Ko te whenua ko te iwi nō rātou.” I tell you, it’s beautiful, nē. And then when they finish explaining to me about that particular case I says, “I now want you to write that into your Masters and PhD thesis. But don’t forget, please reference it.” Pērā hoki ngā Māori, eh, “Nō hea ōu kōrero?” “Oh, nā aku koroua” You know, koro won’t stand up in this lot, not in a Masters PhD programme you’ll have an examiner going, ‘Lovely kōrero Tai, wheréd that come from?’

“Ko te mana tuatoru ko te mana motuhake” (the third mana is the Separate Mana). The first case of the visual appearance of the words ‘mana motuhake.’ Look at that. Well insofar as I’m concerned. And so, that word has become inter-generational, nē rā? I a au e tū atu nei kei au te manu motuhake o taku iwi. If I was to think out loud I wonder where that word come from, the composition of the Matua Tangata. And the visuals show you the process.

“Ka kīia, i reira ko te rohe pōtae o Tūhoe, He rongō ka houhia ki a Ngāti Awa.” (Hence the rohe pōtae of Tūhoe and peace made with Ngāti Awa). This morning the kaikōrero for Tama Kaimoana Iharaira made the point. “Ka ū mai te Matua Tangata ki Whareongaonga, ka haere atu a Tama Kaimoana.” And so, the 20th of March 1869, at a small place called Tāwhana in Waimana, Te Kooti was invited there by Te Whitu Tekau o Tūhoe to come and support because they could see te pakanga o te riri e haere mai ana ki Te Urewera. And anei tana kōrero, this is what Te Kooti said, *“Ka tangohia i a koutou hei iwi mōku, ka mōhio koutou ko Ihu ahau.”* And then he looked at them and he says, *“Ko koutou te iwi o te Kawenata.”* Mai i tērā wā kei te whai tonu a Tūhoe i ērā kōrero.

“He kino anō rā ka āta kitea iho.” (It would indeed be an evil thing) Now, ngā whenua i murua i roto o Tūhoe, Ngāti Awa, Whakatōhea, Tauranga Moana me Te Whānau-a-Apanui. That actually is out of date but I deliberately put that there. I said to my daughter put that one in anyway. Because that shows you what was happening during that period. And so, they drew their own lines, made decisions. And in that book called Te Kooti Tango Whenua, page 162, read that; you’ll find how they were ruling. And it became a legislation.

“Ngā mana Māori ka mahue kai muri” (To abandon the mana of the Māori) There’s a sort of a Māori land 1860’s. If you go back to 1840 that dark part, 1890, and now look at the difference. And then look at the paintings and Kawana Kerei. I could give you the page numbers, but I won’t, where he ordered the wars to take place.

“Ka uru nei au ki te pohi kaunihera.” (If I submit it to the law of the council). Now one of the important things about the photo with all the council sitting there, Māori were not participants in that council. Why? Well to accelerate te ngaro o te whenua. And so, artists and cartoonists would make nice images of the people of the council. It was part of the ideology to show we weren’t doing what we were doing right.

“E rua aku mahi e noho nei au, ko te hāngai i ngā rori ko te hāngai ngā tiriti.” (Two things I will do: build roads and build streets). There’s an example, te huhuaki haere o ā tātou whenua. The land was opened, the buildings came in place. That council that I showed in the last PowerPoint. And this is someone who had a gun pointed at his head all the time, writing these things. All of us here this afternoon, those speakers, you’ll see us. We’ve got laptops, we’ve got time, we’ve got books, we’ve got references to develop our narratives. Te Kooti Arikirangi Te Turuki had a gun.

“Pūkohu tāiri ki Pōneke rā, ki te kāinga rā i noho ai te minita (Yonder the mists hang over Wellington, the home of the Minister).” There’s Parliament during that period, arā, 1870. Koinā Poihakena. Not long after colonisation. Is this what Te Kooti was talking about? And these are the questions I challenge Masters and PhD students is, do you think this is what he’s talking about? “E, koinā, koinā tonu!” That’s a beautiful answer. Sometimes I disagree just to create something.

Ki taku whakaaro ka tae mai te poari; and there’s the poari. Constituted by some of the acts of Parliament you’ll see in this publication. And then later on Seddon in that photo down the bottom, kotahi te Māori kei konā. But look at the numbers.

“He noho i te whenua e kootitia nei (To dwell in this land of kootitia).” The same boards. And if we didn’t adhere to the policy of legislation the army was placed on the land, the constabulary was placed on the land to look after the settlers and keep our people away. And then came a Land Ballot Book.

“Pā rawa te mamae ki te tau o taku ate (And I am sick at heart).” Powerful lines, nē; beautiful lines. I am sick at heart.

“E te iwi nei tū ake ki runga rā.” (All my people be watchful). Something must be lining up, eh, Matai? I was watching the news the other day and one of the Pākehā reporters was saying that Titokowaru should have been part of those leaders we celebrate. And that photo that you have there was the photo of Von Tempsky. And I thought to myself, ‘I think we’ve got it right.’ If the TV news, TV One and Two, these are using these images I think the timing is right for this symposium.

“Tirohia mai rā te hē o aku mahi (See the evil of these things).” John Bryce, Minita Māori, ordered the invasion of Parihaka. In the composition, Ka tū au ka korikori, composed by Te Kooti in 1866. The first two lines go like this: “Ka tū au ka korikori ka puta...” And line two: “Te rongo o Taranaki e hau mai nei.” He could hear what was going on. And so this morning we heard Mumuhau and Takeretau, ngā manu e rua, making references of the speakers this morning. Judge Francis Fenton, not a good bloke.



Again that publication down the bottom there, *Te Kooti Tango Whenua*. There's some circumstances there that I will let you read in your own time. That's the main road in Rotorua by the way, and there's another road in Kawerau named after Judge Francis Fenton.

"Māku e kī atu, nōhia, nōhia" (I say to you, remain on this land). And so those images there are the remnants of what we have. Now, look, and this is a land court. *Te Puke ki Hikurangi* is a Māori newspaper by the Mahupuku family. And in there there are letters by Māori writing consistently and strong, voicing their frustrations at the acts of Parliament. And then remain on the land. And this was all between... there's 150 years we have arrived to now.

"Nō mua iho anō nō ngā kaumātua (It is from former times, from your ancestors)." This is the line. *"Nā taku ngākau i kimi ai ki te ture (Because my heart has searched out the Law)."* You know, all of these lines by Te Matua Tangata are very relevant today to all of us here.

"Nā konei hoki au i kino ai ki te hoko. Hi, hei aha te hoko." And going back to that, ka ngaro rā aku whenua. Well you know, let's turn it the other way. Ka ngaro ō tātou whenua, but let's turn the intellect of Te Kooti now into the future for all of us. And where I'm positioned at Awanuiārangi that's what we're gonna do. And to almost conclude, read this.

If we who live in the present Aotearoa can discuss our shared history in the 19th and 20th century then we may gain from the past. If we cannot do this then we will have learnt nothing from the past and we will have exchanged nothing with each other (Judith Binney, 2010). Judith made the point of that discussion at Waikerikeri Marae in 2010, when she launched her book, *Encircled Lands of Te Urewera*.

Where to from today? What are we going to do about this? There is an opportunity to do something, to plan for the next 150 years. There's another possibility to establish an analysis interpretation of mōteatea, karakia. There's another possibility. Integrate these literary sources and to under-graduate and post-graduate programmes at Awanuiārangi. Here's another possibility. Post-graduate School of Indigenous Studies, graduate studies. We have established a Masters and Reo Doctorate Academy. We have about three or four people from the hāhi doing doctorate degrees. One of them is doing an analysis on our karakia o Te Hākari. Another one doing ngā karakia a te Hīmene a Rawiri. What are we doing? By 2025 appoint a Chair, Te Kooti Reo Research Centre of Excellence: Te Hāhi Ringatū. Now, if you go to a mainstream university you'll come across people that will say this: 'Well good morning everyone. I am the Chair of Science.' In 2007 I had an academic residence, Cambridge University, and then I met people, 'Good morning Professor. I'm the William Shakespeare Chair.' And I thought to myself, 'Well, Rikirangi, why don't we have a Chair? Kua te tūru noa iho. But a chair that celebrates scholarship.' Because if we do that guess where you're going? Where we can go - Cambridge, Oxford, because that's where they value these things. But that's how a plan might look like if we can grow something so precious to all of us. And that's me.

Tēnā koutou katoa.



Shane Te Ruki

Ngāti Maniapoto-Waikato

He toki, he puna kōrero hoki nō te riu o Waipā, nō Te Rohe Pōtae.

I am a descendant of the Tainui peoples of Ngāti Unu and Ngāti Kahu, of Ngāti Maniapoto and Waikato descent. I am also a descendant of Ngāti Porou of the East Cape.

I am an orator, the inheritor of a rich tapestry of stories from Te Rohe Pōtae (The King Country). As a younger man I was privileged to have been in the company of highly esteemed orators and repositories of oral tribal traditions and accounts. I will share some of their stories of Te Rohe Pōtae and the life and times of the one heralded as Te Whai o Te Motu – Te Kooti Arikirangi Te Turuki.

Ngāti Maniapoto and Te Kooti Rikirangi

Shane Te Ruki

Tēnā tātou katoa e tau nei. Kāore au e hiahia kia whakatorohia ngā mihi i te mea kua mihia ngā mihi nui, hohonu hoki, i runga i tō tātou marae.

Kia kōrerohia e au te wāhi o te kōrero mō tēnei tangata a Te Kooti me ana mahi i roto i a au, i roto i Te Rohe Pōtae, arā, i roto i a Ngāti Maniapoto, i roto i a Ngāti Rereahu hoki, ā, tae atu rā ki ngā kāhui maunga.

So, I'll look to keep my presentation somewhat short and talk about those aspects of Te Kooti. Now, you should know right from the get-go, I am not a Ringatū; nor am I a follower of the God of Ishmael and Abraham. I have, however, been a party to conversations with kaumātua and have been guided by kaumātua as a young man. I've seen and heard some things which now come back to be useful after many years.

Born in Hamilton Kirikiriroa, and then as a young child taken off to the great metropolis of Kawerau where my father being a very young man worked for the railways. At that time i rongo atu rā mātou ngā mea tamariki ki ngā pēpeha o taua kāinga: "Ko Pūtauaki te maunga, ko Tarawera te awa, ko Tāhimana te tangata." Koirā ngā kōrero i te wā e tamariki ana au.

But it was also in the company of my father's work friends who were much older than him that I began to gravitate to ngā kaupapa waihotanga iho a koro mā, a kui mā. I can always remember being at school and hearing the booming voices of Tūhoe when they were in town. Ngā whaikōrero a Tūhoe ka rangona. Ka haruru pai te takiwā i ngā reo o Tūhoe. Other influences at that time were Bill Hunia, Harry Moses, and Sam Collier. Willy (Te Wharekaihua) and Puti Coates. I spent time at Te Rautahi Marae amongst all those kaumātua who came in from all over, including Kuru Barrett from Ngāti Maniapoto, from Waitomo.

