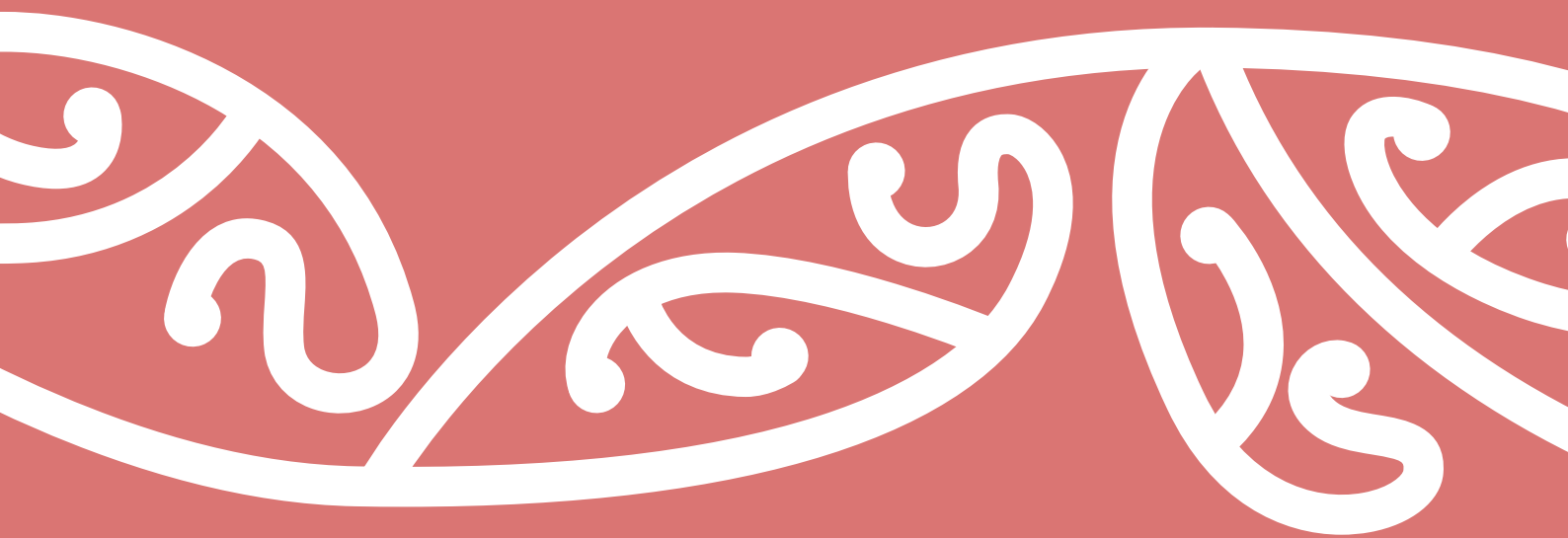


Kataraina Marshall (née Pātena Mariu)

**Whakapapa Research
Project series: Matriarch**



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Whakapapa Research Project series

This is part of a series of writings from eight whānau researchers on nine kaupapa. This kaupapa is about matriarchs.

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Aspirational letter to future generations

Deoxyribonucleic Acid (DNA) and whakapapa

Kai

Matriarch

Research methodology and methods

Whānau event

Whāngai

Whenua

Taonga



He kupu whakaūpoko: Introduction

Ko Ruapehu, ko Tongariro ngā maunga

Ko Whanganui te awa

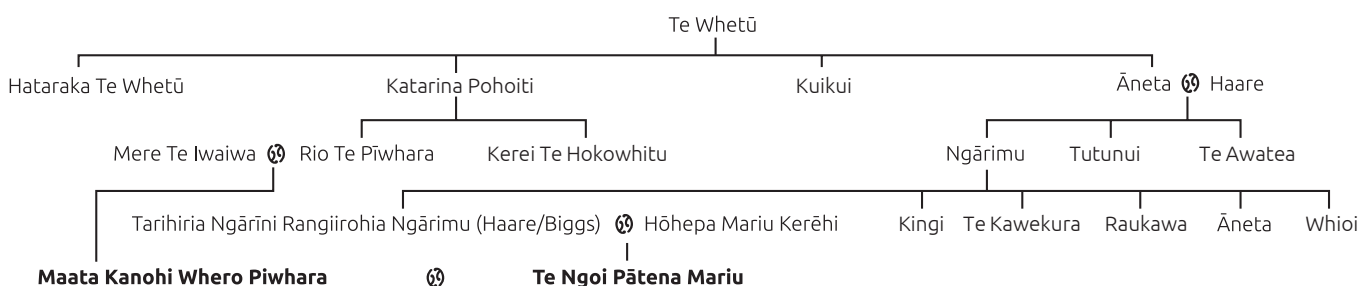
Ko Taupō-nui-a-Tia, ko Rotoaira ngā moana

Ko Te Āti Haunui-a-Pāpārangi, ko Ngāti Tūwharetoa ngā iwi

Tēna tātau katoa!

A borrowed quote from Witi Ihimaera’s *The Matriarch* describes her as “a woman of intelligence, wit, beauty” (1986, p. 1). While this brief description may not suit all matriarchs, it certainly is befitting of a special matriarch: my maternal grandmother, the late Kataraina Marshall (née Pātena Mariu). Also known as Nanny Ka.

