

Motukairangi

Taranaki Whānui ki Te Upoko o Te Ika

Cultural Safety Report
2020



*Ko Mātai Moana te Maunga
Ko Te Au a Tāne te Wahapū
Ko Parā te Roto-Kura
Ko Ngāti Tāwhirikura, Ko Ngāti Te Whiti, Ko Te Matchōu nga hapū
Ko Te Āti Awa nō runga i Motukairangi e!*

*Mātai Moana is the mountain peak
Te Au a Tāne is the harbour mouth current
Parā is the crimson lagoon
Ngāti Tāwhirikura, Ngāti Te Whiti, Te Matchōu are the clans
Te Āti Awa of the exalted island!*

- He Mihi -

*Moe ara rā, moe ara rā,
Moe ara rā i tēnei pā, moe ara rā i tērā pā
Kii mai nei ngā atua o te pō
Ka tuhi ka rarapa ka uira katoa, te mahuru!
Kiokioki e tōia te waka, kiokioki e tōia te waka
Ki runga ki te maunga e tū mai nei
Kia whakatakotoria ki ngaro parapara koa
Me he tētē waka e, me he tētē waka e, me he pitau whakareia!
Whakarongo mai e te iwi nei, whakarongo mai e te motu nei
Ahakoa whakapiri koe ki a Tauiwī
E kore e taka te ingoa Māori i runga i a koe
He Mangumangu Taipō nei hoki tātou
Te kupu a Tohu ki ngā iwi e rua
E kore e piri te uku ki te rino
Ka whitingia e te rā ka ngahoro!*

Tika tonu ngā kupu kōrero i whakairohia e Tamanui Wāneke – “*e kore e taka te ingoa māori i runga i a koe.*” Tēnā, me tū whakahihī tātou i te ao huri tonu nei, i te mea ai kua tae te wā o te ao māori. Nō reira, nō mātou te tino hōnore nui i a mātou ano e whakahuatia ēnei kōrero mō Motukairangi, arā ko Hātaimai. Kua hinga te pā tawhito o Te Whetūkairangi ka ngaro. Kua hinga te pā tawhito o Kākāriki Hūtia, ka ngaro. Kua murua kē ngā kāinga o Kākāriki, Onehunga, Te Karaka, e te tini me te mano o te ao, ka ngaro. Tēnā, whakatikahia ngā ahi kā me ngā pā tūwatawata o Puhirangi, o Kau-whakāra-warū, o Te Mata ki Kai Poinga, me Te Māhanga, kia hangā, kia tiramarama, kia ora. Kua tae te wā, me oho ake - huakina!

Ngā mihi nunui ki ngā tohunga o neherā, nā rātou i kohi, i whakaputa i ngā tuhituhinga mo ngā iwi maha o mua, i noho mai nei i te takiwā – he tapu. Kua whārikihia aua korero ki roto i te tuhinga nei hei mana pūtake mo ngā rangi e heke ana. Tēnei ka mihi.
E ngā tūpuna, e ngā Ariki-Toa, e ngā Ariki-Tapairu, o ngā koiwi maha o Toi Te Huatahi,
Rātou ki a ratou kua whetūrangitia,
Tātou i a tātou ngā uri o Toi Te Huatahi e ora tonu ana
Koia rā e Rongo whakairihia ake ki runga kia tina!
Tina! Hui e!
Tāiki e!

- Whakarāpopototanga -

- Executive Summary -

Taranaki Whānui ki Te Upoko o Te Ika are an iwi conglomerate that have maintained the traditional mana and ahikāroa occupation of the tribal takiwā territory – Te Whanganui a Tara me ona takiwā.¹ This area is more commonly known as the Port Nicholson Block (PNB). We are the First Nations Indigenous people of these lands. Now that the Mātai Moana (Mt Crawford) site and the northern precinct of Motukairangi ('Watts') are available to be re-acquired under our Right of First Refusal, this 'cultural safety report' is required to raise awareness of these sites of national significance from the perspective of the tāngata whenua. This is to ensure they are presented in a state of being 'safe' – in a condition of being protected from harm or other non-desirable outcomes. Currently, cattle still graze and defecate on these wāhi tapu with impunity which sends a clear message from the Crown - 1000 years of iwi Māori history means nothing. The desecration of significant wāhi tapu sites is the norm in New Zealand. It is imperative that this changes immediately. One can only imagine the public uproar if cattle were grazing on Stonehenge, or the front lawn of Parliament? Our lands and waterways within the PNB are our ancestral rights and interests, '*demonstrated*' - mai te kāhui maunga ki te moana – from the mountains to the sea. Therefore, the natural surroundings of the land and sea – Te Taiao – is of primary importance above all else. We have ancient whakapapa lineage from Taranaki through our early ancestors such as Maru-whakatare, Rua-Taranaki and Taurangi of Te Kāhui Maunga, and the three waka, Kahutara, Taikōria and Okoki that made landfall in north Taranaki, during the 11th century. Many tribal groups descended from illustrious ancestors have occupied Te Whanganui a Tara before us – Waitahā, Te Kāhui Tipua, Ngāti Mamoe, Ngāi Tara, Rangitāne, Kāi Tahu, Ngāti Kahungunu and Ngāti Ira. All of these iwi Māori also have ancient genealogical ties to our founding tūpuna, Rauru and Awanuiārangi - we are all 'Te Whānau a Toi Te Huatahi'. The stories of the iwi associated with the area of interest in the northern precinct of Motukairangi – specifically the pā and kāinga sites of Puhirangi, Kau-whakāra-warū, Te Mataki Kai Poinga, and Te Māhanga – feature tales of high drama of love, war, loyalty, betrayal, murder, the rise and fall of standing armies and the development of multiple iwi identities. The arrival of the musket in the 19th century induced mass migrations, including five migrations of our own from Taranaki to Te Whanganui a Tara during 1824–1833. Other mass migrations right across Aotearoa would re-shape iwi dynamics forever. Te Āti Awa would occupy Motukairangi at six traditional pā and kāinga sites, two of which – Te Māhanga kāinga and pā – are situated within the northern precinct area of interest. This occupation is represented by the 1835 final migration of three Te Āti Awa hapū from Wairarapa to Motukairangi. As those hapū settled further afield within the PNB by 1842, other whānau remained on Motukairangi right up until the 1910's, when urbanisation and social prejudices clashed with traditional Māori subsistence living. Now, in 2020, the Mātai Moana site offers natural papakāinga housing opportunities for Taranaki Whānui 'uri' descendants. The former prison employee housing area is ideally pre-prepared. The pā and kāinga sites of the northern precinct offer iwi Māori cultural opportunities perfectly suited for recreation, education, domestic tourism, and hospitality ventures. Secondary only to land interests, our customary and commercial fisheries interests are a primary element of the holistic Māori-lense, the Motukairangi eco-systems and the management thereof into the future.

¹ The iwi that make up our conglomerate are; the Āti Awa confederation of Ngāti Tama, Ngāti Mutunga, Ngāti Maru and Te Āti Awa - Taranaki - Ngāruahinerangi - Ngāti Ruanui - Ngā Rauru

- Ngā Rārangi Upoko –

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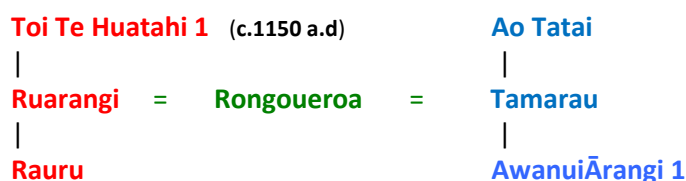
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1. Toi Te Huatahi 1 - c.1150 a.d

Toi Te Huatahi begat Ruarangi. Ruarangi consummated with Rongouerua and begat Rauru. Soon after giving birth to Rauru, Rongouerua was bathing herself in a stream when an Atua (god-being) named Tamarau descended from the sky and consummated with Rongouerua. As he departed he said to Rongouerua that if she should fall pregnant with a son he should be named Awanuiārangi after the great river in the sky from whence he came. Therefore Rauru and Awanuiarangi were half brothers and according to our tohunga (learned repository), Te Rangiāhuta Broughton of Ngā Rauru, it is thought that Awanuiārangi was taken as an adoptive 'whāngai' and raised alongside Rauru by his grandfather Toi Te Huatahi 1, recognising the custom of children being raised and instructed by their grandparents generation.



2. Rauru nui a Toi - Te Tini a Awa

Many iwi across Aotearoa are descended from Rauru. Likewise, the descendants of Awanuiārangi multiplied and became known as Te Tini a Awa (the multitudes of Awa). Many of his grandchildren eventually migrated to Northland, Taranaki and Hawkes Bay. Those who went north intermarried with the descendants of Tumutumu Whenua while those who migrated west to Taranaki intermarried with the people of Te Kāhui Maunga. Others who moved southeast to Hawkes Bay intermarried with the people of Orotū, Whatumāmoe and Māhu. Descendants of Orotū and Whatumāmoe would eventually migrate south and name Wellington Harbour, Te Whanganui a Orotū² while in occupation there. This was the first known name of our Harbour. Further generation's later descendants of the Northland Ngāti Awa such as Rāhiri, took on a new identity by creating Ngā Puhi and forcing their other Ngāti Awa kin out of parts of Northland. These conflicts caused the Ngāti Awa migrations, within Te Tai Tokerau, south to Taranaki, Tāmakimakaurau, Tauranga and back to Whakatāne.³

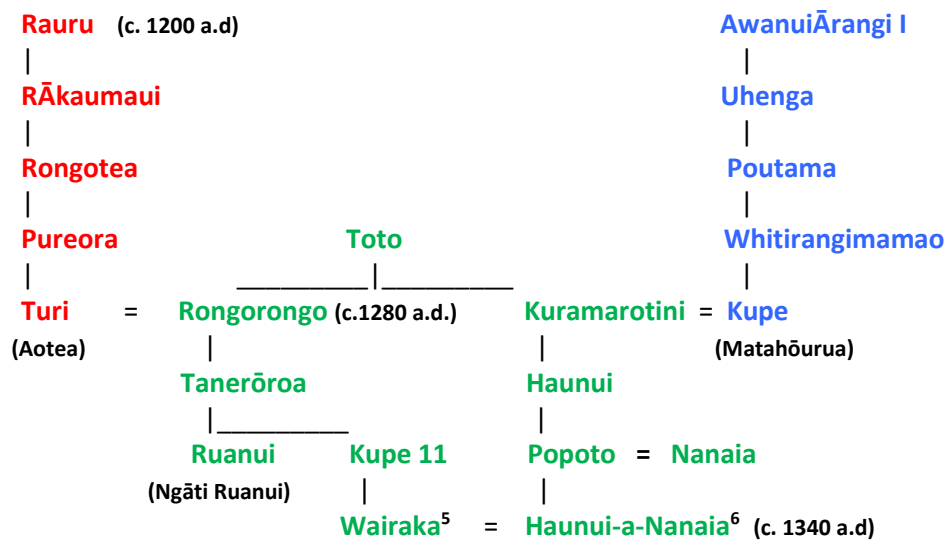
3. Kupe

Te Kupenga o Te Ao (Kupe) was a great grandson of Awanuiārangi, of the northland Ngāti Awa. He set out to circumnavigate Te Ika a Māui, by travelling to the eastern side of Te Ika a Māui and stayed for some time at different places between Wairoa and Wairarapa, fathering at least seven children along the way. He is one of the earliest known tūpuna to have lived in Te Whanganui a Tara and his name is bestowed on many landmarks on both sides of Te Moana o Raukawa. Eventually he

² Te Whanganui a Orotu is a transplanted name from Napier Harbour

³ This narrative of internal Awa migrations from within Aotearoa was researched and discussed by Apirana Ngata in his 1936 unpublished paper, "The Origins of Maori Carving". The waka of the fleet - Aotea, Tainui, Te Arawa, Tākitimu, Tokomaru, Mataatua and Kurahaupō – according to Apirana Ngata, probably departed from a place no further than Northland, and at different time periods during the 13th – 15th centuries. These ancient whakapapa lines that link many iwi together, challenges the seven waka 'fleet' story that is said to have left simultaneously from Hawaiiki in East Polynesia around 1350. Toi Te Huatahi 1, Rauru and Awanuiārangi 1 were all born and raised within Aotearoa, either in Northland or Whakatāne, *before* the so called fleet that emerged four to five generations after them.

returned to Northland and gave directions for travelling down the west coast of the North Island to his brother in-law, Turi, captain of the Aotea waka. Kupe and Turi married sisters. Kupe was married with Kuramarotini and Turi was married with Rongorongo. The father of these two women was 'Toto', a legendary 'tohunga tārai waka (master canoe builder) who built the two famous waka, Aotea and Matahōurua, which he imparted to his two son-in-laws. The following whakapapa, one from the east coast and the other from the west coast shows these relationships.⁴



