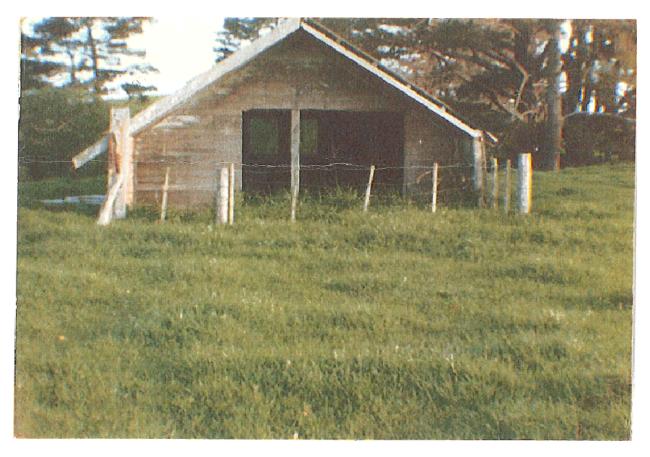# HAPŪ CONNECTEDNESS PROJECT - RENGARENGA MARAE

BY

SUZANNE AROHA COLLINS

A thesis

submitted to the Victoria University of Wellington

in fulfilment of the requirements for a Master of Arts degree of

Te Kawa-a Māui Māori Studies

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Uia Kā Pou o te Whare

Nā Charisma Rangipunga

Uia kā pakitara o te whare
Kai hea te pūtake o taku arero?
Ko tapahia, ko motu
Ko mū tahaku reo ki te ao

Pātaikia kā pou o te whare
Kai hea tahaku waka tuku
I kā whakaaro o Hinekaro?
Ko nohopuku tahaku reo ki te ao

Tukua te pakirehua ki kā heke o te whare
Kai hea ka tauira
O taku waha tūpuna?
Ko whakaroau tahaku reo ki te ao

Whiua te urupounamu ki tāhuhu o te whare
Me pēhea te whakaora
I te reo noho puku nei?
Ko tae rāia te wā kia rakona tahaku reo e te ao!

Ask the Posts of the House

Ask the walls of the house
Where would one find the source of one's voice?
Which has been severed, dismembered
My voice is silent in the world

Query the posts of the house
Where is the vehicle
By which I can transmit my thoughts?
My voice is silent in the world

Challenge the rafters of the house
Who are the exemplars
Of my ancestral tongue?
My voice remains silent in the world

Beg of the ridge pole of the house
How might one revive
A voice long silent?
It is time it was heard once more![1]

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[1] O'Regan, H. and Rangipunga, C. (2007). *Kupu: A Collection of Contemporary Maori Poetry*. Christchurch: Ake Associates Limited.

Figure 1: Photograph of the original Rengarenga Mārae, Te Poi. (Photo taken by Iriana Clair, 1988 held at the Waitangi Tribunal, Wellington)

HE MIHI

E tika ana ki te tuku mihi ki a rātou mā kua wheturangitia,
rātou kua mene atu ki te pō, moe mai rā koutou.

Ko Tainui te waka

Ko Maungatautari te maunga

Ko Tukutapiri te awa

Ko Ngāti Raukawa te iwi

Ko Ngāti Motai te hapū

Ko Rengarenga te marae

Ko Suzanne Collins tōku ingoa

Nei rā aku mihi ki a tātou te hunga ora

Tihēi mauri ora e

ABSTRACT

Marae (meeting place) are unique to Aotearoa New Zealand, but specifically to Māori culture. They embody ancestors and Māori consider them as tāonga (treasures). They are commonly on hapū (sub-tribe) and iwi (tribe) turangawaewae (place to stand) and equally important, they are central to Māori identity. To have a turangawaewae means having a place to stand, to belong and connect to that place. The dilemma for Ngāti Mōtai is that we do not have a marae, a place to stand and as a result, a vital part of our identity is missing.

Based on semi-structured interviews with descendants of Ngāti Mōtai and complemented with historical narratives derived from Treaty settlement documentation, this thesis explores the history of the traditional marae of Ngāti Mōtai, Rengarenga Marae, and its people. In doing so, I intend to contribute to hapū aspirations to collate information about the original marae in order to begin rebuilding our marae and re-establishing our identity as a hapū of Rengarenga Marae.

This research has found that actions of the Crown in the 1880s resulted in Ngāti Mōtai being wrongfully dispossessed of customarily owned land, in particular, Whaiti Kuranui 6C2C West A which contained significant cultural and historic sites, including Rengarenga Marae. The partition of Whaiti Kuranui

in the 1880s ultimately led to the alienation of Whaiti Kuranui 6C2C West A and the separation of Ngāti Mōtai from Rengarenga Marae.

Ngāti Mōtai are currently planning the rebuild of the marae, albeit not on the original site but on ancestral Ngāti Mōtai land. The Ngāti Mōtai vision for Rengarenga Marae is *"A puna (spring) from which to grow"* and encapsulates a foundation stone where the mauri (life force) of the marae is kept safe and warm and will provide a turangawaewae for the generations to come. Whānau (family) and hapū are critical to this transformation. However, at present, the rebuild is largely uncoordinated.

This thesis suggests that by drawing on marae/hapū-based projects from other regions there is scope for increased cohesion and collaboration amongst the hapū in order to develop innovative strategies. The aspirations that we hold for our marae can be achieved by a community-based approach.

ACKNOWLEDGEMENTS

This thesis would not have been possible if it wasn't for my dear Aunty Dawn Glen and her husband, Joe Glen. If it wasn't for the hunch Aunty Dawn got some years ago to collect the korero (stories) about our marae before trying to build it, this thesis would not have been written, or at least, not on this topic.

Also, if it wasn't for her sound reason that made me question the path I was to take on this Master's journey, I probably would have spent hours of valuable research exploring a topic that had very little significance to my hapū or to my whānau. Thank you both for your encouragement and endless support.

I am immensely grateful to the whānau who agreed to be part of this thesis. Aunty Dawn and Uncle Joe, Grant Thompson, Koro Jim Clair and Uncle Jim Ngati. Thank you for opening your homes to me and for trusting me to share your life stories and experiences on a subject that is significant to Ngāti Mōtai. It was a humbling experience to interview you and spend many hours reviewing recordings and analysing my notes in an attempt to express your stories with authenticity and respect.

Dr Maria Bargh, it was an honour to be supervised by you. I am inspired by you modelling what it means to be a strong female Māori academic. I admire your pragmatism and intellect. Not only did you encourage me to come back to university to initially pursue a PhD journey, which sounded too daunting at the time, but you helped me find what it was I needed to write about. Thank you for having faith in my ability to do this thesis and allow me the space to beaver away on it even when at times you thought I went AWOL! I also thank you for your patience and humour and not letting me quit!

To my friend Dr Chelsea Grootveld who provided me with sound academic advice and kindly offered to peer review my work while tackling her own busy consulting work. Thank you e hoa for your support and reminding me that a thesis is like a triathlon – you just have to keep going. I admire your eye for detail and your intellect.

To Antoine Coffin for kindly sharing some of your research reports with me concerning Ngāti Mōtai. They were of great value and assisted in the completion of this thesis.

To the staff of Te Kawa-a-Māui at Victoria University who always made me feel welcomed when I bunkered down in the 'back room' and got on with the job. To Brian Tunui, thank you for sharing your office space with me when I was there. I really enjoyed our chats about our respective studies, triathlons, swimming and our families. To MAI ki Pōneke, the manaaki that you guys gave me boosted my wairua especially when I attended the writers' retreat – you all inspire me. I would also like to acknowledge Laura Kamau, Māori Learning Adviser, Student Academic Services for your free and frank advice delivered with such humour, thank you for your guidance. To Tanya Piejus for her brilliant editing skills and to Nicole Mouat, Student Adviser of the Humanities and Social Sciences Faculty Office, thank you for helping me with administration matters especially concerning my father.

To my dear friends who always showed an interest in my research and in particular, Samatha Nepe, my sister-in-law, Makuini, and sister, Lavenda (Ven), who always made themselves available to look after our son so I could keep up with my triathlon pursuits in between completing this thesis. To my siblings Trina, Joanne, Tracey, Lavenda and Brad, and their whānau, thank you for being there for me especially during the tough times.

And finally, a special thanks to my darling husband, Wilson, and our beautiful son, Eria. You guys are everything to me, my inspiration. I greatly appreciate your love, your patience and your unwavering support for me to pursue this Master's thesis in every way conceivable. Thank you with all my heart. I am looking forward to the next chapter in our lives and appreciate that each day with my whānau is an incredibly precious gift.

PREFACE

This preface describes the conventions I have followed in the presentation of this thesis.

Conventions

I have included translations of Māori words in the text where necessary and also provided a comprehensive glossary of Māori terms used in this thesis. Translation from Māori to English has

been provided to make this study more accessible to a wider audience.

Use of macrons

The use of macrons (a horizontal bar over a vowel such as ā in Māori) has been employed for this thesis. A macron indicates a double vowel sound and is common practice in *Te Reo Māori*. The exception to this rule is where I have used direct quotes that include Māori words and the original text has not used macrons.

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CHAPTER ONE: INTRODUCTION

Background

Rengarenga Marae once stood proudly on the land block, Whaiti Kuranui, located near Te Poi, 18 km south-east of Matamata, in the Waikato region of New Zealand.[2] Although the land block still maintains the mana whenua (authority over land) of Ngāti Mōtai, there is no marae complex standing there today.

The aspirations of the Rengarenga Marae trustees and members of Ngāti Mōtai hapū is to rebuild our marae. This vision started over 12 years ago when in 2005 a sustainable growth plan was developed with whānau, kaumātua (marae elders), the Raukawa Trust Board, Lottery Marae Heritage and Facilities and Trust Waikato.[3] The vision started with:

> *Thinking about making a building... ended up thinking about creating our place on the whenua for the whānau and future generations.[4]*

There was a common drive and desire within our hapū community to re-establish a physical statement of who we are

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[2] Map 3 Whaiti Kuranui 6C2C West A & C, Lands and Survey Plan 4457A, 4457G, Native Land Court, Cambridge, 1880. (See map in Appendix I.)
[3] Rengarenga Marae Trustees. (2005). Rengarenga Marae Sustainable Growth Plan, Version 1.1.
[4] Ibid.

and what we/our place stands for but more importantly, to establish a place for us to stand, our turangawaewae. Marae sit at the heart of Māori communities. They are places where Māori feel a special sense of belonging and connection to the whenua, to their tūpuna (ancestors), and their stories and to each other. Marae inform our identity as Māori. However, marae are seeing fewer and fewer people participate in marae life which has an impact on our communities.[5]

I hope this thesis will contribute towards reclaiming mātauranga-a-hapū (knowledge specific to a sub-tribe) by recording some of our rich oral narratives about Rengarenga Marae, Ngāti Mōtai hapū and our tīkanga (customs).

Research Objectives

The aims of this thesis are first to explore the history, whakapapa (genealogies), wāhi tapu (sacred place), heritage sites, waiata (songs), whakataukī (proverb), tīkanga and kawa (protocols), speeches and mihimihi (speech of greetings) of Rengarenga Marae. The intent is to restore and rejuvenate this body of knowledge of Ngāti Mōtai to remember and honour our legacies of the past in the present and for the future.

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[5] Kawharu, M. (2014). *Maranga Mai Te Reo and Marae in Crisis*. Auckland:, Auckland University Press.

The second objective is to explore in detail the Māori land block, Whaiti Kuranui. This will add an additional dimension to the history of Rengarenga Marae and the whenua. There are two reasons for this; first to create awareness of its history, particularly those within Ngāti Mōtai who may have no knowledge of it. Secondly, the events that led to the alienation of Ngāti Mōtai from their whenua and wāhi tapu sites are significant in explaining why Ngāti Mōtai cannot rebuild their marae on its original land.

Research Question

The overarching research question is: What do the oral traditions tell us about Rengarenga Marae and our identity as Ngāti Mōtai?

Ko Wai Au? Who Am I?

I te taha ō tōku māmā (My mother's side).

Ko Kerewaro Mihinui rāua ko Ripeka Heke Kaiawha ōku tūpuna
Ko Rewi Mihinui rāua ko Ani Te Amohaere Ritimana ōku tūpuna hoki
Ko Catherine Ngākari Collins (nee Mihinui) tōku māmā,
Ko David Collins tōku pāpā

Ko Tainui taku waka

Ko Maungatautari taku maunga

Ko Tukutapiri taku awa

Ko Ngāti Raukawa taku iwi

Ko Ngāti Motai taku hapū

Ko Rengarenga taku marae

This Master's thesis is dedicated to my māmā, Catherine Ngakari Collins (nee Mihinui).

As identified in my pēpeha (and outlined in the mihi), who I am is represented through my pēpeha. Hakopa explains that the purpose of pēpeha (tribal saying, greeting) is to locate Māori within Te Ao Māori (Maori world), meaning to connect an individual's membership to a kinship group such as a whānau, hapū and iwi.[6]

It is these kinship groups that locate me geographically and spiritually within my whakapapa and tribal territory and do not necessarily define me but contribute towards my being. My name is Suzanne Aroha Collins. I received a Bachelor of Arts degree (Māori and Sociology) from the University of Canterbury, at Christchurch, in 2000 and in 2016, I received a First Class Honours degree (Māori Studies) from Victoria

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[6] Hakopa, H. (2011). *The Paepae: Spatial Information Technologies and the Geography of Narratives*. (Thesis, Doctor of Philosophy), University of Otago, Dunedin.

University of Wellington. This thesis invariably starts with my tūpuna (ancestors) down to my mother Catherine who sadly passed away from breast cancer in 2010. In chapter four I briefly explain my research journey and what prompted me to undertake this thesis. Originally, I started this journey researching a topic that was focused on a sport that Māori happened to participate in, not really knowing what purpose it was going to serve, if any.

At that time, I was appointed as a trustee to our marae which increased my involvement with marae projects and reconnected me with my whānau. The majority of our meetings centered around the 'rebuild project' and provided us the space to consider where we are as a hapū today, where we want to head towards in the future and why we want to get there, all the while discovering where we came from. This thesis was the catalyst for me to search for those answers.

This research journey has been both rewarding and humbling. I am very grateful to be given this opportunity to research and write about our marae and listen with empathy to the stories that were openly shared with me. This journey however, has also had its fair share of challenges along the way which made me question whether or not to continue with it. My mother taught me what it meant to be a resilient, strong and proud Māori woman, which I drew strength and inspiration from to continue on this journey. This thesis has by no means captured

the entirety of mātauranga-a-hapū of Ngāti Mōtai, it is merely a small contribution to the many sources of knowledge that are out there. I consider this thesis to be a work in progress where additional memories, stories, and traditions can be added to.

Structure of Thesis

Chapter one is introductory where I provide a brief outline of the thesis, including the research objectives and research question. I also provide a brief introduction of who I am and set out the structure of the thesis.

Chapter two offers a 'theoretical position' that informs this thesis and incorporates a kaupapa Māori theory (Māori ideology) and Māori worldview which is the overarching theoretical framework for this thesis. I then explain why I chose a kaupapa Māori approach by answering the following questions: Who defined the research problem? Why is this study worthy and relevant and who will benefit from it? What knowledge will the community gain from this study? Who will gain the most from this study? And to whom is the researcher accountable? This kaupapa Māori approach is complemented with a community theory position which I discuss further as well as a section about whakapapa and lastly a summary of chapter two.

Chapter three sets out the methodology with regard to oral interviews, as well as the handling of narrative traditions. First I

provide the aims, objectives and research question which set out the rationale for the methodology followed by a discussion on kaupapa Māori theory and kaupapa Māori principles that I applied to this thesis. These include tino rangatiratanga (self determination), taonga tuku iho (cultural property), whānau and kaupapa (purpose). I then discuss the methods adopted for this research study, for example, document review and semi-structured interviews. Following this, I 'locate myself' within the methodology and the tools I used to safely guide me through this research journey, as well as explain some of the research limitations and ethical considerations and finally, I consider the data analysis.

Chapter four is the literature review. The focus of this chapter is to highlight what literature was available concerning the historical context of Rengarenga Marae, the methodological approach, marae in Aotearoa New Zealand, the role of marae and marae communities, marae and its symbolic meaning, the personification of Rengarenga Marae including its architectural features, the alienation of Ngāti Mōtai whenua and finally, the rebuild project. The literature review allowed me to build a picture of what has been researched and the findings from this research as well as highlight where there are gaps in the literature.

Chapter five introduces the tūpuna Mōtai I and Mōtai II, including the hapū of Ngāti Raukawa – Ngāti Mōtai. I set out

important whakapapa lines and describe Ngāti Mōtai's mana whenua or territorial boundaries within Te Kaokaoroa ō Patetere and significant Ngāti Mōtai wāhi tapu sites, such as Te Pou ō Mōtai.

Chapter six moves into the historical period of Rengarenga Marae and Te Ahi ō te Ao where I describe the relevance of the name of Rengarenga and the architectural timeline of the marae. I then consider the operations of the Native Land Court and describe the partitions of the Whaiti Kuranui block between 1880 and 1883 and how the actions of the Native Land Court leads us to Whaiti Kuranui 5C3C Māori Reservation where it is proposed the new marae will be built. The next section has a contemporary focus where I discuss the strategic plan for Rengarenga Marae and its future with some suggestions that the hapū might want to consider. I conclude by asking the question 'where to from here'?

Chapter seven is the concluding chapter which summarises the thesis and my final comments.

CHAPTER TWO: THEORETICAL POSITION

Introduction

The theoretical framework that underpins my thesis is kaupapa Māori theory which I explore from a community perspective.

Kaupapa Māori Theory and a Māori Worldview

A kaupapa Māori framework is a paradigm that allows Māori to express their views of the world and equally importantly, express a value system and set of practices. Papaarangi Reid argues that Kaupapa Māori research:

> *Challenges [a] universal approach… and argues that the theoretical approaches of a variety of disciplines fall well short of being able to address Māori needs or give full recognition of Māori culture and value systems.*[7]

Pere argued that research involving Māori society in the 19th century was from a western perspective and their understanding of their own history and cultural beliefs based on Christianity.[8] New Zealand's colonial history was perceived by the colonisers as civilised, worldly and superior in knowledge and Māori were

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[7] Smith, L. T. R., and Reid, P. (2000). *Maori Research Development. Kaupapa Maori research principles and practices.* A literature review. Auckland, International Research Institute for Maori and Indigenous Education and Te Roopu Rangahau Hauora a Eru Pomare.

[8] Pere, J.A. (1991). Hitori Māori in Colin Davis and Peter Lineham (eds). *The Future of the Past: Themes in New Zealand History.* Palmerston North: Massey University. p. 29.

viewed as homogeneous and governed as one people. Tribal identity and concepts such as mana (power), whakapapa and rangatira (chief) were marginalised.[9]

Pere also stressed that an ethnographic style of research was heavily dependent on participant observation of aspects of a society and in the case of 19th-century writers of New Zealand colonial history, their observations struggled with tribal contradictions because of the fluid nature of Māori storytelling. Instead, New Zealand history was re-invented and re-written according to colonial perceptions of the most appropriate and conclusive statements in the name of the 'truth.'[10]

Colonial mindsets and colonial paradigms of power resulted in research 'on' Māori that was often demeaning, misrepresented and distorted.[11] Smith's critique of western paradigms of research and knowledge is articulated in her book *Decolonizing Methodologies.* Smith argues that:

> *Research is probably one of the dirtiest words in the indigenous world's vocabulary.[12]*

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[9] Ibid. See glossary on page 119 for the definition of mana, whakapapa and rangatira.

[10] Pere, R. (1991). *Te Wheke: A Celebration of Infinite Wisdom*. Gisborne: Ao Ako Global Learning New Zealand. p. 13.

[11] Reilly, M. J. (2011). 'The Beginnings of Māori Studies within New Zealand Universities.' *He Pukenga Korero: A Journal of Māori Studies* 10(2): 4-9.

[12] Smith, L. T. (1999). *Decolonizing methodologies: research and indigenous peoples.* London: Zed Books. p. 1.

Decolonisation challenges western frameworks and western ways of thinking and is concerned with having "a more critical understanding of the underlying assumptions, motivations and values that inform research practices."[13] Decolonisation gave Smith space to create a new paradigm, a kaupapa Māori framework that enabled Māori to design their own research agenda, practices, code of ethics and community.[14]

Nepe argues that one of the benefits of kaupapa Māori methodology is that it influences the way Māori people think, understand, interact and interpret *their* world.[15] It is a world based on their realities. The Māori worldview or mātauranga Māori (Maori knowledge) that I have an invested interest in is the view of my whānau and hapū concerning our marae. Oscar Kawagley states that a worldview:

> *Consists of the principles we acquire to make sense of the world around us. Young people learn these principles, including values, traditions, and customs from myths, legends, stories, family, community, and examples set by community leaders. The world view is a*

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[13] Ibid.

[14] Smith, L. (2013). 'Decolonization, Research and Indigenous Peoples'. Seminar presented at *Nga Pae o te Maramatanga* at the University of Auckland. 11 March 2013.
See:
http://mediacentre.maramatanga.ac.nz/content/decolonization-research-and-indigenous-peoples-today-hui
Last viewed 24 February 2017.

[15] Nepe, T. M. (1991). *Te Toi Huarewa Tipuna: Kaupapa Maori, an educational intervention system*. (Master's thesis, University of Auckland, New Zealand). Retrieved from
https://researchspace.auckland.ac.nz/handle/2292/3066

summation of coping devices that have worked in the
past and may or may not be as effective in the present.
Thus, the world view enables its possessors to make
sense of the world around them, make artefacts to it their
world, generate behaviour, and interpret their
experiences.[16]

Charles Royal describes a Māori worldview as how Māori explain their experience of the world.[17] Royal accepts there are many different whānau, hapū and iwi with as many variations of worldviews and for this reason, it is very difficult to describe one overall Māori worldview. These varying views however, are accepted and encouraged under a kaupapa Māori methodology.

According to Strauss and Corbin, qualitative research seeks to understand people's lives, worldviews, stories and experiences.[18] Phillips captured a collection of stories in her PhD thesis which she describes as "Stories within stories" that follows the complex relationships some Māori students had within a mainstream institution. These narratives allowed these students to maintain their own sense of being through their stories and

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[16] Kawagley, O. A. (1995). *A Yupiaq Worldview. A Pathway to Ecology and Spirit*. Illinois: Waveland Press Inc. p.7.
[17] Royal, C. (1998). 'Te Ao Marama – A Research Paradigm.' Presentation at Te Oru Rangahau, Maori Research & Development Conference. Massey University, Palmerston North.
[18] Corbin, J., and Strauss, A. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory.* (3rd ed.). Thousand Oaks, CA: Sage.

the insights they shared.[19] This is what I have set out to achieve with this thesis, namely to use a kaupapa Māori approach to highlight the experiences, memories and beliefs concerning Rengarenga Marae from a hapū perspective but also respecting and acknowledging that there are varying views within the hapū.

As Māori culture has traditionally been an oral culture rich with stories, some of these stories form the basis or beliefs about Te Ao Māori such as the story of how the world was created through the separation of Ranginui (Sky Father) and Papatūānuku (Earth Mother) by their children.[20] Other stories include tribal lore or tīkanga, kawa and whakapapa which are often taught by kāumatua. Narratives, or personal accounts of human experiences are powerful in that they can resonate with the reader and allow the reader to understand the environment of the storyteller. Above all, oral traditions are accepted as valuable sources of data under a kaupapa Māori model.

One challenge that might be levelled at kaupapa Māori research is how the methodology is validated. A kaupapa Māori framework promotes an epistemological view – the philosophy of knowledge and the way we know things – of the research

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[19] Phillips, H. (2003). *Te reo karanga o ngā tauira Māori: Māori students, their voices, their stories at the University of Canterbury 1996-1998* (Unpublished PhD thesis), University of Canterbury, Christchurch. Retrieved from http://hdl.handle.net/10092/2700

[20] McLintock, A. H. 'MYTHS', from *An Encyclopaedia of New Zealand*, originally published in 1966. Te Ara – the Encyclopedia of New Zealand URL: http://www.TeAra.govt.nz/en/1966/maori-myths-and-traditions/page-4 Accessed 20 Mar 2017.

community within which it operates.[21] Therefore, validation should come from the communities being researched. Their (the communities') authority or *tino rangatiratanga* is in their own cultural practices/tīkanga and mātauranga.

When thinking about the validity of knowledge, Smith posed nine questions to help guide researchers.[22] Cram condensed these questions down to five to specifically find out what the intention of the researcher is before commencing research. She also suggested that these questions could be used to screen researchers applying for culturally specific roles.[23]

Cram posed the following questions:
1. Who defined the research problem?
2. For whom is this study worthy and relevant?
3. Who says so?
4. What knowledge will the community gain from this study?
5. Who will gain the most from this study?[24]

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[21] Pihama, L., Smith, K., Taki, M., and Lee, J. (2004). *A Literature Review of Kaupapa Maori and Maori Education Pedagogy.* Prepared for ITP New Zealand by The International Research Institute for Maori and Indigenous Education.

[22] Smith, L. T. (1999). *Decolonizing methodologies: research and indigenous peoples.* London: Zed Books.

[23] Cram, F. (1992). *Ethics in Maori Research: Working Paper.* Department of Psychology. University of Auckland.

[24] Ibid.

Why I Chose a Kaupapa Māori Approach

To provide insight into the rationale of why I have chosen a kaupapa Māori methodology, I will refer to Cram's five questions and provide a brief explanation under each question. However, I will amend question two to read "Why is this study worthy and relevant and who will benefit from it?"

1. Who defined the research problem?

Whilst I do not necessarily claim there is a 'research problem' as such with Rengarenga Marae, perhaps it is more appropriate to ask, *'What circumstances have led me to do this research?'* The simple answer is: identity. Ko wai au? Who am I?

In 2014 when I was appointed as a trustee to Rengarenga Marae, the priority at the time was the rebuilding of the marae. I used to travel from Wellington to Tokoroa to attend monthly meetings where the focus was primarily on project planning. Discussions centred around fundraising, design, concept plans, consents, costings and strategic planning and as important as these topics are for a building project, there was limited information about our whare tūpuna (ancestral meeting house). I, along with others, did not know much about its history, its built heritage or its significance. At the time, I was already four months into researching my Master's thesis on the economic diversity of IronMāori. My aunty who was the Chairperson of

the marae at the time, queried the topic and its relevance. Little did I know she had other plans for me.