31 March 1901¹ heralded the arrival of Nanny Ka; she was an exceptional yet humble woman. Her parents were Maata (also known as Kanohi Whero, Wherowhero, Werowero or Whero) Pīwhara and Te Ngoi Pātena Mariu. Maata and Te Ngoi lived between Tokaanu on Lake Taupō and Lake Rotoaira. They are both interred at Tahuārangi urupā at the base of Tongariro maunga and share whakapapa through their tupuna, Te Whetū.

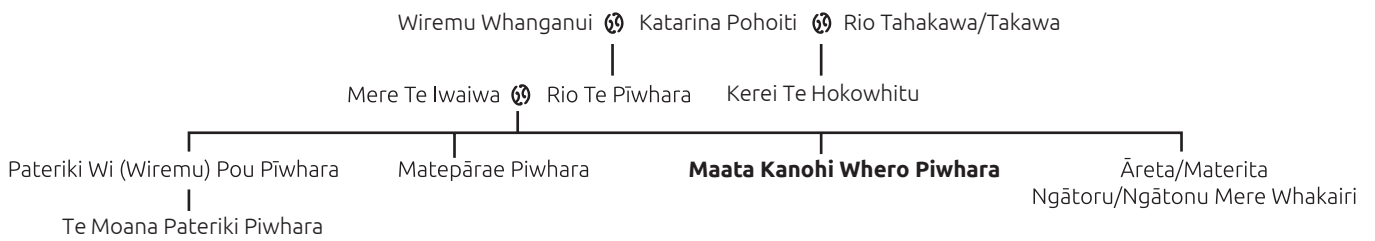


Whakapapa from Te Whetū to Te Ngoi Pātena Mariu (Aotea Māori Land Court, 1904, pp. 211-212).

Maata Kanohi Whero Pīwhara

Maata’s parents were Mere Te Iwaiwa (also known as Mere Pīwhara or Mere Whakairi) and Rio Te Pīwhara from the Central Plateau area, as well as the middle and upper reaches of the Whanganui River. Rio Te Pīwhara had a half-brother named Kerei Te Hokowhitu, who raised Mihinui (younger sister of Nanny Ka) and Tāmāti Te Patu. Kerei Te Hokowhitu is buried behind Ruaka Hall at Rānana Marae, Whanganui River, in the Hokowhitu urupā, named for him. The following pedigree shows the whakapapa connections for some of those mentioned here:

¹ Although Kataraina Pātena Mariu’s death certificate states that her year of birth was 1901 (Kataraina Marshall, 1973), kōrero within the whānau suggests that she may have been born earlier.



Whakapapa for Maata Kanohi Whero Pīwhara and her siblings (Aotea Māori Land Court, 1893, pp. 133-134.; 1901, pp. 57, 208.; 1904a, pp. 47-48.; 1905, pp. 63-64.; 1906, p. 63.; 1906a, pp. 9, 222-227.; 1907, p. 5.; 1907a, p. 192.; 1908, p. 200).

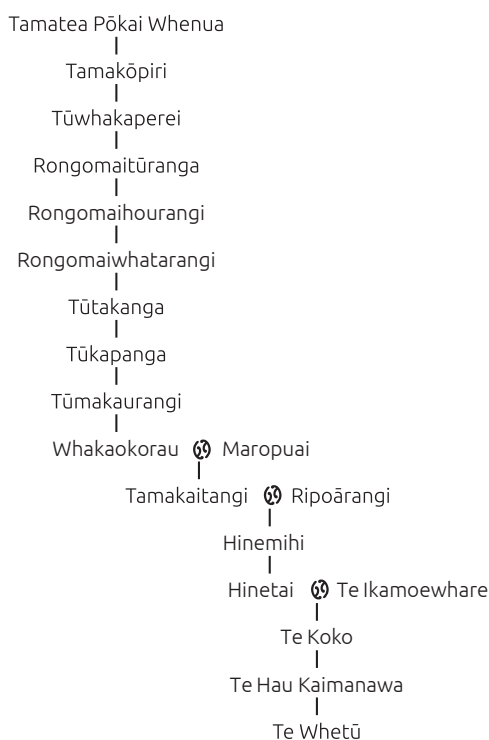


Nanny Ka (Kataraina Pātena Mariu) with her mother, Maata (also known as Kanohi Whero, Wherowhero, Werowero or Whero) Pīwhara.²

Through her Whanganui whakapapa, Maata had interests in whenua at Ngārākauwhakarāra, Rānana, Ōhotu, Whitianga and Kirikau. Through her Rānana and Ngārākauwhakarāra land interests, Maata belonged to Ngāti Tūtarakura and Ngāti Tūmatau of Ngāti Ruaka. Maata also had whakapapa connections to Ngāti Tū and other hapū from the northern reaches of the Whanganui River. Upper Whanganui hapū accompanied the Ngāti Tama people

2 Tesla Denton Studios. Portrait of Mrs Martha Patena and unidentified woman. Tesla Studios :Negatives of Wanganui and district taken by Alfred Martin, Frank Denton and Mark Lampe (Tesla Studios). Ref: 1/2-070176-G. Alexander Turnbull Library, Wellington, New Zealand. /records/44819027

from north Taranaki who migrated to the Wellington region in the 1800s. Our whānau still has land interests in the Ōhāriu/Mākarā area. Maata also affiliated with Ngāti Tama (Tamakōpiri) of Mōkai Pātea, as well as Ngāti Te Ika (Te Ikamoewhare) through her great-grandfather, Te Whetū, and other hapū of Ngāti Tūwharetoa associated with Lake Rotoaira and the southern shores of Lake Taupō.



