



HERITAGE NEW ZEALAND  
POUHERE TAONGA

## New Zealand Heritage List / Rārangi Kōrero - Report for a Wāhi Tapu Area **WHATIWHATIHOE Wāhi Tapu Area (List no. 9771)**

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The site of Whatiwhatihoe with Pirongia maunga in the background. ©HNZPT, Xavier Forde, 29 Jan 2014

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## BRIEF SUMMARY

Whatiwhatihoe is the site of a traditional Māori settlement that became a kāinga of the Kīngitanga movement and home to King Tāwhiao in the 1880s, after Hōne Te One of Ngāti Hikairo invited them to dwell on his lands. It is a highly significant site to Ngāti Hikairo, Waikato, Ngāti Maniapoto, Ngāti Apakura, the Kīngitanga and Aotearoa.

Whatiwhatihoe occupies a low northern facing alluvial promontory, sandwiched between the Mangauika Stream and the Waipā River. It stands at the foot of Pirongia mountain on lands explored by the crew of the *Tainui* waka and settled by their descendants. The site was valued for its location at the juncture of the Waipā and Pūniu rivers and of a traditional path that led over the mountain to Kāwhia. It was also prized for its fertile gardens, the tuna and inanga fisheries, and the abundance of birdlife. The location was a pou rangatira - a gathering place where settlements were negotiated and politics debated.

The settlement was bisected by the 1864 raupatu line dividing north from south. Land to the north was confiscated as a result of the Waikato War and lands to the south became Te Rohe Pōtae (the King Country), an area of autonomous Māori land that remained off-limits to the government until the 1880s. In the decades after raupatu Whatiwhatihoe became the Rohe's centre for regional Native Land Court hearings and race relations, culminating in the armistice between the Kīngitanga and the Crown in 1881, when Kīngi Tāwhiao made a declaration of peace by laying down arms in the nearby military township of Pirongia (then Alexandra). Many important hui were held in Whatiwhatihoe, such as the one to compose and sign the petition to Queen Victoria in March 1884. It was one of the sites of the first Poukai, the Kīngitanga's visits to marae to comfort the bereaved and the impoverished. The Poukai continue to this day.

Whatiwhatihoe is also associated with several members of the Kāhui Ariki (royal family) and notaries of the Kingitanga movement - Kīngi Mahuta, Princess Piupiu Te Wherowhero, Princess Te Kirihaehae Te Puea and Tamati Ngapora. There were multiple urupā in the area.

## **1. IDENTIFICATION<sup>1</sup>**

### **1.1 Name of Wāhi Tapu Area**

Whatiwhatihoe

*Other Names:*

Te Pae o Ruahinerua, Ruahine, Mangauika, Whatawhatahoe

### **1.2 Location Information**

*Address*

38 Mangauika Road

PIRONGIA

Waikato

*GPS Co-ordinates*

Easting: 1793090 Northing: 5791154 (NZTM)

*Iwi/hapū*

Ngāti Hikairo, Ngāti Apakura, Ngāti Rangikōpī,<sup>2</sup> Ngāti Maniapoto, Ngāti Mahanga, Waikato Tainui.

*Local Authorities*

Ōtorohanga District Council, Environment Waikato

### **1.3 Current Legal Description**

Lot 2 DP 384867 (CT 339450), Allotments 329A, 329B Pirongia Parish (NZ Gazette 1979 p.2290), Allotment 483 Pirongia Parish (CT SA19C/1299), Lot 4 DP 309268 (CT 36108), South Auckland Land District.

### **1.4 Extent of Wāhi Tapu Area**

Extent includes the land described as Lot 2 DP 384867 (CT 339450), Allotments 329A, 329B Pirongia Parish (NZ Gazette 1979 p.2290), Allotment 483 Pirongia Parish (CT SA19C/1299), Lot 4 DP 309268 (CT 36108), South Auckland Land District. It does not include any of the buildings thereon.

### **1.5 Identification Eligibility**

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

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<sup>1</sup> This section is supplemented by visual aids in Appendix 1 of the report.

<sup>2</sup> F.L Phillips (1989) Nga Tohu o Tainui, p.128 uses the variation Rangikopiri

## 2. SUPPORTING INFORMATION

### 2.1 General Nature of Wāhi Tapu Area

The wāhi tapu area occupies a low northern facing alluvial promontory, sandwiched between the Mangauika Stream and the Waipā River, just south of the Pirongia township. It stands on farmland at the foot of Pirongia mountain on its eastern side, and is separated from the latter by the small flood plain of the Mangauika stream and the Mangauika road. The wāhi tapu area encompasses the dwellings and urupā of the Kīngitanga in the 1880s where Hōne Te One of Ngāti Hikairo invited them to settle rather than the entire area occupied by Whatiwhatihoe, which at its largest stretched for some distance southwards and as far east as the junction of the Pūniu and Waipā rivers.

The pattern of settlement at Whatiwhatihoe varied over time and thus stretched to a much larger area to the east and south-east, across Ormsby Road and south of Mangauika Road, with whare scattered between extensive cultivations.<sup>3</sup> Both of these roads are now lined with residential dwellings and lifestyle blocks. In earlier times, the main kāinga was on the western bank of the Waipā river opposite its junction with the Pūniu river, east of what is now Ormsby road and the bridge. When the Kīngitanga was in residence in the 1880s, the settlement was very large and the Kīngitanga dwellings were situated between the eastern bank of the Mangauika stream and the southern bank of the Waipā river with extensive cultivations in the Mangauika flood plain.

There were over two dozen whare dotted around the Kīngitanga section of the settlement, on what is now mainly farmland. Kīngi Tāwhiao once lived in a whare near Mangauika urupā (Allotment 329A Pirongia Parish), where his son Tū was initially buried. The plot lies on the 1864 confiscation line, near what was once a crossing point for the Mangauika stream. It is now a fenced paddock between houses. The northern urupā (Allotment 329B) is marked out by pegs in another paddock approximately three hundred metres to the north. There was also a very large whare photographed in 1884 and given the label of “King’s palace”.

### 2.2 Statement of Wāhi Tapu Area Values

Whatiwhatihoe is tapu in the spiritual, and mythological, and traditional senses.

Whatiwhatihoe sits at the foot of the revered mountain Te Pirongia a Kahu. Pirongia is revered as a maunga kōrero, the summit of which is said to have belonged to Patupaiarehe,<sup>4</sup> who were said to have built their sentry pa nearest the heavens long before ancestral Māori arrived in the area.

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<sup>3</sup> As indicated by the various maps, surveys, and archaeological site record forms of the area in Appendix I.

<sup>4</sup> Patupaiarehe are a race of fair skinned supernatural beings said to have lived on the crest of the maunga in pa called Hihikiwi which was hidden by dense forest shrouded by impregnable

Whatiwhatihoe is also situated in the rohe claimed over six centuries ago by crew members of the *Tainui* waka and its tohunga Rakataura through the invocation of ritual karakia and the implantation of mauri on and around Pirongia, including at Pukehoua just to the south-west.

The identities and histories of the iwi and hapū of Ngāti Apakura, Ngāti Hikairo, Ngāti Maniapoto and Waikato Tainui are interwoven with the land of Pirongia and its environs through centuries of ancestral occupation. Whatiwhatihoe was highly valued for its location at the intersection of the Waipā and Pūniu rivers and a traditional path that led over the mountain to Kāwhia, as well as for its fertile gardens, fisheries, and birdlife.

The ancestress Rangikōpī<sup>5</sup> and her husband Hikairo made their marital home at Whatiwhatihoe, eventually raising their son Whakamarurangi<sup>6</sup> there. Over time and successive generations Whatiwhatihoe became a pou rangatira where large tribal gatherings took place to discuss politics, engage in trade, forge tribal alliances via marriage and where culture and religion were celebrated with much ceremony. Whatiwhatihoe served as the back drop of inspiration for several composers of mōteatea and waiata tangi, whose compositions would go on to become iwi anthems.

Whatiwhatihoe is also one of the most significant Kīngitanga landmarks. In the Te Huringa Tahī<sup>7</sup> period after the major confiscations in Taranaki and the Waikato, Whatiwhatihoe became the closest kāinga to the northern aukati of the Kīngitanga<sup>8</sup> and the centre of discussions between Māori and the Crown. Hōne Te One and Ngāti Hikairo extended the invitation to Kīngi Tāwhiao and his followers to abide at Whatiwhatihoe after his lands in the Waikato were confiscated in the 1860s. It became a place of sanctuary for the people of Waikato, and was a gateway to Te Rohe Pōtae, an area of autonomous Māori land largely off-limits to the government until the early 1880s. Many other prominent tohunga of the Kīngitanga lived here around this time. Though no visible traces of Whatiwhatihoe remain, the precinct is synonymous with Kīngi Tāwhiao. The precinct became a headquarters of the

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mists. Their leaders were said to be Whanawhana, Te Kanawa, Rangipouri, Rukupouri, Taputeuru and Ripiroaiti. Cowan, J. (1921). "The Patupaiarehe. Notes on Maori Folk-Tales of the Fairy People. Part 2" in *The Journal of the Polynesian Society*, Vol. 30 (No. 119) pp.142-151 and evidence attributed to Hinekahukura Aranui, Wai 898, No.4 (1.6), pp. 284-285. <https://www.youtube.com/watch?v=eV2tuJv4GkQ>

<sup>5</sup> According to traditions the ancestress Rangikōpī was of Ngāti Horotakere descent and Hikairo was of Ngāti Apakura descent. Their son Whakamarurangi became the eponymous ancestor of Ngāti Hikairo. According to oral traditions the whenua upon which Whatiwhatihoe was established came to Whakamarurangi through the whakapapa of his mother.

<sup>6</sup> In Ngāti Hikairo traditions the son of Hikairo II is Whakamarurangi as opposed to the rendition of Whakamururangi used in alternate sources. It is acknowledged that Whakamarurangi is sometimes spelled Whakamururangi. To maintain consistency in this report Whakamarurangi will be used as that is the tupuna name acknowledged by Ngāti Hikairo. This remains at the reader's discretion.

<sup>7</sup> A movement of Māori resistance to Pākehā land acquisition and encroachment into Maori territories held under the mana of Kīngi Potatau Te Wherowhero and then his son Kīngi Tāwhiao.

<sup>8</sup> Aukati as in boundary line that divided Māori territory from that of the British Crown. The Pūniu and Paatetere are the southern boundaries closest to Pirongia and thus Whatiwhatihoe.



movement and the king's official residence from October 1881 to 1888. It is the headquarters from which he made the decision to physically lay down arms to the Crown in nearby Pirongia, as an act of peace in 1881.

Several members of the Kāhui Ariki were born at Whatiwhatihoe including Kīngi Mahuta, Princess Piupiu Te Wherowhero and Princess Te Kirihaehae Te Puea. Several members of Te Kauhanganui and their extended whanau also made their homes at Whatiwhatihoe alongside Kīngi Tāwhiao, including Tāmati Ngapora whose daughter married Kīngi Tāwhiao. The innate mana of these tūpuna has added layers to the spiritual value of Whatiwhatihoe as a natal home for Kāhui Ariki of the Te Huringa Rua period. It was said that Tū Tāwhiao, Kīngi Tāwhiao's son, was buried on site in a vaulted tomb. Many others are buried in the urupā in this area. Whatiwhatihoe is therefore part of a landscape of great significance for followers of the Kīngitanga Movement, as well as an important ancestral kāinga of their hosts Ngāti Hikairo, in accordance with their whakatau-ā-ki "ka ora, ka mate ā Ngāti Hikairo i raro i te Kīngitanga."

## 2.3 Historical Narrative

### *Landscape*

Te Rohe Pōtae (The King Country) is located in Te Ika a Maui's western uplands.<sup>9</sup> It is a broad expanse of uplifted sedimentary rock west of the main northern divide and central volcanic zone.<sup>10</sup> 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.<sup>11</sup> 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. Māhaukura (a peak of Pirongia) is directly above Whatiwhatihoe. Limestone caves feature throughout the district, the most notable being Kaniwhaniwha at Pirongia.<sup>12</sup>

The Pirongia district was once clothed in a variety of flora including; rimu, totara, tawa, kahikatea and manuka interspersed by smaller shrub types comprised of horopito, kamahi, aruhe and maraku.<sup>13</sup> A rare wood rose grows in Pirongia and marks

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<sup>9</sup> Kerry 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.

<sup>10</sup> *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.

<sup>11</sup> Pei Te Hurinui Jones and Bruce Biggs, *Nga iwi o Tainui*. Auckland: Auckland University Press, 1995, pp. 130–131.

<sup>12</sup> 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.

<sup>13</sup> *Ibid.*, pp. 130–131.

the transition point between kauri forest and beech forests.<sup>14</sup> Much of the forest has been felled, but the remnants – principally on the western, eastern and southern boundaries – recall the region’s ancient name, Te Nehe-Nehe-Nui (the great forest).<sup>15</sup>

Whatiwhatihoe stands at the foot of Pirongia Mountain.<sup>16</sup> It occupies a low northern facing alluvial promontory, sandwiched between the Mangauika stream and the Waipā river. The Waipā is the largest tributary of the Waikato, which it joins at Ngāruawāhia, the modern capital of the Kīngitanga, after flowing through Otorohanga and Pirongia. It was traditionally a highly valuable location for transportation on the river highway, for its fertile gardens, its fisheries of tuna and inanga and other freshwater species, for the abundance of birdlife, and being on a traditional path that led over the mountain to Kāwhia.<sup>17</sup>

### *Names*

The name ‘King Country’ embodies a relatively brief though crucial period in the region’s history. It was bestowed on the area by Europeans and recalls the period King Tāwhiao spent in Ngāti Maniapoto territory, exiled from his Waikato homeland in the 19th century. The name ‘Te Rohe Pōtae’, which loosely translates as ‘the area of the hat’ – referring to an incident in which King Tāwhiao defined the area’s boundaries by throwing a hat down on a map – was coined by Māori and asserted Māori sovereignty over the region. Neither are official place names, but they are commonly used labels for the area.<sup>18</sup>

Pirongia is a truncation of the name Pirongia Te Aroaro o Kahu ‘the scented pathway of Kahu’.<sup>19</sup>

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<sup>14</sup> Ibid., pp. 130–131.

<sup>15</sup> Tapopokotea o Te Wao Nui o Tane – mentioned in Kīngi Pōtatau Ohāki (final oral will and testament) where he exhorted his son Matutaera to hold fast to the people of Te Nehe-nehenui: “E muri ara au ki te Nehenehenui”. Tūhuatahi Tui Adams and Paul Meredith. 'Ngāti Maniapoto - Lineage, lands and settlements', Te Ara - the Encyclopedia of New Zealand, updated 22-Sep-12 URL: <http://www.TeAra.govt.nz/en/Ngāti-maniapoto/page-1> retrieved 13 November 2014.

<sup>16</sup> Pirongia is also the name ascribed to the local water body as well as the name of a nearby settlement. Pei Te Hurinui Jones and Bruce Biggs, op.cit., pp. 130–131. Te Maru o Hikairo Report 2012 details the relationship and derivation of the name to a menstrual condition.

<sup>17</sup> Statement of Frank Kīngi Thorne on behalf of Ngāti Hikairo, December 2014 also: Otorohanga Minute Book #9 Mangauika Block pp.277-286 and pp.297-301, Otorohanga Minute Book #10 Mangauika Block pp 65-66 & Otorohanga Minute Book #4 Pirongia Block evidence of Hone Te One pp.41-43.

<sup>18</sup> Kerry 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

<sup>19</sup> Sometimes called Pekehōua or Pukehōua; the full and correct name of this mountain range is Pirongia Te Aro Aro o Kahukeke. Ngāti Kahu and Ngāti Unu traditions refer to the maunga as Nga Kuha o Kahurere – the thighs of Kahurere, a reference to the silhouette formed by the twin peaks of Maunga Pirongia and Maunga Kakepuku. Mirira Tauariki and Rovina Maniapoto indicate that Piro is the word for stench or odour that smells foul, Aroaro is the pubic area of a female. The name would suggest that Kahukeke was suffering menstrual problems as she moved about the mountain. *Wai 898*, op.cit., p.193 Te Maru o Hikairo 2012 relates this kōrero also.



