

# Po Kauhau Lecture Series

## Anaha Hiine

Ngā Pepeha o Te Takere Nui o Te Arawa Waka | 22 June, 2017



Mihimihi / whakatau

At the beginning of this year, the thought came to me to write a book specifically about the tribal sayings of our canoe of Te Arawa. We all know that there are indeed three sections of our canoe, the bow located in Maketu and those surrounding areas, then moving this way to the Rotorua region, this is us the large hull of the canoe, and then move into the Ngati Tuwharetoa tribal area, as we know, is the stern of the canoe. Hence the tribal saying, “From Maketu to Tongariro, Te Arawa canoe, Te Arawa people.”

Why did I pursue this subject?

Some of you have heard this story; I recall when I spoke with some children from Ngati Whakaue. I asked one of them, “Where are you from? We are from Te Arawa. Tell me your tribal saying. We don’t know it.” Therefore, I asked the second child, “Where are you from? I am from Ngati Whakaue. From which marae? Tell me your tribal saying. I don’t know my tribal saying.” Hence, this is why I thought to help these children by writing a book so that they know their tribal sayings. Therefore, that was the beginning of this journey. That was also a good time to carry out this project; at the time, the Maori Language Commission was allocating funds for people with projects that related directly to our language.

In this book, the actual book looks better (referring to the image on the slideshow screen) but you can see a proverb, you can see an ancestral house, beside the ancestral house is the dining hall and the tribal saying directly above. So, I researched thirty-eight marae, I personally went to each marae, to each male and female elder, or to each knowledgeable person who knows the tribal saying, who knows the tribal landmarks, who knows the tribal boundaries, and so on, and so on. In some instances, I did not know the elder of that particular marae. I asked the question, “This is the marae, who is the male or female elder of that marae? Or who is the person who has the authority of continual occupation over that marae?” That is how I knew whom to contact, all I had to do was to arrange a meeting with them. Therefore, in some instances, I would go to the marae to talk with the people of that marae and that is where I would sometimes see conflicting views amongst the people of the same marae. I found it more efficient in instances wherein which I would meet with just one elder of the marae and it would be settled right there and then, for example Koro Te Ariki, that meeting only took two minutes, done, settled! Who would want to challenge his word?

This is how I carried out my research for my book; it took approximately four months to visit each marae to interview elders, to research the tribal sayings. I simply sent a format, starting with the mountain, down to the waterway, to the tribal canoe, to the tribe, to the sub-tribe,

to the ancestral house, to the dining hall and the name of the marae. That is all I sent and it was up to each respondent to determine whether they wanted to add any further information beyond that. Some marae included the name of the hot spring, such as Ngati Whakaue. Some of the marae included their guardian, such as Ngati Hinemihi, Kataore, and others. Some chose to include the renowned ancestor who had links to that tribe or sub-tribe. Therefore, that is why they did that. Some... Most of the respondents followed the template, which I sent, and this was my preference, I did not want to delve into the depths of the Maori language, not at all. This is a resource for our children and grandchildren as well as adults because I can recall when I arrived at a marae to ask the question, and I am talking about my own marae here, "Uncle, what is your tribal saying? Oh, that is a great question nephew! I'll get back to you, eh." I really wanted the tribal saying of my marae, Hinemihi, to be the first tribal saying in the book. I researched thirty-eight marae and Hinemihi was the last. That was due to the conflicting views within my family, disputes, and etcetera. The tribal saying I wanted second in the book was my marae Te Pakira but that ended up being the second to last, nevertheless, as the saying goes, save the best for last, right.

Here is the finished product; you see this is the ancestral house Ihenga at Tangatarua marae. The images are beautiful; my cousin Jamie Rolleston took these photos. We know her and her expertise at doing this kind of work, that is her passion, that is her job day and night, night and day, to photograph and then to enhance those images. This is Ihenga, and then you see the dining hall, Hinetekakara and the tribal saying above.

Tihi-o-tonga is the summit

Utuhina is the river

Te Arawa is the tribal canoe

Ngati Whakaue is the tribe

Ngati Taeotū and Ngati Wahiao are the sub-tribes

Ihenga is the ancestral house

Hinetekakara is the dining hall

Te Papa o te Iwingaro is the land

Tangatarua is the marae

Most of the elders wanted to include the dining hall so that we acknowledge also our female ancestors, not just the male ancestors, hence the female ancestors are acknowledged in this book. Hence, we see the ancestral house and his female partner on all of the pages, except for one where there is no dining hall.

