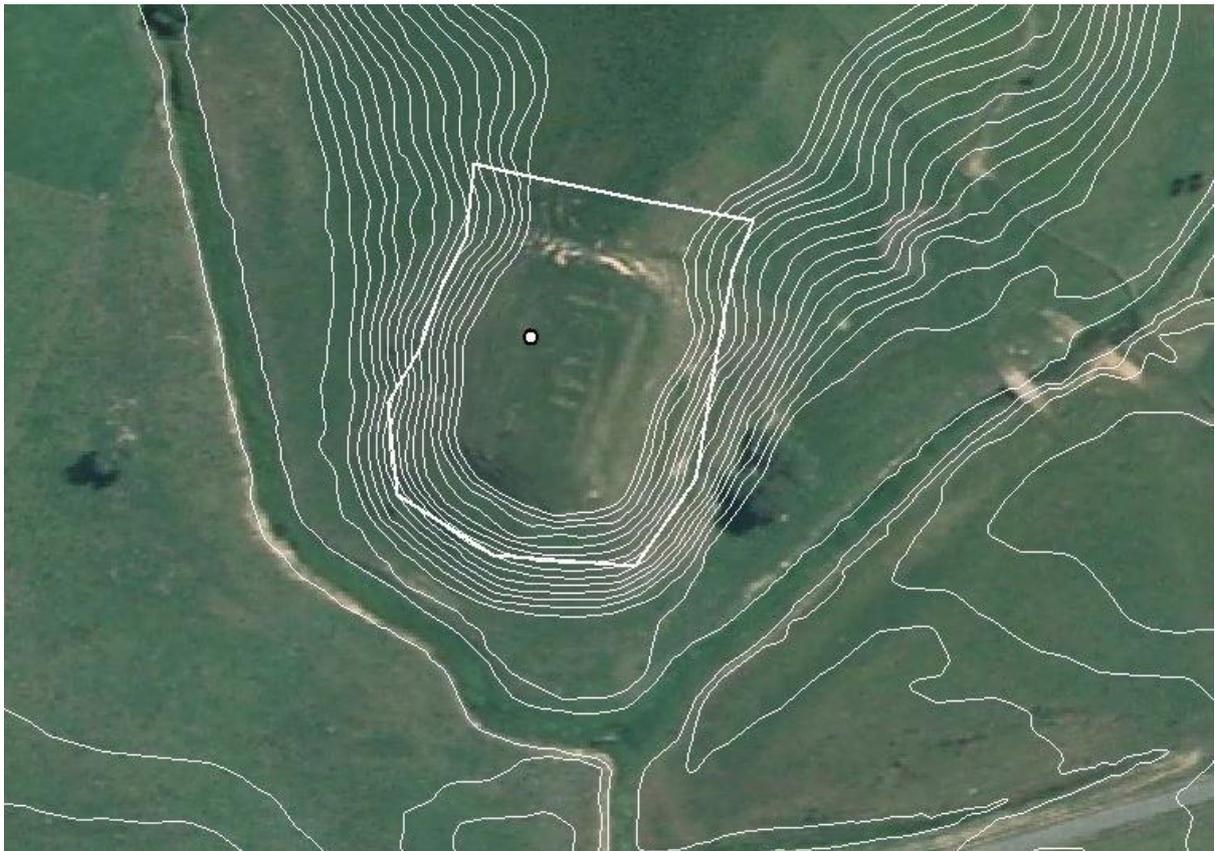


Maori Sites of Significance
Methodology for Establishing Boundaries for the
Waikato Proposed District Plan



Report for Waikato District Council

June 2018

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Māori Sites of Significance - Methodology for Establishing Boundaries for the Waikato Proposed District Plan

1.0 Introduction

The Māori Sites of Significance for the Waikato Proposed District Plan is based on Pā sites and the New Zealand Archaeological Association (NZAA) site record scheme provides the information required for district plan purposes. The brief for this report was:

- to create a methodology to set a line of interest around the NZAA sites that WDC have identified as Māori Sites of Significance, that is Pā.
- provide GIS data for MSS templates created by Sheryl Pāekau of WDC.
- Assist WDC GIS digitiser

A line of interest was drawn in esri arcmap around the Pā and the detail of how this was done is set out in Section 5 Methodology and shown in Appendix 1. Physical features of the Pā can be seen in aerial imagery, contours and in some cases Lidar imagery were used to guide a boundary. The defensive ditch and bank is usually used by archaeologist as a boundary for a Pā although many Pā on steep hills with a series of terraces outside the ditch and bank and these can be included in a Pā boundary. Text descriptions, photographs and plans from the NZAA site records were also used as a boundary guide. WDC converted the esri gis data to their Qgis system.

2.0 Background

The Waikato District Council covers a wide range of physical landscapes, the Waikato River, basin and environs, Waikato West Coast and Whaingaroa and Aotea harbours. Pā are located on hills, rivers, streams, harbour and lake edge, a large variety of physical contexts. The hāpu and iwi of the region and WDC all originate from the Tainui waka which was hauled across the Tamaki Isthmus and made a landfall at Kawhia. The Tainui ancestors spread first along the west coast between Kawhia and Manuka and upper Waipa catchment, then different sections of the Waikato River and Maungatautari. There were internal movements and spread of successive ancestors who created the decent groups of the hāpu and iwi of the late 19th century and the territory and Pā they occupied.

Leslie Kelly¹ and Pei Te Hurinui Jones² both produced books on the history of Tainui ancestors of the Waikato and Ngati Maniapoto regions where Pā, a defended settlement, is featured as a significant place for its ancestral association and history. Leslie Kelly produced a series of articles for the Journal of Polynesian Society describing Pā with drawings and iwi and ancestor history associated with each Pā which he includes in his book. In Appendix 1 is the Kelly article produced by Journal Polynesian Society on Taupiri. Kelly provides a history of the Pā and the associated ancestors, a detailed plan of the Pā and some photographs. Kelly undertook a field visit, mapped the Pā and research to the traditions and history of each Pā.

The Māori Sites of Significance for Waikato District Council is an extension or continuation of the work Leslie Kelly initiated from the 1930s – 40s but is based on the information of the New Zealand Archaeological Association site recording scheme. Kelly defined the boundary of the Pā with his drawings (see Appendix 2).

Jack Golson initiated the establishment of New Zealand Archaeological Association (NZAA) and its site record scheme. He observed “because of their numbers, outstandingness and importance, Pā sites have received more attention than any other type of field evidence in New Zealand. In the main this has been a by-product of the study of tribal history. The result has been the identification in the field of many named Pā important in Māori tradition, rather than the study of sites in their own right.”³ Here Golson was delineating the approach of archaeology in its examination of cultural features of Pā, such as location, physical features of defences, terraces, pits, and shell midden, compared to the history aspect. Golson advocated the separation of history and people to focus on the use of scientific methods for archaeology.

The site recording scheme was initiated in the 1950s for archaeological research and a record for sites that were fast disappearing with land development. NZAA members who recorded archaeological sites made field visits and a record of the site which comprised location, access, property owners, field observations, physical state and a plan of the site. In the Waikato local NZAA members during the mid-1960s mainly recorded Pā as these were the easiest recognisable archaeological sites with above ground physical and carrying on the Pā theme as a significant archaeological site. The quality of information of these records is variable and since the 1960s many of the visible features such as ditches has disappeared by subsequent land activity. The national

¹ Kelly, L.G 1949 Tainui Polynesian Society

² Jones Per Te H 1995 Ngaiwi o Tainui Nga Iwi O Tainui A Traditional History of the Tainui People. Biggs, B (ed). Auckland University Press

³ Journal of the Polynesian Society: Field Archaeology In New Zealand, By J. Golson, P 64-109
http://www.jps.auckland.ac.nz/document/Volume_66_1957/Volume_66

coverage of aerial photographs to create the topographical maps from the early 1940s have been valuable to identify original features which was still visible during the 1940s- 1960s. During the 1970s and 80s, aerial photos was used to identify unrecorded Pā sites by Steve Edson for NZAA.

