

# Whatungarongaro te tangata, toitū te whenua

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**Whakapapa Research  
Project series: Whenua**



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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 whenua.

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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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As man disappears from sight, the land remains. Whenua is literally described as land, ground, or territory (Moorfield, 2011). The use of the term whenua to describe the placenta or afterbirth perhaps provides a more intrinsic explanation of the connection between Māori and land. It is through the burial of a child's placenta that children are bound to their homelands, and in some cases, to particular blocks of land (Mead, 2003). The retelling of the relationship between Māori and whenua is well established and can be explained in terms such as tāngata whenua (people of the land), mana whenua (territorial rights, jurisdiction, or authority over land) and tūrangawaewae (standing place).

The term *matemateāone*, particularly used by Tūhoe, is an example of how a group of people describe their relationship with the land. Te Awekotuku & Nikora (2003) explain that across its many definitions, the persistent theme of *matemateāone* is the relationship between people and the environment that nurtures them. In Whanganui, early references to land and occupation can be found in waiata and *mōteatea*, such as 'kua kaa kee ngā ahi' (Hāwira, 2002). Similarly, on his arrival to the Whanganui River, Kupe, a great chief from Hawaiki attempted to 'set up camp' and discovered that the fires of occupation had already been lit (Simon, 1997).

The term whenua has also been widely described as dependent on the state, use and outcome of lands such as occupation or conquest. These include whenua raupatu, whenua ōhākī, whenua tapu, whenua taunaha, whenua rāhui, and tuku whenua. These understandings were well established before the arrival of colonial influences. Today, we are familiar with legal descriptions such as Māori customary land, Māori freehold land, general land owned by Māori, general land, Crown land, and Crown land reserved for Māori; all of which have been described in Part 6 – Status of Land, in Te Ture Whenua Māori Act (1993).

Through colonisation, a culturally foreign system of managing whenua was imposed on Māori (Clarke, 2016). Ngā Paerangi historian Ken Clarke (2016) describes the process as having to deal with many complexities and sometimes distorted views on the more technical aspects of how, who, why and what we know today as 'individual shareholders and their interests in land'. Historically, knowledge and understanding of ancestral boundaries was important, with boundaries often being rivers, streams, creeks, ridges, and hills. Today, descendants must deal with succession, interests, titles, ownership, shares, and block identification. Clarke's summary of his research findings of Ngā Paerangi whenua is that under this new governance structure, Māori had to adopt a Pākehā system of 'land tenure', recognise the surveys and land titles and only then be able to call themselves owners again.

# Kaiwhaiki Marae

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**Ko Tongariro te maunga  
Ko Tunuhaere, ko Tautewai ngā puke tapu  
Ko Whanganui te awa  
Ko Ngā Paerangi te iwi  
Ko Kaiwhaiki te marae**



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Kaiwhaiki Marae, Kaiwhaiki Road, Whanganui. Photograph courtesy of the author.

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Before 1840, various hapū of Ngā Paerangi were living on both sides of the Awa. On the eastern bank of the Whanganui River are Kaiwhaiki, Kuaomoa, Maramaratōtara, Kānihinihi, and Upokongaro. On the western side are Te Kōrito, Tunuhaere, Rakato, Poutama, Tokomaru, Puketarata (refer to Figure 1).



Figure 1: Extracted from Wai 1051 - Land Blocks of Interest (Land Information New Zealand, 2006).

These papakāinga were thriving communities all of which had their own *whare*, *wāhi tapu*, *urupā*, and *māra kai*. The Whanganui Purchase was the beginning of the end of vast amounts of land that Māori owned, which disappeared through the Native Land Court and its systems (Clarke, 2016). For example, the largest Ngā Paerangi land block is the Tokomaru block, which was originally 16,500 acres. Today, only two pieces of land are left now totalling a mere seven acres. Between 1840 and 1852, Ngā Paerangi uri living at Tunuhaere began moving to the opposite side of the river to Kaiwhaiki. Tunuhaere was considered the original settlement and as noted by Reverend Taylor (Simon, 2013) during a visit to Kaiwhaiki in 1843, Kaiwhaiki had a population of 24 and Tunuhaere 157.



