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**3: STATEMENTS OF ASSOCIATION****Whakaari Landing Place Reserve** (as shown on deed plan OTS-201-48)

For the Hapū, the Whakaari Landing Place Reserve (the Reserve) and environs are integral to the distinct identity and mana of Ngāti Marangatūhetaua (Ngāti Tū), including Ngāti Whakaari and Ngāi Te Ruruku (ki Tangoio). The importance of the Reserve derives from its location on the coast on a prominent headland near Tangoio. Also, Whakaari, an iconic and significant pā (fortified village) of the Hapū, is located within its boundaries. Accordingly, the following statements of association are relevant to the Reserve.

- Rocks and Reefs and the Hapū Coastal Marine Area;
- Pākuratahi Stream and its tributaries; and
- Te Ngarue Stream and its tributaries.

Part of Whakaari is known to locals as “Flat Rock” due to the extension of a large, flat rock from the Whakaari peninsula into the sea.

*Spiritual importance*

The Reserve is important because of its relationship with, and proximity to, Tangitū (the sea). Tangitū is vital to the Hapū and mauri (life force) is the basis of the spiritual relationship.

*Kōrero tuku iho – historical importance*

Whakaari is believed to have been named after the tipuna (ancestor) of the same name. Whakaari is a descendant of the Ngāti Tū chief Kohipipi. One day, while out in a waka (canoe), he was concerned about the increasingly stormy weather and decided to return to shore. Others in the waka did not want to return, so he swam ashore. He arrived at the headland, and so it was named after him. Whakaari’s descendants are known as ‘Ngāti Whakaari’ and are a section of Ngāti Tū. Ngāti Whakaari is associated with Petane.

Whakaari was a strategically important pā, especially in the time of the eponymous ancestors, Marangatūhetaua (for Ngāti Tū), Tataramoa (for Ngāti Kurumōkihi formerly known as Ngāi Tatara) and Te Ruruku (for Ngāi Te Ruruku (ki Tangoio)). Whakaari was used as a look out. It overlooked and protected the landing sites for waka on the bays below and stood as a bastion on the northern and eastern flanks. The southern and western flanks were protected from invasion overland by Ngāmoerangi pā. Ngāmoerangi also prevented the waka taua (enemy war canoes) that came across the bay from landing. Situated in the middle and just behind these pā was the formidable pā, Te Rae-o-Tangoio in the Tangoio valley.

Marangatūhetaua sought support from Te Ruruku, a chief from Wairoa, to defend the takiwā (traditional area) from another hapū that had been raiding the fishing grounds of Ngāti Tū and Ngāti Kurumōkihi at Tangoio and Tūtira. Marangatūhetaua needed to offer incentives to Te Ruruku to persuade him to settle among them. It was eventually agreed that Te Ruruku would occupy Ngāmoerangi pā, which was the gateway to the fishing grounds at Tangitū. Marangatūhetaua put his warriors at Te Ruruku’s disposal. He also left several of his children at the pā with Te Ruruku as a sign of good faith. Marangatūhetaua and his son Ngapoerau went to live at Te Rae-o-Tangoio, and their descendants have lived there ever since. Te Ruruku, and the warriors, became the guardians of Whakaari and Ngāmoerangi. With the help of Te Ruruku, Marangatūhetaua and Tataramoa were able to repulse the enemy forays into the takiwā and then go on to the offensive.

## 3: STATEMENTS OF ASSOCIATION

Whakaari is also mentioned in the stories about Taraia I, the Kahungunu chief, and his migration south. After a battle at Arapawanui, it is said that Taraia I and his party moved on to stay for a while at Whakaari.

Whakaari was also used from time to time as a place of refuge. In the era of the musket, invasion by surrounding iwi caused many Ngāti Kahungunu hapū to flee to Kai Uku and Nukutaurua at Te Māhia. Whakaari provided protection to Ngāti Tū and Ngāti Kurumōkihi who remained in the takiwā during this time.

Around 1840, a whaling station was established at Whakaari. Whaling was an occupation that resulted in a considerable amount of cultural exchange. Some Hapū tīpuna (ancestors) became whalers and others married Pākehā whalers and many whānau are descended from whalers. There were two whaling stations within the takiwā, Whakaari was the most famous and there was another one at Moeangiangi. Whakaari is a significant archaeological and historic site; one of three outstanding whaling station sites in Hawke's Bay in terms of the quality of the archaeological evidence.

