

Taumutu

Developed by the Te Taumutu Rūnanga Education
Portfolio as a resource for schools located within the rohe of
Te Taumutu Rūnanga.

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Te whakatūwhera (introduction)

E ngā iwi, e ngā reo, e ngā karangatanga maha o ngā hau e whā, tēnei te mihi atu ki a koutou katoa.

All people, all voices, all the many relations from the four winds, this is our greeting to you all.

This document has been developed by the Te Taumutu Rūnanga Education Portfolio as a resource for schools in response to requests for information pertaining to the history of Taumutu and Te Pā o Moki. In addition to our own iwi, hapū and whānau mātauranga about ourselves and our surroundings, much of the recorded information sourced for this document came from excellent publications that can be readily found within libraries and book stores. Other sources also include the accumulated information found within the WAI27 Ngāi Tahu reports that can be located either at Ngā Kete Wānanga o Ōtautahi Christchurch City Libraries or online at the Waitangi Tribunal web site. It is important that we acknowledge all the sources of information, the writers and contributors, whose text and mātauranga have been accessed in the compilation of this resource. As such, a list of information sources can be found towards the end of this book. We encourage you to seek out the external sources of information to add to and expand your knowledge of Ngāi Tahu history and the traditions we share with you when you visit with us.

Te mita o Ngāi Te Ruahikihiki (a note on dialect)

At Te Taumutu Rūnanga the general consensus of our hapū has been to use the common dialect of the Māori language; that is to use ‘ng’.

However, this has not and does not preclude individual hapū members from using the Kāi Tahu dialect, which replaces the ‘ng’ with a ‘k’. So, at times, you may hear some of us say Kāti Moki for Ngāti Moki, Kāi Tahu for Ngāi Tahu, Kāi Te Ruahikihiki for Ngāi Te Ruahikihiki, mauka for maunga etc. Some of us may even use a mixture of ‘ng’ and ‘k’ when talking. A glossary of some Māori words can be found at the end of this document.

Te hekenga o Ngāi Tahu ki Te Waipounamu (the migration of Ngāi Tahu whānui into Te Waipounamu)

The movement of Ngāi Tahu peoples into Te Waipounamu (South Island), from Te Ika a Māui (North Island), occurred over a period of time, and essentially can be seen in three waves of movement.

The first waves of peoples inhabiting this southern island are collectively known as Waitaha. Waitaha were both a people and a collection of peoples, referring to all those who were here before the migration of Ngāti Mamoe and Ngāi Tahu. Waitaha as an iwi trace their history to Rākaihautū and his son Rakihouia who first landed their waka, Uruao, on these shores many centuries ago. Arriving in Whakatū (Nelson region) they then moved southward to explore the new land. Ngāi Tahu tradition recalls that it was Rākaihautū who travelled down the centre of the island, exploring the mountainous interior and using his kō (wooden implement for digging) to create the many lakes. His son Rakihouia travelled in their waka Uruao down the East Coast, discovering the resources to be found within this coastal tract. Te Rakihouia discovered the wetland of Te Waihora that teemed with fish and birds and when he met up again with his father, he took him to the lake where Rākaihautū proclaimed Te Waihora as Te Kete Ika a Rākaihautū – The Great Fish Basket of Rākaihautū. Te Rakihouia named the coastline of this area as Kā Poupou a Te Rakihouia.

From whakapapa and archaeological evidence it is understood that the Waitaha peoples moved ‘in small groups over large areas’¹. It is the Waitaha who named the southern land, and its coast, recording their long and eventful occupation upon these southern lands. These ancient names were readily inherited by Ngāi Tahu. These early inhabitants were garden cultivators and hunter-gatherers, and they traded amongst themselves and other northern iwi using preserved foods, stones and other goods.

Following Waitaha, the second main wave was known as Ngāti Māmoe. These peoples had their origin on the eastern coast of Te Ika a Māui. One group came from two pā – Ōtatara and Heipipi – located in the Heretaunga (Hastings) region, and their tupuna wahine was Whatua Māmoe. Another group was located in the Tūranga (Gisborne) region. These people were descended from the tupuna Paikea, and his brother Irākaiputahi. A third group was located on the Mahia Peninsula, and had an association with Kurahaupō.

