

UPOKOREHE

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The Horotiu family settled here in Waioatahe after an incident in Wairoa in the 1860s which made it impossible for them to continue living there.

The hapu is known as Ngati-Tamatea a subtribe of Kahungunu.

The block of land given to our ancestors by the government, of which part was reserved for the marae.

The original marae was situated at the foot of the present one.

The carvings of the then wharehau, were of Moekahu, personified as a dog. Also on this marae, is a poplar tree which Kaumatua of the past, said grew from a horse which Te Kooti had stuck in the ground. This tree was recently cut down, and only the stump remains.

Our present marae is set back from the original one, it is known as Maromahue so named after the hills behind the marae where it was said that a woman was

being pursued by the enemy, and it was here that she dropped her mara

The Wharenui is known as Te-Poho-o-Kahungunu, and the Wharekai as Pou Wharekura

The marae was once surrounded by Kauta (Kitchens). Everyone cooked in their own Kitchens.

The growing and gathering of food was done by the whole community, and distributed amongst them all.

Maromahue is situated with the moana to one side of it, and the bush to the other side. The Waioatake river also runs along side of it. So resources for food were plentiful.

The river provided - Marearea, whitebait and eels.

The moana - mussels, cockles, titike, pipi and fish.

The bush provided - wild pigs, birds etc.

Large gardens were also planted.

The ancestors then were great conservators when it came to food.

There were certain times for growing, for harvesting and for gathering kaimoana. These conservation methods are sadly diminishing today.

Karakia was performed regularly at night and morning without fail. Karakia here are of the Ringatu faith.

When all the Kaiti were being used, the Wharehau use to sleep the whole pa. It was in this house that the younger ones would learn the ways of the ancestor by listening to the Kuia and Koroua.

Going back to my grand parents and parents days. They tell me that things back in those days were very strict and tapu. This probably has some bearing on our ancestor who came on the Takitimu Waka.

The Kawa on this marae is the Mataatua Kawa.

No women speak on this marae. Like other marae, your apprenticeship start in the back (Kitchen). And if it is your destiny then you will gradually work up to the Karanga or Whai Korero on the marae.

Tangi here like most anywhere else, are a marae concern. The marae is prepared

for three days.

The tangata whenua prepare the food and the general running of the marae for those days.

My recollection of my younger days, when an important person died dynamite was let off. The origin of this practise so I have been told was to inform neighbouring tribes that someone had died. The last time I recall when this was done at our marae, was when my grandfather died. He was a tohunga.

The custom of this marae, when someone is leaving the district, is to come to the tohunga, who would have a Karakia over them (a blessing). Like wise when someone returned after being away from the district for a while, they would be expected to come to the marae, to tangi for those mates which have passed on while they were away. The tohunga is looked, brought before him, and his decision is usually looked upon with great respect. The tohunga for our marae is my father.

This marae was presented with the Red Ensign flag in 1931 by the Government. As a token of the Tamatea Pa loyalty for over 50 years.

Ki toku mohio Kotahi tonu te Karanga

Tamatea Kei te ora i tenei ra Kei
Heretaunga^a ia e noho ana.

- Elsdon Best - Tuhoe - 1972 - pps 603 & 861

- Historical Review Whakatane Historical
Society June 11 1964 pp66

- Tipi Mc Cormack

- Harry Mc Cormack

- Harold Helmbright

- Keita Hudson.