

Last Amended
12 June 2009

MHC 25 June 2009

NZHPT REGISTER OF HISTORIC PLACES, HISTORIC AREAS, WAHI TAPU AND WAHI TAPU AREAS



NEW ZEALAND HISTORIC PLACES TRUST REGISTER OF HISTORIC PLACES, HISTORIC AREAS, WAHI TAPU AND WAHI TAPU AREAS WAHI TAPU AREA REGISTRATION PROPOSAL

1. NAME OF WAHI TAPU AREA

Name to appear on Register:

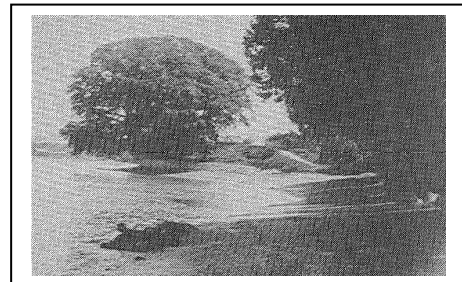
Te Papa o Karewa

Other names:

Karewa

Tangi te Korowhiti

Tainui Waka Trees



Tangi te Korowhiti, Te Papa o Karewa and Rock
Kelly (1948) *Tainui*, p.40

2. LOCATION INFORMATION (refer to Appendix 1 and 2)

Location:	Kaora St, Karewa beach
Town:	Kawhia
Region:	Waikato
Legal Description:	Blk X Kawhia North SD (NZ Gazette 1913, p.320) South Auckland Land District.
Gazette Notices:	NZGZ 1913, p.320
NZAA Site Record	R15/467 – Tangi Te Koro Whiti R15/415 – Papa o Karewa

NZMS 260 Coordinates: Northern Point 266 9730 E 634 6730 N
Eastern Point 266 9770 E 634 6690 N
Southern Point 266 9600 E 634 6520 N
Western Point 266 9550 E 634 6560 N
Centre 266 9670 E 634 6630 N

3. EXTENT OF PLACE TO BE REGISTERED (refer to Appendix 2)

The extent of registration encompasses two groves of pohutukawa trees known as Te Papa o Karewa and Tangi te Korowhiti and the land (and part of the foreshore) described as Blk X Kawhia North SD (NZ Gazette 1913, p.320) South Auckland Land District. It also includes the tunnel system and the landing site of the Tainui waka (the masonry groyne) . The area is approximately 245 metres long, 55 metres wide and 1.3 ha. The trees are located on Kaora Street between Panera and Moke Streets.

4. OWNERSHIP / INTERESTED PARTIES

Owner: Otorohanga District Council.

Iwi/ Hapu/ Whanau: Ngati Hikairo/Te Whanau Pani, Te Uri o te Makaho, Ngati Horotakere.

Territorial Local Authority: Otorohanga District Council.

Regional Council: Waikato Regional Council – Environment Waikato.

Other interested parties: Te Runanganui o Ngati Hikairo, Waikato Raupatu Trust, Maniapoto Maori Trust Board, Maori Trustee, DoC, Maori Land Court.

Parties informed of the registration application:

- Te Runanganui o Ngati Hikairo Waikato
- Raupatu Trust
- Maniapoto Maori Trust Board
- Maori Trustee
- Otorohanga District Council
- Environment Waikato
- DoC
- Maori Land Court

5. REGISTRATION DETAILS

General nature of the Wahi Tapu Area:

The Te Papa o Karewa wahi tapu area surrounds two sacred groves of pohutukawa trees, Te Papa o Karewa and Tangi Te Korowhiti. There are records of a settlement called Te Papa o Karewa being located on the northern part of the wahi tapu area. The wahi tapu area includes a herewaka, a mooring where the Tainui waka was tied to and sometimes to the sacred rock that is no longer visible. The area in between the two groves of trees was used as a taungawaka, a place where the Tainui waka landed or beached upon its arrival to Kawhia. This area was later called Te Rangiwharoa and it was here that toa (warriors) used to train.

Both trees, and many others along the foreshore, were associated with the birthing and burial rites of its Tainui descendants up until recent times. Tangi Te Korowhiti had extensive caves within its root system which were used for the repository of koiwi, whenua and the pito of babies. The whenua of chiefly babies and at times, the heads and bodies of slain victims, were hung on its branches. At one time a kuia resided within one of the caves of Tangi te Korowhiti to protect the mauri of the tree and was known to possess the powers of a tohunga.

The Kaora track that once ran along the coastline and through the wahi tapu area was used to link the early Maori settlements together. A section of the Kaora track, still in use today, stops where it meets Kaora Street at the northern end of the wahi tapu area.

Statement of values (traditional, spiritual, religious, ritual or mythological):

The Te Papa o Karewa is highly sacred to the tribes of the Tainui waka, including Waikato, Ngati Mahuta, Ngati Maniapoto, Ngati Toarangitira, Raukawa, Hauraki and Tangata Whenua Ngati Hikairo in the traditional, spiritual and ritual sense. Nga tangata (eponymous ancestors) of all the Tainui tribes, originated from Kawhia and had an association with Te Papa o Karewa. Te Papa o Karewa and Tangi Te Korowhiti are recognized by the Tainui people as one of their most significant places.

The pohutukawa trees are significantly connected to the early traditions of the Tainui waka migration to Kawhia and its Tainui descendants. In particular, Tangi Te Koro Whiti was once used as a herewaka, a mooring where the Tainui waka was tied to as well as a sacred rock that is no longer visible. The area in between the two groves of trees, traditionally known as, Te Rangiwharoa, was the area where the Tainui waka landed upon its arrival to Kawhia and later used as a training area for toa (warriors). The subsequent arrival of Tainui ancestors to this landing place is deemed to be an important site to the identity of Tainui descendants and the historical events associated with this area. Both groves of trees, including others along the foreshore, were associated with the birthing and burial rites of its Tainui descendants up until recent times thus encapsulating its spiritual significance. The extensive caves that once existed within Tangi te Korowhiti's root system and used for the repository of koiwi and the pito of babies, intensifies the tree's spiritual significance. Additionally, these trees are the physical remnants of those old traditional practices of hanging the whenua of chiefly babies and at times, the heads and bodies of slain victims on its branches. It is because of these significant values that there is a need to preserve and protect the mauri of Te Papa o Karewa.

6. HISTORY (refer to Appendix 4)

There are many oral traditions that surround the majestic pohutukawa trees of kawhia. These trees are extremely significant to the descendants of Tainui because of their ancestral connection to them as well as the history associated with them which is often recounted in oral traditions of karakia, whakapapa, whakatauki, stories and waiata.

6.1 The view of Pohutukawa trees from the Tainui Waka

One such story talks about the near grounding of the Tainui waka when rounding the headland of Cape Runaway into Whangaparaoa. Mesmerised by the fiery red display along the coastline, the crew failed to notice a semi-submerged reef. By the time they realised, it was too late, the waka got caught in a tidal rip and was lifted up onto the reef. When grounded, it looked as though the crew were in great danger but fortunately another swell followed and lifted the waka back on course freeing it from the reef and paddling it to safety.¹

Another notable story gave origin to the following whakatauki,

*Kia mau ki te Kura whero. He aha te Kura tawhiwhi he amoruhoro.
Hold fast to the red feather. For of what use is the red feather that wilts away.*²

This whakatauki relates to an incident that happened aboard the Tainui waka before making first landfall at Whangaparaoa. A young man called, Taininihi, wore a kura (a sacred red plume of feathers worn as a headdress) in his hair. The colour red denoted his chieftainship. As the crew paddled towards land, Taininihi could see the brilliant red coastline. Believing it to be the red of native birds adorning its trees, he became excited. Spurred on by the other members of the waka who were jealous of his kura, Taininihi threw his headdress overboard in the event that a new and more prestigious one awaited him. As they paddled closer, Taininihi soon realised his unfortunate mistake. The brilliant red birds were in fact the flowers of a pohutukawa tree and upon picking them, he quickly discovered how fast they wilted and discoloured in the sun. Disappointed, Taininihi mourned the loss of his beautiful kura from his homeland now far away, lamenting '*Kia mau ki te kura whero. He aha te kura tawhiwhi he amoruhoro*'. (Take heed in making hasty decisions, always thinking carefully about the choices that we make).³

When the Tainui waka made its way down the west coast of the north island, they took with them seeds from these mighty trees. At Pukearuhe in Taranaki, Hoturoa planted a pohutukawa seed that later bears his name. The tree still remains today and is part of a long legacy.⁴

At the mouth of the Mimi River at White Cliffs, Hoturoa planted another pohutukawa seed, Tai Tamawahine, which was said to be still growing in 1912. This tree landmarks the most southern boundary of the Tainui rohe.⁵

¹ Schnackenberg, Jones (1995), p.36; Turoa (2000) p.36.

