

Kia ora, gday and welcome to the History of Aotearoa New Zealand. Episode 84: Kia Mau! This podcast is supported by our amazing Patrons, such as, Kirk. If you want to support HANZ go to patreon.com/historyaotearoa. Last time we talked about probably one of the most famous aspects of Māori culture, the haka. Today we are going to delve into a specific haka, one that we mentioned last time and that most people will at least be aware of if they haven't heard it. That is of course Ka Mate, internationally most famous for being the haka performed before most games by the New Zealand men's national rugby team, the All Blacks. We did also mention last time that Ka Mate has a much longer history prior to that of the All Blacks. In fact, if you are listening to this episode at time of release in 2022, Ka Mate is around about 200 years old as it was composed some time around 1820, we aren't really sure of the exact dating.

During this time the major thing that was going on in Aotearoa was the Musket Wars. These were a series of conflicts between iwi that resulted mostly from the recent acquisition of the conflict's namesake, muskets. Firearms gave iwi an unprecedented advantage over other iwi that didn't have them so fairly soon, musket armed taua were attacking their neighbours for historic grievances and absolutely wiping the floor with them. This resulted in some rangatira campaigning far further than they ever had before and power being consolidated into the hands of a few who conquered vast swathes of territory that their tīpuna could never have done in the past. This also instigated an arms race where other iwi tried to get access to muskets as soon as possible to either attack their neighbours or be on a level playing field when those neighbours came knocking. We talked about this a bit in episode 34 when we discussed how toi moko, preserved heads, were part of this economy of trying to trade for firearms. So this was the setting that Ka Mate was produced from and in fact it was composed by a fairly prominent rangatira who had quite the military mind, Te Rauparaha of Ngāti Toa. Or rather, Ngāti Mango. You see, there is some thinking that in Te Rauparaha's time, Ngāti Toa was actually called Ngāti Mango, after the rangatira who kinda started the iwi. This is a fairly common naming structure and you find it with many other iwi, such as Ngāti Kahungungu. So just know that when I say Ngāti Mango in this episode, that this is the same as Ngāti Toa.

Before we talk about the well-known story of how Te Rauparaha came to compose Ka Mate, let's talk a bit more about who he was, in particular what his life was like before Ka Mate and the key event that shaped how he ended up where he did. That event was the Battle of Hingakaka and depending on who you ask, the battle either occurred before the birth of Te Rauparaha or around about the same time. Whatever the case, it is important to the story as a whole as to why Ngāti Mango was in conflict with its neighbours, leading to Te Rauparaha to becoming a very competent military commander and which led him to make a lot of decisions he did throughout his life. Over the generations prior to Te Rauparaha's birth, conflicts between hapū and iwi in the Waikato had led to two loose confederations of allies. On one side was Ngāti Mango allied with Ngāti Raukawa, Ngāti Whakarete and Ngāti Takihiku. On the other side was Ngāti Maniapoto, Ngāti Haua and other iwi in the Waikato. The reason as to why these sides didn't like each other very much, which led to the Battle of Hingakaka, isn't super important. It was mostly a lot of different grievances that various people or groups had against each other, such as helping to attack others, deaths of relatives, taking of wives, as well as Hingakaka itself. All of this gradually deepened the animosity between the hapū and iwi who naturally drew alliances along the lines of the enemy of my enemy is my friend, basically if Ngāti Mango and Ngāti Raukawa both had a problem with Ngāti Maniapoto then it only made sense for Mango and Raukawa to team up against Maniapoto for safety. Another reason to throw into the pot is that Waikato iwi may have been looking to expand west into Kāwhia and the surrounding lands for their resources and excellent harbours. This was a problem since Kāwhia was the rohe of Ngāti Mango.

