



HERITAGE NEW ZEALAND
POUHERE TAONGA

New Zealand Heritage List/Rārangi Kōrero – Report for a Wāhi Tapu Area **Mātakitaki, Pirōngia (List No.9812)**



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Heritage New Zealand Pouhere Taonga

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SUMMARY

Mātakitaki is an area of traditional settlement for Ngāti Hikairo, and the site of a siege and subsequent massacre in 1822 involving many iwi. It is located on the north western edge of Pirongia Village, on a promontory at the confluence of the Mangapiko Stream and Waipā River.

Mātakitaki is the site of 3 traditional Māori settlements that amalgamated over time into a kāinga complex that formed a defensive nexus on the borders between Waikato and Waipā. It was once an ancient sentry post and citadel fort of Ngāti Horotakere, known as Te Mātakitaki-i-ngā-patupaiarehe ki runga o Pirongia. Its name implies a defensive purpose in safeguarding hau kāinga against Patupaiarehe incursion and a secondary function in moderating a resource rich catchment.

Mātakitaki epitomised traditional pā engineering, and by 1800 accommodated a flourishing Ngāti Hikairo capital. It sits at a strategic location with access to the Waikato, Waipā and Pūniu rivers and to a traditional pathway that led over the mountain to Kāwhia. The area around it was also prized for its capacity to feed of a large population due to its fertile soils, verdant horticultural gardens, tuna and inanga fisheries, lush bush and abundant birdlife. The location was a pou rangatira -a gathering place where settlements were negotiated and politics debated.

Mātakitaki was the backdrop to conflict heralding a new era of warfare, one characterised by transition where traditional Māori methods of warfare were supplanted by a new method that took advantage of introduced technology – the musket.

In 1822 under the leadership of northern war Chief Hongi Hika, the Whakaminenga hapū of Ngā Puhi answered a call to arms, sending “Te Tino Kohanga”, a large expedition of taua armed with muskets to lay siege to and sack Mātakitaki. Hongi Hika sought vengeance on Waikato whānui and Ngāti Hikairo for the killing of his nephew Te Haranui, by Whakamarurangi’s son, Toataua.

Mātakitaki was considered the last line of defence for those in the expedition’s path; a place of tactical retreat and sanctuary for Waikato and others, which unfortunately became their demise. It is estimated that between five to ten thousand people had taken shelter within its defences at the time of siege, including Pōtatau Te Wherowhero’s heavily pregnant young wife Whakāwi who would eventually birth Matutaera Tawhiao, his name homage to the battle. An estimated 1500 people were killed in the massacre at Mātakitaki, which was commemorated in the new name given to the area, “Te Mātakitaki i te hara a Te Haranui”, and also in the name given by Pōtatau te Wherowhero to the son who succeeded him at the head of the Kīngitanga, Matutaera Tāwhiao. Mātakitaki has a mauri and a spiritual force of its own, one tainted by warfare and tragedy, and is sacred to Ngāti Hikairo.

1. IDENTIFICATION¹

1.1. Name of Wāhi Tapu Area

Mātakitaki

Other names:

Te Mātakitaki i ngā patupaiarehe ki runga o Pirongia

Te Mātakitaki i te hara a Te Haranui

Taurakohia or Te Taurakohia a Whakamarurangi

Mātakitaki, Taurakohia & Puketutu (collectively known as Mātakitaki)

1.2. Location Information

Address:

Mātakitaki Road, Pirongia

Iwi/Hapū

Ngāti Hikairo

GPS Co-ordinates

1789338 N, 5829319 E (NZTM)

37°39'49.75" S 175°08'47.75" E (WGS 1984)

Local Authorities

Waipā District Council & Waikato Regional Council

1.3. Current Legal Description

Pt Allotment 513 Mangapiko Parish (NZ Gazette 1981, p.345), Allotment 323 Mangapiko Parish (RT SA1417/42, NZ Gazette 1981, p.345), South Auckland Land District.

1.4. Extent of Wāhi Tapu Area

Extent includes the land described as Pt Allotment 513 Mangapiko Parish (NZ Gazette 1981, p.345), Allotment 323 Mangapiko Parish (RT SA1417/42, NZ Gazette 1981, p.345), South Auckland Land District, and known as Mātakitaki.

1.5. Identification Eligibility

There is sufficient information included in this report to identify this place.

¹ This section is supplemented by visual aids in Appendix 1 of the report.

1.6. Existing Heritage Recognition

Local Authority and Regional Authority Plan Scheduling

Parts of this place are scheduled on the district plan: Waipā District Plan (Operative 20 Mar 2017), Cultural Landscape Area (N9.6.4), Archaeological Sites (S15/2 & S15/359), and also for the concrete monument with New Zealand Historic Places Trust plaque (Heritage site #218)

Reserve

The land was declared a reserve for recreational purposes (NZ Gazette 1981, p.345)

New Zealand Archaeological Association Site Recording Scheme

Sites within this area have been recorded by the New Zealand Archaeological Association. The references are – S15/2 & S15/359

2. SUPPORTING INFORMATION

2.1. General Nature of Wāhi Tapu Area

Mātakitaki is located on the north western edge of Pirongia Village, just north of the confiscation line, on a promontory at the confluence of the Mangapiko Stream and Waipā River.

Te Mātakitaki-i-ngā-patupaiarehe ki runga o Pirongia was once an ancient sentry post and citadel fort of Ngāti Horotakere, located at the end of a promontory. The citadel monitored transit activities in the area and facilitated active patrol of the Mangapiko and Waipā Rivers, which were highways for waka traffic. Mātakitaki was also a gateway to the interior and beyond; a land track extending from Mātakitaki over Maunga Pirongia and to Kāwhia Moana.

The reserve consists of three distinct pā sites collectively known as Mātakitaki - "Puketutu" (sometimes referred to as Puketapu), "Tauranga-Kohia" and the westernmost pā "Mātakitaki". It seems likely that the pā complex originally incorporated the small Matakitaiki pā, and was expanded eastwards to encompass the other two pā as the population increased.

2.2. Wāhi Tapu Area Statement

Te Mātakitaki-i-ngā-patupaiarehe ki runga o Pirongia was once an ancient sentry post and citadel fort of Ngāti Horotakere. Its name implies a defensive purpose in safeguarding hau kāinga against Patupaiarehe incursion and a secondary function in moderating a resource rich catchment.

Mātakitaki epitomised traditional pā engineering ideals and aesthetic, and by 1800 accommodated a flourishing Ngāti Hikairo capital. Mātakitaki was the backdrop to conflict heralding a new era of warfare, one characterised by transition where traditional Māori methods of warfare were supplanted by a new method that took advantage of introduced technology – the musket.

In 1822 under the leadership of northern war Chief Hongi Hika, the Whakaminenga hapū of Ngā Puhi answered a call to arms, sending an expedition of taua armed with muskets to lay siege to and sack Mātakitaki.

Mātakitaki was considered the last line of defence for those in the expedition's path; a place of tactical retreat and supposed sanctuary for Waikato and others, which unfortunately became their demise. It is estimated that between five to ten thousand people had taken shelter within its defences at the time of siege, including Pōtatau Te Wherowhero's heavily pregnant young wife Whakāwi who would eventually birth Matutaera Tawhiao, his name homage to the battle. An estimated 1500 people were killed in the massacre at Mātakitaki. Two important figures of Ngāti Hikairo killed were in the battle - Kopa² and Tāhaho.³ The sheer scale of battle, letting of blood and loss of life make this place hallowed ground.

The whenua of Mātakitaki is remembered as a place of defence, slaughter, conquest, panic, revenge, sanctuary, trauma, heroism, daring and in one particular instance – compassion. The devastating events were commemorated by the new name given to the area, "Te Mātakitaki i te hara a Te Haranui"

Mātakitaki has a mauri and a spiritual force of its own, one tainted by warfare and tragedy. It is a landscape impregnated with memory. Mātakitaki is a place of intense traditional, spiritual and ritual meaning for those whose tūpuna left their footprints and their blood in the landscape. Mātakitaki is a Wāhi Tapu area that embodies hallowed ground – it is therefore sacred in the traditional, spiritual and ritual sense.

2.3. Historical Narrative

Landscape Setting

Te Rohe Pōtae (The King Country) is located in Te Ika a Maui's western uplands.⁴ It is a broad expanse of uplifted sedimentary rock west of the main northern divide and central volcanic zone.⁵

² The eldest child of Whakamarurangi

³ The eldest child of Pikia I

⁴ Kerryn Pollock. 'King Country region - Overview', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12 URL: <http://www.TeAra.govt.nz/en/king-country-region/page-1> retrieved 7 Nov 2014.

The region's whenua is a korowai of steep rolling hills, limestone caves and valleys dissected by rivers and streams.

In terms of geographical waypoints in the landscape, Pirongia is the tallest maunga in the Waikato district at 959m, and is located approximately 13 km north west of Te Awamutu and 8 km from the settlement that bears its name.⁶

From the crest of Pirongia maunga there is a 360 degree panoramic view and direct line of sight to neighbouring maunga including Rangitoto, Wharepuhunga, Tautari and Taupiri. Limestone caves feature throughout the district, the most notable being Kaniwhaniwha at Pirongia.⁷

This area of the Waipā was traditionally a highly valuable location strategic in terms of transportation via river highway, proximity and access of interior land tracks for transit, for its fertile gardening soils, for its fisheries of tuna, inanga and other freshwater species and for the abundance of birdlife within its extensive forests.

