

Ko Wai Au...



Presented by Drew Sloane





Dedicated to the memory of my Koro, Lance Justice Brown (Paraone)

Ko Wai Au

“Ko Wai Au” is written to educate the younger generation about our NgāiTakoto Iwi, with the hope to provide our younger generations with the knowledge and stories as our ancestors saw.

My name is Drew Sloane; I am a direct descendant of the NgāiTakoto Iwi. My grandfather was the late Lancelot (Jeb) Brown. I wrote this book “Ko Wai Au” with the intentions to learn more about my own history from key people in my Iwi. I find these stories to be important to carry on and pass down to the younger generation. These stories have not only taught me a lot about my Grandfather’s family and where he comes from, but has also made me want to expand further with my Te Reo Maori. It has been a great challenge for me to write these stories to the high quality they deserve to be told in.

Ko Kurahaupo te Waka
 Pohurihanga te Tangata
 Ko NgāiTakoto te Iwi,
 Ko Tuwhakaterere te Tupuna,
 Ko Te Pū te Wheke, rāua ko Te Rangi Aniwaniwa nga Maunga
 Ko Rangaunu te Moana,
 Ko Awanui te Awa,
 Ko Waimanoni te Marae,
 Ko Wikitoria te Whare Tupuna,
 Ko Mataarau te Wāhi Tapu,
 Ko Patukoraha te Hapū, no Ngati Kahu,

“He iti Pioke no Rangaunu he au tona”

*Nga Mihi,
Drew Sloane*

Our origins as NgāiTakoto

NgāiTakoto’s foundation to Muriwhenua goes back to the waka Kurahaupo, which was captained by Pohurihanga.

An eponymous ancestor of the NgāiTakoto Iwi was Tuwhakaterere.

Tuwhakaterere had two wives who had descended from Pohurihanga. Tuterangiatohia, Tuwhakaterere’s first wife was a descendant of Te Pohurihanga’s son Whatakaimarie and Tupoia, his second wife was a Ngati Kahu chiefly woman, a daughter of the chief, Haititaimarangai.

From Tuwhakaterere’s first marriage came three grandchildren, one of which was Maui. Maui was a key ancestor for the Te Paatu Iwi in Peria. Forming the close connection between NgāiTakoto and Te Paatu.

In Tuwhakaterere’s second marriage to Tupoia, there were several children. One of who was a notable warrior, Wahanui. As Wahanui grew older he became resistive at his subordinate position to his elder brothers Tamahui and Te Whai.

Wahanui decided to carve out an empire for himself. Before leaving the NgāiTakoto region Wahanui uttered this proverb that stated his intentions, **“Taku pa ko Tehehaoa, taku mara ko Rangatetaua, taku ora ki tua.”** My pa is Tehehaoa, my garden Rangatetaua, but my fortune is to be found elsewhere.

In Wahanui’s quest to find his own empire, his brothers decided to help aide him, this included the youngest brother Hokaa. Hokaa, who was clubfooted was begged by his father Tuwhakaterere not to join his brothers in war because of his disability, however Hokaa did not listen. Hokaa was later killed in battle.

Upon hearing the news of Hokaa’s death, Tuwhakaterere (who was then an old man), lay down (**Takoto**) and pined away in great sorrow/ grief (**whakamomoritanga**) for his youngest son Hokaa which subsequently lead to his death from the overwhelming grief. **“Te whakamomoritanga i Takoto ai a Tuwhakaterere”**, hence the naming of the Iwi ... NgāiTakoto.

Te Rerenga Wairua Our Sacred Place

The great Maori navigator and explorer, Kupe throughout his travels had named the most northern point of the North Island of Aotearoa, Te Rerenga Wairua on his voyage back to our homeland of Hawaiki, to symbolise the returning of Māori descendants back to Hawaiki. Unlike Kupe the returning of Māori descendants would be spiritual not physical like his. This is why Te Rerenga Wairua (Cape Reinga) is the most spiritually significant place in New Zealand to Māori.

Te Rerenga Wairua means “the leaping-place of spirit”, is where Māori believe all spirits come to start their final journey home to Hawaiki.



It is said the spirits travel to Te Rerenga Wairua to the Pohutukawa tree on the headland, using the roots of the Pohutukawa to slide down into Te Reinga (the underworld). From here, spirits make one last stop at the Three Kings Island where they climb to the highest point of the Island (Ohaua) to bid their final farewell before returning to our ancestors in Hawaiki-A-Nūi.

