



Members of the Hātea Kapa Haka group sing a waiata (song) during the unveiling of the Waka and Wave sculpture at the end of the Hihiaua Peninsular.

He waiata, a song for the sacred mountains and tribes of Whangārei

Tēnei au ka piki ngā paringa pā tūwatawata, pā maioro o Maunga Parihaka, kia kite atu ngā hapū me ngā maunga tapu e

Ka huri whakaterāwhiti ko taku aro ki te kapua hōkaia ki rūnga Maunga Rangitihi
Tērā ko Ngāti Pūkenga me Te Tāwera e

Ka rere atu au ki te kōhu tatao ana i ngā kōhatu teitei o Maunga Manaia, ko Ngai Tāhūhū te iwi e

Ka whakarērea te pou o te whare kia tau iho rā ki runga Maunga Rangiora
Ko Takahiwai te papakāinga, ko Patuharakeke te hapū e

Ka huri whakautu au kia rere atu ki runga Otaika ka tau ki Te Toetoe ko
Pā-Te Aroha te marae e

Ka hoki whakatehauāuru ki Maunga Tangihua, ki Maunga Whatitiri, ki aku
huānga Te Uriroroi me Te Parawhau e

Ka huri whakararo taku titiro ki a Ngāti Kahu, ngā uri a Torongare, ko Hurupaki,
ko Ngārārātunua, ko Parikiore ngā maunga e

Ka haere whakaterāwhiti ki Maunga Maruata me Maunga Pukepoto, kia tau iho
ki roto o Ngāti Hau e

Tēnei ka hoki ki Maunga Parihaka, kātahi au ka tau iho e

Here I climb the embankments of the great fortress Mt. Parihaka that I may see
my tribal kinfolk and their sacred mountains

Eastward does my gaze turn to the clouds pierced by Mt. Rangitihi, there are
Ngāti Pūkenga and Te Tāwera

Now I fly onwards to the mists suspended above the lofty peaks of Mt. Manaia,
Ngai Tāhūhū are the people

I flee the post of the house to land upon Mt. Rangiora, the village of Takahiwai
and the people of Patuharakeke

Then I fly inland passing over Otaika to alight at Te Toetoe upon the marae of
Pā-Te-Aroha

Then I go westward to Mt. Tangihua and to Mt. Whatitiri, to my relatives Te
Uriroroi and Te Parawhau

There I look northward to Ngāti Kahu the descendants of Torongare
Hurupaki, Ngārārātunua and Parikiore are their mountains

I turn eastward again, now to Mt. Maruata and to Mt. Pukepoto

There to land among Ngāti Hau

And so I return to Mt. Parihaka to where my journey began and now it ends

*The stories on these panels were assembled by Taipari Munro in
consultation with the Tangata Whenua of Whangārei.*



Reitu and Reipae are carried past Parihaka on the wings of the karearea (falcon).

Whangārei

The waiting place of Reipae

Reitu and Reipae were twin sisters from the Waikato region. These young, high-born women came from a powerful tribe.

One day they and their people received visitors from the far north. Among them was the handsome young chieftain Ueoneone. He and his people hoped for a marriage with the twin sisters thereby strengthening tribal alliances.

After days of discussion the elders of both parties agreed a marriage would take place. Reitu and Reipae argued with each other against sharing Ueoneone as their husband.

The day came for the visitors to return home. Ueoneone promised to send his special messenger to collect the girls and bring them north for their impending marriage.

Soon a bird, a karearea (falcon) arrived. The bird announced it had come for the sisters. Inviting them to climb upon its back, the bird flew northward.

The sisters were still arguing when Reipae overheard Reitu make scathing remarks about her. This caused Reipae to give up her quest for the handsome Ueoneone.

Feigning illness, Reipae directed the bird to land at the beach beneath them. When it did she alighted, telling her companions to continue without her. Here she waited for their people travelling across the land with their brothers Te Kanapuiturangi and Kairangatira.

This event is remembered in the name Whangārei;

Ko Te Tauwhanga a Reipae mō ōnā Tūngane mō
Te Kanapuiturangi raua ko Kairangatira

The Waiting Place of Reipae for her brothers
Te Kanapuiturangi and Kairangatira.

Reipae eventually married a local chieftain Tāhūhūpōtiki. All the hapu (tribes) of Whangārei Te Terenga Parāoa can claim descent from this union.



