

An aerial photograph of the North Shore of Auckland, New Zealand. The image shows a large body of water, likely the Waikato River, flowing through a densely forested area. A bridge is visible on the left side of the river. In the foreground, there is a city with buildings and a harbor area with several ships. The sky is blue with some white clouds.

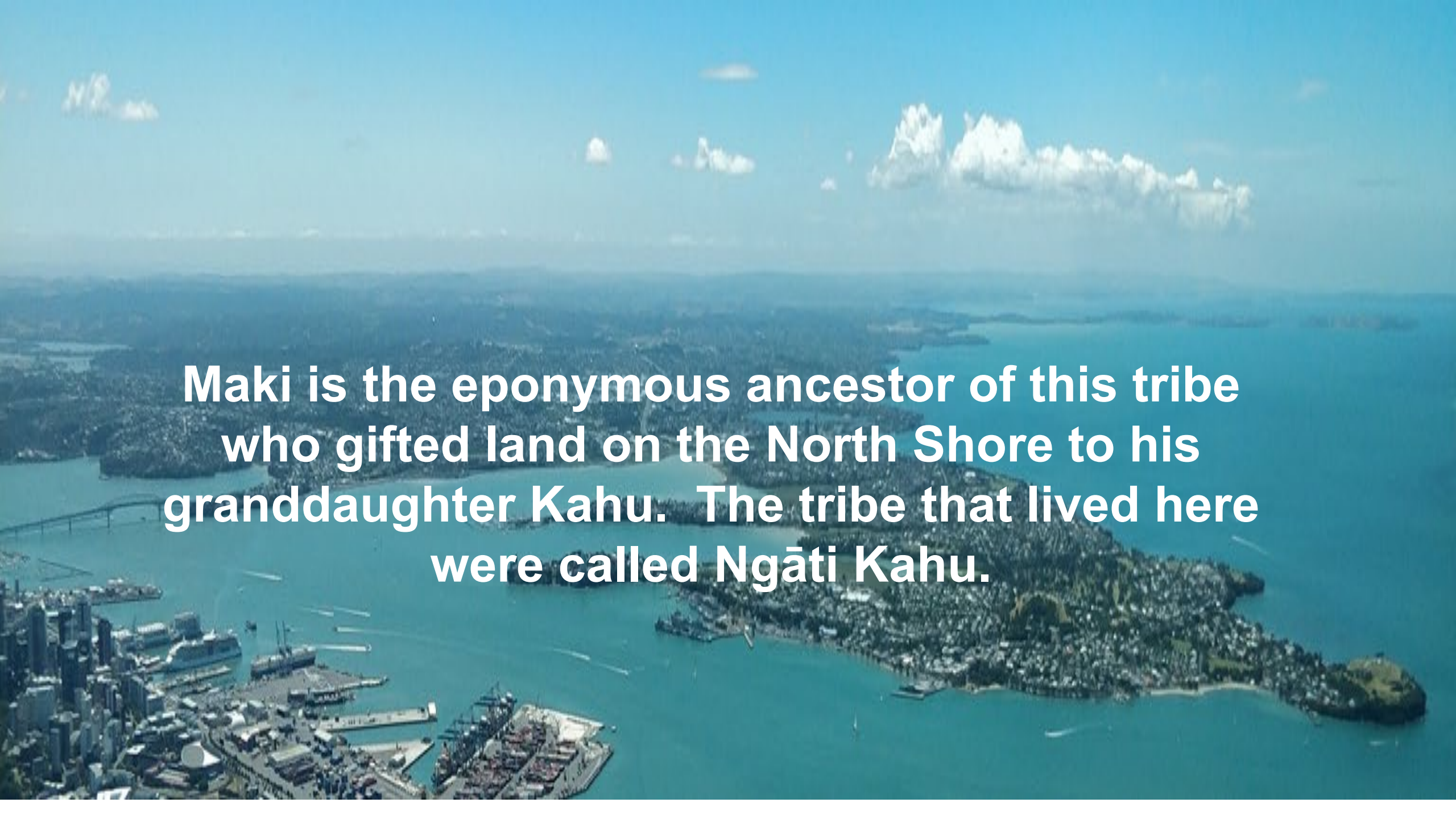
**He Kōrero Māori mō Te Raki Paewhenua | A  
Māori History of the North Shore**

An aerial photograph of the North Shore of Auckland, New Zealand. The image shows a large body of water, a city, and a bridge. The text "Te Raki Paewhenua | The North Shore (Literal Translation)" is overlaid on the image.