3.0 The Cultural Significance of Pā

The pepeha (tribal saying) for the Waikato River and its people is:

Waikato-taniwha-rau
 He piko, he taniwha
 He piko, he taniwha.
 Waikato of a hundred taniwha
 At every bend a taniwha can be found.

During the political turmoil of the 19th century this pepeha symbolised the number of Waikato chiefs and their Pā along the Waikato River and the ability of Waikato iwi to amass large numbers for war and later support for the establishment of the Kingitanga.

Pā are noted for the presence of visible physical features as defended settlements and their prominent location in the landscape. They also are culturally important because of ancestors who are associated with Pā and in turn Pā represents the mana and tapu of those ancestors. Pā may be occupied by various ancestors over time but the Pā occupied by an ancestor of note, the Pā becomes celebrated as a representation of that ancestor. The cultural importance of Pā is shown in histories of Tainui by Pei Jones and Leslie Kelly where they refer to Pā and ancestors. Finn Phillips produced a two volume book which he called 'Landmarks of Tainui' and the books are based mainly on Pā with aerial photos and history. The Waikato Land Confiscation of 1863 with its alienation process has meant for many Pā there is little information today about their history but this does not lessen cultural significance. Private property ownership does not affect or lessen cultural values

4.0 RMA 1991 and Heritage New Zealand Pouhere Taonga Act 2014

Prior to the introduction of academic and scientific archaeology during the 1950s, Pā were studied or written for its history of ancestors, hāpu and iwi. Archaeology studies Pā and other sites not for its history but information for theories of cultural evolution through scientific research of the Pāst. This overlap is seen in the RMA and HNZPTA. Archaeological provisions of the Historic Places Act was introduced in the 1975 Act where by legislation, the field of archaeology became the steward and authority on Māori heritage identified as archaeological sites. Archaeology uses scientific criteria to

evaluate and delineate archaeological values and this is where Māori cultural values and science sePārate. Archaeological or cultural sites over time are subjected to natural processes and land use activity where highly disturbed or modified sites or common site types can have low values. Cultural significance or values is not affected by natural processes or land use activity, because their cultural importance is 'being there' or having a physical presence. Section 6 (e) of the RMA allows cultural values or cultural significance to be assigned to archaeological sites especially for Pā. Low archaeological values have no influence on cultural significance and sections 2(1) and 6(e) assigns tangata whenua, hāpu and iwi the role and status of stewards of their heritage.

5.0 Methodology

The methodology used to determine the boundaries for the Māori Sites of Significance is based on the following:

1. NZAA site record file with description, photographs and plans of the Pā
2. Defensive ditch and bank
3. Terraces and pits
4. The use of contour in gis map
5. Historic aerial photos showing Pā physical features (ditch and bank, terraces and pits) [Retrolens web site].
6. Lidar GIS imagery
7. Historic maps and survey plans

The boundary is drawn in a gis mapping programme and determined by the edge of the physical features which can vary, depending on topography and other natural physical features where the Pā is located. It is common for sub-surface features, which is not visible on the surface to be outside the boundary of the Pā. Examples of this methodology is shown in Appendix 1 and two examples are provided from Tauranga City Council area where residential development enveloped these Pā. NZHPT archaeologist Dr Bruce McFadgen had an input into the defining the property boundary surrounding the Pā during the early 1990s for these plans for residential sections, the era of the RMA. The author viewed this in Tauranga before the housing was established. One example is provided from a Pā at Horongarara Point (R14/52) Raglan. There is a sequence of aerial photos for the Tauranga examples showing the Pā in 1943 as rural and later various phases of urban development.

Some sites it was difficult to draw a boundary because of the uncertainty of location and absence of gis contour coverage. Many of the Pā sites was identified during the 1970s and 80s by the use of aerial photos and where Pā features were identified in aerial photos that could not be accessed from Retrolens web site original copies have to be located and examined. In cases which required more information which took a longer time to access were not drawn. Kaumatua informants from

Tauranga and Tuhoe during the 1980s and 1990 refer to their childhood experiences of Pā as a tapu place and the tapu boundary was defined by the ditch and bank of the Pā. In the Bay of Plenty many marae and kainga remained close to Pā whereas the Waikato Land Confiscation or RauPātu, land was not returned directly to the hāpu.

5.1 MSS Could not be Ascertained

R14/85	Need 1971 aerial see site record form
R14/6	Could not ascertain
R14/149	Could not ascertain with aerials – could be R14/182
R14/98	Could not ascertain
R14/143	Could not ascertain
R12/129	Highly likely is R12/129 possible mix up in site record form
S13/62	Not a site
S13/170	Same aerial photo in S13/4 of S13/170
R13/85	Could not ascertain
R13/67	Checked aerials uncertain
R13/77	Same as R13/64 in srf
R13/35	Could not ascertain
R13/4	Could be R13/47 mix up in srf

A large majority of the pa were identified by Steve Edson during the 1970s and early 1980s, who was the Waikato regional file keeper for NZAA. He would have used a stereoscope to view aerial photos which provides a 3D view and verifies any visible pa earthworks – ditch and bank, pits, terraces etc. The pa identification should have been followed by a field check programme which did not occur in most cases. Many were field checked by archaeologists during different periods, but a lot was not. In some site record forms an archaeologist could not find any evidence for a pa and it could be a matter of location or a lack of alignment of information with the srf. The use of aerials down-loaded from the Retrolens web site was satisfactory to ascertain the presence and location of pa sites but some sites required the aerial photos that Edson used and the use of a stereoscope and aerial

photos for pa where there was uncertainty. Where pa have been highly modified over the years and the aerials showed pa in a good state, these were drawn for the MSS.

6.0 Discussion

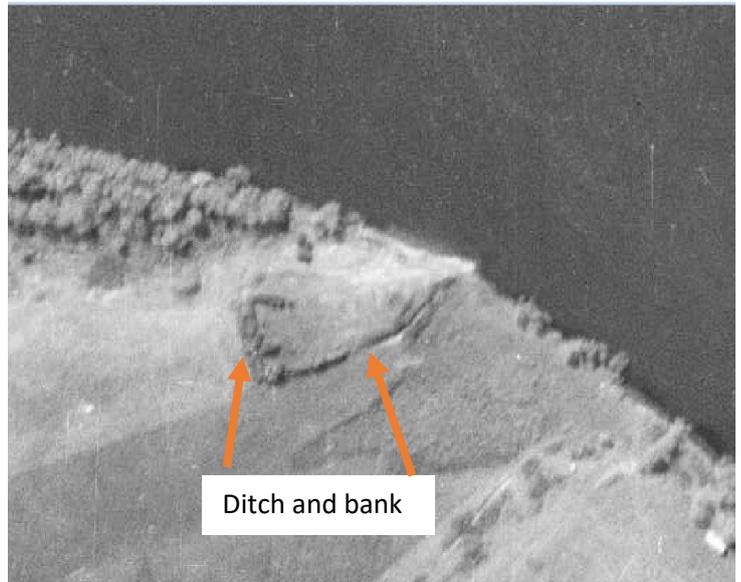
This work was conducted in accordance with Māori Sites of Significance Schedule prepared for the District Plan Review (Appendix 4). Pā are not an isolated settlement and there are many types of cultural sites either neighbouring the Pā or in the vicinity. They could be pits, shell midden, terraces, kainga, urupa and along the Waikato River between Taupiri and Karapiro are borrow pits and associated 'Māori soils'. Along the Waikato and Waipa River the Horotiu gravel soils underlie the Taupo ash series of soils transported by the rivers and the gravel soils these are dug as borrow pits and mixed with the Taupo soils for gardening. Many of these borrow pits and soils cluster around Pā⁴.