The early part of the sixteenth century saw the transitioning parts of these tribes become established near the Raukawa Moana (Cooks Strait) coast. Not long after the Ngāti Māmoe people settled at Raukawa Moana, some of them crossed to the Wairau district in the top of Te Waipounamu. The abundant food resources that were to be found in the Wairau region was one of the reasons for their southern movement.

¹ Whakapapa Ngāi Tahu, p 5

Once in the Wairau district, they imposed themselves on the Waitaha iwi already established there. Over a period of time, strategic marriages and war saw Waitaha dominated by Māmoe. These peoples then became known as Ngāti Māmoe throughout Te Waipounamu.

Around the same time, and due to war, a larger movement southward from the east coast of Te Ika a Maui into Te Waipounamu occurred over a period of two generations. Ngāi Tuhaitara and Ngāti Kurī were both descendants of Tahu Pōtiki, the son of Paikea. Ngāti Kurī, under the leadership of Maru Kaitātea established themselves at Kaikōura and the people of Ngāti Tuhaitara were moved further south to Kaiapoi by Tūrakautahi, the son of the Ngāi Tuhaitara leader Tū Āhuriri.

Again, through strategic marriages, war and politically-based alliances there was an amalgamation between Waitaha, Māmoe and the descendants of Tahu Pōtiki. Thus, Ngāi Tahu iwi was established and secured manawhenua in Te Waipounamu, from the Kaikōura Coast to the Tai Poutini, southward to Rakiura and the off-lying islands there.

Te nohoanga o Taumutu (settlement of Taumutu)

Settlement at Taumutu can be traced back many generations (over 600 years), and specifically to three Kāi Tahu tūpuna – Te Rakitāmau, Te Ruahikihiki and Moki (II).

Tūtekawa, a Ngāti Mamoe / Ngāi Tahu chief, who had been enmeshed in encounters with his chiefly relations in the north, came to live near Kaiapoi. After a period of time he heard that the eels of Te Waihora were of a better quality so he moved to the shores of the lake and built a pā at Waikākahi. His son, Te Rakitāmau meanwhile built his pā, which he named Hakitai, at Taumutu situated near the traditional opening of the lake to the sea. This pā site has now been reclaimed by the sea.

Despite the security afforded by his surrounding allies, the rapidly advancing Ngāi Tahu resulted in the hapū of Tutekawa urging him to escape. He refused and was ultimately killed upon the arrival of Ngāi Tahu forces at Waikākahi.

Te pūtake o Ngāi Te Ruahikihiki me Ngāti Moki (the origins of Ngāi Te Ruahikihiki and Ngāti Moki)

Te Ruahikihiki was born on the East Coast of the North Island to Te Apai (mother) and Manawa i waho (father). Manawa i waho migrated to Te Waipounamu from the north island during the period of Ngāti Kurī migration southwards. After triumphing over Ngāti Māmoe and the slaying of Ngāti Māmoe chief Rakaimomona (father of Tukiauau), Manawa i waho settled at Ōmihi, just south of Kaikōura. After a number of years, Manawa i waho devised a plan to legitimately increase his ownership in Ngāti Māmoe resources that were south of Kaikōura. Tukiauau (son of the Ngāti Māmoe chief Rakaimomona that Manawa i waho had killed earlier) had a beautiful daughter who Manawa i waho thought should be married to his son Te Ruahikihiki. A meeting was arranged between Manawa i waho and Tukiauau that eventuated in the revenge killing of Manawa i waho and his warriors by Tukiauau and his men.

Following this, Te Ruahikihiki held sway at Ōmihi, where he dwelt in a large cave, subsequently known as Te Ana o Te Ruahikihiki, and, after returning to the north island to gather support², he then moved south to Banks Peninsula. He had a wife, Hikaiti, two sons – Matauira and Moki respectively - and a daughter, Rītoka. At some time, Te Ruahikihiki had travelled down to Ōtākou, where he had crossed the

² Anderson, A, p35

large lake Te Waihora, and had inquired about the foods that it held. On being told of the bountiful supplies of tuna, pātiki and inaka, Te Ruahikihiki replied “Taku kāika, ko Orariki”.

However, when he was on Banks Peninsula, he asserted his right to several places. At his first landing at Wainui (Akaroa) he dug fern root and cooked it. He then moved around the coast, to Whakamoā. It was while at Whakamoā that Te Ruahikihiki slept with his widowed sister-in-law, Te Aotaurewa, the older sister of his wife Hikaiti.