4. Tara-Ika & Rangitāne

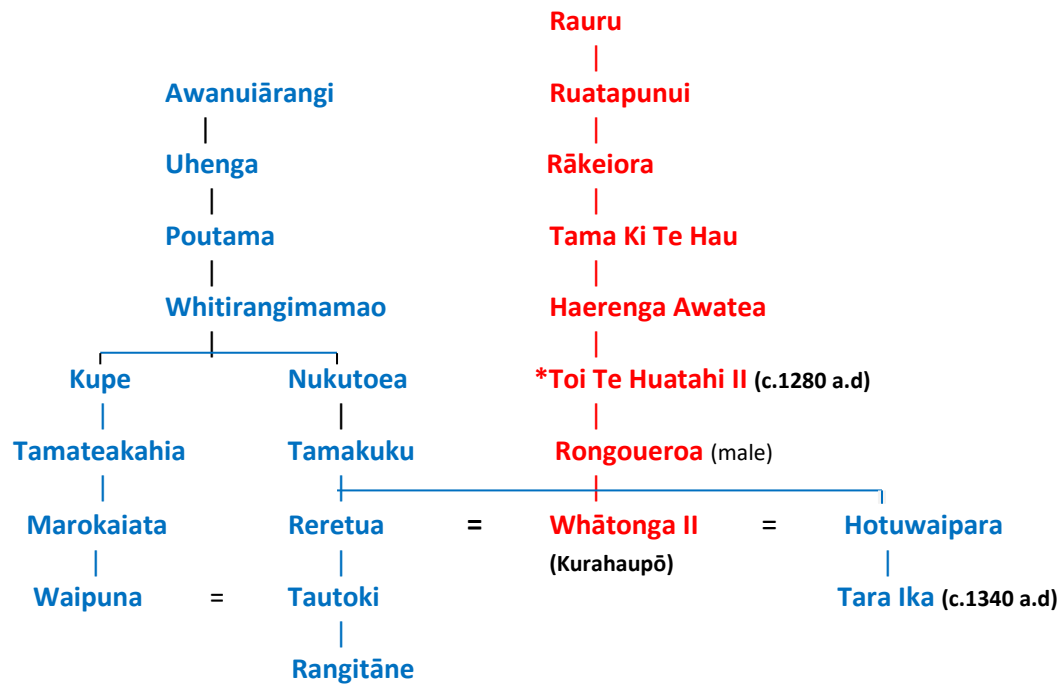
When Whātonga II, captain of the Kurahaupō waka travelled to Hawkes Bay and landed at Ahuriri (Napier) he married Hotuwaipara who was of Ngāti Tamakuku, a hapū of the Hawkes Bay Ngāti Awa. The Hawkes Bay Ngāti Awa were the descendants of Kupe and Nukutoea from Northland. They were also descendants of another branch of Ngāti Awa that had migrated from Whakatāne under Koaupari and Maruiwi, who were grandsons of Awanuiārangī II. The first son of Whātonga II and Hotuwaipara was Tara –Ika, after whom Te Whanganui a Tara is named.⁷ He was so named after Hotuwaipara had pricked her hand on the spine (Tara) of a fish (Ika) while she was pregnant. The following whakapapa shows the relationship between the older branches of Ngāti Awa and descendants of Rauru.

⁴ Hori Ropiha of Pōrangahau, an early authority on Rangitāne, Ngāti Ira and Ngāti Kahungunu history, cites the Ngāti Ira whakapapa that places Kupe four generations down from Awanuiarangi 1. Hetaraka Tautuhi of Ngā Rauru cites the whakapapa that places Turi four generations down from Rauru.

⁵ Wairaka is the rock at Pukerua Bay

⁶ Haunui a Nanaia named all the rivers on the west coast from Whanganui to Pukerua Bay. He also named the Remutaka Ranges and Lake Wairarapa

⁷ The Awanuiārangī whakapapa line comes from Rangitāne traditions (J McEwen) and cited in *Towards an understanding of the Māori (cultural) wellbeing and survival aspirations that Ngā Hapū o Heretaunga have for Te Mata, Te Matā, Te Mata o Rongokako, Te Taiwhenua o Heretaunga* (2018), p.17. The Rauru line to Whātonga 11 comes from Horouta traditions.



***Toi Te Huatahi 11** lived on Aotea (Great Barrier Island) and was the owner of Horouta and gave it to Paoa and Kiwa to travel to the East Coast

- Rongowhakaata Halbert, *Horouta*

Whātonga 11 would take a second wife, Reretua, sister of Hotuwaipara, and together they had Tautoki. These two half-brothers, Tara and Tautoki, migrated south where Tara occupied Motukairangi (Miramar Peninsula) and Tautoki occupied Pārangarehu (Fitzroy Bay). Tautoki married Waipuna who, like Hotuwaipara was also from Ngāti Awa stock (as a great grand-daughter of Kupe) and through them begat Rangitāne, from whom the Rangitāne tribe take their name. We know that when Tara, his wife Te Umuroimata and their migrating Ngāti Awa from Hawkes Bay first occupied Motukairangi, it was an island. It was during the time of Te Aohaeretahi I, great grandson of Tara, when the large 'Haowhenua' quake of 1460 a.d occurred, which uplifted the island to create the Hātaïtai peninsula. This places Tara and Te Umuroimata, and the building of Te Whetūkairangi pā at around 1340 a.d.⁸

5. Tahu Pōtiki

Tahu-Pōtiki is the naming ancestor of Kāi Tahu, arguably the most economically powerful iwi in modern day Aotearoa. His story is one of romance; he was in love with Hamo Te Rangi, the wife of his older brother Porourangi. With a heavy heart he left the East Cape and travelled to Te Wai Pounamu. Upon the death of Porourangi, Tahu-Pōtiki returned to the East Cape and married Hamo Te Rangi. Later descendants of Tahu-Pōtiki that migrated into Te Whanganui a Tara carried their ancestors name south, occupying Te Mata Ki Kai Poinga pā on Hātaïtai (Motukairangi) before moving further south across Raukawa Moana to Te Wai Pounamu.

⁸ The earthquake location based on direction was recorded in China by the ancient seismometer invented in 132 a.d by astronomer, mathematician, engineer and inventor, Zhang Heng



6. Kahungunu

Tai Tokerau traditions say that the Tākitimu people were descendants of the northland Ngāti Awa and migrated south from Kaitaia in the 14th century. In the late 1800's, Timoti Pūhipi of Te Tai Tokerau, an informant of S. Percy Smith told him that:

*"The group which left from Kaitaia at Rangaunu Bay was led by Kauriwhenua, chief of Ngāti Awa. Tamatea (Pōkaiwhenua) was the son of Kauriwhenua and Tamatea was Kahungunu's father"*⁹

The following whakapapa includes a section from Ngāti Kahungunu chief, Hori Tupaea, and was published in his 1932 petition to the government concerning rights to the former Napier Harbour, Te Whanganui a Orotū, which had uplifted a year before in the Napier earthquake of 1931. He shows his direct line from Awanuiārangi which concurs with the information from the far north through Timoti Pūhipi. This whakapapa also shows that Kahungunu is a famous descendant of Rauru which aligns with an old whakataukī proverb;

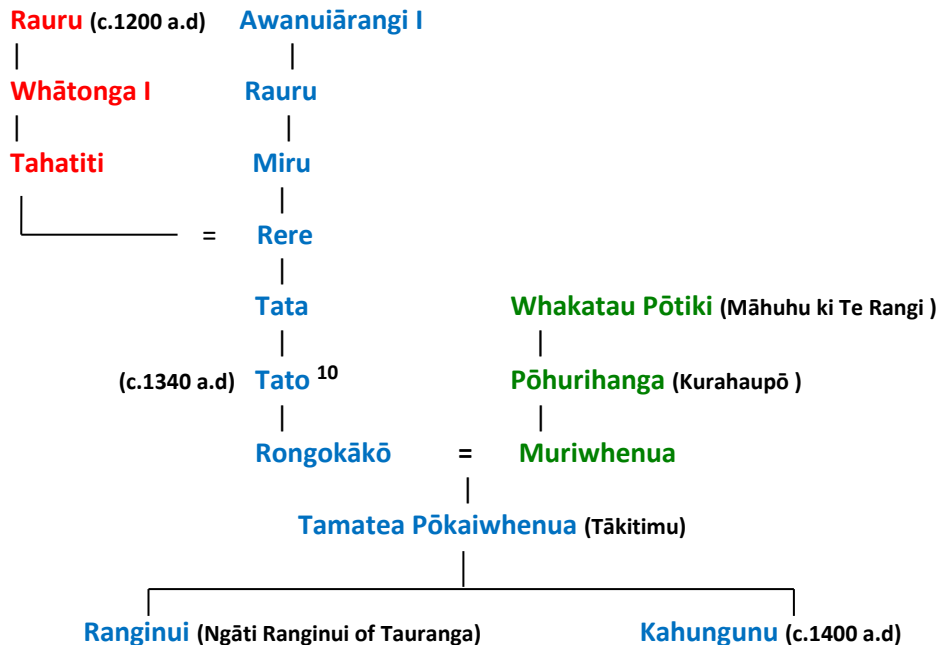
*"Ko Rauru te tīpuna tēnei o te iwi mōhio ki te whakairo, o Ngāti Kahungunu –
Rauru is the ancestor of the tribe learned in carving, of Ngāti Kahungunu".*

- Smith 1897 a:28

According to Smith this was a saying of Ngā Puhi, and he said they agreed with east coast tribes who say Rauru invented the present patterns of classical māori carving. Therefore through his skill as a kaiwhakairo (carver) his descendants carry that 'momo' or 'trait,' passed down from his ancestor Rauru. Kahungunu was born and raised in Kaitaia to man-hood. After falling out with his relatives he left his wife and children and migrated south by land and finally settled in Māhia Peninsula after fathering numerous children amongst many iwi along the way. Kahungunu's grandson from Tūranga (Gisborne) Rākaihikuroa, and his son Tarāia, migrated south and settled in Ahuriri (Napier) and intermarried with their distant relatives of the Hawkes Bay Ngāti Awa already living there.

⁹ Smith, S. Percy, 1897. "The Peopling of the North" *Journal of the Polynesian Society*, p. 6

Generations later descendants of Kahungunu created a new hapū in the Wairarapa and Te Whanganui a Tara under their ancestor Kahukuraawhitia. They were in occupation of Heretaunga (Hutt Valley) when Āti Awa arrived on the Kāpiti coast in 1824. Kahungunu is also immortalized in name on the small islet of Mokopuna at the northern end of Mātiu Island where a small cave is called Te Ana a Kahungunu.



7. Ira Tūroto

At the time when Kahungunu’s descendants (Rākaihikuroa and Tarāia) moved from Gisborne to Hawkes Bay, a group of Ngāti Ira (descendants of Ira Tūroto from Ūawa - Tolaga Bay) under Te Aomatarahi joined them and also moved south. Horouta waka traditions from the east coast record an interesting whakapapa connection of Ira Tūroto back to Āti Awa and Taranaki. Horouta traditions state that Ira Tūroto was fathered by Tura, whose father Raumati, was from Taranaki. The following reference comes from Horouta traditions;

“The Āti Awa tribe to the North of New Plymouth and Taranaki to the south claim Tamaahua as their chief tribal founder. His son Raumati, by his wife Tauranga (who was also from Tauranga), was responsible for destroying by fire the Te Arawa waka at Maketū. Raumati’s grandson Ira Tūroto, became the naming ancestor of Ngāti Ira of Hawkes Bay, Wairarapa and Wellington”.

– Rongowhakaata Halbert, *Horouta*

¹⁰According to Ngā Puhī, Rongokākō was known as Kauriwhenua in the north. The whakapapa from Hori Tupaea suggests that the father of Rongokākō, Tamatea Arikiniui, may have also been known as Tato, or Toto. There are also whakapapa that proclaim Toto to be the wife of Tamatea Arikiniui, which conflicts with other whakapapa that state that Toto was a man, father of Kuramarotini and Rongorongo, and famous waka builder who built Matahōurua and Aotea. The blue line in this whakapapa from Awanuiārangi to Kahungunu is taken from the 1932 Hori Tupaea petition

Rauru (c.1200 a.d)

|

Tahatiti

|

Ruatapunui

|

Tama Te Huatahi

|

Ngāi Tauira

|

Te Hātauira (c.1300 a.d)

|

Tamaahua (Kurahaupo)

|

Raumati

|

Tura

|

Ira-Tūroto (Uawa / Tolaga Bay) (c.1380 a.d)

The Ira Tūroto traditions from the east coast that record the doings of Tamaahua living on the west coast indicates that our ancestors travelled far and wide in ancient times. Tamaahua is a famous Taranaki ancestor, and like Whātonga is also associated with the waka, Kurahaupō. The Taranaki version was recorded and published by the famous Ngā Puhi tohunga, Hāre Hōngi, who was also the husband of Mere Robson¹¹ of the Te Matehōu hapū of Te Āti Awa. This story has a woman, 'Waitaiki' being kidnapped by Poutini from Tūhua (Mayor Island). Waitaiki's husband Tamaahua, (originally from Whangamatā, Coromandel) chases Poutini across the island to Taranaki, down the west coast to **Te Whanganui a Tara**, across Raukawa Moana to Arapaoa Island and further across to Arahura on the west coast. As Tamaahua approached Arahura, Poutini transformed himself and Waitaiki in to pounamu at the Arahura River before Tamaahua could catch them. Tamaahua then returns to Taranaki with some pounamu. It is interesting to note that the sacred Toki adze – 'Poutamawhiria' – on display in the Pukeariki Museum in New Plymouth was brought to Aotearoa from Hawaiiki on the Tokomaru waka which landed in north Taranaki and affiliates with the Āti Awa confederation. Yet, Poutamawhiria is made of Argillite sourced from Nelson.

