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The New Zealand
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LEVEL

3



Ka ora kāinga rua

A new beginning

BEYOND THE REEF

THE WAKA TE ARAWA
IN AOTEAROA

TE POKOHIWI-O-KUPE:
AOTEAROA'S FIRST SETTLEMENT

TITLE

READING YEAR LEVEL

Beyond the Reef
The waka <i>Te Arawa</i> in Aotearoa
Te Pokohiwi-o-Kupe: Aotearoa's First Settlement

5
5
6

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Ka ora kāinga rua

A new beginning

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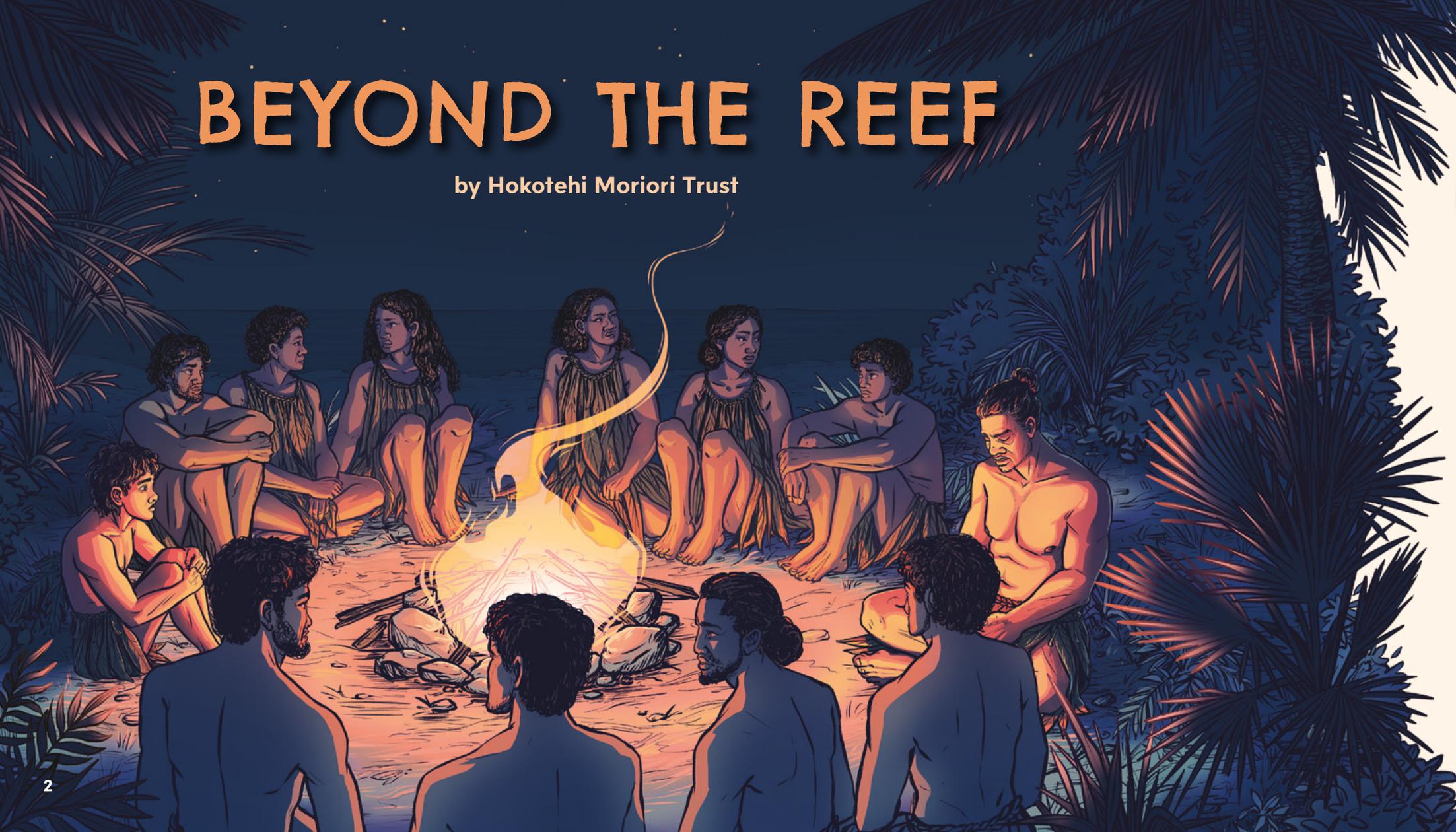
CONNECTED
CULTURE AND HISTORIES

MINISTRY OF EDUCATION

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3

BEYOND THE REEF

by Hokotehi Moriori Trust



Moriori are the waina pono, or first people, of Rēkohu / Chatham Islands. Their origin traditions state that they arrived directly to Rēkohu from East Polynesia over several waves of migration. This story recounts some of the events during that time. It is based on Moriori oral histories that have been handed down for hundreds of years.