Te Rerenga Wairua is also the beginning of the meeting of two oceans. On one side you have the male, “Te Moana-a Rehua” (The sea of Rehua) and on the other side you have the female “Te Tai-Whitirea” (The sea of Whitirea).

The saying goes, “*Ka papa ki ana nga tai ki te reinga ka po, ka ao, ka po, ka ao, ka awatea.*” So it is the female essence on the east meeting with the male essence on the west, Taitama Tane (the male essence of the west waters) and Taitama Wahine (the female essence of the east waters).



Te Oneroa A Tohe

The Journey

Te Oneroa A Tohe has a very unique story behind how its name came to be and its connections to the descendants of the NgāiTakoto Iwi.

Before leaving for his final journey to see his daughter, Tohe had told his people, “if I should die before I return, when my ‘spirit’ comes by, catch it”, hence the place name Kapowairua (Spirits Bay). Kapowairua, which translates to “catch my spirit”.

Tohe was an elder of the NgāiTakoto Iwi and had a daughter named Raninikura. Raninikura had left her home at Maunga Piko to marry a chief of Ngāti Whātua.

As Tohe grew older, he began to long for his daughter Raninikura. So Tohe decided he would venture to the area of the Ngāti Whātua Iwi to be with her. He started his journey with his friend Ariki, leaving from his Pa named Rangitane at Kapowairua. (North Cape)

Unfortunately Tohe would not make the full journey to see his daughter Raninikura before passing away. Tohe had spoken of the ‘tapu’ that had been put on him. The ‘tapu’ was “he was not to look back from where he came, if he was to look back, he would not complete his journey. Tohe had made the mistake of “looking back” when he was at a place called Maringinoa at the Maunganui Bluff (Waipoua) when longing for his home at Maunga Piko. Tohe died on the beach, in that area, near Dargaville.



Although some people know it as the Ninety Mile Beach, the true and proper name of this beach (to the descendants of NgāiTakoto and other iwi) and to honour our tupuna Tohe, we have always known it as, “Te Oneroa A Tohe”. This name translated means, “The Long Sands of Tohe”.



Maunga Piko was one of Tohe’s pa and is situated at Kapowairua (in the Northern Cape area). Situated at the foot of Maunga Piko stands the ancient sentinel rock of Ihangaroa.



The Houhora Peninsular

A NgāiTakoto pepeha begins here, on these mountains of Houhora. *“Maunga Tohoraha titiro ki Puheke, Puheke titiro ki Whangatauatia, Whangatauatia maro kamo ki Hukatere, hoki mai ano ki Tohoraha te potai rohe tenei o NgāiTakoto”*, which means, Maunga Tohoraha, see to Puheke, Puheke see Whangatauatia, Whangatauatia, to Hukatere, back to the Tohoraha the border of NgāiTakoto.

Houhora was known as a major kainga (Fishing village) and was occupied year round for NgāiTakoto to take advantage of its substantial, bird and fishing resources. Among the kaimoana (seafood) there were significant shellfish stock and the fish caught here included Snapper, Kahawai, Trevally and many others such as Stingrays, Kingfish and Tarakihi.

When the tides drained out of the Houhora harbour it became a substantial place for pipi gathering from the beds in the middle of the Harbour. Seals, kuaka, and whales also came into the Harbour during the seasons, which contributed to the local Iwi diet.



The presences of these species are reflected in the traditions encapsulated in NgāiTakoto history, as well as the Iwi relationship with the Maunga. The korero for Houhora mountain is, *“Irokamai tena ingoa Houhora I te horohanga ake a te hou toroa he manu rangatira”*, which identified that the Albatross was one of the main birds for residents on Houhora.

It is said the descendants of NgāiTakoto would go up to the mountain and harvest the Albatross. The Albatross was used in many ways with the bones of the bird used as tools for tattooing, the feathers used to make korowai, and the rest for food. The mountain of Houhora were said to have been “covered in white” from the sheer number of Albatross settling there.

Although we do not see the mountains covered in white feathers today like they once were, Houhora still holds a special and significant place in the hearts of NgāiTakoto descendants. As a place for many to come and fish for kai to support their whanau and as one of our biggest areas connected to the Rangaunu harbour to live and fish all year round.

