

Po Kauhau Lecture Series

Ken Raureti

Maunga Ruawahia and Surrounding Lands | 19 August, 2016



Thank you Tipene for paying tribute to our tupuna who have passed on before us and for welcoming us home tonight.

Tena tatou Ngati Rangitahi, thank you for coming together tonight to enjoy the hospitality of our tupuna, Rangiaohia, beneath our mountain, Ruawahia. Ruawahia is the reason we are here this evening; Ruawahia, Tarawera, Wahanga and the surrounding area.

This is a special place to me. The lecture tonight will be divided into four parts.

Part 1 – a video showing surrounding district from Ruawahia as the vantage point. If you were standing atop Ruawahia and looked in this direction, you would see Matata, Wahanga above, in the distance will be Moutohora, Putauaki, Te Whakatohea, Makeo??, Te Whanau a Apanui all the way across to Tuhoe, Te Urewera, Maungapohatu; to Murupara, Tawhiuau, Ngati Manawa; continuing on to Ngati Whare Tuwatawata; Onwards to Tuwharetoa and the subsequent mountain range. This is the vista from Ruawahia. It is akin to standing on top of the world. To me, Ruawahia is the pinnacle of the world.

Ruawahia, our mountain. Ruawahia is the highest peak within the Lakes District, the Waiariki region, in Ngati Awa, Whakatohea and Te Whanau a Apanui. Ruawahia, our lofty mountain. How high is it? 1111 metres. The view from Ruawahia is a sight to behold. Firstly, as I reflect upon those who have passed on and whom Tipene has rightly acknowledged. Our mountain is sacred and of great significance to us as it was to those who have long since died and to those who have passed more recently.

The first tape is as described. We'll watch the video followed by a presentation.

The third part of the lecture is also a video. If there is time, we'll look at some photos taken of our mountain and lakes.

Ruawahia is the mountain of the Ngati Rangitahi tribe. This clip shows the perspective from the sacred peak of Wahanga. Snow falls on the mountain between 1 and 3 times annually. You can see the peak of our mountain, Mokai Ngangara at Matata and Whale Island (Moutohora). Mt Edgecumbe (Putauaki), east to Te Whanau a Apanui and Rangipoua mountain, Te Whanau a Apanui. You may have caught a glimpse of Maunga Pohatua, there is Rerewhakitau and the mountain ranges belonging to Tuwharetoa. From here you can see, I'm not sure what has gone wrong, the photos have reduced in size. Can we rewind it to show Maungapohatu

and Te Urewera, fast forward. Try moving the screen back further. This shows Rangipoua, which is situated beyond Te Kaha. When watching this video, you can't help but notice the panoramic views and believe that you are standing on top of the world. It's not particularly clear, but here is Maungapohatu, this is Tawhiuau and Tuwata is beyond. That is Te Urewera. Beneath the mountain are our lakes. Lake Rerewhaitu and our adjacent lands. To the south are the mountain ranges of Tuwharetoa. Te Arawa boundaries are defined in the saying "From Maketu to Tongariro" This is Titirapunga, and the lands of Ngati Maniapoto, Rereahu, Tiroa and Te Hape. On this side is Pureora, from here to here. That is Titirapunga.

This shows our lake, Lake Rotomahana and Te Ariki, at the foot of Mount Tarawera; the creeks and rivers of Te Wairua. In the distance is Moura. Moura was the fortified pa of Mokonuiarangi. This shows Mount Tarawera. There are three peaks to this mountain that I will elaborate on.

I apologise for the poor visibility. We'll continue on with the slide show. Here are the hand-outs, they've already been circulated.

I'll begin with our pepeha

Ko Ruawahia te maunga

Ko Tarawera te awa

Ko Ngati Rangitahi te iwi

Ko Mokonuiarangi te tangata

That is the pepeha that our whanau recites.

