1987

TE MAORI

Te hokinga mai. The return home.

TE MAORI

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cover cat. no. 66 Gateway Figure

wood, height 196 cm
Lake Rotorua, Te Ngae
Arawa tribe (Ngati Whakaue)
Te Huringa I period (1800–)
Auckland Institute and Museum
gift of Justice Gillies (161)

This figure comes from the gateway of a pa (village) that stood at Te Ngae, on Lake Rotorua in the early 19th century. The figure originally topped a gateway that was about 15 feet high, but the lower part has been broken off and lost. It represents a chief of the Ngati Whakaue tribe named Pukaki with his wife and two children. The hapu of the tribe is still known by his name, "descendants of Pukaki". The figure has the realistic tattooed face mask of the Arawa people with the arms and legs of the main figure decorated with typical Arawa spirals.

Ropu 66 he Waharoa

He rakau, te teitei 196 cm
No Te Ngae i Rotorua
No Ngati Whakaue, Te Arawa
Te wa, Te Huringa I (1800–)
Te Whare Taonga o Akarana i Tamaki
he koha na Justice Gillies (161)

Ko tenei whakapakoko no tetahi pa i Te Ngae i Rotorua. Te teitei o te waharoa o te pa, kotahi tekau ma rima putu. Ko te taonga nei i runga e whakapae ana. Ko raro i whati ka ngaro. Ki te korero ko Pukaki raua ko tana wahine me a raua tamariki. Koia ano te hapu o taua iwi ko "nga uri o Pukaki". He rite te ahua ki te koruru mai i te rere whakairo a Te Arawa. Pera ano hoki nga mahi i runga i nga wae me nga ringa.

Te Maori is assisted by Lion Corporation Ltd
and N.Z. Express Transport Ltd

Photographs: Brian Brake
Courtesy of National Geographic Society
and "Art of the South Pacific"
Captions: David R. Simmons
Translations: Merimeri Penfold

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Te hokinga mai. The return home.

made possible by a grant from Mobil

photographs: Brian Brake
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Auckland City Art Gallery / New Zealand Te Maori Management Committee
1986

At early dawn on 10 September, 1984, the Metropolitan Museum of Art, New York, witnessed for the first time the opening of a traditional Maori exhibition. *Te Maori*, a collection of Maori artefacts, the first ever to leave its homeland with the approval of the Maori people, had arrived in the United States of America. And, in accordance with ancient customs and traditions, the exhibition was opened with the rituals and chants handed down from ancestors long departed. The three subsequent venues – the St. Louis Art Museum, St. Louis, the M. H. de Young Memorial Museum of Fine Arts, San Francisco, and the Field Museum of Natural History in Chicago – which hosted this prestigious exhibition, also witnessed similar ceremonial openings. Thousands who participated have described the experience as incredible. *Te Maori* has broken attendance records. It has drawn comparison with and paralleled those great world exhibitions, the Tutankahmen and the terracotta figures of China. On 8 June, 1986, *Te Maori* ended its tour of North America and began the journey home.

Now *Te Maori – te hokinga mai, the return home,* will tour Aotearoa. It will be hosted at four venues

Wellington, National Museum of New Zealand,
17 August to 19 October, 1986;
Dunedin, Otago Museum,
30 November, 1986, to 1 February, 1987;
Christchurch, Robert McDougall Art Gallery,
15 March to 17 May, 1987;
Auckland, Auckland City Art Gallery,
28 June to 10 September, 1987.

All New Zealanders are encouraged to witness and experience *Te Maori*, treasures of our heritage.

My sincere thanks, on behalf of the *Te Maori* Management Committee, to the Maori people, the lending institutions, and the hosting venues.

Our special acknowledgement and thanks for the generous sponsorship of Mobil Oil and to the New Zealand Government for indemnification.

BIB 888607
1987

Tamati Muturangi Reedy

Chairman of the Management Committee

I te atatu o 10 Hepetema, 1984, i whakatuwheratia te whakaaturanga tuatahi o nga taonga a te iwi Maori ki Amerika, ara, ki te Metropolitan Museum of Art i New York. Ko *Te Maori* tera, te kohikohinga o nga taonga i tukuna e te iwi kia haere ki tawahi. I whakatuwheratia *Te Maori* i runga i nga karakia me nga tikanga o nehera. I whakaaturia aua taonga ki etahi atu waahi o Amerika, ara ki te St. Louis Art Museum, St. Louis, M. H. de Young Memorial Museum of Fine Arts, San Francisco, a, ki te Field Museum of Natural History, Chicago. Ka nui te mihi a te tini a te mano ki *Te Maori*. Te kaha nui o te mihi me te whakamiharo o nga iwi o Amerika ki nga taonga nei ka whakaritea e ratou ki nga whakaaturanga nui o to ao, ara ki te Tutankahmen, me te terracotta o China. I te o 8 Hune, 1986, ka mutu te whakaare o *Te Maori* i Amerika, a, ko hoki mai ki te kainga.

Inaianei kei te whakaaturia *Te Maori* ki nga taone nui o Aotearoa – ara ki to

Wellington, National Museum of New Zealand,
17 Akuhata - 19 Oketopa, 1986;
Dunedin, Otago Museum,
30 Noema, 1986 - 1 Pepuere, 1987;
Christchurch, Robert McDougall Art Gallery,
15 Maehe - 17 Moi, 1987;
Auckland, Auckland City Art Gallery,
28 Hune - 10 Hepetema, 1987.

He powhiri atu tenei ki nga iwi katoa o Aotearoa kia haere mai kia kite i *Te Maori*, nga taonga tuku iho o Aotearoa.

He mihi nui tenei na te Komiti Whakahaere o *Te Maori*, ki te iwi Maori, ki nga kaituku o nga taonga nei, me nga kainga whakaatu. He mihi whanui atu hoki ki nga takoha a Mobil Oil me te Kawanatanga.

Tamati Muturangi Reedy

Heamana o te Komiti Whakahaere

TE MAORI

Te hokinga mai. The return home.

Te Maori is an expression of the deepest recesses of the mind, the spiritual essence, and the heart of the ancient Maori.

These masterly pieces are their legacy to us and they speak to us.

These treasures speak to us of power, inspiration and the awesome wonder of mankind.

They are the faces of the old world; the links of the old world to this world; and the signposts from this world to the world which stands before us.

TE MAORI

Te hokinga mai. The return home.

Ko *Te Maori* te whakaaturanga o te tuturutanga o te hinengaro, te wairua, me te ngakau o te ao Maori kau pahemo.

Koianei nga taonga i mahue iho i a ratou ma tatou, a, e korero mai nei.

E korero ana enei taonga mo te ahua o tenei mea o te mana, te ihi, te wehi o te tangata.

Ko ratou nga kanohi o te ao kohatu, te herenga mai o tera ao ki tenei ao, nga tohu hoki ki te ao kei muri e tu mai ra.

1 cat. no. 4 Pendant – Rei Niho

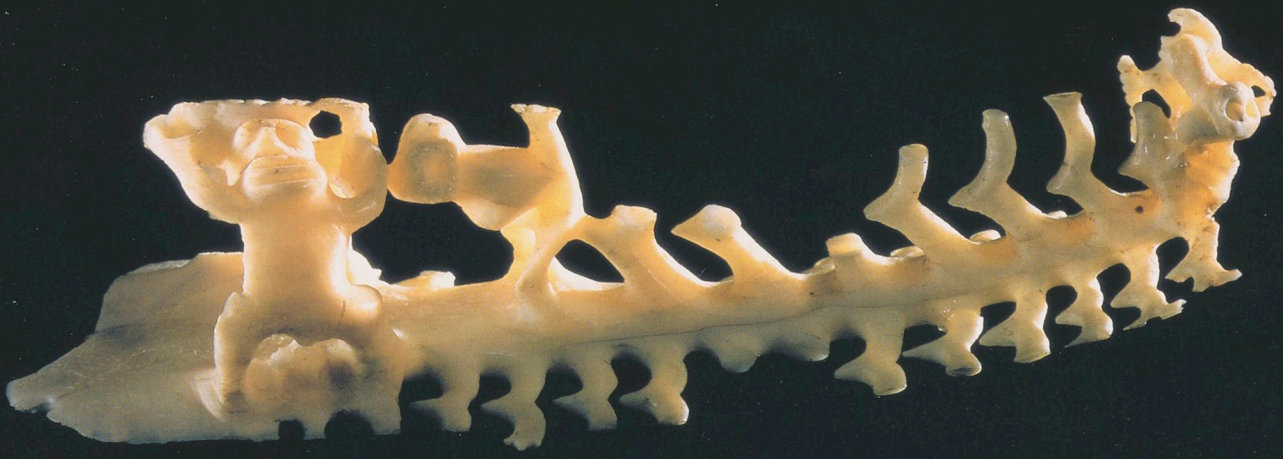
whale tooth, length 14.6 cm
Northland, Whangamumu
early Tai Tokerau
Te Tipunga period (1200-1500)
Auckland Institute and Museum (21859)
formerly Mrs Lushington Collection

At the top of the tooth are two figures back to back with upraised arms. Similar figures are found on Hawaiian wooden ornaments. The chevrons appear to be derived from human legs. The elements of this pendant relate to early island Polynesian forms rather than later Maori. What indications we have for dating suggest that chevron pendants were made about the 14th century.