Hikaiti was devastated with this, and she resolved to kill herself rather than be insulted in this way. She awoke early in the morning, dressed her hair, perfumed and adorned herself and wrapped herself tightly in her finest cloaks. She then went to the sea cliff where she wept, greeted the land and her iwi. Here she lamented:

“Ka rere, e hine, i tēnei pari
Whana ki te hau o Rangawhenua
E pupu ake. Mau e tito, e waiata!”

“Leap girl from this cliff
Throw yourself to the gale of Rangawhenua
which springs up. You must compose and sing!”³

³ Translation by L. Head

Once her acknowledgements had been made, Hikaiti then threw herself off the cliff, landing on the rocks below. Her body, still wrapped in her cloaks, was recovered by some fishermen who had seen her fall.

Discovering that it was Hikaiti, the place then became known as ‘Te Tarere a Hikaiti’.

After a long period of mourning, Te Ruahikihiki moved to Taumutu on the southern shores of Te Waihora, given that he had claimed the pā Orariki, and to uphold his rights and establish ahikā. Te Ruahikihiki had chosen to settle at Taumutu as this was the most southern part of the newly acquired territory where he would be sure to encounter his foe, and get utu or satisfaction from the death of his father Manawa i waho. His son Moki (II) also established his pā at Taumutu, the site where the present marae now stands. Eventually he moved south to Otago to maintain the hapū occupation right that had been secured at Pukekura on the Otago Peninsula⁴.

When the hapū of Te Ruahikihiki had become numerous, his offspring and their people took his authority and his strength in battle over all of Te Waipounamu. They acquired authority over all the land, ‘reverberating to the south, reverberating to the north and to all quarters’⁵. In due course, Te Ruahikihiki also moved south again and died at Ōtākou. The hapū of Ngāi Te Ruahikihiki, Ngāti Moki (II) and Ngāti Taoka became the main hapū in the Ōtākou-South Canterbury

⁴ Te Taumutu Rūnanga Society Incorporated 2001, App 1, sec 9.4

⁵ Taiaoroa, sec 127

region, with Ngāi Te Ruahikihiki today being considered the principal hapū of all three⁶. The hapū of Ngāi Te Ruahikihiki is recognisably located at Taumutu and Ōtākou.

Since his original claim to the Taumutu takiwā, the manawhenua of Te Ruahikihiki and his son Moki to this area has never been overturned.

⁶ Tau, p250

Kai huānga

In 1825 Ngāi Tahu were introduced to the deadly killing force of the musket, in a feud known as ‘Kai Huānga’, or eat relations. The fighting was caused by an act of disrespect at Waikākahi, on the shores of Te Waihora, by a woman named Murihaka. Murihaka adorned herself with the dog skin cloak belonging to Te Maiharanui, an ariki of Ngāi Tahu. So renowned and important was Te Maiharanui, his tapu was believed so intense, concern would be caused in case his shadow fell upon a garden and would cause plants to die. While Te Maiharanui was at Kaikōura, Murihaka tried on his cloak. This act caused resentment amongst his relations, and they attacked the relations of Murihaka, resulting in two Ngāti Irakehu chiefs being killed by warriors from nearby Taumutu.

On hearing of the infringement by Murihaka, Te Maiharanui decided to seek retribution on, not the relations of Murihaka, but the people of Taumutu. Te Maiharanui gathered warriors from Wairewa (now known as Little River), Waikākahi and Horomaka (Banks Peninsula). The taua attacked and captured Taumutu with the help of a chief – Taununu – from Ripapa. However, due to the close relationship between the hapū from those areas, a massacre was forestalled due to the forewarning by some Kaiapoi warriors in Te Maiharanui’s taua.

Nevertheless, retaliation was sought by the Taumutu hapū to restore their mana. The hapū sought assistance from their southern-based

relations, and it was the warriors from Murihiku (Southland) that brought with them two muskets.

Again, due to the close relationship between the hapū, the people at Wairewa were forewarned about the impending battle. Taiaroa, who came from Ōtākou and Taumutu, let it be known to Wairewa that muskets were in the Taumutu taua, allowing the Wairewa hapū to escape. A nephew of the chief Taununu was sought out and killed resulting in revenge by Taununu. He attacked a Ngāi Tū Āhuriri hapū outpost at Whakaepa (a place in North Canterbury) and everyone there was slaughtered.

