

Te Riu Takahe – Valley of the Takahe

Cultural Survey of Whangawehi Stream Riparian Strip, Mahia Peninsula, for
Whangawehi Catchment Management Group.

Fig 01x.5514 Takahe



A Takahe swamp hen belongs to the Rallidae (rail) family.

source: <http://nzbirdsonline.org.nz/species/south-island-takahe>

Sound link: <http://nzbirdsonline.org.nz/species/south-island-takahe#>

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Frontispiece

We chose the name 'Te Riu Takahe' for this Cultural Survey Report because it is the pre-Rongomaiwahine name for the Whangawehi valley system.

The reason for choosing the Takahe as an icon for this report was to issue a wero to the committee and indeed the whole community along the lines that: 'if we wish to progress the valley, that may require us to re-visit and re-invent the past.'

"Over the 65 million year isolation from any other land mass New Zealand became a land of and sanctuary for birds. When Captain James Cook arrived in the 1770s he noted that the bird song was deafening – 'haruru ana te takutai moana, nga pukemaunga me nga awaawa i te manu.'¹

"Māori and European settlement has been the cause of a huge decline in the numbers of birds and the extinction of over 40% of the 115 (or more) endemic species."²

Currently efforts are being made to recover the takahe, kakapo, mohua, kokako, kiwi, taiko, horio (Chatham Island black robin), karearea, the whio and other birds. Many of these birds (the flighted and flightless) once lived and bred in and about the Whangawehi river valley.

The Takahe thought to be extinct was rediscovered in Fiordland in 1948-49. Unlike its close relative the Pukeko, the Takahe (*Porphyrio [Notornis] hochstetteri*) has become flightless with time. The current assumption is that its forbears flew here from Australia sometime during the Miocene-Pliocene period - abt 5-10 million years ago.

Uplift terraces and platforms found along the coastline at Mahia and also within the Whangawehi rift valley are about that same age.

Recommend 01 – Takahe Repatriation

It will be difficult to repatriate takahe or indeed any bird in the valley without adequate food, habitat and protection. Nevertheless for the WCMG it should be a long-term goal (say 10-20 years) and if so then planning for repatriation needs to be factored into the plan from the beginning.

¹ 'the foreshore, hills and valleys echoed to birdsong'

² http://en.wikipedia.org/wiki/Birds_of_New_Zealand

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Karakia

Te wheriko nga kino, aitua, nga tapu e
Haere i tua
Haere i waho
Hoake i te wai ia Hawaiki-nui,
Roa, pamamao i Kui Matawhenua
I totoka, i Kurawaka

Hoake i te wai kopatapata
E rere i te mata-arero
O teneki tama
Teneki pia
Teneki taura
Teneki ruruia iaa te kakano mai Rangiatea
Teneki haro iaa te kaahu wharikihia i Toka Aio

I Hukatai, Rehutai
I Tu-ahurewa ai nahau Io Matua e,
I Hapu Karangaranga
Ki te Whei Ao, ki te Ao Maramarama
Iaa te rere mai nuku, mai rangi, mai papa

Teneki tauira nahau e Rehua-Ruatau-Tane e
Na teneki tama
Teneki uri nahau ra Oi-Matua e

Whiwhia,
Rawea,
Tarewa Tu, i Rangi-tuhatuha
Korou whakanoa
Korou Iora!

Fern Map of Te Riu-Takahe/Whangawehi



Outline of the main valley and feeder streams.

A tangata whenua rarohe map for the valley was included because one was used by elders to teach the writer about Te Riu Takahe – Whangawehi River, its supporting infrastructure of valleys and streams. Each manga-rakau (tree branch) is adjusted and used as a mnemonic memory device to assist recall of the topography, geography, history, whakapapa, pa sites, uru-pa, learning places, models and modules, resources and geology.

A Fern Proverb

‘E roa mauku o te motu, mate ei Maruwehea³ – the scented ferns piripiri, mokimoki, tawhiri, taramea, raukawa and ponga remediate odours associated with human activity and occupation.’⁴

³ Maruwehea is the atue (altar being) associated with odours resulting from human occupation.

⁴ A fern proverb borrowed from the writer’s relations at Ahuriri II.

Context of the Cultural Survey

The Whangawehi Catchment Management Group (WCMG) was born in 2010 when the consultation process undertaken in relation to the resource consent applications for the wastewater treatment plant (Mahia Beach) identified deep concerns from the local community about the potential effects of the scheme on the cultural, historical, recreational and ecological values of the Whangawehi river catchment area.

Participants in the conversation acknowledged a common desire to better manage the natural, physical, cultural and spiritual resources of the catchment area and to that end entered into a Memorandum of Understanding to give effect to their aspirations. As a result the WCMG came into being.

The WCMG team comprises a number of owners who have land holdings within the catchment area and includes Hawke's Bay Regional Council, Department of Conservation and Tangata Whenua representation. It has strong agency support from Wairoa District Council.

Introductory Background Information

The WCMG vision and goal is to maintain and/or improve the different cultural, ecological, recreational and economical values of the Whangawehi catchment.

The main focus of the group is the protection and enhancement of water quality in the Whangawehi catchment. This will be done by encouraging farmers to fence off their waterways and to establish native trees along the riparian margins.

These efforts have been recognized with the 2013 Environment and Heritage Award as well as the 2014 Supreme Award at the Trust Power Community Awards.

Surveys Undertaken to Date

Rohan Ormond (Ringatu Tohunga) and clairvoyant Lorraine Horsfield

- a cultural landscape survey of the Whangawehi headwaters and attendant environs (2009). That undertaking was conducted for and on behalf of the Kaiuku Marae Trustees and people Ngaati Rakaihikuroa, Ngai Te Wharekete and others.

Kevin L. Jones archaeologist

- an archaeological survey of the Whangawehi headwaters.
- targeted surveys of selected Mahia Beach properties in relation to the Mahia Beach Waste Water Scheme.
- a survey of the line taken by the riser pipeline (Mahia Beach Waste Water Scheme) exiting from Mokotahi township (Mahia Beach).
- a survey of the lower reaches of the Whangawehi river.
- Tangata whenua representative Edward Edmonds assisted Mr Kevin Jones during the archaeological survey of the lower reaches and assisted us during the cultural survey.

Arthur Bowen

- in association with Staff and students of Te Mahia School Arthur Bowen is responsible for coordinating water quality testing at Whangawehi River.

Arthur is also a credible and effective conduit for the input views and values of the surrounding farming community and effected landowners. Arthur assisted us during the cultural survey and provided valuable insights and commentary along the way.

The Idea For a Cultural Survey

Tangata Whenua of Te Mahia-mai-tawhiti have expressed a strong desire to have a cultural survey carried out in the lower reaches of the Whangawehi River in order to protect sites of significance prior to the construction of fences and the establishment of trees. This cultural report 'Te Riu Takahe' was undertaken in fulfillment of that wish.

Parameters for this Cultural Survey

Between 30 April and 30 May 2014, Mana Cracknell (For Amaia Ltd) was contracted by the WCMG to conduct a cultural survey along the lower reaches of the Whangawehi Stream.

- Edward Edmonds represented the iwi as tangata whenua field assistant.
- Michele Anderson was the research field assistant (Amaia Ltd)
- Arthur Bowen provided transport, local technical knowledge and backup as well as briefings in relation to the water quality project.

The area of the survey was **a 20 m strip on both sides** of the Whangawehi River from the Whangawehi Bridge up to the boundary of the Taharoa Trust and Andrew Ormond's property (i.e. a 5.5km length).

Upon the discovery of any sites of interest, a photographic and GPS record would be made and transferred to a map. Description of the discovered sites and explanation of the significance would be added as context.

An agreed process to remediate or protect the discovered site/s including tikanga would be followed in accordance with the recommendations of the cultural survey contractor and conclusive advice and input from Iwi Kaitiaki.

At the end of the cultural survey, a cultural report would be handed to WCMG. The date for completion and submission was 30th May 2014.

Calendar for the Cultural Survey

Cultural Survey fieldwork was carried out at site between Monday 5th – Tuesday 13th May. Field data was compiled, analysed and collated off site and on intervening days beginning Tues 6th May and up to 18th May. In addition 2 hours - associated research was carried out each day beginning 30th April.

Survey, Data, Korero, Cultural Outcomes, Recommendations

Fig 005.5514 – First View of the Valley



Looking down into the Whangawehi valley. On our arrival the air was still, there was no obvious movement, sound or stirrings of life.

The flat native tree area with sprayed surrounds located on the true left (TL) bank used to be called Otahe, Otahi, Otahia after the Panehu ancestor called Tahī.

Whangawehi Highway

In the time of the Panehu, and subsequently of Toi, Kupe, Paepoto, Ruawharo, Rongmaiwahine, and in early European times and in my time (1960s) Whangawehi river valley functioned as a highway leading to and from the back country; to Taupiri Maunga, Te Hoe, Kereru, Mokotahi and also to Taiporutu, Waimakariri, Onenui and Tawapata.

Recommend 02 – A Walking & Cycling Trail

As planting and fencing proceeds, that some thought be given to an access track or trail for the river.

When exploring the options at least in the short term it may be better to construct a shorter trail linking Lane road with the Whangawehi Bridge. That might be difficult given the number of recreational fishers who now park down near the bridge but again these aspects need to be negotiated.

Kurahaupo – Waka & Te Riu Takahe

When the Kurahaupo canoe and its captain Paepoto⁵ arrived at Mahia he asked Te Tini-o-Panehu what the valley was called. They told him it was Te Riu Takahe⁶ - Valley of the Takahe.

Paepoto – Whakapapa

The whakapapa (genealogy) of Paepoto follows. These ancestors are contextualised in the Whangawehi story and DNA of modern day Rongomaiwahine descendants.