8. Taranaki Whānui

There are three iwi-Māori sites associated with Āti Awa (Ngāti Mutunga and Te Āti Awa) within the northern precinct of Motukairangi – (a) Marukaikuru, (b) Te Māhanga kāinga and, (c) Te Māhanga pā, on the spur above the kāinga. They represent a time of turbulent and violent inter-iwi musket wars, and the last areas of Motukairangi to be traditionally occupied by Te Āti Awa under tikanga māori during increasing urbanisation at the turn of the 20th century. The following areas also include traditional Āti Awa sites outside of the northern precinct.

¹¹ Mere Robson was the daughter of Mere Kapa Ngamai II and James Robson who arrived in Aotearoa in 1860 from Northumberland. Mere Kapa Ngamai II was a daughter of Mere Ngamai I and James Harrison, a whaling captain from Nantucket, Massachusetts working on Kāpiti Island until his death in 1845. Mere Ngamai I was a daughter of Tapaki-Marae of the Ngāti Rāhiri hapū of Te Āti Awa and the famous urukehu (fair-skinned) warrior, Te Motutere of the Te Matehōu hapū of Te Āti Awa

8.1. Ngāti Mutunga

Patukawenga, Pōmare Ngātata, Te Poki and others of Ngāti Mutunga occupied the western side of the harbour in 1825, while Ngāti Ira maintained their villages spread along the eastern side of the harbour – Waiwhetū (on the eastern side of the Awakairangi estuary), the palisaded pā of Ngutu Ihe (situated on a spur on the Pukeatua Ranges), Oruamotoro (Days Bay), Okiwi (Eastbourne), and Parāoanui (Pencarrow). On the arrival of;

“Ngāti-Mutunga and others in the “Niho-puta” migration, settled down for a time at Wai-kanae, but not for very long. Rangi-pito says they remained there for about a year and then the whole party moved on to Port Nicholson (Whanga-nui-a-Tara). Many of Āti-Awa, together with Ngāti-Tama, first settled at Ohariu—a place on Cook’s Straits directly west of Wellington. From here they moved on to Port Nicholson. On the arrival of the heke they settled down on the shores of the harbour, right in the centre of what is now the city of Wellington, forming a series of villages extending from Te Aro to Kai-wharawhara. The Ngāti-Tama occupied Rau-rimu, which is that part around Fitzherbert Terrace, and their cultivations extended down to the stream Tiaki-wai—that ran down where the Tinakori road now is. The Āti-Awa cultivations also extended over the Otari (Tinakori) hills and beyond, that is, in suitable places, and there were several villages scattered about that part of Thorndon, such as Pa-kuaō—just where Tinakori road came out to the beach; Kopae-pai-awai, top of Hobson street; Nga-pakoko, near the present Manawatu Railway Station; Kumu-toto at the bottom of Bowen street; Pipitea, a large village fronting the beach, just under Bishops court; besides another large village at Te Aro. The present village of Nga-uranga (the landing places) bears an old Ngāti-Ira name. At this time the whole of Thorndon was under cultivation—the Āti-Awa being the first to fell the bush which formerly covered the country.”¹²

8.1.1. Marukaikuru c. 1825 - 1835

The historical narrative says that ‘Marukaikura’ is the original name of Shelly Bay and it is marked as such in the earliest map of Port Nicholson compiled by Elsdon Best and Stephen Percy Smith and contained in Smiths 1910 publication *“History and Traditions of the Taranaki Coast”*. The same map also shows ‘Ōmarukaikura’ marked at a location near Point Jerningham on the eastern side of Oriental Bay, They suggest that the word is misspelt and should be spelt ‘Marukaikuru’ which they say translate as ‘Maru the breadfruit eater’ (‘ulu being the Polynesian word for breadfruit, which would be ‘kuru’ in māori), and indicates that Maru may have been a deified ancestor from east Polynesia.

The single historical narrative recorded by Stephen Percy Smith confuses things further by giving a slight change in the spelling whereby ‘Maru’ becomes ‘Maro’. Based on the available evidence it is highly probable that Marukaikuru (Maru the Breadfruit Eater) is the original name of Shelly Bay given that it was Smith’s informants that gave him the information orally. The narrative reads;

“The Ngāti Mutunga also had a village at Maro Kai Kura (Marukaikuru) – a little bay three fourth’s of a mile inside Evans Bay, on the east side.”¹³

¹² Smith, S. Percy, *History and Traditions of the Taranaki Coast*, pp 406 - 407

¹³ Ibid, p 407



Left: Pōmare Ngātata (bust)
(1804 – 1851)

Ngāti Mutunga rangatira who, along with his brother Patukawenga and their band of Ngāti Mutunga warriors fought many battles in Kāwhia, Taranaki, the Kāpiti Coast, Te Whanganui a Tara and Te Wai Pounamu, before migrating to Rēkohu / the Chatham Islands in 1835. He was only 20 years old when he led his iwi in the Nihoputa migration from Taranaki in 1824.

8.1.2. Te Pou a Amuketi

The site of this pou is at Maraenui (Seatoun Flat), named after Captain John Rodolphus Kent, known to Māori as Te Amuketi. He was an officer of the Royal Navy serving the Government of New South Wales. In 1826, when Ngāti Mutunga, Ngāti Tama and Ngāti Ira lived together in peace, Amuketi visited Te Whanganui a Tara for a few days to obtain supplies of potatoes and while here named the harbour Port Nicholson, after a British official in Sydney. The pou stood under the hill near the Seatoun wharf, along Ferry Road. A recorded midden indicates that this was once a site of a village. Maraenui was once a famous garden, where summer months were favourable for camping near cultivations.

8.2. Te Āti Awa

Ko Mātai Moana te Maunga

Ko Te Au a Tāne te Wahapū

Ko Parā te Roto-Kura

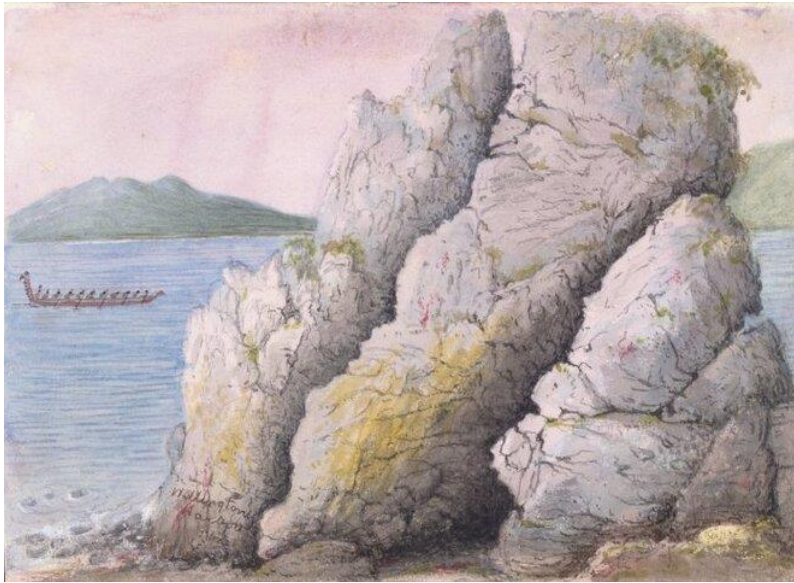
Ko Ngāti Tāwhirikura, Ko Ngāti Te Whiti, Ko Te Matehōu ngā hapū

Ko Te Āti Awa nō runga i Motukairangi e!

Te Āti Awa have traditional ahi kā interests on Motukairangi at seven specific sites, three of which are within the northern precinct. All of these sites were occupied at different times between 1825 up until the 1910's¹⁴. Ngāti Mutunga occupied Marukaikuru, presumably until they departed from Aotearoa and migrated to Rēkohu (Chatham Islands) in 1835. As Ngāti Mutunga departed, the Ngāmotu clans of Te Āti Awa immediately filled the void when they migrated back to Te Whanganui a Tara after having occupied Wairarapa for three seasons since 1832. The incoming Ngāmotu established four kāinga along the east coast of Motukairangi, at Kākāriki, Onehunga, Te Karaka and Te Māhanga. Kākāriki and Te Māhanga also had fortified pā on raised spurs directly behind each kāinga. Colonisation and urbanisation from the 1910's onwards forced our people out of the region, re-locating back to Pitōne and Waiwhetū.

¹⁴ The late Mr. Travers, in 1873, stated that he had seen a family of cave-dwelling Māori living near Seatoun. There were six or seven of them, and they seem to have utilized the cave as a summer residence. This cave is said to be less than a mile from the pilot-station.

8.2.1. Kākāriki



- Kākāriki -

East coast of Motukairangi looking south towards Te Tūranga a Kupe (Seatoun beach) The rock in the foreground is the southern point of Karaka Bay, 300 metres south of the Karaka Bay wharf. In the background is a waka with 11 Te Āti Awa heading in the direction of Kākāriki. Painting by Charles Emilus Gold 1848 -1850's



Kākāriki (Hūtia) pā and kāinga – now a corner-bend on Awa road, Worser Bay across the road from the Worser Bay Boating Club. Originally covering an area of 850 m², most of the pā plateau has been quarried away. The kāinga site is the open area in the foreground at the base of the pā

Kākāriki was occupied after the 1835 Ngāmotu migration from Wairarapa back to Te Whanganui a Tara by a section of the Ngāti Te Whiti hapū of Te Āti Awa under Wi Tako Ngātata. After Wi Tako Ngātata relocated to Pitōne and then Kumutoto, Kākāriki was re-occupied by Maata Te Wai Naihi of the Puketapu hapū of Te Āti Awa, her husband James 'Worser' Heberley and their growing family of children. Kākāriki became known as Worser Bay.

Maata 'Te Wai' Naihi (1808 – 1877) & James 'Worser' Heberley (1809 – 1899)

Born 1810, in Weymouth, England, James left home at 11 years of age and sailed the world as a cabin boy travelling throughout Europe, the West Indies, Australia, and eventually reaching

Aotearoa. He lived amongst Te Āti Awa, settling at Te Awaiti on Arapaoa Island in 1831 with Te Wai Naihi. He experienced life as a ‘pākeha-māori’ and witnessed the violent inter-iwi musket wars. His nickname ‘Worser’ is a corruption of his māori nickname, ‘W’ata’, (storehouse) so named after he once used a storehouse as a sleeping house.¹⁵ In 1839, James was introduced to Edward Wakefield of the New Zealand Company at Te Awaiti on board the *Tory* as it called in there before proceeding on to Port Nicholson. It was here that Wakefield commissioned James to pilot the *Tory* into Port Nicholson for the first time. Despite appointing James as the Company’s Harbour Pilot Master thereafter, the company did not pay him wages. His remuneration only came from the captains’ whose vessels he piloted into port. Land at Kākāriki was provided for by Te Wai’s uncles, the senior chiefs of Te Āti Awa, and her relatives helped James build a house there for him and his family.¹⁶



Kākāriki (Worser Bay) –1870 - looking north in view of Mātiu Island and Heretaunga (Hutt Valley)
Kākāriki Hūtia pā – in red, is on a spur above the pilot’s cottage on the left. The kāinga is marked in blue.

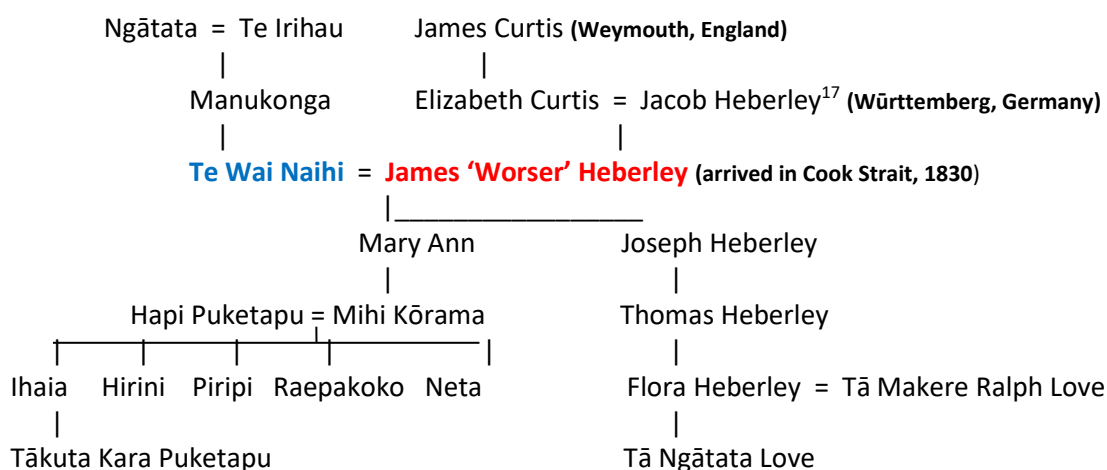


Left: Maata ‘Te Wai’ Naihi and James ‘Worser’ Heberley. They were married under Māori custom in 1831, and again with a formal Christian ceremony in 1841. Te Wai’s father Aperehama Manukonga was a son of Ngātata (Ngāti Te Whiti) and Te Irihau (Puketapu). Te Wai and James raised seven children during extremely turbulent times, living on both sides of Raukawa Moana. While piloting the *Tory* to Taranaki for the NZ Company, he went ashore on Christmas day 1839 and became the first pākehā to ascend Maunga Taranaki.