The full name pays homage to an ancestress memorialised in oral traditions alongside the tohunga Rakataura,<sup>20</sup> for her fortitude in surveying the mountainous ranges of the rohe and outlying districts, shortly after the arrival of the *Tainui* from Rangiatea.<sup>21 22</sup>

According to Ngāti Hikairo traditions there are at least two known versions of how Whatiwhatihoe acquired its name.

Meto Hopa, kaumātua of Ngāti Hikairo states:

*‘E mōhio ana koe he aha te tikanga o Whatiwhatihoe? Ko ngā mārara kai, ka haria katoa ngā huahua manu ki reira. I tōna tahua, koirā i kī ai “Whatiwhati ngā hoe.” Whati mai ngā hoe, i roto i te ngāhere, ko ā rātou mahi, mahia ngā huahua manu ka haria ki reira. Ngā mārara kai ki Whatiwhatihoe, te nuinga hoki o ngā mārara kai kātahi ka tohatohangia.’<sup>23</sup>*

*Translation* - Whatiwhatihoe was a key location for cultivations,<sup>24</sup> and for the presentation of birds after hunting, and the name is in relation to the hard toil working the land and cultivations, in order to distribute food to the people, and the assembling of the paddles, or the coming together of the waka representing the people who would gather the kai, and then to whom the food would be distributed.

Rōre Tūteke, of Ngāti Purapura in his evidence for the Mangauika Block in 1890 stated:

*“The place got the name of Whatiwhatihoe from the breaking of their paddles on their way to the feast.”<sup>25</sup>*

A New Zealand Herald Report in 1882 of the “Kingite Meeting” gives an explanation of the name, Whatiwhatihoe:

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<sup>20</sup> Phillips states that Rakataura named the maunga after his wife. Phillips F.L, *Landmarks of Tainui*. Volume Two: Tohu Publishers, Otorohanga, 2015, p.36.

<sup>21</sup> In Maniapoto traditions the full and correct names for Pirongia is given as “Pirongia Te Aroaro a Kahukeke”. According to the Maniapoto traditions, Kahukeke is a sister to waka Tainui captain Hotorua and wife to Rakataura. Pei Te Hurinui Jones and Bruce Biggs, op.cit., p. 130–131; and *WAI 898*, op.cit. However, In Ngāti Kahupungapunga and Ngāti Unu traditions the ancestress is referred to as Kahurere, daughter of Hoturoa and wife to Rakataura. Alternate traditions ascribe naming rights to an ancestress called Kahupekapeka, wife to the tūpuna Uetonga, whose death compelled her to seek out far flung places of solace to mourn his death, one of which was Pirongia.

<sup>22</sup> Raiatea, known to Māori as Rangiatea-Hawaiki, is the ancestral and spiritual homeland of the waka voyaging ancestors who crossed the pacific and established themselves in Aotearoa/New Zealand.

<sup>23</sup> *WAI 898*, p.196 [Meto Hopa evidence, 28 March 2013]

<sup>24</sup> Te Maru-o-Hikairo Oral & Traditional History Report , p.141 & p196

<sup>25</sup> A whāngai child of Te Au-Mārō-ki-Mangauika - evidence of Te Rore Tūteke in Otorohanga Minute Book 9, p.287. Of Ngāti Purapura hapu of Ngāti Hikairo.

*'Whatiwhatihoe, Tāwhiao's new settlement, signifies "continuous breaking of the paddles." The origin of the name is supposed to have arisen in consequence of the strength of the current of the Waipā near the settlement, and in paddling against the current great exertion is necessary, and probably the strength put forth caused the breaking of paddles. In the canoe songs of the Māoris many words are used to encourage the paddlers, amongst them being "Tērā ka riroriro ka riro ka-u hoe hoe hoe hoea whati whati whati kawhati whatia whatia kūmea whatia whati whatiwhatihoe." The following is the translation of the foregoing :—"Now moving on—moving still— moving on — arriving at—arriving at—arriving at—arrived paddle paddle paddle paddle onwards break, break, break; it is breaking break it: break it; let the stroke of the paddle be long break it (the paddle); break, break, break the paddles."<sup>26</sup>*

#### *Location*

The appellation of Whatiwhatihoe has been used for a wide area between the Mangauika Stream on the west and the Waipā River on the east, going as far north as their confluence and continuing southwards without a clear physical boundary. bounded to the south by the confiscation line (Pirongia Parish blocks 329 & 330). The traditional location for the Whatiwhatihoe kāinga is on the banks of the Waipā River almost directly opposite the Pūniu river confluence, as indicated by various survey maps.<sup>27</sup> However, in Kīngi Tāwhiao's time there in the 1880s, the majority of the whare were situated on the banks of the Mangauika stream to the west (see 1884 photograph below). The bridge of the Ormsby road over the Waipā river was also designated the "Whatawhatahoe" bridge on various survey maps.<sup>28</sup>

Ngāti Hikairo understand it to be a vast area of at least 500 acres, the majority of which is in the Mangauika Block and also flows into the Kaipiha Block within Te Rohe Pōtae. Ngāti Hikairo maintain this is the environment that Kīngi Tāwhiao, the Kīngitanga and their followers lived in between 1870-1893.

The New Zealand Herald Report further states in relation to the location and names of the settlement:

*'I may state that the proper name of the flat on which the settlement is situated is Te Pae-ō-Ruahine. The name Whatiwhatihoe is applied specially to a piece of ground near the Waipā, but on the southward side of the settlement.'<sup>29</sup>*

This is supported by the ML Survey Plan 355 (Appendix I) as requested by Hōne Te One in 1866.<sup>30</sup>

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<sup>26</sup> "The Kingite Meeting" in *New Zealand Herald*, Rōrahi XIX, Putanga 6386, 6 Haratua 1882, p.5.

<sup>27</sup> The earliest of these seems to be ML 355 (ca.1866). See Appendix I.

<sup>28</sup> SO 12707 (dated 1903), SO13215 (dated 1904).

<sup>29</sup> Ibid.

<sup>30</sup> ML Survey Plan 355 (dated ca.1866) identifies Whatiwhatihoe as well as other settlements considered to be part of the wider Whatiwhatihoe heritage landscape. These are Toroakapaka on the south eastern corner of the survey block, and to the west on the southern boundary, Te Tuki (Te Waerenga-a-Te Tuki), west of the Mangauika Stream and amidst the Pukehoua



1884 photograph of some Whatiwhatihoe dwellings on the rise above the Mangauika stream (W. Pollock).[Close-up on p.48].<sup>27</sup>

In the 1884 photograph of Whatiwhatihoe above,<sup>31</sup> looking north, the clusters of houses in the foreground, two extensive mara (gardens), and the mounded wall at the base of the hill are all part of Whatiwhatihoe as it was in Kīngi Tāwhiao's time, in an area known as Ruahine or Te Pae-o-Ruahinerua which are part of the Mangauika Block. The whare rūnanga as seen in the photograph identified as the Kings Palace (Appendix II) is just out of sight at the base of the hill to the right of the picture. The various clusters indicate different kāinga, which were known to have been occupied by different hapū and iwi. The location of the western settlements indicates that the rise above the Mangauika Stream is the margin. The urupā are not separate features at a remove from the kāinga as indicated by archaeological site records S15/317.

#### *Ngāti Hikairo traditions*<sup>32</sup>

There are at least 23 hapū of Ngāti Hikairo. Not all hapū have land interests at Whatiwhatihoe, however all hapū consider Whatiwhatihoe as the very location where

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foothills is Parakau, and dominating the eastern side of the Mangauika Stream is Ruahine (Te Pae-o-Ruahine/Te Pae-o-Ruahinerua) and the far eastern bend of the Waipā, across from the Pūniu River, is Whatiwhatihoe proper.

<sup>31</sup> Photograph by William Williams Kerry Pollock. 'King Country region - Te Rohe Pōtae', [Alexander Turnbull Library](http://www.TeAra.govt.nz/en/photograph/34851/whatiwhatihoe-pa-landscape-1884), E. R. Williams Collection; Reference: 1/1-025756-G, accessed at <http://www.TeAra.govt.nz/en/photograph/34851/whatiwhatihoe-pa-landscape-1884> retrieved 6 Nov 2014. Note the probable location from which this photo was taken is marked on the bottom of the Ngāti Hikairo cultural map in Appendix 2.

<sup>32</sup> The following section has mostly been provided in a Statement of Frank Kingi Thorne on behalf of Ngāti Hikairo, December 2014.

the tribal confederation of Ngāti Hikairo first began. Many other events have further entrenched the significance of Whatiwhatihoe in the hearts of Ngāti Hikairo.

In Hikairo traditions there are several histories that concern the tūpuna Rakataura.<sup>33</sup>

According to Hikairo traditions, after the arrival of Tainui waka Rakataura I consolidated claim and connection to whenua through the invocation of ritual karakia and by implanting mauri at key places in the landscape; he implanted one at Tahuanui on the northern face of Pirongia and another at Pukehoua on the eastern side of the maunga, just south-west of Whatiwhatihoe.<sup>34</sup>

Five generations later the ancestress Kahu married Ue. It is this tūpuna whaea who alongside her son Rakataura II (Rakamaomao) is credited with surveying the rohe and naming the local maunga Pirongia-te-aroaro-o-Kahu. After the death of Ue, Kahu and her son Rakataura II (Rakamaomao) explored deep inland and named many other places.

Five generations afterwards Rakataura III (Rakataura-a-Tokohei) became a prominent rangatira in the Pirongia area through prowess in battle; his descendant Horotakere consolidated mana whenua and mana whakahaere to the Mangauika and Pirongia lands. Horotakere and his uncle Rakataura-a-Tūāhumāhina (Rakataura IV) established the initial rohe boundaries of Ngāti Hikairo.<sup>35</sup>

Oral traditions maintain that Horotakere had two sons, Te Manutāheikura and Te Rorohape, whose descendants make up the various hapū of Ngāti Horotakere. Te Manutāheikura's great grand-daughter Rangikōpī married Hikairo of Ngāti Apakura and had a son called Whakamarurangi who they raised at Whatiwhatihoe.<sup>36</sup> Through an act of ceremonial death Te Ngako, the grandmother of Whakamarurangi, transferred her mana whenua to her mokopuna; in this way Ngāti Horotakere were able to retain mana whenua over Pirongia and Mangauika.<sup>37</sup>

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<sup>33</sup> Each succeeding generation had a Rakataura, so the history cycles are generational. Each Rakataura is a direct male descendent and heir apparent to Rakataura I, the tohunga on board the *Tainui* when it crossed the Pacific Ocean.

<sup>34</sup> The place is still known as Paewhenua, and not from there is a tūāhu known as Te Rape a Rakataura. Taane Kaituu is the name given for another tūāhu reputed to be situated at the summit of Pirongia. Ancestral waka voyaging Maori arrived during the Ngā Kakano (1000-1300AD). Kelly, Leslie. G. *Tainui: Hoturoa and His Descendants*. Memoirs of the Polynesian Society, (No.25). Wellington, N.Z.: Polynesian Society, 1949.

<sup>35</sup> This tradition is reinforced by the statement of Tiki Taimana, of Ngāti Horotakere, in the 1890 Native Land Court Mangauika Investigation, when described the scene at Mangauika upon his return from England. Evidence of Tiki Taimana, Otorohanga Minute Book 9, p.301.

*'Upon my return in 1865, Pūmipi said to me renew the occupation of Whatiwhatihoe, so myself, John Cowell, and Hōne Pūmipi came over from Kāwhia. He said re-occupy the land of your ancestor Horotakere....Pūmipi said that Puhiawe had a right to the southern side...All that Pūmipi told me that Horotakere owned Pirongia Mountain from Waipā to the West Coast.'*

<sup>36</sup> Ibid.

<sup>37</sup> See Te Maru-o-Hikairo Oral & Traditional History Report, pp.199-200, for the pūrākau of Rangikōpī as told by the late kaumātua Mac Bell. Another tradition attributes the ceding of the mana and land, to Kuratūhope, the elder sister of Te Ngako. Consensus indicates

Whakamarurangi rose to prominence as a rangatira, his conquests eventually securing manawhenua over land from Kawhia to Kāwhia to Pirongia and down to the Waipā. In Ngāti Hikairo tradition, Whakamarurangi was given the name Whakamarurangi-ki-Mangauika (Mangauika being the name of the stream in the western part of Whatiwhatihoe). This title was in time given to his son Te Au Makoare, and he was known as Te Au Mārō-ki-Mangauika.

When providing evidence for the Rohe Pōtae Hearing on behalf of Ngāti Hikairo in 1886, Hōne Kaora stated:

‘Whakamarurangi grew to obtain mana in the district with the support of other chiefs and people about Pirongia. There was another tōhunga named Tūheia at Kāwhia. He said to Te Whareiaia “Your mokopuna [Whakamarurangi] will come of great note.” But Te Whareiaia had already planned as regards to Whakamarurangi. He said to him “Would you be able to retain in your own hands the game from Pirongia to Kāwhia?” Whakamarurangi bore this in mind during the bird-preserving season. The game taken on one side of Pirongia was to be presented to the Kāwhia people. Whakamarurangi met the party on the way to Kāwhia and destroyed their game at a spot called Tahuahinu. The bearers at once sped to Kāwhia and informed Te Whareiaia and the other chiefs of what had occurred. Whakamarurangi arrived soon after. Te Whareiaia said to him “You have thus fulfilled your promise to hold the game and I therefore hand over to you the mana over the country between Pirongia and Kāwhia.” He had obtained control of the district.’

Whatiwhatihoe has also served as the backdrop for creative expression, having inspired several waiata that have gone onto become tribal anthems. The mōteatea “Tērā ngā tai e āki ki te rae o Mangauika” commemorates the death of Hīhī, the son of Whakamarurangi.<sup>38</sup>

*Tērā ngā tai e āki ki te rae  
O Mangauika rā, he tohu āitua  
Nō te tau kua riro me ko wai te atua  
Nāna i kawhaki Hīhī ki te mate  
E iri noa mai rā i runga i te whatārangi?  
E tama, whakaaro kore kei ō teina  
Hai tawhitawhi ka hoki whakamuri  
Tāria e tuku atu te whana kai-tangata  
Mā te rahi Āti Apa mā Hau-ā-Uru  
Māna e whakaruku ko te riri a te pō  
Tēnā ka paea ki Wairoto rā  
Mā Ngāti Korokī, māna e hōmai  
Kia kite iho au ō hua whakairo, ō whanakenake  
I patupatua iho, i werohia pea ki te akerautangi?  
Ēhara i te tāne, he huia tū rae*

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Whakamarurangi was raised in the Waiari, Mātakitaki, Mangauika and Whatiwhatihoe areas in the Pirongia District.

<sup>38</sup> Te Maru-o-Hikairo Oral & Traditional History Report , p.141

*He tōroa whakakopa nō runga o ngā hiwi  
Ka pakū ki tawhiti te pū ki Tararua  
Ka hoki mai e te tau, te moenga i a au  
Taku manu kōrero, tū ana ki te muri e<sup>39</sup>*

It was composed by Mārua, the wife of Hīhī, who at the time, was living on the banks of the Mangauika at Whatiwhatihoe.<sup>40</sup> The Maniapoto anthem "Ka Eke Ki Wairaka" was also composed by the Poetess and Rangatira Puhiwahine at Whatiwhatihoe.<sup>41 42</sup>

**Waiata composed at Whatiwhatihoe – “Ka eke ki Wairaka”<sup>43</sup>:**

*Ka eke ki Wairaka ka tahuri whakamuri,  
Kaati ko te aroha te tiapu i Kakepuku  
Kia rere arorangi te tihi ki Pirongia  
Kei raro koe Toko, taku hoa tungāne  
Nāku anoo koe i huri ake ki muri  
Mookai te ngaakau te whakatau iho  
Kia pooruatia e awhi-aa-kiri ana.  
Kotahi koa koe i mihia iho ai  
Ko taku tau whanaunga noo Toa i te tonga  
Noo Mania i te uru, ka peeaa taaua.  
I ngaakau nui ai he mutunga mahi koe.  
Kaati au ka hoki ki taku whenua tupu,  
Ki te wai koropupuu i heria mai nei  
I Hawaiki raa anoo e Ngaatoro-i-rangi  
E oona tuaahine Te Hoata u Te Pupuu  
E huu raa i Tongariro, ka mahana i taku kiri.  
Naa Rangi mai anoo naana i maarena  
Ko Pihanga te wahine, ai ua, ai hau,  
Ai marangai ki te muri e  
Kookiri!*

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<sup>39</sup> Te Maru-o-Hikairo Oral & Traditional History Report , p.141

<sup>40</sup> Hīhī, a son of Whakamarurangi, is recorded as having rushed thoughtlessly into war, and was killed at Roto-ō-rangi. This waiata tangi (lament) is thought to have been composed circa 1822-1834. The pā mentioned in the title of the song, is Mangauika, which stood where the Mangauika urupā now is, directly above and to the north of the Mangauika Road Bridge. At the time he and his wahine Mārua or Māpua were living at Whatiwhatihoe.

