

4. CULTURAL ASSOCIATION WITH OKERE GATES / OHAU WEIR AREAS

4.1. History and Relationship

103. The history and relationship of Te Arawa to Rotoiti and the Rotorua Lakes area has been researched and recorded in detail in a paper by Dr Rapata Wiri entitled "Te Arawa Mana Whenua Report: Eastern Region – Te Mana Whenua o Te Arawa ki te Rawhiti".⁴³ This paper draws significantly on the work undertaken by Don Stafford in his 1967 and 1996 texts on Te Arawa.⁴⁴
104. The following paragraphs in this section are taken from section 1 of that paper and are quoted in full. The photographs were not included as part of that paper but have been inserted below to illustrate some of the areas referred to in that paper.

"1. Te Hekenga mai o Te Arawa ki Uta - Migration of Te Arawa to Rotoiti and Rotorua Lakes Area

The traditional history of the Rotoiti, Rotoehu and Rotomā lakes district begins with the arrival of the waka Te Arawa, from Hawaiki, to Maketū around 1400 A.D. The captain of this waka was Tamatekapua and its tohunga, or high-priest, was Ngatoroirangi. According to Stafford (1967:18-19)⁴⁵ Te Arawa landed at a place called Te Awahou, the original entrance of the Kaituna river at Maketū. At the same time Te Arawa landed, another waka arrived at Maketū. This waka was called Pukateawainui and was captained by a man named Ruao whose wife, Kearoa, Tamatekapua had abducted back in Hawaiki and bought to Aotearoa on his waka, Te Arawa. Here at Maketū a dispute arose between Tamatekapua and Ruao over the abduction of Kearoa. However, peace was eventually made between the two ancestors with the gifting of a woman named Whakaotirangi, as a wife for Tamatekapua.

Immediately after the arrival of the two waka at Maketū the crew members decided to explore and claim the lands inland of Maketū by virtue of take taunaha, right of discovery. To achieve this, the crew members of Te Arawa and Pukateawainui divided into two parties under the leadership of Tamatekapua and Ruao. There were a number of crew members who came with Tamatekapua aboard Te Arawa including: Ngatoroirangi, Taunga, Kahumatamomoe, Tuhoromatakaka, Ihenga, Tia, Hei, Waitaha, Māka and many others. A journey inland from Maketū towards the Rotoiti lakes district was taken by Ngatoroirangi, Ihenga, Taunga, Kahumatamomoe and Tuhoromatakaka. Stafford claims that Taunga established a right to the lands near Kaituna by building a pā called Te Hoe a Taunga on the eastern banks of the Kaituna river, and then returned to Maketū. At the same time the Te Arawa migrants left Maketū, Ruao and his followers went inland to Tikitere, near the eastern shores of Lake Rotorua. Ruao then went on to Awahou, on the western shores of the lake where he settled (ibid, p.20).

⁴³ Wiri, R Te Arawa Mana Whenua Report: Eastern Region (Te Mana Whenua o Te Arawa ki te Rawhiti), 6 February 2005.

⁴⁴ Stafford, DM Te Arawa – A History of the Arawa People, (Reed Auckland, 1967); and Stafford, DM Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotomā, (Reed Auckland, 1996).

⁴⁵ Stafford, DM Te Arawa – A History of the Arawa People, (Reed Auckland, 1967) pages 18 – 19.

Tamatekapua begat two sons named Kahumatamomoe and Tuhoromatakaka. Tuhoromatakaka had Ihenga. When he grew up, Ihenga fell in love with his first-cousin, Hine-te-kakara, daughter of Kahumatamomoe. Soon after, they married and she became pregnant with their child. During her pregnancy Hine-te-kakara began to experience cravings and so Ihenga decided to journey into the forests, south of Maketū, to hunt birds for his wife. He went with his dog, Potaka-tawhiti. While hunting kiwi, Ihenga's dog began to chase a large bird which escaped by running into an unknown lake. According to Te Arawa traditions, the dog ran into the lake and began catching and eating 'inanga' (native trout). The dog returned to Ihenga, dripping wet, and then began to vomit the inanga it had just eaten. This alerted Ihenga to the presence of a lake in the vicinity and so he decided to investigate. It was then that Ihenga and his party discovered a beautiful lake with shoals of inanga leaping from the water. Ihenga first saw the lake from a place called Pariparitari and because the lake appeared small from where he viewed it, he bestowed the lake with the name: "Te Rotoiti-whakakite-a-Ihenga" or "The small lake discovered by Ihenga" (ibid, p.20).⁴⁶ In doing this, Ihenga asserted his mana whenua over Lake Rotoiti by virtue of 'take kite hou' (right of prior discovery), and 'tapatapa whenua' (naming land). Ihenga caught and ate many of the inanga from the lake and took a sufficient amount home to Maketū for Hine-te-kakara and the others.⁴⁷

Sometime later Ihenga explored the lands west of Lake Rotoiti but this time he discovered a much larger lake, which he named "Te Rotorua-nui-a-Kahumatamomoe" (The basin-like lake of Kahumatamomoe) named in honour of his uncle, and father-in-law, Kahumatamomoe (Stafford 1996: 139).⁴⁸ On a later expedition inland from Maketū, Ihenga brought his uncle to Rotoiti where they stopped for a time and named a famous place at Rotoiti called Ohaukākā. Stafford claims that this place was so named because Kahumatamomoe took a kākā feather from his hair and stuck it into the ground. They also renamed the lake Te Rotokite-a-Ihenga-ariki-ai-Kahu (The lake discovered by Ihenga progeny of Kahu).

The discovery of Lake Rotoehu is attributed to an ancestor named Tahupikītao, who some claim, came to Aotearoa on board the waka, Te Arawa. Tahupikītao is said to have lived at Whangarā on the East Coast of the North Island. One day, an incident occurred where Tahupikītao's house was deliberately burnt down by local villagers. It was from this episode that he gained the name Tahuwera. After this, Tahuwera and his followers migrated to Te Awa-o-te-atua where he met his relatives, Ngatoroirangi, Oro and Māka. From here they moved to a place called Otamarakau, near Matatā, where they lived with the descendants of Hei. Here, Tahuwera married Pikirunga and built a pā called Te Takanga (ibid, p.140).

⁴⁶ He Maunga Rongo – Report on Central North Island Claims Stage One (Volume 1), Waitangi Tribunal, Wai 1200, 16 June 2008, at page 20, refers to the Lake as "the narrow lake seen by Ihenga".

⁴⁷ Report of the Waitangi Tribunal on the Kaituna River Claim, Wai 4, 30 November 1984, Appendix setting out oral evidence of Te Irirangi Te Pou o Uruika Tiakiwa, at page 35 also notes that "Ihenga also journeyed on around Lake Rotoiti and came towards a channel of water. Ihenga's dog named Ohau drowned in the upper reaches of the channel at a place called parewharewhatanga and in memory of his dog, Ihenga named the channel Ohau".

⁴⁸ Stafford, DM Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotoma, (Reed Auckland, 1996), page 139.

While living at Otamarakau, Tahuwera made some explorations inland with the ancestors, Uruika, Matamoho and Tutauaroa. Upon their arrival at the north-eastern shore of Lake Rotoehu they glanced upon the lake and were not very impressed by its muddy appearance. So he named the lake, Rotoehu (Muddy lake). It was here that they also named a place called Te pā o Parehe. After naming a number of places around Rotoehu they returned to Otamarakau by a track called Ohinepuara, known today as Hongi's track. Sometime later, Tahuwera and his wife moved back to the Rotoehu and Rotomā districts where they settled at Maireraunui on Matawhaura mountain (ibid). It is said that Tahuwera eventually died at Rotoehu and is buried at Matawhaura (ibid).



Rotorua Lakes Education Resource – Mounia 'Now and Then' Photopack
Photos from the Rotorua Museum of Art and History, Te Whare Taonga o Te Ara, NZ

CP-466 Waitangi Springs, Rotoehu

Photograph 4 – Waitangi Springs, Rotoehu⁴⁹

Tahuwera and Pikirunga begat Tahuniua. Tahuniua had two wives named Ruatoki and Hinervarangi. Tahuniua built a pā at Rotoehu called Kaihamu where he lived with both his wives and children. To his second wife, Hinervarangi, Tahuniua had a son named Rakeimarumarū who moved to Rotomā where he eventually settled. Rakeimarumarū is said to have been impressed with the clear appearance of this lake and so named it, Rotomā (Clear lake). Rakeimarumarū built a pā for his family on the eastern shore of Rotomā called Te Matau.