Ko **Paikea** (aka. Kahutia-te-rangi)⁷

Ko Pouheni

Ko Kupe-whakamau-wheke = Te Apaapa-a-rangi

Ko Pukekaroro⁸

Ko Haunui (I) (aka Haunui-apaapa-a-rangi)

Ko Te Atua ke

Ko **Paepoto**⁹

Ko **Ruawharo** (aka. Takai)

Ko Uehangaia

Ko Tama-i-wheturere

Ko Ruakapua-nui

Ko Kahukura-ti

Ko Rotupapaku

Ko Ruamimiti

Ko Whaia-ki-te-rangi

Ko Te Atihau-nui

Ko Ngake (II)

Ko Kura-tumemeha

Ko Te Awhirau =====

Ko Tauaa-Te-Atainutai

Ko **Moemotu Kakara** === Ko **Rapanui**

Ko **Rongomaiwahine**

Ti-kouka – as Food

When herbivore dinosaurs descended from birds that descended from ratites, the ti-kouka in the foreground (Fig 005.5514) became part of their food supply - abt.60-90 million years ago. The ti-kouka farewelled the dinosaur and was there to welcome the takahe after its long flight. It is still there recommending it be planted.

Ti-kouka (*Cordyline australis*) grows in open spaces, farmland, scrubland, forest margins, in coastal areas, the foothills, and wetland areas, on alluvial soils along riverbanks. When researching soil-planting potential at Mahia it was clear much of the peninsula (60-70%) has poor soils mostly unsuitable for cropping. The point is Ti-kouka grows on poor soils that are unsuited to cropping.¹⁰

The Ti-kouka is also a tree that produces enormous amounts of seed. It is hardy and fast growing. It lasts for a long time 300-500 years. It has very good fire resistance. It is a good tree to plant where erosion is a problem. Maori used it for food, rongoa, fibre and textiles for anchor ropes, fishing lines, baskets, waterproof rain capes, cloaks, and sandals.

⁵ Some times dialect is a way of maintaining identity and provenance. Paepoto is an alternative name at Nukutaura for the ancestor Popoto.

⁶ Riu is a valley. The other word is Awaawa.

⁷ Te Ara-o-Paieka (the pathway of Paieka and the whales) at Mahia Beach is renamed for this ancestor. It indicates that during his time Nukutaurua was still an island. Before Paieka the channel was named Pumotomoto.

⁸ Pukekaroro is the pa at Taiporutu-Taiwaananga-Taiwhakaea-Tai-arohia where the chief Te Rito-o-te-rangi was killed.

⁹ Whakapapa is the link to the land from the bottom 'whakapapa' of the foot.

¹⁰ source: <http://whenuaviz.landcareresearch.co.nz/>

Ti-kouka is a source of fructose. Bees and birds love the nectar and bees spread the pollen. To extract the fibre when it is flowering one cuts the trunks off at abt. 2 ft from the roots. This way the tree does not die.

Recommend 03 Ti-kouka Planting & Outside Expertise

That Ti-kouka be part of the Whangawehi paradigm for the replant and that members of the community be upskilled to take part in that activity.

That Lady Fiona Elworthy of Timaru the Patron of 'Project Ti Kouka' be contacted and invited to have input on this part of the program. If Lady Fiona agrees then ask Will and Kathy Coop to host her stay at Te Mahia. Success of the project will depend on the high value integrity relationships that the WCMG is able to bring to the project.

The Saying of Taharakau – Re Ti-kouka

Taharakau of the Rongowhakaata tribe was a descendant of Rongomai-mihi-ki-te-ao. He was a master of tauaki and makamaka – proverbs, spontaneous responses and pithy sayings. Once when asked what his patch of ancestral bog land had to commend itself, he said “he ahi kai kouka te ata, he ai te po – by day one can see smoke rising from the ti-kouka ovens and by night one can hear the happy sounds of love making – what more do we need?

Te Tini-o-Panehu Territory

The pine-forested area on the true left (TL) of the river (Fig 005.5514) is part of the original Panehu Pa system and rohe ao (territory). Before Paepoto the rohe-ao of that group extended toward the Whangawehi headwaters collectively known at that time as Maungatea and across to Te Hoe, Kereru, Te Whakatakahe, Mokotahi and the coast where ‘grey and black water’ from the sewerage system will begin the journey back up over the ridges to Maungatea. All of us may be protestors when it comes to that but we also use flush toilets. The nose knows that the old Paepae Hamuti is Paepae Hamuti and one should breathe through the mouth.

Tini-a-Panehu – Hapu (pl) at Te Mahia

Ko Te Tini-a-Panehu te rakau, a, ko Ngai Tiwaka, Ko Ngai Te Amokura, ko Ngai Kunenga, ko Ngai Whai, ko Ngai Kiripane, ko Ngai Tawete hoki nga manga peka a taua rakau. The multitude of Panehu is the tree or group name. The branches or subgroups are:

- Ngai Kunenga. Hapu originally located at the headwaters and over toward Taupiri and down toward Te Hoe.
- Ngai Te Amokura. Hapu located over near Mokotahi.
- Ngai Tiwaka whose kaitiaki is the fantail. Located at Te Kapuarangi-a-Toi (Trig) and the headwaters (Maungatea).
- Ngai Whai whose kaitiaki is the skate or stingray. Located at the mouth of the Whangawehi river – on both sides.
- Ko Ngai Kiripane (scaly skinned) who's Kaitiaki is a scale insect. Hapu is mostly located on the TR of the river in Andrew Ormond's area up past Waiaruhe.
- Ko Ngai Tawete (binding strength). Mostly on the TL opposite Andrews and up toward the headwaters.

Sprayed Areas

The application of herbicide to the riverbanks as in Fig 005.5514 and elsewhere in the valley may have a detrimental effect on water quality and life. Farmers have their sliding scale of priorities and on that note, I suspect – it may not be a long-term issue.

Recommend 04 – Herbicide & Pesticide Impacts.

That scientific audits be carried out on the water and river sediments every 6 months. Obviously the results should be available to Landowners.

Fig 022.5514 Showing the Boundaries.



The boundary between Pat and Sue O'Brien's property (Taharoa Trust) and Andrew Ormond's property is in the background. The cultural survey began at that boundary fence.

Outcome 01 Kua Watea Te Aukati / The boundary area is Clear

Within the riparian zone there were no urupa, tupapaku, koiwi tipuna, or waahi tapu (e.g. ceremonial areas) in the riparian zone at the boundary area on the True Left (TL) or True Right (TR) of the river.

Waiaruhe & Rarauhe - Fern

Beyond the boundary to the left of the photo is Te Wairuhe stream also known as Te Waiaruhe or Wairuruhe. Aruhe is the root/rhizome of the rarauhe (*Pteridium esculentum*) commonly known as bracken fern. It is a tough ground fern with reddish brown stems that can grow up to 2 metres tall. The rhizome was dug up, processed and preserved by Maori for food – to be eaten out of necessity in times of scarcity as a supplementary source of carbohydrate. 'kai-aruhe' is the term for a person or people who lived close to mother earth at grass-roots level by the seat of the pants. The word 'ruhe' has several cultural connotations including "peace and tranquility." It is also the name of an ancestor called Ruruhe. The term wairuhe can also be used to refer to a death or deaths that have not been avenged. Panehu lost a lot of people in battles with

the new immigrants – but by the same token their DNA lives on through intermarriages that took place.

Fig 022x1 Aruhe Fern and Pounders Fig: 022x2



Fig 022x1 Rarauhe fern from which the aruhe or rhizome is extracted.

Source: http://temarareo.org/40-Aruhe_C180487.jpg

Fig 022x2 Patu aruhe – fern root pounder.

Source: <http://nzetc.victoria.ac.nz/etexts/Bes01Maor/Bes01Maor428a.jpg>

Recommend 07 – Planting a range of ferns and flaxes for habitat

That the WCMG seek out an expert on ferns and that emphasis be given to rebuilding fern-flax-ponga habitats within the riparian strip.

That the community be involved in this activity as well as the learning and training that underpins it.

We suggest local marae are good places to site propagation projects that will support the re-planting program. In the end personal commitment to the project is king and queen. Flax, fern and ponga provide good shelter for other plants, insects and birds.

Awa and Awa-riki - Modelling

Just as the veins service the arteries so the health of the awa (river) is dependent on the health of its awa-riki contributing streams and other water sources. Whilst concentrating on the narrow confines of the riparian strip it is important to hold that wider picture throughout the development of the Whangawehi Catchment Development scheme.

Recommend 05 Big Picture - Projecting Outward

The concept outlined under Awa and Awa-riki might also be taken on-board as a long-term model and strategy to rejuvenate all the rivers and creeks at Mahia.

Like a spiral the task begins and grows. The infrastructure built for this project can and should be re-used ad infinitum. The WCMG may need to clone itself, its vision and activities. Did anyone hear someone say stop at the first river you came to? Use

this project as the training ground for the next and then step out. Projection requires advanced project planning and management skills. Key activity locations, good visualisation and ideas, solid plans allied to achievable strategies, with incremental task weigh points, good committed people, a range of skills, some good money, commitment and aroha, good systems, self-forgiveness and a very good coach.

Fig 010.5514 Notational Riparian Strip



The distance from Arthur to the new fence is the area (riparian strip) available to the project for planting. Riparian strip might mean it's ripe for planting.

Recommend 06 – Fence & Stock Planting Allowance

Put low growing plants near the fence or plant back 1.5m from the fence.

Trees can mess fences and stock can chomp plants – especially flax.