<sup>41</sup> Phillips F.L (1995) *Landmarks of Tainui*. Volume Two: Tohu Publishers, Otorohanga, NZ P36.

<sup>42</sup> Te Mahutu composed his own waiata in response, which is customarily rendered when Ka Eke Ki Wairaka is sung at marae. Both parties though separated by duty and moiety rules, met again in old age, where they sang to one another in recollection of emotion that remained with them for a lifetime.

<sup>43</sup> The waiata appears in Sir Apirana Ngata's *Ngā Mōteatea*, Volume 1: Song No 46 on pages 38-42, Translation by Mervyn McLean.



Translation:

On the summit of Wairaka, as I turn for one last look,  
My sorrow and love burst forth,  
Take flight over Kakepuku hill,  
Soar up to the heights of Pirongia  
And to you below there, Toko, my cousin and lover.  
I was the one who turned away—  
How slavish and cowardly not to seek  
Two more nights of close embraces!  
It is you alone who have my heart.  
O my love, my kinsman, descended from Toa in the south,  
From Mania in the west, we were well matched.  
I wanted to end my days with you,  
But now I go back to my own country,  
To the boiling springs that Ngatoroirangi,  
With his sisters Te Hoata and Te Pupu,  
Brought from Hawaiiki,  
Bubbling up at Tongariro to warm my body.  
It was our father the Sky who married Tongariro to Pihanga,  
Making the rain, the winds and the western storms.  
Go forth, my love!

A contemporary pātere, *Ka mau tā Whakamarurangi ki tōna ringaringa e kore e taea te rūrū*, composed by Frank Kīngi Thorne and Lloyd Whiu in 2008, details the rohe of Ngāti Hikairo. The following section of the pātere details the significance of Whatiwhatihoe and Mangauika:

*Ka puta ki ngā pikopikohanga o Waipā te awa  
He roimata ua, he roimata tangata  
Ko Taurakohia, ko Te Whānau-Pani  
Te Mātakitaki i ngā patupaiarehe ki runga o Pirongia  
Ka whakawhitia  
Ko Te Tāwharakaiatua ko te Tekaumārua  
Te puna kai, te puna wai, te puna tangata  
Ngāti Purapura ki Whatiwhatihoe  
Te kuku o te Manawa  
Ka whāia rawatia  
Te au mārō ō Mangauika ki te mātāwai  
Ko Ngāti Te Rahopūpūwai  
Ā, tae rawa atu rā ki Te Ake-ō-Hikapiro<sup>44</sup>*

#### *Rise of the Kīngitanga*

Pirongia, Maungauika and its surrounds remained largely untouched by European influence until the early 1800s when northern raiding parties armed with muskets cut a swathe up and down the motu. Ngāpuhi acquired muskets in the early 1800s, and by

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<sup>44</sup> Ibid., pp.100-103 *Te Maru o Hikairo, Ngāti Hikairo Oral and Traditional History Report* by Frank Kīngi Thorne, Meo (Metu) Hōpa and others completed in 2012

1818 had amassed significant numbers.<sup>45</sup> A Ngāpuhi expedition under Hongi Hika laid waste to the fortress at Mātakitaki circa 1822-1823.<sup>46</sup> In the immediate aftermath Mangauika and Whatiwhatihoe pā were used as Waikato fall-back areas for retreating warriors and inhabitants before their temporary exodus to Mōkau in Taranaki.

The 1840s had already seen conflict between Māori and the Crown over sovereignty and land in the regions around Kororāreka, Te Whanganui a Tara, and Whanganui. The rapid increase in settler numbers and land acquisition by means foul and fair was a growing concern for iwi throughout the country.

The Kīngitanga was founded in 1858 with the aim of uniting Māori under a single sovereign to stem the tide of Pākehā acquisition of Māori land. It was almost immediately put to the test by the Northern Taranaki conflict of 1860-1861, as the British army attempted to enforce the survey and purchase of land against the will of local iwi. Some Kīngitanga followers fought alongside their Taranaki kin. The Kīngitanga was formally represented by Wiremu Tāmihana who negotiated a truce to end the war, seeking to avoid the conflict spreading to the Waikato.

This did not have the desired effect as the colonial government coveted the particularly fertile lands of the Waikato. The newly arrived Governor Grey ordered the invasion and crossed the Kīngitanga's northern aukati at Mangatāwhiri in July 1863. A series of battles ensued culminating in the defining battle at Ōrākau Paewai in April 1864. The Kīngitanga forces suffered considerable losses and withdrew from their lands in Waikato to Ngāti Maniapoto territory. Approximately 1.2 million acres in the Waikato region was confiscated by the colonial government under the terms of the New Zealand Settlements Act 1863, depriving Waikato and allied iwi of the Kīngitanga of their ancestral lands. The confiscation line was set following the Pūniu River eastwards from its confluence with the Waipā at Whatiwhatihoe, and westwards from there to the coast.

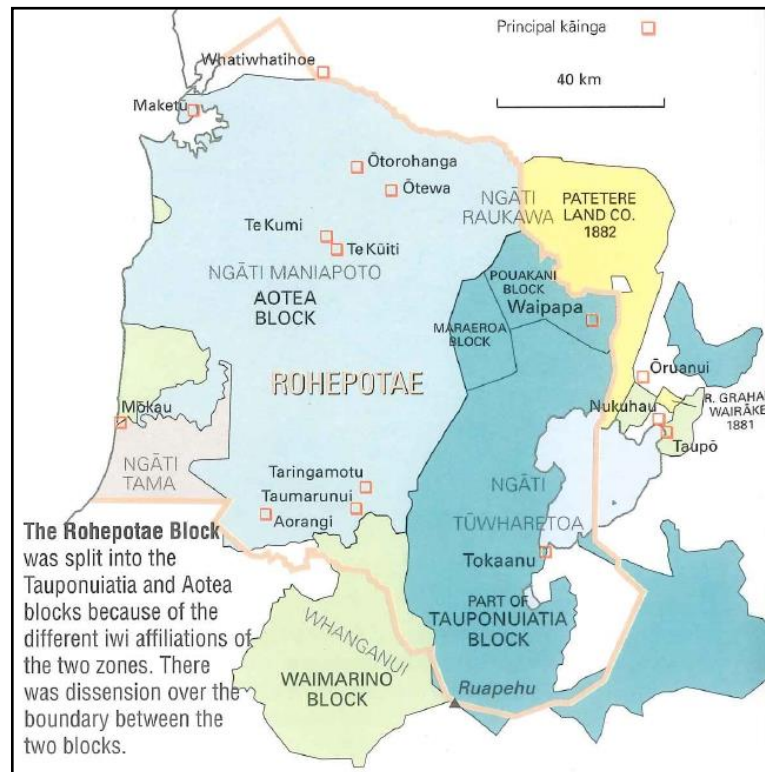
By the mid-1860s the Pūniu River was a powerful symbol of the European confiscation line with a border between the Kīngitanga and its Ngāti Maniapoto hosts to the south and Pākehā to the north.<sup>47</sup> The land to the south became known as Te Rohe Pōtae or the King Country. Whatiwhatihoe was already tied to the Kīngitanga through kinship with the tāngata whenua there, and its situation at the junction of navigable rivers and the military township of Alexandra (now Pirongia) now made it a strategic point of communication between the Crown and the Kīngitanga.

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<sup>45</sup> In 1821 Hongi returned from Sydney with a shipment of hundreds of muskets. Basil Keane. 'Musket wars - Warfare from the north', Te Ara - the Encyclopedia of New Zealand, updated 12-Dec-12 URL: <http://www.TeAra.govt.nz/en/musket-wars/page-3> retrieved 13 November 2013

<sup>46</sup> "Mātakitaki" - meaning *to look at or gaze upon with admiration* – principal pā on the Waipā at that time, it is actually three fortified pā complexes spread across a narrow point now at the northern most extent of Pirongia township. In January-February 1822 Hongi Hika led 2,000 men against Mātakitaki pā, which was situated near Pirongia. The taua reached Mātakitaki in May. Orongokoekoea Pa and Whatiwhatihoe were strategic Waikato retreat points. 'HONGI HIKA', from *An Encyclopaedia of New Zealand*, edited by A. H. McLintock, originally published in 1966.

<sup>47</sup> *Appendices to the Journal of the House of Representatives*, 1876, G.4, p.6



Te Rohe Pōtāe and its principal kāinga (*New Zealand Historical Atlas*, plate 84)

Despite the invasion and raupatu of the Waikato, the Kīngitanga adopted a peaceful isolationist policy that reinforced the Kīngitanga's autonomy within its new boundaries. The Rohe was initially declared off-limits to the government and many of the activities associated with Pākehā settlement, including the survey and sale of land and the construction of roads and telegraph lines. At a meeting at Kaipihia (near Pirongia) in May 1876, Donald MacLean (then Native Minister), tacitly recognised Kīngi Tāwhiao's authority. "Tāwhiao, ko tenei taha o Te Pūniu, nga take katoa o tenei taha o Te Pūniu, nga take katoa kei tenei taha o Te Pūniu, ko koe, Tāwhiao, tūturu te Rangatira. Ko koe te Rangatira." ("Tāwhiao, on this side of Te Pūniu (river), all matters affecting this side of Te Pūniu, the Government is responsible. Now, on that side of Te Pūniu, all matters pertaining to that of Te Pūniu, you Tāwhiao, are totally in control. You are Chief.") However, from the mid-1870s onwards, such negotiations also marked a renewed engagement with the government and an 'unloosening' of the isolationist stance.<sup>48</sup>

#### *The Kīngitanga at Whatiwhatihoe*

Whatiwhatihoe is synonymous with being a Kīngitanga kāinga and Kāhui Ariki residence. There is a strong history of huāngatanga (connection through familial bonds) between Ngāti Hikairo and the Kāhui Ariki, both prior to and after the land wars.<sup>49</sup> Several of Kīngi Tāwhiao's wives have Ngāti Hikairo whakapapa. The wedding

<sup>48</sup> The term "unloosening" is taken from the translation of a speech by Wahanui in the report of a meeting at Whatiwhatihoe in May 1882 by R.S. Bush, who took it as a metaphor for the general situation of the Kīngitanga vis a vis Pākehā development and the government. *AJHR*, 1882 Session I, G-4.

<sup>49</sup> SRF information states that the former headquarters prior to relocation was at Hikurangi (S15/102). Kīngi Tāwhiao's court consisted of 200 people.

reception and nuptial hākari for Kīngi Pōtatau Te Wherowhero and his second wife Ngāwaero was held at Whatiwhatihoe.<sup>50</sup> It was at Whatiwhatihoe that Ngāwaero composed *Te Pātēre o Ngāwaero* in response to unkind remarks directed towards her by a kinswoman.<sup>51</sup> Familial bonds between Hikairo and Kīngitanga were re-affirmed in the years following the Waikato Land Wars during raupatu, when Waikato sought sanctuary with their kin at Whatiwhatihoe and Mangauika Pa.<sup>52</sup>

From October 1881 to 1888 Whatiwhatihoe became Kīngitanga central headquarters.<sup>53</sup>

The decision to relocate headquarters at Whatiwhatihoe was prompted by two invitations – one from resident magistrate Gilbert Mair who resided in the new military town of Alexandra,<sup>54</sup> and the other from an earlier 1874 invitation offered by Ngāti Hikairo rangatira Hōne Te One.<sup>55</sup>

According to the Te Maru-o-Hikairo Report:

*“The Ngāti Hikairo living at Raglan then moved to Mōtakotako, where they resided until about 1872. In 1870, Hōne Te One commissioned the construction of a wharehau named Te Tokanganui-ā Noho... Hōne Te One is known to have*

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<sup>50</sup> Ngawaero was Pēhi Tukorēhus second daughter given in marriage to Kīngi Potatau Te Wherowhero. Her elder sister Ngawaiata had preceded her. The first nuptial hakari was held at Puke I Ahua in Ngaruawahia. Nga Maniapoto Mana Motuhake: Report of Ngāti Maniapoto Claimants and the Waitangi Tribunal, October 2012, p. 202

<sup>51</sup> According to Maniapoto oral traditions Ngaawaero was sitting outside her husband’s house when a kinswoman from the Tuakau area was overheard gossiping about a remark made by Kukutai regarding the noticeable absence of huahua – preserved birds. Ibid.

<sup>52</sup> Rihare Tauwhare (Tiki Taimana) provided his understanding of why Waikato were present in the area before and after the Waikato Land Wars of 1863-64: According to Ngāti Hikairo (Frank Thorne) he was of Ngāti Horotakere, a hapū of Hikairo.

*‘It was through Te Rārangī who married Whakamarurangi that Waikato built pā on my land, that was the rope that bound Waikato to Pirongia, another rope was a woman named Paretaiko, a sister of Hikairo’s, she married Tūkeria a Waikato Chief’.*

Further traditions of Ngāti Hikairo identify the huāngatanga between Ngāti Hikairo and the Kīngitanga. Horotakere, had a paternal grand-aunt named Kiringaua, who also was from Pirongia, who married Mahuta, the eponymous tūpuna of Ngāti Mahuta. Pōtatau had married Tiaho, a daughter of Te Kanawa-te-ika-a-Tū, the son of Paretaiko and Tūkeria. Tāwhiao had married Rangīāho, of Ngāti Horotakere, a sister of Tiki Taimana. Rangīāho and Tiki’s mother Rangiwaea, was a very close relative of Pōtatau. Statement of Frank Kīngi Thorne on behalf of Ngāti Hikairo, December 2014

<sup>53</sup> Tom Roa, Ngā Kōrero Tuku Iho o Te Rohe Pōtae. Oral Traditions Hui at Te Tokanganui a Noho Marae, Te Kuiti, 9-11 June 2010 at 247 quoted transcript in Nga Maniapoto Mana Motuhake: Report of Ngāti Maniapoto Claimants and the Waitangi Tribunal, op.cit., pp.500-501

<sup>54</sup> Alexandra being Pirongia. Whatiwhatihoe is 3km south of Alexandra on the west bank of the Waipa River behind the confiscation line and Patetere aukati. Gilbert Mair and Kingi Tāwhiao met in Alexandra for three days to discuss peace between Maori and the Crown. Edmonds, S. “Whatiwhatihoe-The Maori King’s Pirongia Headquarters.”, 1990, p. 121.

<sup>55</sup> The offer was made Rangatira to Rangatira and was an offer of sanctuary. Hōne Te One prophesised that his people would be the ones to lead Kingi Tāwhiao and his people out of the ‘darkness’ meaning out of the destitution of exile. Ibid.