You will see that there are three peaks. One is Wahanga, one is Ruawahia and the other is Tarawera. This is Wahanga. Ruawahia is the highest peak. This is Ruawahia. The third is Tarawera, which is here. Despite our pepeha describing Ruawahia as our maunga, you will also hear some of us say "Ko Tarawera te maunga, Ko Tarawera te awa ranei, te roto ranei" This is Tarawera, this is Ruawahia and this is Wahanga. At the foot of Tarawera, stood Moura, the fortified pa of Ngati Rangitahi. Adjacent lies Te Puha, one of our ancient burial grounds. Kanaehapa is further along and is also a burial ground, with its own unique stories and history. Follow the coastline until we reach Tapahoro. There are numerous sites of significance on and around our mountain.

To summarise, I was born at Whakatane Hospital where I stayed for 5 days. Our family settled in Murupara which is where I was raised amongst and nurtured by the people of Ngati Manawa, of Ngati Hui, of Ngati Koro, of Ngai Moewhare and Ngai Tokowaru in the shadow of Tawhiuau. Growing up, we heard many stories about land. My father shared his experience and knowledge of our lands with our host iwi and they shared their knowledge and stories with Dad; Ngati Rangitahi share tribal boundaries with Ngati Manawa. We heard lots of history and discussions about various land interests. In those days, we sustained ourselves by hunting and gathering kai from the land, water and forests. As we trekked across the land, we would hear stories of the people and places. I recall being warned by my father not to encroach upon particular lands. When I asked why, he explained that those particular lands don't belong to us, they belong to Ngati Whare or to Ngati Manawa etc. From this I learned

where our boundaries are and where it was appropriate for us to hunt and gather kai, according to what had been shown to us and what we were told.

Sometimes we would listen to the recollections and discussions between people at hui, at tangihanga, at wananga and be told stories as we fished for trout, hunted pigs, set hinaki and speared eels. Many people have personally shared stories with me, contributing to what I know today. I've also researched our mountain extensively. This is by no means the extent of information about our mountain. It is just the tip of the iceberg. Within our different whanau exists a large body of knowledge. This is an introduction into what I know about our mountain. Each whanau has their own, unique stories. I hope that in time, when we have all shared our stories, we have so much information that we can compile a book that stands taller than Ruawahia.

The following slides feature references. Reference points are as listed.

[List read out]

There are many references at the back of the handout. This is by no means an extensive list. I am aware that there are many other stories not reported here.

According to Elsdon Best 1899, pg 198; in those times, right up until today, mountains have been personified and referred to as male, female and children. Best's account is that Rainbow Mountain, Mount Kakaramea, is a male* who was married to Maungapohatu. Maungapohatu and Kakaramea travelled from Te Matau a Maui. While on their journey, the mountains disagreed about their eventual destination. One decided to carry on while the other rested. When dawn broke, the mountains were separated and they have been fixed in those places ever since. Maunga Kakaramea and Maungapohatu had 5 offspring; Tapanaua - a large rock at Te Whaiti, Te Whaiti in Te Urewera National Park, in the vicinity of Ngati Whare. That is Tapanaua. Moutohora is another. You all know where Moutohora is, out yonder. Tokatapu, Hingarae and Toka a Houmae are all kohatu situated at Whakatane. The others are Putauaki and Whatiura. Sorry, Putauaki. Putauaki is a male. Whatiura and Pohaturoa are his wives. This is only one version of the story, there are others. This is the version as written in that book (of Elsdon Best). Putauaki is the husband of Whatiura and Pohaturoa, not to be mistaken for Pohaturoa at Atiamuri. This Pohaturoa is at Whakatane. This version states that Putauaki is a man and his wives are Whatiura and Pohaturoa. We say that Ruawahia is a male, Wahanga is female and Tarawera is male too. There is also a story relating to them both which perhaps I'll tell shortly. According to Best, Ruawahia came from afar. I don't know from where. In the story of Kakaramea and Maungapohatu, they are said to have come from Te Matau a Maui, but I don't know where Tawhiti is. On his travels, Ruawahia came upon a genius loci, a man. If this was God, the personified equivalent of a tipua would perhaps be someone like Ngatoroirangi. We know him as Tamaohoi, he is also known as Mahoihoi. We refer to him as Tamaohoi. So, Tamaohoi and Ruawahia crossed paths and a fight ensued. As they fought, Tamaohoi struck Ruawahia's head, splitting it open; ka rua wahia tana upoko, his head was split in two.