Name

Mātakitaki Pa is situated where the Mangapikopiko River joins the Waipa about 1.6km north of Pirongia. The name "Mātakitaki" is in many ways a misnomer, as the reserve consists of three distinct Pa sites collectively known as Mātakitaki - "Puketutu" (sometimes referred to as Puketapu), "Tauranga-Kohia" and the furthest west pa "Mātakitaki".⁸ The eastern upper terraces consist of Tauranga Kohia and Puketutu Pa and cover approximately 5.4ha according to Greenwood (2002). It seems likely that the Pa complex originally incorporated the small Matakiki Pa, and was expanded eastwards to encompass the other two Pa as the population increased.⁹

⁵ *Nga Maniapoto Mana Motuhake: Report of Ngāti Maniapoto Claimants and the Waitangi Tribunal*, prepared for the Ngāti Maniapoto Claimants for Te Rohe Pōtae Inquiry (*Wai 898*) and Commissioned by the Crown Forestry Rental Trust, contributors: Miria Tauariki, Te Ingo Ngaia, Tom Roa, Rovina Maniapoto-Anderson, Anthony Barrett, Tutahanga Douglas, Robert Joseph, Paul Meredith and Heni Matua Wessels, October 2012, Wellington: Ministry of Justice, p.306.

⁶ Pei Te Hurinui Jones and Bruce Biggs, *Nga iwi o Tainui*. Auckland: Auckland University Press, 1995, pp. 130–131.

⁷ There are several limestone burial caves throughout the Pirongia district. Pei Te Hurinui Jones and Bruce Biggs, *Nga iwi o Tainui*. Auckland: Auckland University Press, 1995, pp. 130–131.

⁸ Matakiki Management Plan (2002) for Waipa District Council – John Greenwood Environmental & Recreational Consultant, Hamilton Based.

⁹ Matakiki Management Plan (2002) for Waipa District Council – John Greenwood Environmental & Recreational Consultant, Hamilton Based.

He waiata tangi mo te Pakanga o Mātakitaki – a lament attributed to Puhi-ra-waho.

*Takiri ko te ata
Ka ngau Tawera, te tohu o te mate,
I huna ai nga iwi, ka ngaro ra-e!
Taku tuatara, o matua ra,
Ka tuku koutou.
Tuia e Kohi' ki te kaha o te waka
Hei ranga i te mate.
Kei a Te Whare a Te Hinu.
Ka ea nga mate o te uri ra o Kokako.
E pai taku mate—
He mate taua kei tua o Manukau,
Kei roto o Kaipara, kei nga iwi e maha.
Kihai Koperu i kitea iho e au;
Tautika te haere ki roto o Tawa-tawhiti,
Mo Tu-hoehoe, mo Kaipiha ra, e pa!
Mo Taiheke i kainga hoet a e koe,
E kai ware ana ko Te Hikutu, ko te Mahurehure,
Haere ke ana, E Hika! E Hope! i a Te Rarawa
Tena Hongi-Hika, nana te hou-taewa
Huna kautia Waikato ki te mate.*

*Dart forth the rays of morning,
The morning star-bites (the moon),
A token of disaster,
Presaging the death of the tribe.
Lost is my tuatara—thy parents,
Ye all consented that
Kohi should prepare the canoe,
To avenge your deaths.
'Twas Te Whare and Te Hinu
That avenged the wrongs
Of the descendants of Kokako,
'Twere well for me to die
On battlefield beyond Manukau,
Or within the waters of Kaipara,
Amongst the numerous tribes,
Koperu was not seen by me.
Straight was the course to Tawa-tawhiti,
Where Tuhoehoe and Kaipiha fell,
And Taiheke was eaten, paddling along,
As slaves are consumed,
The Hikutu and Mahurehure tribes,
O Hika! O Hope! Ye were killed by The Rarawa;
When Hongi-Hika brought the affliction
That obliterated Waikato in death.*

Narrative

Even before the first known visits by Europeans to the Rohe Potae district, imported Pakeha goods and technology were beginning to have a profound impact on local hapu and iwi communities. By the early 1820s introduced European crops such as the white potato, maize, pumpkins and other food items were already being widely cultivated throughout the broader Waikato region. Pigs had also been introduced into the local economy, their distribution and spread facilitated by extensive Maori inter-tribal trading and gift-exchange systems.¹⁰

By the 1840s the introduction of such crops had enabled areas on the northern fringes of the Rohe Potae district such as Otawhao to become among the most productive agricultural centres in the country, encouraging a thriving trade based on the export of food crops to Auckland, Australia and elsewhere.¹¹ The most important European import in the 1820s was, however, the musket.

In late January 1822 Hongi Hika put out a call to arms to all of Ngāpuhi,¹² seeking taua for an expedition which began preparations on 15 February and left for war on 25 February 1822.¹³ Hongi Hika led 2000 musket armed Ngapuhi Taua on an expedition referred to as “Te Tino Kohanga-Into the Nest”;¹⁴ down into Waitematā Mahurangi, through Tāmaki Makaurau Auckland, Across Awhitu Waiuku into Te Puaha o Waikato and towards Mātakitaki.¹⁵ The northern fleet had to run the gauntlet via Wai-Mokoia aka Tāmaki inlet,¹⁶ at Otahūhū they hauled their waka over into Te Manukanuka o Hoturoa, to Te Pae o Kaiwaka (the portage between Waiuku Creek and Awaroa stream),¹⁷ through Mangatawhiri, Te Paina (Mercer)¹⁸ and

¹⁰ Alan Clark, ‘European Impact on Maori Culture with particular reference to areas like Inland Waikato’, *Journal of the Te Awamutu Historical Society*, vol.8, no.1, June 1973, p.3.

¹¹ Otawhao was later renamed Te Awamutu after an old pa in the area that was considered less difficult for new settlers to the district to pronounce.

¹² *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch; <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019. Pp236 Whatarau of Waimate was said to have been wounded at Mātakitaki Pp236

¹³ Et al Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*. (Memoirs of the Polynesian Society, No 25). Wellington, N.Z. Polynesian Society, 1949 pp356

The northern rationale for the expedition cites utu (revenge) in relation to the battle of Rahongaua at which Te Kanawa Ikatu was the victor, the death of Hongi Hika's nephew Te Haranui (aka Te Aranui) in Kawhia Moana whilst under the protection of Pōtatau Te Wherowheros kinsman Te Ao o Te Rangi (aka Te Aho o Te Rangi) from Ngāti Mahanga and for payback regarding the siege of Mauinaina and the battle for Te Totara at which Hongi Hika's nephews Tete and Pu were killed. The musket wars were about utu, the restoration of mana, northern expansion, politics, the acquisition of technocrats, acquisition of desired bloodlines and so natural alliance and economic takeover-methodical and systematic.

¹⁴ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui—Historic Places of the Tainui People* 1989: Vol 1. Tohu Publishers. Otorohanga. Pp176 Phillips & Percy Smith refers to a Northern invading force of 3000. Et al Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*. (Memoirs of the Polynesian Society, No 25). Wellington, N.Z. Polynesian Society, 1949 Pp357.

¹⁵ 'HONGI HIKA', from An Encyclopaedia of New Zealand, edited by A. H. McLintock, originally published in 1966. Te Ara - the Encyclopedia of New Zealand; URL: <http://www.TeAra.govt.nz/en/1966/hongi-hika> (accessed 24 Jan 2019) & Pp27 <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> NZETC Online viewed 25/10/2018: By 27th March news was received that two of the canoes which formed the rear-guard of the fleet had been destroyed with their crews at Mahurangi.

¹⁶ *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch; <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019. Pp228

¹⁷ *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch; <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019. pp228 & 'Mātakitaki Pā', URL: <https://nzhistory.govt.nz/media/photo/matakitaki-pa>, (Ministry for Culture and Heritage), updated 3-Sep-2013

onto the Waikato River.¹⁹The Northern taua's progress down the Waikato River was delayed by many obstacles left by the tribes retreating before them.²⁰The taua reputedly reached Mātakitaki the middle of May 1822,²¹ camping on the west bank of the Waipa 100 yards dead opposite Mātakitaki.²² It is said that Hongi Hika came down to the water's edge to invite Pōtatau Te Wherowhero to surrender, lest he and his people be destroyed by the Pu of Ngāpuhi.²³It should be noted that Pu in Waikato denotes a wind instrument likened to a war trumpet, ergo, the suggestion of surrender to a contingent armed with "Pu" was met with raucous laughter.²⁴Once terms of peaceful surrender were spurned, Hongi Hika unleashed his Taua.²⁵

Leslie Kelly (1949) states that Rore Eruera and Te Hurinui commenced the attack under Hongi Hika's direct instruction.²⁶

It is estimated that by the time the Ngā Puhi expedition reached Mātakitaki that 10,000 people had taken refuge within its extent.²⁷ However Rev. W. R. Wade in February 1838 remarks that he was told it had contained 5,000 inhabitants at the time of Hongi Hika's attack.²⁸ In either case, the principal Chiefs responsible for defence and resistance were

viewed 25/10/2018 Ngāpuhi paddled from Kerikeri to Tāmaki, portaged to the Manukau, paddled across to Waiuku, portaged a second time and launched their canoes into the Awaroa, a tributary of the lower Waikato. Fleeing Waikato blocked the Awaroa with trees to buy time while the rest prepared to make a stand at Mātakitaki.

¹⁸ Et al Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*. (Memoirs of the Polynesian Society, No 25). Wellington, N.Z. Polynesian Society, 1949 Pp358-359 The Waikato Chief Takutai was charged with waylaying the Ngāpuhi expedition at Te Paina in Mercer and was shot and killed giving standing in his waka. Smith says that Ngāti Tipa, Ngāti Mahuta, Ngāti Hikairo, Ngāti Apakura and others were charged with holding the lines of retreat and tactical defences at Mātakitaki.

¹⁹ <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> NZETC Online viewed 25/10/2018 Pp 235 Ngati Te Ata are said to have assisted Hongi Hika due to their kin relationship to his principal wife Turi katuku. Ngati Te Ata allowed Hongi Hika to perform whakata-hurihuri rites at Te Kauri on a point overlooking the Manukau Harbour, where the heads of chiefs slain at Mātakitaki were implanted facing home to perpetuate the memory of battle and to usher a wero of challenge to those seeking utu.

