

NAU MAI KI

# Tauwhare Pā

## WELCOME

Welcome to Tauwhare pā Scenic Reserve, like most pā sites Tauwhare Pā was a fortified village for local iwi/hapū in the area. This pā is a snapshot in time on how the first Māori settlers once lived.

A short walk lets you enjoy this wonderful historic site and its amazing views. You are welcome to take a picnic, but please take your rubbish out with you.

**PLEASE RESPECT TAUWHARE AND HELP PRESERVE THIS HISTORIC LANDMARK**



To First lookout: 10 minutes

To headland: 15 minutes

Nau mai, haere mai ki Tauwhare pā. He wāhi haumarua te pā mō ngā iwi. He taurira tēnei pā o te nohoanga a te Māori i ngā wā o mua.

Kaua e kamakama, me āta haere, kia rongo ai tāu wairua ki te kōrero o te pā, o te whenua e toro atu rā. E noho, e kai, kia rangona ai te wairua o te pā tawhito nei.

### HE WĀHI TĪPUNA A TAUWHARE – MANAAKITIA

Tauwhare is made up of three separate settlement areas or pā. The name Tauwhare translates to 'house suspended in space'.

E toru ngā wāhanga o te pā nei. Ko te tikanga o te ingoa 'Tauwhare', ko te whare i tau ai ki runga.

Ko Te Hapūoneone te iwi tuatahi nōna te pā nei. Ko Tama-ki-Hikurangi tō rātau rangatira, he tangata hūmarie. Ka nohotahi Te Hapūoneone me ngā uri o Awanuiārangi, ka haere te wā, ā, ka puta ko Ngāti Awa o muri nei.

I te tau 1847 i awhitia ai a Tauwhare, ko Te Keepa Toihau te rangatira o te pā.

I ngā 1950s, ka tūkinotia a Tauwhare e tētahi Pākehā nōna te whenua nei. I keria te whenua e te waka-pana, ā, ka pakaru ai ētahi wāhanga o te pā, ngaro noa.

Te Hapūoneone, led by the peaceable Tama-ki-Hikurangi, were the first known residents, however over many years they were assimilated by the descendants of Awanuiārangi who later became Ngāti Awa.

In 1847, when the pā was under siege, the rangatira (chief) of Tauwhare was Te Keepa Toihau.

In the 1950s, when the land was in private ownership, preliminary work was being carried out for a proposed subdivision, destroying sections of the pā.



Department of  
Conservation  
Te Papa Atawhai

# Papakāinga

Before the arrival of guns, pā were built in places where they would provide a natural advantage. It was common for pā to be placed at high points, steep ridges and coastal headlands. Alongside the natural defences Māori would often dig out the hillside, excavate ditches and add high wooden fences or palisades to make the pā even more formidable. War parties attempting to attack pā would struggle to scramble up the hillside, while the occupants were able to hurl spears and other projectiles down upon the invaders.

I mua i te taenga mai o te Pākehā, i hanga pā i ngā wāhi pai hei tiro atu, ā, kei runga i ngā tihi, ngā pari, me ngā raenga. I wēnei pā, i keria awarua, i hanga tūwatawata kia aukaha ai te pā. Nā tēnā ahuatanga, e uaua rawa ana te tuki ki te pā, te piki tūwatawata. Nā te tūnga o te tāngata whenua i runga ake i te hoariri, he māmā ake te wero tao me te whiu toka ki raro ihu.

## A PLACE TO CALL HOME

Ko ēnei pou e tū mai nei,  
he tauira o te tūwatawata.

The posts you see in front of you represent  
what would have been fortified palisades.



Flat areas were constructed to provide living areas within the pā. Middens, containing the discarded shells from seafood meals, are often found in these areas. Other common features of a traditional pā include the tihi (summit platform), terraces and maara (gardens).

I hangaia he wahi pai hei nohoanga mō te pā, ko ngā tuku ērā. Ēkene, ka kitea e koe ngā para o mua i ngā taha o ngā tuku, pērā ki ngā kota pipi, pāua ano hoki. Ko ngā mea o te pā tawhito nei ka kitea e koe, ko te tihi, te taumata rānei, ngā tuku, me ngā maara.