² Lieut.-Col. Gudgeon, another version of this story is claimed by Te Arawa, pp.35-36.

³ Schnackenberg; Kelly (1948) pp.48-49, Turoa (2000), p.36, Simpson (2005), p.140. There are many variations of this story.

⁴ Schnackenberg; Simpson (2005), pp.144 & 153.

⁵ Kelly, (1948) p.58; Forbes (1986), p. 5; Jones (1995) p.48; Turoa (2000) p.48.

On their return journey back up the coast, the Tainui became beached on the Mokau River. The heke that were used to free the waka were later planted and were said to be the parent trees of Te Papa o Karewa and Tangi te Korowhiti.⁶ Other oral traditions state that the Tainui was hauled ashore and secured to three posts that later turned to stone.⁷ It is here that they also left behind their anchor stone.⁸

From Mokau, the Tainui paddled further up the coast into Kawhia Moana. It is said that when Hoturoa saw the sea abundant with kaimoana and the land so lush and fertile, he exclaimed 'Kawhia kai Kawhia tangata – plenty of food to support plenty of people'.⁹

It was a bright summer's day about Christmas tide when the wave worn waka finished her final voyage and was berthed under the welcoming shade of the great pohutukawa Karewa, the anchor rope being fastened to one of its lower branches.¹⁰

In finding a secure mooring place that was sheltered and protected from the summer sun, the majestic pohutukawa trees were the obvious choice. Sometimes the rock in front of Te Papa o Karewa was also used to tie the waka to.¹¹

6.2 Te Papa o Karewa and Tangi Te Korowhiti

The naming of the sacred pohutukawa trees, Te Papa o Karewa and Tangi te Korowhiti are relayed in the recollections of Whitinui Joseph,¹² eldest son of Jewish trader, Samuel Aron Joseph and Ngarino, daughter of Ngati Mahuta chief Te Manihera,

He remembered his mother telling him how Hoturoa, the captain of the Tainui and Mateora, a wise man, had in their care a sacred carved bird called Korotangi. Hoturoa had placed the bird on the shore before the people landed and called the place Te Papa o Karewa (the land where the bird touched). Then Hoturoa had named the old pohutukawa tree to which the Tainui waka had been tied, Tangi te Korowhiti (the cry of the bird), for Korotangi had cried out with joy as it had finally found a place to stay after its long journey across the ocean.¹³

Some oral traditions say that Tangi Te Korowhiti was also named after a young boy called Korowhiti who was put to death after he stole food that had been prepared for the men building the Tainui waka in Hawaiiki, thus breaching the tapu surrounding the men and waka.¹⁴

There is also some debate on the correct naming of the tree to which the Tainui was tied to as some believe was Te Papa o Karewa, while others believe that it was Tangi Te Korowhiti.¹⁵

Regardless of the naming of the tree it was here that the Tainui waka remained¹⁶ until it was finally moved to its last resting place further along the beach at Maketu, now called Te Tumu o

⁶ Schnackenberg.

⁷ Cowan (1910) p.68, Hoturoa planted three poles in the Mokau River in token of his taking possession of the new land. Another tree was known to have sprouted from the heke laid down to haul the waka ashore. Kelly (1948) p.58; Turoa, (2000), p.48.

⁸ Cowan (1910) pp.68-69; Kelly (1948), p.60; Turoa (2000), p.48. The anchor stone now resides in the urupa of the Wetere whanau at Mania roa; Simpson (2005) p.145.

⁹ Going, p.15.

¹⁰ Schnackenberg.

¹¹ Simpson (2005), p.146.

¹² Chaplow (2003), p.110, Later on in life, Whitinui Joseph took a seedling from Tangi te Korowhiti and planted it at his new home in Te Uira, Oparure and named it 'Kiteroa o Te Uira – Vision of Te Uira.' Simpson (2005), p.205, 'Ki te roa o te Uria – the long vision of Uria'. Uria was a tohunga known for his vision of a prosperous Tainui people.

¹³ Chaplow (2003), p.110.

¹⁴ Simpson (2005) p.146.

¹⁵ Korero from Frank Thorne, Hgati Hikairo.

Tainui, which lies beneath Ahurei. This is the hillock where Hoturoa made his altar to give thanks to the gods upon finding a place to settle for his people.¹⁷ Because of the connection, the pohutukawa trees have to the Tainui waka and its descendents, the whole foreshore area is considered extremely significant.

In early times, it was said to walk within the shadows of the trees was in breach of their sacredness, and any act of sacrilege was punishable by death. On one account, a group of visiting Nga Puhi were walking along the foreshore and innocently walked beneath the trees. Unaware of the consequences of their actions, they were still not pardoned and the shedding of blood, 'Horoia te Tapu' was considered to be the only way in which to appease the gods.¹⁸

Early writer, James Cowan, also wrote about the trees on his journey around Kawhia in the 1900s,

It was the top of high water when we left the beach where the giant pohutukawa, ancient beyond reckoning, spread enormous branching heads of foliage and crimson flowers over the story-haunted beach. Wonderful old trees; some of them have names of their own, such as Tangi-te-Korowhiti, the king of them all; in under its arching roots there is a shallow cave which an old-time tohunga used as a dwelling. In the shade of that tree and of its neighbour, Te Papa-o-Karewa, the rite of tohi-tu-tama, the ceremony of baptising a man-child and dedicating him to Tu, the god of war, was performed by the priests. On the outstretched lower branches the bodies of slain foes were aforesaid hung. Ghosts haunt those broad canopies of branch and leaf. Even the young Maori avoid the tapu trees after dark, and if compelled to go along the beach at night they will wade through the water, should the tide be in, sooner than walk under the black shadows of the pohutukawa.¹⁹

The old time tohunga that Cowan writes about was in fact the kuia, Te Karakara. 'Her powers of penetration were particularly potent for she was credited with being able to discern any failing, mental, moral or physical, affecting a person walking on the seashore in the vicinity of her dwelling'.²⁰ The area between the two trees was called, Te Rangiwharoa and was particularly tapu as it was on this stretch of beach that toa (warriors) trained. Part of their training was to submit themselves to Te Karakara who could detect any defect in their constitution and assess their progress.²¹

*Kia pai te hanga i nga waewae o to tamaiti
kia pai ai te haere iTe One-i-te-Rangiwharo.*

*With care shape the limbs of thy son
so that he will be admired as he proceeds along the beach at One-i-te-Rangiwharo²²*

Hence, Te Karakara became well known and respected up and down the coast, and people from afar would go to her to be assessed. It was also said that in the time that Te Karakara resided in the cave of Tangi Te Korowhiti, she upheld the mauri of the tree. The minute book records states:

'Tangitekorowhiti which belonged to Paretewiwini, her husband being Karaka, their house was a cave.'²³ Paretewiwini was a woman of rank, while she lived at Paritekorowhiti, her husband (crossed out), her woman friend was Te Karaka. If this woman heard of any person

¹⁶ Cowan (1910) p.69; The Tainui waka was hauled ashore at Heahea where the descendants of Tainui built their first settlement and named it after Maketu, a place in Hawaii. Kelly (1948), p.60. Simmons (1976), p.167.