I have competed in three IronMāori triathlon events. Triathlon is a passion of mine and extends to my whānau where my husband has participated in the sport for over 10 years and our four-year-old son, who is yet to complete his first triathlon, is our number one supporter and inspires us to lead healthy lives. IronMāori promotes a kaupapa (vision) of:

> *Healthy and vibrant whānau participating in all aspects of life and promoting wellbeing from kaumātua to mokopuna.*[25]

Initially, this passion inspired my Master's thesis and after four months of investigation, I went through a lull period and lost the momentum with the topic. Something was missing and I didn't know what it was. On the drive up to Tokoroa with my aunty and uncle for another marae meeting, we talked about my studies and the frustrations I was experiencing. This was the perfect opportunity for my aunty to sow the seed and the idea of changing my topic to focus on something closer to home, our marae.

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[25] Kerr, S. (2013). *Evaluation Report Iron Māori.* TMG Associates. p. 15.

I viewed my Aunty's suggestion as a *tohu* (sign) that warranted some careful consideration. Because no wharenui (meeting house) exists for Rengarenga, the history, photographs and stories relating to our marae rests in the memories of my whanau and kaumātua who are scattered far and wide throughout Aotearoa New Zealand and overseas. As children, my siblings and I grew up knowing that we physically did not have a marae but somehow managed to make the long journey from Twizel in the South Island to our turangawaewae to attend whānau gatherings. Even though we never had the opportunity to grow up on the marae, we used to stay at the whānau homestead which was 2km from where the marae once stood and listened to stories shared by our aunties and uncles about life on the marae. It was these stories that I wanted to capture and soon realised that in order for me to seek the insights into the rich and authentic narratives about Rengarenga Marae from a hapū perspective, I had to abandon my thesis topic on IronMāori.

On a more personal note, my journey of researching things Māori is something I have been interested in since I was a young girl. My curiosity to find out more about my culture grew stronger when I made the decision to leave my career as a chef and enroll at the University of Canterbury to complete a Bachelor's degree in Māori Studies. Those undergraduate years opened my awareness of a whole new world that was

stimulating, powerful and nurturing. At a deeper level, this was my inner journey of self-discovery.

When one embarks on an education journey of knowledge, it stirs up an energy inside you that is both painful and warming. The pain is feeling lost or empty inside because part of you is missing and the warming aspect of it is being optimistic about finding that missing part because the clues that you find along the way nurture your soul.

2. Why is this study worthy and relevant and who will benefit from it?

I believe this study is worthy because it identifies the significance of Rengarenga Marae and its cultural heritage values and builds on the mātauranga of Ngāti Mōtai hapū by drawing on oral history provided by our kaumātua. This thesis aims to bridge a knowledge gap in a meaningful way and communicate this information in written format. There is dispersed knowledge about Rengarenga Marae out in the community and this thesis is one way of collecting this knowledge to share widely. I do not advocate that this is the best way and by no means the only way to acquire this information; it is merely a tangible format that addresses a knowledge gap. This topic is a relatively unexplored area and suggests the need for further development.

First and foremost, I believe this study is relevant to whānau, hapū and iwi who affiliate to Rengarenga Marae. It is also relevant to anyone who is interested in gaining a better understanding from a community point of view about the history and whakapapa of Rengarenga Marae, including why marae are important. It is also relevant to our young people as a resource to learn about their heritage that comes directly from the community that they connect to but perhaps are physically disconnected from.

Even though I have expressed a personal opinion of to whom this study is worthy and relevant to, I have also discussed this with some of my whānau and kaumatua who have reciprocated positively and with encouragement.

3. What knowledge will the community gain from this study?

The knowledge that the community will gain from this study is their own voice or self-determination under a kaupapa Māori model. Durie maintains that this type of model:

>   …*captures a sense of Māori ownership and active control over their future.*[26]

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[26] Durie, M. (1999). 'Te Pae Mahutonga: a model for Māori health promotion', *Health Promotion Forum of New Zealand Newsletter* 49, 2-5 December 1999.

There are many interpretations and narratives about Rengarenga Marae and its surrounding landscape and this thesis attempts to capture a variety of views from the community. The focus is working in collaboration with, and not on, the community. There may be similarities in these accounts told by kuia (elderly woman) or koroua (elderly man) or perhaps slight variations in details or even completely different stories. There is no right or wrong story or version of events. Instead, the intent is to build local knowledge (mātauranga-a-hapū) by drawing on oral history provided by our kaumātua so that we can reaffirm these oral narratives and reclaim our identity as Ngāti Mōtai.

The information gained from this study also fulfills a desire of the marae trustees to report and document the history of Rengarenga Marae which could be useful when discussing aspects of the project.

4. Who will gain the most from this study?

I believe those who affiliate to Rengarenga Marae will gain the most from this study. By restoring and rejuvenating a body of knowledge, we will remember and honour our legacies of the past in the present and for the future. Herein also lies an opportunity for us to sustain a cultural world where each generation has an obligation to rebuild, reconfigure and

enhance ourselves collectively. I also believe that as a
researcher I benefit from this research in that I am building
networks, skills and competencies through this project and long
term there is a potential to contribute positively to Māori
development.

5. To whom is the researcher accountable?

First and foremost, I am accountable to my whānau, tūpuna,
hapū and iwi. In my role as an indigenous researcher, I do not
stand alone but share this journey with my extended whānau. I
am represented through my pepeha.[27] My individualism is part
of a collective that I have strong genealogical ties to. My being
is woven in a myriad of whakapapa and therefore my
responsibilities extend much wider than myself. There is my
responsibility to my whānau and in particular to my mother and
her siblings, my hapū, Ngāti Mōtai, my iwi, Ngāti Raukawa,
and to my tūpuna who are buried in our urupā.

Secondly, as a researcher I have a responsibility to the
participants in this study by keeping appointments and ensuring
the communication lines are open and transparent and the
personal safety and well-being of the participants are
maintained.

In practical terms, I am also accountable to my supervisor, Dr
Maria Bargh at Victoria University, who guides me and offers

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[27] See page 3 for pepeha.

advice concerning my research study and whom I am responsible for submitting this thesis to as well as my obligations to complete this master's thesis and adhere to the requirements set out by Victoria University.

Because these five questions ask the researcher to think about a whole set of issues before embarking on a research journey, they highlight the paradigms we as researchers are working in which can be challenging particularly when there are double sets of values, practices and accountabilities. However, Smith says:

> *A journey where the aspirations of knowledge that we as researchers might want to do, can contribute to our freedom and our sovereignty as indigenous peoples.*[28]

I believe this has the potential to empower our identities in really strong ways. I have incorporated a mixed-method research design where data is collected through two sources.[29] First, relevant qualitative documents were reviewed and secondly, semi-structured interviews were carried out with key informants. An in-depth discussion on each method is provided in chapter three.

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[28] Smith, L. T. (2013). 'Decolonization Research and Indigenous Peoples Today Hui'. Seminar presented at Nga Pae o te Maramatanga. The University of Auckland. 11 March 2013. http://www.maramatanga.co.nz/
[29] Creswell, J. W. (2009). *Research design. Qualitative, quantitative and mixed-method approaches*. (3rd ed.). Sage Publications.

Community Theory

Complementary to the employment of a kaupapa Māori framework to guide this research, a community theoretical perspective is also utilised. 'Community' as a sociological definition was coined by C. J. Galipin in 1915 when he delineated the trade and service area surrounding a central village.[30] The research literature marked competing definitions of community either as a geographical area, a collective group living in a particular place, an area of common life,[31] or as a value (for example, solidarity, commitment, and mutual trust), or an interest (such as sport or religion).[32] Willmott suggested a fourth category to include community as an attachment or a stronger attachment to a place, group or idea (such as the 'spirit of a community') often akin to God – for example, the spiritual union between each Christian and Christ. Willmott believed some communities of place or interest may not have a sense of shared identity.[33]

Cohen extended on the work of Willmott's 'belonging and attachment' and argued that communities are best approached

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[30] Smith, M. K. (2001). 'Community' in *The Encyclopedia of Informal Education*, cited in http://www.infed.org/community/community.htm Accessed 17 March 2017.

[31] Ibid.

[32] Ibid.

[33] Willmott, P. (1989). 'Community Initiative Patterns and Prospects', London: Policy Studies Institute. Cited in 'Community' in *The Encyclopedia of Informal Education.* http://www.infed.org/community/community.htm Accessed 17 March 2017.

as 'communities of meaning.'[34] Crow and Allan argue that community plays a crucial role in generating people's sense of belonging[35]and it is this sense of belonging or shared identity that is pivotal to my Ngāti Mōtai identity and affiliation to Rengarenga Marae.

> *People construct community symbolically, making it a resource and repository of meaning and a referent of their identity.[36]*

My hapū, like many other hapū, is a community bound together by strong kinship ties or by the principle of whakapapa. The social structure comprises the whānau, hapū and iwi and collectively these kinship groups are descendants of a common ancestor. Mead describes hapū consisting generally of more than one whānau who are related by blood.[37] According to Mead, a hapū is identified by the establishment of a marae, or by the intention to do so and the land that the marae relates to. Therefore, the bond that a hapū has to a common ancestor which is symbolised by a marae and the connection to the

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[34] Cohen, A. (1985). 'The Symbolic Construction of Community'. London: Tavistock. Cited in 'Community' in *The Encyclopedia of Informal Education.* http://www.infed.org/community/community.htm Accessed 17 March 2017. p. 118.

[35] Crow, G. and Allan, G. (1994). 'Community Life. An introduction to local social relations' Hemel Hempstead: Harvester Wheatsheaf. Cited in 'Community' in *The Encyclopedia of Informal Education.* http://www.infed.org/community/community.htm Accessed 17 March 2017. p. 6.

[36] Cohen, A. (1985). 'The Symbolic Construction of Community'. London: Tavistock. Cited in 'Community' in *The Encyclopedia of Informal Education.* http://www.infed.org/community/community.htm Accessed 17 March 2017. p. 118.

[37] Moko Mead, H. (2003). *Tikanga Maori: Living by Maori Values*. Wellington: Huia Publishers. pp. 214-215.

whenua and wider landscape are the features which bind them together.[38] Durie explains that group identity is based upon the sharing of common values, symbols, knowledge, history, ancestry, livelihood and location and that whakapapa and the transmission of common knowledge, history and values reinforce identity.[39]

It is this common characteristic that theorists describe as 'communities of interests' other than place.[40] Cohen argued that communities develop because there is commonality with members of a community which significantly distinguishes them from members of other groups.[41] For example, the commonality that members of Ngāti Mōtai hapū have that sets them apart from neighbouring hapū is the genealogical relationship to the rangatira, Mōtai, and the geographical boundaries that locate Ngāti Mōtai. Community thus implies similarities and differences as well as the notion of inclusion or exclusion to a group or community.[42]

Durie describes community membership characterised by kinship, residence, contribution, linked participation in certain

[38] Ibid.
[39] Durie, E. (1994). *Custom Law.* Wellington: Waitangi Tribunal. p. 11.
[40] Willmott, P. (1986). *Social Networks, Informal Care and Public Policy*. London: Policy Studies Institute.
Lee, D., and Newby, H. (1983). *The Problem of Sociology: An Introduction to the Discipline*. London: Unwin Hyman.
Crow, G. and Allan, G. (1994). *Community Life. An introduction to local social relations*. Hemel Hempstead: Harvester Wheatsheaf.
[41] Ibid. p12.
[42] Ibid.

activities and adherence to the community's norms.[43]

According to Bott, relationships between people and social networks that they are part of are often the most significant feature of a community. A social network can range from workplaces, neighbourhoods, sports teams, interest groups etc, which are considered the 'weaker ties' at one end of the scale, to the most intimate social networks, being our family and friends which provide us with a deeper sense of belonging at the other end.[44]

According to Wenger, an important component of social networks is the 'connectedness of the network.' When Wenger conducted a study to investigate the level of support received by older people in North Wales, her analysis was based on three criteria: (1). The availability of close kin; (2). The level of involvement of family, friends and neighbours; and (3). The level of interaction with voluntary and community groups.[45] She identified five types of support network with the most common form of support received from a locally integrated support network which typically consisted of local family, friends and neighbours.[46]

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[43] Durie, E. (1994). *Custom Law.* Wellington, Waitangi Tribunal. p. 11.
[44] Bott, E. (1957). *Family and Social Networks.* London: Tavistock.
[45] Wenger, G. C. (1984). *The Supportive Network.* London: Allen and Unwin. Wenger, G. C. (1989). 'Support networks in old age – constructing a typology' in M. Jefferys (ed.) *Growing Old in the Twentieth Century.* London: Routledge.
[46] Allan, G. (1996). *Kinship and Friendship in Modern Britain.* London: Oxford University Press.

Traditionally, hapū were centred in rural territories living in their iwi's region. The communal life of a hapū was often centred around the marae where community living was kin based, pragmatic and a politico-social system. Some of the families that once lived at Rengarenga marae included Mihinui, Kerewaro, Edwards, Reweti, Ngatis and Clairs.

During the 1920s and post world war two, many families moved to the cities in search of work. At the time, New Zealand was facing an economic recession which worsened in the 1930s when the nation grappled with the Great Depression. [47] Migration of Māori families from rural to urban areas in search of economic survival, hit many whānau living outside their tribal area. Occasional visits back to the marae were usually reserved for special events such as tangihanga (furnerals). [48]

Those whānau who remained on the land maintained the ahi kā (occupation of the land) however, over time, those numbers became relatively low in many rural parts of the country and made it difficult for the whānau who remained on the land to care for and carry out the necessary roles on the marae. This is a challenge that many rural marae still face today.

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[47] 'Origins', URL:
https://nzhistory.govt.nz/politics/the-new-zealand-legion/origins, (Ministry for Culture and Heritage), updated 13-Jan-2016
[48] Moko Mead, H. (2003). *Tikanga Maori: Living by Maori Values*. Wellington, Huia Publishers. p. 214.

Many hapū members live outside their rohe and return to their marae for events such as tangihanga, unveilings, weddings and hui (organised gatherings). The Rengarenga marae build project has given the trustees and their whānau the opportunity to return to their rohe to participate in Trust meetings and feel a sense of optimism towards the rebuild goal. According to Bolt, if there is a sufficient degree of collective commitment to a goal or purpose, the chances of its success is determined not only by the effort that is made by its members, but also the relationships that are developed, nurtured and valued.[49] Smith says:

> *The nature of networks within a particular place or grouping is, thus, of fundamental importance when making judgments about 'communities' – and the extent to which people can flourish within them.*[50]

Membership of the Rengarenga Marae governance group is obtained by the whakapapa links one has to the people and to the land and also by the skill set and knowledge that they bring to the collective group. This is a community who share a cultural identity and are committed to a project independent of geography. According to Bolt, this collective value shared by the group is built on solidarity, commitment, and mutual trust.[51]

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[49] Bott, E. (1957). *Family and Social Networks*. London: Tavistock.
[50] Smith, M. K. (2001). 'Community' in the *Encyclopedia of Informal Education*. Cited at http://www.infed.org/community/community.htm Accessed 26 March 2017.
[51] Bott, E. (1957). *Family and Social Networks*. London: Tavistock.

However, whether or not people choose to engage with one another is according to De Tocqueville, dependent upon the norms of a particular community.[52]

In exploring the shared expectations of how people should behave, Smith refers to three qualities that are considered essential for a community to function. Those qualities are tolerance (patience, openness to others), reciprocity (mutual exchange) and trust (reliance on the integrity, strength, ability, surety, of a person).[53]

The sense of value and quality of social networks varies greatly between different communities. The research literature highlights that the cultivation of social networks and 'social capital' – the 'connections' that are made among individuals – and the norms of reciprocity and trustworthiness enables people to build functional communities. Such networks have also been criticised for being too oppressive and narrow and are perhaps best approached with tolerance and acceptance of differences.[54]

My intention is to explore my hapū as a collective group and assess what the norms concerning this project are as well as the

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[52] De Tocqueville, A. (1994). *Democracy in America*. London: Fontana Press.
[53] Smith, M. K. (2001). 'Community' in *The Encyclopedia of Informal Education*. Cited at http://www.infed.org/community/community.htm Accessed 26 March 2017.
[54] Putnam, R. D. (2000). *Bowling Alone. The Collapse and Revival of the American Community*. New York: Simon and Schuster.

Rengarenga Marae Trust and if there is sufficient degree of commitment and effort from the collective.

Whakapapa

Membership to a community like a hapū generates people's sense of belonging which is rooted in the principle of whakapapa, the very essence of Māori society. In its simplistic form, whakapapa is applied to terms like 'genealogy' and 'lineage' when explaining the kinship that exists between people and all things through time, space and generations. According to Mead, whakapapa is

> *A fundamental attribute and gift of birth that is the social capital of the ira, the genes.*[55]

A child is born into a kinship system – a whānau – and as whānau grow and generational depth increases, they eventually morph into a hapū and collectively these hapū make up a tribal group (an iwi). Iwi derives from kōiwi meaning 'bones' and is a metaphor for the ties of genealogy. Whakapapa is the basis of group affiliation and therefore fundamental to social organisation.[56]

Whakapapa contributes to our identity within a tribal structure and provides a sense of belonging. Self-identity comes from the

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[55] Moko Mead, H. (2003). *Tikanga Maori: Living by Maori Values*. Wellington: Huia Publishers. p. 42.
[56] Ibid.

maintenance of whakapapa and enables an individual to claim interests with or connections to a community and to places associated with that community. The group is the individual's point of reference and is reinforced from the community's association with a particular territory. It can also be used to connect with or differentiate oneself from others. In other words, whakapapa is the story of the continuous interrelationships between people.[57]

Maintaining one's identity within the whānau, hapū and iwi, and establishing one's relationship both to people and places is reliant on knowledge and understanding of whakapapa. Linda Smith describes whakapapa as "a way of thinking, a way of learning, a way of storing knowledge, and a way of debating knowledge. It is inscribed in virtually every aspect of our worldview".[58]

Huhana Smith of Ngāti Tūkorehe describes whakapapa as:

> *'A reference system that keeps track of interrelationships through time, space and generations.'* [59]

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[57] Bennett, A. (2007). *Marae – A Whakapapa of the Maori Marae*. (Thesis, Doctor of Philosophy) Maori Studies, University of Canterbury, Christchurch.
[58] Smith, G. H. (2000). 'Māori Education: Revolution and Transformative Action'. *Canadian Journal of Native Education*. 24(1), p. 234.
[59] Smith, H. (2011). *E Tū Ake Māori Standing Strong*. Wellington: Te Papa Press.

Summary

Decolonisation challenged western frameworks and ways of thinking and allowed a space to create a new paradigm – a kaupapa Māori paradigm that allowed Māori to express their views of the world, their value systems and their sets of practices. The various worldviews between the different whānau, hapū and iwi are accepted and encouraged under a kaupapa Māori framework. Some of these views, stories and rich oral narratives are embedded in Te Ao Māori which includes tribal lore, or tīkanga, kawa and whakapapa and are a valuable source of data under a kaupapa Māori framework.

Before even embarking on a research journey, it helps to consider what your intentions are with the research by answering Cram's five questions:

1. Who defined the research problem?
2. Why is this study worthy and relevant and who will benefit from it?
3. Who says so?
4. What knowledge will the community gain from this study?
5. Who will gain the most from this study?[60]

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[60] Ibid.

These questions allowed me to explain why I chose a kaupapa Māori framework and include a community theoretical perspective to demonstrate how communities like my hapū, Ngāti Mōtai, play a crucial role in generating a sense of belonging. Group identity in this case is bound together geographically and connected by whakapapa and to a common ancestor.

> *People construct community symbolically, making it a resource and repository of meaning and a referent of their identity.*[61]

Individuals within a hapū claim interests in or connections to a community and to places associated with that community through whakapapa. Self-identity comes from the maintenance of whakapapa and whakapapa contributes to our identity within a tribal structure and provides a sense of belonging. Viewing the transmission of knowledge, history and oral traditions through the lens of a community theoretical perspective, helps give meaning to cultural identity, connectedness and values of a community whilst also assessing the strengths and weaknesses of this community to undertake and complete this project.

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[61] Cohen, A. (1985). 'The Symbolic Construction of Community'. London: Tavistock. Cited in 'Community' in *The Encyclopedia of Informal Education*. http://www.infed.org/community/community.htm Accessed 17 March 2017.

CHAPTER THREE: METHODOLOGY

Introduction

This chapter outlines the actions I undertook for this research study, including the methods used to collect the data and how it was analysed. Because my intent is to restore and rejuvenate a body of knowledge about Rengarenga Marae from a hapū perspective, it was appropriate or tika that I captured these rich and authentic narratives using a kaupapa Māori approach.

Research methodology in its simplest form is the approach a researcher undertakes in their investigation of finding out information, facts, data or hypotheses and presenting these in a systematic manner.[62] The methodology is the 'research style' or orientation of inquiry. It tries to make sense of what was researched, how it was conducted, why it was done a particular way and by whom. It also dictates how knowledge is treated and validated.[63]

Research methodology falls into one of two categories: quantitative or qualitative. Quantitative research is an investigation of facts through observational methods using

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[62] Phophalia, A. K. (2010). *Modern Research Methodology, New Trends and Techniques*. India: Paradise Publishers.
[63] Webber, C. (2008). *Maori Issues for Remediation of Biohazards, Chemo-hazards and Natural Disasters*. (Master of Philosophy). Massey University, Palmerston North. p. 24.

statistical, mathematical or computer techniques.[64] Social scientists are interested in collecting and analysing patterns, averages, predictions and cause-effect relationships between the variables being studied and the numerical data that is gathered.

In contrast, qualitative research is exploratory research of non-numerical data. Qualitative research seeks to understand people's lives, behaviours, stories, experiences and worldviews from an informant's perspective. Strauss and Corbin emphasise that:

> *The primary purpose of doing qualitative research is discovery, not hypothesis testing or trying to control the variables, but to discover them*.[65]

The data that is collected in qualitative research is through participant observation, interviews and documents which are generally analysed into themes.[66] Some academics define research by the methodology of a particular discipline and their status within that discipline.[67] Every methodology has its merits

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[64] https://en.wikipedia.org/wiki/Quantitative_research
[65] Corbin, J. & Strauss, A. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory.* (3rd ed.). Thousand Oaks, CA: Sage Publications. pp. 317-318.
[66] Dr Saul McLeod (2019). *What's the difference between qualitative and quantitative research?*
https://www.simplypsychology.org/qualitative-quantitative.html
[67] See Bell, J. (2005). *Doing your Research Project*. England: Open University.
Denscombe, M. (2010). *The good research guide*. England: Open University Press.

and weaknesses and is selected dependent on the subject matter that is being examined.

The methodology that I have chosen for this research study is a kaupapa Māori methodology. Why? As explained in the earlier chapter, it is quite simply because it is qualitative research that emphasises a Māori worldview. Kaupapa Māori research is described by Smith as:

> *Research by Māori, for Māori and with Māori.*[68]

This statement suggests that kaupapa Māori research provides a space where Māori can openly express their worldviews in a way that is empowering and liberating and has the potential of creating positive transformation. A kaupapa Māori approach can draw on both qualitative and quantitative methods to augment research theory and practice.

Complementary to the employment of kaupapa Māori to guide this research, a community theoretical perspective is also utilised to highlight a community's sense of shared identity geographically and through whakapapa with the emphasis on recreating a connection to the whenua as well as assessing the

Krippendorff, K. (2004). *Content Analysis: An Introduction to its Methodology*. United States of America: Sage Publications.
[68] Smith, L. T. (1999). *Decolonizing methodologies: research and indigenous peoples.* London: Zed Books.

strengths and weaknesses of the community to undertake and complete this project.

Aims and Objectives

The aims of this thesis are, first, to explore the history, whakapapa, wāhi tapu, heritage sites, waiata, whakataukī, tīkanga and kawa, speeches and mihimihi of Rengarenga Marae. The intent is to restore and rejuvenate this body of knowledge of Ngāti Mōtai, to remember and honour our legacies of the past in the present and for the future. Mātauranga Māori is the knowledge which Māori hold. Each hapū and each iwi has its own specific knowledge particular to its rohe (tribal area).

The second objective is to explore in detail the Māori land block Whaiti Kuranui to add an additional dimension to the history of Rengarenga Marae and the whenua. There are two reasons for this. First, to create awareness of the history of the land and secondly, the events that led to the land alienation of Ngāti Mōtai from its whenua and wāhi tapu sites is significant in explaining why Ngāti Mōtai cannot rebuild their marae on the original land block.

Research Question

The overarching research question is: What do the oral traditions tell us about Rengarenga Marae and our identity as Ngāti Mōtai?

Kaupapa Māori Theory

Kaupapa is made up of two words: kau – the process of coming into view or appearing for the first time and papa – ground, foundation, base.[69] In simple terms, kaupapa is the overarching reason or basis for why something is happening.

Māori educationalist Graham Smith describes kaupapa Māori as:

> *The philosophy and practice of being and acting Māori. It assumes the taken for granted social, political, historical, intellectual and cultural legitimacy of Māori people, in that it is a position where Māori language, culture, knowledge and values are accepted in their own right.*[70]

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[69] Smith, L., and Reid, P. (2000). *Maori Research Development. Kaupapa Maori research principles and practices. A literature review.* Auckland: International Research Institute for Maori and Indigenous Education and Te Roopu Rangahau Hauora a Eru Pomare. p. 3.

[70] Smith, G. H. (1992b). 'Tane-nui-a-rangi's legacy: propping up the sky. Kaupapa Maori as resistance and intervention'. A paper presented at the New Zealand Association for Research in Education/Australia Association for Research in Education joint conference, Deakin University, Australia. pp. 1-13.

Kaupapa Māori researchers are interested in investigating Māori society and issues of self-sufficiency, self-determination and whānau, hapū and iwi development. It is often described as a 'social project'[71] or a 'theory of change,'[72] however, a kaupapa Māori methodology attempts to address some of these issues with a model described by Irwin as:

> *...Culturally safe which involves the mentorship of kaumātua, which is culturally relevant and appropriate, while satisfying the rigour of research which is undertaken by a Māori researcher and not a researcher which happens to be Māori.*[73]

Theorists such as Broughton, Eketone and Smith all describe kaupapa Māori methodology as:

> *Research conducted by Māori, for Māori and about Māori'.*[74]

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[71] Smith, L., and Reid, P. (2000). *Maori Research Development. Kaupapa Maori research principles and practices. A literature review.* Auckland: International Research Institute for Maori and Indigenous Education and Te Roopu Rangahau Hauora a Eru Pomare. p. 233.

[72] Smith, G. H. (1995). 'Whakaoho Whānau: New formations of Whānau as an intervention into Māori cultural and educational crises'. *He Pukenga Korero: A Journal of Maori Studies.* 1(1). p. 21.

[73] Irwin, K. (1994). '*Maori Research Methods and Processes: An Exploration'. Sites Journal (28).* pp. 25-43.