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Hīkoi over tupuna whenua: Photographs taken during Ngā Paerangi wānanga – Te Wānanga o Aotearoa Certificate in Indigenous Research. Photographs courtesy of the author.

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The whenua of Kaiwhaiki Marae as we know it today is said to belong to the five children of Te Rangituawaru and Hinekehu (Simon, 1991). In his book, *Taku Whare E Volume Three: Kaiwhāiki Marae*, Simon (2013) describes how Kaiwhaiki became the base marae for Ngā Paerangi, and how Te Kiritahi (wharepuni) evolved from being the family home of Teretiu Whakataha and Hinetekietapu. According to Simon (2013), Te Kiritahi is what the old people called 'Te Rau Kotahi' meaning the multiple-self, and after many wānanga, the name was given to the full wharepuni. This land was brought before the Native Land Court on several occasions following the 1869 findings, to determine hapū interests under the Native Equitable Owners Act of 1886. Furthermore, individual shares in the Kaiwhaiki block were determined through the Court of Appellate. At this time, Kaiwhaiki was identified as one large piece of land. A few years later, the block was divided into four separate blocks based on tūpuna rights or whakapapa.

The block order files obtained from the Māori Land Court on Kaiwhaiki 1A1B block confirm this and in more detail, show that over time, the land was further divided, sometimes within the same generation. What also shows through the continuous partitioning of whenua is also the growing list of over 1,000 owners. Today, Kaiwhaiki Marae remains one of the most populated marae on the Awa, with many uri living there to this day.

## He hononga tāngata e kore e motu

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A human bond cannot be severed, and the following is a small reflection of our whānau connections to Ngā Paerangi. Koro Te Ngahi, affectionately known as Koro Ned and his partner Nanny Miriama lived in a shed on the section that we occupy today. They are the (whāngai) parents of my kuia Retihia (Nan). Nanny Miriama's birth father was Rio Albert, also of Ngā Paerangi. Nanny Miriama's whāngai parents were Te Miringa and Raukaanga, who were living at Kuaomoa at the time. Raukaanga became ill, and upon his passing, Te Miringa was reluctant to move to Kaiwhaiki. However, the old people at Kaiwhaiki agreed for her to move, together with the house that Raukaanga built. This is the house that is currently standing on the section (see Figure 2).



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Figure 2: The home of Te Miringa and Raukaanga, which now stands at Kaiwhaiki.  
Photograph Credit - the late Gail Imhoff, courtesy of the Cribb whānau.

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Many of our whānau lived in the house and occupied the whenua throughout the generations, including our Koro Pahau and his wife Nanny Betty, who are Nan's birth parents. When Nanny Miriama and Koro Ned returned to Kaiwhaiki, Koro Pahau and Nanny Betty moved back to Ōkāpua near Otoko (a settlement on the Parapara Road). After Nanny Miriama and Koro Ned died (within days of each other), their son Freddy (Rua) who was also raised by Te Miringa and Raukaanga, and his wife Dolly lived there. Freddy's brother, Lucas Phillips, a hard-working farmer, had the lease on the section at the time and still does to this day. Nan was born in the house and lived at Kaiwhaiki and attended Upokongaro School until she moved back to Otoko when Nanny Miriama and Koro Ned died. After a while, Koro Pahau returned to Kaiwhaiki and was one of the first residents at the Kaumātua Flats.

Other whānau members involved in tribal affairs at Kaiwhaiki, also include our koro Wīwī Puohotaua and Koro Te Rehio, who used to scribe for Te Rama Whanarere on the tribal committee. When the Kaiwhaiki Playcentre's roll had decreased rapidly, Nan was approached by Te Anatipa Simon to enrol hers and her sister's children there. In 1989, Ngā Paerangi nominated Nan and her tuākana Rīpeka to represent Ngā Paerangi in a bilingual teacher training programme under the valiant name of Te Rangakura. Kaiwhaiki Kōhanga Reo, Kaiwhaiki Farm Trust and the whānau supported Nan through her first year of training.