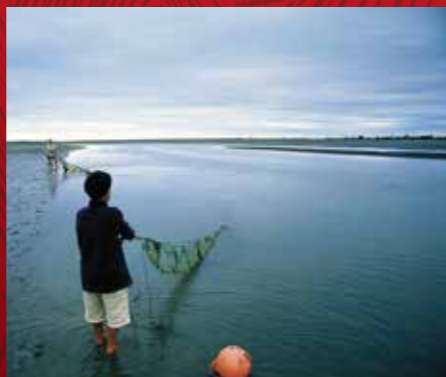
# Te Kete Kai a Tairongo

This is the traditional Ngāti Awa name for the harbour that recalls the abundance of Ōhiwa and well-known chief/guardian of Ōhiwa, Tairongo. Other iwi/hapū have similar names for Ōhiwa, such as Te Umu Tao Noa a Tairongo (The Food Oven of Tairongo) from neighbouring Upokorehe.

Nā ngā ingoa tawhito ka kitea te mana o te tipuna Tairongo me te pai o te wāhi nei. Te ingoa o tēnei moana ki a Ngāti Awa ko Te Kete Kai a Tairongo, ki a Upokorehe ko Te Umu Tao Noa a Tairongo.



Photos: Peter James Quinn



## Sustaining the people

The rich resources of Ōhiwa Harbour, were vital for local tribes in the past and are still valued today. Trevally, snapper, flounder, sole, mullet, red cod, kahawai and kingfish feed in the rich waters and pipi, tuatua, cockles and mussels live around the shore. The upper reaches of the harbour are important breeding grounds for whitebait.

He taonga ngā kai o Ōhiwa ki ngā tīpuna, ā, kei te pērā tonu ināianei. Nō te makurutanga o te wai, kāore e āriarika ngā ika pai ki te kai pēnei i te araara, te tāmure, te pātiki, te aua, te hoka, te kahawai me te haku. Kei ngā tai koraha e hia kē te pipi, te tuatua, te tuangi me te kuku ka kohia hei kai. Kei ngā kōawaawa te inanga.



## THE FOOD BASKET OF TAIRONGO

## The first kūmara in Aotearoa

Kei mua i a koe, ka kitea ngā maara kūmara.

E ai ki ngā kōrero, nō Hawaiki te kūmara, i mauria mai ki konei. Nā te reka o taua kai ka mina te tangata whenua ki ngā kōpura kia whakatō ai ki Aotearoa nei. Katahi ka haere ki Hawaiki ki te tiki i ngā kōpura, ka hoki mai mā runga i a Mataatua.

In front of you lay what used to be the kūmara gardens.

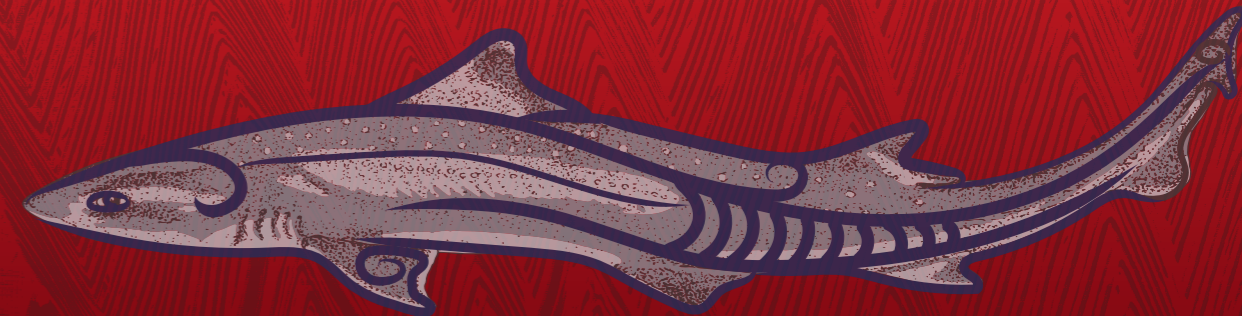
According to local stories, the first kūmara from Hawaiki were brought to Whakatāne. This encouraged the iwi already here to voyage back to Hawaiki to gather the kūmara to grow their own crops. These kūmara were eventually brought back to Whakatāne on the famous waka Mataatua.



Kūmara tubers were stored in covered pits around the edge of the gardens.