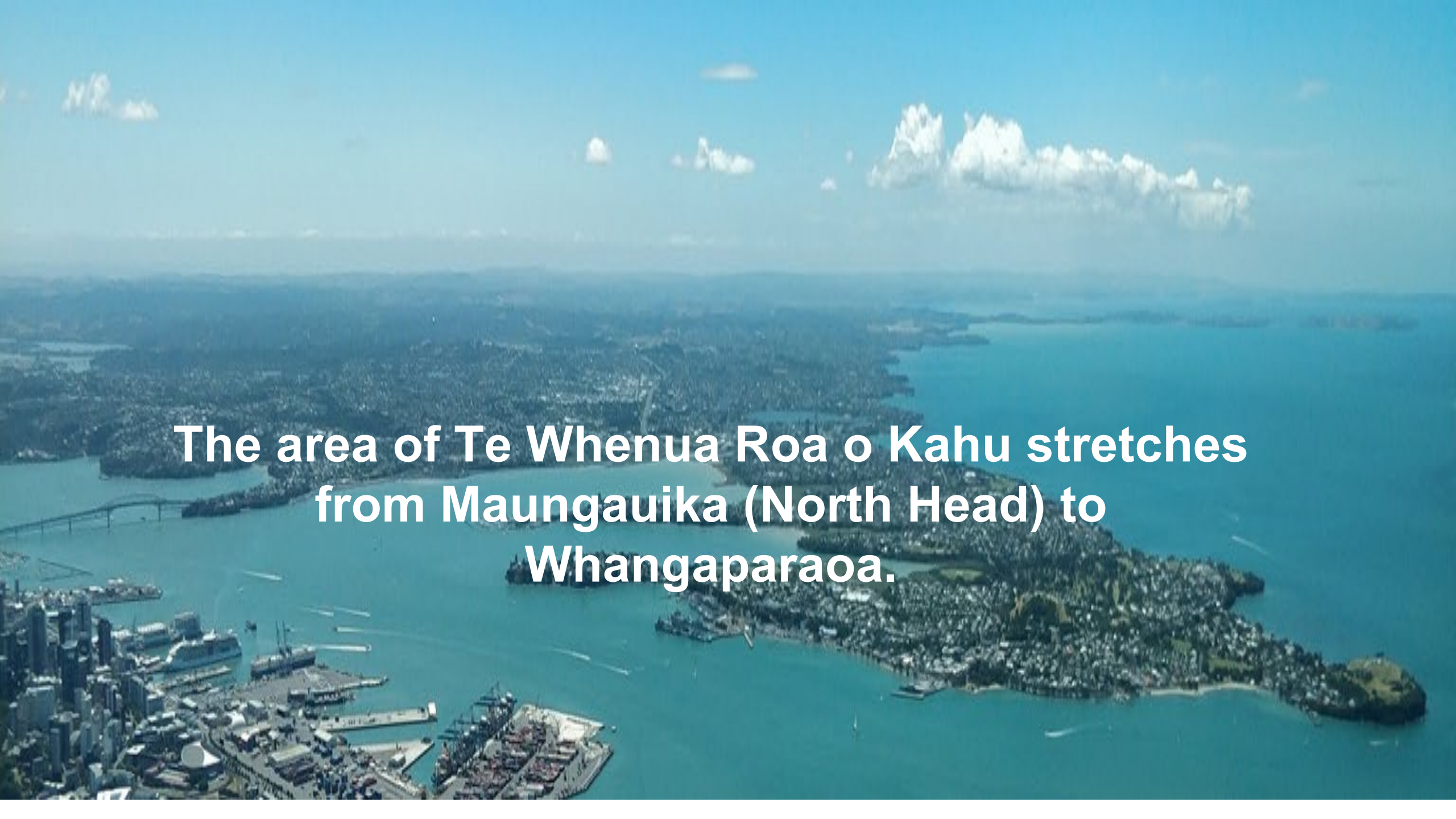
**Te Raki Paewhenua | The North Shore  
(Literal Translation)**

An aerial photograph of a coastal city and harbor. The city is built on a peninsula, with a large harbor area containing several ships and a bridge. The water is a deep blue-green color. In the background, there are more islands and a hazy horizon under a blue sky with scattered white clouds. The text is overlaid in the center of the image.

**Te Whenua Roa o Kahu is the traditional name that Te Kawerau a Maki gave for the North Shore. It means 'The Extensive Lands of Kahu'.**

An aerial photograph of a coastal city and harbor. The foreground shows a dense urban area with buildings and a large industrial or port facility. The middle ground is dominated by a large body of water, likely a bay or harbor, with several bridges and smaller islands. The background features a range of mountains under a blue sky with scattered white clouds. The text is overlaid in the center of the image.

