



HERITAGE NEW ZEALAND
POUHERE TAONGA

New Zealand Heritage List / Rārangi Kōrero - Report for a Wāhi Tapu Area
Hawaiki Iti, Aotea (List no. 9829)



Large Taro plants of Hawaiki Iti linked to the ancestress Whakaotirangi (©HNZPT, Isaac Mclvor, 2019)

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Heritage New Zealand Pouhere Taonga

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SUMMARY

Hawaiki Iti is an inlet of the Aotea harbour with over half a millennia of traditional occupation, going back to the arrivals of the *Tainui* and *Aotea* waka.

Hawaiki Iti is where Whakaotirangi, principal wife to Hoturoa, captain of the *Tainui* waka, established her gardens and settled. Thanks to Whakaotirangi's care of her seeds from the ancestral homeland of Hawaiki, crops were planted, captured in the whakataukī "te kete rukuruku a Whakaotirangi". Her māra kai (cultivations) brought her husband to tears as they reminded him of their gardens in the tropical Pacific. Hawaiki Iti and Pākarikari to the south are where Whakaotirangi propagated the root crops that she brought on *Tainui*. It is also known as a place where Turi, captain of the *Aotea* waka, first settled at Turi Mātai Rehua before moving on to Taranaki.

Hawaiki Iti is a vital source of kai in the form of taro (initially planted by Whakaotirangi), harakeke (flax), raupō, wātakirihi (watercress) and matamata (whitebait). The Kowiwi Stream, which runs from Pākarikari to the south to the Aotea Harbour in the north, is also a conduit for west coast taniwha travelling to rest at Lake Parangi, Pākarikari.

The landscape at Aotea and Kāwhia is the homeland of all the iwi of *Tainui* descent. The area continued to be an important place throughout the history of the Tainui peoples, as evidenced in the many archaeological remains of centuries of occupation in the form of pā, storage pits, ovens and midden.

The area known as Hawaiki Iti is a highly significant place to its kaitiaki of Ngāti Patupō, and Ngāti te Wehi ki Ōkapu, and also a taonga for all *Tainui* descendants.

1. IDENTIFICATION¹

1.1. Name of Wāhi Tapu Area

Hawaiki Iti

1.2. Location Information

Address

Morrison Road, Aotea

Additional location information

Last inlet when travelling East on Aotea Road, 600m before the turnoff to Maukutea Drive.

GPS Co-ordinates

Easting: 1759717 Northing: 5790131 (NZGD 2000)

Local Authorities

Otorohanga District Council and Waikato Regional Council

1.3. Current Legal Description

Aotea South 3A Block (RT SA294/48), Lot 1 Deposited Plan South Auckland 75439 (RT SA57B/14), Part Road, South Auckland Land District

1.4. Extent of Wāhi Tapu Area

Extent is part of the land described Aotea South 3A Block (RT SA294/48), Lot 1 Deposited Plan South Auckland 75439 (RT SA57B/14), Part Road ("Morrison Road"), South Auckland Land District, including contiguous swamp, springs and streams of the inlet connecting to Kowiwi Stream and many archaeological features.

1.5. Existing Heritage Recognition

New Zealand Archaeological Association Site Recording Scheme

There are recorded archaeological sites within the listing extent and likely further unrecorded material:

- R15/171 records a pā referred to as Turi Matai Rehua and Kāwhiakawau
- R15/172 records a pā referred to as Putangarua and Te Rangihoutini
- R15/216 records as terraces and shell midden deposits
- R15/425 records a shell midden scatter
- R15/426 records a flat topped spur with oven stones and shell exposures
- R15/428 records a depression indicating a former storage pit and shell midden
- R15/430 records soil with charcoal and shell inclusions
- R15/538 records a pā referred to as Mateowai
- R15/796 records a depression indicating a former storage pit
- R15/797 records as a shallow terrace and pit
- R15/798 records the taro growing in the Te Kowiwi Stream channel
- R15/799 records four pits indicating former storage pits

¹ This section is supplemented by visual aids in Appendix 1 of the report.

- R15/806 records a shell midden scatter below a terrace
- R15/807 records two terraces

1.6. Uses

- Pine forest
- Unmanaged stock grazing

2. STATEMENT OF KAITIAKI ASPIRATIONS - Ngāti Patupō and Ngāti Te Wehi

The nomination of Hawaiki Iti is an action of kaitiakitanga by the people of Aotea. It is a step in the process of preserving the significant cultural values associated with the area. Ngāti Patupō and Ngāti Te Wehi seek to improve the state of Hawaiki Iti:

1. The mahinga kai (including taro and watercress) must be preserved and expanded for current future generations.
2. The mahinga kai and puna water must be safe to consume.
3. Access should be provided to kaitiaki to spend time in Hawaiki to undertake tikanga, care for the place, share with people and educate people.
4. Fences should be erected and maintained to protect the wāhi tapu from erosion, stock trampling and effluence.
5. Suitable vegetation should be planted to replace the pines and protect the wāhi tapu from erosion and facilitate rongoā practices.
6. A trust should be established to care for the wāhi tapu consisting of representatives from Ngāti Patupō and Ngāti Te Wehi.
7. Research and education should be continually developed around the cultural heritage of Aotea Moana. This will build upon the whānau research, Waitangi Tribunal Reports, this Listing Report, the forthcoming Manaitu Pā Heritage Management Plan, and the research project, *Understanding the Unique Geological attributes and Biological Materials of Aotea South Kawhia: Interfacing Vision Mātuaranga with rural museums*.

Hawaiki Iti should be recognised as part of a broader significant cultural heritage landscape in Aotea and Kāwhia. In partnership with or lead by hau kāinga, applications for further national and international heritage status recognition should be sought for these areas.

3. SUPPORTING INFORMATION

3.1. General Nature of Wāhi Tapu Area

The Wāhi Tapu Area includes the Hawaiki Iti swamp, once an inlet of the Aotea Harbour, and Kowiwi Stream which flows into the Harbour at a point along its southern shore. Various tributaries feed into the stream and swampy valley floor, which lies west of rolling pastured hills and other streams flowing into the Aotea Harbour. To the south of Hawaiki Iti is the Pākarikari Plateau and Lake Parangi, while to the west is the extensive dune system currently under plantation pine trees. The high point of this area is Pukeatua at the height of 145 m above sea level. To the north, Kowiwi Stream is shouldered to the northwest by the southern head of Aotea Harbour (Pourewa Point and Tahuri Point) and to the east by Te Kakawa.

The Wāhi Tapu Area encompasses the swamp and stream within the valley, and includes the pā recorded as Turi Mātai Rehua / Kāwhiakawau / Raukūmara (NZAA R15/171), Putangarua / Te Rangihoutini (R15/172), and Mateowai (R15/538). These and other recorded archaeological sites reflect the area's concentrated use by tangata whenua for over half a millennia. Taro still grows wild in the stream which their kaitiaki consider to be the descendant crop of those planted by Whakaotirangi.

The area includes mahinga kai and other resources that the hau kāinga use and consider to be essential to their well being. These include wild taro, matamata (whitebait), harakeke, watercress, raupō and puna wai (water springs). There is also a strong association between the Kowiwi Stream and Lake Parangi to the south, which are said to be connected underground through the puna wai. Taniwha from Aotea, the West Coast and Waikato travel through this passage to rest at Lake Parangi.

Hawaiki Iti lies just to the north of Te Rohe Potae. After the Waikato invasion in 1863, the area was surveyed, partitioned, and titles awarded to named Māori landowners by the Native Land Court. The owners then sold off sections to settler farmers in the early 19th century and a road was built on its northern coast in the 1960s, likely slowing the Kowiwi Stream's outflow and increasing silt buildup. The current owners planted the western side of Hawaiki Iti with pine trees for harvest in the 1990s and fenced off the wetlands from stock although unmanaged cattle still find their way into the Wāhi Tapu Area.

3.2. Wāhi Tapu Area Statement

Hawaiki Iti is sacred to its kaitiaki, Ngāti Patupō and Ngāti te Wehi ki Ōkapu. Firstly, it has an association with Whakaotirangi of the waka *Tainui*, who established her gardens here with the appropriate tikanga and seeds from Hawaiki, the crops of which still grow here. Secondly, it is from this place that Tainui crops were propagated. Turi of the *Aotea* waka settled here at Turi Mātai Rehua before heading to Taranaki. Thirdly, for the Kowiwi stream that is a pathway for taniwha on their way inland to Lake Parangi; and, fourthly, for the material footprint of centuries of traditional occupation including several fortified pā.

The name Hawaiki iti is a direct link to the ancestral homeland of Hawaiki. The sacred earth that the *Tainui* crew carried from Hawaiki is said to have been deposited here for about a century before being transported to other locations.² The placename speaks to the first arrivals of waka voyagers on the *Aotea* and *Tainui* to Aotea.

The area of Hawaiki Iti and Pākarikari is where Whakaotirangi planted her first crop from seeds that she had cared for and transported from Rangiatea. It is also the place where Hoturoa and Whakaotirangi came back together and settled. Today, there is wild taro growing at different locations along Kowiwi Stream within Hawaiki Iti. These taro are known by tangata whenua as the descendant crop brought from Hawaiki on the *Tainui* waka and planted by Whakaotirangi. These plants are incredibly significant to local iwi and hapū, if not to all those of *Tainui* descent, as a physical and spiritual link to tūpuna ariki.

These crops are a representation of Whakaotirangi as a kaitiaki of her people. She took extreme care in transporting the mauri and the seeds of crops from Hawaiki to Hawaiki Iti and cultivating them with the appropriate tikanga to ensure her people's survival in the new sub-tropical environment, as remembered in kōrero and in the whakataukī “te kete rukuruku a

² Te Huia, Raureti (1947).

Whakaotirangi". Whakaotirangi's importance is reflected in her central place in Tainui whakapapa, association with the Tainui waka, delivery of revered karakia and whakataukī, and introduction of the kūmara and other root crops to Aotearoa.³



Figure 1. View westwards at several wild taro clusters within Kowiwi Stream, below the pine-planted slopes of Turi Mātai Rehua (R15/171).

Pita Te Ngaru of Ngāti Patupō recalled when he was a child that his grandmother would say 'go collect taro' for the old people to eat.⁴ Only if there was any leftover were the younger generations allowed to taste them. He remembers more numerous crops from his youth than there are now. Nonetheless, having grown up at Te Kakawa, Pita stated that 'Hawaiki sits deep within my soul' and he feels a strong obligation to protect it for future generations.

Nancy Awhitu of Ngāti Te Wehi relayed the story of the taro's planting and its significance to Ngāti te Wehi:

[...] this is one of our most precious places because the lady that planted the taro here came on a Tainui boat and that lady was [...] Whakaterangi [...] Hoturoa's wife [...] When she got off the Tainui canoe she brought a kete of kumara and she planted the kumara up on the ridge there [...] There's a creek over there and taro still growing there from the time Hoturoa's wife planted along the creek.⁵

Both the Aotea and Tainui are held in high esteem by Ngāti Te Wehi and Ngāti Patupō. Hawaiki Iti is associated with ariki from both waka. Meanwhile, the people of Aotea and Kāwhia reaffirmed this relationship by intermarrying the whakapapa lineages. For example, around the 16th century, Ruaputahanga was a puhi (princess) of Aotea, who married Whatihua of Tainui descent. They lived on the shores of Aotea at Te Wharenuī (also Te Papa-o-Whatihua). As another example, Pita Te Ngaru said that Kīngi Tāwhiao brought people back from Taranaki to marry into people of the Aotea Harbour to rekindle their link to the Aotea, which is buried

³ Gordon-Burns and Taonui (2011) Whakaotirangi: A Canoe Tradition

⁴ Pita Te Ngaru, 5 December 2020, statement made at hui about Hawaiki Iti between Heritage New Zealand Pouhere Taonga, Ngāti Te Wehi, Ngāti Patupō, at Mōkai Kāinga Marae, Aotea.

⁵ Belgrave *et al.* (2011 p. 59) (referencing Audio File 10120802.MP3, Aotea Harbour Site Visits, pp. 5-6).

there. This relationship was maintained with a visitation to Mōkai Kāinga by a group of Ngāti Ruanui from Taranaki in 2020.⁶ Similarly, Ngāti Te Wehi claim descent from both waka and to have occupied Aotea from before the time of the Waikato-Maniapoto conquest of Ngāti Toarangatira and Ngāti Koata in the early nineteenth century⁷.



Figure 2. View northwards along Kowiri towards the Aotea harbour (top left); view along southern extent of Kowiri within pine plantation (top right); view of harakeke (bottom left); view of raupō (bottom right).

⁶ Pita Te Ngaru, 5 December 2020, statement made at hui between Heritage New Zealand Pouhere Taonga, Ngāti Te Wehi, Ngāti Patupō, Mōkai Kāinga, Aotea.

⁷ Phillip Mahara and Diane Bradshaw, 5 December 2020, statement made at hui between Heritage New Zealand Pouhere Taonga, Ngāti Te Wehi, Ngāti Patupō, Mōkai Kāinga, Aotea.

