

Ngā Tūtohu Whenua

Sites of Significance

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Table of Contents

4	Ngā Iwi O Tauranga Moana
6	Mauao
10	Otamataha
12	Ōtūmoetai Pā
14	Matuaiwi Pā
16	Pukehinahina
20	Te Ranga



Mauao

Four maunga sat among the many hills and ravines on the edge of the forests of Hautere. There was a pononga, slave or servant, and a great chiefly maunga, a forested peak that stands as a landmark for the tribes of Tauranga Moana.

To the southwest was the shapely form of a beautiful maunga, a woman clothed in all the fine greens of the ferns, shrubs, and trees of the forests of Tāne. Out to the east stood a fourth lonely maunga peering back into the Hautere from a distance, from behind the pononga. This lonely maunga longed to see the beautiful shapely figure, but because his view of her was obstructed, he grew greatly jealous and became known as Harawene.

Pononga was desperately in love with the beautiful shapely maunga. However, her heart was already

won by the majestic form of the chiefly maunga who moved a flow of waters to sustain her cloth of fine greens. Thus came the name of this chiefly maunga, Ōtānewainuku. The new flow of waters also gave rise to the name Pūwhenua for the beautiful shapely maunga.

There seemed no hope for the lowly slave with no status to persuade Pūwhenua to become his bride. The slave was sorrowed, and in despair, he decided to end it all by drowning himself in the ocean, Te Moananui a Kiwa.

He called on the Patupaiarehe, folk with mythical powers who dwelled in the forests of Hautere. They were his friends, and they plaited their ropes with their magic to haul him from the hill country toward the ocean. As they pulled on their ropes, they chanted their magic chant.

E hika tū ake	Arise you who slumber
Ki runga rā whitiki taua	Prepare ourselves
Hei tama tū	Prove our manhood
Uea ki te uru	Heave to the west
Kumea ki te tonga	Heave to the south
Hiki nuku Hiki rangi I arā rā	Move heaven and earth
Ka ngaru e, ka ngaru e	It awakens, It loosens, shudders
Toia ki te hau marangai	Haul towards the stormy east wind
Kia Whakarongo taku kiri	That the sky may feel
Te kikini a te rehutai	The tang of salt spray
O ngā ngaru whatiwhati	Of the turbulent thundering waves
E haruru mai nei	Wi Wi wi
Wī, wī wī	Wa Wa Wa A! Ha! Ha!
Wā wā wā A! Hā! Hā!	Cast your eyes heavenward
Horahia ō mata ki a Meremere	Towards Venus, the evening star,
Tuahiahi Hei taki i te ara ki a Tangaroa	To light the path to the oceans of Tangaroa,
He atua hāo i te tini ki te pō	The gods who lures many into his embrace, into eternal darkness.
E kokoia e ara e	Alas, the birds have awakened.



The Patupaiarehe chanted this song and hauled the pononga from his place among the hills from Waoku. They gouged out the valley where the river Waimapu now flows. They followed the channel of Tauranga Moana past Hairini, Maungatapu, Matapihi, and Te Papa. They pulled him to the edge of the great ocean of Kiwa. But the breaking of dawn started to creep upon them. The sun rose, and the first rays lit up the summit of the pononga and fixed him in that place. The Patupaiarehe fled away before the light of the sun. They were folk of the night, and they flew back to the shady depths of the forests and ravines of Hautere.

The Patupaiarehe gave a name to this maunga, marking the entrance

to Tauranga Moana. He was called Mauao which means caught (Mau) by the dawn (ao) or lit up by the rays of sunrise. In time, he assumed greater mana than his rival, the chiefly maunga of Hautere. In time upon the arrival of the waka Tākitimu, Mauao was also given another name, Maunganui, meaning the great mountain.

He is still the symbol of the tribes of Tauranga Moana:

Ko Mauao te maunga,
Ko Tauranga te moana.

Kōrero: Ngā Kaumatua o Ngāti Ranginui





Otamataha

Following the Battle of Kokowai, Ngāti Ranginui & Waitaha continued to occupy the inner lands of Tauranga, including Otamataha where the waka Tākitimu is said to have landed in its time as a place of fishing and gathering kaimoana.