**Maki is the eponymous ancestor of this tribe who gifted land on the North Shore to his granddaughter Kahu. The tribe that lived here were called Ngāti Kahu.**

An aerial photograph of the Hauraki Gulf coastline in New Zealand. The image shows a long, narrow strip of land stretching from the North Head (Maungauika) in the distance to Whangaparaoa in the foreground. The water is a vibrant blue-green color. In the foreground, there are several large industrial or commercial buildings, possibly a port or refinery, with various structures and cranes. The land is densely forested with green trees. The sky is clear blue with a few scattered white clouds. The text is overlaid in the center of the image.

**The area of Te Whenua Roa o Kahu stretches  
from Maungauika (North Head) to  
Whangaparaoa.**

An aerial photograph of a coastal region. In the foreground, a city with a harbor and industrial areas is visible. A large, forested peninsula extends into the water, with a road and some buildings. The water is a deep blue, and the sky is clear with a few clouds. The text is overlaid on the top left of the image.

**The four main iwi (tribes) connected to this area are:**

**1. Ngāti Paoa**

**2. Ngāti Whātua**

**3. Te Kawerau a Maki**

**4. Ngāi Tai ki Tamaki**

An aerial photograph of a coastal region. In the foreground, a city with a harbor and industrial areas is visible. A large, forested peninsula extends into the water, with a road and some buildings. The water is a deep blue, and the sky is clear with a few clouds. The text is overlaid on the top left of the image.

**The four main iwi (tribes) connected to this area are:**

**1. Ngāti Paoa**

**2. Ngāti Whātua**

**3. Te Kawerau a Maki**

**4. Ngāi Tai ki Tamaki**

Other key regions in Tamaki Makaurau for these four iwi

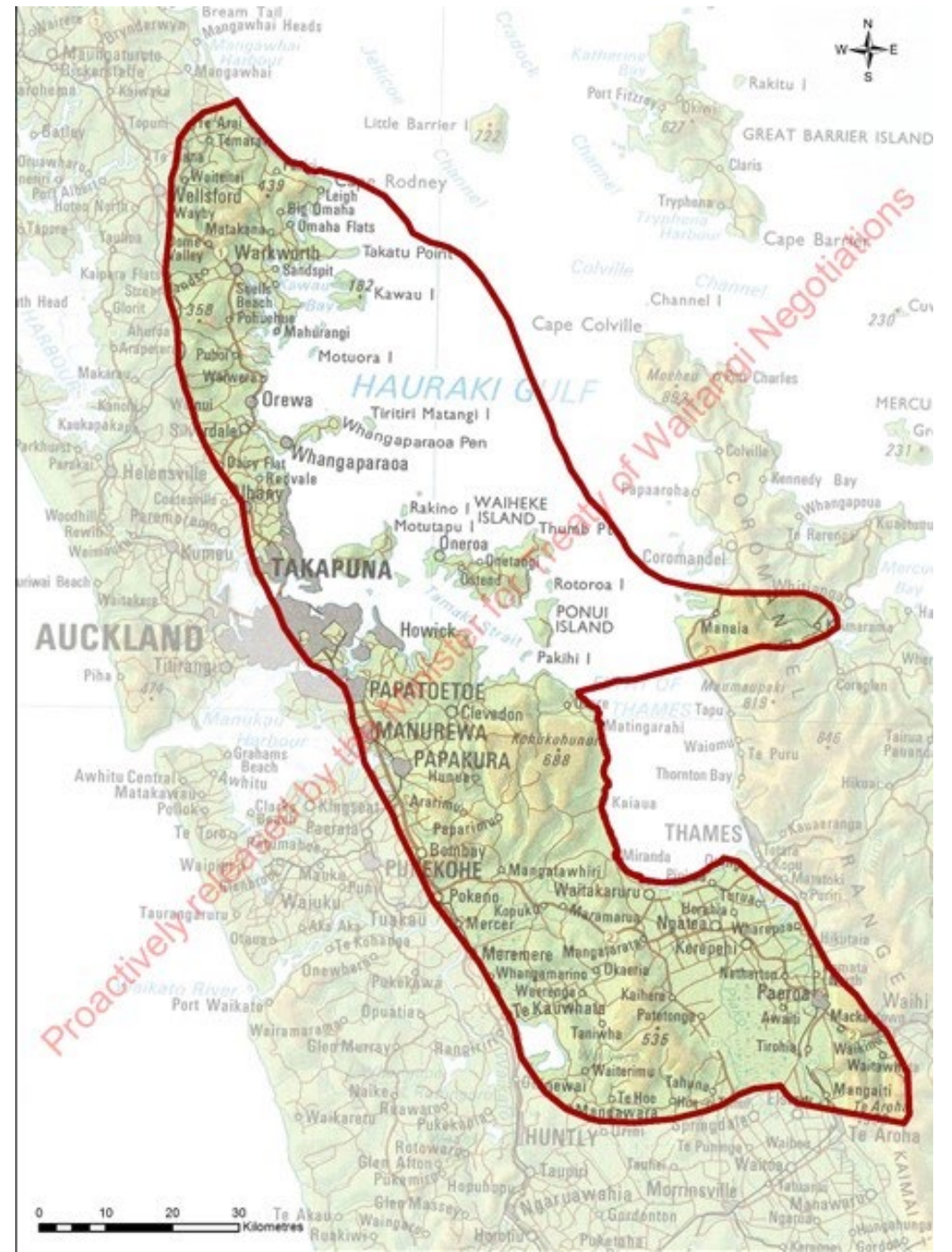
1. **Ngāti Paoa** - Waiheke, Hauraki, Kaiaua
2. **Ngāti Whātua** - From south of the Hokianga to Tāmaki.
3. **Te Kawerau A Maki** - Waitākere/ West Auckland
4. **Ngāi Tai ki Tāmaki** - Maraetai