Turi Mātai Rehua (also referred to as Kāwhiakawau) is the recorded name of a large, ridgeline pā (R15/171) on a spur to the west and above Kowiwi Stream. The settlement is said to have been that of Turi, captain of the *Aotea* waka, which arrived in the harbour and provided its name to it before *Tainui* came to Aotearoa.⁸

Turi Mātai Rehua is one of three recorded pā within the Wāhi Tapu Area. The names and histories with the other two are less certain. Researchers have suggested R15/172 is Putangarua or Te Rangihoutini, while R15/538 appears to be Mateowai. Including three pā, there are fourteen recorded archaeological sites within the Wāhi Tapu Area, which are all cultural footprints of the ancestors who occupied the area from first settlement until the late nineteenth century. Furthermore, these places are within a broader, significant cultural heritage landscape at Aotea, the closest of which include Te Puna o Korotangi, Te Ōwhakarito Pā, Maukutea, Horoure, Tahuri, Parangi, Pākarikari, Te Mānia, Te Kakawa, Te Ruaauku and Te Papa-o-Whatihua.

Lake Parangi is to the south of Hawaiki Iti on the Pākarikari Plateau above and outside of the Wāhi Tapu Area. Parangi is known as a bottomless lake that feeds Te Kōwiwi Stream from an underground puna.⁹ Davis Apiti stated the following:

*'There are two main taniwha at Aotea, Waiaroa and Whatihua. Whaiaroa is a pure white albino and Whatihua was normal. Whaiaroa stays in Lake Parangi but comes out and goes to the Hawaiki Iti area. We dared not go swimming in Lake Parangi.'*¹⁰

Ngāti Te Wehi have Whaiaroa carved on their whare tūpuna, Kotahitanga ō Ngāti Te Wehi, at Ōkapu Marae.¹¹ He swims throughout the Aotea Harbour and appears in the form of a spotted flounder or stingray.¹² Ngāti Patupō kōrero is that many taniwha from Aotea, the west coast and Waikato come and rest at Lake Parangi. The water turns emerald green when the taniwha are present. During other times the lake is a muddy brown colour.¹³

Te Kowiwi is one of the sources of the stream flowing into Aotea Harbour, providing it with nutrients and sustaining the marine ecosystem, which is of extreme value to local iwi, hapū and whānau. Te Kowiwi has a catchment stretching hundreds of meters to the south of the Wāhi Tapu Area. Puna wai (freshwater springs) within the Wāhi Tapu Area, named Korotau, Te Puna o Turi¹⁴ and Te Puna o Whakaotirangi also flow into Te Kowiwi.¹⁵ The water supports the descendant taro from Whakaotirangi's original crop, as well as watercress, harakeke and raupō. Local people used and continue to use the waters for drinking, bathing, and maintaining the community's spiritual well-being. For example, Ngāti te Wehi still collect watercress for the annual Poukai at Ōkapu Marae, contributing to the kai networks of manaakitanga of the Kīngitanga. Nancy Awhitu recounted the following:

⁸ It is unlikely that Turi and his followers constructed the defensive earthworks that one may see at Turi Mātai Rehua today. Tūpuna Māori did not build such fortifications until several hundred years after the first settlement of Aotearoa.

⁹ Te Ngaru (2013)

¹⁰ Apiti (2013, p. 6)

¹¹ De Silva (2012, p. 51).

¹² De Silva (2012, p. 177).

¹³ Te Ngaru (2013); pers. comms. 23 April 2019; Onehi (2013)

¹⁴ Tuaupiki testimony (Wai 898, doc 4.1.2, pp. 221-222).

¹⁵ Site record form of R15/171, Owen Wilkes referring to Te Aoterangi, Fragments of Ancient History.

When we were growing up here we used to come here a lot because this is the place where we get the watercress ... we had poukais here in March for the Kingitanga and [we came] here and picked the watercress.¹⁶

Similarly, the local people would harakeke for making whāriki, kete, rope and taura. They also gathered raupō for kāuta, and whare. These plants are still used today. For example, Ngāti Patupō harvested raupō to construct and maintain the Ngāti Patupō whareniui, Te Hononga o Te Patupoo ki Te Mokai Kaainga.

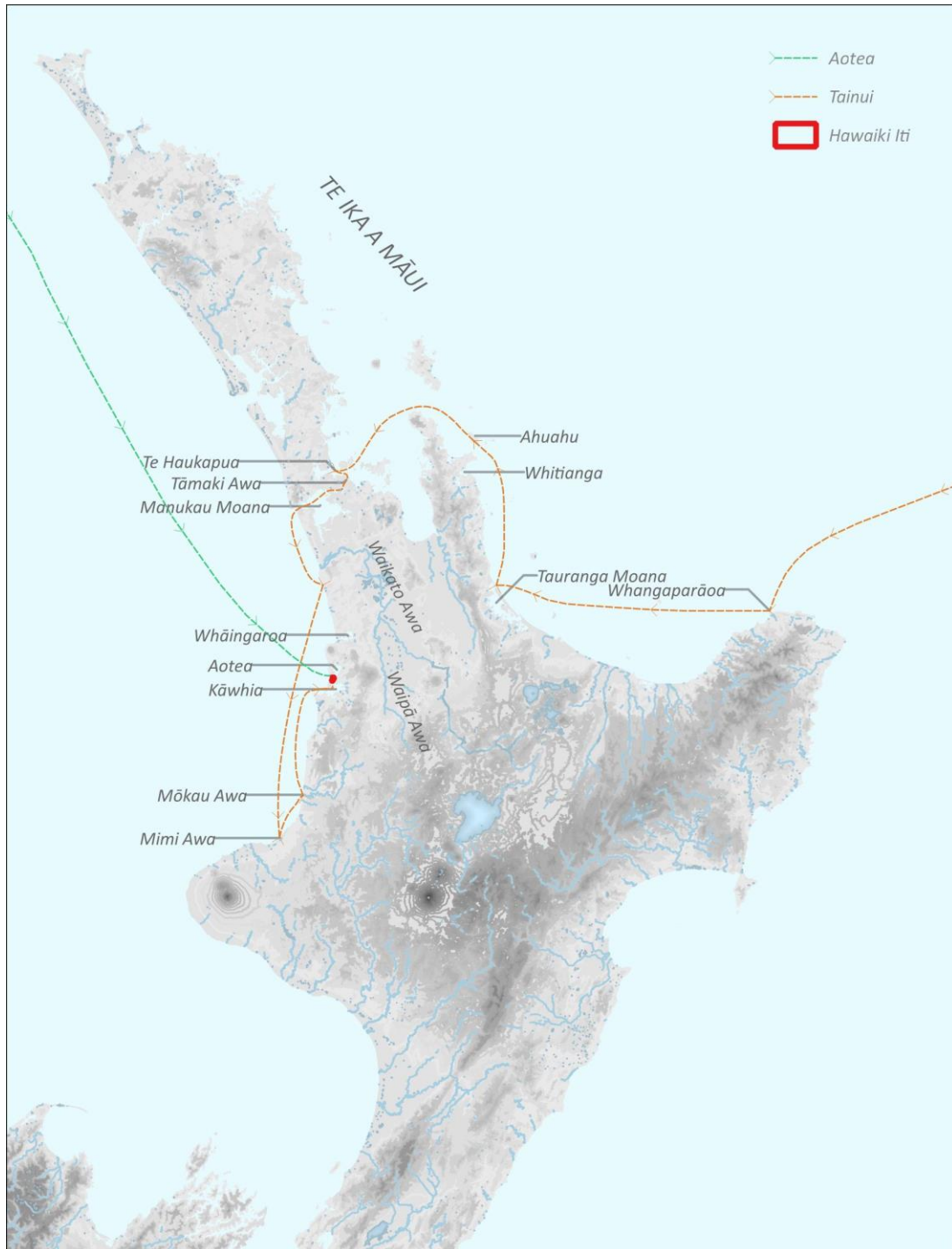


Figure 3. Location plan of Hawaiki Iti in relation to the path of the Tainui Waka.

¹⁶ Audio File 10120802.MP3, Aotea Harbour Site Visits, p.6, as referenced in Belgrave *et al.* 2011, p. 59

3.3. Historical Narrative

Hawaiki to Aotea

The name Hawaiki Iti (small Hawaiki) is an explicit link to the Māori ancestral homeland, called Hawaiki.¹⁷ The ancestors left from this homeland to travel across Te Moana a Kiwa to Aotearoa.¹⁸ Hawaiki also has a wairua dimension as the place where spirits of the living originate and return to after death along the ara wairua. It is a recurrent placename in Polynesia (in variants such as Havai'i, Hawai'i or Avaiki) closely associated with Rangiātea (or Rai'iatea).

Similar to those who followed him, the celebrated seafarer Kupe departed Hawaiki in search of a new home in the southwest Pacific due to overpopulation and rising conflict.¹⁹ Travelling in his waka, *Mātāhourua*²⁰, he reached Te Ika a Māui (the North Island), circumnavigated both islands, naming places as he travelled.

In particular, at Aotea harbour, Kupe cast one of his crew, Pōwhetengū²¹, and some companions overboard to watch over their newfound lands. To stop Pōwhetengū from following him back to Hawaiki, Kupe dropped his tātua (belt) into the water and cast a spell over it to create rough waves. Pōwhetengū and his companions proceeded to build the waka *Rewatū*. When they attempted to follow Kupe, they were overthrown by the sea and turned to stone at the Aotea harbour mouth and there they remain.²² The rocks are known as Ngā Mōkai o Kupe to Ngāti Patupō today and are visible at low tide.

Waka Aotea

Following Kupe's return to Hawaiki, others sought to find the lands of which he spoke. The *Aotea* waka crew left the ancestral homeland of Hawaiki due to conflict between Turi, who became the captain of *Aotea*, against Uenuku and his tribe Tini-o-Uenuku²³. Turi's wife was Rongorongo, who's father, Toto, was a powerful ariki (high-chief) at Rangiātea. Toto gave *Aotea* to Turi and his people to leave Hawaiki to safety.

Aotea journeyed to Aotearoa from Rangiātea and arrived at Te Kōwiwi Stream at Hawaiki Iti²⁴, on the south side of Aotea Harbour (which received its name from the *Aotea waka*²⁵)(Figure 1). According to Fin Phillips²⁶ and Pita Te Ngaru (Ngāti Patupō)²⁷, he established his first

¹⁷ Tauariki *et al.* (2012, pp 19, 120–122); De Silva (2012, pp53, 71–72, 183); Belgrave *et al.* (2011, p59); doc A94, pp109, 114. 53.

¹⁸ Note other kōrero attests the discovery of the islands later to be named Aotearoa to Māui.

¹⁹ Te Hurinui-Jones and Biggs (1995, p. 12)

²⁰ Bigg's in (Te Hurinui and Biggs 1995, p. 12, footnote 5) notes that Te Ao-terangi did not mention the name *Mātāhourua*, but referred to his canoe as *Aotearoa*, which gave its name to the North Island (and later entire) of New Zealand.

²¹ Biggs in (Te Hurinui and Biggs 1995, p. 13, footnote 8) notes that 'Poowhete-nguu [sic] is the pronunciation indicated by PH, but (Grahanga 1919, p. 111) writes Powhe-te-ngu [sic].'

²² Te Hurinui-Jones and Biggs (1995, pp. 12-14)

²³ Tautahi and Taipuhi (1900) pp.200-233; Grey (1885, p. 135); Note De Silva (2012, pp. 69-70) describes the Ngāti Te Wehi kōrero that Turi settled on the north side of the harbour.

²⁴ Te Ngaru (2013)

²⁵ Tautahi and Taipuhi (1900); Grey (1885, p.135)

²⁶ Phillips (1989, p. 14)

²⁷ Te Ngaru (2013)

settlement at the bay he called Hawaiki Iti on the harbour's south side²⁸ (within the Wāhi Tapu Area). This settlement was named "Turi Matai Rehua"²⁹, which translates to "the coming of the star, Rehua", referring to summertime when he could continue his voyage.^{30 31}

With the settlement at Turi Mātai Rehua, Turi established gardens along the broad ridgeline to the southwest. Phillips recorded these gardens as Raukūmara (leaf of the kūmara).³² The Aotea southern peninsula's high point to the west of Hawaiki Iti is Pukeatua, where Turi planted his first crop. This area has now been eroded or covered by dune sands from the western coastline - a process which is evident in aerial photographs of the area taken in the 1950s and historical survey plans.³³

Aotea was then taken out to the harbour's mouth and sunk by being filled with stones, or buried at Oioroa on the north head of Aotea, depending on different traditions.³⁴ The crew of the *Aotea* then spread out into the wider Taranaki Region. These people are the ancestors of modern Taranaki Ruanui and Rauru Tribes with others in the Whanganui district. However, the tangata whenua of Aotea today also claim descent from Turi through the union of Whatihua (descendent of Hoturoa) and Ruapūtahanga of Taranaki (descendent of Turi).³⁵

Waka Tainui

Whakaotirangi and her husband the kaihautū (captain), Hoturoa, travelled from Hawaiki on the Tainui waka.³⁶ Whakaotirangi's was daughter to chief Memehoterangi (also known as Memehaoterangi³⁷), who she sought blessings from to undertake the voyage in *Tainui* to the lands discovered by their ancestor, Kupe.³⁸ Over-population, famine and conflict in Hawaiki drove their decision to leave.³⁹ In *Nga Iwi o Tainui*, Te Hurinui-Jones described how Memehoterangi asked the tōhunga, Rakatāura, to build the canoe. He provides the

²⁸ Tautahi and Taipuhi (1900, p. 226)

²⁹ Te Hurinui-Jones and Biggs (1995, p. 12); Te Ngaru (2013); NZAA site record form for R15/171; Phillips (1989, p. 14); Phillips statements regarding Turi Mātai Rehua are also referenced in Tuariki *et al.* (2012, p. 342).