Extract taken from Ngāti Tapu & Ngāti Materawaho Manawhenua Report by Patrick Nicholas.

The sacking of Otamataha is well known. It had been decimated by Ngāti Maru and Ngāti Tamaterā from the Thames district, commanded by Te Rohu (aka Te Rauroha). Koraurau and most of the inhabitants were killed, although it is said that twenty-five people from the pā escaped under darkness.

At the height of the fighting his wife, Te Aho had swam across the harbour with her baby on her back. A shot pierced her back, and she managed to make the shore near Whareroa but died there. Her baby was Hohepa Hikutaia. Hohepa Hikutaia's children predeceased him, and he had no living descendants. But he adopted a mokopuna Koraurau, Turi Te Kani's grandfather. Te Aho and her husband Koraurau are both members of Te Materawaho. Te Materawaho is a hapū that comes from the marriage of Hinewai (Ngāti Ranginui, Waitaha) and Te Rangihouhiri(3) a Kahukino, a mokopuna of Tamapahore. (Ngāi Te Rangī, Ngāti Ranginui, Waitaha)

Kōrero by Toni Heke-Ririnui & Aramahou Ririnui





Ōtūmoetai Pā

Ōtūmoetai Pā is only a fraction of its original extent. The pā originally extended out from its current remnants, toward Rānui Street, across to Pah Street, downward to the water's edge and along Beach Road.

The first occupants of the Pā are said to have been the Ngamarama people around the 14th century. From the 16th century onwards, Ngāti Ranginui took a stronghold in the Ōtūmoetai area.

Kinomoerua occupied Matuaiwi Pā, and his brothers Kinotaraia occupied the Pā at Matakana, with Kuraroa later residing in the upper Ōtūmoetai pā. You can see these tūpuna represented in the pou that side either side of the centre pou, their father Kinonui at the entrance.

Whilst we cannot depict an accurate timeline, these are some of the known rangatira who also lived there.

- **Kuraroa**, son of Tutereinga, who was the eldest son of Ranginui.
- Down another four generations to **Hinewa** (the daughter of Takau) who married **Te Rangihouhiri(3) a Kahukino**.
- Ngāi Te Rangī became a strong presence through **Te Waru**, the prominent chief of his time between the 1820s and the 1830s.
- He was later succeeded by his son, **Hori Tupaea**, who remained in the Pā until he left for Mōtiti Island around the early 1850s.



- **Ruawahine** (also known as Irihapeti Faulkner) also had land in the Ōtūmoetai area from her tūpuna Hurihuri (a grandson of Tamawhariua). **Tamawhariua** was gifted this land by Kuraroa (son of Tutereinga) because of his assistance and the giving of the patu, Matawheoro.

Hāhi, or religion, played a presence in the Anglican Church under the leadership of Rev Brown to the eastern end of the Pā and a Catholic Church towards the western end of the Pā under Bishop Pompallier. Rev Brown had an evident influence on the people of Ngāi Tamarāwaho as many of their ancestors were baptised and renamed by him.

In 1870, Ōtūmoetai Pā came under the ownership of the Matheson Family. Over the years, the Matheson family sold sections of the land but maintained the land where the homestead stood at the eastern end of the Pā. In 1995, the last Matheson owner, Alistar, wanted to preserve the historic site and entered into a conservation covenant with the Tauranga District Council. Ngāi Tamarāwaho continue to assert Ahikaa into the present day and remain guardians of Ōtūmoetai Pā in partnership with Tauranga City Council.

Kōrero by Toni Heke-Ririnui & Aramahou Ririnui



Matuaiwi Pā

Te Pā o Kinomoerua who was a Tohunga. One day whilst reciting a karakia over the ngāngara (insects) that were eating the kūmara, his Tūi flew over and said, "E koka, tahia te marae." He replies, "Ko wai?" "Ko te kuti".... "Ko wai?"... "Ko te wera"... "Ko wai?"...."Ko te hauā"...."Ko wai?"...."E ko, ko Apanui, ko Apanui Ringamutu."