¹⁷ Ahurei is included in the registration of Te Tumu o Tainui.

¹⁸ Schnackenberg.

¹⁹ Cowan, 'By the Waters of Rakaunui' p.89.

²⁰ Schnackenberg; Jones (1995), p.36.

²¹ Schnackenberg; Simpson, p.146.

²² Kawhia website.

²³ Hone Kaora, this information was provided by Frank Thorne, p.236.

of chief rank coming to Kawhia, she would go and see what he was like and would report to Pareteuiwini.²⁴

'I know the place occupied by Pareteuiwini and Te Karaka it is called Tangitekorowhiti.²⁵

Today, the sea has eroded any evidence of Te Karakara; instead her memory is retained within the stories of her timely presence.

Amongst the interweaving branches of Tangi te Korowhiti, the whenua of those born from chiefly lines were hung. This was thought to also aid in the new baby's health and the health of the recovering mother.²⁶ This tradition was carried out well after the arrival of Europeans.

Tangi te Korowhiti was also used to display the heads and bodies of slain enemy killed in battle.²⁷ Not far from the tree up on a hill was the fortified pa, Motu Ngaio of Ngati Toarangatira, who occupied the area before Ngati Hikairo. It is from this pa that the infamous warrior, Te Rauparaha, came from. One story tells how after slaying their enemy Wahanui, his head was triumphantly carried off to Te Rauparaha where it was strung from the boughs of Tangi te Korowhiti overhanging the sea at Te One-wharo. A fishing line was then attached to his ear lobe and at high tide, the fish would nibble at his face. The agitation of the grisly trophy indicated that the bait had been taken.²⁸

Tangi te Korowhiti also had extensive caves within its root system which were used for the repository of koiwi, along with the pito of babies. Caves all along the foreshore were also used for the repository of koiwi and pito.²⁹ These caves have since been covered over by the building of a stonewall that spans the foreshore.

There were many other significant and sacred pohutukawa trees along the Kawhia Moana foreshore, one of which was called Poueterete and stood not far from Te Papa o Karewa.³⁰ The Kaora track is one of the last remnants of track that used to connect early Maori settlements around Kawhia Moana. The track is approximately 0.5 kms long and still in use today. It tends to stop where it meets Kaora Street at the northern end of the wahi tapu area.³¹

In 1953, weakened by storms and erosion, the bank supporting Te Papa o Karewa was undermined. The stonewall that once protected the bank which had long since deteriorated, gave way beneath the weight as a large part of the tree crashed onto the beach and into the sea. Some believed that as a mark of respect, the fallen tree should be left where it fell. Mr W. Meyer, a Kawhia resident commented,

The spot where the Tainui lies is within half a mile of the tree... if any trees die near the Tainui the Maoris leave them there and do not touch them. In view of that, I should think the Maoris would strongly object to anyone touching part of this sacred pohutukawa tree.³²

However, the following year, Mrs Matire Turnbull, a descendent of the Tainui waka, set in motion for the removal of the tree.

²⁴ Hone Kaora, p.237.

²⁵ Matehaere Hurihia, 12 Ot. p.303.

²⁶ Schnackenberg; Simpson (2005), p.146.

²⁷ Simpson (2005), p.146.

²⁸ Phillips (1989), pp.108-109.

²⁹ Korero from Frank Thorne, Ngati Hikairo (2009).

³⁰ Simpson (2005), p.145.

³¹ This information was provided by Dave Williams, ODC.

³² NZ Herald 1953.

'I thought that it would be a good idea if the tree could be carved as a memorial to the Tainui canoe'.

With the approval of King Koroki, Mrs Turnbull set about negotiating with the Kawhia County Council to have the fallen tree transported to her place. At her expense, Mrs Turnbull hired a chainsaw to cut the log and a bulldozer to tow the sections away. Helped by family members, Mrs Turnbull worked in mud up to her knees to save the tree. When the log proved too thick for the chainsaw, she found a crosscut saw and carried it two miles to the pohutukawa, taking her turn at sawing. When all was done, she remarked, 'I have done this for the sake of my people, the Tainui'.³³ Several pieces from the branch were carved into tokotoko and presented by the late Maori Queen, Dame Te Atairangikahu to several Maori elders.³⁴

In 1989, seeds from Tangi te Korowhiti were collected and taken to Taupo to germinate after which time the people of Tainui were consulted as to where they would like them planted.³⁵ Today, seedlings of Tangi te Korowhiti are found growing throughout Aotearoa and the stories transferred to another tree.³⁶

It is through these oral traditions that the history of Te Papa o Karewa, Tangi te Korowhiti and other pohutukawa trees along the foreshore area are retained by the people for generations to come.

It is the tradition of such stories surrounding the history of a people that leads to the high regard in which all the pohutukawa are now held.³⁷

³³ NZ Herald 1954.

³⁴ Simpson (2005), p.146.

³⁵ Cummins (2004), p.188.

³⁶ Simpson (2005), p.152; Recently a visit to Te Waipatoto Marae, Oparure saw the arrival of a Tainui descendants' mate from the south island. In recognition of their journey back north a pohutukawa tree was planted, brought from the south island, a descendant of Tangi te Korowhiti.

³⁷ Simpson (2005), p.146.

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8. OTHER INFORMATION CONSIDERED RELEVANT TO THE REGISTRATION (refer to Appendix 4)**Archaeology:**

Recorded archaeological sites of all types are prolific in the Kawhia Moana area. There are two recorded archaeological sites that encroach onto the wahi tapu area. R15/415 is recorded as a small settlement named Papa o Karewa which also encompasses the cluster of trees of the same name. R15/467 refers to the southern-most cluster of trees Tangi Te Korowhiti and the associated midden evidence. There is also reasonable cause to suspect that more features or evidence is present within the wahi tapu area. Evidence of crushed shell remains around the area, and old maps, plans, documentation of structures and activities, and historical photographs would tend to confirm that unrecorded features and evidence would be present.

The recorded and unrecorded archaeological evidence around Kawhia Moana, and around and within the wahi tapu area have significant Maori values to iwi/hapu/kaitiaki.

District Plan:

The two clusters of pohutukawa trees (Tangi Te Koro Whiti and Te Papa o Karewa) or the archaeological sites recorded thereon are not currently scheduled in the Otorohanga District Council plan.

The Otorohanga District Council's (ODC) current plan has been operative from 1999 and contains a schedule of archaeological sites and registered historic places. The rules in the Heritage Section of the plan states that a resource consent will be required if any activity is proposed within 100m of any recorded archaeological site or registered historic place or any wahi tapu or taonga sites identified by iwi/hapu/kaitiaki, unless iwi/hapu and NZHPT have given written consent to the proposed activity, and this written consent has been lodged with ODC. The 100m rule was imposed because of the unreliable grid references in place at the time. The district plan also goes on to say that ODC will consider comments and recommendations by iwi/hapu/kaitiaki and NZHPT to ascertain whether or not the activity is permitted, restricted discretionary or non-complying.

The Heritage Section does not mention wahi tapu/areas registered by the NZHPT, however as these places have been identified by iwi/hapu, they will be subject to the above rules and a resource consent will be required.