Spending time with them especially with Willy Coates and listening and learning about Ringatū. Nothing directly taught, more of a process of osmosis. I was also privileged to have met Monita Delamere. Monita and his brother, Bill, and their sister, Maaka Jones, and quite a few others from Te Whānau-a-Apanui. I also had the opportunity to meet the people from Pahipoto, from Kōkōhinau, and it was inside that house, O-Ruataupare, that the first real appreciation of the difference of the wairua of Ringatū, of Te Kooti, really took a hold. Inside that spooky, gloomy house with all those whakairo. To sit in there and to feel the mana of those songs. The mana and the wairua of those old people. Completely moved and transfixed by that sound, by that feeling, by that smell that occasioned around those koroua, those kuia, those pakeke when they were in that place and giving of their all to their God, through those karakia; transforming. That's a word that's been used today. I was transformed and transfixed by the power of their prayers.

One of my biggest influences was Piripi Ngāwhira Crown of Ngāti Maniapoto and Ngāti Rereahu; many of my conversations start with him.

I've also been privileged to have met a number of kaumātua from home, from Ngāti Maniapoto from the hapū, Ngāti Unu and Ngāti Kahu. We're one of the northern most hapū of Ngāti Maniapoto, residing between the two mountains, Kakepuku and Pirongia, with the Waipā River flowing directly in-between. And before flying in yesterday Te Atakohu was on top of Pirongia and I knew this is going to be a good day to fly. Te Atakohu is one of our tupua. She makes her appearance every now and then on top of Pirongia and you see her fingers and her body moving and weaving its way around the peaks, looking for her lover, her tāne, who fell from one of the peaks of Pirongia. Her lover happened to be Tūhoe Pōtiki. Nō reira, ki a Tūhoe, tēnei rā te mihi atu ki a koutou.

This image, some of you will be familiar with, it is from the Te Awamutu Museum; it is a kaitaka associated with Te Kooti. It was a gift by Te Kooti to a Pākehā woman in our district who offered him and his people comfort and food and when he asked of her, "Are you not afraid?" she said, "No." And so he bestowed this korowai upon her to ensure that she would never be molested by anyone. The mantle of his protection, the mantle of the protection of Ihoa, was placed on the shoulders of this Pākehā woman; and it's in our exhibition now.

Te Kooti cloaked the King Country, influenced the King Country, and we (the iwi of the King Country) have influenced Te Kooti. I believe many of the tunes sung stemmed from the Rangitoto Ranges, from Ranginui, from within the King Country. That's a debate we can have at some other time.

I'm not going to talk about those things that you can research. I want to talk to us about the things that my kaumātua told me, the things that we sat around the table and talked about, stuff that we haven't shared before. At this juncture I will say this to our kaumatua (gathered here today), "He rerekē tā tēnei, he rerekē tā tēnā." We each have our own stories and mine will be different. What we do know at that particular stage from 1863 all the way through to 1869 was a period of eruptions, corruptions, death, slaughter, blood, smoke, fire, women and children and men were imprisoned, killed, and persecuted.

To this time, to that period came help. Not only in the form of Te Kooti but in the form of other prophets, in the form of matakite, in the form of leadership. When times are hard they rise up; we are not left alone to ourselves. And we had the benefit of all of these personalities, culminating and collecting in the King Country. What we do know is that Te Kooti, as far as our people were concerned, came twice into the Rohe Pōtae.

The first time he came, he was invited by King Tāwhiao and as long as he behaved himself and would take up peace. Ka whātoro mai a Te Kooti ki te rohe o Maniapoto, ki te Tokangamutu (Te Kuiti) i runga i te tono a Kīngi Tāwhiao. Not willing to put down arms at that stage he went right through to Te Tāpapa and further afield. Ka ngaro mō tētahi wā, ka ngaro mō tētahi wā.

We should note, too, that relationships at that stage were strained. You know when times are hard everybody has strained relationships. There were strained relationships between the King and Te Kooti and everybody else. To consider that someone who is being persecuted by the Crown might take up refuge inside your district, that could attract the attention of the Crown to you. So all of those pressures were affecting the decision-making. However, Te Kooti came through the rohe, and went out the other side of the district and disappeared for, I believe, two years; and came back in 1872.

Te Kooti's second coming into the Rohe Pōtae was again a time filled with rumours of the looming shadow of war itself, and war was on the march. Ngāti Maniapoto, Ngāti Rereahu, the great tribes within Te Rohe Pōtae responded with a call to hui at Te Kuiti to discuss the rumours of Te Kooti's return. To this hui went all able men, women and children, leaving many of our kāinga vacant. Those who stayed at home were unable or unwilling to go. At Pāraharaha, Te Rākarepe was one of those who was willing to go but couldn't. He was too old and thought it better to stay at home. Pāraharaha is a little kāinga not far from the present site of Ngā Whetū Mārama o Ngā Tau o Hīnawa, the remains of which stand at Miringa-te-Kakara.

Miringa-te-Kakara was an ancient site of occupation prior to the arrival of the Tainui people on the Tainui canoe. It was a place consistently occupied by tōna iwi kāinga, Ngāti Kahupungapunga and others. It was a place where wānanga were a constant presence, right up until the last one, which is the cross house at Miringa-te-Kakara, Ngā Whetū Mārama o Ngā Tau o Hīnawa.

Ngā Whetū Mārama o Ngā Tau o Hīnawa fell into disrepair and we're hearing some of those themes coming through, our kōrero today, about the disrepair of our houses. Our houses are letters from the past. They speak of who we are, who we might be, who we should be. They provide to us a vast wealth of knowledge that inform us of how to be. So when our houses are in disrepair we lose our way.

The remains of the last wānanga are at Miringa-te-Kakara. The whare wānanga, Ngā Whetū Mārama o Ngā Tau o Hīnawa, was built in the middle of winter under the stars of Hīnawa, and it took two years to build. Like many of our whare it was built and constructed on the account of dreams and visions.

When Te Kooti came back into the area, as I mentioned before, everyone was worried, they weren't sure what he was there for, where was this Te Kooti going, what was he doing? We do know that Tāwhiao sent out the great chief Wahanui to investigate. He came back and said to the king, "Kua haere mai a Kooti ki te whakaheke i tā taua mana." Te Kooti has come to usurp our mana. Ah, tērā kōrero tērā.

This set the home people on edge. Hence a great hui that was called at Te Kuiti. The great hui that was called to discuss the return of Te Kooti. Te Kooti came via Arohena through Ngāti Raukawa and entered into Ngāti Rereahu; entered through the southern area of Maniapoto; the greater extent of the Maniapoto rohe. He came across the kāinga which we call Orongomaipoho and found it to be almost empty. Some of the locals who were still there at Orongomaipoho, heard Te Kooti and his people coming, and they ran and hid themselves.

So he went on to Miringa-te-Kakara and found much the same there, the place was abandoned; most of the people had gone to Te Kuiti for this great hui. He then moved on to Pāraharaha, and coming across Pāraharaha found there to be only one person there, Te Rākarepe, one of the lead tohunga of this whare wānanga, Ngā Whetū Mārama o Ngā Tau o Hīnawa. Te Rākarepe was leaning up against some rather large rocks which formed part of the back wall of the tupuna whare. Leaning there, pipe in hand, the stem of it in his mouth, he sat and watched as Te Kooti and his party of somewhere between 60 and 70 followers rode up onto the marae.

Te Kooti got down from his horse and waited to be received. He waited a very long time. Te Rākarepe said nothing, he just sat and looked. Three days went past and finally Te Kooti rose to his feet. Koinei ngā kōrero o te kāinga. He rose to his feet and he said to Te Rākarepe, "E Koro, kua tae mai ahau ki te tiki i te mana o Miringa-te-Kakara." It was said in such a way that the old man finally replied. He stood up, straightened his kākahu, took out his pipe, and in a very direct and strong voice said to Te Kooti, "E ki, e ki! I haramai nā koe ki te tiki i te mana o Miringa-te-Kakara. Inā koia tērā tō hiahia, tēnā, haere mai ki te tiki!"

When Piripi and others relayed to me that story it seemed each time to develop a little bit more life, depending on who was in the room, and who was enjoying it. But the words never changed, and the final act the protruding of the tongue of Te Rākarepe was the final act in the telling of that story. They further went on to say, especially Piripi in the telling, that the protruding tongue of Te Rākarepe enraged Te Kooti. Te Kooti leapt to his feet again but before he could speak one of his followers by the name of Apanui pulled Te Kooti aside to counsel him and to talk about what was going to happen next. The place that they sat was named Te Nohoanga a Te Kooti. These are not gentlemanly discussions, these are hard times. But why Miringa-te-Kakara? What was Te Kooti doing at Miringa-te-Kakara? He came there for, as he said in our dialogue, the mana of Miringa-te-Kakara. The mana of Miringa-te-Kakara. Ngā mōhiotanga, ngā mātauranga o te whare wānanga, o te whare tapu nei, Ngā Whetū Mārama o Ngā Tau o Hīnawa.

During his time in the Rohe Pōtae Te Kooti traversed and explored the backblocks of the Rangitoto ranges. Very wary of the opportunistic nature of the Crown who might catch him within the rohe. Also, very wary of the jealousy of individuals. A very charismatic person was Te Kooti, which we all know. You can't be great without being charismatic. He was much adored within different communities of the Rohe Pōtae, and there were women who much adored him as well.

So another story from home was that Te Kooti had a wife by the name of Te Iwa. And according to our accounts she was the ninth of his wives. Te Iwa was young, very beautiful and you'll have to understand that in Ngāti Maniapoto, unlike the other tribes, we are a very handsome people. We are blessed with that; blessed and cursed. A young man would become the namesake of Piripi Ngāwhira Crown, a young man by the name of Ngāwhira. An absolutely stunning, and unusually commanding figure from Ngāti Maniapoto. Te Iwa and Ngāwhira became secret lovers, however, rumours were beginning to be spread of their affair. Ngāwhira and Te Iwa decided to elope. And upon eloping they were found out and Ngāwhira was challenged by Te Kooti. Te Kooti was an older man and Ngāwhira was much younger. They clashed with taiaha and were watched by the people. It became apparent quite soon into the clash that the younger man would best Te Kooti. Eventually Ngāwhira and Te Kooti broke from their combat. Ngāwhira was the obvious winner. Ngāwhira and Te Iwa moved to leave that patch of earth, that battleground. But before they did Te Kooti called out and said to Ngāwhira and to Te Iwa, "E kore kōrua e morimori mokopuna." Now, the debate at home was what was the meaning of that? Was it a poropititanga, a prophecy or something else? And the reason for bringing this story up is to share some of those kōrero that we have from home.

Te Kooti moved around our rohe, I do believe he came all the way down to Kakepuku at different times; who wouldn't it's a lovely place to be in the northern part of the King Country. But he wandered many a day up in the hills and backcountry of the Rangitoto ranges. Spent his days with Ngāti Whakarewa who lived up in those far flung places. He was well-known at home for appearing and disappearing, *angi māminga*. *Angi māminga te haere o Te Kooti*. He was there, he was gone. They would move off to a hui and he'd be there before they got there. He'd wave them goodbye and onto the next hui they'd go and he'd be there at the hui to welcome them! There was a lot of wonderment around Te Kooti as a man and his doings as a prophet and as a matakite.