Table 1 – Tahuniua and Rakeimarumarū

Tahuwera = Pikirunga			
Ruatoki (first wife) = Tahuniua = Hinervarangi (second wife)			
Tuwhakaoroahu		Rakeimarumarū	
Hinetaimairu = Tamateatūtahi			
Hinehopu = Pikiāo II			
Te Takinga	Hinekura	Moho	Te Rangiunuora

⁴⁹ CP-486.

As will be noted above, Rakeimarumaru had a daughter named Hinetamairu who married Tamateatūtahi, eponymous ancestor of the Ngāti Tamateatūtahi hapū of Ngāti Pikiao. From this union sprang Hinehopu, wife of Pikiao II. Therefore, by right of prior discovery and permanent occupation, Tahuwera and his offspring established their mana whenua to the lands surrounding Rotoehu and Rotomā. In addition, the children of Hinehopu and Pikiao II (see Table 1) were to become important figures in the history of the Rotoiti lakes district as will be revealed in the next section of this chapter (*ibid*).

After discovering the lakes of Rotoiti and Rotorua, Ihenga returned to Maketū where his wife gave birth to their son, Tama-ihu-toroa (Stafford 1967:32). Subsequently, the migration of Te Arawa, inland of Maketū to the Rotoiti lakes district is continued several generations later with the ancestor, Rangitihi, great grandson of Kahumatamomoe. His genealogy is recorded below:⁵⁰

Table 2 – Rangitihi

Tamatekapua	
Kahumatamomoe	Tuhoromatakaka
Tawakemoetahanga	Hinetekakara = Ihenga
Uenukumairarotonga	Tama-ihu-toroa
Rangitihi	

Rangitihi is perhaps the most celebrated Te Arawa ancestor for it was he and his children who established the Arawa people in the Rotorua lakes district. According to Stafford (*ibid*, p.57) Rangitihi was born at Maketū and then moved inland to Paengaroa where he built a pā called Pakotore near the Kaituna river. Later he built another pā called Matapara at Kaituna. Rangitihi had eight children, to four different wives. These children became known as 'Nga pūmanawa e waru o Te Arawa' or "The eight pulsating hearts of Te Arawa". Their genealogy is recorded below in Table 3:

Table 3 – Rangitihi

Rangitihi = Rongomaiturihuia ⁵¹		Rangitihi = Manawakotokoto
Rotorua		Kawatapurangi Rakeiao Apumoana
Rangitihi = Kahukare		Rangitihi = Papawharanui
Rangiwhakaekahau	Rangiaowhia Taruao	Tuhourangi

Because of his prowess in battle Rangitihi gained a fearsome reputation in the Rotorua district. Stafford (*ibid*) notes that on one occasion, while he was leading a war party, he had his head split open by an enemy warrior. However, this did not

⁵⁰ It is noted that this differs to the evidence given by Te Irirangi Te Pou o Uruika Tiakiawa in the Appendix to the Report of the Waitangi Tribunal on the Kaituna River Claim, Waitangi Tribunal, Wai 4, 30 November 1984, that: "[Kahumatamomoe] married hineitapaturangi and they begat tawakemoetahanga; he married Tuparewhaitaita and they begat Uenukumairarotonga; he married Te Aokapurangi and begat Rangitihi".

⁵¹ It is noted that this differs to the evidence given by Te Irirangi Te Pou o Uruika Tiakiawa in the Appendix to the Report of the Waitangi Tribunal on the Kaituna River Claim, Waitangi Tribunal, Wai 4, 30 November 1984 that Rotorua also had a full sibling called Tauruao.

deter Rangitihī for he wrapped his head with an 'akatea' vine and continued to do battle with his enemy. From this incident he acquired the name: "Rangitihī upoko whakahirahia, nō Rangitihī te upoko i tākaia ki te akatea" – "Rangitihī the hard headed one, Rangitihī whose head was bound with akatea".

The children of Rangitihī moved inland to Rotorua and Rotoiti and settled in different parts of the land, thus reinforcing the mana whenua of Te Arawa over the region. Rotorua is said to have lived at Pukemaire, situated on the Whakapoungakau block. Kawatapurangi, Rakeiao and Apumoana initially lived at Whakapoungakau as well at a place called Turi-rongo. From Turi-rongo, Rakeiao moved to Rotoiti where he lived at a pā called Waikare-one, situated one mile south of Mourea. Rangiwahakehau, Rangiaowhia and Taruao also lived in the Whakapoungakau district and established pā near the eastern shores of Lake Rotorua.

Tuhourangi was the favourite son of Rangitihī. His mother, Papawharanui, was the sister of Ruapani, paramount chief of the Tūranga-nui-a-Kiwa district (*ibid*, p.58). Tuhourangi is an important figure in the early history of the Rotoiti lakes district for it was his descendants who originally occupied the area prior to Ngāti Pikiao. Kawatapurangi and Rakeiao are also important figures at Rotoiti. Kawatapurangi married Rangikawekura, grand-daughter of Rakeiao. Rakeiao married two women named Kēpare and Maruahaungaroa and had five children. In later life, Rakeiao moved to Okataina where his descendants, Ngamahanga, remained for some time.



Rotorua Lakes Education Resource – Mourea 'Now and Then' Photopack
Photos from the Rotorua Museum of Art and History 'Te Whare Taonga o Te Arawa, NZ

OP-1465 Camp and houseboat – Rotoiti end of channel, Ohau Channel

Photograph 5 – Rotoiti end of channel, Ohau Channel⁵²

The sons of Tuhourangi; Uenukukopako and Taketakehikuroa grew up at Rotoiti at the famous pā of Ohaukākā (near the present Ohau channel). The southern shore of Lake Rotorua, from Tikitere to Owhatiura was occupied by Uenukukopako, Rangiteaorere (son of Rangiwahakehau), Kawatapurangi and his son, Pikiao I. The Rotoiti district was occupied by Tuhourangi's son, Taketakehikuroa. By this time, Rangitihī had left Rotorua and went back to Pakotore, near Paengaroa, where he died (Stafford 1967: 82).

⁵² OP-1465.

Table 4 – Rangiteaorere, Pikiao I, Uenukukopako, Taketakehikuroa

Tamatekapua		
Kahumatamomoe		
Tawakemoetahanga		
Ueukumairarotonga		
Rangitihī		
Rangwhakaekehau Kawatapurangi		Tuhourangi
Rangiteaorere	Pikiao I	Uenukukopako Taketakehikuroa

Pikiao married a woman named Rakei-iti but she could bear him no male children. Consequently, Kawatapurangi suggested to his son to find another wife who could produce him a son. Rakei-iti heard this advice and commented: "Tērā, te takapūwahia kei te tūwhera tonu" meaning that she was still fertile enough to bear Pikiao a son. Despite this, Pikiao travelled to Mt. Pirongia where he married a woman named Rereiao. Rereiao bore him a son named Hekemaru, who became the ancestor of the first Māori king, Potatau Te Wherowhero. After a brief time in Waikato, Pikiao returned to Rotorua where he reconciled with his first wife who eventually bore him a son named Tamakari (ibid).⁵³

Table 5 – Te Tākinga

Rakei-iti = Pikiao I = Rereiao			
Tamakari		Hekemaru	
Pikiao II = Hinehopu			
Te Tākinga	Hinekura	Moho	Te Rangiuuoroa

As mentioned earlier, Tuhourangi had two sons, Uenukukopako and Taketakehikuroa. Taketakehikuroa lived at Rotoiti and soon became involved in a dispute about the use of a hot spring. As a result of this he returned to Ohaukākā and then he moved to Pakotore pā at Paengaroa while Uenukukopako remained at Whakapoungakau. The two brothers had children themselves as shown in Table 6.

Table 6 – Te Aorauru = Tūteamutu, Te Wininiorongo = Aotepairu

Tuhourangi			
Uenukukopako		Taketakehikuroa	
Whakaue	Te Aorauru = Tūteamutu	Te Wininiorongo = Aotepairu	

Te Aorauru, son of Uenukukopako, married Tūteamutu and Te Wininiorongo, son of Taketakehikuroa, married Aotepairu. On one occasion a dispute arose between the two wives at an eel hole below the junction of the Huruhuru stream and the Kaituna river. The spot was a favourite eel hole of Taketakehikuroa and was named

⁵³ It is noted that this differs to the evidence given by Te Irirangi Te Pou o Uruika Tiakiawa in the Appendix to the Report of the Waitangi Tribunal on the Kaituna River Claim, Waitangi Tribunal, Wai 4, 30 November 1984 that the son is called Kawiti. Tamakari is also mentioned but the evidence does not expressly state who Tamakari descends from.