[74] Broughton, J. (2006). *Oranga Niho: a review of Maori oral health service provision utilising a Kaupapa Maori methodology.* (Thesis: Doctor of Philosophy), Dunedin: University of Otago.
Eketone, A. (2008). 'Theoretical underpinnings of Kaupapa Maori directed practice'. *Mai Review.* Issue no.1, pp. 1-11
Smith, G. H. (1990). 'Research Issues Related to Maori Education'. Paper presented to NZARE Special Interest Conference Massey University.

Even though one of the principles of kaupapa Māori is being able to identify as Māori, some scholars argue that restricting it exclusively only to Māori is limiting. For example, Bishop argues that kaupapa Māori has the capacity to function under a Treaty of Waitangi framework and, in particular, under the principle of active partnership between Māori and non-Māori and especially those who are genuinely interested in Māori research with positive outcomes for Māori.[75]

While this may be the case domestically, a kaupapa Māori approach has attracted indigenous scholars overseas who are using principles of this paradigm to mobilise their own struggles of 'decolonisation' by questioning and deconstructing western academic institutions and paradigms of power.[76]

Despite the many writings and discussions on the nature of kaupapa Māori theory and practice, it is somewhat difficult to find a concise and definitive explanation of what kaupapa Māori theory actually is.[77] Kaupapa Māori research is unique in that it supports Māori values, views, and experiences. It assists in understanding a world based on traditional Māori beliefs.[78]

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[75] Bishop, R. (2008). 'Te Kotahitanga: Kaupapa Maori in Mainstream Classrooms'. In K. Denzin, Y. Lincoln & L.T. Smith (Eds.), *Handbook of Critical and Indigenous Methodologies.* London: SAGE Publications Ltd.
[76] See Dillard, 2006; Lather, 2006; Wright, 2006 cited in Mahuika, R. (2008). 'Kaupapa Maori Theory is critical and anti-colonial.' *Mai Review*. 3(4). pp. 2-3.
[77] Powick, K. (2003). *Nga Take matatika mo te mahi rangahau. Māori research ethics. A literature review of the ethical issues and implications of Kaupapa Māori research involving Māori, for researchers, supervisors and ethics committees.* Hamilton: Wilf Malcolm Institute of Educational Research.
[78] Marsden, M. (2003). *The Woven Universe*. Masterton: The estate of Rev. Maori Marsden.

Kaupapa Māori is inherently intertwined in Māori language and culture and is indeed a part of Māori identity.[79]

Kaupapa Māori Principles

Because there is great variation in the things valued at a community level, there is no prescriptive kaupapa Māori framework to follow but instead a number of guiding principles. Some of those principles include:

○ Tino Rangatiratanga – The principle of self-determination

● Taonga Tuku Iho – The principle of cultural aspiration

● Ako Māori – The principle of culturally preferred pedagogy

● Kia piki ake i ngā raruraru o te kainga – The principle of socio-economic   mediation

● Whānau – The principle of extended family structure

● Kaupapa – The principle of collective philosophy

● Te Tiriti o Waitangi – The principle of the Treaty of Waitangi

● Ata – The principle of growing respectful relationships.[80]

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[79] Mahuika, R. (2008). 'Kaupapa Maori Theory is critical and anti-colonial.' *Mai Review*. 3(4): 1-16.
[80] Smith, G. H. (1990). 'Research Issues Related to Maori Education'. Paper presented to NZARE Special Interest Conference, Palmerston North, Massey University.

Many of these principles were later expanded by other kaupapa Māori theorists such as Linda Smith, Leonie Pihama and Graham Smith.[81] Smith identified six key kaupapa Māori principles which contributed towards successful education initiatives such as Kohanga Reo and Kura Kaupapa Māori (Māori medium education centres). These principles were:

1. Tino Rangatiratanga: the relative autonomy principle
2. Taonga tuku iho: the cultural aspirations principle
3. Ako Māori: culturally preferred pedagogy
4. Kia piki ake i ngā raruraru o te kainga: the mediation of socio-economic factors
5. Whānau: the extended family management principle
6. Kaupapa: the collective vision principle.[82]

Smith attributes this success to a culturally specific framework – a kaupapa Māori framework that was set up by Māori, for Māori and with Māori. Even though these principles applied to an educational context, they can transfer to other culturally based initiatives that can benefit their research participants and their collective aspirations. For example, I will explain how four of these principles applied to my research study.

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[81] A full description of these principles can be viewed on the Rangahau website. See: http://www.rangahau.co.nz/research-idea/27.
[82] Smith, G. H. (1990). 'Taha Maori: Pakeha Capture', in *Political Issues in New Zealand Education*. Palmerston North: The Dunmore Press Ltd. pp. 13-14.

Tino Rangatiratanga (self-determination, autonomy, control)

The principle of tino rangatiratanga is about the matauranga of my hapū, Ngāti Mōtai, and the choices we make towards our cultural aspirations and destiny. It also embodies the notion of leadership and knowledge that is held in the memories of our kaumātua and hapū historians which are passed down. Durie and Marsden note there is an ongoing inter-generational process of learning through the transmission of knowledge from our kaumātua who are considered experts in Te Ao Māori. [83] Tino rangatiratanga is also an expression of our marae as a symbol of tribal mana and our belief systems and being in control of one's own destiny. [84] In a research context, tino rangatiratanga is also about controlling the initiation process of how research is initiated and by whom. [85] See chapter three and how this principle was used for this research.

Taonga tuku iho (something handed down, cultural property, heritage)

Taonga is used as an umbrella term that includes important things on which Māori in general:

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[83] Durie, M. (1985). 'A Māori Perspective of Health'. *Social Science & Medicine*. 20(5): 483-486.
 Marsden, M. R. (2003). *The Woven Universe*. Masterton: The estate of Rev. Māori Marsden.
[84] Brown, D. (2009). *Māori Architecture*. North Shore, New Zealand: Penguin Group. p. 39.
[85] Bishop, R. (1999). 'Maori Research: An indigenous approach to creating knowledge' in Robertson, N. (Ed.). *Maori and Psychology: Research and Practice*, the proceedings of a symposium sponsored by the Maori and Psychology Research Unit. Hamilton: Maori & Psychology Research Unit. p. 2.

Place great value and regard them as treasures.[86]

These treasures are windows to our past and help give meaning and value to the environment in which we live because of their association with whakapapa, tūpuna and oral traditions.[87] Kawharu argues that the interactions whānau, hapū and iwi have with their taonga – their significant sites – are important by virtue of their ancestry.[88] They contribute to our identity. This principle encapsulates tangible elements like marae which represent the physical body of a tūpuna and are recognised by the Māori Heritage Council of Heritage New Zealand as:

> *A living spirituality, a living mana moving through generations that comes to life through relationships between people and place.* [89]

It also includes tribal landmarks (mountains, sea, rivers and lakes) that distinguish one group from another and extends to intangible elements like knowledge and in particular, sacred knowledge. The histories, events, experiences and traditions that took place at significant Ngāti Mōtai sites are embedded in

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[86] Waitangi Tribunal. (2010). *He Wairarapa ki Tararua Report Vol III: Powerlessness and Displacement*. Wellington: Legislation Direct. p. 210.
[87] Te Puni Kokiri. (1993). 'Mauriora Ki Te Ao: An Introduction to Environmental and Resource Management Planning' in Harmsworth, G. R. 1995. *Māori Values for Land-Use Planning: Discussion Document*. Palmerston North: Manaaki Whenua Landcare Research New Zealand Ltd. p. 36.
[88] Kawharu, M. (2008). *Ancestral Landscapes and World Heritage from a Māori Position*. Auckland: University of Auckland.
[89] Māori Heritage Council. (2009). *Tapuwae. A Vision for Places of Māori Heritage.* Wellington: Historic Places Trust. p. ii.

our places, our marae, our urupā, our awa, the environment and in the names that are bestowed on them.[90] These places are a precious part of the story of our turangawaewae and a taonga for Ngāti Mōtai who continues to have a relationship with them today. For the purposes of this thesis, this principle is of critical importance and relevance.

Whānau (family group, a familiar term of address to a number of people)

Smith asserts that the essence of kaupapa Māori is in the principle of whānau and in particular, the relationships Māori have to one another and to the world around them.[91]

Whānau is a core element of Māori society and culture, and from it derives whakawhānaungatanga – establishing and nurturing relationships. This principle acknowledges the reciprocity of relationships and the connections that are made. It also highlights the value that is placed on relationships and the importance of respecting one another and being empathetic to each other. How this principle applies in this research context is the responsibility and obligation I have as a researcher to nurture and care for the relationships I have established with the research participants.

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[90] Waitangi Tribunal. (2010). *He Wairarapa ki Tararua Report Vol III: Powerlessness and Displacement.* Wellington: Legislation Direct. p. 210.
[91] Smith, G. H. (1990). 'Taha Maori: Pakeha Capture' in *Political Issues in New Zealand Education*. Palmerston North: The Dunmore Press Ltd.

As mentioned previously, having grown up in the South Island away from my turangawaewae, I reconnected with my wider whānau and hapū in the past 15 years. In 2004, I moved to Wellington and attended marae meetings on behalf of my mother who remained in the South Island. These meetings allowed me to whakawhānaungatanga – meet whānau for the first time and reconnect with others who I had not seen for many years. Over time, my persistence to attend hui and tangihanga meant that I was becoming more visible to my whānau and allowed me to reconnect with the cultural landscape of my hapū.

Kaupapa (the collective vision principle)

Kaupapa is the overarching reason or basis for why something is happening. Within a kaupapa Māori context, the principle is about having a collective vision and commitment to the aspirations of a Māori community.[92] The aspirations of the Rengarenga Marae trustees and members of Ngāti Mōtai hapū is to rebuild the marae. This vision started over 12 years ago when in 2005 a sustainable growth plan was developed with whānau, kaumātua, the Raukawa Trust Board, Lottery Marae Heritage and Facilities, and Trust Waikato.[93] The vision started with:

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[92] Ibid.

[93] Rengarenga Marae Trustees. (2005). Rengarenga Marae Sustainable Growth Plan, Version 1.1.

Thinking about making a building... ended up thinking about creating our place on the whenua for the whānau and future generations.[94]

It is hoped that this research study will contribute towards the overall kaupapa and assist in reclaiming hapū knowledge by recording some of our rich oral narratives.

Kaupapa Māori Methods

Cunningham describes kaupapa Māori research as formative and that it has its own methodologies.[95] For example, methods used for interviews can include:

- Aroha (to love, feel pity, feel concern for, feel compassion, empathise)
- Kanohi kitea (to have a physical presence, be seen, represent)
- Manaaki tangata (supporting others)
- Mana (prestige, authority, control, power, influence, status, spiritual power and charisma of a person, place or object)
- Mahaki (to be inoffensive, mild, meek, calm, quiet, placid, humble, tolerant)

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[94] Ibid.

[95] Cunningham, C. (1998). 'A Framework for Addressing Maori Knowledge in Research, Science and Technology'. A Keynote Address to Te Oru Rangahau Maori Research and Development Conference, 7-9 July. Palmerston North: Massey University. p. 390.

- Tikanga (correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol – the customary system of values and practices that have developed over time and are deeply embedded in the social context).[96]

Other methods may also include:

- hui (to gather, congregate, assemble, meet)
- waiata (song, chant, psalm)
- haka (performance of the haka, posture dance – vigorous dances with actions and rhythmically shouted words – a general term for several types of such dances)
- moteatea (lament, traditional chant, sung poetry – a general term for songs sung in traditional mode)
- karakia (incantation, ritual chant, chant, intoned incantation, charm, spell – a set form of words to state or make effective a ritual activity)[97] oral traditions (a form of human communication wherein knowledge, art, ideas and cultural material is received, preserved and transmitted orally from one generation to another. The transmission is through speech or song and may include folktales, ballads, chants, prose or verses.).[98]

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[96] Smith, L. T. (1999). *Decolonizing methodologies: research and indigenous peoples*. London: Zed Books.
[97] URL: www.māoridictionary.co.nz Accessed 8 March 2017.
[98] URL: https://en.wikipedia.org/wiki/Oral_tradition Accessed 16 March 2017.

I employed a variety of these methods in the collection and analysis of my data with a particular focus on oral traditions (narratives). I believed it was important to capture rich stories about areas around Rengarenga that are of significance to Ngāti Mōtai as a mode of cultural transmission to inform our identity. Karakia (prayer) was also employed when seeking guidance or protection from the atua (ancestor with continuing influence, god, supernatural being). I also considered moteatea which expresses a tūpuna's feelings of sorrow and a longing to go back to his ancestral landscape. A number of important wāhi tapu sites are mentioned in this moteatea. Finally, hui were held with key people to discuss this research project and its outcomes. I was also hoping to explore waiata specific to Ngāti Mōtai but this did not eventuate.

All of these methods are bound together by aroha (love). Aroha is about trust – to accept other people and act in goodwill, respect – respect people without trying to change them, and compassion – acknowledging that other people have needs and to try to help them meet those needs.[99]

Methods Adopted for this Research Study

Two methods were used in this research study:

- Documentary review of key literature
- Semi-structured interviews with key informants

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[99] Muru, R. and Walters, S. (2014). *Marae. Te Tatau Pounamu.* New Zealand: Random House.

Document Review

I reviewed relevant qualitative documents from secondary sources, including Māori Land Court minutes, statements of claims written on behalf of Ngāti Mōtai to the Waitangi Tribunal, mana whenua reports commissioned by independent researchers and The Crown Forestry Rental Trust, theses held on the New Zealand Education Theses Database, journal articles, newspapers, photographs, websites and letters.

Semi-Structured Interviews

I looked at primary sources from semi-structured interviews with key informants as well as statements of claims from Treaty settlement documentation. For various reasons, the sample size of participants I interviewed was small therefore, I also relied on statements of claims from members of Ngati Mōtai hapū who provided valuable historical information (oral narratives) to the Waitangi Tribunal for the Tauranga Moana Inquiry (Wai 215). The nature of semi-structured interviews is that they explore the perceptions and opinions of respondents about topics that are sometimes complex and sensitive.[100] Unlike structured interviews where the wording and sequence of questions are standardised,[101] semi-structured interviews generate rich data that allows the interviewer to gain insight and understanding into the perceptions and values of the

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[100] Barriball, L. and While, A. (1994). 'Collecting data using a semi-structured interview: a discussion paper'. *Journal of Advanced Nursing* 19: 328-335.
[101] Gordon, R. L. (1975). *Interviewing: Strategy, Techniques and Tactics.* Illinois: Dorsey Press.

interviewee.[102] The depth of meaning is considered of primary importance when considering semi-structured interviews.

An extensive review of the methodology literature highlighted both the advantages and disadvantages of interviews as a research instrument and as a means of producing valuable data. A major advantage of a semi-structured interview is its adaptability.[103] Both the interviewer and participants are not always aware of the course that a semi-structured interview might take because there are not the same rigid criteria as with structured interviews.[104] Instead, an interviewer develops a guide with selected topics and a variety of questions to ensure that a flexible approach covers the core issues but also has the freedom to stray from the guide if and when appropriate.[105]

I chose semi-structured interviews as a means of data collection because it was important to explore the attitudes, values and beliefs of my research participants when capturing their views. [106] The only prescribed criterion for participant selection was that they are either descendants of Ngāti Mōtai hapū or they

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[102] Gillman, B. (2000). *The Research Interview*. London: Continuum. Ritchie, J. and Lewis J. (2003). *Qualitative Research Practice: a guide for social science students and researchers*. London: SAGE.

[103] Bell, J. (2005). *Doing your Research Project*. England: Open University.

[104] Corbin, J., and Morse, J. (2003). 'The Unstructured Interactive Interview: Issues of Reciprocity and Risks when Dealing With Sensitive Topics.' *Qualitative Inquiry* 9(3): 335-354.

[105] Barriball, L. and While, A. (1994). 'Collecting data using a semi-structured interview: a discussion paper'. *Journal of Advanced Nursing* 19: 328-335.

[106] Smith, H. W. (1975). *Strategies of Social Research Methodological Imagination.* London: Prentice Hall International.

grew up in the area and had a close connection to the landscape, including the marae, but do not necessarily whakapapa to the whenua. I interviewed Aunty Dawn (former chairperson of Rengarenga Marae) and Uncle Joe Glen (Uncle Joe does not whakapapa to Rengarenga; however, he has, and continues to have, extensive involvement with Rengarenga Marae and hui in Te Kaokaoroa ō Patetere), Grant Thompson (spokesperson for Ngāti Mōtai and Ngāti Te Apunga), Koro Jim Clair (Ngāti Mōtai kaumātua) and Uncle Jim Ngāti (Chairperson for Paparamu Marae).

I prepared a guide that included a list of themes rather than questions I wanted to cover in our discussions. The questions were more for my benefit and a reminder of the important issues I wanted to cover with each respective theme.[107] Open-ended interviewing was conducted to allow discussions to discover and pursue topics of interest. All interviews were digitally recorded.

Locating Self

I was mindful of my own values, thoughts and choices and biased position and how these can have an effect on the research. I have attempted to provide some background information about myself to assist the reader to make up their

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[107] See Appendix C for a copy of the interview guide.

mind about what to take on board whilst reviewing the information made available.

I sought guidance from my aunty and uncle about the interview process and they kindly offered to support me with my interviews by playing a kaitiaki (guardian) or mentoring role.[108] This involved providing advice about my research approach but more importantly, ensuring we operated in a culturally safe space. For example, my uncle contacted our kaumātua to sound out their thoughts about this research study and if they agreed to participate, he led the interview and I assisted where I could. The primary reason for this approach is that my uncle's first language is Māori and initial contact, including some of the interviews, were conducted in Te Reo Māori. Secondly, we wanted to ensure that our kaumātua felt safe and comfortable with someone they were familiar with to have a free and frank conversation with. Something that Uncle Joe was very adept at doing given his years of experience working as an interviewer with TVNZ. Creating a culturally safe space was equally important and necessary. Smith describes interview settings as:

> *We are guests in their memories, minds and lives and*
> *that we are fortunate that they trust us with their stories.*
> [109]

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[108] My aunty, Dawn Glen, is my mother's sister and former chairperson of Rengarenga Marae. Aunty Dawn has been involved in the rebuild project since its inception and is heavily involved in the administration of the marae.
[109] Smith, L. T. (2013). 'Decolonisation, Research and Indigenous Peoples Today Hui'. Seminar presented at

To ensure this research journey was approached safely, the use of karakia applied in nearly all situations. For example, travelling to a location, before engaging in discussions, prior to eating food or undertaking site visits or even when I was unsure of what actions to take. Karakia are generally used when seeking guidance or protection from the atua and to ensure a favourable outcome.

Initially I consulted my aunty and uncle about who to approach as possible participants for this study which they divided into three categories: immediate family members, the wider family (cousins, aunties and uncles, kaumātua) and thirdly, associates.

Research Limitations

Personal circumstances, including the death of my father in the week of Christmas 2016, time constraints and the unavailability of some of the research participants have all had an impact on this thesis. My research has only 'just' scratched the surface on this topic and yet there is still a considerable amount of work to do. It has not been possible to investigate in-depth waiata, karakia and whakapapa connections with other Ngāti Mōtai marae such as Te Apunga at Paparamu and Wairoa Marae at Tauranga.

Nga Pae o te Maramatanga at the University of Auckland. 11 March 2013.

It has also been difficult to coordinate interviews with key people due to sickness, travel or unplanned circumstances that created delays or missed opportunities. Because of the small sample of interviews, I have had to, in part, rely on statements of evidence to support the oral traditions of Ngāti Mōtai. I also approached the Raukawa Settlement Trust (RST) on a number of occasions to seek information that could assist me with my research. However, the only correspondence I received from the RST was a general email noting my original query and that it would be passed on to the 'appropriate person'. I followed up on my inquiry a further three times and received no response from the administration. Nonetheless, further study in these areas is critical to build the mātauranga of our hapū.

Ethical Considerations

The initial contact I made with potential candidates for this research study was via telephone. The purpose of this 'cold call' was to introduce my research topic and objectives, provide some background information about me as a researcher and why I wanted to pursue this study as well as their views on whether or not they supported the kaupapa.[110] The response was always positive and most were willing to participate in one way or another – either by being interviewed or suggesting other potential participants who might be willing, and/or providing written documentation to support my research. I also discussed

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[110] I indicated in my ethics application that I was aiming to interview ten people. However, due to a number of factors outside my control, I only managed to interview five people.

this research study at a Rengarenga Marae meeting. Not all of the participants I contacted, however, returned my calls or emails and after making two attempts at trying to contact them, I did not pursue it any further due to time constraints.

All telephone calls were followed up with either a formal letter or email.[111] The letter stated that the interview would be audio-taped and take approximately 60-75 minutes at a location convenient to the participant. Participants had the option of bringing a support person(s) with them to the interview and receiving a copy of the interview schedule (with questions) prior to the interview.

The letter also stated that their identity would be revealed unless otherwise specified and that they could withdraw from participating in the research without having to give a reason by a specified date and all data provided would be destroyed. I also noted that all data that was collected would only be seen by my supervisor and me and would be kept on a password-protected computer.

I informed the participants that any quotations attributed to a research participant would be sent to them for checking in a timely fashion before the final thesis is completed and that all data material will be destroyed upon completion of the thesis.[112]

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[111] See appendices for a copy of the letter sent to research participants.
[112] Due to time constraints I was unable to transcribe the interviews but only extract direct quotes attributed to the research participants.

Participants were asked to contact me via email or mobile if they were interested in participating in this research study and I stressed that they were not obliged to participate.

Finally, the process of keeping myself safe and maintaining cultural integrity, as previously mentioned, was paramount. I have awoken a spark inside and sought guidance from my kaitiaki every step of the way, including ensuring that there is an end point where I figuratively put a 'cap on it'. I acknowledge and support that this kōrero does not belong to me. Therefore, it is important for the safety of myself and my whānau that there is a beginning and an end.

Data Analysis

As Paton described, content analysis is used to identify, code and categorise the data obtained from the interviews using a case analysis lens.[113] Categories or key themes are developed to cluster the data which is the basis for the organisation and conceptualisation of that data.[114] After completing the interviews and analysing the statements of evidence, I classified and analysed the data into key themes. The main themes identified from the data are discussed in chapter six.

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[113] Patton, M. Q. (1990). *Qualitative Evaluation and Research Methods* (2nd ed.). Newbury Park, CA: Sage Publications. p. 381.
[114] Dey, I. (1993). *Creating Categories – Qualitative Data Analysis*. London: Routledge. p. 112.

CHAPTER FOUR: LITERATURE REVIEW

Research Objectives

The aim of this thesis is to document the history, whakapapa, wāhi tapu, heritage sites, waiata, whakataukī, tīkanga and kawa, whaikorero and mihimihi of Rengarenga Marae. The intent is to restore and rejuvenate this body of knowledge of Ngāti Mōtai to remember and honour our legacies of the past in the present and for the future.

This literature review will briefly discuss the historical context of Rengarenga Marae and why it was important for me to carry out this research. I will then consider marae in Aotearoa New Zealand and their symbolic meaning including the role of a marae and its communities. I will then explain the personification of Rengarenga Marae and its architectural features, the alienation of Ngāti Mōtai whenua and Whaiti Kuranui 5C3C and then finally discuss the rebuild project and what the literature says about each category.

Historical Context of Rengarenga Marae

The remains of Rengarenga Marae complex are located in the wider Tapapa area. The principal hapū associated with Rengarenga are Ngāti Mōtai and Te Apunga.[115] The marae

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[115] Grant Thompson, pers. comm, 10 July 2016.

ancestrally links to the tribal collective of Ngati Raukawa. Whilst no physical wharenui exists for Rengarenga Marae today, the marae once stood proudly on the land block Whaiti Kuranui[116] located near Te Poi, 18 km south-east of Matamata, in the Waikato region. Ngāti Raukawa also refer to this area as Te Kaokaoroa o Pātetere (the long outstretched armpit of Patetere, a name given to the area where the Kaimai mountain range intersects with the Mamaku mountain range).[117]

When searching the online Māori dictionary for the word Rengarenga, it provides three meanings: (1). 'To be crushed, pounded, destroyed, or beaten'. (2). The name of a New Zealand native plant, the rock lily, *Arthropodium cirratum*, which typically grows on sea cliffs mainly in the North Island and northern South Island and (3). The name of beach spinach or New Zealand spinach, *Tetragonia tetragonioides* found on beaches, sand dunes, beach gravel and rocks.[118] None of these meanings apply to Rengarenga marae and unfortunately throughout my research I could not find where the name Rengarenga originates from or what or who it refers to.

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[116] Map 3 Whaiti Kuranui 6C2C West A & C, Lands and Survey Plan 4457A, 4457G, Native Land Court, Cambridge, 1880. (See map in Appendix I).
[117] http://www.raukawa.org.nz
According to Ngati Raukawa, the district of Raukawa is from Te Wairere, Horohoro and Pohaturoa. At Ongaroto is the house of the ancestor Whaita. From Nukuhau to Hurakia on the Hauhungaroa Range, from Titiraupenga mountain, the horizon is the boundary of the district of Raukawa. To the mountain Wharepuhunga and the name at Arowhena to the ranges of Whakamaru. The view extends to the region of Te Kaokaoroa-o-Patetere to Maungatautari. The view extends beyond Wharepuhunga to the ancestor Hotorua to the marae at Parawera. (*Te Hiko, N. (ND) Raukawa Historical Account – A short paper in developing the historical account for the iwi of Raukawa.*)
[118] http://maoridictionary.co.nz/word/6699

The Rengarenga Marae Charter states the name of the marae as Rengarenga and notes that it is also referred to as Te-Ahi-o te-Ao however, further research is required to investigate this further.[119] For the purpose of this thesis and to eliminate any confusion, I will refer to the marae and the wharenui as Rengarenga. The tūpuna, Te Mania Te Hiakai, who Smith (1910) claims was a great Waikato chief and died in the battle of Te Motu-nui in 1821, is associated with Rengarenga Marae and reference to Rengarenga is also made in a whakatauki (proverb) that was uttered by Tāwhiao Matutaera Potatau Te Wherowhero (the second Māori king):

> *Māku anō e hanga tōku whare*
> *Ko tōna tāhuhu, he hīnau.*
> *Ōna pou he māhoe, he patatē*
> *Me whakatupu ki te hua o te rengarenga*
> *Me whakapakari ki te hua o te kawariki.*[120]

According to Iriana Clair, in 1873, the wharenui[121] was badly damaged by fire and rebuilt in 1878.[122] However, the house was destroyed again by a "freak of nature" and rebuilt a second time in 1914.[123]

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[119] Rengarenga Marae Charter, last updated 18 January 2015.

[120] http://www.naumaiplace.com/site/owairaka/home/page/731/king-movement

[121] Also referred to as whare tūpuna/tīpuna, whare whakairo or, simply, whare.

[122] Letter written by Iriana Clair to the Waitangi Tribunal, 6 May 1988.