When I look at his life as a prophet, like all prophets it began with hardship, often sickness, often on the point of death even to the point of almost madness in dealing with all of the things that they had to deal with, the stresses of their lives. And it's at that point that the revelations happen. At the worst time, and to the worst places people like Te Kooti come. Not to make everything nice and keep it the same but to change it, to change up our world, to break us out of things that we've been doing for far too long that might no longer be any good for us. To bring about change. He was an iconoclast, a person who breaks idols. Who breaks down what was before and brings in and enables a new beginning.

Te hinganga o tētahi tōtara kei i roto i te wao; ka hinga, ka takoto; auē, taukiri e. But if there's a silver lining to losses and disasters, it is that it allows for light to come through. *Koinā tētahi mea i kōronuitia ana e ngā koroheke, e ngā ruruhi o te kāinga; ko te māramatanga i mauria mai ai e ia.* And thinking now of my grandmother, she remembers as a child the last families who held to the Ringatū faith in Kakepuku, the Kupe family, and all of their doings. And there in Te Kuiti is the whare Te Tokanga-nui-a-noho, that great gift from Te Kooti to the people of Ngāti Maniapoto, to its chiefs.

I'm also conscious that the voice of Te Kooti is quite silent in that house. As the Ringatū faith goes forward, as you look to reconstruct, develop, explore and regrow, be it through a school, and I might say at this stage that any people, any group, an iwi without its own whare wānanga, without its own wharekura, its own school, without that great plan, without an institution that affirms the identity of its people, without that we are destined to die. I am encouraged by the conversations of the two earlier speakers, the first speakers of the morning, with that notion of creating a way forward.



Of ensuring that the letters from our tūpuna, those whare, those grounds as pōhara as they are, might be resurrected, renewed and go forward. Because Te Kooti did exactly that. He renewed, he restored, he broke new ground, he challenged. Te Kooti Tohetohe. Koirā tētahi o ngā kupu i te kāinga, anā ko Te Kooti Tohetohe. Because he was, not argumentative but strong-willed. And so it's going to take strong will to come back. It's going to take even stronger will to become bigger, stronger, better.

So, kia kaha rā koutou e te iwi.

Now we know that in 1883 Te Kooti was formally pardoned at Rewi Manga Maniapoto's insistence in his dealings, in their dealings with the Crown. On the 12th of February he and Rewi met the Native Minister, John Bryce, and Mangaorongo, just outside of Otorohanga. Pledges of peace were exchanged. This pardon came at a price. The price paid is the main trunkline that crossed directly through the heart of the King Country, essentially opening it up for exploration and abuse by the Crown and others. But that was the price that those rangatira of home were willing to pay to ensure that Te Kooti was pardoned.

Those agreements happened two or three years later, allowing the train to go through; but they were negotiated much earlier. Before those agreements even happened, before the notions of the coming of the train, Te Kooti at Tokangamutu, prophesied that he would return in the form of te atua whiowhio. Te atua whiowhio, tangi ana mai i runga, tangi ana mai i raro. Nā roto ana mai ko te reo o Te Kooti. Te atua Whiowhio, the train, the steam train.

He further went on to explain in his prophesy, that it would have one eye, and that eye itself would be the eye of Te Kooti. Koinā ngā kōrero o te kāinga.. And the house that he would leave to Ngāti Maniapoto would be as a stone, would be as a rock upon which ngā manu o te motu would find a place to settle, when all the land all about, huri, huri, huri noa, had disappeared. That Te Tokanganui-a-noho would become that place (that rock). And today it is that place for Ngāti Maniapoto, it is the mainstay marae, the prime marae, the most important of marae. Koinā te aroha o Te Kooti ki a mātou.

And what for? I suppose, and others have said it, that it was reciprocation, reciprocity for Ngāti Maniapoto giving shelter to Te Kooti for many years, over a decade. And it was over seven years that Te Kooti spent time taking his lessons at Miringa-te-Kakara, alongside Te Rākarepe, Rangawhenua and others.

So te atua karu tahi, travels through our district at least once a month, when we see the restoration of the steam train, and every time it comes past Tokanga-nui-a-noho, they blow the whistle. They don't know what they're doing! It's a voice that we all smile at, and smile for on the inside and on the out, for those of us who know, kua mōhio mātou, e... kua hoki mai te Matua Tangata, kua hoki mai te Matua Tangata.

I wanted to share with all of you, small things. Whakarongo rua kau ana māua ko taringa - twice heard are the rumours of the coming of Te Kooti. I thought about Piripi and the others when they told these stories as if it were yesterday. Koinā te āhua o te whakatakoto kōrero mai a rātou, ngā pēperekōu o te kāinga.

*Whakarongo rua kau ana māua ko taringa ki te hau mai o te kōrero,
E ko Te Kooti e haere mai ana, ahaha!
E te iwi o Maniapoto, me aha?
Me mau pū nei, mau tao nei, mau patu nei?
Ohitu kau ana te ngākau e...i.*

*Orongomaipoho tangata kore takoto mōwai rokiroki, mōwai rokiroki.
Kotahi kei Pārahara ko Te Rā he puri, he karā wānanga, ahaha!
Tau mai e Kooti ki te mana o Miringa-te-Kakara;
Kei te arero e whētero atu nei e...i.*

*Nau mai e Kooti e mahi nei koe te māwherangi noa ki runga o Rangitoto,
Ki runga o Ranginui, ahaha!
Tangi ana mai runga, tangi ana mai raro
Te atua whiowhio nā roto ana mai ko tō reo e tangi mai nei,
"Whakamoemititia, whakamoemititia te Atua i tōna Wāhi Tapu."*

*Ko Te Whai o te Motu ko Te Kooti takutaku!
Ko Te Kooti rōreka! Ko Te Kooti angj māminga!
Ko Te Kooti tohetohē! Ko Te Kooti whakaara ringa pono.
E ko koia e ara e te Matua Tangata, e...i.*

Koinei te whakakapinga o ngēnei kōrero. Heoi anō rā, e koro mā, e kui mā, ngā mana, ngā tapu. Koinei ngā kōrero i rangona, ngētehi o ngā kōrero, ngā kōrero moroiti, ā, kei roto tonu i te whatumanawa e takoto ana. Tēnei te mau mai ki tō tātou hui. Ko ngā wāhanga o te kōrero e paitia nei e koutou, tēnā haria. Ngā wāhanga kāore e pai ki a koutou, me waiho. Inā he pātai ā koutou, ā mā roto i te wā pea ka whai wāhi tātou anō ki te kōrerorero.

Nō reira, huri noa, tēnā koutou, tēnā koutou, tēnā tātou katoa.



Dr Te Kahautu Maxwell

Te Whakatōhea

Tohunga o Te Haahi Ringatu
Chair Wainui 313 Land Trust

Title: Eripitani: Ka whakaora ahau i te toenga o te tangata i hanga e toku ringa. Ka pei ahau i te hunga kino ka whakapaia e ahau nga rohe o Reneti Hawira.

I shall restore the remnant of the people created by my hand. I shall drive away the wicked and restore the boundaries of Reneti Hawira.

Te Kahautu Maxwell is a stalwart of the Ringatū faith who grew up in Opotiki under the teachings of his elders.

Maxwell contends God gave the Ringatū faith to Te Kooti and to his ancestors, as a way of bringing peace and healing to the people and to restore their faith during one of the most devastating periods of their lifetime.

Te Kooti is considered by Te Kahautu to be a visionary and emancipatory leader for the people of Te Whakatōhea (and for many other hapū and iwi) as his strategies and leadership to protect his people worked.

We are privileged to have Te Kahautu speak given the strong and enduring association Te Whakatōhea have with Te Kooti Rikirangi and the Ringatū faith including the late Ringatū Tohunga and leaders Paora and Sir Monita Delamere.

Whakatohea and Te Kooti Rikirangi

Dr Te Kahautu Maxwell

He hōnore, he korōria, he maungārongo ki runga ki te whenua, he whakairo pai ki ngā tāngata katoa. Korōria ki tōu ingoa tapu. Āmine.

Himene a Te Karaiti

(Mat 27:46. Mak 12:30. Wai 66:16. Mak 12:31.)

A i te whā o ngā mataaratanga o te po...

Ka haere atu a Ihu... ki a rātou i haere Māori i runga i te moa...na

Ā te kitenga o ngā akonga...i a ia e haere ana i runga i te moa...na

Ka ohore, ā ka mea he wairua, ā ka auē i te we...

Nā hohoro tonu te kōrero ma...i o Ihu ki a rātou. Ka mea kia manawanu...i

Ko ahau tēnei kua e we...hi. Nā ka whakahoki atu a Pita ki a Ia ka mea, e te Ari...ki

I te mea ko Koe tēna, kīa mai aha...u kia haere ati ki a Koe i runga i te moa...na

Nā ko tana meatanga ma...i

Haere mai a ka marere atu a Pita i te kaipu...ke

Ka haere atu i runga i te wai kia tae atu ai ki a I...a

Otira ka kite i te hau e kaha a...na, ka wehi, ā ka tīmata te totohu...

Ka karanga ake, ka mea, āhau, e te Ariki, whakaorangi...a

Nā hohoro tonu te toro ma...i o te ringa o Ihu ka hopu ki a ia,

Ka mea, e te tangata whakapono i...ti he aha Koe i ngākau rua a...i

Nā ka whakhokia atu e Ia ki a rātou...ka mea. Ki te taka te te kai...he

Te kau ranei, ā tētahi o koutou ki te po...ka

E kore ia nei e hutia ake e i...a i reira pū anō i te Rā Hāpati?

Ā kiha...i i taea e rātou te utu ēnei kupu āna.

It's a Ringatū Sabbath day today. When Pita saw Jesus walking across the waters, they got a hell of a fright and they thought it was a ghost. And Jesus said, "No. Remain steadfast my people, it is only me." So Pita said to him, "If it is you then let me walk across the water to you." So Jesus said: "Well, you come." And Pita started walking then the wind started blowing. He got scared and started to sink. He yelled out to Te Karaiti: "Save me." So Te Karaiti put his hand in the water and pulled him out of the water and said to him: "Oh, you of little faith; why are you of two minds?"

So I had to give myself a bit of strength today after following my cousin (Prof Tairahia Black). Yes, I do work at the University of Waikato but it seems to be Awanuiārangi's day today. That's okay. That's okay. And I support Professor Black with his idea that a Chair for te Hāhi Ringatū should be established within Te Awanuiārangi, and I think I am the perfect candidate. Why do I say that? I am a practitioner. I woke up at 4.00 o'clock this morning and I did my Moata, as I do every morning. And when I go to sleep I have my whakamoemiti. The karakia we sang when we went onto the marae today is the karakia whakaeke marae. And what I've just sung today, just now, is the karakia Te Himene o te Hapati. So Tai, I'm your man. Don't be in two minds, hire me.

I've come here to talk about Te Whakatōhea and our relationship with Te Matua Tangata. Eripitani, there's a whare in Tūhoe that has this name.