It's night-time, and Ri'i feels sick. He sits with his family around the fire, their shadowy faces flickering in the orange light. The constant fighting on the island has worn everyone down. And now there is talk of leaving. Ri'i has never sailed beyond the big reef. Only a few from the village have ever tried, and two of them never returned. The familiar sound of waves crashing has taken on a new, ominous tone.

Even worse, Ri'i is leaving without his best friend, Moe. According to Ri'i's mother, Hinekohu, Moe's family are part of the reason that the fighting keeps happening. Hinekohu said that leaving the island is the only way to avoid more deaths. Until then, nobody is allowed to know their plan – including Moe. Ri'i can't imagine leaving his friend behind.

On the other side of the flames, Ri'i watches his great uncle Horopapa muttering to himself. He can't hear the words, but he knows what he is saying. Horopapa will tell anyone who listens about Hokorongō T'ring, a period of peace that took place long before Ri'i was born. He wants his people to return to that time. Recently, Horopapa dreamed of an island filled with large birds, where people lived in harmony. He sees it as a sign. To Ri'i, it sounds like a fantasy.

Horopapa has more reason than most to feel angry. The fighting started when his daughter, Pāpā, was killed by another villager. Yet while Horopapa's sadness makes him dream of a new way forward, others in the village can't let the past go ...

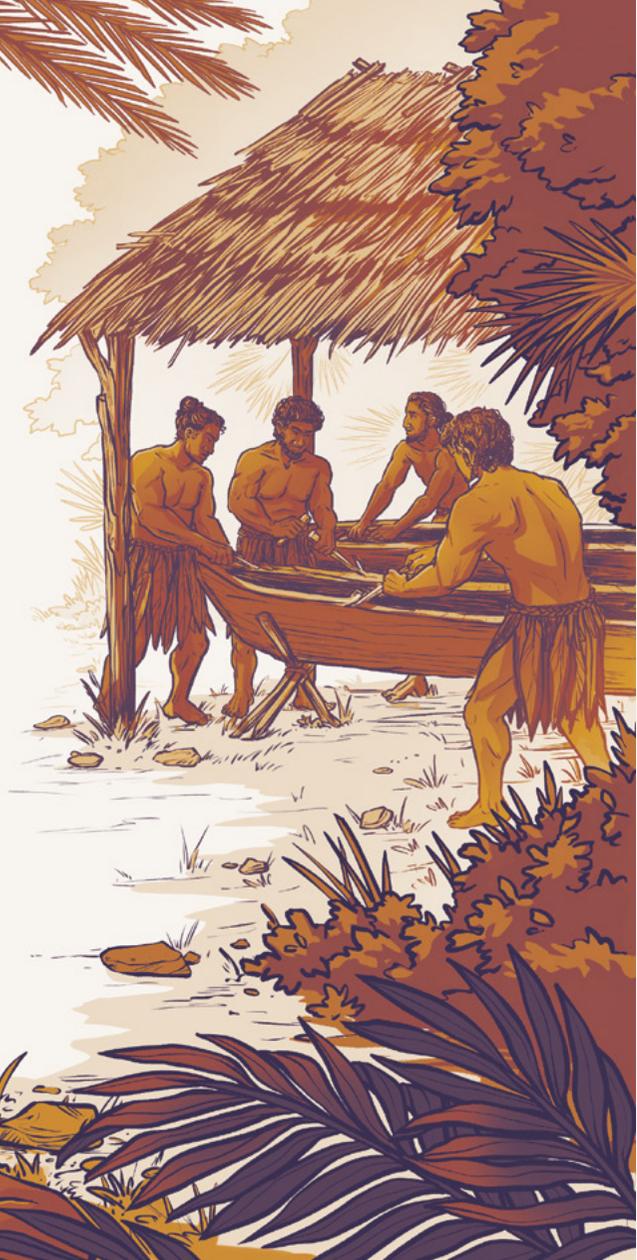
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Last month, Ta Uru o Monono was burnt to the ground. The sacred meeting house had stood tall for hundreds of years. Generations of people had left offerings to the **etchu** under its roof. All that remained now were ashes and rubble. Ri'i couldn't keep track of who was to blame. The longer the fighting went on, the harder it was to understand.

