

## INTRODUCTION

Tena koe and morena Judge Fox, Greetings and welcome to you and your staff

Tena koutou te whanau

I am pleased to be here to support the WAI 88 / 89 Claim

I would like to start with karakia

**He honore, he kororia ki te atua**  
**He maunga rongō ki te whenua**  
**He whakaro pai ki nga tangata katoa**  
**Amine**

<b>RECEIVED</b> Waitangi Tribunal
<b>22/04/2015</b>
Ministry of Justice WELLINGTON

I call on spiritual guidance within these 4 walls of this whare. From the wahine, Hine-Te-Ahu-one, earth maiden, Hine Te tama, her daughter and maiden of the dawn mist. The Guardian angels on the ceiling watching down on us that are represented by the faces. And then Tane who is represented by the ferns on the ceiling.

It is fitting that they are in our presence as we talk about our whenua and our environment

My name is Rawhiti Higgott. I am of Ngati awa / Te Atiawa, Ngatitōa, Ngati Raukawa My whakapapa also includes Te Arawa and Tuwharetoa

My mother was Hinemoa Ropata, my father Rawhiti Higgott  
 My grandfather was Tee Ropata, my grandmother was Rewa Hemi-Kupa Gilbert  
 My great grandfather was Ropata Tangahoe who married Metapere Parata  
 Metaperes parents were Unaiki and Wi Parata  
 Wi Paratas parents were Waipunahaau and George Stubbs (a whaler)  
 Waipunahaus parents were Rangihiroa, and Pohe was of the Kaitangata hapu of Ngatiawa. Rangihiroa was a signatory to the treaty and he signed it on Motungarara island on the 4<sup>th</sup> June 1840. There were 20 more signatories earlier, on the 16<sup>th</sup> May 1840 and signed at Waikanae. I have lived in Waikanae most of my life.

I have identified approx where Ngatiawa cultivation / pa sites / were in the 1800s by these dots on this map. I will be brief on each site. Information has come from our tupuna and is now published in history books and early maps

At the same time Kristie will follow with a powerpoint of these sites

## Settlement and Cultivation Sites

(4) **Harakeke** this was a large eel weir belonging to Wi Parata whose mother owned it before him. It is referred to in the Land Court evidence as a place of residence .

Lifestyle block now

(5) **Paetawa**, the name of a small settlement. Lifestyle block now

(6) **Rangiora**, Known to be a cultivation site. Lifestyle block now

(8) **Kawakahia lagoon**. Large lagoon / wetland north of Waikanae beach settlement. Turned into 2 large sewerage disposal ponds in the 1980s. Overflow went into a stream that flowed into the Waimea stream and out to sea

(9) **Totara lagoon**. At the 1890 hearing, was stated that this place was a cultivation site for the hapu of **Ngati Kura and Ngati Rahiri**. Parata was known to have an eel weir here. Ati awa people who owned and cultivated this portion of the surrounding areas were. Wi Parata Waipunahau, Ngapaki, Tamihana Te Karu, Te Puke, Tuhi and Toanui.

(10) **Te Maumaupurapura**. The 1890 land claims case that this was a cultivation ground of the Ati awa **Ngati Kura hapu**.

(11) **Taewapirau**, settlement, cultivation site and burial ground.

Ati awa hapu belonging to this area are **Ngati Kura, Ngati Uenuku and Hinetuhi**.

It was mainly a **Ngati Kura** cultivation and occupation site from the arrival of the hapus from the north. The present site takes in the south of the Waikanae beach golf course. In 2003 small human bones were found when the golf course were excavating a ridge. Myself and Susan Forbes, an archeologist visited the site and reburied the bones. Another time, a skelaton was found by the owner of the property next to the golf course when he was digging into a bank on his property. He told me that this happened years ago

(12) **Kaiwaru**. Cultivation ground. I use to go possum hunting here when I was a young boy. Now a sports park, rubbish tip and pony club (council land)

(13) **Awahapuku**. Cultivation ground between the Waimeha stream and the Waikanae river. One of many cultivation grounds for Wi Tako and his people during 1860. There was a stream that ran into the waimeha. We use to get watercress here. It is now a road.

(15) **Upokotekaia** was on the northern bank of the Waimeha stream and was close to the former Totara lagoon. Described as a pa of the **Ngati Mutunga, Ngati Kura and**

**the Ngati Hinituhi.** Part of the Waik golf club

**(17) Kawewai** was a cultivation ground close to the north of the Waikanae village of 1849-50. It was said to have been one of the places offered to Wi Tako for his temporary use in 1860 by the Ati awa hapu, **Ngati Kura**  
Junction of Greenaway road and Te Moana road

**(18) Tukurakau** is the name of the Waikanae village built in 1849-50. Wi Parata stated at the 1890 land court sitting that he and his ancestors lived here. Paratas house is shown at this place on map 504a. A kauri tree was planted within the village site by Parata and is still there to this day. Grass, oats, wheat and barley were the main cultivations around the settlements of Tukurakau and at one time there was a three story flour mill on the banks of the Waimea. This was later washed away by the river. On the western hill of Tukurakau lies the present Takamore urupa. Very old and current urupa which is managed by the Otaraua hapu of Ngati awa, the Takamore Trust.