Te Kooti, when he arrived in Te Whakatōhea, Waioweka, January 1869, his kupu whakaari, *Eripitani*:

"Ka whakaora ahau i te toenga o te tangata i hangaia e tōku ringa. Ka pei ahau i te hunga kino, ka whakapaia e ahau ngā rohe o Rēneti Hāwira".

E rua ngā tikanga o roto o tēnei kupu kua oti katoa Ko Te Rongopai tētahi kua oti tērā me tana riri ki te ao.

I shall restore the remnant of the people created by my hand. I shall drive away the wicked and I shall restore the boundaries of Rēneti Hāwira. There are two meanings of this statement and both are completed. One is the gospel and also his anger towards the world.

This is the kupu whakaari that he gave to Whakatōhea. When our tupuna rangatira, Hira Te Popo, went and met him after the battle of Ngatapa, they gave him free passage into Te Whakatōhea. If you can just imagine how powerful that saying was to our ancestors.

When the Pai Mārire arrived in Te Whakatōhea under the leadership of Kereopa Te Rau and Patara Rakatauri. They arrived in Whakatōhea to share the good word of the Pai Mārire under the instructions of Te Ua Haumene their prophet to share the word of peace, pai mārire, peace. However, Kereopa Te Rau, he had his own agenda because in February 28, 1864, the church was burnt in Rangiaowhia and his wife and two daughters were inside the house and were incinerated. So he had an agenda to come to Whakatōhea to seek revenge - te patu i a Te Wakana. Te Wakana had been known to be a carrier, a messenger, for Governor Grey, writing letters to Governor Grey alerting him of the movements of the Whakatōhea people. Writing to him about the kingitanga recruits arriving in Ōpōtiki to raise a party to go and support Kīngi Tawhiao at Rangiriri and also at Orākau.

The 2nd of March 1865 the Reverend Karl Sylvius Volkner was executed. The 5th of October 1865 was the land battle, Te Tarata, in Te Whakatōhea. The 17th of May 1866 our rangatira Mokomoko was executed in Mt Eden jail accused of the murder of the missionary. The reason being it was said the rope that was used to hang Karl Volkner was Mokomoko's rope.

So you can just imagine, 1866 under the 1863 Settlements Act, Whakatōhea lands were confiscated, 144,000 acres; and Whakatōhea were rendered a landless people. The Whakatōhea had flourmills, Whakatōhea had trading ships trading overseas to Auckland and to overseas providing the settlers with supplies that they needed. With the confiscation of our lands Whakatōhea were in turmoil. So a prophet that had escaped from Wharekauri and had arrived in Waioeka, and bringing this word, ko ia te kaiwhakaora; that he is the saviour for the remnants of the people and that he will banish the bad people.

If you can imagine what that sounded like or the impact that those words from a prophet, a poropiti, has prophesied - kupu whakaari - to a people that had been rendered landless and had practically lost everything. Whakatōhea quickly fell under the leadership of the prophet, Te Kooti Arikirangi.

Kupu whakaari - the word kupu whakaari. I don't see anything written that says where that word originates from but I have a belief that his use of the word, kupu whakaari, for his prophesies comes from within Te Moana-a-Toi because of our moutere Whakaari. Whakaari tells our people what the day is going to look like everyday because of its plume. It is our weather office and it's never wrong.

So Whakaari to our people it tells our people what the day is going to be like. With a change of its plume it tells our people that the weather's going to change, a storm is coming in. So I believe his use of the word "whakaari" comes from the time when he was living amongst our people: Te Whakatōhea, Ngāti Awa, Tūhoe. Because it doesn't matter where you are, even on Huiarau, you can see Whakaari. Anyway, that's my belief and you can accept that, yes or no; but I'm pretty sure that's where the word comes from. Where else would he get that word from? Kīngi Tawhiao uses "tongi kura". Of course there's a rationale why he uses tongi kura. But for us Ringatū and I believe the word kupu whakaari comes from Whakaari a Moutere.

So that's our rohe that was confiscated, 144,000 acres; and Whakatōhea were placed on a reserve like the Indian Reservations in America. The Opape Reserve of 22,000 acres. All the hapū of Te Whakatōhea were placed on that reserve.



1885, under the leadership of Hira Te Popo, te ariki o Ngāti Ira, Whakatōhea came together and built this house, Tāne Whirinaki. This is 20 years after the confiscation of our lands. That we were in a position to build such a grand house is testament in itself to the resilience of my people.. This house was only for tohunga. The stories of the old people, only the tohunga went in there and they went in there kore kaka; they went in there naked to pray. Pērā raw ate tapu o tērā whare, kāore he kaka ko tēnei mea te kaka kua whakanoatia e te mea kai.

His kupu whakaari for this house is:

“Tēnei ake ngā rā kei te haere mai ka pokapokaia tēnei whare e te kiore. Kia pūareare, a ka pūare. Ka pokaia mai hoki e ngā kiore te tuarongo puta rawa i te kuaha. Ka rere mai te kāhu ka titiro a ka kite i ngā kiore e karikari ana i tēnei whare, i tēnei wāhi. Ka hiahia ki te hopu kia mau aua kiore. Ka mea te kāhu, ki te hiahia ki te hopu heoi ka rēre tonu mai te kāhu ki tēnei wāhi ki te titiro.”

The days will come when this house will be gnawed by rats so that it is opened up and exposed. It will be dug out by the rats from the back right to the door. A hawk will fly in, look, when it sees the rats digging in this house, at this place, then it will wish to catch and carry off those rats. The hawk will think if he wants to catch them, then it will have to continue to fly to this place to watch.

Koirā tana kupu whakaari e kite ana... He could see that there were rats that were undermining the house. Our old people say it wasn't the physical house but it was the spiritual house. The spiritual house meaning this house was erected for the whakaponu, for the purpose of Te Hāhi Ringatū. So there are beliefs that there were false prophets that came to undermine the structure of the faith.

In 1930 the house was taken down for renovations. The house hasn't been up since then. Our old people say that's the fulfilment of this kupu whakaari. The people wavered in their belief of Te Hāhi Ringatū and its tenets. Our people had attempted three times to put the house up and three times the house has fallen. The third time was under the leadership of Apirana Ngata. They had the poutokomanawa up, the pou tuarongo and the pou tāhū. Once they got the tāhūhū up a big gust of wind came, the tāhū fell and the tāhūhū broke; so the house was left there, declared tapu, too tapu.

We had lots of interactions with Te Kooti. Mostly after he left us in 1869 he went into Tūhoe. Tai talked about Tūhoe being the people of Te Kawenata. After he was pardoned in the 1880's, 1883, Te Kooti started to travel the land. His house, Te Poho-o-Pikihoro, was opened at Te Karaka in February 1889 and word was sent to Te Kooti to come and open the house. Te Kooti came through Ōpōtikī; it's said he had about 200 in his entourage. If you understand how the people travelled in that time they went with their pigs, they went with their cows, they went with their heihei, women, men and children. Because they had to take their food with them to eat.

So they got to Omarumutu in Ōpōtiki, Te Whakatōhea, and they went up into the hinterlands to Toatoa, to the Meremere, and that's where they met opposition from the people of Tūranga. They didn't want Te Kooti to go back into Tūranga because they remembered the past, and him being sent to Wharekauri and what happened to the people in Tūranga when he returned. We had Matawhero tērā, we had Ngatapa, and the many battles that took place. So the people in Tūranga weren't open to having Te Kooti return to open this house, Te Poho-o-Pikihoro.

And so he was stopped. He was stopped up in the Toatoa and told to return. He didn't want to return right up until a couple of days before the opening of the house; 28th of February that he agreed to turn back. And this is the mōteatea that he composed.

*Kāore aku māharaharu, aku mānukanuka ki aku tini mahara e pupū ake i roto i te hinengaro e
Kāore hoki e taea te pēhi ki roto rā i a ia
Me pani atu ki te tini, ki te mano, ki te rau e pae nei e
E hoa mā e
Kātahi au a Tama Rangī ka koakoa ki te titotito, ki te hangarau e
Pere taku pere ki te Tairāwhiti kia Hinematiōro e kui mā e
Tēnei au kei te kimi ake, kei te wauwau ake i roto i te Ururoa e
Kia kite atu au i te mārāma mai o te ata kia kite au i ngā hīhī o te rā
Kia pā mai te mahanatanga ki te tau o taku ate
Kua papapiritia ai te awhitanga mai a te mātaotao e
E kui mā e
Kia tahuri mai i te taringa ki te whakarongo ki te tangi a te Mātuhi
E tangi nei e
Tuia, tuia, tuituia
Pere taku pere ki te tī o Hikurangi e hoa mā e
Kia tahuri mai te taringa ki te tangi a te Mātuhi e tangi nei e
Tuia, tuia, tuituia
Pere taku pere ki te Taitokerau ki te Tiriti o Waitangi kia mahara mai e i
Ko ngā purapura ēnei i whiu ai Pōtatau ki Te Upoko o te Ika
Kia mahara e i
Kia tahuri mai te taringa ki te whakarongo ki te tangi a te Mātuhi
E tangi nei e i
Tuia, tuia, tuituia*

Ka kite koe i roto i te waiata nei, ko te manu nei te Mātuhi. Tēnei manu e kīia nei ko te Black Wren. Heoi anō ko tēnei manu he manu matakū. This bird is a very scared bird. It doesn't fly very high off the ground, it stays close to the ground and it doesn't come out of the scrub. It stays hidden in the scrub.

So if you can just think about Te Kooti's situation at that time. As Tai said, there was a price on his head, a gun to his head. So he is likening himself to this bird, the Mātuhi, a scared bird. It doesn't come too far out of the bush. According to the writings in the books, the bird doesn't stray very far from the scrub, te ururua. But its cry startles its enemy. Tuia, tuia, tuituia! He whakamatakū i tana hoariri. "Kāore aku māharahara, aku mānukanuka. Aku tini mahara e pupū ake i roto i te hinengaro."

He's very scared. He's anxious, he doesn't know what's going to happen to him; and he can't suppress those feelings of being scared and being vulnerable. "Kāore hoki e taea te pēhi ki roto rā i a ia. "Me pani atu ki te tini, ki te mano, ki te rau e pae nei." Lots of the people travelling with him in his entourage they may become orphaned. Why? Because the parents, if war erupts they could be killed.

"Kātahi au a Tamarangi ka koakoa ki te titotito, ki te hangarau." He is Tamarangi. He is likening himself to the one that came from the heavens. He is Tamarangi. "Ka koakoa ki te titotito ki te hangarau e." He understands all the lies, all the accusations and the trickery that people will do to try and get him. "Pere taku pere ki te Tairāwhiti ki a Hinematiōro e kui mā e." He's looking to the Tairāwhiti, ki a Hinematiōro, ki Ngāti Porou. Hinematiōro, Te Kani a Takirau. I can say this because I'm a Rapata Wahawaha. Āe, I come off the sister, Ritihia. He taha rua.

What he's saying is, that the people of Rapata Wahawaha are chasing him. *"Tēnei au kei te kimi ake, kei te wauwau ake i roto i te ururua."* Ana, e huna ana i roto i ngā rākau, e kimi haere ana i te wā hei putanga mōna. Hiding in the bush. Let him come out of the bush so that he can see and he can feel the rays of sunlight. He's talking about freedom. That he can feel the warmth of the sun. He's talking about freedom here. He had been pardoned but he still wasn't allowed to travel freely.