Whakapapa from Tamatea Pōkai Whenua to Te Whetū (Mōkai Pātea Waitangi Claims Trust, 2021; Waitangi Tribunal, 2013, p. 39).

Te Ngoi Pātena Mariu

Te Ngoi Pātena Mariu affiliated to several Ngāti Tūwharetoa hapū, including Ngāti Turumakina and Ngāti Huritaniwha of Waihi. However, the home for our whānau is at Tokaanu, although we have whakapapa and connections to whenua throughout the Ngāti Tūwharetoa rohe. His parents were Hōhepa Mariu Kerēhi and Tarihira Ngārīni Rangiirohia Ngārimu (née Haare/Biggs), and Te Ngoi was the eldest child of Hōhepa and Tarihira’s eleven children. Tarihira also had connections to the Whanganui River through her kuia, Kahurangi, and her tupuna, Te Puha-o-te-Rangi.

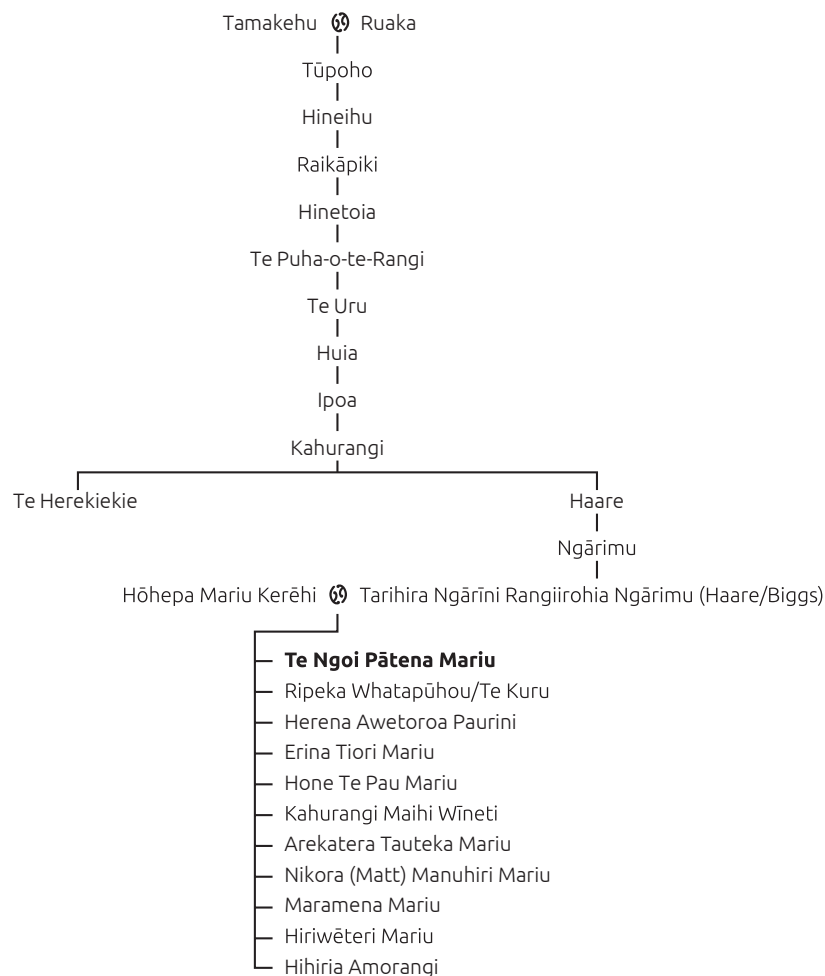


Te Puha-o-te-Rangi features in Māori Land Court evidence concerning the Tawhitinui block, which is located across and upriver from Rānana. Hori Kerei, Menehira Te Kooro, and Poma Haunui speak of the naming of Te Puha-o-te-Rangi (or Te Puhatanga-o-te-Rangi) by Rangitautahi, who was invited ashore at Tawhitinui (more specifically at Te Punga) by the tupuna Toki. Menehira Te Kooro suggests that the name refers to the flower of a tree and that the child was renamed by Rangitautahi. Pene Te Rangihauku states that:

Te Puha o te Rangi did live at Tirohanga now in the water. I mean that the place they lived on has been washed away by the river & then they went to Taupo ... The N' Puha [Ngāti Puha] owned Tirohanga pa only & when that was submerged they went away. Some of the desc [descendants] of N' Puha [Ngāti Puha] did not go away to Taupo ...

(Evidence of Pene Te Rangihauku, 21 May 1900, 44 Whanganui Minute Book, p. 344).

Te Puha-o-te-Rangi was a descendant of the matriarch Ruaka, after whom the hapū of Ngāti Ruaka at Rānana, Whanganui River, takes their name.