*invited Tāwhiao to Mōtakotako to give assurances that Ngāti Hikairo would provide their full support and allegiance to the Kīngitanga. The associated whakatau-a-kī is remembered as, “ka ora, ka mate ā Ngāti Hikairo i raro i te Kīngitanga.” Hōne Te One later invited Tāwhiao to move his headquarters to Ruahine, at Whatiwhatihoe, on confiscated land that had been returned to Hōne Te One. Ngāti Hikairo then began to return to Kāwhia and Whatiwhatihoe.”<sup>56</sup>*

In 1874 it was listed that 27 Ngāti Hikairo under the hapū Ngāti Puhiawe were living at Whatiwhatihoe, and another 11 just south at Mangatī.<sup>57</sup> In 1878 census reports identified that 54 out of a total of 200 Ngāti Hikairo were living at Whatiwhatihoe and Mangauika.<sup>58</sup> In 1881 the hapū, Ngāti Puhiawe were registered as living in the Waipā District at Ruahine<sup>59</sup> with a total population of 27.<sup>60</sup> At its peak there were reportedly over a thousand people living at Whatiwhatihoe pā during this period.<sup>61</sup>

From Whatiwhatihoe Kīngi Tāwhiao made the decision to cease enmity with the Crown by making a declaration of peace with a symbolic laying down of arms on 11 July 1881.<sup>62 63</sup> It was recorded by Cowan (1921) that:

*‘... Kīngi Tāwhiao laid down his guns near the hotel at Alexandra with much fanfare on 11 July 1881, uttering a prophecy to express Māori Mana Motuhake in Te Rohe Pōtae...’ “If I take my foot off this land the land will become as the seas. Let it be as Pūrekireki, wīwī to us, as when you go into a swamp and you stand upon a Pūrekireki you will not sink, for it is very buoyant and keeps you afloat.”<sup>64</sup>*

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<sup>56</sup> Te Maru-o-Hikairo Oral & Traditional History Report , p.271

<sup>57</sup> Approximate Census of Maori population, Appendix to the Journals of the House of Representatives, 1874 Session I, G-07

<sup>58</sup> Census of the Māori Population, 1878, Appendix to the Journals of the House of Representatives, 1878 Session I, G-02

<sup>59</sup> Te Pae-ō-Ruahinerua, a pā at Whatiwhatihoe, Statement of Frank Kīngi Thorne on behalf of Ngāti Hikairo, December 2014.

<sup>60</sup> Census of the Māori Population, 1881 Papers Relating to the Appendix to the Journals of the House of Representatives, 1881 Session I, G-03, p.13.

<sup>61</sup> “News From Whatiwhatihoe” Waikato Times 11 November 1884

<sup>62</sup> Many of whom had been left destitute and landless by Raupatu in the decade’s post 1864. Cowan’s comments on the actual proceedings are available at <http://nzetc.victoria.ac.nz/tm/scholarly/tei-CowOldF-t1-body1-d12.html> retrieved 13 November 2014.

<sup>63</sup> Edmonds, S. “Whatiwhatihoe-The Maori King’s Pirongia Headquarters.” (1990). Footprints of History page 121.

<sup>64</sup> Tom Roa, Nga Korero Tuku Iho o Te Rohe Pōtae. Oral Traditions Hui at Te Tokanganui a Noho Marae, Te Kuiti, 9-11 June 2010 at 247 quoted transcript in Nga Maniapoto Mana Motuhake: Report of Ngāti Maniapoto Claimants and the Waitangi Tribunal, op. cit., pp.500-501

*Ko Arekahānara tōku haona kaha  
Ko Kemureti tōku oko horoi  
Ko Ngāruawāhia tōku tūrangawaewae."*

*Alexandra [present-day Pirongia] will ever be a symbol of my strength of character. Cambridge a symbol of my wash bowl of sorrow  
And Ngāruawāhia my foot stool.'*<sup>65</sup>

As a result of this act of peace, Tāwhiao was offered a paid position as a legislative councillor, the return of 20,000 acres of confiscated lands and a furnished house. Tāwhiao refused, and continued to seek mana motuhake (political independence) and the return of all confiscated lands. This was to set the pattern for the following decade, with the Kīngitanga seeking independence and separate institutions and laws and the government aiming to assimilate them within the existing institutional framework.

In May and June 1882 two major hui were held at Whatiwhatihoe with thousands of people in attendance.<sup>66</sup> These hui consisted of matters concerning the continuing loss of Māori land, land ownership and tino rangatiratanga. Complaints were made about the activities of the "horo whenua" ("land-swallowers" i.e. speculators) and the associated processes of the native land court, including the costs, fraud, drunkenness and the poverty and demoralisation that was the result of raupatu.<sup>67</sup> These hui also saw the beginnings of a renewed demarcation between the various iwi associated with the Kīngitanga for the purpose of control over their own rohe, particularly Ngāti Maniapoto through their leader Rewi Maniapoto.<sup>68</sup> Tāwhiao expressed his desire for the railways and roads to come to Alexandra and a bridge over the Waipā river to Whatiwhatihoe: it seemed clear that further Pākeha-style development was to come to Te Rohe Pōtae, but the gathering momentum in this direction was causing tensions over land ownership within the ranks of the Kīngitanga and its allies.<sup>69</sup> The land-deprived Kīngitanga followers of Waikato were at a disadvantage in negotiations with the government relative to other iwi, and Tāwhiao's primary aim, the return of these lands, was at a much greater remove from the government policy of the day. The isolationist stance of the Kīngitanga was also being undermined by those who sought to sell or lease land that had originally been placed under the mana of Kīngi Potatau.<sup>70</sup>

Faced with a government unwilling to return the confiscated lands in Waikato, Tāwhiao turned to the Queen to seek redress. It was reported that Māori all over the country

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<sup>65</sup> Ohā tōngi pronounced by Kīngi Tāwhiao et al Rahui Papa and Paul Meredith. Carmen Kirkwood, *Tāwhiao: king or prophet*, Huntly: MAI Systems, 2000, p. 138.

<sup>66</sup> New Zealand Herald 6 November 1882; *AJHR*, 1883 Session I, J-01

<sup>67</sup> Edmonds, S. "*Whatiwhatihoe-The Maori King's Pirongia Headquarters*." (1990). Footprints of History page 142 & Craig, D. *King Country-N.Z.s Last Frontier*. Te Awamutu (1990) p 74 and Forbes, Manihera (25 June 2004). The Treaty of Waitangi in Contemporary Aotearoa/New Zealand. LAWS405-04A. Rohe Pōtae Land Alienation Case Study: Whatiwhatihoe, p. 10.

<sup>68</sup> *AJHR*, 1882, no.1, G-4, "Tawhiao's Meeting at Whatiwhatihoe in May 1882".

<sup>69</sup> *Ibid.*

<sup>70</sup> *Ibid.*



had given up on the New Zealand government for a solution to land loss.<sup>71</sup> Some iwi were selling stock and taking out loans to raise money for Tāwhiao's journey to England.<sup>72</sup> In March 1884, Tāwhiao held his annual March hui at Whatiwhatihoe, and those present signed an address to the Queen and to the English people. The petition (Appendix II) asked the Queen to 'redress the ills of the Maori race inflicted on them by the Government of New Zealand'. It noted the articles of the Treaty of Waitangi, stating that these 'had been trampled upon by the Government without exception', and proceeded to list the wars it had waged, the lands it had confiscated, and unjust laws it had enforced throughout the country, with special reference to Parihaka, Waikato and Kāwhia. Finally it requested that the Queen grant self-government to Māori and the return of those lands that were unjustly acquired, so *'that they may have power to make laws regarding their own lands, and race, lest they perish by the ills which have come upon them; that they may be empowered so to direct themselves and their own lands lest they be altogether destroyed by the practices of the Government'*.<sup>73</sup>

Merely one month after former Prime Minister William Fox had addressed the British parliament to state that an amicable relationship had been restored between the races after Parihaka, Kīngi Tāwhiao was in England with a delegation to present the petition. He was not granted an audience with the Queen but received by the Secretary of State Lord Derby, who referred the petition back to New Zealand's Governor General. The New Zealand government replied to Lord Derby, carefully avoiding any mention of the embarrassing pre-1865 confiscations, battles and the invasion of the Waikato, by placing responsibility for this period squarely back on the Imperial government. The petition came to nothing, just as other such petitions to the Queen had before it (such as those of Hirini Taiwhangi of Ngāpuhi in 1882 and 1883).

In 1883-1884 Te Rohe Pōtae was surveyed as part of the Te Ōhākī Tapu compact, where the Crown recognised the mana motuhake of the five tribes, and they in turn agreed to the opening up of the Rohe Pōtae. The five iwi, Ngāti Maniapoto, Ngāti Raukawa, Ngāti Tūwharetoa, Whanganui and Ngāti Hikairo agreed to the Native Land Court Rohe Pōtae Investigation in 1886.<sup>74 75</sup> In response to these hui the Crown responded by setting up the Native Land Act of 1888.<sup>76</sup>

After Tāwhiao's unsuccessful mission to England, the Kīngitanga began to set up Māori institutions to resolve the Māori issues in the government's stead. One such initiative

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<sup>71</sup> AJHR, Session 2, 1884, G-01

<sup>72</sup> McCann D., op.cit., p.148

<sup>73</sup> Petition collected in Stout R. (ed.), The Pamphlet Collection of Sir Robert Stout, vol.55.

<sup>74</sup> The Rohe Pōtae survey went from Māhaukura (a peak of Pirongia) directly above Whatiwhatihoe; it crossed the Mangauika Stream, cutting through Mangauika pā, dissecting the Ruahine settlement in two, and the Whatiwhatihoe settlement in the bend of the Waipā River, directly opposite the Pūniu River confluence. Statement of Frank Kīngi Thorne on behalf of Ngāti Hikairo, December 2014

<sup>75</sup> The Pouakani Report 1993, Waitangi Tribunal Report 1993, WAI 33 p. 108

<sup>76</sup> The Native Land Act of 1888 was 'supposed to afford' Māori a modicum of protection by prohibiting the extension of credit based on land security, to individuals and those treating with European companies, but what it actually did was force Māori into poverty and debt thereby restricting economic growth to Pākehā.

was the Poukai, the King's annual round of visits to Kīngitanga marae around the motu. The first poukai is said to have been held at Whatiwhatihoe at the end of 1884. According to the Te Maru-o-Hikairo traditional history report:

*'Te Atakohu instructed Tāwhiao to call the people together at Whatiwhatihoe, and there they hosted the first Poukai. It was conceived that it would be an ideal time to show aroha for the Kīngitanga and the people that support the Kīngitanga. It was a gesture of giving, intended to promote the support and nurturing of the pani, rawakore, and pouwaru.... The first Poukai was held near the end of 1884. Te Atakohu then brought the Poukai to her personal kāinga, Te Waro, in Kāwhia on the 12th March, 1885.'*<sup>77</sup>

The Poukai combined charitable and political purposes and was also a way for the Kīngitanga to give back to the communities such as that of Whatiwhatihoe which hosted it. They later developed the added dimension of an annual consultation round where the people could speak to the King and continue to this day with dozens of hui every year.

The Kīngitanga's official headquarters was shifted to Pukekawa in May of 1888,<sup>78</sup> though Te Kauhanganui and Kīngitanga leaders continued to hold meetings at Whatiwhatihoe until 1891, after which the resident community dispersed to find work in the gum fields in Maungakawa and Maungatautari.<sup>79</sup> Moreover, Kīngi Tāwhiao's son Tū was first interred in a vault at the Maungauika urupā in Whatiwhatihoe.<sup>80</sup>

Several members of the Kāhui Ariki were also born at Whatiwhatihoe including Kīngi Mahuta,<sup>81</sup> Princess Piupiu Te Wherowhero<sup>82</sup> and Princess Te Kirihaehae Te Puea.<sup>83</sup>

The Kīngitanga parliament, Te Kauhanganui, was established at Maungakawa about 1890. It followed the government's disdain for Kīngi Tāwhiao's earlier requests for the establishment of a Māori Council with wide-ranging powers. Its location near Cambridge – where the Native Land Court had for the previous decade been changing collective Māori title to eastern Waikato land to individual titles, so it could be more

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<sup>77</sup> Te Maru-o-Hikairo Oral & Traditional History Report, p.293

<sup>78</sup> Edmonds, S. "Whatiwhatihoe-The Maori King's Pirongia Headquarters." (1990). Footprints of History page 123

<sup>79</sup> Ibid. p. 121.

<sup>80</sup> Otorohanga Māori Land Court Minute Book 12 (Mercer), p.290; *Observer*, Volume XI, Issue 678, 26 December 1891, pp.14-15: 'near Tu Tawhiao's (son of King Tawhiao) tomb, right in the aristocratic portion of the Whatiwhatihoe suburbs'.

<sup>81</sup> Rahui Papa & Paul Meredith. 'Kīngitanga – the Māori King movement - Mahuta, 1894–1912', Te Ara - the Encyclopedia of New Zealand, updated 12-Dec-12 URL: <http://www.TeAra.govt.nz/en/kingitanga-the-maori-king-movement/page-4> retrieved 13 November 2014

<sup>82</sup> <http://www.teara.govt.nz/en/biographies/3t26/te-wherowhero-piupiu> retrieved 13 November 2014

<sup>83</sup> <http://www.nzhistory.net.nz/people/te-kirihaehae-te-puea-herangi> retrieved 13 November 2014 'Te Puea Herangi', URL: <http://www.nzhistory.net.nz/people/te-kirihaehae-te-puea-herangi>, updated 21-Aug-2014

easily divided and sold to Pākehā – was symbolic. The Kauhanganui was a rallying point for the Kīngitanga tribes. It had a council of 12 tribal representatives (called the Tekau-mā-rua), and its 1894 constitution set up courts and police in place of Pākehā institutions. A printing press was used to produce the newspaper *Te Paki o Te Matariki*. The Kauhanganui shifted around the region in the following years. Several members of Te Kauhanganui<sup>84</sup> and their extended whanau also made their homes at Whatiwhatihoe, amongst them Tamati Ngapora whose daughter Kīngi Tāwhiao took to wife.<sup>85</sup>

Many other tohunga and prominent figures lived at Whatiwhatihoe at this time. Te Tapihana, of Ngāti Puhiaawe, and Ngāti Horotakere, the tohunga who officiated the karakia ceremonies at the coronation of Pōtatau, and a principal advocate of the Kīngitanga, lived at Whatiwhatihoe until his death there in 1880. Te Atakohu, of Ngāti Purapura and Ngāti Horotakere, a tohunga, prophet, and advisor of Tāwhiao also lived in the settlement. So did Te Atakohu's husband Hōne Wetere, a tohunga tā moko, who performed moko for several of Tāwhiao's men, including Te Mahutu Te Toko of "Ka eke ki Wairaka" fame.<sup>86</sup>

After 1891 the area was surveyed into farms and some sold to European settlers.<sup>87</sup>

All of these traditions, stories and layers of history add to the significance of Whatiwhatihoe. The tūpuna associations with the precinct enrich the tapu nature of the place, which resonates deeply with followers of Kīngitanga and hau kāinga Ngāti Maniapoto, Ngāti Apakura and Ngāti Hikairo. The innate mana of these tūpuna has added layers to the spiritual value of Whatiwhatihoe as a natal home for Kāhui Ariki of the Te Huringa Rua period. Whatiwhatihoe is therefore part of a spiritual landscape for followers of the Kīngitanga Movement.

#### *Settlement Pattern-Archaeology*

The known wāhi tūpuna in and around the general area include Whatiwhatihoe (kāinga & urupā), which is on the western Waipā bank opposite the Pūniu confluence, Toroakapakapa (Kāinga & urupā), Kaipiha (kāinga & urupā), Te Pae-ō-Ruahinerua (pā, kāinga & urupā), Mangauika (Pā, kāinga and urupā), Te Waerenga-a-Te Tuki (kāinga & urupā), Waimū (urupā), Takapau-o-Tairi (urupā), Kōpuaroa (kāinga & urupā), Te Puru-o-Tanguru (kāinga & whare), Te Kōtae (māra kai), Āwhiowhenua (māra kai), Parakau (kāinga & urupā), Porouroa, Taumata Kanohi, Parangakitehe, Te Haowhenua (māra kai), Tāwharakaiatua, Te Nawenawe, Te Awataketake, Mahiwahine (māra kai), and Tekaumārua. There were also several pā tuna (eel weirs) associated with

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<sup>84</sup> Nancy Swarbrick. 'Waikato region - Te Kingitanga, 1880 onwards', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12 URL: <http://www.TeAra.govt.nz/en/waikato-region/page-13>

<sup>85</sup> Reputedly the nephew of Te Rau Anga Anga, Kīngi Potatau Te Wherowheros father and therefore first cousin. His daughter Ngawaero also known as Hera became one of the Kings wives. <http://www.teara.govt.nz/en/biographies/1n6/ngapora-tamati> retrieved 13 November 2014

<sup>86</sup> Statement of Frank Kīngi Thorne on behalf of Ngāti Hikairo, December 2014

<sup>87</sup> Edmonds, S. "Whatiwhatihoe-The Maori King's Pirongia Headquarters." (1990). Footprints of History page 124.