In the days that followed the burning, the whole village was on edge. Even Ri'i's uncle Nunuk' was acting differently. Ri'i was always watching Nunuk'. He made him feel safe and calm. Like Horopapa, Nunuk' spoke up at the village council about the other way, the way of no more fighting. Most men laughed. Fighting is how warriors were made, they said.

etchu: spiritual beings
hunau: family
paihihi: canoes

While most of his **hunau** were working in the garden, Ri'i noticed Nunuk' quietly walk off towards the beach. He decided to follow him. Nunuk' led Ri'i through the bush and around the coast to where a small group of men were working, their heads low and hands busy. From a distance, Ri'i could see that they were building four huge **paihihi**. His mother later told him that they were *Rangimata*, *Rangihoua*, *Pouariki*, and *Poreitua* – the four canoes that would take them from this land.



The men weren't the only ones working in secret. Hinekohu and her sister Kimi had spent months weaving sails. They disappeared at any spare moment to stitch the fine lines that would show the navigators the direction of the wind. Kimi was a high chief and her paihihi, *Rangimata*, was almost ready. Mihiti, Kimi's husband, would be its captain.

In time, even Ri'i was called in to help with the preparations. His mother had told him that it was time to start contributing like the older men.

"We will use your full name – Matari'i," she said. "You've become too old for pet names." But Ri'i didn't want to be like the older men. Nothing good seemed to come from getting older.

"We need you to take some of the dried food stores from the village," said Mihiti. "You are so little that no one will notice you."

Ri'i took his job seriously, sneaking little pieces of dried food each day. Small amounts at a time, he thought, would not be noticed. Soon, his baskets were full of uwhe, kumala, talo, and the fresh seeds of special plants – the *kōpi*, the *arapuhi* and his mother's favourite, the delicious *marautara* vine.

The days went on, and tempers started to fray. Arguments broke out between the navigators of each waka. Rū said the canoes were good enough for a long voyage. Ūtangaro said they needed more work. Ri'i knew that they couldn't carry on in secret much longer.

...



Horopapa's leathery hands pull Ri'i from his thoughts. "My little Ri'i. Your face is even more wrinkled than mine," he says. "Come." Horopapa leads Ri'i away from the fire and towards the beach. "I hear you've been helping your uncles get the paihihi ready. I'm proud of you."

They stop a few metres from the sea. Horopapa places his hands on Ri'i's head and recites a **karakii** – a chant for strength and a safe journey.

"Does this mean we are close to leaving?" Ri'i asks, his voice soft and wobbly.