1 Ropu 4 he Rei Niho

He niho paraoa, te roa 14.6 cm
No Whangaunu
No Te Tai Tokerau o nehe
Te wa, Te Tipunga (1200-1500)
Te Whare Taonga o Akarana i Tamaki (21859)
mai i te Kohinga a Mrs Lushington

E rua nga tekoteko e piri ana he tuara ki te tuara. Kei te maranga nga ringa ki runga. He rite tonu ki nga tekoteko i runga i nga taonga a te iwi o Hawaii. E puta mai ana i nga taha he mea he rite ki te wae tangata. He rite atu nga whakairo ki era o nga iwi moutere o Poronihia o nehe. Kahore he ritenga ki te rere whakairo Maori o muri mai. Ko enei tu rei niho ki te titiro iho no te rau tau tekau ma wha.



2 cat. no. 6 Canoe Bow Cover – Haumi

wood, length 107 cm
Northland, Doubtless Bay
early Maori
Te Tipunga period (1200-1500)
Auckland Institute and Museum (3078)
formerly E. E. Vaile Collection

The dragon-like figure at the front of this Polynesian-style canoe has some Polynesian features but also foreshadows the manaia (profile/figure) of later Maori carving. Transitional features are the spikes all over the figure, which can be likened to the knobs on the elaborate Kauri Point comb (16). Some people have seen a resemblance between this prow and those of Viking ships, but this is a chance likeness soon dispelled by closer acquaintance with either form. The prow probably dates from about the 15th century.

2 Ropu 6 he Haumi

He rakau, te teitei 107 cm
No Rangaunu i Te Tai Tokerau
No nehe
Te wa, Te Tipunga (1200-1500)
Te Whare Taonga o Akarana i Tamaki (3078)
mai i te Kohinga a E. E. Vaile

Ko tenei tu whakairo taniwha kei te ihu o te waka, kei te rere a te iwi moutere. He pera ano nga haehae. Kahore he ritenga Maori kei te noho mai i te manaia me nga tutu rakau e pihi ake ana i roto i nga whakairo. I heke mai nga ahua Maori i enei tikanga. Koia nga pona i runga i nga heru mai i Te Kauri. Ki etahi he rite tenei tu waka ki era o nga waka o nga whenua o Norway, o Sweden. Kahore noa iho he take o enei whakaaro. No te wa o te rau tau tekau ma rima te whakapae ki nga korero.

3 cat. no. 13 Amulet

serpentine, length 7.2 cm
Otago, Waitati
early Kai Tahu (Waitaha)
Nga Kakano period (900-1200)
Otago Museum, Dunedin (D10.279)
formerly Dr T. M. Hocken Collection

The serpentine used for this amulet probably orginated in the Nelson area at the extreme north of the South Island. The simple dancing figure is a theme found throughout Polynesia and may be seen, for instance, on the carved drums of the Austral Islands or the Chatham Islands dendroglyphs. The style of this amulet would suggest that it is an early object.

3 Ropu 13 he Rei

He kohatu, te roa 7.2 cm
No Waitati i Otakou
No Waitaha o nehe, Kai Tahu
Ta wa, Nga Kakano (900-1200)
Te Whare Taonga o Otakou i Otepoti (D10.279)
mai i te Kohinga a Dr T. M. Hocken

I ahu mai te kohatu mo tenei taonga i te rohe o Te Tai o Aorere, Te Waipounamu. Ko nga tekoteko o runga he rite nga ahua ki era o nga pahu o nga moutere o Ra'ivavae me nga whakairo i nga rakau o Reikohu, ara, o Whare Kauri. Ko nga tikanga no te rere ki Poronihia, a, he taonga no nehe.

4 cat. no. 28 Uenuku

wood, height 267 cm
found at Lake Ngaroto, 1906
Waikato
Te Tipunga period (1200-1500)
Te Awamutu Museum (2056)
formerly R. W. Bourne Collection

This carving represents a tribal god of the Tainui people whose Arikinui is Dame Te Atairangikaahu. It has a haunting resemblance to some Hawaiian carving. Traditional information would suggest that it was made when the Maori art style was still eastern Polynesian in form, about AD 1400. Its significance goes beyond its ethnic uniqueness, but lies particularly in its spiritual importance, which still causes reaction by some people when viewing the carving.

Uenuku in his more ancient form is a god who appears as a rainbow. Traditionally, the spirit of Uenuku was able to inhabit a small carving which could then be carried by the tohunga.

4 Ropu 28 ko Uenuku

He rakau, te teitei 267 cm
No Ngaroto, 1906
No Waikato
Te wa, Te Tipunga (1200-1500)
Te Whare Taonga o Te Awamutu (2056)
mai i te Kohinga a R. W. Bourne

Ko tenei taonga no te iwi o Tainui, ara, o Te Arikinui, Te Atairangikaahu. He riterite ona tikanga whakairo ki era o te iwi, o te tangata whenua o Hawaii. Ki nga korero i mahia i te rau tau tekau ma wha (AD 1400), i te wa e mau tonu ana te wairua whakairo Poronihia-ki-Rawhiti i te Maori. He nui, he maha atu nga take o tenei taonga, i tua atu i ona ahuatanga Maori. Engari, ko te mana, ko te wehi tonu o tenei taonga tino take. Koia te mea ka pa ki te hunga e kite ana.

I nehe, ko te ahua tuturu o tenei atua Maori he kopere ki te tikanga Maori ake. Ka taea e Uenuku i nehe te uru, ka noho i roto i tetahi whakairo iti. Ma ka taea e ona tohunga te hari haere ki nga take maha a te iwi.

5 cat. no. 33 Burial Chest – Waka Tupapaku

wood, height 98 cm
Northland
Ngapuhi tribe
Te Puawaitanga period (1500-1800)
National Museum of New Zealand, Wellington (ME.2659)
formerly Turnbull Collection

In the Tai Tokerau region, bodies were exposed after death on atamira, or platforms, until the flesh had rotted. The bones were then taken down, cleaned, painted with red ochre, and placed in a waka tupapaku, or secondary burial chest, which was then put into a cave. Waka tupapaku were made only for chiefs or other notable people. The overall design, in which they are made to sit upright in the cave, is intended to frighten intruders away.

5 Ropu 33 he Waka Tupapaku

He rakau, te teitei 98 cm
No Te Tai Tokerau
No Ngapuhi
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Te Motu i Poneke (ME.2659)
mai i te Kohinga a Turnbull

Ki roto i te rohe o Te Tai Tokerau i nehe he mea whakairi te tupapaku ki runga i te atamira, a, ngahoro noa mai nga mea i nga iwi. Na, ka tikina atu aua iwi ka mahia kia ma, ka pania ki te kokowai. Ka mutu, ka kohia atu ki te waka tupapaku. Katahi ka haria, ka waihoa ki roto i te ana. Ko te tikanga hahau i enei tu taonga he mea mahi kia tu tonu mai ki runga i roto i te ana hei whakamataku tangata pokanoa.

6 cat. no. 40 Feeding Funnel – Korere

wood, height 15 cm
Hokianga
Ngapuhi tribe
Te Huringa I period (1800 –)
National Museum of New Zealand, Wellington (Old. 135)
formerly W. O. Oldman Collection

Almost all these funnels, which were used to feed a chief when his face was being tattooed, come from the Northland area. A chief's head was very tapu. Cooked food has the property of removing or diminishing tapu. If any food touched the lips when they were still raw from tattooing, it would remove the tapu from the work and cause it to fail. At the same time, during the tattoo process the tattooer would not have been able to touch food with his hands, which were also tapu from the spilled blood. He would be fed pieces of food on sticks. This funnel has the head shapes of Hokianga combined with the surface decoration of the Bay of Islands.

6 Ropu 40 he Korere

He rakau, te teitei 15 cm
No Hokianga
No Ngapuhi
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o Te Motu i Poneke (Old. 135)
mai i te Kohinga a W. O. Oldman

Ko te nuinga o enei tu korere i ahu mai i Te Tai Tokerau. He korere whangai tangata e mokoa ana te kanohi. He tapu te matenga o te tangata, a, e noa ana hoki te tapu i te kai maoa. Mehemea e toto tonu ana te kiri, ka mate noa iho te mahi ra ka pa atu ana he kai ki nga ngutu. Kahore hoki nga ringa o te tohunga moko e ahei ana kia pa ki te kai. Kua pa hoki ki te toto. Koia ka whangaia ki te rakau. Ko nga whakairo o nga matenga o nga tekoteko o tenei taonga no te rere ki Hokianga. Ko etahi mai he rite ki era o te rohe o Peowhairangi.

7 cat. no. 41 Feather Box – Papahou

wood, length 54 cm
Hokianga
Ngapuhi tribe
Te Huringa I period (1800 –)
National Museum of New Zealand, Wellington (Old. 331)
formerly W. O. Oldman Collection

7 Ropu 41 Papahou Huruhuru

He rakau, te roa 54 cm
No Hokianga
No Ngapuhi
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o te Motu i Poneke (Old. 331)
mai i te Kohinga a W. O. Oldman

8 cat. no. 43 Gable Figure – Tekoteko

wood, height 99 cm
Northland
Ngapuhi tribe
Te Huringa I period (1800 –)
Auckland Institute and Museum (22737)
formerly F. O. Peat Collection

Although this tekoteko, or house-gable figure, is from Northland, it is carved in the style of the Tuhoe of the Urewera. This figure belongs to a house carved with steel tools about 1850. The realistic face mask with eyeholes is a feature of the carving style of the Ngati Manawa sub-tribe. The house to which this tekoteko belonged was either a gift from the Bay of Plenty or was carried by an artist from the Tuhoe area.

8 Ropu 43 he Tekoteko

He rakau, te teitei 99 cm
No Te Tai Tokerau
No Ngapuhi
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o Akarana i Tamaki (22737)
mai i te Kohinga a F. O. Peat

Ahakoa i ahu mai tenei tekoteko i Te Tai Tokerau ko nga tikanga whakairo no te rere ki Tuhoe. Ko te whare o tenei tekoteko me whakairo ki te toki pakeha i te tau 1850. He rite te ahua o te matenga ki te koruru. Ko nga kohao mo nga kanohi no Ngati Manawa. I te whakapae, ko te whare o tenei tekoteko he koha mai ranei no te rohe o Whakatane, a, he mea hari atu ranei na tetahi tohunga o Tuhoe mo taua whare.