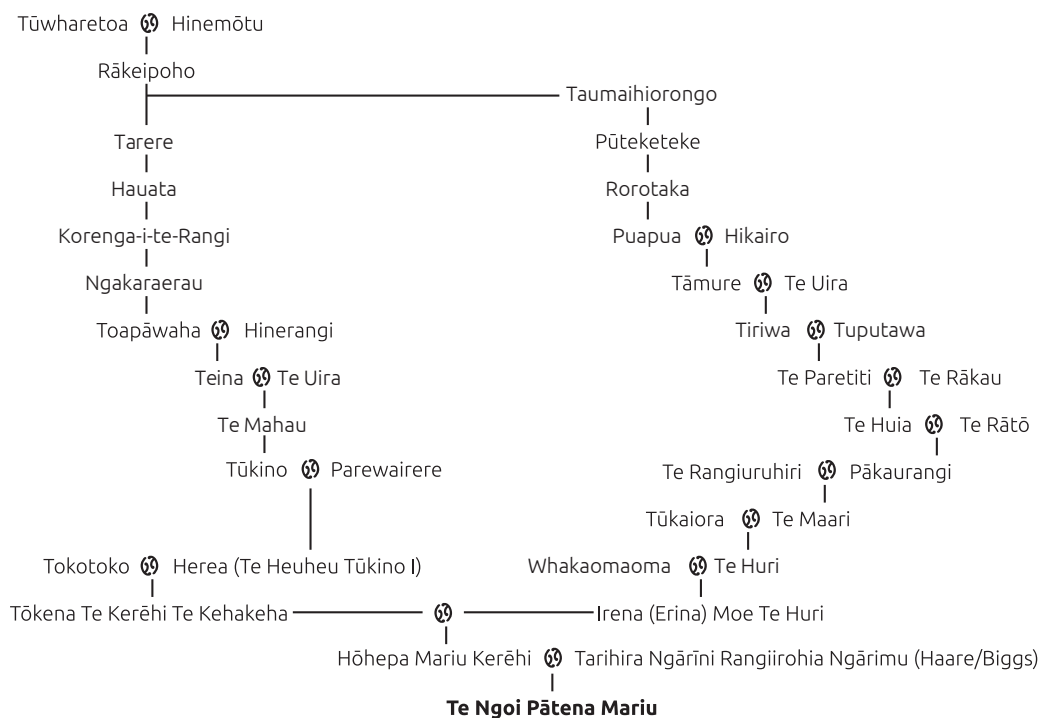


Whakapapa for Te Ngoi Pātēna Mariu and his siblings from Te Puha-o-te-Rangi (Aotea Māori Land Court, 1900a, pp. 104, 123, 175; Grace, 1959, p. 542; Jones, 1959, pp. 43-44; Jones, 1975; Pokiha, n.d., p. 73; Tinirau & Foughy, n.d.; Williams, 1973; Willis, 1892; 'Patena Mariu & Martha', 1972; 'Patena Mariu', 1947; 'Werahiko Taringa & Mariu', 1972; 'Hoani Kahu te Kuru & Ripeka Mariu', 1971; 'Eruera (tapu) Taurini & Herena Mariu', 1972; 'Hone Te Pau Mariu', 1933; 'Kahurangi Maihi Wineti', 1942; 'Arakatera Tauteka Mariu', 1970; 'Nikora Manuhiri Mariu & Maria Mihi Hineirangia', 1971; 'Matt Manuhiri Mariu', 1968; 'Maramena Mariu', 1966; 'Hiriweteri Mariu', 1987; 'Paneta Amorangi & Hihiria Mariu', 1925; 'Hihiria Amorangi', 1959).



Te Ngoi Pātena Mariu and Maata Kanohi Whero Pīwhara, parents of Kataraina Pātena Mariu. Photograph courtesy of the Marshall whānau.

Through his father, Te Ngoi Pātena Mariu descends from Herea (Te Heuheu Tūkino I), and his wife Tokotoko. Through his grandmother, Irena (Erina) Moe Te Huri, Te Ngoi has whakapapa connections to Ngāti Hikairo of Lake Rotoaira:



Whakapapa for Te Ngoi Pātena Mariu, from Tūwharetoa (Gardiner, 1993; Grace, 1959, p. 462; Jones, 1959, pp. 22-23, 31; Ngata & Jones, 2004, p. 270; Smith, n.d.; Te Heuheu, 2009, p. 23; Waitangi Tribunal, 2013, pp. 51-56; Williams, 1973).

Te Hāhi Katorika

Te Ngoi was of the Catholic faith and it is said that his grandfather, Tōkena Te Kerēhi Te Kehakeha, was one of the first to convert to Catholicism within Ngāti Tūwharetoa, with Father Regnier marrying Tōkena and Irena (Erina) Moe Te Huri in 1852 (Grace, 1959). At the time of Nanny Ka's birth and infancy, there were no priests available to baptise her so her whānau set off for Napier; they rode horses, walked, camped, and arrived there three weeks later. She was duly baptised, and the whānau returned home to Tokaanu. Later, three members of her Mariu and Ōtimi whānau joined religious orders—Bishop Max Māriu, Sr Marie André, and Sr Katarina. In 1904, Edward Bruning built a school and convent at Tokaanu. He was assisted by the Sisters of St Joseph of the Sacred Heart who arrived in 1905 to staff the school (Gardiner, 1993). Nanny Ka was among their first students. The school was shifted from Tokaanu to Waihi around 1910. The Catholic priests held Mass at the Church of St Werenfried at Waihi, which continues to this day.