"Kua papa piritia i te awhitanga mai a te mātaotao e kuia mā e." Lying on the cold wet ground, hiding from the people that are after him. It's just like say today's weather. If you're out there lying on that cold ground, shivering, cold, scared. *"Kia tahuri mai te taringa ki te whakarongo."* Ka tahuri mai ki te whakarongo ki te tangi a te Mātūhi. Kua mārama tērā.

"Pere atu taku pere ki te tī o Hikurangi e hoa mā e." Kei reira tonu tana tangi. But also within Ngāti Porou was the support he also had there at Te Aowera. The people of Te Aowera, the people of Tokomaru; that he had his support there.

"Pere taku pere ki te Taitokerau ki Te Tiriti o Waitangi." Honour the Treaty, because that's what he stood for, mana motuhake. He was a freedom fighter.

"Ko ngā purapura ēnei i whiua e Potatau ki Te Upoko o te Ika." Ko Potatau tēnei te Kīngi. He rite tonu. Te Tiriti o Waitangi, Potatau, he aha? Ko te mana Māori motuhake. Ko te wero a te iwi Māori, the Māori challenge to the government of the time to remember the Treaty of Waitangi, to remember what the Kīngitanga movement was established for. *"Kia tahuri mai te taringa ki te whakarongo ki te tangi a te Mātūhi e tangi nei e, tuiā, tuiā, tuituia."*

Another interpretation of that *"tūia, tūia, tuituia,"* he whakakotahi i a tātou, for us to be united. To be united in our fight for freedom, that the Treaty of Waitangi be honoured.

He also did a haka when he came back to Omaramutu:

"Hikohiko te uira, papā te whatitiri, whakahekeheke ana mai i runga o Tūranga rā e. E i aha tērā. Ko te mana o Kūini pea. E awhi ana i te tikanga ka korikori te ture whakarunga. Ui atu ki a Mita Rēnata. Nō wai tērā pere? Hei aha tērā pere. Kei te kimi tonu ake te oranga mō te iwi Māori e. Ara kei runga rānei, kei raro rānei. Kei ko rānei anei ake rānei. Hi auē."

In that haka he challenges the mana, the authority, of the queen, Kūini Wikitoria. He also challenges the truth of the bells. *Nō wai tērā pere? Hei aha tērā pere?"* That his bell is the only true bell because the other bells had stripped us of our lands. The other bells had stripped us of our economic force.

He also makes reference to, *"Ui atu ki a Mita Renata. Nō wai tērā pere?"* Mita Renata is Mr Leonard. Mr Leonard was Wiremu Wiremu's son who had become the bishop after his father. So he was challenging the authority of Mr Leonard.

Ringatū has been within Te Whakatōhea for 149 years now, since Te Kooti first came to the Waioeka at Te Wera. Te Whakatōhea built houses for Te Kooti at Maraetahi. He built them up there in the Waioeka Gorge; he built a house there called Tarauma for Te Kooti. And they also planted gardens for Te Kooti. Miles and miles, acreage of rīwai; because rīwai will just grow wild. So when Te Kooti was away and if he had to retreat back into Whakatōhea he had kai at Maraetahi.

These are our houses. That's Muriwai. These are where our Tekau Mā Rua are held today, to Tūtāmure, Te Iringa, Irapuaia, Te Poho o Kahungunu, Te Poho o Tamakiterangi, Te Ao Mārama. These are where our rās are held today. They continue every month. We have the Tekau Mā Rua of every month and we have the Hurae and the Hānuere.

Our faith is dying. Our faith is dying because our Tekau Mā Rua can fall on any day of the week, so it's hard for our people to attend the Rā. Because our people have to go to work. Sometimes we can have a Rā maybe we have ten people. Most of the people are old. And the good summer months, January, when we are at Waioweka we have lots of people because it's warm, it's during the holidays. That's not unique just to Te Whakatōhea. That's with every peka within Te Hāhi Ringatū.

You would have noticed out there this morning when we sung the whakaeke marae karakia, not all of us were singing. The karakia Hāpati i konei, not everyone is singing. It's a commitment one has to make; to save to the USB up here (the brain).

So what's the strategy? Tai set out some strategies. But it's how do we entice our people back to the Rā. Our marae that hold the Rā's struggle, we don't have enough cooks. So the tohunga has to do the karakia at four in the morning then get up and cut up the meat. And our tohunga are old. E Tai, we need the school. We need the school to be able to train our tohunga. We use the word "tohunga" loosely. They say, "You're a tohunga now." Tohunga means expert. So to take the title "tohunga" you have to know. You have to know the karakia without a book. Our uncle's right: lucky that our Poutikanga 50 years ago created a book otherwise we'll all be singing, "*Whakamoemiti a Rawiri rāua ko Horomona*." For a nehu, for te hākari, for a mārena. Because Te Kooti he structured his karakia and I believe that was rolled out of Maniapoto. Te Kooti went to Miringa Te Kakara and the tohunga there, Te Karepe said to him, "What are you doing here Te Kooti?" And Te Kooti said, "I've come here to get the mauri." And Te Karepe pointed to his tongue and said, "Kainga" (eat his tongue).

Rāhui Papa and I one day we're talking about Te Kooti being in Maniapoto and he told me this story, and he laughed. 2015 we had a Tekau Mā Rua when Kīngi Tuheitia said, "When can my mokopuna smell the breath, te hā o te Hāhi Ringatū? When can he go amongst his hāhi?" And if you note Te Wainui it's nearly falling down, Te Kanohi o te Motu. That's our Mecca; was supposed to be. When we have our July's, the four-wheel drives are stuck too, because it's so pōharu (muddy). Pōhara, yes, and pōharu - muddy. So I thought, 'Oh, my god, the King can't go to Te Wainui, to Te Kanohi o te Motu, the Eye of the Land - that's an eyesore.

I'm the chairman of Te Wainui. So we're looking for ways of rebuilding Te Wainui because surely Te Kooti said Wainui is the Kanohi o te Motu, and there was a meaning behind that. A meaning we haven't realised yet as Ringatū. That it's a place for the Ringatū to gather; like we have Rātana Pā. Like we have Turangawaewae. The mecca of those Māori institutions. We have Te Kanohi o Te Motu.

So we had to say to Kīngi Tuheitia, "E te Kīngi, no, no, we'll go to you. We'll go to Te Tokanganui-a-Noho." That was the first time we went back to Te Tokanganui-a-Noho since 1972 when the centennial of that house was celebrated. So it gave us also, Te Hāhi Ringatū, the opportunity to go back to Te Tokanganui-a-Noho, to feel the vibe of that house, that magnificent house.

That house there is the prototype of all the houses, built in 1872. From there rolled Te Whai o Te Motu, rolled out Tāne Whirinaki. They all look the same.

So what I gathered from Te Karepe saying, anei, the mauri of Miringa-Te-Kakara is on his tongue, to consume it, Te Kooti was there for 11 years. By sitting with his people how he consumed what was on Te Karepe's tongue was listening. He sat with him, he wānanga'd with them and he listened to them. From there he rolled out his mōteatea, E Pā tō Reo, e Te Tairāwhiti, Pinepine te Kura. I kōrerotia mai e Tai. Ana kupu whakaari, ōna whare.

I think it's great that we're here today and we had our pōhiri in front of Te Hau ki Tūranga. Te Kooti being an artist and that taonga that's in Rongowhakaata, the taonga of carving, the art of carving. Raharuhi Rukupō, Te Kooti's an uri. The many houses that he built and that were built around the country for him. He was able to develop his own style, carving style, within Te Rohe Pōtae o Maniapoto.

Te Kooti died in our rohe. We fight over Ohiwa, Tūhoe, Whakatōhea, Ngāti Awa, but the good thing is we come from the same waka. So Tūhoe will get up after and say he died in their rohe. While I got the floor he died in our rohe. His kupu whakaari, "E kore ahau e mate i a koe, mā te mate hauaitu rā anō ahau e mate ai." Many people tried to shoot him. They either froze or the bullet ricocheted off a belt buckle, or pierced his bible.

The 17th of April 1891 he died at Te Karaka on the Ohiwa Harbour. What happened was his spring cart collapsed while he was shading himself one day; and it collapsed and crushed his body. He died from internal bleeding. It was said today that he was buried at Maromahue Marae, Waiotahe, Ōpōtiki. He was buried at the urupā there, but he was dug up and moved somewhere else.



ERIPITANI

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TE KOOTI SYMPOSIUM
TE PAPA
8 MAHURU 2018



That hole stayed there right up until the eighties, empty. But one day when the PEP schemes came around one of our cousins, Dennis Karauna, te mokopuna a Te Huinga. He was leading the PEP scheme, didn't know the historic importance of that hole that was full of blackberries, told his gang to fill it up.

That's why it's important for us. This is a good gathering today so we're able to share stories. Able to share stories to keep the stories going. We all have different versions. We all have different versions but the one thing we do believe in that Te Kooti was a prophet, Te Kooti was a seer, Te Kooti was a freedom fighter, Te Kooti gave us hope. He gave Te Whakatōhea hope after losing everything we had, and he gave us a purpose to carry on and we still carry on his teachings today.

Nō reira, huri noa tō tātou whare tēnā koutou, tēnā koutou, tēnā hoki koutou katoa.

Te Kooti sang this song that prophesised his death:

*Tērā te ahi te kā mai rā kei Nukuwai
Nā tō ringa rawa koe i tahu mai
Kia mihi atu au.
Hohoro nā tō kau mai hei tokorua
Hei hoa ake ki te moenga e tūohu nei e*

E te Atua whaktūwheratia mai ngā kūaha o te tika ki a mātou i tēnei rā, ā mā mātou rā koutou e whakamoemiti e whakakorōria ki tōu ingoa tapu. āmine



Te Ngaehe Wanikau

Ngāti Tūwharetoa

Te Ngaehe descends from Ngāti Hikairo ki Tongariro a sub-tribe to the Ngāti Tuwharetoa people. Te Kooti Rikirangi along with his supporters constructed a stronghold at Te Porere o Rereao in the rohe of Ngāti Hikairo ki Tongariro.

At this place, Te Ngaehe's tupuna, Ariki Horonuku fought alongside Te Kooti in the last major stand of the NZ Wars against colonial forces in 1869. To this day, there remains a shared association with the beliefs and values of Te Kooti Rikirangi. We welcome Ngāti Hikairo ki Tongariro to share their memories and celebrate the koroua at the Symposium.

Tūwharetoa, Ngāti Hikairo and Te Kooti Rikirangi

Te Ngaere Wanikau

Tēnā tātou.

Ka piki wairua ki te whakaminenga ka tiroiro whakamuri ki te tūranga i tua i te kōpū kānapanapa. Ki te whare rangatira o Te Heuheu, nōna te karangatanga ki ōna mokopuna, ruia taitea, ruia taitea. Puta noa atu i te kohu whakaaratanga whakaū tonu i tōku tirohanga ki te maru o Tongariro. Ki ngā whenua rangatiratanga o te whararangi. Kōkō te hiwa rā.

