

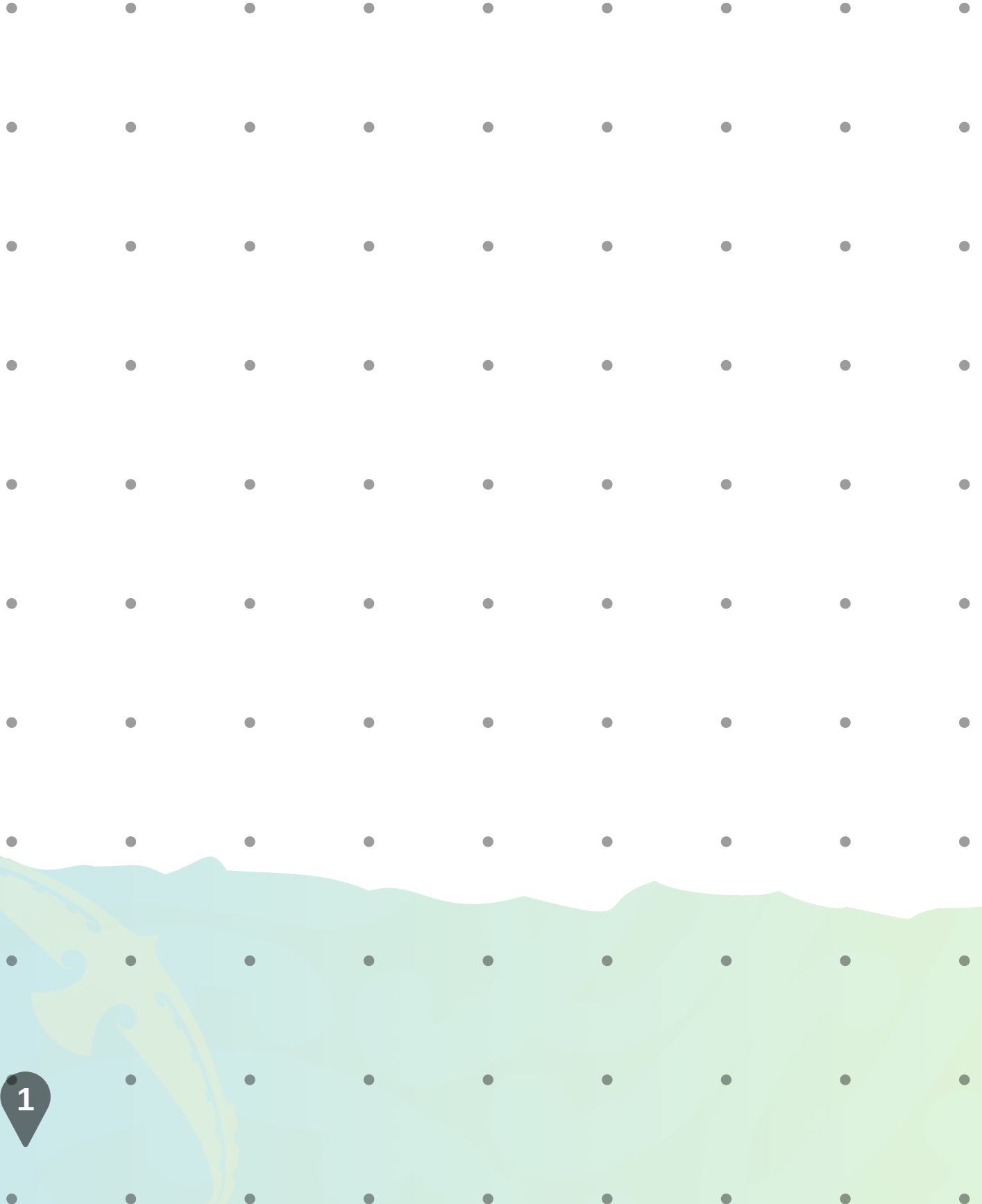
**RONGOWHAKAATA**

**WĀNANGA  
-Ā-  
IWI**

**23 MARCH 2024**

**9:00AM TO 3:00PM  
HARENGA.HĪKOI.WĀNANGA**

Tuhinga Tuhinga Tuhinga Tuhinga



**WAHAROA** – *Atua Whakahaehae, show prudence and caution and no harm will come.*

## **Ka tākina te kawa a Rongowhakaata**

Papatū nga pakiaka

Kōwhaiwhai papa whāriki te whenua

Ruku i te wānanga

Ngā hua o te pō,

Te puketaputanga o te whakaaro

Karanga pākura

Ki tua te ārai

Ko te pū o te keko he tohu aroha,

Tukutuku karere

ki ngā pou kokonga o Ngāi Tāwhiri

Ki runga i te rangi, Ngāti Maru ki raro

Ka tiu ka hoka i te tai awatea

Ka ruku i te huka o te tai moana

Unuhia te wai o te taiao nei

Manawarū te iHINGA

Ko te rangimarie te aka mātua

mō Taharākau, tū tangata whenua nei

ki runga te aroha

Ko Rongowhakaata kai runga, kai raro, kai roto,

kai waho.

