

NIRA-0024-24  
COMPLETED

HISTORY OF NGATI IRA

**Collated by:** Wharekawa Kurei and TeOkeroa Huriwaka  
**Dated:** 21 March 1990  
**As told by:** Paroa Kurei

Hira Te Popo Te Tangata  
Opeke Te Marae  
Ngati-Ira Te Hapu  
Whakatohea Te Iwi

Whakatohea is the tribal designation of the Maori people of O-potiki-mai-Tawhiti. (Paerata)  
The hapu's are Ngai-Tama, Ngati-Rua, Ngati-Patu, Ngati-Ngahere, Ngati-Ira and Upokorehe.

Their tribal boundaries extend westward from Opape to Kutarere. The blood of Whakatohea is an infusion of Tangata-whenua, the original ancient people of the land were the descendants of the 12th Century Toi migration.

Nukutere which landed at Te Rangi (Opape) and Mataatua at Whakatane were the most prominent of the canoes which introduced the 14th Century Polynesians to this area Traditional history in general began with the advent of these immigrants.

The term "Muriwai's Mokopunas" used in reference to Whakatohea is an allusion to their descent from Muriwai of Mataatua canoe. The Ngati-Ira hapu who live at Waioeka are of East Coast origin being descended from a fragment of the once powerful tribe of that name who left that area several centuries ago.

Nga Urupa a Ngati-Ira

Opeke is a new area just above the marae. (1900)

Takutae is an old Urupa that stretches inland ( $\frac{1}{2}$  mile). Many people as far as Terere and Kahikatea have been interred there.

The pa's and habitations - Opekerau is a high hill at the back of where the Waioeka School now stands. It overlooks the marae the flats the bush and even Whakaari (when the day is clear) and across the river where Ruahema and Matiti (pae maunga) stands tall above the rugged Interland, as well as all of Oamakura.

Evidence of Opekerau is still obvious such as the hangi stones, obsidian rocks, shells, rock shaped toki and digging implements. The people built their pa's on hills which were surrounded by trenches, which suggests that the safety of the people (whanau) were of the utmost.

## Te Puia

Another pa, houses were made of raupo, kiekie and mud. (clay)  
The distinct feature of this pa was the Niu pole that stood in the middle of the pa. Photos are readily available that will show this once old pa that stood on the now Rogers farm, where his cowshed now stands. Trenches are an obvious feature. The whole area was called Marowaiwai.

Opposite Te Puia is a road called Orongoiti to where Browns cowshed stood a pa called Parapua.

Another farm next to Browns owned by Abbots to where McCallions old homestead stood is a repo (swamp) called Rotohuka from there to another pa called Te Tarata. It was there that the first Calvary charge took place. This pa was quite unique because the stockade was built and surrounded by Cabbage trees and when the Calvary charged with their cannons the cabbage trees bent and catapulted the cannons from whence they came.

Hira Te Popo and his people lived at Te Puia.

He was a man of peace. They inhabited all of Waioeka and all of the flats, even told that Te Kooti lived at Te Puia also. During Volkner's death Hira Te Popo took his people inland (Waioeka Gorge) to a place called Maraetai.

They lived in exile 5 years. The rugged hinterland was ever their hunting ground and is so today.

When Hira Te Popo and his people came out of hiding all their lands were taken.

The Government gave to Hira Te Popo and others 100 acres across the Waioeka river Oamakura is the name of the whole area. Ko Ruahema te whakaruruhau o te ngahere me nga pa o reira. The Ngati-Ira settled across the river. Their pa's on the hillsides and whenever anyone died they took their tupapaku back across the river to lay at Opekerau and interred at Takutae.

Due to the frequent flooding the Governor gave a piece of land where the marae now stands. (In the year 1883)

Nga maara kai a Ngati-Ira.

Mai Matahanea (In gorge Woodleys farm)

Ki Hinerae (where log cabin stands)

Ki Whakatangi (Below the marae) and across to Oamakura flats. Ko enei nga mahinga kai. The furrows are still visible to the eye. Outlined is a map of the creeks and names and the sources of food got.

Opape, Pakihi, Waiotahe and Ohiwa were food sources of Kaimoana. Medicinal trees such as Kawakawa, Koromiko, Manono.