# Te Ururoa O Tairongo

## THE SHARKS OF TAIRONGO



### A WHAKATAUKĪ DESCRIBING THE PRESENCE OF SHARKS WITHIN ŌHIWA

E noho ana ano ahau ki Ōhiwa

Whakarongo aku taringa kit e tai o tua ra o Kanawa

E aki mai ana ki uta ki te whanau a Tairongo

Kei Tauwhare ko te kopu o te Ururoa

Ko te kai i rari noa mai te rawawekaketia e te ringaringa.

As I reside in the Bay of Ōhiwa

I hear the call of the tide at Kanawa

Urging me to join the clan of Tairongo

At Tauwhare is the dwelling place of the shark

The abundant food that has been disturbed by the hand of man

On the shores adjacent to Tauwhare pā lies an important breeding ground for sharks and often referred to in historical waiata (song), whakataukī (proverbs) and karakia (Prayer). The following is a whakataukī describing the presence of sharks within Ōhiwa

Kei te moana pounamu i raro iho i Tauwhare Pā, he wāhi hei whāngai i te ururoa o tēnei moana. He maha ngā waiata, whakataukī, karakia hoki e hangai ai ki tēnei āhuatanga. Ko te kōreor i raro nei, he whakataukī e pā ana ki te ururoa o Ōhiwa.

# Ngā Waka O Neherā

THE CANOES OF ANCIENT TIMES



He maha ngā waka i ū mai ki Ōhiwa i mua atu i te taenga mai o Mataatua. Ka kitea te mōmona o te whenua me te moana...he wāhi pai rawa atu hei nohoanga mō rātau. Ka heke iho ngā iwi o Mataatua rātau ko Te Tai Rāwhiti i ngā tīpuna i haere mai ai i runga i aua waka, nō reira he nui ngā herenga whakapapa.

Before the arrival of the Mataatua waka (canoe), numerous other waka encountered Ōhiwa, finding a bountiful place with a kind landscape and a harbour full of life ... perfect for settlement! Connections can be made from many of those early arrivals centuries ago to local iwi (tribe), hapū (sub-tribe) and whānau (family) around the wider East Coast.

This ancestral knowledge is significant to Ngāti Awa and other local iwi/hapū in the area.

He mea nui tēnei mātauranga tuku iho ki a Ngāti Awa me ngā iwi katoa o te rohe nei

WAKA (Canoe)	RANGATIRA (Chief)	TAURANGA (Landing place)	IWI (Connections)	
 Te Arautauta	Tarawa	Waiōtahe Ōhiwa	Ngāi Tama	
 Tūwhenua	Tamatea-mai-tawhiti	Ōhiwa Mōtū	Tūwharanui Manawakiuta	
 Nukutere	Tamatea-nukuroa Taotūrangi	Waiāua Ōpape Te Kōtukutuku	Te Wakanui Te Panenehu	
 Ōtūrereao	Tairongo	Ōhiwa	Ngāi Tairongo Upokorehe	
 Pakihikura	Irakewa	Ōhiwa Pākōwhai	Ngā-ariki	
 Te Rangimātoru	Hape-ki-tū-mātangi-o-te-rangi	Ōhiwa	Te Hapūoneone Ngā-ariki Ngāti Hokopū	Ngāi Tūranga Ngāti Rangī
 Horouta	Pāoa	Ōhiwa	Ngāti Ruapani Rongowhakaata	Te Aitanga-a-Māhaki Te Aitanga-a-Hauiti

# Te Tatau Pounamu

## AN ACT OF PEACE

I te tau 1847, i noho ai te whaiāipō tokorua nei i Tauwhare pā. Ko Mere Aira Rangihoea te tamāhine a Te Keepa Toihau, he rangatira nō Ngāti Awa, te rangatira hoki o Tauwhare pā. I moe a Mere i tētahi rangatira o Te Whakatohea, i a Kape Tautini nō Ōhakana, ka whānau mai tā rāua tama, Te Pirini Tautini. I muri tata iho i tōna whānautanga mai, ka kite a Mere Aira kua kairangi tōna tāne. Mea ake nei ka ngaro a Kape i a ia e hī ika ana.

Kāore i roa kotahi atu ana ngā waka taua o Te Whakatohea ki Tauwhare, i kitea kei reira a Kape i roto i taua ope. Kua tūāhae Te Whakatohea ki a Ngāti Awa e noho tūtakarere ana i Tauwhare, nō reira, te hiahia o Te Whakatohea me panaia atu a Ngāti Awa kei whakawhenua tā rātau noho.