As I said, Te Rauparaha was born into Ngāti Toa, known fully as Ngāti Toa Rangatira, or in his time, Ngāti Mango, around 1770, though some accounts also think he was born between 1780 and 1807. Wikipedia even lists his birth slightly earlier at 1768. Moral of the story is, we aren't really sure given this would make him anywhere between 17-50 years old by the time of the Ka Mate story in 1820. We are fairly certain that he died in November of 1849 though, which would make him about 80 years if you use the early estimates of his birth. So no matter what his age, his death date does seem fairly plausible as he died from a 'wasting disease' but again, we just aren't really sure. Te Rauparaha was likely born in southern Kāwhia, south west of modern Hamilton, which is where Ngāti Mango had been for about 150yrs up until this point. Specifically they were located at a kainga at the mouth of the Marokopa River but also controlled a few pā further south of the main settlement. For those of you a bit more up with it on Ngāti Toa, you would know that they are more based around the Kapiti Coast today, which is because Te Rauparaha led them down that way later on in his life. He was the youngest of five kids, though he likely had a number of half siblings, and had connections to Ngāti Raukawa as well through his parentage.

Hingakaka occurred near modern Te Awamutu and although it was a result of all the animosity and grievances that had occurred over the years, the specific incident that set things in motion for this battle was an insult or perhaps perceived insult to do with fish. Like with anything, there are two sides to this story that naturally favour the position of those telling it. The Ngāti Mango side said that one of their ariki, Pikauterangi, was belittled at a feast held by Ngāti Kauwhata and Ngāti Apakura. He was upset that the condition of the kahawai he was served was substandard and not befitting of someone of his rank and mana, so as utu he killed some members of Ngāti Apakura. As you might expect, this pissed off Apakura and the whole thing kinda spiralled from there. The Ngāti Maniapoto side of the story, on the other hand, was that Kauwhata, Apakura and Maniapoto were helping Mango to fish kahawai at the mouth of the Marokopa River. After the fishing was done and the haul was divided, Apakura felt like they had been slighted because Pikauterangi would always take the largest fish. Apparently this fishing trip was a yearly thing and each year Pikauterangi would always make sure he had the best take from it. I assume Pikauterangi's counter argument was that since the fish were in his rohe, it was his right to take the best ones but clearly Apakura didn't see it that way and some of them complained to their rangatira. This chief suggested that as utu at the next fishing meet, they should dunk Pikauterangi's head in the water to rough him up a bit and show him what's what. I guess it was kinda like what you see in movies when someone is trying to get info from the bad guy, they push his head into a sink and nearly drown him as an intimidation tactic. I say this, cause Pikauterangi nearly died, which wasn't really the intention, they were just trying to give him a bit of a scare. After nearly drowning an ariki, Apakura took all the fish and nets he had and headed home. Pikauterangi was obviously super pissed about this but not just cause he could have died. The head is very tapu and as such, touching and violating his head in this way was not only an affront to the mana of Pikauterangi but the mana of all Ngāti Mango. Pikauterangi then went ahead and killed some members of Apakura, cooking their bodies and eating them with members of Ngāti Kauwhata and Ngāti Raukawa, ensuring they were all allied.

Regardless of which side you believe, the result was the same. Pikauterangi headed south to gather people to fight for him, travelling all the way down the west coast to Te Upoko te Ika, the head of fish, or as we know it today, Wellington. On his travels he gathered about 4000 men before travelling up the east coast to Ngāti Porou and Kahungunu, gathering another 3000. From what I understand, this was quite a sizeable force for the time and really shows both the extent of the grievances of these iwi and the mana that Pikauterangi had to amass an army of this size from