# Ngāti Paoa

Ngāti Paoa has extensive links to the Hauraki and Waikato tribes of Aotearoa. Its traditional lands stretch from the western side of the Hauraki Plains to Auckland. Ngāti Paoa also settle on the Hauraki Gulf islands such as Waiheke.



# Ngāti Whātua-whānui

Ngāti Whātua-whānui or Ngāti Whātua-tūturu – ‘wider’ or ‘true’ Ngāti Whātua – refers to a confederation of four tribes: Te Roroa, Te Uri-o-Hau, Te Taoū, and Ngāti Whātua-o-Ōrākei.

This map shows their lands, which span the area between the Hokianga Harbour and Tāmaki (Auckland).



# Te Kawerau ā Maki

This is the boundary of Te Kawerau ā Maki, as per the Area of Statutory Agreement.

Their *rohe* or area of customary shared interest grew to include the southern Kaipara, Mahurangi, North Shore, Auckland Isthmus, and Hauraki Gulf islands such as **Tiritiri Matangi**. By the end of the 1600s Te Kawerau ā Maki were particularly associated with **West Auckland** (known traditionally as Hikurangi), south-western Kaipara and the **Upper Waitematā Harbour**.



# Te Kawerau ā Maki

Te Kawerau ā Maki are the descendants of the *rangatira* (chief) Maki and his wife Rotu, who migrated with their family and followers from Kawhia to Tāmaki Makaurau (Auckland) in the early 1600s.

Ngāti Poa Taniwha, a sub-tribe or TKAM lived in Chatswood in the 1600s.



Maki



## NGATI POATANIWHA LIVED IN CHATSWOOD IN THE 1600S

- The headland at Kauri Point was called Te Matarae o Mana named after their chief Manaoterangi.
- It belonged to a hapu (sub-tribe) of Te Kawerau a Maki called Ngāti Poataniwa.
- Their pā and village, Ngutuwera, were behind Rongohau (Kendall Bay).



# Ngāi Tai ki Tāmaki

Ngāi Tai ki Tāmaki (Ngāi Tai) are one of the original inhabitants and Iwi of Tāmaki Makaurau.

The Iwi is based in Maraetai, Te Waitematā and Tikapa Moana, and exercises mana whenua and mana moana interests across Auckland and the Hauraki Gulf.



# Ngāi Tai ki Tāmaki

The main marae is Umupuia at Maraetai, and we have various marae connections across Mātaaitai, Whataapaka and beyond.

The Iwi has whakapapa and other relationships with Iwi in the Tāmaki Makaurau and Hauraki regions.



The waka for each of these iwi are:

Ngāti Paoa

Tainui

Te Kawerau ā Maki

Tainui

Ngai Tai ki Tamaki

Tainui

Ngāti Whatua

Māhuhu-ki-te-rangi  
(also known as Māhuhu)





**The main ancestors for each of these iwi are:**

**Ngāti Paoa**

**Paoa**

**Te Kawerau ā Maki**

**Maki**

**Ngai Tai ki Tamaki  
Taikehu**

**Taihaua,**

**& Te Kete-ana-taua**

**Ngāti Whatua  
and**

**Tuperiri**

**Tuputupuwhenua/**



**The key marae for each of these iwi in this area are:**

**Ngāti Paoa**                      Marae across Pare Hauraki

**Ngāti Whātua**  
Orākei Marae, Bastion Point many marae  
across Kaipara

**Ngai Tai ki Tamaki**  
Umupuia Marae, Maraetai & other marae in  
Tōrere (Eastern Bay of Plenty)



## Te Kawerau ā Maki

Te Henga (Bethells Beach)

The iwi holds land for a new marae and papakāinga at Te Henga (Bethells Beach) that was returned in 2018; and land for a secondary marae at Te Onekiritea (Hobsonville Point) that was returned in 2015. It has no *wharenuī* (meeting house) yet.