9 cat. no. 46 Doorjamb – Whakawae

wood, height 245 cm
Otakanini
Ngati Whatua tribe
Te Puawaitanga period (1500-1800)
Auckland Institute and Museum (6206)
formerly A. S. Bankart Collection

This whakawae, or doorjamb, comes from a house named Tutangimamae, which stood at Manakapua in the central Kaipara. It was carved about 1650 for the chief Rangitaumarewa who fell in love with Te Hana, a beauty from across the harbour, and who enticed her to elope. Her people took revenge by killing Rangitaumarewa's tribe. Te Hana stood over the door of the house and any who passed inside were saved even though they lost their mana (power) by passing between her legs. The carvings were taken from Manakapua and later re-erected for a house at Otakanini in the south Kaipara. This carving is one of the great pieces of Maori art.

9 Ropu 46 he Whakawae

He rakau, te teitei 245 cm
No Otakanini
No Ngati Whatua
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Akarana i Tamaki (6206)
mai i te Kohinga a A. S. Bankart

Ko tenei whakawae no Tutangimamae. He whare, i tu ki Manakapua i Kaipara. I whakairotia mo Rangitaumarewa, te rangatira. Ko tana whaiaipo ko Te Hana. He wahine ataahua no Kaipara ano. No Rangitaumarewa te whakaaro me oma raua ka moe. Koia te take ka patua e te iwi o Te Hana te iwi o Rangitaumarewa. Ko ta Te Hana i tenei pakanga he tu hangai i te kuwaha atu ki roto o Tutangimamae. I ora te iwi i uru atu ki te whare, a, i mate hoki te tapu i a ratou katoa. I haere atu hoki i waenga i ngaa huha o Te Hana. Ko nga whakairo o te whare nei me mau mai i Manakapua. No muri mai ka riro mo te whare i whakaturia ki Otakanini. He tino taonga tuturu a te iwi Maori.

10 cat. no. 48 Pendant – Hei-pounamu

nephrite, length 12 cm
Kaipara
Ngati Whatua tribe
Te Puawaitanga period (1500-1800)
Auckland Institute and Museum (6425)
formerly Rintoul Collection

This nephrite pendant is made of pipiwharauroa greenstone. The stone is speckled like the breast of a shining cuckoo (pipiwharauroa), the harbinger of spring. The pendant is in the shape of a thin adze, but this stone has been chosen for its beauty, not its utility. Pipiwharauroa greenstone is rare and highly prized even today.

10 Ropu 48 he Hei-pounamu

He pounamu, te roa 12 cm
No Kaipara
No Ngati Whatua
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Akarana i Tamaki (6425)
mai i te Kohinga a Rintoul

Ko te ingoa o te pounamu o tenei hei he pipiwharauroa. Ko te ahua o nga korakora o roto he rite ki nga huruhuru i te rei o te pipiwharauroa. Koia te manu whakaatu ki te Maori te Koanga o te tau. Me mahi tenei hei pounamu hei toki, a, he rahirahi rawa mo te mahi hahau. He taonga ataahua koia i tohua ai hei matakitaki.

11 cat. no. 50 Godstick – Taumata Atua

wood, height 44 cm
Auckland City, Ngataringa Bay
Kawerau tribe
Te Puawaitanga period (1500-1800)
Auckland Institute and Museum (49009)
formerly E. E. Vaile Collection

This taumata atua, or godstick, a resting place for a god, is one of the few relics from the Ngataringa Bay area which have survived. It is quite remarkable not only for its form and size, but also because it is the only such figure found in the northern area. Other godsticks are known from the Whanganui area. This one is in the form identified with the god Hukerenui, the guardian of the bones of the dead.

11 Ropu 50 he Taumata Atua

He rakau, te teitei 44 cm
No Ngataringa i Tamaki
No Kawerau
Te wa, te Puawaitanga (1500-1800)
Te Whare Taonga o Akarana i Tamaki (49009)
mai i te Kohinga a E. E. Vaile

He piringa atua tenei taonga. He torutoru nga mea i kitea ki Ngataringa i Tamaki. Ko tenei tetahi. Ko te ahua, ko te iti me te mea kahore atu he mea penei i roto i Te Tai Tokerau nga tino take o tenei tu taumata. He maha i ahu mai i te rohe o Whanganui. Ko te ahua hoki he rite ki a Hukerenui. Ki te korero koia te kaitiaki i nga iwi tupapaku.

12 cat. no. 60 Memorial Post – Pouwhakamaharatanga

wood, height 232 cm
Waikato tribe
Te Huringa I period (1800 –)
Auckland Institute and Museum (25053)
formerly E. E. Vaile Collection

This memorial post was made from a canoe that belonged to the chief being commemorated. George French Angas painted many such posts standing in the Waikato in 1844. The form of this Waikato post – a smooth realistic face with a spike on top – is also found in other Waikato carvings. The base figure of a war canoe sternpost, for instance, is often a three-dimensional version.

12 Ropu 60 he Pouwhakamaharatanga

He rakau, te teitei 232 cm
No Tainui
No Waikato
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o Akarana i Tamaki (25053)
mai i te Kohinga a E. E. Vaile

Mea mahi mai tenei pouwhakamaharatanga i te waka o te rangatira mona te take. He maha nga pou penei i roto o Waikato i te tau 1844. Na George French Angas nga ahua i tuhi. No Waikato ano hoki nga tikanga i nga kanohi me te matenga. Te tekoteko i te kei o te waka taua, he tangata tonu te ahua mai o te tinana me nga ahua katoa.

13 cat. no. 61 Burial Chest – Waka Tupapaku

wood, height 123.4 cm
Waikato area, Raglan
Ngati Tahinga tribe
Te Huringa I period (1800–)
National Museum of New Zealand, Wellington (ME.2660)
formerly Turnbull Collection

This waka tupapaku (burial chest) was made to contain the scraped and painted bones of a person of chiefly rank. At death the body was put in a primary burial area, probably in the sandhills, and then, at a later date, exhumed and prepared for secondary burial in a cave. This chest is one of three that were found in the same area. It is one of only five such burial chests that have come from areas outside Northland. It was carved by Waikato carvers who elaborated into a comb the spike normally found on the heads of their figures.

13 Ropu 61 he Waka Tupapaku

He rakau, te teitei 123.4 cm
No Kawhia, Waikato
No Ngati Tahinga
Te wa, Te Huringa I (1800–)
Te Whare Taonga o Te Motu i Poneke (ME.2660)
mai i te Kohinga a Turnbull

Me whakairo tenei taonga hei pupuri i nga iwi rangatira. Ka mate te tupapaku, ka tanumia ki te wahi tapu, ki te puke onepu ranei. Ka roa, ka hahua, ka mahia nga iwi, ka kuhua ki roto i te waka tupapaku, a, ka purua ki te ana. E toru nga waka nei i kitea i te wahi kotahi. Ko tenei tetahi o nga waka e rima ehara no Te Tai Tokerau. Ko nga tikanga whakairo no te rere ki Waikato. Ko te heru mai i te matenga i heke mai i nga tikanga o nehe.

14 cat. no. 64 Gateway of Pukeroa Pa – Waharoa

wood, paint; height 350 cm
Rotorua
Arawa tribe (Ngati Whakaue)
Te Huringa I period (1800 –)
Auckland Institute and Museum (160)
formerly in the possession of the New Zealand Government

This waharoa is the gateway of Pukeroa pa, a palisaded village, which until 1845 was still standing on the foreshore of Lake Rotorua. The site is today occupied by the Rotorua Hospital. Pukeroa was one of the main villages of the Ngati Whakaue tribe, part of the confederation descended from the Arawa canoe people. In this male figure the artist has used an Arawa realistic tattooed face mask and placed appropriate symbols on the body. The face of the figure was originally painted white with black tattoo, and this original finish has been restored for the exhibition. Except for the shoulders and arms, the body was also white; all else was red.

14 Ropu 64 he Waharoa

He rakau, te teitei 350 cm
No Rotorua
No Ngati Whakaue, Te Arawa
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o Akarana i Tamaki (160)
mai i te Kohinga a Te Kawanatanga

No te pa o Pukeroa tenei waharoa. He pa me taiapa. I tu ki te tahataha o te roto o Rotorua tae noa mai ki te tau 1845. Ko te turanga o te hohipere o Rotorua te whenua o taua pa. Ko Pukeroa tetahi o nga tino papakainga o Ngati Whakaue, tetahi o nga hapu o Te Arawa. He tane te tekoteko o runga. Nga tikanga i te kanohi no Te Arawa katoa me nga ahua hoki o te tinana. He ma te kanohi mai i te tuatahi. Ko nga whakairo he mangu. Koia ano te ahua inaianei. I tua atu i nga pokohiwi me nga ringa he ma katoa te tinana. He kokowai te toenga.

15 cat. no. 72 Post Figure – Poutokomanawa

wood, height 97 cm
Bay of Plenty
Arawa tribe (Ngati Pikiao)
Te Huringa I period (1800–)
National Museum of New Zealand, Wellington (ME.5250)

A poutokomanawa is an interior figure that rests by the post that holds up the ridgepole of a house. The ridgepole is symbolically the backbone of the ancestor whose body is the house. Post figures usually represent fairly recent ancestors. This one was carved about 1860 for a meeting-house which probably stood in the Whakatane area of the Bay of Plenty. Its carver was most likely of Ngati Pikiao of Rotoiti, although it is possible that he trained in a school linked to Ngati Tarawhai of Rotorua, who also had historical links with Ngati Awa. The figure is beautifully carved.