What is the 'keokeonga'? (Ken Raureti)

The summit that is the summit. That was given by Uncle Ken, Ken Kennedy, he and Rawiri Waru gave that tribal saying. That was also an example as that was the first time a proverb for this marae, Tangatarua, had been produced. It took Uncle Ken approximately two weeks to

research this proverb, then he came back, “Here you go.” Hence, Tihi-o-tonga is the summit, directly behind that marae.

This is Hurungaterangi, not too far from here. Hurungaterangi, we can see in some of the photos, some were taken in the morning, and some were taken when the sun was rising, some when it was cloudy, like this one here. This is one of my favourite photos; this is Hurungaterangi and the dining hall, Whaingārangi. Then they sent... then they sent the tribal saying.

Moerangi is the mountain

Te Rotorua-nui-a-Kahumatamomoe is the lake

Te Puarenga is the river

Te Arawa is the tribal canoe

Ngati Whakaue is the tribe

Ngati Hurungaterangi is the sub-tribe

Hurungaterangi is the ancestral house

Whaingārangi is the dining hall

Hurungaterangi is the marae

From the previous proverb we saw, “Ihenga is the ancestral house (whare tupuna)”, this one says “Hurunga is the house ancestor (tupuna whare).” It is now switched. Hence, I asked the question, I heard in previous years the meaning behind these subtle variances, ‘ancestral house’ (whare tupuna) and ‘house ancestor’ (tupuna whare), that is why I again asked the question so that I know the views of these elders, as it has been ten years since I asked some elders, “What is the meaning of the house ancestor (tupuna whare)?” I will return to that question.

Here is a photo that was taken at night, when we view this image we can see also the stars twinkling in the sky, this is one of the most beautiful images, it is a bit difficult to see on this presentation but this is Tawakeheimoa at Te Awahou. When I arrived there, this is one example of the conflicting views within the tribe. I said to them, “Who is your mountain? Tiheia is our mountain. No way, that was only yesterday, Ngongotahā is our mountain.” That was typical of the thoughts of each person present. “What about Orangikāhui?” That was Uenuku. “To us the Fairhall family Orangikāhui is our mountain.” Then Hohua says, “But to us it’s Mea.” Then Murray says, “But to us it’s...” In the end, the names of seven mountains were given that night. Then I said, “Ah well, I’ll give you week and then I’ll return to gather or to listen to the tribal saying you have all agreed upon.” One week past and this, Tiheia, was the mountain upon which they agreed. Therefore...

Tiheia is the mountain

Te Waimimi-o-Pekehaua is the river

Te Arawa is the tribal canoe

Ngati Rangiwewehi is the tribe...

No sub-tribe was given, they said there are over seventy sub-tribes under the authority of Ngati Rangiwewehi, and therefore they did not include any sub-tribes lest some feel aggrieved for being omitted.

Hikairo is the ancestor

Tawakeheimoa is the formal house

Te Aongahoro is the tribal storage house

Te Aouru is the sleeping house

Te Awahou is the communal village

Tarimano is the marae

They were extremely delighted to see this photo of their female ancestor, Te Aongahoro, knowing that, according to sources, at the end of this month she will be demolished, and another building will replace her in due time.

Is that the 'ōhākī' house? Formal (ōkawa), is that the formal (ōkawa) house? (Ken Raureti)

The formal house, Tawakeheimoa, according to them, that is the name.

Te Aouru, is that the church? (Kereama Wright)

No, the building beside it, the mattress room. That is a different woman, eh... They did not include the church.

This is my marae. The name of this house, this female ancestor is Hinemihi, we all know that. Since way back, since I was a young boy I thought Hinemihi was the name of the marae, and then I asked my uncle, Rangitihi Pene, "What was it when you were young? Hinemihi marae." While we were researching this proverb, we knew... well, this is an example of a group that did not know our own tribal proverb because in years gone by we would use the tribal proverb of the old Hinemihi that once stood at Te Wairoa, before the eruption of Tarawera. Tarawera is the mountain, Tarawera is the lake. That is one connection. However that Hinemihi was the Hinemihi from Tuhourangi, this Hinemihi is a grandchild of Tarāwhai, Tarāwhai, Te Rangitakaroro, who begat Hinemihi, who betrothed Tarainoke, who begat Hinewai, this dining hall. Therefore, these are two different Hinemihi's. And so, Koro Hāre, Hāre Wī Kīngi said to his son, Te Ohu, that we of Ngati Hinemihi should create our own tribal saying that pertains to Hinemihi of Tarāwhai consequently it took us approximately six weeks to research our tribal landmarks, etc. Therefore...

Makatiti is the mountain

Okataina is the lake

Te Arawa is the tribal canoe...