This feud carried on into 1826 with the southern taua again travelling north to Wairewa. This time they had with them over twenty muskets. Aware of what Taiaroa had done the previous year (forewarning his whanaunga at Wairewa), the southern taua were ready on the lake for the escaping hapū from Wairewa. The resulting numbers killed and eaten were so many that this feud became known as ‘Kai Huānga’.

Taumutu manawhenua (land associations)

Te Taumutu has been described as a bleak borderland⁷, and an area of poor sandy soil⁸. Yet, as noted previously, on being told of the bountiful supplies of tuna, pātiki and inaka that were to be found in Waihora, Te Ruahikihiki replied “Taku kāika, ko Orariki”. By doing so he was thus claiming by way of tapatapa or mahi taunaha the lands and resources at Taumutu. Prolonged occupation there established ahikā.

Prior to the arrival of the Pākehā, the inhabitants of Taumutu and its surrounding areas had access to vast areas of land, waterways and an extensive coastline to procure food for their own sustenance and exchange, as well as access to other resources for housing, utensils, clothing, adornment, tools and weaponry. While hapū and whānau had specific wakawaka areas for sourcing kai, as an iwi, Kāi Tahu travelled extensively across Te Waipounamu to access seasonal foodstuffs and resources such as pounamu.

The purchase of Canterbury lands (Kemps Purchase) by the Crown saw meagre reserves set aside for Kāi Tahu. In September 1848, Walter Mantell undertook a survey at Taumutu where he marked off eighty acres (thirty two hectares) for the sixteen of the local hapū that were residing at Taumutu at the time⁹. This averaged to a meagre five acres per person. The hapū told Mantell that they owned lands outside the

⁷ Anderson, A p38

⁸ Evison, 1987, p38

⁹ Evison, 1993, p292

reserves that were surveyed off, and they needed more whenua to run their stock.

However by 1881, forty four Māori at Taumutu were in a state of destitution, trying to exist on thirty [or so] hectares¹⁰ of poor whenua. This plight of impoverishment for the hapū developed into enough of a disgrace for the government that they sponsored the Taumutu Commonage Bill¹¹ to enable the hapū to graze their stock. Prior to this the Europeans, objecting to the roadside grazing, were impounding the stock.

Today, the takiwā of Te Taumutu Rūnanga is defined in the Te Rūnanga o Ngāi Tahu Act 1996 as: *“The takiwā of Te Taumutu Rūnanga centres on Taumutu and the waters of Te Waibora and adjoining lands and shares a common interest with Te Ngāi Tūāhuriri Rūnanga and Te Rūnanga o Aorwhenua in the area south to Hakatere.”*¹² However, Te Taumutu Rūnanga further states within its Constitution that: *“whilst this is the takiwā defined in the Te Rūnanga o Ngāi Tahu Act 1996, Te Taumutu Rūnanga maintain that they had no input into this definition before it was submitted to the New Zealand Government. In saying this though, Te Taumutu Rūnanga uphold their responsibilities to that area of the takiwā described in 3.1.”*¹³

¹⁰ Evison, 1987, p38

¹¹ Evison, 1987, p38

¹² Te Taumutu Rūnanga Society Incorporated App 1, Sec 3.1

¹³ Te Taumutu Rūnanga Society Incorporated App 1, Sec 3.2

Te Pā o Moki

The pā is located at the south-western edge of the lake Te Waihora, at the narrowest point of Kaitorete Spit. On 7 May 1891, a new undecorated meeting hall, named Moki, was officially opened on the site of the original historic Pā o Moki. There are visible mounds at the pā site (seen running parallel to Pohau Road) which are the earthwork remains of traditional defences associated with the earlier pā. Similar mounds can also be found at Orariki, now the site of the Hone Wetere church and hapū urupā.

The hall that was opened in 1891 has undergone alterations and additions over the years and now looks different to its original form. A whare kai adjunct to the hall was completed in 1986, as well as modifications to the kitchen and bathroom facilities. The kitchen has been further renovated and extended. The whare kai is named Riki Te Mairaki Ellison in honour of Taumutu kaumatua and modern day leader of Ngāi Tahu, Riki Te Mairaki Ellison.

