

TE ORE ORE MARAE

This sheet provides an explanation of the history of the carvings that have adorned Nga Tau E Waru meeting house at Te Ore Ore marae. An emphasis has been given to the new carvings that were unveiled in 2004.

Nga kōrero o nga whakairo hou



Me timata nga kōrero ki te pouaroaro me nga tupuna kua whakairohia kei runga...

Pouaro



We shall begin by looking at the pouaro or the centre pole at the front of the marae. Then the amo at each side of the whare, the bargeboards and finally the carvings around the doorway and windows.

Te Tekoteko – Ko Te Hāmua tenei

He tama na Uengarehupango raua ko Paratuai, he mokopuna hoki o Rangitaane, i tona wa ko Hāmua te rangatira o tenei takiwā, mai i taua wa tae noa mai ki tenei ra tonu korekore rawa e taea te whakahe i tona ake rangatiratanga ki konei, ko tona ingoa, ko tona wairua, ko tona mana hoki ka tau mai ana ki runga nei i a tatou, a hei ta nga rangatira whai muri mai i a ia ko ta ratou mana i tuku mai no Te Hāmua. Na reira tenei wa ahakoa te awangawanga o nga whakaaro, ka mōhio tika tatou no Ngāti Hāmua tatou, na reira me whakakoa me whakangahau taua mōhio tanga me te tenei hoki whakapakari, hiko whakamarama, hiko whakakotahi nei i a tatou.



Te Haamua (above)

The Figurehead – Te Hāmua

Te Hāmua was the son of Uengarehupango and Paratūai. He was the great great grandson of Rangitaane. Te Hāmua became the recognised rangatira (chief) of his time, for hundreds of years his paramount status has never been questioned. His name, his wairua, and his chiefly status have been to the fore throughout the entire Wairarapa area and many great chiefs who followed him described him as the principle ancestor from whom they had gained their mana.

Today, despite all the confusion that many of us face we have always known that we are of Ngāti Hāmua. Let us then celebrate and rejoice in that knowledge and in the knowledge that our ancestor looks over us as together, we walk this path of rediscovery and enlightenment and as together we endeavour to regain and strengthen our identity as Ngāti Hāmua.

Te Koruru

The Koruru on which Te Hāmua stands is a representation (personification) of our maunga, Rangitumau and beneath it our sacred river Ruamahanga, which flows throughout the Wairarapa.



Koruru – Rangitumau above and Ruamahanga below



Te Rangiwhakaewa and Raniera

We have always had matakite and we have always had spiritual guardians who have looked after us, told us off, comforted us, praised us and all other things that have helped us grow and learn. Raniera was one such spiritual guardian. He spoke through Te Raetea. He was able to do this because of the carved figurehead that surrounds the centre of the pouaro on which Te Rangiwhakaewa stands. The carved figurehead surrounds the pou and when he speaks it travels down the pou through all the patterns and is sent forth through Te Raetea (which is at the bottom of the pouaro). This carved figurehead is such that it knows and can see everything around it. It is also a representation of the four areas that Rangitaane iwi can be found in the north, south, east and west.

Te Rangiwhakaewa
above Raniera



Te Pouaro tekoteko – Te Raetea

Ko tetahi o nga tamaiti o Tamahau raua ko Hinerangi a Te Raetea, a i tuku iho ta raua mana kei runga i a kia, e ai ki etahi o nga kōrero ko te tupuna nei a Te Raetea nana te mana o te whenua o konei, koiane kua tu maaro nei te tupuna ki runga i te marae atea hei whakaatuhia ki te iwi i ta ratou tangatawhenuatanga oti ra ko ta tatou turangawaewae tenei.

The figure below – Te Raetea

Te Raetea was one of the children of Tamahau and Hinerangi, and it was through his parents that he gained his status of chieftanship over these lands and hence we see his feet firmly planted into the marae atea to show those who descend from him that this truly is their 'place to stand.'



