OFFICIAL

WAI 1040 TE PAPARAHI O TE RAKI INQUIRY DISTRICT – Hearing week 3

SITE VISIT ITINERARY

8th August 2010

HOKIANGA NUI A KUPE

HOKIANGA WHAKAPAU KARAKIA

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Waitangi Tribunal and Crown Site Visit

8th August 2010

PROGRAMME

10.45 am	Tribunal and Crown will be met by the bus at the Copthorne Hotel in Omapere and transported to Araiteuru for powhiri by tangata whenua o Te Wahapu o Hokianga.
11.00 am	Powhiri at Araiteuru begins.
11.15 am	Korero about significant historical sites of Te Wahapu will be given by Kaumatua, John Klaricich.
12.00 pm	Bus will depart Araiteuru and journey to Pakanae, to Whiria Pa, where a short korero will be given by Hone Taimona about its significance to Ngapuhi Iwi. *(The Tribunal will be accompanied on the bus by local Kaumatua and Kuia who will give korero about the different areas as they pass through them on the way to Mangungu and on through to Panguru).*
12.15 am	Bus will continue on journey toward Whirinaki. Kaumatua, Anania Wikaira will korero about significant historical sites. Kaumatua, Rima Edwards will korero about significant historical sites in Omanaia. Tapiki Korewha will also add korero. Kaumatua, Patu Hohepa will korero about significant historical sites from Waima ki Taheke.
1.00 pm	Arrive at Mangungu. A short korero about the historical significance of Mangungu will be given by Kaumatua Wiapo Mane and Te Pania Kingi. Historical korero will given about Orira by Mereana Robinson (can be seen from Mangungu) Light lunch and refreshments at Mangungu. *(Contingency plan if raining).*
2.00 pm	Bus will depart Mangungu for Waipuna Marae, Panguru.
2.30 pm	Kaumatua, Oneroa Pihema will korero about significant historical sites from Mangamuka ki Mangataipa. Pae Tahere and Whito Arona will korero about significant areas from Te Karae ki Kohukohu. Kaumatua Tas Davis will give historical korero about Motukaraka ki Panguru.
3.30 pm	Powhiri for Tribunal and Crown at Waipuna Marae, Panguru.
6.15 pm	Bus will depart Panguru for car ferry at the Narrows.

TE WAHAPU – Ngatikorokoro, Ngatiwharara, Te Pouka nga hapu

Pouahi

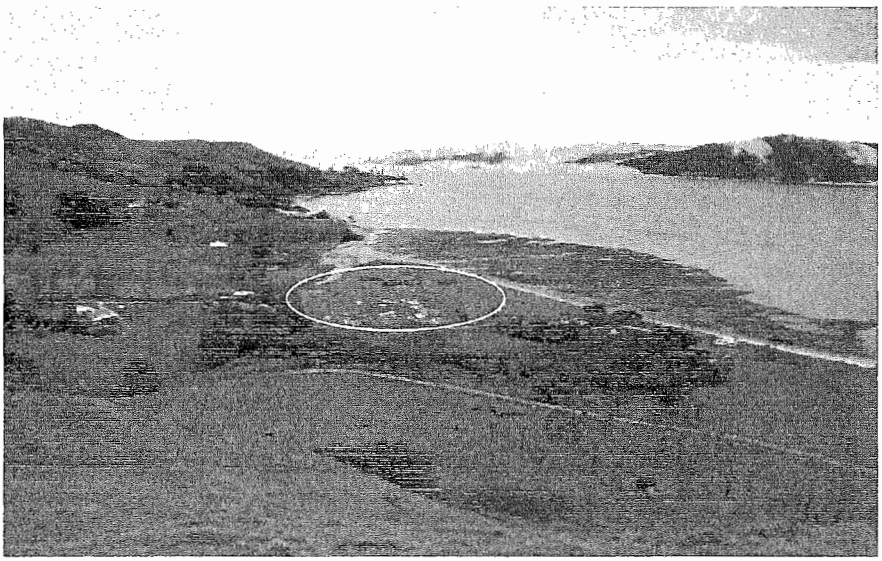
- The site of ancestor Kupe's landing place and later that of Nukutawhiti (Wai 1040 #C9, C9(a), paragraph 22).
- The slopes above the shore were occupied up until the 1830's.
- The site is large and extensive and, occasionally wind uncovers living places, old burials, other human remains are retrieved, taken to Pakanae.
- The spit is a popular mussel bed and greenstone ornaments have been recovered from bundles of mussels. Over time there has been high visitor pressure with human remains being taken as curios, pressure comes from south side.
- Kawewhitiki Point an untitled of block of 14 acres of customary Maori land is the place where Moetara and Te Rarawa came to make peace after Motukauri (Wai 1040 #C9, C9(a), paragraph 85). This land was included in the Foreshore Seabed Act 2004.
- The Bay behind Kawewhitiki is Orongatea (Wai 1040 #C9, C9(a), paragraph 42).
- Toward Niua is Taniwhanui, resting place of Ngatokimatawhaorua Waka (Wai 1040 #C9, C9(a), paragraph 47).
- A pre-contact wreck, has been briefly uncovered there twice within the last 100 years.
- Above Niua is Te Puna o Kupe (Wai 1040 #C9, C9(a), paragraph 31).
- For us old tapu on the shoreline, Tokataa west, is respected (Wai 1040 #C9, C9(a), paragraph 31).
- Sand-boarding on the sandhills is popular, and there has been fatal and near fatal accidents down the sand spill at Niua. Now sand boarding is confined to sand drifts at Whanui.
- There was once a wharf, a house, and a fig orchard, at Whanui.
- In the 1880's a Ferry service provided access to Moetangi and Mitimiti, but that was abandoned in 1915 and has been deserted since that time.

Araiteuru, Niua, Tokataa, Ngarunui, Ngaruroa, Ngarupaewhenua are the reflections of ancestor Kupe.

- On Pukekohe is the ancient waka lookout, south to Maunganui Bluff, north Owhata and Whangape (Wai 1040 #C9, C9(a), paragraph 28).
- Poroki Bay is inshore from Araiteuru, it is the departing and arrival place of our old time waka (Wai 1040 #C9, C9(a), paragraph 28).
- The stream at the far end of the bay is Ngutupakapaka, located mid bay Taiharuru Stream.
- Certain rocks and most of the shore of Poroki and Araiteuru itself was tapu and still is. In 1819 Samuel Marsden and in 1832, Joel Pollack were told by tohunga, Te Waenga that they were transgressing places reserved for conducting ceremonies to Tangaroa.
- The Mauri of Araiteuru and plateau of Taiharuru remain intact from the time of the arrival of Kupe.