Other mountains that can be seen from the summit of our mountain include; Moerangi, a woman. Moerangi is the wife of Ngongotaha. Moerangi is located between Ruawahia and Ngongotaha, at Lynmore or Owkata. Moerangi is a woman and Ngongotaha is a man, they are

spouses.

You can also see Whakapoungakau. The Whakapoungakau mountain range is near the Rotorua airport, on your left, heading in to town from Tauranga. Then there is Rangitoto, Pukeroa, Pukepoto and Matawhaura. So, that's that.

We know that Ruawahia, Wahanga and Tarawera are sacred to us. They were urupa sites in days gone by. In our stories, Ruawahia is the mountain's highest peak, and as such, revered by us, Ngati Rangitihi. It was where our tupuna were interred. It was believed that after the Tarawera eruption, the bones of our tupuna that had been deposited there, were lost forever. However, we know that not all our tupuna remains were lost. Near Kanaehapa and Te Puha, on the east side of Lake Tarawera, there is another urupa where our tupuna's remains still are. Those who were interred on Ruawahia were lost when our mountain erupted.

It has been said, that the eruption began beneath Wahanga and progressed south to (Roto) Okaro, Rotomahana and Okaro, Waimangu. Because of that eruption, the remains of our tupuna were lost and our homelands were buried; Te Ariki, Moura, Waingongongo, Te Totara, Totarariki, Tapahoro, Te Wairoa along with other homes. Ruawahia was a sacred burial ground of our tupuna. In a letter written by Raureti Paerau Mokonuiarangi to the governor in April 1899, he proclaimed

“Ruawahia, the place where our ancestors and parents lie buried. Ruawahia is the mountain of parting for all of the hapu of Te Arawa” This is saying that when we die, our journey to the other side begins at Ruawahia. We converge there and begin our trip to Te Reinga and beyond. That is what our koroua said at that time.

According to history, we buried our tupuna on the mountain for 14 generations prior to the Tarawera eruption. We know that Rangitihi was interred on Ruawahia. We know that Tuhourangi was interred on Ruawahia. This version is widely known having been published in the book, Te Arawa by renown author, Don Stafford. The research that I have done shows that four people were buried on Ruawahia; Rangitihi, Tuhourangi, our ancestor Rangiaohia and Mokonuiarangi. They are the four rangatira who were interred on Ruawahia. Today I re-read my notes that I had forgotten about from a wananga at Taheke, in Rangitihi meeting house at Opatia Marae. When I travel to hui, I take a notebook with me and when I hear new information, I jot it down. Today I read this note that I had forgotten about stating that Kahukare, I mean Rakauheketara, was also buried on Ruawahia. I had completely forgotten about that information until today. Pouroto gave us that piece of information. I had written it, but forgotten it. So, there it is, before today, I believed that there were only four buried on Ruawahia, now, there are five.

If we begin with the fourteenth generation, starting with my father and going back four(teen) generations; my father, Te Whainoa, Raureti Mokonuiarangi, Tanira, Paerau, Mokonuiarangi, Tionga, Te Whareiti, Rohi, Te Rangiwhakatara, Te Apiti, Rongomai, Mahi, Rangiaohia and up to Rangitihi.