Although the whare puni Moki is not fully decorated with whakairo or kōwhaiwhai, the interior is graced with tukutuku panels that can be attributed to the supervision and contribution by one of our late kaumatua, Cath Brown. There is also a panel that portrays Rākaihautū in front of the lake Te Waihora. Rākaihautū claimed this lake as his own and named it Te Kete Ika a Rākaihautū – The Fish Basket of Rākaihautū.

Located below Moki is the marae wānanga building, Tūteahuka which was officially named and opened in 1994. Tūteahuka is the name of one of the important Ngāi Tahu ancestors'. This reflects the strong inter-relationship between the whānau at Taumutu and other Ngāi Tahu groups. Tūteahuka was also the name of a similar whare that stood on the nearby Waikirikiri/Selwyn River.

In recent times an office has been built on to the front of Tūteahuka and a new roofed gateway has been constructed directly in front of this to provide shelter to manuhiri when they are welcomed to the marae. Te Taumutu Rūnanga has also invested a lot of time and energy into restoring the riparian margins of the two streams that meet up at, and run past, the marae into Te Waihora. A bridge has been constructed and a walkway is planned to link the two old pā sites (Te Pā o Moki and Orariki) and provide easy access from the marae to the church and urupā. This has also resulted in a return of many native plant species and it is hoped that this will be followed by the rejuvenation of native bird, fish and insect species special to the area.

Ko Hone Wetere te whare karakia, ā, ko Orariki te urupā (Hone Wetere Church and Orariki urupā)

The close connection between Taumutu and the Methodist church began in October 1845 when the pioneer Wesleyan missionary Charles Creed visited Taumutu and held services there. From 1865 Taumutu was part of the circuit of the Māori Methodist clergyman, Te Kōti Te Rato. The impetus for building a church at Taumutu came from Hone Kerei Taiaroa, Ngāi Tahu chief, who moved with his family from Ōtākou to his ancestral lands at Taumutu in the late 1870's. Taiaroa, moved by a "great love for the church" began to raise money to erect a church. Contributions flowed in from both Māori and Pakehā, and over £400 was raised, with the church opening free of debt on the site of the pā of Te Ruahikihiki, that is Orariki. The official opening date was Easter Tuesday, 7 April 1885. Today, Taumutu is part of the circuit of the Ellesmere Co-operating Parish.

“Ko ngā hau ki ētahi wāhi, ko ngā kai ki Orariki”

“Me whakamārama te ritenga o tēnei whakataukī, koia tēnei; he nui anō te kai o ētahi whenua, e mahia te ika me ērā atu kai a te Māori i roto i ētahi marama. E kore e tae rawa ki te tau e mahi ana, e kore e mahi i tēnā marama, i tēnā marama, engari kei ngā marama anō e mahi ai. Tēnā ko Waihora he mahi tonu tēnā marama, tēnā marama, tae noa atu ki te tau. Ehara i te mea he pātiki anake, engari he tuna me ērā atu ika, he aua me ētahi atu kei te wā e tuhera ai te ngutuawa o Waihora. Kotahi pea tau nui atu te ika o te moana e tere ana mai ki roto, puni rawa ake te ngutuawa, kua mau tonu te nui o ngā ika ki roto ki Waihora. Ka rawe koe ngā mahi a te kupenga i tēnā wā.”¹⁴

“Winds at other places, but food supplies at Orariki”.

“Let me explain the meaning of this saying, which is this: there were many kinds of food at other places; fish and other supplies of the Māori were obtained in certain months, but they were not obtained all the year round, during each month of the year, but only in the months during which they could be obtained. But at Waihora such work went on during every month of the year. It is not the case that flounders only were taken, but also eels and other fish – herrings and others when the entrance channel of Waihora was open. Occasionally great numbers of sea-fish entered the lagoon, when the water-channel would be blocked

¹⁴ Best, Eldson p245.

and so most of such fish would be confined to the lagoon. Then were seen the advantages of the fish-net, at such a time.”¹⁵

So recorded Eldson Best, renowned as one of New Zealand’s leading ethnographers. For this recording, Best’s informant was Teone Taare Tīkao of Ngāi Tahu. The whakataukī quoted above – *Ko ngā hau ki etahi wāhi, ko ngā kai ki Orariki* - is descriptive of the abundance of fish and foodstuffs that were to be found at Te Waihora, and thus was known throughout the land.

