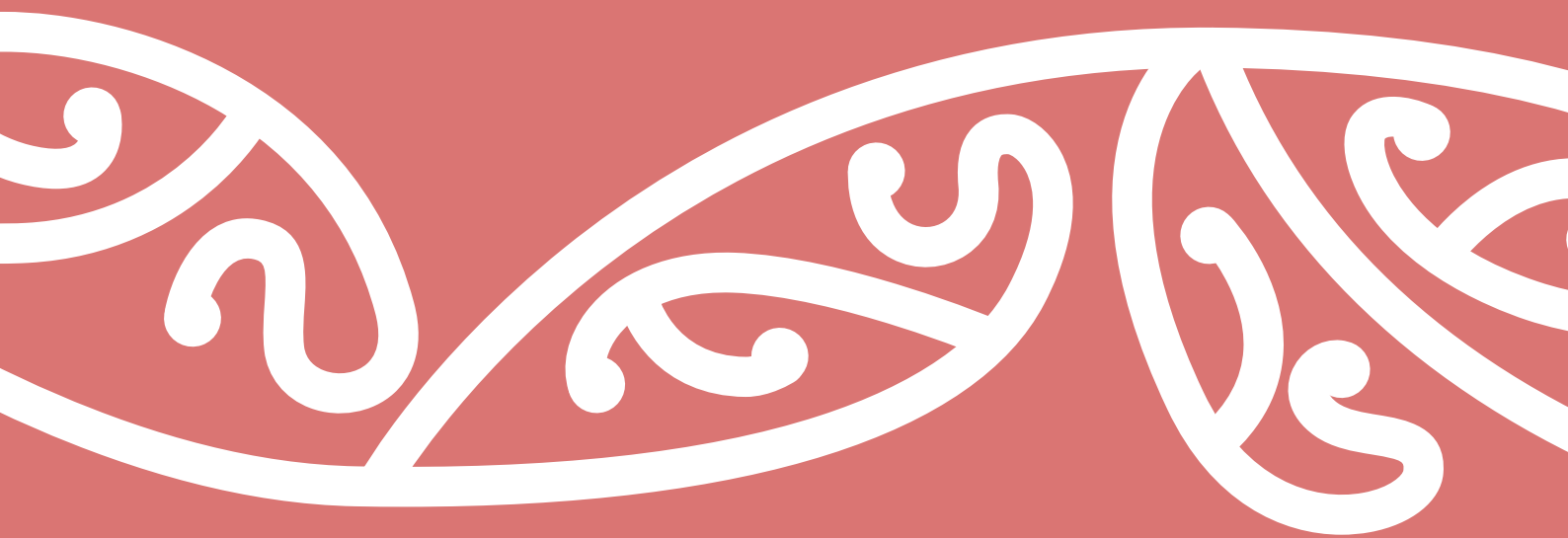


# My aunty: Aunty Tari

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**Whakapapa Research  
Project series: Matriarch**



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We acknowledge Pūtiki Pā (Te Pakū o Te Rangi Marae) for permission to use the kōwhaiwhai mamaku design shown throughout the Whakapapa Research Project publication series. This kōwhaiwhai pattern is from the wharepuni and represents generations, born and unborn. This kōwhaiwhai pattern is a taonga, and as such must not be copied or used without expressed permission of Pūtiki Pā.

### Whakapapa Research Project series

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

### Whānau researchers

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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