That's 15 generations. If we start, instead at my grandfather, that is 14 generations. That information is in the book A Weird Region. We know that Rangitihi is there as is Tuhourangi, Rangiaohia, Mokonuiarangi and Rakauheketara. I have read some research about our kuia,

Pareraututu; two different studies about her. One says that she is buried on Ruawahia, the other that she lies on Wahanga. I don't know any more, but there is some research about her. I was hoping that tonight that I would see someone of the Semmens whanau, of Uncle, Koro Harry, so that I could ask them what their story is.

The places on our mountain.

Waikareao is on the east side. It is beneath Ruawahia and Wahanga. Further down is Kakahu o te Ritenga. It was a hunting ground for birds and extended approximately $\frac{3}{4}$ of the way up. In today's terms, it is below the airstrip, beneath Kanakana, between Kanakana and Putauaki.

Kanakana. We now refer to the airstrip as Kanakana. According to Elsdon Best, Kanakana was where Ngatoroirangi and Tamaohi fought. At Kanakana, were also gardens.

Another mountain is Koa. We have Wahanga, Ruawahia and Tarawera and now we refer to Koa. Koa is a peak next to Tarawera. On our farm at Onuku on the other side of our mountain, is the peak, Koa. When I was on Ruawahia Trust, we discussed the trigs on our mountains. We wanted to remove the trigs from our mountains. We have repeatedly met with Land Transport Authority, the government agency responsible for the trigs and after 2 years of negotiation, LTA agreed to remove the trigs. I heard today that tomorrow I can take down the trig on Koa. What we envisaged is that when the time comes to remove the trig from Ruawahia, we will erect a memorial commemorating Nga Pumanawa e Waru o Te Arawa. A tribute to Te Arawa iwi and our connections to our maunga.

The Warbrick whanau have pledged a carved pou to Ngati Rangitahi to install on our mountain and when the time comes that the trig is removed from Ruawahia, we will erect some pou in it's place.

Those are some of the places of significance on our maunga.

We now turn our focus to the surrounding lands. Right now, there are 5 two acre reserves. They are Te Puha, Kanaehapa, Te Tapahoro, Ruakokopo and Ngahereta. 5 reserves, each is 2 acres in size.

Te Puha is an urupa. Urupa of old are different to modern cemeteries. I'd like to invite Tipene to talk to us about Te Puha. Can you talk to us about Te Puha? I'll sit down and have a drink of water.

Tipene

These are Ngati Rangitahi burial caves near Moura, on the other side of the roto, in the cliffs. The name of this place is Te Puha. At the end of last year Ken, Leith, and I accompanied Watu and Watu's nephews, a Ngati Rangitahi and Tuhourangi contingent, went to re-inter some bones into two of the caves at Te Puha. A hunter had come across some skulls and bones and we went to re-inter them in the caves at Te Puha. Watu's nephew, Koroneihana and I got lost in the bush and ended up a fair distance away from the caves. On our way back beneath the cliffs I saw some markings. The cliff face was smooth. Koroneihana and I saw 7 feathers that had been drawn onto the cliff face in red ochre. Below the feathers was another picture of a koru which was coloured in with red ochre. I believe they were signs indicating that we were

heading into the urupa boundaries. Those are just my personal thoughts. As we continued beneath the cliff, we came across another cave and upon looking inside, we saw skulls and bones. We carried on and eventually found the rest of our group. When we found them, we saw what they had been doing. Some thought that possums had occupied the caves, getting rid of the bones while furnishing their nest. That was one theory explaining why 12 skulls and bones had to be re-interred into the caves by Ken and co.

Watu's son, Matetu called me over to another cave, 60m up into the side of the cliff. Matetu was reluctant to look inside. I was curious to see what was in there. Inside was a person on a platform, in our tupuna's time, when a rangatira died, or the wife of a rangatira perhaps, they would be placed on a platform. This is the explanation of the term tu papaku – to stand small, be in a crouched position. Every night the tupapaku would be taken back inside the wharenui and brought back outside sometimes for up to one or two weeks. In those days the body was treated with oils to preserve them. This was carried out by our tupuna who were expert morticians. What I observed was that the skull was resting on the ground beside the frame but the tupapaku maintained a crouched position and I could see that the skin, which was tan in colour, remained intact. That is testament to the preservation methods used by our tupuna. Beyond that tupapaku, inside the cave, were many other skulls and bones.