He mihi tēnei ki a koutou, koutou i homai ruruhau ki tērā rangatira, tērā matakite, tērā tohunga e mōhiotia ana e tātou ko Te Kooti. He mihi tēnei ki a koutou Rongowhakaata nā koutou i homai tērā rangatira ki ngāi tātou te iwi Māori. He mihi tēnei ki a koutou e noho ana i te kohukohu, te maru o Maungapōhatu. Nā koutou i homai ruruhau mō tērā tohunga, ko Te Kooti.

Ki a koutou Whakatōhea, tō koutou ngākaunui ki te whai, ki te hāpai, ki te whakaora ngā hōkai tapu o te tangata rā. Ōna kupu e kawē ana i ngā moemoeā, ngā wawata i runga i ngāi tātou te iwi Māori tēnei te mihi ki a koutou.

Ki a koutou katoa, ngā maunga, ngā wai tapu, ngā reanga i runga i a koutou e whakarangatira ana, e whakamana ana i tēnei whare. Ahakoa he whare Tauivi kei roto i te whare nei ngā maharatanga o ngāi tātou te iwi Māori; tēnei te mihi.

Ko wai tēnei? Te taha o tōku māmā e toru ngā rārangi whakapapa nō roto o Ngāti Tūwharetoa. Ko Te Tūkino tuatahi ko ana tamariki ko Mananui, ko tana teina ko Iwikau. Ko te pōtiki tōku koroua ko Kerehi. Ka moe a Kerehi ki tētehi o ngā puhi nō Tūkau Marae. Ko Erana tōna ingoa. Ko tōna pāpā ko Te Huri; ko ia te teina ki Te Whararangi. Ko te kī tuatahi kei roto i Ngāti Tūwharetoa nā Mananui tēnei. Ko Tongariro te maunga, ko Rotoaira te moana, ko Te Whararangi te tangata.

Te pāpā o tōku māmā, ko Tohi Raukura tērā. Ka heke te tangata rā mai i Te Whararangi. Ko Te Whararangi, ko Matuahū, ko Te Mari, ko Parerohe, ko Keakea; ka moe ana a Keakea ki a Tohi Raukura ka puta ko Tohi Raukura anō ka puta a tōku māmā.

Te taha o tōku pāpā, nō Rotoaira, nō Ngāti Tūrangi i tukua. Ko tōna māmā ko Rangipoia, nō roto i Tūrangi tukua. Ka moe ana ki a Wanikau, arā ka puta tōku pāpā me te teina, ko Pikitū. Ka moe a Pikitū ki tētehi nō Te Uira Marae, kei Texas. Tētehi o ngā wāhine nō Mataatua waka nō Tūwharetoa ki Kawerau.

E moe ana tētehi o ngā tamāhine nei e whai ake i ahau ki tētehi o ngā mokopuna nā taua whakapapa; he Texan hoki.

Ko Te Ngaere Wanikau tōku ingoa. He uri ahau nō ngā maunga o Tūwharetoa, nō te hukapapa, nō te marangai, nō te mātao. Ko te kōrero i waenga i a mātou, he pai te mātao. Nā te mātao ka wiri te kiri; nā te wiri o te kiri ka piri te tangata; nā te piri o te tangata ka ora ai tātou. Ki a koutou, taua piringa, tēnā koutou.

So I'm to try and tell you a story after following those two fine gentlemen that were before me; and it starts with these rangatira. We know where it starts here, ko te kaupapa o te rangi ko Te Kooti. Tūwharetoa's part of that story, our tautoko to Te Kooti i runga i taua kaupapa kia whawhai tonu ake. Ahakoa nō Orākau te kaupapa ka pērā tonu te whakaaro i runga i a tātou katoa i taua wā.

Ko Horonuku tētehi. Horonuku was the son of Mananui. Ka whakawhiti mai te kaupapa o te arikitunga o Ngāti Tūwharetoa mai i Taputapuatea tētehi marae ātea i Rangiatea, tētehi o ngā moutere ka Tahiti. We carried the kaupapa of ariki from there. Ehara i te tūmomo rangatiratanga i whānau i runga i ēnei moutere. Ahakoa he tangata te ariki ko te kaupapa, he tapu. E kore e whati. E kore te ringa tangata i tineia.

Horonuku was the third Tūkino. The kaupapa of ariki in Tūwharetoa came with us with Ngatoroirangi on Te Arawa waka. We all say to our Tainui cousins, 'Tērā te nanakia o Te Arawa.' Nevertheless, we were on Te Arawa waka. Ko te rangatira kei runga ko Tamatekapua. Ko te tohunga matatau ki te tātai arorangi me ērā atu o ngā āhuatanga o te taiao, ko Ngatoroirangi. Ka heke a Ngāti Tūwharetoa mai i ngā reanga o Ngatoroirangi.

The kaupapa of ariki, ka heke tonu, ka heke tonu, ka heke tonu. And we are now in the era of Te Heuheu. That era started with Hiriā. Ariki is not a given in Ngāti Tūwharetoa; it is chosen. Each Tūkino from the Te Heuheu family have been chosen at a hui, i te pō Mutunga o tana tangihanga. And because the family has done Tūwharetoa such a great service it has remained within the whānau of Te Heuheu.

Ko Horonuku te tuatoru. Horonuku fought at Orākau, and if we put ourselves in that place it was a time not a lot different from today. The tools, the mechanisms have changed but the 'take' and the kaupapa has not. We as hapū, as iwi, are fighting to retain the same things that our tūpuna aspired to. At the time of Horonuku one of the greatest catalysts, kia whakahīhiko te manawa Māori, was Te Kooti.

Te Kooti came to Tūwharetoa in 1868. He had two engagements within our rohe one on the Te Ponanga Saddle and one at a place called Te Pōrere o Rereao. The chiefs that were up before were Horonuku and Te Rangī-Tahau. Te Rangī-Tahau belonged to the hapū of Tūwharetoa, ko Tutemohuta kei Waipahihi. Waipahihi is a name we brought with us from Kawerau. It was the name of the pātuwatawata kei te pūwaha o te awa o Tongariro, and it went from what is now Waihi Village, five miles of palisade across the front of the southern lake.

Te Rangī-Tahau was the first rangatira of Tūwharetoa to pick up the kaupapa of Te Kooti. Te Kooti came south, the rangatira there was Matuahu. Matuahu was the son of Te Whararangi. Ko ia i taua wā, ko te rangatira o te makariri. Ko tōna pāpā ko Te Whararangi ko ia te tangata pūhuru, kei roto i te ngeri o Ngāti Toa, Te Rauparaha.

Ko ētehi atu o ngā rangatira o Tūwharetoa e whai ana i Te Kooti, ko Wiripo Tohiraukura. Ko Tohiraukura, ko Wairehu nō Tukau. He toa rātou, ka pērā ki Te Kooti. I whawhai rātou i Orākau; whawhai tonu ana rātou kei te taha o te awa o Whanganui, ko te awa tupua. Kei te whawhai tonu rātou ki te taha o Te Kooti, kei Te Pōrere o Rereao. Ko wai a Rereao? Ka haere mai a Rereao, te irāmutu ki a Rakeipoho te wā ka tonu tōna pāpā a Tūwharetoa, me haere ki uta whakatinanatia ngā kōrero o Ngatoroirangi.

Why did we fight? We were fighting against our own, ētehi nō Whanganui. These are our cousins. Ētehi nō Kahungunu, ētehi nō Te Arawa, te takere nui o tō mātou waka. E whawhai ana te takerenui ki te kei. We fought for the same things we fight for today. We fight for justice. We fight for the right to determine our destiny. Ngā hapū, ngā whānau. The whānau that live on that stream, unimportant to those in the main centres; but that stream is their world.

The whānau who go home proudly every year on a gravel track. They see the same wrecks and the same paddocks as they go home. And they've just left the flash place in Wellington or Auckland but, ka tangi; because that's their home. That's a home that can't be taken, can't be broken; it can even be owned by someone else. That doesn't mean anything to us. That's what Te Kooti stood for to us. That's what Te Kooti meant to us. We're not Ringatū. I don't think we're even particularly holy in a lot of ways.

Te Kooti stayed at Papakai. He stayed at a place called Poutū, which is still there today. Those memories still burn within us. He brought hope; we've heard that said today. When your backs are against the wall you've got two ways to go: you go on your knees and bow your head; or you stand and you bow to nothing, except to something greater than you are. And we bowed to that. Something that was greater than we were. We bowed to what we were, what we were then. We are the product of rangatira. We cross these oceans, long before people could navigate the Pacific we did. We are that product. We have whakapapa that takes us to divinity. We believed those stories. This is why the bible was easy for us.

This is what Te Kooti encapsulated for us. He was the flame, he was a fire. E ai ki ngā Katorika - the perpetual light. We didn't see someone looking for a fight, we saw someone that inspired our people, that our chief would follow him - our ariki, Horonuku and that the rangatira of each hapū would follow, in 1868 there were 144 hapū in Ngāti Tūwharetoa. Each of the hapū had rangatira. We have very hierarchal society in Ngāti Tūwharetoa. We don't elect, we select. And they're all strong-minded, each hapū. If we didn't have an ariki we would all be at war with each other now.

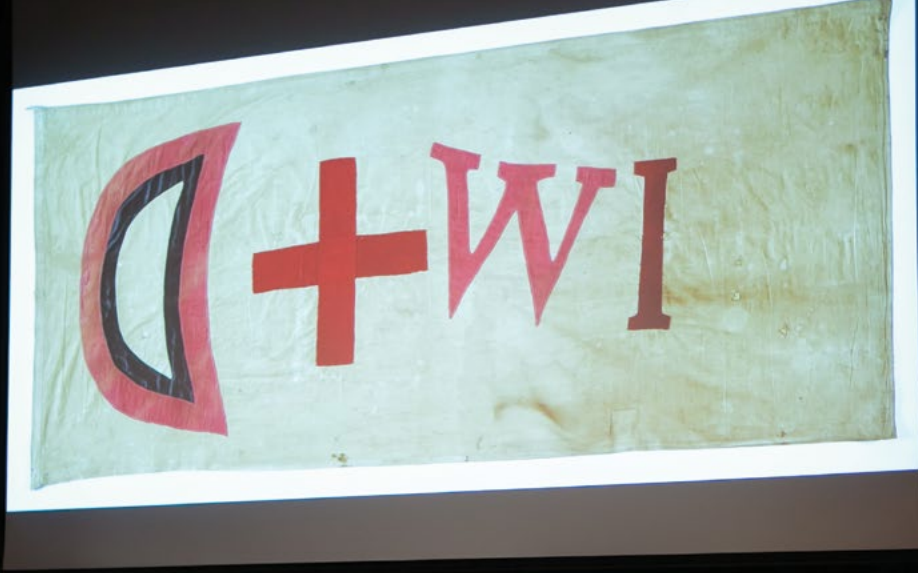
So the ariki brings a sense of unity to that. Kotahi noa iho te māngai mō Tūwharetoa kei waho atu. It's very hard for our rangatira at home to follow anyone else. But they followed Te Kooti. And in itself that statement alone is unbelievable even today, hapū don't do that. The last time hapū in Tūwharetoa followed anything outside of Tūwharetoa, ko te Māngai tērā - 80 percent of our marae, he Mōrehu. That was the impact of Te Kooti at home.