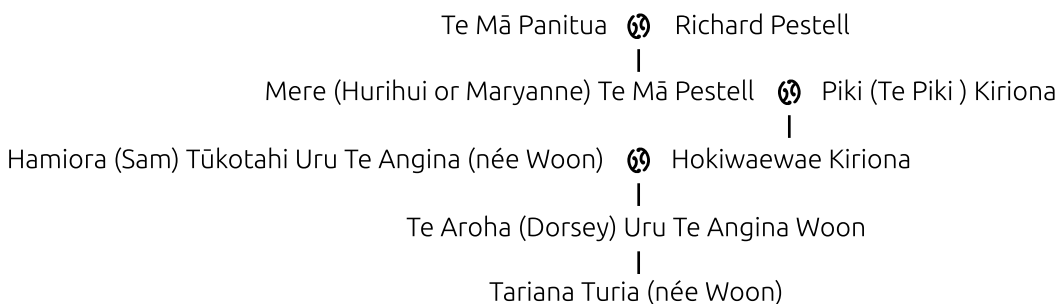
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It is important to understand that Māori distinguish between the tangible world and the spiritual world. A matriarch of the Māori world knows the difference between the natural and supernatural, real or unreal, sacred, truth or legend. As Māori, when you walk the land, you are in the company of kaitiaki from this realm who are guided by our tūpuna of the spiritual realm. The land is where the bones of our ancestors lay, returned to Papatūānuku. The land with everything—living and growing—has its own spirit or mauri. Our matriarch has the ability to acknowledge both worlds, thus being one with Papatūānuku, our Earth Mother, and Hine-ahu-one, our first wahine. She is a wahine of many strengths, both physically, and spiritually-sourced, by those before her. Like Papatūānuku, she is the pinnacle of our whānau, who cares and shows her manaakitanga towards all those who surround her. Aunty Tari is also guided by the taiao, such as the awa, moana, whenua, and ngahere, where she seeks solace and peace. This paper is about my connection to the Hon Dame Tariana Turia DNZM. She is my aunty; Aunty Tari.

## Whakapapa

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Below is the whakapapa of the Pestell connection down to Hokiwaewae. My own mother and Aunty Tari are first cousins through their mothers, who are daughters of Dorsey and Tangiwai.