Those MSS that were not completed was because it took considerable time to confirm location and area of the Pā. As stated above, verification was provided by NZAA site record information, historic aerial photos (1940s - 70s), lidar imagery, historic maps and plans (Māori Land Court). Historic aerials could be accessed through the Retrolens web site but some Pā could only be identified in photograph series that were not online and can be difficult to obtain a copy⁵. A general practise in the past was the Pā were visited in the field and information recorded and placed in the site record. But many were identified by aerial photos or observation in the field from a distance. With the establishment of Pā in the Proposed District Plan, further work in the future will be the completion of MSS where the boundary was not drawn. Also, field inspection and accurate mapping as well as any further cultural information or research for individual MSS. Appendix 5 is a table for Pā in the Tamahere area prepared by the author in 2012 for a report for Ngati Haua which gives an indication of the identification method, physical state and the need for further field survey and mapping.

⁴ Campbell, M. 2012. Cambridge Section of Waikato Expressway: A Desktop Study. Report to NZTA and NZHPT pp 5- 17.

⁵ <http://retrolens.nz>

Appendix 1 – Methodology for Drawing Pā Boundary



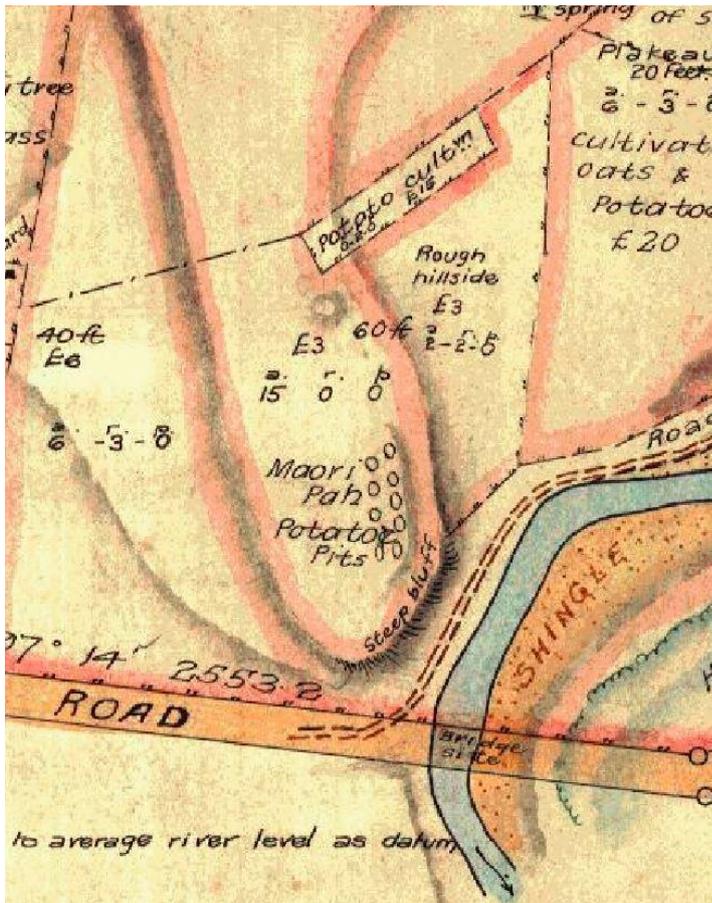
R12/143

Example of drawing a Pā boundary



Contours

Examples of survey plans, aerial photo, SRF plan.