[123] According to Iriana Clair, she stated in her letter to the Waitangi Tribunal that when the wharenui was destroyed for the second time, it was caused by

During the 1940s, whānau left the district for the cities in search of employment and education opportunities. The urbanisation of Māori during this period from rural areas to larger urban areas, is well documented. Walker (1990) refers to the influence the Second World War had on urban migration where a number of young Māori men left their rural homes and voluntarily joined the military services. The efforts of the Second World War also created employment opportunities in the cities. Prior to the Second World War, 90 per cent of the Māori population lived in rural areas. The demographics of tribal areas were decreasing at a rate of 1 per cent or 16,000 people per annum. During the 1960s, the Department of Māori Affairs encouraged this urban drift from rural areas when they created the urban relocation programme. According to Walker, three factors motivated this migration: work, money and pleasure.[124] By 1982, 75 percent of the Māori population moved away from their tribal boundaries and lived in the cities.[125] This urban drift has affected the landscape of rural communities over the last decades.

Williams' recent book *Panguru and the City: Kainga Tahi, Kainga Rua: An Urban Migration History* tells of the patterns

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"a freak of nature" but does not elaborate further on this or when the incident occurred.

[124] Walker, R. (1990). *Ka Whawhai Tonu Matou – Struggle Without End*. Auckland, New Zealand: Penguin Books. pp. 197-98.

[125] Walker, R. (1996). *Nga Pepa a Ranginui*. Auckland, New Zealand: Penguin Books. p. 83.

of outward migration that emerged from the 1930s in response to the new needs of the whānau and wider Māori community. Williams argues:

> *Māori migration is regarded as a 'life-course' and an inter-generational process of 'cultural negotiation.'* [126]

One of the detrimental impacts urbanisation has had on the cultural identity of Ngāti Mōtai was that the maintenance and practice of tīkanga, kawa and culture on Rengarenga Marae was left in the hands of the few that remained. According to Iriana Clair, the marae was last used in 1944 for the tangihanga of her father.[127]

Koning reported that because of the limited number of descendants living on the land, the capacity to deal with hapū land administration left Ngāti Mōtai powerless to stop the sale of Whaiti Kuranui 6C2C West in 1957 to a local Te Poi farmer, Mr Cedric Hirst.[128]

Consequently, over time the wharenui deteriorated and eventually had to be dismantled. Bennett describes a wharenui symbolically acting as an agent for the mana of the hapū and that the desecration of a whare would have diminished the

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[126] Williams, M. (2015). *Panguru and the City: Kainga Tahi, Kainga Rua: An Urban Migration History*. Wellington: Bridget Williams Books.
[127] Letter written by Iriana Clair to the Waitangi Trubunal, 6 May 1988.
[128] Koning, J. (1992). *Ngati Motai Lands Wai 254 (Whaiti Kuranui 6C2C West A)*. Wellington: Waitangi Tribunal. p. 2.

mana of the hapū.[129] Even though Rengarenga Marae does not stand on its turangawaewae today, the descendants of Ngāti Mōtai have expressed a strong desire to rebuild Rengarenga for the fourth time. In 2004, a project team was established to take on this project.

This research and thesis is designed to contribute to this rebuilding process by documenting and reclaiming hapū knowledge using the voices of Ngāti Mōtai kaumātua and whānau. The information that I am seeking is primarily held in the memories of our kaumātua and I would like to capture this important kōrero to record the rich history of our marae before it is lost forever.

Paucity of Literature

I am a current trustee of Rengarenga Marae committee and have a strong commitment to support the reclamation of my hapū identity. A comprehensive review of historical documents and literature related to the Te Poi district showed there is no recorded written history about Rengarenga Marae dating back to the early 19th century period. This thesis seeks to address the paucity of literature about Ngāti Mōtai and Rengarenga Marae.

According to Grant Thompson, a descendant of Ngāti Mōtai:

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[129] Bennett, A. (2007). *Marae – A Whakapapa of the Maori Marae*. (Thesis, Doctor of Philosophy) Maori Studies, University of Canterbury, Christchurch.. p. 188.

This is not the first time someone has tried to rebuild Rengarenga, it's been happening for years.[130]

He referred to a kōrero he received from a Ngāti Mōtai kuia who stated:

Rengarenga will never stand again until the people come back together.[131]

Without a marae, we have minimal physical connection to the whenua, only to the people. Some descendants of Ngāti Mōtai have expressed their desire to rebuild the marae again but how strong is this collective commitment and will this project bring the people back to the whenua as suggested by the kuia?

As important as it is for our hapū to rebuild our marae and have a whare tūpuna standing once again, what then? Will we encounter similar problems experienced by marae in Te Tai Tokerau where there are not enough hau kainga living in the area to keep the home fires burning? Does the Rengarenga Marae Trust have a succession plan in place where the next generation of kaikaranga and kaikōrero are schooled up in the cultural arts to welcome our manuhiri onto the marae? These are just some of the fundamental questions that we face as a hapū.

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[130] Grant Thompson, pers. comm, 10 July 2016.
[131] Ibid.

Kawharu provides a range of perspectives about some of the issues that tribal communities in the north are facing today with their marae and possible solutions to these problems. Whilst the experiences shared in this collection are confined to the Te Tai Tokerau region, they echo the struggles that marae elsewhere in New Zealand are also experiencing.[132]

Marae in Aotearoa New Zealand

A marae is made up of a complex of buildings, for example, a wharekai (dining room), a kāuta (kitchen), an ablution block and the most important building, the wharenui. For the purpose of this literature review and thesis, I will refer to the marae and wharenui as 'Rengarenga.'

Marae are expressions of tino rangatiratanga for the communities who affiliate to them. They provide the basis of tribal identity and symbolise Māori ancestors and are the hubs of Māori communities.[133]

Paul Tapsell describes marae as 'the glue that holds a community together.' They encapsulate whanau history and

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[132] Kawharu, M. (2014). *Maranga Mai Te Reo and Marae in Crisis*. Auckland: Auckland University Press.
[133]Ibid.
King, M. (1992). *Te Ao Hurihuri Aspects of Maoritanga*. Auckland, New Zealand: Reed Publishing.
Mead, H. (2003). *Tikanga Maori: Living by Maori Values*. Wellington: Huia Publishers.
Walker, R. (1990). *Ka Whawhai Tonu Matou - Struggle Without End*. Auckland, New Zealand: Penguin Books.

values.[134] On a practical level they function as public meeting places for important hapū/iwi events such as tangihanga, unveilings, weddings, reunions, hui, fundraisers and wānanga (educational gatherings) and importantly, they help strengthen communities that are otherwise geographically disconnected from their turangawaewae.[135] By taking part in these events, people connect to and reaffirm their tribal identity which is an important part of Māori cultural well-being.[136]

The Role of Marae and Māori Communities

The concept of communities was explored by Cohen, a social anthropologist, who defined communities as communities of meaning. Cohen argues:

People construct community symbolically, making it a resource and repository of meaning, and a referent of their identity.[137]

There are multiple theories of community. For example, Frazer approached community as "a value" and talked about the importance of solidarity, commitment, mutuality and trust.[138]

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[134] Tapsell, P. *The Marae and its Place.* Cited at http://www.otago.ac.nz/profiles/themaraeanditsplace.html Accessed 10 February 2017.

[135] Moko Mead, H. (2003). *Tikanga Maori: Living by Maori Values.* Wellington: Huia Publishers.

[136] Statistics New Zealand. (2014). *Taku Marae E: Connecting to Ancestral Marae 2013.* www.stats.govt.nz/browse_for_stats/people_and_communities/maori/te-kupenga/connect-ancestral-marae-infographic.aspx

[137] Cohen, A. (1985). *The Symbolic Construction of Community.* London & New York: Travistock. p. 118.

[138] Frazer, E. (1999). *The Problem of Communitarian Politics. Unity and Conflict.* Oxford: Oxford University Press. p. 76.

Willmott, Lee and Newby, as well as Crow and Allen expanded on this idea and applied 'descriptive categories' to community such as place (territorial/geographically), interest (people sharing a common characteristic such as religious belief or ethnic origin) or communion (attachment to a place, group or idea in the 'spirit of community').[139] Frazer asserts that the two approaches are closely related and difficult to separate. He demonstrates how place and interest communities can overlap, whereby people who live in certain places tend to work in the local industry, for example, mining or fishing villages.[140]

For Māori communities (hapū and iwi), the commonality they share is expressed through tribal mana. The marae distinguishes them in a significant way from other non-Māori communities. Smith contends that wharenui are iconic symbols which positively express tino rangatiratanga. She argues that wharenui are representations of the poignant colonial history-making events that Māori have had to struggle with in their struggle for self-determination in Aotearoa New Zealand.[141]

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[139] Willmott, P. (1986). *Social Networks, Informal Care and Public Policy*. London: Policy Studies Institute.
Lee, D. and Newby, H. (1983). *The Problem of Sociology: An Introduction to the Discipline*. London: Unwin Hyman.
Crow, G. and Allan, G. (1994). *Community Life: An introduction to Local Social Relations.* Hemel Hempstead: Harvester Wheatsheaf.
[140] Frazer, E. (1999). *The Problem of Communitarian Politics. Unity and Conflict.* Oxford: Oxford University Press.
[141] Smith, H. (2011). *E Tū Ake Māori Standing Strong*. Wellington: Te Papa Press.

Each marae has its own kawa[142] that people must observe when determining what is the appropriate behaviour for the hau kainga and for the manuhiri. Some of these values, concepts and practices include waiting at the front gate of a marae before being karanga (ritual calls of welcome) onto the grounds, and the specific seating arrangements laid out according to gender and status, knowing what side of the marae is reserved for the manuhiri, the whaikōrero and mātauranga that are expressed on the marae atea (courtyard, open area in front of a wharenui), and the songs that are sung to support each orator's speech, the harirū (shaking of hands) and hongi (pressing of noses) which signify that the formalities are coming to an end, and the whakawhānaungatanga (kinship connection) that is made and the manākitanga (hospitality) that is exhibited by the hau kainga. These are just some examples of customs that express Māoritanga.[143]

The lore of the marae ultimately helps to keep people safe and it is these processes that link us to the spiritual world but also serve practical functions.

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[142] Each iwi has their own customs specific to their marae and wharenui, particularly formal activities such as pōhiri, speeches and mihimihi (see http://maoridictionary.co.nz).

[143] Moko Mead, H. (2003). *Tikanga Maori: Living by Maori Values*. Wellington: Huia Publishers.
Barlow, C. (1991). *Tikanga Whakaaro – Key Concepts in Maori Culture*. Australia: Oxford University Press.
Bennett, A. (2007). *Marae – A Whakapapa of the Maori Marae*. (Thesis, Doctor of Philosophy). Maori Studies, University of Canterbury, Christchurch.

Kawharu argues that the most central institution of identity is the tribal marae. She states that marae serve as markers of tribal pride and are the anchor stones of Māori whakapapa.[144] They are highly regarded by the local hapū and embody tribal narratives and histories.[145]

According to Statistics New Zealand, there are over 800 marae in New Zealand. Information obtained from *Taku Marae E: Connecting to Ancestral Marae 2013* showed that 71 per cent of Māori know their ancestral marae, and nearly half of them have visited in the past year. The survey highlights that connection to marae is an important aspect of Māori culture and identity.[146]

Marae and its Symbolic Meaning

According to Ngāti Mōtai kaumātua, Jim Clair, the traditional wharenui at Rengarenga Marae was a humble meeting house unadorned with elaborate carvings except for a tekoteko

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[144] Kawharu, M. (2014). *Maranga Mai Te Reo and Marae in Crisis*. Auckland: Auckland University Press.

[145] Bennett, A. (2007). *Marae – A Whakapapa of the Maori Marae*. (Thesis, Doctor of Philosophy). Maori Studies, University of Canterbury, Christchurch.
Kawharu, M. (2014). *Maranga Mai Te Reo and Marae in Crisis*. Auckland: Auckland University Press.
Moko Mead, H. (2003). *Tikanga Maori: Living by Maori Values.* Wellington: Huia Publishers.
Smith, H. (2011). *E Tū Ake Māori Standing Strong.* Wellington: Te Papa Press.

[146] Statistics New Zealand. (2014). *Taku marae e: Connecting to ancestral marae 2013*.
www.stats.govt.nz/browse_for_stats/people_and_communities/maori/te-kupenga/connect-ancestral-marae-infographic.aspx
Information for this survey was from the Te Kupenga 2013 survey of Māori well-being to look at the social, cultural and economic characteristics of Māori (aged 15 years or older).

(carved human form) attached to the gable of the wharenui. The simple architectural design elements of the wharenui expressed the central beliefs and values of the Ngāti Mōtai hapū.

Meeting houses symbolise tribal and sub-tribal ancestors. The head of the ancestor is represented by the koruru (gable carving). The maihi (diagonal bargeboards) are the arms stretched out in front and the raparapa are the fingers. The amo are the vertical supports that hold up the ends of the maihi at the front of the wharenui and represent the legs. Inside the wharenui is the tāhuhu (the ridgepole) which represents the ancestor's backbone, the heke (roof supports) are the ribs and the pou tokomanawa (the heart) post stands at the centre of the wharenui. The interior of a wharenui is represented by Rongo-mā-Tāne (god of peace and reconciliation) and the pare (door lintel), whakawae (doorposts) and the paepae (threshold beam) mark the boundaries between Rongo-mā-Tāne inside and Tūmatauenga outside.

According to the renowned scholar, Hirini Moko-Mead, an example of a fully carved decorated whare to model its architectural elements from would be Te Hau ki Turanga. Built in 1842-3, this is the earliest house still extant in New Zealand and according to Mead, has been used as a standard model in the past and copied by a number of carvers. It is currently on

display at the Museum of New Zealand Te Papa Tongarewa in Wellington.[147]

Figure 2: TE PAPA MUSEUM CENTREPIECE: Te Hau ki Turanga whare, which is regarded as one of the oldest and most significant carved houses in existence. (Courtesy of the *Dominion Post* 8/10/2011.)

However not all meeting houses are carved, as was the case with Rengarenga Marae. Anthropologist David Simmons describes how meeting houses can take on many forms. For example:

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[147] Mead-Moko, S. (1997). *Māori Art on the World Scene*. Wellington; Mātau Associates Ltd. p. 185.

It may be carved, it may not; some meeting houses are just like houses or sheds, yet that have their own mana or prestige. It is the marae from whence that prestige comes.[148]

Bennett's research, *Whakapapa of the Māori Marae*, describes whare whakairo 'replete with symbolism that is both general and specific.'[149] Bennett's use of general symbology is in the idea of the house representing the local hapū and how it acts as an agent for the mana of the hapū. Simultaneously, components of the house are representational and represent body parts of an ancestor that have additional meaning which make those elements specifically iconic. Other ancestors are depicted as carved figures that have a hierarchical relationship within the layout of the wharenui.[150]

The Personification of Rengarenga Marae

Bennett assumes that most wharenui are named as eponymous ancestors and are metaphorically filled with the spirit of that ancestor.[151] The name Rengarenga generally refers to the marae. However, in Koning's report, rengarenga refers to the

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[148] Simmons, D. R. (2001). *The Carved Pare: a Maori Mirror of the Universe*. Wellington: Huia.

[149] Bennett, A. (2007). *Marae – A Whakapapa of the Māori Marae*. (Thesis, Doctor of Philosophy). Maori Studies, University of Canterbury, Christchurch.. p. 188.

[150] Ibid.

[151] Bennett, A. (2007). *Marae – A Whakapapa of the Maori Marae*. (Thesis, Doctor of Philosophy). Maori Studies, University of Canterbury, Christchurch.. p. 188.

wharenui and the name *"Te Ahi-o te-Ao"* applies to the marae which was once part of a Ngāti Mōtai settlement called Karukaru.[152]

In chapter six I discuss in detail about the name Rengarenga and its connection with a whakatauki expressed by King Tāwhiao and how it also relates to the rangatira of the area, Te Mania Te Hiakai. There is also reference to the whare tūpuna as Rengarenga and Te Ahi-o te-Ao as the reservation and other significant landmarks of Ngāti Mōtai. There are also references to rengarenga in the online Māori dictionary as a New Zealand native rock lily. Franchelle Ofsoské-Wyber, author of *The Sacred Plant Medicine of Aotearoa*, describes how this versatile plant has medicinal properties that help you express creative talents and abilities to inspire or benefit others and how the plant is known as one of five sacred mauri (life forces).[153]

Architectural Features of Rengarenga Marae/Wharenui

The wharenui at Rengarenga was built circa 1864 and made from raupō (swamp reed).[154] Statements of claims from descendants of Ngāti Mōtai describe what the marae looked like and what it was used for. At the time of the urban migration in the 1920s and 1930s, many whānau left the area

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[152] Koning, J. (1992). *Ngati Motai Lands Wai 254 (Whaiti Kuranui 6C2C West A)*. Wellington: Waitangi Tribunal. p. 1.

[153] Ofsoske-Wyber, F. (2009). *The Sacred Plant Medicine of Aotearoa*. Volume 1. Auckland, Vanterra House.

[154] Koning, J. (1992). *Ngati Motai Lands Wai 254 (Whaiti Kuranui 6C2C West A)*. Wellington: Waitangi Tribunal. p. 1. Raupō is a swamp reed used for traditional whare.

and a number of marae were left abandoned or cold. When Rengarenga Marae fell into disrepair, it was in a poor state. The hapū no longer owned the land and some of the descendants of Ngāti Mōtai decided that the only thing to do was to lodge a claim with the Waitangi Tribunal. The claim was for the return of their whenua and wharetūpuna.

Figure 3: Examples of raupō houses at Kawhia Pā 1910.
Te Ahukaramū Charles Royal, 'Waikato tribes - Waikato landmarks', Te Ara
- the Encyclopedia of New Zealand,
http://www.TeAra.govt.nz/en/photograph/1720/kawhia

The Alienation of Ngati Mōtai Whenua (Land)

Within Te Kaokaoroa ō Patetere was an area of land known as 'Kuranui'. This was the name of one of three wananga (house of learning) and also the name of the parent block Whaiti Kuranui before it was partitioned between 1880 and 1883 through the Native Land Court.[155]

Under the Native Land Court and the Native Lands Act 1862, European concepts of land tenure were imposed upon customary Māori concepts of ownership and control of ancestral lands by the creation of individual titles to land which could be allocated to individual members of a hapū. This process facilitated the alienation of Māori land as was the case with Ngati Mōtai land and many other hapū and iwi lands throughout the country.[156]

Whaiti Kuranui 6C2 was an amalgam of two allotments; one block totalling approximately four acres and the second block a quarter-acre section containing a pa site and trig station. The original owners were Manahi Te Hiakai and Te Puke Kima Harangi Te Parete. Over the course of nine years, two partitions were made to the Whaiti Kuranui 6C2 block. In 1912 Whaiti Kuranui 6C2C West was created and in 1921, Whaiti Kuranui 6C2C West A was created which contained the significant

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[155] Koning, J. (1992). *Ngati Motai Lands Wai 254 (Whaiti Kuranui 6C2C West A). Wellington*: Waitangi Tribunal. Pp. 1-2.
[156] Boast, R., Erueti, A., McPhail, D., Smith, N. (1999). *Maori Land Law*. Wellington: Butterworths. pp. 52-53.

cultural and historical sites. Te Hiakai and Te Parete's intention was to lease out some of the land with the exception of Whaiti Kuranui 6C2C West A but, sadly, confirmation of the lease by the Waiariki District Māori Land Board did not exclude Whaiti Kuranui 6C2C West A.

In 1957, Whaiti Kuranui 6C2C West was eventually sold to a local Te Poi farmer, Cedric Hirst and as the number of Māori families declined in rural Matamata-Piako district, Rengarenga Marae started to fall into a state of disrepair.[157]

It is important to note that there is contested history about the Whaiti Kuranui land block and the circumstances surrounding Rengarenga Marae. The bi-product of this contested history was a claim submitted to the Waitangi Tribunal which is discussed further in chapter six.

The Rebuild Project and Reaching Out

The Māori freehold land known as Whaiti Kuranui 5C3C set apart 657 square metres and 1.92 hectares as a Māori Reservation for the purposes of an urupā, a marae and a meeting place for the common use and benefit of the Ngāti

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[157] Koning, J. (1992). *Ngati Motai Lands Wai 254 (Whaiti Kuranui 6C2C West A)*. Wellington: Waitangi Tribunal. p. 2.

Motai tribe (hapū), Gazetted on 26 January 1983.[158] This is where the proposed new marae will be built.

The vision for the trustees of Rengarenga Marae is "a puna from which to grow." It is the foundation stone on which to build our future and "to ensure whānau are empowered to create and control their own destiny." The overarching value of this vision and mission statement is tino rangatiratanga, the desire for self-determination and being in control of one's destiny. The challenge for Ngāti Mōtai is to strategise how best to achieve the goal of rebuilding the whare tūpuna and committing to it.[159]

There are two projects that I refer to in chapter six that could support the marae project. They are Te Whetu o Te Rangi rebuild project in Tauranga and Taunakitia Te Marae project led by Te Arawa Tangata in 2015. Both of these projects are hapū/iwi/marae-based and incorporate principles of a kaupapa Māori approach.

There are key learnings from these projects that could inform the rebuilding project of our marae and in particular moving towards a project-based learning environment as a form of experiential learning which includes project characteristics of

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[158] It is important to note that this is a completely different location from the original site of Rengarenga Marae. (See attached maps in chapter six for further information.)
[159] Refer to the *Rengarenga Marae Sustainable Growth Plan*, Version 1.1. 2005.

task specification, time constraints, people and/or teams. The research literature describes project-based learning as:

> *A form of experiential learning which encourages students to engage in problem-solving processes through hands-on experience and through interaction with each other.*[160]

Project-based learning is often grounded in theories of social constructivism where students construct knowledge in interaction with others and with the environment.[161] This concept is discussed further in chapter six under 'The Future of Rengarenga Marae – Reaching out.' The driving force behind both of these marae-led projects was that everything revolved around the people more than the resources and more than the environment. However, if whānau are not willing to return to their marae and have an active role in its operations, it is questionable whether marae can ultimately continue to thrive for future generations.[162]

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[160] Wurdinger, S.D., & Carlson, J.A. (2010). *Teaching for experiential learning: Five approaches that work*. Plymouth, UK: Rowman & Littlefield Education.

[161] Grant, M. M. (2002). *Getting a grip on project-based learning: Theory, cases and recommendations. Meridian* 5(1). Retrieved from http://www.ncsu.edu/meridian/win2002/514
Raucent, B. (2004). *What kind of project in the basic year of an engineering curriculum. Journal of Engineering Design* 15(1), 107-121. doi: 10.1080/095448203100015018 cited in Major, S. G. E. (2014). *Project-based Learning in Visual Arts and Design: What makes it work?* Regional Project Hub Fund Ako Aotearoa.

[162] Te Arawa Tangata. (2015). *Taunakitia Te Marae: A Te Arawa Perspective of Marae Wellbeing.* Rotorua: Te Pumautanga o Te Arawa

CHAPTER FIVE: WHAKAPAPA AND NGĀTI MŌTAI

Ngā Rangatira – Mōtai I and Mōtai II

He iti nā Mōtai (a bit of Mōtai)

Mōtai stands in the form of a tekoteko figure on the gable of Raukawa Marae in Otaki. It is said that a koha (gift) placed on the marae is often referred to as 'he iti nā Mōtai' ('a bit of Mōtai') which according to Moffatt, refers to Mōtai's leadership as a rangatira and the success he achieved against great odds. The koha is given with the hope that it will possess some of the qualities of Mōtai and his warriors – modest in size, bountiful in effect. Even though Mōtai lived centuries ago, he has not passed from the lives of Māori today.[163]

I begin this chapter with the early Tainui tūpuna Mōtai from whose line Raukawa, the eponymous ancestor of Ngāti Raukawa, can be traced.[164] I then discuss Ngāti Mōtai the hapū and their mana whenua which includes Rengarenga Marae.

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[163] Mead, H. and Grove, N. (2001). *Ngā Pēpeha a ngā Tīpuna*. Wellington: University Press. p. 76.

[164] Stokes, E. (1980). *Pai Marire: The Niu at Kuranui. Occasional paper no.6*, Centre for Maori Studies and Research. University of Waikato, Hamilton.

First, I want to acknowledge the importance of tribal history and the plethora of Waitangi Tribunal reports including independent reports produced by our own iwi historians that have been written about the history of Ngāti Raukawa iwi. It is not my intention to reproduce this history as a comprehensive history of Raukawa beyond that of the Treaty settlement process. It has already been written and is outside the scope of this thesis.

There are two tūpuna who bear the name Mōtai. Mōtai I, also known as Mōtai Tangata-rau, who was a fourth-generation descendant of Hoturoa, commander of the Tainui waka, and Mōtai II, the great-great-grandson of Whatihua, Turongo's brother.[165] Roberton argues that Mōtai-tangata-rau was not a person and that a man named Mōtai was not even involved in any events with Ngāti Unu and Makino at Kakepuku. Despite this conflicting information, Roberton clearly states Mōtai's involvement in an incident at Kakepuku which is covered in the next section. Roberton's account is based on an unidentified manuscript.[166] His informant, Tita Wetere stated:

> [H]e was informed by a Ngāti Raukawa source that the term, 'Mōtai-tangata-rau', first occurred in a waiata decrying Whatanui, the chief who led Ngāti Raukawa to Otaki in the early eighteen-twenties. The sense was

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[165] Statement of Evidence of Grant Thompson for the Tauranga Moana Inquiry (Wai 215), 25 September 2006.
[166] Roberton, J. B. W. (1976). 'Kakepuku'. *Te Awamutu Historical Society, Bulletin No.4*, First Edition, May 1976. Reprint with Addenda, 1987, Reprint with Addenda, 1987. p. 12.

derisive, meaning 'Whatanui, the descendant of Mōtai,
a nobody (any one in a thousand)'. The Mōtai referred
to was Mōtai-Kurawaka, wife of Tuhianga, ancestor of
Whaita, the Tainui leader from whom Whatanui was
descended.[167]

The phrase 'Mōtai-tangata-rau' appears in Nga Moteatea (Part one) in Waiata No. 67. 'A Lament for the Brave'. This waiata was composed by Matangi-Hauroa of Ngāti Toa and sung to the Raukawa chieftain, Te Whatanui to encourage Te Whatanui's people to seek revenge for the defeat of the Raukawa chief, Te Mahunga by the Whanganui people. According to Jones, 'Mōtai-tangata-rau' refers to Mōtai I's "hundred progeny" and was coined by later generations.[168]

...Tena ano ra nga tamariki toa na Rakamaomao
Kei te rangi e haere ana; na Mōtai-tangata-rau,
Takahia atu ra nga tua-one kei Matahiwi ra!

