

Kate Hudson

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R.D.3 Kutareere

This essay is about my marae and things that happen around here.

The Horstiu family settled here in Waioatake after an incident in Wairoa, in the 1860's, which made it impossible for them to continue living there. The hapu is known as ~~Nepati~~^{Nepati}-tamatea a subo tribe 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 on the then wharehau, were of MoeKahu, personified as a dog. Also on this marae, is a Poplar tree which Kaumatuas of the Past, said grew from a horse whip which ~~he~~ Te Kooti had stuck in the ground. This tree was recently cut down, an 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 Maro. The Wharehau is known as Te Poho-o-Kahungunu, and the Wharekai as Pou Wharekura. The marae was once surrounded by Kautas (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 it. So resources for food were plentiful. The river provided marearea, whitebait and eels. The moana, mussels, cockles, titiko, pipis fish etc. 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 ~~and~~ at night and morning without fail. Karakias here are of the Riripoti faith. When all the Kautas 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 their ancestors by listening to the Kuis and Korouas. Going back to my grandparents and Parents days. They tell me that things back in those days were very strict and very tapu. This probably has some bearing on our ancestors who came on the Takitimu Waka.

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

Tangis here like most anywhere else, are a marae concern. The marae is prepared for the 3 days. The tangata whenua, prepare the food and the general running of the marae for these days. My recollection of my younger days, when an important person died dynamite was let off. The origin of this practice 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) likewise when someone returned after being away from the district for awhile, 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 upon as a wise man. All sorts of problems are 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 Tamed Pa's loyalty for over 50 years.

Ki toku mohio Kotahi tonu te Karanga Tamatea Kei te
ora i tenei ra. Kei Heretaunga ia e noho ana.

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HISTORICAL REVIEW. Whakatane HISTORICAL SOCIETY June 1964
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Notes taken by ~~Kate~~ Kate Hudson.