²⁰ 'HONGI HIKA', from An Encyclopaedia of New Zealand, edited by A. H. McLintock, originally published in 1966. Te Ara - the Encyclopedia of New Zealand; URL: <http://www.TeAra.govt.nz/en/1966/hongi-hika> (accessed 24 Jan 2019). Felled trees had to be cleared from their path and Hongi Hika had to cut short channels across sharp bends in the river to allow the waka taua to pass. It took approximately 2 months to so-journ before arriving at his destination middle of May 1822.

²¹ *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch; <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019. pp228

²² *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch & <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019. Pp228. According to Leslie Kelly 1949 Pp359, Rore Eruera reported that his party left their waka at Te Rore a mile and a half to the north, after which they cut across country to the Man-gapiko. Hongi camped opposite Mātakitaki on the west bank of the Waipa.

²³ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1*. Tohu Publishers. Otorohanga. Pp176 To many people in the pa the kupu or word Pu denoted a war trumpet and the suggestion that men could be slain by such a weapon provoked laughter. It was a mistake those inside would regret.

²⁴ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1*. Tohu Publishers. Otorohanga. Pp176

²⁵ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1*. Tohu Publishers. Otorohanga. Pp176

²⁶ Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*. (Memoirs of the Polynesian Society, No 25). Wellington, N.Z. Polynesian Society, 1949 Pp358-359

²⁷ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1*. Tohu Publishers. Otorohanga. Pp176 Phillips refers to Mātakitaki being occupied by more than 10, 000 people – warriors, women, children, the aged and infirm – all under the mana of Pōtatau Te Wherowhero of Ngāti Mahuta, with Te Kanawa his second in command.

²⁸ The Missionaries in 1834 estimated Waikato had a fighting force of 6,580 men.

Pōtatau Te Wherowhero and Te Kanawa Ikatu,²⁹ who had amassed a combined force comprising Ngāti Mahuta, Ngāti Tipa, Ngāti Hikairo, Ngāti Apakura, Ngāti Paoa, Ngāti Whatua, Ngāti Maru and others.³⁰

Waikato were the first to draw blood by defeating 200 of the enemy who had been sent off to establish an outpost to the south-east of the pa, in order to prevent retreat from the main gateway.

Although some defenders were familiar with musketry, they were universally despised by Waikato who favoured traditional methods of warfare including close combat fighting styles and weaponry. This reluctance to embrace modern technology was to be the defenders undoing.

Frank Kingi Thorne, explained Ngāti Hikairo's connections to the site of conflict at the second Nga Korero Tuku Iho hui, observed that the slaughter was great.³¹

"Thousands of Waikato people assembled at Mātakitaki and built the largest section of the pā, Puketutu. The three components, Mātakitaki, Taurakohia, and Puketutu are collectively known as Mātakitaki. Hundreds of Waikato were killed. Ngāti Hikairo traditions record that Hongi Hika came directly to Mātakitaki without attacking any other Waikato pā, due to the fact he was seeking vengeance for the killing of his nephew Te Haranui, by Whakamarurangi's son, Toataua. The battle and the name of the pā is commemorated in the name change, Te Mātakitaki i te hara a Te Haranui. Because of the great loss of life, of both Ngāti Hikairo and Waikato whānui, entire promontory became tapu, and occupation and use of Mātakitaki ceased."

According to Kuia Rovina Maniapoto, the battle was an absolute catastrophe for the tribes, unaccustomed as they were to muskets.³² It was said that just one of their rangatira, Hauauru, had a musket during the battle.³³ However, the advent of traders such as Kent and Marshall, and marriage alliances with Ngapuhi aimed at securing an end to the conflict with the northern groups, enabled the Waikato and Ngāti Maniapoto tribes to begin accessing significant quantities of muskets themselves from the mid-1820s.³⁴

Hoani Nahe of Tikapa Moana-Thames, gives a graphic description of the battle:³⁵

²⁹ At the time of siege some Waikato chiefs and warriors had journeyed to Wai-Kawau on the west coast 14 miles from Mokau. *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch; <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019. Pp230-231.

³⁰ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People* 1989: Vol 1. Tohu Publishers. Otorohanga. Pp176

³¹ Te Rohe Potae, Nga Korero Tuku Iho o Te Rohe Potae, 2nd Oral Traditions Hui, Waipapa Marae, Kawhia, 29-30 March 2010, pp.238-239. It seems likely that Hongi Hika also sought revenge against Waikato due in part to their assistance of Ngāti Maru at the battle of Te Totara 1821 in which another of Hongi Hika's nephews had been killed by locals.

³² Te Rohe Potae, Nga Korero Tuku Iho o Te Rohe Potae, 2nd Oral Traditions Hui, Waipapa Marae, Kawhia, 29-30 March 2010, pp.238-239.

³³ James (Jim) Taitoko, Te Rohe Potae, Nga Korero Tuku Iho o Te Rohe Potae, 5th Oral Traditions Hui, Maniaroa Marae, Mokau, 17-18 May 2010, pp.36.

³⁴ Clark, 'European Impact on Maori Culture', pp.10.

³⁵ John White's *"Ancient History of the Maori,"* vol. v.P147 & *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch; <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019. pp228-230

“Those who had at first fled across the ditch on the wooden bridge went in an orderly manner, but as the voice of the guns continued to speak it caused dread, and the fleeing ones in their wish to escape hustled each other in passing over the bridge. Thus many fell into the deep ditch. They could not, on account of its depth, get out again, and as the banks of the trench were perpendicular those who fell in were kept there. The first to fall in in their attempts to climb out were knocked back by others falling on them; and so it continued, some who attempted to climb up the bank and partly succeeded, were pulled back by others in their endeavours to escape. Some of those in the pa who were good jumpers tried to jump across the ditch, and, failing in the attempt, but catching hold of the opposite bank with their hands hung down with their legs dangling in the ditch, when those below seized hold of them as a means of aiding their own escape, thus bringing down those who had nearly succeeded. Many in the ditch, seeing their relatives escaping, cried out to them for help, but the fear was so great that all relationship was forgotten in the dread that they too should be dragged into the trench. Thus, brothers and sisters, fathers and mothers, parents and children, called in vain to their relatives. The ditch soon became full, and those underneath were trodden to death or smothered by the others. Some who were in the ditch escaped into the Waipa River, where they were shot by Nga-Puhi.”

Waikatos initial success in repelling Ngāpuhi Toa, taking 90 muskets including ammunition and leaving 150 foe dead or wounded on the field, was ultimately unsuccessful in holding the defensive line.³⁶ 400 Ngāpuhi Toa attacked en masse the western ramparts and palisades then began picking off the inhabitants and defenders; it seems that many of those inside the defence zone³⁷ were trampled to death when panic broke out causing a stampede.³⁸ Noka Hukanui comments that *“...many were seized with panic and commenced to leave the pa by retreating over a narrow bridged which spanned the outer ditch. The first to leave went in orderly fashion, but soon those behind began to push in their hurry to escape, until finally the retreat became a stampede”*.³⁹

The next day of battle the two principal Chiefs of Waikato, Ariki Pōtatau Te Wherowhero and the Rangatira Te Kanawa Ikatu, rallied and beat back Ngā Puhi contingents to the pa.⁴⁰ The heroism of the warrior Hope in aiding Pōtatau Te Wherowhero is recounted by Tumokai.⁴¹

³⁶ Phillips, F.L. Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1. Tohu Publishers. Otorohanga. Pp176

³⁷ Those assembled inside include Ngāti Paoa, Ngāti Maru, Ngāti Whatua, Waikato Tainui, Ngāti Hikairo and Maniapoto people.

³⁸ *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch; <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019 and Phillips, F.L. Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1. Tohu Publishers. Otorohanga. Pp176. Amongst the dead were Waikato Chiefs Te Hiko, Te Ao-tu-tahanga, Hope, Hika & Whewhe et al

³⁹ Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*. (Memoirs of the Polynesian Society, No 25). Wellington, N.Z. Polynesian Society, 1949 Pp360

⁴⁰ A brief history of Kaipaka (2016) Prepared on behalf of Ngāti Apakura for the Waipa District Council by Harry Maki-Midwood of Ngāti Ngahia – Paretaiko - Mahuta (BA Hons). pp21-22

Not to be confused with Te Kanawa Whakaete, the Ngati Naho - Ngahia chief killed at Haowhenua. This is Te Kanawa Ikatu, the son of Tukeria (Ngati Ngahia – Mahuta) and Paretaiko (sister of Hikairo II).

Te Kanawa Ikatu being the father of Turama was father-in-law to Te Wherowhero. The brother of Turama was the Ngati Paretaiko – Ngati Ngahia chief Te Kihirini Te Kanawa who married Rangitiaho the sister of Te Wherowhero. Given that Tiria Te Rangiamohia, a daughter of Turama and Te Wherowhero married Captain John Rodolphus Kent around 1830 it is probable that Turama may have been an early marriage

Incidentally, the mother of Te Kanawa Whakaete was Parekohu who was a sister to Te Kanawa Ikatu and it was Parekohu along with Rahuruake the wife of Te Kanawa Ikatu who were left in the pa following the Battle of Mātakitaki in order to leave a path open for peacemaking negotiations to take place between Ngāpuhi and the Waikato tribes.⁴² By all accounts they were treated well, in accordance with their status as high born women and under Hongi Hika's specific instructions they remained unmolested. Hongi Hika's savvy at sparing these women ensured they became the catalysts for brokering peace. In September 1823 peace between Ngāpuhi and Waikato was formalised by the union of Te Kati Wherowhero (Pōtatau Te Wherowhero's youngest son) and Matire Toha.⁴³

The attack on Mātakitaki compelled large numbers of survivors from the conflict to retreat en masse.⁴⁴ Ngāti Hikairo retreated to Kawhia Moana, Ngāti Apakura fled to Te Awamutu and together with Ngāti Rahui occupied Kaipaka Pa.⁴⁵

In the Manukatutahi Otautahanga Case, Waikato Minute Book 13, Judgement on page 71 it states that immediately after the disastrous fall of Mātakitaki Pa at Pirongia in 1822, "a general concentration of tribes and hapus now took place at Kihikihi, Otawhao, Kaipaka, Ngamako and other places about Kihikihi for mutual protection against Ngāpuhi, all the hapus remaining in occupation until Potatau went to take up his abode at Manuka when most of them returned to their former kaingas, whilst the Patukoko, Ngāti Naenae and Ngāti Parehaehaeora continued to live at Kihikihi and Otawhao."⁴⁶

of Te Wherowhero. Around 1827 Te Wherowhero was known to have been married to Ngawaero, the daughter of Pehi Tukorehu and then resident at Huiturangi at Kihikihi.