Pakanae te Papa kainga o Kupe

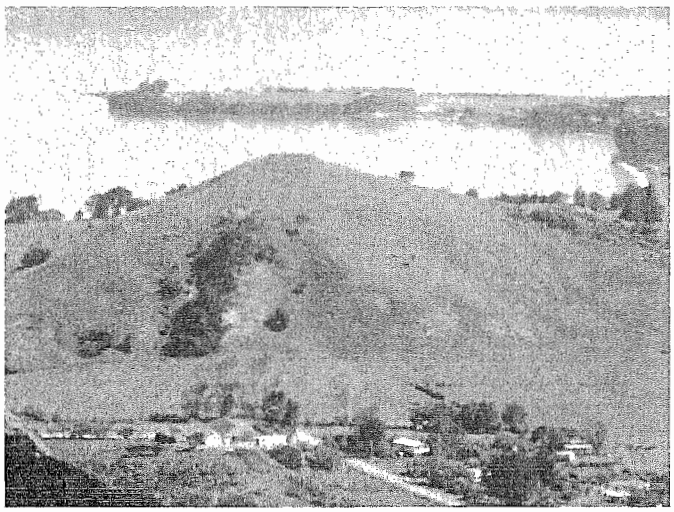
- The site of the present urupā (circled in picture below) was the first papa kainga belonging to Kupe where settlement occurred.



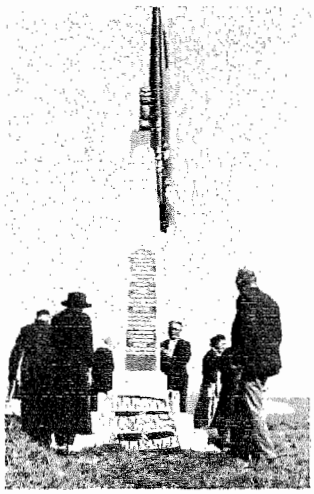
Pakanae, Niua in background (right), Wheororo in background (left). Photo taken from Whiria Pa

- He tātai maunga kōrero - Kupe named the prominent hills and mountains and awa in Pākanae.
- Pākanae was named by Kupe and the streams Waikiri and Waimāhutahuta were part of the event by which Pākanae derives its name.
- Te Ramaroa a Kupe mountain range was the main sacred ancestral burial place of old.
- Nukutāwhiti also had a settlement in Pākanae and the sandbar outside Pākanae called Tāwakeroa was named by him.
- Te kauere a Kupe and Te kupenga a Kupe are other named sites along the lined foreshore east of Whiria pā.
- Waikiri was once used for "tohi" ceremonies, birth and battle e.g. Kaharau mā. Also remains brought from Te Ramaroa 1895 were washed in its waters before burial in the urupā. A powhiri for World War 1 serviceman was held at the urupā and Waikiri was an element of that ceremony.
- Within Pākanae there are 7 named fortification Pā sites and many rua papa kainga sites.
- Te punga o te waka o Kupe - one of Kupe's anchor stones has a map of Te Ika nui a Maui carved in the stone face, it stands at the Pākanae marae, Maraeroa. Part of the inscription on the plaque reads "Nana i kitea te Ika nui a Maui"
- Whiria pā is the main prominent pā site within Te Wahapū region and is one of the main prominent pā sites within Hokianga and Ngapuhi. It was the strong hold of Tauramoko, Rahiri and Kaharau and their descendants.

- The monument at the summit stands in honour of Rāhiri, rightfully acknowledged as the Tumu Whakarae.
- Tauranga waka sites on the shore line of Whiria pā.

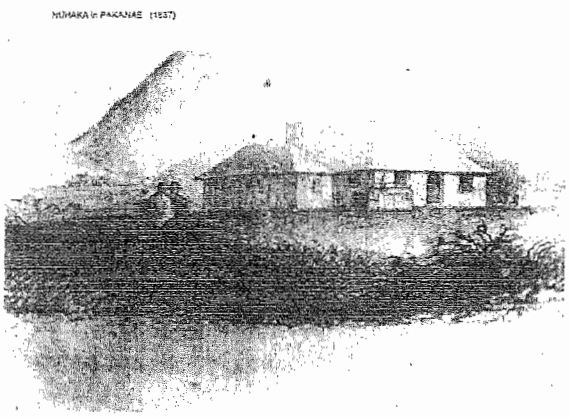


Whiria Pa, Pakanae Marae (foreground), Koutu Point (background)
Photo taken from Paeroa Maunga



Unveiling of monument to Rahiri, 1962

- Kōpanitehe pā, the main Pā of Kaharau, son of Rāhiri stands in Motutoa, Pākanae.
- The Pākanae marae, Kokohuia marae and Waiwhatawhata marae areas now stand as the pā tūwatawata for the three local hapu as the historical living record of the pā sites of old.

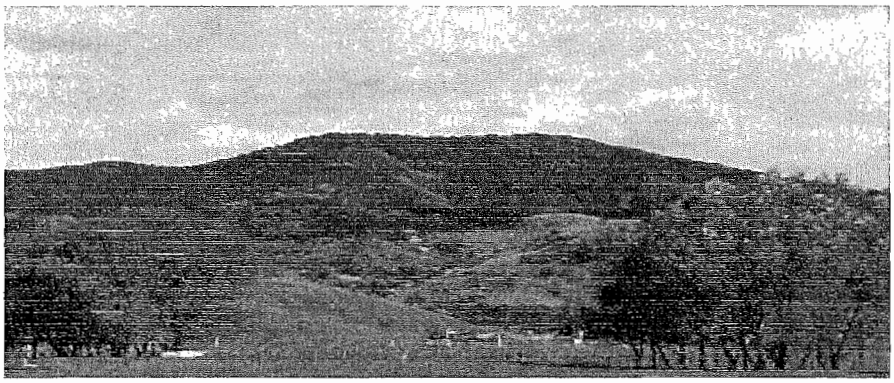


Wesleyan Mission House, Newark (Nuhaka) 1837

Norfolk Pine planted in 1838 still stand today.

- Whiria pā is held in several titles and most of the Pā is in a church title. The photo above shows a Norfolk Pine planted by John Hobbs 1838. The Oha burial reserve is in background (Wai 1040 #C9, C9(a), paragraph 24)
- Ngati Korokoro, Ngati Wharara and Te Pouka are the hapu of the Pākanae and Te Wahapu area and are hapu of Ngapuhi.

WHIRINAKI – Te Hikutu te hapu



TE RAMAROA O KUPE

The long enduring light

WHAKATAUAKI

"Te Ramaroa O Kupe he rama mo o waewae

Hei maramatanga mo to rae"

Whirinaki te Papa kainga

- Originally the area was known as Pakanae and was named by Kupe. Many of the places in Whirinaki were named by Kupe.

Karuhiruhi

- Te Manu Aute o Rahiri;

Papahurihia

- Sale of land for first Catholic Church

Bishop Pompallier

- Built the first Catholic Church at Purakau.