I went to Maungapohatu with Richard Tumarae and others of Ngai Tuhoë and one of our sons, Timoti, that was in 2003. We saw the many burial caves on Maungapohatu. Each cave belonged to a different family – the Tumarae family, the Teka family and so on. One of the caves was huge. The cave was stacked with bones.

This is Te Puha, the caves are up against the cliffs. During the eruption, the caves at Te Puha were spared from the the ash and debris and remained uncovered. Up on Tarawera, were the burial sites of our rangatira. The more chiefly the rank of the person, the higher up on the mountain their bones were interred. The burial caves on top of the maunga were consumed by ash so now, we don't know where those caves are. Some of the remains were lost to the eruption. Circa 1950-60, two tohunga from Ngati Porou and two tohunga from Te Arawa and Ngati Awa went to Mount Tarawera to perform the appropriate rites to remove the tapu from Tarawera to make the mountain accessible to us. Until that happened, we couldn't physically go to our mountain. After the eruption, the entire mountain was declared tapu. Once the tapu was lifted by the tohunga, the mountain became available to everyone. Now we have access to our mountain. We still say karakia before and after a journey onto our mountain.

Ken

The bones were protected by the cliff and crevices. Te Puha – the site of burial caves and pits.

Kanaehapa. This evening I see that Delwyn is here. I've heard your research when we were on Lake Tarawera. Would you like to share what you know, tonight?

It's in Pakeha.

Delwyn. (English)

Ken

I have done some research about Kanaehapa and we have heard from Delwyn. In my research of Kanaehapa, I have found two versions. One is the name Kanaehapa, that we are already aware of. In the other research I found references to Kauaehapa. I don't know any other information regarding Kauaehapa. I only know of it as Kanaehapa, that is what I have known. The research referred to the origins of the name Kanaehapa came from one of our female ancestors however, I don't know anything else about her, so, that is a snippet that I'm sharing here.

Kanaehapa is an old kainga.

If you go to Tapahoro, Rawhitiroa is nearby, it is a fishing ground situated NNE. It is said to be the first place that sees the sun, NNE facing. Rawhitiroa is the first place to see the sun on Lake Tarawera

Proceeding to Tapahoro. Te Tapahoro was a significant residence of Ngati Rangitihī prior to the eruption. There were fishing grounds and bird hunting preserves. There was an abundance of food in the area. It is also where the Tarawera river begins and flows on to Te Awa o te Atua, here, but it begins at Lake Tarawera, at Tapahoro.

On the Makatiti side of the mountain, there is a site named Ruakokopu. On the maps it's shown as Ruakopu, but we know it as Ruakokopu. Why? We know that this place was known to be abundant in kokopu. A kokopu is a native trout. It was also known, as Delwyn said, for being plentiful in whitebait and fresh water mussels. That is what Ruakokopu was known for. Ruakokopu is a beautiful part of the coast.

Straight to Ngahereta. Ngahereta was a significant settlement and is one of the 2 acre reserves. It is an old settlement. On a flat. Ngahereta was not on the coast, it was on the lowlands of Tarawera. In the 1840s, Reverend Chapman built a mission house at Ngahereta, part of the chimney is still there.

Last Wednesday I went to Mokoia Island, which is where Reverend Chapman was buried.