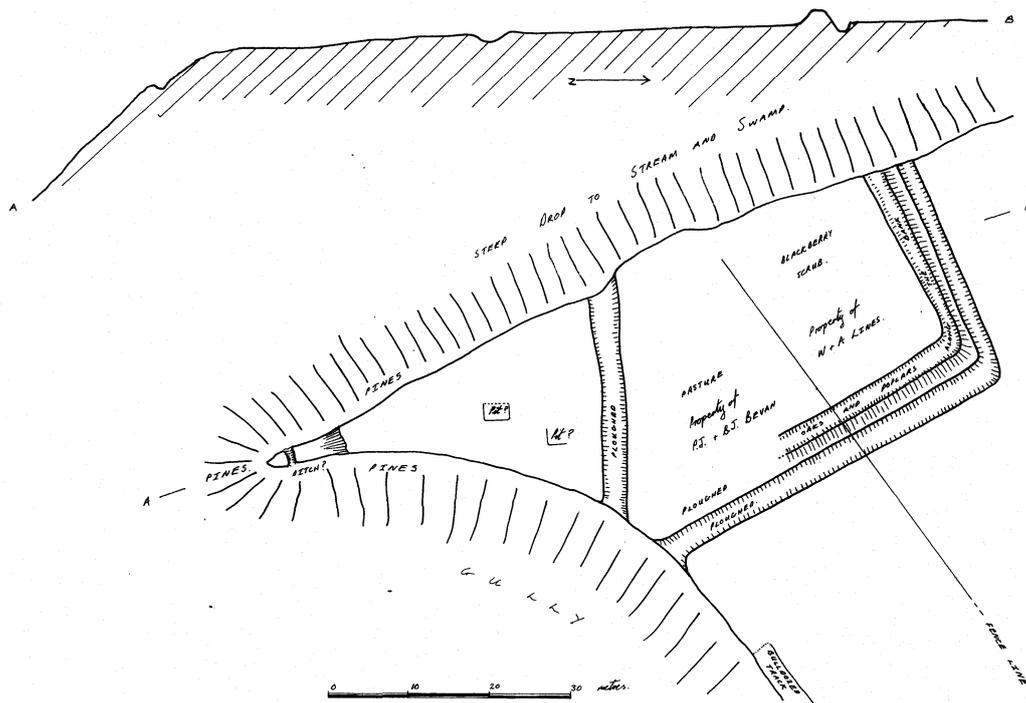
ML10486 1917

S12/350

Mangatangi



838 2 1944 Te Akau Coast R15/82 Manuaitu Pā



S14/107 NZAA Site Record Form - Tamahere

Te Ouwe Pā – U14/257 - Maungatapu, Ngati He – Tauranga City Council



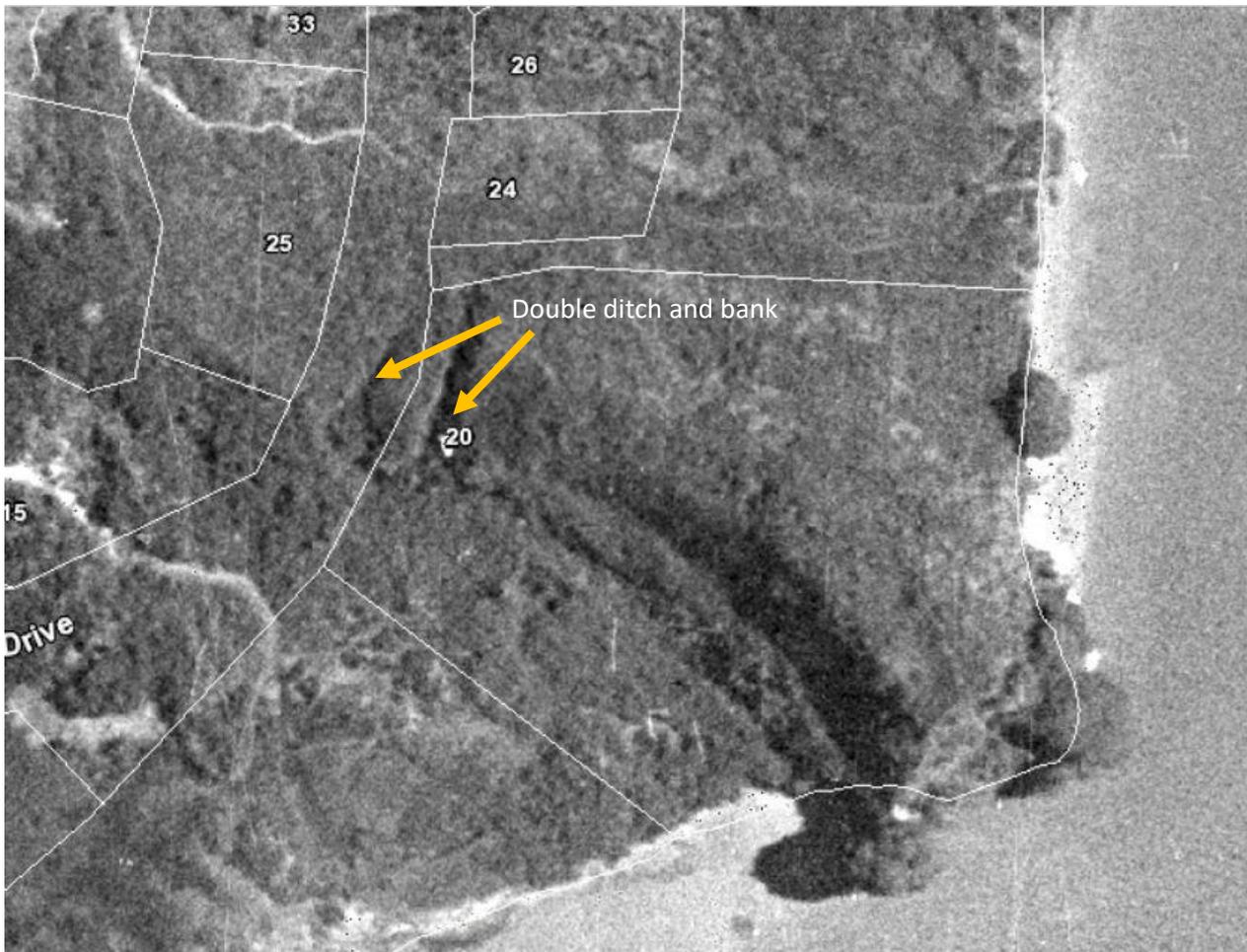
501/60 1943

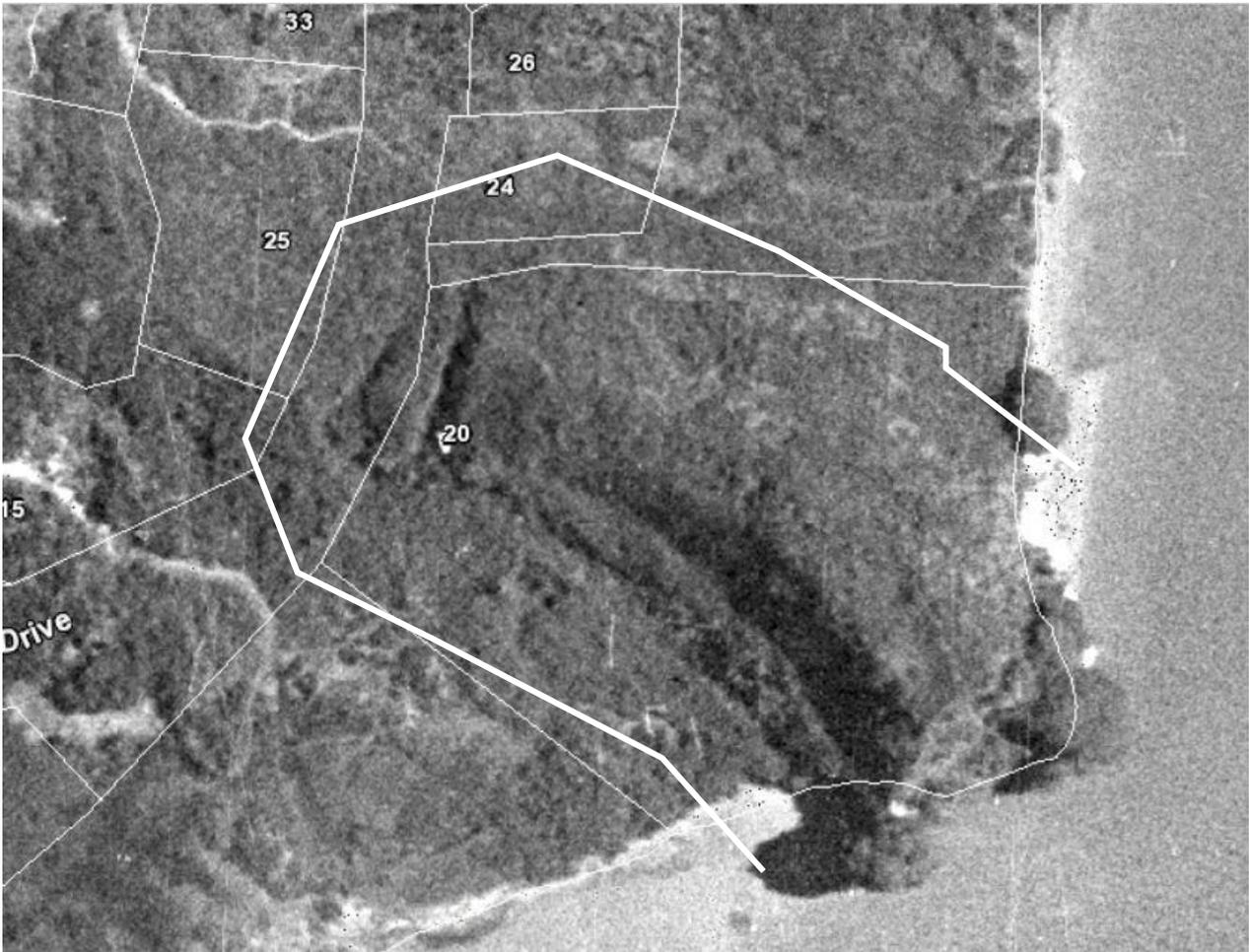


1990s showing road cut through ridge.



TCC 2017 aerial





How Pā and buffer zone boundary would be drawn FOR WDC.



Google Map Road Views



Google Map road view of Ouwe Pā



Te Auhe/Tikorangi Pā (U14/233)