WAIOEKA MARAE BUILDINGS

Collated by: Julie Williams

Dated: Sept-Oct 1990

Resources:

FOOT-NOTE:

1. A.C. Lyall - Whakatohea of Opotiki A.H. & A.W. Reed 1979
2. Interview with Katarina Maxwell at her residence 27th Sept 1990
3. Interview with Mac Wharehawa Kurei on the 27th and 28th August 1990
4. W.A. Taylor - New Zealand Heritage Paul Hamlyn 1973
3. I bid
5. Extracts from Waioeka School Centennial 1884-1984
3. Ibid

## WAIOEKA MARAE BUILDINGS

### IRAPUAIA

The Meeting house Irapuaia was built by Riini and Kopu Erueti with the help of Ngati Ira hapu members. (2)

The house was opened 1904. (3)

A fine example of the traditional whare puni this large house has some finely balanced ancestral studies with neatly scripted appeals in English to the tribes. The appeals are wreathed in garlands of flowers and range in sentiment from "Love each other" to "Remember us in love" and "Love everyone". The wall panels are beautifully decorated with colourful flower studies, plants and still lifes, vases, chairs and teapots. This style of decoration became popular at the turn of the century and it reflects a growing interest in the Pakeha world among the younger Maori responsible for much of the decoration of Meeting houses. (4) Recently two large sets of windows were built onto the back of the house adding an abundance of light, thus enhancing the art paintings and scroll designs. The latter being done on the rafters. The original windows were oval shaped and of stained glass. They were taken down because the framework had deteriorated. Apart from renovations being done to the exterior of this building the inside has remained unchanged. (3) The meeting house that was there from 1880's to 1930's was called Tane Whirinaki after Muriwai's son who was drowned generations earlier. It had a dirt floor and a thatched roof. All the sub-tribes of the Whakatohea helped in its building including Waimana. The photocopied pages would give a better explanation as to the reason why this was necessary. Irapuaia also contains an oil painting of Hira Te Popo which was done by the artist Goldie. (3)

Other buildings that were erected are the wharemate, whare ope and a shed which was built to store the carvings which belonged to Tane Whirinaki. The two former buildings were built by Dan Rangi with the help of Ngati Ira members.

The whare ope was named Manu, in memory of Manu Bert Huriwaka.

Collated by  
Julie Williams

### WAIOEKA MARAE BUILDINGS

The Ngati Ira hapu who live at Waioeka are of the East coast origin being descended from a fragment of the once powerful tribe of that name who left that area many centuries ago.

The name was derived from Irauaia, who was the grandson of Tamatea and Muriwai. Tamatea came from Hawaiki and his canoe was Tuwhenua. At the time of his arrival the lands in Opotiki area were unoccupied. Tamatea travelled up the Waioeka river giving names of his choice to many natural features as he went. The line of descent which identifies with the Ngati Ira hapu, began with Tamatea and Muriwai's son Rangikuru who was Irapauaia's father.

Hira Te Popo was their chief at the time of Volkners death and being a man of peace he took his people inland up the Waioeka gorge to a place called Maraetai. They lived there in exile for five years. Prior to this they inhabited all of Waioeka including the flats, the area know as Te Puia. When Hira and his people came out of hiding all their lands were taken. The Government gave them a piece of land known as Oamakura and this area which consisted of 100 acres is on the opposite side of the present marae across the Waioeka river. Because of frequent floods they were given a piece of land where the marae now stands. (In the year 1883). (1)

Situated above the highway at the entrance to the Waioeka gorge this marae is warmly surrounded by its people. Over the last few years this tiny settlement has expanded with a number of new homes that have been built to accomodate those belonging to the hapu who have taken advantage of the opportunity which has only been allowed recently by the Government.

## WAIOEKA MARAE BUILDINGS

### TE KURA PARE

Te Kura Pare was the wife of Irapuaia and it is the name given to the dining hall.

This new marae complex was built by the Whakatohea Post Employment Programme (P.E.P.) workers who were under the supervision of Harry Kurei.

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The name was derived from Irapuaia, who was the grandson of Tamatea and Muriwai.

Tamatea came from Hawaiki and his canoe was Tuwhenua.

At the time of his arrival the lands in Opotiki area were unoccupied.

Tamatea travelled up the Waioeka river giving names of his choice to many natural features as he went.

The line of descent which identifies with the Ngati Ira hapu, began with Tamatea and Muriwai's son Rangikurukuru who was Irapuaia's father.

Hira Te Popo was their chief at the time of Volkner's death and being a man of peace he took his people inland up the Waioeka gorge to a place called Maraetai.

They lived there in exile for five years.