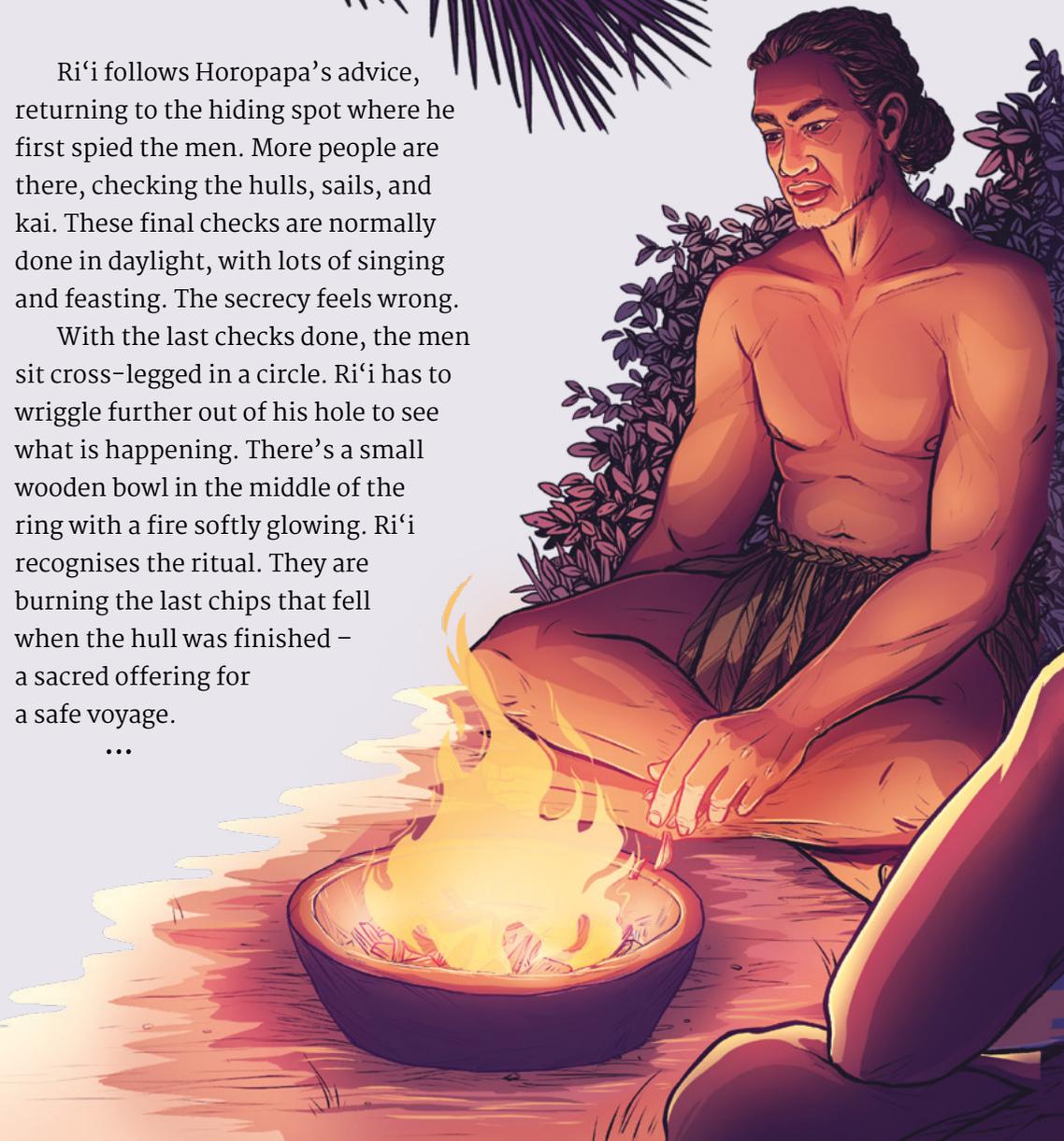
"Yes. Tomorrow is a new moon," says Horopapa. "You and your family will leave in the dark after the **umere**." Horopapa points towards the canoe house. "Your uncles are doing the final preparations. If you leave now, you may still be able to watch them."

Ri'i follows Horopapa's advice, returning to the hiding spot where he first spied the men. More people are there, checking the hulls, sails, and kai. These final checks are normally done in daylight, with lots of singing and feasting. The secrecy feels wrong.

With the last checks done, the men sit cross-legged in a circle. Ri'i has to wriggle further out of his hole to see what is happening. There's a small wooden bowl in the middle of the ring with a fire softly glowing. Ri'i recognises the ritual. They are burning the last chips that fell when the hull was finished – a sacred offering for a safe voyage.

...

karakii: incantation
umere: chants



Later that night, Ri'i struggles to sleep. He knows he can't leave without saying goodbye to Moe. When morning comes, he meets his friend at their fishing spot by the reef.

"I have to tell you a secret," says Ri'i. Moe nods, his gaze fixed on the water. "My family are leaving for the new lands. Tonight." Ri'i pauses. "I don't think we'll be coming back."

Moe looks up. "I can follow you," he says. "One day. I'll join you in the new lands, even if I'm an old man."

Ri'i wants to believe him. He can't help but smile.

"We will be friends together again," says Moe.