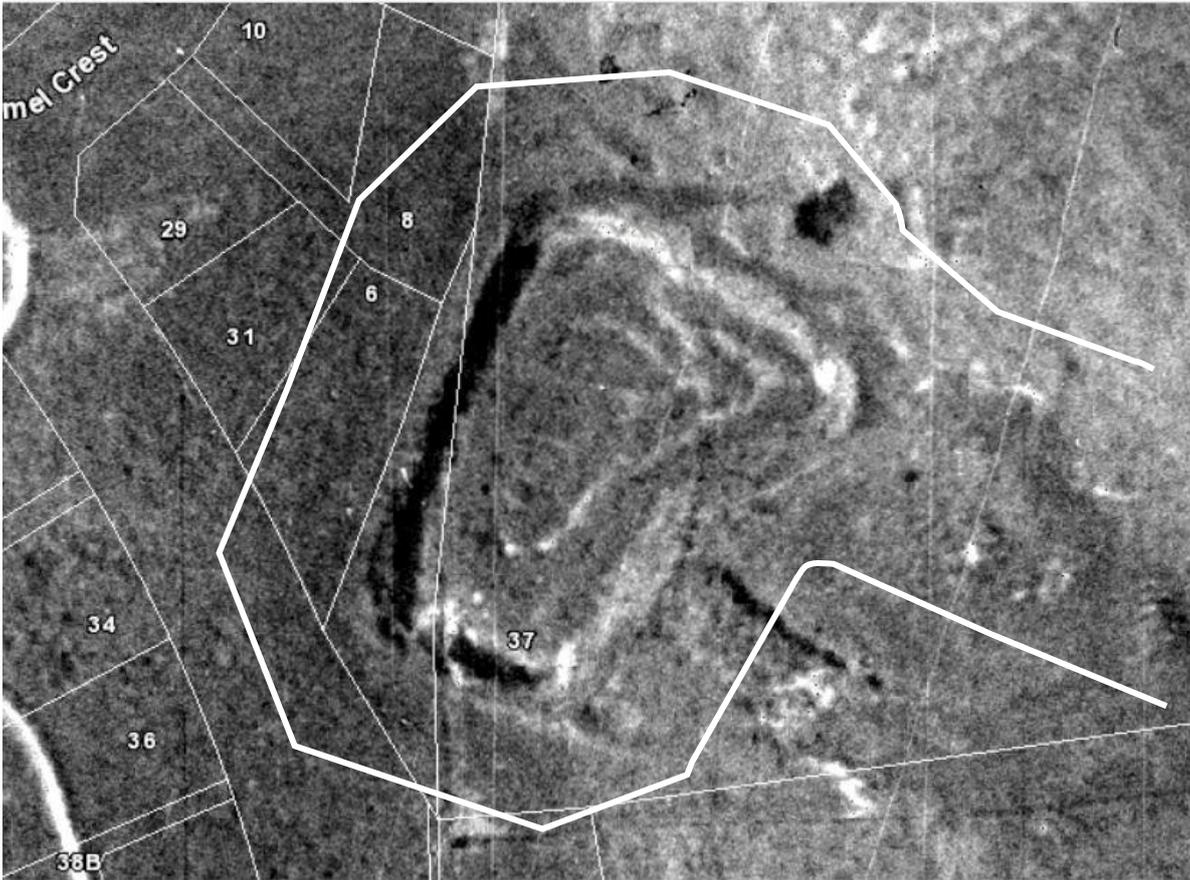
Tauranga City Council gis map 2018



TCC GIS 1990s



Property boundary and 1943 aerial photo – TCC GIS



How this would be drawn for WDC



Google maps road view of Pā



Google maps road view of Pā



R15/42 Hongarara Point, Raglan

TAUPIRI PA

—
BY LESLIE G. KELLY.
—

HIGH above the river Waikato, on the summit of a spur projecting from the slopes of Taupiri mountain, stands an ancient Maori fortification. Its ramparts are now clothed in fern and its palisades have long since fallen and crumbled away, but its noble outline still stands clear against the sombre background of the mountain side. Down below, the broad waters of Waikato flow past to make a sweeping bend round its base on its passage to the sea. Following closely to the northern bank runs the Main Trunk railway and the main south highway, but few modern travellers pay more than passing notice to the terraced hill-top above. It is perhaps fitting that this should be so, for to the people of the river no place is more sacred or so dear to their hearts as this old-time stronghold of Taupiri. Cherished as the *pa* of the warrior chief Te Putu, it is now the resting-place of the Maori kings, its soil sacred to their memory. Members of the Polynesian Society will therefore appreciate the action of Princess Te Puea, the Waikato chieftainess, in granting her permission to the writer to photograph and inspect this famous spot.

The *pa* of Taupiri is situated at the mouth of the Mangawara river where it joins the Waikato, and is only a few hundred yards north of the Taupiri railway station. Figure 1 shows a view taken from this position with Taupiri mountain in the background. To distinguish one from the other the mountain is called Taupiri-katua, and the *pa* Taupiri-kuao, but generally Taupiri indicates the old fortification.

The spur on which the *pa* is situated runs out from the south side of the mountain, and after rising to a slight knoll, turns at almost right angles and slopes westwards to the river. Gullies fall away on either side of the connecting ridge, that on the east facing the Mangawara and that on the west, after skirting the northern side of the western



FIG. 2.
Taupiri *pa* as seen from the heights above Te Mata-o-tutonga. The stream
is the Mangawara.

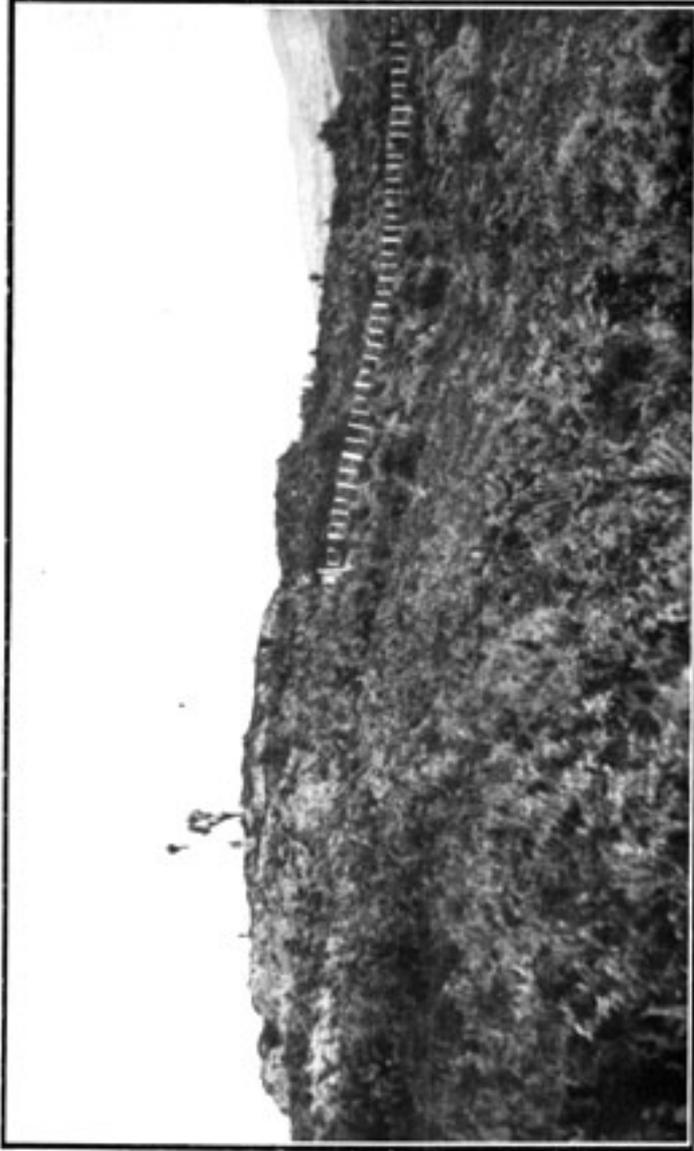
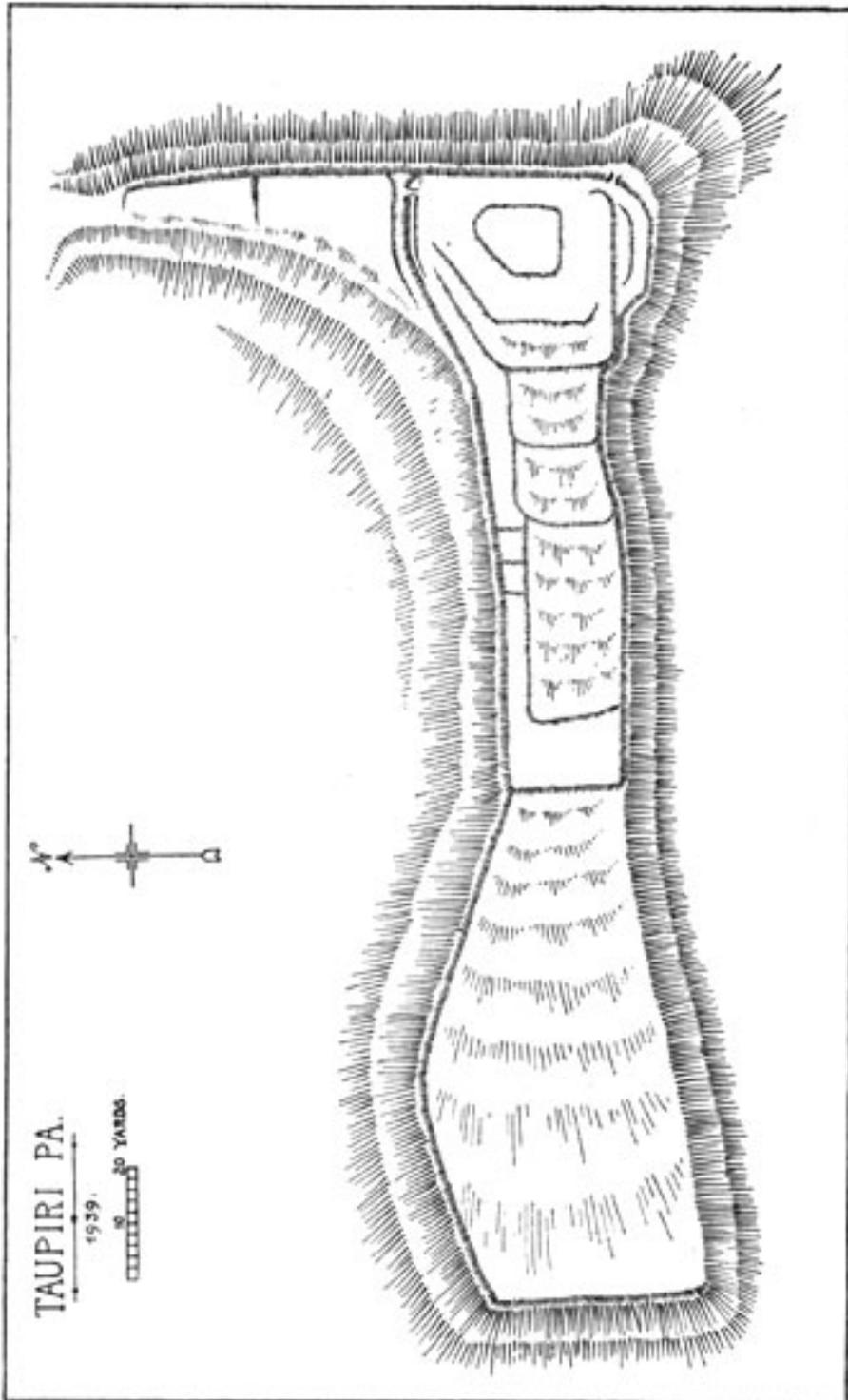