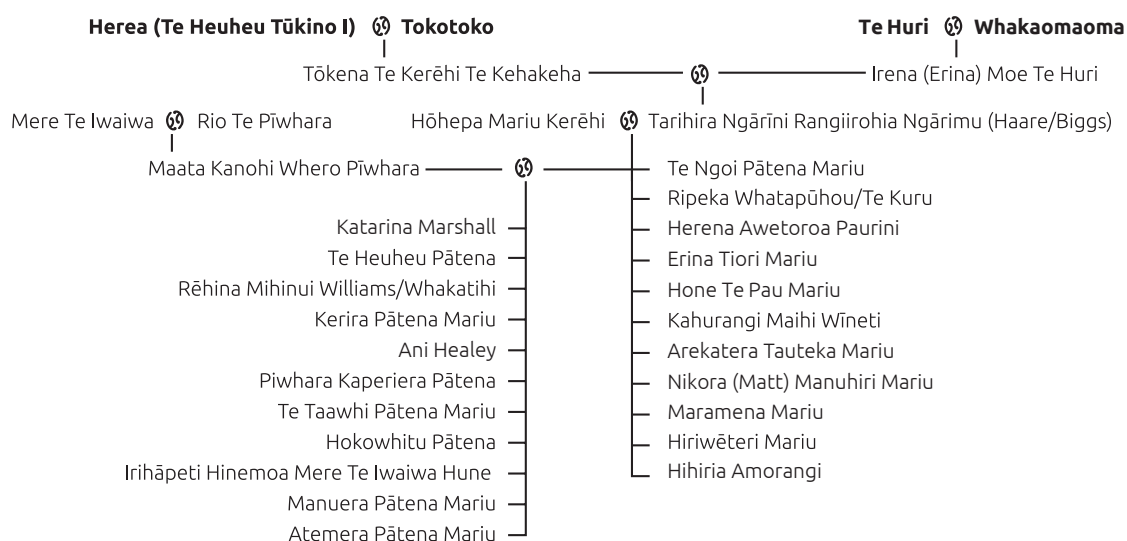


Painting of Tōkena Te Kerēhi Te Kehakeha (artist unknown: replica of Lindauer, G. (1903) Tokena Te Kerehi).

Photograph courtesy of Rachael Tinirau.

Te Hāhi Rātana

Despite being devout Catholics, our whānau also have very strong connections to the Rātana faith. This is influenced by Tahupōtiki Wiremu Rātana’s visit to Hīrangī in the 1920s; he was also invited to officiate at the opening ceremony of the wharepuni at Tokaanu, Pūhaorangi, in November 1931 (Gardiner, 1993). Rātana then visited Ōtūkōu at Lake Rotoaira where he preached and administered to the sick; from that time on, Ōtūkōu became known as a marae of the Rātana faith (Gardiner, 1993). Two of Nanny Ka’s sisters, Mihinui and Rangimārie, lived at Rātana Pā; for Mihinui, this connection goes back to when both she and their father, Te Ngoi, were ill and sought healing from Tahupōtiki Wiremu Rātana. Later, Mihinui relocated to Rātana Pā, as her husband was called upon by Rātana to provide editorial services for the movement’s publications (A. Williams, personal communication, December 22, 2021). An opportunity presented itself for another of Nanny Ka’s sisters, Rangimārie Tūpara, to also reside at Rātana, and she lived in close proximity to their sister, Mihinui, and her whānau for many years.



Whakapapa of Nanny Ka and her siblings (‘Anne Healey’, 1968; ‘Atemera’, 1920; ‘Hautowhitu Patena’, 1922; ‘Irihāpeti Hinemoa’, 1916; ‘Kataraina Marshall’, 1973; ‘Kerira Patena Mariu’, 1928; ‘Manuera Patena’, 1918; ‘Manuera Patena Mariu’, 1950; ‘Mere Telwalwa Hune’, 1973; ‘Rangimarie Tupara’, 1997; ‘Rangi Hune & Mere Mariu’, 1937; ‘Raymond Henry Healy & Annie Patena Mariu’, 1939; ‘Rehina Mihinui Whakatihī’, 1990; ‘Piwhara Kaperiera Patena’, 1926; ‘Te Heuheu Patena’, 1919; ‘Te Taawhi Patena Mariu’, 1980).



Hōhepa Mariu Kerēhi and Tarihira Ngārīni Rangiirohia Ngārimu (née Haare/Biggs). Parents of Te Ngoi Pātēna Mariu and grandparents of Kataraina Marshall (née Pātēna Mariu) (Gardiner, 1993, p 43).

Marriage to Tame Te Matara Marshall (Akapita)

When Nanny Ka became of age, her elders arranged for her to marry her 'uncle' (in whakapapa terms). She rejected that offer and fled to the Whanganui River. She stayed with a Ngāti Tūwharetoa relative, Violet O'Connor (also known as Waireti Tamaiwhana), who was the housekeeper for the Catholic clergy at Jerusalem.



