



Dr Tairahia Black.

Iwi: Ngāi Tūhoe

Professor of Māori and Indigenous Research Development at Te Whare Wānanga o Awanuiārangi

Tairahia 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!



Photographer/artist - Freeman White

Shane Te Ruki

Iwi: 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.



Te Kahautu Maxwell

Iwi: 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.



Te Ngaehe Wanikau

Iwi: 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.



Judge Layne Harvey

Iwi: 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.