³⁰ Te Ngaru (2013); Note Turimataorehua is also the name of a tūpuna who descended from Turi, see Tuariki *et al.* (2012, pp. 90-91).

³¹ Note that Grey (1885: 135) and Tautahi and Taipuhi (1900: 226) do not mention the establishment of a settlement after landing at Aotea. Grey stated that Turi 'rested after his voyage' and proceeded south to 'Patea'. Tautahi and Taipuhi, meanwhile stated 'the canoe was hauled up, the bow being towards the sea, the stern inland. Then they proceeded to Whaka-awhiawhi, the crew and the canoe, and hence is the name Kawhia [...] Then Turi and the rest of them came along (southwards overland [...] (*ibid.* [translated by S.P. Smith], p. 226).

³² Phillips (1989, p. 14). Note his sources are not referenced.

³³ Historic survey plans: ML 7997 Plan Shewing Sand Areas Between Kawhia and Aotea Harbours, Kawhia North S. D., dated March 1911; SO 23954, Plan of Area of Drifting Sand Dunes Between Kawhia and Aotea Harbours, Kawhia S. D., dated October 1925.

³⁴ Belgrave *et al.* (2011, p.17)

³⁵ see Te Hurinui-Jones and Biggs (1995, 79-85); Tuariki *et al.* (2012, pp. 90-91, 243); De Silva (2012, pp. 68-71).

³⁶ Gordon-Burns (2014, p.87) argues that Aoterangi's Māori version of the account puts emphasis on Whakaotirangi first, thus emphasising her mana in her own right.

³⁷ Te Hurinui-Jones and Biggs (1995, p. 16).

³⁸ See Gordon-Burns (2011, p. 13) for other versions of Whakaotirangi's direct relations, referencing Hīria Hoete (cited in Te Hurinui-Jones and Biggs (1995, p. 18), Rore Erueti (cited in Kelly 1949, p. 195) and Maihi Te Kapua Te Hīnaki (cited in Graham 1951, p.90).

³⁹ Te Hurinui-Jones and Biggs (1995, p. 16).

associated *kōrero* relating to “Te Karakia o te Tuanga o te Rākau” (The tree-felling Spell), the *Tainui*’s construction, naming and berthing.⁴⁰ Whakaotirangi, closely related to Rakatāura, and herself a *wāhine* of great *mana*, obtained the *mauri Puanga*⁴¹ associated with the house of Uenuku for the voyage of the *Tainui*. In c. 1860, the Ngāti Tahinga rangatira, Wirihana Aoterangi emphasised Whakaotirangi’s importance, referring to her as the carer for *Tainui taonga*, being the architect of *Tainui* and inspirer of the voyage.⁴² As such, he referred to *Tainui* as the possession of Whakaotirangi and Hoturoa. Her importance in *Tainui waka* tradition cannot be underrated.

Travelling with the *Te Arawa waka* and its crew from Rangiatea, *Tainui* travelled to Aotearoa, stopping at Whangaparāoa, Whitianga, then around Moehau into the Waitematā, stopping at Te Haukapua (Figure 1). It is generally held that the *Tainui* then went up the Tāmaki River, to the Ōtāhuhu portage where it was stuck. Te Rangihaeata’s 1851 account illustrates how Whakaotirangi was able to dislodge it employing *karakia*:⁴³

‘Toia *Tainui*, *Te Arawa*,
 Tapotuki te moana,
 Mā wai e tō, mauna e tō, mā whakatau e tō,
 Te rango atu ana he tarawai nuku he tarawai rangi.
 Pūnui a teina nau mai
 Nau mai e Tāne ki mikini e Tāne
 Koakoa e Tāne turuturu haere ana te wai o te hika a Marama Kikohura
 Mā runga o Waihihi
 Tū rukiruki pā nekeneke oioi te toki whana pau i e,
 Ka rewa ki Manukau, ka hoe a *Tainui*, ka ū ki Kāwhia,
 Ko te *Arawa* ki Maketū.’

Pull Tainui, Te Arawa
 Reach the water
 For whom is your fixing being pulled?
 For Whakatau you are being pulled.
 The fame spreads,
 A land roller, a sea roller
 Near your younger brother.
 Come oh Tāne, seek oh Tāne
 Hold in going the memory of Marama’s copulation
 The bewitched flesh of Waihihi
 Stand hard, strike, move gently
 Move the canoe, the adze throw away i e
 They floated on the Manukau and travelled to Kawhia.
 The *Arawa* went to Maketu.⁴⁴

The *karakia* incident affords Whakaotirangi further status as the person ensuring the passage to Kāwhia.⁴⁵ In other accounts, *Tainui* rounded Te Reinga at Te Hiku o te Waka a Māui in the

⁴⁰ *Ibid*, pp. 16-32.

⁴¹ Te Hurinui-Jones and Biggs (1995) call it “Puranga”, p.16.

⁴² Cited in Graham (1923, p. 4).

⁴³ In Te Rangihaeata’s account, dictated to Matene te Whiwhi. Te Whiwhi M., “Genealogies and Traditions”, George Grey Manuscripts, ref. GNZ MMSS 77, Auckland Libraries, 1851

⁴⁴ Translation from Simmons (1976, p. 170).

⁴⁵ Gordon-Burns and Taonui (2011, p. 14).

far north. Some crew members left the waka at the Ōtāhuhu portage and proceeded overland, including the tohunga Rakatāura, and Marama, another wife of Hoturoa who had fallen out of favour. One account states that *Tainui* went as far as Taranaki, stopping at Mimi, north of Urenui,⁴⁶ and finally arriving at Hea-hea in Kāwhia Moana.⁴⁷ *Tainui* was left at Kāwhia, at a place called Te Tumu o *Tainui*.⁴⁸ In another account, the *Aotea* had arrived just before the *Tainui* at Kāwhia, but Hoturoa tricked Turi into thinking that the reverse was true, and so thereafter Turi took his people to settle in Aotea Harbour for a time before moving to Taranaki.⁴⁹

The long searching voyage along the coastlines of Te Ika a Maui by *Tainui* is a testament to the 'determination of Hoturoa and his crew to find a home where they could live without interference, the fundamental reason for leaving Hawaiki.'⁵⁰ There were already people occupying Kāwhia in some kōrero, namely the Ngāti Hikawai and Te Upoko-tioa, who co-existed peacefully with the new arrivals from Hawaiki for a time.⁵¹

Settling Kāwhia and Aotea

Hoturoa ordered his tūāhu, Ahurei, to be erected to seal his peaceful reunion with Rakatāura and the root crop seeds from Hawaiki to be planted at Maketū, Kāwhia (in another tradition Ahurei was erected by Turi and named after his district of origin To Fana i Ahurai).⁵²

Whakaotirangi is said to have brought the kūmara, taro, aute (mulberry) and the hue (gourd), depending on the historical source.⁵³ Te Tahuna Herangi stated that 'the people therefore immediately set about preparing cultivation and at the new moon, Te Tapouritanga-o-te-marama, the seeds of the kūmara, taro, and hue were planted'.⁵⁴ At this point, Hoturoa left Whakaotirangi to be with his junior wife, Marama (Maramakikohura) at Maketū.

Whakaotirangi sought out a good place for her first cultivations, and went to Pākarikari and Hawaiki Iti⁵⁵ on the south side of Aotea Moana with her youngest son of Hoturoa, Hotuāwhio. The māra kai was given the name "Kareanui".⁵⁶ Aoterangi described the undertaking of Whakaotirangi at Hawaiki Iti:

⁴⁶ This account was given by Rihari Tauwhare to the Native Land Court in 1886, reported in Tauriki et al. (2012, pp 108–109).

⁴⁷ Nahe (1880, pp. 3-6).

⁴⁸ Tauriki et al. (2012, pp. 95–98, 109); Wai 898 transcript 4.1.1, p.14 ; transcript 4.1.2, p37.

⁴⁹ Pomare & Cowan, *Legends of the Māori*, 1934, p.16

⁵⁰ Robertson (1956, pp. 53-54)

⁵¹ Te Hurinui-Jones and Biggs (1995) pp.49-50

⁵² Note that the erection of Te Ahurei, as well as a whare wānanga (house of learning) is also recorded to have been established by Rakataura (Hoturoa's nephew and navigator of the *Tainui*), before leaving Kāwhia. See Tauriki et al. (2012, pp. 108–110), following Te Hurinui Jones in (Te Hurinui Jones and Biggs 1995, p. 48).

⁵³ Calenso (1881, pp. 41-42); Kelly 1949; Te Hurinui-Jones and Biggs (1995, p. 52); Belgrave et al. (2011, p. 59 (referencing Audio File 10120802.MP3, Aotea Harbour Site Visits, pp. 5-6)); De Silva (2012, p. 71); Tauriki et al. (2012, p. 113).

⁵⁴ Kelly (1949, pp. 63-64).

⁵⁵ Referred to as simply "Hawaiki" by Te Hurinui-Jones (in Te Hurinui-Jones and Biggs 1995: 54). Biggs (*ibid*, footnote 4), refers to Hawaiki as the area "in the sandhills between Aotea and Kaawhia Harbours".

⁵⁶ Pomare & Cowan, *Legends of the Māori*, 1934, p.21

‘Ka wehea ano ngā puke tuatahi, ka oti ka puehu. Ka whakatumu rarauhe. Ka whakawaetorea, ka Haratau. Ka whakaangāpipi. Ka whakarau mapau ka tuke, ara ka whakaraurekau, ka Potaka.’

[She] first made the divisions between the mounds... she made the soil friable and rooted up the bracken fern... then burned off the vegetation... she cleared it all over ready for use... spread it all up with pipi... made it sheltered with branches of trees then she sloped the ground to distances apart.⁵⁷

Phillips suggested that Whakaotirangi chose this location for her gardens for its freshwater from Te Kowiri (also called Hawaiki stream), shelter from the winds and well-drained soil for kūmara growth.⁵⁸ The expertise required for adapting these crops to a different climate and soils was recently recognised by the Royal Society Te Apārangi who celebrated Whakaotirangi as one of Aotearoa New Zealand’s first scientists.⁵⁹ Early settlers would have also favoured the area’s proximity to the coast and Aotea Harbour with its abundant resources. Phillips further suggested that people already living in Aotea indicated the Hawaiki Iki and Pākarikari would have been suitable for gardening, but these earlier people had brought no root crops with them and were living off wild resources.⁶⁰

When the crops were ready to harvest, Whakaotirangi sent her son, Hotuāwhio, to summon Hoturoa for the garden’s blessing. Aoterangi gave the following kōrero:

‘Katahi te wahine nei ka ngare i te tamaiti kia haere ki te tiki i a Hoturoa, ki te pure i tana mara, ka tae te tamaiti nei ki tana matua, ka mea atu, “i ki mai a Whakaotirangi kia haere atu koe ki a kite koe i a ia, e tata ana te mate”. Ka aroha a Hoturoa haere ana, ka tae atu ki runga ake i te kainga ka titiro iho ki te māra kumara e tupu ana. Ka mea atu te tamaiti “Ko te take tenei i tikina atu ai koe”. Ka tangi te tangata nei ki nga kai o Hawaiki kua mahue atu ra. Ka mutu te tangi, katahi ka heke iho ki te kainga, ka tangi ki te wahine, ka mutu ka ki atu te whaerere tamahutia te māra nei, tenei ano nga puke tuatahi, me te tuarua, te mea ma te tane, me ta te wahine. Ka ka te umu pure, ka tao, ka maoa ka oti te pure. Ka moea ano e Hoturoa i tana whaereere.’⁶¹

Te Hurinui-Jones provided the following passage, likely based on Aoterangi’s kōrero:

Hotu-aawhio went to the father and said, ‘Whakaoti told me to get you to go to her before she dies.’ Hoturoa felt sorry and went. Arriving above Whakaotirangi’s home he saw the kumara garden. Hoturoa wept at the sight of the food from Hawaiki. Then the child said, ‘This is the real reason you were fetched.’ After weeping, Hoturoa went down to the house and wept with Whakaotirangi, and then she said, ‘Recite the pure ritual for my garden so that it will be fruitful. This mound is the tama-taane and that one is the tama-wahine.’ Hoturoa chanted the ritual, the fire was lit, the food cooked

⁵⁷ Graham (1923, p. 7) – original kōrero in the reo given by Wirihana Aoterangi, see further references to Pākarikari in Kelly (1949, pp. 63-64); Belgrave et al. (2011, p. 57); De Silva (2012, p. 73).

⁵⁸ Phillips (1989, p. 14)

⁵⁹ <https://www.royalsociety.org.nz/150th-anniversary/150-women-in-150-words/whakaotirangi/>, accessed 11 January 2021

⁶⁰ This contrasts, Phillips’s other history of Turi planting kūmara at Raukūmara and Pukeatua, which was before the arrival of the waka *Tainui*.

⁶¹ Graham (1923, p. 7), pp.18-19

and all was done, according to the pure ritual. Hoturoa went back to Whakaotirangi and lived with her again.⁶²

The ‘pure’ rites were performed to remove the tapu from the garden, as the kūmara was a sacred food, with associated atua, karakia and tikanga. According to one tradition, from only ten kūmara planted came 200 basketfuls of kumara, from whence the saying – “Kareanui, ka kai i roto.”