Te Rotoporohe-a-Taketakehikuroa. The cause of the dispute was a cutting remark that Te Aorauru made to Aotepairu about her inability to do heavy work. Aotepairu was so offended she told her husband, Te Winiwiniorongo. She even managed to persuade her husband that they should leave Pakotore pā and consequently they moved to Ohaukākā at Rotoiti. Taketakehikuroa heard of the incident and decided to settle the trouble with his son and nephew. So, in order to avoid further arguments he divided the land between Te Aorauru and Te Winiwiniorongo. According to Stafford, the northern part of Rotoiti was given to Tūteamutu, while the southern part was given to Te Winiwiniorongo (ibid, p.83). From Ohaukākā, Te Winiwiniorongo and his wife moved to Pukarahi pā at Te Weta Bay, Rotoiti. It was here that Aotepairu left her husband, Te Winiwiniorongo and disappeared from the district. She eventually married a man from Tauranga and never returned to the Rotoiti district (ibid, p.93).

Stafford (ibid) claims that an ancestor named Naia, of Waiataha-a-Hei, migrated inland from Maketū and settled at Rotoehu where he and his descendants settled⁵⁴. Rakeiao, brother of Kawatapurangi, had prospered and he and his offspring spread around the shores of Lake Okataina where they lived with the Ngāti Kahuupoko people. Another important ancestor, Rangitakaroro was also living at Okataina at this time. It is said that Te Rangitakaroro was responsible for the name of Lake Okataina. One day he was sitting on a rock by the lake and almost convulsed with laughter at joke he heard, hence the name "Te Okataina" or "The place of laughter" (ibid). Having shown how Te Arawa established their mana whenua at Rotoiti, Rotoehu, Rotomā and Okataina, the discussion now turns to the battles between Ngāti Pikiao and Tuhourangi at Rotoiti."



Photograph 6 – Lake edge, Rotoiti⁵⁵

⁵⁴ Stafford, DM *Te Arawa – A History of the Arawa People*, (Reed Auckland, 1967), page 93.

⁵⁵ OP-1815.

4.2. Mana Whenua

105. The mana whenua of Ngāti Pikiao in Rotoiti is outlined in detail in the paper by Dr Rapata Wiri entitled "Te Arawa Mana Whenua Report: Eastern Region – Te Mana Whenua o Te Arawa kit e Rawhiti".⁵⁶
106. The following paragraphs in this section are taken from section 2(i) of that paper and are quoted in full – unless otherwise indicated.

"2. Te Rironga o te Mana Whenua – The Acquisition of Mana Whenua (i) Ngāti Pikiao at Rotoiti and Ngāti Tarawhai at Okataina

Shortly after Tuhourangi's descendants became established at Rotoiti, a series of battles began which led to the annexation of that district by Ngāti Pikiao, or the descendants of Kawatapurangi. According to Stafford (1967:90) Tutānekai was living at Ruatō Bay at Lake Rotoiti when he got involved in a sham fight with Morewhati, son of Pikiao 1. The result of this was that Tutānekai killed Morewhati and cut off his head. He then decided to return to Rotorua and on the way back he encountered Morewhati's brother, Tamakari, who immediately attacked Tutānekai for killing his brother. However, Tamakari was killed by Tutānekai and his head was taken as well. Stafford claims that both Tamakari and Morewhati's heads were taken back to Mokoia Island where they were placed on stakes on the shore outside of Mokoia Island. When Ngāti Pikiao heard of the incident they immediately set off to Mokoia and retrieved the heads of Tamakari and Morewhati without Tutānekai's knowledge.

Soon after, Ngāti Pikiao sent a message to Tutānekai, that they wanted to make peace. So they arranged a peace-making meeting with Tutānekai and his people, at Motutawa island, Lake Rotokakahi, near Tarawera. Tutānekai was warned that the meeting was an act of deception by Ngāti Pikiao and that he should stay home. Tutānekai decided to remain at Mokoia but some of his people went to attend the meeting. As predicted, upon their arrival at Rotokakahi, Ngāti Pikiao ambushed and killed some of Tutānekai's people, including an ancestor named Umukaria (ibid, p.91). When Tutānekai heard the news, he set off to attack Motutawa but upon arriving there he found that it had been vacated. He went on to Moura pā at Tarawera where he discovered Umukaria's head. He then proceeded to attack and defeat the occupants of the Moura pā. However, by this time, Pikiao and his people had escaped and had gone to Matatā, Otamarakau and Pukehina. Eventually Pikiao moved to Rotoehu where they stayed at Te Puia pā with his friend and relative, Matarewha (ibid, p.93).

While Ngāti Pikiao were living at Rotoehu, Te Takinga, son of Pikiao II, married Hineora of Waitaha-a-Hei. At this time, the Tuhourangi people were living at Rotoiti where they were visited by Tutānekai, at Tūmoana pā, who was intent upon avenging Ngāti Pikiao for the death of Umukaria. However it seems that Tuhourangi turned against Tutānekai and killed his son, Tamakuri. So in an ironic turn of events, Tutānekai then decided to go to Rotoehu in order to seek the assistance of Ngāti Pikiao to avenge the death of his son by Tuhourangi. When Tutānekai arrived at Te Puia pā, Rotoehu, he was almost attacked by Matarewha but his life was spared by Ngāti Pikiao. They allowed him entry into the pā and here he made his proposal of revenge against Tuhourangi (ibid, p.96). Ngāti Pikiao listened intently to Tutānekai as he eloquently put his case to them. The proposal to attack Tuhourangi was agreed

⁵⁶ Wiri, R Te Arawa Mana Whenua Report: Eastern Region (Te Mana Whenua o Te Arawa kit e Rawhiti), 6 February 2005.

to by Ngāti Pikiao because by this time they were anxious to get rid of Tuhourangi from Rotoiti and assume mana whenua over the entire region. Subsequently, a war party was raised by Ngāti Pikiao under the leadership of Te Takinga, Hinekura and Matarewha (*ibid*, p.97). They attacked and defeated Tuhourangi at Rotoiti at a pā called Tūmoana. An ancestor named Whioi of Tuhourangi was killed and his body was given to Tutānekai by Te Takinga in expiation of the killing of Tutānekai's son, Tamakuri.

Te Takinga and his war-party returned to Rotoehu where some arranged marriages were made with Tuhourangi in order to keep peace between the two tribes. Te Aoniwaho of Tuhourangi was married to Kotiora of Ngāti Pikiao. However, the marriage was not a successful one for soon after they were married, Te Aoniwaho was insulted by her husband and reported the incident to her father. As a result, Tuhourangi raised a war-party and attacked Ngāti Pikiao and Waitaha-a-Hei at Lake Rotoehu killing Kotiora. In revenge, Ngāti Pikiao attacked Tuhourangi and seized Una-a-te-kapu pā after which they returned to Rotoehu. This resulted in retaliation by Tuhourangi who attacked Ngāti Pikiao and Waitaha-a-Hei and inflicted a heavy defeat on them killing several important chiefs including Te Rangikaheke and two of Te Takinga's sons named Tutaki and Ruamoko (*ibid*, p.97). This incident led to the final phase in the battles at Rotoiti.



Rotorua Lakes Education Resource – Mōreua 'Now and Then' Photopack
Photos from the Rotorua Museum of Art and History, Te Whare Taonga o Te Arawa, NZ

OP-1769 Preparing food for a picnic (opposite Pukurahi), Te Weta Bay, Rotoiti

Photograph 7 – Opposite Pukurahi, Te Weta Bay, Rotoiti⁵⁷

During Te Takinga's time, Tuhourangi occupied a number of pā at Rotoiti including: Pukurahi, Paehinahina, Kākānui, Te Weta, Titaka, Motuhiwa, Te Pukeroa, Makamakahiāhaki, Kopuakino, Moutawa and others. When Te Takinga found out about the death of his sons he decided to wage war on Tuhourangi. In order to achieve this he gained the assistance of the Waitaha-a-Hei people and together they attacked Tuhourangi at Te Weta pā. Waitaha arrived at the scene first, killing Te Herepunga of Tuhourangi. Later they were joined by Te Takinga and Ngāti Pikiao and captured this pā (*ibid*, p.100). After attacking Te Weta pā they turned their

⁵⁷ OP-1769.

attention to Pukurahi pā. However, when they arrived at Pukurahi, Hinekura discovered that he had a grandson at this pā and so it was spared. Two more pā were taken after this including, Kākānui pā and Motuohiwa.