According to tradition, this... most of Ngāti Tarāwhai were born at Okataina, lived at Okataina, then dispersed, therefore we wanted to acknowledge our Tarāwhai lineage including the lake and the mountain, the sacred mountain known as Makatiti.

Makatiti is the mountain

Okataina is the lake

Te Arawa is the tribal canoe

Te Rangitakaroro is the ancestor

Ngati Tarāwhai is the tribe

Ngati Hinemihi is the sub-tribe

Hinemihi is the female ancestor

Hinewai is the dining hall

Kataore is the guardian

Te Paparere-a-Rātōrua is the marae

That was new to us (referring to Te Paparere-a-Rātōrua). When... When did this name come about? Te Ohu said, “My father uttered this name to me, Te Paparere-a-Rātōrua.” To those of us who know the history, that is also the place wherein which Rātōrua resided during his time, there at Ngapuna. Therefore, Te Paparere-a-Rātōrua is the marae but to most of us, Hinemihi is the marae, so that is one name to place into my basket of knowledge so that I know the proper name of my marae, Te Paparere-a-Rātōrua.

This is Wahiao at present... at that time, a rainbow appeared, and then Jamie and I thought no doubt that was Mauriora greeting us, wanting to be in the photograph, and so that is Wahiao. This is another example of a tribe having differing views, “What is the name of your mountain? Tarawera is our mountain. No, Tūturu is our mountain! That is distinctive to only Tuhourangi. What about us of Ngati Wahiao? Tūturu is also in this region the marae of Te Pakira and Tūturu standing beside.” Then someone said, “What about Pohaturoa? That’s only a summit on Tūturu, forget about Pohaturoa.” Hence, they were to-ing and fro-ing between Tarawera and Tūturu. So I return to what I had said previously, “Oh well, you have one week, I will return in a week to gather your thoughts.” In the end, Tarawera prevailed. Therefore...

Tarawera is the mountain

Tangiawao-o-Te-Atua is the lake... we’ll come back to this

Te Puarenga is the river

Te Arawa is the tribal canoe

Tuhourangi is the tribe

Ngati Wahiao is the sub-tribe

Wahiao is the ancestral house

Te Rau o te Aroha is the dining hall

Te Pakira is the marae

Let us return to the name of the lake, you would very rarely hear that name, Tangiwao-o-te-Atua. From where did that name originate? Just so we know, Te Rau Aroha is the place where I launched my book before my tribe Tuhourangi / Ngati Wahiao, when I announced that name, Tangiwao-o-te-Atua, I saw the faces go, “Eh? Where is that?” Just so we know, this is the proper name, the original name of Lake Tarawera. Now, this is what Koro Tona Nuri said to me before his death, the original / proper name of Lake Tarawera is Tangiwao-o-te-Atua. According to him, the names of mountains and lakes are never the same; the names must be different, secondly. Thirdly, if we look at the song composed by Kahukore of Tuhourangi, composed many years ago, we see the original name of the lake, Tangiwao-o-te-Atua. Some who are still alive today recall him (Koro Tona) referring to the lake as Tangiwao-o-te-Atua. What’s more, according to Koro Tona, the Pakeha referred to the lake as Lake Tarawera. Just so we know, that is all. However, some said, “that’s alright, use Tangiwao-o-te-Atua but you need to write an explanatory note explaining so that the tribe knows that that is Lake Tarawera.” In the end, it is up to each individual whether or not you choose to use Tangiwao-o-te-Atua or Tarawera because some said, “I won’t be using Tangiwao-o-te-Atua,” and that is ok, each to their own. However, this is what the marae agreed upon; I had no input whatsoever into these tribal proverbs, what the marae agreed upon, what the elder agreed upon, that is what I published in my book right down to the macrons. What they gave me that is what I published.

This is Tamatekapua, this photo was taken at night when the stars were shining bright.

Pukeroa is the mountain

Te Rotorua-nui-a-Kahumatamomoe is the lake

Waikite is the hot spring that flows to Te Ruapeka

Te Arawa is the tribal canoe

Ngati Whakaue is the sub-tribe

Te Roro-o-te-rangi, Tunohopū, Rangiiwaho, Taetō, Pūkaki, Hurungaterangi are the principal chiefs

Tamatekapua is the ancestral house

Whakatūria is the dining hall

Te Papa-i-ōuru is the marae

The marae that stands here, Uenukukopako. I almost made it to Uncle Boydie but then he died suddenly, I was on my way to see him the days immediately before his death, so I left it for a while. I left it until the family's thoughts had settled (after grieving their loss), then I visited them to interview them about this proverb. This is what the family sent me...