Figure 4 - Part of a 1941 sketch map by Pei Te Hurinui Jones of traditional Aotearoa and Kāwhia placenames featuring “Hawaiki (first Tainui plantation)”

Whakaotirangi sent Hotuāwhio to take kūmara seeds to the garden, Angaroa, of her grandchild, Hāpopo, at Te Ākau. Hotuāwhio also brought a mauri mōreore (stone talisman), named “Te Kete Rukuruku a Whakaotirangi” (the Food Basket of Whakaotirangi), to Angaroa where it remains to this day.⁶³ In this way the descendants of Whakaotirangi continued to spread the descendant seeds from Whakaotirangi’s māra kai across the rohe of Tainui, with the food security provided by the cultivations fuelling their growth and expansion.⁶⁴

Conflict in Kāwhia and Aotearoa

Oral traditions record no major conflicts within Tainui until the 16th century.⁶⁵ After this time, pā in an around the Wāhi Tapu Area were likely to have been constructed, occupied, abandoned, modified, and reoccupied. Radiocarbon probability estimates of organic samples from pā around the country indicate pā construction began at this time – some 200-300 years after estimated first settlement of *Tainui* and *Aotearoa*.⁶⁶ Aside from Turi Mātai Rehua, little information has been found relating to the other two pā recorded by archaeologists as Mateowai and Putangarua/ Te Rangihoutini/ Raukūmara respectively.⁶⁷ The pā and other

⁶² Te Hurinui-Jones (1995, p. 54). See similar account by Kelly (1949: 63-64).

⁶³ *Ibid*, p. 56.

⁶⁴ Robertson (1957, p. 254)

⁶⁵ Te Hiko (2010, pp 11, 48).

⁶⁶ Schmidt (1996); see also Anderson (2014).

⁶⁷ Information may be held privately by tangata whenua.

remnants of occupation may be associated with any stage of the complex history of iwi, hapū and whānau occupations around Aotea and Kāwhia.

Around six generations after Hoturoa, his descendant, Kākati, gave northern Kāwhia to one of his two sons, Tāwhao, who then passed it on to Whatihua. Whatihua's brother, Tūrongo, travelled inland and established a settlement at Rangiatea, Otorohanga. Whatihua meanwhile had his settlement at Te Wharenuī, located west of the creek beside the Kāwhia-Aotea road where it turns right at the southern Aotea foreshore.^{68 69} He later moved to the northern head of Aotea harbour and established the settlement, Manuaitū. Groups that descended from Whatihua occupied or extended out from Kāwhia to Aotea and beyond. They include Ngāti Tūirirangi, Ngāti Koata, Ngāti Wehi Wehi, and Ngāti Te Wehi, and many others.⁷⁰

Before the eighteenth century, most of the conflicts that arose in Aotea were minor disputes that did not result in sustained warfare with major losses or gains of territory by the descendants of Tainui.⁷¹ Tūirirangi was said to have been killed by Whanowhano-ake of Manuaitu pā at Waitete River, located north of 'Whakaotirangi's cultivation called Hawaiki'.⁷² Notable clashes at Aotea were between Ngāti Māhanga and Ngāti Tūirirangi concerning Māhanga's son, Tonganui, and Puhara a Tainui, and later between Te Punatoto and parties led by Mori and Rangipōtiki.⁷³ Friction between the coastal tribes and inland Waikato culminated in the largest conflict seen in Tainui territory before the advent of guns. The massive battle of Hingakākā (circa 1780) was fought around Lake Ngāroto, Ngāhinapōuri, between Ngāti Toa and their allies and a Waikato-Maniapoto coalition. Following this battle, a series of smaller conflicts broke out in the west coast. At this time, Aotea was relatively sparsely occupied by Ngāti Te Wehi and Ngāti Māhanga as a result of movements inland after Te Wehi's conquests.⁷⁴ Kāwhia-based Ngāti Toa Rangatira and Ngāti Koata, therefore, began to expand northwards to Aotea, resulting in various clashes with resident groups and Waikato allies from further inland.⁷⁵

Strife erupted again in the 1810s and 1820s leading to what became known as the Battle of Kāwhia, fought by the Te Wherowhero led Waikato-Maniapoto-Hikairo force against a Ngāti Toa Rangatira, Ngāti Koata and Ngāti Rārua collective led by Te Rauparaha.⁷⁶ Two Ngāti Toa pā taken by the Waikato-Maniapoto party were Horoure⁷⁷ and Tahuri⁷⁸, both located at Aotea South, to the northwest of the Wāhi Tapu Area. The ensuing battles in southern Kāwhia saw Ngāti Toa Rangatira being forced to retreat repeatedly to successive pā. Eventually a peace was brokered under the condition of Ngāti Toa Rangatira leaving Kāwhia permanently, which they fulfilled, migrating to Kāpiti and the regions of Te Ūpoko o te Ika and Te Tau Ihu.

⁶⁸ Biggs in (Te Hurinui-Jones and Biggs 1995, p. 67, footnote 4).

⁶⁹ Ngāti Hikairo kōrero records the place as Te Papa-ō-Whatihua, as well as referring him to have been at Ōpārau with Apakura before travelling to Manuaitū (Thorne 2012, 76).

⁷⁰ De Silva (2012, p. 30); Wai 898 doc A99, pp 54–55.

⁷¹ Waitangi Tribunal (2018, p. 64)

⁷² Graham, 1923, p. 15, see also Aoterangi (c. 1860, p. 38.)

⁷³ Collins et al. (2012, p. 53).

⁷⁴ See De Silva (2012) for detailed history of Ngāti Te Wehi in particular.

⁷⁵ Te Hurinui-Jones (2010, p. 42).

⁷⁶ *Ibid*, pp. 52-56.

⁷⁷ NZAA Site R15/113; Moerangi Block NLC Mercer MB12/65, 66, 338, 344, 345, 347; MB13/ 32, 33, 51, 81; Manuaitu-Aotea Block NLC Waikato MB16/ 92, 307-308; Te Hurinui-Jones (2010, p.43)

⁷⁸ NZAA Site R15/170; Moerangi Block NLC Mercer MB12/66, 338; Manuaitu-Aotea Block NLC Waikato MB16/92, 307-308.

The Aotea and Kāwhia harbours were contested after the departure of Ngāti Toa Rangatira left a population vacuum. Multiple affiliated iwi and hapū who either resided there earlier or who travelled from inner Waikato settled in the area, forming overlapping interests.⁷⁹ By the 1830s, the northern rohe of Waikato-Maniapoto was well established and trade was becoming a priority over warfare.⁸⁰ Resident hapū recognised the growing value of missionary settlement, which led to the establishment of mission stations in the 1830s and 40s, including the Wesleyan Missionary Society at Kāwhia from 1835 and Raoraokauere (northern Aotea) in approximately 1844.⁸¹ Europeans passing through the area at the time commented on the region's rich resources and Māori achievements. This time also saw Kāwhia port become established with European traders frequenting the Harbour.

Late 19th century history to modern land use of Hawaiki Iti

Prosperity in Aotea and Kāwhia was cut short by the Pākehā settlers and Crown demands for opening Māori land for sale. This tension culminated in the invasion of the Waikato by British forces and colonial militia in 1863. Following the Waikato Wars, the Kīngitanga supporters moved into Te Rohe Pōtae covering a large area not accessible to the New Zealand Government and settlers until the early 1880s.

The land was surveyed in 1884 or shortly thereafter (ML 5851⁸²) and shows the northern boundary of Te Rohe Pōtae (Figure 5)⁸³. The upper tributaries of Te Kowiwi were within the limit of Te Rohe Pōtae, while the stream's balance was northwards.

In 1887 the Native Land Court investigated the title of the Manuaitu-Aotea South Block. Claimants and counter-claimants provided rich and often conflicting evidence relating to the history leading to the battles between Waikato alliances and Ngāti Toa alliances in the 1810s and 1820s, the Ngāpuhi attack on Mātakitaki and other places in Waipā, the establishment of mission stations, the British invasion of Waikato and the occupations leading up to the court case. The judge ordered the partition of Aotea South under the title of Ngāti Te Wehi, Ngāti Reko and Ngāti Patupō. Claimants refer Te Kowiwi and Hawaiki (Hawaiki Iti) as notable place names when discussing boundaries and histories⁸⁴.

⁷⁹ *Ibid*, p. 95. By 1840 Ngāti Te Wehi was the largest group with interests around the entirety of Aotea Harbour (Transcript 4.1.2, pp 39, 44–48, 56, 65–68, 76, 85, 228–229). Ngāti Whāwhakia occupied a smaller area along the southern shores of Aotea Harbour (Transcript 4.1.6, pp 330, 333), while Ngāti Patupō had territories straddling the harbour entrance and further inland (Transcript 4.1.2, pp 28, 76 ; transcript 4.1.12, pp 388, 400–401, 406–407). Ngāti Hikairo had interests on the northern side of Kāwhia and inland towards Pirongia (Thorne 2012, pp. 31, 100–111). Meanwhile, Ngāti Māhanga and Ngāti Whakamarurangi occupied north of Aotea.

⁸⁰ Waitangi Tribunal (2018, p. 85).

⁸¹ Boast, R., *The Native Land Court*, Vol.2, 2016, p.379

⁸² See also Field-book South Auckland 619, p. 10.

⁸³ Surveyed from the west coast, directly south of the Aotea Harbour inlet at “Raukumara”, then to “Pukeatua” across the gully and stream of Te Kowiwi to the high point of “Turangatapuae” and beyond. See Historic survey plan ML 5851.

ML 5851 also shows the land around the shores of the Aotea Harbour to have been cleared of primary forest and contrasting the forest to the east of the harbour. Survey plan ML 6096 shows the survey of the Kawhia and Pakarikari Blocks, surveyed in 1894. At this time the patches to the west and south of Hawaiki-Iti are noted to be in “Manuka” indicating areas that are in regenerating bush, but also areas that are not and may have been used for other purposes.

⁸⁴ E.g., Te Poutu Mouhaere (Ngāti Patupō) on 31 March 1887, Manuaitu Aotea case Native Land Court Minute Book Waikato 16, p. 115; Hapeta Turingenge (Ngāti Reko) on 5 April 1887, *ibid*, p. 135

Claimants also referred to Hawaiki Iti as a settlement. For example, Wiremu Te Whēoro (Ngāti Naho) stated that Te Kihiriri Kanawa lived there.⁸⁵ Hapeta Turingenge (Ngāti Reko) said Hawaiki Iti was a settlement, lived in by his parents and other relations (listed) who were buried there.⁸⁶ He said Hawaiki was his home and his sister, Tirimata, kept the ‘the fires burning’ (ahi kā). Turingenge claimed to have left Hawaiki Iti in 1870 when his wife passed away, but still visited. Te Manihera Pouwhare (Ngāti Whakamarurangi, Tainui) later contested Hapi Turingenge’s statements.⁸⁷

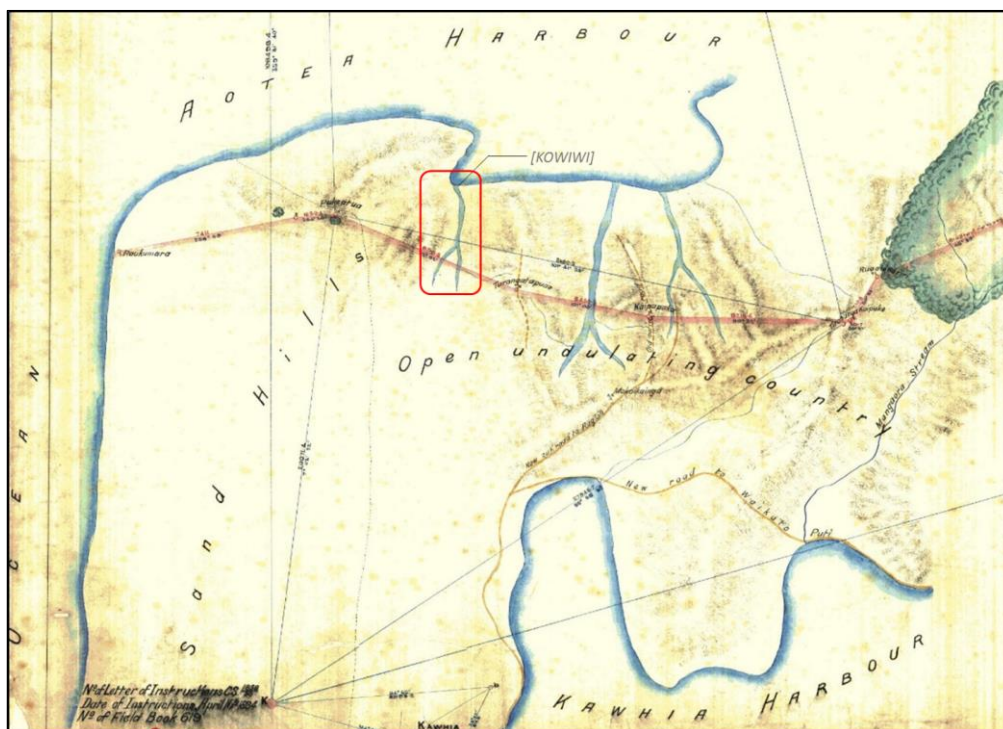


Figure 5. Detail of historical survey plan ML5851, surveyed in c. 1884. Approximate Wāhi Tapu Area outlined in red.

⁸⁵ Wiremu Te Whēoro on 2 April 1887, *ibid*, p. 128.