After capturing Motuohiwa Te Takinga had a meeting with his war-party and declared: 'I am avenged'. He instructed the Waitaha warriors to leave the bodies of the dead and return to Rotoehu. The Tuhourangi survivors of these battles were spared by Te Takinga. Later however, he decided to re-declare war and thus gain the entire Lake Rotoiti district for the descendants of Kawatapurangi and Waitaha-a-Hei, once and for all. So he attacked Tuhourangi at Kotipu pā and then returned to Rotoehu and Eastern Rotoiti. After a brief time, Te Takinga decided to go and see the paramount chief of Tuhourangi, Te Rangipuawhe at Motutawa pā to discuss the occupation of Rotoiti lands by his people. However, on his arrival at Motutawa, he discovered Te Rangipuawhe about to embark on a meal of his children and exclaimed: 'Make your meal while there is still light'. To this remark, Te Rangipuawhe was embarrassed and replied: 'I have no payment for the death of your children. My land you can have – I shall go somewhere else'. With that, Te Rangipuawhe gave his remaining land to Te Takinga unconditionally. Following that, Te Rangipuawhe and Tuhourangi left Rotoiti and migrated to Tarawera and Lake Rotokakahi where they named Motutawa in the memory of their Rotoiti homeland (*ibid*, p.102).



OP-1669 Woman beside half buried food storage cave entrance, Te Weta Bay, Rotoiti

Rotorua Lakes Education Resource – Mōreia 'Now and Then' Photobook
Photos from the Rotorua Museum of Art and History, 'Te Whare Taonga o Te Arawa, NZ

Photograph 8 – Te Weta Bay, Rotoiti⁵⁸

⁵⁸ OP-1669.

Upon the expulsion of Tuhourangi from Rotoiti, the land was divided among the four remaining sons of Te Takinga: Kiore, Mango, Manene and Te Awanui. According to Stafford, Kiore took the portion from Mourea to Waikarangatia. Manene, Mango and Te Awanui occupied the northern side of the Ohau stream. After that, they continued on to Käkänui where they captured Pukurahi pä. Kiore and Awanui are said to have taken the portion from Pukurahi to Pukearuhe (ibid). After the land had been divided up among the four sons of Te Takinga, they travelled to Te Hiapo pä near Okere Falls which was under the leadership of an ancestor named Te Huia. Mango was offended by a comment made by Te Huia and he and his brothers killed him in expiation of the insult. They continued up the Kaituna river to a place called Turirau where they expelled a chief named Poia and his people from the district (ibid, p 103). The last battle of any significance at Rotoiti occurred at Ohaukākā pä. Here Ngāti Pikiao, under the leadership of Te Rangiawähia, attacked Tuhourangi and defeated them. According to Stafford, this finally won the entire lake Rotoiti district for Ngāti Pikiao. Below is a whakapapa of Te Takinga's children who were instrumental in the conquest of the Rotoiti district (ibid, p.104 -5):

Table 7 – Manene, Mango, Te Awanui, Kiore

Rangitihī		
Kawatapurangi		
Pikiao II		
Tamakari		
Pikiao II		
Te Takinga		
Te Takinga = Hinekiri	Te Takinga = Hineui	Te Takinga = Hineora
Manene	Mango Te Awanui	Kiore

In conclusion, it was through take tipuna (ancestral right), take raupatu (right of conquest) and ahi kā roa (permanent occupation) that Ngāti Pikiao established their mana whenua over the Rotoiti district..."



Rotorua Lakes Education Resource – Mourea New and Their Photographs
Photos from the Historical Museum of Art and History, Te Whare Toi o Te Arawa, NZ

CP-2033 Ohau Channel road bridge, Mourea

Photograph 9 – Ohau Channel road bridge, Mourea⁵⁹

⁵⁹ CP-2033.

4.3. Te Arawa Today

4.3.1. Te Arawa Iwi

107. Te Arawa is a confederation of Māori tribes which are descended from the people of the Arawa canoe. Te Arawa comprises the tribes descended from Tuwharetoa living near Lake Taupo and Tamatekapua living around the Lakes and extending to the point at Maketu.⁶⁰

"Te Arawa have a strong and unique cultural relationship with the lakes in rivers in the Te Arawa rohe and have responsibility as cultural kaitiaki to protect and maintain the integrity of their taonga." – Roku Mihinui⁶¹

108. The Crown has recognised this special relationship through vesting the beds of the Lakes in Te Arawa and also through the issuing of a statutory acknowledgement which makes provision for Te Arawa involvement in resource management and other decision making processes concerning the Lakes.⁶²
109. Te Arawa as a whole is represented by the Te Arawa Lakes Trust. The Trust recognises the mana of the Te Arawa sub-tribes and hapu and does not seek to usurp the mana of Ngāti Pikiao (or others) but acts on behalf of all Te Arawa.⁶³
110. Te Arawa Iwi Resource Management Plan identifies water as being important to Te Arawa, and sets out principles to guide relationships with the land – including recognising other iwi interests and kaitiakitanga. However there is no direct mention made of any specific waterbodies within this plan.
111. Te Arawa Lakes Trust gave evidence in support of the consent renewals at the 2010 Council hearing.⁶⁴

4.3.2. Ngāti Pikiao

112. Ngāti Pikiao is a confederation of iwi/hapu who whakapapa to the Te Arawa waka. The groups that can affiliate to Ngāti Pikiao include:

- (a) Ngati Hinekiri;
- (b) Ngati Hinekura;

⁶⁰ Report of the Waitangi Tribunal on the Kaituna River Claim, Wai 4, 30 November 1984, at paragraph [3.2].

⁶¹ Statement of Evidence of Roku Mihinui, Chief Executive Officer of Te Arawa Lakes Trust, 19 November 2010, at paragraph [5].

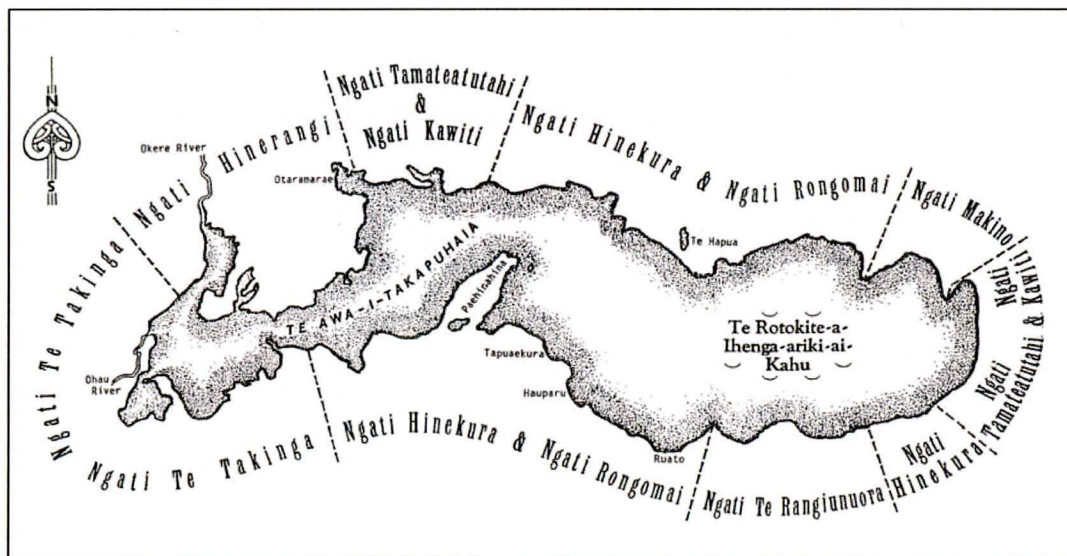
⁶² Te Arawa Lakes Settlement Act 2006, ss 59 to 67.

⁶³ Statement of Evidence of Roku Mihinui, Chief Executive Officer of Te Arawa Lakes Trust, 19 November 2010, at paragraph [13].

⁶⁴ Statement of Evidence of Roku Mihinui, Chief Executive Officer of Te Arawa Lakes Trust, 19 November 2010, at paragraphs [28], [29] and [32].