For there are many brave sons of Rakamaomao
Moving swiftly in the heavens; those of Mōtai's hundred
progeny, Go forth, and stride upon the sands of
Matahiwi afar![169]

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[167] Ibid. Tuhianga was the son of Kākāti and half-brother to Tāwhao, the father of Tūrongo and Whatihua. Tuhianga was, therefore, a great-great-grandson of Mōtai I. Roberton, J. B. W. (1983). *Māori Settlement of the Waikato District*. p. 9.
[168] Ngata, A. and Jones, P. (2004). *Nga Moteatea – The Songs*. Auckland: Auckland University Press. pp. 226-227.
[169] Ibid.

Ngāti Mōtai trace their descent from both Mōtai I and Mōtai II. However, McBurney believes the line of descent of both tūpuna to Raukawa is not very clear.[170] Mōtai II descends from Whatihua and his son, Uenuku-te-rangi-hōka. Jones claims that Uenuku-te-rangi-hōka was Mōtai II's father, although Jones cites Steedman that Mōtai's father was, in fact, Mango-hiku-roa.[171] Nevertheless, Mōtai II married Hinewai who Jones noted was a "tuahine o Raukawa."[172] (Woman of Raukawa).

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[170] McBurney, P. (2006). *Ngāti Mōtai and Ngāti Mahana Cluster of Claims Manawhenua Report*. A Report Commissioned by The Crown Forestry Rental Trust. Auckland. p. 22.
[171] Jones, P., and Biggs, B. (1995). *Nga Iwi o Tainui: The Traditional History of Tainui People*. Auckland: Auckland University Press [2009 reprint]. p. 109.
[172] Ibid.

Whakapapa connections of Mōtai II[173]

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Whatihua                                        Tūrongo
Uenuku-te-rangi-hōkā                      ┌──────────────┐
                    │                          Raukawa        │
                    │                                         │
                    │                                         │
                    │                                         │
Te Mango-hiku-roa = Marama-i-herea                           │
                         │                                    │
                         │                                    │
                         │                                    │
             Mōtai II ================================= Hinewai
                         │
                      Kuranui
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Ngāti Mōtai Hapū

Ngāti Mōtai are a hapū of Ngāti Raukawa iwi. According to Mahirahi Tamehana,[174] Ngāti Mōtai was founded by Tamatehura, the son of Takihiku and grandson of Raukawa and his wife, Te Rongorito, who was the sister of Rewi Maniapoto. Mōtai II married Hinewaitapu, who was Raukawa's sister, and their first child was Kuranui which is also the name of an important land block in Te Kaokaoroa o Patetere and the name of a traditional wananga (the narrow entrance to the big

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[173] Kelly, L (1949) *Tainui*, *The Story of Hoturoa and his Descendants*. Wellington Polynesian Society.
pp. 448-449, Tables 6 & 9.
[174] Statement of Claim for Ngāti Mōtai and Ngāti Te Apunga (Wai 1474, #1.1.1) made by Mahirahi Hireme Tamehana and Tui Thompson. Mahirahi Tamehana is also known as Grant Thompson.

school).[175] According to Thompson, not everyone could walk through the wananga door; you had to be chosen.[176] Ngāti Mōtai claim their hapū from Mōtai II.[177]

Hoturoa[178]

Hotuope

Hotumatapu

Hotuawhio

Mōtai I

Ue-tapu-nui

Rakamaomao

Kakati

Tawhao

Whatihua   Turongo = Mahinarangi

Uenukuterangihoka |

Te Mangohikuroa   Raukawa,

Hinewaitapu (Raukawa's sister)

Mōtai II = Hinewaitapu

John Steedman highlights a whakapapa published in *Fabrications of Traditional Māori History Exposed* that Ngāti

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[175] Statement of Evidence of Grant Thompson for the Tauranga Moana Inquiry (Wai 215), 25 September 2006.
[176] Grant Thompson, pers. comm., 10 July 2016.
[177] Tamehana, M., and Thompson, T. (2008). Statement of Claim for Ngāti Mōtai and Ngāti Te Apunga in the Te Rohe Potae District Inquiry (Wai 898) Wai 1474, #1.1.1. Wellington: Waitangi Tribunal. p. 3.
See also, Hutton, J. (2009). *Raukawa Traditional History Report.* Wellington, Crown Forestry Rental Trust. p. 169.
[178] Ibid., and Kelly, L. (1949). *Tainui The Story of Hoturoa and his Descendants.* Wellington Polynesian Society. p. 69.

Mōtai descend for the most part from Kuranui's brother, Whawha.

Descendants of Mōtai II[179]

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                              Mōtai II
                                 |
        ┌────────────────────────┼────────────────────────┐
     Kuranui                  Rarehe                    Whawha
        |                        |                         |
Pikiao ===== Rereiao          Taihape                   Te Huia
        |                        |                         |
     Hekemaru                 Pukauae                   Ua-whiti
        |                        |                         |
  ┌─────┴─────┐          Te Uru-o-te-rangi            Te Apunga
Mahuta      Paoa                |                         |
  |           |               Tahi-nga               Tau-te-rangi
Waikato Iwi  Hauraki Iwi                                  |
                                                      Herewini
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The origins of Ngāti Mōtai are found in the Rohe Potae district at Te Marae o Hine (the platform of Hine) at Kakepuku, near Pokuru, approximately eight kilometres south-east of Te Awamutu.[180] Kakepuku was named by the tūpuna, Rakataura, after his wife Kahurere 'Kakepuku-a-Kahurere' (the swelled neck of Kahurere).[181] The volcanic cone of Kakepuku is some

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[179] McBurney, P. (2006). *Ngāti Mōtai and Ngāti Mahana Cluster of Claims Manawhenua Report*. A Report Commissioned by The Crown Forestry Rental Trust. Auckland. p. 28.

[180] Grant Thompson, pers. comm., 10 July 2017.

[181] Roberton, J. B. W. (1976). *Kakepuku*. Te Awamutu Historical Society, Bulletin No.4, First Edition, May 1976. Reprint with Addenda, 1987, Reprint with Addenda, 1987. p. 1.

1,400 feet high with its hollow, scooped-out basin-like top. With its rich volcanic soil in the warm sheltered hollows between the ferny ridges, Cowan wrote that "the Maoris grew early potatoes to perfection".[182]

According to Tamehana, the mana of Kakepuku was held with Ngāti Unu. However, the old people in that area used to refer to themselves as Ngāti Mōtai.[183] Thompson (Tamehana) found in his research that Ngāti Maniapoto iwi refer to Ngāti Mōtai as a hapū of Ngāti Maniapoto and that the whakapapa connects back to Ngāti Maniapoto as well as Whatihua.[184]

Wetere also makes reference to an account from a Ngāti Makino source that the people of Kakepuku were referred to as Ngāti Mōtai rather than Ngāti Unu.[185] Kakepuku was part of the raupō supply line and a food source that was contested between tribes.[186] Evidently, three battles took place at Kakepuku. Mōtai I won the first two battles and lost the third battle where he was killed by Ngāti Makino. Ngāti Makino were a hapū that descended from a woman, Makino. This chieftainess was known for her weaving of ngā korowai kūri (dog cloaks). This particular day, Makino was busy weaving when Ngāti Mōtai

[182] Cowan, J. (1901). 'The Romance of the Rohe Potae'. *New Zealand Illustrated Magazine*. Auckland: Arthur Cleave & Co.
[183] Ibid.
[184] Grant Thompson, pers. comm., 10 July 2017.
[185] Roberton, J. B. W. (1976). 'Kakepuku'. *Te Awamutu Historical Society, Bulletin No.4*, First Edition, May 1976. Reprint with Addenda, 1987, Reprint with Addenda, 1987. p. 11.
[186] Tamehana, M., and Thompson, T. (2008). *Statement of Claim for Ngāti Mōtai and Ngāti Te Apunga*. p. 4.

arrived. Mōtai's war party stayed outside the pa while he and a slave entered the pa where he was killed. Ngāti Unu attacked Ngāti Makino and restored the mana of Ngāti Mōtai. After Mōtai's death, his people left Kakepuku and migrated east to Te Kaokaoroa ō Patetere where they have close ties to Ngāti Te Apunga.[187]

According to Roberton, Makino was making a dogskin mat and imposed some rules around this mat. While she was sewing the mat, the pa was considered tapu and entry into the pa was forbidden until the mat was completed. If this tapu was broken, it would result in death. Roberton wrote:

> *So on the day the law was made, Mōtai and his slave went in. At the first entrance and at the third gate Makino sat sewing her hurikuri. As Mōtai entered the gate he was struck with a tete and killed. As Mōtai fell the slave ran out calling to the people that Mōtai was dead. When the people outside heard the news they decided to attack Makino and her warriors.*[188]

Makino then made her way to Pukeponga where she challenged Taratioa for the forest and fishing streams. Taratioa's wife belonged to Ngāti Unu. Taratioa took up the challenge which

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[187] Statement of Evidence of Grant Thompson for the Tauranga Moana Inquiry (WI 215), 25 September 2006.
[188] Roberton, J. B. W. (1976). 'Kakepuku'. *Te Awamutu Historical Society, Bulletin No.4*, First Edition, May 1976. Reprint with Addenda, 1987, Reprint with Addenda, 1987. pp. 7, 10.

resulted in a battle at Pukeponga where Makino was defeated, hence avenging the death of Mōtai.[189]

James Cowan's version, however, is slightly different and cites a Ngāti Maniapoto kaumātua who claimed that Ngāti Makino defeated Ngāti Unu, and that Mōtai was the chief of Ngāti Unu who was killed in the battle. The survivors then fled to Pirongia to the Nehenehe-nui, the great forest. Ngāti Maniapoto conquered Ngāti Makino and occupied Kakepuku.[190]

Ngāti Mōtai Mana Whenua

When Ngāti Mōtai arrived to Te Kaokaoroa o Patetere, which is located around Te Poi and Matamata, the Ngāmarama people were already living in the Kaimai ranges who Ngāti Mōtai intermarried with.[191] Ngāti Mōtai have manawhenua over this area and their interests extend into and over the Kaimai ranges and Paparamu hills to Okoroire and out to Tirau, Tapapa, Horohoro and Karapiro.[192]

This view is disputed by other neighbouring iwi.[193] The geographical features that mark the boundaries of Ngāti Mōtai

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[189] Ibid. pp. 10-12.
[190] Cowan, J. (1901). 'The Romance of the Rohe Potae'. *New Zealand Illustrated Magazine*, Vol. IV, 1 April 1901. Auckland: Arthur Cleave & Co Publishers.
[191] McBurney, P. (2006). *Ngāti Mōtai and Ngāti Mahana Cluster of Claims Manawhenua Report*. A Report Commissioned by The Crown Forestry Rental Trust. Auckland. p. 28.
[192] Ibid.
[193] Ngāti Kea/Ngāti Tuara, Ngāti Whakaue and Ngāraranui dispute Ngāti Raukawa's mana whenua boundaries in Central North Island (CNI) collective and is currently involved in an adjudication process.

are the mountain, Te Karu or Karukaru (when viewed from above it looks like an eye) and the awa (river) Tukutapiri.[194] A letter written by Iriana Clair, a descendant of Ngāti Mōtai, to the Tainui Trust and the Historical Trust in 1982 noted Tukutapere, the name of the stream (awa), and Te Weraiti, the name of the maunga.[195] Koro Jimmy Clair refers to the maunga as Te Ara Pohatu.[196]

Pātetere was a direct descendant of Raukawa through Kuri and came from Waikato to Mangaroa, known today as the Kaimai ranges. According to Thompson, the name Kaimai refers to the saying:

> *kai mai, kai atu (feed me, feed you or food for me and food for you).*[197]

Ngāti Mōtai also intermarried with Ngāti Ranginui and Ngāi Te Rangi of Tauranga Moana[198] which extended their interests into this area and in particular, the Wairoa valley where they had close relationships with Ngāti Pango at the settlement of Purakautahi.[199] T. H. Smith recorded in his 1864 report on

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[194] Clair, I. (1988). Letter to the Waitangi Tribunal. 6 May 1988. See also Statement of Evidence of Tui Thompson 25 September 2006. The Tauranga Moana Inquiry (Wai 215). Wellington: Waitangi Tribunal. p. 3.
[195] Clair, I. (1982). Letter written to the Tainui Trust and the Historical Trust.
[196] Statement of Evidence of James Timothy Clair for the Tauranga Moana Inquiry (WI 215), 25 September 2006.
[197] Grant Thompson, pers. comm. Raukawa ki te Kaokaoroa ō Patetere Facebook page, 12 June 2015.
[198] McBurney, P. (2006). *Ngāti Mōtai and Ngāti Mahana Cluster of Claims Manawhenua Report*. A Report Commissioned by The Crown Forestry Rental Trust. Auckland. p. 28.
[199] Coffin, A. (1996). *Ngāti Kahu, Ngāti Rangi, Ngāti Pango* (Wai 215 #A37). p.16.

Tauranga that at that time, Ngāti Mōtai were living at
Purakautahi on the Wairoa River.[200] Ngāti Mōtai also had close
links with Ngāti Kahu (Hangarau Marae) through Te Pakaru.[201]
According to Lou Gates, Ngāti Kahu are really a hapū of Ngāti
Raukawa but because of current day inter-iwi politics, they
identify with Ngāti Ranginui.[202] The area of bush in the Kaimai
and the Wairoa River were the principal corridor between the
coastal and inland people and used for mahinga kai.[203] Ngāti
Mōtai descendant, Nora Tamehana (nee Clair), stated in her
statement of evidence to the Waitangi Tribunal:

> *The Kaimai was a place of abundant food supplies. My
> sister Maggie and I would go into the bush to pick
> pikopiko and bush mushrooms. Below Uncle Pohipi's
> we would hunt for koura. The boys would go hunting for
> wild pigs, deer or cattle. Fishing trout and eels was also
> done.*[204]

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[200] Smith, T. H. (1864). AJHR, E2.
When T. H. Smith compiled a return of the adult total male population of the
Tauranga district, Ngāti Mōtai, along with Ngāti Tamahapai, Ngātirangi and
Ngāti Pango, were listed as being present at the Papaoharia, Poteriwhi,
Pukekonui and Purakautahi settlements. See E. Stokes "Pai Marire: The Niu
at Kuranui" (1980) Occasional paper, University of Waikato, p. 3.
[201] Statement of Evidence of Henry Hohepa Te Mete (Henry Smith) for the
Tauranga Moana Inquiry (Wai 215), 25 September 2006.
[202] Cited in McBurney, P. (2006). *Ngāti Mōtai and Ngāti Mahana Cluster of
Claims Manawhenua Report*. A Report Commissioned by The Crown
Forestry Rental Trust. Auckland. p. 33.
[203] Te Raupatu o Tauranga Moana. (2004). Wai 215. Waitangi Tribunal:
Wellington. p. 291. *Mahinga kai* ('to work the food', to gather or collect food).
[204] Statement of Evidence of Nora Tamehana, 25 September 2006. The
Tauranga Moana Inquiry (Wai 215). Wellington: Waitangi Tribunal. p. 4.

The traditional practices of gathering food, as their tūpuna once did, was their way of life. Grant Thompson's kuia shared stories with him about koroua (elders) travelling to and from Tauranga would often stop at certain wāhi tapu sites along the way. Some of those sites included the summit of Ongaonga overlooking Te Kaokaoroa ō Patetere, Rapurapu reserve, Kakahu Road, Papatangi Road, Selwyn School and outside Ruapeka marae at Tukorehe's rock.[205] Lou Gates remembers hearing a whaikorero from a kaumātua of Ngāti Raukawa where he recited at length a karakia that listed all of the kainga and wāhi tapu sites that were occupied and used by hapū of Ngāti Raukawa between the top of the Kaimai and the Wairoa River.[206]

Koro Jimmy Clair describes the Rapurapu as being a sacred river which starts in the Kaimai and flows into the Waihou and out to Thames. When Raukawa was born at the top of Omahine River, his mother, Mahinarangi, washed her clothes in the Rapurapu River.[207] Ngāti Mōtai were allies with the hapū from this area and fought with them during the Waikato wars of the 1860s.[208] During the Te Arawa battles and the raids from the Crown and the Tauranga bush campaign, many of these neighbouring hapū took

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[205] Statement of Evidence of Grant Thompson for the Tauranga Moana Inquiry (WI 215), 25 September 2006.
[206] McBurney, P. (2006). *Ngāti Mōtai and Ngāti Mahana Cluster of Claims Manawhenua Report*. p. 33.
[207] Statement of Evidence of James Timothy Clair for the Tauranga Moana Inquiry (WI 215), 25 September 2006.
[208] Te Raupatu o Tauranga Moana. (2004). Wai 215. Waitangi Tribunal: Wellington. p. 291.

refuge in the Kaimai, Mamaku and Te Kaokaoroa ō Patetere area, including Ngāti Mōtai settlements.[209]

The principal marae of Ngāti Mōtai are Kuranui, Rengarenga and Paparamu (Ngāti Te Apunga), although Paparamu is the only Ngāti Mōtai marae still operating today. This marae was erected by Karanama Te Kuta and his wife Maioha who are direct descendants of Ngāti Te Apunga through Te Kuta.[210] Ngāti Mōtai has strong links to Kuranui, the site of a former wananga and Pai Maire[211] stronghold where the niu pou Mōtai still stands today and is discussed later in this chapter. Another closely related Ngāti Raukawa hapū that Ngāti Mōtai can trace their descent to is Ngāti Tukorehe. Their principal marae is Ruapeka Marae at the entrance of the Fitzgerald Glade.

Te Apunga is the tūpuna whare and tuakana (elder brother, of a male), that links the following Mōtai/Te Apunga and Tukorehe tūpuna: Motai Te Kauwhata, Tukorehe, Tumoana, Ihuwera, Turora, Karanama, Te Kuta, Tara, Punoke, Tuawhakarara and Takaha.[212] The tekoteko (carved figure), Ua-whiti, that once sat

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[209] Stokes, E. (1983). *Ngamanawa – A Study of Conflicts in the Use of Forest Land*. Hamilton, New Zealand.
See map on p. 72 andp. 251 and Binney, J. (1995). *Redemption Songs*. Auckland: Auckland University Press. p. 202.

[210] Statement of Evidence of Grant Thompson for the Tauranga Moana Inquiry (WI 215), 25 September 2006.

[211] The Pai Maire movement was founded by Te Ua Haumene and based the religion on 'goodness and peace' and called his church Hauhau (Te hau, the breath of god). The terms Pai Maire and Hauhau were interchangeable within the movement.

[212] Grant Thompson, pers. comm., email, September 2006 cited in McBurney, P. (2006). *Ngāti Mōtai and Ngāti Mahana Cluster of Claims Manawhenua Report*. p. 32.

on the gable of Te Apunga wharenui was the great-grandson of Mōtai II and father to Te Apunga. This tekoteko was gifted to Ngāti Kahu and now stands at Wairoa Marae symbolising the strong links between the two hapū.[213]

Grant Thompson argues that:

> *As far as tikanga is concerned for Ngāti Mōtai, it resides at Paparamu and that it is simple to see because there is no wharenui standing between Mōtai and Paparamu.[214]*

Thompson expressed that the mana whakahaere goes to Paparamu Marae and that there are connections to our marae which people (other descendants of Ngāti Mōtai) need to acknowledge:

> *...If the whare tūpuna is not standing, the mana has gone. We have been telling the people of Rengarenga to come back to Paparamu and relink.[215]*

Land was and remains integral to group identity and wellbeing. Stories of ancestors are carved in the landscape and are intimately linked to whakapapa.[216]

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[213] Ibid. p.34.
[214] Grant Thompson, pers. comm., 10 July 2016.
[215] Ibid.
[216] Williams, J. (1998). *He Aha Te Tikanga Maori*. Unpublished Paper for the Law Commission in Law Commission. 2001. *Study Paper 9 – Maori Custom and Values in New Zealand Law.* Law Commission, Wellington. p. 47.
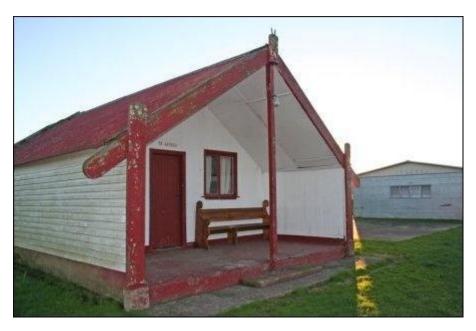
Figure 4: Paparamu Marae, Tirau

(Photograph: S. Collins, 7 July 2016)

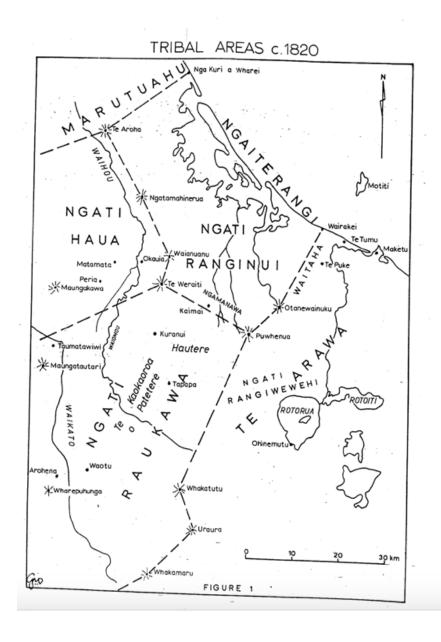Figure 5: Ruapeka Marae, Tapapa.

(Photograph: S. Collins, 7 July 2016)

Figure 6: Tribal Areas c. 1820

(Source: from Stokes, E. (1983). *Ngamanawa – A Study of Conflicts in the Use of Forest Land.*

Te Kaokaoroa ō Pātetere

Te Kaokaoroa ō Pātetere refers to the area where the Kaimai ranges meet the Mamaku ranges, although the phrase generally applies to a much wider area. Hutton refers to the district of Te Kaokaoroa ō Pātetere starting from Te Wairere in the north, down to the ranges as far as Ngongotaha mountain near Lake Rotorua, traverses along the Horohora ranges west to the Waikato River (overlapping with Te Pae ō Raukawa boundary), across to Wharepuhunga and Maungatautari to Cambridge and back to Wairere.[217] This view is disputed by other neighbouring iwi.

The phrase 'Te Kaokaoroa ō Pātetere' is often symbolically described as 'Te Whare Wairua ō Raukawa' (the spiritual house of Raukawa) and connects all the marae in the area. The door of the house stands to the east at Tarukenga Marae near Lake Rotorua. The back of the house is located at Pikitū Marae, Waotu, near the Waikato River (and extends across the river to the mountain, Wharepuhunga). The central pole of the house stands at Ngātira Marae and the arms of the house stretch from Tarukenga northwards to Wairere and southwards in the direction of Horohoro bluffs. The west-to-east-lying 'ridge

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[217] Hutton, J. (2009). *Raukawa Traditional History Summary Report*. Wellington: Crown Forestry Rental Trust. p. 157.

pole' spreads the ribs of the house to the other marae of Te Kaokaoroa ō Pātetere.[218]

The area is particularly rich in the cultural memory of Ngāti Raukawa and is reflected in the names of places that are associated with esteemed ancestors and significant events such as the birth of the eponymous ancestor, Raukawa. The descendants of Raukawa still maintain a customary interest in the places their ancestors named today. Koro Jimmy Clair expressed:

> *When we talk about place names, we're referring back to our tūpuna. It's important to pass on information about the names of our places to keep those places alive.*[219]

Te Pou ō Mōtai

East of Rengarenga Marae at Kuranui stands a sacred totara niu pole with a carved figure at its base called 'Te Pou ō Mōtai'. Grant Thompson refers to this pole as a whakamaumaharatanga pou (remembrance pole) that is dedicated to the tūpuna, Mōtai Tangata-rau, and his descendants.[220] According to koro Jimmy Clair, there was a close community of Ngāti Mōtai living at Kuranui with around twenty houses at the kainga, a marae and

[218] Ibid. p. 158.
[219]James Clair, pers. comm., 26 September 2014.
[220] Statement of Evidence of Grant Thompson for the Tauranga Moana Inquiry (WI 215), 25 September 2006.

of course the niu pole.[221] The meeting house did not have a wharekai (kitchen) as most of the cooking was done outside and they used to set their tables on the ground. Koro Jimmy also referred to a pa called Kaiterenui in the Kaimai bush where women and children were sheltered during tribal warfare and he used to hunt as a young lad many years later.[222]

During tribal warfare and the New Zealand Land Wars of the 1860s, Kuranui was considered a 'neutral' area where people sought refuge from the battles with Te Arawa, the raids from the Crown and from the Tauranga bush campaign. In the 1870s, Te Kooti took shelter at Kuranui before being driven out by Gilbert Mair.[223]

The kaitiaki (guardian) of the niu pole was Mōtai Te Pakaru, a descendant of Ngāti Raukawa. He lived in his homestead on the land until his death in 1968. The old homestead is still standing today.

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[221] Ibid. Grant Thompson referred to a painting held at the National Library in Wellington of Kuranui and the niu pole and a number of houses surrounding the pole. (Grant Thompson, pers. comm., 10 July 2016).
[222] Ibid. p. 5.
[223] Stokes, E. (1983). *Ngamanaa: A Study in the Conflicts of Use of Forest Land*. Hamilton: University of Waikato. p. 17.

Figure 7: *The Homestead of Mōtai Te Pakaru at Kuranui, Te Poi.*
(Photograph: S. Collins, 10 April 2014).

Some of Mōtai Pakaru's personal items such as his hat, tokotoko (walking stick) and patu (short club) were gifted to a historical society and are on display at the Tower Museum at Matamata. According to oral traditions, in former times when Mōtai II arrived, he established a whare wananga called Kuranui that used to occupy the site of Te Pou ō Mōtai. Further north at the Ngāti Kirihika village of Hanga was a preparatory school. Students who attended these schools were carefully selected for their potential to learn things of a higher

philosophical, spiritual and cultural nature by a tohunga (expert). All learning was oral and arduous.[224]

The other two schools were at Rengarenga and Te Hanga.[225] According to local accounts, only one person from each whānau, either the mātāmua (eldest child) or the pōtiki (youngest child) could attend these schools. They usually started at Rengarenga then went on to Te Hanga and finished at Te Whaiti Kuranui (the narrow entrance to the great school of knowledge). Graduation was at Te Pou o Mōtai under the last master teacher, Mōtai Pakaru. All three wananga faced the north which was an old tīkanga of the area. However, over time, the buildings fell into disrepair and rotted away.

The building that once occupied the Kuranui site has been described in various literature as a wananga, a wharenui[226] and/or a marae.[227] Despite the confusion at times, it is certain

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[224] Ibid.