⁴¹ Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*. (Memoirs of the Polynesian Society, No 25). Wellington, N.Z. Polynesian Society, 1949 Pp360-362. As reported by Tumokai, Hope was wounded defending a beleaguered Pōtatau Te Wherowhero. He was pierced in the shin by a timata or short throwing spear and had to be carried partway in retreat before succumbing.

⁴² A brief history of Kaipaka (2016) Prepared on behalf of Ngāti Apakura for the Waipa District Council by Harry Maki-Midwood of Ngāti Ngāhia – Paretaiko - Mahuta (BA Hons). pp21-22

⁴³ Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*. (Memoirs of the Polynesian Society, No 25). Wellington, N.Z. Polynesian Society, 1949 Pp366 One of Hongi Hika's nieces, the daughter of his brother in law and second in command Rewa. She was formally escorted to a binding ceremony by her Aunt Turikatuku along with her father and an escort of 60 northern Rangitira including a service retinue. It took the escort 2 years to return to Te Raki Taitokerau, with the married couple who were accompanied by a retinue of Waikato including the Ngāti Apakura Chief Te Whakaete.

⁴⁴ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1*. Tohu Publishers. Otorohanga. Pp143. It is said that Waikato went to Taranaki under Te Wherowhero, Taonui and Pehi Tu Korehu, accompanied by the coastal tribes under Te Awa I taia, Muriwhenua, Te Ao o Te Rangi. A deputation of Ngāti Toa and Ngāti Koata visiting Waikato were killed in the fall of Mātakitaki et al <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> NZETC Online viewed 25/10/2018 Pp 234

⁴⁵ A brief history of Kaipaka (2016) Prepared on behalf of Ngāti Apakura for the Waipa District Council by Harry Maki-Midwood of Ngāti Ngāhia – Paretaiko - Mahuta (BA Hons). pp12

Following Mātakitaki the area within a ten kilometre radius or less from Te Awamutu was occupied by many powerful groupings of tribes and their hapu. These included Ngāti Maniapoto, Ngāti Raukawa, Ngāti Paretekawa, Waikato, Ngāti Mahuta, Ngāti Apakura, Ngāti Hinetu, Ngāti Hine, Ngāti Kauwhata, Ngāti Parehaehaeora, Ngāti Puku, Ngāti Haua, Ngāti Whare, Ngāti Huakatoa, Ngāti Whawhakia, Ngāti Pou, Ngāti Mahanga, Ngāti Paretaiko, Ngāti Pare, Ngāti Te Mihinga, Ngāti Koura, Ngāti Koroki, Ngāti Ruru, Ngāti Tumarouru, Ngāti Rangimahora, Ngāti Puhiaue, Ngāti Rahui, Ngāti Hikairo, Ngāti Whakamarurangi, Ngāti Naho, Patupo, Ngāti Naenae, Ngāti Pareteuaki, Ngāti Ngamurikaitaua, Ngāti Te Awerora Te Werakoko/Patukoko and many others.

⁴⁶ A brief history of Kaipaka (2016) Prepared on behalf of Ngāti Apakura for the Waipa District Council by Harry Maki-Midwood of Ngāti Ngāhia – Paretaiko - Mahuta (BA Hons). Pp12

Ngati Paoa retreated to Hauraki, Ngati Maru made for Tikapa and Ngati Whatua went home to Tamaki Makaurau.⁴⁷

Waikato moved from their exposed positions further north and went south, seeking sanctuary initially at Mangauika 8km to the south of Waipa and then further inland deep within the territory of Ngati Maniapoto.⁴⁸ He first sought refuge at Totorewa⁴⁹ but it was crowded with Ngāti Maniapoto people preparing to withdraw to the fortress of Arapae and other strongholds in the Mokau Valley.⁵⁰ Waikato were urged to go to Ngāti Matakore at Pamotumotu.⁵¹

A War Council was convened at Pamotumotu during which Pōtatau Te Wherowheros assisted the Rangatira Otapēhi in organising taua charged with hunting down and impeding marauding Ngāpuhi hunting parties.⁵² The result of that expedition is told in the story of Huiputea,⁵³ the horror of war inflicted upon the women of Mātakitaki, their heroism and the daring rescue.⁵⁴

It is said that after leading this expedition, Pōtatau Te Wherowhero again sought refuge for his people and for his heavily pregnant wife Whakāwi, as Matakore and Pamotumotu were too crowded, asking “Tera ranei ahau e maru I a koe?” Can you shelter me?

Rangatira Otapēhi responded

“Ae ka maru koe I taku pureke. He kahupitongatonga whakatari hauhunga. Ka maru koe.”

Yes, my cloak will shelter you; it is close woven and made for winter weather.

⁴⁷Leslie Kelly (1949:Pp365) Those with mixed whakapapa were in a precarious position post battle, as was a woman named Kotare and her child, who was assisted by her Ngāpuhi Grandfather Pinanaua in escaping, supplying her with food and taking her across to safety at Ta-waruru.

⁴⁸ Evelyn Stokes, *Mokau: Maori Cultural and Historical Perspectives*, Hamilton: University of Waikato, 1988, p.65; R.D. Crosby, *The Musket Wars: A History of Inter-Iwi Conflict 1806-45*, Auckland: Reed Books, 1999, Pp.108-113.

⁴⁹ At the junction of the Mangaorongo Stream and Waipa River.

⁵⁰ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People* 1989: Vol 1. Tohu Publishers. Otorohanga. Pp179, 181 & 182.

⁵¹ A War Council was called at Pamotumotu during which Pōtatau Te Wherowheros assisted Otapēhi in organising taua charged with hunting down and impeding Ngāpuhi in their harassment of people who had fled the battle at Mātakitaki.

⁵² <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> NZETC Online viewed 25/10/2018 Pp 231 states Otapēhi is a Rangatira of Ngati Whakarete who Pōtatau met with near Rangitoto mountain at Pamotumotu. Pei Te Hurinui Jones (1959 reprint 2010) states that Pamotumotu was a Ngāti Matakore pa near the Rangitoto Ranges that were fully defended and impenetrable. Pei Te Hurinui Jones asserts Otapēhi was a Ngāti Matakore Rangatira.

⁵³ <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> NZETC Online viewed 25/10/2018 Pp 231-232 & Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People* 1989: Vol 1. Tohu Publishers. Otorohanga. Pp 181-182.

Pei Te Hurinui Jones (1959 reprint 2010 Pp 116 Chapter 8) After the fall of Mangauika the Ngāpuhi army divided into two sections; one under General Huiputea went in a south easterly direction to Orahiri at Otorohanga. Hongi Hika turned to the west and marched over the southern shoulder of Pirongia mountain by way of the Rauamo track and the Tirohanga-Kāwhia track.

⁵⁴ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People* 1989: Vol 1. Tohu Publishers. Otorohanga. Pp 178, 179, 181. Following the main battle of Mātakitaki the Ngāpuhi Fleet separated into two groups. Hongi Hika lead his contingent home to Te Raki Taitokerau and Ipīpīri – Bay of Islands. The Rangatira Pomare lead his contingent on a hunting excursion and therein lies the horror story of what transpired at Huiputea. Huiputea meaning ‘all in one basket’, the location close to a grove of trees where a kahi-katea stands near Ellis’ Timber Mill. Pomare and his contingent of 50-80 (aside from 4 survivors) were annihilated at Te Rore on the Waipa River as utu for the slaughter at Mātakitaki, abuse of mareikura Riu-toto and mass rape of “Orahiri” women at Huiputea. Leslie Kelly (1949:Pp360-362) cites 60 northern casualties, Phillips 50 and White 80.

And suggested Orongokoekoea along the upper Mokau River might suffice.⁵⁵

Orongokoekoea became a place of refuge for Pōtatau Te Wherowhero and the people of Waikato who were dispersed to satellite kainga – Haupēhi and Paretikona deep in the forest of Nehenehenui.⁵⁶ Pōtatau Te Wherowhero's son Tukaroto was born at Orongokoekoea; Tukaroto means “stand brave within” and commemorates Pōtatau Te Wherowhero's resistance at Mātakitaki. Upon ascending the throne after his father, Tukaroto became known as Kīngi Tawhiao.

Sadly, those who had retreated to Maniapoto territory seeking refuge after the battle of Mātakitaki, upon returning to their homelands, now had to evict hapū who had filled the vacuum. This ignited a series of battles for suzerainty. Te Kanawa Ikatu and all of Waikato are reputed to have escorted Ngāti Apakura and Ngāti Hikairo from Kawhia to reoccupy their lands.⁵⁷

Records kept by the missionaries at the Bay of Islands indicate Hongi Hika's contingent under his brother in law Rewa returned home on 29 July 1822,⁵⁸ Hongi Hika himself arriving a few days later.⁵⁹ Missionary reports indicate 1500 Waikato were killed in the battle of Mātakitaki.⁶⁰

Archaeology

Mātakitaki covers three sections, Mātakitaki to the north-west, Taura-Kohia, and Puketutu to the east.⁶¹

The Pa lies between the Waipa River and the Mangapiko Stream over a distance of approximately 1000 metres around the edge of the Waipa River, 850 metres in a straight line and circa 1125 metres around the Mangapiko Stream.⁶² The waterways and riverbanks provided the main defences, which Waikato supplemented with the usual ditches and palisades.⁶³

⁵⁵ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui – Historic Places of the Tainui People* 1989: Vol 1. Tohu Publishers. Otorohanga. Pp179, 181 & 182 & Leslie Kelly (1949:Pp362) gives the location as being along the Mapara River in the upper Mokau. A party of Ngāpuhi followed refugees as far south as Orongokoekoeā, another crossed the ranges and hunted people to Kawhia Moana at Awaroa where they plundered the store houses of Maturangi. Countless stories about of daring escapes – the escape of Te Horeke.

