

# Ngati Rakaipaaka

## Some Sites of Significance

31 July 2022

Kahungunu Marae, Nuhaka

Wananga 2

*Ngutu Awa o Nuhaka, Te Pa Harakeke, Te mauri o Nga Nuhaka, Kua tae koe ki te moana Waka Takitimu docked for repairs, and is where Ruawharo planted the Mauri o Nga Nuhaka.*

*Remains of totara stumps not often revealed, this was a special occasion*



Ancient Urupa  
(Taupatemarangai)

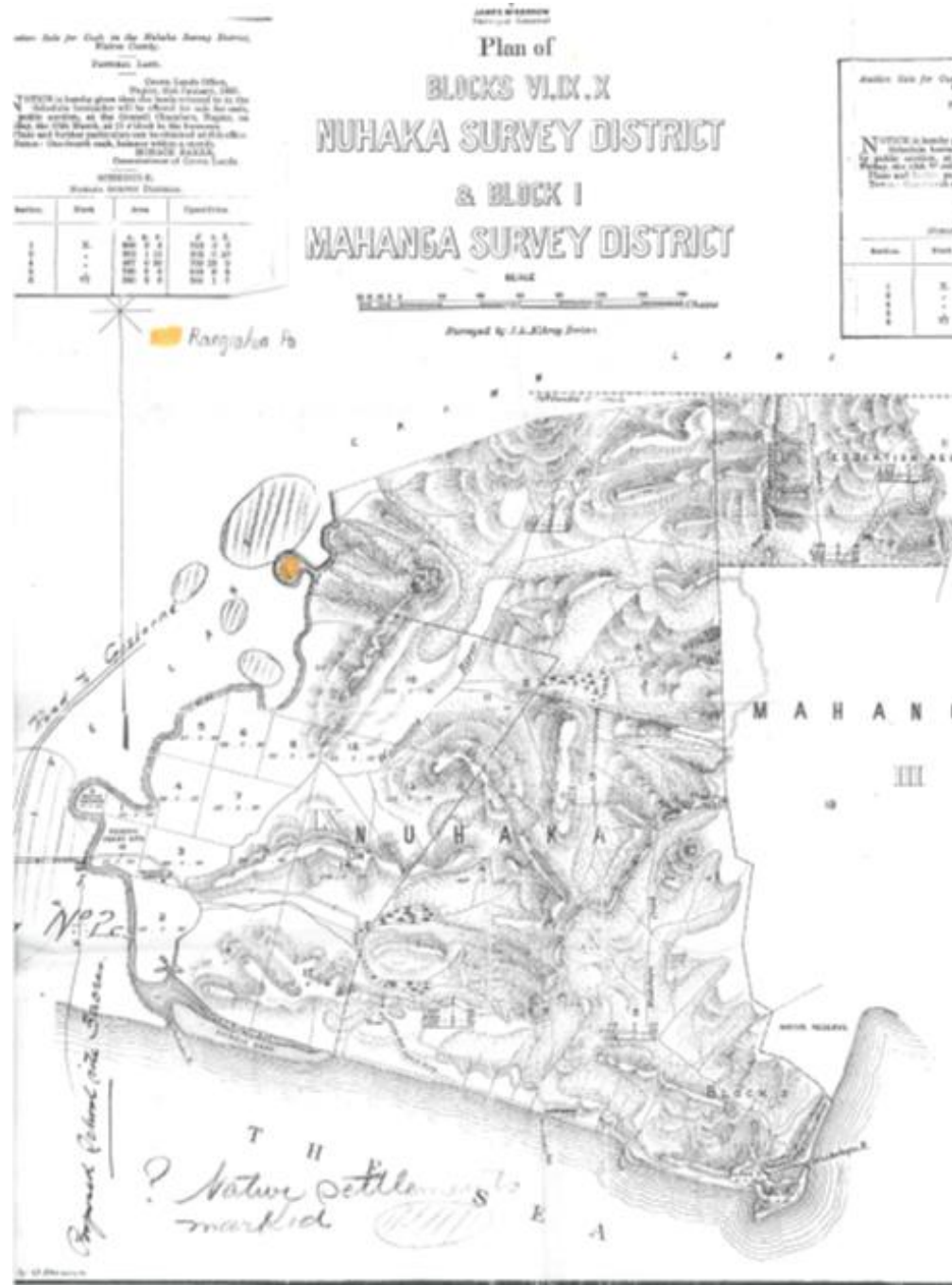


Parekore Stream  
where the Waka  
Takitimu berthed to  
carry out repairs

***Te Komania Pa***  
*Where the hapu o  
Ngati Rangi were  
forced to live after  
their pa Rangiahua  
was sold in 1865  
as part of the  
Nuhaka No1 Block  
to the Crown  
without their  
knowledge*



This Map Shows Nuhaka No1 Block that included Rangiahua Pa – The Pa of the Ngati Rangi Hapu residing there at the time and was included in the 1865 sale of the Nuhaka No1 Block without their knowledge Nga Rangatira Te Teira Ringa Rore Te Hanene, Paora Matawhuia and others were petitioning the Crown in the 1890’s about this hara



Moumoukai Te maunga Tapu o Ngati Rakaipaaka E kore E Riro

#### MOUMOUKAI AND MĀEHE:

Moumoukai Maunga was the mountain fortress of Rakaipaaka, the principal pa of Rakaipaaka. In the korero tawhito Māehe was the hoa rangatira o Moumoukai. And is the sharp point to the right in the picture.

#### THE WHENUA:

Moumoukai stands approximately 611 meters above sea level, it was virtually impregnable with steep cliffs on all sides, with its natural defences, and it was the perfect refuge for the iwi. There was over 20 acres of good cultivatable ground on top of the maunga and a spring that never runs dry, with these assets, when the iwi needed to seek refuge, Moumoukai could sustain the people indefinitely.

Moumoukai was never conquered or taken in battle; it was taken through the actions of the Crown in its hunger for Maori land.

Moumoukai and Māehe are parts of two neighbouring farm stations now, Māehe standing on Mangatoto Station and Moumoukai on Moumoukai Station.



Mangatieki the area where Ngati Rakaipaaka traditional Rongoa were harvested. The stream Tutaematuatua flows from this Ngahere into Waitirohia Awa



*This area along Te Uruti, in association with other landmarks, was traditionally used by fisherman to locate specific fishing grounds. Ngäi Tama whanau has asked that the Wairoa District Council do their utmost to protect this area. Ngati Rakaipaaka support Ngäi Tama*