# Te Kawerau ā Maki

## Te Henga (Bethells Beach)

Te Henga marae is located on land backing onto the Lake Wainamu sand dunes at Te Henga (Bethells Beach) on Auckland's West Coast. It is the only marae of Te Kawerau ā Maki and for now remains undeveloped.



## The six Māori tribes in Auckland

- Several groups occupied the Auckland region since the fourteenth century, including the Tainui hapu (sub-tribes) collectively known as Ngāoho.





# Te Kawerau a Maki in Tamaki Makaurau (Auckland)

- Te Kawerau a Maki were one of the earliest tribes to settle within the wider Auckland area. Their origins arise from the first inhabitants of the land - the Turehu (fairy people), to the arrival of the Tainui, Aotea, Tokomaru, Kahuitara, and Kurahaupo canoes in the 14th century.
- There are also Kawerau links to the Ngati Awa, Ngaoho, and Ngaiwi people who occupied the wider area prior to 1600.



# Te Kawerau a Maki on the North Shore

Kawerau people who occupied the northern shores of the Waitematā Harbour lived between:

- Te Ōnewa
- Te Matarae o Manaoterangi (Kauri Point).
- Te Rua o Mōkai a Kahu (Hellyers Creek); and
- Awataha



# Maki, the eponymous ancestor of Te Kawerau a Maki

- The eponymous ancestor Maki is an important figure in the history of Tamaki Makaurau. He was a famed warrior who conquered much of the region during the early 1600's after migrating with some 300 of his hapu (sub-tribe) to Tamaki Makaurau (Auckland) through the lands of his Tainui relatives from the northern Taranaki-Kawhia area.



## Settlements and land interests of Te Kawerau a Maki

In time Maki's descendants occupied lands from Hikurangi (West Auckland), to Te Whenua roa o Kahu (the North Shore), Whangaparaoa, Mahurangi, Matakanakana, Pakiri, southern Kaipara, and the gulf islands of Aotea (Great Barrier Island), Hauturu o Toi (Little Barrier Island) and Tiriti Matangi, forming the Te Kawerau confederation.



# Traditional rohe by the early 1700's

- By the early 1700's the traditional rohe was thus from Okaka (South Head, Kaipara) to Paratutai (North Head, Manukau) in the west; and from Te Arai o Tahuhu (Te Arai Point) in the northeast to Takapuna in the southeast as well as the gulf islands.
- **The heartland of Te Kawerau a Maki was and remains Hikurangi (West Auckland).**



# Kahu, the grandchild of Maki

- Kahu was the grandchild of Maki and the child of Maraeariki.
- Tawhia was Maeaeariki's younger brother and married Kahu's daughter (and hence his grandniece).
- Hence Kawerau link to the north shore via Tawhia through Maki, Maraeariki, and Kahu, as well as through marriage to Marukiterangi. They were all Kawerau.
- Ngapuhi pushed everyone out of Tamaki in the early 1800's, and what was left of Ngati Kahu/Kawerau came back to their land about a decade later and stayed until the early 1900's.



## Te Kawerau ā Maki named the North Shore area 'Te Whenua Roa o Kahu'

- Te Kawerau a Maki had an important shared ancestral and customary relationship with this area (Te Whenua Roa o Kahu) which extended from Maunga a Uika (North Head) to the Whangaparaoa Peninsula.
- This relationship also applies to the adjoining offshore islands extending from Rangitoto to Tiritiri Mātangi.
- Maki had sons who were each given lands across the region.
- Tawhia (Te Kawerau a Maki) was a younger son who occupied Hikurangi, while his older brother Maeaeariki held the lands from Devonport to Orewa.