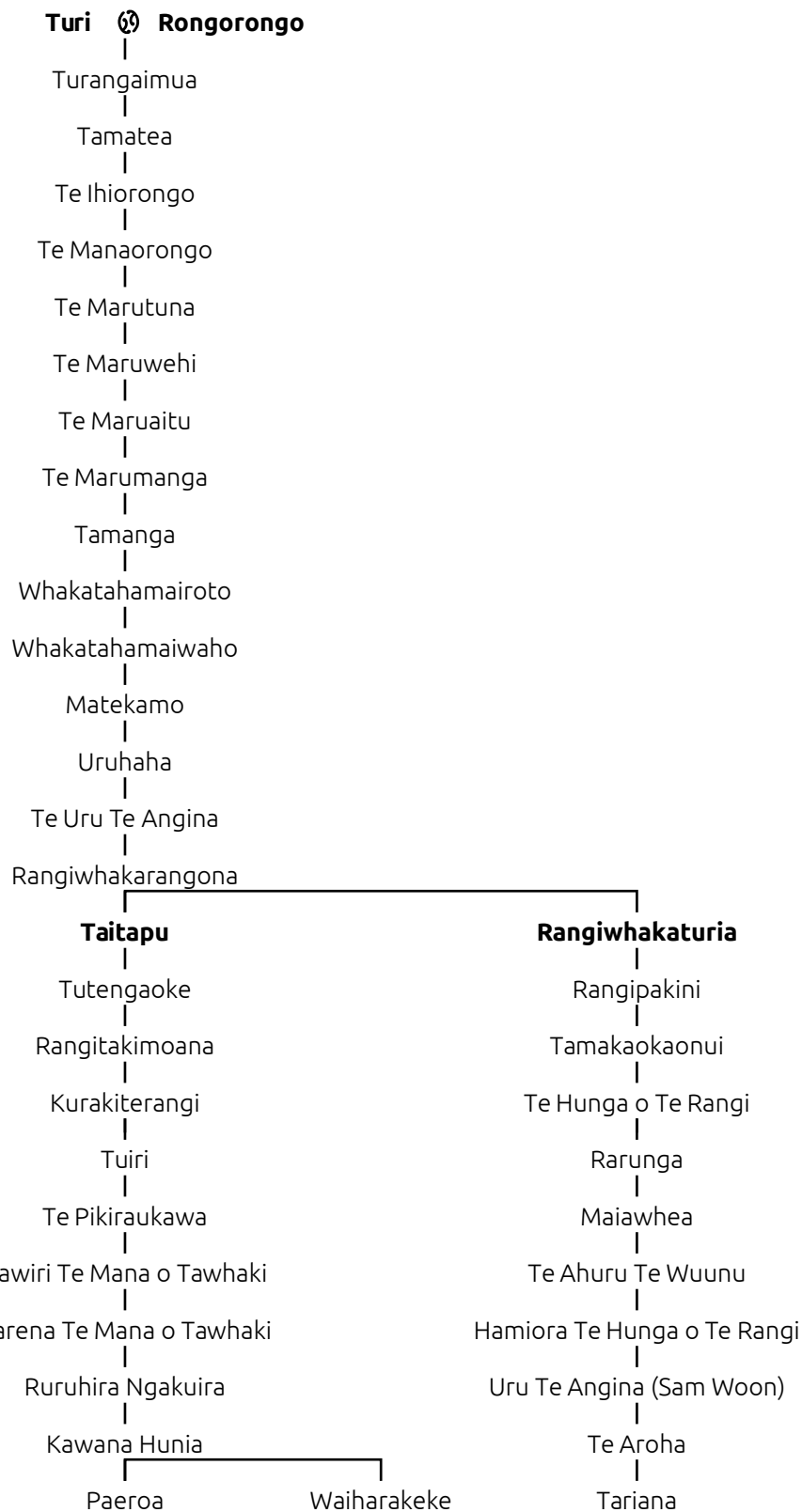


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### Whakapapa from Te Mā Panitua and Richard Pestell to Tariana Turia (née Woon)

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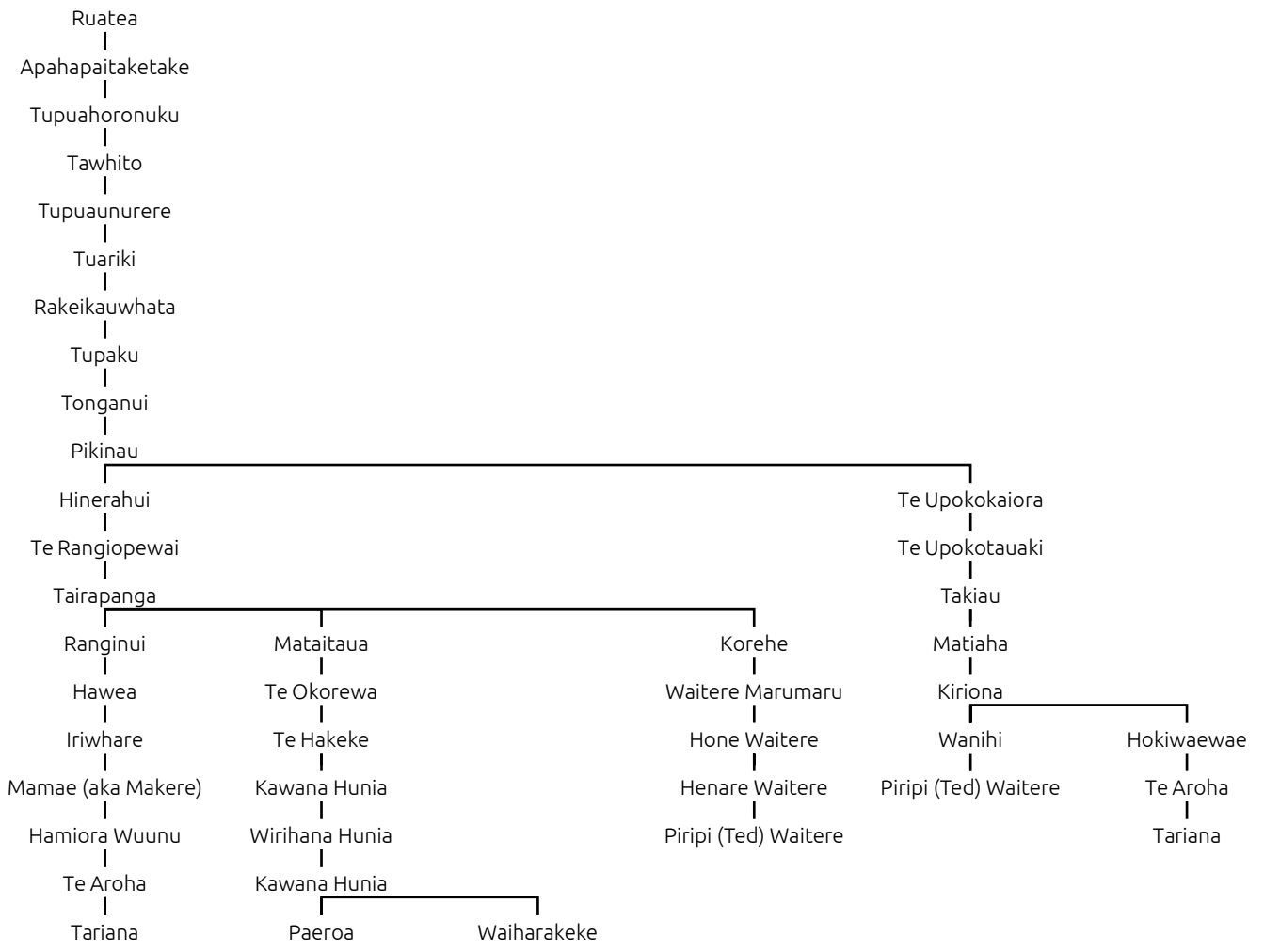
The below whakapapa charts show the connections between Aunty Tari and the two kuia, Paeroa (Pae) and Waiharakeke (Wai), who helped raise her and were highly influential in her life. The information below confirms the connection between the bloodlines within Ngā Wairiki and Ngāti Apa, however, there is a clear distance between the whakapapa lines. The whakapapa of Piripi (Ted) Waitere is included as he was married to Waiharakeke before Aunty Tari was introduced to the whānau. By the early 1900s, the iwi of Ngā Wairiki and Ngāti Apa had reduced to several hundred people so, although in some cases distant on the hapū and iwi whakapapa trees, remained very close through circumstance and land holdings.