15 Ropu 72 he Poutokomanawa

He rakau, te teitei 97 cm
No Whakatane rohe
No Ngati Pikiao, Te Arawa
Te wa, Te Huringa I (1800–)
Te Whare Taonga o Te Motu i Poneke (ME.5250)

Ko te poutokomanawa e whakairoa ana mo roto i te whare. Kei te take o te pou pupuri i te tahuhu te turanga. Ki te Maori, ko te tahuhu te tuararo, ko te whare tonu te tinana o te tipuna. No muri mai nei ano nga tupuna i whakairoa ki enei pou. Ko tenei no te tau 1860 i mahia ai mo tetahi whare i roto i te rohe o Whakatane. No Ngati Pikiao te tohunga. I mahi tahi tenei me nga tohunga whakairo o Ngati Tarawhai ki Rotoiti. He iwi i whai panga ki a Ngati Awa. He taonga rangatira.

16 cat. no. 78 Comb

wood, height 10.5 cm
Tauranga, Kauri Point
Ngaiterangi tribe
Te Puawaitanga period (1500-1800)
Waikato Museum of Art and History, Hamilton (1973/50/405)

The deposits in which this comb was found date between the 16th and 18th centuries. The comb was part of a tapu (sacred) haircutting place. The heads of ariki (high chiefs) and chiefs were very tapu and any objects that had touched the head were carefully disposed of. Over 300 combs or pieces of combs were put in the Kauri Point swamp. They show the development from the geometric type of design brought from Polynesia to the curvilinear forms of 18th-century Maori art. The early combs in the Kauri Point deposit are flat topped with fairly stylized geometric design; this undergoes a development to a complete head with large eye, knob nose, and mouth seen in this example. Late forms of combs, like those collected by Captain Cook, utilize a stylized form of this head so that the comb has a curved top with knob at the side. These combs illustrate the development of Maori art from a style based on geometric forms through a curvilinear development and back to an abstract form.

16 Ropu 78 he Heru

He rakau, te teitei 10.5 cm
No Te Kauri i Tauranga
No Ngaiterangi
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Kirikiriroa i Waikato (1973/50/405)

He tino tawhito te takotoranga o tenei taonga. No te wa mai i te rau tau tekau ma ono ki te rau tau tekau ma waru. He tanumanga makawe taua wahi. He repo i Te Kauri i Tauranga. E toru tekau pea nga mea heru i kitea i taua wahi. He tapu te matenga o te ariki, tohunga ranei, a, me tanu nga mea katoa e pa ana ki te matenga. Na nga tikanga mahi o enei taonga ka whakararangitia te heke mai o te whakairo Maori mai i nehe tae noa mai ki te rau tau tekau ma waru. Ko te taha runga o aua heru te take. Mai i te tuatahi he pararahi a runga. Ka haere te wa ka puku, ka huri ka noho mai he pona ki te taha o te puku. Ko te taonga nei te mutunga o tenei heke whakairo, ara, te matenga nga kanohi me te ihu. Koia nga tikanga i nga heru mai i nga kohinga a Kapene Kuki.

17 cat. no. 86 Ridgepole of a Chief's House – Tahuhu

wood, height 239 cm
Bay of Plenty
Ngati Awa tribe
Te Huringa I period (1800–)
Auckland Institute and Museum (50434)

This tahuhu, the porch portion of the ridgepole of a chief's small house, stood in the Ngati Awa tribal area of the Bay of Plenty and belonged to the Warahoe hapu. It represents the beginning of the main line of descent from which the chief took his mana (power) and position within the tribe. A ridgepole symbolically is the backbone of the ancestor who is represented by the house. In many houses the figures shown on the outside ridgepole were the primal parents. In this house the chief wished to emphasize his local descent and connection with other powerful tribes. The more stylized figure represented his descent from Kahungunu, ancestor of Ngati Kahungunu of Hawke Bay. At some stage in its history this carving was defaced and most of the Kahungunu identification removed. It is possible that the connection between the chief whose house this was and Hawke Bay was no longer recognized, and because of this the house was allowed to fall into decay and the carvings to pass into the hands of collectors. The carvings were restored to their original finish in readiness for this exhibition.

17 Ropu 86 he Tahuhu

He rakau, te teitei 239 cm
No Whakatane rohe
No Ngati Awa
Te wa, Te Huringa I (1800–)
Te Whare Taonga o Akarana i Tamaki (50434)

Ko tenei tahuhu ko te pito i runga ake i te roro o te whare. No te rohe o te iwi o Ngati Awa, o te hapu o Warahoe. E whakaatu ana nga whakairo o runga i te tatai o te rangatira o taua whare, a, i tona mana hoki. Ko te tuararo o te tipuna te tahuhu, ko te whare te tinana. Ko Rangi raua ko Papa nga tekoteko o nga whakairo o enei tu whare. Ko te take o nga whakairo he whakapumau i nga kawai here i a ia ki a Ngati Awa, a, ki era atu iwi hoki e whai mana ana. Ko Kahungunu, te tipuna, te tangata o runga. Ka haere te wa, ka tukinotia te taonga nei, ka haehaea ngaro noa atu nga tohu e pa ana ki a Kahungunu. Kahore pea he panga o te rangatira nei ki a Ngati Kahungunu, a, ka mate noa iho taua whare, ka riro nga whakairo i te tangata. Me ata whakaora kia pai ai mo te matakitaki.

18 cat. no. 87 Doorway for a Storehouse– Kuwaha Pataka

wood, paint; height 115 cm
Whakatane
Ngati Awa tribe
Te Huringa I period (1800–)
Auckland Institute and Museum (185)
formerly Buller Collection

This kuwaha pataka (storehouse doorway) was made in the early 19th century and is a prime piece of Ngati Awa art. The central figure appears to be similar to Arawa's naturalistic face mask, but the surface decoration is in East Coast style. Similarly, the two 'legs' on either side of the door are carved in both styles. This combination is quite typical of the early 19th century carving from the Ngati Awa. At a later period the carving amalgamates into the Mataatua style.

18 Ropu 87 he Kuwaha Pataka

He rakau, te teitei 115 cm
No Whakatane
No Ngati Awa
Te wa, Te Huringa I (1800–)
Te Whare Taonga o Akarana i Tamaki (185)
mai i te Kohinga a Buller

I mahia tenei taonga i te wa tuatahi o te rau tau tekau ma iwa. He taonga rangatira whakahirahira no te iwi o Ngati Awa. Nga tikanga whakairo o te tekoteko i waenganui he rite ki te rere a Te Arawa. Ko etahi atu o nga tikanga no Ngati Porou. Koia te ahua o nga whakairo i roto o Ngati Awa. No muri noa mai ka puta nga tikanga a Mataatua.

19 cat. no. 90 Mask from Gateway of a Pa

wood, height 64 cm
Whirinaki River, Okarea
Ngati Manawa tribe
Te Huringa I period (1800–)
Otago Museum, Dunedin (D34.455)

Ngati Manawa have strong connections with Arawa, and this may be seen in their art. In this gateway mask they have combined the tattooed face mask of Arawa style with their own innovation, pierced eyeholes, to produce a very strong carving. Traditions of the area would suggest that this gateway belonged to the pa (fortified settlement) taken about 1829 by Ngati Awa, but it seems that it belongs to a later period, when Ngati Manawa were living under the protection of the Tuhoe people. The missionary, William Colenso, described gate masks on Ngati Manawa pa on the Whirinaki River in 1842. This mask probably belongs to that period.

19 Ropu 90 he Koruru

He rakau, te teitei 64 cm
No Okarea i Whirinaki
No Ngati Manawa
Te wa, Te Huringa I (1800–)
Te Whare Taonga o Otakou i Otepoti (D34.455)

He tino tata tonu a Te Arawa, a Ngati Manawa. Pera ano nga tikanga whakairo. Koia e mau i te taonga nei. Na Te Arawa nga whakairo o te koruru. Ko nga kohao mo nga kanohi me te mangai na Ngati Manawa. Ki nga korero o te rohe, ko tenei waharoa no tetahi pa i riro i a Ngati Awa i te tau 1829. Engari ki te titiro a te tohunga o enei tu taonga no muri noa iho, no te wa i a Ngati Manawa i raro i te maru o Tuhoe. Ki nga tuhi a Colenso, te mihinare, i te tau 1842 ka nui nga koruru penei i te pa o Ngati Manawa i Whirinaki. No taua wa ke pea tenei koruru.