## **MATATAKI** - *Kia tū rangatira ai ā Rongowhakaata*

Pawa, Kiwa and Hinehākirirangi are key founding tīpuna of Tūranganui-ā-Kiwa. Their whakapapa intertwines with descendants of Paikea, Maia, Paraki and Toi to converge upon our Ariki Ruapani. Ruapani's legacy reaches across our tribal rohe and the fabric of Tūranga.

## **KARANGA** – *Our call to action*

We want to understand what vitality looks like from the perspective of uri. What are tangible and intangible markers of Rongowhakaata identity you can see or feel across our rohe?

## **WHAKATAU** - *We would like to hear your views*

We invite you to keep a note of thoughts (one or two words of reflection) you would like to share throughout the day.

In particular, we invite you to think about:

- What are you seeing, hearing, feeling that reflects vitality for you?
- What would you like to see, hear, feel more of that reflects vitality for you?

## WHAIKŌRERO – *Our journey across the day*

A journey across our rohe invites you to engage in your own identity as Rongowhakaata uri, to internalise, evoke and guide our Board's collective leadership.

<b>9am</b>	Karakia - The Post Office
<b>9.15am</b>	Korero - Te Kowhai Robin Wyllie
<b>10am</b>	Korero - Otipi (Sponge Bay) Samuel Lewis
<b>10.45am</b>	Korero - Rongokako- Pouawa Stan Pardoe
<b>12.00 noon</b>	Lunch - Midway Surf Club
<b>1.00pm</b>	Taki Wānanga
<b>3.00pm</b>	Karakia whakamutunga and bus depart back to
	Manutūkē Post Office

**WAIATA** - *Our mana moana extend from Te Kowhai-Kangaroo to Pouawa, out to Te Toka Āhuru.*



# Pākirikiri

Paora Kate stated: I am of the Ngāti Kaipoho; section of Rongowhakaata, and reside at Pākirikiri — I know the land shown on the map before the Court — It is the property of myself and others. My Claim is derived from conquest. It belonged formerly to Ngāti Maru; with whom we were at war. After the death of their Chief Te Hūkaipū; killed in endeavouring to make peace; Ngāti Maru left the land, and my ancestors occupied it - The land was divided by Te Ikawhāingatā and his younger brothers - This piece fell to the lot of my ancestors; Te Aringa and Turehe; then it came to Te Puarangi and his younger brothers who lived on it; then to my father and his younger brothers.



# Waiohiharore



## Ko Tūranganui te awa

*‘Ko Tūranga te kainga i tipu ai te tangata.’<sup>252</sup>*

It has been noted by Riperta Kahutia that ‘Tūranga belonged to **Ruapani**.’<sup>253</sup> The posthumously completed manuscript of Rongowhakaata Halbert, ‘Horouta’, argued that Rongowhakaata ‘...never owned the land.’<sup>254</sup> This is true to an extent, however the descendants of Rongowhakaata inherit interests through the aftermath of various incidents and intermarriage.



# Puhi Kai-iti

‘In 1883, the Native Land Court had decided that the Kaiti block (part of this area) was owned by the descendants of the brother and sister, Kahunoke and Te Nonoi-i-Kura. They were the great-grandchildren of **Ruapani**, paramount chief of Tūranganui-a-Kiwa. The judge of the Native Land Court then awarded the block to two main parties, led by Ngāti Oneone chief Hirini Te Kani and Riperata Kahutia of Te Whānau-a-Iwi and Ngāi Tāwhiri of Rongowhakaata. Two thirds of the block went to Hirini and his people and the other third to Riperata and her people. Both parties used their whakapapa from Kahunoke and Te Nonoi-i-Kura. They did not use Ngāti Porou whakapapa or ancestors.’<sup>262</sup>



# Otipi



Figure 7: Pathway of the water infrastructure over Puhikaiti



# Pouawa



The father of Hirini, signed the Treaty of Waitangi at Turanganui-a-Kiwa in May 1840 as Te Eke. In the following years Hirini became a leader in the Turanganui-a-Kiwa area. Despite this, Hirini Te Kani was not appointed as an assessor in 1862, when Governor Grey's runanga system was introduced. Consequently he took part in a meeting at Pouawa where he and Raharuhi Rukupo pledged never to have anything to do with the Government. Early in 1865 Hirini never opposed the arrival of Pai Marire emissaries who arrived to seek converts from the Maori population of Turanganui-a-Kiwa. Instead they were allowed to proceed to Patutahi and Manutuke. In March 1865 a ceremony was held where the Pai Marire presented Hirini the preserved head of Thomas Lloyd, unsuccessfully, along with two flags and a European prisoner. Hirini ordered them to leave the district. They did not and consequently gained considerable followers in the area.

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