⁸⁶ Hapeta Turingenge on 5 April 1887, *ibid*, p. 135; 6th April 1887, *ibid*, 141.

⁸⁷ Pouwhare on 27th April 1887, *ibid*, p. 239.

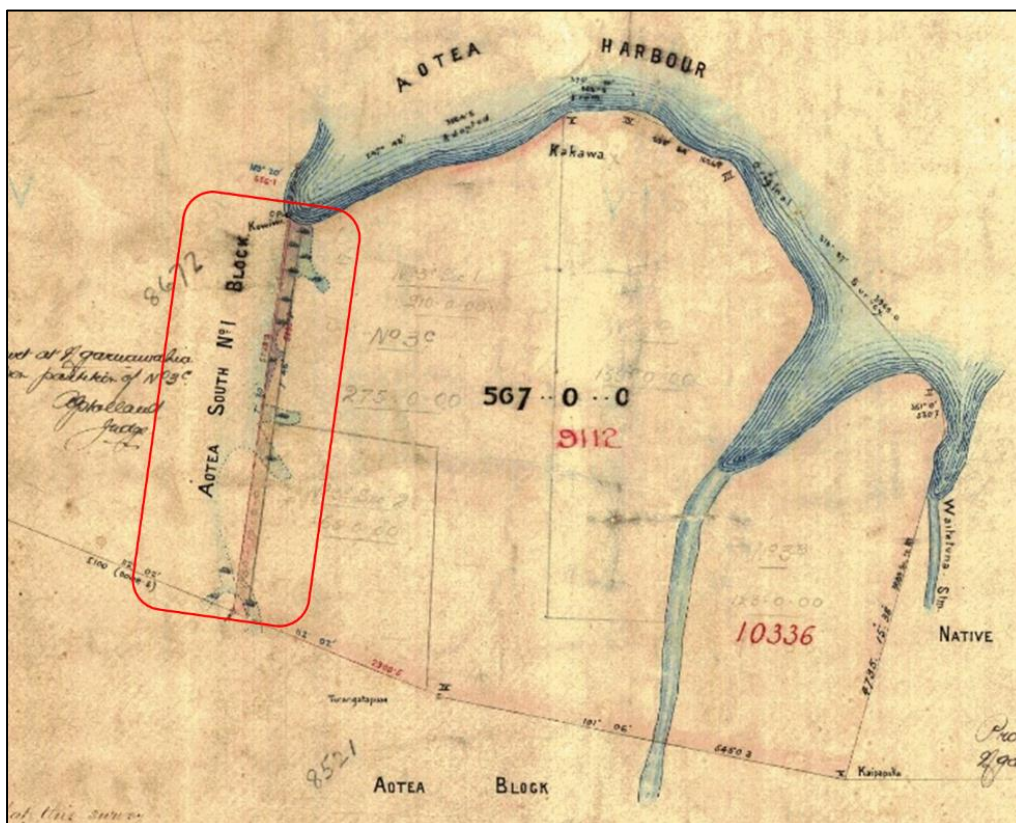


Figure 6. Detail of historical survey plan ML6008, surveyed in 1899. Approximate Wāhi Tapu Area outlined in red.

On 24 June 1896, the Native Land Court passed judgment on Aotea South Blocks' partitioning into 1, 2 and 3. Multiple owners appealed the decision on various grounds, which the court dismissed⁸⁸. These blocks were surveyed in the 1890s to 1910s at cost to the Māori owners. The Wāhi Tapu area overlaps with Aotea South Blocks No. 1 (now Part Lot DPS 75439) in the west and No.3 (now Aotea South 3A Block, Okapu Block F2 and Aotea South 32C Block) in the east.

Claimants in the 1896 case again referred to place names around Hawaiki including Te Rangihoutini Pā⁸⁹, Kāwhiakawau Pā⁹⁰, Kapueka (?) Pā⁹¹, Pukeatua⁹², Raukūmara⁹³, Te Kowiwī⁹⁴, Hawaiki⁹⁵ and many others. There were many references to cultivations, ditch and bank fences as boundaries and to manage animals, and various kāinga. Hone Rauaua (Ngāti Whawhākia and Ngāti Rangi) stated that he had seen Hepata Turingenge (Ngāti Reko) living in Hawaiki.

⁸⁸ See NZ Archives, KW478, 1893-1950, Aotea South No. 1 (Manukatea) – Applications. Letter from Hemi Waikato, Hema Ngapene, Te Waata Waikato and others to the Chief Judge, Native Land Court, April 30 1895 and May 22nd 1895. See also summary of events in De Silva (2012, pp. 134-137.

⁸⁹ Tahuu Rungaterangi (Ngāti Whawhākia), 10th June 1896, Aotea South Case, Otorohanga Minute Book p. 36; Te Haruru Waikato (Ngāti Reko), 11th June 1896, *ibid*, p. 48.

⁹⁰ Tahuu Rungaterangi, 10th June 1896, *ibid*, p. 37.

⁹¹ Tahuu Rungaterangi, 10th June 1896, *ibid*, p. 37.

⁹² Te Haruru Waikato, 11th June 1896, *ibid*. p.48.

⁹³ Te Haruru Waikato, 11th June 1896, *ibid*. p.48.

⁹⁴ Tahuu Rungaterangi, 10th June 1896, *ibid*, p. 37; Hone Rauaua (Ngāti Whawhākia and Ngāti Rangi), 19th June 1896, *ibid*, p. 184; Ngahooro Pouaka, 23 June 1896, *ibid*, p. 217-220.

⁹⁵ Hone Rauaua (Ngāti Whawhākia and Ngāti Rangi), 19th June 1896, *ibid*, p. 184; Ngahooro Pouaka, 23 June 1896, *ibid*, p. 217-220.

Ngahooro Pouaka referred to Hawaiki as ‘some distance from Tikowivi, across the swamp and extends to the Rohe Potae to Pākarikari.’⁹⁶

In 1899, Aotea South No. 3 Block was surveyed (ML 6008, Figure 6). The western margin of the block runs through Hawaiki Iti from the border of the Pākarikari Block to the south through to the Aotea Harbour in the north with “Kowivi” marked as the northern reference point. Hawaiki Iti is shown to be swampy, which contrasts the two streams, Mangemange⁹⁷ and Waitetuna.

Aotea South No. 3 Block was later surveyed in 1913 (ML 9112⁹⁸, Figure 7) for subdivision for the Native Land Court⁹⁹. As a result, blocks 3A and 3C Sections 1 and 2 were created, covering the eastern side of the wāhi tapu listing¹⁰⁰.

In 1904-5, Walter Anderson Mason of Kawhia obtained rights to lease Aotea South Block No. 1 containing 380 acres from 35 Māori owners¹⁰¹. In 1911, Aotea South Block No. 1 was vested in the Waikato Maniapoto Maori Land Board¹⁰² and was surveyed in 1912 (ML 8672¹⁰³, Figure 8).

In 1913, Aotea South Block No. 1 was leased again to Walter Anderson Mason, who was later transferred the property title in 1923¹⁰⁴. In 1932, the block was transmitted to the Public Trustee before being sold on two years later to Conrad Carden Collins (a Kāwhia farmer). Subsequent rapid purchases were made by Trevor Stewart Allen in 1951, Thomas Haywood (Hamilton farmer) in 1954 and David Lewis Morrison (Walton farmer) that same year.

⁹⁶ Ngahooro Pouaka, 23 June 1896, *ibid*, p. 217.

⁹⁷ As marked in ML 9112, Plan of Aotea South No. 3 Subdivisions, dated 1913.

⁹⁸ See also Field-book South Auckland 2558, pp. 8-11.

⁹⁹ Notes in the side of the survey plan state that the plan was produced in the Native Land Court on 1 August 1912.

¹⁰⁰ The survey plan also shows pockets of bush or tree vegetation along the eastern shores of Hawaiki-Iti with the words “Raupo Swamp” further west. To the west of Hawaiki-Iti, the plan marks individual “cultivations” and “gardens” with occasional buildings. The settlement, Te Kakawa, is noted in the associated Field-book 2558, p. 12.

¹⁰¹ NZ Archives, 1904/12, Land Alienation – Aotea South 1: Wetini Tuhua and others – Walter Anderson Mason. Note also NZ Archives, KW478, 1893-1950, Aotea South No. 1 (Manukatea) – Applications. This contains an agreement signed by owners in 1899 for the removal of restrictions upon the alienation of land known as Aotea South Block 1.

¹⁰² Under the *Native Land Act 1909* a Governor could determine that any Native Land Block was “not required for Maori occupation” and be vested in Maori Land Boards without conveyance and transfer (s234 and 236). Loveridge (1996, p. 75) stated that “these institutions had been designed to act for the owners (in one capacity or other) to expedite the leasing of such lands to European farmers.” Brooking described the Maori Land Board system as “the ultimate Maori land grab” of the 1910s and 1920s (as referenced in Loveridge 1996, p. 153). Land was deemed to not be required for Māori occupation based Euro-centric ideas of land use and settlement, or whether the land had noxious weeds on it. See historic title: Register book vol. 201, folio 60.

¹⁰³ See also Field-book South Auckland 2411, pp. 16-20. The produced survey plan identified the approximate area of the swamp with adjacent slopes and spurs. The associated field-book also notes the Kowivi stream channel as well as pre-existing fence lines within the block. An area of “Burnt manuka” is also noted, indicating possible recent scrub clearance.

¹⁰⁴ See historic title: Register book vol. 201, folio 60. Mortgages were taken out on the property in 1915 and 1927, possibly indicating the construction of houses or some similar property development.

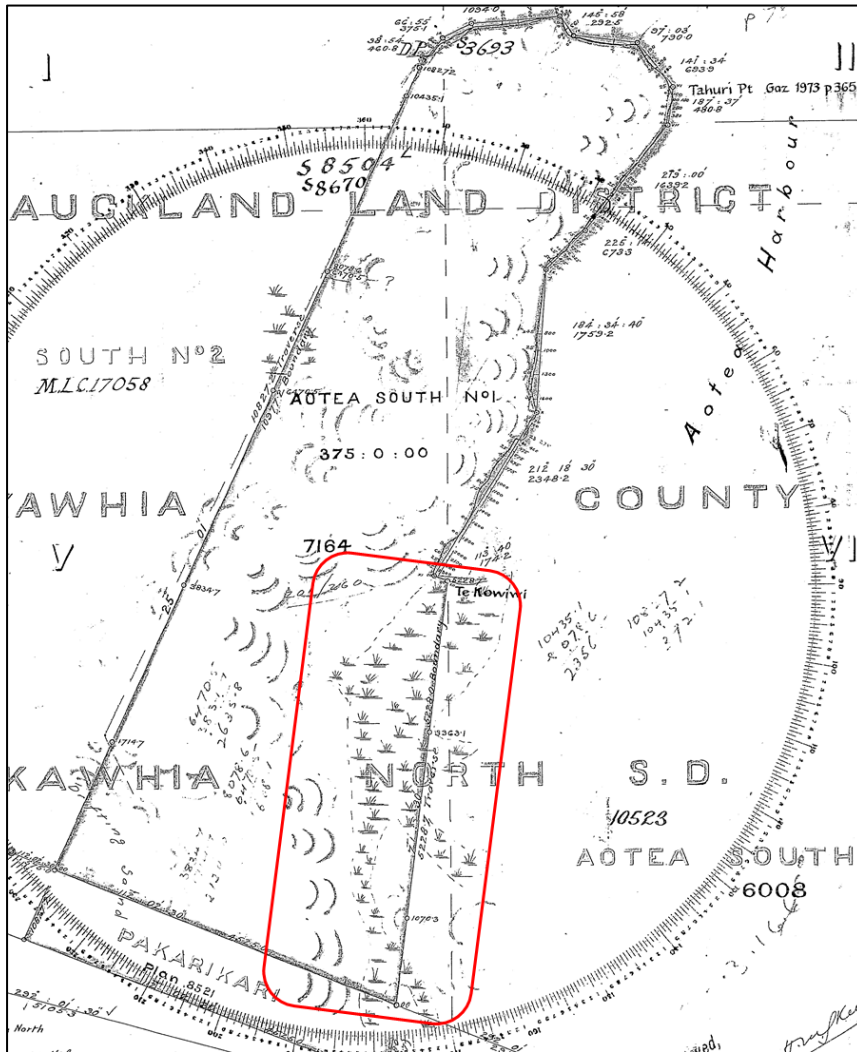


Figure 8. Detail of historical survey plan ML8672, surveyed in 1912. Approximate Wāhi Tapu Area outlined in red.



Figure 9. View southwest along western ditch and bank remains of R15/172 taken in 1995 or 2003 showing young pine trees.

Pita Te Ngaru shared the story of Koro Tūporo (Tū Pōkaia) who lived at Hawaiki Iti, in the gully behind NZAA site R15/430¹⁰⁵. Every month he would walk to Te Kakawa for a haircut and pick up food before returning to his kāuta (shelter) at Hawaiki Iti. Later in life, he lived at Tūrangawaewae in Ngāruawāhia. The area that Tūporo stayed in Hawaiki Iti, as identified by Pita, has a stand of diverse indigenous tree and shrub species, which contrast the other harakeke dominated gullies. It is, therefore, possible that Tūporo himself planted this gully.