# A part of Maki and Rotu's whakapapa, and the link to Kahu

**Maki (t) = Rotu (w)**

|

**Maraeariki (t) ----- Tawhiakiterangi (t) =  
Marukiterangi (w)**

(Devonport to Orewa)      (Hikurangi – West  
Auckland)

|

**Kahu** (North Head to Whangaparaoa)

|

**Marukiterangi (w)**

Tawhiakiterangi married Marukiterangi, his  
grandniece.

t = tane, w = wahine



# Te Ōnewa Pā

- Prior to 1841, Te Ōnewa Pā, traditionally known as Te Ōnewanewa o Toitehuatahi was located at Stokes Point, on the tip of Northcote Point.
- Toitehuatahi was an early Polynesian explorer (and Māori ancestor) who came from Hawaiki (Raiātea, Tahiti and other islands of the Pacific) to Aotearoa before the great migration of waka to Aotearoa and lived in the Northcote area.
- The original name of the Waitematā Harbour is 'Te Whanganui o Toi', 'The great harbour of Toi'.
- Many tribes in Aotearoa trace their lineage from Toitehuatahi (which means 'Toi the lone born').

## Kaputerangi (Toi's Pā)

- **Kaputerangi pā above Whakatāne was the home of Toitehuatahi, recognised as the principal ancestor of Ngāti Awa.**
- **Kaputerangi or Toi's Pā is of major historical significance and is part of the Kohi Point Scenic Reserve**
- **From this point, you can look out over Mt Tarawera, Putauaki, Moutohora and Whakaari/White Island**





- Te Ōnewa Pā
- It protected local kainga in the vicinity, and inhabitants relied on local shellfish, roots and berries, kumara cultivation and nearby fishing grounds especially shark.
- Ōnewa – a dark grey rock that was quarried by early Māori to make patu Ōnewa (a dark grey stone tool)
- The patu Ōnewa were used to pound aruhe (fern roots).





## Te Ōnewa Pā

- The point itself was Totaratahi, or one totara tree
- The small beach to the west was Onepoto. Okawau was the "home of the shag" at the southern most tip of the point.
- Te Ōnewa was the name of a fortification ditch, or "divided earth", on the southern most part of the point.



# Mōunu Pioke / Waimanawa – Little Shoal Bay

- Little Shoal Bay was originally an estuary surrounded by cliffs with salt marshes in its upper reaches.
- In ancient Māori times, Ōnewa Pā was an important stronghold for Ngai Tai, Ngati Whatua and Ngati Paoa.
- Little Shoal Bay was frequented by Māori to fish and gather shellfish. In the early 1900s, there was a Maori Orchard below Seaview Ave and a Maori Track from it up as far as Wilding Ave.
- Today, part of the Māori Track pathway still runs up from the Scout Den to Council Terrace beside the reserve.

# Te Uruao or Te Uruwhao - Le Roy's Bush

◦Wai Manawa is the gully system of Le Roy's bush and stream system, also known as Te Uruao or Te Uruwhao.