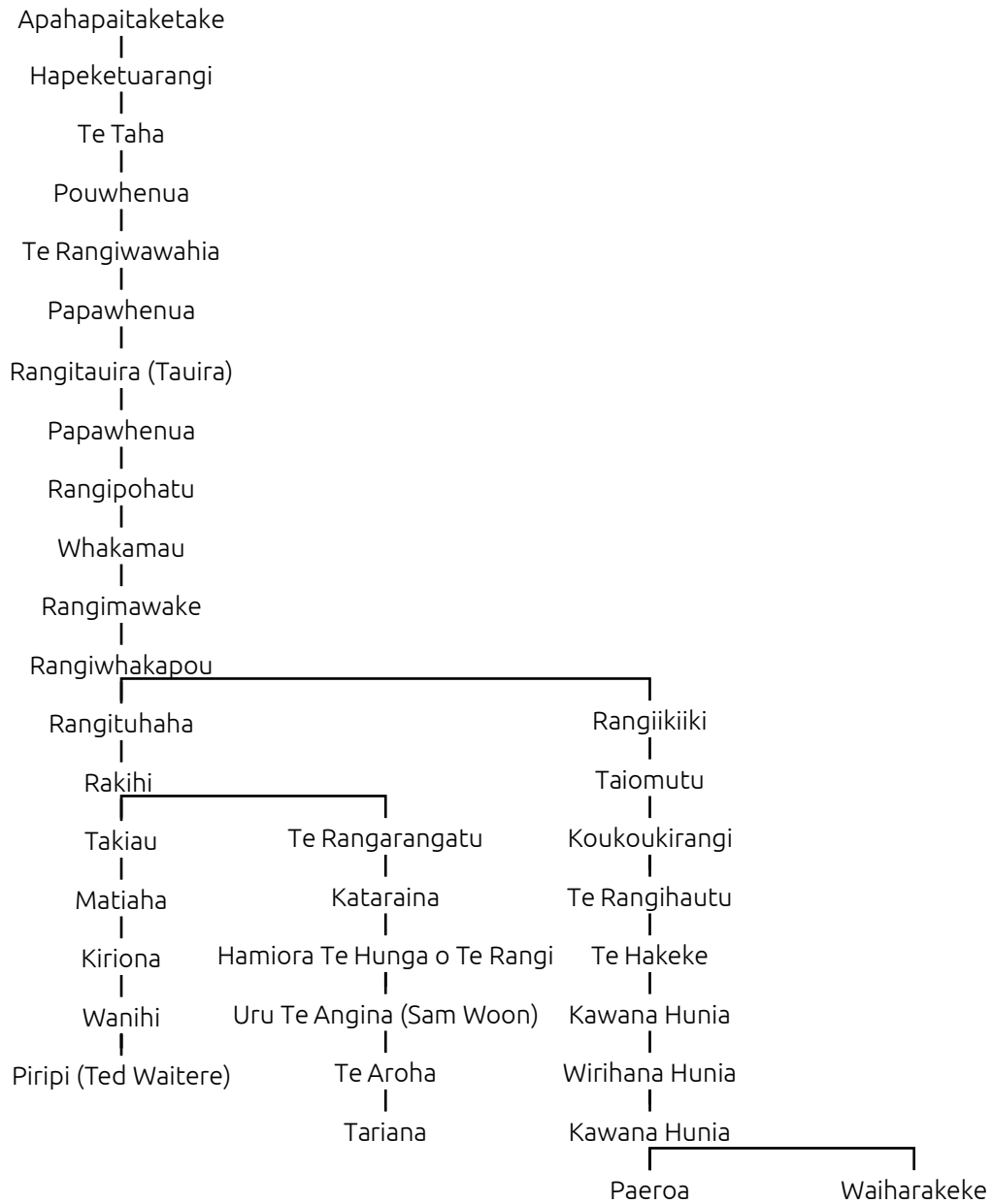

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Whakapapa from Turi and Rongorongo (Aotea waka), to tūpuna of Whangāehu (including Taitapu and Rangiwhakaturia), showing genealogical connections between two kuia of the Hunia whānau – Paeroa and Waiharakeke – and Aunty Tari, who they helped to raise. Whakapapa provided by Grant Huwyler.

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Whakapapa from Ruatea (Kurahaupō waka), to tūpuna of the central Rangitīkei area, showing genealogical connections between two kuia of the Hunia whānau – Paeroa and Waiharakeke (and her husband, Piripi or Ted) – and Aunty Tari, who they helped to raise. Whakapapa provided by Grant Huwylar.



Whakapapa from Apahāpaitaketake (eponymous ancestor of Ngāti Apa), to tūpuna of Parewanui, showing genealogical connections between two kuia of the Hunia whānau – Paeroa and Waiharakeke (and her husband, Piripi or Ted) – and Aunty Tari, who they helped to raise. Whakapapa provided by Grant Huwylar.



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Standing left to right: Hokiwaewae Kiriona (f) and Mohi Toahiko (m).  
Sitting left to right: Ripeka (f), Hamiora (Sam) Tūkotahi Uru Te Angina (née Woon) (m), Rangimatapu (m),  
Te Pō Moetū (Elizabeth) (f), Mihiterina (f, baby), Lizzie (f).

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Te Mā Panitua married Richard Pestell. They are the grandparents of Hokiwaewae Kiriona. Her mother is Mere Te Mā, also known as Huihui or Maryanne Pestell, and her father is Piki (or Te Piki) Kiriona, also known as Te Piki Kiriona. Richard Pestell was born in Bristol, England; he travelled with his brother Thomas Pestell to New Zealand as war orphans and stayed on as adults. Richard and Te Mā Panitua had six children namely: Te Pō Moetū (also known as Elizabeth) (f); Taho (also known as Miriama) (f); Hoanna Te Pohoitahi (also known as Joan) (f); Rihari (also known as Richard) (m); Koroneho (also known as Edwin) (m); and, Mere Te Mā (f) (Aotea Māori Land Court, 1909, pp. 181-182; Broughton, 1983, p. 22). Te Pō Moetū married Hamiora Tūkotahi Woon, also known as Sam Woon, and they had children later. The daughter of Mere Te Mā, namely Hokiwaewae, is Aunty Tariana's grandmother.

## It takes a village to raise a child

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Aunty Tariana (Tari or Tubs as she is affectionately known by her whānau) was brought up by her kuia, Hokiwaewae Kiriona, and later on by her whāngai dad, Tariuha Manawaroa Te Awe Awe (also known as Koro Charlie) and his wife, Mihiterina (Aunty Lena, who was Nanny Dorsey's eldest sibling).