Nga Amo e rua



Te Amo (kei te taha whaiti) – ko Tamahau raua ko Hinerangi

He mea nui ki a tatou e noho nei kei tenei takiwä te honotahi o nga tupuna e rua nei, ko te tupuna nei a Tamahau he tamaiti na Te Rangiwhakaewa raua ko Purerau. Ko Te Rangiwhakaewa te tupuna rongonui o Rangitaane o Tamaki-nui-a-rua a kei konei tonu a Rangiwhakaewa kei te pouaro koiana te whakairo kei waenganui, ka moe a Tamahau i a Hinerangi mau patu ai. Ko te Hinerangi nei he tamāhine na Raekaumoana raua ko Hine-te-aro-riki.

The pou (left-hand side) – Tamahau and Hinerangi

The union of Tamahau and Hinerangi is a significant factor of the history of our area, Tamahau was the son of Te Rangiwhakaewa, the great chief and warlord of the Rangitaane people of Tamaki-nui-a-rua. He is represented still in the pouaro by the central figure carved there. Tamahau married Hinerangi, who is depicted below (Tamahau) holding the patu, Hinerangi was the daughter of Raekaumoana and Hine-te-aro-riki.

Te Amo (kei te taha whanui) – Ua-te-Awha raua ko Hine-te-aro-rangi

He nui tonu nga hononga o te tupuna nei a Ua-te-Awha, mai i Te Iranui, Tahu-potiki me Kahungunu hoki, koianei tetahi huarahi hononga ma tatou e whai hononga ki tera tupuna rongonui nei a Kahungunu. Ko Ua-te-Awha te tungāne o Te Rangiiwhare, a ko te Rangiiwhare te wahine o Te Raetea ko te tupuna nei e tu torotika ana ki runga i te marae atea. Ka moe a Ua-te-Awha i a Hine-te-aro-rangi koianei te tuahine o Te Raetea, na reira ki te ata tirohia tatou ki ēnei hononga ka kite pai tatou i te tīmatanga o te hononga o nga iwi e rua nei o Ngāti Rangitaane me Ngāti Kahungunu.

The pou (right-hand side) – Ua-te-Awha and Hine-te-aro-rangi

Ua-te-Awha was of mixed ancestry. He could trace his descent from Iranui, from Tahu-potiki and of course from that illustrious ancestor, Kahungunu. This is one pathway for those of us seeking a link to that great ancestor (Kahungunu) from our Marae (Te Ore Ore). Ua-te-Awha was the brother of Te Rangiiwhare, who in turn was the wife of Te Raetea, our tupuna whose feet are firmly planted on the marae atea. Ua-te-Awha married Hine-te-aro-rangi, the sister of Te Raetea, so if we look closely at these unions we begin to see the seeds that were sewn that brought the two iwi together. This gives us the right and the privilege to stand tall on our marae and say “I am Ngāti Kahungunu, I am Ngāti Rangitaane”. Indeed, this is who we are.



Kua whakairohia kei roto i enei maihe e rua nei he kōrero whakamarama mai i te ingoa o to tatou nei whare-tupuna a Nga Tau E Waru, i timata penei ana ka mahi tahi a Potangaroa raua ko Te Kere ki te hanga whare engari taro ake nei ka tautohetohe raua i te nui me te rahi o te whare, hei ta Te Kere mehemea ka pena te rahi he uaua te hanga na reira ka mea atu ia ki a Te Potangaroa “me wehe atu au waiho mau e whakaoti te whare engari Te Potangaroa me penei taku ki a koe, e kore e taea te whakamutu i tenei whare i Nga Tau E Waru”. Na taua wero ka maaro haere te mahi o te hanga whare nei a ka tu te whare ki roto i te tau kotahi, a hei whakautua i taua wero a Te Kere ka tapaina e Potangaroa te **The Bangkōngs - The story of Te Potangaroa and Te Kere is unveiled**

We have always known the story as it has been handed down, what we haven't known is that the story was also kept within the carved figures that have adorned our whare for so long. We have often looked and wondered why these particular carvings were done in this way. It appears as if on one side the figures are joined and on the other side the figures have been separated. In short, this is the story of how our whare got its name. In the beginning Te Potangaroa and Te Kere worked together to build the whare but after a time they began to quarrel over the size. Te Kere believed it was too big and said to Potangaroa “I will leave you to build your whare but heed my words Potangaroa, it will take you eight years to build.” Te Potangaroa saw this as a challenge and so worked even harder, so much so that he had the whare up and ready within a year. As a way of revenge for the taunt put to him by Te Kere, Te Potangaroa gave the whare the name 'Nga Tau E Waru - the Eight Years'. On each side of the main entrance there are manaia type figures carved, their presence reminds us that for the original whare there were two master carvers brought in to take charge of the carving of the whare. They were Taepa of Te Arawa and Te Aorere of Ngāti Kahungunu.