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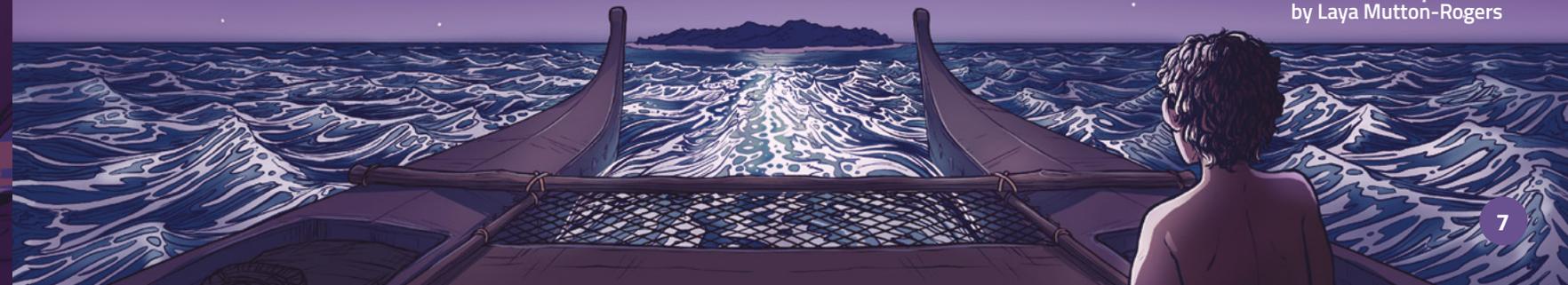
Evening comes quickly. The families eat in silence, each person sad and scared in their own way. After most of the village has retired to their sleeping mats, the departing families make their way to the canoe house.

As quietly as they can, Ri'i's uncles slide the paihihi into the water. Horopapa lifts Ri'i onto the navigator platform and holds him close. "Quick, go into the hull," he says. "Look after

your mother, and I will think of you when the small stars appear on the horizon in a few months' time. By then, you will be safe and settled in your new home. Never forget the old ways, and they will never forget you."

Ri'i scampers into his sleeping place. As the canoes cross the reef, the sails are unfurled, and the paihihi build up speed. Ri'i pokes his head above the deck and watches the reef disappear into the foam. His heart is heavy and full of fear.

illustrations
by Laya Mutton-Rogers



The waka *Te Arawa* in Aotearoa

by Mataia Keepa (Te Arawa, Ngāti Maniapoto, Ngāti Rārua)

The tūpuna of Te Arawa arrived in Aotearoa over six hundred years ago, settling in the Bay of Plenty and Rotorua Lakes. The waka that gave the iwi its name was originally called *Ngā Rākau-e-rua-mātahi-pū-a-Atuamatua*. It was later renamed *Te Arawa* after running into a great whirlpool, Te Korokoro-o-Te-Parata, on the journey to New Zealand. The waka was captained by Tamatekapua. In Te Arawa traditions, he was accompanied by Whakaotirangi, one of his wives, and the navigator Ngātoroirangi and his wife, Kearoa. They left Hawaiki to escape conflict that began when Tamatekapua's dog was killed and eaten by a rival chief. These tūpuna carried many taonga of importance to Māori, and many places in the North Island take their names from stories connected to those who came on *Te Arawa*.

The first landing site

To those aboard *Te Arawa*, the flowers of the Pōhutukawa at Taungawaka looked like red birds perched on the branches. The tūpuna threw away their taininihi – the red-plumed headdresses they brought from Hawaiki – thinking they could replace their weathered ones with vibrant new ones made from the feathers of the “birds” they had seen in the trees. Realising their mistake, they circled back to retrieve their discarded taininihi, but some had already been lost to the sea. Others washed ashore and were claimed by people already living at Taungawaka.



TAUNGAWAKA

“Kuiwai e, Haungaroa e, ka riro au i te tonga, tukuna mai te ahi!”

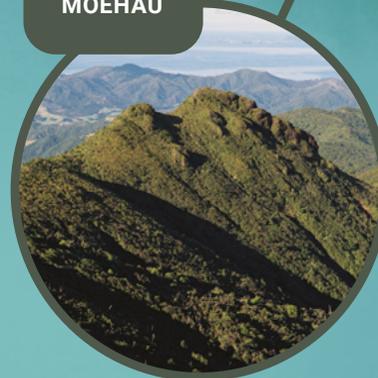
“O Kuiwai, O Haungaroa, I am seized by the cold wind to the south, send me fire!”

On top of Tongariro, Ngātoroirangi called to his sisters Kuiwai and Haungaroa to send him fire so he wouldn't die in the cold. The name of the maunga comes from his chant – tonga, meaning “south wind,” and riro, meaning “seized”. Volcanic activity in much of the North Island is said to come from the fire he received.



TONGARIRO

MOEHAU



Te Moenga-hau-o-Tamatekapua – “the windy sleeping place of Tamatekapua”

Tamatekapua named this peak near the top of the Coromandel, to inform his people – particularly his sons – where he would like to be buried. Tamatekapua is said to rest upon Moehau to this day.