Kua raru a Ngāti Awa i te puta ohorere a Te Whakatohea me te tokoiti o ngā toa. Ka tika mai ana ngā toa i te takutai, kātahi ka tū māia a Mere Aira kia tau ai te riri.

Ka whakarewaina tāna tamaiti ki runga, ka mea, “Tēnei tamaiti kei ōku ringa he tohu o ō tāua iwi, he tohu mate, he tohu ora rānei? Whakamutua te riri ināia tonu nei, mō āke tonu atu, kei whiua rawatia te tamaiti nei ki raro rā, ki ngā toka!” Kua pāngia a Kape Tautini rātau ko Te Whakatohea e te aroha, nō reira, ka tau te tatau pounamu i waenga i a Te Whakatohea me Ngāti Awa.

In 1847, a young couple lived on the shore beneath Tauwhare. Mere Aira Rangihoea was the daughter of a Ngāti Awa chief Te Keepa Toihau; Kape Tautini was a Whakatohea chief from Ōhakana Island. Shortly after the birth of their son, Te Pirini Tautini, Mere Aira noticed her husband had become restless and moody. One day he disappeared on a fishing trip with a contingent of Ngāti Awa warriors.

Soon afterwards a fleet of Whakatohea waka was seen approaching Tauwhare; among their warriors was Kape Tautini. Resentful of Ngāti Awa, who were relatively new arrivals, Whakatohea hoped to drive them away before they became too powerful.

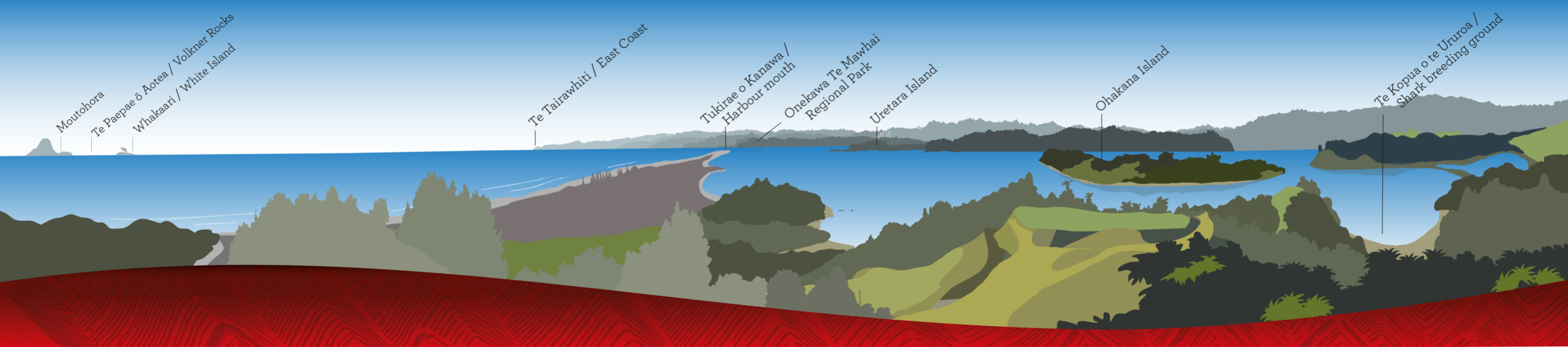
The Ngāti Awa residents of Tauwhare were not prepared or strong enough to stand against Whakatohea and stood, helpless and fearful, awaiting their fate. However, as the Whakatohea warriors rushed ashore, Mere Aira stepped in to avert the battle.

Holding her child above her head, she cried “*the child I am holding in my arms is the symbol of our two tribes and could make peace or war. Unless the killing is stopped for now and all time, I shall throw my child on these rocks*”. Kape Tautini and Whakatohea were moved and peace was made on the water’s edge.

Since then, Whakatohea and Ngāti Awa have kept that peace and descendants of Kape, Mere Aira and Pirini still live today.



*Mere Aira stood here as she delivered her message to both tribes.*



Moutohora

Te Paepae o Aotea / Volkner Rocks  
Whakaari / White Island

Te Tairāwhiti / East Coast

Tukirae o Kanawa / Harbour mouth

Onekawa Te Mawhai Regional Park

Uretara Island

Ohakana Island

Te Kopua o te Ururoa / Shark breeding ground