multiple iwi. This was a bit of a problem for the Waikato side cause the Ngāti Mango force vastly outnumbered their own, which gave Pikauterangi quite a bit of confidence since he just rocked back on up to the Waikato, invaded the enemy rohe and decided he was going to brute force beat the shit out of them. What this meant was that the Waikato leader, Te Rauangaanga, needed to play this situation a lot smarter. He sang a waiata when he arrived at the battlefield the day before the main event which referred to the wailing of the wind and was considered a bad omen if it was heard. The morning of the battle, he had toroa feathers attached to branches to make Pikauterangi think that there were more rangatira than there actually were, making the army look much more formidable and to also disguise where the actual rangatira were. These were placed with a small group of men away from the main site of battle to look like reinforcements for the Waikato side. Another waiata was sung on the day that referenced strength and there being plenty of food ready for eating which apparently shook the confidence of the invading army. I won't go too much into the details of how the battle played out but the main points are that Pikauterangi was killed, possibly by Te Rauangaanga himself which very much weakened the morale of the Ngāti Mango force. Their retreat was then blocked off and they were stuck, wedged into a small spit of land against a lake, causing some to try swim away but they were killed once they reached the shore. This resulted in a loss for Ngāti Mango and their allies, losing a significant amount of their rangatira. A lot of this loss was down Te Rauangaanga's tactic of placing the dummy group away from the main force, Pikauterangi believed it was some kind of relief force waiting to jump in at the right moment so he made strategic choices based on that, which Te Rauangaanga could exploit since it was all a ruse. After the battle, the Waikato iwi held a feast for their victory and ritually ate those they had killed.

This defeat would have been very fresh in the minds of Te Rauparaha and those around him and the the need for utu would have been high, both to restore their mana as well as to ensure the general security of their position in the region. During his childhood and into young adulthood, Te Rauparaha took a rather big interest in doing just that, especially as his uncle was killed at Hingakaka. As an aside, the name of the battle can have a couple of different meanings depending on the spelling and pronunciation. Both names are taken from the perspective of the Waikato victory, so it possibly refers to the Ngāti Mango rangatira having fallen like parrots being hunted for a feast or perhaps referenced their feather cloaks, if spelt Hinga-kākā or could mean that their enemies were fish to be swept into a net if spelt Hī-nga-kaka.

So kinda because of this battle and everything surrounding it, Te Rauparaha was quite quickly thrust into the soldier's life. Well, not quite the soldier's life, although in his early years he wasn't a rangatira he was a member of what we might call the noble class so he would be leading men as well as fighting and apparently Te Rauparaha showed great strategic ability pretty much straight away when he was able to take a significant role in battle. Te Rauparaha's son, Tamihana, writes that this took place when Te Rauparaha took offence when a hākari of kaimoana was being made by Ngāti Haumia, a close kin of Ngāti Mango (their eponymous ancestors, Mango and Haumia were brothers hence the relation). Te Rauparaha's betrothed, Marore, didn't have any kīnaki (relishes) assigned to her, which he took offence to. He suggested to his father than they should form a taua and attack Waikato, making a kīnaki from their meat. Although no one in Waikato had caused them offence, at least not on this occasion, it apparently wasn't uncommon to attack a tribe that you had little to no whakapapa with to obtain utu if the group that caused you offence is quite closely related to you and as such you wouldn't want to attack them for this. As such his father agreed and Te Rauparaha, possibly suffering from some sort of skin disease, went with the taua. He was positioned in the rear and apparently when he saw that Ngāti Mango were being routed, he hid himself in some bushes, pouncing on four Waikato and killed them with his taiaha, a fearsome display that was said to cause Waikato to flee. From there, Te Rauparaha only grew in prominence, mostly through his battle