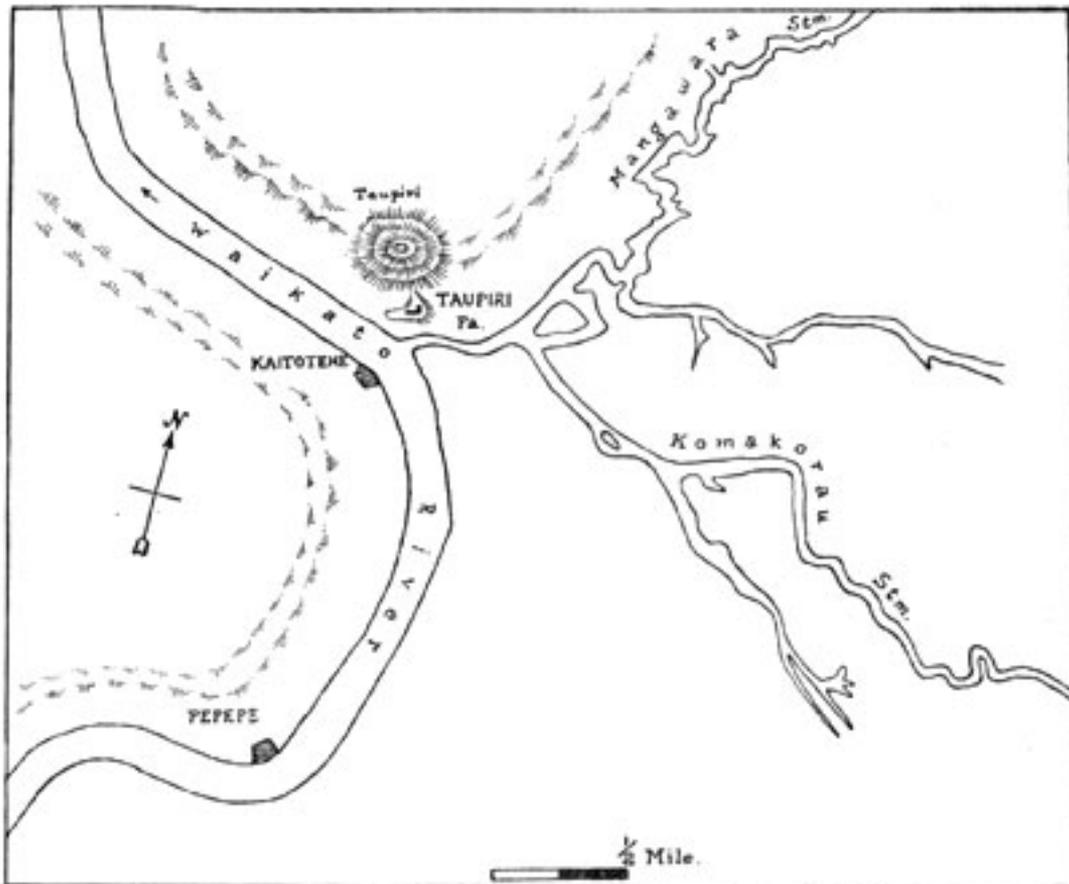
FIG. 3.

Taupiri *pa*. View along the ridge showing the *pa* summit.



this last-mentioned terrace a slight depression suggests that a fosse formerly existed, and which actually was a continuation of the fosse across the ridge to the north of the knoll.

Returning again to the lower terraced area, this is really the limit of the *pa*, although the continuation of the slope has been protected by a scarped face. The face of the lower terrace is still about twenty feet high, but has been cut away in recent years to form a track. Likewise whatever house-sites or other earthworks existed have now been destroyed in the digging of the numerous graves which occupy this part.



PA HISTORY

Central Waikato, the territory of Ngati-mahuta, the most important *hapu* of the river tribes, appears to have first been occupied about the time of Hekemaru, the son of the Arawa chief Pikiao and Rereiao, the descendant of Whatihua. Hekemaru was an ancestor of some importance, for he was the first-born son of Pikiao, and the fact that his

for, apart from the natural physical features of the site, the summit of the spur commanded a wide and magnificent view of the country. To the east lay the waters of Mangawara and Komakorau with the hills above Piako in the distance; west was the Taupiri gorge, and south the broad bosom of the Waikato, stretching away for several miles to disappear in the haze of the horizon. Visible from the ramparts of the *pa* were also the villages of Kaitotehe and Pepepe, on the opposite bank of the river, and communication was occasionally kept up by a system of signalling.

Taupiri was also the centre of several important highways. The most important was, naturally, the river Waikato; another was a track which, starting from Taupiri, followed the Mangawara to the valley of the Piako and eventually to Hauraki or Tauranga. Still another commenced from Kaitotehe, and, following the ridge of the Hakarimata range led, by a series of ridges, to Aotea and Kawhia. The swamps and lagoons in and around Komakorau teemed with eels and wild-fowl and these formed the main sources of food-supply. Fish and other sea-foods were, however, occasionally obtained by expeditions to the coast or from the tribes living at the mouth of the river.

About fifteen years after the death of Whare and Tapaue, or about the year 1700, there arrived at Taupiri a young chief named Papaka, a half-brother to Te Putu. His mother, Te Ata-i-rehia, was chieftainess of Ngati-te-ata, and these people had been active in the war against Tapaue. Papaka had been taken back to Waiuku by his mother, and there he later learned that his uncles had been instrumental in the killing of his father, with the result that the young man sought revenge. Having informed his mother of his intention, he received from her a cake of *roi* the outside of which had been coated with red ochre. This he used as an emblem of invitation presenting it to the chiefs of the various villages he visited on his way up the river. Should it be ignored Papaka knew that he could expect no support; but on the other hand, if it was accepted and then returned to him, he knew he could rely on that chief to assist him.

Eventually Papaka arrived at Taupiri and there he made known to his half-brother Te Putu his desire to attack Ngati-te-ata. Te Putu was not at first impressed by the

154 *JOURNAL OF THE POLYNESIAN SOCIETY*

appearance of young Papaka; he looked entirely too youthful and had not yet been proved in battle. Furthermore his face was still unmarked by the tattooer's chisel, a fact remarked upon by the Ngati-mahuta warriors. Before, therefore, Te Putu would consent to join him, he determined to test the young chief. He subjected young Papaka to all manner of unpleasant tasks and shrewdly watched his behaviour. One such test was the carrying of a bundle of eels upon his back, a most insulting task for a person of chiefly rank. The eels had been caught at Komakorau; and as Papaka was returning along the banks of the Mangawara with his kit of eels he was suddenly assailed by a party of armed warriors who leaped upon him with fierce shouts. The young man, however, showed no fear and Te Putu decided that he was a man worthy of assisting.