20 cat. no. 91 Doorway and Bargeboards – Kuwaha and Maihi

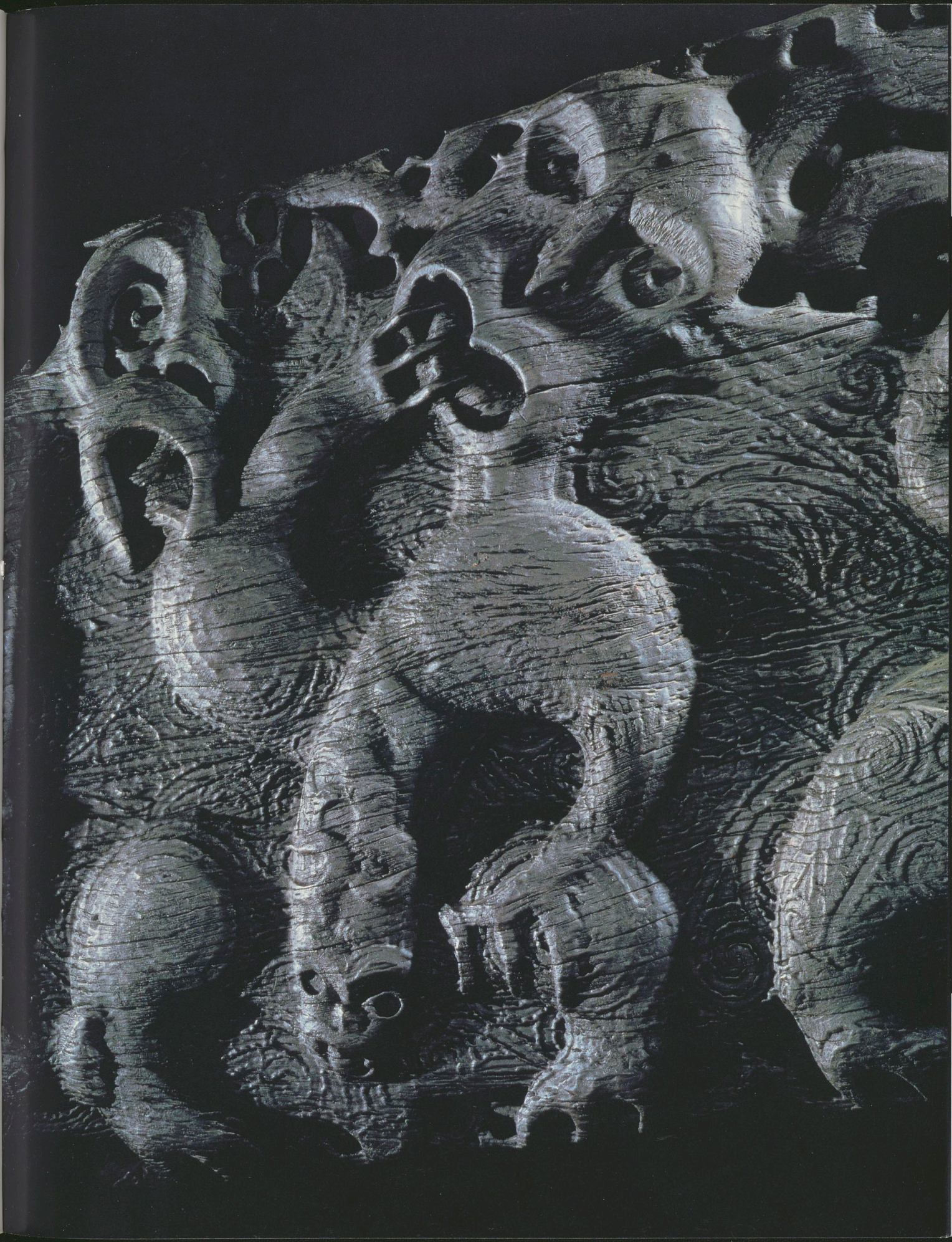
wood: kuwaha, height 246 cm; left maihi, length 315 cm;
right maihi, length 360 cm
Te Kaha
Te Whanau-a-Apanui tribe
Te Puawaitanga period (1500-1800)
Auckland Institute and Museum (22063)
formerly Spencer Collection

These maihi (bargeboards) and doorway (kuwaha) are from a pataka (storehouse) named Te Potaka, which was one of three standing at Maraenui in 1780. It was later moved to Raukokore where it was being renovated in 1818. When word of the Ngapuhi musket raids reached the district a few years later, the carvings were hidden in a sea cave at Te Kaha. They were recovered from there in 1912 and placed in the Auckland Museum. The more damaged maihi and the doorway were carved about 1780 with stone tools. The less damaged maihi was probably just completed when the carvings were hidden. The two sides also show the difference between the original carver, a sculptor interested in shape and form, and the second carver, a skilled craftsman essentially copying what had been done before, albeit with a few extra touches. These carved boards are among the most highly valued pieces of the Maori and represent some of the most beautiful and elegant carvings ever done.

20 Ropu 91 he Kuwaha, he Maihi

He rakau te kuwaha, te teitei 246 cm
Te maihi maui, te roa 315 cm
Te maihi matau, te roa 360 cm
No Te Kaha
No Te Whanau-a-Apanui
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Akarana i Tamaki (22063)
mai i te Kohinga a Spencer

Ko "Te Potaka" te ingoa o te pataka o enei taonga. E toru aua pataka i Maraenui e tu ana i te tau 1780. No muri mai ka nukuhia Te Potaka ki Raukokore. I reira e mahia ana, e whakaorangia ana i te tau 1818. Ka puta nga rongo muru haere a Ngapuhi ki te rohe o Te Kaha, ka kuhua nga taonga nei. I te tau 1912 ka tikina, ka mauria ki te Whare Taonga o Akarana. He nui nga mate o te maihi maui. Me whakairo te kuwaha me te maihi maui i te tau 1780. Ki nga whakapae, ko te maihi matau katahi ano ka oti te whakairo ka kuhua. E rua nga kaiwhakairo o nga maihi; he rere ke tetahi i tetahi. Ko te tohunga o te maihi tawhito he tino tohunga mo te whakairo. Ko te tangata o te maihi o muri mai he rawe ki te karawhui i te toki Riterite tonu nga whakairo o te mea tuarua ki era o te mea tuatahi. Ko enei etahi o na tino taonga whakairo a te Maori.



21 cat. no. 96 Club – Kotiate Paraoa

whalebone, length 35 cm
Te Kaha (?)
Te Whanau-a-Apanui tribe
Te Huringa I period (1800 –)
Auckland Institute and Museum (335)
formerly C. O. Davis Collection

Kotiate literally means 'cut liver' and describes the shape of this club. All Maori short clubs were used as thrusting weapons in close fighting. After a blow to the temple the notches at the side were used, which, by a twist, lifted off the top of the skull. A chief carrying such a weapon would often challenge the opposing chief to single combat. The first to get in three blows won the duel and often the war. This kotiate was made about 1830.

21 Ropu 96 he Kotiate Paraoa

He paraoa, te roa 35 cm
No Te Kaha (?)
No Te Whanau-a-Apanui
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o Akarana i Tamaki (335)
mai i te Kohinga a C. O. Davis

He rite te ahua o tenei taonga ki te ate o te tangata. Ko nga patu a te Maori he poto katoa, a, he rawe hoki mo ta te Maori tu whawhai whakataetae, ara, he tangata ki te tangata. Ka u ana tenei patu ki te taha o te matenga o te tangata, kua kawiritia atu nga puku i te taha o te kotiate mau noa, pakaru, riro noa atu a runga o te matenga o te tangata. Ka mau ana te rangatira i tana patu he wero tana i tana hoa riri. Ki te korero, ko te tangata tuatahi e toru nga panga o tana patu ki te hoa riri, koia te toa o te whakataetae, o te pakanga ranei mehemea he pakanga. Me mahi tenei kotiate i te wa o te tau 1830.

22 cat. no. 97 Pendant – Hei-tiki Rutataewhenga

greenstone, height 12 cm
Tuparoa
Ngati Porou tribe
Te Tipunga period (1200-1500)
Hawke's Bay Art Gallery and Museum, Napier (38/390)
formerly Waipare Collection

This pendant is a named ancestral tiki, Rutataewhenga, which is the heirloom and mana (prestige) of the Ngati Hine sub-tribe of Ngati Porou. Ngati Hine are the descendants of Hinemate, a paramount chieftainess who lived about ten generations ago. The tiki has a traditional history which suggests that it might have been made at least ten and probably twenty generations before the time of Hinemate.

22 Ropu 97 he Hei-tiki Rutataewhenga

He pounamu, te teitei 12 cm
No Tuparoa
No Ngati Porou
Te wa, Te Tipunga (1200-1500)
Nga Whare Taonga o Te Matau-a-Maui i Ahuriri (38/390)
mai i te Kohinga a Waipare

No Rutataewhenga tenei taonga-a-iwi o te hapu o Ngati Hine o Ngati Porou. Ko Ngati Hine nga uri o Hinemate. He wahine rangatira, whai mana hoki no nehe. Ki nga korero no tekau ki te rua tekau whakatipuranga atu i a Hinemate tenei taonga. Koia tonu te tawhito.

23 cat. no. 99 Canoe Prow – Tauihu

wood, length 115 cm
Tolaga Bay, Pourewa Island
Ngati Porou tribe
Te Puawaitanga period (1500-1800)
National Museum of New Zealand, Wellington (Web. 1202)
formerly Enys Collection; K. A. Webster Collection

This tauihu (prow of a war canoe) belonged to Hinematioro, mother of Te Kani a Takirau, a paramount chieftainess of the Ngati Porou tribe. The canoe was kept on Pourewa Island in Tolaga Bay. The carving of the prow includes surface decoration features which show Hinematioro's relationship to other tribes in New Zealand. Hinematioro was of such high birth that she was treated in all respects as a man for ceremonial occasions.

23 Ropu 99 he Tauihu

He rakau, te roa 115 cm
No Pourewa motu
No Hauiti, Ngati Porou
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Te Motu i Poneke (Web. 1202)
mai i te Kohinga a Enys; a K. A. Webster

No Hinematioro tenei taonga. He whaea ki a Te Kani-a-Takirau. He rangatira no Ngati Porou. I takoto tenei tauihu ki te motu o Pourewa i Hauiti. E mau ana i nga whakairo te tata o Hinematioro ki nga iwi katoa o Te Motu. He wahine rongonui, a, i tu i te tu a te tane i runga i te marae.