The ODC is currently reviewing their District plan and has indicated that it wishes to work with NZHPT to set up a schedule and establish rules to provide for the long term management of heritage places. Suggested initiatives would be for the inclusion of all recorded archaeological sites and items registered by the NZHPT on the schedule and a significant tree register. More precise grid coordinates of the places on the schedule will negate the 100m rule. ODC are also discussing assistance to iwi/hapu to record and develop iwi/hapu heritage inventories. These inventories could be considered iwi planning documents and feed into LIM & PIM.

The current ODC plans are deficient in recognizing and preserving Te Papa o Karewa wahi tapu area however NZHPT staff are confident that the review will result in strong provisions befitting the significant Maori values of the place.

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NZHPT REGISTER OF HISTORIC PLACES, HISTORIC AREAS, WAHI TAPU AND WAHI TAPU AREAS

Appendix 1: Gazette Notices

Appendix 2: Location Information

Appendix 3: Photographs

Appendix 4: Supporting Information

Appendix 1: Gazette Notices**(i) NZGZ 1913, Vol.1, pp.320**

Land taken for the Purposes of a Road in Blocks IX and X, Kawhia North Survey District.

[L.S.] LIVERPOOL, Governor.

A PROCLAMATION.

WHEREAS the land described in the Schedule hereto is required to be taken, under the Public Works Act, 1908, for a certain public work, to wit, for the purposes of a road in Blocks IX and X, Kawhia North Survey District:

And whereas all the conditions precedent required by law to be observed and performed prior to the taking of such land for the purposes hereinbefore specified have been observed and performed:

Now, therefore, I, Arthur William de Brito Savile, Earl of Liverpool, the Governor of the Dominion of New Zealand, in pursuance and exercise of the powers and authorities vested in me by the Public Works Act, 1908, and of every other power and authority in anywise enabling me in this

behalf, do hereby proclaim and declare that the land described in the Schedule hereto is hereby taken for the purposes of the said road; and I do also declare that this Proclamation shall take effect on and after the fourteenth day of February, one thousand nine hundred and thirteen.

SCHEDULE.

Approximate Area of the Piece of Land taken.	Being Portion of	Situated in Blocks	Situated in Survey District of	Shown on Plan	Coloured on Plan
A. R. P. 6 1 34	Land below high-water mark, Kawhia Harbour (16863, blue)	IX & X	Kawhia North	P.W.D. 32863	Red.

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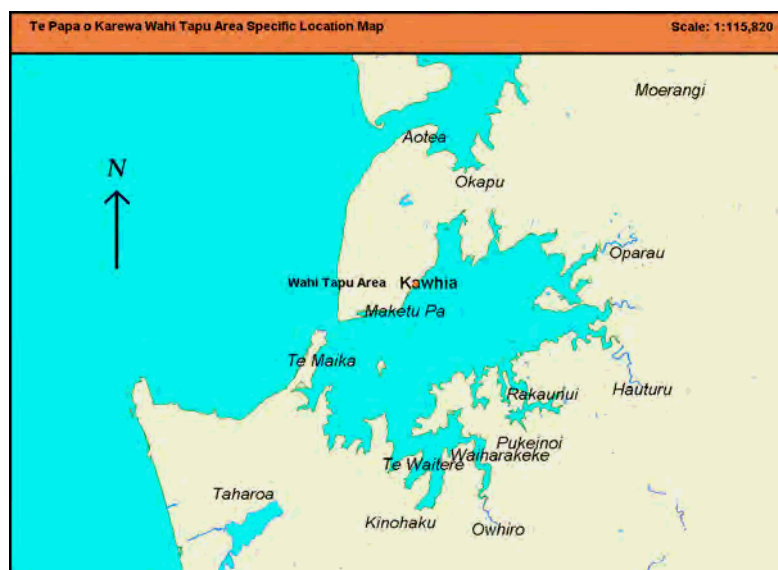
NZHPT REGISTER OF HISTORIC PLACES, HISTORIC AREAS, WAHI TAPU AND WAHI TAPU AREAS

Appendix 2: Location Information. Maps created using QuickMap Version 6.

(i) General Location Map



(ii) Specific Location Map

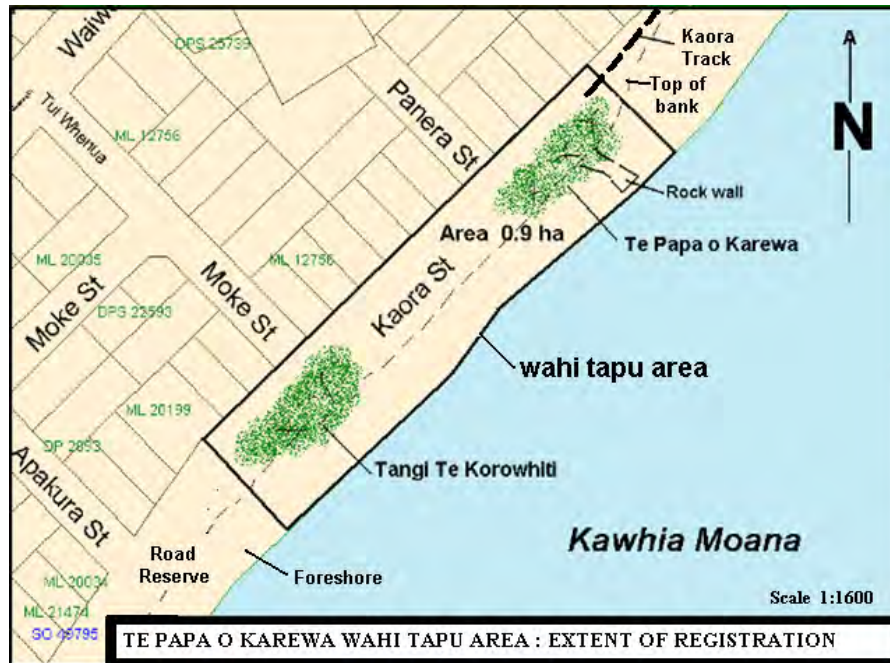


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(iii) **Extent of Registration Plan**



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Appendix 3: Photographs



- (i) Te Papa o Karewa at high tide with masonry groyne to the right.
Photograph: Jacqueline Joseph, December 2008.



- (ii) Basalt boulders to prevent cars parking along roadside.
Photograph: Jacqueline Joseph, December 2008.

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(iii) Te Papa o Karewa; path leading down to the beach at low tide.
Photograph: Frank Thorne, February 2009.



(iv) Te Papa o Karewa (triptych).
Photograph: Dave Robson, 2005.

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(v) Te Papa o Karewa over-hanging the stone wall



(vi) Masonry groyne built in the 1950s, which now covers the sacred rock.

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(vii) Tangi te Korowhiti at high tide
Photograph: Jacqueline Joseph, December 2008.



(viii) Google Earth 2008 – Aerial View of Te Papa o Karewa (North)
and Tangi te Korowhiti (South).

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- (ix) Close-up of stonewall that now covers entrances to sacred caves leading up to Tangi te Korowhiti.



- (x) Stonewall acts as a breakwater protecting the area from further erosion.

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(xi) View of Tangi te Koro whiti and Te Papa o Karewa in the distance along Kaora Street.



(xii) Southern end of Tangi Te Koro Whiti

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(xii) Tangi te Korowhiti at low tide.
Photograph: Frank Thorne, February 2009.



(xiii) NZHPT sign in need of restoration

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Historical Photographs

- (xii) Maketu Marae with Tangi te Korowhiti and Te Papa o Karewa along coastline in distance, ca.1880. Cowan, *The Maoris of New Zealand*, 1910, pp.68.