Prior to this they inhabited all of Waioeka

paintings and scroll designs.

The latter being done on the rafters.

The original windows were oval shaped and of stained glass.

They were taken down because the frame work had deteriorated.

Apart from renovations being done to the exterior of this building the inside has remained unchanged.

The meeting house that was there from 1880s - 1930s was called Tane Whirinaki after Muriwai's son who was drowned generations earlier.

It had a dirt floor and a thatched roof.

All the subtribes of the Whakatohea helped in its building including Waimana.

Irapuara also contains an oil painting of Hira Te Popo which was done by the artist Goldie.

Other buildings that were erected are the wharemate, whare ope and a shed which was built to store the carvings which belonged to Tane Whirinaki.



## WHAKAPAPA

KO TOROA  
WAIRAKA KITE HUATAHI  
TAMATEA  
HUA I MUA  
RONGOTANGI - AWA  
IRAPEKE  
HAUWHAWHARU  
HAU AURU-KA MOE IA TE IWI  
KURAPARE - IRAPUAIA  
RONGO MATAURIKI  
TUMATIATIA  
TARAREHE  
TE URUARIKI  
KOTI KOTI  
TARE WHAKARAKA  
TIPARE-(KI MUA IA TE WAITEHUA)  
TE MOHO KUPENGA  
REWIRI

## IRAPUAIA

The meeting house Irapuaia was built by Riini and Kopu Erueti with the help of Ngati Ira hapu members.

The house was opened in 1904 (3).

A fine example of the traditional wharepuni this large house has some finely balanced ancestral studies with neatly scripted appeals are wreathed in garlands of flowers and range in sentiment from "Love each other" to "Remember us with love" and "Love everybody".

The wall panels are beautifully decorated with colourful:

- Flower studies
- Plants
- Still lifes
- Vases
- Chairs and
- Teapots.

This style of decoration became popular at the turn of the century and it reflects a growing interest in the pakeha world among the younger Maori responsible for much of the decoration of meeting houses.

Recently two large sets of windows were built onto the back of the house adding an abundance of light, thus enhancing the art

NEW ADDITION TO BUILDING TO HOUSE

THE TANAEWHINAKI CARVINGS

Costings for:

- 1 New addition
- 2 Forming new ceiling, installing batts lining walls in existing building.

Costings includes for:

- 1
  - concrete floor
  - installing walls with batts and lining 9mm plywood
  - installing ceilings with batts and lining with pinex tiles
  - exterior wall cladding similar to existing bulding
  - roof, colour steel corrugated iron, spouting etc
  - roller door and interior access door
- 2
  - forming new ceiling, installing batts, lining with pinex tiles
  - install batts in walls, lining with 9mm plywood

Costs

Concret floor	\$1,000	Materials	\$15,000
Framing	5,500	Labour	<u>5,000</u>
Exterior cladding	1,000		\$20,000
Roof	1,000		
Internal linig	5,000		
Roller door	1,000		
Hardware nails etc	<u>500</u>	TOTAL COST	<u>\$20,000</u>
	\$15,000		

Signed .....

Date .....

10	69	EXTNS	CHANGE L	INDIC 16500	Date of Revision 1/10/76	Date form printed 16/ 2/77
Special Values		Nature of Improvements			Occupier (within the meaning of the Rating Act)	
100 2900 3000		FG NON-RATEABLE			THE MAGRI OWNERS C/C MATCHITT FRANK MATCHITTS RD OPOTIKI	
ECTARES 4.1986		Street Address of Property SNELLS RD			Name of District OPOTIKI COUNTY	

59

Source of data here is: OWNER (if other than Occupier), SPECIAL RATING AREA INFORMATION (if any), DESCRIPTION OF PROPERTY.

SCHEME	NAME	CLASS	AREA	CV	LV SPEC	CV SPEC	LV
POVERTY BAY CATCH BOARD							
PBCB-OPOTIKI	FLOOD SCH	A	1.4973	760	760		
PBCB-OPOTIKI	FLOOD SCH	B	2.6608	2240	2140		
PBCB-OPOTIKI	FLOOD SCH	G	405				
EAST COAST PEST BOARD							

311 WAIIOEKA PSH BLK III OPOTIKI SO RES

	1977/78	1978/79	1979/80	1980/81	1981/82
V.	N/R	N/R	N/R		
AD.					
ARS		B/F	B/F	B/F	B/F
L	REC.	AMOUNT			
S					
RES					

6

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