prowess and strategic mind, other more powerful rangatira seeking his and Ngāti Toa's protection in times of war. All of this led to him being picked for promotion through the ranks, possibly overlooking more senior chiefs who would normally have been picked for such honours. He was known to be quick thinking and able to grasp opportunities, both on and off the battlefield. For example, when attending a meeting to decide the successor of the current Ngāti Mango ariki, he publicly put his name forward despite being considered somewhat too young for the role. But since no one else stepped forward, he was named successor and took up the mantle of ariki after the current chief died. His rule was marked with a number of conflicts, in part due to his fiery disposition and his unwillingness to back down from a fight. One of the key events in Te Rauparaha's early life and military education was when he spent time at Maungatautari, near modern Cambridge, where his uncle was an ariki of Ngāti Hūia. His uncle, along with other relatives, seem to have seen the potential of Te Rauparaha and that he could one day do great things, so they wanted to mentor him and make sure he could reach his full potential. To this end, he became his kai-hapi-rākau, his arms bearer. This saw Te Rauparaha fighting with his uncle, carrying extra weapons and replacing those that were lost or broken, presumably while he asked his uncle questions, who would try to give him lessons of fighting and leadership.

Te Rauparaha also developed quite good oratory skills, was well known for his generous hospitality and was quite well travelled, knowing a lot about the rohe, rangatira and other aspects of iwi as far south as Taupō and as far north as Hauraki. He travelled by waka and on foot, pretty much the only two forms of transport at the time so this also helped with his physical condition too. Like all young Māori, Te Rauparaha had tā moko started on his face, though apparently it was never finished and we don't really know why that is. There are a number of reasons why that may be but all would really be speculation.

There is a lot more to say about Te Rauparaha's early years but the general gist is that he spent a fair amount of time at war and in battle, often in a significant role or in a leadership position. He had a few instances where he was up against a larger force or had to hold or take pā and managed to come out on top when the odds were probably against him. His home in Kāwhia was constantly under threat usually by iwi in Waikato, but he clapped back pretty well himself too. As such, he grew up fighting, strategising and sieging, and he became very fucking good at it. Because of all this conflict, Te Rauparaha and Ngāti Mango needed new allies to help defend themselves and their position in Kāwhia. Pretty much all of their usual allies, like Ngāti Raukawa weren't super keen on helping them anymore. As such, he had to go a bit further afield to find aid, which led to him heading for Taupō to chat to the ariki Te Heuheu of Tūwharetoa.

On his way to Taupō, Te Rauparaha learned that Ngāti Te Aho had sent a small party to ambush him in response to an attack that Ngāti Mango had made against them some years earlier, an attack that was led by Te Rauparaha himself. He wasn't exactly expecting a fight on this trip so he picked up the pace to reach Te Heuheu and seek his protection. There is a bit of a divide here though as some accounts differ as to whether Te Rauparaha found out about the ambush on his own somehow or whether Te Heuheu himself informed him when he arrived. Either way, Te Heuheu told Te Rauparaha that he wouldn't be able to give any protection against Ngāti Te Aho since they were a hapū within Tūwharetoa, which Te Heuheu was the ariki of. It wasn't exactly a good look to side with an outsider against your own iwi, especially when that outsider attacked those people from your iwi. It seems that Te Heuheu was on fairly good terms with his peer cause he did offer an alternative. He told Te Rauparaha that he should go see the rangatira Te Wharerangi, who had a pā on Motupuhi, an island in Lake Rotoaria to the south. Te Rauparaha did just that and thankfully managed to make it to Te Wharerangi's pā without much incident, however, his people weren't terribly keen to help

him, Te Wharerangi and his people were also part of Tūwharetoa so they had more sympathy for Te Rauparaha's pursuers. It seems that pretty much the only reason Te Wharerangi actually helped Te Rauparaha was out of obligation in that his ariki was requesting this and that's not really the sort of request you ignore.