A Mix of River Habitats

We included the next photo because it displays a shingle bed habitat and as luck would have it, it was right there at the place called Pakiri - a photo of pakiri¹¹ taken at Pakiri'.

¹¹ The alternative name is matapakiri.

Fig 016.5514 Pakiri – River Shingle Bed Habitats



Habitat change has caused the whio – native blue duck to leave the Whangawehi river (1960's). Over time, the loss of trees has encouraged a build up of mud-silt and that silt has covered the pakirikiri (shingle beds) that this bird favours. It will take time and effort to recover that situation and tree planting will help.

Recommend 07 Whio and other bird Repatriations via Habitat Rebuilding

That the WCMG carry out an assessment of habitats and species for the river and that become the plan for rebuilding habitats for the repatriation of target species.

That the WCMG consider Whio repatriation as a long-term goal (10-20 yrs) for the project.

Fig 016x1 – He Whio – Family of Whio on River bank



Paharakeke mangawhio – a whanau of endemic blue ducks

Source: <http://www.doc.govt.nz/pagefiles/48523/whio-565.jpg>

If whio are returned to the valley, in addition to the booming euphonium of the takahe and the call of Tui - the whistling wind sound or koauau one would add to the ears of the valley will sound like this. The whistling sound is near the end of the sound recording.

Sound of the Whio

Sound link location: <http://www.doc.govt.nz/Documents/conservation/native-animals/birds/bird-song/blue-duck.mp3>

Recommend 08 Scheduling Food for the Senses

That the design intent and schedule for the valley be mindful of the need to provision the senses e.g. sound, sight, smell, touch and well-being etc.

Totara slab

Next we came across a rotting totara slab.

Fig 021.5514 – Image of Totara Slab



This totara slab (in three pieces) in the riparian area adjacent to the Pakiri hapu zone needs further examination. There are faint markings that could be the result of cross grain short adzing (the tamaku adzing technique) on the leading edge. As to origin – the plank could have come down the river during flooding however “second best guess” is that it was ejected and rolled down into the riparian zone from an occupation site called “Pakiri” located on a rise 30m above.

The slab is similar in shape to a fire damaged pre-1840 amo taken from Maungakahia / Nukutaurua – currently held in storage by the Napier museum. I speculate that if the plank has come from a whare-nui then based on its width and length one might assume it was a good-sized house abt. 6-10m wide.

Recommend 09 Shelters

the Doc representative get ready to apply for funding to erect at least four shelters in the valley, each one with a small water tank, tap and an environmentally friendly toilet.

The shelters need to have a long seat inside so people can sit and rest.

Fig 026.5514 Ngai Pakiri Pa at Pakiri – Toll Pa



Pakiri (Pakirikiri / Pakirihaehae) area and Pa site (30m) above the stream. This outpost served as one of the toll pa for travelers on the Whangawehi highway. In that respect this pa was similar in function and purpose to the original Heretaunga pa located south of Hastings.

Rangiauria - Pitt Island story has it that if you are going to kill a cow start out early say abt. 8.30am. According to Pitt law-lore you need to stop at each house for a cup of tea or whiskey along the way. So it may take five cups to get to the cow by abt 2.30pm. By 4pm you've somehow managed to catch the cow, it is hung drawn and quartered and the journey home can begin. Make sure you know which bits you want your family to enjoy for the next several of days. Wrap those in your raincoat and tie that bundle on the back of the quad so it is at the bottom of the pile. Kindly apportion the rest of the meat according to the state of health of the teeth along the way home i.e. soft portions for the senior uncle who has no teeth, a hard portion for the cousin who has new teeth implants from Thailand, a boney bit for the touchy auntie, a non stringy portion for the cousin who only has bottom front teeth and two upper front teeth for chewing purposes. This is good advice when faced with a toll pa system operating in a valley.

If there is a trail through the valley then visitors might be expected to add to the local economy and coffers for this project.

Recommend 10 – Whangawehi Passport System

That the WCMG look at alternative streams of funding and one of those should target the Mahia visitor industry.

WCMG need several wealthy patrons to step out and buy in.

We recommend WMG start identifying likely candidates

We suggest a dual system of Whangawehi passports, one for citizens (locals) and one for visitors. The best way to do this may involve negotiating a purchase point in Te Wairoa, at Mahia beach store and one at the local café and an online system.

The passport card should come with the week's key or combination for the lock. A deposit system will ensure the key and/or card is returned. So as not to kill the golden goose be reasonable with charges and be prepared to cut the purchase points into the deal to make it worth their while.

Another idea might be to find a way of getting people to sponsor a plant – the cost of it and the cost of planting it.

Pakiri - meanings

Pakirikiri is the name of a shadowy scaly Taniwha-Kaitiaki in the river above the floodgate over in Andrew Ormond's side of the Whangawehi river. It causes the water to vibrate and ripple. In simplistic terms Taniwha are cultural traffic signals – red, orange, green, yellow – that used to guide and govern tangata maori life. Pakiri is also a term for a scaly skin, for river shingle and for one of the hapu of the Panehu. Scratch marks on the skin are sometimes called Pakirihæhæ.

Panehu Whakapapa - as an atua.

Ko Haumia

|
Ko Panehu
|

| | | | | | |
|-----------|-----------|-----------|---------------|---------------|-------------|
| | | | | | |
| Ko Namu | Ko Waeroa | Ko Aruhe | Ko Ro | Ko Pakiri | Anuhe |
| sandflies | mosquitos | fern root | stick insects | scale insects | caterpillar |

Haumia Tiketike is the atua of uncultivated food. Several hapu in Aotearoa carry the name of Haumia and hapu several have Panehu descent.

Tu-Mahoe subgroup of Te Tini-a-Hakuturi

The cultural survey continued in the riparian zone below the mid-ridge extending from Pakiri to Tu Mahoe/Te Uma-a-Te-Hoe the name of the pa and the name of the creek to the left of the photo. This name and place equates to Te Hoe the old whaling station located on the West Coast of Mahia.

Fig 029.5514 – Image of Te Uma-a-Hoe/Tu-Mahoe Pa



Te Uma-a-Hoe is the area beginning on the small rise to the right and the ridge system above that.

Tu-Mahoe subgroup of the Mahure, subgroup of the Te Tini-a-Hakuturi

Te Uma-a-Hoe is the start of the Mahue or Mahure people who are part of the larger Tini-o-Hakuturi group. They have a burial ground called Haku named after a bird. It is located down near Mamangu – the lower part of the bottom rapid.

Recommend 11 – Mahoe Tree Inclusion

That the Mahoe tree be included in the planting schedule. It memorializes the people the name and the tree. The rain, wind, sun, moon, soil, birds, insects and human beings and other animals will find a use for it in the same way as a good fire, warms the house, heats the water, cooks the kai and dries and warms the clothing for the morning.

The Tu-Ratahi subgroup of Mahure subgroup of the Te Tini-a-Hakuturi

The next pa on the TR belongs to the Tu-Ratahi hapu. When that name Tu-Ratahi is handed down it re-appears in the Ngai Te Wharekete whakapapa.

Fig 025.5514 – Tu-Ratahi Pa & People



The Tu-Ratahi Mahurehure pa is on the hill on the TR that slopes down into the riparian zone. The pa site is further up the hill to the right. On the true left side where the native trees are growing is called O-Tahe / Otahi – part of the Pananehu environment. Just past the place O-Tahe is a small area called Kokari.

Kokari – Taewa/Potato storage area

Kokari – TL on the river bank (behind those two struggling pine trees) tucked along the lower hill - a place out of the sun for storing new potatoes and for storing seed potatoes. These are stored amidst layers of fern (rauhe) and flax stalks (korari).

Fig 030.5514 – Kokari / Kokarito



GPS of the Kokari area:

Kowhaki/ Kowhakina - Punawai

On the TR. This is one of the old drinking wells or puna wai for the area.

Fig 030.5514 – Kowhakina well



In more recent times there used to be a whatakai (a raised platform for storing and drying food) next to the well.

‘Kowhakina e tama nga kupu a o maatua, Nga kupu o taawhito he mea ka mau mai.
Child grasp the words of your elders, uphold the ancient traditions brought here by
your forebears.’

Originally this matapuna (well) was for Mahurehure ceremonial purposes but those who came later had scant respect for what went before. They erected a Whata-kai by the tapu well and thenceforth the area became whakanoa (common).

Recommend 12 – Hue / Calabash Memorialisation

If one were to memorialize the many puna wai in the Whangawehi valley then a selection of carved stone calabashes would be a good way to do it.

Hue or Gourds are the offspring of Hine Pu-Te-Hue. In early times Nukutaurua was famous for its gourds (including drinking carved gourds) that were grown in gardens along the coast. They were shaped and turned on beds of sand.

Fig 030x1 – Carved Hue



Carved Gourds by Theo Schoon (Te Papa).

OTamahuri/Tamahure – pa on the TR

At Nukutaurua Otamahuri/Tamahure was a subgroup of the Mahure, subgroup of Te Tini-a-Hakuturi

Fig 032.5514-1st – Ngai Tamahuri pa



Patrilineal Mahure Pa and Culture

This is the oldest mahurehure pa site in that area. In Kurahaupo and Takitumu¹² whakapapa the term Tamahure indicated emphasis on male patrilineal lines of descent. After the two waka arrived at Mahia the new term became “ure tarewa.” The modern name for this pa was Tarewa Tu. That name comes from that korero.

In recent times 1700-1800's the Nukutaurua ancestral sage Toiroa-te-Ikariki was pressed to explain to visiting chiefs from the central plateau why his sacred mountain was a little hill. He said ‘ae ka tika hoki, ahakoa te poto o taku maunga ko taku atua tarewa tu i nga rangi tuhaha –I admit my insignificant spiritual mountain may not equate in size to your giants that wander about above the mist, however when I met my atua (god-being) “tarewa tu i nga rangi tuhaha” it towered over the fifteen dimensions.

