

TAPE TRANSCRIPTION

INTERVIEW: Porourangi (Roherohe) Porter
VENUE: Research Room
DATE: 17 July 1991
INTERVIEWERS: Keita Hudson, Corrina Biddle, Tracy Hillier,
Julie Williams.

R.T.91.19 TAPE 5 SIDE 1

Speaker: Porourangi

Te timatanga mai o te Whakatohea?

Speaker: Keita

Te Ingoa, ana.

Speaker: Porourangi

Te Ingoa o Te Whakatohea. Whakatohea nei was a people, a people, I heke mai i runga i nga waka. They don't have any waka's but primarily they lived i konei . Ko te Pakahi te ingoa o te kainga. They amalgamated there, for I don't know how many years. Quite some time anyway. Ka noho ratou ki kona. Kaore pea to ratou mohio ko wai ratou, no whea ratou. Ka whakahokingia atu ratou ki nga potiki. Nga potiki ra i korero atu ahau ki a wai ma the other day. Nga Potiki. These fellows bought two pets, from overseas where ever they came from. Mauria mai e rua nga ika potiki, pets ra ki te Pakeha. Ka mauria mai. They wanted to find he puna e ora ai e a ratou ... katahi ka tipi haere ngia ratou he puna kia ora ai. Well this puna is along Paerata way there. Kei reira te puna o nga ika nei. I mauria ki reira. "Nga Potiki Mai Tawhiti". Koira to ratou ahua noho mai. That

R.T.91.19 TAPE 5 SIDE 1 CONTINUED

was the tribe that came, Nga Potiki Mai Tawhiti. When they came here they sort split up, split up into different tribes eh! And the first tribe that existed was the one that went up the Otara river.

Ka haere so far, ka noho at a place called Oamaru, Oamaru ranei? put it that way. And those they knew that those places were between two rivers, Opotiki nei tena, Waioeka and the Otara. So ka ahu atu from there to Waioeka. This is the importancy of Waioeka and this other place i konei. I reira ke ratou e noho ana. Iti rawa atu era i Pakahi. They searched at Oamaru there and went on. Those fellas went on and these other ones went on. I don't know what they were trying to find. Anyway they went up and they got blocked there as I say Oponae ra. Ka hoki mai, ka noho i Waioeka and thats when the Oamaru Block was formed. Ka noho ratou. Ko Oamaru te ingo o te kainga, i reira ratou e noho ana. I don't know what you call it today, tera kainga.

Speaker: Keita

Oamaru

Speaker: Julie

It's still Oamaru.

R.T.91.19 TAPE 5 SIDE 1 CONTINUED

Speaker: Porourangi

Anyhow, ka haere atu ratou from here ka tae tonu ratou another place kei muri atu ra ko Pakahi te ingoa. there they couldn't go on their waka, but they kept going. Kaore ratou i peera i era ra i hoki mai ... hoki mai and then they went back again later. Te haere rawa o era, they went up, ka tae ki Whitikau. Te Whiti, you know what a Whiti is?

Speaker: Julie

Rise?

Speaker: Keita

A crossing?

Speaker: Porourangi

A Whiti is a group of people. A group of people. Whitikau. kau means alone, kau.

Speaker: Keita

He aha?

Speaker: Porourangi

Alone. Ko ratou e mohio ratou, ko ratou anake i pera. Pehea era o ratou. They alone were the ones that they thought, ka noho ratou ki Whitikau. Then it was formed to hapu e ki ana ratou ko

R.T.91.19 TAPE 5 SIDE 1 CONTINUED

nga Panenehu. I don't know what the real explanation of what Panenehu is but my mind went back to when I was trying to translate it into a language e mohio katoa e tatou. It's referring to the time they left here ka tae ratou ki ... They had to come back and tell these other people, we found a place up there. Ka haere ratou ki te mataki. And by doing that they went up this way and found some of them at Wairata. This Wairata is past Oponae. When you get to Wairata it means the water from the Rata tree eh? and I don't know you people have learnt that but it's one of the sweetest water you can get from the bush "Te Wai o te Rata".