Onward to Moura. Moura was the main fortified village, a lakeside village of Ngati Rangitihī up until the eruption. Originally, Moura was Tionga's main fort, it was just one of Tionga's forts. From Tionga to Mokonuiarangi. From Tionga, who was the paramount chief at the time of cannibalism, he is Mokonuiarangi's father. Tionga was killed at the battle of Pukekaikahu in 1800 according to Stafford (1994, pg 167). We know that Tionga was killed in the battle of Pukekaikahu which was a battle between Tuhoe and Ngati Manawa against Te Arawa. We know Tionga was killed there but I didn't know when, now, this says that Tionga was killed in 1800. Circa 1800-1839 Mokonuiarangi was assumed the mantle of paramount chief of Ngati Rangitihī upon the death of his father, Tionga.

There is more about Moura. Other stories and alternative names for Moura, also found in Stafford's book and presumably from Tuhourangi, say that Tikaka is another name for Moura. I have never heard of Tikaka before so I asked someone from Tuhourangi if they knew where Tikaka is, he didn't, but others have heard of it. So, Stafford's version is that another name for our pa, Moura, was Tikaka. At that time, prior to the Battle of Pukekaikahu until before the Tarawera eruption, Ngati Rangitihī and Tuhourangi lived together in this area. Tuhourangi and

Ngati Rangitihi share the same whakapapa, we are closely related and at that time we maintained strong connections to one another; as tuakana and teina.

While they became frustrated with one another at times, their differences were lay aside to protect the mana of the land and it's people against intruders. Despite arguments between the families, when their lands were threatened by interlopers from other iwi, they were firm allies.

I haven't touched upon the eruption and the tourist industry because the topic is just too huge. However, before the eruption, tourism ventures were already taking place at Tarawera, Rotomahana, Otukupuarangi and Te Tarata (Pink and White Terraces). Tours began at Te Wairoa and to Te Puna Ro??? on Tarawera where the tourists would board whaleboats. Tuhourangi would row the tourists to the Pink and White Terraces. Along the way, the whaleboats would call in to Moura where the tourists would buy lunch; potatoes, vegetables, fresh-water crayfish, that had been cooked to coincide with a lunch stop at the Pink and White Terraces. At that time Ngati Rangitihi and Tuhourangi collaborated in their business ventures. We worked together, fought together and shared with one another. Tourism and the eruption form a large part of the stories about Tarawera.

Te Ariki. The tourists stopped in at Moura to buy lunch and then carry on to Te Ariki. The tourists would disembark the whaleboat and hike to Rotomahana. Te Ariki is a Ngati Rangitihi kainga. At this moment in time, Te Ariki is made up of 100 acres. The legislation, the act of parliament says that Ngati Rangitihi and Tuhourangi have equal shares in Te Ariki. Our earlier research in 2008 stated settlement of the GPT, Ngati Rangitihi owned 72 acres and Tuhourangi 28 acres. Now, we are 50/50 at Te Ariki.

Te Ariki maintained the landing rights. The canoe would land and the tourists would get off with the tour guide and walk to Rotomahana. There are many stories about that particular area. We don't have time tonight, but perhaps at some other time.

So, here are some pictures. This is Moura from Te Ariki. Moura looks like a fort. Above is the fort and below is the village where we normally lived. When under siege, the people sought refuge at the fort. In times of peace, we lived in the village below.

This slide shows the Pink and White Terraces.

We're nearly out of time so we'll go back to the video clip that we saw at the start. You heard about this place, you know where it is and saw the panoramic scenery from the top of our mountain. Now we'll go back to visit those places, without any captions. You know now, that that is Putauaki and that that is Ruawahia, and who? Wahanga, Moutohora .. on to Te Whanau a Apanui, Maungapohatu and Te Urewera. Te Rerewhakitū, where our lakes are, by Onuku. The mountain ranges of Tuwharetoa. Titirāupenga. Our lakes; Rotomahana, Waimangu and Kakaramea. This is Te Ariki, beside Te Ariki is Te Wairua. Here is Moura, this shows Mount Tarawera from the other side; Mount Tarawera, Lake Tarawera and Okareka along with Rotorua and Ngongotaha. Here is Te Motu Tapu a Tinirau (Mokoia Island) and all of the other places that you've seen. Below is Tapahoro and above is Makatiti. That is Wahanga. That's it. That is my koha to us. If you have any questions, please ask. This is just a tiny extract from the vast collection of stories that exist. Each family has their own wealth of knowledge. This is just

the beginning of a huge research project. Thank you Tipene and everyone else for coming.