[225] Nora Merenia Clair states in her Statement of Evidence for the Tauranga Moana Inquiry (Wai 215) that Hanga was a settlement of Ngāti Kirihika and the meeting house was called Kirihika. Dated 25 September 2006. In the Statement of Evidence for Tui Thomposon dated 25 September 2006, she notes that the marae at Ukaipo used to be called Kirihika but is now referred to as Ukaipo.

[226] Statement of Evidence of Tui Thompson. 25 September 2006. The Tauranga Moana Inquiry (Wai 215). Wellington: Waitangi Tribunal. p. 3.

[227] Hutton, J. (2009). *Raukawa Traditional History Summary Report.* Wellington, Crown Forestry Rental Trust. See also: Statement of Evidence by James Timothy Clair, 12 December 2005. The Tauranga Moana Inquiry (Wai 215). Wellington: Waitangi Tribunal and, Statement of Evidence by Mahirahi Hireme Tamehana and Tui Thompson, 4 March 2008. The Tauranga Moana Inquiry (Wai 215). Wellington: Waitangi Tribunal.

that this significant historical and cultural site was a place where people gathered and shared knowledge. The name of the local school at Tapapa is fittingly called Kuranui.

The late Dr Evelyn Stokes cites an old lament composed by Te Pakaru in her Occasional Paper entitled "Pai Marire and the Niu at Kuranui":

He Tangi (Na Te Pakaru)
He aha ra, kei aku hoa e haere titaha nei ahau
Ko Kuranui tonu, te whakamau I koroa iho ai,
me mihi kau ake e te ngakau ki runga o Paihau,
Kia pai ai taku haere ki te puke I Hauturu.
Ki te wa huri atu ki Kaimai, kit e iwi ana ra
Me mihi kau iho kit e wai e rere i roto Opuiaki
Te whakamaurutanga kit e rere I Oturu.
Ki nga motu ra ia
Kia pai I taku haere ki te puke i Kotare
Kia tika ai taku titiro ki te puke i te Uru
Ki nga manu a Tamarau, e heke air a te roimata
I aku kamo ki roto o Arataka, ki Poukuri ra.
Kia tika ai taku titiro kit e parekura i a Pango
Kia titaha ai taku titiro ki te puke Te Mangaroa
Kia huri mai ai oku mahara ki Te Auroa ra
Ki Tukutapere, ki Te Motuiti, Te Rau-o-te-huia,
Ki Kuranui tonu, i rutua iho ai te aroha i ahau eee.

Because Te Pakaru does not feel supported by his friends at Tauranga, he sorrowfully turns back to Kuranui and the well-known landmarks, the forest clearing Paihau and the hill Hauturu. He travels through the village of Kaimai and rests at the waterfall, Te Rere I Oturu, above the camping place his tears flow into the Opuiaki stream, a tributary of the Wairoa River and so carries his message back to the people at Tauranga. He reaches the peak of Kotare on the ridge of the Kaimai Range where he can see all the way from Te Puke i Te Uru, a hilltop pa to the north of the Kaimai village, to Nga Manu a Tamarau, a peak southeast of Kuranui.

From here his tears fall into the Arataka [Arataha] stream. He looks around to the place where Pango's people were overwhelmed, from the peak of Mangaroa to the lowlands of Auroa, another name for Te Kaokaoroa ō Patetere, to the streams near Kuranui, Tukutapere, Te Motuiti and Te Rau-o-te-huia and pours out his love for all these places.

In 1880, the land at Kuranui was surveyed and known as Whaiti-Kuranui No. 5 and occupied by Ngāti Mōtai and Ngāti Apunga. Today the block is referred to as Te Hanga A11. Trustee member Rangipukia Kindred, lived at Kuranui as a child and can remember a thriving community long after the demise of the Pai Marire movement. Lines of trees and tree stumps that were surveyed indicate remnants of a settlement that once flourished in the area and the outline of a wall with

depressions that were possibly the posts or slabs of a meeting house. Today the land is leased for grazing.

According to Stokes, the niu pole was probably erected at Kuranui around 1865 and according to local accounts, Te Ao Katoa (also known as Te Aomarama) from Raukawa was the tohunga of that era and is believed to have erected the pole through the power of karakia (prayer). Te Ao Katoa was assisted by Tiwai from Waikato and Wiremu Tamihana. The whare tūpuna at Parawera is called Te Aokatoa. Koro Jimmy Clair states that Te Aokato is buried in an urupa at Kuranui.[228]

The squared totara pole is about 14 metres high and 43 x 38 millimetres at the base. At the foot of the pole is a carved figure in human form with a bird's head. It is believed that this carving came from one of the houses of the wananga and represents Rupe (personification of New Zealand pigeon or kereru) of Māori mythology (pūrākau).

 The carving was found in the ground in the mid-1880s. Rupe allegedly went searching for Rehua in the heavens to ask for his help in finding his lost sister Hinauri. Upon finding her, Rupe turned himself into a pigeon and flew back down to earth. Rupe also symbolises the dove, a biblical symbol of the Holy Spirit in Pai Marire. Near the top of the pole is an iron band and hoop.

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[228] Jim Clair, pers. comm., cited in McBurney, P. (2006). *Ngāti Mōtai and Ngāti Mahana Cluster of Claims Manawhenua Report*. p. 81.

According to local oral accounts, the pole came off a coast vessel called the *Mary Jane* (Mere Heeni) and was found wrecked near Tairua in 1865 and later owned by Ngāti Hangarau of Bethlehem. This pole travelled all around the world and was considered to hold a lot of knowledge from those journeys. The tangata whenua of Kuranui believed that knowledge from their tūpuna was instilled in the pole because of where it had been.[229]

With the pole being exposed to extreme weather conditions, over time, it started to deteriorate. In 1980, conservation work was carried out on Te Pou o Mōtai which involved a tapu-lifting ceremony conducted by Kihikihi Elder and Henry Tuwhangai to take the pole down.

Anthropologist Karel Peters and the Heritage New Zealand (previously known as the Historic Places Trust), undertook the preservation work and archaeological investigations of the surrounding area.[230] The excavation report noted that ponga posts once stood around the pole about 4 metres deep to protect the totara from rotting. However, Peters discovered nearly three-quarters of the diameter of the pole had rotted away leaving a core of around 20-25 cm. According to local tradition,

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[229] Grant Thompson, pers. comm., 10 July 2016.
[230] Peters, K. (1980). *Excavation Report on the Archaeological Investigations around the Niu at Kuranui*. Site N57/90. Wellington: New Zealand Historic Places Trust.

a piece of greenstone was placed at the base of the pole, although no artefacts were discovered during the archaeological excavation.

Cowan noted that placement of a greenstone follows the tradition of when the centre pole of a large meeting house or the first palisade post of a fort was set in position. Upon completion of the conservation work, the pole was re-erected and dedicated in a ceremony on the site conducted by Maungatautari elder, Campbell Clark.

Figure 8: *Te Pou o Mōtai*

(Photograph: S. Collins, 10 April 2014)

Figure 9: *Te Pou o Mōtai in the foreground and Mōtai Pakaru's homestead in the background.*

(Photograph: S. Collins, 10 April 2014)

Te Pou o Mōtai is believed to be one of only three Pai Marire niu still standing and is a tangible reminder of its significance as a rallying place and refuge for the followers of the prophet, Te Ua Haumene, and the Pai Marire movement ('The Good and Peaceful'). The other two niu are located at Maungapohatu in Tuhoe and the Whanganui region

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Figure 10: *Te Pou o Mōtai showing the mania figure 'Rupe'.* (Photograph: S. Collins, 10 April 2014)

CHAPTER SIX: RENGARENGA AND TE AHI O TE AO

Rengarenga Marae and the Relevance of its Name

Bennett states that most wharenui are named after eponymous ancestors and are metaphorically filled with the spirit of that ancestor.[231] Although this is generally the case, in this instance, Rengarenga is not associated with an eponymous ancestor. Iriana Clair refers to the wharenui as Rengarenga but does not provide any explanation of its origins and refers to the marae complex as Te Ahi-o-te-Ao which was once part of a Ngāti Mōtai settlement called Karukaru.[232] In a letter Clair wrote to the Tainui Trust in 1982, she refers to the wharenui as "koro" and says:

> *I don't know how we are ever going to get our Koro standing again.*[233]

The Rengarenga Marae Charter states the name of the marae complex as Rengarenga and notes that it is also referred to as Te-Ahi-o te-Ao.[234] The current trustees are not sure where the name originates. However, Clair referred to the tūpuna whare

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[231] Bennett, A. (2007). *Marae – A Whakapapa of the Maori Marae*. Maori Studies, University of Canterbury. Doctor of Philosophy. p. 188.

[232] Reference to Pakaha Pa at Karukaru is made in Waikato Minute Book Vol 5 dated 25 March 1881.
Koning, J. (1992). Ngāti Mōtai Lands Wai 254 (Whaiti Kuranui 6C2C West A). Wellington: Waitangi Tribunal. p. 1.
In 1988, Iriana Clair lodged a claim to the Waitangi Tribunal on behalf of Ngāti Mōtai relating to Ngāti Mōtai land.

[233] Clair, I. (1982). Letter written to the Tainui Trust and the Historical Trust.

[234] Rengarenga Marae Charter, 26 September 2015.

as Rengarenga and Te Ahi o te Ao as the reservation. [235] As previously stated and for the purpose of this thesis, I will refer to the marae and the wharenui as Rengarenga.

Thompson believes the name stems from an old proverb that relates to Te Mania Te Hiakai, the rangātira of that area. [236] Smith claims that Te Hiakai was a great Waikato chief who died in the battle of Te Motu-nui in 1821. [237] Reference to Rengarenga is also made in a whakatauki that was uttered by Tāwhiao. [238]

> *Māku anō e hanga tōku whare*
> *Ko tōna tāhuhu, he hīnau.*
> *Ōna pou he māhoe, he patatē*
> *Me whakatupu ki te hua o te rengarenga*
> *Me whakapakari ki te hua o te kawariki.* [239]

> *And I will build my house,*
> *and the pillars will be made of mahoe and patete,*
> *the ridge beam of hinau.*
> *It shall grow and blossom like that of the rengarenga*
> *and be strong and flourish like the kawariki.*

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[235] Clair, I. (1982). Letter written to the Tainui Trust and the Historical Trust.

[236] Grant Thompson, pers. comm., 10 July 2016.

[237] Smith, P. (1910). *History and traditions of the Maoris of the West Coast, North Island of New Zealand, prior to 1840*. New Plymouth: Polynesian Society.

[238] Tāwhiao was the second Māori King of the Kingitanga movement (Māori King movement). Founded in 1858 with the seat of the Kingitanga at Waikato, the purpose of the Kingitanga was to unite Māori under a single sovereign. King Tawhiao's reign was dominated by the Waikato war of the 1860s.

[239] http://www.naumaiplace.com/site/owairaka/home/page/731/king-movement/

Thompson noted that this whakatauki is referenced to Tāwhiao and how Peter Manaia of Tainui could not cite in his research which meeting house they were referring to.[240] Thompson was told by his kaumātua that it is most likely referring to Rengarenga Marae because it stemmed from Patetere.[241]

Manaia's research took him to Te Kaokaoroa ō Pātetere where he acquired knowledge about Rengarenga Marae from hapū kaumātua. In particular, he learnt about the original meeting house and suspected that the two were connected, particularly learning that Tāwhiao officially opened the second Rengarenga Marae in 1914.

Interestingly, Thompson highlighted that "Some of our people had allegiances to the Kingitanga and King Tāwhiao" but believed that Ngāti Mōtai, Ngāti Te Apunga and Ngāti Kirihika did not swear allegiance to the Kingitanga. His view was that our tūpuna and our rangatira did not need to put their belief and heart into something that did not benefit them.[242] In contrast to this, Henare Te Mete (Henry Smith) stated that Te Omeka, Ukaipo and Rengarenga Marae were all Kingitanga.[243]

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[240] Chief Potatau Te Wherowhero was reigned the Māori King from 1858 to 1860.
[241] Grant Thompson, pers. comm., 10 July 2016.
[242] Statement of Evidence of Grant Thompson for the Tauranga Moana Inquiry (WI 215), 25 September 2006.
[243] Statement of Evidence of Henry Hohepa Te Mete (Henry Smith) for the Tauranga Moana Inquiry (Wai 215), 25 September 2006.

The inception of the Kingitanga came at a time when the power of the British threatened Māori survival and necessitated a united force. Its purpose was threefold: to cease bloodshed, unite iwi/Māori and hold on to and preserve Māori land.[244]

The online Māori dictionary states Rengarenga means:
1. To be crushed, pounded, destroyed, or beaten.
2. The name of a New Zealand native plant the rock lily, *Arthropodium cirratum*, which typically grows on sea cliffs mainly in the North Island and northern South Island
3. The name of beach spinach, New Zealand spinach, *Tetragonia tetragonioides* also found on sand dunes, beach gravel and rocks.[245]

This versatile plant is believed to have been cultivated by Māori in plantations and near their homes. The rhizomes were eaten after being cooked in a hangi and the leaves were used as a poultice for abscesses and ulcers and the swelling of joints or limbs.[246]

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[244] Papa, R and Meredith, P. 'Kīngitanga – the Māori King movement – Origins of the Kīngitanga'. *Te Ara – the Encyclopedia of New Zealand*. http://www.TeAra.govt.nz/en/kingitanga-the-maori-king-movement/page-1 Accessed 7 April 2017.

[245] http://maoridictionary.co.nz/word/6699 Accessed 30 March 2017. The alternative Māori name for the plant is maikaika.

[246] Ofsoske-Wyber, F. (2009). *The Sacred Plant Medicine of Aotearoa. Volume 1*. Auckland: Vanterra House. In 1975 Franchelle Ofsoské-Wyber, co-founder of First Light Flower Essences of New Zealand began her work with native New Zealand plant and flower essences.

First Light Flower Essences of New Zealand highlights that the plant is known as one of five sacred mauri (life forces) which appears as a metaphor in whakatauki such as the one said by Tāwhiao. It is suggested that the use of the trees and plants in Tāwhiao's statement were specifically chosen for their mauri in order to unite and empower Māori at a time of the Waikato wars and political unrest. Rahui Papa and Paul Meredith claim that as a result of Waikato's land confiscation and Māori faced with poverty, Tāwhiao refers to rebuilding homes with less well-known more humble trees such as the mahoe and patete. [247]

Mead discusses mauri as 'the spark of life' – the active component that indicates the person is alive.[248] Dr Ihirangi Heke's description of mauri is vitality, integrity and positive relationships with the wider environment and that it expresses taha wairua (a spiritual dimension) and connects with all living things.[249] Rengarenga Lily is the essence of creativity. The qualities of this flower essence is believed to help you express your powerful creative centre and your creative talents and abilities to inspire or benefit others. It is also helpful for highly creative individuals and those who wish to bring imagined

[247] Papa, R. and Meredith P. 'Kīngitanga – the Māori King movement – Tāwhiao, 1860–1894'. *Te Ara – the Encyclopedia of New Zealand*. http://www.TeAra.govt.nz/en/kingitanga-the-maori-king-movement/page-3 Accessed 30 March 2017.
[248] Moko Mead, H. (2003). *Tikanga Maori: Living by Maori Values*. Wellington: Huia Publishers. p. 53.
[249] Heke, I. (2013-2014). *Introducing the Atua Matua Maori Health Framework*. Cited on http://toitangata.co.nz/atuatanga-leadership. Accessed 30 March 2017.

possibilities into being.[250] The environment that we live in and are influenced by, has an impact on our mauri that has the ability to increase and flourish our optimal state of health.[251]

Figure 12: Rengarenga Lily Deva's Blessing

I bring the gift of creative experience.

Through me you pit yourself against life; seeing the backdrop of events as

Opportunities for the perpetual unfolding and expression of self.

[252]

It is highly likely that Tāwhiao is referring to the rengarenga plant in this whakatauki but how it specifically relates to Rengarenga Marae is unclear. It is possible that Tāwhiao's reference to this medicinal plant was made at an auspicious occasion such as the pōkai (Māori king visiting Waikato marae)

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[250] http://www.firstlightfloweressences.co.nz/contact-us/newsletter-articles/plant-profile-july-2016/ Accessed 30 March 2017. New Zealand's first range of native flower and plant essences.

[251] Heke, I. (2013-2014) *Introducing the Atua Matua Maori Health Framework*. Cited on http://toitangata.co.nz/atuatanga-leadership. Accessed 30 March 2017.

[252] http://www.firstlightfloweressences.co.nz/contact-us/newsletter-articles/plant-profile-july-2016/ Accessed 30 March 2017.

while noticing the abundance of rengarenga growing around Te Kaokaoroa ō Pātetere. Tāwhiao died on 26 August 1894 and could not have officiated the opening of Rengarenga Marae in 1914. It is more likely that he officiated the opening of the original wharenui which was built circa 1864 and made from manuka and raupō.[253] Tāwhiao was proclaimed king on 5 July 1860 at Ngāruawāhia.[254]

Architectural Timeline of Rengarenga Marae

Sadly, the original wharenui was destroyed by fire in 1873 and was rebuilt again in 1878 only to be destroyed a second time and rebuilt in 1914.[255] Iriana Clair noted in her letter to the Tainui Trust in 1982 that the wharenui opened on 7 August 1914 and was built out of timber and iron. The roof was painted red and inside the whare the walls were painted white and blue. Ngāti Mōtai have close association with Pai Marire and Ringatu faiths as well as the Ratana Church. The symbol for Ratana is a five-pointed star and crescent, in which blue represents te Matua (the Father), white is te Tama (the Son), red

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[253] Koning, J. (1992). Ngāti Mōtai Lands Wai 254 (Whaiti Kuranui 6C2C West A). Wellington: Waitangi Tribunal.
Raupō is a swamp reed used to build traditional whare.
[254] Papa, R. & Meredith P. 'Kīngitanga – the Māori King movement – Tāwhiao, 1860–1894'. *Te Ara – the Encyclopedia of New Zealand*. http://www.TeAra.govt.nz/en/kingitanga-the-maori-king-movement/page-3 Accessed 30 March 2017.
[255] Koning, J. (1992). Ngāti Mōtai Lands Wai 254 (Whaiti Kuranui 6C2C West A). Wellington: Waitangi Tribunal.
Koning refers to the wharenui being destroyed a second time by a "freak of nature" but provides no further explanation.

is te Wairua Tapu (Holy Spirit) and purple is ngā Anahera Pono (the holy and faithful angels).[256]

No carvings adorned the wharenui apart from a tekoteko on the gable of the roof. According to Mead, a possible reason for the scarcity of carved meeting houses was that economic resources of tribes differ regionally.[257] Grant Thompson claimed that Rengarenga Marae was a pohara (impoverished) marae.[258] There were signs of borer in the timber and the building had no foundations and it was built directly in the ground.[259] Koro Jimmy Clair proclaimed that my great grandfather, Kerewaro Mihinui, and his father, Ngaara Clair, helped build the second wharenui.[260]

Tui Thompson noted that it was possible that this wharenui was the old schoolhouse from the settlement at Karukaru and pointed to a date up in the corner which looked like a back to front 1914. There was also a plaque above the door which is now in the possession of Ngāti Mōtai kaumātua, Jimmy Clair.[261] Grant Thompson said some locals debated whether the wharenui was the original Selwyn School. However, he was

[256] Keith Newman. 'Rātana Church – Te Haahi Rātana – Church growth'. *Te Ara – the Encyclopedia of New Zealand*. http://www.TeAra.govt.nz/en/ratana-church-te-haahi-ratana/page-2 Accessed 31 March 2017.
[257] Mead-Moko, S. (1997). *Māori Art on the World Scene*. Wellington: Mātau Associates Ltd. p. 196.
[258] Grant Thompson, pers. comm., 10 July 2016.
[259] Clair, I. (1982). Letter written to the Tainui Trust and the Historical Trust.
[260] Koro Jimmy Clair, pers. comm., 9 July 2016.
[261] Statement of Evidence of Tui Thompson, 25 September 2006. The Tauranga Moana Inquiry (Wai 215). Wellington: Waitangi Tribunal.

told that the farmers disassembled the building and transported it to the new site and re-erected it at Rengarenga.[262]

A photo held in archives at the Waitangi Tribunal shows a humble wharenui with wooden cladding possibly sourced locally.[263] There is a door entrance (with no door attached) located at the front left of the whare and a window frame positioned on the right. At the rear of the building are two window frames with no windows attached. At the time that the photo was taken, only one amo (left vertical support) is seen standing. When the whare was eventually dismantled in 1985 the amo was handed to Grant Thompson to look after which he still cares for today and the remains of the wharenui were burnt and buried on the original land block.[264]

The wharenui was a modest two room whare with no doors. Thompson said:

> *Depending on who had the largest whanau determined who lived in the wharenui.*[265]

In former times, the Clair whanau lived in one room and the Kerewaro whānau lived in the other room. However, at one stage there were around nine whānau living at the marae.[266]

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[262] Grant Thompson, pers. comm., 10 July 2016.
[263] A claim submitted by Iriana Clair (Wai 254) to the Waitangi Tribunal, dated 6 May 1988.
[264] Grant Thompson, pers. comm., 10 July 2016.
[265] Ibid.
[266] Ibid.

Tui Thompson described living at Rengarenga as:

> *A communal way of life, sharing whatever little we had.*
> *We lived the best way we could. It was a poor living but*
> *I would never regret those days. I was happy. I can*
> *make something out of nothing whereas today it's all*
> *about money.*[267]

Grant also described communal living as told to him by his kuia and how the men would get up early and disappear into the forest and gather food for everyone. The school kids used to pick their lunch up off the barbed wire fence (tuna and potato). [268] The Kaimai ranges were an active hunting ground for deer, wild cattle, wild pigs, pigeon, eels in the rivers and even kiwi:

> *..If I caught a kiwi, my mother would tell me to release*
> *them. They were hard to find because they used to go*
> *into holes in the trees but you used to hear them*
> *whistling at night... There was always enough food to*
> *eat from the bush, we lived a good life.*[269]

At the time of the urban migration in the 1920s and 1930s, many whānau left the area, land was sold and a number of marae were left abandoned or cold. It was around this time that Rengarenga Marae fell into disrepair. The windows and roof

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[267] Statement of Evidence of Tui Thompson, 25 September 2006. The Tauranga Moana Inquiry (Wai 215). Wellington: Waitangi Tribunal. p. 5.
[268] Grant Thompson, pers. comm., 10 July 2016.
[269] Koro Jimmy Clair, pers. comm., 9 July 2017.

needed replacing and there was no front door. The front posts of the wharenui were cut and lowered to ground level and used as a hay barn by the local farmer.[270] Grant can recall walking into the wharenui and seeing a dirt floor covered in straw. The back of the wharenui had fallen down and some years later, the farmer cut and dropped the front of the wharenui for safety reasons.[271]

Tui described how there was only one house at Rengarenga which was the wharenui, and the rest of the accommodation were dug-outs. Families, including her own, built huts in the sides of the bank where they used to cook their meals and sleep.[272] Fern bush was laid down for the flooring and on special occasions, they used to carry their meals up to the wharenui and lay it out on the ground to share.[273]

In the early 1970s, Pouwhare from Tuhoe travelled to Patetere to conduct a survey on behalf of the then Maori Affairs. He recalls being welcomed at Rengarenga Marae and seeing people appearing from dug out holes.[274] Grant talked about the old man Tukutapiri and how he used to light a fire at dawn and take a spade of embers to each family to light their fires with.[275]

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[270] Jimmy Ngāti, pers. comm., 10 July 2016.
[271] Grant Thompson, pers. comm., 10 July 2016.
[272] Statement of Evidence of Tui Thompson, 25 September 2006. The Tauranga Moana Inquiry (Wai 215). Wellington: Waitangi Tribunal. Pp. 5.
[273] Ibid. p. 6.
[274] Grant Thompson, pers. comm., 10 July 2016.
[275] Ibid.

The name Te Ahi ō te Ao ("I bring you warmth") may emanate from this custom.[276]

The old wharenui sat on the elevated river terrace above the Tukutapere River west of the urupā. Local accounts can recall the old kāuta (cook house) that used to stand on the river bank where they prepared and cooked food and just over the Tukutapere River towards the right is where they used to have their large kumara gardens. The marae was last used in February 1944 for a tangi.[277]

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[276] Joe Glen pers. Comm 29 March 2017.
[277] Letter written by Iriana Clair to the Waitangi Tribunal dated 6 May 1988.

Figure 13: Rengarenga Marae. (Photo taken by Iriana Clair, 1988.)

The Operations of the Native Land Court

Ngāti Mōtai lands at Te Kaokaoroa ō Pātetere were placed before the Native Land Court during 1880 and although the Court operated outside the inquiry district, the operations of the Court affected Ngāti Mōtai's interests inside the inquiry district through the individualisation and fragmentation of title and ultimately the alienation of Ngāti Mōtai lands.

Whaiti Kuranui was bounded by the lowlands of Te Kaokaoroa ō Pātetere and the Hautere forests, a plentiful source of timber and food for local hapū.[278] It borders Tukutapere Paihau nga Manu o Tamarua, Mangaroa Kaimai and Tauranga.[279] Kuranui was regarded as a neutral territory as previously mentioned. Whaiti Kuranui had a combined survey area of 119,847 acres and by 1883 the New Zealand Thames Valley Land Company (The Company) had secured title to 95,641 acres of the block.[280]

The United Kingdom-based company purchased the entire Patetere block and extended their interests in the Waikato because of the high value of Māori land in the area. The Company was financed by the Bank of New Zealand but when the bank collapsed in the 1890s, the Whaiti Kuranui blocks were sold to the Crown by the Assets Realisation Board at a figure much below what was paid to the Māori landowners who sold their interests.[281]

During the 1880s, Whaiti Kuranui was subdivided into various blocks according to hapū interests. Under the Native Land

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[278] Stokes, E. (1980). *Pai Marire and Niu at Kuranui, Occasional Paper no. 6, Centre for Maori Studies and Research*. Hamilton: University of Waikato.
[279] Statement of Evidence of Grant Thompson for the Tauranga Moana Inquiry (WI 215), 25 September 2006.
[280] Summary, Te Whaiti Kuranui Blocks, MA 1/5/13/126 cited in Koning, J. (1992). Ngati Mōtai Lands Wai 254 (Whaiti Kuranui 6C2C West A). Wellington: Waitangi Tribunal. p. 3.
[281] Stone, R. (1973). 'Makers of Fortune. A Colonial Business Community and its Fall. Auckland. Report and Recommendation on Petition No. 113 of 1938, of James Raihe Reweti and another, concerning surplus land in the Whaiti Kuranui Block', *AJHR*, 1950, Vol.2, G-6b, p.2.