The Rangaunu Harbour

Rangaunu was the eldest of three siblings, the other two being Wharemaru and Kaimaumau. Although Rangaunu was the eldest, she was not to be the leader of her Whanau. As Wharemaru was the eldest male, this role was handed to him to uphold his family name and protect his whanau. Wharemaru had organised for Rangaunu to be married to a man of his choice, but was soon to be told that this would not happen. Rangaunu had told her brother that she had fallen in love with another man and this man would be the one she would marry. Wharemaru said to his sister, “fine, but if you step off this land you are not to return. Your land will be given to Kaimaumau.” Although this is true Wharemaru decided to acknowledge his elder sister in another way by naming the Harbour after her, this way she would always be remembered by her people.

For many years and even to this day Rangaunu Harbour has been a vital good source for the descendants of NgāiTakoto. With a constant supply of fish and a Harbour that connected the peninsular with the gardens, swamps and hilltops retreats south of Awanui. (Waimanoni)

There is a saying that will always remind NgāiTakoto descendants of their connection and whakapapa to Rangaunu Harbour. The saying goes, “Where the Pioke swims out into the bay, that defines the land that is ours”. This saying is said about all NgāiTakoto land but Rangaunu was specifically known for its Pioke fishing season.

Rangaunu Harbour is one of few places that’s name has held since the start, with no English translation or replacement unlike other well-known places.

Our NgāiTakoto Whakatauki...

“He marangai, tu ana te pahukahuka, he iti Pioke, no Rangaunu, he au tona..”
Small although the Pioke may be, great is its wake, as it traverses the might of the Rangaunu Harbour.

The saying above is the NgāiTakoto whakatauki, which refers to the abilities of the Pioke that inhabits the waters of Rangaunu Harbour. Although the Pioke may be small, it is renowned for the ability and strength it possesses. When moving as one together and overcoming obstacle’s the Pioke are identified and regarded as being a formidable force.



The NgāiTakoto Logo represents the relationship we have with both the Whenua (land) and Moana (sea) including Rangaunu Harbour, which is captured in the outline of the Logo.

The tail represents how we embrace our connections at Te Rerenga Wairua, acknowledging the joining of Te Moana-a-Rehua, “the sea of Rehua” with Te Tai-o-Whitirea, “the sea of Whitirea”. Rehua being the male essence of the west water and Whitirea the female essence of the east waters.

Going down the backbone we acknowledge our tribal whakapapa connections and whanau relationships that have formed over time. These connections are paramount in the interconnected histories between Ngati Kuri, Te Aupouri, NgāiTakoto, Te Rarawa and Ngati Kahu.

The Pioke also connects us to our relations in Ngati Kahu, where we acknowledge the marriage between Tupoia and Tuwhakateri, this is shown by the head of the Pioke connecting both sides of the Rangaunu Harbour.

Our NgāiTakoto Pou Whenua



The NgāiTakoto Pou Whenua was designed to tell the story of NgāiTakoto through Tuwhakaterere, our main Tupuna and his son Hoka.

Starting from the top of the Pou Whenua, the **“Tangonge lintel”** represents the NgāiTakoto connections to the Tangonge area, which was a substantial garden and food source for the descendants of NgāiTakoto.

The inter-twirling design below the Tangonge lintel represents the Heaven’s and Matariki and scattered throughout the Pou are the NgāiTakoto reflections of our key cultural connections to the Rangaunu Harbour via the **Pioke** (Shark) and **Whai** (Stingray).

In the centre of the Pou, stand Tuwhakaterere wearing a Korowai and his son Hoka the small figure below. It was from Hoka’s death in battle and the deep-seated grief of his father, that NgāiTakoto derives its name. NgāiTakoto: to lie down and pine away with grief – (**whakamomoritanga**). Tuwhakaterere’s two wives are represented on either side of him. Tuterangiatohia of Ngāti Kuri on his left, and Tupoia of Haititaimarangai, Ngāti Kahu, on his right.

Continuing down the Pou Whenua there are four symbols. Each symbol represents one of the four Marae of NgāiTakoto. In order from the first symbol: **Waimanoni** represented by the Anglican Cross representing Rawiri Awarau, **Te Paa A Parore** represented by a fern wreath laid down by Parore Te Awha, **Wharemaru** represented by the historical Pohutukawa Tree (Hakea) and lastly **Mahimaru** represented by the Whangatane river and its shelter tree’s.