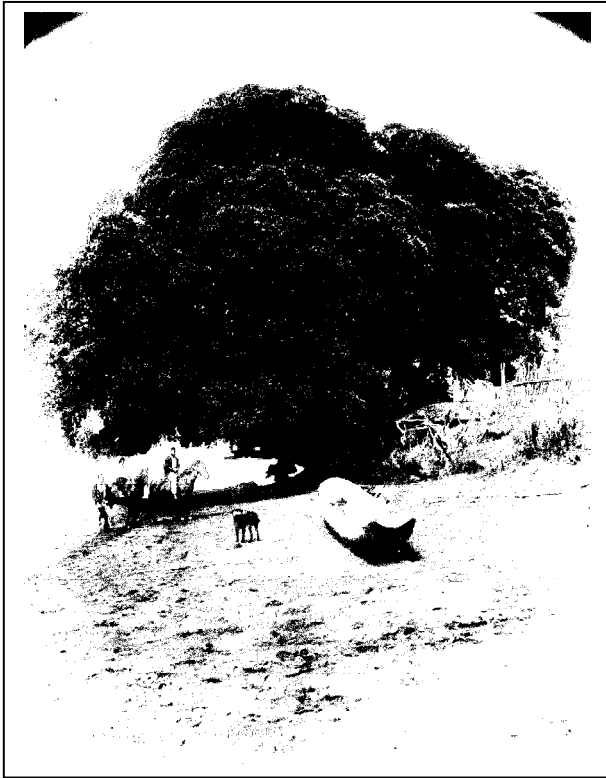
- (xiv) Tangi te Korowhiti with Te Papa o Karewa on right and rock in foreground, ca.1900. Kelly, *Tainui*, 1948, pp.40.

Last Amended

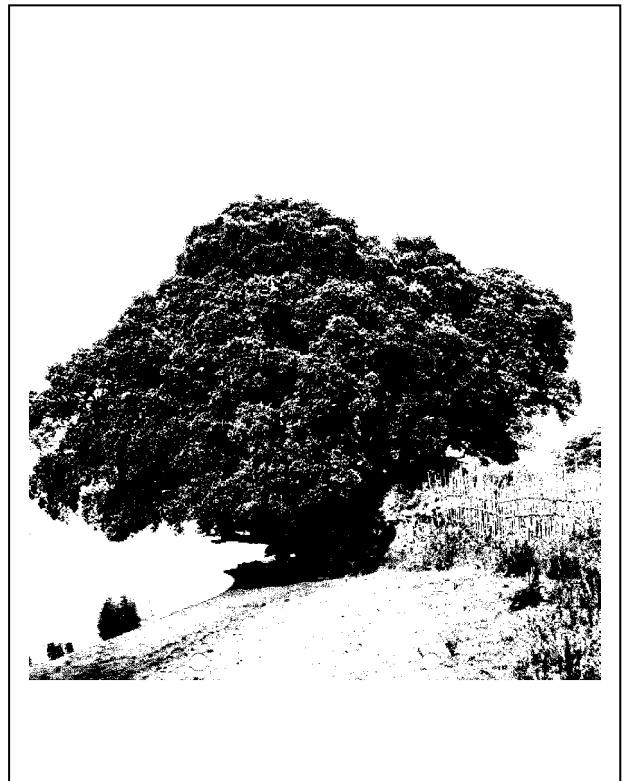
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(xv) Te Papa o Karewa ca.1900.
Simpson, *Pohutukawa and Rata*, 2005, pp.147.



(xvi) Te Papa o Karewa 1884.
Remnants of the early Maori settlement is still evident. Courtesy of Frank Thorne, 2008.

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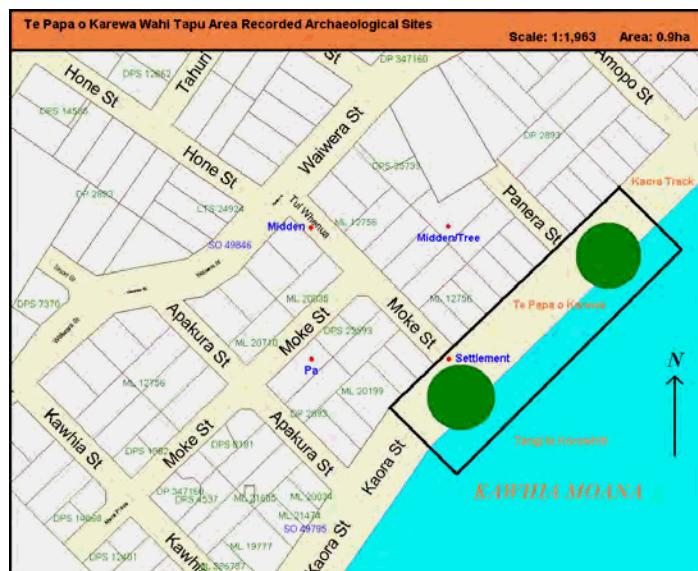
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Appendix 4: Supporting Information



- (i) Archaeology – TopoMap landmarking extensive recording of archaeological sites around Kawhia Moana.
- (ii) Recorded Archaeological Sites



ID	Description	Easting	Northing
R15/415	Settlement & Pohutukawa Tree (Te Papa o Karewa)	2669600	6346600
R15/467	Pohutukawa Tree (Tangi Te Koro Whiti)	2669600	6346700
R15/544	Pukerua Pa	2669500	6346600
R15/776	Midden	2669500	6346700

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R15/467 – Tangi Te Koro Whiti

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NZHTP REGISTER OF HISTORIC PLACES, HISTORIC AREAS, WAHI TAPU AND WAHI TAPU AREAS

R

N Z ARCHAEOLOGICAL ASSOCIATION
=====

REVISED SITE RECORD FORM (Metric)

=====

MAP NO	R 15	SITE NO	467
MAP NAME	Kawhia	VISIT DATE	Dec 03
EDITION	1	SITE TYPE	Historic tree etc
GRID REF	696 467	NAME	Tangi te Korowhiti Te Ana

R15/467.

1. LOCATION Karewa Native Township
=====

Where Moke street meets Kaora street, in Kawhia town.

2. STATE OF SITE The tree is currently in a very healthy state, especially when compared with the other principal historic tree at Papa o Karewa [R15/415]. It is close to the harbour edge, however, and the harbour edge is being progressively eroded back, posing a potential danger to the roots of the tree. There is a mortared rubble seawall along the harbour edge and a groyne running out into the harbour from the base of the tree, but the wall in particular and the groyne to a lesser extent are badly constructed and are failing. About 3 years ago wooden groynes were built about 150 m to the SSW to control erosion at that point. Sand is accumulating at those groynes, but that accumulating sand is probably being robbed from the vicinity of the tree.

The surroundings of the tree are completely disrupted by tar-sealed roads, baches, gardens etc (including my own).

3. DESCRIPTION Historic pohutukawa tree, "cave", middens
=====

3a Introduction

This site was originally recorded in 1995 as Papa o Karewa while another pohutukawa 150 m to the NNE was recorded as R14/415, Tangi te Korowhiti. This misidentification/transposition was done on the basis of erroneous information in various secondary causes. The fieldbook for the first survey of this area, done for the Land Court in 1886, together with evidence given in the Court make it clear that this tree, &/or the locality at which it grows, was called Tangi te Korowhiti, while the other tree (R15/415) grows in a locality called Papa o Karewa.

This record is a replacement for that filed in 1995.

3b Background

There has always been much confusion in Kawhia and elsewhere between Papaokarewa and Tangi te Korowhiti. Tangi te Korowhiti is supposedly a pohutukawa tree to which the Tainui canoe was tethered. Some secondary sources omit mention of Papa o Karewa altogether. E H Schnackenberg's little book "The Pohutukawas of Kawhia", a semi-primary source, distinguishes between the two trees, but uses somewhat ambiguous language in describing which one is where.