Speaker: Julie

It'a a healing medicine too

Speaker: Porourangi

Yes! One of the sweetest drinks you can find from the bush anyway Te Wao o Te Rata. Ka noho ratou i te Wairata and theres a place there, a place there where they caught fish, he ika and er ... oh! I've forgotten ka haere nga ika ra. Penei ra te teitei o te waterfall. Te wahi nei ka heke mai te water. Kei konei nga ika nei e hurihuri haere in a hole. Kaore nga ika e eke atu

R.T.91.19 TAPE 5 SIDE 1 CONTINUED

Speaker: Julie

Hapua

Speaker: Keita

Hapia

Speaker: Porourangi

Ae, when you mentioned that its Te Hapia "Te Hua Hapia", Te Hua Hapia te ingoa o te wahi ra. When (muffled) ki tenei when they blasted the place, kua kore he Hua Hapia Inaianei

Speaker: Julie

That's right

Speaker: Porourangi

So kora te timata tanga mai o te Whakatohea ... ka tohetohe haere ratou, ko tehea to ratou hapu tika. Ko te Panenehu ra ranei, ko whanau ranei o Wairata, o Oponae ranei, o Waioeka ranei. They had to come back here and restart. Ka hoki atu ano i konei. Kua hoki mai nga mea from this beginning. Ka hoki mai from there hoki mai, ka tutaki ke ki ia. Makeo. Makeo Te Maunga, that's the minority tribe o roto i nga tribes o Ngatirua because their connection was with other fella that stayed back i turanga ka noho mai half o te whanau ra from Ngatirua ka noho i te awa o te Waiaua. Half of their tribe was over there that's why I hokihoki

R.T.91.19 TAPE 5 SIDE 1 CONTINUED

ai etahi ki reira. Ko Whakatohea te hea it's those little blocks I said, whakato ra i nga hea. Well it kept on doing that until it got this Upokorehe people. I suppose in time well have another tribe. Ka whitu nga tribes. I think it's going that way that well have eight tribes concerning Whakatohea because e waru nga tribes concerning Whakatohea today. it had to become Te Rohe o Mataatua from Ngaiterangi you know Ngaiterangi. Nga kuri a whareki ki Tikirau, as they said but actually nga kuri a whareki ki ...

Speaker: Keita

Opotiki?

Speaker: Porourangi

Potikirua, potikirua is two pets, nga ika e rua that's where the Tipuna Tuwhakairiora went from here. I whanau a Tuwhakairiora i konei i te cemetary ra. Ko wai te ingo o te cemetary o reira?

Speaker: Keita & Julie

Waitangi

Speaker: Porourangi

Waitangi. I whanau e ia i kona, katahi ka hoki ki te tiki i te mana, te mana o tana tipuna. Whakahokia mai te mana o tana tipuna to the right place. A koina nga whakato ra, bringing your

R.T.91.19 TAPE 5 SIDE 1 CONTINUED

identity back to the right place.

Speaker: Julie

Bringing your identity back to the right place that's it.

Speaker: Porourangi

Bringing your interests your Whakatipuranga to the right place. Koira te Whakatohea. Na konei nei ka ki ... ka ... ka ki ngia he tohetoe. Tohetoe means dissatisfied, to the dissatisfaction you argue about it. But that was the idea behind their minds eh! To become the one people that landed at Pakahi. Ka haere a Pakahi up there ka mahue tenei te haere nga ki Oponae ki Wairata and the only place in time to remember that if you go up to one place at Wairata you'll end up at Whakapaupakihi. Whakapauranga i o ratou hea o Pakihi. Ka pau i runga i te whenua ra way back there. Koira te timatanga mai o Whakapaupakihi.

Speaker: Keita

Kia ora

Speaker: Julie

Kia Ora we'd better let you go now, kia ora.

END OF TAPE