Throughout the carving there are **Black, Red and White Triangles**, each representing a different meaning. **White Triangles**, represent three points: Matua, Tama and Wairua Tapu. The Father, Son and the Holy Spirit. Moving on to the **Black Triangles**, these represent Hawaiki Nui, Hawaiki Roa and Hawaiki Pamamao, the Wairua trail back to Hawaiki. And lastly the **Red Triangles**, these triangles represent Whanau, Hapu and Iwi. The dark “smokey” base identifies our relationship to Aupouri.

* The NgāiTakoto Pou Whenua was designed Michael Marsden, with Duncan Kapa also being apart of the carving of the Pou Whenua. The other carvers include Peter Griffith, Mutu Kapa and Te Whiu Waata. Dixie Tamati and Angela Barber wove the Korowai that has been placed on Tuwhakaterere.

Our NgāiTakoto Site of Significance

These areas are a feature in our NgāiTakoto histories and stories and they make us who we are as an Iwi. These are the stories told to us by our Kaumatua and Kuia and stories that we will also pass down to our children.



My NgāiTakoto Marae

The NgāiTakoto marae are located on land next to our Rangaunu Harbour, these being at Paparore, Waimanoni, Mahimaru and Wharemaru.



The Whare Tupuna at Te Paa A Parore is named Kia Ngawari and the Whare kai is named Nga Putiputi.



A site for a marae has been set-aside at Kaimaumau and one building has been erected with plans for further whare to be constructed in the near future. The name for the marae being, Wharemaru Marae O Kaimaumau.

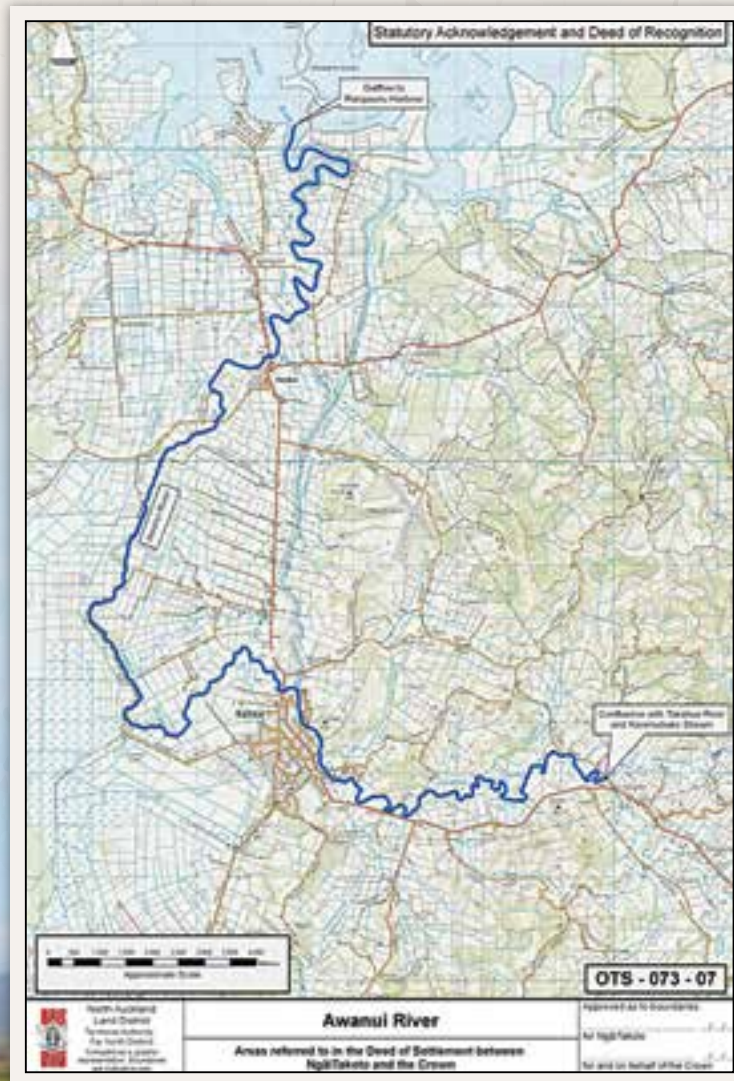


The Whare nui at Waimanoni is called Wikitoria in memory of the Victory in World War Two. The Whare kai, which is the former native school building from Awanui, is He Au Tona.