Whakapoungakau is the mountain range

Pukepoto is the summit

Matawera is the spring water

Ruamata is the burial place

Te Arawa is the tribal canoe

Ngati Uenukukopako is the tribe

Ngati Te Kanawa is the sub-tribe

Uenukukopako and Taoitekura is the ancestral house

Matawera is the marae

Therefore, I posed this question, "Why do you say 'the ancestral house' (singular)?" As there are indeed two ancestors to which you refer, Uenukukopako and Taoitekura is the ancestral house. Therefore, I asked "The ancestral houses plural? No, the ancestral house, singular." Very good. The day before I was to send the book to the publishers, I called my contact again, "So, you agree... here is the proverb, you still want it to say 'the ancestral house' singular not 'the ancestral houses' plural? Yes, leave it as 'the ancestral house'." Then I said, "It looks as though this is your Maori way of thinking coming through, although there are two ancestors, you have combined them both as if they are one." He replied, "Yes, that's it." That is the Maori way of thinking coming through in this statement. There are two proverbs where this view is present, "Tutanekai and Hinemoa is the ancestral house." Similar to the expression by Te Rangikaheke, "There is one Maori god, Ranginui above and Papatuanuku below" those two Gods and all of their children between them, they make up the one God, that is the Maori way of looking at it.

This page here, the words are quite small, these are the explanatory notes about some of the information contained in this book. The difference between 'ancestral house' (whare tupuna) and 'house ancestor' (tupuna whare). Perhaps this is a saying particular to Te Arawa, a Te Arawa dialect perhaps, some say the 'house ancestor' (tupuna whare) refers to the male ancestor and the 'ancestral house' (whare tupuna) refers to the female ancestor. For example, "Ihenga is the house ancestor (tupuna whare); Hinetekakara is the ancestral house (whare tupuna). Kearoa is the ancestral house (whare tupuna)." That is one explanation. Then I visited... grammatically, the correct use is 'whare tupuna', 'ancestral house', grammatically 'tupuna whare' translates into 'house ancestor'. I visited some of the elders such as Koro Te Ariki, who said, "House ancestor? I don't agree with that use." That was what he said. "That is grammatically incorrect, according to my learned Maori ear that is wrong, 'house ancestor', to me it should be 'ancestral house', I never heard the term 'house ancestor' (tupuna whare) as a child.

Certainly that was never uttered by my elders when I was a child, never mind ‘house ancestor’, ‘ancestral house’ is the correct one.” In the end, I say in my book, each elder to their own with regards the use of these words, however, I have heard this term being used in Te Arawa. As far as I know, when Koro Hiko was alive he used this term (tupuna whare), even before him, so... there is the explanation. Tangiwao-o-te-Atua, you can see the explanation beside there. This one as well, Tutanekai and Hinemoa is the house ancestor (singular), Uenukukopako and Taoitekura is the house ancestor (singular) and the explanatory note beside, they have been joined together as if one.

This is the final page in my book, this provides explanation for those who have an eye for detail, those who look closely at each comma, full stop, upper case and lower case letter, macron; I did not have any input into these tribal sayings, what the person said to me, that is what I wrote, just to inform people. Yes, there were instances of conflicting views but in the end those discrepancies were resolved and a general proverb was given that included all of the people of the marae, even though it was difficult to give quite a general proverb, that is what was agreed upon. In addition, the last word, if you have an issue, if you have a complaint, then look up the person from your marae on the acknowledgement page, send your complaint to that person, don’t come to me, that is the last page of my book, look for your person on the acknowledgement page, send you comments to him or her. That is all; I did not have any input whatsoever into these tribal sayings. Ok.

Certainly, it is only right that I acknowledge my cousin, Jamie for her beautiful work, also to my other cousin, Denise Morgan-Koia, who enhanced my book and for sending it on to the publishers and the Maori Language Commission for their financial assistance in launching this book. I must express my endless gratitude to these three. My job was quite easy, it was very easy but I was very... it was a very proud moment for me when I walked into the store to get my books, then I saw my name ‘Anaha Hiini’ on one of the books. Who would have foreseen it, all of my friends said, “Man, when you were a kid... when we were kids, I never imagined that you would do this, that you would write a book.” However, this is my first book, either tomorrow or on Monday I will send my second book to the publishers; it is a book that pertains to some grammar rules, ten grammar rules, such as active sentences, sentence structures, grammar rules, it has tasks to correct grammatical errors, then you have pictures, all of the pictures have sentences that pertain to active sentences. The second or third book has the same pictures but this time with passive sentences. The third book pertains to statives, then negating sentences, etc, etc. There will be ten books that explain the rules around grammar, so that the Maori language flows right, so that it flows correctly, that is all. So, now it is time for questions if you have any, look for your person at the front of the book (laughs)... Do you have any questions?