Matrilineal Pananehu Pa and culture

Across the river (TL) in the Paanehu territory the emphasis was on the Au-wharua, or Tai-wharua – matrilineal or female lines of descent. After Kurahaupo and Takitumu the new terms became kouwha, uwha or hei.

¹² Takitumu is the waka its owner Tumuwahakairihia gifted to his student - Kupe's son Ruawharo.

Koraka-moari – Hei Ngaki Maara

Located in the riparian zone TR at the foot of Tamahure pa is mostly “he waahi tanu kai” a gardening area shared by the Mahurehure. The Panehu lived off the land but when they did garden their gardens were below this area on the river flats on the TL.

Fig 033.5514 Koraka Moari Gardens



The sloping and flat area going away to the right is the gardening area called Koraka-moari.

The titoki and Ngaio planted area in the background on the TL is called Punehu/Tunehu. Punehu is part of the Paanehu territory.

To describe an old ancestral garden, the area would contain temporary and permanent whare tanu (garden houses), wharau (sun, moon and rain shelters), rua (pits), taiapa (fences) and awakeri (drains), whata (raised platforms), tuahu altars, ara (pathways) scattered throughout maara kai the actual food gardening areas. The ancestors grew their gardens upward as well so there would be a crop sheltering a crop on top of a laterally growing crop.

Te Maahu – crop raising karakia

Tamaahu/Te Maahu is the name for the cleansing karakia used to lift tapu prior to raising crops. Maahu is an ancestor from Nukutaurua.

Koraka-moari – one of the cleansing winds

The name of the cleansing wind that blows here is called oraka-moari. It is a cycling wind from the north. The garden area is named after that wind.

During the cultural survey raka-moari blew gently at certain parts of the journey to ensure we were adequately protected. The strange thing is that raka-moari blew from the south. Before the earth's poles reversed North was South. Pole reversal is named

Te Hurihanga-a-Mataaho. The Mahure and Panehu who lived in this area would have that knowledge.

Outcome 02 Kua watea te taha matau, taha maui ki tenei tai.

The riparian area is clear on both sides of the river from Andrew's boundary up to this point (tai) Koraka The Punehu/Tunehu area on the TL is another matter.

Fig 033x1 – Calendar for Planting

Whiro: an unpleasant day, the new moon appears.

Tirea: the moon is very small.

Hoata: a pleasing day, the moon is still small.

Uenuku: get to work! A good night for eeling. Planting.

Okoro: a pleasing day in the afternoon, good for eeling at night.

Tamatea-a-Hotu: an unpleasant day, the sea is rough

Tamata-a-Ngana: unpleasant weather, the sea is rough.

Tamatea-Aio: the weather changes for the better

Tamatea-Kai-ariki: the weather improves. Planting

Huna: bad weather, food products suffer.

Ari: favourable for spearing eels.

Maurea: a fine, desirable day.

Māwharu: crayfish are taken on this day.

Ohua: a good day for working.

Turu: a day to collect food from the sea.

Rākau-nui: the moon is filled out; produce from the sea is the staple food.

Rākei-ora: a fine day, the moon now wanes. Plant.

Takirau: fine weather during the morning. Plant

Oike: the afternoon is favourable. Plant

Korekore-te-whiwhia: a bad day.

Korekore-te-rawea: a bad day.

Korekore-hahani: a fairly good day.

Tangaroa-ā-mua: a good day for fishing.

Tangaroa-ā-roto: a good day for fishing.

Tangaroa-kiokio: an excellent day for fishing, a misty aspect prevails on land.

Ōtāne: a good day, and a good night for eeling.

Ōrongonui: a desirable day, the īnanga (whitebait) migrate. Plant

Mouru: the morning is fine, the moon has now darkened.

Ōmutu: a bad day.

Mutuwhenua: an exceedingly bad day, the moon has expired.

Calendar Adjustment

This is one Rongomaiwahine version of the Maramataka (Calendar) for hunting, fishing, planting and harvesting. The Maramataka may also be used for planting trees. Adjust the calendar by starting it on the Maori full moon (rakau-nui) which occurs one half day after the European calendar full moon.

Pipiri in Matariki

It is also important to read the expression of the skies and stars surrounding “te ata o Pipiri” – when Pipiri first appears above the horizon on the eastern seaboard. Pipiri is one of the sister stars in Matariki.

Overall seasonal indications for crops, eels, fish etc are indicated by the stars in Matariki and the Milky way (Mangaroa). It is important to remember that Rongomaiwahine tribal hapu ran 16 seasons i.e. 4 main and 12 micro-seasons partly to cope with the fact that taewa may have a double season in one year. Even the trees sometimes flower twice.

Fig 045.5514 Punehu/Tunehu Area



The photograph is of the TL showing Punehu/Tunehu with native trees in the foreground.

Punehu/Tunehu & Papawai a Tatau Pounamu

Punehu on the TL functioned as a resting place for the dead and Papawai a part of Hine Waipapa / Waipapa Flats as a resting place for the dead on the TR side of the valley. This place is a tatau pounamu a transit zone for the living and the dead.

When the Rangitaane of Kurahaupo left the area between Nukutaurua and Oratia¹³ they took that name Papawai to Wairarapa. In this valley Rongomaiwahine and the old time Rangitaane say that name came from Hine Waipapa. We call the flats on the TR all the way down to the bridge ‘The Waipapa flats.’

Nuku-pewapewa of Rangitaane

When the Rangitaane chief called Nukupewa came home from Wairarapa in 1820-1830 during the wars started by Ngaati Kahungunu, the people of Nukutaurua took Nuku-pewa to the ancestral home of his people. They took him back to this area.

¹³ Oratia is the pre-Ngapuhi (1820-1830) name for Te Wairoa. Oratia is also the pre-Ngapuhi name for Te Onenui.

Te Haka a Ngaati Hikairo mo Nuku-pewa

One of the great haka of Ngaati Hikairo states:

‘mohou e Nuku tu ana kai ana nga mata makaia hoariri e!

E tama ruruhia te whenua, te mata hinu totoka o Taupiri e

For you O Nuku we stand and take the bullets fired in your direction by the enemy.
And in dying such is the pleasure of it, we ejaculate the fat
of the land and our blood for Taupiri mountain resting place of warriors.¹⁴

Panehu Pa System above Punehu

The Panehu Pa system is situated on the two hills above Punehu/Tunehu served by the curved ridgeline that is now covered by pine forest.

Te Kaitaka-Ue – The Cloak

The curved ridgeline is called Te Kaitaka-Ue, the cloak of Ouenuku. Uenuku is the name of one of the ancient gods. His is the older brother of Ranginui.

Uenuku the ancient god was the older brother of Rangi-nui

Overtime although the ancient name and korero for it may remain in the human context the korero may be supplanted or supplemented with the passing of time.

Uenuku – a high chief in Polynesia

Uenuku is also the name of one of the high chiefs of Polynesia. He had 70 sons all first-born. The mother of one of those sons the son called Ruatapu was a highborn captive. Ruatapu was insulted by his father Uenuku concerning his birth mother. To cleanse the insult Ruatapu killed 68 of his brothers. Only Paikea managed to escape. I have given the genealogy of Paikea.

Currently the Whangawehi river transects Papawai, but it was not always that way. The Whangawehi used to draw a straighter line and it seems determined to do that again.

Ohinewai and Papawai

The section of Papawai on the TR leading back to the hills is part of the wide sloping flat area called Ohinewai Pa. It goes up the ridge.

¹⁴ Perhaps another Rongomaiwahine dimension called putting yourself on the line.

Fig 046 5514 Ohinewai



Ohinewai is the name of the ridge pa system in the centre and also the sloping area in the foreground. To the left of Ohinewai is an important awa-riki (feeder stream) and valley called Te Manga-o-Tupae.

Te Manga-o-Tupae

There used to be fresh water koura called kawai/kerewai in the Mangatupae and also in the awa riki streams comprising the Whangawehi headwaters at Maungatea. Arthur Bowen has confirmed they are still in the small streams further up the river.

Fig 046x1 Kekerewai - crayfish



Source: <http://terranature.org/kouraMoore620.jpg>

Freshwater koura - *Paranephrops planifrons* is a genus of crayfish species endemic to Aotearoa. In terms of time when one looks at one of these crayfish one is viewing something that has an 80 million year ancestry, one that dates back to the last days of Kui-matawhenua (recently renamed Gondwana).

Recommend 13 - Koura

The WCMG ask DOC who is their koura kekerewai expert. If the expertise to re-establish kekerewai can be mated back to the community that will be a great thing.

Manga Tupae awa-ariki

Tupae was a student who attended school with Ruawharo and Te Rongo-patahi. Tumuwahakairihia ran the school. Tupae graduated in Astronomy and Astrophysics. He came to Nukutaurua with Ruawharo. The oldest whenuakura / tangata whenua reference for Tupae is of a being who was present at the recreation or reformulation of the human form into an earthly dimension and context.

Tupae is another name for Rangi-nui (Sky father) however one should not discount the fact Paea is one of the names for Papa-tua-nuku before she was given the name Papa-tua-nuku. In Latin, Tupae is Gaius and Paea/Tupaea is Gaia.

By this argument both Rangi and Papa were present at that creative event. Paea conducted the welcome karanga and karakia into the world of light 'e tipu e rea..... That is what the kuia do when a mokopuna (grandchild) is born.

The point is that all this history unfolds when the name Tupae is mentioned and that name is in this valley. Tupae-ariki stayed at Mahia-mai-tawhiti, as did Te Rongo-Patahi. Before migrating to other parts they stayed in and about Whangawehi.