24 cat. no. 110 Canoe Bailer – Tiheru

wood, length 45.7 cm
Gisborne
Rongowhakaata tribe
Te Puawaitanga period (1500-1800)
Canterbury Museum, Christchurch (E.84.10)

This tiheru, or war-canoe bailer, is one of a pair that are treasured heirlooms of the Rongowhakaata people. The bailers are named Porourangi after an ancestor of the East Coast tribes. It is said that originally the art of carving was taken from the wharewananga (house of learning) at Tolaga Bay. The two chiefs who learned the art were Tukaki of Te Whanau-a-Apanui and Iwirakau of Ngati Porou. The bailers are carved in the styles of Tukaki and Iwirakau, and this particular one is carved in Te Whanau-a-Apanui style of Tukaki.

24 Ropu 110 he Tiheru

He rakau, te roa 45.7 cm
No Turanga
No Rongowhakaata
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Waitaha i Otautahi (E. 84.10)

E rua enei taonga a Rongowhakaata. Ko tenei tetahi. Me hua ngatahi ki a Porourangi. He tipuna no nga iwi o Te Tai Rawhiti. E kiia ana i timata mai te tikanga whakairo i te whare wananga i Hauiti. Ko nga tohunga tuatahi ko Tukaki o Te Whanau-a-Apanui, ko Iwirakau o Ngati Porou. Ko nga tikanga katoa i runga o tenei taonga no te rere ki a Tukaki, ki a Iwikau. Na Tukaki tenei i whakairo.

25 cat. no. 113 War Canoe Model – Wakataua

wood, length 245 cm
Gisborne, Manutuke
Rongowhakaata tribe
Te Huringa I period (1800–)
Auckland Institute and Museum (44117)

This wakataua (war canoe) was carved in the mid-19th century and has been attributed to Rakaruhi Rukupo. The prow and stern have been very finely done and it is a faithful replica of a full-sized war canoe, except that the hull of the canoe is too large to accord with the true proportions of a canoe that would have been quite slender for its length. For instance, the full-sized war canoe Te Toki a Tapiri in the Auckland Museum has a length of 92 feet and a maximum hull width of six feet. Canoes like Te Toki carried 80 paddlers, at least two bailers, and half a dozen chiefs and priests. The canoes could be paddled or sailed with a triangular matting sail used either in the spritsail position or on an angle, as a lateen sail.

25 Ropu 113 he Wakataua

He rakau, te roa 245 cm
No Manutuke i Turanga
No Rongowhakaata
Te wa, Te Huringa I (1800–)
Te Whare Taonga o Akarana i Tamaki (44117)

I whakairotia tenei taonga i te wa o te rau tau tekau ma iwa. E kiia ana ko Rakaruhi Rukupo te tohunga. He rangatira nga mahi o te ihu, o te kei. He rite nga ahuatanga katoa ki era o te wakataua tuturu. Ko te wahi ki waenganui anake kihai i rite. Ko te roa o te wakataua, Te Toki-a-Tapiri, i te Whare Taonga o Akarana, e iwa tekau ma rua putu. Te whanui i waenganui e ono putu. Ko te maha o nga kaihoe mo tenei waka e waru tekau. E rua kaitiheru, e rima ki te ono nga ariki, tohunga ranei. He ra, he hoe nga tikanga whakatere waka penei. Me ata takitaki haere tonu te hopu o te hau e nga ra kia tere ai te rere a te waka.

26 cat. no. 118 Post Figure – Poutokomanawa

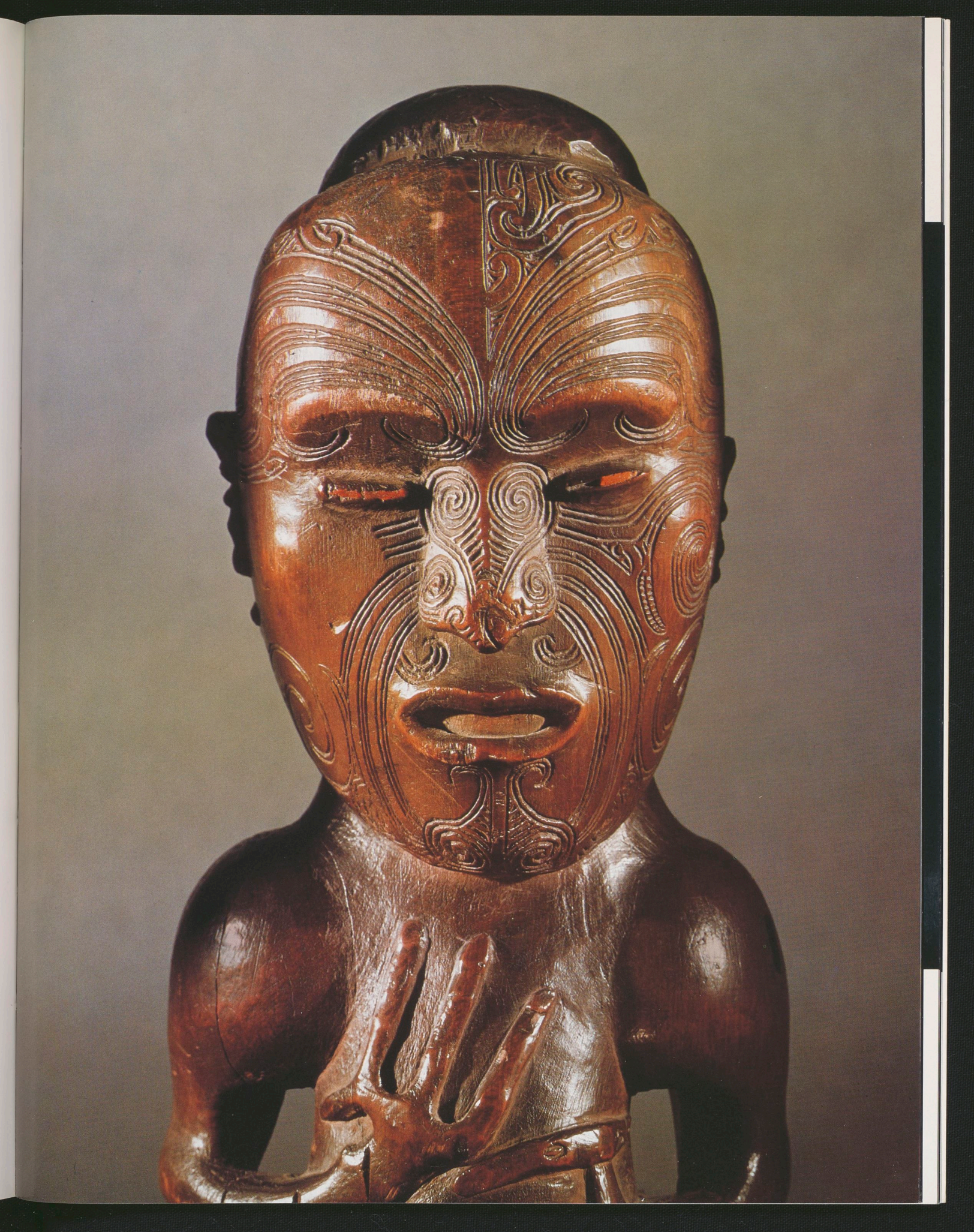
wood, height 46 cm
Gisborne
Rongowhakaata tribe
Te Huringa I period (1800 –)
National Museum of New Zealand, Wellington (Old. 148)
formerly W. O. Oldman Collection

This poutokomanawa (centrepost figure) from a chief's house depicts a recently dead ancestor whose tattoo was not complete at the time of death. The proportions of the figure are typical of the Rongowhakaata style of carving. The eyes are slitted and filled with red sealing wax. The head was originally provided with a wig of human hair which would have hung down to the shoulders. It was carved about 1840.

26 Ropu 118 he Poutokomanawa

He rakau, te teitei 46 cm
No Turanga
No Rongowhakaata
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o Te Motu i Poneke (Old. 148)
mai i te Kohinga a W. O. Oldman

No te whare o tetahi rangatira tenei poutokomanawa. Ko te moko o te kanohi o te tipuna o runga kihai i oti ka hemo. He rangatira no tata ake nei. Te roa, te nui o nga ringa, o nga wae me te matenga he rite katoa ki te rere whakairo o te rohe o Rongowhakaata. Me ata tikaro he puare mo nga kanohi ka whakapurua atu. He potae makawe ano mo te matenga o tenei poutokomanawa. I tau te roa o nga makawe ki nga pokohiwi. I mahia tenei taonga i te wa o te tau 1840.