They proceeded to the marae to commence powhiri, mihi, whaikōrero, kai.

They sat down, and Kinomoerua asked, "why are you here?" Apanui replied, "I am forever losing my battles against Ngāti Porou. I was told to follow the setting of the sun from the coast and I will come to a Tohunga that could help me – which is you."

They walked to the end of the Pā and looked to Matakana and Rangiwaea. "What can you see?" asked Kinomoerua to Apanui Ringamutu. I see a kawau (shag) diving down and coming up again with nothing over and over again.

The two then made their way to a canoe and paddled to Mauao where they sat on Matawhau. looking down towards Tirikawa. Kinomoerua tells Apanui Ringamutu to look at Tirikawa and once again asked, "what do you see?" Apanui replies and states that he sees the waves coming in and crashing over Tirikawa and receding and crashing over her again.



Kinomoerua looked at Apanui Ringamutu and explained that he must not be like the kawau, attacking and retreating, attacking and retreating with nothing to show. Instead, he must stay firm in his position like the rock of Tirikawa to prevail in battle.

"Ahakoa uhi, uhi, uhi, ngā ngaru ka whakaea anō te toka a Tirikawa."

Kōrero by Toni Heke-Ririnui





Pukehinahina

The battle of Gate Pā at Pukehinahina (Puke meaning hill and hinahina or mahoe is a native tree) occurred on April 29 1864. It is remembered as the battle where hugely outnumbered Māori defenders managed to repulse an experienced British force and secure what many regard as a famous Māori victory.

The early months of 1864 began with British troops landing at the northern end of Te Papa, an action seen by Māori as an invasion.

They met and resolved to fight the invaders and drew up a Code of Conduct- rules governing the forthcoming fight.

The code was agreed to by the Māori leaders, who then issued a challenge to the British.

When it was ignored, Māori selected a site on the Pukehinahina ridge where they designed and built a radical new fighting pā. The building of Gate Pā began on April 3 1864. Fortifications were engineered by Pene Taka Tuaiā.

The years of the Musket Wars had led to a major change in traditional pā design to protect against new military technologies such as artillery and rockets. The British were unaware of the complexity of Gate Pā. The redoubt was less a fortification than a killing ground, as soldiers who inspected the redoubt after the battle attested.

Ngāi Te Rangī leader, Rāwiri Tuaiā Puhirake soon realised the reason for the delay in accepting their



challenge to fight when British reinforcements arrived from Auckland. The 68th (Durham) Regiment and 43rd Monmouth (Monmouthshire) Regiments arrived and constructed the Monmouth and Durham redoubts to protect Camp Te Papa.

By the end of April 1864, 2000 troops had assembled. General Sir Duncan Alexander Cameron (1808-1888), commander throughout the Waikato War of 1863-1864, arrived on April 21 to take overall command. On April 26, 600 sailors and Royal Marines disembarked from HMS Harrier, Curacoa, Esk and Miranda. A 110-pounder Armstrong gun, two 40-pounder and two 6-pounder Armstrong guns, plus smaller

artillery pieces were unloaded and taken to within firing distance of Gate Pā at Pukereia (Green Hill).

Cameron moved his forces out from Te Papa and stationed them around Gate Pā on April 27 and 28. Expectations of victory were high. Army personnel were joined by sailors and marines from the ships still lying in the Tauranga harbour.

A 'feigned attack' was made on April 28 to divert Māori attention whilst Colonel Greer led the 730 men of the 68th over the eastern mudflats under cover of darkness to take up the position at the rear and cut off Māori escape and water supply. It rained heavily throughout that night.



At first light, on April 29, an intense barrage began. It was said to have been the heaviest artillery bombardment of the New Zealand Wars. At 4 pm, after nine hours and with a breach in the pekerangi or palisade having been made, Cameron gave the order to attack. "April 29 was a misty, unpleasant day...all day his guns pounded the fortification till about mid-afternoon a breach was made.