Whatiwhatihoe including Mangauika, Tore-a-Kuru, Te Toka-a-Whato, Parangaita, Te Whare-o-Mohi and Parangakitehe.<sup>88</sup>

Ngāti Hikairo asserts that ML Survey Plan 355 indicates that Whatiwhatihoe was once a bustling urban epicentre, and consider that the archaeological assessment of place an inaccurate reflection of the true ancestral footprint. Culturally Ngāti Hikairo maintain the following key landscape markers: Toroakapakapa delineating the south eastern corner of the survey block; to the west on the southern boundary, Te Tuki (Te Waerenga-a-Te Tuki), west of the Mangauika Stream and amidst the Pukehoua foot-hills is Parakau, and dominating the eastern side of the Mangauika Stream is Ruahine (Te Pae-o-Ruahine/Te Pae-o-Ruahinerua). The far eastern bend of the Waipā, across from the Pūniu River, is located Whatiwhatihoe proper.<sup>89</sup>

From an archaeological perspective, the western block's peripheral hinterland is dense in recorded wāhi tapu sites and taonga find spots.

Site Record Forms (SRF) S15/317 states that according to research by Sue Edmond the village occupied a triangular area of about 35 ha within the 100 ha or so between Waipa and Maungauika Streams.<sup>90</sup> The settlement was rumoured to be vast and contained several distinct precincts including: Harapepe, Waihakari and Paehunui and two churches.<sup>91</sup> It was surrounded by cultivations and historic photos and newspaper articles corroborate this assertion. The complex had two urupā in one of which Kingi Tāwhiao's son Tū Tāwhiao is said to have been buried for some time.<sup>92</sup> There are also several storage and refuse pits in the area, the contents of which indicate a thriving bird processing industry at Whatiwhatihoe.

The nearby Maungauika pā (S15/169) and Whatiwhatihoe were retreat points for Morehu of the battle of Mātakitaki (S15/2) after its siege.<sup>93</sup> According to Kaumatua Bob Emery,<sup>94</sup> there is an urupā upstream, near the bridge over the Maungauika. The village of Whatiwhatihoe was immediately to the east of this.

This suggests that the locale held the necessary resource attributes to sustain relatively large numbers of people. The footprint indicates a high level of resource exploitation and industry. In effect, tūpuna have inscribed the land with tikanga and

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<sup>88</sup> Mahi Huakanga features contained within the landscape according to Ngāti Hikairo – p.10 of the Te Maru o Hikairo 2012 report.

<sup>89</sup> To the north, on Allotment 329 of Pirongia Parish Crown grant are located a cluster of kāinga, two extensive māra (gardens), and mounded wall at the base of the hill, all part of Whatiwhatihoe south, in an area known as Ruahine or Te Pae-o-Ruahinerua, part of the Mangauika Block. The various clusters of kāinga were occupied by different hapū and iwi during Kīngitanga's extended stay. The urupā and cluster of kāinga are part of an interconnected landscape and are not separate discrete features as Archaeological reports would suggest; 1868 ML Survey Plan 708, further corroborates their assessment.

<sup>90</sup> Sue Edmonds interpretation of the archaeology distribution and landscape features.

<sup>91</sup> Otorohanga Māori Land Court Minute Book 12 (Mercer/Moerangi), p.290 & p.355

<sup>92</sup> Mercer Land Court evidence on the Moerangi Block Book 12 p.290; *Observer*, Volume XI, Issue 678, 26 December 1891, pp.14-15.

<sup>93</sup> See the respective Site Record Forms.

<sup>94</sup> Based on korero from Witana Kaumoana

values which have been built up over time and succeeding generations, thus leaving us with a lasting ancestral footprint that we see as archaeological remnants.

Two urupā were gazetted cemetery reserves in 1892 separating them from the parent block, Allot 329 Parish of Pirongia, which was a Crown Grant awarded to Hōne Te One. They both sit north of the aukati line. The larger of the two, closest to the Mangauika Road Bridge is known as Mangauika. Neither are fenced, and both are exposed to farming practices, housing and erosion. The two are officially administered by the Department of Conservation. According to Ngāti Hikairo, there are pre-Kīngitanga and post Kīngitanga burials in both urupā.

## 2.4 Discussion of Sources

### *Analysis of Sources Available*

Very little information is readily available about Whatiwhatihoe. Much of the kōrero is spread across a variety of places; in academic journals, in private correspondences by Governor Grey and Crown Officers, in books that focus on the New Zealand Wars, in archaeological records about sites nearby and in newspapers. Unfortunately much of the empirical focus is on military access or the political dynamics of the period. Most sources tend to discuss Whatiwhatihoe in conjunction with Pirongia Te Aroaro o Kahu. When all researched information was assessed, it became apparent that there were small but important pieces of information that were the key to telling the story of Whatiwhatihoe. The history of military action and inter hapū conflict is well told and memorialised but not so the stories of life, love, home and hearth. Specific references have been made to ancestral Māori figures and events that shape the back drop of hau kāinga and allude to Whatiwhatihoe's importance as a place of sanctuary and as a place of the people. Ngāti Hikairo's 2010 iwi management plan lodged with Otorohanga District Council and the Ngāti Hikairo – Whatiwhatihoe Report by Frank Kīngi Thorne dated 16 December 2014, alongside Ngāti Maniapoto's Waitangi Tribunal Report, Manihera Forbes' Master's thesis and Ngāti Hikairo's research documents proved invaluable. Traditional knowledge from kaumatua and elders who affiliate to iwi and hapū associated with Whatiwhatihoe was gleaned from personal oral histories transcribed specifically for the Te Rohe Pōtae hearings, from Kīngitanga Historians such as Carmen Kirkwood, from the office of Ururangi and also via pouring over Otorohanga and Te Paina (Mercer) Māori Land Court Minute Books for the words and mentions of tupuna. Newspaper reports from 1881, 1882, 1884 and 1885-1888 were excellent sources of information.

### *Analysis of Sources Accessed*

In undergoing preliminary research for the List entry Frank Thorne of Ngāti Hikairo and Moka Apiti shared their traditional knowledge of not only the settlement of Whatiwhatihoe, but also other significant areas in Pirongia, as did Tom Roa of Waikato University.

Moka Apiti and Frank Thorne presented their Waitangi Inquiry research regarding Whatiwhatihoe, which presents a Hikairo perspective on their traditions and stories

that relate to the area in question.<sup>95</sup> Information given was highly detailed and Whatiwhatihoe specific which helped immensely with this report. It should be noted that this report is an overview; for detailed and specific kōrero, Ngāti Hikairo should be contacted and consulted directly.

Tom Roa also spoke about the history of Pirongia prior to Kīngitanga. This kōrero has been of immense value. Some aspects of the oral history imparted is of a sensitive nature and may not be able to be recorded in the documented history.

### *Conclusion*

There is sufficient information available on this wāhi tapu area to support the List entry proposal.

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<sup>95</sup> Te Maru o Hikairo, Ngāti Hikairo Oral & Traditional History Report 2012 & Ngāti Hikairo – Whatiwhatihoe Report, Frank Kīngi Thorne, 16 December 2014



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Link to map 3 of Otorohanga Operative District Plan URL:

<http://www.otodc.govt.nz/assets/Uploads/PDFDocuments/DPmaps/ODC-DP-MapM3.pdf>

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Native Committees Act 1883

Native Land Act 1888

Native Laws Amendment Act 1883

New Zealand Settlements Act 1863

New Zealand Settlements Amendment and Continuance Act 1865

North Island Main Trunk Railway Loan Application Act 1886

## OTHER INFORMATION

### 3.1 Former Uses

[Māori] Papakāinga  
[Māori] Urupā  
[Māori] Wāhi whakamahara  
[Māori] Garden/cultivation  
[Māori] Kīngitanga parliament buildings  
[Māori] Place associated with particular ancestors

### 3.2 Current Uses

[Agriculture] Farm  
[Accommodation] House

### 3.4 Heritage Protection Measures

#### *Local Authority and Regional Authority Plan Listing*

Otorohanga District Council (Operative 30 October 2014), Sites of Significance Schedules, Category B archaeology site reference B169 (“village”), map 3 (archaeological site s15/317), identified as: NH 88 [Whatiwhatihoe (Kāinga)]

#### *Reserve*

This wāhi tapu area contains two local purpose burial reserves at Allotment 329A & 329B Pirongia Parish (NZ Gazette 1979 p.2290) managed by the Department of Conservation, and an esplanade reserve Allotment 483 Pirongia Parish (CT SA19C/1299).

#### *Iwi Management Plans*

This wāhi tapu area has been identified as being included in an Iwi Management Plan provided by Te Runanganui o Ngāti Hikairo. Iwi Management Plan Sites of Significance to Māori in Appendix 8A- NH91- ODC

Te Runanganui o Ngāti Hikairo has developed and lodged with Council the Te Tahuanui: Ngāti Hikairo Heritage Management Plan 2010.

Other Management Plans relevant to this wāhi tapu area include Te Runanganui o Ngāti Hikairo Freshwater Management Plan 2005 – 2015 and He Mahere Taiao - Maniapoto Iwi Environmental Management Plan 2007.

#### *Statutory Acknowledgement / Deed of Settlement*

This wāhi tapu area has been identified as a potential statutory area of Ngāti Hikairo, however they are still undergoing the Waitangi Treaty Claim process. Ngāti Maniapoto and Ngāti Apakura are also actively pursuing claims within Te Rohe Pōtae Waitangi Treaty inquiry. No Deed of Settlement has yet been reached. Hearings commenced in April 2014.

#### *Archaeological Sites*

Archaeological sites are protected by the Heritage New Zealand Pouhere Taonga Act 2014, regardless of whether they are on the New Zealand Heritage List or not. Archaeological sites include ‘places associated with pre-1900 human activity, where

there may be evidence relating to the history of New Zealand'. Places associated with post-1900 human activity may be declared archaeological sites. It is unlawful to destroy or modify an archaeological site without prior authority from Heritage New Zealand Pouhere Taonga.

This place has been recorded by the NZ Archaeological Association. The reference is S15/317.

*National Heritage Preservation Incentive Fund*

Some of this wāhi tapu area is currently a suitable candidate for the National Heritage Preservation Incentive Fund administered by Heritage New Zealand Pouhere Taonga as some of the properties it sits on are in private ownership.

*Disclaimer*

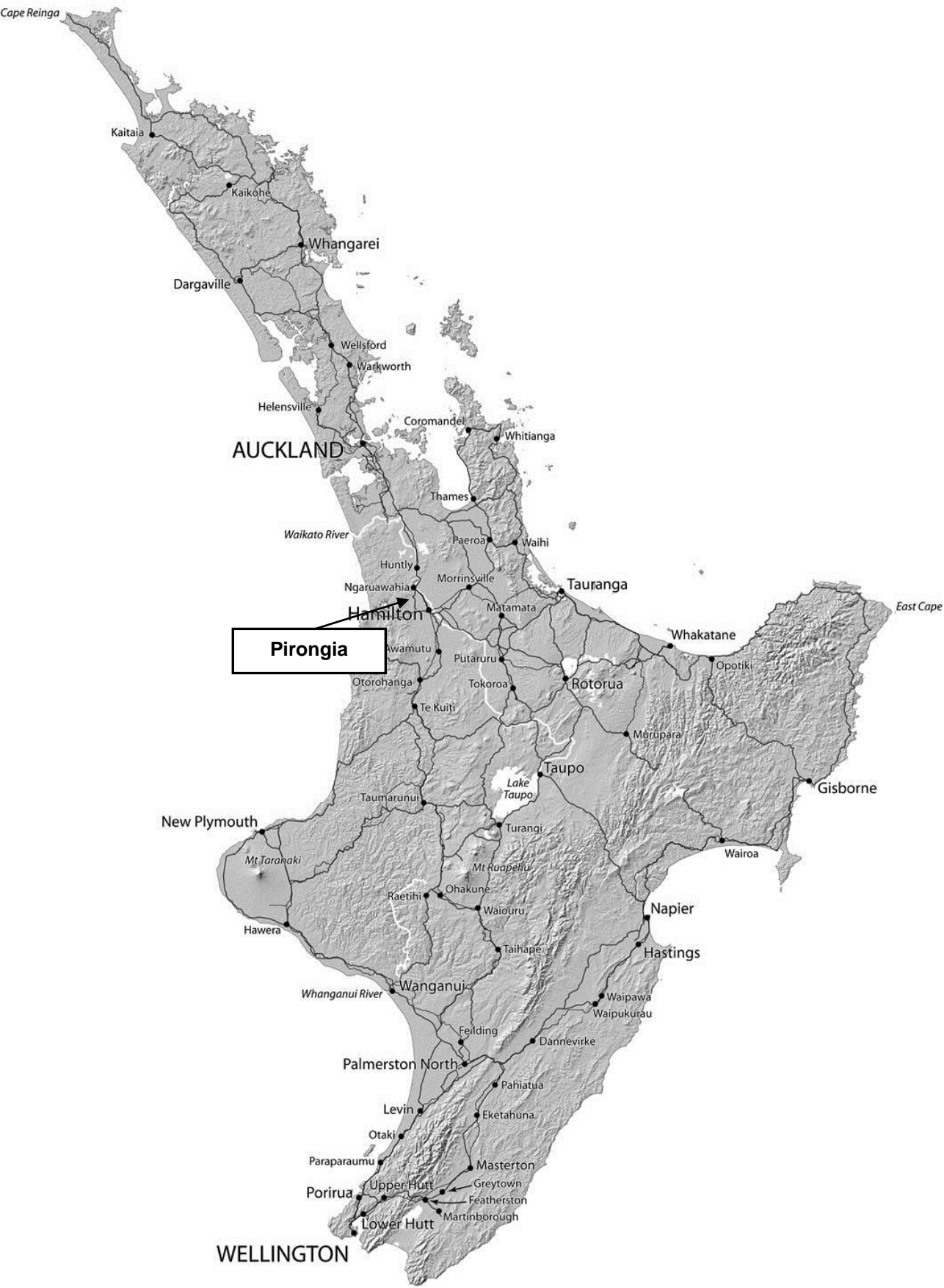
Please note that the entry of this wāhi tapu area on the New Zealand Heritage List/Rārangi Kōrero identifies only the heritage values of the area concerned, and should not be construed as advice on the state of the property, or as a comment of its soundness or safety, including in regard to earthquake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