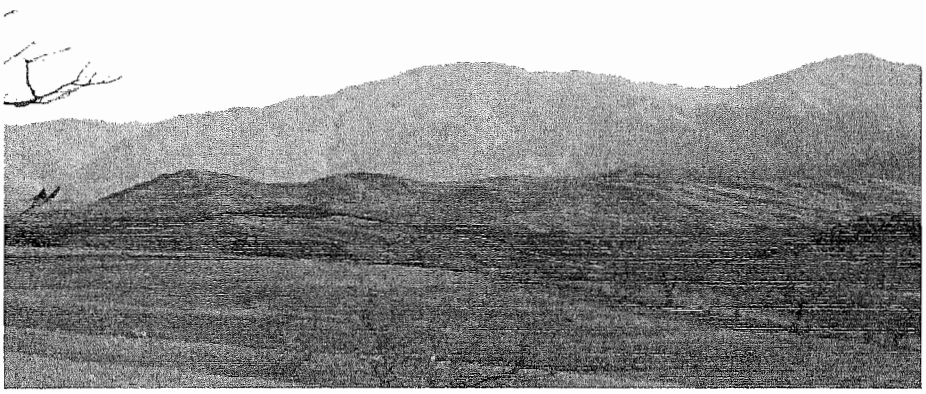


Photo of Karuhiruhi

Puriritahi

- Whare Wananga o Te Hikutu
- Pakeha were initiated into Te Hikutu

Manning

- Homestead site at Onoke
- Kupe's dog
- Footprint of Kupe

Okopako

- Apoapo

Opara

Wahitapu

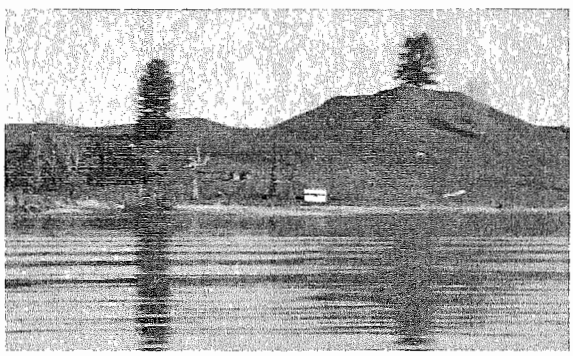
- Pukekaukau
- Raketewai
- Makeru
- Paapatara
- Tongariro
- Moria

Nga Marae

- Matai Aranui
- Moria
- Pa Te Aroha

Whare Karakia

- Methodist
- Anglican
- Catholic



Onoke, on the Whirinaki River 2007

Onoke, on the Whirinaki River, early 1800's (exact same area).

OMANAIA – Ngatihau, Ngati Kaharau nga hapu

Te Kainga

- Several versions as to the origin of the name, Omanaia
- Origin of the hapu, Ngatihau, Ngati Kaharau
- Taitamatane, Te Piiti Marae (Does have original name)

Nga Maunga

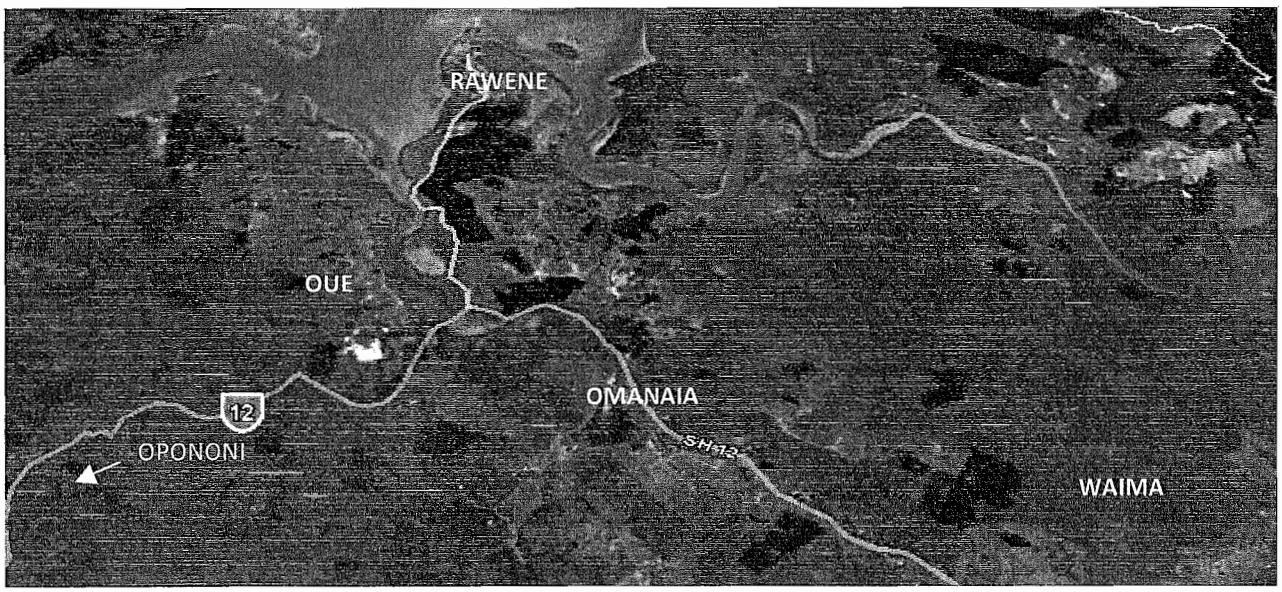
- The twin peaks on the mountain range, Te Ramaroa are Ngapukehaua (to the left) and Pukehuia (to the right).