Question:

Cathy: You described Ngahereta as whenua papatika, what is papatika? My interpretation is that above the lake is a flat, which is where Ngahereta is situated. Cathy: Ngahereta was a settlement, do you know who the tupuna were who lived there? Who of our ancestors lived at Ngahereta and their names? I don't know the names. I have heard from Tuhourangi that they have urupa at Ngahereta. Cathy: So, they know the names of our ancestors who are buried at Ngahereta.

Delwyn: inaudible. Ngahereta was renamed and not the original name. Cath: What is the first name?

Delwyn: I don't know. English.

Cath: It would be useful to know the original name for the place.

Ken: I have seen the name written as Ngaharata and Ngahereta. I think it's a typo. Te Toitoi is another name, but that's the peninsula.

Delwyn: English

Cathy: You showed us a photo which featured birds flying in it. Were those seagulls, what were those birds?

Kereru and Tui and that type of bird.

In a photo that you showed us, there were lots of white birds in it, flying. Were they seagulls?

Yes.

I saw them and I thought about Pukekaikahu. Is that referring to the bird, the kahu. Do we have any information about that site? I don't know.

If it is the bird, the hawk, that was eaten by whom? Pukekaikahu.

There are two places referred to as Pukekaikahu and where we were slain. I think they are mistaken, my opinion is that Pukekaikahu is near Onuku, in a valley. However, that's just my opinion.

That right, because as per the stories, we were beaten there, in that valley. We were trapped in the gully with Tuhourangi and slain by Tuhoe.

Is that kind of bird still found there. Are those birds still found at Ruawahia?

On top of Ruawahia I have seen karearea, kereru to about the halfway point but not higher up than that.

Delwyn: There is a gannet colony up there as well. Eh?

Ken: This is where Bob Schuster and Henare performed karakia when we began the wilding pine contract. Who is that? No idea? Who is that mischief? Henare, Tipene, his teina, Lindsay, Taichi, Aunty Marion, the guy from DOC and Bob Schuster.

Are we done? That's a wrap.

This photo is from Rotomahana, here's Onuku, Lake Rotomahana and Tarawera. On the other side is Ruawahia and beyond that is Wahanga. That's Koa. Some photos from one of the Ngati Rangitahi Whanau days and karakia ceremonies. Year in year out, Bob Schuster comes to perform karakia for us at the start and end of our season and at various other times during the year, before Henare died, he also supported all of the events held on the mountain. Now, Bob's the last one alive. Tipene and I are the young fullas. Tipene: Bob's about 85 now.

Tipene: Bob is getting on in years now.

Henare, Wiremu, Mike Dillon, Aunty Magdalene. I can't see them... some days on the mountain are like that, other days are beautiful.

Ken: regarding the 50:50, we weren't consulted. Our view is that the Crown won't reverse that settlement, but we will meet with them

Cath: The Crown should compensate us for their error.

That land has tremendous value. They owe us for 22%. How much is that in monetary terms? Millions?

Delwyn: Reo Pakeha

Cathy: Makatiti – What other information is there about that site? What battles took place there, which whanau lived there?

Ken: Although I mentioned that Tionga's main fort was Moura and Ngati Rangitahi's main residence was there, Tionga, as far as I know had 3 pa. One was beneath Makatiti on the flats at Ngahereta. Another was at the bottom of Kakaramea. Tionga had three forts in the vicinity at the time. I don't know about Tapahoro, perhaps that was Rangiaohia? No? That was also Tionga's. So that's 4.