From the original tīpuna, the occupation of Whakaari by the Hapū has survived the migration of Kahungunu and also, the later invasion of Kahungunu by surrounding iwi. It is one of only a few pā sites of the Hapū, and their only coastal pā, that is not in private ownership and remains available to the Hapū today.

Whakaari is still significant to the Hapū, not only because it carries the name of a founding tipuna, but also because of its rich history and its spiritual and cultural importance. It is commemorated in a waiata tangi by Kowhio.

He rangi tatari tonu, te rangi ākuanei, te ope haereroa e  
 Mō taku koro e, ka ngaro noa tu rā, ki Whakaari rā ia  
 Ki te toka kahekahe, nāhau e tamaiti, i whāiti tū māna e..i  
 Pēnei tonu ai, tā te roimatahanga, he kai maringi kino e..i  
 Mō te aroha ee, ka ngaro mai kei roto, kei te hinapōuri e..i  
 Tērā te whetū, taukamo ana mai, nā runga ana mai e..i  
 O ngā hiwi nui e, ki te whara ngira ia, e tete noa mai ra e  
 Hohoro mai ko ia, tāhau haramai, he kino te koropuku  
 Te moe a te kekeno, ki te moana rā ia, ko wai ahau kakaitea rā ..i  
 Taringa whakarongo, ki te hori ki waho rā,  
 Kaia mai rō mai rō, koe e..i  
 Ngahere tonu tana, whakatānguru i taua ngahuru nei e..i

Today is a time to endure, a time to await the Cortege that journeys to bring forth my Koro at  
 the Inlet nestled at the foot of Whakaari, the Panting Rock;  
 the Bluff that initiates breathless exertions echoing up from steep and difficult pathways.  
 There at the Cove below the assembly will gather to await, he, the progeny of our Ancestors.

It is so; a deep and yearning affection, abides in aching memories welling a surging rush to  
 brim and cascade into a deep weep, the weep of the inconsolable.

Grief so renders me desolate and lost, to drift in that deep chasm of sorrow.

3: STATEMENTS OF ASSOCIATION

Yonder the Day Star winkles and glistens above the great hills and over a solitary sail appearing on the horizon of an undulating sea.

The figurehead of an approaching Prow appears from the distant ocean haze. A doleful ache arises in me.

It is he, borne upon his approaching Bier, distant and solitary, yonder, as a lonely Seal asleep, upon a heaving sighing sea.

I, transfixed to gaze at the Waka Taua consuming the distance, swiftly approaching and gliding in to its moorings and to the awaiting assembly.

Harken to the sounds emanating from out there!

Listen, to the departing rush of his restless Spirit gone by, drifting to and thro in search of the pathway to the Ancestors.

On towards the moaning, murmuring clamour of a tormented forest agitated by the Southerlies howling gusts and on to the resting place of peace.

*Cultural importance*

Whakaari was traditionally an important mahinga kai (place for gathering food) for the Hapū, with numerous significant rocks and reefs nearby. In the past, kaimoana (seafood) was in plentiful supply. At Whakaari the Hapū would gather kaimoana such as pāua (abalone), kina (sea urchin), kuku (mussels), kōura (crayfish) and pūpū (type of mollusc). In the early twentieth century, it was the Hapū women who would go to the beach at Whakaari to gather kaimoana, which they would take home by horseback.

Tikanga (customs) would be maintained throughout this mahi (work). For example, kaimoana would not be eaten on the beach and not till the next day. The whakatauaākī (tribal proverb) below would be adhered to:

*"haere ki rō wai, haere ki te moana, karakia" – "when entering the water, or entering the sea, say a prayer".*

Whakaari is still a mahinga kai today, although the kai is no longer abundant.

Whakaari is a sheltered haven on a rough coast. It was used as a landing place for waka and in later times, for boats. Nearby (immediately south of some present day cottages), is a site commemorating the place where Marangatūhetaua and Te Ruruku beached their waka.

Whakaari was the starting point for a trail inland, an important place for the Hapū travelling by sea, and it was where they left for their fishing grounds up and down the coast.