In subsequent decades, Morrison subdivided the property.¹⁰⁶ A road (later named Morrison Road) was surveyed in 1962 and gazetted in 1965 to allow road access Morrison's properties, Aotea South Blocks No. 1, 2 and 3A.¹⁰⁷ The road cut through multiple properties – the landowners of which were largely not supportive – and had wide-ranging adverse effects on the mana of Māori landowner's, their lifestyles and their wāhi tapu.¹⁰⁸ Pita Te Ngaru shared that the district council did not consult with kaumātua as they were deemed illiterate.¹⁰⁹ However, they were educated at the Raoraokauere Mission School, so this could not be so.

The road's extension within Morrison's properties across the outflow of Kowiri Stream also contributed to the trapping of sediment within Hawaiki Iti Bay – visible in an aerial photograph taken in 1961 (see also Figure 14).¹¹⁰ An elevated farm track was later established leading from the road into Hawaiki Iti, which would have also modified the flow path of Kowiri Stream. The swamp is now largely fenced off. However, one can see stock within and around the Wāhi Tapu Area. Their trampling had altered the stream's course resulting in downstream taro not receiving water, as observed in the Heritage New Zealand Pouhere Taonga site visit on 5th December 2020. This may result in the death of these taro clusters.

In the early 1990s, the western side of Hawaiki Iti within Aotea South Block No's 1 and 2 were planted in pines (Figure 14). Unfortunately, the pines were planted on top of archaeological sites and wāhi tapu including the Turi Mātai Rehua (R15/171) and Te Rangihoutini (R15/172) within the wāhi tapu. The pines are now mature and will be harvested in the early 2020s.

Ngāti Patupō and Ngāti Te Wehi consider the pine planting and the presence of unmanaged stock in the culturally sensitive areas of Hawaiki Iti as be a desecration of their wāhi tapu. Pita Te Ngaru said the water of Te Kowiri is now pirau (rotten, decaying). Similarly, Diane Bradshaw of Ngāti Te Wehi said she considered the taro at Hawaiki Iti to be unsafe to eat due to the presence of nitrates that would have leached out of the pine trees. As kaitiaki of the taro, Ngāti Patupō have taken to maintaining a garden of taro from Hawaiki Iti at Mōkai Kāinga, while Ngāti Te Wehi have stocks at Motutere and Te Puna o Korotangi. Pita feared that without these measures, the taonga from Whakaotirangi would be lost and would be rendered only a story. Future generations would not be able to touch or taste the fruits of their ancestresses efforts to care for her people.

¹⁰⁵ Pita Te Ngaru, 11 November 2020, personal communication; 5 December 2020, statement made at hui between Heritage New Zealand Pouhere Taonga, Ngāti Te Wehi, Ngāti Patupō, Mōkai Kāinga, Aotea.

¹⁰⁶ De Silva (2012, p. 215).

¹⁰⁷ See survey plan SO 41806, plan of land to be taken for road

¹⁰⁸ Testimony Tuapiki (Wai 898, document 4.1.2), p. 222; Miki Apiti (*ibid*), p. 235; Jack Cunningham (*ibid*), p.257-258; See statements also by Miki Apiti, Liz Mahara and John Mahara in De Silva (2012, pp. 222-224).

¹⁰⁹ Pita Te Ngaru, 5 December 2020, statement made at hui between Heritage New Zealand Pouhere Taonga, Ngāti Te Wehi, Ngāti Patupō, Mōkai Kāinga, Aotea.

¹¹⁰ Retrolens, 2622/3, taken on 12 August 1961.

3.4. Archaeological landscape

There are numerous recorded archaeological sites along the shores and inland from the Aotea Harbour (Figure 10). From an archaeological perspective, it is best to conceive of the area as a landscape with physical remains of historical activity overlapping one another and being more or less continuous. As such, those points recorded as archaeological sites on a map often misrepresent the expansive nature of these archaeological landscapes and the many unrecorded features. This being said, the density of recorded archaeological sites in the area does reflect the importance of the landscape to ngā tūpuna and the concentrated occupational history.

There are fourteen recorded archaeological sites on the New Zealand Archaeological Association's site recording scheme¹¹¹ within or overlapping with the Wāhi Tapu Area (Figure 2). These include three pā (R15/171, 172 and 538), ten sites of occupational evidence such as shell midden, charcoal and oven stone exposures, terraces and storage pit remains (R15/216, 425, 426, 428, 430, 796, 796, 799, 806 and 807) and one site recording the wild taro (R15/798). Aside from the taro, these archaeological sites are all above the swamp and stream, on the slopes and ridgelines to the west and south. We discuss each site in more detail below based on information from the NZAA site record forms to date. InSitu Heritage Ltd are preparing an archaeological assessment for the forthcoming pine harvest based on their surveys in December 2020. Their assessment, once released, will contain updated observations of the archaeological landscape.

Site R15/171 records a large pā on a spur-end covering 4260 square meters, above and directly west of Kowivi Stream (Figure 10, Figure 11, and Figure 14). Shell midden deposits (mainly pipi with occasional tuangi, tuatua and tītiko/mudsnail) are exposed in various locations, while numerous surface depressions on platforms and terraces indicate the remains of storage pits. There are remains of three defensive ditches along the ridge, broad flattened platforms and well-defined terraces along the surrounding slopes. Steve Edson initially recorded the site from aerial photographs in 1977. Owen Wilkes later surveyed the site in 2003 (Figure 11), followed by John Coster in 2016. The site was planted in *Pinus radiata* in the early 1990s (Figure 14). Aside from this historical significance of the site, Pita Te Ngaru recalled that his grandparents used the pā as their playground¹¹². It was considered tapu when he was a child.

Site R15/171 has multiple possible names including "Raukūmara"¹¹³, "Turi Mātai Rehua"¹¹⁴, "Hawaikiiti"¹¹⁵ and "Kāwhiakawau"¹¹⁶. These different names may reflect misunderstandings

¹¹¹ Accessible online at www.archsite.org.nz

¹¹² Pita Te Ngaru, 11 November 2020, personal communication; 5 December 2020, statement made at hui between Heritage New Zealand Pouhere Taonga, Ngāti Te Wehi, Ngāti Patupō, Mōkai Kāinga, Aotea.

¹¹³ referred to by Dave Morrison (land owner) and Bob Crown in 1980 (local kaumatua), who suggested that the pā "belongs to the time of Tirimata o Rehui" and was built at the time of the Aotea waka arriving in the Aotea Harbour. Sourced from R15/171 site record form update by Owen Wilkes on 4 September 1995.

¹¹⁴ Phillips (1989, p. 14).

¹¹⁵ Interpreted from Wirihana Aoterangi's manuscript, *Fragments of Ancient History*, by Owen Wilkes as included in his 1995 update to the R15/171 site record form.

¹¹⁶ Owen Wilkes in 1995 update to the R15/171 site record form referencing Otorohang Minutebook 11, p. 37.

by the individuals who identified them, or that the pā was occupied at different times by different groups, who in turn had different names for the pā¹¹⁷

Archaeologists generally accept that pā sites began to be constructed during and after the 16th century CE.¹¹⁸ Their construction is argued to be the result of increasing population sizes and stresses on resources that led to competitive behaviours, requiring the defence of territories, access to resources, stored food and people. Current evidence suggests that Polynesians first arrived in Aotearoa in the 13th and early 14th centuries. Therefore, it is likely that the considerable remains of storage pits, terraces and defensive earthworks at Turi Mātai Rehua (R15/171) associated with later occupations of this settlement, after the 16th century.



Figure 10. View southwest across Hawaiki Iti to Turi Mātai Rehua (R15/171), taken in the 1980s before the planting of pine trees (Phillips 1989, p. 15).

¹¹⁷ Turi Mātai Rehua is identified by Phillips as the location of Turi's settlement when he first arrived in the area on the Aotea waka. In the site record form, Wilkes states that Phillips thought the topography at the location lined up with the story of Turi naming a bay, "Hawaikiiti" and "mooring his canoe up a stream at a village called Turi Mātai Rehua, meaning the place where Turi awaited the return of the star Rehua, ie summer". Wilkes follows that in his opinion this is unlikely to have been the case as the small stream of Kowiwi and swampy valley floor would not have facilitated a double hulled ocean going canoe.

However, this name cannot be ignored as the sedimentological history of Hawaiki-Iti has not been demonstrated. It remains possible that sediment build up as a result of forest clearance over hundreds of years has changed the geomorphology at Hawaiki-Iti. Furthermore, Bob Crown's 1980 reference to the names "Raukumara" and "Turi matai rehui" [sic] as reported in the site record form predates the publication of Phillips' book in 1989. Therefore, Bob Crown's kōrero has integrity. Wilkes also suggests the name Kawhiakawau in referencing a Ngāti Whāwhakia land court claimant who was reciting boundaries and refers to Kawhiakawau as "a pa – in a hollow – that is an old pa – we have cultivated there). This name may have been called Kawhiakawau, but that does not mean that it may have been named something else at another time by different occupants.

¹¹⁸ Schmidt (1996)

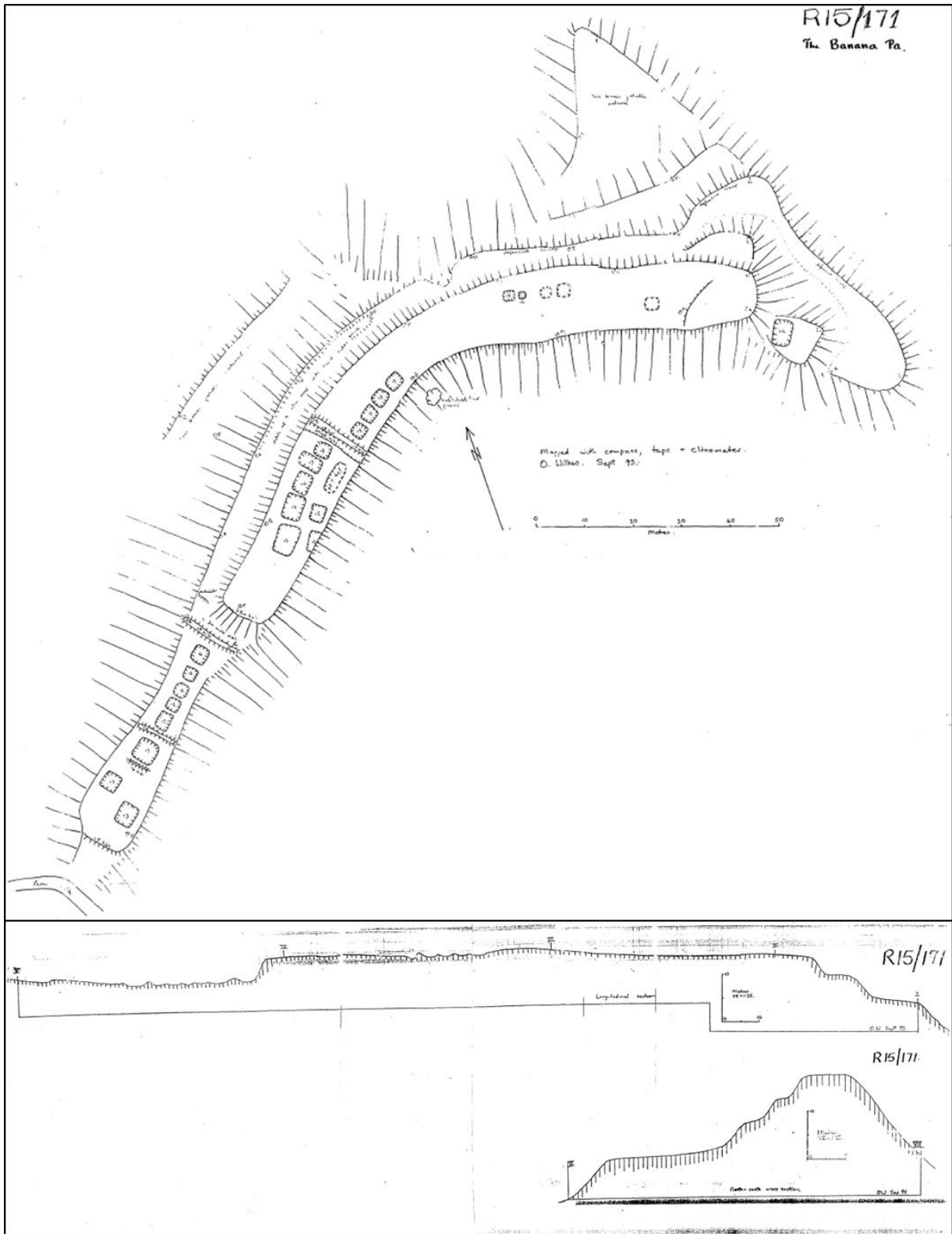


Figure 11. Owen Wilkes' 1995 tape, compass and clinometer record of R15/171 (NZAA site record form).



Figure 12- 1944 Aerial of Pā recorded as R15/171 (enhanced, cropped)

Site R15/172 is a pā recorded on an east-west oriented spur on the western side of Kowiwi Stream, and c. 300 m northwest of Turi Mātai Rehua (R15/171) (Figure 13 and Figure 14). It is a pā measuring 5440 square meters with a large platform, defensive ditches, terraces and shell midden. The site was originally recorded in 1977 by Steve Edson based on aerial photographs. It was then surveyed in 1995 by Owen Wilkes, who prepared a detailed tape-and-compass plan of the site (Figure 13). John Coster visited the site again in 2016 in preparation for the *Pinus radiata* harvest. The site is in good condition with features clearly visible on the ground surface, despite the pine trees on much of the site. Phillips gave the name Putangarua to a pā located approximately at this location.¹¹⁹ However, Owen Wilkes later argued that there was no evidence for Phillips' claim in "Land Court minutes and other documentation".¹²⁰ Wilkes concluded that "the name Putangarua is almost definitely a fiction" and it is more likely to be Te Rangihoutini.¹²¹

¹¹⁹ Phillips (1989, p. 16)

¹²⁰ New Zealand Archaeological Association Site Record Form R15/172, page titled NZ Archaeological Association Re-Visit/ Additional Information, Date: Mar 03..."This Pah may be Te Rangihoutini".