⁵⁶ Pei Te Hurinui Jones gives the location as being on the banks of the Mangaonga Stream, a tributary of the Mapiu. Pp116

⁵⁷ In the Kawhia Rehearing Court (1894) p 237; the witness Te Kou O Rehua (Ngati Tamainu) & Waikato Minute Book 12; Ngara (Ngati Rangi-mahora) states; page 335: &

⁵⁸ *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch; <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019. Pp234

⁵⁹ Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui – Historic Places of the Tainui People* 1989: Vol 1. Tohu Publishers. Otorohanga. Pp178

⁶⁰ *Maori Wars of the Nineteenth Century*; S Percy Smith (1910), Whitcombe & Tombs Ltd, Christchurch; <http://nzetc.victoria.ac.nz/tm/scholarly/tei-SmiMaor-t1-body-d35.html> viewed 24 Jan 2019. pp234

⁶¹ 'Mātakitaki Pā', URL: <https://nzhistory.govt.nz/media/photo/matakitaki-pa>, (Ministry for Culture and Heritage), updated 3-Sep-2013 viewed 25/10/2018

⁶² Matakiki Management Plan (2002) for Waipa District Council – John Greenwood Environmental & Recreational Consultant, Hamilton Based. Pp1-2

⁶³ 'Mātakitaki Pā', URL: <https://nzhistory.govt.nz/media/photo/matakitaki-pa>, (Ministry for Culture and Heritage), updated 3-Sep-2013

Mātakitaki is an example of a pa that has evolved over time; from a small singular papakainga 6 hectares in total to a mega complex encompassing 3 main centres spanning approximately 13.5 hectares including the river escarpments.⁶⁴ Overall the complexes location is very specific and strategic; its function and design intended to regulate transit through the area, to accommodate a population of people on the increase, moderate access to resources within the area and to centralise the defensive line. Mātakitaki protects the interior settlement hubs but most especially Mangauika Kainga.

The site itself makes use of the natural terrain and landform, protected on each side by the deeply incised valleys of two rivers, with almost vertical slopes rising about 12m. The promontory itself was a long plateau, widening in places following the meander of the Mangapiko, and almost level for 600m.⁶⁵ The actual land able to be occupied was slightly over 9ha. Of this total of 13.5 hectares, only 9.5 hectares is included in the Reserve, the balance having been alienated to private ownership or included in the legal road that transects the southern Pa on the site.⁶⁶

It seems the enlargement of Mātakitaki Pa was a direct response to northern aggression.⁶⁷ Deep trenches and ramparts had been made at the narrowest points between the two rivers and the whole perimeter and the dividing ramparts were palisaded.⁶⁸

The pa was engineered for traditional combat not musket warfare; what may have been defensively ideal for traditional battle tactics only aided northern aggressors as for each of the defensive works across the promontory could be enfiladed from about 70m distant over the Mangapiko River, where the ground was at the same level as the Pa.⁶⁹

In terms of current remnant features, Simmons surmises that the pits and ditch and bank features at S15/359 have been affected by past farming practices. The main ditch feature has been filled in by knocking down one of the banks. The pits on top of the pa have also been filled in and ploughed.

The main site (S15/2) contains two intact ditch and bank systems and pits. These are the most significant features still evident on the surface of Matakita Reserve. The two defence systems are the primary landmarks available for visitor interpretation. The pits on Tauranga Kohia are vague due to past infill and farming practices.

The ditches and banks are in fair to good condition but deteriorating. There is some slumping and subsidence evident of on some of the banks that will need stabilisation if long term preservation is

viewed 25/10/2018

⁶⁴ Matakita Management Plan (2002) for Waipa District Council – John Greenwood Environmental & Recreational Consultant, Hamilton Based. Pp1-2

⁶⁵ Phillips, F.L. Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1. Tohu Publishers. Otorohanga. Pp176

⁶⁶ Matakita Management Plan (2002) for Waipa District Council – John Greenwood Environmental & Recreational Consultant, Hamilton Based. Pp 1-2

⁶⁷ Phillips, F.L. Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1. Tohu Publishers. Otorohanga. Pp176

⁶⁸ Phillips, F.L. Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1. Tohu Publishers. Otorohanga. Pp176

⁶⁹ Phillips, F.L. Nga Tohu o Tainui: Landmarks of Tainui –Historic Places of the Tainui People 1989: Vol 1. Tohu Publishers. Otorohanga. Pp176

intended. An area containing the vague outline of pits exists in the centre of the reserve, between the main set of ditches and banks. Ploughing has compromised the original fabric of remnant features.

Nineteenth-and Twentieth-Century Narrative

The Reverend John Morgan's journal entry 5 October 1833 presents his observations of Matakītaki Pa after its abandonment and is considered the first complete written description.

According to Judge Wilson (in White 1888:26) the Waikato 2nd Militia cleared the site in 1864. ". . . after a lapse of forty-two years when the 2nd Regiment of Waikato Militia, in establishing their new settlement, cleared the fern from the ground, the vestiges of many hundred Native ovens were discovered..."

Schnackenberg noted Matakītaki was occupied by the military.

"And so it proved, for the old Pa was rapidly transformed into a military camp, and within an incredibly short time every vestige of Maori occupation had vanished. Matakītaki was no more. Its very name would be obliterated, literally wiped off the map, and a new title substituted" (Schnackenberg 1930 in Keegan 1998:32).

In 1864 after the Waikato War over 1 million acres of land was confiscated, including Mātakitaki. In 1867 10 acres of Mātakitaki was returned to Hōne Te One of Te Whānau Pani, Ngā Uri-a-Te Makaho and Ngāti Purapura of Ngāti Hikairo, as a Crown Award in the form of Allot 323 Parish of Mangapiko.

As noted previously there were two redoubts that were in the vicinity of Matakītaki. The military history of Pirongia does not make reference to use of Matakītaki as a military outpost, camp or redoubt. The redoubts Alexandra West and Alexandra East along with 14 associated structures were established in 1864. The redoubts were of strategic importance to secure the supply line to Te Awamutu, where a large contingent of the army overwintered in 1864, and protect the military settlement of Alexandra. Alexandra West was across the Waipa river from Matakītaki and Alexandra East was south of Matakītaki.

In 1864 a survey plan (figure 5) was prepared of Alexandra by the military. The purpose of the survey plan was to divide the settlement into allotments for military settlers. Matakītaki pa is included on the plan. Part of Matakītaki (allotment 323), which contained the small pa S15/359 which is believed to be the old or original Mātakitaki, is shown as allocated to Hone Te One. The balance of the land became the Pirongia Domain. Allotment 323 was part of the Waikato Raupatu Confiscations but granted to Hone te One as a supporter of Queen Victoria during the Waikato land war.

The site, Mātakitaki, was included within Lot 323, of 10.37 acres, awarded on 2 July 1868 to Hone Te One through the Compensation Court process. The grant was not subject to restrictions on alienation. Hone Te One transferred the property to his tamaiti whāngai, Hone Kaora. Kaora in turn conveyed the land to a European on 21 December 1891.⁷⁰

⁷⁰ To be supported by tangata whenua evidence; Innes, #A30, pp 31-32

The Crown acquired the land from the European under The Public Reserves, Domains & National Parks Act 1928 as part of the Pirongia Domain on 10 July 1931. The land is presently classified as a reserve under the Reserves Act 1977. The land was later subject to Section 11 of the Waikato Raupatu Claims Settlement Act 1995 which provides for residual Crown Land to be offered for purchase to a land holding Trust for Waikato in certain “circumstances”.⁷¹

This land has since been alienated from Ngāti Hikairo, and is currently reserved for Domain purposes.

2.4 Discussion of Sources

Primary sources of information include Tribunal evidence and tribal histories as given by Frank Thorne of Ngāti Hikairo.

Primary sources available and accessed include land records, nineteenth-century plans and photographic images, and contemporary newspaper accounts in the National Library’s Papers Past digital archive. A major source of information was also Government records held at Archives New Zealand in Wellington and Auckland.

Secondary sources that were accessed include relevant archaeological reports; biographies of Kīngi Potatau Te Wherowhero, Kīngi Tāwhiao and other Kīngitanga leaders published online in Te Ara – the Encyclopedia of New Zealand Biography; and traditional accounts published by Leslie Kelly (re-print 2007), Pei Te Hurinui Jones and Bruce Biggs (1995) and F.L. Phillips (1995). A.M. Latta’s history of Ngāruawāhia (1980).

The site was accessible and visited.

Analysis of Sources Accessed Have to do it proper

The earliest written reference to Matakītaki is by Reverend John Morgan on 5 October 1833. Reverend John Morgan, of the Church Missionary Society, was assigned to the mission station at Otawhai (sic Otawhao in Te Awamutu). His work took him into the surrounding areas including Pirongia; Mātakitaki appears in several of his journal entries where he records local recollections of the battle.

The story most frequently presented narrative encountered researching this listing, was compiled by Leslie Kelly in 1931 when he visited the site and mapped it. In 1998 Te Taka Keegan collected and compiled the primary historical articles written on the battle. Mr Keegan noted that almost all of the articles produced on the subject were written by Pakeha sources, presenting a very Eurocentric and militaristic perspective, more observational than record of participant experience/recollection.