¹⁵ Makereti, Tina, *An Englishman, an Irishman, and a Welshman walk into a Pā*, 2014, Fergus Barrowman, Wellington, p. 11

¹⁶ Ibid, p. 10

However only a few years later in 1843, James retired himself as Pilot Master because the pay received for him and his crew was insufficient and he moved his family to Pipitea pā, again, on land provided by Te Wai's relatives. James and Te Wai, with their growing family eventually moved back to Te Awaiti and remained there until Te Wai passed away in 1877 after forty six years together. Today they have thousands of descendants across many Te Āti Awa families. James Heberley does not feature in the official harbour board records.



Te Whare Te Puni (1812 – 1887) & Te Rangiwhāia (1827 – 1913)

Te Au a Tāne (Wellington Harbour entrance) is a treacherous entry to Te Whanganui a Tara, the main obstacle being Te Tangihanga a Kupe (Barretts Reef) and rocky shores on both sides. Despite James Heberley being appointed as the NZ Company Port Nicholson Pilot Master, it was Te Wai's relatives led by Te Whare Te Puni that were the actual crew, and would continue piloting ships into port after James Heberley and Te Wai moved to Pipitea pā in 1843. Henry Brett, when writing about the various ships that frequented Wellington mentions the commitment of our men in providing safe passage for incoming settlers and company supply ships.

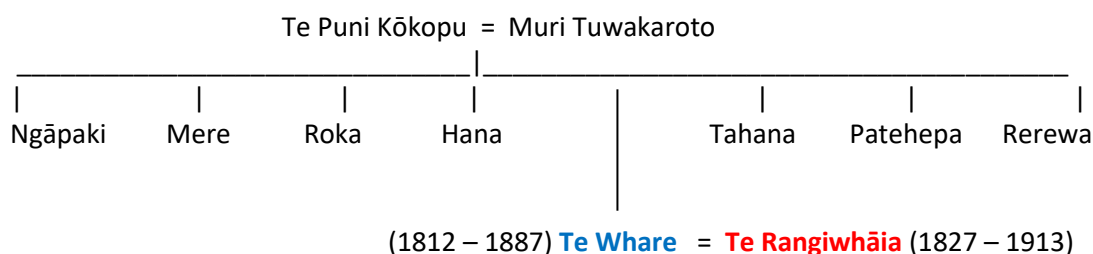
*"The **Olympus**, a ship of 500 tons, commanded by **Captain John Whyte**, and voyaging under the aegis of the New Zealand Company, sailed from Gravesend on December 8th, 1840, and arrived at Port Nicholson on April 20th, 1841, with 159 emigrants for the Cook Strait settlements. Owing to a heavy gale Captain Whyte had some difficulty in bringing his ship into port, until a young Māori chief named Te Whare, son of Te Puni, of Petone, set off with a native crew, and, boarding the **Olympus**, was able to safely pilot her to the anchorage. For this service **Colonel William Wakefield**, the resident agent of the New Zealand Company, rewarded Te Whare with the sum of £5."*¹⁸

Isaac Featherston, who was on board the *Olympus* at that time, gave his own account of Te Whare and his crew:

¹⁷ Jacob Heberley, a Master Mariner and German Naval Pilot was captured by James Curtis, also a Master Mariner, during the Napoleonic Wars and brought back to Weymouth as a prisoner, where he fell in love with his daughter Elizabeth and married her.

¹⁸ Brett, Henry, *White Wings Volume 11*, 1928, p. 27. The sum of 5 pds paid to Te Whare and his crew of six men is the equivalent of NZ \$634 (NZ \$105 per crew member) in 2020.

“In passing the entrance we had the satisfaction of seeing a boat pull off from the shore and make towards us, in a short time it came up and six Natives were soon upon the Quarter Deck shaking hands with us all. The Chief acted as our pilot and the entrance which appeared so terrible, proved one of the finest entrances to certainly one of the more magnificent harbours in the World.”¹⁹



During the late 1840s Te Āti Awa were still acting as pilots and the Colonial Secretary was encouraging the Harbour Master to employ Māori pilots.²⁰ Despite the encouragement from the Colonial Secretary, like James Heberley, Te Whare and his crew were not recognised in the official records, perhaps because they may have never been official employees. Te Whare, his wife Te Rangiwhāia and their large family of thirteen children continued to live seasonally on the eastern side of Motukairangi at Te Karaka (Karaka Bay), while some of their adult children including their daughter Rīpeka, lived there permanently up until the 1910's. Like all the other men Te Whare was a veteran warrior by age 20, and at 34, he was scouting and led 3 months of successful guerrilla warfare battles in the forests of Heretaunga against Ngāti Rangatahi and Ngāti Hāua of Whanganui and Ngāti Toa under Te Rangihaeata during the winter months of June, July and August of 1846.

8.2.2. Onehunga

Onehunga is a mere 1 km north of Kākāriki and was so named during the 1835 Ngāmotu migration from Wairarapa after a section of the Te Matehōu hapū under Te Moturoa, packed the small beach (*One*) with people (*Hunga*) as they embarked. This section of Te Matehōu occupied Onehunga before arrangements for providing space were made to move further around to Pipitea pā and across the harbour to Waiwhetū near the river mouth of Te Awakairangi.

8.2.3. Te Karaka

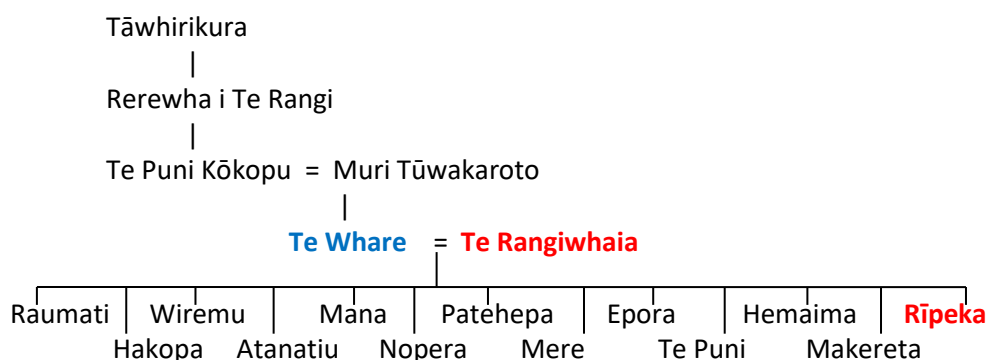
Te Karaka is an ancient occupation site and only 300 metres north of Onehunga. Some of the early tūpuna that lived here from either, or all of Ngāi Tara, Rangitāne, Ngāti Ira, and Kāi Tahu, were unfortunately disinterred from their grave sites on the ridges above as urbanised housing development increased. Such desecrations of burial sites were common practice, and many high value precious taonga laid to rest with these tūpuna such as mere pounamu (nephrite cleavers) toki (adzes) and heru (Sperm whale bone combs) were also taken;

“Here over a considerable area, are signs of occupation; evidently this was a favoured place of residence. Large quantities of shell and oven stones on and below the surface, and a number of implements of the neolithic Maori have been recovered here, such as stone adzes and chisels, bone combs and tattooing implements. Here also was found a fine piece of greenstone 5 1/4 lbs. in weight, in a partially ground condition; apparently it was intended to fashion a Mere there from. At the

¹⁹ Letter from Issac Earl Featherston, qms 0719, ATL

²⁰ Col Sec/Harbour Master, 5 July 1849, NM 10/9, NA.

entrance to a cave near the wharf were found human bones and a stone chisel. At the point just south of Karaka Bay and north of Worser Bay, which Rangiwahaia Te Puni maintained is the true location of the name Taipakupaku, terraced hut sites are seen on the ridge. Here also a human skeleton was disinterred, by the side of which a stone adze was found. Other human remains have been found here, as also some stone adzes, bone needles and other objects. South of the point eight human skeletons were unearthed during some excavation work.”²¹



Wi Tako Ngātata settled some Ngāti Te Whiti people at Te Karaka and at Te Māhanga at the end of the 1835 migration from Wairarapa back to Te Whanganui a Tara, before moving to Kumutoto near the more populated areas of concentrated Te Āti Awa kainga. Te Karaka would later become a permanent kāinga for some of the descendants of Te Whare Te Puni until the turn of the 20th century.



The above photograph shows Te Karaka kāinga in 1879. These raupō whare typify the use of natural flora for traditional insulation. Note the healthy garden of cabbages, a compliment to the rich seafood bounty of Te Au a Tāne and adjoining fishing grounds of Motukairangi. The large rock at the southern point of Karaka Bay in the mid-ground is the same rock in the foreground of the Charles E Gold painting that depicts a Te Āti Awa waka heading into Kākāriki / Worser Bay. The image below shows Ripeka Te Puni, Harbour Master, Captain William Shilling and Ms Amy Wright (daughter of the photographer, Henry Wright) standing in the kāinga at Te Karaka. The following photo shows Ripeka again, wearing a Korowai cloak with black tags.

²¹ Best, Elsdon, *The Land of Tara and they who settled it*, Part VI. pp. 105-121, Māori Occupation of Wellington district, Notes on some Archaeological remains, contributed by H. N. McLeod



Te Karaka 1879 – 1890's Rīpeka Te Puni, daughter of Te Whare and Te Rangiwhāia, is in the centre wearing a traditional superior 'Kaitaka' cloak with 'Tāniko' borders



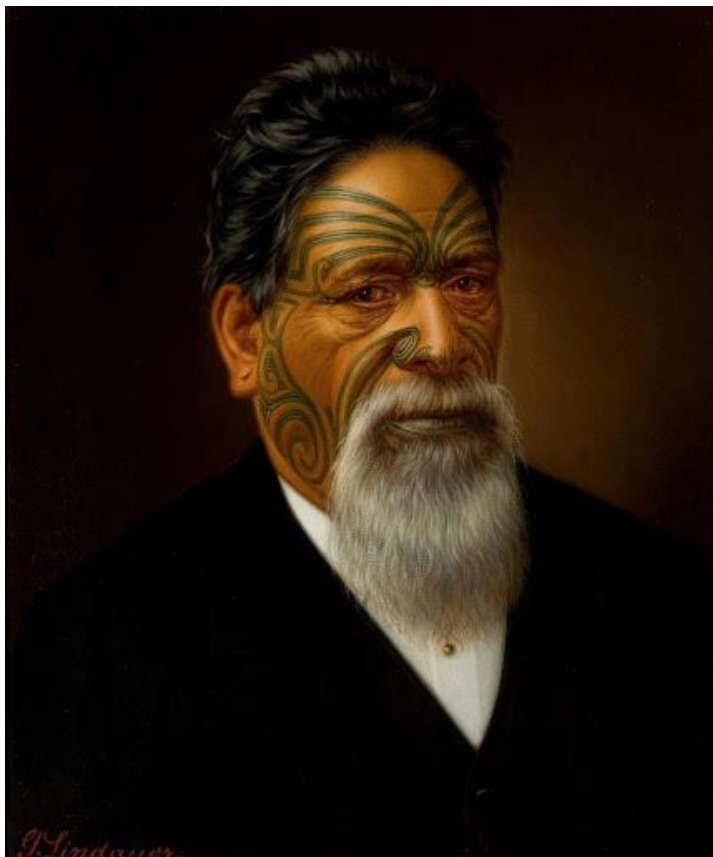
Te Karaka circa 1899 – 1910, facing south towards Te Au a Tāne. Rīpeka Te Puni is featured here again with a baby. The two men next to her are thought to be her two brothers Nopera and Atanatiu. Rīpeka has fine superior kaitaka cloaks with intricate tāniko borders, draped across her waist. The man in the back is Captain William Shilling, Harbour Pilot, and on the right, Amy Wright, daughter of the photographer, Henry Wright. Rīpeka has her arm affectionately around Amy which suggests that they are close friends.

Increasing colonisation and urbanisation would spell the end of these types of traditional kāinga on Motukairangi after the 1910's. The draining of the Parā lagoon which destroyed the local raupō and

tuna (eel) resource created further incremental changes affecting Te Āti Awa. Cultural prejudices also played a part in bringing an end to traditional Māori subsistence living at Te Karaka when the incoming new neighbours would complain to authorities;

*“By the 1890s, the road, and commercial subdivision, had reached Karaka Bay. After the Seatoun Road Board received complaints from the new arrivals, the Māori residents were told that the keeping of pigs and the drying of fish were **“illegal nuisances”**. Very soon after, the Māori settlement was gone.”²²*

8.2.4. Te Māhanga

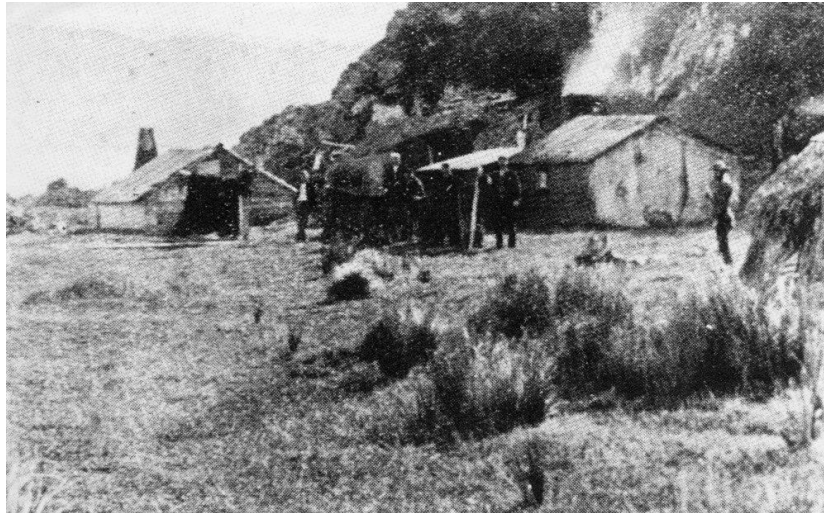


Left: Wi Tako Ngātata (1815 – 1887) (Te Āti Awa, Ngāti Ruanui) In 1835, the three Ngāmotu clans of Te Āti Awa, (Ngāti Te Whiti, Ngāti Tawhirikura, Te Matehōu) travelling by waka migrated back from Wairarapa to Te Whanganui a Tara to rejoin their people that were left there in 1832 when Patukawenga of Ngāti Mutunga gifted their Waiwhetū lands to the Ngāmotu clans. The Ngāti Te Whiti hapū under Wi Tako landed at Kākāriki, where some of the people settled. Other Ngāti Te Whiti families settled at Te Karaka and Te Māhanga. Te Māhanga kāinga has the advantage of being sheltered from the pre-dominant ‘Uru ma Raki’ nor’ west wind, and the mighty ‘Tonga Nui’ southerly wind.