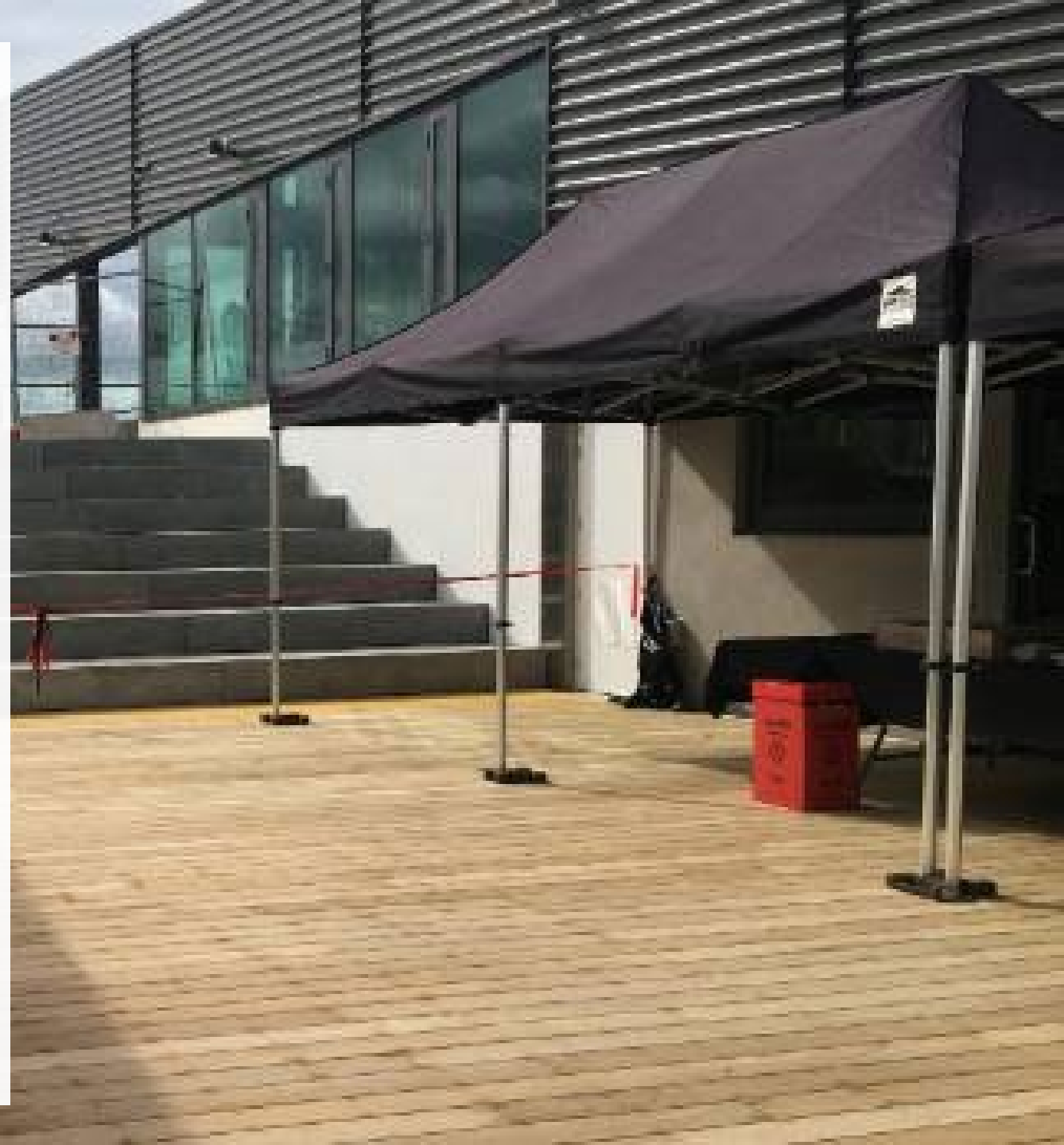
**Te Uruao or Te Uruwhao** is also the Māori name for the star constellation 'Tail of the Scorpion'.

The 'Tail of the Scorpion' is also known as '**Te Matau a Maui**', the **fish hook of Maui**. This is why Maui's fish hook has been included in the Waharoa.



# Te Kaimataara o Wai Manawa – The place enabling people to watch over Wai Manawa

- The Lookout of Wai Manawa (in Highbury, Birkenhead Village)
- Wai Manawa is the gully system of Le Roy's bush and stream system, also known as Te Uruao or Te Uruwao.
- Uruamo (Te Taoū) was an important ancestor in the Highbury, Birkenhead area. He and his war party lived here.
- The mountain at Highbury was called Kaimataroa and looks out to the east and south – wide sweeping views of Tamaki Makaurau including Rangitoto and all around to Maungawhau (Mt Eden)





## NGATI POATANIWHA LIVED IN CHATSWOOD IN THE 1600S

- The headland at Kauri Point was called Te Matarae o Mana named after their chief Manaoterangi.
- It belonged to a hapu (sub-tribe) of Te Kawerau a Maki called Ngāti Poataniwa.
- Their pā and village, Ngutuwera, were behind Rongohau (Kendall Bay).





# Te Mata-rae-o-Mana

- Strategically important as it controlled access to the upper Waitematā Harbour and overlooked a renowned tauranga mango (shark fishery).
- Kauri Point was officially renamed Te Mata-rae-o-Mana in 2015 as part of the Te Kawerau a Maki Claims Settlement Bill.

# Rongohau – Kendall Bay

- Māori history describes the Rongohau area as a fishing village from where canoes set out to catch shark. The flesh was dried and stored as a valuable food supply.
- Rongohau was close to their summer fishing grounds where they caught pioke (sand shark), orca whales, stingrays and other types of fish.





CATCHING PIOKE NEAR RONGOHAU  
PIOKE IS ALSO KNOWN AS THE SAND SHARK, DOG FISH OR  
LEMON FISH.