- (c) Ngati Hineora;
- (d) Ngati Hinerangi;
- (e) Ngati Kawiti.
- (f) Ngati Makino;
- (g) Ngati Paruaharanui;
- (h) Ngati Rongomai;
- (i) Ngati Tamakari;
- (j) Ngati Tamateatutahi;
- (k) Ngati Tarawhai;
- (l) Ngati Te Rangiunuora;
- (m) Ngati Te Takinga; and
- (n) Ngati Whakahemo.

113. In relation to Lake Rotoiti, the Ngāti Pikiao groupings have been mapped as follows:⁶⁵



Map 2 – Ngāti Pikiao Iwi and Hapu – Lake Rotoiti

114. Ngāti Pikiao's eponymous ancestor is Rangitihi and his third wife Manawakotokoto:⁶⁶

⁶⁵ Stafford, DM *Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotoma*, (Reed Auckland, 1996), page 180.

⁶⁶ Te Pukenga Kaumatua o Ngāti Pikiao, *Nga Tikanga Whakahaere Taonga o Ngāti Pikiao Whanui*, 1997, Part 1, page 1.

*"Ko tenei te 'Rohe Potae' o Ngāti Pikiao Whanui,
a, ko nga whenua, nga moana me nga awa nei,
kei raro i te mana o nga Tokotoru a Manawakotokoto,
te Tupuna Whakahirahira o te Iwi o Ngāti Pikiao."*

115. Ngāti Pikiao's rohe has been described as follows:⁶⁷

"From Te Tumu in the West, stretching Eastward to Pikowai, and heading inland along the Waimimiha Stream, extending to the East of Lake Rotoma, to Lake Tarawera, then North-west, encompassing Lakes Rotoma, Rotoehu, Rotoiti, Okataina and a section of Lake Rotorua advancing along Hururu Stream, to the Okere River and down to the Kaituna Estuary, thence back along the coast to Te Tumu."

116. There are 12 Ngāti Pikiao marae located around Lake Rotoiti:⁶⁸

Marae	Whare Tupuna	Wharekai	Hapu	Iwi
Tapuaeharuru	Uruika	Kauiarangi	Ngati Tamateatutahi - Kawiti	Ngāti Pikiao
Waiiti	Hinekura	Niniurangi	Ngati Hinekura	Ngāti Pikiao
Taurua	Te Rangiuuora	Wetenga-a-Uru	Ngati Te Rangiuuora	Ngāti Pikiao
Punawhakareia (Gisborne Point)	Uenuku mai Rarotonga	Te Aokapurangi	Ngati Te Rangiuuora	Ngāti Pikiao
Waikohatu (Ruato)	Tarāwhai	Rangimaikuku	Ngati Tarawhai	Ngati Tarawhai
Ruato	Ngā Pumanawa e Waru o Te Arawa	Te Awa-i-Takapuwahaia	Ngati Rongomai	Ngati Rongomai
Tapuaekura	Rākeiao	Maruahangaroa	Ngati Rongomai	Ngati Rongomai
Hohowai	Te Tākinga	Hineora	Ngati Te Takinga	Ngāti Pikiao
Waiātuhi (Ohau)	Kahumatamomoe	Hinetaputurangi	Ngati Te Takinga	Ngāti Pikiao
Waerenga (Ohau)	Paruahanui	Waiwaha	Ngati Te Takinga	Ngāti Pikiao
Opatia (Tāheke)	Rangitihi	Manawakotokoto	Ngati Hinerangi	Ngāti Pikiao
Otaramarae	Houmaitāwhiti	Hinekukuterangi	Ngati Hinekura	Ngāti Pikiao

Table 8 – Ngāti Pikiao Marae around Lake Rotoiti

117. There are also three Ngāti Pikiao marae located on the East Coast:⁶⁹

⁶⁷ Te Pukenga Kaumatua o Ngāti Pikiao, Nga Tikanga Whakahaere Taonga o Ngāti Pikiao Whanui, 1997, Part 1, page 1.

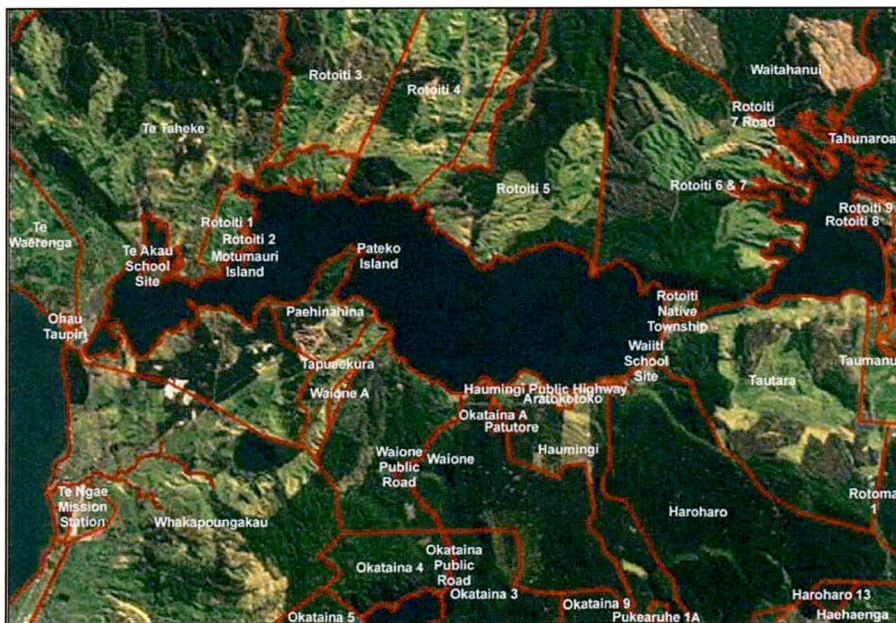
⁶⁸ Table provided by Joe Tahana in email dated 5 July 2015.

Marae	Whare Tupuna	Wharekai	Hapu	Iwi	Location
Te Awhe o Te Rangi	Te Awhe	Te Kete Rokiroki a Whakaotirangi	Ngati Whakahemo	Ngāti Pikiao / Ngati Makino	Maketu
Pukehina	Tawakemoetahanga	Tuparewhaitaita	Ngati Whakahemo	Ngāti Pikiao	Pukehina
Otamarakau	Waitahanui-a-Hei	Ruapotango	Ngati Makino	Ngāti Pikiao	Otamarakau

Table 9 – Ngāti Pikiao Marae on the East Coast

118. Ngāti Pikiao hold tino rangatiratanga and mana whenua of the following resources within their rohe:⁷⁰

- (a) Lakes Rotoiti, Rotoehu, Rotoma, and Okataina and all their tributaries;
- (b) The Okere River and all of its tributaries;
- (c) Ngahere (forests);
- (d) Te Tai Moana from Te Tumu to Matata;
- (e) Ngawha (geothermal); and
- (f) Whenua (land).



Map 3 – Land blocks around Lake Rotoiti

⁶⁹ Te Pukenga Kaumatua o Ngāti Pikiao, *Nga Tikanga Whakahaere Taonga o Ngāti Pikiao* Whanui, 1997, Part 1, pages 2 and 4.

⁷⁰ Te Pukenga Kaumatua o Ngāti Pikiao, *Nga Tikanga Whakahaere Taonga o Ngāti Pikiao* Whanui, 1997, Part 1, page 13.

4.4. Culturally Significant Sites and Features

119. The culturally significant sites, features and uses include:⁷¹

- (a) ana (caves);
- (b) beaches / recreational areas;
- (c) canoe building;
- (d) cultivations;
- (e) geothermal resources;
- (f) koropungapunga (pumice);
- (g) mahinga kai;
- (h) pa and maioro/tuwatawata;
- (i) plants;
- (j) papakainga, kainga and whare;
- (k) pataka;
- (l) te maunga;
- (m) transport and tourism;
- (n) wāhi tapu and urupa; and
- (o) wai Māori and mauri.

4.4.1. Ana (Caves)

120. Caves provided areas of shelter and also for burial. Locations of caves included Oruru, Marenuī, Puketitōi (Tumoana Point). There are also burial caves that line the Kaituna River.⁷²

4.4.2. Beaches / Recreational Areas

121. Beaches and traditional recreation areas are viewed as taonga:

"To say that the Lake was of fundamental importance to Ngāti Te Rangiunuora is an understatement..." – William Emery⁷³

⁷¹ Wiri, R Te Arawa Mana Whenua Report: Eastern Region (Te Mana Whenua o Te Arawa ki te Rawhiti), 6 February 2005, section 3(i), pages 17 – 28; and Ngāti Pikiao Environmental Society, (Draft) Ngāti Pikiao Cultural Management Plan, September 2013, section 4.3.1.