¹²¹ Wilkes references Otorohanga Minutebook 11, p. 36, detailing the Land Court Investigation of Title for the Aotea South Block. The referenced passage is of Tahuu Rangeterangi of Ngāti Whawhakaia, who referred to Te Rangihoutini as "an old pa, on the flat". Rangeterangi followed to say that "I cannot say to who that pa originally belonged – it was taken during the war – the works can still be seen" (*ibid*, p.36). In the site record form Wilkes said that "the war" referred to by Rangeterangi is likely a reference to the pre-1820 conflict between Waikato and Ngāti Toa.

The same name is referred to as a boundary marker between Pukeatua and Tahuri (p. 48). Wilkes admitted that the link between R15/172 and the name, Te Rangihoutini is tenuous, but then argued that all the other pā in the area had known names.

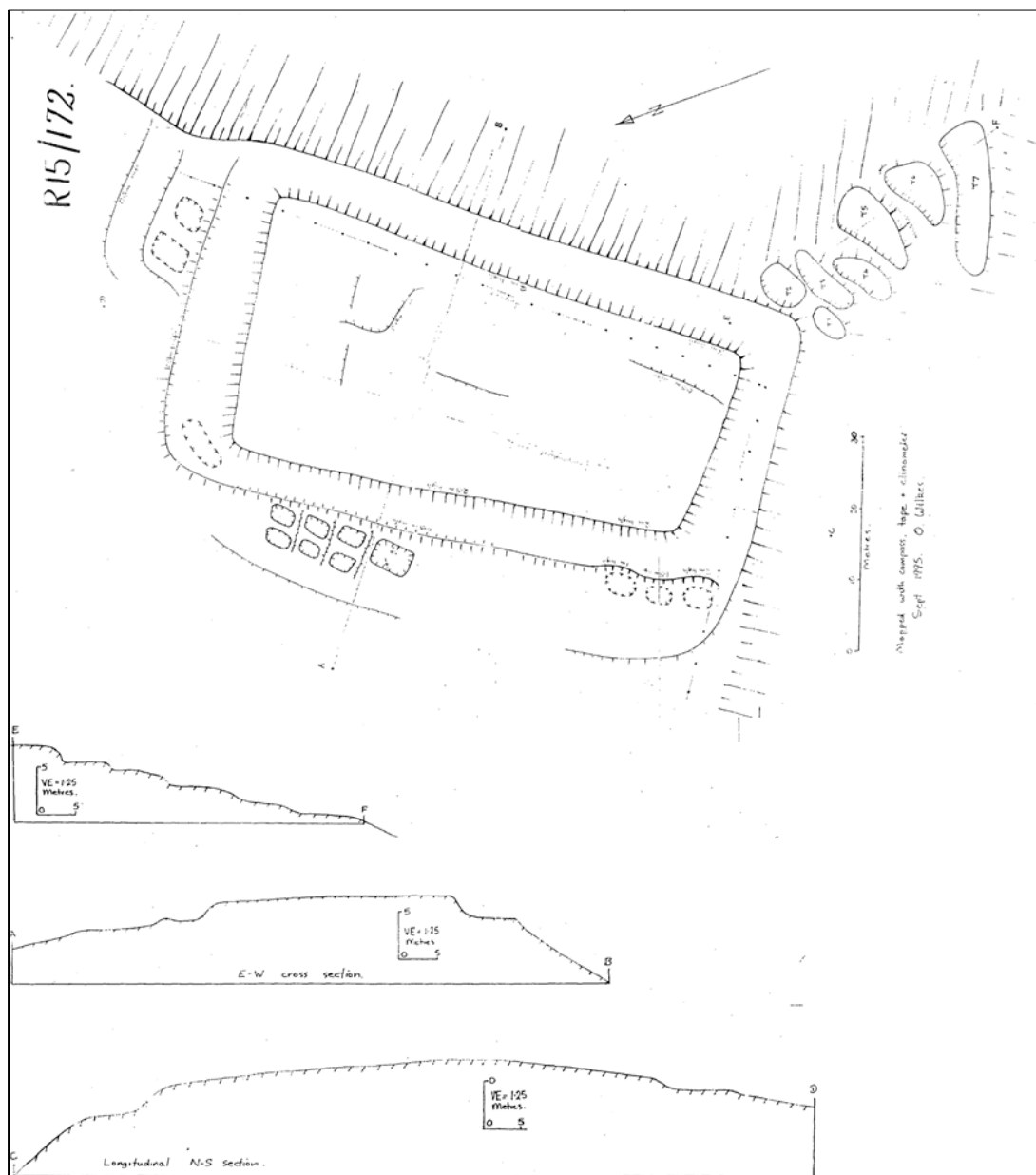


Figure 13. Owen Wilkes' 1995 tape, compass and clinometer record of R15/172 (NZAA site record form).

The third pā within the Wāhi Tapu Area is R15/538, which is located on a south-north oriented spur on the southern side of the swamp. The site consists a low, vaguely levelled spur with remains of at least 3 storage pits at the southeast end and a tihi at the northwest end. There is additional vague terracing below that is subject to erosion. Kānuka/mānuka stands were on the site, which are still clearly visible in modern Google Earth satellite imagery (Figure 14).

Sites R15/ R15/216, 425, 426, 428, 430, 796, 796, 799, 806 and 807 record shell midden, terraces and the remains of storage pits on spurs to the west and above the swamp. This area has mature *Pinus radiata* growing. Archaeological remains recorded in this area are based on small surface exposures of midden or ground surface depressions indicating the presence of filled storage pits. However, the subsurface archaeological remains are likely to be much more expansive than what has been observed by archaeologists.

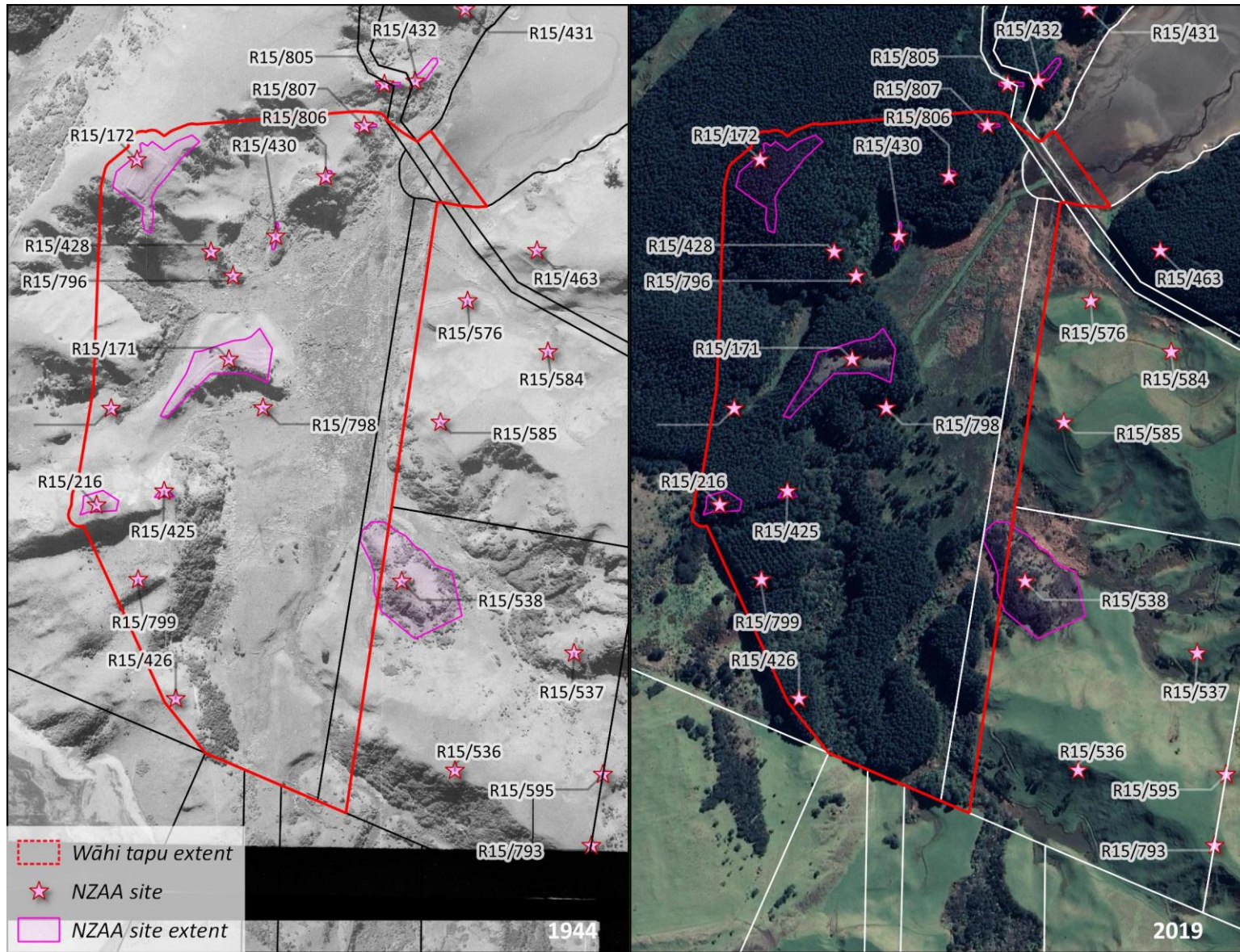


Figure 14. Aerial overlays from 1944 and 2019 under recorded archaeological sites.

In addition to the recorded archaeological sites, there are a number of low spurs around the swamp margin that have broad, flat tops. It is considered likely that subsurface archaeological remains associated with the full history of occupation by various iwi hapū and whānau are extant in these areas.

As discussed in section 2.3, the complex history of conflict at Aotea, means that the physical remains of the pā within the Wāhi Tapu Area may be from various occupations by different iwi and hapū that descended from the *Tainui* waka. Horoure and Tahuri are examples of Ngāti Toa pā at Aotea South head, subsequently occupied after the Battle of Kāwhia. The lack of any radiocarbon dates or known oral traditions associated with the pā within the Wāhi Tapu Area limits our ability to refine their occupational history. Regardless, these places are important part of the cultural heritage landscape and contribute to the significance area.

During the nineteenth century or the early twentieth-century ditch and bank fences were used to contain stock. These long linear features are visible in the landscape today, but are most readily discernible in 1940s aerial photographs (Figure 14, e.g. R15/576). Similar “earth fences” have been recorded at Maukutea to the northwest including NZAA site R15/570, R15/769, R15/771, R15/791, and at the north head at Manuaitu.

3.5. Sources

Analysis of Sources

Many sources of information mention and describe Whakaotirangi’s gardens at Hawaiki Iti. This is due to her importance in Tainui tradition and Hawaiki Iti’s place within the tradition of the *Tainui* waka and the outward spread of the crew’s descendents.

Early Māori manuscripts relating to Whakaotirangi and the *Tainui* traditions may be considered the most authoritative. Firstly, Mātene Te Whiwhi of Ngāti Raukawarecorded oral traditions dictated to him by Te Rangihaeata of Ngāti Toa in *Genealogies and Traditions*. Secondly, Wirihana Aoterangi was a Ngāti Tahinga chief from Whaingaroa who wrote an account in c. 1860 of the *Tainui* traditions. This was translated and published by George Graham in 1923 and titled, *Fragments of Ancient Māori History from Kaipara to Kāwhia*. Thirdly, Wiremu Te Whēoro’s of Ngāti Pou and Ngāti Mahuta wrote the manuscript, *Ngā kōrero onamata* in 1871. A translation was later published in the *New Zealand Journal of the House of Representatives* in 1880. Te Whēoro was also a counter-claimant in the Manuaitu-Aotea Native Land Court Case of 1887. Lastly, Hoani Nahe of Ngāti Maru, Te Arawa and principal Hauraki tribes¹²², was a politician and expert of Tainui traditions¹²³. Nahe’s *Translation of Extract from the History of the Tainui Migration*, published in 1880, also provides information on the crops that were brought by Whakaotirangi to Aotearoa and the care that was required in transporting them there. This is supported with more or less the same information in subsequent secondary accounts by William Colenso¹²⁴.

Numerous pre-1900 Pākehā published sources cover the *Aotea* and *Tainui* traditions. These authors made significant alterations to earlier manuscripts and orally shared information

¹²² Ballara, 1993

¹²³ Simmons, 1976, p. 174

¹²⁴ Calenso, 1881, pp. 41-42.

through plagiarism, editing, and fabrication. We refer the reader to discussions by Simmons¹²⁵, Sorrenson¹²⁶, Ballara¹²⁷ and Taonui¹²⁸ for further reading on this topic.

During Native Land Court hearings, claimants provided invaluable information relating to the history of Hawaiki Iti and its surrounds. The Manuaitu-Aotea case of 1887 takes up virtually Waikato Minute Book 16 with complex claims and counterclaims from both hapū who formerly dominated the area and those inland people who occupied it predominantly after the 1820s. The 1887 case saw the subdivision of Aotea South. In 1896, the Aotea South was further partitioned into three blocks.