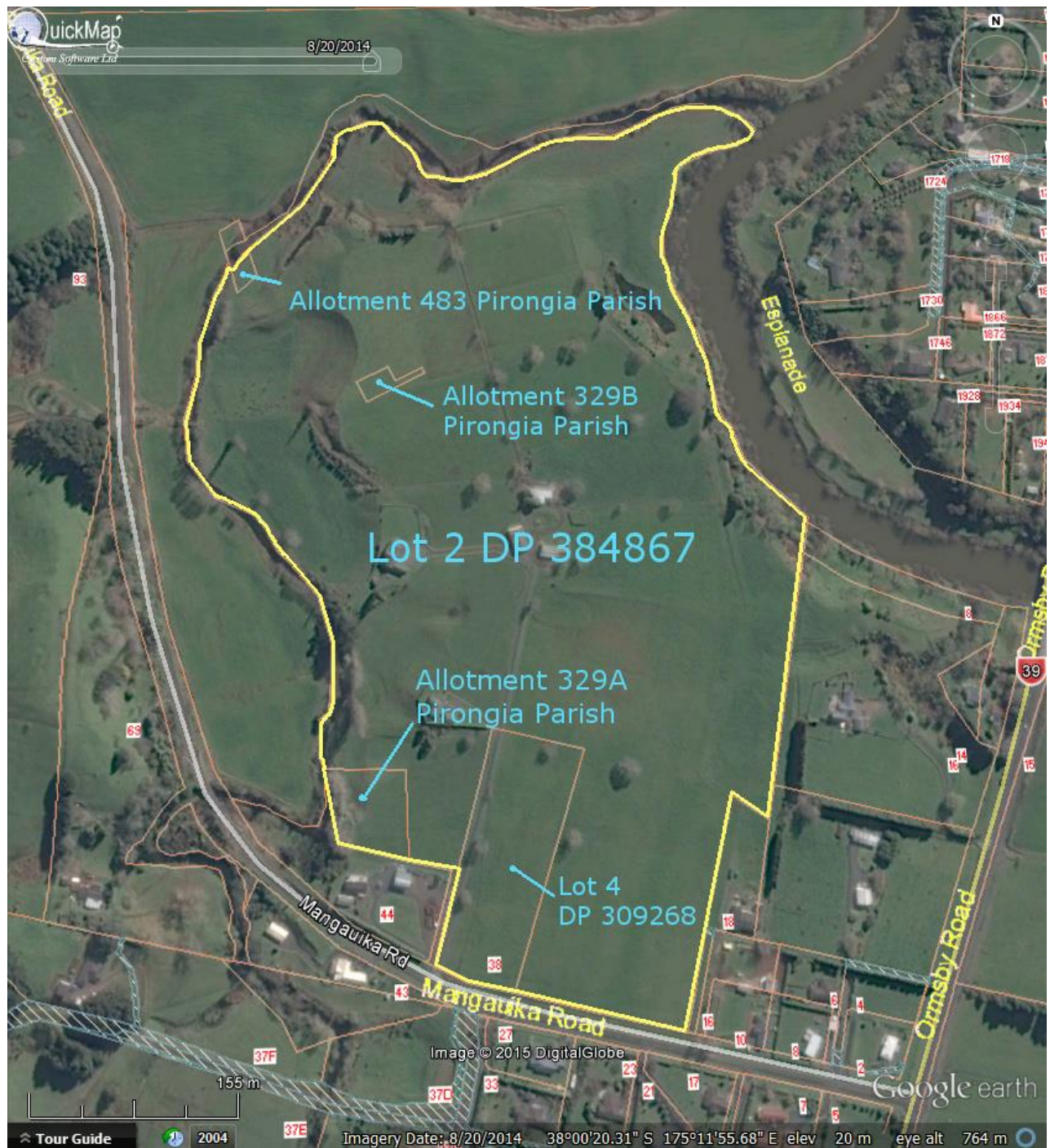
3. APPENDICES

4.1 Appendix 1: Visual Identification Aids

Location Maps



## Map of Extent





COMPUTER FREEHOLD REGISTER  
UNDER LAND TRANSFER ACT 1952

Search Copy



**Identifier** 339450  
**Land Registration District** South Auckland  
**Date Issued** 18 July 2007

**Prior References**

36110

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<b>Estate</b>	Fee Simple
<b>Area</b>	24.7604 hectares more or less
<b>Legal Description</b>	Lot 2 Deposited Plan 384867

**Proprietors**

Donald James Gray, Christine Dawn Gray and Ronald Keith Watkinson

**Interests**

S555793 Compensation Certificate by The Waipa District Council and The Otorohanga District Council - 18.7.1974 at 9.12 am (affects part formerly Part Lots 3 & 4 DPS 13058)

5428003.5 Esplanade Strip Instrument pursuant to Section 232 Resource Management Act 1991 - 9.12.2002 at 9:00 am

Appurtenant hereto is a right to transmit electricity & to convey water created by Easement Instrument 5428003.7 - 9.12.2002 at 9:00 am

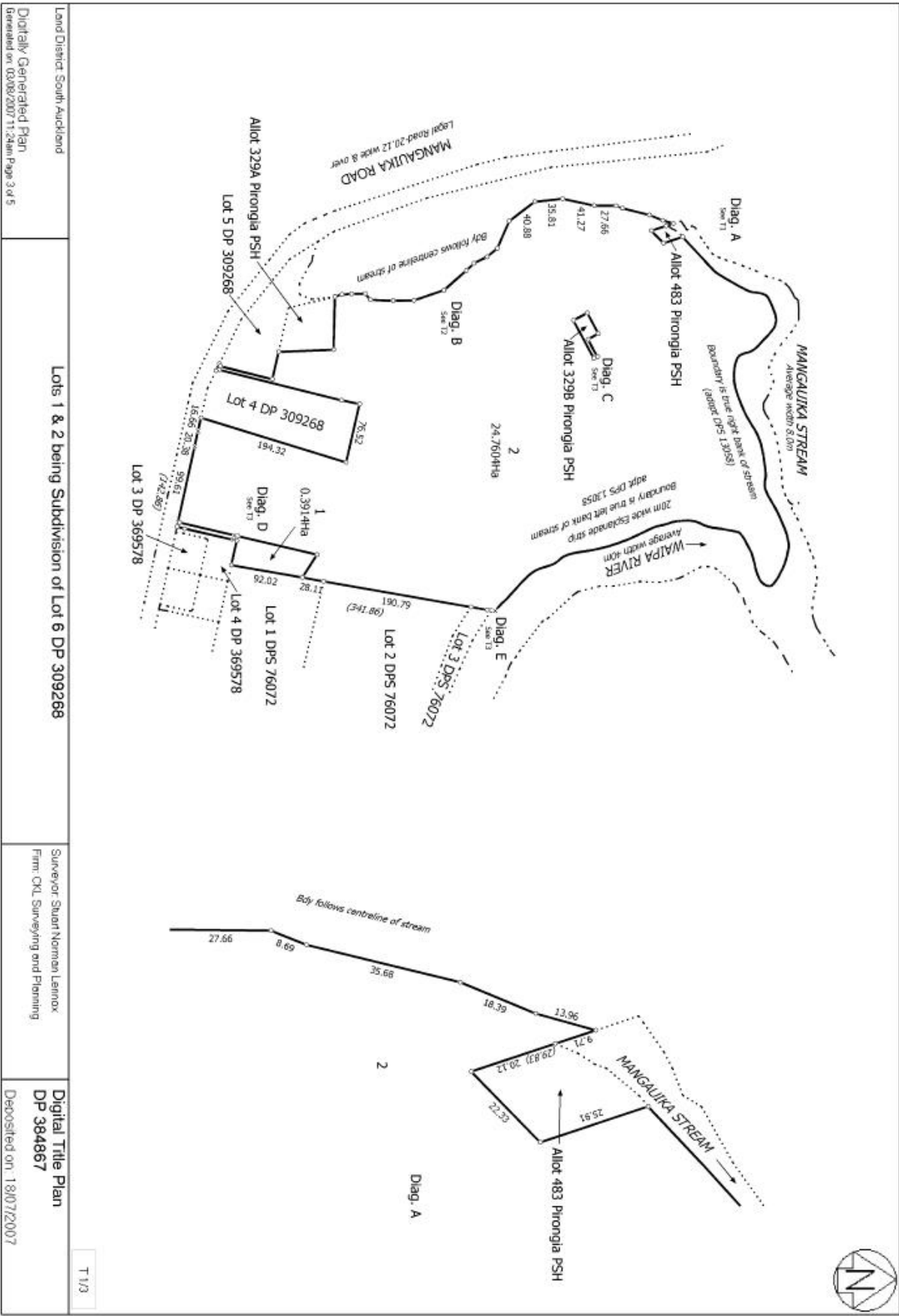
Some of the easements created by Easement Instrument 5428003.7 are subject to Section 243 (a) Resource Management Act 1991

Appurtenant hereto is a right to convey water and electricity created by Easement Instrument 7466706.2 - 18.7.2007 at 9:00 am

8139543.1 Mortgage to ANZ National Bank Limited - 28.4.2009 at 1:38 pm



Title Plan – Lot 2 DP384367





COMPUTER FREEHOLD REGISTER  
UNDER LAND TRANSFER ACT 1952

Search Copy



**Identifier** 36108  
**Land Registration District** South Auckland  
**Date Issued** 09 December 2002

**Prior References**

SA19C/1300 SA54A/535

**Estate** Fee Simple  
**Area** 1.3640 hectares more or less  
**Legal Description** Lot 4 Deposited Plan 309268

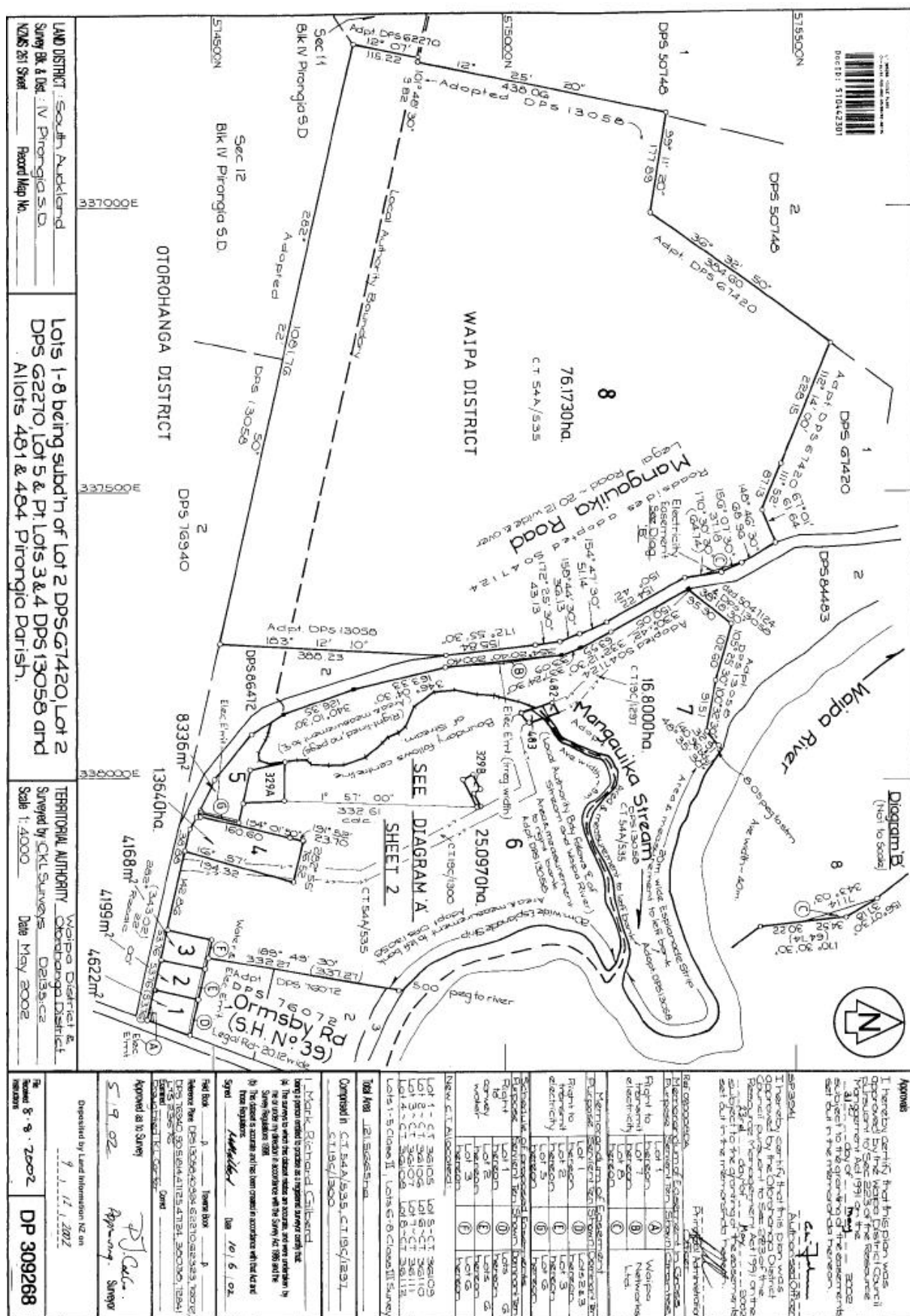
**Proprietors**

Donald James Gray, Christine Dawn Gray and Ronald Keith Watkinson

**Interests**

S555793 Compensation Certificate by The Waipa District Council and The Otorohanga District Council - 18.7.1974 at 9.12 am  
(affects part)

8139543.1 Mortgage to ANZ National Bank Limited - 28.4.2009 at 1:38 pm



*Classification of Reserve*

PURSUANT to the Reserves Act 1977, and to a delegation from the Minister of Lands, the Assistant Commissioner of Crown Lands hereby declares the reserve, described in the Schedule hereto, to be classified as a reserve for local purpose (cemetery), subject to the provisions of the said Act.

**SCHEDULE**

**SOUTH AUCKLAND LAND DISTRICT—WAIPA COUNTY**

3197 square metres, more or less, being Allotment 329A, Pirongia Parish, S.O. Plan 320A.

632 square metres, more or less, being Allotment 329B, Pirongia Parish. S.O. Plan 320A.

Both situated in Block IV, Pirongia Survey District. Part *New Zealand Gazette*, 1893, p. 345.

Dated at Hamilton this 20th day of July 1979.

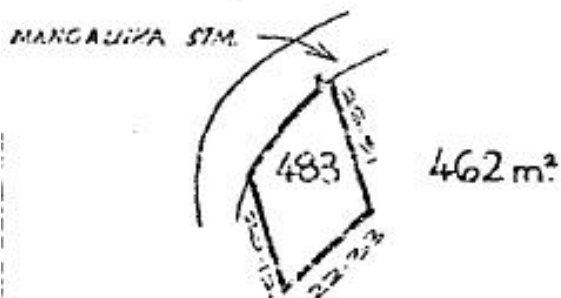
G. L. VENDT,

Assistant Commissioner of Crown Lands.

(L. and S. H.O. 16/3233; D.O. 9/163/2)

Title Plan for Allotment 483 Pirongia Parish

Blk. IV Pirongia S. D.







COMPUTER FREEHOLD REGISTER  
UNDER LAND TRANSFER ACT 1952

Search Copy



S. W. Muir  
Registrar-General  
1971 and

**Identifier** SA19C/1299  
**Land Registration District** South Auckland  
**Date Issued** 10 October 1975

**Prior References**  
SS H055303

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<b>Estate</b>	Fee Simple
<b>Area</b>	462 square metres more or less
<b>Legal Description</b>	Allotment 483 Parish of Pirongia
<b>Purpose</b>	Esplanade reserve

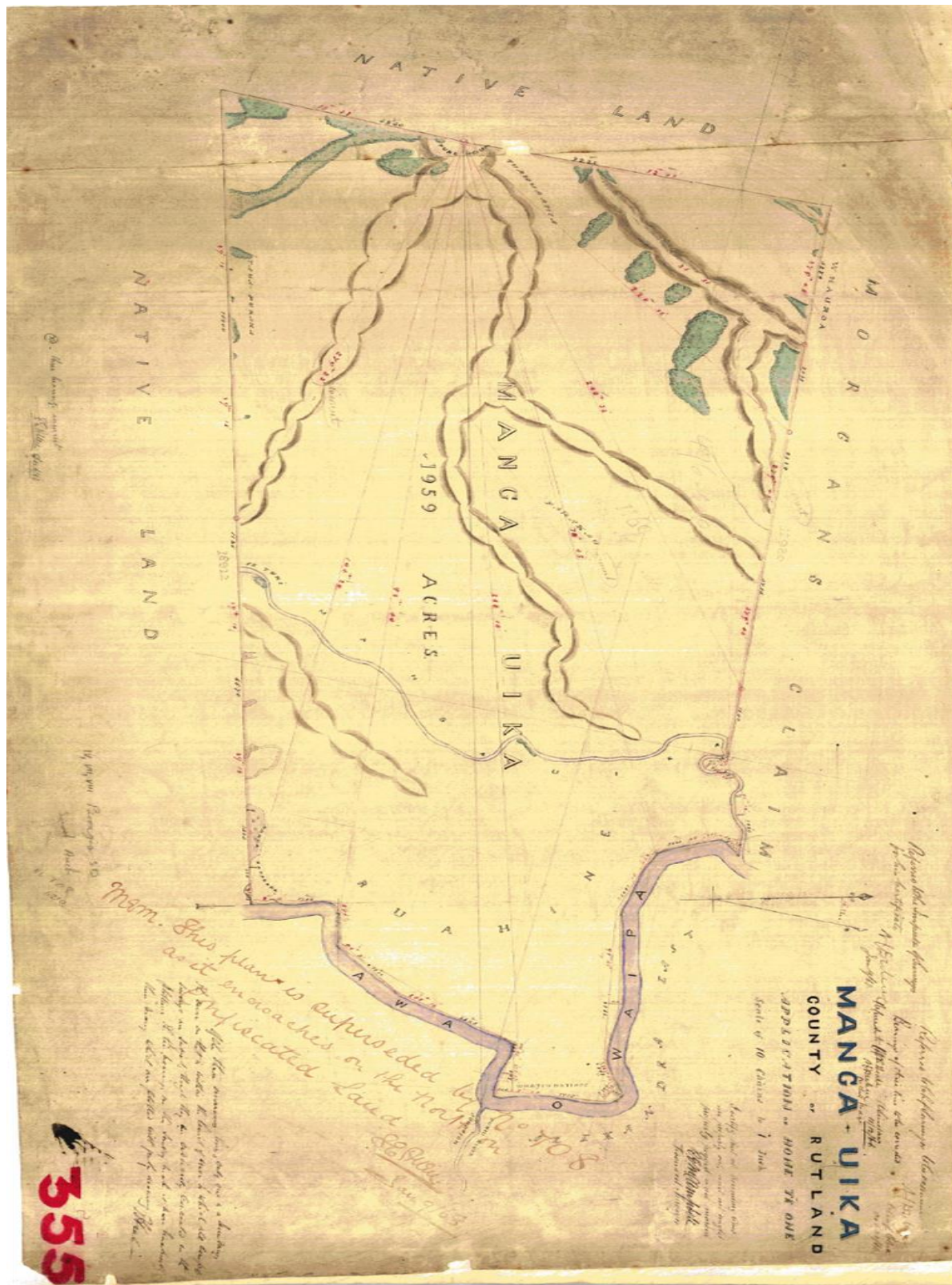
**Proprietors**  
The Otorohanga District Council