When she was born, her grandmother, Hokiwaewae, claimed her from her own mother, Te Aroha (Dorsey) Uru Te Angina Woon, who had no say in the matter. Her biological father was an American marine of Sioux descent. At the

time of her birth, her whānau made the decision to raise her with her best interests at heart to ensure she had a good upbringing. After Hokiwaewae passed, Charlie and Lena took care of her until Lena's passing thus changing the dynamics once again. An aunty of hers, Waiharakeke Hunia-Waitere, swept in and picked Aunty Tari up to live with them. Waiharakeke and Ted (Piripi Waitere) were Aunty Tari's godparents.

## Influential

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Her grandmother, Hokiwaewae Kiriona (also known as Wae Wae Uru or Maggie Woon), and her two aunts, Waiharakeke Hunia-Waitere and Paeroa Hunia-Hawera, were definitely the most influential. They instilled strong values and had huge expectations. She was skilfully taught the importance of kaupapa, tikanga, and generations of whakapapa connections.

Aunty Tari, however, was the last to be consulted about her future which had already been mapped out for her. Her memories and reflections focus on the influence and impact of her formidable Aunty Wai who was very strict about tikanga and expected Aunty Tari to fit in both worlds. All the concepts she talked about were driven by an appreciation of tikanga that governed her behaviour. She also had chores to do before school; everything around the house had to be immaculate, from polishing the floors to preparing kai and washing clothes. Nothing but immaculate was acceptable.

## A hard lesson and understanding

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An occasion happened when Bishop Vercoe came to visit Whanganui. An uncle of Aunty Tari stood to mihi to the Bishop for attending and to say goodbye, however, after the Bishop left, Aunty Waiharakeke stood up and told the uncle off stating you never say a poroporoaki to them until they say it to you first. It was an embarrassing moment for everyone to hear Waiharakeke telling uncle off in front of everyone. Afterwards, they went to see him. There were many tears and he acknowledged that Waiharakeke was right. She felt it was a lesson for all to learn. She said to Aunty Tari "it doesn't matter if nobody likes you as long as you know what you are doing is the right thing".

Waiharakeke wanted a bright future for Aunty Tari. She saw something in her and, through discipline, she had many reasons as to why she did things the way she did, or rather, how she influenced Aunty Tari with values and beliefs. Waiharakeke had her best interests at heart despite Aunty Tari in her teenage years resenting her. She did not realise until long after she had passed how much she really appreciated her precious Aunty Waiharakeke. She modelled the mantra of being able to stand on her own two feet.

The best advice given to Aunty Tari was to be true to yourself and the people you serve. Her aunts and uncles who raised her told her that it would be the guiding principle for a lifetime.



## Uncle George: ‘feet first’

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Uncle George, who was to become Aunty Tari’s husband, was born on the Whanganui River. There was panic during the labouring process of his birth because his feet came out first, “te putanga mai o ngā waewae tuatahi”—a story kept alive within the whānau. It has been interpreted that he would go ‘feet first’ into things throughout his life. Julie Ranginui shared a story, saying to Aunty Tari that she will always have her background with her when she goes onto other marae as part of her genealogy is there. She told Aunty Tari to never ever feel like a visitor when she is up the Whanganui River, because of her and her husband’s connections.

Whilst growing up, Uncle George and his siblings learnt to be independent. His strength was derived from his mother, Mere Turia (née Allan), from Te Ao Marama Marae up the Whanganui River. However, she worked long hours in the market gardens in Ohakune and, for this reason, refused to let her children leave school without gaining a trade because she wanted better for them.

Uncle George was a quiet and resourceful man. He was Aunty Tari’s support and strength throughout the duration of their marriage and raising their children, mokopuna, ngā mokopuna tuarua, and whāngai children. They are both known to have helped their extended whānau over the years.

His resilience and determination to succeed, no matter what, has been the ongoing source of inspiration for Aunty Tari. Therefore, whatever challenge she took on, he was there ‘feet first’, helping to turn those dreams into reality: “one foot on water, one foot on land” (Leahy, 2015, p. 61).