This is where the story takes a bit more of legendary turn. By this point, the Ngāti Te Aho pursuers had found out that Te Rauparaha had headed in the direction of Lake Rotoaria and had begun to catch up. This feat of tracking was due to a tohunga who was speaking a karakia and other incantations to keep on Te Rauparaha's scent. This was obviously pretty bad and it was only a matter of time before Ngāti Te Aho arrived at the pā and found Te Rauparaha, which would put Te Wharerangi in a very awkward situation indeed. So instead Te Wharerangi instructed Te Rauparaha to climb into a rua, a pit used to store kūmara and for his wife to sit on top of the pit. Again, this is where the story differs slightly. The more widely told version of the story definitely has the rua be a pit in the ground with a covering that Te Wharerangi's wife, Te Rangikoea, sits on top of. That part is pretty clear cause there is a bit that we will talk about in a second that doesn't really work unless the rua is set up in that way. However, it has been put forward that the rua could possibly have been one set in the side of a hill rather than dug in the ground, which would mean that Te Rangikoea was actually in front of the door, rather than above the pit. Another slightly different version is that the pit was dug in Te Wharerangi's daughter's whare specifically for Te Rauparaha to hide in, which was then covered with sticks and a whāriki. The daughter then sat on the mat and as she was a virgyn, meaning she was tapu, the pursurers didn't investigate the whare all that much. For our story though we are going to stick to the rua pit with Te Rangikoea sitting on top of it. This was important cause the noa properties of the kūmara inside the pit combined with those of a woman, specifically her genitalia, would neutralise the efforts of the enemy tohunga, who was very tapu and doing all sorts of tapu stuff. The genitalia aspect is important since, due to the actions of Māui trying to conquer death, it was thought that the vagina had a certain power to remove men's mana and other such mysterious abilities. In addition to the tracking karakia, the tohunga was also trying to paralyse Te Rauparaha so that he couldn't move away from wherever he was, thus making him easier to find. He still somewhat felt the effects of the karakia despite Te Rangikoea's efforts and it was here, in the dark pit in the ground, that Te Rauparaha made his feelings known to the earth.

Kikiki! Kakaka!

Kauana kei waniwania taku tara

kei tarawahia, kei te rua, i te kerokero!

Let your valor rise! Let your temper rage!

We'll ward off the desecrating touch

while protecting our wives and children!

Te Rauparaha continued with his incantations to protect Te Rangikoea who was sitting above him.

He pouna rahui te uira

ka rarapa ketekete kau ana

To peru kairiri mau au e koro e!

Hi! Ha! - Ka wehi au ka matakana,

ko wai te tangata kia rere ure tirohanga

ngā rua rerarera

ngā rua kuri, kakanui i raro! Aha ha!

For ye all, I'll defy the lightning of the Heavens!
The foe, he will stand frustrated
In his mad and impotent rage
Mine ears will then be spared
The maidens despairing cry
Will ye, O sir, possess me?
The thought makes me quail
Who in his manhood will stand affrighted
Or in his terror flee
For he will surely perish
And in the refuse pit will lie
As food for dogs to gnaw with relish

It was at this point that Te Rauparaha could hear the feet and voices of his pursuers

Ka mate, ka mate

Tis death tis death

But thankfully, he wasn't found with Te Wharerangi telling the Ngāti Te Aho leaders that he had run off to Taranaki.

Ka ora ka ora

Tis life, tis life

Ngāti Te Aho didn't believe him though

Ka mate ka mate

After some more convincing, Te Rauparaha heard the footsteps subside as the pursuers left.

Ka ora ka ora

Once given the all clear, Te Rauparaha rose from the pit and gave thanks to his savior.

Tēnei te tangata pūhuru

Nāna nei i tiki mai whakawhiti te rā

Behold! There stands the hairy man
Who will cause the sun to shine!

It's thought that this line is specifically in reference to Te Wharerangi since he was the one that saved Te Rauparaha, he hid him, protected him and lied to Ngāti Te Aho for him so it would make sense that he would be praised for keeping Te Rauparaha safe and allowing him to see the sun again. Additionally, Te Wharerangi was known to have rather hairy legs and possibly just be a hairy man in general which explains the hairy man part. Interestingly, there is also some thought that he wasn't referencing Te Wharerangi at all in this line but rather his wife, Te Rangikoea. This also fits since she was the one on top of the pit using her noa body to protect him and she may have also been saying some karakia of her own add some extra oomph. The bit that probably doesn't make as much sense is the hairy man part. Remember, Te Rangikoea was sitting above the pit and was specifically using her genitalia to protect Te Rauparaha. This meant that she possibly had her pubic region over the entrance of the pit, right where Te Rauparaha could see it And well, lets just say laser hair removal wasn't invented till much after the 1820s.