¹⁵ Best, Eldson, p227-228

Ko Te Kete Ika a Rākaihautū, arā ko Te Waihora, te hāpua (Te Waihora / Lake Ellesmere)

Te Waihora is New Zealand's fourth largest lake. It is the most important wetland habitat of its type in New Zealand and is known for its bird life and fish habitat.

Te Waihora and its tributaries that feed the lake are of traditional and cultural importance to us, the people of Taumutu, who have guarded, used and lived with the lake and its resources, for many generations. This is evident in one of the lake's earliest names, Te Kete Ika o Rākaihautū (the fish basket of Rākaihautū), which refers to its bountiful fish resources. These resources are guarded by a taniwha kaitiaki, called Tūterakihaunoa. Tūterakihaunoa was a demi-god that helped transform Te Waipounamu into land that would sustain human life, and his mana remains to this day given his ongoing residence as the Atua Tiaki (a supreme guardian) for Te Waihora. His resting place is at Whakamātakiuru (Fishermans Point) Taumutu.

Te Waihora provided us with not only food and easy transportation, but also materials for our homes, industries and with means of defence against enemies. The reaches of the lake were much further than nowadays.

Over the years, natural processes and human activity have influenced Te Waihora and its surrounding wetland area. There has been a loss of

habitat, a decline in water quality and quantity, drainage of wetlands, intensification of agricultural activity and differing views of land and animal management, all of which has changed the environment immensely over the past one hundred and sixty years.

In the past there were times when the lake naturally breached Kaitorete Spit and flowed into the sea. Nowadays, the primary reason for opening the lake is to limit flooding of the area of land now used for agricultural production. The lake levels are managed through controlled openings to the sea approximately three times a year.

Lake clarity has been worse since the Wahine storm of 1968, which ripped up the large floating aquatic plant beds. These plants formed dense banks around the lake and helped stabilise the bed. The weed banks helped prevent waves from out in the open lake getting into the shoreward area so it remained calmer. This improved the clarity of the lake.

The lake is often describes as eutrophic-rich in plant nutrients, especially nitrogen and phosphorus, and has very high concentrations of green algae, however, toxic blooms are rare. The combination of the shallowness of the lake and weather conditions such as winds (helping to keep the surface water almost constantly in motion) minimise these adverse effects.

Nonetheless, we are firmly of the view that Te Waihora is a polluted, shallow remnant of its former self.

In 1986 Ngāi Tahu lodged a claim with the Waitangi Tribunal for Treaty breaches related to the loss of land and mahinga kai. The Waitangi Tribunal found that:

‘When purchasing Ngāi Tahu lands, the Crown failed to ensure that Ngāi Tahu retained reasonable access to places where the iwi produced or procured food, and especially unimpeded access to Lakes Waihora and Wairewa.’

As part of the settlement the ownership of the lakebed of Te Waihora was gifted back to Ngāi Tahu. Ownership does not include the water above or the aquatic life within. It does, however include plants attached to the lakebed.

Ngā tāngata o Taumutu (people of Taumutu)

Mata Kukae

The funeral for Tāua Mata Kukae was held at the Taumutu pā on the afternoon of Sunday 8 June in 1898. A large number of people from the neighbouring pā of Kaiapoi, Akaroa and Wairewa attended her tangi.

Tāua Mata was born at Ōtākou in 1792. When her iwi (Ngāitaka) was defeated and dispersed by another iwi, she, with great hardship and suffering, made her way north to Canterbury where she ultimately found the pā of Moki at Taumutu. Tāua Mata had declared that she had frequently witnessed the act of kai huānga, and had maintained that ‘human flesh was the sweetest morsel imaginable’. Since her arrival at Taumutu she had seen many battles there.

Amongst the mourners at her funeral was Taumutu chief Rewi Koruarua who, aged at over eighty years, was nursed as an infant by Tāua Mata. At that time, Tāua Mata was a grown woman with children of her own.

Te Matenga Taiaroa and Hori Kerei Taiaroa

Te Matenga Taiaroa, born at Waikākahi, on the northern shores of Te Waihora and a direct descendant of Te Ruahikihiki was recognised as a rangatira and fighting chief by all Ngāi Tahu. Although he lived

predominately in the Ōtakou region, his leadership was recognised by the hapū at Taumutu.

The son of Te Matenga Taiaroa, Huriwhenua, was later baptised as Hori Kerei. He was also recognised as a leader by the hapū at Taumutu. Born at Ōtakou, he had a residence built at Taumutu which allowed him to be closer to Wellington during his terms as the Southern Māori Minister of Parliament.