MAKETŪ



Tokaparore – anchor stone of *Te Arawa*

Centred in the estuary at Maketū is this concrete structure, said to mark where Tokaparore, one of the anchor stones from *Te Arawa*, lies.

Te kete-rokiroki-a-Whakaotirangi – the secure basket of Whakaotirangi

Whakaotirangi is said to have brought kūmara seedlings in her kete and kept them safe from the great whirlpool. She planted the seeds among her many gardens in the Bay of Plenty to feed the people of Te Arawa.

The resting place of *Te Arawa*

At Maketū, *Te Arawa* was burned by Raumati, a rival chief. Its remains can still be seen today in the red skies at sunset, which some elders say are the lingering embers of the waka.

RANGITOTO



Te Rangi-i-toto-ai-te-ihu-o-Tamatekapua

“Rangitoto” is an abbreviation of this phrase, meaning “the day Tamatekapua's nose bled”. Te Arawa people maintain that Rūaero, the original husband of Whakaotirangi, challenged Tamatekapua to a fight and struck him on the nose in revenge for luring Whakaotirangi onto *Te Arawa*.

Te Pokohiwi-o-Kupe:

AOTEAROA'S FIRST SETTLEMENT



An interview with
Dr Peter Meihana

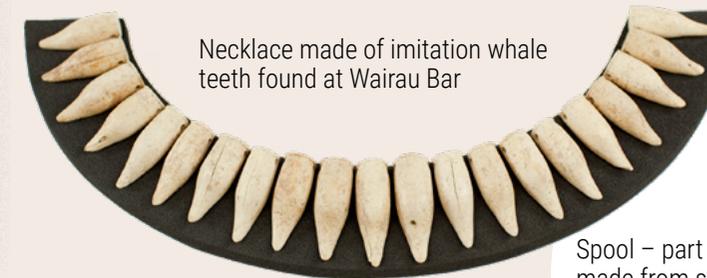
(Rangitāne, Ngāti Kuia,
Ngāti Apa, Ngāi Tahu)

by Isaac Snoswell

Wairau Bar is a windswept gravel **spit** on the north-eastern coast of Te Waka-a-Māui / the South Island. Originally known as Te Pokohiwi-o-Kupe (the shoulder of Kupe), it is a peaceful place, seemingly untouched by people. Yet underneath the sand and gravel lies evidence of a once thriving village. Nearly seven hundred years ago, Te Pokohiwi was the site of the first major settlement in Aotearoa New Zealand's history. Today, it is a wāhi tapu, a sacred place where some of our earliest tūpuna rest. Isaac Snoswell talked to Massey University historian Dr Peter Meihana to find out more.

spit: a narrow point of land projecting into the sea

ISAAC: What do we know about the first people who settled in Te Pokohiwi?



Necklace made of imitation whale teeth found at Wairau Bar

PETER: Te Pokohiwi has revealed some exciting facts about our earliest tūpuna. The site includes three major burial groups. Excavations of kōiwi tangata – ancestral remains – have given us insights into who these people were, how they lived, and where they came from.

From studying teeth and bone remains, scientists have found that, as children, some of the people buried at Te Pokohiwi had an East Polynesian diet. This means that they are very likely to have been born outside Aotearoa. In 2010, scientists made another discovery to support this theory. While re-examining artefacts that were first dug up in 1947, they noticed a small chisel. The chisel was made from a type of shell that isn't found in Aotearoa, but is common throughout tropical Polynesia. One of our tūpuna must have carried it all the way from what is now the Cook Islands or the Society Islands.

Spool – part of a necklace made from serpentine, a type of rock



Chisel unearthed at Wairau Bar, made from a shell that is only found in tropical Polynesia



Archaeologists digging at Wairau Bar in the 1960s



Wairau Bar midden



Māori oral traditions talk about the departure and arrival of waka. It was once thought that the ancestors of Māori arrived together in a “great fleet” of between seven and nine waka. Today, it’s generally believed that many more waka came over a longer period, maybe 150 years. Thanks to research done at Te Pokohiwi, we now have a pretty good idea of when these waka arrived.

The Wairau Bar site contains several large middens. These ancient rubbish dumps are filled with discarded animal bones, shells, and broken tools. Scientists have used a technique called **radiocarbon dating** to find out how old some of this “rubbish” is. By dating moa eggs and shells, they’ve found that people settled at Te Pokohiwi around 1280 AD, over seven hundred years ago.