The Whare nui at Mahimaru Marae is called Whakamomoringa and the Whare kai is called Te Hapai O.

The Awanui River

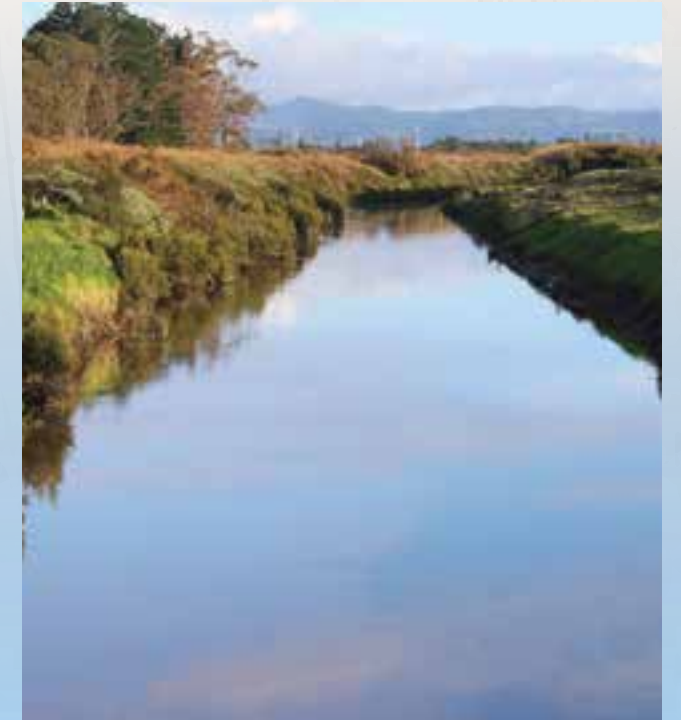


The Awanui River flows through the Ngāi Takoto rohe to the Rangaunu Harbour. It is the lifeblood that sustains Ngāi Takoto and flows through the Ngāi Takoto whenua (Papatuanuku). The river was the main mode of transport for Ngāi Takoto historically and provided fresh water for people living in the various Ngāi Takoto pa and papakainga above and alongside the river especially Waimanoni and Mahimaru. It was also a source of food including eel, kopupu, inanga and mullet.

The Whangatane Spillway

The Whangatane River, part of which was constructed into a spillway to help drain adjacent land and protect it from flooding, flows into the Rangaunu Harbour. The land on both sides of the river was swamp before the spillway was built. Construction took two years and the spillway was completed in 1933. Whānau from the nearby communities helped to build it.

Ngāi Takoto sees the Whangatane River and the spillway as a natural boundary between Ngāi Takoto iwi and their kin of the Ngāti Kahu hapu, Patukoraha, to the east.



Lake Ngatu

Lake Ngatu is one of three lakes located at the Northern end of Te Make, with the other two being Lake Waiparera and Lake RotoKawau. It is also on the track between Waipapakauri and Te Oneroa A Tohe. The name Lake Ngatu comes from the hill situated at the northern end, which is called Puke Ngatu.