Cameron moved his men up for an assault upon the pā. Led by their officers (who thus were the first to be struck down by the Māori warriors), the men swarmed into the trenches and began to drive out the defenders. But Greer's men were at the exits, and the Māori poured back

into the trenches. The soldiers and sailors now in the pā believed this rush to be reinforcements. Without the leadership of their officers, they fled the pā, still held by Māori tribes and their allies."

Many officers were killed or wounded during the initial assault. As well as volleys from hidden bunkers beneath their feet, the British were 'subjected to galling crossfire from the two redoubts'. Cameron was forced to call off the attack, and a disorderly retreat ensued, leaving a hundred dead and wounded soldiers behind. It was a triumph of military construction for the Māori and a disaster for the British.

During the night, out of ammunition and without the supplies to withstand a long siege, Māori quietly abandoned the pā, which had served their purpose. They took their wounded along with British muskets and disappeared.

Honouring the Poteriwhi Code of Conduct, the wounded soldiers were not maltreated, looted or mutilated but instead given water before they left. Those who received succour included the leader of the assault, Lt Colonel Henry Booth, who had been shot through the spine and later died from his wounds.

At 5 am on April 30, a sailor from Harrier crept up to the pā and found it deserted. The dead and wounded were then carried from the

battlefield. There was a great outcry, both in New Zealand and England, that a force of 1,689 soldiers and sailors could have been defeated by 230 Māori.

Kōrero: <http://www.battleofgatepa.com/quick-history>



Te Ranga

Two months after the battle of Gate Pā, the British were to have their utu (revenge). They attacked unprepared Māori on June 21 1864, which became known as the Battle of Te Ranga.

Those present at Te Ranga were Ranginui hapu, Waitaha, Te Whānau-ā-Apanui, Ngāti Hinerupe, Tūhoe, Whakatōhea and some whānau members of Te Arawa.

Women and children dug the Pā, and when the British turned up, they started firing. The women and children were taken out of the half-dug trenches and led out through 'Omataka' (the eastern side of the pā) and back up to 'Te Taumata'.

28 British guns were set up 700 yards out from the pā. Additionally, six hundred troops were there. Soon after the first shots were fired,

the bombing began and lasted for two hours. There were 140 of our people at the battle. One hundred twenty died, with approximately 13 wounded. More died 2-3 days later.

Te Ranga means 'the landing place'. The name for Te Ranga is "Taumatai-a-hui". Our saying related to this battle - "Kaua e tatari kia tūtū te pūngarehu."

Unlike Gate Pā they charged across the whole of the Māori line. The battle rates amongst the bloodiest of New Zealand's Wars. In desperate hand-to-hand fighting, 'British troops exacted terrible vengeance for their defeat at Gate Pā.' (Cowan).

The Māori garrison was unable to hold the incomplete defences and retreated. Puhirake and the man said to have authored the code of

conduct, Henare Taratoa, were killed. The defeat of Te Ranga broke the resistance of local Māori and in July 1864 they came to Te Papa laid down their arms and pledging peace to Governor Grey.

In August of that same year formal peace-making was carried out which included Rautapu (confiscation of Māori land by government during the 1860s) of 290,000 acres of Māori land. Some land was acquired as part of an enforced sale; other land was taken without payment and legitimised through legislation. The land was surveyed and distributed to military settlers, founding the new town of Tauranga.

Poteriwhi was the original pa for the confrontation between Tauranga Māori aligned with the Māori King,

and the British troops. Poterwhi, a former battle pa and cultivation area situated on the eastern side of the Wairoa River was built in 864 for the land wars and was subsequently destroyed by Crown troops.

Poteriwhi a transliteration of the words "Port of Relief" was recognised as a strategic location. This was deemed as the crossroads of inland tracks and access to coastal settlements. This pa on the Wairoa River, was usually occupied by Pene Taka, the engineer who designed Gate Pa and many other pa. Pene Taka retreated to Poteriwhi after leaving the Gate pa in April-May 1864. On reaching it a few days later the British found it deserted, so the palisading was dismantled and set fire to.