Scientists have also been studying the **DNA** of the kōiwi tangata to learn more about their ancestry. The results show that the people buried at Te Pokohiwi were not closely related. This suggests that they didn’t all come from the same village or island. Instead, they were part of a large and diverse founding population.

radiocarbon dating: a method scientists use to estimate the age of biological material (such as wood, shells, or bone) by measuring how much radioactive carbon it contains

DNA (deoxyribonucleic acid): the genetic information in a cell that tells the cell what it is (such as skin, hair, bone) and how to grow



Awl (tool for piercing holes) made from the bone of a pouākai



Moa egg found at Wairau Bar, dating back to 1280 AD



Fish hook carved out of moa bone

ISAAC: Why was Te Pokohiwi chosen as a site for settlement?

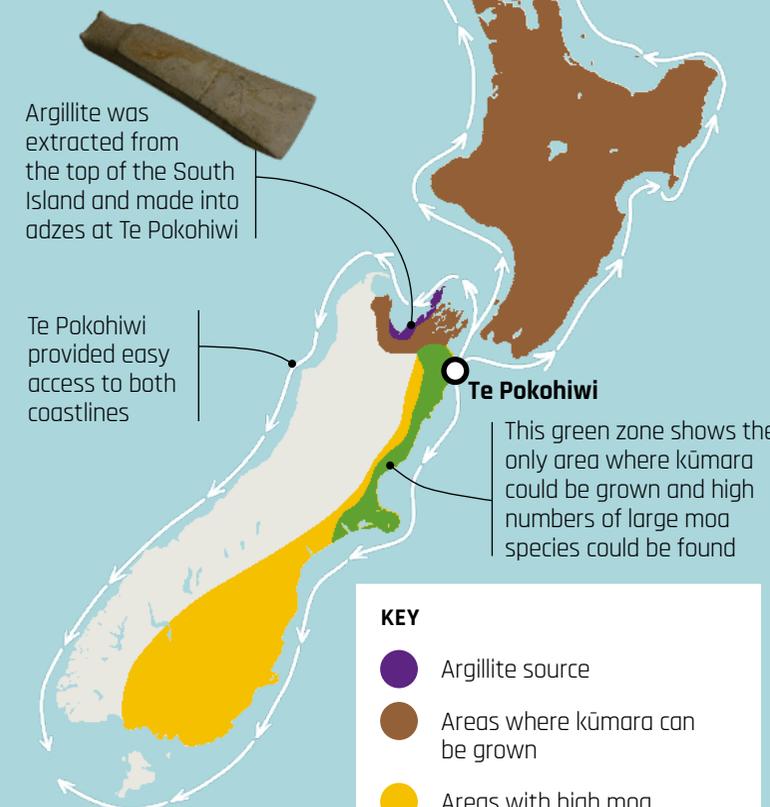
offered plenty of food. Nearby rivers and lagoons were filled with fish and kaimoana, while the climate made it possible for people to grow kūmara. There were also exciting new discoveries: giant moa roamed the forests, pouākai – the world’s biggest eagle – dominated the skies, and a large species of swan called poūwa waddled through swamps and wetlands. It’s hard to imagine what it would’ve been like seeing these fantastical birds for the first time.

Te Pokohiwi was also close to important sources of stone. Known to Māori as pakohe, argillite is a hard stone found only at the top of the South Island. Dozens of argillite adzes – axe-like tools used to chop wood and build waka – have been found at Te Pokohiwi. This shows that Māori discovered and started using argillite almost as soon as they arrived in Aotearoa.

Finally, there were clear advantages to setting up a community between the two main islands. From here, people could access the coastlines of both Te Ika-a-Māui (North Island) and Te Waka-a-Māui (South Island), as well as the new settlements on either side of Raukawakawa Moana (Cook Strait). The sheltered spit acted like a focal point for the rest of the country – a central meeting place for waka from across the motu.

PETER: There are a few likely reasons. When our ancestors first arrived in Aotearoa, Te Pokohiwi would have felt instantly familiar. It was sheltered from the wind, provided easy access for waka to come and go, and

RESOURCES AVAILABLE TO NEW ARRIVALS



ISAAC: What was life like at Te Pokohiwi?

and tool-making sites. People would've spent a lot of time fishing, hunting, gardening, and exploring the landscape. We know from analysing the middens that the diet of New Zealand's first people was rich and diverse. Moa was an important protein source, and the bones of other extinct bird species have also been found. Marine mammals such as seals, porpoises, and pilot whales were eaten, along with dogs, birds, rats, fish, and shellfish.