Riki Te Mairaki Taiaroa and Riki Te Mairaki Ellison

In more contemporary times, Riki Te Mairaki (Pōua Dick) Taiaroa, a son of Hori Kerei, and his nephew Riki Te Mairaki Ellison both lived at Taumutu and were recognised as leaders at Taumutu. Both chaired the Rūnanga at Taumutu during their life, with other male hapū members from the main whānau at Taumutu filling committee roles.

Maurice Pohio and Cath Brown

Within more recent times, Maurice Pohio was elected as the Mahaanui representative to the Ngāi Tahu Māori Trust Board for a number of years. Cath Brown represented the hapū of Ngāi Te Ruahikihiki ki Taumutu, firstly on the establishment of the board of Te Rūnanganui o Tahu and then on the body that superseded that board, namely Te Rūnanga o Ngai Tahu, until 2003. Both Maurice and Cath had active roles with the Rūnanga at Taumutu, with Cath being elected to the position of Chair following the passing of Riki Te Mairaki Ellison, a position she held until ??

Rārangi whakamārama (glossary)

Iwi	Bone; nation; grouping of people descendant from a common ancestor
Hapū	Subsection of an iwi; pregnant
Whānau	Families. Singular = whanau
Mātauranga	Knowledge; wisdom; know-how
Whānui	Broad; wide
Te Waipounamu	A name for the South Island of New Zealand
Te Ika a Māui	A name for the North Island of New Zealand
Waka	Canoe
Whakatū	Now known as Nelson
Kō	A wooden implement for digging or planting
Whakapapa	To lay one thing upon another. Often referred to as genealogy, as for example, to lie one generation upon another.
Pā	Fortified village
Heretaunga	Hastings region
Tupuna wahine	Female ancestor
Tūranga	Gisborne region
Tupuna	Ancestor. Tūpuna = ancestors
Raukawa Moana	Now known as Cooks Strait
Rakiura	Now known as Stewart Island
Waikākahi	A pā site located at the northern end of Kaitorete Spit
Ōtākou	Now known as Otago
Tuna	<i>Anguilla dieffenbachia</i> and <i>A. dieffenbachia</i> . Long-finned eel. <i>Anguilla australis</i> . Short-finned eel. (different varieties of tuna have different names)
Pātiki	<i>Rhombosolea plebia</i> . Sand flounder. The hapū of Ngāti Moki and Ngāi Te Ruahikihiki recognise three varieties from Te Waihora.
Inaka [inanga]	<i>Galaxias maculatus</i> . Whitebait
Kāika [kāinga]	Place where fire has burnt; place of abode; unfortified place of residence; home
Wainui	A place on Banks Peninsula
Whakamoā	A place on Banks Peninsula

Ahikā	Fires of occupation; title to land by occupation
Takiwā	District; space
Manawhenua	Traditional/customary authority or title over land
Kai hūanga	Literary ‘eat relative’
Ariki	First born in a family of note; chief; priest
Taua	War party
Murihiku	Southland (of the South Island)
Wairewa	Now known as Little River
Ripapa	An island located in Whakaraupo [now known as Lyttelton Harbour]
Whanaunga	Relative; blood relation
Tapatapa	Call an article for the name of anyone, for the purpose of conferring some sanctity upon it
Mahi taunaha	Reserving a piece of land by naming it
Pākehā	A person of predominately European descent
Wakawaka	Share; division (of a food planting/gathering area)
Kai	Consume; eat; food
Pounamu	Greenstone; jade
Whenua	Land
Urupā	Burying place; cemetery
Whare kai	Dining room
Kaumatua	Older man or woman. Plural = kaumātua
Whare puni	Guest house; principal house of a kāinga
Whakairo	Ornament with a pattern; carve
Kōwhaiwhai	Painted scroll ornamentation, usually seen on the rafters
Tukutuku	Ornamental lattice-work on interior walls of a whare
Wānanga	Place of instruction
Manuhiri	Visitor/s
Taniwha kaitiaki	A guardian monster which resides in deep water, and which guards or protects a special or restricted area
Mana	Authority; control
Tangata tiaki	A person who guards or helps to protect a special or restricted area

Tāua	Old woman; grandparent
Tangi	Cry
Rangatira	Chief

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