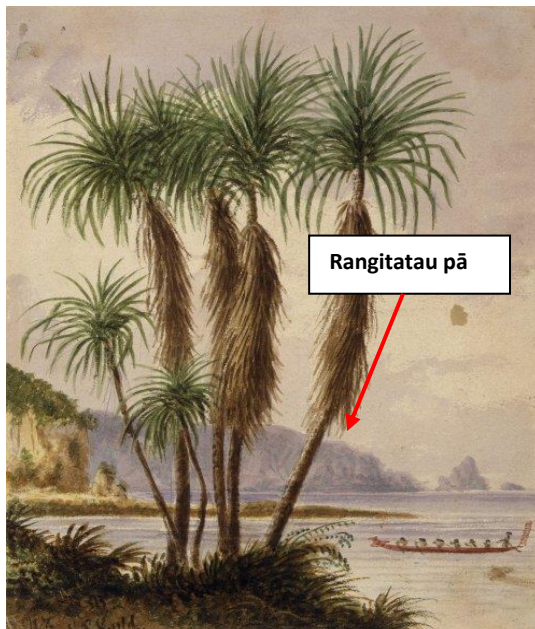
8.2.5. Tarakena

Tarakena (Bay) on the immediate western side of the harbour entrance was the site of the very first harbour pilot ‘operations’. The pilot operations moved to Kākāriki in 1860 when the official Harbour Pilot residence was built. Land at Tarakena was provided for by Te Āti Awa when the NZ Company needed a Pilot Station to safely bring company vessels into Port Nicholson as settlement increased.

²² David Colquhoun, “At Karaka Bay” article in FishHead Magazine, May 28, 2015



An early photo of the Tarakena Pilot Station (operations) in the 1840 – 1850's. The site appears to be at the headland of Tarakena Bay rather than in the bay itself. The rocks at Moa point can be seen in the background to the left. Six men are in the frame waiting for the next vessel. The identity of the men is unknown.



- Rangitatau pā, Tarakena –

Left: This waka has just paddled past the Hua Te Taka rocks on its way to Hue Te Para beach (Lyll Bay). The pointed rock in the back ground is the same situated below Rangitatau pā, on the western ridge of Tarakena Bay on the southern tip of Motukairangi. The time period is 1847 – 1860. This painting and two other paintings by Charles Emilius Gold (1809 – 1871) all feature Taranaki Whānui and the use of waka, for travelling and everyday subsistence living. This view is from Waitaha Cove on the west side of Lyall Bay looking eastward.

8.2.6. Te Roto Kura / Parā

Parā is the name of the old Roto-Kura (rusty coloured lake) that is now the site of the Miramar shopping centre. It was used by Te Āti Awa as a natural storage pond during winter months for certain species of tuna (eel). Ethnographer, Elsdon Best relays how;

“The Parā or Rotokura Lagoon, that formerly existed at Miramar, near Wellington, was so stocked with the eels called Matamoe and Haumate. These two kinds are said to be suitable for liberation in a roto hawai—that is, a lagoon that sometimes dries up to a considerable extent—because they at once burrow into the mud, and there await better, and wetter times. In Heaphy's Narrative of a Residence in New Zealand, published in 1842, we are told that in those days plenty of eels were to be caught in this Burnham Water.”²³

²³ Best, Elsdon, *Fishing Methods and Devices of the Maori*, E.C Keating, p.89

Best re-iterates his comments relating to the Parā Lagoon, noting its appearance and relationship with Āti Awa;

“Native traditions collected do not mention any forest in this vicinity, but mention the lagoon that existed on the flat, which lagoon was called Te Roto-kura in olden days, but Pārā seems to have been the Ngati-Awa name for it in recent times. It was named Burnham Water by Colonel Wakefield; it covered two hundred and thirteen acres, and Para Road marks its eastern edge.”²⁴



This painting by James Crawford shows Parā – Roto Kura (Burnham Water), in the 1840s. The view is facing north up the gully to ‘Mātai Moana’, the summit of Motukairangi. It is somewhat ironic that James Crawford would create a painting of the Parā Lagoon, only to drain it completely in 1847 to make way for his new cattle farm.

These methods of subsistence living was the ‘daily norm’, and many of our subsistence living customs are kept alive by many uri descendants of today. Indeed, James Crawford had a better understanding of Māori than most settlers of the time and wrote with an astonishing perspective;

“The Maori is in some respects are more intelligent than the average European. Of course, he knows little of book learning or of philosophy, but he has a name for every tree, shrub, and plant in the islands, and knows the quality of the timber and the purposes for which it may be used. He has a name for every river, and stream, or lake, for every mountain or hill, and is practically acquainted with the geography of the whole country. He is fertile in resource; can find food or catch birds or fish where a white man would starve; can rapidly put up a shed for shelter, or make a temporary canoe for navigating or crossing a river.”²⁵

²⁴ Best, Elsdon, *The Land of Tara and they who settled it*, p.62, JPS Vol 7

²⁵ James Coutts Crawford, *Recollections of Travel in New Zealand and Australia*, 1880, p. 355

9. Pā Tawhito, Kāinga Tawhito - ki raro

Ancient Fortresses, Ancient Villages – northern precinct

There are 62 recorded iwi-māori archaeological sites on Motukairangi including 23 residential sites made up of 10 pā and 13 kāinga, the oldest of which represents the genesis of human occupation in Te Upoko o Te Ika. The importance and significance of these sites cannot be understated or trivialised. To iwi-Māori, they are our Stonehenge, our Machu Pichu, our Camelot. It is with a great sense of sadness that the oldest and most prestigious fortified pā, Te Whetūkairangi (the exalted star), built by Tara and his people around 1340 a.d was destroyed forever in 1897 to make way for the Worser Bay Primary School. Therefore, preserving, and protecting the 6 sites in the northern precinct in to the future is absolutely imperative.

9.1. Puhirangi - *the feather adorned sky*



9.1.1. Ngāi Tara

Puhirangi pā is the oldest pā within the northern precinct. The earliest known ancestors to have lived there dates back to the early 1500's when it was occupied under Ngāi Tara chief Te Rangitūpewa. Before then, Te Whetūkairangi was the recognised primary Ngāi Tara fortress since it was built by Tara in 1350 a.d. The Puhirangi pā plateau is 100 metres long and 20 metres wide, covering an area 1,630 m². This would provide ample space for a marae plaza complex and 30+ wharepuni. The northern side has a vertical cliff while the east side has a steep incline. The south side drops down into a steep gulley. Although the western side has a steep face that inclines up to the summit of Mātai Moana, this high ground does not give an advantage over the pā below because there is enough ground on the plateau to keep it at a fair distance from the incline.



Left: Puhirangi pā below Mātai Moana (Mt Crawford). The pā has an upper and lower terrace. It is ideally sheltered from the pre-dominant Uru ma Raki nor' west wind and and Tonga Nui southerly wind. There is water in a gulley to the immediate south of the pā and a spring at the base of the northern cliff.



Above: Puhirangi pā plateau looking east, and again facing north from the south side on the opposite side of the gulley

The following lament takes us back 500 years to the scene of Puhirangi pā and speaks a poetic language that tells us of old historical traditions and beliefs regarding Te Ao Wairua - the spirit world. This type of mōteatea is a waiata tangi or a song of mourning. It was composed for Rangi, the daughter of Te Rangitūpewa and his wife Te Ihunui-o-Tonga. The composer is the grief stricken mother Te Ihunui o Tonga – her poetic genius typifies the nature of traditional waiata, where deep emotion is expressed, and amazingly, composed *'impromptu'*, without leisurely thought, without the aid of quill and parchment and handed down orally over centuries.²⁶

"Pa rawa i e te tahakura

E homai tohu ki au

3 *Kia oho ake e te ngakau*

4 *Ko wai rawa koe e tahu nei i a au?*

5 *Ka haramai e roto, ka kai kohau noa*

6 *Ka waitohu noa*

7 *Tenei tonu ia koe, e te kahurangi*

8 *Ko wai rawa ka hua ko koe tonu,*

Oppressed am I with omens

and their signs

Perturbing to my mind.

Who indeed are you who thus afflicts' me?

Causing with warning vague and formless fear

This restlessness within me?

And was it you, indeed, O cherished one,—

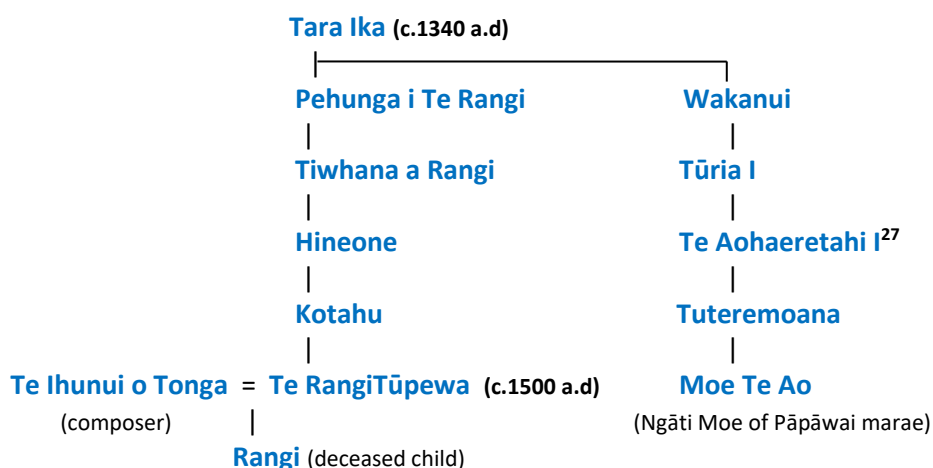
Who would have thought that you would go,

²⁶ This is the classical period of Māori cultural development 1500 – 1800 a.d — on the other side of the world during the same century William Shakespeare would be beginning his career as a poet and writer at Stratford on Avon

e Rangi e!
 9 *Whatatai noa atu e te tinana*
 10 *I a au ki roto o Puhirangi,*
 11 *E rauwiri noa mai ra a Hine-moana i waho.*

12 *Tena ia koe ka riro i te au kume*
 13 *Ki Tawhiti-nui, ki Tawhiti-pamamao,*
 14 *Ki te Hono-i-wairua i runga o Irihia.*
 15 *Kia tika to haere ki roto o Hawaiki-rangi;*
 16 *E mau to ringa ki te toi huarewa,*
 17 *I kake ai Tane ki Tikitiki-o-rangi.*
 18 *Kai urutomo koe ki roto o Te Rauroha;*
 19 *Kia powhiritia . . a mai koe e nga mareikura*
o roto o Rangiatea
 20 *Ka whakaoti te mahara i kona ki taiao,*
E hine . . e!"

o Rangi
 Weariness my body bends, as I
 Here, in Puhirangi i sit
 Looking lornly forth on Hine-moana
 Surging unrestrainedly beyond the headlands.
 But you have gone, borne on the ocean stream
 To distant Tawhiti-nui, to Tawhiti-pamamao,
 To Te Hono-i-wairua on Irihia.
 Fare safely on, and enter Hawaiki-rangi;
 Seize as it passes that uplifting wind
 Upon which Tane ascended To Tikitiki-o-rangi
 That you too may enter Te Rauroha,
 To be welcomed by spirit maids
 in Rangiatea
 There shall remembrance of this world cease,
 O maid,—Alas!"



When composing this waiata tangi, Te Ihunui o Tonga was sitting inside Puhirangi pā, and looking out at the waves rolling across Te Au a Tāne to the headlands, her thoughts following the wairua of her daughter across the vast ocean to the distant homeland of Hawaiki, and from there on to Te Rerenga Wairua, the spirit world.

