

# Forgotten World Highway series of sculptures



A series of sculptures, soon to be erected along the Forgotten World Highway, will enrich the journey for visitors and locals by providing insight into the cultural significance and history of the area.

The sculptures have been developed by Ngāti Maru, Ngāti Hāua and Ngāti Ruanui Iwi, whose rohe spans across the route, and is part of the programme of improvements for the remote state highway being delivered by NZ Transport Agency Waka Kotahi. The programme of works, which also includes the sealing of the Tāngarākau Gorge and safety and resilience works, will make the road safer and easier to travel and encourage more tourism to the area.

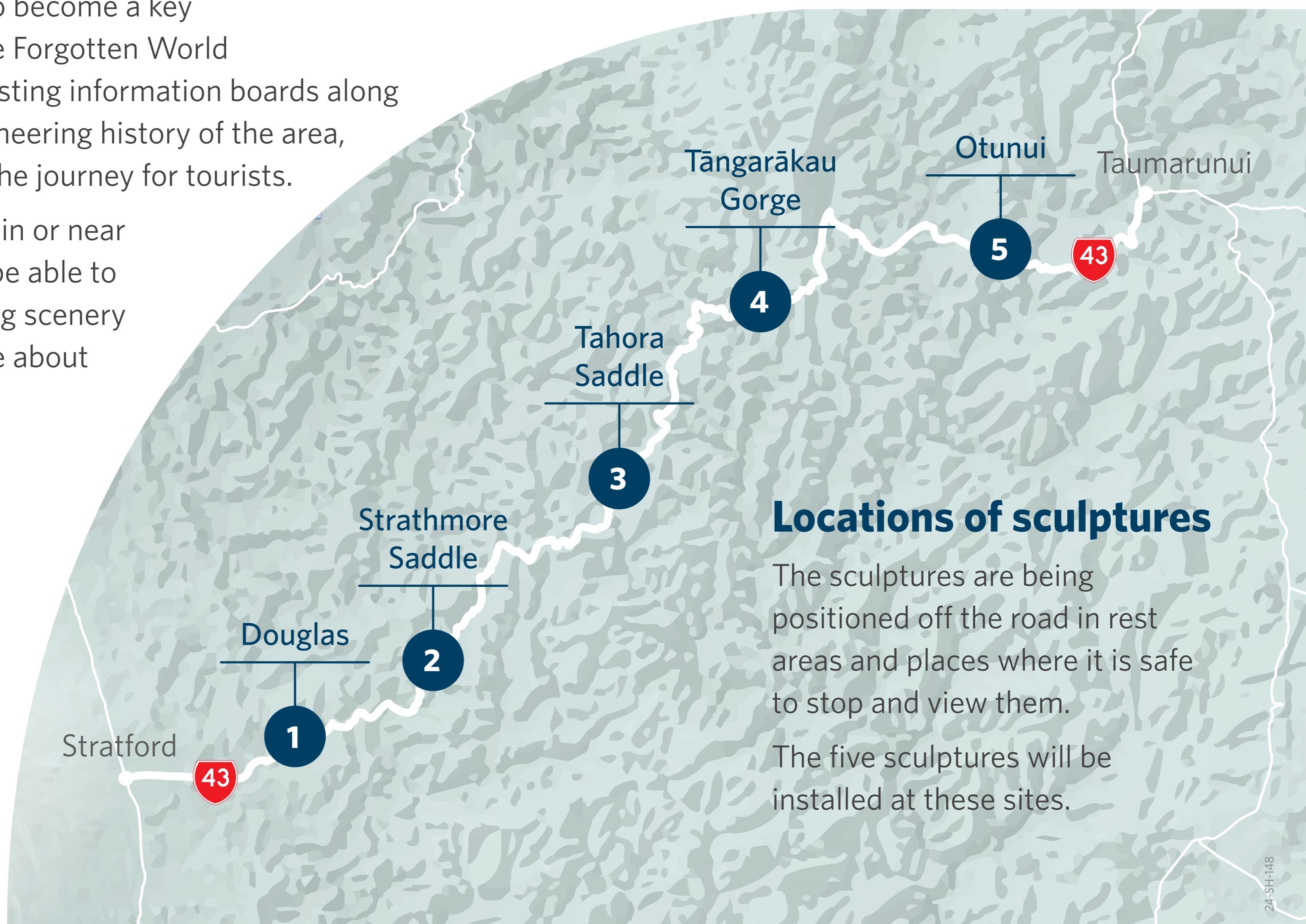
The sculptures are expected to become a key attraction for those visiting the Forgotten World Highway. They will join the existing information boards along the route which depict the pioneering history of the area, adding another dimension to the journey for tourists.

The sculptures will be erected in or near stopping areas so people will be able to take a break, enjoy the stunning scenery along the route and learn more about the history of the area.

The sculptures are expected to be in place by the end of the year.

## The narrative

The design concept for the sculptures is centred around the explorations of Tamatea-Pōkai-Whenua up the Whanganui River and in areas of East Taranaki. Tamatea-Pōkai-Whenua is a legendary traveller in Māori tradition who came to Aotearoa from Hawaiki. Five sculptures will be erected in key locations along the route, each representing a section of Te Karaerae, the waka belonging to Tamatea-Pōkai-Whenua.



## Locations of sculptures

The sculptures are being positioned off the road in rest areas and places where it is safe to stop and view them.

The five sculptures will be installed at these sites.

## The sculptures

The sculptures will be made from water cut corten steel which is long lasting and able to withstand the elements. Each sculpture will stand 3 metres high and be set in a concrete base. The sculptures will feature a design and text, which tells the story of the time Tamatea-Pōkai-Whenua spent in each location and the people he met there.