I'm not belittling Te Kooti but I thought the impact of one other tangata was quite amazing. He wasn't Tūwharetoa; he wasn't Māori. And he would sing songs like 'Old pirates, yes they rob i... Sold I to the merchant ship...' You'd think, well, so what could move anyone in that? You see, every now and again in history someone comes with perfect timing. And with him he brings symbolism that transcends people's selfishness, and people's egos; it goes through that. It crosses political barriers, inter-tribal conflict. All these things bow because somewhere in time an extraordinary person comes to share themselves with us; and we know all these other ones, they're famous. So, too, should be Te Kooti.

This is Te Pōrere, and you're gonna see our Ngāti Hikairo tending to Te Pōrere. It's an urupā, yeah. There's the bones of nearly 40 warriors still in those trenches. So we treat it as that. In the days of the battle the plains around it would have been tussock, clear. But we treat Te Pōrere like we treat our kāinga. Next year we hold the 150th anniversary for Te Pōrere. I was asked if I would bring the names of all the rangatira. Because I wasn't sure what I was coming to, I left them. One day we will sit together, ko tātou, and we'll share those names and we'll make a plan for next year, because it's only a year and four months away. We'll make a plan to bring, kia whakapiripiri mai ngā mōrehu kei ngā mātao o Tongariro. Kia tangi, kia kata, kia kōrero. Those are the bonds that hold us together.

Te Kooti was transformational. He was transformational. Tūwharetoa have never been particularly renowned for stepping outside themselves that often. The people we trust the most are each other. I don't know whether it's been in the middle of the island or... or we just like each other. I don't know. But we just ended up that way. So it was quite an amazing feat for a man to come mai i te rāwhiti, ki uta, ki Maungapōhatu, arā haere tonu ana i waenga i a koutou, Whakatōhea. When I look into our history, and most of our history is very self-serving, I see two great men that have stepped into our storybook: one, arā, ko Te Māngai, ko tētehi atu, ko Te Kooti.

Otukou Marae was Hauhau up until our koroua Wairehu who got shot five times and then, ka huri ia ki te Mihingare. Because we were practical people. But many at Otukou still stayed Hauhau until the Second World War and then hoki mai Tūwharetoa was like Tainui, you know, I'm not sure maybe Tūhoe as well, we didn't support the Second World War, even though all the young ones from home - my uncles included - all ran away to Te Arawa and joined up with Te Arawa. But as a tribe, Te Heuheu, we're still fighting a war here. Koirā te whakaaro, ka pērā ki te whakaaro o Te Puea. That war hasn't changed except we've got nicer words to fight it with.



I still have my korouás patu, arā, where he stood and fought. Four koroua of mine stood and fought there. They put the Whanganui between them. It was a dumb design to Pōrere because we tried to design something outside of what we do normally, to copy some of the new technologies' design; and we deliberately did it. And all that reinforces to me is every single part of his journey here was a lesson. And one of the lessons that I've taken from that is, where we invariably succeed, when we just be what we are. Whether it's our education systems where they reflect us, arā, ko te kupu pedagogy. We will invariably fail when we try to be not what we are.

In all the kōrero of Te Kooti I believe he knew that. We didn't have to be anyone else. We didn't have to be anything else. We only had to be what we are. Koirā te legacy o Te Kooti me ērā atu o ngā tūmomo rangatira pērā ki a ia. We fail ourselves if we don't pick up the challenge and carry the kaupapa with dignity and with pride. Nō reira, koirā te kōrero.

Ngā mihi mō tēnei hōnore. Ngā mihi mō tēnei wāhanga. Ngā mihi mō tēnei wā. Ko te wawata i runga i a tātou, it's no different to what we would have envisaged Te Kooti to have wanted for Māori. That each of our marae and hapū become catalysts of restoration and regeneration. That our marae are living and dynamic providers to the people because everything great that's been transformational has not come from leaders, or the traditional concept of leaders. What transforms is when a society has reached that point and they won't take another backwards step. It's people that change society. It comes from the ground up. Kōhanga reo, ngā Whaea o te motu, they carried that. The changes, these are all relevant to Te Kooti. This is how we see Te Kooti. He kuia nō Te Raki. Kuia, he rūrēhe, who at the age of seventy-something who decided, I'm gonna walk to Wellington. Transformational, 1975. People stand up. Who trains them for this? No-one. It's that place they grew up in. Don't take them out of it. You end up like ngā taewa i Te Teko. Leave them where they are; let them grow strong on the kai o te kāinga. Let them be nourished and fed from their own. That's the kōrero we hear from Te Kooti coming out this morning, mai i a Awanuiārangi. I got a fee to say that. No. Awanuiārangi me ngā tūmomo whare ako ngā pērā.

Nō reira, kei runga i tērā tēnei te whakamoemiti ki te Kaihanga ki runga rā mō tēnei wāhanga, kia homai te manaakitanga ki tēnei whare, he ruru hau mō ngāi tātou. Tēnei te mihi ki a koutou, ngā maunga, ngā awa, ngā wai tapu, ngā reanga, ngā tūhonohonotanga i waenga i a tātou tēnei te mihi. Ko ia te kōrero mai o Hikairo, Tūwharetoa, ki a koutou katoa ngā rangatira. Nō reira, tēnā koutou, tēnā tātou.



Judge Layne Harvey

Ngāti Awa

Based in Rotorua, he is the resident Judge for both the Aotea and Tākitimu districts hearing cases in New Plymouth, Hāwera, Whanganui, Taumarunui, Turangi, Levin and Hastings. Judge Harvey was counsel for Rongowhakaata and Ngā Uri a Te Kooti Rikirangi before the Waitangi Tribunal. He was the chairperson of Te Hau ki Turanga Trust, is currently a trustee of Te Tira Whakaari Trust.

After the trauma of war and raupatu, many tribes and their hapu were left defeated and demoralised. Their leaders had been killed in battle, defending their homelands from invasion, or executed or imprisoned; their lands had been confiscated and sometimes, to add insult to injury, had been awarded to loyalists in return for military service. This was the experience of Ngati Awa. Following their release from incarceration, many Ngati Awa sought refuge in Te Rohe Potae, under the shelter of King Tawhiao and Ngati Maniapoto. It was here that they first encountered Te Kooti. Such was the effect of his message, his personal magnetism and charisma, that, like the Whakarau on Wharekauri, they soon looked to him for both temporal leadership and spiritual guidance. It was a bond that was forged in the turbulent times of the New Zealand Wars era but that strengthened over time through faith.

Ngāti Awa and Te Kooti Rikirangi

E tū whakaiti ana i ahau i mua i a koutou ngā karangaranga maha o tēnā rohe, o tēnā takiwā, o tēnā rohe. Te tuatahi e tautoko ana ngā karakia, ngā mihi o te ata nei, kia koutou ngā kaiwhakarite o tēnā mahi, tēnā hoki koutou.

Kia a koutou ngā morehu koroua, kuia o Mātaatua waka, Tākitimu, Horouta, Tainui, Te Arawa, Aotea me Kurahaupo hoki, tēnā koutou.

It's been very inspiring and enthralling the different kōrero from the different speakers that we've heard this morning and afternoon, all on the kaupapa of the influence and impact of Te Kooti. Like all of us I wear a lot of hats in terms of my iwi but today my hat is Ngāti Awa my hapū within Ngāti Awa, Taiwhakaea II, Te Rangihouhiri, Ngā Maihi, Te Tāwera and Ngāti Hikakino so it's coming from that perspective. In other words, while this is a version of Ngāti Awa perspective it's not the only one. So, there are other perspectives that I won't be covering because that lies in the kōrero of those particular whānau and hapū. So what I wanted to talk about this afternoon was a little bit of how did Ngāti Awa encounter Te Kooti? And do we have any particular distinctive elements and aspects in our connection, in our relationships.

So where's the start? Well like all of us involved in this era of the New Zealand wars it began with confiscation. As we've heard from earlier speakers, there was an Order in Council confiscating 448,000 acres of land from the tribes of Mātaatua and the peoples of Te Whakatōhea were moved to reserves. Now one of the complications of course is that often the government will put people on land who don't belong there, even within the Iwi and that causes tension some of that which lasts to today. This is one of the legacies of Raupatu that we still have to endure.

Ngāti Awa 'rebels'

Te Hura Te Taiwhakaripi was 50 years old at the time in 1865 when they laid down their arms at Te Kupenga in October of that year. Listed there are the names of most of our people who were taken away for imprisonment on a charge of murder of one of our whanaunga called Hemi Te Mautaranui Fulloon (James Fulloon). Our people who were executed were dealt with at the same time as Mokomoko and our whanaunga from Te Whakatōhea as well. So, what happened when they got out of jail? When Te Hura was released finally Rewi Maniapoto and others including Hāmiora Mangakahia from Hauraki had to act as like the bailee like someone's on parole. So, he went to the King Country and then the rest of our people who had been incarcerated and their whānau followed because remember, especially for some of the hapū their lands had been confiscated and given to other tribes who then alienated them so they had nowhere to go. So they followed into the King Country to be with Te Kooti. They stayed there for a decade you know that's a long time to be away from your home. Sure, some went back and forth to keep an eye on things back at home you know Land Commissions turning up, Native Land Court but the bulk of the community stayed intact around Te Kooti within the King Country Te Rohe Potae.

Now how do we know all this, as Tairahia mentioned earlier – is it kōrero from my kuia and koroua? Well there's a bit of that but there's also referencing Tairahia you'll be pleased to know – little things like we all thought Te Hura had died but he went and turned up to the tangi of Hori Tupaea the chief of Ngāi Te Rangī. How do we know? It was in the paper! And the other thing to remember that when Te Hura was sort of seen as the cause of confiscation in our district or one of the causes it was curious to us that when the whareniui Hotunui was being built at Thames as a marriage present between Ngāti Awa and Ngāti Maru, a pou of Te Hura was carved in the porch. It's still there today if you go to the Auckland Museum and we thought it was a curious thing we had assumed wrongly as it turns out that Te Hura must have died because a pou was made of a deceased person, so we thought. As I say, the newspaper reports said kao he was still alive so that also was of significance to us that a pou was made of a person who supposedly is one of the rebel leaders while he was still alive. One of our ancestors Hawera Te Hihira he went to jail as well when he came out he went to the King Country. How do we know? Because his youngest son's death certificate says that he was born in Te Kuiti where his father was with the rest of that community. We know that our people were also still at Rohe Potae in 1886 after the pardon because the Barton Commission minutes' record one of our koroua Hunia Marupo saying he is still in the King Country.

Many died young due to the epidemics at the time and finally in 1885 they were exhumed and brought back to one of our urupā at Whakatāne at the coast. So that's the evidence if you like that we rely on to confirm both our oral traditions and the written histories.