Finally, as Te Rauparaha left the pit he exclaimed:

Ā, upane! ka upane!

Ā, upane, ka upane, whiti te ra!

One step upwards, another step upwards!

The sun shines!

And so that is the story of how Ka Mate came into being. A lot of these lines can be translated to mean slightly different things, as you might expect, so don't take these translations as absolutely correct. I've seen a few different translations of the same lines and although they all differ wildly sometimes, they all have this general gist to them. What we have spoken about here isn't the full haka though, there are actually more verses but those are mostly only performed by Ngāti Toa with everyone else just doing the most famous verse. Another little aside is that in one version of this story, as told by a descendant of Te Wharerangi, it wasn't Ngāti Te Aho that was chasing him but rather another iwi from Waikato. I'm not sure whether this is true as it would slightly invalidate Te Heuheu's reasoning for not wanting to help Te Rauparaha, the whole siding with an outsider, but perhaps he had other reasons such as not wanting to get involved if this was the case.

Something interesting is that not all iwi consider Ka Mate to be a good and appropriate thing. One source I read describes how a university group from the North Island in the 1980s was received onto a Kai Tahu marae in the South Island with karanga and waiata. When it was time for the university group to respond, one younger member stood up and began his speech by performing Ka Mate. Unfortunately for him, none of his mates joined in, something you would probably expect as it shows agreement and solidarity in your side. It actually sounds like it was a bit of an embarrassment as the Kai Tahu speakers actually told him to sit down, though they didn't seem too offended. The reason for this rather icy reception was that Te Rauparaha was most well known down south for his raid where he captured a Kai Tahu rangatira, along with his wife and daughter with the aid of a European captain. The chief and his wife, predicting what Te Rauparaha would do to their daughter, strangled her. The two were subsequently tortured and killed. This enraged other Kai Tahu chiefs so much that they staunchly resisted further raids from Te Rauparaha and managed to successfully repel him.

As I mentioned, Te Rauparaha lived a fairly long life and he got a lot accomplished in that time, including moving Ngāti Toa down south and taking of Kapiti Island. He's a very fascinating figure and I will cover him later down the line in his own episode but for now, lets jump forward a bit and talk about Ka Mate in the context outside of Te Rauparaha. Of course where most people know the haka from is its use in sport, specifically rugby, and is now used not just in professional sport but in school and other more local sports as well. The All Blacks, the national men's rugby who most famously perform Ka Mate, have actually performed the haka for over 100 years but they haven't always been very good at it as you can see from earlier games compared to today, they are downright atrocious. The first time Ka mate was performed was by what was later known as 'The Originals' in 1905 when they were doing a tour of Britain. Despite them making a pretty rubbish job of the whole thing compared to today's standard, it was very well received by the British public. So well received in fact that apparently they requested the Aussies do a similar performance when they toured a few years later, which of course they weren't able to oblige. The haka was kinda left there as a bit of a weird thing that the All Blacks did that one time until the team later dubbed 'The Invincibles' performed a different haka that was written especially for them in 1924. . It was from then on that Ka Mate was regularly performed by the ABs when they went overseas. This continued on for the next 60 years and at this point, the All Blacks weren't the household name that they are today, they were a lot less