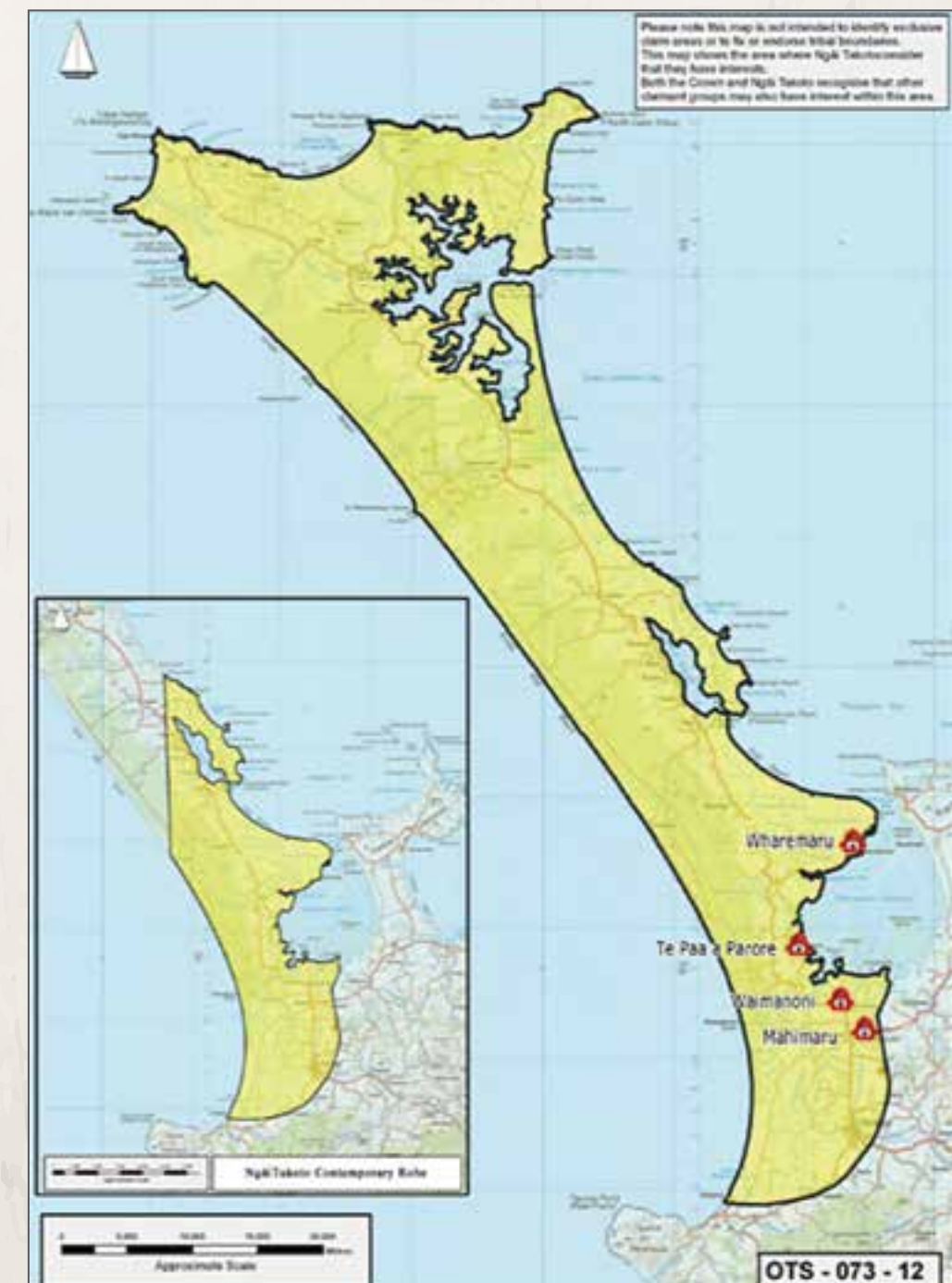
Lake Ngatu was especially renowned for the Kuta that grew in the lake. The Kuta was used to make cloaks. The association with clothes and the body also made it an appropriate place for people to wash and bathe. This was avoided in other nearby lakes, as the lakes were used as a food resource.

Kuta was also used for building and weaving, along with other plants like harekeke, cabbage trees, raupo, toetoe and the special mud (paru) used for dyeing. Many plants were also used for Rongoa (Medicine). For example Harekeke had many medicinal uses for both people and animals.

Wetlands were a major source of food for NgāiTakoto. The other lakes provided Tuna (eels), koura (freshwater crayfish), various whitebait species, kakahi (freshwater mussels), berries from various trees (especially kahikatea), and many species of birds.

Our NgāiTakoto Rohe

The NgāiTakoto rohe is defined in a number of ways these being through our spiritual relationships to our gods (Mana Atua) with other iwi by marriages and whakapapa decent (Mana Tupuna) through our marae, papakainga and urupa, and tribal lands/ gardens (Mana Whenua). These rohe areas also connect us to our Moana (Mana Moana). We are able to remember these places as we refer to them in our NgāiTakoto pepeha.





I thank you for allowing me to share my NgāiTakoto stories with you, I hope you find them inspiring and I look forward to sharing more of myself, my tribe and our stories with you.

Nga Mihi, Drew Sloane



“He iti Pioke no Rangaunu...”