As a road equal to State Highway 2, Te Ara-o-Tupae-ariki¹⁵ is one of the pre-european access routes to the central plateau of Mahia, to northern, eastern and southern parts of the peninsula e.g. up over and down the Taiporutu stream to Taiporutu on the coast. Offshore is the reef system called the Hawini' (s), Pekahawini / Pekahawani.¹⁶

Turama, Hirama, Whitirama

This is the pa of where the ancestor Tama-kahia had residence.

¹⁵ Don't confuse this Tahitian Tupae-ariki with his cousin Tupaia/Tupea the Tahitian navigator on the Endeavour who brought his Captain Cook to Nick's head near Mahia.

¹⁶ Pekahawini is one of two upper dimensional partners of the senior whatukura called Rehua.

Fig 035 5514 Turama / Hirama / Whitirama Pa



This is one of the Pa of the Ngai Tamakahia. Tama-kahia is the mokopuna of Ruawharo.

Rongomaiwahine elders said there were four Maungakahia Pa at Te Mahia that were named to Tamakahia.

Tamakahia Whakapapa.

Ko Wharekura (aka Whenu-o-kura/Penu-o-kura

Ko Uhenga

Ko Poutama - Rawaho

Ko Whitiranga-maomao = Ko Whiro-te-tupua

|
Ko Kupe¹⁷ = Hine-te-apaapa-a-Rangi

Ko Ruawharo

Ko Tamaire

Ko **Tama-kahia** = Tautahanga

Ko Tatua (aka Tataia)

This version of the Tamakahia whakapapa is a classic of Rongomaiwahine.

Tamakahia changed the name of the pa to Whitiranga-maomao in memory of his great great grand mother. Before Whitirama it was called Hi-rama and before that Turama. I prefer the name Tamakahia-Turama-maomao. Turama because that name has a long pre-history and pedigree. Maomao because it is a fish that comes up the river to the mamangu falls chasing inanga and it's an inherited Rongomaiwahine Ngaati Hikairo moko style that has a long pre-history. The tradition of Turama was re-invented under the name Inanana. In both guises she was a Ruahine or High Priestess.

¹⁷ Note that Ruawharo is the son of Kupe.

The ruahine¹⁸ Inanana served, died and because her public relations were terrible the people revolted. She lost her role and job. She said a karakia that caused the ground to shake. It was so bad the trees and rocks came out of the ground and the hills fell down. She did not get her job back, because the people were more afraid of her than they were of earthquakes.

The Whakaaraara pa of Turama – the watch cry of Turama

“Turama nuku, turama rangi
Kia kore ai koe e tama
wewetekia
noatia e koe
nakona”

This is a whakaaraara pa – a night watch call for the sentries of that pa. “Be alert below, be alert above – do not be undone by sloth and negligence, I say again.”

Signal fires and Whangawehi

Rohan has mentioned the use of signal fires on the peninsula. If intruders were coming in toward the river from the north signals received from Pukekura TL and or Kikorangi pa located on the TR at the mouth of the Whangawehi river could be relayed to groups further up the valley and on to Taupiri, on a good day the signals could go to Moumoukai and to all the groups right up to Mohaka and beyond. At the same time they would be relayed across to Maungakahia-Apaaparangi, Nukutaurua, Rarohenga, Taiwaananga, Ahuriri, Te Koura (Waikawa).

Okaihau Pa

Located on the TR is Okaihau pa

¹⁸ High Priestess

Fig 047.5514 Okaihau



Okaihau is the name of the rounded hill-ridge in the foreground.

Proverb for Okaihau.

“O kaihau, o kaikaha” a reference to obstinate eaters of the wind –the toa (soldiers and guards) were expected to remain on duty regardless of weather.

The turkeys on the hill descend from the same flock that roamed the river valley in the 1960’s. At the time there were perhaps seven feral turkey populations (10-20 birds) spread across the peninsula. This group has not grown in size since those days and that may be their saving grace in terms of the WCMG.

Te Po Tirohia

Te Po Tirohia is the small hill (the Panehu redoubt) on the TL opposite Okaihau redoubt on the TR. These systems work together.

Fig 051.5514 Te Po Tirohia - Redoubt



Te Po Tirohia is part of the Panehu pa defensive system for the valley floor. The small rise in the left corner of the photo is a waahi tapu. Panehu tipuna are buried there.

Po Tirohia means to look death in the face calmly. It also means to search the face of darkness, to gaze intently into it. Thankfully the urupa area is outside the riparian strip. If there are any problems here Rohan has the whakapapa, gift and skill to bring that under control.

Fig 052.5514 – Te Po Katohia



On the true right Te Po Katohia is the name of the small hill in the centre and to the fore. This is part of the Whangawehi valley floor defensive system associated with Turama pa .

Fig 004.7514 – Whawhanga-a-Tane / Tane-te-Whawhanga



Back shot photo facing up the valley. Centred in the background (barely visible) are four significant waterfalls (Tahekenga) representing Te Whawhanga-a-Tane.

Tane-te-whawhanga means Tane of the four pauses, four mind wait states, four domains or considerations.

The child of Hine-Maia, the student Buddha-mana from the Gautama/Poutama hapu of the steps, speaks about the four foundations - the causes of suffering and non-suffering, of clinging and non-clinging.

Elsdon Best also references the name Tane-te-whawhanga¹⁹ but he does not explain its broader meaning or application.

In more recent times Mason Durie (Massey) speaks about ‘tapa-wha’ – the tapa wairua or spiritual dimension and aspect, the tapa hinengaro or intellectual domain, the tapa whanaungatanga (the mesh of relationships) and tapa tinana (material considerations) however but he does not attribute or relate that concept back to The Whawhanga-a-Tane named Tane-te-whawhanga for that purpose.

Nor do Europeans relate the concept of ‘thinking within or outside the square’ to the matrix proposed by Mason Durie.

Nor in this technological age do we might relate the whawhanga to PCs with quad-core data processing capabilities.

It is true the Whawhanga-a-Tane has many applications, layers and dimensions. It would take many lifetimes to be able to cover them all.

When the four falls become two streams then that is the knowledge of Taheke-nui and Taheke-roa (the descent of humanity) and of Ruataumata (twin peaks, producing twin rivers, that underpins the duality of ones knowledge).

When the two streams become one with the river then that is the basis called (Oi-te-putake).²⁰

When the two and the three come together there is the threesome koutu-wai (koutou) – gourd of human choice over human design - incorporating notions of good, bad and the neutral positions of good and bad or neither good nor bad.

When I see these falls in this valley then I remember all of that and the ancestral and other spirits of the valley know one of the descendants of the Tuna-heke - eels that went to sea in Autumn made it back across the ocean, past the millions of mouths and up the river past the rapids and all those mouths and on up the creek and on up the cliff and the waterfall to the stream at the top and on to the matapuna spring and source to the spiritual home where the ancestors are the whenuakura/tangata whenua.

¹⁹ No 32. pg 118. Maori Religion and Mythology Pt1. by Elsdon Best.
Rprnt 1995 ISBN 0-909010-38-8

²⁰ The name is in brackets to protect the sacred essence

Recommend 14 – Memorialisation Example

That WCMG consider memorialising this korero in the area with four posts each one aligned with the falls and two roundish stones like the one in Fig 029.5514 – Te Uma-a-Hoe/Tu-Mahoe. One centred behind the 4 pou-whenua and one centred in front.

For Rongomaiwahine descendants it says who we are, what we are, where we are and what we are meant to be doing while we are here.

These tahekenga (falls) are within the Mahure cultural terrain previously referred to. The Whangawehi river is the receptor of waters from those streams. One reiterates the point that the health of nga awa-riki side streams is crucial to the health and well being of the Whangawehi river.

The Panehu pa system and environment is mid-right of the photo. Under construction during this survey, the new fence line is scarcely visible mid left of the photographic image. The vista provides fair indication of the area that would potentially be available for re-invigoration through native plantings.

Possible urupa - burial area within the Papawai/Waipapa Area

The mounds are in the riparian area TR. This area is a continuation of the Papawai/Waipapa territory.

Fig 007.7514 Possible Riverbank Burial Site.



The suspicion is those are burial mounds in the centre foreground.

Takoto Tawawaro burials

If these are burial sites then that information would confirm the presence of riverbank burials in this valley. If the mounds are indeed burial indicators then they would

appear to be what is known as a takoto tawawaro burials i.e. where tipuna are interred on their backs. We examined the river and nearby riverbank facings but there were no obvious signs of unnatural soil disturbance, layerage or colouration.

Fig 010.7514 – Another view of the burial mounds



Repeat photo of the site taken from a different angle.

On a tribal cultural-historical level tawarowaro burials ceased on the peninsula from abt the time of Rongomaiwahine (600-800 years ago). The method returned in the mid 1800's with the arrival and build up of the European population and also the onset of Christianity. As an indicator - at Frasertown in Te Wairoa European tawarowaro burials began in 1875.

In this location and Photo Fig 007.7514 and Fig 010.7514 there is a nexus of contradictory information that leads me to speculate culturally as follows.....

One issue is age. This surface disturbance seems to be relatively modern. There are three mounds – two are comparable in size to an adult burial and one could be a child grave. The point is three human events have occurred here and perhaps one might assume those events are also related in time. There is no sign of surface sinkage or shrinkage in the mounds and that is puzzling. Are the mounds uplift associated with roots of three old trees? In that case one might expect old tree mounds to be rounded not rectangular.

Occasionally old wharenui sites (where the house is no longer standing) have tipuna buried within them but the burial methodology may be different and in other words they are buried on their backs (takoto whare) with their heads resting near where the ancestral wall pou (posts) enter the soil. That does not appear to be the case here.