Nga Awa

- Ohaupia
- Pioitahi
- Waipukekino
- Te Kakatahi
- Taukahawai

Nga Tupuna

- Papahurihia (Te Nakahi)
- Pakanae
- Ngamanu



WAIMA KI TAHEKE – Te Mahurehure, Ngati Pakau, Ngati Rauwawe nga hapu

Nga Marae

- Tuhirangi
- Otatara
- Moehau
- Tahekeroa
- Mahuri

Nga Hapu

- Te Mahurehure
- Ngati Pakau
- Ngati Rauwawe

Nga Maunga me nga Awa

- Origin of their names

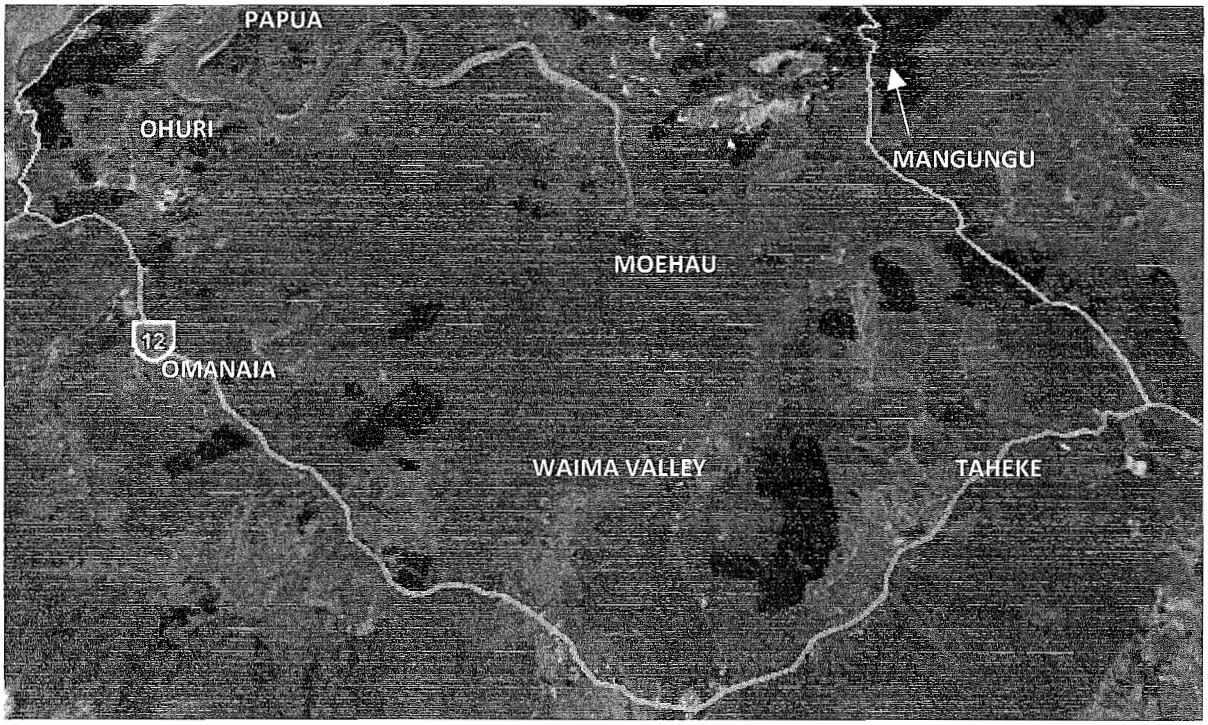
Pa sites and Wahi Tapu

Dog tax Rebellion1898

- June 1897 dog registration tax imposed;
- Henry Menzies (Hokianga County Council) received a shilling for every dog collar he sold;
- 8 February 1898 40 or more summonses were issued to the people of Hauturu and Pukemiro (Hone Toia's village in the Waima valley;
- 28 April at Pukemiro, Romana Te Paehangi, Hone Toia's elder and relative, announced the people would not pay the land tax, the dog tax and other taxes, and would not stop shooting pigeons;
- Sunday 1 May, 20 men including Hone Toia, led by Romana, stripped for war and carrying guns came to Rawene to 'show themselves to the law', instructed by Romana not to shoot any Europeans, and if arrested they would fight;
- 2, 3, 4 May the government responded by sending a force of over 120 men, armed with rifles, two field guns and two rapid-fire guns in the steamers *Gairloch* and *Hinemoa* and the British warship, *Torch*;
- 5 May, despite efforts by local chiefs, government forces marched on Waima;
- Hone Heke negotiated a truce and Hone Toia and his people lay down their arms. Toia was arrested on 6 May with four others; 11 more were arrested later;

- Hone Toia and four others were sentenced to 18 months hard labour in Mt Eden on this charge and 12 months on other charges. The other prisoners were fined, and imprisoned until surety was given.

Te Mahurehure leaders under police guard after their surrender (From left to right—Romana te Paehangi, Hone Mete, Hone Toia (standing), Wiremu Makara, and Rekini Pehi.



MANGUNGU KI UTAKURA – Te Popoto, Te Ngahengahe, Te Honihoni, Ngati Toro nga hapu

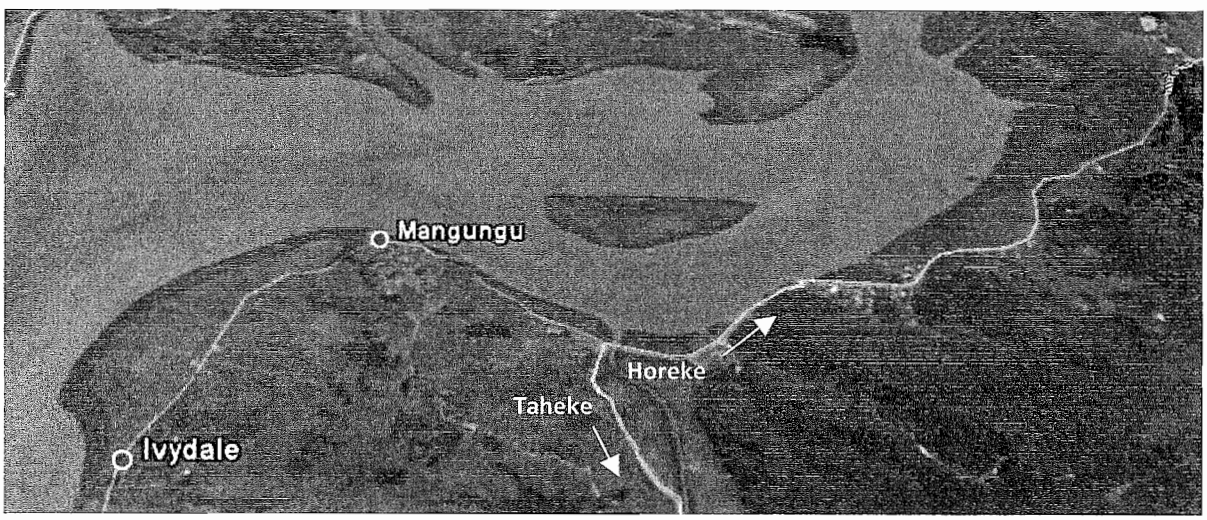
Whakarongorua te Maunga

Utakura me Waihou nga Awa

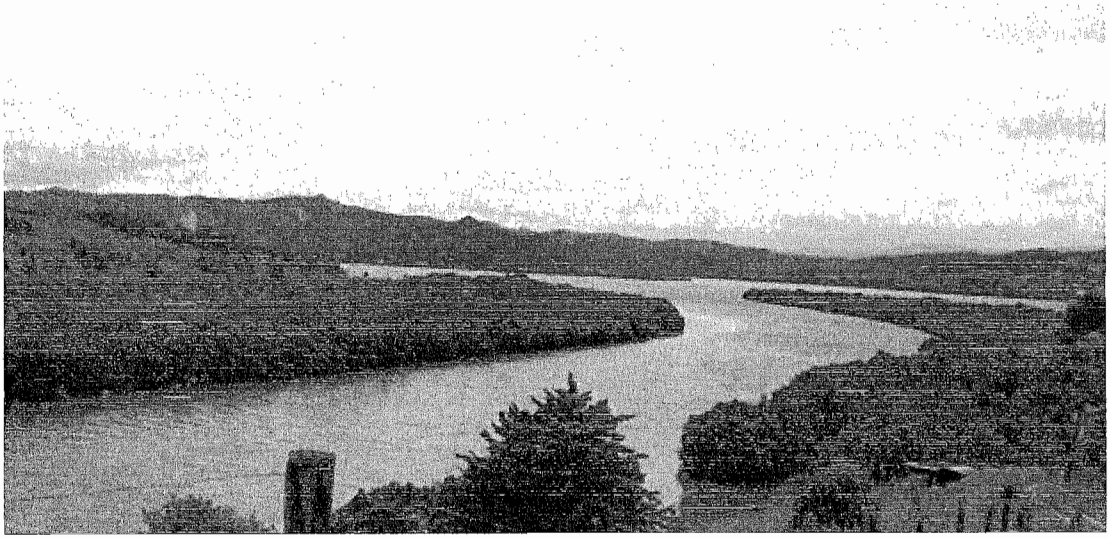
HOKIANGA – SIGNING OF TE TIRITI

- Hokianga chiefs signed their copy of Te Tiriti at Mangungu on the 12th February, 1840.
- Hobson first went to Waimate Mission where several chiefs signed then went on by canoe probably down through the Utakura River to the Wesleyan mission station at Mangungu.
- More than 1,000 had gathered here, including a few who had been at the Waitangi signings.

- Wesleyan mission station at Mangungu was founded in 1828, depicted in this drawing (above) from 1838.



ORIRA



Orira, Mangungu in the background (left).