Violet O'Connor (Waireti Tamaiwhana) and Kataraina Marshall (née Pātena Mariu). Photograph courtesy of whānau of Regina Ngāhoari Tinirau (née Marshall).



Back row (from left): Kataraina Marshall (née Pātena Mariu), Tame Marshall (Akapita), Āmiria Te Hauāuru (née Ateria), Charlie Scanlon, unidentified wahine from the Teua whānau.

Front row (from left): Beatrice Marshall, Regina Marshall, unidentified, unidentified.

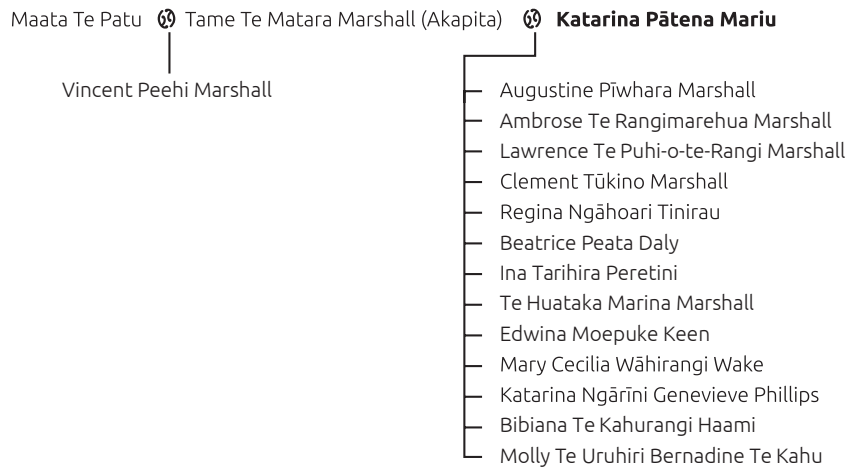
Photograph courtesy of whānau of Regina Ngāhoari Tinirau (née Marshall).

Meanwhile, at Rānana on the Whanganui River, Tame Marshall was farming dairy cattle and sheep on his ancestral land—Ngārākauwhakāra No. 6 block at Mokonui. His first marriage was to Maata Te Patu who subsequently died in childbirth. The child survived and he was named Vincent Peehi Marshall. Sometime later, Koro Tame spied a beautiful woman at Sunday Mass, and the rest is history.



Kataraina (née Pātena-Māriu) and Tame Marshall (Akapita) married at Sacred Heart Church, Rānana, Whanganui River, April 1927. Bridesmaid Āmiria Te Hauāuru (née Ateria) and best man Tame Te Hauāuru. This photograph is taken at Kahotea Marae, Kauika, at Rānana, Whanganui River. Te Morehu wharepuni in the background, which now stands at Rānana Marae. Photograph courtesy of whānau of Regina Ngāhoari Tinirau (née Marshall).

Kataraina and Tame home-birthed 12 of their 13 children—Augustine Pīwhara and Ambrose Te Rangimarehua (twins), Lawrence Te Puhi-o-te-Rangi (raised by Te Matara Kahukura and Te Hirata Teua; Te Matara was a brother to Tame’s birth mother, Ngāhoari), Clement Tūkino (adopted to Nanny Ka’s parents, Maata and Te Ngoi), Regina Ngāhoari, Beatrice Peata, Ina Tarihira (adopted to the Te Patu whānau at Karioi), Te Huataka Marina, Edwina Moepuke, Mary Cecilia Wāhirangi, Kataraina Ngārini Genevieve, Bibiana Te Kahurangi, and Molly Te Uruhiri Bernadine (the only Whanganui Hospital birth).



Whakapapa for the children of Tame Te Matara Marshall with his first wife, Maata Te Patu, and our kuia, Kataraina Pātena Mariu (Tinirau, 2013).

Education and the Marshall whānau

After leaving Rānana’s Sacred Heart Convent School, eight of the nine Marshall daughters were sent to St Joseph’s Māori Girls’ College in Napier. The eldest daughter, my mother Regina, attended Whanganui Technical College for a short period until she found employment. She then helped her parents pay for her younger sisters’ tuition and boarding fees. Augustine and Ambrose had left school early to take up shearing and scrub-cutting in the district. Later on in life, most of the Marshall sisters were involved in the healthcare industry as nurses or nurse aids.

Industrious creativity

Nanny Ka had various interests. In her spare time, she would teach her daughters how to knit, sew, crochet, and embroider. Edwina and Mary preferred to crochet. Regina and Marina would help Nanny Ka embroider floral patterns on white frilly pillowslips which were sent back to her sister Ani to grace the bedding at their marae of Waihi and Tokaanu. When Ani fell ill, Regina and Beatrice were dispatched to Tokaanu to look after and help their aunty. They attended Waihi Convent School during that period and got to know their wider Tūwharetoa whānau. They were very popular, especially at dances.



Nanny's letters

From 1959-1964, Nanny Ka regularly wrote letters to her daughter Marina who was a psychiatric nurse at Gonville Sanatorium in Whanganui (1959-1960), and at Oakley Hospital in Auckland (1961-1964). The availability of some of her letters enabled the seeking and the finding of Nanny's truth, her memories, knowledge, wit, humour, and humility. Letters like the below showcase the wit and dexterity with which she navigated postal strikes, cheeky whānau, and community events, supporting local schools, women, and preparing for holiday gatherings.