Kelly’s 1931 story of Mātakitaki was widely distributed in 1949 in his notable book: *Tainui; The Story of Hoturoa and His Descendants*. Kelly’s story of Mātakitaki, based on his acknowledgements, was drawn from Percy Smith’s 1910 description place and battle tactics of the agents involved - between Ngā Puhi and Tainui. Kelly probably also drew on the John White’s article in the *Ancient History of the Maori*, Volume 5. White apparently recorded the story of the battle of Mātakitaki pa based on the description Hoani Nahe, of Ngāti Maru, Tikapa Moana -Thames.

⁷¹ To be supported by tangata whenua evidence; Innes, #A30, pp 31-32

Hoani Nahe was born after the event in 1833 or 34. Nahe was educated within the mission system and in 1850 began his life's work of collecting and recording the traditions and genealogy his people.

He retired from politics in 1879 and returned to his life's work collecting and recording tradition.

Phillips, F.L. *Nga Tohu o Tainui: Landmarks of Tainui* Volumes 1 & 2 are the mainstay easy reads that synthesise the salient points made by previous authors mentioned. These volumes also provide helpful landscape photographs.

Te Rohe Potae, Nga Korero Tuku Iho o Te Rohe Potae, Oral evidence as given 2010 (Marae hui 1, 2 & 5) - James (Jim) Taitoko, Frank Thorne & Rovina Maniapoto were invaluable. Harry Maki-Midwoods *A brief history of Kaipaka* (2016) prepared on behalf of Ngāti Apakura for the Waipa District Council also contained information gold.

The Matakītaki Management Plan (John Greenwood 2002) for Waipa District Council & Alexy Simmons Archaeological Reports (2008 & 2014), taken into context alongside existing archaeological site record forms for S15/2 & S15/359 also proved to be very handy in critically examining the site and landscape.

Conclusion

There is sufficient information available on this wāhi Tapu Area to support the List entry proposal.

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Otorohanga Land Court Evidence on the Rohe Potae Pp 1/332-376

Otorohanga Land Court Evidence on Pirongia Block Pp Ot3/267 Ot3/291& Ot3/355

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Reports

James (Jim) Taitoko, Te Rohe Potae, Nga Korero Tuku Iho o Te Rohe Potae, 5th Oral Traditions Hui, Maniaroa Marae, Mokau, 17-18 May 2010, p.36.

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3. OTHER INFORMATION

3.1 Former Uses

Pre-contact occupation, gardening, horticulture, seasonal camp – hunting fishing, residential, official Residency, accommodation for military troops, farming

3.1. Current Uses

- Commemoration [Memorial - Particular person or group]
- Māori [Place associated with particular ancestors]
- Māori [Urupa]
- Currently leased for farm use by Landlord Waipa District Council which is reviewed annually

3.2. Funerary sites [Cemetery/Graveyard/Burial Ground]

3.3. Associated Entries on the NZ Heritage List / Rārangi Kōrero

3.4.

3.5. Heritage Protection Measures

Local Authority and Regional Authority Plan Listing

Reserve

Iwi Management Plans

The importance of Mātakitaki Pa has been recognized by WDC for many years. Ten years ago to improve site management WDC commissioned the preparation of the Mātakitaki Management Plan (John Greenwood 2002). This was followed by preparation of a draft conservation plan in 2007. The plan was discussed with affected parties and finalized the following year (Simmons 2008:9). Both plans provided guidance for long term management of the site, and include the identification threats to site preservation and methods for managing threats. The purpose of the plans was to create an opportunity for increasing visitors to the site while ensure best practice site conservation.

Statutory Acknowledgement / Deed of Settlement

Ngāti Hikairo and Ngāti Apakura are pursuing Treaty Settlement.

Archaeological Sites

This place has been recorded by the New Zealand Archaeological Association. The references are – S15/359 & S15/2.

Other Protection Measures

This Wāhi Tapu is not covered by a Heritage Covenant.

This Wāhi Tapu has been identified in Waipa District Council Heritage Schedules and Iwi Management Plans.

Pouhere Taonga Recommendations

To ensure the long-term conservation of this Wāhi Tapu, Heritage New Zealand Pouhere Taonga recommends –

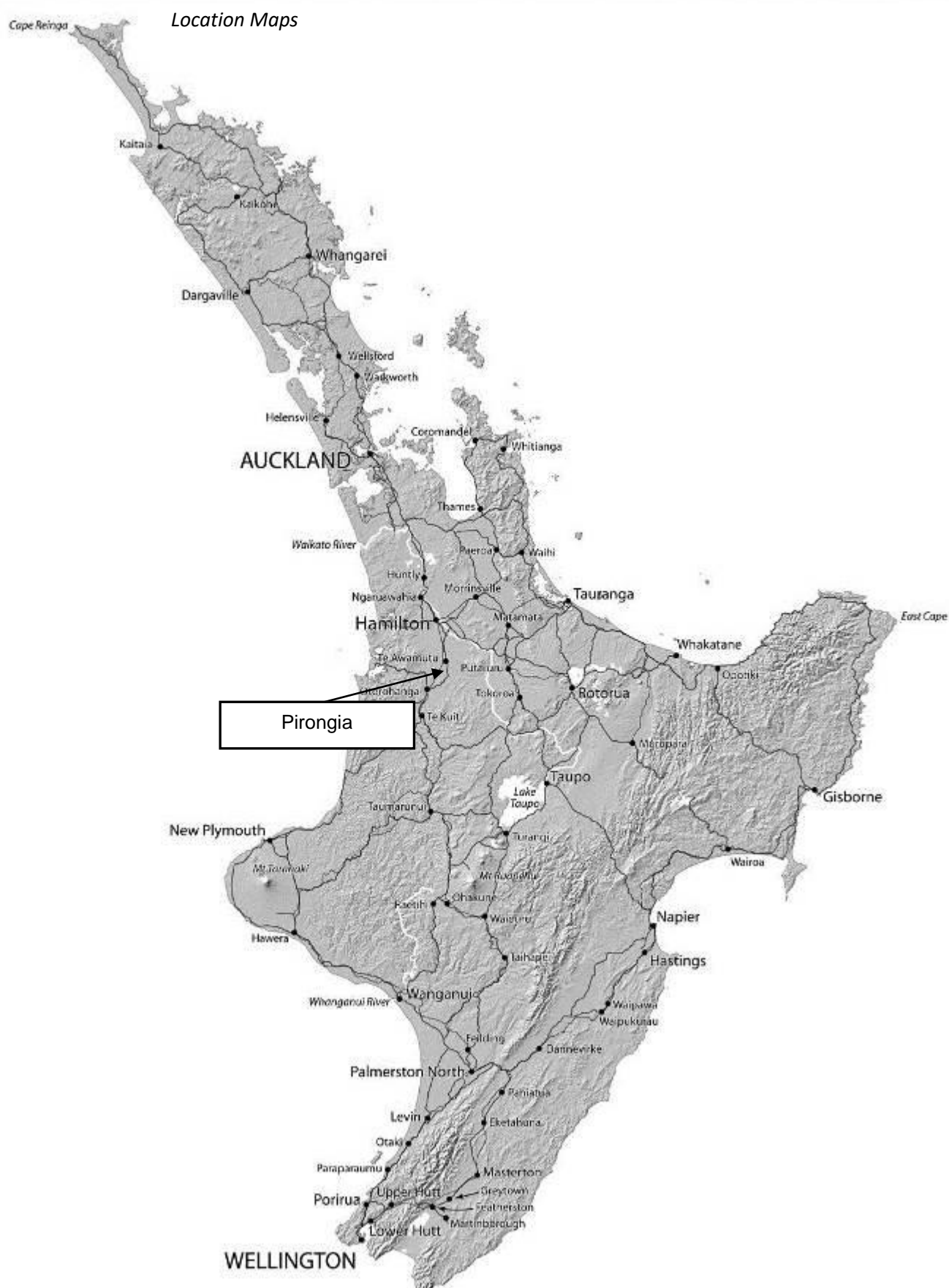
- That Heritage New Zealand Pouhere Taonga encourages Iwi/Hapu and Local Authorities to consider providing appropriate signage and interpretation to recognise and promote the significance of Mātakitaki Wāhi Tapu.

Disclaimer

Please note that the entry of this wāhi tapu on the New Zealand Heritage List/Rārangi Kōrero identifies only the heritage values of the wāhi tapu concerned, and should not be construed as advice on the state of the property, or as a comment of its soundness or safety, including in regard to earthquake risk, safety in the event of fire, or insanitary conditions.