A large war-party was now assembled, and under the leadership of Te Putu and Papaka, departed from Taupiri in a flotilla of canoes and paddled down stream. On their passage down the river they were joined by their kinsmen from villages visited by Papaka on his way up, and in due course the expedition arrived in the vicinity of Waiuku. The canoes were dragged across the portage and a successful attack launched against the *pa* of Te Ata-i-rehia. Having forced an entrance young Papaka ran from house to house until he came across his uncles, and these, after mentioning the insults he had suffered at their hands, he killed one by one. His mother, Te Ata-i-rehia, and her children, had taken refuge on the roof of her house, an arrangement made previously, and these were spared; the rest were either killed or put to rout.

Papaka had thus avenged the death of his father, and this he shared with Te Putu by handing over to him the entrails of the slain uncles to be used as skids for the canoes of the war party when they recrossed the portage to the Waikato.

Te Putu lived his life at Taupiri, and there also stayed his son Tawhia-ki-te-rangi. The time came when Ngati-raukawa, the people of Maungatautari, began to encroach upon the territory of Ngati-mahuta. Gradually moving northward they established themselves at Nukuhau and Tamahere, on the Horotiu or that part of the river between

Kirikiroa (Hamilton) and Ngaruawahia. Naturally this move was strongly resented by Waikato, and open hostilities broke out, with the result that Ngati-raukawa, under their chief Ngatokowaru, paddled down stream and attacked the chief Kakeha at Pepepe.

Te Putu was by this time an old man, and it now fell upon his son Tawhia-ki-te-rangi to lead the people. News that Pepepe was besieged was soon communicated to Ngati-mahuta and messengers hurried off to rally their kinsmen to assist in repelling the invaders. In answer to the call a detachment of Ngati-te-ata, Ngati-tipa and Ngati-tahinga came up the river in the war canoe Taraweka and anchored opposite Pepepe, where they were joined by other canoes belonging to Tawhia-ki-te-rangi and Ngati-mahuta.

A landing was now made, and a battle raged in the open in front of the palisades of the *pa*. Seeing their enemies attacked by fresh warriors Kakeha and his people rushed forth to assist their friends; and thus assailed, Ngati-raukawa were badly defeated, losing many of their men, the survivors being literally driven into the river. Numbers of prisoners were taken, and among those captured was Ngatokowaru; and as he was about to be killed, he requested that he should first be allowed to see Te Putu. He was therefore temporarily allowed to live.

The victorious Waikato now paddled across to Taupiri, taking with them their prisoners and the heads of the slain chiefs, and these they set up on posts in a long row along the bank of the river. It is said that a hundred heads formed the grim line which started below Taupiri and stretched for over a quarter of a mile along the river. This part of the bank was from then on called Te Rau-angaanga.

The captive Ngatokowaru was conducted into the presence of Te Putu who was informed of what had transpired, and of the request made by the prisoner. The aged Te Putu, little knowing the sinister reason which actuated the request, came over to greet Ngatokowaru. Knowing full well that his life was forfeit, Ngatokowaru had concealed beneath his cloak a *tete* or dagger made from the barb of a stingray, and as Te Putu leaned forward to press noses, he suddenly stabbed him in the throat; and as the blood gushed

156 *JOURNAL OF THE POLYNESIAN SOCIETY*

forth, quickly smeared it over himself. Ngatokowaru was instantly seized by the horrified warriors, but because he was covered with the sacred blood of Te Putu, he was beaten to death and his body buried instead of being eaten. This incident took place at the home of Te Putu, the name of which was Te Mata-o-tutonga. The site is just outside the *pa* by the banks of the river and just below the present quarry entrance.

The killing of old Te Putu fully aroused Waikato, and it now became the duty of Tawhia-ki-te-rangi to avenge the death of his father. Furthermore, Ngati-raukawa had not yet been driven out of Waikato territory. Before active operations were commenced, however, Tawhia-ki-te-rangi went down the river to Waingaro, at the rear of Waahi, where he interviewed a noted *tohunga* and requested that he be given the assistance of a certain *mana* (power) that existed in the waters of the lake.

The old man immersed himself in the mud of the lake shore and recited an incantation, and when finally these rites had been performed, he instructed Tawhia-ki-te-rangi to go forward with his plans and that, when he arrived at a certain spot on the river, he would receive the *mana* he desired.

Accordingly Tawhia-ki-te-rangi gathered his forces, and embarking in canoes, paddled up the river. As they came to the big bend opposite Taupiri, a phantom canoe appeared in front of the war-party and led them up the river. No canoe could be seen but they could clearly hear the chant of the canoe-paddling song, the swish of the paddles, and trace the course of the vessel by the disturbance in the water.

With the power of this *mana* before them they continued up the Waikato and landed, in turn, at the villages of Ngati-raukawa where they found the inhabitants prostrate and helpless, so that in derision they put aside their weapons and killed them with the stalks of *toetoe* bushes. Such was the power of that *mana*! Having destroyed the enemy settlements on the Horotiu, Tawhia-ki-te-rangi attacked other outposts of Ngati-raukawa and only ceased his operations after the enemy had retired from Waikato territory to their own country in the vicinity of Maungatautari.

The history of the Taupiri *pa* ceases with the death of Te Putu, and there seems little doubt that his tragic death was the cause of it being abandoned. For many years it was *tapu*; early European travellers in the Waikato record the fact that when they neared Taupiri they were obliged by the natives to cross to the other side of the river and completely avoid touching its sacred soil.

The passing of time has seen the name Taupiri applied to the district in the vicinity of the old fortification, and early in the nineteenth century, it is mentioned as being the home of Te Wherowhero, the warrior-chief of Waikato, destined to become the first Maori King. It is doubtful whether Te Wherowhero actually occupied the old *pa* of Taupiri, it being far more likely that his village was on the flat nearby. It is known that he lived for a time at Kaitotehe, on the opposite bank of the river, and an illustration of this village appears in Elsdon Best's *Pa Maori*, page 285. In his remarks (p. 284) the author says, "Fig. 109 shows the *pa* of Te Wherowhero, a modern stockaded village sketched by Angus in the 'forties' of last century. The lower hill on the right bears the appearance of having been a stronghold in former times."

This lower hill is the old Taupiri *pa*, and to the left will be observed, about the middle of the picture, a bush-clad hill. This is the spur above Te Mata-o-tutonga, and which was, in the times of Te Putu, the *urupa* of the tribe. Beyond the stockade, and lying between the modern village of Te Wherowhero and the *pa* of Taupiri, is the Waikato river, but this is not visible in the picture.

Waikato was renowned for the number of chiefs living along its banks, and reference to this is found in the two proverbial sayings, "Waikato taniwha rau" (Waikato of many chiefs) and "He piko he taniwha, he piko he taniwha" (A bend a chief, a bend a chief). In like manner the fortified villages of these chiefs occupied prominent places in the traditions of the river-tribes. The following describes the condition of the river as it was about the year 1820.

Commencing at the mouth of the Waikato was Karorouma-nui, a *pa* just within the entrance on the south side, and here lived the chiefs Tunui and Paengahuri. On the opposite

158 *JOURNAL OF THE POLYNESIAN SOCIETY*

bank, a little above the Awaroa stream, was Okoro, the *pa* of Kukutai. On the same side of the river, at the commencement of the first bend was Te Aungaaunga, a *pa* occupied by Te Horeta. A little up stream from this bend was the island *pa* Te Awamarahi where lived the chiefs Puhirawaho and Ruakeripo. While there were, of course, other villages on the way up the river, none of any importance are mentioned until we come to Tarahanga, the *pa* of the chiefs Taratikitiki and Rangimoewaka. This village was a little below the bend down stream from Rangiriri, on the west side of the Waikato. Opposite Rangiriri was the *pa* Newhaora, and here lived the famous warrior Te Kanawa, a leading chief and companion-in-arms of Te Wherowhero. A little up stream round the bend, near the outflow from Whangape lake, was the *pa* Ahikaeo, while a few miles farther up, just opposite to the present town of Huntly, was Kueo, the home of the chief Tihirahi; finally was Taupiri, the home of Te Wherowhero.