Letters by Nanny Ka to Te Huataka Marina Marshall in April 1964 (following 4 pages).

Community events diary

In her letters, Nanny Ka shares with Marina details of various Rānana community events. These include a 'bring and buy' at Rānana in 1963 and on Easter Sunday all Roman Catholics of Rānana went to Jerusalem for Mass at midnight. In 1964, several activities centred on the centenary of the Battle of Moutoa. With daughters Molly and Pipi (Bibiana) home on 14 May from boarding school, they were able to partake in these commemorations: creating the replica Moutoa flag at Morikau Station; working bees at Ruaka Hall during the weekends leading up to the event; as well as painting and erecting a memorial monument and flagpole (K. Marshall, personal communication, April 12, 1964).



Replica of the Moutoa flag, made by the women of Rānana in preparation for the centenary of the Battle of Moutoa, 14 May 1964. Photograph courtesy of the Rānana Māori Committee.



"Sunday" 12th

My dear Marina

Twice I have been to town & forgot some "fulscap" for writing, as you will see, I had to fall back to the Kids Exercises but it does the purpose. In fact I was to have written to Ngauni about Easter week, but there was a P+T strike, & just the week-end there came a mail from her as well as yrs. Thanks alot Marina. Pop & I are well and the folks around Lou & Ambrose came up on Monday after "Boys" 1 yr birthday. I was in a hurry to get back by 4 p.m. & host for the "Pub". Came up to get his blankets, as him & Ambrose slept on the stretcher in the porch no blankets. Weny one else were all asleep

2
In fact I told him to take his blankets when he came in with his mate. went up to get Howard & Lana & kids then all the neighbours around. brought up about 7 ^{or 4} doz flagons. He will come home before he goes back to camp. If Molly & Pipi are both going off for their holidays. They will see the Moutoa Celebrations on the 14th May. then on to the moutoa gardens in Loguei on the 16th. The women folks are doing up a moutoa flag - at Morikau Station. The working bee at the Hall week - ends Sat & Sunday. painting + a memorial Tablet or monument. also a pole for the "flag". All these preparations for the Battle of moutoa

3 Well what do you know.
I had the "honor" of a surprise
visit by the Rev Mother Melchior
with sister Mark & two other
nuns. One travels with her
the other is head-nun for
the Ranana School.

asking after all you
follows even ^{way} back to
Iukino & Inca. The two
adopted out - then
the great-lad & Bighead
might go out there next
week. but I want to

clean my gardens first
just to tidy up the place
when the kids come home. I mean
the Daryl hangmen. I would
to get Daryl back to go to
the "Play Centre" at the School.
every Wednesday afternoon
Lou is quite taken to
Raymond. & Marys Kids

4 He went out there again
with a chap casting some
camps to Wellington & he
was to camp by Mary.
I havent been ringing
Reg. Theres some new changes
with the phone calls. So

I got a bread for those rats in Parua
to post.

I dont bother unless Im
in town when I think about
it.

well Pop & I got
a big problem ^{coming up} to paint
& paper this "Rance" of
ours. & the "power" should be
through by 1965 or '66.

well, I think theres nothing
to move Ngaini from Coming Home.
Its seems a stay-put - & just
shes been so attached to himmie
I dont know her married name
well I hope you will manage
to read this note. Ngainis maie
will wait till I go in next week
until next maie - God Bless Love
mum

Nanny Ka also attended meetings at the Whanganui Memorial Hall Concert Chambers regarding the damming of the Whanganui River (K. Marshall, personal communication, May 1, 1964). This proposal would have led to the development of a major hydroelectric dam, which would have flooded several Whanganui marae and kāinga, including Rānana. Fortunately, the dam project was abandoned.

Catholic faith

The Sisters of Compassion at Rānana's Sacred Heart Convent School were strict. They would administer daily doses of cod liver oil and corporal punishment was meted via a leather strap. The sisters forbade the use of te reo Māori. They availed themselves to minister to the sick and needy in the community; transport was via their horse. Nanny Ka, in her letters of 1961, speaks of Fr. Caulfield travelling away from the Whanganui River for six months and later returning to Jerusalem near the Whanganui River to help Fr. Whiting who had a mission at Rānana. Included with her letters to her daughters at St Joseph's Māori Girls' College, Nanny Ka sent money for bus fares and pocket money. She noted to Marina that those at St Joseph's had reported a visit by the Lions Club to the school on 12 June 1959.

Farm work

As with others who were raised in the Rānana community, the Marshall children would help their father, Tame, with milking the cows before and after school. They walked or rode horses with the other children resident on Mokonui Road to the Convent School. In summer, Nanny Ka would go blackberry picking with neighbours Molly and Edna McGregor (née Timoti). In her letter of 29 November 1964, Ambrose is noted as helping Rody McGregor with the Rānana Development Scheme sheep and stock, whilst her husband Tame and Abe sprayed weeds. Whilst writing, Nanny Ka could hear "Old Pappie giving his dog Don a hiding ... dear me" (K. Marshall, personal communication, November 29, 1964). Such was the way that working animals were treated if they misbehaved.