²⁷ Reputed to have lived during the time of the Haowhenua earthquake of 1460.ad



Left: the view looking south from Puhirangi pā towards Te Au a Tāne / the harbour entrance. This is the same view that presented Te Ihunui o Tonga, inspiring her in her state of mourning for her daughter Rangī. Te Ihunui o Tonga sang “*e rauwiri noa mai ra a Hine-moana i waho*” - *looking lornly forth on Hine-moana surging unrestrainedly beyond the headlands*

9.2. Kau-whakāra-warū - bathe in the summer (in the eighth month of Kohi-Tātea)

“*Ko Te Kāho Tūroa tēnā o tōku tiipuna, Ko Kahukura Te Paku, i waiho rā i rāwahi, i Kau-whakāra-warū.*”
 “Just like the red battens of my grandfather Kahukura Te Paku's house which he left over the other side at Kau-whakāra-warū.”
 - Te Hiku Tawatawa a Rangī c.1600 a.d



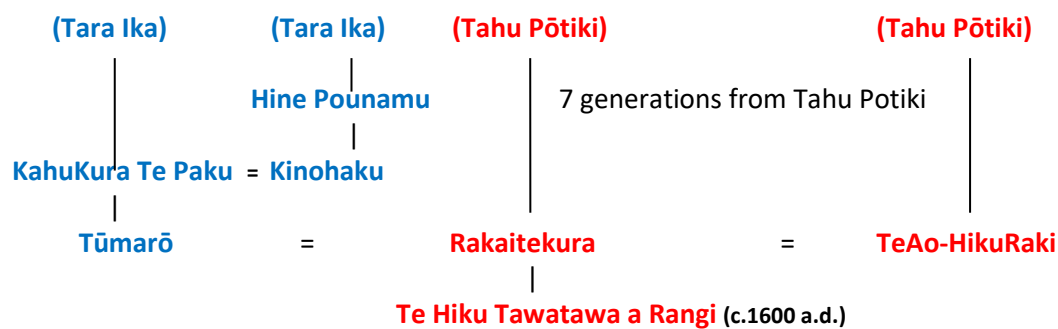
9.2.1. Ngāi Tara

The earliest known ancestor associated with Kau-whakāra-warū is Kahukura Te Paku of Ngāi Tara. Kahukura Te Paku was the father of Tūmarō, husband of Rakaitekura, a high born Kāi Tahu chieftainess, seven generations down from Tahu-Pōtiki. Tūmarō and his father's people were predominantly Ngāi Tara but also had Ngāti Mamoe lineage from Te Whanganui a Orotū. Soon after Tūmarō and Rakaitekura were married, Tūmarō was called to battle away from their home at Hātaitai. In his absence Rakaitekura had a liaison with another Kāi Tahu man, Te Ao Hikuraki. When Tūmarō returned, he discovered that his wife was pregnant and became suspicious of the nature of her pregnancy when the baby only birthed after Tūmarō said the name of Te Ao Hikuraki. Tūmarō named the newborn baby boy 'Te Hiku-Tawatawa a Rangī and then presented his wife and her

newborn in formal ceremony to Te Ao Hikuraki. Then along with his father Kahukura Te Paku, and their relatives and friends, Tūmarō left Hātaítai (Motukairangi) and migrated to Waimea in the Nelson district.



Kau-Whakāra-Waru kāinga site in the elbow of Kau Bay



Kau-whakāra-warū pā looking east towards Mākaro Island

The pā is 170 metres long and 50 metres wide covering an area of 8,200 m² in a horseshoe shape. The knoll in the foreground is at the narrowest part of the declining ridgeline and provides a natural barrier for the front of the pā inside palisading.

As Te Hiku-Tawatawa a Rangi grew up he would overhear taunts about him being an illegitimate child, despite the fact that he was being raised by both his birth parents. When he became an adult, he asked his mother who his father was. She replied that if he were to travel to the west to the top of Te Wai Pounamu he would find his father there. This suggests that the true identity of his father – Tūmarō or Te Ao Hikuraki - was never fully acknowledged. Then Te Hiku Tawatawa a Rangi took 70 warriors and travelled across Raukawa Moana, making landfall at Waimea, where he found the kāinga of Tūmarō and Kahukura Te Paku, who were unaware of the identity of these strangers. The local people of Waimea feigned friendship and planned to attack their guests. While they were resting in a whare, a local person overheard Te Hiku Tawatawa a Rangi say:

*“Ko Te Kāho Tūroa tēnā o tōku tipuna, ko Kahukura Te Paku,
i waiho rā i rāwahi, i Kau-Whakāra-Waru.”*

“Just like the red battens of my grandfather Kahukura Te Paku's house which
he left over the other side at Kau-whakāra-warū.”

This was immediately reported to Kahukura Te Paku who then realised that these strangers were led by none other than his own grandson, now a man. Te Hiku Tawatawa a Rangi was then directed to exit the whare via the window in order to lift the tapu from him, due to the intended design to have them killed. Te Hiku Tawatawa a Rangi exited the window and was welcomed by his long removed father and grandfather. However, while incantations were performed over him at the nearest shrine (Tūāhu) Te Hiku Tawatawa a Rangi was still angry (Riri) at the intent to have him and his people killed. From that day on he was known as Tūāhuriri, and the name Te Hiku Tawatawa a Rangi was discarded. Tūāhuriri returned to Hātaítai where the beginnings of the great iwi of Kāi Tahu were forming.

9.2.2. Ngāti Ira

During the 1700's with the incoming Ngāti Ira clans migrating into Te Whanganui a Tara, Kau-whakāra-warū would be occupied by the Ngāti Kaitāngata hapū led by their rangatira, Whatu-Kaikore. By the time of the arrival of the Āti Awa clans of Ngāti Mutunga and Ngāti Tama in the early 1800's, Ngāti Ira had abandoned their occupations on the western side of the harbour and at Hātaítai, instead concentrating themselves along the eastern side of the harbour from Waiwhetū, Ngutu-lhe, Oruamotoro, Okiwi and Parāoa-Nui.

9.3. Te Mata ki Kai Poinga – The headland where food is swung



9.3.1. Kāi Tahu

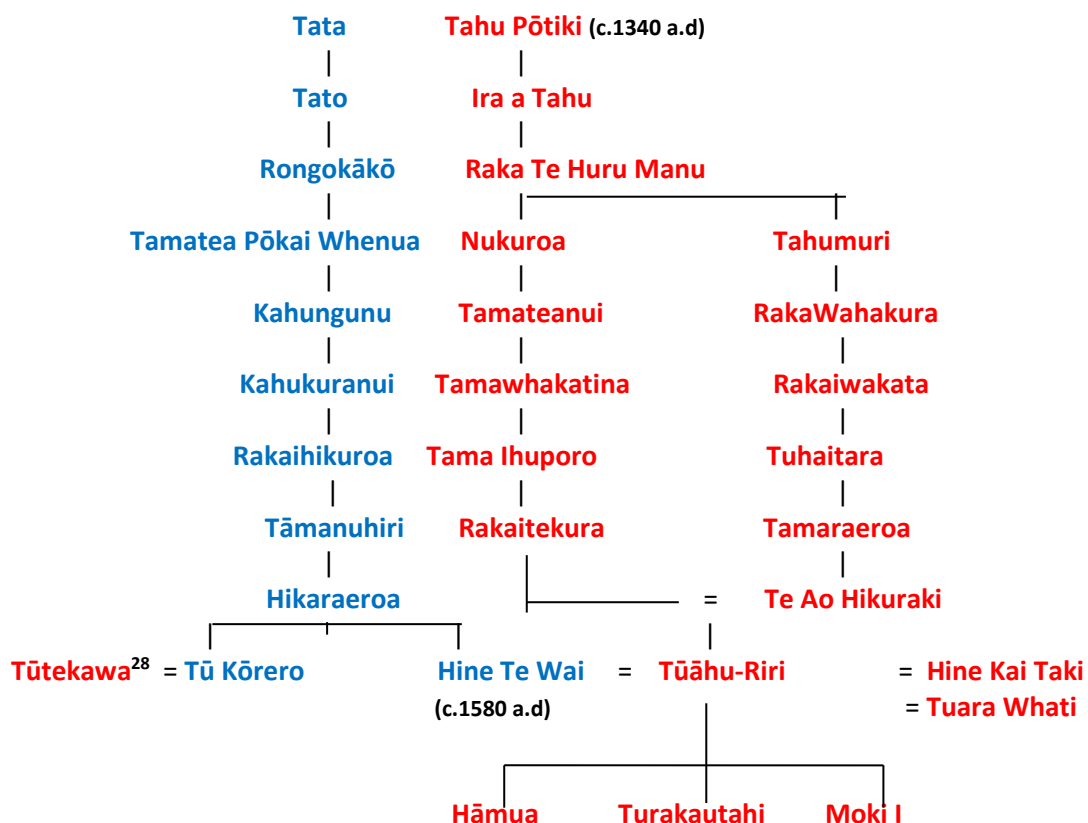
Te Mata ki Kai Poinga pā was the home of Tūāhuriri – previously known as Te Hiku Tawatawa a Rangi. For some reason unknown, Tūāhuriri had fell out of favour with a prominent relative called Hikaororoa who also had strong ties to Ngāti Kahungunu. Another version has Hikaororoa and Hikaraeroa (father in-law of Tūāhuriri) as the same person. Hikaororoa led an assault on the pā with a tauā that included another prominent rangatira – Tūtekawa – who was originally from Tūranga (Gisborne) and apparently of mixed Ngāti Mamoe, Ngāti Porou, and Ngāti Kahungunu lineage, but also a brother-in-law of Tūāhuriri, both of them marrying sisters.

Left: the view looking west from the main ridge across to Te Mata ki Kai Poinga pā. The raised pā plateau is approximately 80 metres long and 25 metres wide and covers an area approximately 1,690 m² which makes this pa slightly bigger than Puhirangi pā.





Right: the view at the northern side of the pa, from below facing upwards towards the south. Approaches to the pā from all four sides have steep inclines.



When Tūtekawa learned that Tūāhuriri was inside Te Mata ki Kai Poinga he entered the pā via another opening opposite to Hikaororoa, and was able to provide a safe passage for Tūāhuriri to escape. Before Hikaororoa arrived on the scene and after Tūāhuriri had escaped, Tūtekawa decided to execute two of Tūāhuriri's wives – Hine Kaitaki and Tuarā Whati – that had remained in the pā. Fearing retribution, Tūtekawa crossed Raukawa Moana to Te Wai Pounamu and migrated south to Waihōra (Lake Ellesmere). It was then that Tūāhuriri decided to leave Hātaïtai for good and migrate to Te Wai Pounamu to seek out Tūtekawa and find a peaceful place to live. Unfortunately, Tūāhuriri and his eldest son Hāmua drowned when their waka – Te Hauwai - capsized crossing Raukawa Moana,⁽²⁸⁾ foundering with 140 lost to Tangaroa. His other two sons, Turakautahi and Moki I raised a tauā war party, travelled south across Raukawa Moana and sought out Tūtekawa at Wairewa (Lake Forsyth). It was here that Whākuku, the brother of Tūāhuriri's two slain wives, killed Tūtekawa.

²⁸ Tūtekawa originally left Tūranga, for the purpose of travelling south to obtain pounamu from the south Island

9.3.2. Ngāti Ira

During the 1700's incoming Ngāti Ira clans migrated into Te Whanganui a Tara from the east coast and increasingly pushed out and intermarried with, the remnants of Ngāi Tara, Kāi Tahu and Ngāti Kahungunu. Like the nearby Kau-whakāra-warū pā, Te Mata ki Kai Poinga pā would also be occupied by the Ngāti Kaitāngata clan of Ngāti Ira, led by their rangatira, Whatu-Kaikore. By the time of the arrival of the Āti Awa clans of Ngāti Mutunga and Ngāti Tama in the early 1800's, Ngāti Ira had abandoned their occupations on the western side of the harbour and at Hātaítai, instead concentrating themselves along the eastern side of the harbour at Waiwhetū, Ngutu Ihe, Oruamotoro, Okiwi and Parāoanui.

9.4. Te Māhanga - *the snare*



The kāinga of Te Māhanga was situated in the elbow of the bay where the former army camp and NIWA research centre were based. The advantage of Te Māhanga kāinga is that it faces the rising sun and is sheltered from the pre-dominant 'Uru ma Raki' north west wind, and the notorious 'Tonga Nui' southerly wind. Like Kau-whakāra-warū, Te Māhanga also had a fortified pā on the spur directly above the bay, which enjoys a commanding view of Te Au a Tāne.

The following map shows Te Māhanga kāinga (village) clearly labelled as a kāinga and marked in the exact same spot as the former army camp and NIWA research centre. The pā (fortified village) is also correctly marked on the site of Fort Ballance. These sites are referenced from archaeological notes on remains marked on the map and listed in the right-hand column of the map. These were contributed by H. N. MCLEOD, and are discussed in further evidence from John White in 1887 and Elsdon Best in 1892, following.

Map - Pā Tawhito, Kāinga Tawhito - ki raro



Te Mata ki Kai Poinga pa

Kau-whakara-warū kainga



Kau-whakara-warū pa

Te Mahanga kainga

Puhirangi pa
Te Mahanga pa



Legend

-  Motu Kairangi - kainga
-  Motu Kairangi - Pā

0 100 200 m



9.4.1. Te Āti Awa



- Māhanga Bay, 1840 - 1867 -

The painting above by Charles Emilius Gold, from an elevated height shows 12 Te Āti Awa men paddling a waka into Māhanga bay. The large rock behind the waka is Kau Point which separates Māhanga Bay and Kau Bay. The islands of Mātiu and Mokopuna can be seen in the background. Mātiu Island is partly obscured by the Tii Kouka tree in the foreground.