Te Hurinui Apanui

One of the most significant figures in terms of the relationship between Te Kooti and the Haahi and Ngāti Awa was through this person here Te Hurinui Apanui. Why is Te Hurinui a significant figure? This all relates to Te Whitu Tekau the union of the seventy that had been created amongst Te Urewera to stop land sales, to stop the Native Land Court and anything to do with tauivi trying to access lands. Te Whitu Tekau was a form of self-government in the context of that Rangitiratanga that we often hear about. Te Kooti came along and said, 'well seventy, let's make it an even number let's make it eighty and let Te Hurinui be the custodian'. As a consequence, Te Hurinui Apanui, his uncle Wēpiha had been one of the leaders of the tribe beforehand and then their grandfather Apanui Te Hāmaiwaho those were the people who carved the Mātaatua whareniui or oversaw its carving as well as Hotunui. Apanui died in 1880 his son Wēpiha in 1888 a year before Te Rangitūkehu, the leader of the tribes at Rangitāiki, he died too. So Te Hurinui was therefore the main spokesperson and leader of Ngāti Awa at that time. And as I say Te Kooti put on him the role of being the custodian.

Te Kooti me ngā whareniui o roto o Ngāti Awa

Another dimension of our relationship with Te Kooti was like many tribes as we've heard before with Tane Whirinaki – Whai o Te Motu and the house at Te Kuiti, Te Tokanganui ā-Noho, is the building and whareniui. There are two that we know for certain were built at the instruction of and with the oversight of Te Kooti who provided the carvers, materials, resources. They are Oruataupare which is at Kōkōhinau Marae, Tuhimata Marae in Te Teko and Pukeko Marae at Poroporo. We know for certain that Te Kooti had oversight of the building of those houses now when Oruataupare was opened in 1882. Te Kooti didn't attend but he sent a waiata and a kupu and as we all know some of his kupu whakaari seem very harsh they seem quite jarring and confronting. Within them we have to make our own interpretations because even at first glance where it seems like it is a harsh message, if you keep looking you might find one that might provide a more positive dimension. The Kupu he gave for this whare, and it's well known amongst us and again it's not a pleasant one when you first see it:

Yes, my friends what a beautiful house you have. The only trouble with it, as far as I can see, is that one wall is arguing against the other, the door against the back wall, the juniors against their seniors, the children against their parents. And I look at the contents of this house and I see stones, sand, and a bush lawyer, but beyond them is the rich fertile ground.

In our own area of Taiwhakaea II, Te Kooti came past again in 1893 in April as he was going back to Hokiangā at Ohiwa Harbour and he met up with one of his spokespersons from Ngāti Awa called Taupe or Hoani Poururu. He also gave a kupu on the occasion of that visit and once again it might be interpreted in a slightly negative light but it depends how you read or interpret it and most important of all how you apply it in your everyday.

He said to Hoani Poururu *"e hoa Taupe, why have you built your house on the stump/swamp, dividing the land, the people and their beliefs?"* You might think that's doesn't sound very nice, it might have negative connotations but in reality, there's a practical dimension as well. The place would often flood so in the end in about 1904 a move started gradually to where our community is today at Te Pāroa because of the proximity of the marae and the pa to the Whakatāne River and of course at the same time in those days all our rivers were connected – Tarawera, Rangitāiki and the bridge was Te Orini connecting us to the Whakatāne. Then they started dredging and all this carry on, so all of the patterns of the rivers and water courses were all "kua hē katoa," upside down, so as a consequence there was continual flooding near the pā at Otamauru, so the elders of the time decided well let's get to higher ground so they shifted to Te Pāroa where Taiwhakaea is today. Wi Tarei Wiremu Pākehā one or Tohunga from Te Māpou there are three centres of the Haahi within Ngāti Awa – Taiwhakaea, Te Māpou and Kōkōhinau. Now one of the leaders/elders of Te Māpou Wi Tarei added his own dimension to this kupu as well.



Ngā marae o Te Haahi Ringatū o roto o Ngāti Awa

Okay so what about the here and now? These are our main marae where Tekaumarua and Hāpati are held from time to time: Kōkōhīnau, Taiwhakaea II, Te Māpou and also at Puawairua and Ruaihona. Each peka, or part of the Haahi within Ngāti Awa, has their own customs and traditions and role. At Te Māpou for example it's referred to as Te Haahi a Te Kooti Rikirangi me te Whakapono – these sorts of things within Taiwhakaea at one stage we were part of a concept of Te Kotahitanga, and then that changed as I was informed earlier this morning into Te Whānau Pani. There are all sorts of reasons and layers and dimensions to these aspects. Another important element with the Haahi within Ngāti Awa is Te Reo Kē, which is a special language that the people who know about it know. It's one of those need to know basis so I'll leave that there. Like everywhere all of our hapū and iwi can refer to individual koroua and kuia who had a particular connection with Te Kooti and through the Haahi and these are just a few that'll just go through very quickly. Almost every single hapū of Ngāti Awa supported Te Haahi and Te Kooti.

Te Hirata Hawea is the daughter of Hawera who was at King Country who was with Te Kooti and stayed there most of the time, and they were total and staunch supporters of him even though her husband Takotohiwi followed another Haahi Mihingare. Te Make Rangiheuea he was a Tuhourangi and Te Pahipoto and Ngā Maihi chief and he was quite a popular bloke, had quite a few wives and including Heeni Te Auraki of Te Aitanga a Māhaki and our Ngāti Awa Taiwhakaea II kuia, Te Matehuria Marupo. These two women were with Te Kooti at King Country for that decade.

Te Make along with the koroua Te Haupai they were the predecessors to Te Kahautu and the kaitiaki of Wainui 313 Trust, so they were amongst the original trustees – Te Make and Te Haupai. The house Turanga Pikitua at Cheddar Valley was where Matehuria and her brother Te Haupai in 1938 and 1958 lay at that whare. Te Haupai's wife was from Roimata. All four kuia followed Te Kooti. Matu and Moerangi they were also in the King Country, Mrs Pare Hona, Te Arapaparahi, she was also, and Huriana Te Waara likewise and has our Tūwharetoa connection. The parents of Huriana were killed, both of them in the Tarawera eruption and when the eruption occurred Moerangi gave a detailed account of how the rocks were falling around them as they were trying to walk from Te Teko to Matatā in the dark. Petera was their tohunga who lead their karakia as they walked that distance in the dark with the rocks and lava and everything else and ash coming out of Mt Tarawera. These were kuia who had a personal connection if you like with Te Kooti and knew him personally and have given kōrero themselves. Moerangi died in 1976 when she was 104 so she knew Te Kooti personally and had nothing but good things to say about him.

Matuakore Kereti has a family connection to Te Kooti. She would have been in her late teens when he died. Matu is the granddaughter of Komene, the brother of Te Kooti. Maiere Komene is the daughter of Komene and her children were Matu, Kētia, Te Waimātao and Tairongo, they also had a son Herewini but we don't have a photo of him and he also had no uri, the only ones who had uri were Waimātao, Tairongo and Kētia. Our other connection there is Mere Kingi she also was one of Komene's wives and her son is Wi Brown and his wife Pia and their child is Tutapu Paraone (Brown) our relation Pops Brown's father from Poroporo. What it highlights is that personal connection that Te Kooti's brother Komene through his uri has in Ngāti Awa and Māhaki.



Nga Waiata

Second to last aspect I just wanted to touch on briefly as we've seen through Tairahia's work are those waiata and so I just did a quick little search of how many times the word Ngāti Awa is mentioned in Te Kooti waiata or Te Kooti mentioned in Ngāti Awa waiata and here are two examples we heard earlier, a very detailed analysis of Kaore te po nei where it refers to: Houhia ki a Ngāti Awa and then secondly the lament for Matahina, Te tangi mo Matahina by Te Araroa of Pahipoto and you see there she mentions Rikirangi in that waiata, and at the opening of Oruataupare as I mentioned Te Kooti didn't attend but he sent a waiata/kupu and the waiata was also a lament for the pending loss of the Matahina block and again it's one of those things where when you read it you think gee that's harsh.

*Mourn for the loss of this land but do not linger on your memories.
Turn inland to the forest of Matahina to sustain you.
Beware though for you will sell the birds of the forest for "te huka o te pia."*

And you know the 75,000 acre Matahina block is 200 acres now, it's all sold, it's all lost, it's all gone, yes, we got some back from the settlement but still you know it's almost like as soon as he's says something, we're away we're going to do it.

Kōrero whakamutunga

What messages did Te Kooti leave for all of us including Ngāti Awa?

I. Remain steadfast in holding onto the land. Do not sell.

How many times do we hear that? One of the admonitions he made was don't sell the land because in reality as we've seen we don't have much left, 5%, 12% of the North Island so that was one of his harsh lessons that he gave to us.

II. Keep the faith, even in time of great adversity and doubt.

III. Observe the Sabbath and the twelfth.

IV Remember the songs and the messages they carry.

V. Renounce violence and the taking up of arms to resolve conflict.

This is a person who we've heard all day had a gun to his head running all around trying to escape while writing his kupu and waiata. I think it's his left hand the two fingers are missing being shot at, attempts on his life were regular. For him to say we need to renounce violence is one of those enduring messages.

VI. Look to the law for redress because it is the shelter and the parent for the oppressed.

How many times do we see how the law punishes our people, diminishes their rights – regularly. We heard from Te Ngaehe the conflicts that take place all the time in having to try and confront and deal with the law. The last thing I just wanted to say in the spirit of reconciliation and sharing as the last speaker just helping Tairahia and Te Kahautu with their tribal boundaries. Ohiwa is a shared location where we all have some interests of different layers and level from time to time.

When Te Kooti was buried, Maiere Komene, his niece, her husband Kereti was one of the five who buried him the second time and remember Te Kooti himself said Turanga people won't see me but Turanga land will. So, in closing Te Kooti within Ngāti Awa and Mātaatua was this charismatic figure, enigmatic as well, whatever he said, they followed and where ever he went, they followed. As you heard earlier he'd travel with an entourage of 200-600; think of that today, who of us can get 600 apart from the King and Te Heuheu can get an ope of 600 where ever you went? So that leadership that he provided again a change agent someone who left an enduring legacy through his kupu, his waiata, his uri, his where that he also had overseen and built, so there are many, many dimensions. One of the things was the strictness of his rules and he would often test the tribes. He'd turn up to the twelfth and try and breach the rules himself to make sure they would enforce them, and we saw this many times at Te Whānau a Apanui and Te Whakatōhea.

Te Ngaehe made a reference to Te Kooti his leadership, his charisma and he mentioned Bob Marley not by name but by implication – well it's not by accident the kuia Judith Binney called her book Redemption Songs and remember at the end of it she says that one of his abiding memories amongst those who knew him well, he'd always default to "look I just come to bring the songs". That part of his legacy, those waiata that we still carry, that we turn into works of art as Tairahia said, "is full of meaning important as any Shakespearean speech or sonnet". That rich legacy is still amongst us, as is his Haahi. Yes there are challenges, as Te Kahautu pointed out, and we need to meet those challenges. Thank you for your attention. Tēnā koutou katoa.



Karakia Whakamutunga

*He honore, he kororia
Maungarongo ki te whenua,
Whakaaro pai ki ngā tangata katoa
Amine*



*Tiwhatiwha te pō
Ko te Pakerewha
Ko Arikirangi tēnei rā te haere nei
(Toiroa, Ngāti Maru elder, 1766)*



Te Tira Whakaari