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Tradition records several waka landing in this area at varying times, among them Tūnuiārangi, Ruakaramēa, Moekākara, Te Wakatūwhenua, Mahūhūkiterangi and Mataatua. Other famous waka such as Te Arawa, Tākitimu and Kurahaupō are also known to have visited here.

Te Tāngata Whenua

The people of the land

The tribes of Whangārei are descended from ancestors who migrated here by waka or canoe from the central Pacific. Strong migration traditions note several waka landing in this area at varying times, among them Tūnuiārangi, Ruakaramēa, Moekākara, Te Wakatūwhenua, Mahūhūkiterangi and Mataatua. Other famous waka such as Te Arawa, Tākitimu and Kurahaupō are also known to have visited here.

In earlier times Whangārei was occupied by Ngai Tāhūhū who came on the waka Tūnuiārangi. For many generations Ngai Tāhūhū enjoyed a position of power and influence as the major tribe in a large area extending from Tāmaki or Auckland in the south to the Bay of Islands in the north.

By the early 1700's Ngai Tāhūhū had lost a considerable part of their territory through inter-tribal warfare. Eventually the Whangārei area was all that remained of a once large empire.

Today the tribes of Whangārei maintain their own autonomy while bearing an allegiance to their main tribal group.

Ngā Hapū o Whangārei

Tribes of Whangārei



Hapū name	Papakāinga (village)	Maunga (mountain)	Waka (ancestral canoe)	Iwi (Tribe)
Patuharakeke	Takahiwai	Manaia	Tūnuiārangi	Ngai Tāhūhū
Te Parawhau	Tangiterōria	Tangihua	Ngātokimatawhaorua	Ngāpuhi
Te Uriroroi	Porotī	Whititiri	Ngātokimatawhaorua	Ngāpuhi
Ngāti Kahu	Ngārārātunua	Parihaka	Tūnuiārangi	Ngai Tāhūhū
Ngāti Hau	Pehiāweri	Maruata	Ngātokimatawhaorua	Ngāpuhi
Ngāti Taka	Ngunguru	Pukeārenga	Māhūhūkiterangi	Ngāti Wai
Te Waiariki	Kairaumati	Whakaireora	Hurumanu	Te Waiariki
Ngāti Kororā	Taiharuru	Pātaua	Tūnuiārangi	Ngai Tāhūhū
Ngāti Tū	Rāhuikuri	Manaia	Tūnuiārangi	Ngai Tāhūhū
Te Tāwera	Pakikaikutu	Rangitihī	Mataatua	Ngāti Pūkenga
Te Parawhau	Toetoe	Parihaka	Tūnuiārangi	Ngai Tāhūhū
Te Uripuha	Otaika	Ruarangi	Tūnuiārangi	Ngai Tāhūhū



The tuku tuku lining of the back wall inside the meeting house Kaka Porwini at Terenga Parāoa Marae in Whangārei depicts whales off Whangārei Heads.

Te Terenga Parāoa

The gathering place of the whales

TE TERENGA PARĀOA is another name by which Whangārei is known. It means the **GATHERING PLACE OF THE WHALES**.

Parāoa is the Māori name for the sperm whale. This great creature is held in high regard by Māori who refer to it as the largest 'fish' of the ocean. Symbolically the parāoa represents persons of chiefly status. As carved sculpture or painted motif it symbolises wealth, rich food and abundance. Its stranding heralds sacred events.

As a place name Te Terenga Parāoa indicates an area rich in resources, land, food and people.

To the old-time Māori the parāoa was an important gift from the gods. In large quantity it meant meat for food, oil to light lamps, massage limbs, mix coloured clay into paint, the hard bone fashioned into domestic utensils, weapons for war and items of chiefly adornment.

In days past the parāoa frequented the waters outside Whangārei harbour in numbers, sometimes coming inside the harbour to strand on the out-going tide. Tribes living around the shore benefited from this gift. At other times tohunga, (priests) climbed pathways to rocky altars hidden on the mountain tops and performed powerful rituals attracting the parāoa, encouraging them to enter the harbour.

In the early 1820s, Hongi Hika, the Ngāpuhi warlord returned from England and Australia bringing guns and ammunition for revenge against Ngāpuhi enemies.

