

He Mihi

E mihi atu ki a koutou i runga i te putanga tuawhā hoki o ngā kōrero e mōhiotia nei ko, *Ngā Maunga Kōrero o Te Tairāwhiti*. E haere tonu ana tō tātau haere ki Te Tairāwhiti, ki te hopu i ngā kōrero o tērā takiwā, o tērā takiwā, whakapiki ai ngā maunga whakamarumarū, titiro whakararo hoki ki ōnā rīnena e hora nei, aue te atahua e! Hei tēnei kua peka whakaroto mātau ki te kura a Māhaki, ki Maungahaumi, ki Herehereuma me āna kōrero hihiri, whakahirahira hoki. Tēnā, noho mai, pānui mai, whakaarohia mai.

Welcome to the fourth issue of *Ngā Maunga Kōrero o Te Tairāwhiti*. Once again we continue our journey of traversing the maunga (mountains) of the Tairāwhiti region, capturing their stories of awe and intrigue. In this edition we trek inland to Maungahaumi, the ancestral mountain of Te Āitanga-a-Māhaki and a selection of tales sure to capture your imagination. Therefore, relax, read, and let your thoughts flow.

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(A special thanks to the Rongopai Marae Trustees for allowing us to use the photograph of the marae. Also, to the Trustees of Takipū, Tapuibikitia and Rangatira Maraes and to the Māhaki Research Unit, Barry Thomas and Mārei Norris – he mihi nui ki a koutou).

Maungahaumi



Ko Maungahaumi te maunga
Maungahaumi is the mountain

Ko Waipaoa te awa
Waipaoa is the river

Ko Te Āitanga-a-Māhaki te iwi
Te Āitanga-a-Māhaki is the tribe

Tihe mauri ora!
Alas the breath of life!

MAUNGAHAUMI is the principal ancestral mountain of Te Āitanga-a-Māhaki tribe and other affiliated tribal groups and hapū in the Gisborne region. It stands aloft, 1214 metres high in the interior ranges of Gisborne in the Mangatū Blocks area.

The story of how Maungahaumi got its name is referred to in the pātere (chant) called *Haramai a Paoa*. It tells the story of the Horouta waka (canoe) and its journey from Hawaiki. After an incident on board, the waka was lashed by high winds and seas, capsized and came ashore at Ōhiwa near Ōpōtiki with a broken hull and bow piece. The crew split into three groups to search for material with which to repair the waka.

'Ka haramai ki uta, ki te rapa haumi,
ki te rapa pūnake
And came ashore to search for a
new hull and bow piece

Ka kitea te haumi, ka kitea te pūnake'
And found a hull piece, and a bow piece

Paoa, the captain of the Horouta, together with his group, ventured inland to the interior ranges, where he found tōtara trees suitable to make the replacement hull and bow pieces for the waka. The location of the trees was atop a mountain in the Mangatū area near Whatatūtū which Paoa named Maungahaumi. This same overland journey by Paoa also provided a whole host of names which have been etched into the geography of the region – Mangatū itself, Waipaoa, Motu, Te Kuri-a-Paoa (Young Nicks Head), Pipiwhākau and others. To tell the stories of these names would require more space and time, neither of which we have for this edition – maybe next time. Maungahaumi then, has special significance to all the tribes of the Tairāwhiti who descend from the Horouta waka.



Te Āitanga-a-Māhaki

The descendants of Māhaki

Pāwerawera — the pā of Māhaki — is located adjacent to State Highway 2, just before the Ōtoko Hill.

Te Āitanga-a-Māhaki is one of the three principal tribes of the Tūranga (Gisborne) district. Numerically it is also the largest, but the story of Māhaki isn't really about numbers. Wherever you start the story about Māhaki (born about 1600 AD) though, you couldn't go past beginning with his grandfather – the mighty Kahungunu. (*The following story was sourced from the book, Takitimu by J. H. Mitchell (Reeds).*)

You see, it was probably on one of those typical sun-drenched Māhia days, that Kahungunu's pā (fortified village), Maungakāhia, came under siege from an attacking war party who had come from the north. The battle raged for days and neither side was making any headway. Maungakāhia, protected by its steep escarpments and impenetrable palisade walls, could easily keep an attacking party at bay for weeks. But Kahungunu, who at this time was in his twilight years, grew a bit tired of the impasse and thus decided to send down his daughter, Tauheikuri,

to make peace with the attacking party. In essence, he was offering his daughter as a bride to the leader of the war party.

Tauheikuri, descended, spoke to the leaders of the war party through the palisade walls, returned and told her father who they were. "Why, it's your very own cousin, Tūtāmure." With that Kahungunu beckoned the war party and welcomed their leader, Tūtāmure into the pā. Tūtāmure was the son of Haumanga, Kahungunu's half-sister, and her husband Tunanui and it was Kahungunu who asked his sister that she name her son Tūtāmure ('spiked by a snapper'), in commemoration of a quarrel between Kahungunu and his half brother, Whaene, some time earlier. The quarrel resulted in Whaene throwing a snapper at Kahungunu which spiked him in the face.

Back to the pā, and true to the tikanga (protocol) of the time, Kahungunu presented his daughter, Tauheikuri to Tūtāmure as a wife.

However, because Tauheikuri had only heard but not seen Tūtāmure, she made a bee-line for the younger, handsome lieutenant standing at his side. This was Tamataipūnoa, the younger half-brother of Tūtāmure – same mother, different father. You see, Tūtāmure wasn't the most visually appealing of men so Tauheikuri naturally chose the better-looking one. However, Tamataipūnoa pushed Tauheikuri to his brother, but Tūtāmure, realising her obvious attraction to his brother gave his blessing, albeit on one condition – that they never return to live in the Ōpōtiki area.

Tauheikuri and Tamataipūnoa married and had two sons — Tāwhiwhi, the eldest, and Māhaki. They grew up at Maraetaha (near Barletts Hill), but after a disagreement with his brother, Māhaki moved to Te Toi-o-te-Kāinga, a village near Manutuke. There he was captivated by a young woman called Hinetaipūārau. However, she was already betrothed to Hingaanga, who was much older than she was. Responding to the

advances of Māhaki however, the pair eloped and went to live at Pākarae (near Whāngārā) with Māhaki's relations.

There the couple had eight children — five daughters and three sons but a number of events saw Māhaki and his family move to live at Pāwerawera on the banks of the Waihuka River near Te Karaka.

From Pāwerawera Māhaki was able to exercise control over a large tract of territory which extended inland to Matawai and Mangatū, along the banks of the upper Waipaoa River and seaward along the banks of the Taruheru River, tracing inland again along the western banks of the Waimata River. His mana (authority) was continued by his sons, Te Ranginui-a-ihu and Whakarau (Ngā Pōtiki) — and grandsons Te Ranginaonaoāriki, Mōkaiatutini, Kaikoreaunēi (Te Whānau-a-Kai), Whakauaki and Taupara, and strategic alliances through marriage with descendants of Ruapani.