Cath: Tapahora was a settlement rather than a fort. Ken: Yes, settlements.

Cath: A fort would be higher up, any fortified villages were at vantage points, which made it difficult for enemies to attack the people. Therefore, I presume that Makatiti was a pa, because of the location. It would be difficult for the enemy to ascend to the pa.

Delwyn: English

Cath: So, was that Rangitahi's pa or someone else's? I have heard of others, Tarawhai.

Delwyn: Ngati Tarawhai and Ngati Rangitahi are closely linked. English.

Ken

Some of the research I read today about the Tarawera eruption, 58 Ngati Rangitihi people perished in the eruption, 13 from Tuhourangi, 9 Taoi, Ngati Te Apiti, 8 Uenukukopako, 4 Tuwharetoa, 1 ea from Ngati Wahiao, Ngati Awa, Ngati Kahungunu, Nga Puhi and Te Tawera. Those were the statistics I read today. 19 died at Waingongongo, 27 at Te Arika, 25 at Moura. There is a lot more information related to the eruption and the subsequent effects.

Cath: Therefore, most people who lost their lives at Tarawera were Ngati Rangitihi. Yes.

I've heard that the phantom canoe (waka wairua) was seen on the lake at Tarawera; they saw the waka wairua and recognised it as an ill omen, so some of us fled and came here in the knowledge that disaster was imminent. Do we know how many and who migrated here from Tarawera?

Ken: I don't know the answer to that question, but we know that there was no one at Tapahoro on the night Tarawera erupted.

Cath: It seems that they came here. All of them.

Ken: Yes, Tapahoro was a primary settlement of ours. But on that night, June 10th, there was no one there.

Cath: Who was the whanau living at Tapahoro at the time? Who was the rangatira at Tapahoro at the time?

Ken: We say Paerau, but I've heard other versions

Delwyn: inaudible.... 14yrs old at the time. Aneta Tiotini. She is my great grandmother

Cath: Was she a child at the time or had she married?

Delwyn: she was a child

Cath: was she married at the time?

Delwyn: I don't know, her husband was Karepe Hakopa. English I don't know whether she was married before or after leaving Tapahoro. English.

Cath: If there are no further questions, Nick is here. Nick was one of our guides when a large number of us from Ngati Rangitihi went to Hawaii last year and Nick was one of our guides. I want to show Nick a video of our trip if anyone else is interested in staying to watch it. So that everyone understands, the lecture series are a wa korero Maori. The complexities of a subject will essentially be discussed in Maori. Tomorrow (the day after the po kauhau), the lecture will be translated into English. Usually Pep does the English version having listened to the previous night's lecture. For this lecture, I'm not sure who will translate it, possibly you, Ken?

Ken: I saw Pep here.

Cath: Yes, but she wasn't here to hear the lecture. Another strategy is that the Maori version will be published to the internet with English sub titles. Is that ok.

Tipene: Are you co-ordinating that?

Cath: Yes. Is that useful? Yes? So, next month, Scott will publish this lecture onto the website and Pep will translate and provide the subtitles.

If you don't mind, I'll show Nick this video. Pep, Renee, Kati, Rukuwai, Tutu, Tame – he's a Heretaunga, some of the Raimona whanau, lots of our Ngati Rangitahi whanau were on this trip. Me, my children, grandchildren. Nick really looked after us, their hospitality was wonderful. We certainly felt an emotional connection. On our return, we all felt that Hawaii is one of our Hawaiki,

of Te Arawa, of our waka and of our tupuna. We came back convinced of our connection to the people of Hawaii and that we are the same people. Our language is similar, our cultural practises are similar, stories of our origins and our creation stories are the same but the aroha was something that stood out and we certainly felt it. Aroha. Perhaps the weather is why the feeling of aroha was amplified?

8pm is our break, so we'll watch the video.