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**Interests**  
SUBJECT TO THE RESERVES AND DOMAINS ACT 1953

## 4.2 Appendix 2: Visual Aids to Historical Information

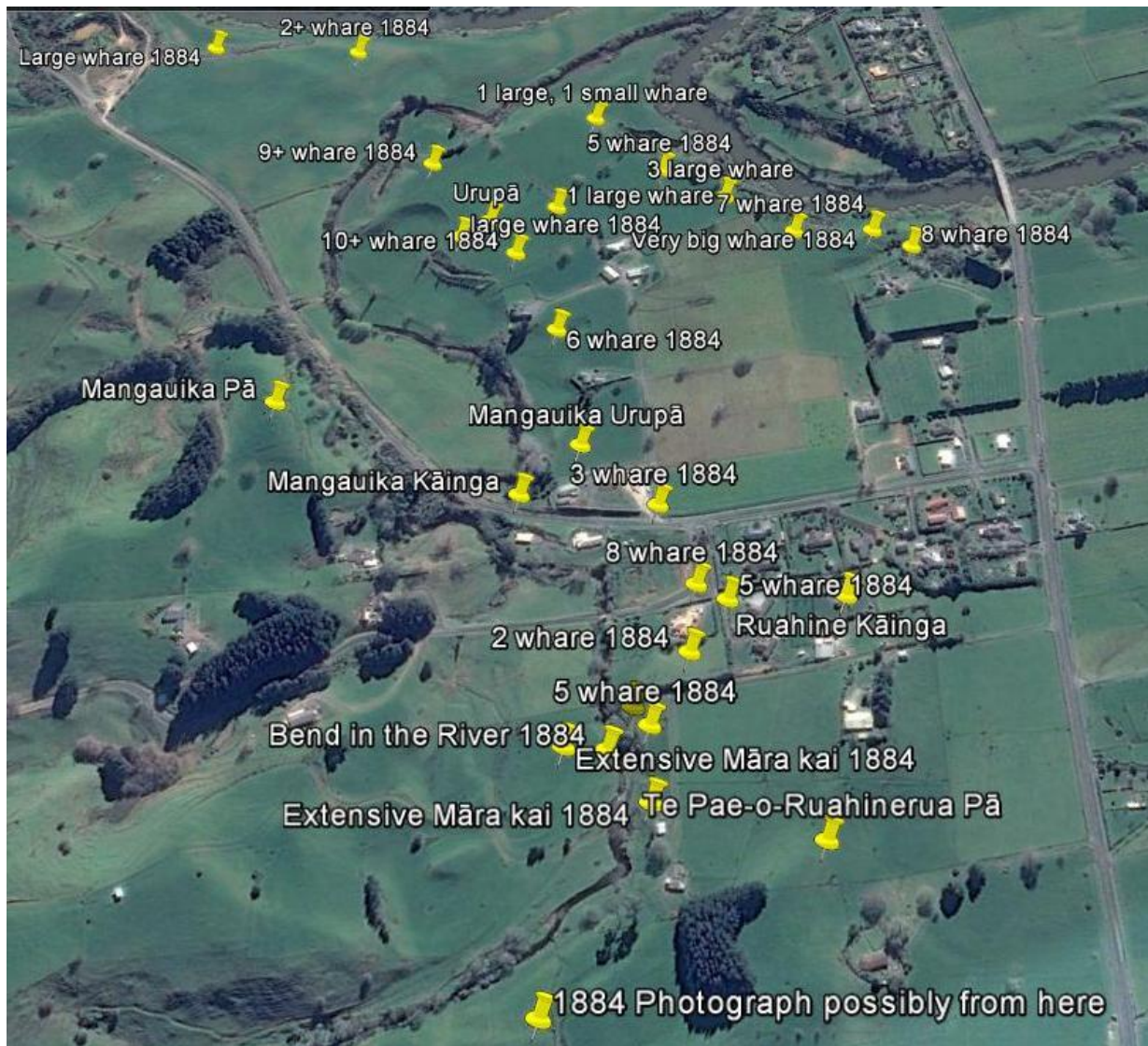
### Historic maps



Historical Survey Map ML 355 (dated 1866)



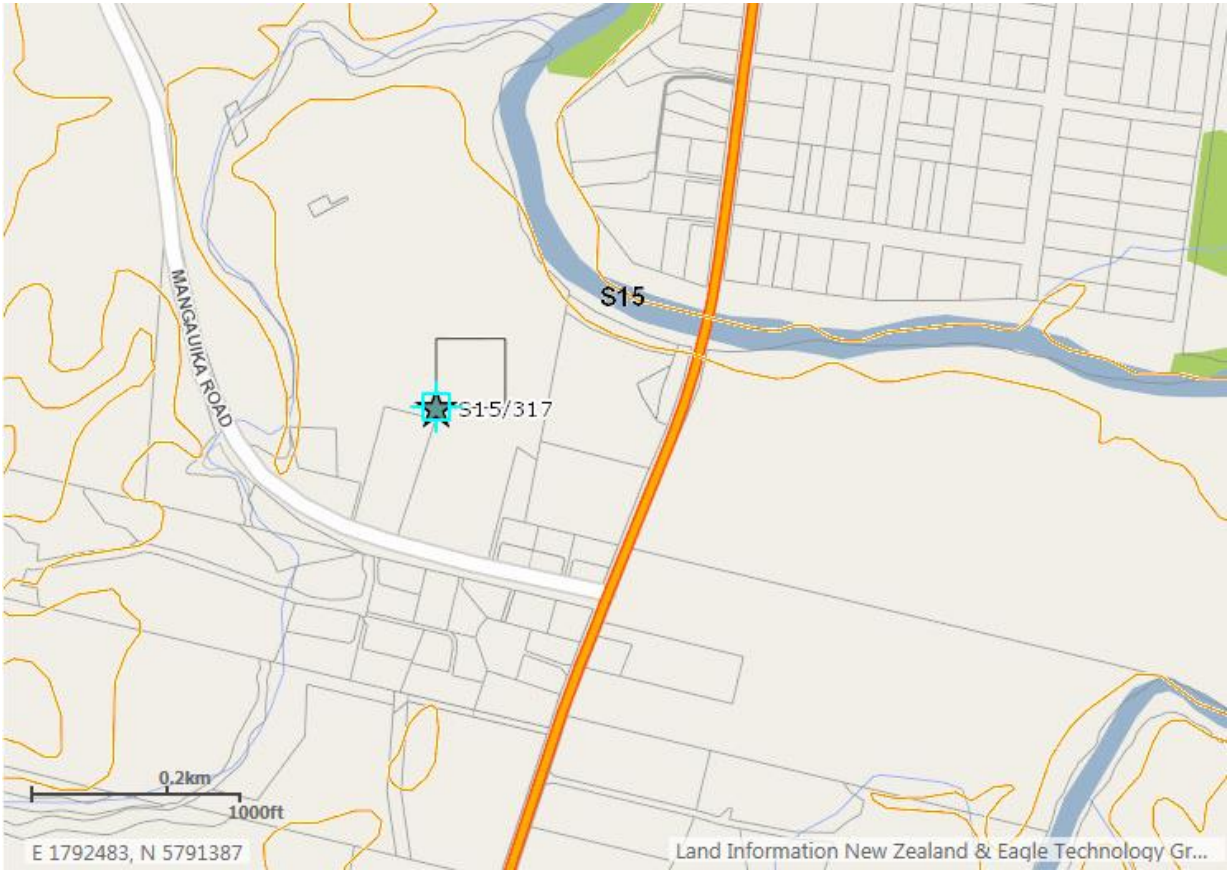
[illegible]



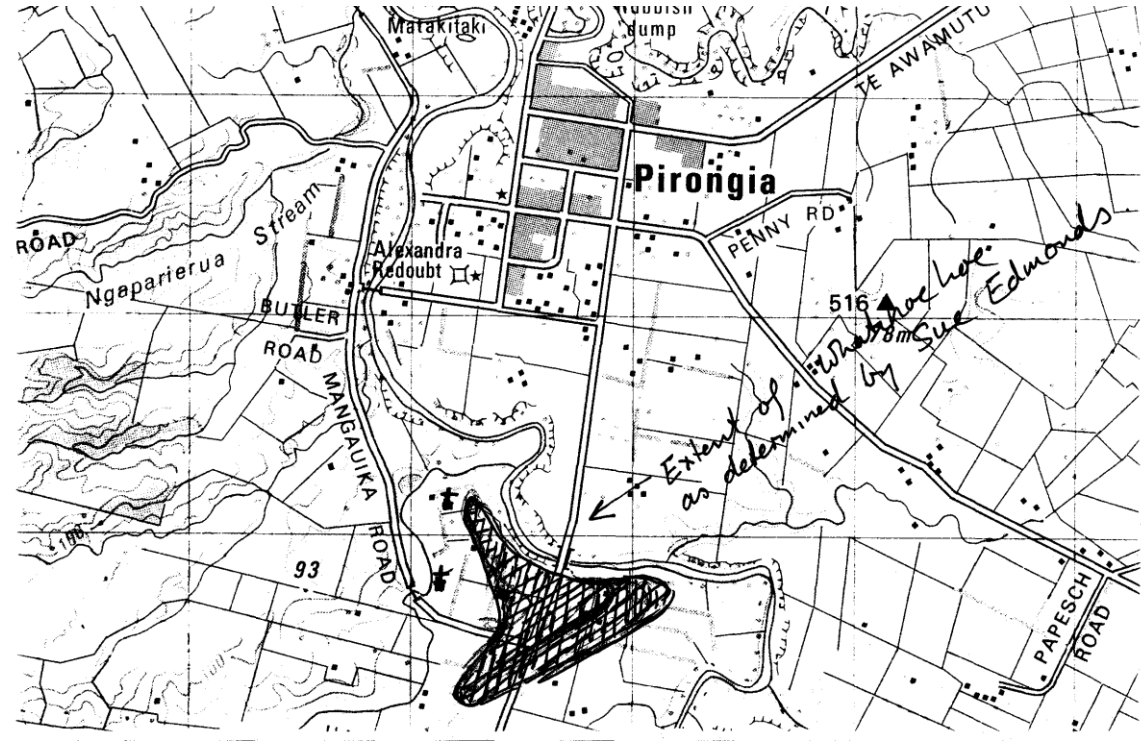
Part of a cultural map of historical sites (particularly 1884 dwellings) provided by Moka Apiti and Frank Kīngi Thorne of Ngāti Hikairo based on Te Maru o Hikairo (2012)



Archaeological site record information



SRF S15/317 Location map



SRF S15/317 Extent Map

**N Z ARCHAEOLOGICAL ASSOCIATION**

**RE-VISIT / ADDITIONAL INFORMATION**

**DATE** Dec 04

**SITE NO** S15/317

**REVISED G.R.** --

**NAME** WHATIWHATIHoe  
Pikia's village?\*

**King Tawhiao's capital, Pirongia.**

A site of major importance, which has never been investigated in the field, and whose history has never been properly written up, although there is a wealth of primary documentation to draw upon. Established by Tawhiao and 200 followers in 1881. Tawhiao's previous capital had been Hikurangi, S15/102. The new location was chosen because of its proximity to the edge of the rohe potae and to what was then Alexandra village. A number of important meetings were held there, attended by up to 3000 people, and a number of Pakeha travellers including Reischek and Kerry Nicholls, were received there. Initially it was a very vigorous community, but it deteriorated as time went on and Tawhiao's mana waned, and as the fertility of the surrounding cultivations became exhausted. It was abandoned in 1890 with Tawhiao moving his capital to Pukekawa [R13#130].

According to a c 1991 research essay by Sue Edmond (now Sue Harrington) the village occupied a triangular area of about 35 ha within the 100 ha or so between the Waipa and Mangauika streams. It was surrounded by cultivations. There are two urupas, in the upper of which Tawhiao was buried for some time.

One of the urupas may earlier have been the site of Mangauika pa (otherwise assumed to be S15/169), to which survivors fled after the fall of Matakitaiki S15/2. See Edmond's map [enclosed]. According to Bob Emery (based on info from Witana Kaumoana) the upstream urupa, near the bridge over the Mangauika, Lot 329A, was originally known as the Mangauika Pa site, and the actual village of Whatiwhatihoe was immediately to the east of this. A full copy of the essay is in the district file.

\* Before Tawhiao made it his capital the place was called Pikia's village. See R S Bush AJHR 1876 G1 p 12. It had earlier been a large N'Hikairo settlement, right up to the time of the British invasion. See Otorohanga Land Court, bk 3 p 333.

**Otorohanga Land Court evidence on Pirongia blk**

- Ot1p392 Whatiwhatihoe is not new, it was formerly occupied by sections of N'Hikairo.  
Ot3/333 large N'Hikairo settmt, occup up to time of the European war, we were never driven away - only by the pakeha.

**Mercer Land Court evidence on the Moerangi blk**

- M12p290 I know Waihakari. it is off the blk... It was an eel lagoon of my ancestors ... about half a mile fm Harapepe.... Paehunui about 1/4 mile fm Waihakari close to Pirongia... my elders had a church there... These places are at Whatiwhatihoe. Ti Tawhiao's tomb stone is there, but his remains have since been re-interred at Taupiri. The vault in which he was buried first is still at Whatiwhatihoe'  
M12p355 While Tawhiao was at Whatiwhatihoe S15/317 the people began going back on the land to live... At that time food was obtained from the land. I myself used to go to shoot birds on Pirongia. .... everybody was directed by Tawhiao to go food collecting, bird shooting etc. Many birds were shot & taken to Alexandra. Subsequently all the guns were given up to Major Mair on behalf of the Govt. You went on the bird shooting expedition yourself. The one I particularly refer to - there were other expeditions from time to time. N'Tu occ. at Pukehoua at foot of Pirongia. They used to preserve birds for Tawhiao's use at Hurakia (south of Rangitoto) and they came to Pirongia for the same purpose.