### Te Waitaniwha

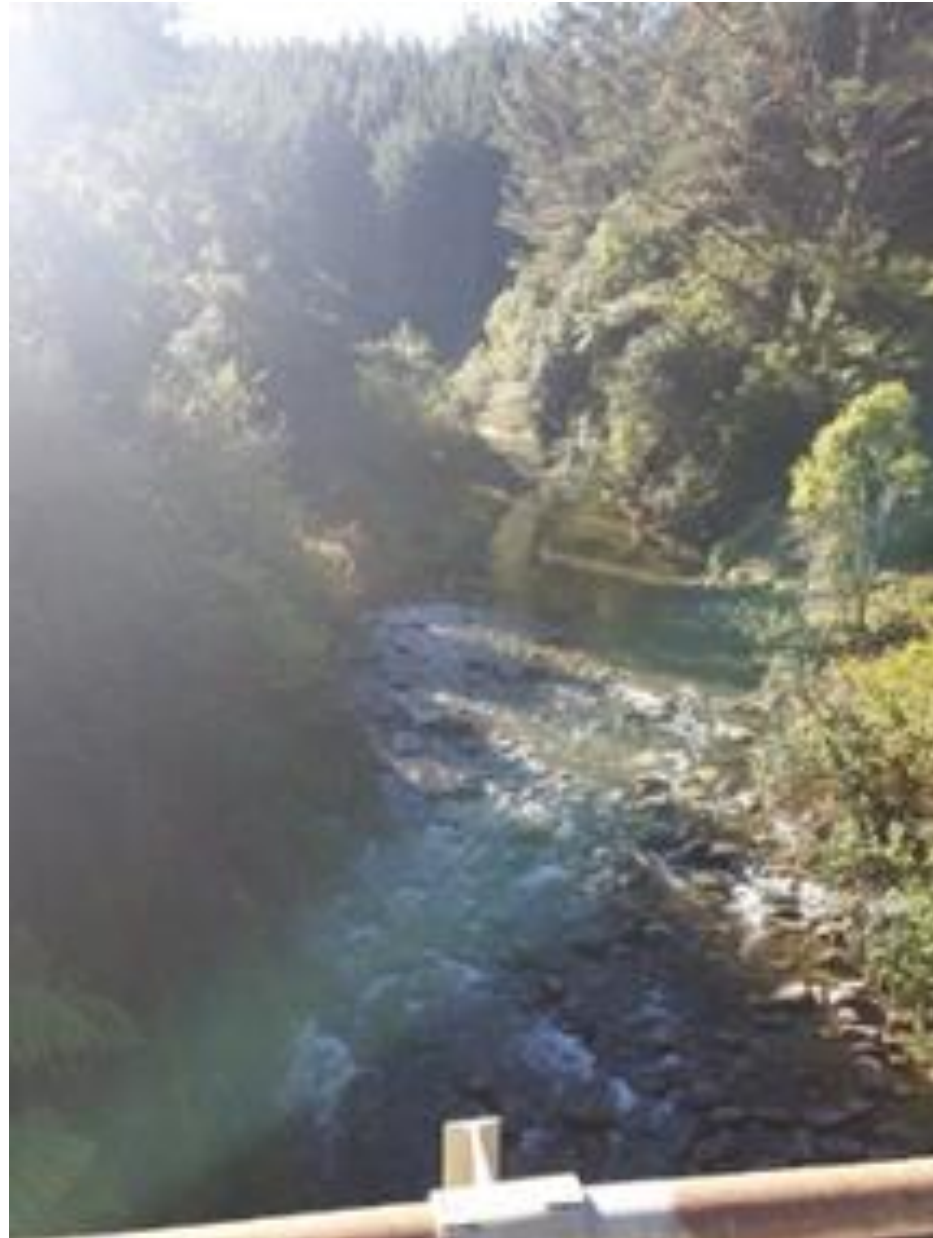
The home of the Taniwha said to be in the shape of a large green Koura. Nga kei roto te whenua, ki a uru mai nga puna. This pool is regarded as the most important. From here the water wends its way down to Te Uruti and out to sea. The name Waitaniwha is said to have derived from this pool. A large part of Blacks farm was traditionally called Waitaniwha.



### Te Uruti

Along Te Uruti is an area known as 'Tauroa', an outcrop of rocks where Ngati Rakaipaaka whanau gathered paua. Landscape of this area was changed dramatically after the giant landslide of 1957. Tauroa was mostly buried in this landslide. This event formed the Waitaniwha Bay.