Court and the Native Lands Act 1862, European concepts of land tenure were imposed upon customary Māori concepts of ownership and control of ancestral lands by the creation of individual titles to land which were then allocated to individual hapū members. This process facilitated the alienation of Māori land, as was the case of Ngāti Mōtai land and many other hapū and iwi lands throughout the country.[282]

Keith Sorrenson indicated that Māori involved in Native Land Court litigation "were invariably the real losers."[283] If individuals did not want to sell their land interests, they were obliged to attend sittings or faced losing their interests. If they engaged a lawyer to represent them in court, there were court fees, survey fees and living expenses which meant they "generally lost land even if they were granted extensive awards."[284] Some of the operations of the Native Land Court such as cases being adjourned without settlement, long delays during investigations or insufficient notification of court sittings had a significant impact on Māori. The inadequacy of the Native Land Court was recorded in *The New Zealand Herald* as:

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[282] Boast, R., Erueti, A., McPhail, D., Smith, N. (1999). *Maori Land Law*. Wellington: Butterworths. pp. 52-53.
[283] Sorrenson, M. (1956). 'Land Purchase Methods and their effect on Maori Population, 1865-1901'. In *Journal of Polynesian Society* Vol. 65, no. 3, pp. 183-199.
[284] Ibid.

> *...a scandal to contemplate for many years past, but as*
> *the chief sufferers were the Maoris, nobody troubled*
> *themselves very much... and that Maori were disgusted*
> *with the Court and only came into it with great*
> *reluctance.*[285]

The Partition of Whaiti Kuranui, 1880-1883

On 10 May 1880, the case to investigate Whaiti Kuranui was set down by the Native Land Court but was adjourned until 21 June 1880 because a number of the applicants had not arrived at Cambridge.[286] The partition of Whaiti Kuranui was based on hapū interests however, there were debates over hapū boundaries within the block which meant the case was postponed indefinitely pending the completion of surveys. On 8 March 1881, the Native Land Court resumed the case and granted 13,171 acres of Whaiti Kuranui 5 to Ngāti Mōtai and Ngāti Te Apunga and 10,261 acres of Whaiti Kuranui 6 to Ngāti Te Rangi.[287]

The chronology of the partition of Whaiti Kuranui that I have created below is important to include because it provides a succinct account of many complex elements.

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[285] *The New Zealand Herald*, 2 March 1883.

[286] Whaiti Kuranui, 30 June 1880, Waikato Minute Book, Vol. 6, p. 56.

[287] Whaiti Kuranui, 16 March 1881, Waikato Minute Book, Vol. 6, pp. 188-189.
Despite the debates about the extent of Ngati Rangi interests in Te Kaokaoroa ō Pātetere, it is recorded that Ngati Rangi migrated from Kapiti to Karukaru under the leadership of Paora Te Uata. See Stokes, E. *Pai Mairire and Niu at Kuranui.* p. 2.

- On 3 September 1881, **Whaiti Kuranui 6** was partitioned. Sixteen owners chose not to sell their interests (2376 acres) whilst 53 owners sold their interests to 'The Company'. (7884 acres) this new block was called **Whaiti Kuranui 6B**.

- The name of the block of the 16 owners who chose not to sell their interests was **Whaiti Kuranui 6C**.

- On 2 September 1883, Whaiti Kuranui 6C was partitioned. Seven owners sold their interests (1079 acres) to The Company creating **Whaiti Kuranui 6C1**.

- 1296 acres was awarded to Rota te Hiakai and eight others designating the block as **Whaiti Kuranui 6C2** which included 250 acres of the settlement of Karukaru and 1046 acres to include the Mill at the east end on the south side of the block.[288]

- On 31 August 1912, **Whaiti Kuranui 6C2** was partitioned. 106 acres to Manahi te Hiakai and Te Puke Kimaharangi te Parete. However, on survey, this block was found to contain 122 acres. This block was designated **Whaiti Kuranui 6C2C West**.

- On 19 June 1918, Mr Andrew Petersen, an Okoroire farmer applied to the Waiariki District Maori Land Board to lease **Whaiti Kuranui 6C2C West**.[289]

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[288] Whaiti Kuranui, 2 March 1883, Waikato Minute Book, Vol. 10. P. 109.
[289] Declaration in Support of Application For Confirmation, Waiariki District Maori Land Board, 19 June 1918, MT 12/10150. The lease was for a period of 30 years at three shillings per acre for the first ten years and five percent of government valuation thereafter.

- On 1 May 1919, the land board confirmed the lease subject to a number of conditions – an old pā site and house were to be partitioned and access provided by way of a road.[290]

- Hampson and Davys, solicitors representing Manahi te Hiakai, confirmed that a survey was necessary to enable the proposed terms of the lease to be carried out in the matter of excluding the pā site and house.[291]

- After the survey was completed on 16 June 1921, **Whaiti Kuranui 6C2C West** was partitioned to allow modification of the lease (which was deferred) until, "*To cut out the pah site ¼ acre to include the trig station and 4 acres cut off to contain houses and buildings occupied at present by Te Rewiti te Whena at or near Tukutapere stream... to be in my name.*" (Manahi te Hiakai) Manahi also requested a right of way of 20 feet wide to run from the 4 acre piece to the road.[292]

- **Whaiti Kuranui 6C2C** was partitioned. Manahi had three shares in this block and was awarded an area of approximately 80 acres. 76 acres of **Whaiti Kuranui 6C2C West C** was leased according to the provisions stipulated by the Waiariki District Maori Land Board.

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[290] Whaiti Kuranui 6C2C West, Waiariki District Maori Land Board Minute Book, 1 May 1919, Vol. 8, pp. 260-261.
[291] Hampson and Davys to Walshe, 31 August 1920, MT 12/10150.
[292] Whaiti Kuranui 6C2C West, 16 June 1921, Rotorua Minute Book, Vol. 69, pp. 262-263.

- Also, a block of just over 4 acres which contained the pā site and wharenui was designated **Whaiti Kuranui 6C2C West A** and excluded from the lease agreement.

- Te Puke te Parete was awarded **Whaiti Kuranui 6C2C West B** approximately 26 acres.[293]

- In 1927, Mr Henry Hirst, a local farmer leased **Whaiti Kuranui 6C2C West C**.[294]

- on 12 April 1936, Manahi te Hiakai died. In his will dated 2 April 1936, he appointed Mr Taru Katene the executor and trustee of his estate. Te Hiakai addressed Katene as his nephew, Tahu Tamiti, and arranged Katene's marriage to Mihi. Te Hiakai left no children.[295]

- Te Hiakai bequeathed Katene and his wife Mihi, land interests as tenants in common in equal shares, including **Kuranui 6C2C West A and C**.[296]

- Katene informed the court on 9 October 1936 that he left Tapapa and moved to Manukau, Levin. On 9 October 1936, the Native Land Court granted freehold status to Katene.[297]

- 14 August 1956, the Waiariki Maori Land Court confirmed Katene's application to mortgage **Whaiti Kuranui 6C2C West A and C,** and ordered a

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[293] Ibid. p. 266.
[294] Buchanan and Purnell to Register, Waiariki District Maori Land Board, 7 May 1927, MT 12/10150.
[295] Manahi te Hiakai, Application for Probate, 9 October 1936, Otaki Minute Book, Vol. 60, pp. 27-31.
[296] Manahi te Hiakai, Copy of Will, 2 April 1936, Otaki Minute Book, Vol. 60, p.31.
[297] Whaiti Kuranui 6C2C West A and C, Vesting Order, 23 June 1937, Native Land Court, Ikaroa District, Block Order File 1167-1.

certificate be submitted stating that Whaiti Kuranui 6C2C West A was not a pā site. [298]

- Katene stated in a letter to the Department of Māori Affairs that *"no part of this land is a pa."* Katene's lawyer, Mr McKay, stated that *"had there been any reservation in respect of this land it would have been recorded on the title."* McKay acknowledged *"There was a small hill in the middle of the block which was probably a Māori stronghold at one time, but there is no reservation attached to the land."* [299]

- Katene decided to withhold the confirmation of the mortgage and on 14 December 1956, Mr Cedric Hirst, a Te Poi farmer, applied to the Waiariki Māori Land Court for confirmation of the sale of **Whaiti Kuranui 6C2C West A and C** for £700.

- At the time of the sale, **Whaiti Kuranui 6C2C West C** was farmed by Mr George Ramsbottom, Katene's son-in-law and was valued at £3855. **Whaiti Kuranui 6C2C West A** was valued at £265 and occupied by Mr George Ngaro and Mr James Reweti. [300]

- In 1950s **Kuranui 5C** was partitioned to provide access by way of a roadway over **Whaiti Kuranui 6C2C West**

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[298] Whaiti Kuranui 6C2C West A and C, 16 July 1956, Rotorua Minute Book, Vol. 103, p. 31.
[299] McKay to Registrar, Maori Land Court, Rotorua, 6 December 1956, MT 12/10150.
[300] Whaiti Kuranui 6C2C West A and C, Valuation, 31 January 1954, MT 12/10150.

C. This was done with the consent of Katene who was paid £25 per acre for land taken for the roadway.[301]

- Hirst disputed the issue of compensation for land taken for the roadway to the Department of Māori Affairs and for a time, prevented Māori owners and occupiers of **Whaiti Kuranui 5C** using the Papatangi roadway.[302]

According to Iriana Clair, some of the whanau were threatened with trespass orders and court action. In times of tangihanga and other gatherings, the whānau had to go to other local marae some ten to fifteen kilometres away. Clair and many others felt aggrieved by their loss.

We have lost our mana and our tūpuna whare has fallen into a very sad state to the extent that the Pakeha knocked out a large portion of the front of the tūpuna whare and is using it as a hay barn.[303]

- In March 1963, owners of **Whaiti Kuranui 5C3B** applied to the Māori Land Court to have the land set apart as a reservation for the purpose of a marae and a meeting place to be known as Rengarenga for the

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[301] G.T. Sim to J.R. Hanan, Minister of Maori Affairs, 9 April 1965, MA 1/22/1/186.

[302] J.W. Barber, Registrar, Maori Land Court, Waiariki District, to Head Office, Department of Māori Affairs, 3 September 1964, MA 1/22/1/186.

[303] Clair, I. Letter written to the Waitangi Tribunal, 6 May 1988. (Wai 254 The Ngāti Mōtai Claim.)

common use and benefit of the members of Ngāti Mōtai.[304] The lessee at the time included 5C3B as part of his farm although it was not part of the lease. The Māori Land Court suggested that the lessee may accept the use of 5C3B in exchange for the release of the area required for the marae and urupā and for the owners to negotiate directly with the lessee. The wharenui was never built on 5C3B.

- On 29 September 1983, the **Whaiti Kuranui 5C3B** Reservation totalling 8093m^{2}was cancelled because the land was never used for its intended purpose due to access issues.[305]

- On 29 September 1983, **Part Whaiti Kuranui 5C3C** was set apart as a reservation for the purpose of a marae and a meeting place to be known as Rengarenga for the common use and benefit of the members of Ngāti Mōtai.[306] This would allow extensions of the existing urupā to include graves already on 5C3C.

- At the time the application was made to the Māori Land Court, Whaiti Kuranui 5C3C was leased to G. D. Lochead for 21 years from 16 December 1975. On 5 May 1982, Mr Lochead sold his lease to Mr and Mrs Blackstock. The lease was over the whole of Whaiti

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[304] Whaiti Kuranui 5C3B, 14 March 1964, Extract, Rotorua Minute Book, MA 1/21/3/463.
[305] *New Zealand Gazette*, 6 October 1983, No. 165, page 3335. See: Waiariki Maori Land Court File No. 25568, application dated 2 July 1981.
[306] *New Zealand Gazette*, 6 October 1983, No. 165, page 3336. Rotorua Minute Book 201 page 100, 17 August 1981.

Kuranui 5C3C and gave the lessee right of use and occupation at all times and required the consent and approval of the lessee if any part of the block was to be excluded.

- On 16 August 1982, Mr Monty Clair and Mrs Iriana Clair wrote to the Māori Land Court complaining about the farmer grazing his cattle on the marae reservation and removal of named markers on some of the graves located outside the fenced area.
- On 12 September 1996, an Ahu Whenua Trust was created over **Part Whaiti Kuranui 5C3C.**[307]

As a result of the partition of Whaiti Kuranui back in the 1880s, a number of issues have surfaced which have ultimately led to the alienation of Whaiti Kuranui 6C2C West A and the separation of Ngāti Mōtai from Rengarenga marae. First, the debates over hapū boundaries in the partition of Whaiti Kuranui and the decisions of the Native Land Court were described by Koning as "Inadequate in the rationale and scope of the investigations at Cambridge." Legislation designed to achieve individual ownership of Māori land by individuals, on behalf of a hapū, failed to provide adequate provisions for hapū control or management which led to the alienation of the block in which the extended group had interests.[308]

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[307] 244 Rotorua Minute Book 296-298. 12 September 1996.
[308] Koning, J. (1992). Ngati Mōtai Lands Wai 254 (Whaiti Kuranui 6C2C West A). Wellington: Waitangi Tribunal. p. 11.

The Crown failed to protect lands set aside from the Whaiti Kuranui block despite there being provisions in The Native Land Act 1873 which stated:

> *It shall also be the duty of every District Officer to select, with the concurrence of the Natives interested, and to set apart, a sufficient quantity of land in as many blocks as he shall deem necessary for the benefit of the Natives of the district.[309]*

The Crown, therefore, failed to ensure that sufficient safeguards were in place to prevent the alienation of the block which contained significant cultural and historical significance, namely the pā and Rengarenga wharenui for Ngāti Mōtai.

There is also the issue of why restrictions were not placed on the title of Whaiti Kuranui 6C2C West A. At the time when Te Hiakai applied to lease the block, the Native Land Court and the Waiariki District Māori Land Board were aware that a pā site and a wharenui were present on the block and provisions were made to cut them out of the block prior to confirmation of the lease.

Confirmation of the sale of Whaiti Kuranui 6C2C West A by the court to Mr Cedric Hirst was made without any restrictions or conditions regarding the wharenui and pā site even though the title made clear reference to the court order which laid off

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the roadway.[310] The Court accepted an assurance by the then-registered proprietor (Katene) that the block did not contain a pā site. That assurance was accepted without reference to the Waiariki District Māori Land Board and court records which clearly recorded the presence of significant cultural and historical sites.[311] This error ultimately led to further alienation of Whaiti Kuranui 6C2C West A.

On 13 September 1985, the Guardian Trust gave consent to Iriana Clair for the removal of the 'old building' on the estate's Te Poi property (Hirst property) at their own cost.[312] Three trees have been planted in memory of the old wharenui and it is believed that a kuia (elderly woman) is also buried in the vicinity.

In March 1994, a mediator was appointed to assist in finding a resolution to a claim lodged by Iriana Clair on behalf of Ngāti Mōtai. An agreement was reached between Ngāti Mōtai and the administrators of the registered proprietor (the New Zealand Guardian Trust Company Limited) that the administrators would sell a defined area with the block comprising 1.5 acres as agreed by the parties. Nothing eventuated from this agreement.

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[310] Whaiti Kuranui 6C2C West A and C, 4 March 1957, Whakatane Minute Book, Vol. 31, p. 389; K. Rangi, Deputy Registrar, Waiariki Maori Land Court, to I.K. Clair, 22 May 1981.

[311] Whaiti Kuranui 6C2C West, 16 June 1921, Rotorua Minute Book, Vol. 69, pp. 262-263.

[312] Letter to Iriana Clair from M.L Patchell, Trust Officer, Guardian Trust, 13 September 1985.

Map 1   WAIKATO AND THAMES VALLEY

[ ] Whaiti Kuranui block 1880

Source: Plan 4457A, Native Land Court, Cambridge, 1880

THE GREAT ESTATES OF THE WAIKATO & THAMES VALLEY 1882

[ ] Auckland Agricultural Company

[ ] Waikato Land Association (Piako Swamp)

[ ] N.Z. Thames Valley Land Company (Patetere)

[ ] Firth's Matamata

[ ] Morrin and Studholme's Lockerbie

Source: RCJ Stone, Makers of Fortune, Auckland, 1973

Note: There is a discrepancy between the boundaries
of the Whaiti Kuranui and Patetere blocks.
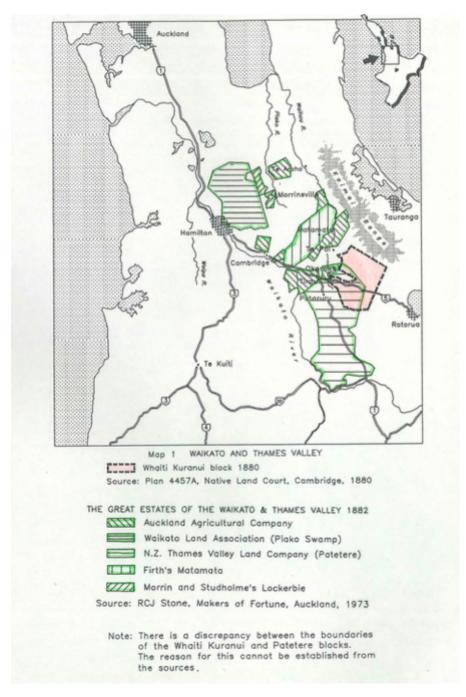The reason for this cannot be established from
the sources.

Figure 14: (Source: Koning, J. (1992) *Ngati Mōtai Lands Wai 254 (Whaiti Kuranui 6C2C West A)*)
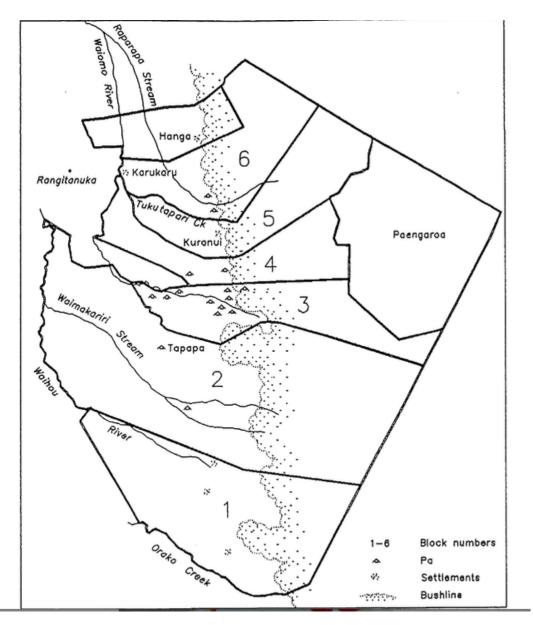
Figure 15: The Partition of Whaiti Kuranui 1880-1881. Plans 4457A, 4457G, Native Land Court, Cambridge, 1880. (Source: Koning, J. (1992) *Ngati Mōtai Lands Wai 254* (Whaiti Kuranui 6C2C West A))
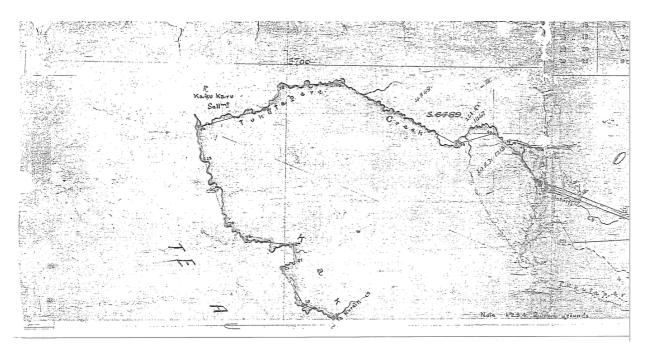
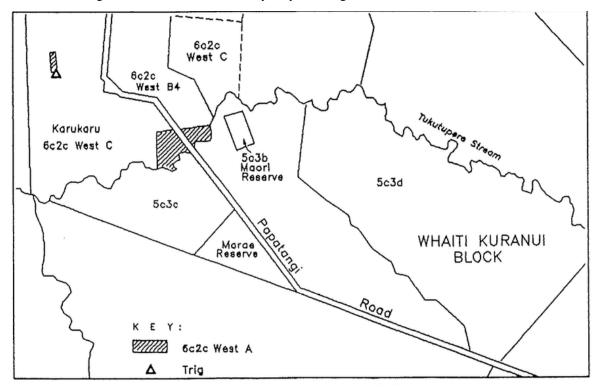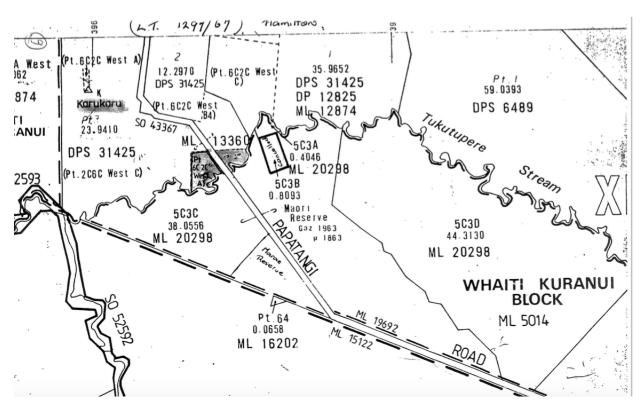Figure 16: Whaiti Kuranui Survey Map Showing the Settlement Karukaru

Figure 17: Whaiti Kuranui 6C2C West A & C. Lands and Survey Plan (Source:

Koning, J. (1992) *Ngati Mōtai Lands Wai 254* (Whaiti Kuranui 6C2C West A)

Figures 18 & 19: Survey Map of Whaiti Kuranui Block[313]

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[313] Roadlines were set apart over Whaiti Kuranui 6C2C West A and West C
to give access, or better access, to Whaiti Kuranui 5C3C, 5C3D and 5C3E.
Compensation by the owners of these blocks was for the sum of £25 per
acre to the Māori Trustee on behalf of the owners (Taru and Mihi Katene) of
Whaiti Kuranui 6C2C West A and West C.

Figure 20: Whānau associated with Rengarenga Marae
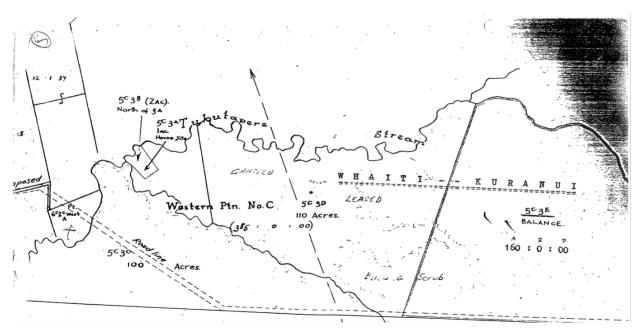
Whaiti Kuranui 5C3C Maori Reservation

The proposed new wharenui will be built on the Māori
Reservation Whaiti Kuranui 5C3C. The hillock on this reserve
is the Rengarenga urupā and has functioned as a dedicated
place for burials for over 200 years. It is the intention of the
hapū to build the new marae at the feet of our descendants
facing north towards the Kaimai Ranges.

Figure 21: View looking out towards the Kaimai Ranges from Rengarenga
Marae urupā.
(The shed was badly damaged in a storm and is no longer on the block.)
(Photograph: S. Collins, 10 April 2014)

Whaiti Kuranui 5C3C covers an area approximately 1.93
hectares and the fenced off urupā is approximately 657m.[2] [314]
Plantings include native species which border the eastern
boundary of the block facing Papatangi Road and a mix of
perennial shrubs along the front and eastern boundaries of the
urupā and harakeke (flax) along the western boundary.

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[314] Waiariki Maori Land Court File no. 25568, 20/157. Whaiti Kuranui 5C3B
and 5C3C.

Information about the location of a number of unmarked graves is held by individual whānau and there are also known unmarked burials in various locations within the area.

Rengarenga urupā is of utmost importance to manawhenua and has significant cultural, spiritual and traditional values as the resting place of our tūpuna. It is integrally connected to the history of Ngāti Mōtai's occupation of the Kaimai area. The urupā holds important stories, histories and memories of not only those who are buried there, but also their friends, whānau and wider communities. Twelve years ago, a project team was established to start the work of rebuilding Rengarenga Marae. This work still continues today.

Strategic Plan for Rengarenga Marae

> *Mehemea ka moemoea ahau, ko ahau anake*
> *Mehemea ka moemoea a tatou, ka taea e tatou*
> *If I were to dream alone, only I would benefit*
> *If we were to dream together, we can achieve anything*
>   (Te Puea Herangi)

To date, the Rengarenga Marae trustees have developed two reports to support the plan to build new marae facilities over the coming years: *The Sustainable Growth Plan 2005* and *The Marae Building Programme 2015*. The project team's initial thought for the Sustainable Growth Plan was "…thinking about

making a building… and ended up thinking about creating our place on the whenua for the whanau and future generations." The growth plan was a collaborative effort from the wider whānau of Ngāti Mōtai, the Raukawa Trust Board with the support of Lottery Marae Heritage and Facilities, and Trust Waikato. The Marae Building Programme documents previous planning and work done to date.

The vision for Rengarenga marae is "A puna from which to grow". This vision encapsulates:

- A foundation stone on which to build our future where the mauri is kept safe and warm
- Providing a turangawaewae for our mokopuna and the generations to come.

The concept of a puna is used as an analogy for sustenance, nourishment and a 'spring of knowledge.' It is also used to describe a fountain of well-being and a place where you can draw inspiration from. Similarly, the concept of a puna in its pristine state provides confidence that the mauri of its people are healthy and empowered to create and control their own destiny.

In May 2015, the trustees of Rengarenga Marae participated in a strategic planning workshop hosted by Gary Thompson and Aroha Watford of Community Waikato. There were a wide

range of ideas about what Rengarenga Marae would look like in 2035 and from this discussion, six themes were identified:

1. Tangata – capacity building
2. Whenua – exist lightly
3. Communications – with members, stakeholders
4. Economic – business income, fundraising
5. Rebuild – planning, managing
6. Sustainability – long term, economic environment

The facilitators suggested that these six themes could also act as strategic goals with a set of actions that describe how these goals can be achieved (see figure 23). Under the goal of Tangata is the action of governance/management but does not elaborate any further.

If we want to strengthen the relevance of tribal marae then succession planning is critical. Preparation for future leadership in governance (financial, project management), administration (secretary, treasurer, catering) and cultural roles (karanga, waiata, whaikōrero) is critical to the success of our future. Current practice for leadership roles for Rengarenga Marae is individually driven as opposed to collective leadership which would have a greater benefit for the future of our marae. Intergenerational transfer of tribal marae knowledge and skills identified for specific roles needs to be threaded into this strategic plan. If we want people to engage, participate and

grow into marae roles, then we need to create positive supportive systems.