**(19) Pikaho.** Cultivation ground of **Ngati Kura** previous to the battle of Kuititanga. It was situated close to the site of the old Waikanae Motor camp, near the corner of Tutere st and Waimea road Waikanae beach. Housing now occupies this site

**(20) Pukekawa** was a place on the north bank of the Waikanae river. Tamihana Te Karu once resided here. South corner of Greenaway road and Puriri street. Now a lifestyle block

**(21) Te Rere** was a cultivation ground on the south side of Waikanae river and close to Taewapaharhara. At the 1890 land court hearing it was said that potatoes, oats and beans were grown at this place. **Kaitangata hapu** and its chief Tuhata was known to have grown crops here also  
This site lies on the south side of Greenaway road / river. Lifestyle block

**(22) Taewapaharhara** was on the south bank of the Waikanae river and was a place of residence of an Ati awa women named Paretawhara. Mere Pomare also claimed it as her place of residence and that it was her ancestor who gave it that name. Now a lifestyle block

**(24) Ngahuruhuru** (El Rancho area) is the name of an old cultivation ground which lay on the north western bank of the Waikanae river a short distance from Kaiwharehou and Waimea Pa. It was cultivated by **Kaitangata hapu** of Ati Awa. Because of its proximity to the Kuititanga battle and the spilling of much blood its use as a cultivation ground ceased and from then on was used as a burial ground and considered as tapu. It has been stated that Wi Paratas grandmother, Pohe, is buried here. Now a holiday christian camp / park

(25) **Kaiwharehou Pa**, settlement and cultivation site. sits on the southern bank of the Waikanae river. It lies a short distance east of the Otaihanga community This pa was of high importance to Ati awa. Land court minutes state that about 1853 people of **Otaraua, Kaitangata and Rahiri hapu** resided here. Enoka and others resided here in 1890. Now in housing

(26) **Waimeha Lagoon** flows southwards to the Waimanu lagoon then into the Waikanae river. The Waimeha lagoon still retains the original wetland vegetation.

(27) **Waimeha** (Waimea) was situated at the junction of the Waimeha stream and the Waikanae river near its mouth. It suffered the brunt of the Ngati Raukawa attack in the Kutitanga battle. Because of the amount of blood spelt on the ground. It was abandoned immediately after the attack. Waimea belonged to **Ngati Kura and Ngati Mutunga**. It was also an old burial ground. It has been stated that Wi Paratas mother Waipunahau, is buried here. Housing now occupies the old burial ground.

An old headstone dating back to the 1860s belonging to a child of George Ashdown was moved to our family urupa in the late 1950s as the 20 ac urupa was sold off as residential properties. Other headstones were moved elsewhere

(28) **Waikanae Pa**. Early settlement prior to the main body arriving and establishing themselves at the main Pa of Kenakena . A small pa and cultivation area close to Waimea. Belonged to **Ngati Kura**. Now in housing

(29) **Kaitoenga**. Cultivation site of the **Kaitangata hapu** of Ati awa. The **Otaraua** chief Eriuni Te Tupe established a fortified pa here shortly after the departure of Wiemu Kingi in 1848. One of the main elders of this Pa was a man named Puarore. Eruini also built a road, which ran inland towards the hills for about 3 miles. Its on the southern bank of the waikanae river, west of otaihanga community. Now in housing

(30) **Arapawaiti Pa**. Outpost and communal village of Ati awa. South bank of waikanae river mouth opposite waimea and waikanae pa sites. Stated in the 1890 land claims hearing that the hapu of **Ngati Rahiri** and **Ngati Rukao** resided here and that at one time it was the cultivation ground of the chief Tuhata. Tamihana Te Karu s parents of **Kaitangata** hapu also cultivated here The surviving occupants of the kutitanga battle are known to have retreated across the waikanae river to this place. This area was known later as the Ferry Inn Hotel and built and run by Tom Wilson, a whaling captain on the Deveron, built around 1849. His wife owned the land. Built for whalers and travelers who walked or rode along the beach which was for many years the main highway

**(31) Kenakena Pa.** Large fortress and communal village. Partitioned into individual hapu areas independent of each other. stretched towards the Paraparaumu beach community. **Kaitangata** once cultivated there not long after their arrival from Taranaki, but everyone cultivated there in common

Probably the largest of Pa sites within Waikanae and wasn't properly established until the arrival of the main Ati awa tribe under the leadership of Te Rere Te

Whangawhanga, the father of Wiremu Kingi. In 1848 Wiremu Kingi returned to Taranaki with the larger portion of his tribe. At this time Te Tupe of Ati awa hapu **Otaraua** continued to occupy their section of the Pa. Now in housing

In 1843 Bishop Hadfield built his large church on this site and was still being used for divine worship until the new church was completed inland at Tukurakau. By 1854 the old Pa and church site eventually were buried by the strong sand drifts. Part of the old church was unearthed in 1961. **I have a wall board from the church** (show)