Te Pare kei runga i te kuaha – Ko nga wahine o nga Tupuna o te Pouaroaro

Kei runga ake a Te Hāmua e tu tekoteko mai ana, ko tona wahine ko Hine Rongo, koiana ko Hine rongo nei waenganui i te pare. Kei waenganui i te pouaro ko Te Rangiwahakaewa ko tona wahine ko Purerau koiana ko Purerau kei te taha mau i te pare. Kei raro nei te tupuna a Te Raetea hei pouaro tekoteko, ko tona wahine ko Rangiriwhare koiana kei te taha katau o te pare.

The carvings above the doorway – the wives of our ancestors

This carving depicts three figures standing side by side. As Hāmua stands tall and proud atop the whareniui his wife, Hine-Rongomai stands above the doorway in the centre. As Te Rangiwahakaewa looks over us from his position in the middle of the pouaro his wife, Purerau stands above the doorway to the left. While Te Raetea stands firmly on the marae atea his wife, Rangiriwhare also stands above the doorway to the right. These three ancestors stand above the doorway to guide, protect and nurture us while we are in the whare.



Purerau, Hine Rongomai ratou ko Rangiriwhare

Te Pare nei runga i te Matapihi

Ko Hine-ahu-one raua ko tona tamāhine a Hine-nui-te-po kei te taha tatau. Ko Tane kei te taha mau i te taha ano tenei, kei raro iho i te matapihi koiane ko Hawaiki nui, ko Hawaiki roa, ko Hawaiki pāmamao.

Te Pare kei runga i te matapihi o te taha whati ko Paratūai kei runga a ko Hinekaitangi kei raro koiane nga whaea o nga tupuna e poipoi ake nei i te wahine karanga, ko Paratūai te whaea o Te Hāmua, ko Hinekaitangi te whaea o Ua-te-Awha.