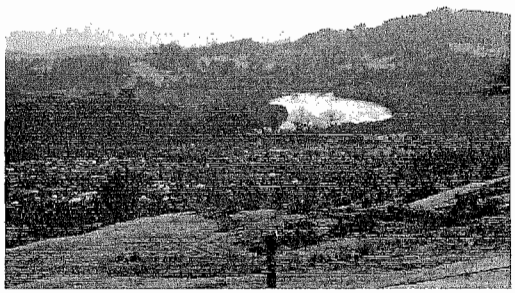
Ko tenei te Whakatauki o Orira

Ka Pari nga tai i Orira

Ka Timu nga tai i te Pouahi

Ka Timu nga tai i Orira

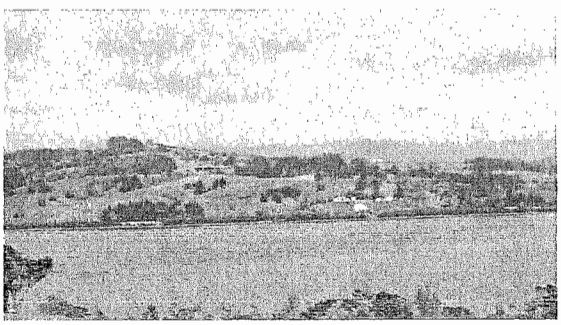
Ka Pari nga tai i te Pouahi



Looking toward Umawera

- "Te Ori-O-Te –Raa" represents the transition of the sun and the moon, when the sun rises in the early morning, and the moon is aligned the sun takes the glow of the moon unto its self, from this transition form, the first beam from the sun hits Po-i-eke.
- Otarihau Manawhenua, he ana mo te taniwha Araiteuru.
- Te Ripo
- Poieke
- Pakaraka
- Oturori
- Nukutawhiti Maunga

Ruapakapaka



MANGAMUKA ki MANGATAIPA – Kohatutaka, Ngati Kiore, Rohowhakairi, Te Uri o Mahoe, Te Ihutai, Uri o Kopura nga hapu

Nga Marae

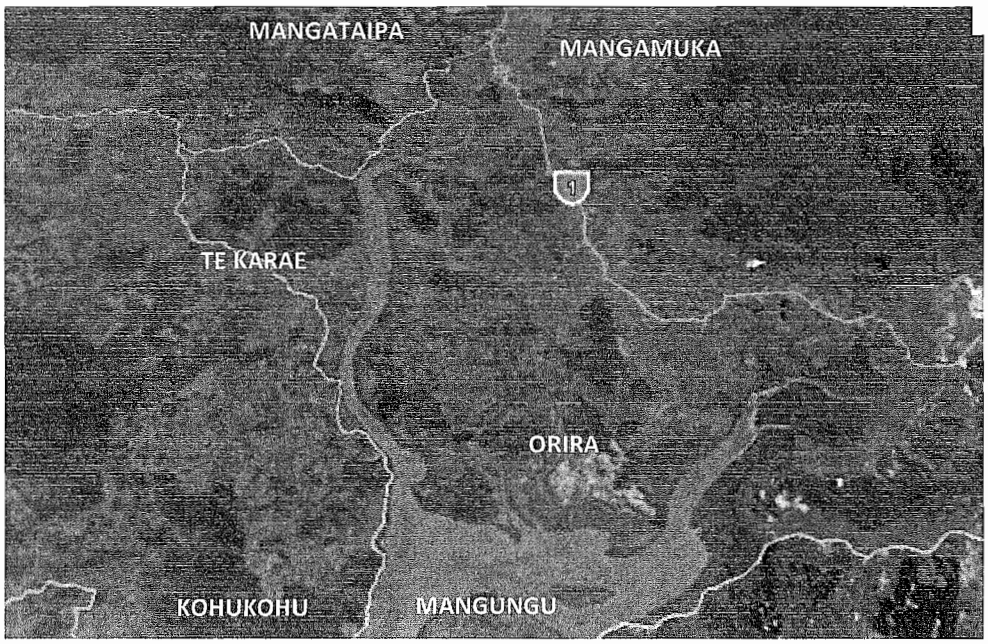
- Mangamuka
- Mangataipa

Nga Maunga

- Maungataniwha, Pou Maunga o te Whare Tapu o Ngapuhi
- Mereana Pae

Nga Awa

- Tapapa
- Horotangi



TE KARAE KI KOHUKOHU – Te Ihutai te hapu

Ko Pohatu te Maunga, Te Karae te awa, Pateoro te Marae, Powhiri te whare tupuna, Rewarewa te tapu, Ngatokimatawhaorua te waka, **Te Ihutai** te hapu, Ngapuhi te iwi.

Pateoro got its name from the sounds of echo that vibrated off the hills, but with the growth of trees, this echo has since disappeared;

The **Whare Powhiri** was originally a classroom off the old Kohukohu native school.

The **Whare karakia** was barged up to Te Karae from Kohukohu. This was the first known Catholic Church that sat at Purakau, and the priest at that time, father Bekker conducted the services in that church.

Te Karae was a river with a large tidal flow up to the Mata bridge and landing. Boats towing barges came to these points unloading goods to the community. Te Arani and the Sierra were both passenger boats for the community. The blasting of the road through Te Karae increased the width of the river and over time the river slipped away, so more blasting was carried out into the hillside. The Mete whanau would swim their horses pulling a sledge with cream cans across the river to a waiting cream truck. An unbelievable sight, especially if the horses arrived during a high tide.

Te Mata was named after a bullet making machine that provided bullets for Hongi's guns. In the days of Maori/Pakeha wars the soldiers came looking for this machine, and the story told, was that it was either hidden or buried in the Mata. This machine moved around the north to prevent the soldiers from cutting off Hongi's supply of bullets.

In the days of tent city at te Mata, many people came to help clear and settle the land. Some of our women married the men that came to work here. Te Mata bridge was a favourite fishing hole especially after the full moon tide, when the tamure and karati would come right into the hole at the bridge. A large community also lived at Te Karae in those days.

Totara Point was the wahi wananga, for all the hapu that lived in Hokianga and is historically noted in Maori Land court sittings at Kohukohu 1903, as being "whenua konei nga wananga i mua atu i nga pakanga i waenganui i a tatou iwi."

The coming of Pompallier in 1830 was significant to our people in that they already knew this man. He held the first Catholic Service for Aotearoa at Totara Point, and a service is held yearly to commemorate this.

Nga korero a Te Ihutai mo te waka o Kupe (TOKI-WHAO-TAHI)

Kotahi ano te po, i haere mai Kupe mai Hawaiiki. Ko ana hoa he tuurehu. Te mea tuatahi i kite ai te Punawai Marama i te Puuaha o Hokianga. I te puuahatanga o te ra, ka ngaro te iwi o Kupe. Ka haere atu, tae ake te Karaka i Pikiparia, ka mahi i tana haangi tuku i tana kupenga ka riri i te kore o tana iwi e hoki mai i nga awatea: Koia ka huaina te riri a Kupe.

Katahi ka kohukohu i ona hoa tuurehu. Penei koutou e tuurehu maa, ko te kainga mo koutou kei runga i nga puke, ko te kai ma koutou he pipi: Koia ka huaina te kohukohu a Kupe. Koutou enga pari karangaranga, ki kona ano koutou noho mai, hei whakautu mai i toku reo ina karanga atu au kia koutou: Koia ka huaina ko te oro a Kupe.