PETER: Te Pokohiwi was a pā that was unique for its size. It was a busy place. There were houses, large cooking areas, places to gather and socialise,

The excavations at Te Pokohiwi show that our earliest tūpuna also had a rich material culture. As well as adzes, tools such as tattooing chisels, needles, awls, and fishing equipment have all been found. Many of the people buried at Te Pokohiwi were laid to rest with jewellery made from stone, shell, and whale teeth. Like the tools, these artefacts have an East Polynesian style.

Some of the adzes made at Te Pokohiwi have even been dug up in other parts of the country. Similarly, tools made from stone that is only found in the North Island have been uncovered here. This suggests that people came to Te Pokohiwi from all over the country to trade for taonga.



Moa leg bone found at the bottom of a hāngī pit

ISAAC: How long was the village occupied?

history. The first peoples settled here in the thirteenth century. When the moa died out, around one hundred years later, the number of people living here would have decreased. Later, Ngāti Mamoe, Ngāi Tahu, and Rangitāne occupied Te Pokohiwi. Evidence of the large canal systems they built to manage fish stocks can still be seen in the landscape today.

PETER:

Te Pokohiwi has been occupied at different times throughout our

Te Pokohiwi was also a highly spiritual place. In 2009, University of Otago researchers found five huge hāngī pits at the site. Hākari (feasting) was a cultural practice that brought communities together. These enormous hāngī pits were probably prepared for a tangihanga (funeral) or a ceremony honouring a chief. And it wasn't only the local people who were buried here. It's believed that some of those buried at Te Pokohiwi were returned here after they died. Te Pokohiwi might have acted like a spiritual homeland for people from across the country. Perhaps some of our tūpuna wanted to be buried in the place where it all began.

TE POKOHIWI SITE

KEY

-  Burial sites
-  Stone tool making areas
-  Natural water hole
-  Pits, ovens, and middens



Te Pokohiwi

Blenheim / Waiharakeke

ISAAC: How is Te Pokohiwi, and its history, being protected today?

who would later be known as Aunty, was eventually returned to the site. But it was then dug up again and taken to the Dominion Museum (now Te Papa Tongarewa). Aunty was buried with a sperm whale tooth necklace and a moa egg, and these too were taken. For a time, they were even put on display in a Blenheim fish and chip shop.

The burials at Te Pokohiwi caught the attention of Roger Duff from the Canterbury Museum. During the 1940s and 1950s, Duff oversaw the removal of kōiwi tangata and taonga from the site. Rangitāne kaumātua Hohua Peter MacDonald tried to prevent the excavations. He complained to the police, confronted the government, appealed to the Native Land Court, and wrote a series of articles in the *Marlborough Express*. He was ultimately unsuccessful, but his community never forgot the ridicule that their kaumātua faced.

From 2008–2009, Rangitāne, led by Richard Bradley and Judith MacDonald, negotiated the return of kōiwi tangata to Te Pokohiwi. As part of the **repatriation**, they agreed for the

PETER: Rangitāne have a strong connection to Te Pokohiwi. Our tūpuna settled there, gathered food there, and buried our dead there. But this hasn't always been respected. The first burial was uncovered in 1939. The skull of Burial 1,



Rangitāne lead the return of kōiwi tangata to Te Pokohiwi in 2009

University of Otago to study the burial sites and the ancestral remains. These research projects have taught us a lot about Te Pokohiwi and the people who lived there. Most importantly, the projects have also been designed with Rangitāne.

Today, Rangitāne own the land where the kōiwi tangata have been returned. They are concerned about the impact of the nearby wastewater plant on Te Pokohiwi and the lagoons. Tribal members regularly visit Te Pokohiwi and often take visitors there. But there is still some unfinished business. The taonga that were taken from Te Pokohiwi are currently held by the Canterbury Museum. Rangitāne hope that, one day, they will be returned to the Wairau.

repatriation: the return of ancestral remains or cultural objects to an individual or community

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Beyond the Reef



The waka *Te Arawa*
in Aotearoa



Te Pokohiwi-o-Kupe:
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