**1 Douglas**  
**Aotea Waka |**  
**Aotea Utanganui**  
 Aotea Canoe |  
 Aotea Richly Laden



The Aotea Waka, under the command of 'Turi', made the voyage across the South Pacific, well equipped with the necessities required for settlement in a new land. Tubers, seeds, saplings, livestock and tools gave rise to the description 'Aotea Utanganui' which translates as 'Aotea Richly Laden'. They continued overland to Taranaki.

When Tamatea-Pōkai-Whenua arrived in the area, the crew of the Aotea were well established on the South Bank of the Patea River. Turi's wife, Rongorongo and their children, a son Turangaimua and a daughter Tanerōroa, were also part of the crew. Tamatea's visit coincided with the birth of Turangaimua's son, who was named Tamatea-Kopiri, Tamatea-Pōkai-Whenua's namesake. Tamatea-Kopiri was an ancestor of Ngāti Maru.

Turi's daughter, Tanerōroa married Uhenga-Puanake who was Tamatea-Pōkai-Whenua's uncle (his father Rongokāko's brother).

The Iwi - Ngāti Ruanui descend from this union. Ngāti Hāua at the Taumarunui end of the Forgotten World Highway, also descend from this union through their ancestress, Hinengākau.

**2 Pohokura Saddle**  
**Ko [Ngāti] Maru-te ingoa**  
**kei runga i te whenua**  
 The Name on the  
 Land is Ngāti Maru



Maruwharanui was the Chief of an earlier tangata whenua group (before the Hawaiki arrivals) known as the Kāhui Maru. Tribal whakapapa (genealogy) shows that Maruwharanui was a 19th generation descendant from Mōnoa - the founding ancestor of the Kāhui Maru.

Maruwharanui's daughter Tere-i-mātea married Tamatea-Kōpiri (see site 1), the namesake of Tamatea-Pōkai-Whenua and in the generations that followed, the Kāhui Maru became the Ngāti Maru.

During the Taranaki Wars in the 1860s, the militia referred to this area as the 'Ngātimaru Country'. It was remote, rugged and branded as the 'sanctuary for rebels'. Perhaps, for the collective memory of the settlers, Ngātimaru was used in official descriptions. Ngātimaru Country became the Ngātimaru Survey District (1877), the Ngātimaru Riding (1885) and even the Ngātimaru Railway Station completed in 1915. Although these names have since fallen into disuse, the Ngāti Maru people are ever-present on the Eastern Taranaki landscape.

**3 Tahora Saddle**  
**Ngā Iwi o Neherā**  
 Ancient People



Centuries before the arrival of the Hawaiki people, the area was peopled by earlier tangata whenua. Groups known as the Kāhui Tara (see site 5), the Kāhui Toka, Kāhui Maru, Kāhui Mouna and many others. There were also groups with even older origins such as the Rako (albinos that Turi of the Aotea had encountered), the Mohoao and the descendants of the ancestor Paerangi (from whom Ngāti Hāua trace descent from).

Through intermarriage these earlier people were absorbed into the Ngāti groups we have today and their identities therefore merged. On the Forgotten World Highway, the groups are the Ngāti Hāua, Ngāti Maru, Ngāti Ruanui - but all have whakapapa from these earlier groups.

Tamatea-Pōkai-Whenua encountered both Kāhui and Ngāti groups on his explorations in the area.

**4 Tāngarākau**  
**Tamatea-Pōkai-Whenua**  
 Tamatea-Explorer  
 of Land



A renowned explorer, Tamatea-Pōkai-Whenua is remembered by many landmarks in both the North and South Islands and locally on the Whanganui River. Local tradition remembers Tamatea as the son of Rongokāko, who brought the Takitimu waka to Aotearoa.

While on the West Coast of the North Island, Tamatea saw smoke rising from a mountain. His curiosity brought him up the river aboard his waka, Te Kāraerae with a crew of 40.

They stopped to cut (tānga) timber (rākau) to repair his waka and that place came to be known as Tāngarākau in consequence.

He crossed overland at Taumatamāhoe Track and via the Whangamōmona Track - which today forms part of the Forgotten World Highway. A stream nearby the Taumatamāhoe Track, Manga-o-Apa was named for Tamatea's son, Apa.

Tamatea's arrival in the area is marked by a marriage between his daughter Hineue and Marukōpiri, the younger brother of Maruwharanui (see site 2). He is especially remembered by their descendants Ngāti Tū, a hapū connected to both Ngāti Hāua and Ngāti Maru.

**5 Otunui**  
**[Te] Arawa Waka |**  
**Te Hoata te Tangata**  
 The Arawa Canoe |  
 Te Hoata is the Man



Under the command of Tamatekapua, the Arawa Waka made the voyage to Aotearoa and final landfall at Maketu, Bay of Plenty. The name of Ngāti Hauaroa (a principle hapū of Ngāti Hāua) originated with a Te Arawa ancestor of that name. Te Hoata II, considered to be a founding ancestor of Ngāti Hāua migrated here from the lakes region of Rotorua.

During Tamatea-Pōkai-Whenua's visit to the Whanganui River, an earlier tangata whenua group known as the Kāhui Tara peopled the land between Taumarunui and Te Tōtara (near Maraekōwhai).

Intermarriage brought Ngāti Hāua into closer contact with the Kāhui Tara, particularly the marriage of a Ngāti Haua Chief, Tapaka to Te Aonaweā. Conflict arose in the following generation when Kimihia (Tapaka's niece) became involved with a man named Mātauā. For some reason this angered Tarakāngiua (son of Tapaka). He killed Mātauā and when Kimihia gave birth to Mātauā's son, the infant was also slain by Tarakāngiua. Kimihia raised a war party and the Kāhui Tara were defeated. The Kāhui Tara lands passed to Ngāti Hāua, who still hold mana whenua today.