**FILED BY** Owen Wilkes  
PDC Kawhia

**FILEKEEPER**

Ow Feb 2005

NEW ZEALAND ARCHAEOLOGICAL ASSOCIATION <b>SITE RECORD FORM (NZMS260)</b>		NZAA METRIC SITE NUMBER    S 15/317 DATE VISITED SITE TYPE SITE NAME: MAORI    Village OTHER    Whatiwhatihoe													
NZMS 260 map number    S 15 NZMS 260 map name    Te Awamutu NZMS 260 map edition    No 1															
Grid References    Easting <span style="border: 1px solid black; padding: 0 5px;">2</span> <span style="border: 1px solid black; padding: 0 5px;">7</span> <span style="border: 1px solid black; padding: 0 5px;">0</span> <span style="border: 1px solid black; padding: 0 5px;">3</span> <span style="border: 1px solid black; padding: 0 5px;">3</span> <span style="border: 1px solid black; padding: 0 5px;">0</span> <span style="border: 1px solid black; padding: 0 5px;">0</span>		Northing <span style="border: 1px solid black; padding: 0 5px;">6</span> <span style="border: 1px solid black; padding: 0 5px;">3</span> <span style="border: 1px solid black; padding: 0 5px;">5</span> <span style="border: 1px solid black; padding: 0 5px;">2</span> <span style="border: 1px solid black; padding: 0 5px;">8</span> <span style="border: 1px solid black; padding: 0 5px;">0</span> <span style="border: 1px solid black; padding: 0 5px;">0</span>													
1. Aids to relocation of site ( <i>attach a sketch map</i> )  Main road South of Pirongia, on right after crossing the Waipa River.															
2. State of site and possible future damage  Very little remaining evidence.															
3. Description of site ( <i>Supply full details, history, local environment, references, sketches, etc. If extra sheets are attached, include a summary here</i> )  Main village of Tawhiao after the Waikato land wars. Tawhiao came from Whatiwhatihoe when he made peace at Pirongia in 1881.  Remains of some food pits were visible when site visited a few years ago by Jim Mandeno of Te Awamutu.															
4. Owner    To be ascertained Address		Tenant/Manager Address													
5. Nature of information ( <i>hearsay, brief or extended visit, etc.</i> )  Photographs ( <i>reference numbers, and where they are held</i> )  Aerial photographs ( <i>reference numbers, and clarity of site</i> )		Hearsay and brief visit by Jim Mandeno, Te Awamutu													
6. Reported by    N C Laurie Address    RD 9 FRANKTON		Filekeeper    N C Laurie Date    c/- DOC HAMILTON													
7. Key words															
8. New Zealand Register of Archaeological Sites ( <i>for office use</i> ) NZHPT Site Field Code															
Latitude S <table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>A</td><td>G</td></tr> <tr><td>-</td><td>-</td></tr> <tr><td>-</td><td>-</td></tr> </table> Type of site <b>Historic Village</b> Local environment today Land classification		A	G	-	-	-	-	Longitude E <table border="1" style="display: inline-table; vertical-align: middle;"> <tr><td>C</td><td>D</td></tr> <tr><td>-</td><td>-</td></tr> <tr><td>E</td><td>G</td></tr> </table> Present condition and future danger of destruction Security code Local body		C	D	-	-	E	G
A	G														
-	-														
-	-														
C	D														
-	-														
E	G														

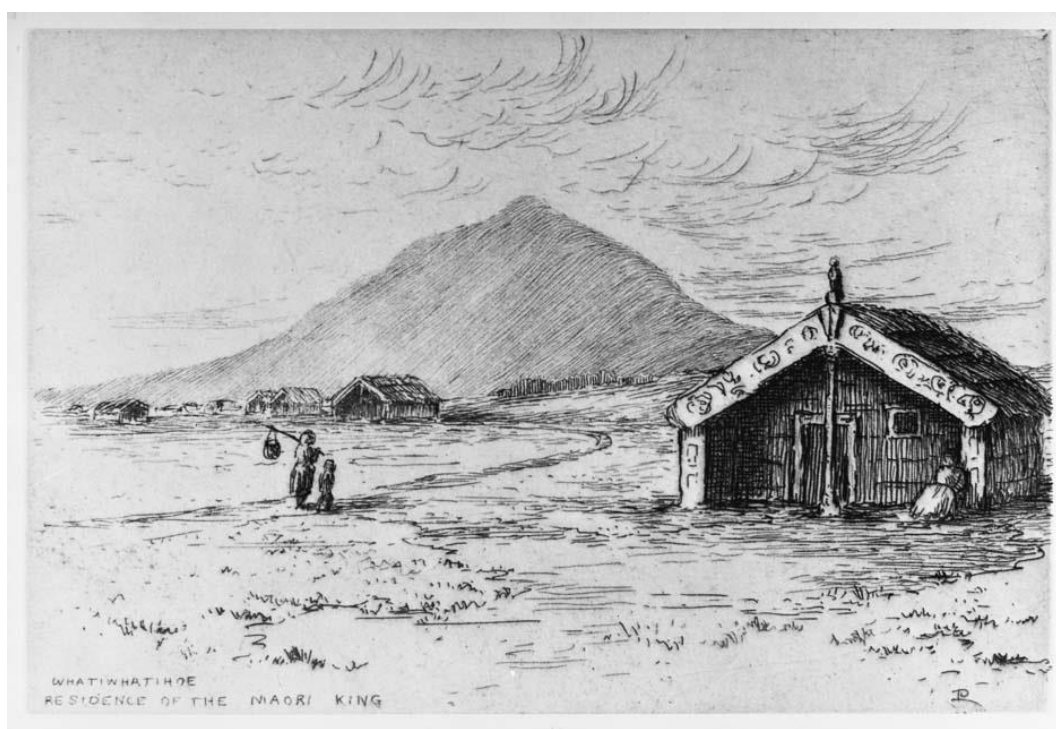


*Historical Photographs / Documents*



Above - Burton Brothers (Alexander Turnbull Library Ref PAColl-4751-07), 1885. Tapuhi and child outside Kings Residence in the foreground

Below - This etching of Whatiwhatihoē, the residence of the Māori King, was made by Edward Payton about 1887. Mt Pirongia can be seen in the background. (Alexander Turnbull Library, A-045-015)



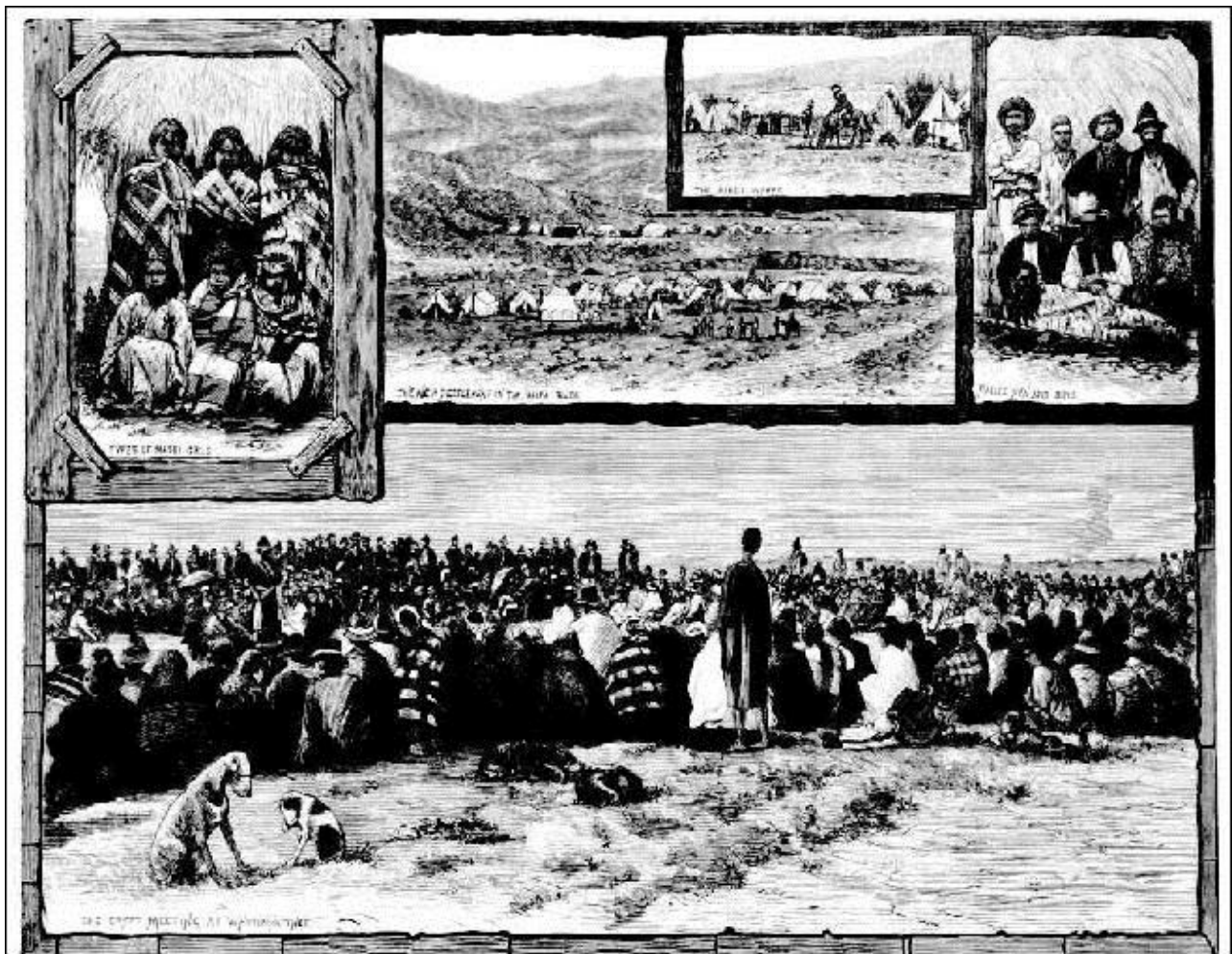


Part of a Burton Brothers image Courtesy of the Alexander Turnbull Library (ATL Ref 3618 Whatiwhatihoe "King's Palace") circa 1880.



Close-up of whare from William Williams' 1884 photo of the area now West of Ormsby road (ATL 1/1-025756-G)





OPENING UP OF THE KING COUNTRY, N.Z.

#### MAORI MEETING AT WHATI-WHATIHOE.

Subsequent to Tawhiao's visit to Auckland an immense Maori meeting was held at Whatiwhatihoe, a new native settlement on the Waipa River, near Alexandra, 107 miles south of Auckland. The country beyond this for 100 miles southward to the Broken River

has been closed against Europeans for the last eighteen years. Ever since the war the Government have been anxious to construct a railway through this district, and the visit of Tawhiao to Auckland was thought to have smoothed away many of the difficulties that formerly existed, and that the Maori consent would be given at the meeting. The meeting was attended by over 2000 Maories, and the business was conducted in the most orderly fashion. A resolution was carried, however, that neither the construction of railways or roads should be permitted until some settlement is made by the Government to permanently secure the country to the natives. It is understood that a proposal to this effect will be laid before Parliament at an early date. The meeting, which lasted over a fortnight, discussed many other subjects of Maori policy, but its main business was the settlement of the land question. The time taken may seem somewhat long, but as a rule Maories are more afflicted with *cacæthes loquendi* than our members of Parliament; and as the great majority feel compelled to speak, it takes a great deal of

real compulsion to speak, it takes a great deal of talk to transact but very little business. The other sketches give a group of Maori men and boys; types of Maori women, in which their characteristics are delineated with remarkable fidelity; and King Tawhiao's where. The palace is scarcely up to what a European potentate would be content with, but a great deal of solid comfort of the rougher sort may be found in the interior of the Maori king's mansion. The groups given comprise some of the leading Maories, both male and female; but the king was not taken in any of them, as at the time he was living in his where indisposed.

[Confidential.]

SALUTATIONS :—

May the Queen and her family long live. May her Government and the people of England live !

May God protect you !

This is an address from the Maori chiefs to the people of England.

Strangers landed on a strange land :—

We, the Maori chiefs of New Zealand have come to this distant land into your presence, on account of the great disaster which has overtaken your Maori race, which is beloved by the Queen and the people of England; Accordingly we have now swum the ocean of Kiwa which lies between us, and have reached England in safety, the source and fountain of authority, to the place where the Queen lives, that she may redress the ills of the Maori race inflicted on them by the Government of New Zealand, who have not directed their attention to right those wrongs up to the present time, and those wrongs are still being committed; nor is it because the Maoris are adhering to evil practices and so causing trouble between the two races, and therefore owing to this continued inattention of the Government this is presented as an appeal to the highest authority.

And because there was a tender regard displayed by the Queen to her Maori race, as shown in the Treaty of Waitangi, therefore it is well that those contracts and these ills should be brought before you for your consideration.

Firstly : the words of the Queen were, that Victoria, Queen of England, in her kind regard to the chiefs and the tribes of New Zealand, secured that their rights of chieftainship and their lands should be established to them, and that peace should be made with them.

Secondly : that the Queen of England shall order and consent that the chiefs and tribes of New Zealand preserve their chieftainships, their lands, their villages, their forests, and their fisheries.

Thirdly : that the Government of the Queen shall consent and order that the Queen shall protect the Maoris of New Zealand, and shall give them her laws in like manner as they are given to the people of England.

But these contracts have been trampled upon by the Government without exception. The first case of the Government purchasing land was in the year 1855. They paid a deposit for lands to some tribes, without knowing whether the lands belonged to them, and much land in the Waikato, Hawke's Bay, and other places was bought in this manner; and in consequence

subjects, to those who are living on their own lands, on those of their ancestors, and within the limits of Maori territory, that they may have power to make laws regarding their own lands, and race, lest they perish by the ills which have come upon them; that they may be empowered so to direct themselves and their own lands lest they be altogether destroyed by the practices of the Government, unknown and not evident to the Maoris; and that also the Maoris possessing lands contiguous to the Europeans should have those lands brought under the direction of the said Maori government, for there are many tribes who thus own land, and which they will not long hold unless thus brought under Maori government, and these Maoris are those who are suffering most at the present time, and they will be unable to save themselves unless some such means are taken for their preservation.

Secondly. That the Queen and her Government consent to the appointment of a Maori Commissioner, appointed by the Queen, one of the Maori race, one adhering to the Queen, an upright man, who shall act as mediator between the Maori and European races, in matters touching the leasing and selling of the lands of your Maori subjects, who shall investigate the laws, made by the Maori government, make them feasible, and to write his opinion to your Governor, and to you also for your confirmation, lest the Maori legislation be at variance with that of the Government, and lest the Maori should fail to carry out the laws of the Government respecting them.

Thirdly. That the greater portion of the taxes levied on your Maori subjects be returned to them. To enable them to carry on their government, granted by you to your Maori subjects, in those parts which are Maori territory.

Fourthly. That the European Judges in the Native Land Court be superseded, and that your Maori race be then permitted to direct their own affairs in that court; that they may be empowered to appoint their own Judges over their own lands, lest they be all lost by the present doings of the court; that they may be able to deal with these lands in accordance with their own customs, apportioning to each tribe their share, and having made all ready for leasing or selling, to submit all rulings to the Commissioner appointed by you, that he may look into the whole affair, and see that no injurious effects come upon the Maori, and then he is to submit all to your Governor for confirmation.

Fifthly. That the lands wrongly obtained by the Government be returned to us. That all may be in accordance with the concessions made in the Waitangi treaty and all other contracts made with your Maori subjects. That the Queen and her Government also appoint some person from England, a person independent of the Government of New Zealand, who shall carefully investigate those wrongs, and if he finds them in accordance with what we have now presented before you, and that then he should decide whether the lands of your wronged subjects be returned, or a compensation be made for part of it.

We your Maori race confidently rely on the treaty of Waitangi, on its provisions and force, and we will be led by those provisions in these matters for which we have now swum the ocean of Kiwa, and we pray in the presence of the Queen that she will confirm her words given in that treaty, that it may not be trampled upon by the Government of New Zealand in anything they may do to annul that treaty.

Let the Queen live !

Here we conclude. May God preserve you !

TAWHIAO.

WIREMU TE WHEORO.

PATARA TE TUHI.

TOPIA TUROA.

HORI ROPIHANA.



### 4.3 Appendix 3: Visual Aids to Physical Information

#### *Current Photographs of Place*



Whatiwhatihoe promontory viewed from a foothill of Pirongia on the eastern side of the Mangauika stream (©HNZPT, Xavier Forde, 29 January 2014)



The fields of Whatiwhatihoe – looking north from 38 Mangauika Road (©HNZPT, Makere Rika-Heke, 29 January 2014)