Making connections

During the 1960s, apart from letter writing, Nanny had a telephone installed. She made calls to her children Molly and Mary (Tītahi Bay); Beatrice (Levin); Regina (Waverley); and grandsons John and Richard Daly (Levin). Nanny would occasionally catch the bus or engage a taxi to visit her family. In 1963 she made the following comment in a letter to Marina: 'Granddaughter Rachael reckons she's coming home by me for her holidays when her mother goes to hospital. I asked her, "which Nanny?" to which she replied, "that Nanny talking on the phone!"' (K. Marshall, personal communication, February 20, 1960).



Kataraina Marshall (née Pātena Mariu). Photograph courtesy of whānau of Regina Ngāhoari Tinirau (née Marshall).

He kupu whakakapi: Conclusion

Nanny Ka involved herself with her community, both in acknowledging individuals who helped shape her world and as a woman who cared for the survival of their ways of being. Her letters offer insight into how she, as a matriarch, maintained physical connections with whānau, neighbours, Rānana, other Whanganui River communities, as well as the Convent School, sisters, priests, and the Catholic Church across huge geographical distances and time. Her deep engagement with her community shines through her writing and shows really clearly through the pathways she crafted for younger generations of her whānau to remain connected with previous generations. Many of these letters were marked by her sense of wit and the close relationships she had with those in her life. The legacy she has created of matrilineal knowledge transmission extends far beyond her own life by tracking, recording, and keeping alive these stories of whānau life events, hapū and marae events, farming life, kai, technology, and travel in a very unique context and time period. These letters are taonga tuku iho that offer her descendants insight into her world and how her approach to life and relationships remains relevant today. Nanny Ka gives us examples of how whānau can operate as collective economic units to support and maintain flourishing of the wider community. Sadly, Nanny Ka passed away on 17 March 1973 (my first year at St Joseph's Māori Girls' College, Napier). Koro Tame joined her on 16 February 1981. They both lay together at Aramoho Cemetery in Whanganui.

Moe mai rā kōrua i roto i te rangimārie.

Kuputaka: Glossary

Use of tuhutō (macrons): the introduction of macrons over some Māori vowels, have (1) clarified definitions and (2) made it easier to pronounce Māori words (i.e., knowing where to place the emphasis as you are saying the words). When we quote sources from earlier periods where macrons have not been used, we have not included the macron to remain true to the original text. In the glossary, we have included both versions of the word (with and without macrons).

hapū	cluster of extended families descended from an eponymous ancestor
Hirangi	marae near Tūrangi, Lake Taupō
iwi	tribe; nation
Karioi	area between Ohakune and Waiōuru
Kirikau	land block on the eastern bank of the Whanganui River, south of Taumarunui
Kōwhaiwhai	painted scroll ornamentation - commonly used on meeting house rafters
Mākarā	place on the south western coast, near Wellington
mamaku	black tree fern, <i>Cyathea medullaris</i> - a giant tree fern with flattish oval frond scars on the trunk, black and very thick frond stalks and arching fronds.
marae	traditional Māori place of gathering
Mōkai Pātea	region encompassing Taihape and the northern and middle reaches of the Rangitīkei River
Ngārākauwhakarāra	land block near Rānana, Whanganui River
Ngāti Huritaniwha	hapū of Ngāti Tūwharetoa, from Waihī, Lake Taupō
Ngāti Ika (Te Ikamoewhare)	hapū of Ngāti Tūwharetoa
Ngāti Ruaka	hapū of Te Āti Haunui-a-Pāpārangī, from Rānana, Whanganui River
Ngāti Tama (Tamakōpiri)	iwi of Mōkai-Pātea
Ngāti Tū	hapū of Te Āti Haunui-a-Pāpārangī, from the northern reaches of the Whanganui River
Ngāti Tūmatau	hapū of Te Āti Haunui-a-Pāpārangī, from Rānana, Whanganui River
Ngāti Turumakina	hapū of Ngāti Tūwharetoa, from Waihī, Lake Taupō
Ngāti Tūtarakura	hapū of Te Āti Haunui-a-Pāpārangī, from Rānana, Whanganui River
Ngāti Tūwharetoa	tribe from Taupō and Bay of Plenty areas

Ōhāriu	suburb, located to the north west of Wellington
Ōhotu	land block in the middle reaches of the Whanganui River, extending to Karioi
Ōtūkou	marae on the banks of Lake Rotoaira
Pūtiki Pā (Te Pakū o Te Rangī Marae)	Marae on the banks of the lower reaches of the Whanganui River
Rānana	marae, village and land block in the middle reaches of the Whanganui River
Rātana Pā	small village in the Rangitīkei region, south of Whanganui
Rotoaira	lake in the Central Plateau region
Tahupōtiki Wiremu Rātana	prophet, healer and founder of the Rātana faith
taonga	highly prized artefacts; tangible and non-tangible, ancestral treasures
Taupō	lake in the Central Plateau region
Tokaanu	marae and village near Tūrangi, Lake Taupō
tupuna	ancestor(s); grandparent(s)
Waihi	marae near Tūrangi, Lake Taupō
whakapapa	genealogy; lineage; descent
Whitianga	land block in the upper reaches of the Whanganui River

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