**(34) Pukekohe.** Principal settlement of the **Ngati Tuaho** but others also worked there. Cultivation ground. Now a lifestyle block

**(36) Kairakau.** Cultivation ground inland from Ratanui road. Now a lifestyle block

**(37) Muaupoko Block.** Land block extending from the Otaihanga settlement to the main highway a little to the north of Paraparaumu township. Once owned by the **Otaraua** hapu of Ati awa. Lifestyle block

**(39) Ngatoto.** Once a cultivation site of the **Kaitangata** hapu of Ati awa. It is mentioned in the 1887 land claims hearing by Ihakara Te Ngarara of the Puketapu hapu as an important trig station marking the boundary of his hapu. In 1890 land claim hearing, it was said that there was also an eel weir close by, that the Otaraau often caught their eels there.

**(40) Te Uruhi Pa,** Communal village and cultivation ground of **Ngati Puketapu** and **Ngati Maru** hapu of Ati awa

Situated from the mouth of the Tikotu stream river mouth and inland towards the paraparaumu beach golf club. Ati awa told the court at the Petone hearing in June 1868, that the chiefs Wharepouri, Wi Tako, and Te Puni sojourned at Te Uruhi on their way south from Taranaki. It was while staying at Te Uruhi that these chiefs received an invitation from the Ngati Mutunga to join them in Wellington. Now a boating club and housing

**(43) Pukahu,** South West of Paraparaumu marking the SW boundary of Te Uruhi and belonging to the **Puketapu hapu.**

**(44) Wharemauku Pa.** At the mouth of the Wharemauku stream Raumati beach. The stream flows from the eastern hills, through the Wharemauku swamp, through Paraparaumu and to the southwest and out to sea.. The Pa was earlier occupied by Ngati Raukawa and then later by **Ngati awa**. It was described by E.J Wakefield as 'heavily fortified' when he visited in 1840 but was abandoned within 10 years. Now in housing.

**(45) Mataihuka Pa.** Eastern hills Pa settlement. Once occupied by Ngati Raukawa but was probably deserted by 1852. Karaka and Kohekohe trees were grown along the western hillside for food and medicinal uses

**Whareroa pa** on the banks of the Whareroa stream. Occupied by Ngati maru Puketapu and Ngati Mutunga. Inland were extensive cultivations of maize, kumara, potatoe and wheat. The total number of adult males at Whareroa in 1850 numbered 50. 31 adult females, 10 boys and 13 girls. A total of 104. They also had at least 10 war canoes. Now QE2 Park

Wetland drainage has been undertaken gradually over the past 150 years through the rohe, however more intensive drainage has occurred in the past 80 years. This has primarily made way for pasture, and in more recent times for residential housing. There has also been major changes in topography and land use for the development of subdivisions and speciality land use like golf courses

Today these sites have disapeared. They are no longer. They are either lifestyle blocks, roads, recreation reserves or residential housing

Streams, creeks and rivers were vital for maori survival. They were plentiful in the 1800s. Waikanae river and healthy fast flowing springs would have served the settlements. What we have left we must look after by these waterways returning to our care or at least co-management. Eel and fish were plentiful. Cultivation areas were plentiful. Not so now

**Whaling era** 1830-40s, ( May to Oct ) lasted about 20 years

### **Map of Kapiti**

Whaling stations (shore whalers) on Kapiti Island were Waiorua, Kahuoterangi, Taepiro, Rangatira and Wharekohu

The small islands of Motungarara, Tokamapuna and Tahoramaurea (map)

Rugged sea captains were the first whalers and traders to reach Kapiti. The industry attracted lawless bands of runaway sailors and convicts. They had a profound affect on the maori at the height of their tubulant tribal wars. The influence was both good and bad. The first pakeha did much to set the scene for the subsequent colonizing of the country. Pakeha were treated with great respect. The chiefs wanted at least one white man in each pa settlement to keep their people well supplied with things from the outside world. In return maori would protect them, feed them, and sometimes marriage took place between the pakeha and maori. She was often of high-ranking and any child born was assured the same high ranking as the mother

When the whaling era fizzled out, some turned to farming Descendants of whalers and early settlers are still residing on this coast today.

### **Some of us here today can count a whaler in our whakapapa**

In 1848 Wi Kingi returned to Taranaki and many hapu left with him leaving a small number remaining here.

Pa settlements were abandoned at this time, some hapu moved to the new Native village on the north side of the waikanae river called Tuku rakau. It is here where in 1882 Tee Ropata my grandfather was born.

In 1887 the rail-line was completed through our community linking Wellington to the Manawatu. The potential for this community to boom was soon recognised by the Crown and settlers This was a start of much land being acquired by the Crown and settlers. It was the start of maori land being lost

With the loss of the land, came also the loss of their cultivations and food source

As new owners from a foreign culture occupied our lands, there was little regard for many of the culivation grounds, wahi tapu, burial grounds and pa sites that were to become literally '**buried history**'.

*Tena koutou, tena koutou, tena koutou katoa*

Rawhiti Higgott