Poipoia te kākano, kia puāwai
Nurture the seed and it will blossom

Figure 22: Rengarenga Marae Strategic Plan

Figure 23: Six strategic goals for Rengarenga Marae

The Future of Rengarenga Marae – Reaching Out

As discussed earlier, on the eastern side of the Kaimai ranges over in Tauranga, Ngāti Pūkenga undertook a similar project rebuilding their wharenui, Te Whetu o Te Rangi, in 2006-2008 after their tūpuna whare was destroyed by fire. There are key learnings from this project that could inform the rebuild project of our marae. Des Kahotea provides an ethnographic and photo-ethnography record of Te Tū Hanga Whare o Whetū

(The Rebuilding of Te Whetū o Te Rangi) where he discusses and beautifully captures the entire project on camera.[315] Kahotea displays the dismantling and burial of the burnt-out wharenui, the building of its replacement including the production, restoration and installation of the new wharenui art, including the lifting of the tapu and then the opening of the new wharenui itself.

There is an assumption that the reader understands the cultural practices involved in the dismantling and rebuilding of a wharenui and briefly touches on the tīkanga involved in farewelling a meeting house. Kahotea begins by discussing the building process and near the end of the book, he introduces the tūpuna whare. Kahotea's photo-ethnography beautifully captures a visual record of the planning, hard work and dedication Ngāti Pūkenga made to this community project. Because this project is presented as a 'visual arts project' there is no oral history that is reclaiming their identity. The presumption is that their identity is already strong and perhaps grew stronger through this project.

Key learnings from the Te Whetū o Te Rangi project to inform our marae project are, moving towards a project-based learning environment as a form of experiential learning which includes project characteristics of task specification, time constraints,

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[315] Kahotea, D. (2014). *Te Tū Hanga Whare o Whetū*. Tauranga: Des Kahotea. Kahotea has ancestral links to Ngāti Mōtai and experience in the field of archaeology. He is also a carver.

people or teams. Collaboration with other hapū and iwi, local councils, agencies and across groups is essential in making this project a success. Lastly, the importance of taking a holistic approach to the reclamation and rebuilding of our hapū identity and tīkanga including transformation of mātauranga-a-hapū and the people within. This includes knowledge, skills, research, process, doing, being and becoming from beginning to end. The research literature describes project-based learning as:

> *A form of experiential learning which encourages students to engage in problem-solving processes through hands-on experience and through interaction with each other.*[316]

Another project I also draw on to inform this thesis and possibly our marae project is the Taunakitia Te Marae project led by Te Arawa Tangata in 2015. The research objectives of this marae-centred project were to understand and enhance the wellbeing of Te Arawa marae. Te Arawa Tangata divided marae well-being into three parts: mana tangata (people), mana taunga (facilities) and mana taiao (the marae environment). Within these parts it also included:

- Pukenga – maintaining knowledge and history
- Mana – exercising mana whenua
- Kaitiakitanga – governing and administering marae
- Honohono – participating in marae life

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[316] Wurdinger, S. D., and Carlson, J. A. (2010). *Teaching for experiential learning: Five approaches that work*. Plymouth, UK: Rowman & Littlefield Education.

- Te Reo Māori – fostering and using Te Arawa mita (regional dialect) and reo

- Tīkanga – ensuring tīkanga is known and practised

- Manaakitanga – to manaaki manuhiri[317]

Key learnings from this report were that everything revolves around the people more than the resources and more than the environment. Without the people and without whānau returning to their marae, it is questionable whether marae can ultimately continue to thrive for future generations.[318] Concerns that were highlighted in the report were succession planning, rangatahi engagement, capability gaps in cultural, governance and/or administrative leadership and te reo Māori.[319]

Information obtained from *Aku Marae E: Connecting to Ancestral Marae 2013* (Statistics New Zealand) showed that 71 per cent of Māori know their ancestral marae, and nearly half of those have visited in the past year. The survey also highlighted that Māori 55 years and older (71 per cent) are more likely to have been to their marae in the last 12 months and Māori aged between 15 and 24 years are the least likely to have visited their marae. However, because the 15-24 year-old age group tend to make up a greater proportion of the Māori population than the older age group, more of them visit their marae. For example:

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[317] Te Arawa Tangata. (2015). *Taunakitia Te Marae: A Te Arawa Perspective of Marae Wellbeing*. Rotorua: Te Pumautanga o Te Arawa.
[318] Ibid.
[319] Ibid.

- 324,000 Māori population
- 75,000 (23%) 15-24 years old
- 69,000 (21%) 55+ years old.

Marae need to consider mechanisms for increased rangatahi (young people) participation. An important finding of the Te Arawa Tangata research was that rangatahi were not engaging with their marae because they felt that they were not given the 'space' to participate.[320] The report suggested that perhaps rangatahi ought to be given a space to contribute to decision-making such as roles on trusts, mentoring into leadership roles or a voice at annual general meetings. Strengthening the relevance of tribal marae, particularly among Māori youth, and engaging rangatahi in marae roles is critical to the future wellbeing of our marae. For that reason, it is important that a hapū positively reinforces the relationship between rangatahi and the marae community or risk rangatahi disengaging from the marae altogether.[321]

Factors that emerged from *Taku Marae* which impact upon Māori going to their marae more often are cost, distance or transport problems (56 per cent) and not having enough time (47 per cent).[322] Also, of the Māori who have never been to

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[320] Ibid.

[321] Ibid.

[322] Statistics New Zealand. (2014). *Taku marae e: Connecting to ancestral marae 2013*.
www.stats.govt.nz/browse_for_stats/people_and_communities/maori/te-kupe
nga/connect-ancestral-marae-infographic.aspx

their marae, 30 per cent said they lacked Te Reo Māori or cultural knowledge and felt out of place compared to 5 percent of those who had been to their marae in the last 12 months.[323]

Research for the Te Arawa Tangata project identified five key factors that contributed towards marae well-being, 'Relationship with marae' being one of the five. Te Arawa Tangata found that negative experiences on the marae and in leadership roles can discourage people from engaging in marae events. People's relationships with the marae and the marae community are critical. Therefore, encouragement and support on a personal and whānau level for marae participation is pivotal.[324]

Māori who have a greater ability to speak Te Reo Māori know their pepeha and consider their marae as their tūrangawaewae are more likely to visit their marae than others.[325] Additionally, Māori medium education (kōhanga reo, kura kaupapa/wharekura) also plays a role in marae connection. The *Taku Marae E: Connecting to Ancestral Marae 2013* survey concluded that these cultural measures, including age, are strongly linked with connections to ancestral marae and increased involvement in marae life. In summary, their findings

[323] Statistics New Zealand. (2014). *Taku marae e: Connecting to ancestral marae 2013*. www.stats.govt.nz/browse_for_stats/people_and_communities/maori/te-kupenga/connect-ancestral-marae-infographic.aspx

[324] Te Arawa Tangata. (2015). *Taunakitia Te Marae: A Te Arawa Perspective of Marae Wellbeing*. Rotorua:Te Pumautanga o Te Arawa. p. 5.

[325] Ibid.

show that visiting ancestral marae remains an important and relevant way for Māori to connect with their culture, and that marae continue to be a vital aspect of Māori identity.[326]

Indeed, visiting our marae is vitally important but it is more than that. Our marae are our tūpuna and we are intrinsically connected to them by whakapapa. Our whare tūpuna are an extension of us and we need to keep our whare warm and frequently breathe life into them. They are the places where we remember and honour our whānau who are no longer with us and welcome the future.

We need to ensure that the next generation are skilled to pursue these things or risk losing the distinctiveness of our identity, our tūrangawaewae, our tīkanga. It is important that the well-being of a marae functions well as a facility in order to benefit the wider community. After all, our marae are the anchor stones of Māori communities who affiliate to them.

> *Ka mate kainga tahi, ka ora kainga rua – have a backup plan.*

Where to from Here?

Marae communities embody the principle of tino rangatiratanga – they are autonomous and self-determining. They determine their own futures based on their own values and tīkanga. The

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[326] Ibid. Information for this survey was from the Te Kupenga 2013 survey of Māori well-being to look at the social, cultural, and economic characteristics of Māori (aged 15 years or older).

goal has always been for Rengarenga Marae to be rebuilt and operate independently and yet how do we mitigate the myriad of problems that many of our marae are facing today which I have briefly touched on?

I ask myself, why is our whare tūpuna not standing? Have we got our affairs in order and are we fully prepared and committed to make this happen? I come back to the comment made by Grant Thompson:

> *It is not the first time someone has tried to build Rengarenga, it's been happening for years.*[327]

And the kōrero Thompson received from the kuia in the old days was that Rengarenga will never stand again until the people come back together.

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[327] Grant Thompson, pers. comms., 10 July 2016.

CHAPTER SEVEN: CONCLUSION

At the heart of this thesis is the history of the traditional marae of Ngati Motai, Rengarenga Marae and its people. Due to limited research about our marae, the intention as I set out in the introduction, is to contribute to hapū aspirations to collate information about the original marae in order to begin rebuilding and re-establishing our identity as a hapū of Ngati Motai.

In doing so, I utilised the oral traditions, moteatea, whakatauki, matauranga-a-hapū of Ngāti Mōtai to restore and reinvigorate the body of knowledge regarding Rengarenga Marae. This was best achieved through a kaupapa Māori approach because it emphasises a Māori worldview, value systems and set of principles that is empowering and liberating and has the potential of creating positive transformations. From a hapū researcher's perspective, a kaupapa Māori approach also assists when dealing with sensitive information.

The research for this thesis has revealed important issues and aspects of a forgotten history that is vital to my hapū. In utilising a community theoretical perspective, this thesis emphasised how marae sit at the heart of Māori communities and more importantly, how they are a vital part of our identity. They are our tūpuna and we are intrinsically connected to them by whakapapa. However, marae are seeing fewer and fewer

people participate in marae life and this impacts negatively on our communities and our future.

Communities that share similar interests or goals other than place, need to rely on each other's commitment to work together via a shared set of values. Values are subjective and rely on the individuals and the communities they serve which is why it is important to foster collaboration where there is fragmentation and disconnection from your ancestral marae. Since 2005, the people of Rengarenga Marae have wanted a physical structure, a marae complex to reconnect with their Ngati Motai history, culture, whakapapa, identity and and more importantly, to stand on their turangawaewae. This thesis has highlighted some of the challenges that Ngāti Mōtai have faced in the past and the challenges they will face in the future. However, the aspirations that we hold for our marae can be achieved by a community-based approach. Inspiration for hapū collaboration to develop innovative strategies for the future is showcased by what other marae/hapū-based projects have achieved in their regions. Therefore, we must keep going because we haven't come this far to only come this far!

Hutia te rito o te harakeke

Kei hea te komako e ko

Uia mai koe ki a au

He aha te mea nui o te ao

Maku e ki atu

He tangata, he tangata, he tangata

KARAKIA WHAKAMUTUNGA

Whakataka te hau ki te uru

Whakataka te hau ki te tonga

Kia makinakina ki uta

Kia mataratara ki tae

Kia hi ake ana te atakura

He tio, he huka, he hauhu

Tihei mauri ora

GLOSSARY[328]

Te Aka Māori-English Dictionary (Moorfield, 2003) will be utilised throughout this thesis and glossary to ensure consistency with definitions of words. Māori place names are not translated.

Word	Meaning
Ahi kā	Lighted fire; rights to occupation of land
Amo	Bargeboard support – upright supports of the lower ends of the *maihi* of the front of a meeting house
Aotearoa	New Zealand
Ariki	Paramount Chief/high chief
Aroha	To love, feel pity, feel concern for, feel compassion, empathise
Atua	Ancestor with continuing influence, god, supernatural being
Awa	River, stream
Haka	Posture dance – vigorous dances with actions and rhythmically shouted words – a general term for several types of such dances
Hapū	Grouping of related families, sub-tribe
Harakeke	Flax
Harirū	Handshake
Hau kainga	Home, true home, local people of a marae, home people
Heke	Slope, rafter
He kanohi kitea	Face, to see in person

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[328] Definitions are given in the context of this thesis and may not be generally applicable.

Honohono	Joins, linkages, inlays
Hui	Gathering, meeting, assembly, seminar, conference
Ira	Life principle, gene – used with other words, e.g. *ira tangata*, *ira atua*
Iwi	Largest of tribal groupings; a collection of hapū
Kai	Food
Kaikaranga	Caller – the woman (or women) who has the role of making the ceremonial call to visitors onto a marae, or equivalent venue, at the start of a *pōwhiri*
Kaikōrero	Speaker, narrator
Kaitiakitanga / kaitiaki	Guardianship, stewardship, trusteeship, trustee
Karakia	Incantation, chanted prayer
Karanga	Ritual call of welcome onto a marae (performed only by women)
Kaupapa	Topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject programme, theme, issue, initiative
Kaupapa Māori	Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology – a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society
Kaumātua	Elderly, old, aged
Kāuta	Cooking shed, kitchen, cookhouse, house, shack, lean-to
Kawa	Set of protocols in ceremonial procedures such as the welcome onto a marae
Kohanga reo	Early childhood centre
Koiwi	Human bone, corpse
Kōrero	Speech, narrative, story, news, account, discussion, conversation, discourse, statement, information
Koroua	Elderly man, old man, elder, grandfather, grand-uncle
Koruru	Gable carving
Kōura	North Island freshwater crayfish

Kuia	Elderly woman, grandmother, female elder
Kura kaupapa Maori	Maori medium centre/school
Maemae	Pain, sorrow
Mahaki	To be inoffensive, mild, meek, calm, quiet, placid, humble, tolerant
Maihi	Facing boards on the gable of a meeting house
Mana	Prestige, authority, control, power, influence, status, spiritual power, charisma – *mana* is a supernatural force in a person, place or object.
Mana whenua	Authority over land
Manākitanga/ manaki	Hospitality, kindness, generosity, support – the process of showing respect, generosity and care for others
Manāki tangata	Supporting others
Mana taiao	Marae environment
Mana tangata	Power and status accrued through one's leadership talents, human rights, mana of people
Mana taunga	Facilities
Manuhiri	Visitor, guest
Māori	Aboriginal inhabitant, indigenous person, native
Marae	Communal meeting place; a complex of buildings including a meeting house, dining hall and associated facilities usually built on tribal land, that a tribal group regard as their place of special identity and used for communal and ceremonial occasions
Marae ātea	Courtyard, public forum – open area in front of the *wharenui* where formal welcomes to visitors takes place and issues are debated
Mātāmua	Eldest child
Mātauranga-a-hapū	Knowledge specific to a sub-tribe

Mātauranga Māori	Knowledge and its system of organisation and transmission that pertain specifically to Maori
Maunga	Mountain
Mauri	Life principle, life force, vital essence, special nature, a material symbol of a life principle, source of emotions – the essential quality and vitality of a being or entity
Mihimihi/mihi	Speech of greeting, tribute – introductory speeches at the beginning of a gathering after the more formal *pōwhiri*
Mita	Regional dialect
Mokopuna	Grandchild – child or grandchild of a son, daughter, nephew, niece, etc.
Moteatea	Lament, traditional chant, sung poetry – a general term for songs sung in traditional mode
Nga korowai kuri	Dog cloaks
Niu	Pole set up by the Hauhau religious sect for their ceremonies
Pā	Fortified village, fort, stockade, screen, blockade, city (especially a fortified one)
Papatūanuku	Earth Mother
Pare	Door lintel
Paepae	Threshold beam
Patu	Short club
Pepeha	Tribal saying, tribal motto, proverb (especially about a tribe)
Pikopiko	Young curved fern shoots
Pou tokomanawa	Support post for the ridgepole of a meeting house, figuratively the central pillar of a tribe
Potiki	Youngest child
Pōwhiri	Invitation, rituals of encounter, welcome ceremony on a marae, welcome

Pukenga	Repository, skill, expertise, lecturer
Puna	Spring (of water), well, pool
Rangatahi	Younger generation, youth
Rangatira	Chief of a tribal group, a mandated leader, a person of nobility – through descent or achievement or both
Ranginui	Sky Father
Raparapa	The projecting carved ends of the *maihi* of a meeting house
Raupō	Bullrush, raupō, *Typha orientalis* – a tall, summer-green swamp plant distinguished by its large flowering spike which looks like brown velvet, the stems (kākaho) being used as construction or decoration material. The long, narrow leaves grow to about 2m long.
Rongo-mā-Tāne	Deity of peace in the human domain deity of cultivated foods
Rupe	Personification of the New Zealand pigeon or kererū
Taha wairua	A spiritual dimension
Tāhuhu	Ridgepole of a meeting house; represents the ancestor's backbone
Tangihanga (tangi)	Ceremonies of mourning for the dead
Taonga	Treasures
Taonga tuku iho	Heirloom, something handed down, cultural property, heritage
Tapu	Restriction, prohibition – a supernatural condition. A person, place or thing is dedicated to an *atua* and is thus removed from the sphere of the profane and put into the sphere of the sacred. It is untouchable, no longer to be put to common use.
Te ao Māori	A Māori worldview
Te reo Māori	Māori language
Te Tiriti ō Waitangi	Treaty of Waitangi

Tekoteko	Carved human form
Tika	To be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper
Tīkanga	Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol – the customary system of values and practices that have developed over time and are deeply embedded in the social context
Tino rangatiratanga	Self-determination, sovereignty, autonomy, self-government, domination, rule, control, power
Tohu	Sign, mark, symbol, emblem, token, qualification, cue, symptom, proof, directions, company, landmark, distinguishing feature, signature
Tohunga	Skilled person, chosen expert, priest, healer – a person chosen by the agent of an *atua* and the tribe as a leader in a particular field because of signs indicating talent for a particular vocation
Tokotoko	Walking stick, pole, staff, cane, crutch
Tuakana	Elder brother of a male
Tūrangawaewae	Literally, a place for the feet to stand; often in reference to a marae as a place where a person belongs or has a right to be by descent
Tūpuna	Ancestor, grandparent – western dialect variation of *tipuna*
Tūmatauenga	The *atua* of war
Urupā	Burial ground, cemetery, graveyard
Wāhi tapu	Sacred place, sacred site – a place subject to long-term ritual restrictions on access or use, e.g. a burial ground, a battle site or, a place where tapu objects were placed
Waiata	Song, to sing
Wairua	Spirit
Wānanga	Formerly, a place of esoteric learning; a place for transmission of mātauranga Māori; a university or other tertiary institution; a seminar

Whaikōrero	Oratory; formal speech making on the marae as part of the welcoming ceremonies
Whakairo	Carving
Whakapapa	Genealogy, lineage, interconnectedness of the universe of being
Whakawae	Doorposts
Whakataukī	Proverb, significant saying, formulaic saying, cryptic saying, aphorism. Like *whakatauākī* and *pepeha* they are essential ingredients in *whaikōrero*
	Remembrance pole
Whakamauma haratanga pou	
Whakawhānau ngatanga	Process of establishing relationships, relating well to others
Whānau	Family, as in the living generation of close relatives; to be born
Whare	House, building, residence, dwelling, shed, hut, habitation
Wharekai	Dining hall; area set aside for the preparation and consumption of food
Wharenui	Meeting house
Whare tūpuna	Ancestral meeting house, usually representing or bearing the name of a forebear of key significance to a tribal group's history and identity
Whare whakairo	Carved meeting house
Whenua	Land – often used in the plural

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APPENDIX A:
INFORMATION SHEET FOR INTERVIEW PARTICIPANTS

Tēnā koe,
Ko Tainui te waka
Ko Maungatautari te maunga
Ko Waikato te awa
Ko Ngāti Raukawa te iwi
Ko Ngāti Motai, ko Ngāti Kirihika ngā hapū
Ko Rengarenga, ko Ruapeka ngā marae
Ko Suzie Collins tōku ingoa
E mihi kau ana tēnei i runga i te kaupapa ō te rangahau nei
Nō reira kei te mihi.

My name is Suzie Collins and the purpose of this letter is to invite you to participate in my Masters research with Victoria University of Wellington. My study involves investigating the '*The Rejuvenation of Rengarenga Marae.*' This research has received approval from the Victoria University Human Ethics Committee.

What is my Thesis about?
The trustees of Rengarenga Marae, of which I am current trustee of, are currently undertaking the mammoth project of re-building our marae including the wharenui, facilities and surrounds. It is my desire on behalf of the whānau/hapū to record the rich history of the original marae. My thesis will explore the history of Rengarenga marae including its architecture, traditional Maori art, surrounding landscape, ancient heritage, traditions and ancestors who affiliate to Rengarenga Marae and the hapū Ngāti Motai.

The aim of my thesis is to gain a better understanding from a community point of view about this taonga tuku iho and ensure

that this important information is documented for the descendants of Ngāti Motai. The information that I am seeking is primarily held in the memory of kuia and kaumatua and I would like to capture this important korero before it is lost forever.

Project Procedures

I would like to interview a range of Ngāti Motai/Ngāti Raukawa descendants to share your perceptions, views, and stories about Rengarenga Marae as well as your aspirations and strategies for the future of our marae. The interview will be audio-taped and will take approximately 60-75 minutes and will be carried out at a location most convenient to you. Participants are welcome to bring a support person(s) to the interview. Please let me know if you wish to receive a copy of the interview schedule (with questions) prior to the interview.

Your identity will be revealed unless otherwise specified. You can choose
to withdraw consent to participate in this research and/or some or all of your information without having to give a reason, up to and including the final point of data collection (31 March, 2011). All data collected will only be seen by my supervisor and I and will be kept on a password protected computer. In the event of withdrawal, all data provided will be destroyed.

Any quotations attributed to you will be sent to you for checking in a timely fashion before the final thesis is completed. The outputs of this research are: a Master's thesis and its availability in the University Library and Institutional Repository, and an academic journal article. All data material will be destroyed upon completion of the thesis.

If you would like to participate in this research please reply via email (contact details below) and send me your contact phone number. Please also let me know a convenient time to call.

Alternatively, if you have any questions or would like to talk about the research you can call me directly on my mobile at any time. Please note that you are not obliged to participate in this research. If you choose not to participate you may know of other friends, whānau and/or colleagues who may be interested in this research. If so, please feel free to email me any suggestions you might have and/or forward this information sheet to them.

Thank you for your time. Kia piki te ora

Ngā mihi na,

Suzie Collins
Te Kawa a Māui - School of Māori Studies
Victoria University
suziearohacollins@gmail.com
Mobile: 0279317515

(My supervisor)
Dr Maria Bargh
Te Kawa a Māui - School of Māori Studies
Victoria University
maria.bargh@vuw.ac.nz
(04) 463 5465

APPENDIX B:
CONSENT FORM FOR INTERVIEW PARTICIPANTS

Please tick the boxes below each statement to signal your agreement. I have read Suzie Collins's introductory letter which explains the research project and why I have been selected to participate in this project. I understand that:

☐ I agree to take part in this research.

   ☐ I have had the opportunity to ask questions and have them answered to my satisfaction.

   ☐ I understand that I am free to withdraw my participation in this research and/or some or all of my information without having to give a reason, up to and including the final point of data collection, 18 July 2016.

   ☐ I understand that the interview will be conducted using a digital audio recorder so that the information can be summarised.
- I agree to be audiotaped.

   YES ☐   NO ☐

   ☐ I understand that my identity will be revealed in any published work(s) of the researcher unless I opt to select a pseudonym.

☐   I would prefer for my identity in this work to be kept confidential and to use the following pseudonym:

_____

☐   I understand that I will be provided with any quotations attributed to me to check in a timely fashion before the final thesis is completed.

☐   I would like a copy of the thesis upon completion.

Name (please print):

_____

Signature:

_____

Contact details: (email/postal)

_____

Date: _____

Researcher: Suzie Collins
      Te Kawa a Māui - School of Māori Studies
      Victoria University
      suziearohacollins@gmail.com
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**APPENDIX C:
INTERVIEW GUIDE**

1.   <u>Introductions</u>

Can you please tell me about yourself? Your pepeha?

2.   <u>Original Rengarenga Marae</u>

What do you remember about the original Rengarenga marae?
- Name
- Location
- Architecture; the builders and building materials (internal and external)
- Traditional arts
- Surrounding landscape and significant features
- Kawa and tikanga of the marae
- Whanau who lived at the marae
- Use of the marae
- Do you know of any landscape sketches, paintings and photographs that may exist of the original Rengarenga marae?

3.   <u>The Marae Rebuild</u>

Do you support the initiative to rebuild Rengarenga Marae?
- If yes, what is your 'vision' for the new marae?

- Why is this important? (tino rangatiratanga – desire for self determination, being in control of one's own destiny)

- What do you believe needs to happen to achieve this vision?

What does Rengarenga Marae look like to you in 2035?

- Excellent working relationships and joint celebrations with marae/hapu of Raukawa.
- Healthy people, well educated, meaningful employment.
- Whanau living in urban centres and overseas are connected to the marae and its many programmes and initiatives.
- New business ventures – providing sustainable income for the marae.
- World class facilities, building and services.
- New technologies and sciences integrated into the activities of Rengarenga marae.
- The land is productive and abundant with flora, fauna, bird life and natural resources. Clear and clean waterways.
- Sustainable land practices employed across all Rengarenga and Raukawa activities and businesses.

Do you know what some of the critical issues (internal & external) have been for this project?

What design features would you like to see in the new marae?

4. <u>Rengarenga Marae Values</u>

What makes Ngati Motai unique?

1. Tangata – our people. We value:
- Our connections to hapu/iwi, whanaungatanga
- Reo me ona tikanga and the ability of our people to use them fluently and expertly.
- Knowledge and the retention of the historical and acquisition of the new, mātauranga.
- Good health and wellbeing for our whanau and the wider community, hauora.

2. Whenua
- Existing lightly on the whenua
- Kaitiakitanga responsibilities
- Practicing environmental sustainability (clean & green)
- Using sustainable technologies that don't have a negative impact on the environment

3. Manaakitanga
- We value our responsibilities to host and care for manuhiri
- Awhi, tautoko and support people and kaupapa in times of need
- We value sharing, caring and bringing whanau and hapu together

What things do you think the whanau can do to work sustainably while integrating economic, social, cultural and environmental practices?

APPENDIX D:

NAMES OF DESCENDANTS OF NGĀTI MOTAI AND NGĀTI TE APUNGA WHO WERE ENTITLED TO WHAITI KURANUI BLOCK

- Male Adults
- Heta Mihinui
- Akuhata Tupaea
- Apima Wetera
- Te Tawhi Toheriri
- Te Huiwhara
- Te Autara
- Hohepa Rangitetaea
- Maremare Tupaea
- Tainui Karora
- Hatana Ngawharau
- Tupaea Akuhata (successor to Atareti, dead)

APPENDIX E:

NAMES OF WHĀNAU WHO WHAKAPAPA TO RENGARENGA

- Kerewaro
- Mihinui
- Reweti
- Pakaru
- Ngaro
- Paul
- Adlam
- Ramsbotham
- Gardiner / Katene
- Te Amo
- Edwards
- Henare
- Thompson
- Ruru
- Tarei
- De Har
- Matehaere