27 cat. no. 127 Post Figure—Poutokomanawa

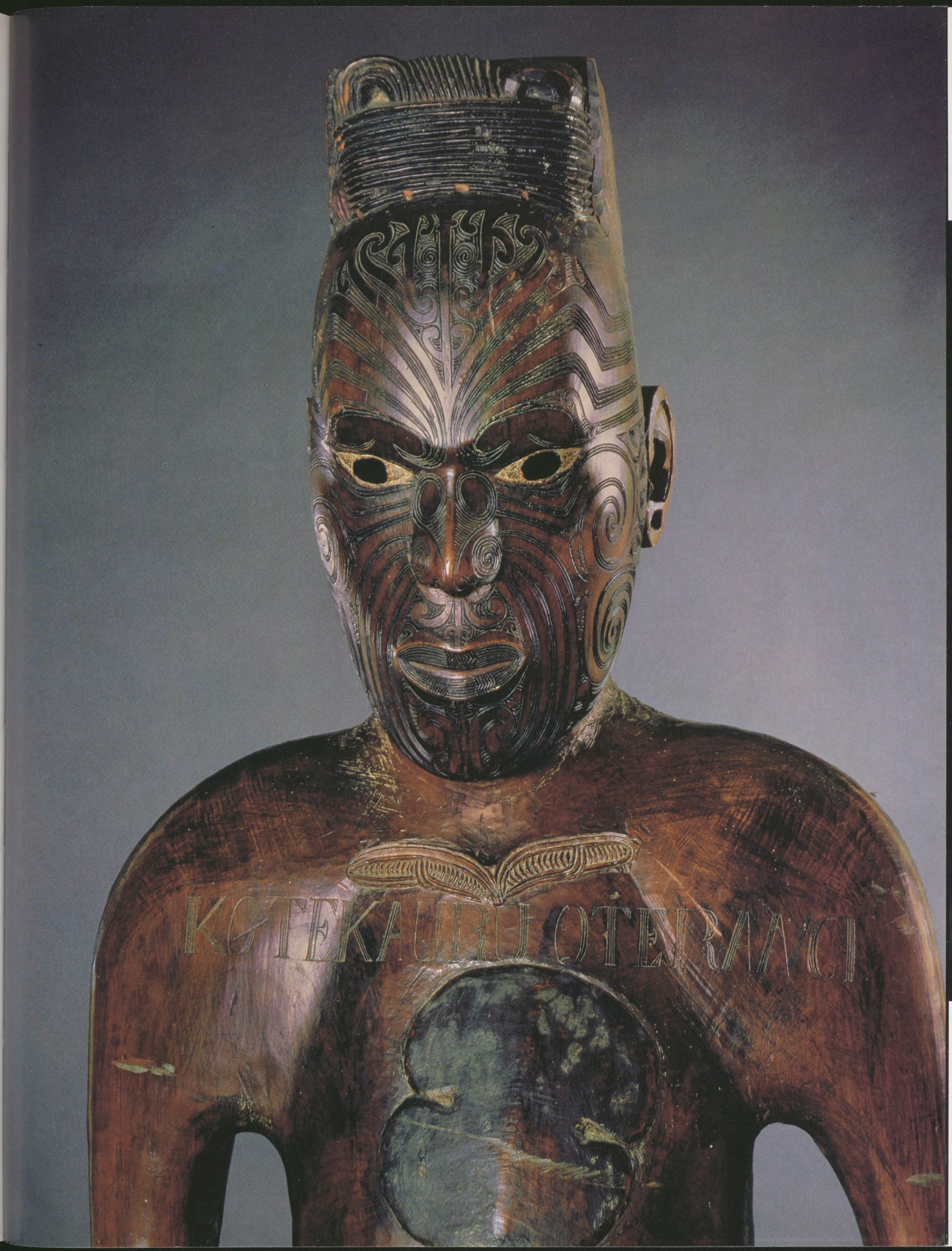
wood, height 144 cm
Napier, Pakowhai
Ngati Kahungunu tribe
Te Huringa I period (1800—)
Hawke's Bay Art Gallery and Museum, Napier (37/748)

The base of an interior support post carved to represent a named ancestor, this poutokomanawa belonged to a house that stood in the vicinity of Pakowhai near Napier. The name of the ancestor is carved across the chest thus: Ko Te Kauru o-te-rangi (This is the Head of the Sky). At one time this and other poutokomanawa carvings were kept in the Heretaunga house at Taradale. This is one of a group of such carvings that has survived into the present time.

27 Ropu 127 he Poutokomanawa

He rakau, te teitei 144 cm
No Pakowhai i Ahuriri
No Ngati Kahungunu
Te wa, Te Huringa I (1800—)
Nga Whare Taonga o Te Matau-a-Maui i Ahuriri (37/748)

Ko tenei poutokomanawa no tetahi whare i Pakowhai i Ahuriri e tu ana. He tipuna te tangata, ara, te take o te pou. Ko Te Kauru-o-te-rangi te ingoa, a, e mau mai ana hoki i te rei. I Heretaunga tenei poutokomanawa me etahi atu e takoto ana mo tetahi wa. Ka nui tonu kei te kitea inaianei.


KOTEKAURI OTENRAWCI

28 cat. no. 128 Doorway of Storehouse– Kuwaha Pataka

wood, height 92 cm
Heretaunga
Ngati Kahungunu tribe
Te Huringa I period (1800–)
National Museum of New Zealand, Wellington (Old. 489)
formerly W. O. Oldman Collection

This kuwaha pataka (doorway of a storehouse) has been cut at the base and the top. The figure was male and in this case probably represents Kahungunu, ancestor of the tribe, who was famous for his sexual prowess. The identification of such a figure is secondary to its mythological significance within the framework of a storehouse. This pataka doorway was carved in the late 18th or early 19th century.

28 Ropu 128 he Kuwaha Pataka

He rakau, te teitei 92 cm
No Heretaunga
No Ngati Kahungunu
Te wa, Te Huringa I (1800–)
Te Whare Taonga o Te Motu i Poneke (Old. 489)
mai i te Kohinga a W. O. Oldman

He mea tapahi te taha runga me te taha raro o tenei kuwaha pataka. Ki te ahua ko Kahungunu te tangata, te tipuna o te iwi o runga. He tangata rongonui, a, mate ana nga wahine o te Motu. He roa te taonga o te tekoteko nei. Oti ra kei ko noa atu nga korero mo nga pataka a te Maori. I whakairotia i te wa mai i te tau 1850 ki te tau 1900.

29 cat. no. 136 Canoe Bow Cover – Haumi

wood, length 100 cm
Waitore site, near Patea, Taranaki
early Taranaki
Te Tipunga period (1200-1500)
Taranaki Museum, New Plymouth (A.82.500)
formerly in the Patea Museum

The deposit in which this bow cover from a Polynesian-style canoe was found has been dated by radiocarbon to the 16th century. A haumi (bow cover) is the forerunner of the later tauihu (bow piece). Other pieces of canoe found in the deposit suggest that the canoe might have been made in pieces rather than as a dug-out. The simple lines of this haumi are evident in the horn decoration, enhanced by the row of notching in the style of an earlier period. Decoration has been applied by indenting with the edge of a small adze. The spiral and line forms represent the two successive lines of development in Maori art: the early Polynesian form of geometric shapes and the later Maori curvilinear art. On this truly transitional piece, both lines coincide.

29 Ropu 136 he Haumi

He rakau, te roa 100 cm
No Waitore i Patea
No Taranaki o nehe
Te wa, Te Tipunga (1200-1500)
Te Whare Taonga o Patea i Paritutu (A.82.500)
mai i te Whare Taonga o Patea

I kitea tenei haumi i tetahi takotoranga tino tawhito. Ko nga tikanga katoa kei te rere o nga tikanga moutere. No te rau tau tekau ma ono te whakapae. I heke mai te tau ihu waka a te Maori me nga tikanga whakairo i tenei tu haumi. E kiia ana me honohono te mahi o te tinana o te waka ake. He maha nga rakau i takoto tahi me te haumi. Kahore i hahaua mai i te rakau kotahi. E rua nga tikanga e mau mai ana i te wa o nehe ki te wa mahi whakairo a te Maori. He iti noa nga mea o runga; te tikanga kaniwha i runga me nga tumu kei mua e tu ana.

30 cat. no. 139 Feather Box – Papahou

wood, length 43 cm
South Taranaki
Ngati Ruanui tribe
Te Huringa I period (1800 –)
National Museum of New Zealand, Wellington (Old. 484)
formerly W. O. Oldman Collection

This papahou (flat feather box) was carved with stone tools, using the Nga Rauru style, which is basically a Taranaki form but with features from Wanganui. The surface decoration of continuous rolling spirals with separate diamond notches is fairly typical of Ngati Ruanui and Nga Rauru work. The pointed-head figures on the lid are a variation of Taranaki work, while the handles at the ends relate to Wanganui or even Waikato shapes.

30 Ropu 139 he Papahou

He rakau, te roa 43 cm
No Taranaki
No Ngati Ruanui
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o Te Motu i Poneke (Old. 484)
mai i te Kohinga a W. O. Oldman

Ko tenei papahou me whakairo ki te kohatu ki te rere whakairo a Nga Rauru, ara, ki Taranaki, ki Whanganui. Koia nga tikanga a Ngati Ruanui me Nga Rauru. Ko nga matenga o nga tekoteko o te taupoki no Taranaki. No Whanganui ki Waikato nga tikanga o nga puritanga.

31 cat. no. 145 Weaving Peg – Turuturu Whatu

wood, shell; length 49.2 cm
Taranaki
Taranaki tribe
Te Huringa I period (1800 –)
National Museum of New Zealand, Wellington (ME.13842)
formerly Tau Fletcher Collection

Maori twining or weaving was done on two pegs placed in the ground, one plain and the other a more elaborately decorated peg for the right-hand side. The topmost weft thread was strung between these and the warp threads hung down. The material was then woven, using four threads in a twining technique. The decorated peg was dedicated to the goddess who was the patroness of weaving. Weaving was originally a skill learned from the patupaiarehe, the "other world people". Taranaki was famous throughout New Zealand as the home of beautiful cloaks, which were eagerly sought by other tribes.

31 Ropu 145 he Turuturu Whatu

He rakau, he anga, te roa 49.2 cm
No Taranaki
No Te Ati Awa
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o Te Motu i Poneke (ME.13842)
mai i te Kohinga a Tau Fletcher

E rua nga rakau mo te whatu me te taniko a te Maori. He mea titi ki te whenua te mea whai whakairo ki te taha matau. Koia nga rakau pupuri i te aho tahuhu, ara, te aho tuatahi me nga whenu hoki o te mahi. Kua pai inaianei te timata o te whatu. Ko tenei tu rakau me mahi mo te atua o tenei mahi te whatu. Ki te korero i ahu mai enei tu mahi i te iwi patupaiarehe. He rongo nui nga whatu kakahu i roto o Taranaki.