The first survey of Kawhia clearly showed that "Tangi te Korowhiti" was the southernmost of the two pohutukawas and the name apparently applied to the pohutukawa itself - see the enclosed copy of page 15 of W C Spencer's 1886 field book 710 [archived at Linz in Hamilton]. It is equally clear from this field book that "Papa o Karewa" was the flat

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R15/

land beginning at Tangi te Korowhiti which stretched as far as the next pohutukawa, the one commonly (but erroneously) referred to as Tangi te Korowhiti. This latter tree is simply labelled "pohutukawa" in Spencer's fieldbook.

Early survey plans in Linz, drawn to show the partition of the Kawhia block in the 1880s, have had the street plans superimposed on them when Karewa native Township was surveyed and gazetted in the 1920s (see plan copies filed with R15/415). These confirm that Tangi te Korowhiti is the southernmost of the two trees, located where Moke St (originally called Karewa street), meets Kaora street at the waterfront.

The other principal evidence for tree R15/467 comes from testimony by Ann Swann to the Land Court in 1889. She came as a child to Kawhia in 1840 and lived at Papa o Karewa from 1843. Giving evidence on behalf of N'Mahuta/ Waikato, she described all the places along the Kawhia foreshore in south to north order. North of Paringatai (R15#64 grid ref 693 462) she described "Te Ana where the pohutukawa trees were ... next place was Papaokarewa where we were living, outside our fence were some pohutukawa trees ..." Later she clarified that "... Te Ana was the name of a place on the beach then, I did not know it as Tangi Te Korowhiti..."

In a further Land Court hearing in 1892 Hone Kaora (John Cowell jnr) gave evidence for N'Hikairo to the effect that "Tangi te Korowhiti belonged to Paretewiwini & her husband Karaka, their house was a cave." Paretewiwini was "a woman of note" and Kaora told a story about her, unintelligible to me, about how she had a woman friend who kept note of all men arriving in the district.¹ All this was happening at Te Ana/Tangi te Korowhiti after the fall of Matakitaiki [1822], it seems.

Notes made from Land Court minute books are appended below.

It follows from this re-definition that this site record applies only to the tree and its immediate surrounding. When this site was first recorded in 1995 it was presumed that the name was Papaokarewa, and the Wesleyan mission site was presumed to be somewhere nearby. The mission site is now clearly part of R15/415.

Schnackenberg writing in 1935, described a "roomy cave" under the tree, which had been destroyed by sea erosion. Whether Schnackenberg actually checked under the tree to see if the cave was still present or not is unknown, but it is hard to see how a cave under the tree could be eroded away without the tree also being eroded away. He said that the cave was inhabited by an old seeress called Te Karakara. Presumably, if there is any truth at all in Schnackenberg's story, this was the friend of Paretewiwini mentioned by Hone Kaora. Schnackenberg also wrote that Tangi te Korowhiti was some sort of sacred tree where afterbirths were hung to ensure a healthy future for the new-born child and a speedy recovery for the mother. See transcript, enclosed.

3c Current site description

What appears to be a single, gigantic tree turns out on closer inspection to be a cluster of 4 trees stretching along 55 m of waterfront. The trees grow to about 20 m height.

¹ Another story told by Kaora is that Paretewiwini "a beautiful woman of Kawhia", was captured by a N'Maniapoto/Apakura war-party at Heahea [R15#40]. "The chiefs desired to view her person. In the evenings she became the companion of several chiefs." [ie she was gang-raped?] Her brother Taiko happened to be leading a war party at Pakarikari, and he sneaked into the enemy camp & found out from her that her captors were going

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R15/467
p3

The cave implied by the name Te Ana and supposedly lived in by Pareteiwini is presumably that still to be found under the roots of the central pohutukawa, and first described by E H Schnackenberg in his pamphlet on "The Pohutukawas of Kawhia". There are no other caves anywhere near, and the geology is not particularly conducive to caves.

This cave would appear to be at least in part artificial. It is well above high tide mark, so it can not have been made by wave action. The rock is non-calcareous so there is no way the cave could have been formed by solution. It is hard to see what other natural erosive process might have made it. It is excavated in lightly cemented windblown sand which has the property of case-hardening - it is very soft and easy to excavate, but the exposed surfaces harden on exposure to air. The cave is roofed by roots of the pohutukawa overhead. It has an entrance about 2 m wide and 1.5 m high, "framed" by two massive roots, and inside it is about 2 m wide and 6 m long, with a small opening at the other end. See photos.

There is today no visible evidence of any occupation layer in the cave. Test-pitting has not been attempted and there could well be a buried occupation layer present. If so it has probably been disturbed by children playing in the cave over the last 100 years.

There is abundant midden in the immediate vicinity, which periodically comes to light when gardens, fence postholes and sewage tank pits are dug. Midden is exposed in the harbour bank immediately north of the tree.

See also maps etc enclosed with R15/415.

3d Discussion

It seems definite that this tree was Tangi te Korowhiti. However, if we take Ann Swann at face value, the name is quite recent - post 1843. Whether this was the tree the Tainui canoe was allegedly tied to is a different matter, discussed further in the new site record for R15/415. If the legend has any validity at all, then it probably applies to R15/415 rather than R15/467.

4. OWNER

Tree is on road reserve. Surroundings are in various bach leasehold & freehold sections.

5. INFO SOURCE

Numerous visits. Archival research

PHOTOS:

Enclosed.

6. REPORTED BY

Owen Wilkes
PDC Kawhia

FILEKEEPER

OW Feb 04

RECOMMEND'N

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7. NZ REGISTER

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Type

Local envmt

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Condition, future danger

Local body

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R15
P

Kawhia blk subdivision

Otorohanga minutebook 5 Judge Mair 1889

- 296 A Waikato burial place, but the bodies were removed, taken to the sandhills.
- 298 Holes dug to show the rohe
- 321 Ann Swann fm Raglan, first lived at Ruauku R15#73, in 1840, with a european called Kainanenane [Cavanaugh?], then went to <p322> Papa-o-Karewa in 1843, with a pakeha called Butler, but he was only looking after the place for Captain Little [sic, ie Liddell]. Leichart [Leathart] was at that time living at Matatua, [/403] and building vessels... Kiwi placed the brothers Leichart there. Smith Laurie ... lived at Maketu, a short distance from there lived a Capn Higginson... at this [nth] side of the Paringatai creek was ... Harris, he used to mend boots & shoes... a church was built there & also a school. Outside the church fence was a tapu... <322> the next place [nth of Paringatai] was Te Ana where the pohutukawa trees were.. next place was Papaokarewa where we were living, outside our fence were some pohutukawa tree, then Cowell's
- 328 Barrett was the first [schoolteacher at Puraho] & afterwards he went to Ahuahu & so did the second, Vause, his house at Paringatai belonged to the missionaries. Haki Waitai used to look after the Maori children, he belonged to N'Hikairo ... Te Ana was the name of a place on the beach then, I did not know it as Tangi Te Korowhiti... up the creek at Pokiriri was a settmt called Karaponia [California] ...
- 334 Close to Puraho [R15#269] [from context it seems it was closer than it was to Papa o Karewa. The digging of boundary holes at Tangi te Korowhiti.

Otorohanga MB 12

- 236 N'Hikairo kaingas were
Torea - Toa Rangatira
Omiti
Papaokarewa
Parengatai which is near Puraho
Kopare near Mangaora
Te Hauauru (to west of Orongohura, p 234)
Tangi te Korowhiti belonged to Pareteuiwini & her husband Karaka, their house was a cave
- 237 Pareteuiwini was a woman of note [in Raka III's time?] ... [then a story about how she had a woman friend who kept note of all men arriving in district ??]