Ka tae Kupe ki Hawaiiki, katahi taana mokopuna ko Nukutawhiti ka whaowhao mai ki tanaa waka ano a Kupe: kia huaina ko NGA-TOKI-MATA-WHAO-RUA.

Ko **Whakapiki** te maunga, Hokianga te moana, Oriwa te pa, Pakeretu te urupa, ko Pikiparia te marae, Ngarunui te whare tupuna, Te Ihutai te hapu Ngapuhi te iwi. Tihei Mauriora; tena ra koutou e nga tini whanaunga nga karangamaha.

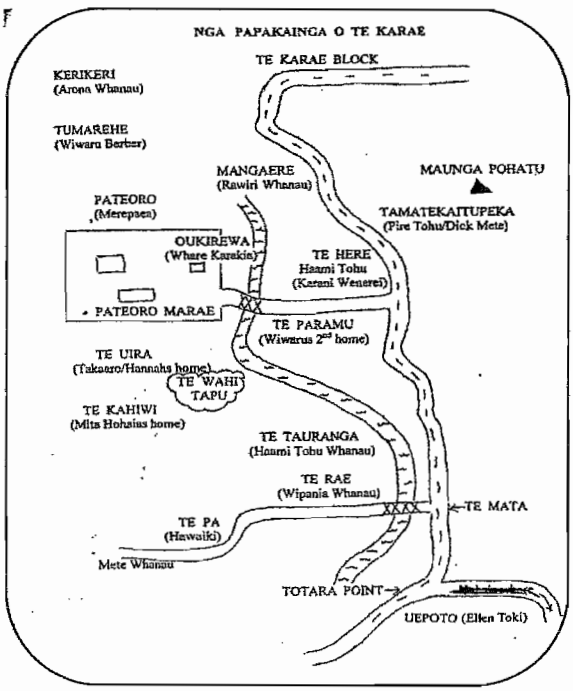
Ko **Pikiparia** te whenua o te Ihutai mai rano. Ko tenei whenua hei papakainga mo nga uri. E noho tonu ana nga uri a Te Ihutai.

Ko **Rangikawarawara** te maunga, ko Waihoehoe te awa, Hokianga Whakapau karakia te moana, Tauteihiihi te marae, Pakeretu te tapu, Tokimatawhaorua te waka, Te Ihutai te hapu, Ngapuhi te iwi.

Tauteihiihi was named after a raiding war party that landed at Waihoehoe. On this particular day only a few men were in the valley, and so they gathered in the trenches on the side of their pa and let out a resounding haka cry. The echo vibrating around the valley sounded like a large body of men were in residence, so the war party retreated and left the people unharmed. The marae was a gathering place for all local iwi and Pakeha alike. It was a convenient place for recreational and social events for the entire community. Later a hall was built under the watchful eye of carpenter, Aporo Cook, and this hall was named Tokimatahourua.

Many waka beached at Tauteihiihi hence the name **Waihoehoe**. Further up the awa the name changes to Waiapa and at the base of Rangikawarawara a puna emerges and so the name **Waiunu** (drinking water,) was given to this spot.

Rangikawarawara is a maunga of aana, where many of our tupuna have been laid to rest, hence the marae atea for Tauteihiihi used to face up the valley towards our maunga tapu. Hori karaka Tawiti allocated 7 acres of land for a papakainga for use by the community. After his death two of his sons became trustees for the whanau. In 1945 the papakainga was registered as a marae with acreage being reduced to 5 acres for rating purposes.