He called other chieftains of Ngāpuhi to mobilise their armies and meet at Whangārei harbour before taking to the war-trail. Seeing all the chiefs gathered here caused them to be referred to as the legendary parāoa, those 'great fish of the ocean gathering in the harbour'.



Many small Māori settlements were located within the Whangārei basin.

Whangārei

Pā sites (fortresses) and Papakāinga (villages)

HĪHĪAUA – A canoe landing and fishing village belonging to local tribes Te Urioroī, Te Parawhau and Ngāti Kahu. This site was situated on the Waiarohia Stream near the junction of Port Road and Okara Drive.

ŌKARA – A hilltop pā above Hihiaua

TAWATAWHITI – The main village located in the Mair Town area and attached to Parihaka Pā. This was also the name given by the chiefs of Whangārei to Capt. Gilbert Mair (Tawa) when he was born here.

TE AHIPŪPŪRANGI – A fishing village and canoe landing once located where the Town Basin is. William Carruth, the first pakeha to settle in Whangārei, lived here.

PĪHOI – A Ngāti Kahu village where St Andrews Presbyterian church now stands. The people here welcomed William Carruth when he arrived in 1839.

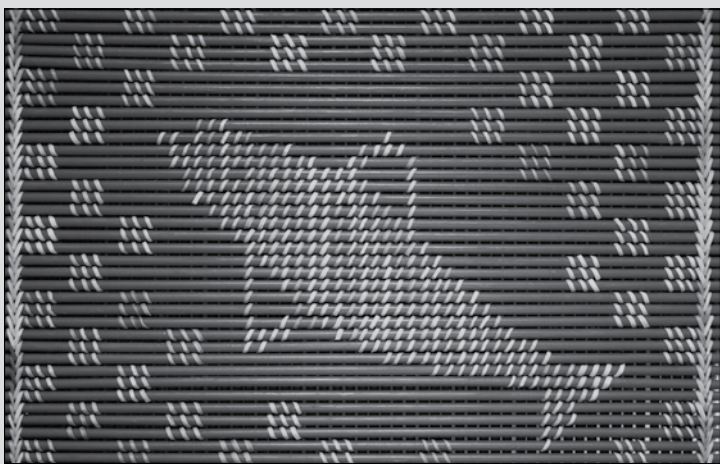
PARIHAKA – A citadel of pā and papakāinga once located on the ancient volcano remnant standing on the north-eastern skyline above Whangārei city.

ŌRUKU – The pā which occupied “The Bluff” and guarded the immediate entrance into the Whangārei basin.

PŪKAWAKAWA – The pā site where the Whangārei Hospital now stands. This pā was located at the western end of the city where tracks came from the Wairoa, Kaipara, Hokianga and Kaikohe areas.

TĀREWA – The pā which stood on Anzac hill.

KAUIKA – Pā site on the Western Hills opposite the hospital.



Tūrapa by Tai To Koro Maki

This tūrapa (illustration) shows bait and a herring, the origin of the naming of Hihiaua. The tūrapa is created through a traditional lashing technique originally used to form the inner lining of the house. As well as adding structural strength it provides the means to relate history through a visual language.

Hihiaua

The fishing place for herrings

Today Hihiaua comprises a triangular area of land bound on its north side by the Hātea River and on its south side by the Waiarohia Stream. At its western end is Reyburn Street and at its eastern extremity is a finger pointing towards Pohe Island. Much of this area is land reclaimed from mangroves, mudflats, and river-ways and it was originally referred to as the 'Hihiaua Industrial Reclamation'.

Hihiaua also 'straddles' the Waiarohia stream to the Okara Shopping Centre. Before the Okara Drive bridge was built the first bridge crossing was only a few meters westward at the end of Cameron Street. This linked to Port Road on the opposite side of the river where the original Hihiaua block was. Since then Hihiaua has grown into a large tract of reclaimed land.

In 1867 Hihiaua was a seven acre block of Māori land with a certificate of title awarded by the Māori Land Court to chief Renata Manihera on behalf of the tribes Te Urioroi, Te Parawhau and Ngāti Kahu. This was their canoe landing place. They also had a small fishing village here and Pā or fortresses built on the Ōkara hills behind.

Hihiaua takes its name from an incident which happened several generations ago. At that time a chieftain was killed in a battle which took place here. In an act of insult and derision his enemies used certain parts of the victim's body as bait to fish (hīhī) for herrings (aua).