Te Hurinui-Jones collated and wrote a well-respected narrative of the history of Tainui. This was completed by Bruce Biggs and published in *Nga Iwi o Tainui* (1995). Fragments of Whakaotirangi's tradition can be found throughout the book. These accounts provide richer descriptions and specifically referencing the crew of the *Tainui*, the establishment of the tūāhu, Ahurei, in Kāwhia, the establishment of gardens, the settlement at Pākarikari and Hawaiki Iti cultivations.¹²⁹ This account has been extensively copied and relied heavily upon by Leslie Kelly who published *Tainui: the story of Hoturoa and his descendants* in 1949.

Te Hurinui-Jones also wrote an authoritative account of the life of Pōtatau te Wherowhero, which includes much of the history relating to the Battle of Kāwhia involving Te Rauparaha of Ngāti Toa.

This information is supported by various oral accounts and report that have been compiled under the Rohe Potae Waitangi Tribunal proceedings (Wai 898). These reports have been compiled within the report titled, *Te Mana Whatu Ahuru: Report on Te Rohe Pōtae Claims* (2018). This report refers to the supporting documents with individual oral and textual sources that refer to the significance of Hawaiki Iti. Particularly useful sources with regard to the Hawaiki Iti gardens, Lake Parangi and Te Kowiri Stream are the recorded histories of Ngāti Te Wehi¹³⁰ and Ngāti Maniapoto¹³¹ in Wai 898 Documents supporting the 1438 Waitangi Claim. These document the significance of Hawaiki Iti to Ngāti Patupō. These documents are not yet publicly available.¹³²

Gordon-Burns' thesis provides a good analysis of the various textual sources that refer to Whakaotirangi – a context to the broader narrative around Pākarikari and Hawaiki Iti. She provides a valuable discussion on the progressive minimalisation and distortion of the role of wāhine in Tainui oral traditions. Gordon-Burns and Taonui (2011) wrote a summarised discussion of these issues specifically around Whakaotirangi and her role within Tainui mātauranga.

Limited information was found on the *Aotea Waka* arrival in Aotea, Turi's settlement (Turi Mātai Rehua) and gardens (Raukūmara). The earliest source referring to Turi Mātai Rehua is in Phillips' 1989 publication titled, *Nga Tohu a Tainui, Landmarks of Tainui: A Geographical*

¹²⁵ Simmons, 1976

¹²⁶ Sorrenson, 1979

¹²⁷ Ballara, 1998

¹²⁸ Taonui 2005

¹²⁹ *Ibid*, p. 63-40.

¹³⁰ De Silva 2012 (Wai 898, doc A101)

¹³¹ Tauariki et al. 2012 (Wai 898, doc A110)

¹³² Te Ngaru 2013 (Wai 1438); Onehi 2013 (Wai 1438)

Record of Tainui Traditional History. However, it is unclear where he sourced this name from. The New Zealand Archaeological Association site records e.g., R15/171, R15/172 and R15/173 were updated in the mid 1990s and early 2000s by Owen Wilkes, who was very critical of Phillips' research in the area. He provides alternative names to a number of pā based on Land Court Records.

There are numerous recorded archaeological sites in the area. The New Zealand Archaeological Association archaeological site record forms are useful sources of information pertaining to discussions on place names and the nature of recorded archaeological remains.

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- White, J. (1888). Ancient history of the Maori. Ruaputahanga: Reel 6. Notes for Ancient History of the Maori (MS Papers 75). Alexander Turnbull Library, Wellington, New Zealand.

Oral testimony

- Wai 898, doc. 4.1.1 – Te Rohe Pōtae – Ngā Kōrero Tuku Iho o Te Rohe Pōtae: 1st Oral Traditions Hui Te Kotahitanga Marae Ōtorohanga. 1 & 2 March 2010.
- Wai 898, doc 4.1.2 – Te Rohe Pōtae – Ngā Kōrero Tuku Iho o Te Rohe Pōtae: 2nd Oral Traditions Hui Waipapa Marae Kāwhia. 29 & 30 March 2010.
- Wai 898, doc 4.1.6 – Te Rohe Pōtae – Ngā Kōrero Tuku Iho o Te Rohe Pōtae: 6th Oral Traditions Hui Held at Te Tokanganui-Ā-Noho Marae, Te Kuiti. 9-11 June 2010.

Wai 898, doc 4.1.12 – In the Te Rohe Pōtae District Inquiry (Wai 898), Hearing Week 7: Mon 7 October 2013 to Fri 11 October 2013, Waipapa Marae, Kāwhia.

Archives

National Archives, Auckland: KW478, 1893-1950, Aotea South No. 1 (Manukatea). Applications. Letter from Hemi Waikato, Hema Ngapene, Te Waata Waikato and others to the Chief Judge, Native Land Court, April 30 1895 and May 22nd 1895

Te Whiwhi M., 1851, “Genealogies and Traditions”, George Grey Manuscripts, ref. GNZ MMSS 77, Auckland Libraries

NZAA Site Record Forms

R15/171 records a pā referred to as Turi Matai Rehua and Kāwhiakawau

R15/172 records a pā referred to as Putangarua and Te Rangihoutini

R15/216 records as terraces and shell midden deposits

R15/425 records a shell midden scatter

R15/426 records a flat topped spur with oven stones and shell exposures

R15/428 records a depression indicating a former storage pit and shell midden

R15/430 records soil with charcoal and shell inclusions

R15/538 records a pā referred to as Mateowai

R15/796 records a depression indicating a former storage pit

R15/797 records as a shallow terrace and pit

R15/798 records the taro growing in the Te Kowiwi Stream channel

R15/799 records four pits indicating former storage pits

R15/806 records a shell midden scatter below a terrace

R15/807 records two terraces

Native Land Court Minute Books

Moerangi Block, Mercer Minute Book 12

Moerangi Block, Mercer Minute Book 13

Manuaitu-Aotea Block, Waikato Minute Book 16

Aotea South Block, Otorohanga Minute Book 11

Survey Plans

Accessed from Quickmap:

ML 5851

ML 6008

ML 7997

ML 8672

ML 9112

SO 23954

SO 41806

Surveyors Fieldbooks

Accessed from Land Information New Zealand

Field-book South Auckland 619, p. 10.

Fieldbook South Auckland 2558, 8-11

Aerial photographs

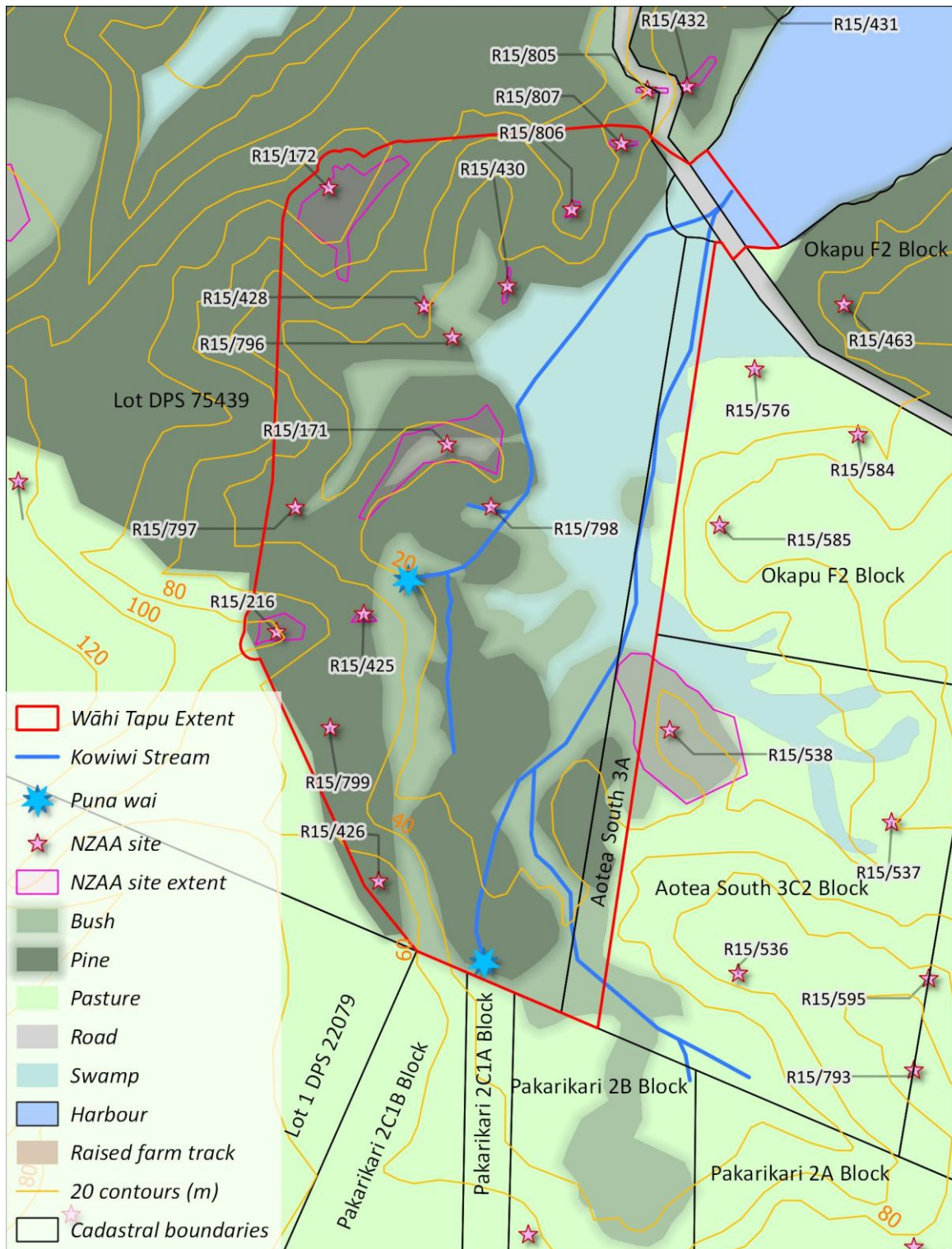
Retrolens historical aerials sourced from <http://retrolens.nz> and licensed by LINZ CC-BY 3.0

Websites

Whakaotirangi: Pre-1400 experimental gardener. 150 Women in 150 Words. The Royal Society Te AParangi. <https://www.royalsociety.org.nz/150th-anniversary/150-women-in-150-words/whakaotirangi/>, accessed 11 January 2021s

5. Appendix

Extent Map



Extent is part of the land described as Aotea South 3A (RT SA294/48) and Lot 1 DPS 75439 (RT SA57B/14), Road ("Morrison Road"), South Auckland Land District, including contiguous swamp, springs and streams of the inlet connecting to Kowiwi Stream therein.

Current identifier – Lot 1 DP 75439



**RECORD OF TITLE
UNDER LAND TRANSFER ACT 2017
FREEHOLD
Search Copy**



Identifier SA57B/14
Land Registration District South Auckland
Date Issued 22 November 1995

Part-Cancelled

Prior References

SA25D/254

Estate	Fee Simple
Area	303.0352 hectares more or less
Legal Description	Lot 1 Deposited Plan South Auckland 75439

Registered Owners

David Lewis Morrison, Megan Nan Bolton and SR Waikato Trustee (470414) Limited as to a 1/2 share
David Lewis Morrison, Megan Nan Bolton and SR Waikato Trustee (470414) Limited as to a 1/2 share

Interests

B325657.2 Lease to William David Morrison, John Speedy Morrison, Peter James Hodges and Peter Bolton Term 35 years commencing on 1.6.1994 - 21.2.1996 at 11.30 am
B325657.3 Forestry Right pursuant to the Forestry Rights Registration Act 1983 over part for a term expiring on 31.3.2027 to William David Morrison, John Speedy Morrison, Peter James Hodges and Peter Bolton and to (now) Taumata Plantations Limited - 21.2.1996 at 11:30 am (affects Lease B325657.2)
7289501.1 Gazette Notice (2007/802) declaring Sections 1 and 2 SO 339181 (179m²) to be road and to vest in the Otorohanga District Council - 23.3.2007 at 9:00 am
9758466.1 Variation of Profit a Prendre B325657.3 - 11.2.2015 at 11:58 am
11423423.1 CAVEAT BY OTOROHANGA DISTRICT COUNCIL - 10.5.2019 at 1:07 pm



**RECORD OF TITLE
UNDER LAND TRANSFER ACT 2017
FREEHOLD
Search Copy**



Identifier SA294/48
Land Registration District South Auckland
Date Issued 25 June 1919

Prior References
SAPR131/37

Estate Fee Simple
Area 3.9330 hectares more or less
Legal Description Aotea South 3A Block

Registered Owners

David Lewis Morrison, Megan Nan Bolton and SR Waikato Trustee (470414) Limited as to a 1/2 share
David Lewis Morrison, Megan Nan Bolton and SR Waikato Trustee (470414) Limited as to a 1/2 share

Interests

B325657.2 Lease to William David Morrison, John Speedy Morrison, Peter James Hodges and Peter Bolton Term 35 years commencing on 1.6.1994 - 21.2.1996 at 11:30 am
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9758466.1 Variation of Profit a Prendre B325657.3 - 11.2.2015 at 11:58 am

Map situating Hawaiki Iti in the wider Tainui waka cultural landscape
(from Winiata 2019)



The Heartland of Tainui Tradition