In 1842 William Spain led a crown commission of inquiry into the 1839 Port Nicholson purchase by the NZ Company. The 'Spain Commission' heard that when Ngāti Mutunga transferred their lands in Te Whanganui a Tara to Te Āti Awa in 1835, all of their settlements were proclaimed. Te Puni of Te Āti Awa recited those settlements, including Te Māhanga and six other settlements (underlined) on Motukairangi, in detail, as;

"Pitōne, Ngāuranga Tahataharoa, Pipitea, Kumutoto, Te Aro, Omarukaikuru, Hātaitai, Te Māhanga, Kākāriki, Pou a Amuketi, Paewenua, Tarakena, Paekawakawa, Parangarahu, Wainuiomata, Orongorongo."³⁰

Acclaimed historian Angela Ballara gives her assessment of the Te Āti Awa hapū re-locating to Te Māhanga after the migration from Wairarapa in 1835;

*"Wi Tako Ngātata took one party to occupy the east coast of the Miramar Peninsula at Kākāriki and **Te Māhanga**, while Te Ropiha Moturoa took Te Matehōu to Onehunga; later this hapū moved to Pipitea."³¹*

In describing the remnants of Te Māhanga kāinga through an archaeological lense, Best recorded that;

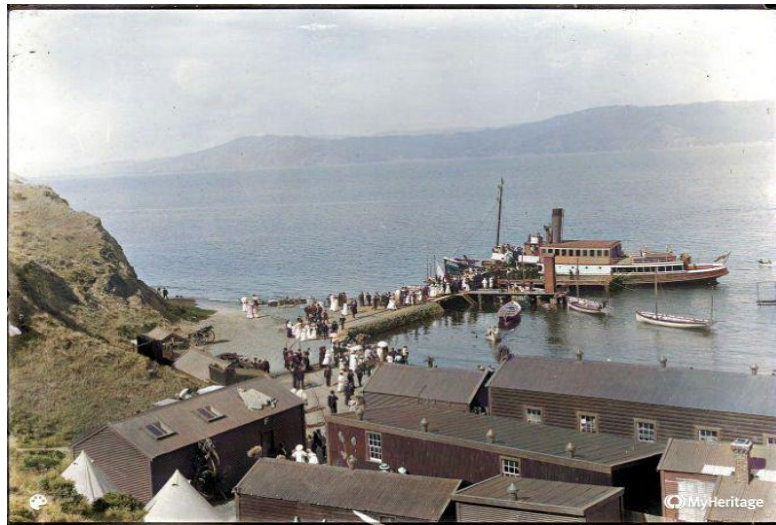
"Talus middens are in evidence here, shell and oven refuse."³²

³⁰ OLC 1/906, NA, cited in Moore, 'The Origins of the Crown's Demesne' p.254. Moore, using Adldn, Great Harbour a/Tara, Christchurch, 1959, has located each of the places named by Te Puni against modern landmarks.

³¹ Ballara, Angela, *Te Whanganui a Tara; Phases of Maori Occupation of Wellington Harbour c.1800 – 1840*, p.28

³² Best, Elsdon, *The Land of Tara and they who settled it*, Part VI. pp. 105-121

Now that the NIWA Research Centre has been removed from Te Māhanga kāinga, our long held dreams of reconnecting with our ancestors and ancestral sites are closer to becoming a reality.



A colourised photo from 1910 of Te Māhanga kāinga site with the Māhanga Bay Army Camp built on top of it



Te Mahanga kainga site with the NIWA Research Centre built on top of it



Te Māhanga kāinga – surplus and vacant - 2020

Ethnologist John White records elements of Te Māhanga, taken from numerous iwi-Māori informants (Te Manihera and Kumeroa from Wairarapa, and Te Rangiwhaia, wife of Te Whare Te Puni of Te Āti Awa) that go back 700 years to the time of Tara and concurs with Elsdon Best that the more ancient stories of Te Māhanga kāinga talk of a favoured place during peaceful times. Best then goes on to describe the remnants of Te Mahanga pā on the spur above the kāinga:

Small terraced hut sites were at one time visible on the hills above, where, in excavating operations for the modern fort, the butts of some totara posts are said to have been unearthed. In the waters below a taniwha or water monster is said to have abode in days yore.”³³

As the excerpt alludes, the Te Māhanga pā terraces were eventually destroyed in the 1880’s when Fort Ballance was built over it as the government thought it was required to counter the threat to the perceived expansion of Russia in to the Pacific.



**Above: Te Māhanga pā with Fort Ballance built on top of it.
A coloured photo from 1910 - Looking east from Puhirangi pā**



Te Māhanga pā - 2020

³³ Ibid pp. 105-121

John White disputes that there was a fortified pā on the hill at Te Māhanga, yet Best disputes White in return by saying that Te Māhanga was a kāinga that had “*terraced hut sites ... on the hills above*” indicating that the kainga is down below in the only available space in the elbow of the bay. White states:

*“At Te Māhanga there was an outpost, not a fort but a **large village** which was occasionally occupied by the resident people when they were fishing or gathering the eggs of sea birds in the summer near to which was a cave, which they also occupied at night.”³⁴*

At 1835, Te Āti Awa were still at war with Ngāti Kahungunu in the east, and Ngāti Raukawa and some Ngāti Toa in the west. Wi Tako Ngātata took the necessary steps in preparation of an attack by building Te Māhanga pā. The issue is put to rest by Tahu of Te Āti Awa who was interviewed by Elsdon Best on the 27th of November 1892. In this interview Tahu informs Best of various places and place names around Te Whanganui a Tara, including;

*“Te Māhanga Pā - Wi Tako Ngātata's hapū's **fort**”³⁵*

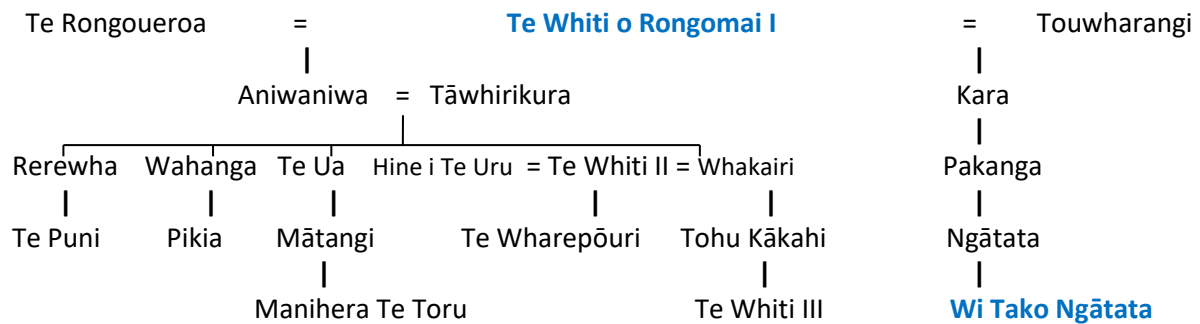
War, did in fact, eventually come to Te Whanganui a Tara in 1846 when Ngāti Rangatahi from Whanganui and a section of Ngāti Toa under Te Rangihaeata began attacking and killing settlers in Heretaunga (the Hutt Valley). A Taranaki Whānui tauā war party of 250 warriors eventually expelled them in July that year.



Left: Wi Tako Ngātata (1815 – 1887) wearing the extremely prized ‘Topuni’ style of kākahu-kurī (dogskin cloak) and ‘Whakakai’ (pounamu ear pendant), befitting his station as a member of Te Āti Awa aristocracy. Many of his close relatives include Te Wharepōuri, Te Puni, Mātangi, who all feature heavily during the musket wars, and Te Whiti o Rongomai III, the prophet of Parihaka. In 1832, as a 17 year-old he was already a veteran warrior, fighting in the successful defence of Otaka pā, against the entire Tainui confederation despite being heavily outnumbered. Three years later in 1835, at only 20, he was leading his hapū as they settled the east coast of Motukairangi.

³⁴ White, John; *The Ancient History of The Maori, His Mythology and Traditions*, 1887, p. 180

³⁵ Cited in bibliography: McClean, Robert A, ‘Te Whanganui a Tara – Foreshores Reclamations Report’, WAI 145#19 (1997)



9.5. Ngāmotu

The population of the three Ngāmotu clans of Ngāti Te Whiti, Ngāti Tāwhirikura and Te Matehōu at 1835 was estimated at 400 people. A census conducted in 1842 by Edmund Halswell (after whom Point Halswell on Motukairangi is named) as Protector of Aborigines for the southern district, counted 353 Te Āti Awa made up of 66 children, 131 women, and 156 men. The following list describes five Te Āti Awa pā that make up the people that occupied the four kainga at Kākāriki, Onehunga, Te Karaka and Te Māhanga on the east coast of Motukairangi after the 1835 migration from Wairarapa. This census had a total count of 541 Taranaki Whānui people which also included Ngāti Tama at Kaiwharawhara, and Taranaki and Ngāti Ruanui of Te Aro. However, the census did **not** include Ngāti Tama and Te Āti Awa people living on the four west coast kāinga at Ohāriu, Opahu, Te Ika a Maru and Ohau, and the four south coast kāinga at Oterongo, Waiariki, Kārori, and Opuawe.

Natives of Port Nicholson 1842 Census³⁶

Pipitea	(Te Matehōu)	134
Pitōne	(Ngāti Te Whiti, Ngāti Tāwhirikura)	97
Waiwhetū	(Te Matehōu)	59
Ngāuranga	(Ngāti Te Whiti, Ngāti Tāwhirikura)	48
Kumutoto	(Ngāti Te Whiti)	15
Te Āti Awa (Ngāmotu)		Total 353
Kaiwarawara	(Ngāti Tama)	60
Te Aro	(Taranaki)	93
	(Ngāti Ruanui)	35
Taranaki Whānui		Combined Total 541

By 1850 when the next census was recorded, the total population of Taranaki Whānui had increased to 711. That census also included the west coast kāinga of Ohāriu and Ohāua occupied by Ngāti Tama, and the south coast kāinga of Oterongo and Waiariki occupied by the Ngāti Waipango hapū of Te Āti Awa.

³⁶ 1842 Census of the Port Nicholson Native Population Two documents record the names of Maori people

[1] Archives New Zealand Reference AAYZ 8971 NZC 3/2/2 Despatches from Principal Agent Wellington 1842 Folios 430-455 Sent by Edmund Halswell, Commissioner for the Management of Native Reserves, Wellington to Colonel William Wakefield 04 Jul 1842

[2] Archives New Zealand Reference ACGO 8333 IA1/14[14] 1842/1299 Sent by Edmund Halswell, Protector of aborigines for the Southern District, Wellington to the Colonial Secretary 05 Jul 1842

10. Mahinga Mātaitai – Fishing Grounds

In the 21st century, our Mahinga Mātaitai (fishing grounds) from Marukaikuru on the western side, around the northern end of Kau Bay and Te Māhanga Bay, then down the east and south coasts' to Tarakena Bay is the last vestige of our traditional fishing rights on Motukairangi that we have always maintained, *and*, shared. The ability to provide seafood to our numerous families and our local marae to feed our manuhiri visitors is a cultural imperative that must be ensured. Therefore, re-establishing a presence on Motukairangi – in the traditional context – is also an imperative, to 'enhance' our established connection to Tangaroa. Our subsistence gathering of Mātaitai on Motukairangi has never been lost and continues today among hundreds of uri descendants.



Left: MPI Fishery Officer, Renee Randall of the Te Matehōu hapū of Te Āti Awa. Renee began his career in 1998 and is currently managing the fisheries compliance team in Wellington.

Right: Former elite SAS Soldier, warranted Fishery Officer and Tapu Te Ranga Marine Reserve Ranger, Hawea Tomoana of the Te Matehōu hapū of Te Āti Awa.

10.1. Ruku -Toa

This site is the marine environment at the northern tip of the northern precinct of Motukairangi also referred to as Point Halswell. As the name denotes it is a diving (Ruku) ground for only the strongest (Toa) divers and gives an indication that care must be taken if one chooses to test the depths in that area.