⁷² Report of the Waitangi Tribunal on the Kaituna River Claim, Wai 4, 30 November 1984, at paragraph [3.17].



122. Access to these areas have been and remain key concerns of tāngata whenua.⁷⁴



Photograph 10 – Group at Tapuaeharuru⁷⁵

4.4.3. Canoe Building

123. Waka or canoes were built in specific areas including at kahikatea.

4.4.4. Cultivations

124. Many areas of land were set aside for cultivating crops particularly potato and kumara. These included areas at:

Ahurupokai,⁷⁶ Hana, Haowhenua, Hingatiraha, Huruewahine, Kahikatea, Kahikawaka, Kaihamu, Kakarikirau, Kaouitaota, Maaka, Mahinapouri, Marorewa, Ngamahuta, Ngarotu, Ohineutu, Omanupeke, Omarupoto, Omatataihuna

⁷³ Second Statement of Evidence of William Graham Whakataki Emery, In the matter of claims in the Central North Island Inquiry (Wai 1200), 7 February 2005, at paragraph [4].

⁷⁴ Statement of Evidence of Alistair Malcolm Muirhead, Principal Planner – Opus Consulting, 19 November 2010, at paragraph [4.38].

⁷⁵ Group at Tapuaehaururu, date unknown, courtesy of Rotorua Museum Te Whare Taonga o Te Arawa (OP-3319).

⁷⁶ Note the existence of this cultivation was noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but was not included in other materials reviewed as a cultivation – although it was listed as a mahinga kai.

(Tawhitinui),⁷⁷ Omimiro, Onehurahi, Oneonetea, Otaititi, Otukino, Owhaohia, Paehinahina, Pakaurongo, Pareheka, Poronui, Pouakainga, Pukearuhe, Pukehinau, Pukekaramuramu, Purutoetoe, Putaatua, Tawamahi, Tawhakarere, Tawhititapu, Te Ara Whakapai, Te Arawaere and Te Karamuramu,⁷⁸ Te Koheka, Te Kopae, Te Kuha o te hei, Te Paiaka, Te Para, Te Puakanga, Te Raumanuka, Te Rautawhiri, Te Rengarenga o te Wehenga, Te Tarata, Te Tawaamihi, Te Teno, Tutangikaunga, Waihipa, Waimanga, Waiporete, Wairere, Waituruturu, and Whakapapa.

125. Mara kumara (kumara cultivations) were recorded at:

Hurua, Kakahopakapaka, Mamaku, Moanawaipu, Omanihi, Omatiro, Omahutu Orongotamanoke Otaranga and Purutoetoe,⁷⁹ Pukewharangi, Pukeko, Puketea, Tapuaeakura, Tawarau, Te Aute, Te Hapua, Te Hika, Te Taupare, Te Toroa, Tekahikawaka,⁸⁰ Titiai, Toreahi, Wainikau, and Wharetipu.

4.4.5. Geothermal Resources

126. The Lakes area is also highly prized for its geothermal resources. Such resources are regarded as “a taonga of the highest value”,⁸¹ over which iwi/hapu exercise kaitiakitanga and which iwi/hapu wish to preserve.⁸² Use of such resources included bathing, cooking, recreation, and curing and dyeing of flax and other materials⁸³. Some of the resources are also acknowledged as having mineral and curative (or healing) properties.⁸⁴
127. It is noted that the rangatiratanga of Ngāti Pikiao over the surface manifestations of the Rotoma geothermal resource (Waitangi Soda Springs) has been acknowledged by the Waitangi Tribunal.⁸⁵

⁷⁷ Note the existence of this cultivation was noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but was not included in other materials reviewed.

⁷⁸ Note the existence of this cultivation site was noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but was not included in other materials reviewed.

⁷⁹ Note the existence of these kumara cultivation was noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but were not included in other materials reviewed.

⁸⁰ Note the existence of this cultivation was noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but was not included in other materials reviewed.

⁸¹ Preliminary Report on the Te Arawa Representative Geothermal Resource Claims, Waitangi Tribunal, Wai 153, 1993, Section 1, at page 7.

⁸² Preliminary Report on the Te Arawa Representative Geothermal Resource Claims, Waitangi Tribunal, Wai 153, 1993, Section 3, at page 17.

⁸³ Preliminary Report on the Te Arawa Representative Geothermal Resource Claims, Waitangi Tribunal, Wai 153, 1993, Section 2, at page 17.

⁸⁴ Preliminary Report on the Te Arawa Representative Geothermal Resource Claims, Waitangi Tribunal, Wai 153, 1993, Section 1, at page 9; and Section 2 at page 15.

⁸⁵ Preliminary Report on the Te Arawa Representative Geothermal Resource Claims, Waitangi Tribunal, Wai 153, 1993, Section 1, at page 9.

4.4.6. Koropungapunga (Pumice)

128. The beaches around Lake Rotoiti used to provide an abundant source of koropungapunga (pumice).
129. In traditional times pumice stone was used for the creation of stone gods (aitua), for fishing floats (including nets) and to sharpen wooden weapons.⁸⁶ In more contemporary times, pumice has been used as nail and feet scrubbers and also to distress denim jeans to get a "stone-wash" look.⁸⁷

4.4.7. Mahinga Kai

130. Mahinga kai are areas where food is collected and include fishing grounds, as well as areas for bird hunting/snaring, rat trapping and tawa/hinau berry collecting.
131. General mahinga kai areas include:

Arawatere,⁸⁸ Awhiawhi, Haowhenua, Herepakiaka, Hingakitau, Hokowhiti, Hue-a-tamoewhare, Kahikawaka, Kakahopakapaka, Kakatuamoro, Kawatapu, Kopaketiretireti, Kuharua, Maraeroa, Matakītaki, Maungatapu,⁸⁹ Mohurua, Motutawa, Ngapuna, Ngatipura, Okaka, Okawapouri, Omarukaka, Omatapuna, Onetara, Opatia, Otamapuku, Otaramarae, Otukawae, Otutarata, Otutatata, Pakaiatehau, Papakiore, Poheroa, Pourewa-a-tawapa, Puapua, Pukahukiwa, Pukemapou, Rangakohe, Rauowhiti, Rongohuruhuru, Rua o Mahina Tahuwerawera, Ruakai Taheremaro, Takauraunga, Tapapapuwharawhara, Tapuaekura, Tautuku, Tawharepunaku, Te Akau, Te Hiapo, Te Hika, Te Kokomataiti, Te Onepu, Te Papa, Te Parapara, Te Rere Ota, Te Ruataumanu, Te Rutapiko, Te Tawatutahi, Te Toanga, Te Toroa, Te Wai o te Atua, Te Umutahanganui, Te Waiu, Te Wehikura, Te Weta Island, Tiakirere, Tikinui, Tipapakoura, Tokopa, Torewera, Tumoana, Turirau, Tarauowhiti, Te Ahio Ngutuweru, Te Ahurupokai, Te Awa a Taiehu, Te Mangatawa, Te Takapou, Te Tiki, Whareana, Wharetata, Waikarangatia, Waikimihia, Wairere, and Wairoa.

Bird Hunting/Snaring/Trapping

132. Hunting, snaring and/or trapping of birds occurred at Apanui, Ahurupukai, Kahikatea, Matakītaki, Omarukaka, Onepuiti, Opoutihi, Oruru, Tawakepakura, Te Mutu I, Te Rotokomako, Waione and Waitetawa. Turirau in particular was noted as a place to hunt wild duck.

⁸⁶ Personal comment by Jim Schuster made to Joe Tahana in April 2016.

⁸⁷ Personal comment by Joe Tahana in email dated 19 April 2016.

⁸⁸ Note the existence of this mahinga kai was noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but was not included in other materials reviewed.

⁸⁹ Note the existence of this mahinga kai was noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but was not included in other materials reviewed.

Fishing

133. The Lakes have particular cultural values as traditional fishing grounds for fish (such as common bully and koaro)⁹⁰, koura, and kakahi (freshwater mussels), providing a source of kai for sustenance, for hakari and for tangi.⁹¹ Particular fishing spots for kokopu, inanga and koura included Haka a Te Uira and Te Kahikatea. Okere⁹², Pukaki and Reremutu⁹³ have been noted as a place for eels.



Photograph 11 – Two people fishing from a waka on Lake Rotoiti⁹⁴

134. The Ohau Channel is an important cultural fishery for smelt, koaro, koura and kakahi.⁹⁵

⁹⁰ Although as noted in the Statement of Evidence of Keith David Hamil, Principal Environmental Scientist Opus Consulting, November 2010, at paragraph [2.19] the introduction of trout has severely depleted the numbers of Koaro in the Lakes and their tributaries.