In exceptional circumstance a form of takoto tawaro burial may occur where the person or persons buried have during their lifetime used the black-evil arts associated with the three lower underworlds to abuse people and that behaviour was found by a senior whare waananga priest and teacher (haro or ahurewa) to be completely unnecessary and unwarranted. In that situation a person may be buried lying flat and face down. There are a few burials at Mahia like that. I do not believe that is the case in this particular situation.

Recommend 15 - Memorialisation

that more research may be required. Some form of cultural memorialisation may be necessary to represent the whole area but that would not adversely impact the planting programme. If a track is put in then it would need to skirt this area.

Punehu/ Tunehu/ Taketake Burials

TL in the background (forested) is the part of the lower Panehu territory, that section is known as Punehu/Tunehu. My understanding is that in that area is an urupa of that same name. See the mounded area in the background where the titoki and cabbage trees are growing. That's one of the Panehu urupa.

Punehu is a Rongomaiwahine dialectal variant of the word Tunehu signifying standing burials. In the past Punehu burials might occur where people are buried - upright in pits that also take the posts of the house i.e. a Punehu whare burial.

Hine-Ao-Marama

The area along the ridgeline is called Hine Marama / Hine Ao-Marama.

This name Hine Ao-Marama relates to the journey of our ancestor across the pacific to Nukutaurua.

Fig 013.7515 – Hine Marama / Hine Waimarama / Hine Ao-Marama area



Reference photo - the survey has left the Panehu area and entered into the nearby territory.

Hine Ao-Marama an old name for the Marquesas

In Polynesia Hine Ao-Marama is the old name for the Marquesas Islands that are to the east of the Paupau-motu Group. People migrating through that area moved from Hine-Ao-Marama to the Paupau-motu group and then from there into the Tuamotu group. That name Moeawa (Moeawa Rongo) who managed One-nui station came from the Paupau-motu group. The Tua-motu group includes Tahiti, Aitu (modern name is Rarotonga) and Tche Pito-o-te-henu, (modern name is Rapanui) of the Hotu group and whakapapa.

Hine Waipapa / Hine Papawai

In the photo there are two mounds on the valley floor. The mound at the back is known by those two names. This is a Rangitaane name. Although Hine Papawai has a mound on that TR side of the river – most of the flat land on the TR from this point down to Mamangu bore her name Papawai or Waipapa. Papawai is a Rangitane name.

Hinekura / Hine-o-kura

The name of the nearest mound is Hine-o-kura/Hinekura /Mahinekura.

Hinekura is a descendant of Tauira. At one time most of the flat land on the TL side of the valley from this point down to Mamangu bore her name - Hinekura. She is a descendant of Tauira.

Ngai Tauira

In the time of Tauira this became a Ngai Tauira area.

Ngai Tauira whakapapa of Hine kura

Ko Tauira

Ko Hao-mutu

Ko Hinekura

Ko Teo

Miti-Akau - Punawai

The well space (punawai) in the immediate foreground of Fig 013.7515 TR is Mitikau (aka Miti Akau, Miti-te-Akua aka Te Akua aka Hine Te Akua). GPS S39.06 846 E177.55 327 The water in this punawai Hine Te Akua also includes seepage down from Te Waiohina gully to the rear.

Te Rae Taruke

The ridge tops on the TL was once known as Te Rae Taruke. It was part of the Panehu environment. Taruke is a crayfish pot but it is also the name of an ancestor.

Fig 015.7514 – Rae Taruke image



Tatai-rangi / Tata rangi Valley

The valley and awa-riki is called Tatai-rangi. A mere pounamu of that name was given to a toa of Ngapuhi for saving the life of one of our people.

Fig 015x – Image of a Taruke



Source:<http://collections.tepapa.govt.nz/APICollection/media/4656/640>
The old crayfish pots were made from split pirita (supplejack).

Waipapa Flats

TR some pre-history has already been provided for this area.

Fig 019 7514 – Image of the Waipapa flats above Parakawai/Parakawhai



Waipapa river flats area the time of Paepoto, his child Tamawheturere occupied this area.

A Karakia of Tamawheturere for flying stars

‘ Ko kotou nga pou e tu ana.
Ko kotou nga pou e rere (haere) ana
Tena whakatuuria mai

You (pl.) the posts that stand and
You (pl) the posts that move
Reveal yourselves.’

Geese

During the course of the survey we saw abt. 100-150 White Geese and abt.30-40 Canadian Geese – feeding on grass and grubs and the leavings from the maize crop.

They could become a problem and at that point Landowners and the WCMG may need to devise remedial strategies.

Outcome 03

With one reservation (see below) this is mostly a Maramara kai gardening area.

Fig 020 7514 – Image of possible site on Waipapa Flats



This segment of Waipapa flats may require further examination.

Trees flax and stones ameliorate risk for tapu areas.

Planting trees around it or placing a flax bush on it will ameliorate the risk. Another cultural remedy is to place some stones in a circle around the site to tie off the area. Those stones could be orange, Kokowai - shark oil and ochre was used for that purpose.

Recommend 16 – Pest and weed identification

That the group carry out a pest and weed identification and quantification survey aimed at developing a pest and weed eradication programme and strategy. The landowner would be part of that discussion.

Human Femur - Found in the river.

A copy of the photo below was sent (25May14) to Kevin Jones seeking help with identification. It is the femur of a young person.

Initially it caused confusion because some segments were missing.

Fig 025.7514 – Image of human femur (thigh bone)



The bone on the right is koiwi kau (cow bone). This discovery in the river means there are burials further up the river. It would be difficult to know exactly where. As the river moves from right to left the banks cave in from time to time exposing koiwi tipuna that may have been buried back from the riverbank initially. It is an inevitable process and nothing can be done about it. The colouration is due to the fact it has been buried for a long time.

Recommend 17 – Dealing with sporadic Koiwi Tipuna finds

The best response is to advise people who are in the area of how to deal with the situation.

That may involve re-burying koiwi tipuna back from the river near where they are found. The alternative is to signpost Koiwi tipuna collection points so that the Iwi can deal with this matter on a regular basis, as able or as required – whichever one works.

Fig 026 7514 – Image of Kakahi



An empty kakahi (fresh water mussel) was found in the river at the same GPS location as the koiwi tipuna and several more (all dead) were sighted from this point onward down the river.

Recommend 18 – Kakahi study, regeneration of habitat

that a search for live kakahi be carried out at existing water testing locations.

It will involve entering the water at mud bars. Health and safety might be an issue here.

Fig 028.7514 – Image of Location where koiwi tipuna was found



We checked the river on the way down from Andrew's boundary and the koiwi tipuna boneline started at this point. We are not sure why that is.

Willow Trees

These are willow trees. They may need to be removed during replanting because they are known to cause other problems in respect to waterways. That is a matakirikiri or pakirikiri (shingled) area to the right. Tree planting and river angles can help re-build shingle bars that provide spaces for birds to rest and life-lines for water born organisms.

It is important for a river to have mud, sand and shingle bars to provide a balanced habitat for water born organisms and co-dependant forms of life.

This photo of the willows was also taken to indicate that native tree planting can be used to limit bank collapse and slippage to create a bowl shaped river.

Fig 030 – Image of Young Titoki Seedling



Obviously this small titoki tree is telling us that it wants to replace and take over from the willow tree and that is a suggestion the WCMG will no doubt take up in the replanting program.

We saw Titoki throughout the parts of the valley surveyed. Some of the trees have been standing and growing in the same place since before the 1950's.

This tree is good for the birds. It was used for rongoa and its oil was used in many different contexts. Skin complaints are on the increase. There is a solution.

Recommend 19 – Survey of Native Flora and Fauna

The recommendation is that a survey of the native flora and fauna (for Whangawehi soil types) be carried out and that report should serve as the basis for the total re-planting program. It makes sense to combine that information with a study of ancient pollens and consideration should be given to inclusion of known rongoa and cosmetic plants

Fig.034 7514 – Image of Parakawai / Parakiwai /Parakawhai area



This is the Parakawai area where the top bridge to Pongaroa used to be. From the colouration on the riverbank one can calculate the effect of the last Easter Rains - April 2014 in the valley.

Finding where bones collect in a river.

If there is a cul-d-sac (hook-back) just past beyond the flood line balloon at the corner then material being carried downstream will be flung in toward and deposited on the sand bank by a suck back swirling effect. It's like a gold panning effect. The names for each contributory effect as the water slows are hopupu, hongengene and matangirau.

Fig 035.5714 – Bone Bank at Parakawai



Contents of the bone bank.

In the magnified photo we estimate there were abt. 30-50 bone splinters and fragments. Some fragments are koiwi tangata but there are also bird and animal splinters and I think a hapuku fish bone. I refer to this data as maramara koiwi karapu waiawa – bones found by the river and turned into fragments.

This is a significant discovery and location. It will enable the group to profile the contents of the upper river over-time.

Historic places Trust and the Landowner must be informed. An archaeologist may need to carry out an assessment.

The truth is there is nothing the WCMG can do to stop what is occurring naturally in the river. The WCMG needs systems in place to deal with the situation as it arises.

Fig 038.7414 – Karaka at Parakawai



Photo showing karaka mixed forest on the slopes at Parakawai..

Karaka

The seed-nut of the Karaka seed was stored and eaten by our people. However it is poisonous and needs to be processed properly beforehand by some-one who knows what they are doing

Karaka Origins

Recent research suggests the kopi (Kupe tree or the asian word for coffee bean?) tree on Chatham Island came from and/or is related to the karaka tree at Te Mahia.