The images on the left and right feature details from a pou carved by taurira whakairo (carver), Pene Werohia, telling the story of Ihenga who ate a meal of pūpūrangi (kauri snails, now a protected species) and the naming of the Town Basin area (centre).

Te Ahipūpūrangi-A-Ihenga

The fires of Ihenga which cooked the kauri snails

Ihenga was an ancestor who came to Aotearoa on Te Arawa, the canoe captained by his grandfather Tama Te Kapua. The descendants of Te Arawa today are mainly the tribes of Rotorua and Taupo lake lands. Two of Ihenga's older brothers Taramainuku and Warenga lived at the Kaipara and Kawakawa respectively and one, Tahuwhakatiki, lived with others from Te Arawa at Whangārei.

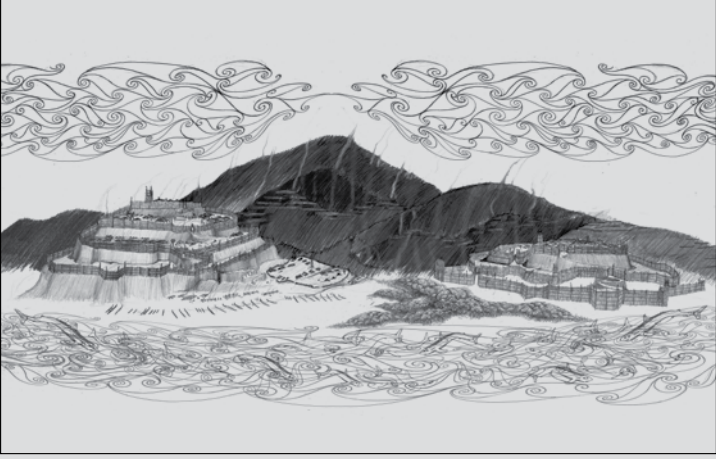
Ihenga was an explorer and many stories are told of his adventures discovering and naming new places.

One day Ihenga's uncle Kahumatamomoe decided he would visit his nephews Taramainuku and Warenga in the North, and Huarere, who lived at Moehau on the Coromandel Peninsula. Ihenga accompanied his uncle on this long expedition.

At the Kaipara they met with Taramainuku, who was living on the banks of the Wairoa River and they stayed some time there with him.

After a while Ihenga continued northward to visit Warenga at Kawakawa while Kahumatamomoe went southward to visit Huarere at Moehau.

Ihenga named places as he moved about the North. When he arrived here in Whangārei he and his group of travellers set up camp at the canoe landing where the Town Basin is now situated. There his companions prepared Ihenga a meal of *pūpūrangi* or kauri snails which they roasted in cooking fires, hence this place was named *Te Ahipūpūrangi-a-Ihenga*, the fires of Ihenga which cooked kauri snails.



According to archaeologists Parihaka was reputedly the largest built hilltop pā fortress in the country. It contained a series of pā and villages spreading from lower hills near the river up the ridges to the very top, creating a citadel of well defended habitation.

Parihaka

A hilltop citadel

Parihaka is an ancient eroded volcanic cone rising 241 metres above sea-level and dominating the north-eastern skyline over Whangārei. It was sculpted by early Māori inhabitants into a pā or great fortress and is reputedly the largest pā in all New Zealand. Remnants of early Māori settlement extend over three kilometres of ridge and hilltop. Included here are three heavily defended pā sites and papākainga or village sites which were occupied by the various tribes of Whangārei. More than 100 household terraces and 322 storage pits have been recorded. The stone fireplaces of houses long gone are evidence of a once-large population.

Parihaka was also a storage place for the precious root vegetable the kūmara. The rich volcanic soil of the wide plateau from Mair Town to Kensington provided bountiful crops. These were stored in the many storage pits to maintain food supplies, especially in the lean months of winter.

Battles were fought at Parihaka, the most noted being the battle of Ōparakau in 1827. The people of the pā were overwhelmed by attacking forces from sections of Waikato, Ngāti Pāoa and Ngāti Whātua. Following this a large section of the mountain was declared tapu.

Winiwini and his Ngāti Kahu people were the last of the old-time Māori to live there during Whangārei's years of early European settlement. After he died the hilltop fortress was abandoned.

Parihaka takes its name from the haka, or war dance, of defiance performed by pā inhabitants from the steep slopes and cliffs, or pari, of the pā.