4. APPENDICES

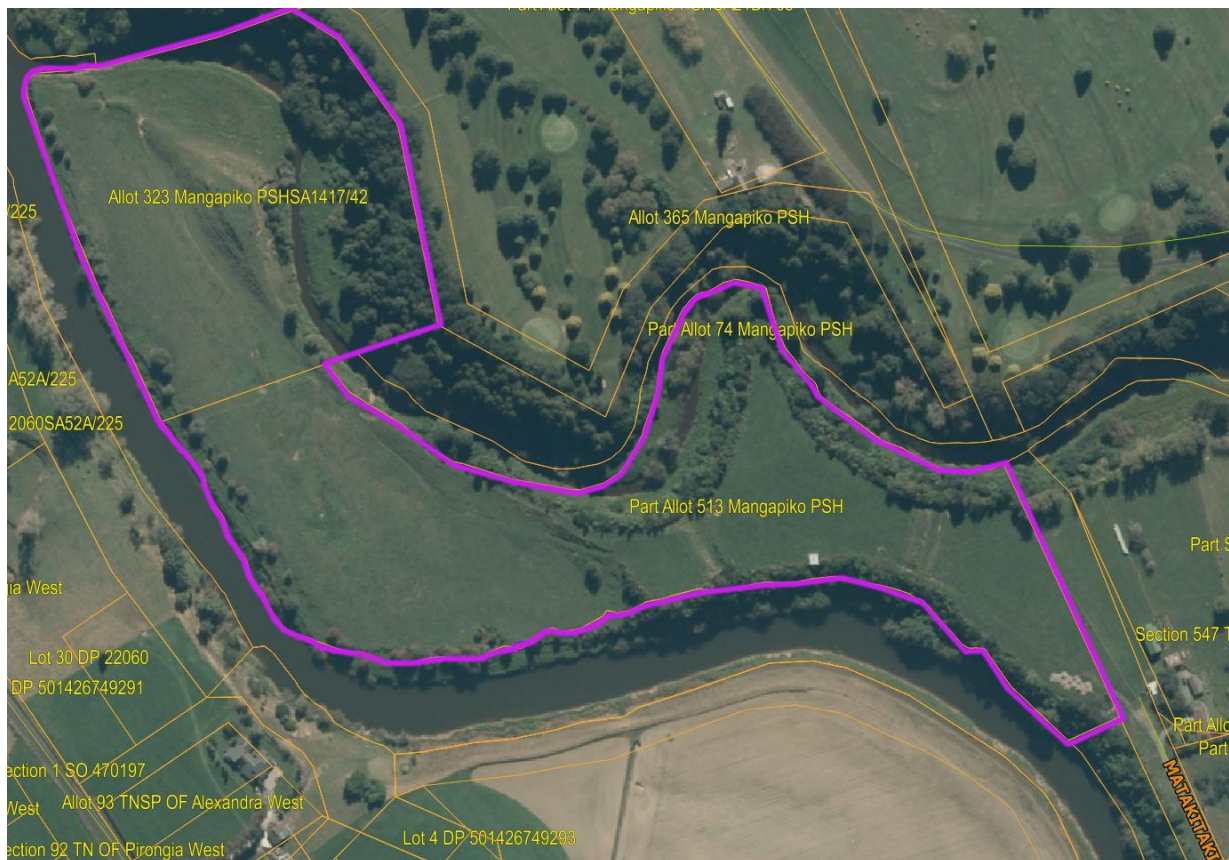
4.1. Appendix 1: Visual Identification Aids



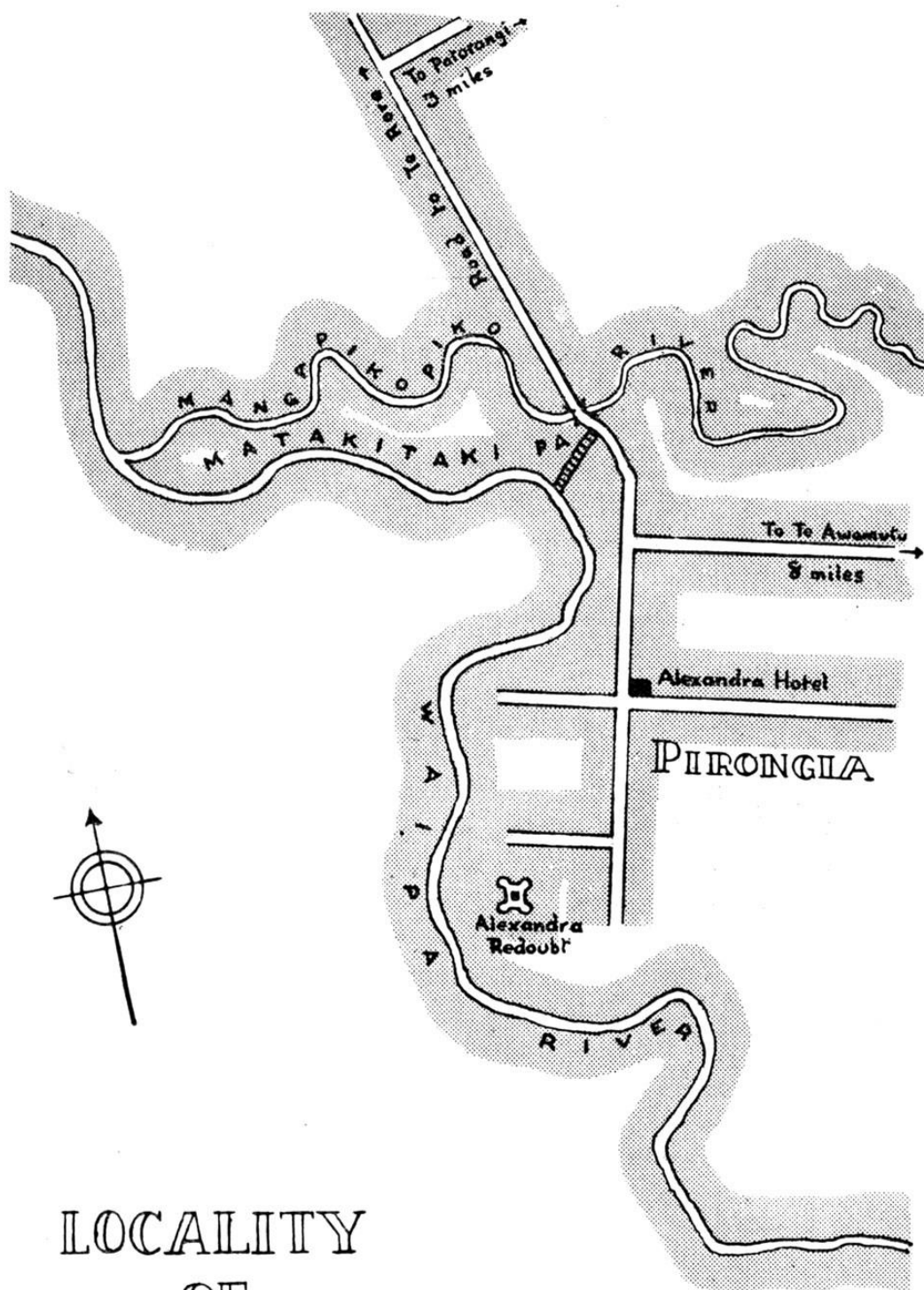
Location Map






Extent Map



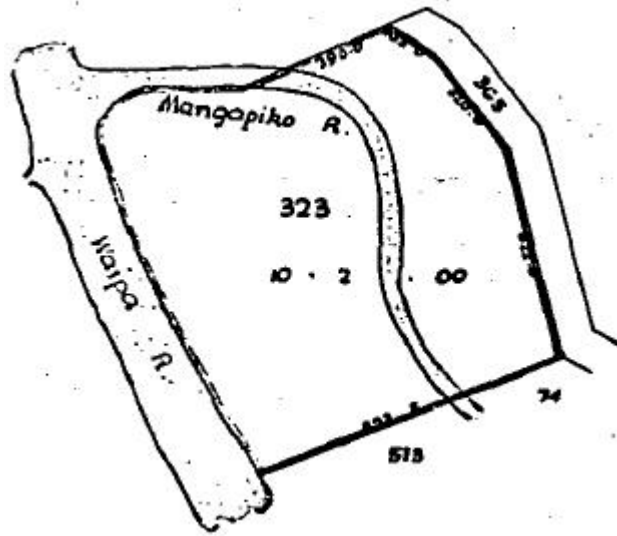
Extent includes the land described as Pt Allotment 513 Mangapiko Parish (NZ Gazette 1981, p.345), Allotment 323 Mangapiko Parish (RT SA1417/42, NZ Gazette 1981, p.345), South Auckland Land District, and known as Mātakitaki.