Hineroa bridge  
Puninga Block  
of the  
Whararerata  
Forest where  
the source of  
the Awa begins



**Pokoharu Pa –  
where Te  
Aihurangi the  
son of Te Rehu  
settled with his  
whanau. Very  
fertile flat  
lands.**



***Ngati Rakaipaaka Nuhaka  
Community Hub – Nga Wharerau o  
Te Tahinga  
Previously the Nuhaka Health Clinic  
and a Treaty Settlement property or  
Deferred Selection Property (DSP).  
Until April 1915 the land was owned  
by John Henry Blake labourer of  
Wairoa, then, in 1945 transferred to  
Reuben Rudolph Sturm of Nuhaka  
(Proprietor of the Nuhaka Garage).  
Thereafter the land was taken in  
1952 under Gazette Notice p.1938 to  
be held for Health purposes (District  
Nurse Residence).***



***“Waitirohia te Awa o Nuhaka e rere ra Te Matapuna o te ora, E kore e Maroke”.***

***The life blood of the Iwi flowing through the Body (Tinana), the source and giver of life, it will never dry up. Because of this connection Tangata Whenua pay particular attention to the management, use and protection when there is an activity relating to the Awa or Whenua. All along Waitirohia Awa are Pa Tuna, where whanau set their Tuna Pa***

***This is our waiata that depicts a number of our sacred sites of significance***

***E rere e te Awa o Nuhaka  
E rere e te Awa o Nuhaka kōrero ki te Iwi e  
Heke ana mai i te maunga Tapu  
te maunga o Moumoukai  
E rere e te Awa e.***

***Tu mai te Ngahere  
Tu mai te Ngahere i Mangatieki  
I reira nga rongoa o rātaū ma  
E rere e te Awa ē.***

***Kitea atu ra  
Kitea atu ra te papa kainga o mua  
Te papa kainga o Te Komania  
E rere e te Awa ē.***

***Tae atu ki te pā  
Tae atu ki te pā  
Te Rangiahua  
Te Pa tuwatAwata  
E rere e te Awa ē.***

***Ko Papanui e  
Ko Papanui e ko Mataraua  
Ko Pokoharu hoki  
E rere e te Awa ē.***

***Tae atu ki te wahi  
Tae atu ki te wahi  
O te Pa Harakeke  
Ko te mauri o Nga Nuhaka  
Kua tae koe ki te moana x 2***





Remains of the  
Pomana Whanau  
kainga noho – picture  
by G Symes Sunday  
21st June 2020



Not far from the Pomana kainga  
was a Puna Wai (spring), this is  
where Hori Pomana would be  
visited by his whanaunga Te  
Kooti, many of the whanau were  
followers of the Ringatu faith.  
(Korero tawhito no nga Pakeke i  
nga ra o mua)



Papanui at full flow – The  
Pataka kai for the people of  
Rangiahua Pa. Papanui is a papa  
shelf that stretches across the  
Awa, at low tide it is visible at  
high tide it is submerged,  
Papanui is next to Rangiahua



## MORERE

Living on and in a property for 350 years and not exploring, traversing and not conversing what it has to offer seems unrealistic and ridiculous. Surrounding well known and historic land marks, Tunanui, Mangatoto, Whiorau, Mangariaki and Moumoukai all surround an undiscovered Ngawha source?

Too much to believe they “missed the plot” from the middle 1500’s till discovered by Pakeha in 1884 nearly 300 years later. Not from discoverers and keepers of the whenua, they would have known every nook and cranny. Local history has told of ngawha and healing qualities contained, also of gas leaks that were used by Maori. Histories and information were jealously guarded and passed down orally to would be keepers till recorded by Pakeha settler R Sloan, ‘these springs have been known to the Maori for perhaps centuries.



## **MANGAONE CAVES**

The Reserve was first gazetted as Nūhaka Caves Reserve in 1904, following a recommendation to the Government to resume for scenic purposes under the Land act, about 2 acres...*to cover the lately discovered limestone caves.* The then Minister accepted this recommendation in 1904. The Surveyor General recommended that the CCL at Napier negotiate with S.W. Black to find a suitable arrangement which would avoid the need for compulsory acquisition of the land. No opportunity was made on behalf of the recommendation to visit the site and LS staff failed to make a comprehensive evaluation of the land site to consider the potential historic value of the land to tangata whenua. It has been confirmed that local iwi do have historical attachments to the caves, and that the caves have specific significance to various korero of Rakaipaaka