## Political legacy

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Aunty Tariana’s pathway to politics was determined by those who went before her. It was influenced by Tokouru and Matiu Rātana from Ngāti Apa, and Iriaka Rātana of Whanganui descent, all of whom have served as Members of Parliament, and with whom she shares a connection in whakapapa. This was consolidated by her kuia Hokiwaewae and her two aunts Waiharakeke and Paeroa, who recognised in her a potential they believed could be nurtured for the good of the people. To this day, their lessons are retained and their words and teachings reverberate in her heart as she carries the mana that honours them.

In May 2004, the turmoil of the foreshore and seabed debate where Aunty Tari made the decision to cross the floor lead to the birth of the Māori Party. Her contribution made political history, which was influenced by the phenomenon of the hīkoi with thousands of Māori and non-Māori descending on the grounds of Parliament from across the country.

Like many before her, who fought to protect our whenua, Aunty Tari made a decision to fight and protect our interests in the foreshore and seabed. She made history within Aotearoa when she voted against the legislation being championed by the Labour Party. She not only thrived to heights within whānau, hapū, and iwi, she became a nationally-recognised leader and a crusader for our people, to seek justice and to do what is right. Her knowledge is protected, preserved, and upheld by all who follow her. She has challenged those beyond the barriers to dig deep, live happier, have faith, and believe in oneself.

## He kupu whakakapi: Conclusion

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A matriarch becomes the voice of the land itself, protesting its abuse and misappropriation. She teaches the child to love the land and to listen. Historical events that have affected our people include the taking of land, through legal and illegal means. Whilst growing up, Aunty Tari was always surrounded by whānau despite her disjointed childhood. Her whakapapa gave her the opportunity to connect with others. She is also shaped by her relationship to the land, the river, and the forces that defined her and gave her life. The place she lived gave meaning to her life. As our matriarch, she is the pinnacle of our whānau, who shows her manaakitanga toward all who surround her. Aunty Tari is guided by the taiao, the awa, moana, whenua, and ngahere where she seeks solace and peace. Today, Aunty Tari continues to strive for the betterment of future generations.



## Kuputaka: Glossary

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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).

<b>awa</b>	river
<b>hapū</b>	cluster of extended families descended from an eponymous ancestor
<b>Hīne-ahu-one</b>	first woman created by Tāne
<b>iwi</b>	tribe, nation
<b>kai</b>	food
<b>kaitiaki</b>	custodian, guardian, carer
<b>kaupapa</b>	purpose, topic
<b>kuia</b>	elderly woman
<b>manaakitanga</b>	caring, hospitality
<b>Māori</b>	Indigenous inhabitants of Aotearoa
<b>Māori Party</b>	Māori political party
<b>mauri</b>	energy, life force, spirit
<b>moana</b>	sea
<b>mokopuna</b>	grandchildren
<b>mokopuna tuarua</b>	great-grandchildren
<b>Ngā Wairiki</b>	iwi of the Rangitikei region
<b>ngāhere</b>	forest
<b>Ngāti Apa</b>	iwi of the Rangitikei region
<b>Ohakune</b>	small town in the Central Plateau region
<b>pā</b>	village
<b>Papatūanuku</b>	Earth Mother
<b>poroporoaki</b>	to take leave, farewell
<b>Rangitīkei</b>	river and region, bordered by Whanganui, Manawatū, Ruapehu and Hawkes Bay

<b>taiao</b>	environment
<b>Te Ao Marama</b>	marae near Pīpīriki, in the middle reaches of the Whanganui River
<b>te putanga mai o ngā waewae</b>	literally translates as “feet first during birth”
<b>tikanga</b>	customary practices and protocols
<b>tūpuna</b>	forebears, ancestors
<b>wāhine</b>	female, woman
<b>whakapapa</b>	genealogy, genealogical table, lineage, descent
<b>whānau</b>	family, extended family
<b>Whangaehu</b>	settlement south of Whanganui
<b>whāngai</b>	Māori customary practice in which a child is raised by whānau other than their birth parents
<b>Whanganui</b>	river and city on the lower west coast of the North Island of Aotearoa New Zealand
<b>whenua</b>	land

## He rārangi rauemi: References

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