10.2. Kai -Tawaro

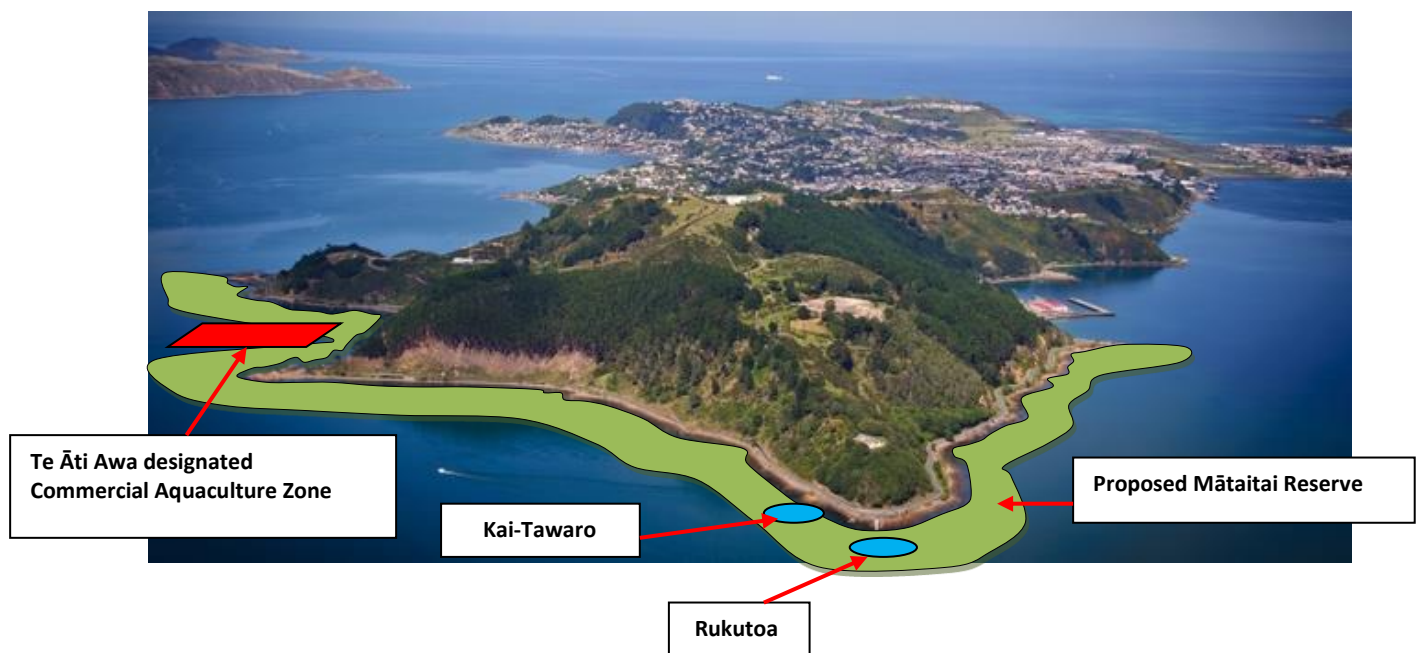
This site is to the immediate east of Ruku-Toa and is named after an early ancestor of Ngāi Tara (Tawaro) that was killed there by a shark while he was gathering mātaitai seafood. Like Ruku-Toa, the name serves as a warning should one choose to dive or fish at that site. It also alludes to the possibility that the wairua (spirit) of Tawaro is still present which also serves as a warning to people gathering food in that area.

10.3. Te Āti Awa Ki Te Upoko o Te Ika a Māui Pōtiki (Fisheries) Trust

Established in 2010 as an authorised MIO (Mandated Iwi Authority) the trust is the authority that manages Te Āti Awa customary fisheries rights and commercial fisheries assets pursuant to the Treaty of Waitangi Fisheries Settlement Act 1992. The trust holds the mana of our customary area from Mukamukaiti in western Palliser Bay, to Pipinui Point on the Wellington west coast just north of Makara Beach. The trust is made up of two representatives from each of the three constituent Te Āti Awa marae;

- Te Tatau o Te Pō (western valley)
- Waiwhetū (eastern valley)
- Pipitea (city central)

The Kaimoana (Customary Fisheries) Regulations 1998 that stem from the ToW Fisheries Settlement Act 1992 allows iwi-Māori to apply to the Minister of Fisheries to create 'Mātaitai Reserves' in a specified area for the purpose of customary fisheries management pursuant to tikanga Māori. It is the trust's intention in the near future to establish a Mātaitai Reserve from the southern point of Te Māhanga to the northern point of Marukaikuru out to a depth of 40 ft. The trust also has exclusive rights to a designated commercial aquaculture area in Māhanga Bay previously utilised by the now defunct NIWA Research Centre. It is also the Trust's intention to develop this space where any economic gains can be captured under tikanga Māori, which makes it imperative that the integrity of Te Tai Ao (the natural environment) is always upheld and never compromised, to ensure the sustainability of the surrounding eco-systems, '*mo nga uri whakaheke*' – for future generations.



Appendix One

He Waiata Tangi mo Rangi - a lament for Rangi

Na Te Ihunui o Tonga, i Puhirangi Pa – composed by Te Ihunui o Tonga, Puhirangi Pa c.1500 a.d

Explanatory notes to the composition:

Line 1, The word *tahakura*, like *io tahae*, *tamaki* and some others, denotes a twitching of the muscles, an occurrence always viewed as an omen of either good luck or ill luck, according to circumstances. The mother had experienced such an evil omen prior to the death of her daughter, which fact unsettled her, made her uneasy and apprehensive of some approaching misfortune. Thus she asks who is so influencing her, little thinking that, subconsciously, her loved daughter is warning her of the coming separation. This is allied to another curious belief of the Maori: When a native is stricken with a serious illness, perhaps in a moribund condition, you may perchance hear a bystander say—"Ko Mea ma kai te karanga mai," meaning that dead relatives are calling to him from the spirit world.

Line 3, explains the mental uneasiness, the perturbed mind caused by the warning, hence the question in line 4 and the peculiar use of the word *tahu*, apprehension is kindled by the warning. In line 5 *kohau* implies vague apprehension, and line six illustrates undefined warning.

In line 7, we see how the warning was brought home to the mother—"and after all, O lady girl, it was you," *kahurangi* being a term denoting the daughter of a family of rank. In line 8 we read the wail of the mother heart—"Who indeed would have that it was you, O Rangi!" Now at last she knew what the vague warning meant.

Line 9, explains the position of the mother, as she sits on the hill top, with body inclined forward (*whatatai*) as she looks seaward, while in line 11 she tells us what she saw, *Hinemoana* surging restlessly without, the unrestrained rolling sweep of the waves across the harbour entrance at Parangarehu (Pencarrow Head). Hine-moana, the Ocean Maid, is the personified form of the ocean.

In line 12 the mother addresses her daughter as having, in spirit form, fared forth upon the currents of the great ocean to Tawhiti-nui, a land where at her ancestors sojourned during their voyage eastward from the homeland in times long past away, and onward still to Tawhiti-pamamao, to the old homeland of the race, whither all spirits of the dead return. Onward to Te Hono-i-wairua, the sacred meeting place of all spirits, on the mountain of Irihia. At this place is situated Hawaiki-rangi, the edifice in which all souls of the dead congregate ere passing to spirit land. In this line (15) she speaks directly to her child, and tells her how to proceed. 'Grasp with your hand the *toi huarewa*' (the whirlwind path, a sacredotal expression), 'by means of which (17) Tane ascended to Tikitiki-orangi' (the uppermost of the twelve heavens). Line 18; 'That you may enter the Rauroha' (a division of the uppermost heaven occupied by female attendants of Io, supernatural beings called *mareikura*). Line 19—"To be welcomed by the *mareikura* within Rangiatea,' (an edifice in the uppermost heaven, the abiding place of the Supreme Being Io, in which was preserved all high class learning, occult knowledge, sacred symbols, etc.)

Line 20.—'There shall remembrance of this world fade away, O maid!'

The lengthened *a* of *powhiritia* (19) is to satisfy the demand for euphony. The word *taiao* (20) denotes this world, as opposed to, or distinct from, the spirit world, the world of death, the Po, as seen in the old saying "*Ko te Po tē hokia a Taiao*" (The Po whence Taiao cannot be returned to). The word *rauwhiri* (11) implies something undulating or sinuous, a wattled fence is called a *rauwhiri*. It here denotes the regular, ceaseless roll of the waves. Such is the song composed by Ihunui some four hundred years ago, when the tribe known as Ngai-Tara occupied Te Whanganui a Tara.

Appendix Two

Native Population of Port Nicholson 1842

Conducted by Edmund Halswell, Protector of Aborigines for the southern district
Detailed census of individual persons by gender and age demograph

1. Native Population of the Pa Pipitea 1st July 1842

Men 59 Moturoa, Wairarapa, Mangatuku, Ngaukaka, Ngapuna, Kuaha, Papa, Pukekura, Roriki, Kopiri, Mere, Pamu, Hoera, Ngapaka, Panapa, Tetute, Puketapu, Motutawa, Ingo, Otaki, Porutu, Ngaro, Patu, Tematewai, Rawiri, Enoka, Reupene, Warepapa, Warepore, Ngakete, Tohuora, Ewui, Rangikapuoho, Emapo, Etui, Kaea, Wahanui, Tehau, Terakekatoa, Awakite, Eana, Temata, Keretu, Ngake, Hikoikoi, Hore, Maru, Mau, Kahi, Pipi, Parei, Kotuku, Tupara, Area, Wata, Huka, Ngatuihe, Tame, Reihana Reiwiti – Richard Davis, Missionary Native

Women 43 Mata, Ehina, Pete, Ngawai, Karoraina, Takawaru, Taraiti, Pukere, Ati, Wakatau, Tupeka, Roa, Pawa, Rapu, Pokai, Moko, Eha, Tekopi, Kauterewa, Kuhu, Warenuui, Kahi, Hinikura, Tuhi, Poitete, Piri, Here, Penakoti, Teteratoihau, Matarawa, Terewanga, Hinirangi, Paku, Motero, Puhoro, Teapukau, Tunewa, Ngeru, Wahanui, Mahia, Maro, Pare, Kurakau

Boys 13 Tekahapu, Tapurangi, Tupuna, Piti, Tenene, Reihana, Tame, Tenane, Ngaporoporo, Ngauru, Kamau, Ngau, Raro

Girls 19 Ngawaka, Ponaka, Ataahua, Tetoru, Ngamotu, Tetirawahe, Hineawa, Puihi, Tureikura, Kahura, Terurunga, Makere, Karoraina, Arihia, Kuhu, Hinirangi, Paku, Matatatara, Paro

Total 134 (Te Matehōu of Te Āti Awa)

2. Native Population of the Pa Pitone 1st July 1842

Men 47 Te Puni, Pani, Tuhoto, Tangihia, Mahau, Henare, Moka, Teuku, Mirimatua, Tuari, Huta, Motutahi, Ngaroto, Tauware, Warekeri, Teawio, Witiki, Taura, Pitooni, Putai, Ngaweka, Hamana, Purema, Mu, Ngahohoanga, Tengatoro, Tekurutai, Te Ra, Tepohi, Tehana, Wakarewa, Ngorongoro, Ngapake, Teaparua, Ngaware, Ngahau, Hakiwaiti, Mitikakau, Kopuri, Haerewaho, Rakei, Takau, Ngaure, Tepuku, Te Ao, Pakewa, Tewareware

Women 39 Takahi, Teamohou, Titahi, Taku, Mere, Ngapuhi, Kori, Pari, Pua, Ngapuhi, Takahuarangi, Pito, Terohi, Kokiri, Ngao, Ngangahu, Tekakapi, Patutu, Ngapipo, Tariao, Te Raroa, Taunoka, Kahi, Teraro, Wareunga, Muri, Te Manu, Ngahina, Para, Ruaatuna, Ngarerenga, Poiriri, Wahanga, Teke, Tarata, Pikiwana, Turanganei, Ngarue, Wakatapu

Boys 5 Pohiaki, Tawatahi, Ngahurai, Warewati, Teware

Girls 6 Mahi, Kino, Makamoana, Tawai, Parani, Matawa

Total 97 (Ngāti Te Whiti & Ngāti Tawhirikura of Te Āti Awa)

3. Native Population of the Pa Waiwetū 1st July 1842

Men 23 Ngahenga, Papawero, Wiremu Kingi, Mataiwi, Hoani, Tariki, Tewaitapu, Tetakua, Taukari, Ngatai, Huki, Tehua, Teronga, Te Pateke, Aoepi, Waha, Ngakerikeri, Ngangarahu, Tauroto, Hopiri, Tehuka, Koperu, Tamati

Women 22 Te Raru, Ngakaru, Wahie, Kauamo, Takatua, Tupua, Taupoki, Para, Wahine, Ngaone, Tekauwaka, Kaikawa, Kokoroti, Ngawaka, Waia, Moki, Hoe, Tewera, Ngapuke, Ngapake, Pukeariki, Purua

Boys 13 Tenakihi, Tierui, Teputaki, Teawa, Kunga, Te Ngawere, Wakahata, Tikanga, Tepura, Ngauri, Tekamau, Kari, Tawai

Girl 1 Tuhipo

Total 59 (Te Matehōu of Te Āti Awa)

4. Native Population of the Pa Ngauranga 1st July 1842

Men 18 Te Warepore, Watene, Kupe, Tetoru, Taiata, Waikanae, Kikipa, Tame, Wakatoru, Humea, Kopeta, Oka, Taupiki, Matangi, Waitara, Mataipu, Unuka, Ketu

Women 22 Kawa, Mutu, Puke, Puikui, Kuratope, Kongaipia, Temoe, Tenguru, Tewara, Kuraiti, Tekotomotu, Ngapukapuka, Takanewa, Taura, Ponamu, Wakarato, Tekura, Tepuki, Maweu, Mapurangi, Te uru, Rawea

Boys 7 Waimarama, Kowau, Wahatanapu, Konari, Peri, Te Muru, Tainui

Girl 1 Mapuna

Total 48 (Ngāti Tawhirikura of Te Āti Awa)

5. Native Population of the Pa Kumutoto July 1842

Men 9 E Toko, E Pakou, E Waru, E Gnogno, E Toni, E Tera, E Koaramo, E Upa, E Manu

Women 5 E Poaka, E Meri, E Pe, E Otaki, E Weto

Boy 1 E Tako

Total 15 (Ngāti Te Whiti of Te Āti Awa)

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