## Tahutahu tonu te ahi

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The importance of continuing to rekindle tūpuna identities as whānau is not only to uphold our responsibilities but also to reciprocate the manaakitanga that Ngā Paerangi have always shown our whānau. Māori explanations of whenua are deeply rooted in complex understandings of the relationship one has with the land. That is a collective responsibility to the whenua and to each other, exercising occupation rather than ownership, responsibilities and not just rights. Although the influences of colonisation have changed how whenua might be owned according to law, this never stopped our people from practising tikanga. The evolving partitioning of Kaiwhaiki, via the Native/Māori Land Court processes, has meant that not all uri have succeeded or hold interests or shares, including our whānau. However, that has never meant an absence of whakapapa or connection. Whakapapa goes beyond one of lineage but is also one of participation, commitment, and responsibility.



## 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>	Whanganui River
<b>hapū</b>	cluster of extended families, descended from an eponymous ancestor
<b>iwi</b>	tribe
<b>Kaiwhaiki</b>	pā on the eastern bank of the Whanganui River
<b>Kānihinihi</b>	pā on the eastern bank of the Whanganui River
<b>kaupapa</b>	topic
<b>Kua kaa kee ngā ahi</b>	an utterance of the ancestor Kupe, acknowledging that people were resident throughout the Whanganui rohe prior to his arrival
<b>Kuaomoa</b>	pā on the eastern bank of the Whanganui River
<b>Kupe</b>	an early Māori ancestor and explorer to Aotearoa
<b>mana whenua</b>	territorial rights, authority over land
<b>manaakitanga</b>	hospitality, caring for others
<b>māra kai</b>	kāi gardens
<b>Maramaratōtara</b>	pā on the eastern bank of the Whanganui River
<b>matemateāone</b>	term used particularly by Tūhoe to describe their relationship with the land
<b>mōteatea</b>	traditional chant
<b>Ngā Paerangi</b>	hapū/iwi of Whanganui iwi
<b>Ōkāpua</b>	pā near Otoko
<b>Otoko</b>	pā on the Mangawhero River, inland of Whanganui
<b>pā</b>	village
<b>Pākēhā</b>	European settlers of Aotearoa
<b>papakāinga</b>	ancestral home of a whānau, hapū
<b>Poutama</b>	pā on the western bank of the Whanganui River
<b>Puketarata</b>	pā on the western bank of the Whanganui River
<b>Rakato</b>	pā on the western bank of the Whanganui River

<b>tāngata whenua</b>	people of the land
<b>Te Kiritahi</b>	name of wharepuni at Kaiwhaiki
<b>Te Kōrito</b>	pā on the western bank of the Whanganui River
<b>Te Rangakura</b>	the first Aotearoa accredited Māori language teacher education programme, set up in the late 1980s and early 1990s
<b>Te Ture Whenua Māori Act (1993)</b>	sets out the jurisdiction of the Māori Land Court and provides special rules around dealing with Māori freehold land and other types of land held by Māori
<b>tikanga</b>	customary practices and protocols
<b>Tokomaru</b>	pā on the western bank of the Whanganui River
<b>tuku whenua</b>	gifted land
<b>Tunuhaere</b>	pā on the western bank of the Whanganui River
<b>tūpuna</b>	forebears, ancestors
<b>tūrangawaewae</b>	standing place
<b>Upokongaro</b>	pā on the eastern bank of the Whanganui River
<b>uri</b>	descendants
<b>urupā</b>	burial ground, cemetery
<b>wāhi tapu</b>	sacred place or site
<b>waiata</b>	song, lament
<b>wānanga</b>	traditional place of learning
<b>whakapapa</b>	genealogy, lineage
<b>whānau</b>	extended family
<b>whāngai</b>	Māori customary practice in which a child is raised by whānau other than their birth parents
<b>whare</b>	house, home
<b>whenua</b>	land, ground, territory
<b>whenua ōhākī</b>	land grant given by a dying chief
<b>whenua rāhui</b>	reserve land, set aside for a special purpose
<b>whenua raupatu</b>	lands obtained by conquest or confiscation
<b>whenua tapu</b>	sacred land
<b>whenua taunaha</b>	land claimed by right of discovery

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