Tangi te Korowhiti

R15/467

- 24/7 Te Whanaupani & N'Horotakere had kaingas at Maketu, Parengatai & Tangi Te Korowhiti for 2-3 years immed prior to Matakiki, lived & cultivated [after matakiki were pursued to kawhia by Nga Puhi, gathered on the sandbank...

Oto 3, 4, & 5 Kopua, Pirongia & Kawhia
Oto 12, 23 & 24. Pirongia West blk
Oto MB 12 & 24 Awaroa blk

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NZHTP REGISTER OF HISTORIC PLACES, HISTORIC AREAS, WAHI TAPU AND WAHI TAPU AREAS

R15/415 - Te Papa o Karewa

R.

N Z ARCHAEOLOGICAL ASSOCIATION =====

REVISED SITE RECORD FORM (Metric)

=====

MAP NO	R 15	SITE NO	415
MAP NAME	Kawhia	VISIT DATE	Nov 03
EDITION	1	SITE TYPE	Historic settlement, historic tree, etc
GRID REF	696 466	NAME	Papa O Karewa (PoK)

R15/415

1. LOCATION Kawhia suburb of Karewa

At the north end of Kaora street, from the Moke St intersection to the commencement of the track to Omiti. Formerly Karewa Native Township.

2. STATE OF SITE Largely destroyed

Archaeological evidence for the PoK settlement is now either largely destroyed or hidden beneath tarsealed roads, baches, ornamental gardens etc. The historic pohutukawa tree is still present, but in poor condition (see detailed site description), and certain other features from the 1880s are still recognisable. There has also been considerable coastal erosion.[¹

3. DESCRIPTION Historic settlement, tree, Wesleyan mission etc

3a Introduction

This site (ie the pohutukawa tree) was originally recorded in 1995 as being called Tangi te Korowhiti, while R15/467, a pohutukawa about 150 to the SSW, was recorded as Papa O Karewa. These identifications were based on popular opinion, tourist publications etc and turn out to be wrong. The present site record totally replaces the 1995 record.

The name Papa o Karewa, it is now apparent from early survey records and Land Court minutes, referred to a small settlement in the vicinity of the pohutukawa tree, and it is this settlement that this record is mostly concerned with. Certain features in the near vicinity are also included. The record will also serve to include information about the 60-acre land block later called Papa o Karewa.

3b Current description

Site consists of a coastal bench about 6 m above sealevel. A rather sparse occupation layer is exposed in the harbourside, consisting of moderately charcoally soil with scattered cockles and pipis. [photo] From time to time similar or denser occupation residues are exposed in garden cultivations etc. There is less midden here than one might expect, compared with other parts of Kawhia town and the Kawhia harbour shoreline. Recent excavation for a large septic tank about 30 m behind the escarpment revealed no trace of midden whatsoever, so it seems that midden must be concentrated in a narrow strip along the harbour edge.

As shown by the historical documentation PoK consisted of a cluster of some 5 buildings in the vicinity of the pohutukawa tree. There was a "stone" shown in approximately the position now occupied by a concrete monument. It is claimed that the pohutukawa tree is one to which the Tainui canoe was first tied after its arrival in c 1350. The tree

¹ Erosion along this harbour frontage is the subject of a Public Works Dept file in the National Archives, but I do not have the reference to it.

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certainly appears old (and decrepit!) enough to have been available for this role in 1350.

A Wesleyan mission was established at PoK in 1834. The exact location is not known, but it was probably on the high point behind Pok, later the site of Pukerua pah [R15/544].

See detailed site description for background o the above features and for information about other features.

4. OWNER Road reserve
Leasehold & freehold baches

5. INFO SOURCE Numerous visits. Archival research

PHOTOS: Enclosed.

6. REPORTED BY Owen Wilkes
PDC Kawhia

FILEKEEPER

RECOMMEND'N --

7. NZ REGISTER

1997 1997 1997 1997 1997 1997
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Type
Local envmt
Land clasfn

1997 1997 1997 1997 1997 1997
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Condition, future danger
Local body

Last Amended
12 June 2009

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NZHPT REGISTER OF HISTORIC PLACES, HISTORIC AREAS, WAHI TAPU AND WAHI TAPU AREAS

R15/415
p 3

PAPA O KAREWA [PoK]. DETAILED SITE DESCRIPTION

=====

To accompany 2004 site record upgrade for R15/415.

The name "Papa o Karewa"

Somehow or other the name PoK seems to have been shifted southwestwards in recent years, so that in general people believe PoK to be in the vicinity of the Moke St pohutukawa [R15/467], and Tangi te Korowhiti to be the name of the R15/415 pohutukawa, the one to which Tainui was moored. There is a further shift in public belief too. As the Moke St Pohutukawa continues to grow, and as the R15/415 pohutukawa continues to become more decrepit, an increasing number of people now believe that the Tainui was moored to the Moke St tree.

It is however quite definite that originally PoK was the name of the place, as shown particularly clearly in the Spencer fieldbook [encl 5.2], and it was also the name of a settlement at that place, as shown particularly by Land Court evidence on the Kawhia block [below]. It is equally definite that the name Tangi te Korowhiti was applied to the vicinity of the Moke St pohutukawa, if not to the tree itself. This is shown most clearly in the Spencer fieldbook.

When the Kawhia block was partitioned the name PoK was given to a 60 acre block between the Pourewa purchase and the Maketu block, and between the harbour edge and the prominent sand scarp about 400 m inland. See the Frissell plan [encl 5.4]. Landmarks (tohu) on the boundary of this block were recited in the Land Court.

The southern two thirds of this block were subdivided in 1902 to create the Native Township of Karewa, see DP 2893 [encl 5.5].²

The settlement

Frissell's plan & fieldbook show a settlement within the PoK block, on the flat land between Tahuri street and the hill at NE end of Kaora street. A fence surrounds it on the south and west sides.³ There are 4 buildings within the fence and behind the pohutukawa and one building outside the fence and southwest of the tree. A path sidles up the hill to the Morgan family house, which lies on the northern part of the eminence previously occupied by Pukerua pa [R15/544]. Earlier still this path probably led to the mission station [see below].

The plan of Karewa Native Township [see enlargement, encl 5.6], shows 5 whares in the vicinity of the pohutukawa tree. The whares obviously predate the township subdivision, one of them straddling a boundary, and one of them being on Kaora St road reserve. Two of the sections are shown as native reserve (NR).

In one of the NR sections, that on the corner of Tahuri (now Panera) street and Kaora street there is marked a "stone" approximately in the position occupied today by a small concrete enclosure and section of spun concrete pipe [see photo]. Today no-one, including the present owners of the bach on that section, seems to know why this concrete enclosure, reminiscent of a grave, is there. Presumably it marks a grave, and burials at PoK are mentioned in the Land Court minutes.