If karaka came by the old pacific route then that was from Rapanui to Kahuitara on Rangi Aote (Pitt Island) and from there to Rekohu-rangi (Main Chatham Is) and on to Nukutaurua-Mahia. If it came by the modern route then it came to Kahutara at Mahia and then to the Chathams. The Rongomaiwahine story is that both Kupe and Paepoto called in at Te Orowhiu (The Kermadecs) and that the karaka seeds came from there.

On Rekohu karaka trees were used by the Rongomaiwhenua/Rongomai-tere) to construct houses for one's children. The laterals were bent and staked to create the structure for a round thatched tree house. The poutokomanawa at the centre is the tree Trunk and that could be carved. On mainland NZ conventional research suggests karaka is a house tree on the basis that wherever this tree is found evidence of ancestral human dwellings has been found close by.

Recommend 20 – Karaka Inclusion

That this tree be included in the planting schedule.

Navigational Reference

This part of the cultural survey is now being undertaken within the Wharekete, Ngai-Tu area under the auspices of the Pukekura pa system, TL and the Kiko-Rangi pa system (TR). Both those pa are located at the ngutu awa or mouth of the Whangawehi river.

Regardless of its age the koiwi tipuna featured below is one of their ancestors. They will need to be involved along with Historic Places Trust and the Landowners. The Iwi already know what to do when koiwi are found. I think that when the parties convene then a process needs to be put in place to deal with future events, so as to maintain the sanity of the participants. On the Chathams the rule is finder reburies the koiwi tipuna. If they can't say a prayer or karakia – their heart will say one for them.

Fig. 042.7514 - Koiwi



The photo shows part of a very old human rib bone that has been subjected to rotary hoeing.

Recommend 21

That representatives from those groups be part of the solution and that the solution be efficient in terms of human resource allocation.

Survey practice following discovery of koiwi

During the survey the practice adopted following discovery of koiwi and other taonga and material was to move and deposit those articles out of the way of further harm. The rib fragment was reburied out of the way under powerlines that intersect the Parakiwai area. A loose rule of thumb is 'that for every koiwi you find assume 3-5 tupapaku are buried in that area.'

Fig 043 7514 - Soil



Photo was taken to indicate a change in soil type. There is more useful topsoil built up by deposits of humus over a period of time.

Pollen research may establish what plants were at Whangawehi in days past. If there is a need to know that, contact Kat Holt at Massey (Palmerston). Massey has automated pollen count scanning equipment. Kat will tell the management group what plants used to grow in the valley and that is useful information if you plan to replant.

Fig 044 7514- Pororakau - Log



Following a replanting programme one might expect native trees of that size within 100 years of planting.

Te Kapeupeu-a-Rongomaiwahine Rapid

This is the top rapid in relation to Mamangu

Fig 045.7514 – Kapeupeu Pool



Photo taken from above Te kapeupeu-a-Rongomaiwahine rapid. It looks as though the awa (river) is trying to re-expand to the left to create another motu (island). On the way to creating that island the awa will re-create Te Kapeu-a-Rongomaiwahine as in Fig045x1.

Fig 048 7514 – Kapeupeu rapid (Top end)



Fig 049.7514 – Kapeupeu rapid (Bottom end)



Bottom end of Kapeupeu - full name Te Kapeupeu-a-Rongomaiwahine. Notice the small island to the right. Rongomaiwahine (flag) she wore the kapeupeu. Kapeupeu is not a steep male rapid but a flat gentle female rapid.

The kapeupeu is a teething instrument. Children cut their teeth on it and it collects their dna. Their mother or grandmother wears that kapeupeu on her ear.

In other words kapeupeu is the symbol of Rongomaiwahine legitimacy as a people. This is a very special place and it deserves special mention.

Fig 045x1 – Kapeupeu – earring – Teething Instrument



Kapeupeu. Source: http://f1.ehive.com/3142/1/lkam9a_190_m.jpg

Te Ngutu o nga manu Tioriori - Kites

Meaning the front lip of a kite. In former times this was a kite-flying place.

Fig 055.7514 – Te Ngutu The lip.



Te Ngutu.

In times of danger both sides of the river used to communicate across the peninsula to Taiwaananga , Taiwhakaea, Te Whanga-o-Tu Ahiriri and Te Koura (Portland island). When the winds were favourable Tipuna would use putatara to issue competitive challenges across the valley and winning was supreme. According to the elders there were no limits to the level of skulduggery. The kite cliff on the Wainui side (TR) directly above the bridge was called Te Ruruhe.

Fig 060 7514 – Old Fence line showing riparian strip.



Along that line we found some human bone fragments and rubbish from the post contact whaling period. These are alluded to further on in this report

Fig 063 7514 – River width



Having spent time in this river spearing and eeling the banks I estimate that in 1960 the Whangawehi river was 2m wider at this section and the Wainui river was abt this width. If so then the Whangawehi river has shrunk to the size of the Wainui in that time probably as a result of advanced run off.

One of the things this photo reveals is the different flood lines. The highest flood line will be just below the fence. Planting may change that situation.

Memorialisation in Kohatu.

See kohatu (rock below). A spiral can begin anywhere but ends nowhere as it continues off the rock and out into space. It is a one way to memorialise a site.

Fig 066.7514 – Kohatu Rock



This photo was taken to reveal the spiral formed by natural erosion occurring over time.

Fig 071.7514 – Bone Fragments – Te Ngae Urupa



The tip of the rib bone is to the fore sitting across the koroa finger and komanawa finger. The inner section of the rib bone is sitting across the kopere and koroa finger.

Fig 072.7514 – Koiwi Bone – Fragments from Te Ngae Urupa



Te Ngae Urupa This urupa is on the sloping mound at the base of the hill.

Fig 073.7514 – Te Ngae Urupa



In and about Te Ngae we came across rib & cranium fragments scattered about. The fragments are descending toward the riparian strip and in time will arrive there. The name of the big rock is Te Kakano – the seed.

Recommend 21 – Te Ngae Urupa Retirement

That WCMG, Iwi and Historic places Trust negotiate the retirement of this area from cropping. It may need to be planted and/or fenced.

There is no end to good will – don't talk at the landowner talk with the landowner. They may already have a solution

Fig 014.9514 – Te Ihu-a-Te Ngae Redoubt on the hill



Te Ngae Urupa is located below the Te ihu-a-Te Ngae Redoubt which is the outer defence system leading to the inland back gate for Pukekura pa at the river mouth.

Fig 007.9514 – On the bend between Mamangu and Te Whai-te-po



Photo taken between Mamangu flat called Hau-nako and this upper flat called Whai-te-po. Photo shows the fenced riparian area in the background. Photo demonstrates that when floodwaters balloon to one side of the river an opportunity is created for planting trees on the opposing side. The Ti-kouka tree is evidence. Photo also shows

the end of the Waipapa area on the True Right. That flat area is mainly for ngaki mara – a gardening area.

Fig 020.9514 – Tuatua Shell in the area.



Up to this point in the survey this is the first Tuatua shell we found. It is abt. 6.5cm. It looks like a single tuatua shell from Mahia beach.

Fig. 005.9514 – Te Whai-Te-Po flat above Haunako



Showing the river flat on the True Left called Te Whai-te-po, stingray of the night. Te Whai-Te-Po flat is located above Haunako flat at Mamangu. The Urupa that is tucked in to the bend on the near right of the photo is also called Te Whai-te-po. The flat hidden behind the photographer is called Hau-nako. That is the name of the river flat at Mamangu. Again the traditional urupa is at the end of the flat where the river comes back into the hill. The urupa at that far end of Mamangu is called Hau-ani.

On the True-Left Te Ihu-a-Te Ngae redoubt is the prominent nose shaped part in the centre background of the photo. Begin by looking down at the shadow line on the water then slowly lift your eyes up in a straight line. Now you should see a hill face with a triangular shadow on the taha mauī left side. The Te Ngae urupa begins under that shadow – see the green highlighted part and it extends across the nose for an equal distance to the right side. Just visible above the horizon of Waipapa flats (TR) and just in front of Te Ngae urupa is a tiny white dot, a large stone called Te Kakano. That is also the name of the Whare waananga located in front of the urupa called Te Ngae. Three urupa in this particular section of the valley are triangulated. Te Kakano is one of the triangulation points.

Fig 024.9514 – Koiwi Tipuna at Te Whai-te-po flat and urupa



Koiwi Tipuna. I suspect this tipuna is from a more recent burial say mid to late 1800s.

Fig 034.9514 – Koiwi Tipuna – at Te Whai-te-po flat and urupa



(koiwi hope – part of a hip bone).

Fig 028.7514 – Te Whai-te-po Remains deposited



The name for this urupa is Te Whai-te-po. It is mostly tucked in along the base of the hill.

Ponaturi burial – sitting upright at Te Whai-te-po urupa

Tipuna are sitting upright in this urupa. On evidence this is a ponaturi burial area where tipuna are trussed sitting upright with knees in the ears so to speak.

Remains Deposited at Whai-te-po

Remains found have been placed in a gap under the small rock straight ahead on the right, the one jammed between the two big rocks. There is a selection of bone fragments e.g. part of a hip bone and a mix of bone that extends over time i.e. some very old burials and some occurring more recently.

Out of Zone Burials & In Zone Burials at Te Whai-te-po & Hau-ani urupa

Some of these koiwi tipuna are out of zone (outside of known urupa) suggesting there may have been a breakdown in burial practices or a swing back to burials on the river frontage or both practices occurring at the same time.

Fig 035.7514 – Te Whai-te-po urupa showing the road



The road goes right through the urupa

Fig 026.9514 – Te Whai-te-po urupa



Rotary hoeing on the slope in that area is moving the bone fragments down hill. If that activity continues more and more bones will be moved into the riparian zone.