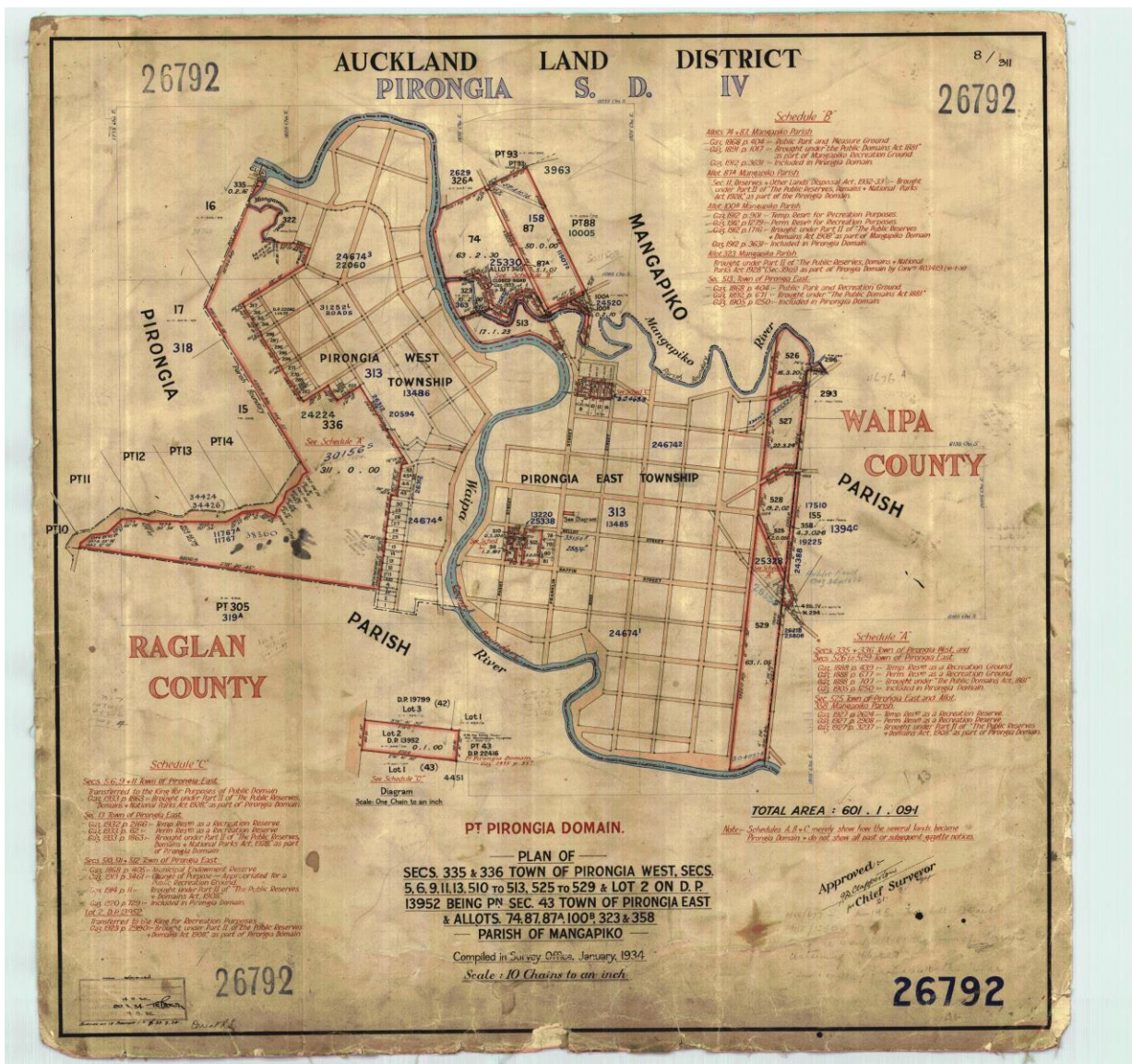
LOCALITY
OF
MATAKITAKI

		RECORD OF TITLE UNDER LAND TRANSFER ACT 2017 FREEHOLD	
		Search Copy	 S.W. Muir Registered General of Land
Identifier	SA1417/42		
Land Registration District	South Auckland		
Date Issued	04 December 1957		
Prior References			
DI 2 W 377			
Estate	Fee Simple		
Area	4.2492 hectares more or less		
Legal Description	Allotment 323 Parish of Mangapiko		
Purpose	Reserve for recreation purposes		
Registered Owners			
Her Majesty the Queen			
Interests			
SUBJECT TO SECTION 11 WAIKATO RAUPATU CLAIMS SETTLEMENT ACT 1995 (WHICH PROVIDES FOR RESIDUAL CROWN LAND TO BE OFFERED FOR PURCHASE TO A LAND HOLDING TRUST FOR WAIKATO IN CERTAIN CIRCUMSTANCES) - SEE CERTIFICATE B374229			
SUBJECT TO THE RESERVES ACT 1977			
Pursuant to S.100(3) Reserves and Domains Act 1953 no duplicate of this certificate has been prepared			
Transaction Id 56747536		Search Copy Dated 25/03/19 5:36 pm, Page 1 of 1	
Client Reference xford001		Register Only	

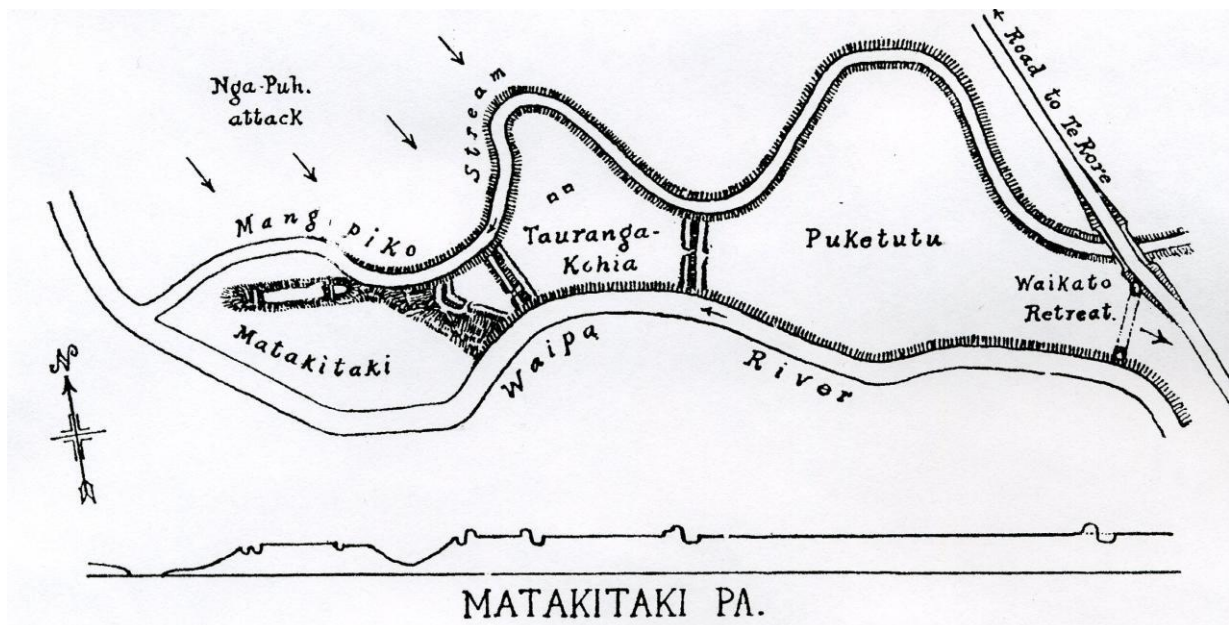
Title Plan SA1417/42



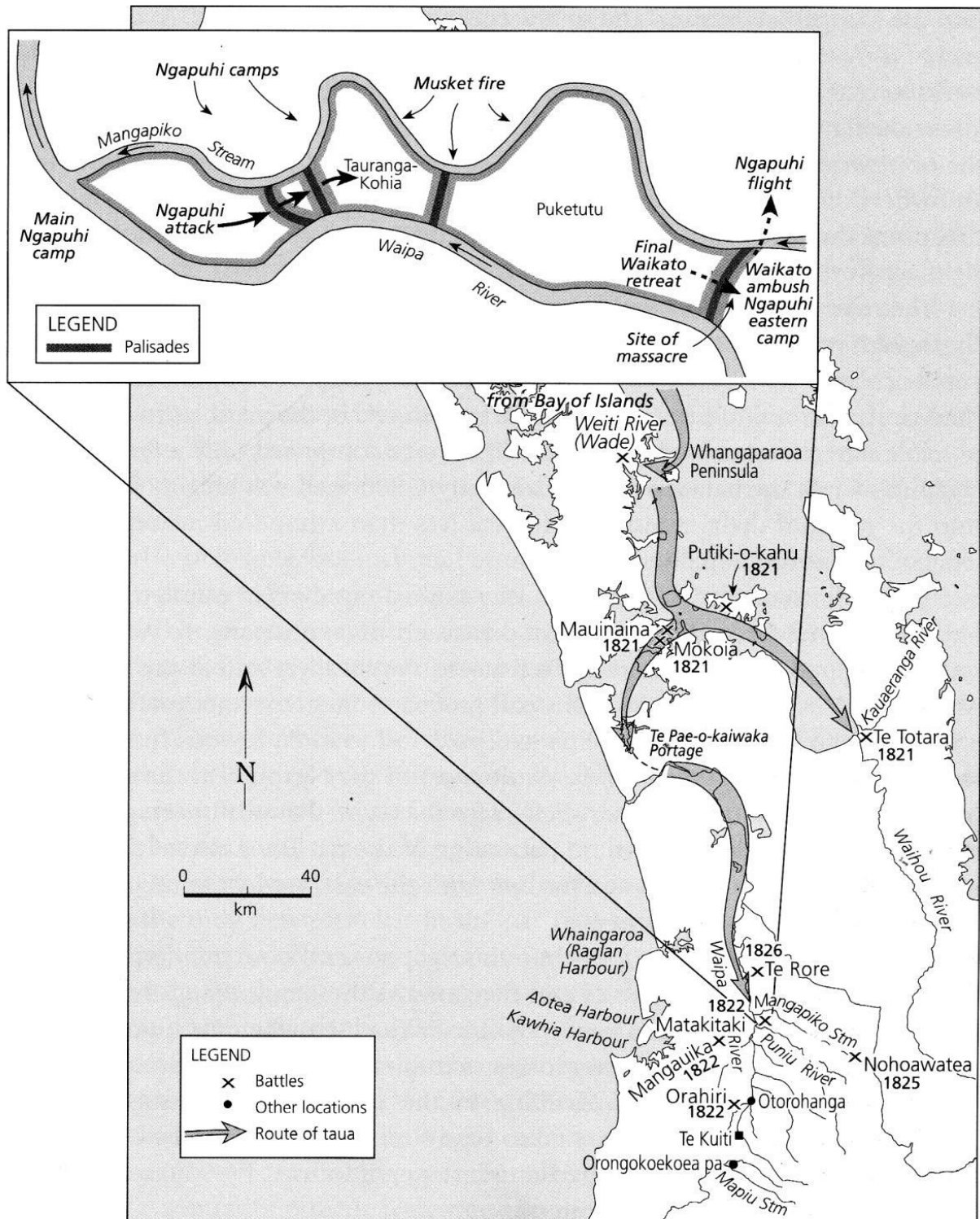
Title Plan – SO 26792 for Pt Allotment 513 Mangapiko Parish



4.2. Appendix 2: Visual Aids to Historical Information



BATTLE AT MATAKITAKI PA IN 1822 (Leslie Kelly 1949:364)



Ngapuhi taua to Mokoia, Te Totara and Waikato, 1821-26. INSET: Matakaitaki pa, 1822.

Reference Crosby 2001:109



Mātakitaki Pa S15/2 View East (S15/395 is not in view)



4.3. Appendix 3: Visual Aids to Physical Information

Current Photographs of Place



Entrance view toward SH 39: Image taken from Simmons & Associates Ltds (Alexy Simmons) *Matatitaki Pa Assessment- waharoa, pou, & path* August 2018



Entrance view toward SH 39: Image taken from Simmons & Associates Ltds (Alexy Simmons) *Mātakitaki Pa Assessment- waharoa, pou, & path* August 2018



Entrance from SH 39 and filled Ditch D crossed by the road reserve, 15 August 2018: Image taken from Simmons & Associates Ltds (Alexy Simmons) *Matatitaki Pa Assessment- waharoa, pou, & path* August 2018



Top south east toward reserve entrance and parking lot showing the location of Ditch D, 15 August 2018: Image taken from Simmons & Associates Ltds (Alexy Simmons) *Mātakitaki Pa Assessment- waharoa, pou, & path* August 2018