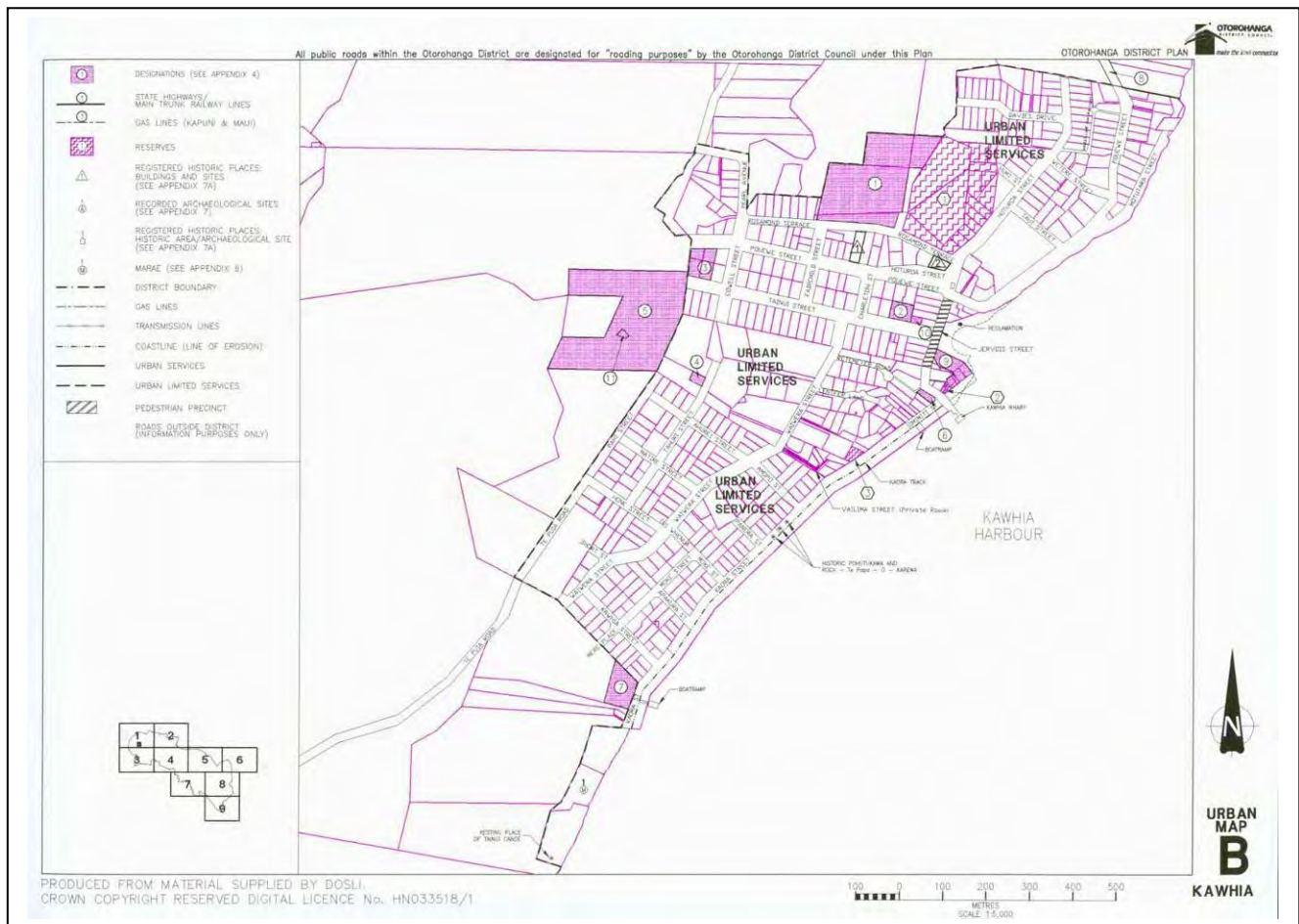
² According to Suzanne Woodley's report on the Native Townships Act [Waitangi tribunal 1996] it is not possible to re-locate old files on Karewa township in the National Archives.

³ Compare with the 1884 photo enclosed, which shows a manuka

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- (iii) Otorohanga District Council (ODC) – Operative District Plan. Historic pohutukawa tree Te Papa o Karewa and rock are presently scheduled in on the district plan. Tangi te Korowhiti is yet to be scheduled.

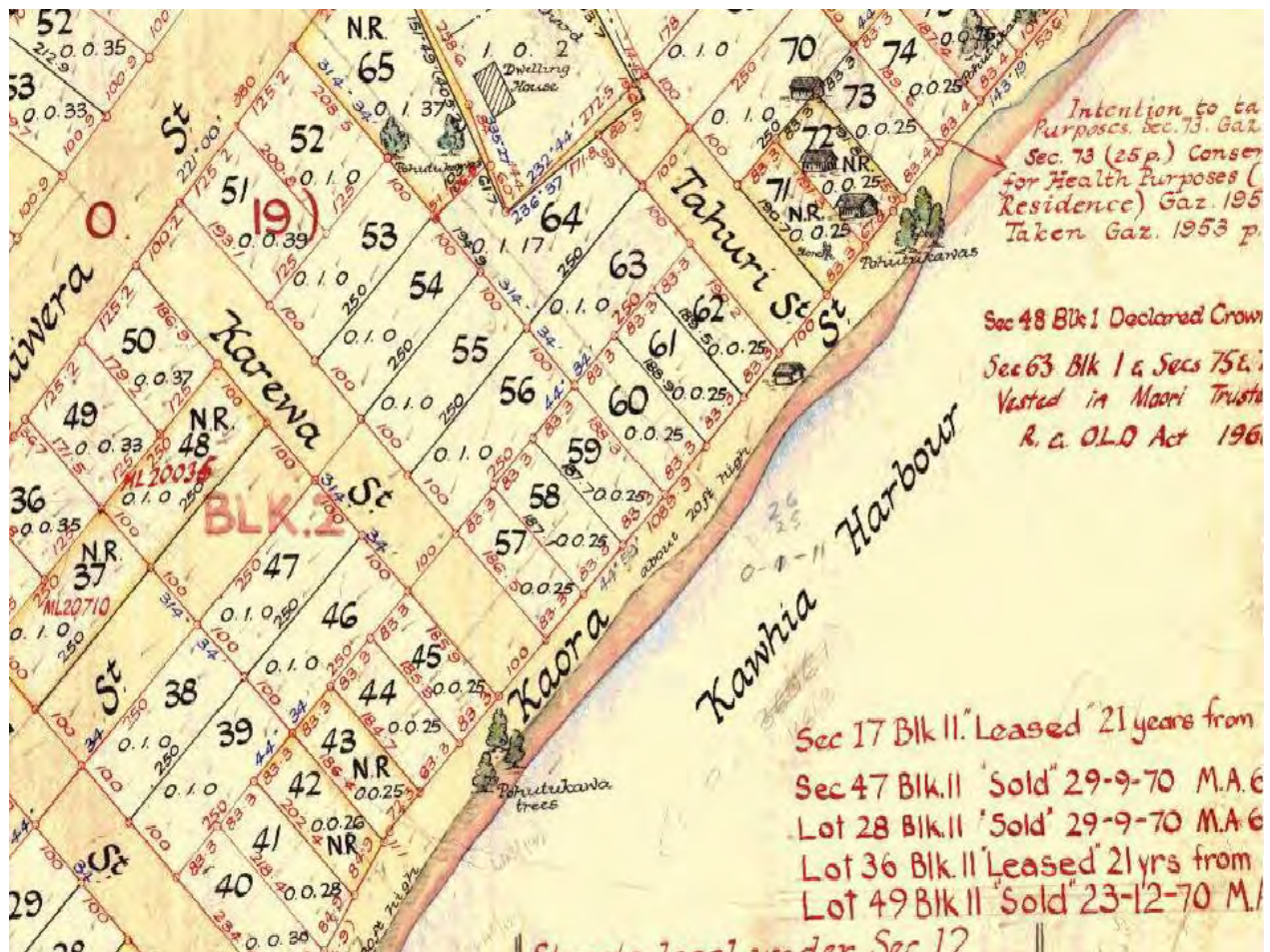


Last Amended
12 June 2009

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- (iv) LINZ – Part of plan ML 12756 landmarking significant pohutukawa trees Te Papa o Karewa and Tangi te Korowhiti. Note that street names have changed.



He mea whakaari te mapi nei i runga i nga tikanga o nga tekiona
8 me 9 o "Te Ture Taone Maori 1895"

Ko nga whakaha katoa me tuku atu ki te Tumuaiki
Kai whakawa o Te Kooti Whenua Maori i Ponake, i mua mai
i te 26 o nga ra o Hanuere 1903

Na Rewi

Tumuaiki Kai-whakawa

12 Noema 1902