Fig 031.9514 – Whai-te-po urupa marker and triangulation stone



If Edward places his hoata (spear) across the crack to form a cross then that stick should be pointing toward the rock Te Kakano where the Te Ngae urupa is located. If you look through the crack from the other side you are looking across the river – on that line and plane should be the old urupa called Te Haku. Old people said the haku bird made a booming call at night when they took tupapaku for burial. If the tipuna

merited a haku call they were welcome in the Haku urupa. The point I want to make is that there may also be tipuna buried along the lines between each of the triangulation points.

If you count the stones in the crack you will gain some idea of the number of rangatira buried in Te Whai-te-po and a measure of their comparative status. That system may have broken down in more recent times.

Fig 036.9514 – Reference back shot to Panehu



Back shot to Panehu showing Te Rae Taruke. This is a linear reference point for this part of the valley.

Fig 037.9514 – Te Ahi-kai-komako Pa



Ahi Kaikomako (a Ngaati Hikairo pa) (TR) located on top of the ridge. This is the new reference point for the valley as the Panehu – Te Rae Taruuke reference disappears.

Fig.039.9514 – Takahia-a-Ruawharo Pa



Takahia-a-Ruawharo pa is in the background (true right), on the sloping hill to the left in the photo. We are entering the Mamangu area. This area was fairly heavily populated and there were gardens and other structures on and off the ploughed area.

Fig 047.9514 - Takerangi Track – at Haunako at Mamangu



Takerangi: This is one of the main tracks up onto the top (True Left).

Fig 052.9514 - Haunako Flat at Mamangu



Part of Mamangu system

Fig 055.9514 – Brick or Kokowai at Haunako at Mamangu



I think it is brick from whaling camp. If it is Kokowai – then it is an ancestral orange-red pen. Used to show ownership and to signal tapu.

Fig.058.9514 – Pari-kai-Koau – Cliff of Cormorants at Mamangu



Pari-kai Koau (true left) cliff cultural reference photo. The survey rock in the background should provide the cross reference for Haku urupa behind me and across the river (True right) and the trick with Edwards stick, give or take a few points, should point to Hau-ani the Mamangu system urupa.

The ancestors are burying on the korekore void principle meaning there are Taura-a-taane bull ropes coming in from outer space at those points and they are using them to enable the dead to make a quick exit from this dimension.

Taura students who have attended bull rope training and graduated as Tuara are trained to work with those ropes. The ropes also function to hold matter in place and to slow the effects of earthquakes on fault lines and rift valleys. Some ancestors wore red cloaks to signify that status and role. These may be handy people to have in Christchurch or Napier or Wellington or Auckland or Te Wairoa.

Fig 061.9514 – Black Bottle



Black Bottle. Indicates the cultural survey is entering an area with a mixed tradition. Many of us at Te Mahia descend from whalers. It is important to dignify both traditions.

Fig 063.9514 – Riparian area at Mamangu



Riparian area clearly shown, heading towards the falls.

Fig.053.13514 – Kaperu rapid part of Mamangu (Omokoroa ford)



The bottom part of this rapid is called Mamangu and the top part of it is called Kaperu. Ancestors used this area to cross over between both sides of the valley. The ford (not the rapid) is called Omokoroa..

Fig 075.9514 – Mamangu Rapid



Mamangu needs further examination. There is a mix of bone including human bone fragments along the True Left side in the hook back area of the current. It is another koiwi/bone collection area for the river.

Fig 112.9514 – Herring at Mamangu



Fig. 016.13514 – Paradise ducks at Haunako flat at Mamangu



Back shot of paradise duck pair (True Left) at Haunako flats at Mamangu.

Fig 020.13514 - Cooking stones at Haunako Flat at Mamangu



A collection of stones that have been subjected to heat, possibly from the whaling settlement at Whangawehi. Also saw ploughed fragments of kapuarangi – an inferior form of slate like stone used for making cutting instruments.

Fig 055.13514 – Slate and Bronze items at Haunako at Mamangu



The square piece on the left could be slate associated with the whaling settlement. In the alternative it could be a piece of kapuarangi – an inferior stone used for making small adzes or implements for cutting flax or hair and/or the umbilical chord. The rounded pipe on the right seemed to be made of bronze. It is difficult to know what that is. Best guess is that it is the barrel of a small mobile cannon or that it came from a ship. If so then obviously it had an accident in the course of duty or it ran into a rotary hoe. This item would most likely be associated with the whaling settlement but one needs to keep an open mind about it until more expertise is available.

Fig 028.13514 – Kawakawa at at Haunako at Mamangu



Kawakawa plant growing at Mamangu (shaded by gorse and boxthorn). This is a good plant to grow in damp areas that are shaded by larger trees.

Fig.029.13514 – Boxthorn to protect tapu areas at Haunako/Mamangu



This picture is taken to show how tipuna used boxthorn bushes on the peninsula to keep the public (us kids) away from tapu areas or places where bad things have happened eg. kohuru (murder) or patu (killing in warfare) or where certain people are buried.

Fig 038.13514 – Layer of Ash at Mamangu



True Left on the river bank at the rapid 60cm down a layer of ash, charcoal, heated fragments of papa stone and pipi and cockle shells. We did not see any paiwi or paua shell during the cultural survey and that is puzzling.

Fig 040.13514 - Possible Ivory from Mamangu



In the bone & shell bank at kaperu-mamangu. Suspect it is human bone but the triangular shape casts some doubt on that idea. In the alternative it could be a section of ivory tusk from a sea lion.

Fig 041.13514 – Hip bone in river bone bank at Mamangu.



Found in the water in the same general area. First impression is that it is a human hipbone fragment.

Fig 042.13514 – Chain at Mamangu



Located in the same general area. Part of a rusted chain perhaps related to whaling activity. Also noticed quite a few small iron fragments along the top of the bank.

Fig 044.13514 – Tuna at Mamangu



Fig 045.13514 – Astronomy and/or Urupa Haunako at Mamangu



Reference side shot toward the hill (True Left) taken from Notice the circle of rocks at the foot of the hill to the right, the necklace of rocks stretching out on both sides and the small-mounded area to the right. I suspect this is a whare waananga that is also part of the tipuna urupa called Te Hau-ani that runs down toward the bottom end of Mamangu.

Fig 069.9514 – Out of Zone Koiwi Tangata at Mamangu



Fragmented human cranium bones. On the edge of the riparian strip overlooking the river. Perhaps these are out of zone burials or a change of burial practice. They could even be whalers.

Fig 079.9514 - Kauwae & Niho Tangata Haunako at Mamangu



Part of a tooth and jawbone. Could be European.

Fig 082.9514 – Part of an adze or pounder stone at Haunako Flat



This shattered stone (onewa) has been brought into the area from elsewhere. It may have been shattered by the rotary hoe. It's part of a pounder or an adze.

Fig 083.9514 – Remains found at Haunako at Mamangu



These items have been placed in this area out of the way from further harm.

Fig 084.9514 – Spoon from whaling settlement at Haunako at Mamangu



Old spoon probably from the whaling camp located in this area..

Fig 092.9514 – Crockery fragments at Haunako



Piece of Crockery

Fig 095.9514 – Pipe fragments at Haunako



Clay pipe pieces.

Fig 110.9514 – square black bottle at Haunako at Mamangu



Square black bottle

Fig 118.9514 – Part of an adze at Haunako Flat at Mamangu



Part of an adze that has been split in two

Fig 122.9514 - A Whare Waananga for Astronomy



Cultural Survey reference photo showing a minute section of a very extensive and wide spread Tatai-whetu (astronomy, navigation and astrophysics) whare waananga training system available on the Mahia peninsula. Of course some rocks have been moved about but that happens.

Fig 124.9514 – Frog



Dying Frog. This frog was very sick. Frogs are an indicator of water health. There may be something entering the river e.g. herbicide residue that is causing frogs to die.

Fig 144.9514 – Idea for Memorialisation



These rocks could be carved as part of the Whangawehi memorialisation process.

Fig 170.9514 – Lower end of the Whakaruatai – Tidal zone



The lower end of the Whangai²¹ Ruatai – tidal part of Whangawehi showing the whetiko and cockle area above the bridge.

Fig 099.13514 – The first of two Umu Middens near bridge TR



Double Midden in the bank about 1.5 m apart
Contained heating stones, cockle and pipi etc

²¹ An area where life is sustained by the sea and the river

Fig.100.13514 – The second of Two Middens near bridge TR



Fig 007.13514 – Whakaruatai tidal zone



Whangawehi tidal area showing river mud. Photo taken as a reminder that events occurring at the headwaters, in the contributing side streams and along the riverbanks effect the tidal zone (whakaruatai) and the ocean (moana).

Summary - So what's in a name?

In the time of Tupae, Te Rongo-patahi and Ruawharo the tribe at Te Mahia was variously called Ruawharo / Ruawharawhara / Te Tini-a-Tawarowaro / Te Tini-a-Rawarowaro. From the time of Rongomaiwahine the tribe was called Rongomaiwahine. In the time of Ruawharo and Rongomaiwahine the Whangawehi river system was called 'Te Matarau-a-Rapa' (The Spear of Rapa). In the time of Paepoto before that Whangawehi was called 'Nga hoe-a-Kurahaupo' and in the time before of the Mahurehure and Panehu the river was called Te Waianiwa and the valley was called Te Riu Takahe and between 1700-1800's the river was called Whangawehi and after Williams in 1820-1835 it was called Te Whangawehi-a-Ihowa (waiting in trepidation for Jehovah to drop in at Te Mahia).

Kahu - feather

Feather from Whakatakahe. The feather of a Kahu is the symbolical approval of the toa buried on Taupiri!