⁹¹ Report of the Waitangi Tribunal on the Kaituna River Claim, Wai 4, 30 November 1984, Appendix, page 36; Statement of Evidence of Alistair Malcolm Muirhead, Principal Planner – Opus Consulting, 19 November 2010, at paragraph [4.38]; and Statement of Evidence of Keith David Hamil, Principal Environmental Scientist Opus Consulting, November 2010, at paragraphs [2.18], [2.22], and [2.26].

⁹² He Maunga Rongo – Report on Central North Island Claims Stage One (Volume 1), Waitangi Tribunal, Wai 1200, 16 June 2008, at page 122.

⁹³ Note the existence of these as fishing sites were noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but were not included in other materials reviewed.

⁹⁴ National Library of New Zealand, Ref: PA1-f-179-51-2, photograph taken by John Pringle circa 1908.

⁹⁵ Statement of Evidence of Keith David Hamil, Principal Environmental Scientist Opus Consulting, November 2010, at paragraph [2.8].



Rotorua Lakes Education Resource – Mourea 'Now and Then' Photopack
Photos from the Rotorua Museum of Art and History: Te Whare Taonga o Te Arawa, NZ

OP-1463 Camp and houseboat, Ohau Channel

Photograph 12 – Ohau Channel⁹⁶

Rat Tracks and Rat Trapping

135. Rat tracks were located at Haohaotikitiki, Wainikau, and Waione. Rat trapping occurred at Kahikatea, Opoutihi as well as Waione.

Tawa/Hinau Berry Collecting

136. Tawa and hinau berries were collected at Haowhenua, Okawapori, Omatahuna and Otaraheheriheri,⁹⁷ and Patehe. Rahui were placed on the collection of such berries at Herepatiaka and Ngaki.

4.4.8. Pa and Maioro/Tuwatawata

137. Pa were located throughout the rohe including at:

Anamatakapua, Hana, Haohaotiki, Haupokorua, Heruparoa, Hireo, Hui te Rangiora, Hurua, Kahuwera, Kaihamu, Kakahopakapaka, Kakanui, Kopuakino, Korangipure, Mahanga Matua, Makamakahinaki, Makatupua, Maketu, Mareporohe, Marorewa, Matangirauriki, Matarehurehu, Maungatapu, Moe te Ao, Moriori, Motuhiwa, Motu-o-Hiwa, Motutawa, Mourea, Moutawa, Nga Motu, Ngahuhu, Ngakahu, Ngamaru, Ngamawhiti, Ngatamahine, Ngongoahi, Nukumarū, Oetara, Ohaukaka, Okahu,⁹⁸ Okere, Omahutu, Onarahu, Opunganui, Orangihina, Paehinahina, Paiaka, Pakaiatehau, Papatu, Paragentehe, Poronui, Pourewa-a-tawapa, Poututerangi, Pukearuhe, Pukeroa, Puketapu, Pukurahi, Punawhakareia, Putaatua, Rangiatetava, Tahiwihwi, Taipiripiri, Takerei, Tapanao, Tawhitinui, Te Anaakapua, Te Araioiteri, Te Hinahina, Te Houngaataua, Te Huihuamatariki, Te Ipu,

⁹⁶ OP-1463.

⁹⁷ Note the existence of these sites were noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe. In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but were not included in other materials reviewed.

⁹⁸ Note the existence of this pa was noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe. In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but was not included in other materials reviewed.

Te Karaka, Te Komuhumu, Te Mapou, Te Matau, Te Pa o Parehe, Te Paiaka, Te Pakipaki, Te Papatu, Te Para a Taiha, Te Poka, Te Rangiwharonga, Te Rainga, Te Roiatutea, Te Taiki, Te Tapuae o Rangi Hape, Te Tipari, Te Uruponga, Te Weta, Ti Taka, Tipapakoura, Tuarae, Tumoana, Tutangaikaranga, Uenukumatanui, Waiharuru, Whakairingatoto, and Whangaikorea, and Wairere.

138. Maioro/Tuwatawata (fortifications and fences) were noted as being located at:

Anamatakapua, Haupokoraua, Hireo, Hurua, Maketu, Materehurehu, Moriori, Puketapu, Tahiwihwi, Takerei, Te Pakipaki, Tuarae, and Whangaikorea.

4.4.9. Papakainga, Kainga, Whare

139. Papakainga and kainga (villages and homes) were located throughout the rohe. Papakainga were recorded at:

Kaokaoroa, Karaka no. 1 and 2, Kohangakeaea, Kuharua, Mourea, Otaramarae, Pukukiwa, Punga Rehu, Ruahine and Ruahine 1, Taheke 3 – 5, Te Akau, Te Waiatatuhi, Wainui, and Waipapa 1 and 2.



Photograph 13 – Carved doorway, meeting house, Mourea Pa⁹⁹

140. Kainga were recorded at:

⁹⁹ National Library of New Zealand, Ref: PA1-f-179-52-2, photograph taken by John Pringle circa 1908.

Hireo, Kaihamu, Kokopunui, Maraenui, Ngahuapiri, Ngarotu, Ohaukaka, Ohiraporangi, Okura, Otairoa, Otuhouhou, Papatu, Puhinui, Puhitaiki, Tamakari, Tamanui te Ra, Tawhero, Te Apupuru, Te Awahou, Te Hapua, Te Kohea, Te Mutu, Te Paiake, Te Paraakiriwheke, Te Ponaua, Te Rangaranga, Te Rangiunuora, Te Tava, Te Taukapua, Tetuoi, Te Umutahangawai, Te Waho o te Rangi, Tikawe, Tititai, Tomohukahuka, Totahu, Waihipa, Wainikau, Waiporete, Waituruturu, and Whakapapa.

141. In addition:

- (a) Ngakoko is also noted as being important as a place for mahi kainga or home work;
- (b) Te Araioteriri is noted as being an assembly place or nohonga huihui;
- (c) Ngatihi is noted as being a whare runanga or place of learning;
- (d) Te Rangaranga, Te Waiwherowhero and Wahatuoro are noted as being whare tupuna (ancestral houses); and
- (e) Parerewha and Whaingakore are noted as being whare whakiro (carved meeting houses).

4.4.10. Pataka

142. Pataka were storehouses used to store food. Recorded pataka include Te Wharawhara, Te Whatakaikore and Whakaarakakore.

4.4.11. Plants

143. A number of different plants grew on the edges of Lake Rotoiti that were (and still are) used for medicinal purposes, and for weaving and dyeing.¹⁰⁰ These include harakeke, toetoe, raupo and paopao.¹⁰¹
144. Aruhe (fern roots) were collected from a number of locations including: Ngakoko, Okawapori, Patehe, Rahui a hinetara, Tawakepakura, the Wainikau inlet¹⁰² and Whakatamamaro.

¹⁰⁰ Report of the Waitangi Tribunal on the Kaituna River Claim, Wai 4, 30 November 1984, at paragraph [3.16].

¹⁰¹ Personal comment, Jim Schuster, email dated 2 November 2015.

¹⁰² Note the existence of this site for aruhe was noted in the Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, but was not included in other materials reviewed.

145. Harakeke (flax) was collected from a number of locations including: Hauhau, Ngatamahine, Pirua, Pitekorua, Te Iringa, Ti Poka, Whakatupona, Paripari, Te Hikonga, and Waione.



OP-1811 Young woman holding flax. Russell

Rotorua Lakes Education Resource – Mounts New and Taranaki Pūkahurangi
Photos from the Rotorua Museum of Aotearoa and History. Te Whare Kōwhiri o Te Arawa, NZ

Photograph 14 – Raupo collecting, Rotoiti¹⁰³

4.4.12. Te Maunga

146. Matawhaura is noted as being an important maunga or mountain.

4.4.13. Transport and Tourism

147. The Lakes and their tributaries were also historically of importance as primary transport routes for the area.¹⁰⁴ Okere was a noted travel route.
148. The Lakes have also been of importance to Te Arawa for tourism purposes since around 1840. At that time, Te Arawa set up commercial boating operations on the Lakes and other tourist ventures including providing travel to and from the pink and white terraces, game hunting and fishing.¹⁰⁵ Tourism remains an important contributor to the Te Arawa and wider Rotorua economy to this day.

¹⁰³ OP-1811.