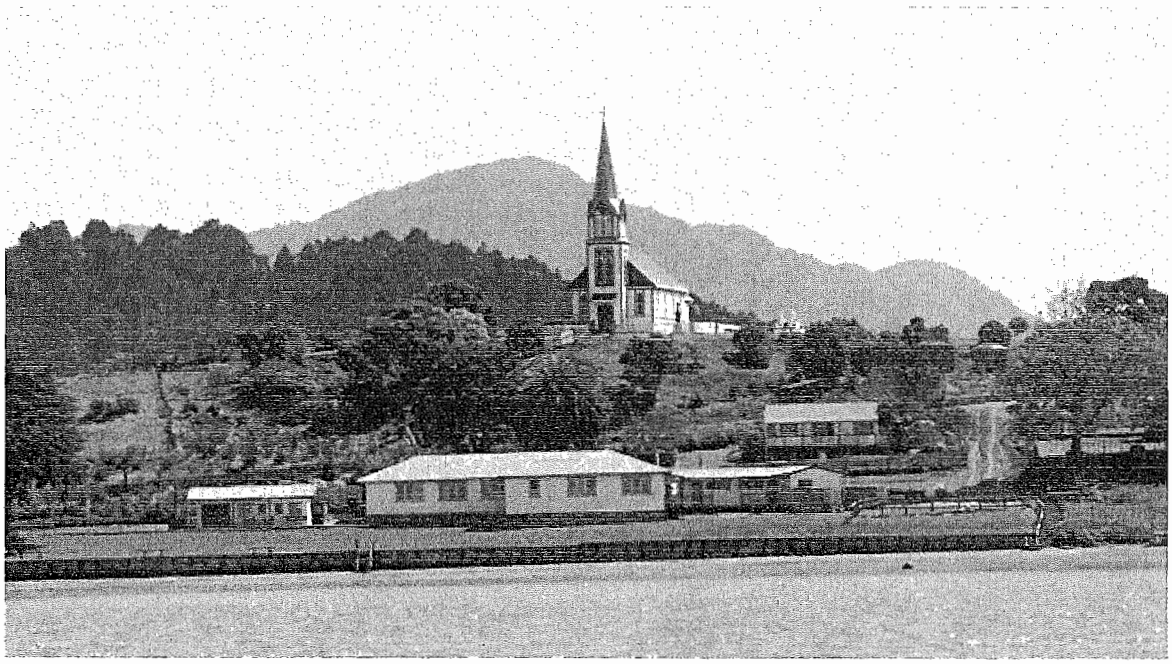


MOTUKARAKA – Ngai Tupoto te hapu

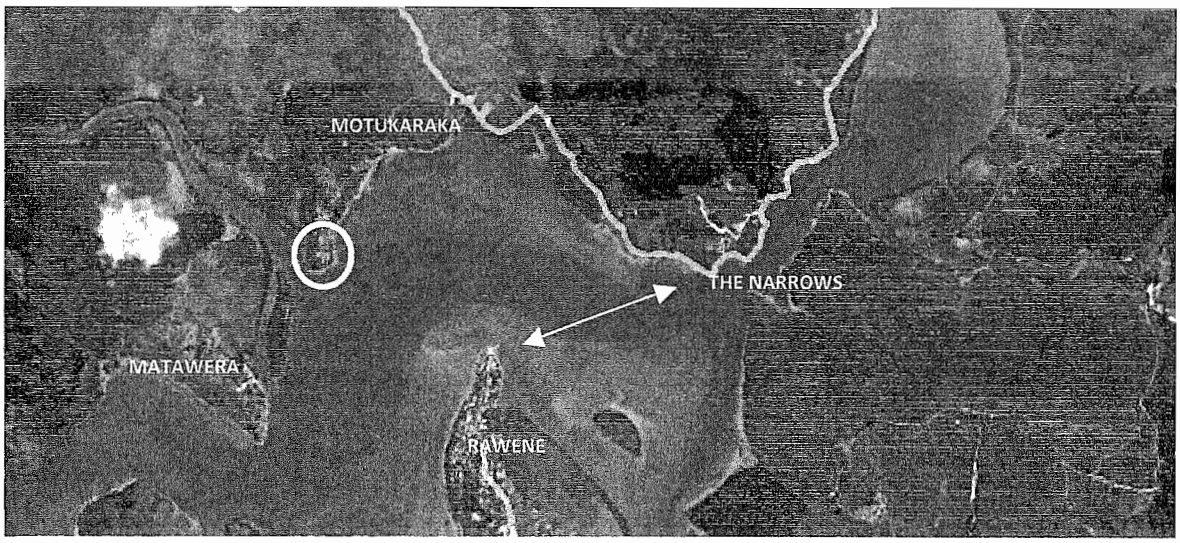
Te Marae

Te Whare karakia

Nga Tupuna

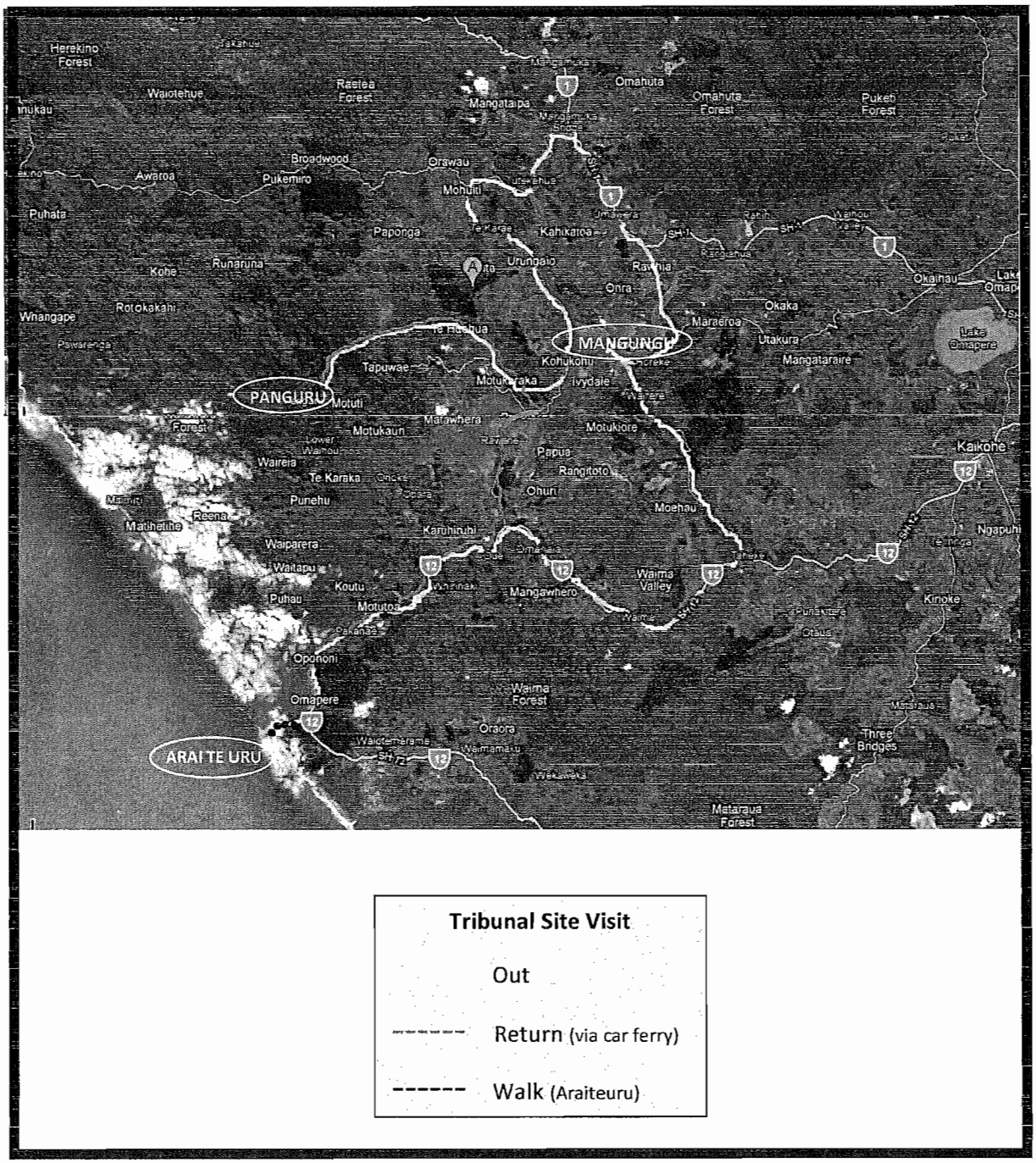


Motukaraka Marae in foreground, the Lady of our Assumption Church in background. (Location of Marae and Church indicated by circle below).



Arrow indicates Vehicular Ferry crossing between Rawene (on the South side) and the Narrows (on the North side).