Such were the *pa* of the river in the early days of the nineteenth century. The coming of Hongi Hika saw most of them abandoned, for a time at least. Taupiri was deserted until 1826, when Te Wherowhero again came north from his refuge at Orongokoekoea and settled there once more. Shortly after the foundation of Auckland, however, Te Wherowhero moved to Mangere, on the Manukau Harbour, and Taupiri ceased to exist. The establishment of the Maori King movement once again saw Te Wherowhero resident in Waikato, and for twelve months he lived at Ngaruawahia. His son Tawhiao succeeded him, but there is no record that Taupiri was again occupied. In three years the country was overwhelmed by the Waikato War, and its conclusion saw the river tribes driven from their ancestral lands. For many years the defeated Waikato, under Tawhiao, lived south of the Puniu, and finally the aged chief came out of retirement and visited his own country once again. At his death Taupiri was chosen as his last resting place and there, beneath the shadow of its ancient ramparts, a great *tangi* was held. Tribes from every part of the islands assembled to pay their respects to the departed king. With their heads bowed low they sang the lament "Te Taniwha o te rua":

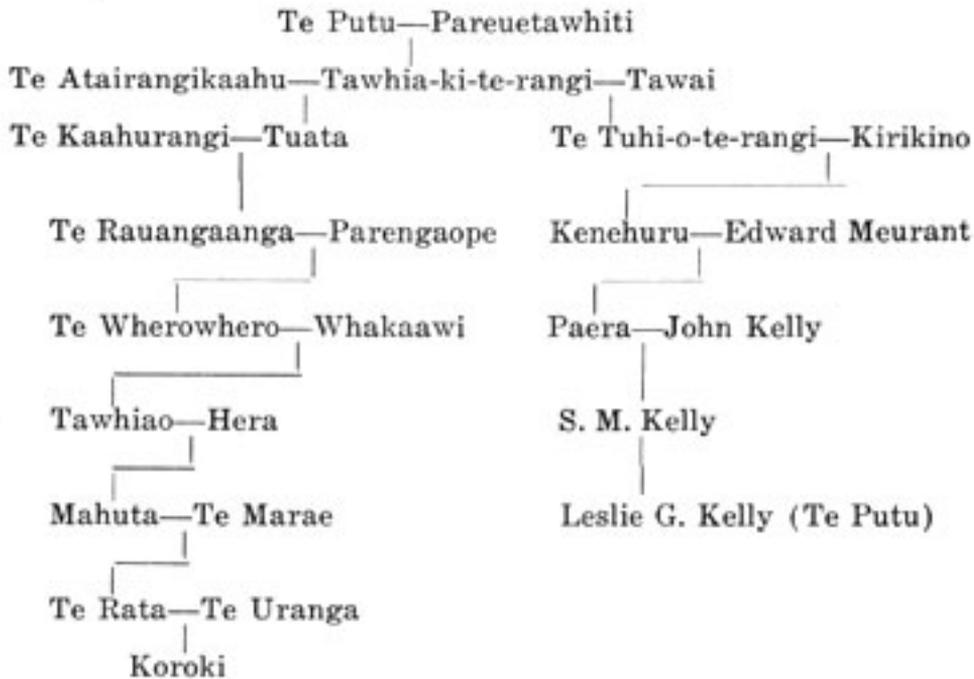
Taupiri Pa

159

<i>Ka hua ahau ki te whatitiri</i>	I hear the thunder crashing
<i>E whakatupuru nei</i>	And rumbling
<i>Runga te rangi;</i>	In the sky above;
<i>Kaore ko te unuhanga</i>	'Tis nought but the coming
<i>O te taniwha i te rua.</i>	Of the <i>taniwha</i> from its cave.
<i>Aue! Aue! Aue!</i>	Alas! Alas! Alas!
<i>Te mamae i au!</i>	My grief!

<i>Ka ngaue Mokau</i>	Now trembles Mokau
<i>Ka ngaue Tamaki</i>	And unto Tamaki
<i>Ka ru te whenua;</i>	The earthquake shakes the land;
<i>Ka mate te marama,</i>	The moon has disappeared,
<i>Ka taka te whetu o te rangi,</i>	The stars of heaven fall,
<i>Ka ara Waikato i te rua.</i>	Waikato rises from the depths.
<i>Aue! Aue! Aue!</i>	Alas! Alas! Alas!
<i>Taukiri e!</i>	My woe!

Because, however, of a rumour to the effect that the Europeans desired the head of the deceased king as a museum specimen, the body of Tawhiao was carried off in secret and buried at Kohanganui, near Maungakawa, and it was only after some time had elapsed that his remains were brought back and finally laid to rest on the much beloved Taupiri. There they lie undisturbed to this day.



Appendix 3

**PRESERVATION OF PA.
MAORI ASSOCIATION'S PLEA.
SCENE OF MANY BATTLES.**

The historic value of Tuhimata pa was emphasised by members of the Akarana Maori Association, who waited on the Minister of Lands, the Hon. G. W. Forbes, yesterday, in support of the protest against the destruction of the spot by quarrying operations.

It was stated Tuhimata was formerly a fortified pa of the ancient Waiohua people and later of the Ngati-pou and Ngati-Tai tribes, who occupied it at the times of the Ngapuhi invasions of 1822-1823. Several times besieged, it had varying fortunes and several battles were fought against the northern invaders in the vicinity and on the hill itself. At the outbreak of the Waikato War the natives of the locality vacated the village and retreated, many of them constituting the garrison of the Rangiriri pa, where the first serious engagement of the Waikato War was fought in 1863.

Prior to the abandonment of the hill as a village site native occupation had been continuous from ancient times and the crest of the old pa had been used as a cemetery, where many prominent men and women of the tribes were interred.

Mr. James Rukutai, chairman of the association, asked that steps should be taken by the Crown to ensure the cessa-

tion of the quarrying activities now actually in progress, and that the desires of the Maori people concerned should be respected.

Mr. Mete Raukawa said that apart from the violation of Maori sacred burial places, there was the scenic aspect to be considered. He cited the irreparable harm done to such places as Mount Eden, Mount Albert and Three Kings.

Mr. George Graham also asked the Minister's intervention. He said that apart from the necessity for respecting Maori sentiment, there were the important aspects of the historic and aesthetic value of preserving such places. The Maori people had been liberal in conveying to the public numerous places suitable for preservation as beauty and recreation areas. In time to come such places, because of their historic associations, would become of increasing interest and value. Tuhimata was certainly a place which should be preserved intact.

The Minister briefly addressed the association, assuring it of his sympathy and promised that full and prompt inquiry would be made.

Appendix 4 - Physical State of Pa in Tamahere Area (2012)

NZAA Site No.	Year recorded	Physical state
S14/35	1964	intact
42	1964	destroyed
43	1965	damaged state 1966
49	1968	Damaged state 1968
51	1968	Intact 2000
54	1968	Intact 2005
55	1968	Destroyed 1968
56	1968	Intact with modification
61	1977	Not visited – aerial id.
70	1977	Intact
84	1979	damaged
85	1990	Aerial id - unknown
107	1986	Slight damage, intact
108	1986	Some damage
117	1986	Aerial id - unknown
119	1985	Aerial id
120	1985	Aerial id
128	Visited 1997	intact
173	1996	Damaged
197	2005	intact
S15/19	1969	destroyed
25	1976	Intact with Some damage
26	1976	Intact with some damage
34	1977	damaged
35	1977	damaged
65	1980	destroyed
302	1986	intact