¹⁰⁴ Deed of Settlement of the Te Arawa Lakes Historical Claims and Remaining Annuity Issues, 18 December 2004, section 7, paragraph [7.1].

¹⁰⁵ Deed of Settlement of the Te Arawa Lakes Historical Claims and Remaining Annuity Issues, 18 December 2004, section 7, at paragraph [7.2].

4.4.14. Wāhi Tapu and Urupa

149. There are a number of wāhi tapu and significant sites throughout the rohe. These include at:

Haohaotikitiki, Hireo, Matawhaura Maunga, Mourea, Okere, Ngamata, Waipuna at Waikimihia, and Whakakana.

150. Unfortunately not all wāhi tapu have been free of desecration. David Whata-Wickliffe tells the story of one such wāhi tapu near Pukurahi:¹⁰⁶

"...At the entrance to Te Weta Bay and Kuharua there is a magnificent fortress called Pukurahi... The Fortress was occupied by Tamakari descendants and one day they were attacked by marauding hapu. Roi was one of Tamakari's Chiefs who was in the vicinity of the Fortress with his kuri when the hapu were attacked. Roi instructed his kuri to remain by the Fortress to hold the attackers at bay and to delay them. Roi and the other members of Ngati Tamakari went into the cave and out the other side and were able to escape to the opposite side which was the entrance to Te Weta Bay. Roi called out to his dog to leap across the entrance and the kuri obeyed leaving the attacking warriors on the other side. Unfortunately when the kuri jumped he hit the cliff face where Roi was standing breaking his neck and fell into the water. When Roi saw what happened to his kuri he was broken hearted and he chanted a karakia which turned the kuri into a rock and he named it Te Kuri a Te Roi. The rock is visible and is well known by the hapu to this day.

...Sadly the rock named Te Kuri a Te Roi has been desecrated by the Rotorua District Council who have disrespectfully used the rock as a beacon light to guide boat users on Lake Rotoiti. The District Council failed to consult with Ngati Tamakari prior to erecting the beacon..."

151. There are also a significant number of urupa within the Ngāti Pikiao rohe. These include:¹⁰⁷

- Haroharo 1C4 (private whanau urupa) between Tapuaekura and Te Waiiti;
- Hohowai at Ohau (Church Site);
- Kakanui at Taheke;
- Kotererua and Paehinahina (private urupa) at Tapuaekura (Rakeiao Marae);
- Motu Tapu at Okawa Bay;
- Ngaparinga at Hauparu;
- Ngaruru-a-Hinekura at Waiiti (Hinekura Marae Rotoiti);

¹⁰⁶ Statement of Evidence of David Te Hurihanganui Whata-Wickliffe, In the matter of the CNI Rotorua Inquiry (Wai 1200), 22 April 2005, at paragraphs [82] and [83].

¹⁰⁷ Information in these lists was compiled from: Te Pukenga Kaumatua o Ngāti Pikiao, Nga Tikanga Whakahaere Taonga o Ngāti Pikiao Whanui, 1997, Part 1, page 2; and Wiri, R Te Arawa Mana Whenua Report: Eastern Region (Te Mana Whenua o Te Arawa ki te Rawhiti), 6 February 2005.

- Ngawaituoro;
 - Oreiwhata at Pukehina;
 - Orimu;
 - Oruru;
 - Paehinahina;
 - Pukearuhe;
-
- Pukekui at Ruato;
 - Punawhakareia at Haumingi (Uenuku Marae Gisborne Point);
 - Rangiwharona at SH33 Mourea;
 - Rawahirua at Otaramarae;
 - Rawhitiroa at Tokerau (Rotoiti);
 - Rere a Kupe;
 - Tapaniao at Tapuaekura (Rakeiao Marae);
 - Tapuaeharuru at Rotoiti (Church site);
 - Taupiri at Waerenga (Ohau);
 - Te Atuareretahi at Taheke;
 - Te Hiapo;
 - Te Tuarai above Taurua Marae;
 - Te Wehikura at Te Akau;
 - Te Wharetaingamoko;
 - Tuirau;
 - Unknown at SH33 Mourea;
 - Waewaehikitia at Otamarakau;
 - Wahanui at Rotoehu;
 - Waiatuhi at Kahumatamamomoe Marae (Ohau);
 - Waikohatu at Ruato (Tarawhai Marae);
 - Waiporete;



- Whangaikorea; and
- Wharetaingamoko at Haumingi (Gisborne Point).

4.4.15. Wai Maori and Mauri

152. Ngāti Pikiao historical associations with its lakes and waterways are set out in detail above.

153. In terms of Lake Rotoiti, it is a significant taonga, upon which Ngāti Pikiao depends:

"The lake has sustained us and ensured our survival since the arrival of the Te Arawa Waka. Since Potakatawhiti first fed from the lake, it has provided us with a variety of delicacies such as koura, kakahi, kokopu and morihana. Through the collective gathering and sharing of such delicacies, our whanau have remained intact for centuries." – Te Ariki Morehu¹⁰⁸

154. Ngāti Pikiao demonstrates their association with their waterways and waterbodies through pepeha, and whakatauki.¹⁰⁹

(a) Pepeha:

*"Ko Matawhaura te Maunga
Ko Te Rotoiti-kite-a-Ihenga ariki ai Kahu
Matawhaura is my mountain
Rotoiti is my water"*

(b) Whakatauki:

*"Karanga nga hau o te muri
Karanga nga hau o te tonga
3Kei te whakapuke nga ngaru o te ngarue
Kei te heru mai potiki a Hinehopu
Ki te Matarae I o Rehu
The winds of the north and south
Will raise our waters and swamp you
Like the descendants of Hinehopu"*

4.5. Nature of Relationships

155. As noted earlier in this Plan, tāngata whenua have special relationships with the environment. These relationships are founded on important tikanga of whanaungatanga, mana, mauri and kaitiakitanga.

"...it's our lake...and we don't mean it in a selfish way that people can't swim there but we belong here that's the difference...It's who we are, we're not river people, we're not sea people, we're lake ... people" – Raina Meha¹¹⁰

¹⁰⁸ Statement of Evidence of Te Ariki Morehu (English version). In the matter of claims in the Central North Island Inquiry (Wai 1200), 7 February 2005, at paragraph [9].

¹⁰⁹ Refer Ngāti Pikiao Environmental Society, (Draft) Ngāti Pikiao Cultural Management Plan, September 2013, section 4.4.

156. Through the tikanga of whanaungatanga, the iwi/ hapu that are connected to the Ohau, Lake Rotoiti, Okere and Kaituna waters are directly linked to these places through whakapapa. These places are just as much a part of the genealogy of the iwi and hapu as are their direct ancestors themselves. This is a unique bond based on the tikanga and beliefs of the iwi and hapu connected to these places.

"...being in the lake was...was like whanaungatanga...we did a bit of swimming, we did a lot of talking...it was our networking in modern terms but it was just us playing."

- Raina Meha¹¹¹

157. Te Taiao o Te Whatuoranganuku Ngāti Tamateatutahi Ngāti Kawiti Hapu Environmental Management Plan 2015 provides a description of this relationship as follows: ¹¹²

"Our natural resources are the basis of our identity and their significance is reflected in our whakapapa, waiata, ancestral place names and tribal histories. They reinforce our continued existence as tāngata whenua, strengthen our turangawaewae and sustain our tribal connections."

158. The mana of iwi/hapu is directly bound to the places that have always been important to sustaining them, such as providing pa sites, mahinga kai, places for cultural practice and customs, and which have become synonymous with those iwi/hapu. They are part of the identity and very essence of the people that associate with these places and the people and the environment are inseparable. All Ngāti Pikiao iwi/hapu are strongly connected to Lake Rotoiti. The mana of the iwi/hapu manifests in the rights and ability of iwi/hapu to use; access and continue to practice customary practices at places that have been used for such purposes for generations, by their founding ancestors through to current generations.
159. The historical accounts set out earlier in this Plan record the values and importance of Rotoiti as a mahinga kai. These customary activities are integral to the mana and bond that tāngata whenua have to Lake Rotoiti to this day.
160. The relationship that Ngāti Pikiao and other tāngata whenua have with the Lakes and the surrounding land remains strong.

¹¹⁰ Personal comment of Raina Meha during interview on 9 November 2015.

¹¹¹ Personal comment of Raina Meha during interview on 9 November 2015.

¹¹² Te Taiao o Te Whatuoranganuku Ngāti Tamateatutahi Ngāti Kawiti Hapu Environmental Management Plan 2015, at page v.