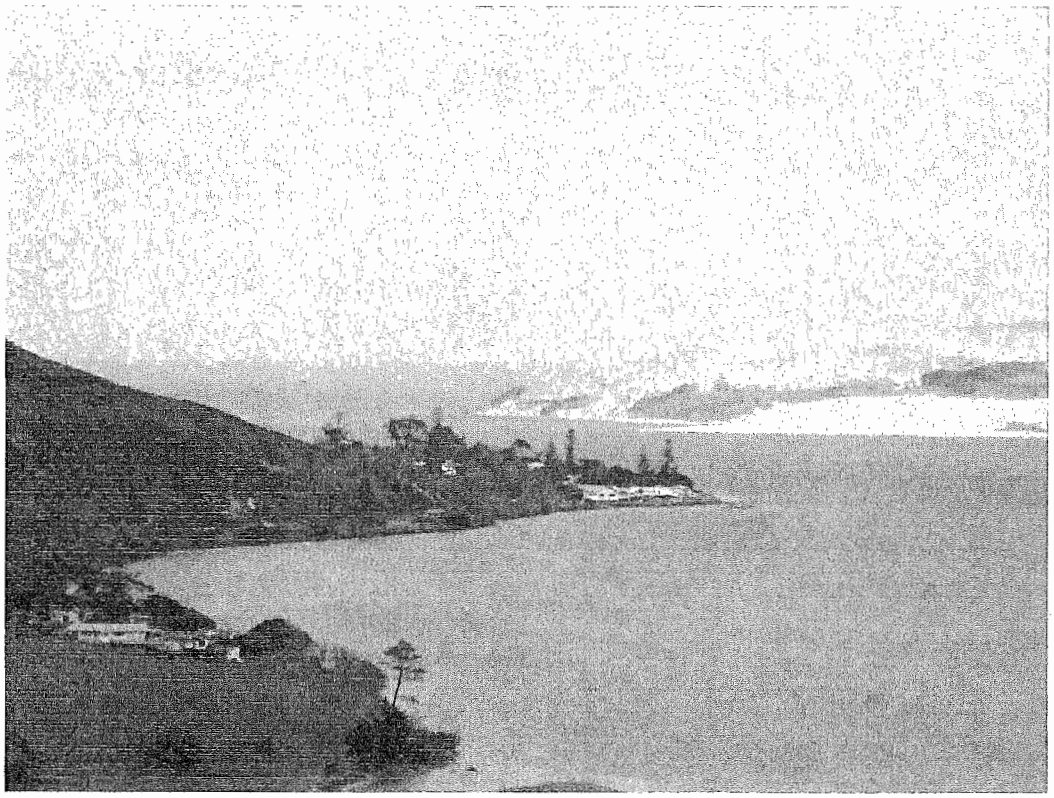
INTENDED ROUTE TO PANGURU KI PAPATA



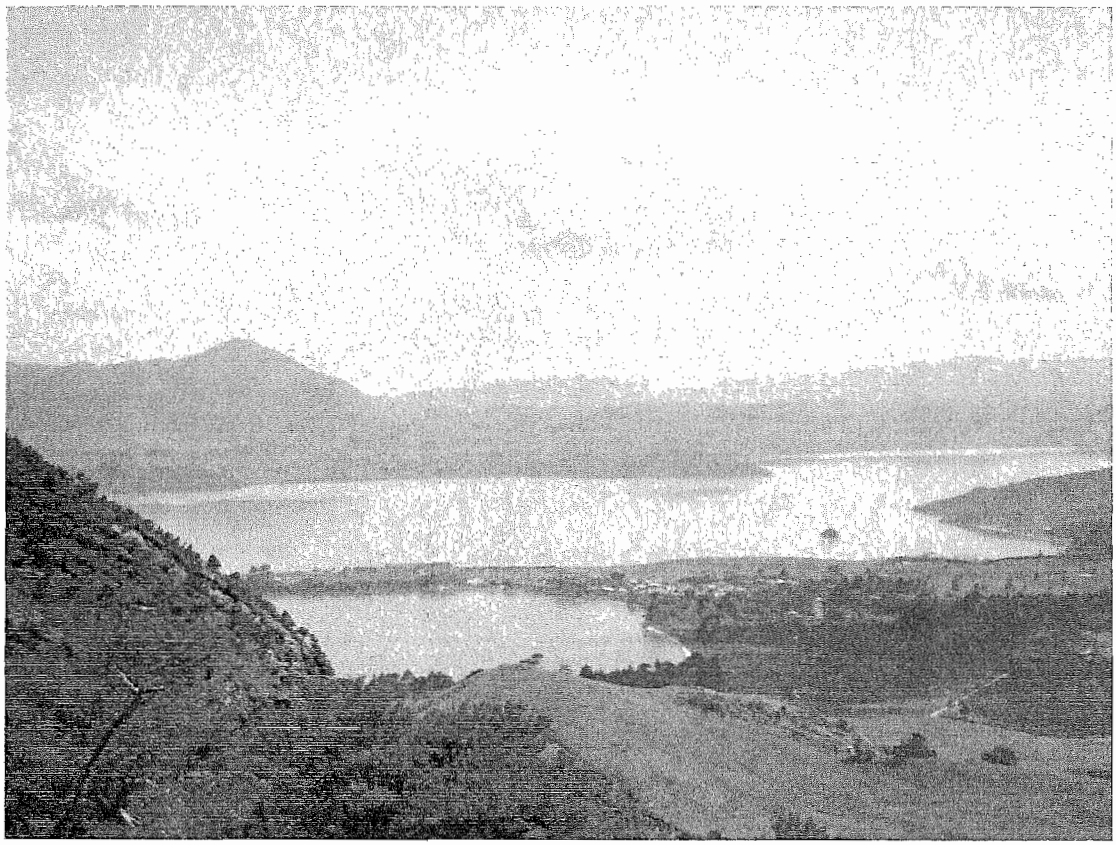
Walk from bus to Signal Station Point, Araiteuru, approximately 5 minutes
Approx 1 hour from Araiteuru to Mangungu via Horeke Rd (on bus)
Approx 30 minutes from Mangungu to Mangamuka Bridge
Approx 30 minutes from Mangamuka Bridge to Kohukohu
Approx 30 minutes from Kohukohu to Panguru
Approx 30 minutes from Panguru to the Narrows
Approx 20 minutes from Rawene to Omapere.

Photographs

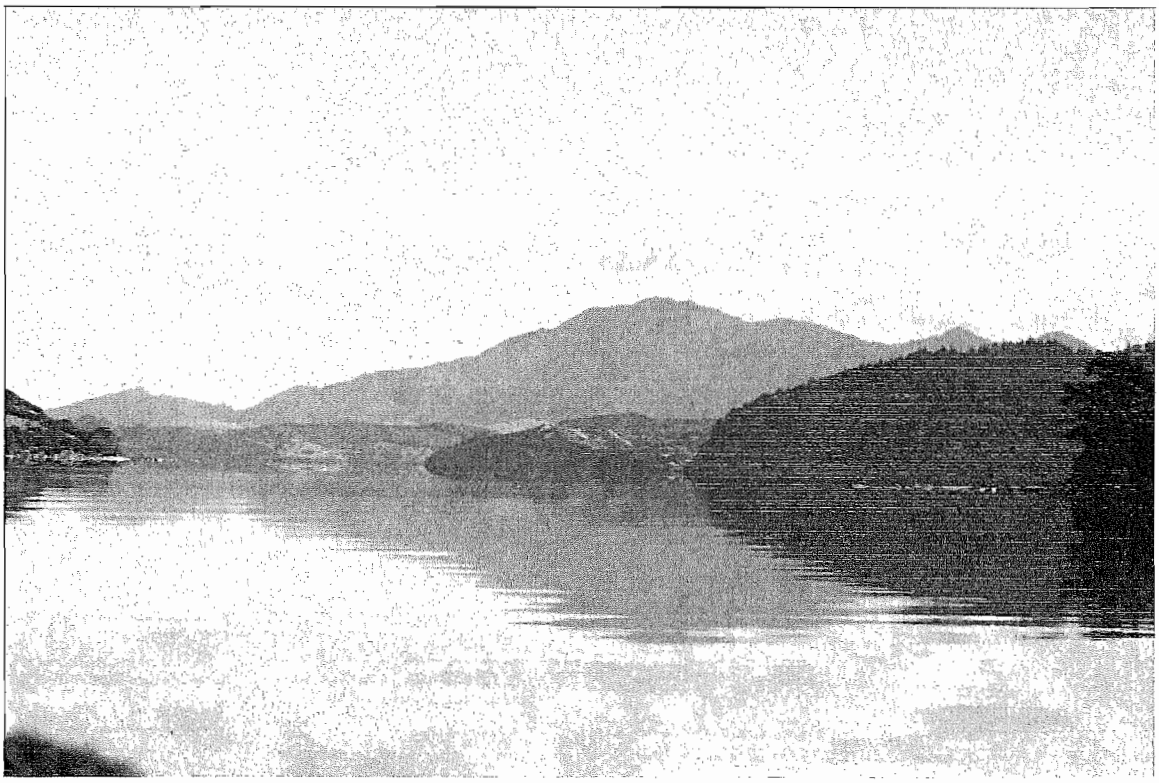
ARAITEURU, NIUA (background). TANGIKURA Maunga (foreground)



PAKANAE (foreground), OPONONI (centre), NUIA (background)



KOUTU POINT (foreground), PANGURU KI PAPATA (left background), MAUNGATANIWHA (right)



PANGURU KI PAPATA (looking west down Hokianga Harbour, Rawene township behind photographer)