Above Hine-ahu-one raua ko Hine-nui-te-po

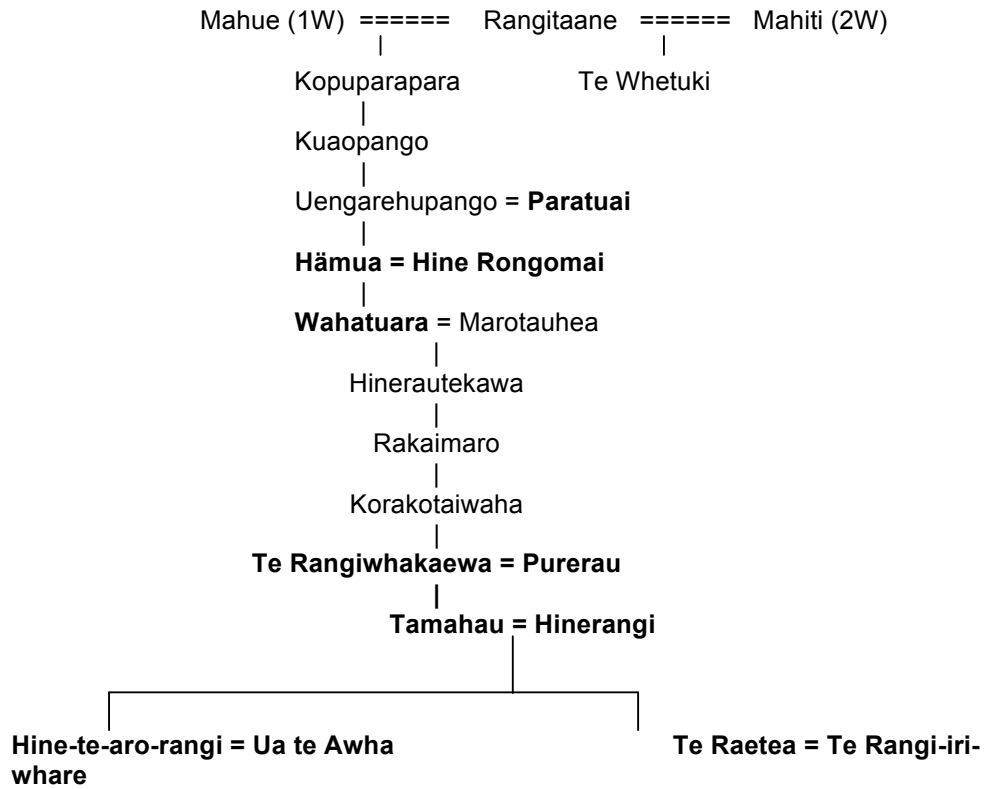
The carvings above the windows

The carvings above the window to the right represent Hine-ahu-one and her daughter Hine-nui-te-po. Tane is represented on each side of the pare, having discovered that Tane her husband, was in fact her father, Hine-ti-tama became Hine-nui-te-po and now takes care of our loved ones once they have passed on. Below the window are representations of where it is believed we all return when we leave this world and move on to the next. That is Hawaiki nui (the big Hawaiki), Hawaiki roa (the long Hawaiki) and Hawaiki pāmamao (the distant Hawaiki).

The carvings over the window to the left (of the doorway) are representations of the mothers of our tupuna. They are Paratūai, the mother of Te Hāmua, and below is Hinekaitangi, the mother of Ua-te-Awha. These tupuna are there to tautoko (support) our own whaea who stand to karanga (call) our manuhiri (visitors) onto the marae.



Paratūai depicted at the top of the window



Further kōrero

Key dates in the history of Nga Tau e Waru

1878-79 – Potangaroa begins to build Nga Tau E Waru. Te Kere withdraws from the project. Taepa and Te Aorere are the master carvers.

1881 – Official opening of the first meeting house – Nga Tau E Waru

1928 – T.W. Ratana removes monument from inside the whareniui to its present position outside

1939 – The original marae is burnt to the ground

1939/40 – Fundraising and rebuilding phase – Te Nahu Haeata Snr and others are the carvers

1941 – Marae is re-opened 16 March

1966 – New dining room, kitchen and ablutions are opened

1979 – Work on new kitchen begins

1981 – Centennial celebrations observed – 22 March

2000 – Work begins on new carvings – Tipene Kawana is head carver

2003 – Kitchen refurbishment is completed

2004 – New carvings are unveiled

History of the carvings/carvers

The first set of carvings that were produced in 1881 by the master carvers, Taepa and Te Aorere, were destroyed in the fire of 1939.



The second set of carvings had been ravaged by the elements and beyond repair and it was decided that they should be replaced. After a series of hui with the whanau of the carver – Te Nahu Haeata Snr, it was agreed that the (replaced) carvings would be returned to the Haeata whanau for them to look after.



Tipene Kawana was entrusted to lead the work on the new carvings that now adorn our whareniui. The carvings were based almost entirely on the ones that were replaced. Much of the kōrero associated with those carvings were lost or unknown so a process was put in place to restore the history of our ancestors into the carvings. As you can see from the archival photographs, the original patterns have been retained. There are slight variations in all three but the essence of the original carvings remains to this day.

Nga whakairo tuatahi – Taepa, Te Aorere

Taepa, Te Arawa - Nga Tau-e-Waru 1881, Aotea 1883

Tamati Te Aorere, Ngati Kahungunu - Nga Tau-e-Waru 1881

Nga whakairo tuarua – Te Nahu Haeata and others

Te Nahu Haeata, Ngāti Kahungunu, Ngāti Hāmua, Te Arawa - Nga Tau-e-Waru 1881 (1940 reconstruction)

Nga Whakairo tuatoru – Tipene Kawana and others

Tipene Kawana, Ngāti Hāmua – Nga Tau E Waru 1881 (2004 Replacement carvings)



Photographs of kowhaiwhai inside the original Nga Tau E Waru.

*Researched and written by Mikaera Kawana and edited by Jason Kerehi
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