well known. It wasn't until the 1987 men's rugby world cup, host in New Zealand, that the ABs saw mass appeal. The ABs performed phenomenally well in that world cup and it's at this point where the legend of the haka kinda starts to take shape. People, in particular other teams and their coaches, believed that the ABs had an edge with the use of the haka. At the time, no one else was allowed to perform any similar sort of ritual before a game so rumours and theories began to circulate that the All Blacks were so hard to beat, perhaps totally unbeatable, because Ka Mate allowed them to do something that no one else could do. Some thought it was due to the mental games, the intimidation, the haka was getting into the heads of the other players and causing them not to play as well, but of course there were others that thought the haka was a mystical art and that the ABs advantage was because of spooky woo woo magic stuff. These sorts of things still circulate around from time to time, especially in more recent years when the ABs have won back to back world cups and there really isn't a consensus on whether it actually does confer any sort of advantage. That doesn't stop the ABs leaning into the legend though cause that DOES get into the heads of the other teams, the more the ABs are built up in the minds of their opponents, the more mental games they can play. You even occasionally see some overseas coaches saying to their players and the media to not refer to them as the All Blacks but rather the New Zealand mens national rugby team, which is what they do for every other sports team cause it adds to the legend, to the mythos and thus adds to their perceived invulnerability.

In more recent years, there has been a lot of debate about whether the haka should actually still be performed. Some believe, including some current and former All Blacks, that the haka has lost some of its potency, if you get what I mean, and that it is no longer special cause it is used before every game. Some have argued that it should only be used on either home or away games or perhaps another haka should be used for most games, with Ka Mate being reserved for special games, such as the world cup final. Colin Meads, a prominent former player, in particular was quite vocal about removing the haka from the ABs all together, despite having performed it for years. Another aspect to the debate around the haka is to do with the opposing team and how they should respond to it, or if they should respond at all. There has been numerous cases of opposing teams approaching the ABs during the haka, probably the most famous recent one was the 2011 mens Rugby World Cup final, where France approached in a V formation. This actually resulted in France being fined for getting within 10m of the ABs, a rule made by the International Rugby Board. This fine was widely regarded as fairly insulting as France's response was seen by many as an appropriate one. All they did was walk forward which indicated they had risen to the challenge presented by the haka but they did break the rule, so they were fined.

Since 2014 there has actually been a bunch of rules around how Ka Mate can and can't be used, not just in the context of sport. This is laid out in the Ka Mate Attribution Act 2014 which was kinda the result of a bunch of legal stouches between Ngāti Toa and the NZRB as well as their settlements under the Waitangi Tribunal. That's a whole story quite outside the scope of this episode so we won't get into it but the moral of the story is that to ensure the mana of the Ka Mate haka, including the man who created it and his descendants, that being Ngāti Toa, there are a bunch of rules around how Ka Mate can be used along with special recognition of its creator and the iwi he belongs to. Due to this Act, since I have included the words of Ka Mate in this episode, I am actually legally obligated to make an attribution statement acknowledging Te Rauparaha as the creator of Ka Mate and that he was the leader of Ngāti Toa. Ok, well, that's not quite totally true. This attribution normally is for commercial use of the haka, say if I was using the words in a book I intended to sell, but doesn't apply to educational purposes, which I would think would include this podcast. However, it is stated in the Ka Mate Guidelines that "educational books, films or other teaching resources generally require an attribution statement." And I would define HANZ as a teaching resource, so I am legally bound to

have that statement. Though, I feel like since we have spent a lot of time talking about how Te Rauparaha made Ka Mate, including the story of its conception, I'll probably be all good.

Next time, we will be taking our usual between topics break with a dramatic retelling of a Māori legend. After that, well, if you follow me on social media you will already know. For the rest of you, I'll give you a hint, its the pride of the south!

If you want to send me feedback, ask a question, suggest a topic or just have a chinwag you can find my email and social media on historyaotearoa.com. You can also find helpful resources there like transcripts, sources and translations for some of the Te Reo Māori we have used. You can help support HANZ through Patreon, buying merch or giving us a review, it means a lot and helps spread the story of Aotearoa New Zealand. As always, haere tū atu, hoki tū mai. See you next time!