32 cat. no. 156 Canoe Prow – Tauihu

wood, length 91 cm
North Taranaki, Waitara
Te Ati Awa tribe
Te Huringa I period (1800 –)
Taranaki Museum, New Plymouth (A.78.127)
formerly Manukorihi Marae Collection

The style of this canoe prow, hidden near Manukorihi pa at Waitara, is not as abstract as earlier prows from this and other regions. The rear and front figures are more definite than would be expected, and the elements connecting the arms of the spirals look slightly different from other examples. These 'problems' would disappear if the prow were a gift carved by another tribe who used the style of the recipients. It appears that this was the case: the prow was a gift from the Tuwharetoa people of Taupo to Te Ati Awa in the early years of the 19th century.

32 Ropu 156 he Tauihu

He rakau, te roa 91 cm
No Waitara i Taranaki
No Te Ati Awa
Te wa, Te Huringa I (1800 –)
Te Whare Taonga o Taranaki i Paritutu (A.78.127)
mai i te Kohinga a Te Marae o Manukorihi

I te pa o Manukorihi tenei tauihu e kuhu ana. Kahore nga tikanga whakairo o runga i rite ki nga tauihu o mua i roto o te rohe o etahi atu rohe ranei. He marama tonu te tu a nga tekoteko i mua i muri. He maha nga tikanga rereke. Ko te whakapae i ahu mai tenei taonga ki Taranaki i etahi atu rohe. E kiia ana he takoha pea na Tuwharetoa ki a Te Ati Awa.

33 cat. no. 164 Canoe Figurehead – Tauihu

wood, height 54 cm
Otago Harbour, Long Beach
Kai Tahu (Kati Mamoe)
Te Puawaitanga period (1500-1800)
Otago Museum, Dunedin (L71.68)

This tauihu (figurehead for a canoe) is from Wharauwerawera (Long Beach) on the north head of Otago Harbour. Although the form is early, with keeled Polynesian-style eyes, it has later Maori surface decoration. This blend of cultural phases may reflect the experience of the Kati Mamoe tribe to whom it is ascribed. They were an ancient North Island tribe pushed southward by the expansion of later groups with whom they had extensive contact and intermarriage. This tauihu is thought to date from the 17th or 18th century. Kati Mamoe were pressured out of the Cook Strait area in the mid-17th century.

33 Ropu 164 he Tauihu

He rakau, te teitei 54 cm
No Wharaurewarewa i Otakou
No Kati Mamoe, Kai Tahu
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Otakou i Otepoti (L71.68)

No Wharaurewarewa ki te taha raro o te moana o Otakou tenei tauihu Ahakoa no nehe nga whakairo me te ahua o nga whatu ko nga haehae he rite ki era a te Maori. He maha nga tikanga ke e mau ana i roto i tenei taonga. He tohu pea no nga ahuatanga i pa ki te iwi o Ngati Mamoe. I ahu mai a Ngati Mamoe i te Ika-a-Maui, no reira he nui, he whanui nga panga ki nga iwi o nga iwi haere. Ko te korero no te rau tau tekau ma whitu ki te rau tau tekau ma waru. I nuku atu a Ngati Mamoe i te rohe o te Ara-a-Kiwa i te wa o te rau tau rima tekau.

34 cat. no. 165 Pendant – Hei-tiki

nephrite, height 17.2 cm
Kai Tahu tribe
Te Puawaitanga period (1500-1800)
Auckland Institute and Museum (3320)
formerly E. B. Williams Collection

This large nephrite hei-tiki was collected by a lieutenant on the *Endeavour*. The ship was probably not Captain Cook's *Endeavour* but the sealer of Captain Bampton which foundered in Dusky Sound at the extreme southwest of the South Island in 1795. The style of the tiki and its size would be appropriate to a very late 18th century or even early 19th century date of manufacture in the South Island and reflects the Kai Tahu dominance of the Poutini nephrite resource on the western side of the South Island in that period. The struggle for dominance of pounamu (nephrite) is a central feature of South Island Maori history.

34 Ropu 165 he Hei-tiki

He pounamu, te teitei 17.2 cm
No Kai Tahu
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Akarana i Tamaki (3320)
mai i te Kohinga a E. B. Williams

Na tetahi o nga tangata o te kaipuke nei te Endeavour. E kiia ana ehara i te kaipuke o Te Kuki, ara, no te waka kekeno ke o tetahi tangata, ko Brampton te ingoa. I eke i te rohe o te Ara-a-Kiwa, i te tau 1795. Ki te ahua o te nui o tenei taonga no tata ake nei ano. No te mutunga pea o te rau tau tekau ma waru. Na Kai Tahu tonu te taonga nei te pounamu Poutini i te taha hauaru o Te Waipounamu. He tino take ki a Ngai Tahu ko wai nga rangatira o tenei taonga.

35 cat. no. 167 Pendant, Fishhook – Matau

whalebone, height 16 cm
Otago Heads, Papanui Inlet
Kai Tahu (Kati Mamoe)
Te Puawaitanga period (1500-1800)
Otago Museum, Dunedin (D27.257)

This late matau (fishhook) of whalebone is one of a pair found with a burial. The hook is large and, for its size, somewhat delicate. While it has the form of a late 18th century hook, it is doubtful that it served a utilitarian function. It is much more likely to have been a ceremonial hook worn as an amulet.

35 Ropu 167 he Matau

He paraoa, te teitei 16 cm
No Papanui i Otakou
No Kati Mamoe, Kai Tahu
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Otakou i Otepoti (D27.257)

I ahu mai tenei matau i tetahi wahi tapu o tata ake nei. E rua tonu. Ko tenei tetahi. He nui, a, kahore hoki i maro. Ki te titiro iho no te wa o te rau tau tekau ma waru, a, kahore hoki he take mo te aha. Tera pea he matau mo nga tikanga Maori o tona wa ara he taonga noa iho.

36 cat. no. 174 Fishhook Ornament – Hei-matau

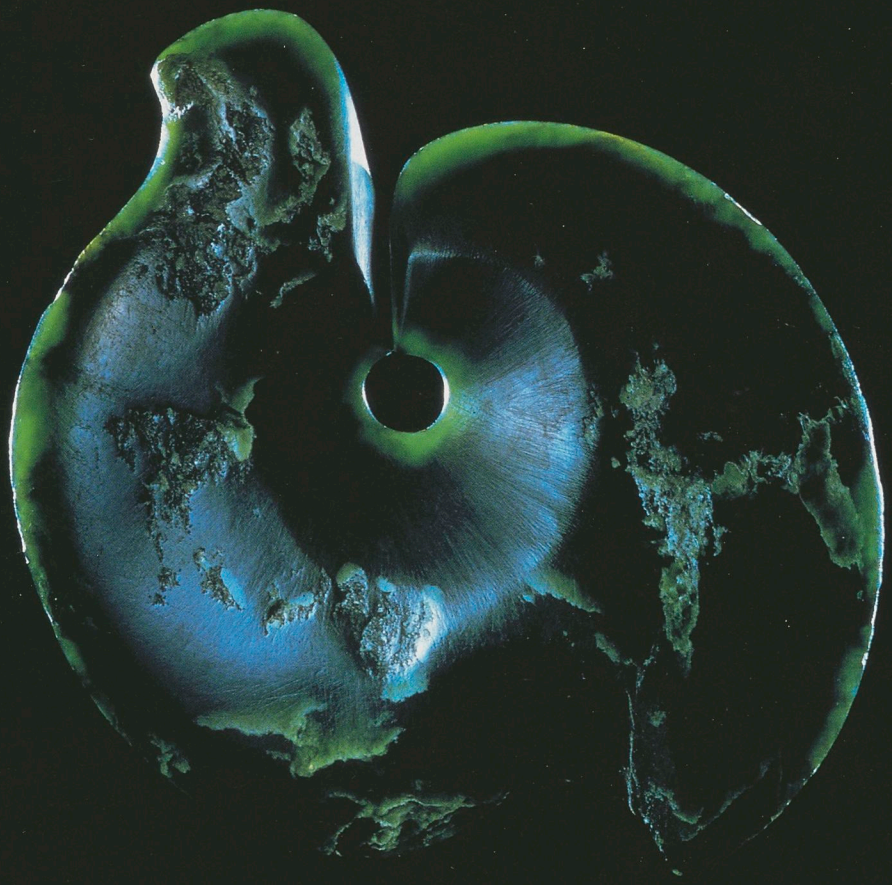
nephrite, height 13 cm
Kai Tahu tribe
Te Puawaitanga period (1500-1800)
Canterbury Museum, Christchurch (E.138.325)

This hei-matau is a nephrite fishhook ornament generally worn only by learned men. It represents the fishhook with which Maui fished up the North Island of New Zealand. His fishhook, made from his grandmother's jawbone, was baited with blood from his own nose. It plunged into the depths and caught in the gable of the house of Tangaroa, the god of the sea. According to the South Island people, their island (Te Waipounamu) was the 'canoe' from which the North Island was fished up. Thus, for the tribes of that area hei-matau have heightened significance, particularly those made from their treasured pounamu (nephrite).

36 Ropu 174 he Hei-matau

He pounamu, te teitei 13 cm
No Kai Tahu
Te wa, Te Puawaitanga (1500-1800)
Te Whare Taonga o Waitaha i Otautahi (E.138.325)

He mau kaki mo te tane tenei taonga pounamu. Ko te ahua he rite ki te matau hi ake a Maui i Te Ika-a-Maui. Ko taua matau ki nga korero a te Maori ko te kauae o tona kuia. Ko te mounu ko te toto mai i tona ihu. I te hekenga ka mau te matau ki te tekoteko o te whare o Tangaroa. Ki te korero a nga iwi o Te Waipounamu koia tonu ko Te Waipounamu te waka o Maui i te hiinga ake o tana ika. He tino taonga te hei matau pounamu ki nga iwi o te Waipounamu.



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