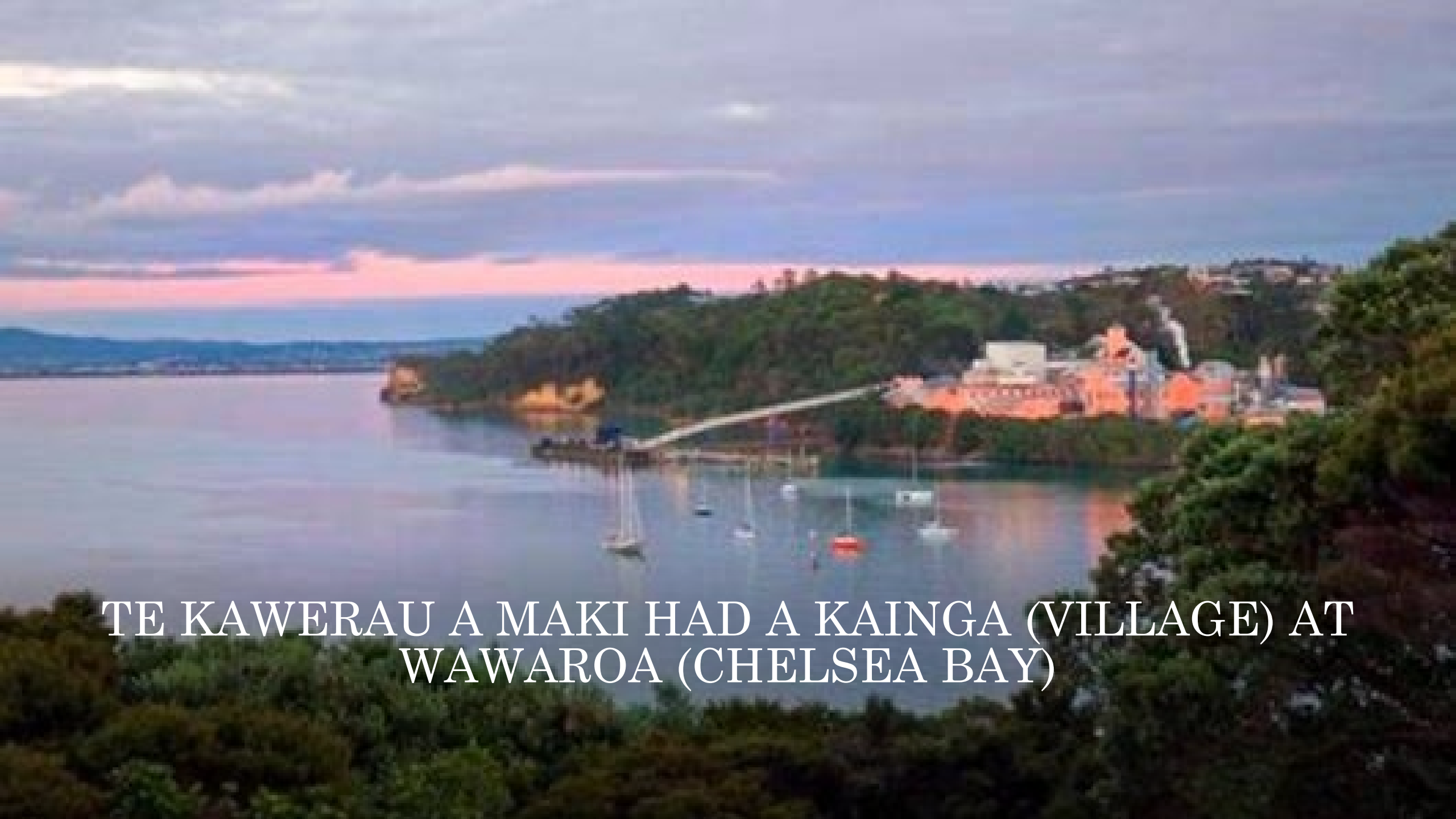
# Te Tokaroa (Meola Reef)

- A lava flow forming a reef peninsula across part of Auckland's Waitemata Harbour. The reef extends for over 2 kilometres across the harbour, to within 500 metres of Kauri Point (Te Matarae o Mana) on the northern shore.
- The reef was formed more than 28,000 years ago from the final portion of an 11 kilometre lava flow that originated from Te Kōpuke or Titikōpuke (the Mount St John volcano in Epsom).



# Ngāti Whātua lived at Te Ōnewa Pā & Te Matarae o Mana

- After the Ngāpuhi conquest of iwi on Te Whenua Roa o Kahu (North Shore) in approximately 1823, Tarahawaiki (from Te Taoū, a sub-tribe of Ngāti Whatua) resided at Te Onewa Pā.
- Te Taoū would reside seasonally at Te Matarae a Mana (beside Kendall Bay) to fish for sharks and to gather shellfish, as had the tribes Kiwi and Waiohua before them.
- In the early 1790s, during a period of friction between the tribes, Ngati Whatua surprised a fishing party from a neighbouring iwi at Te Matarae a Mana, killed most of the crew and took their waka.



TE KAWERAU A MAKI HAD A KAINGA (VILLAGE) AT  
WAWAROA (CHELSEA BAY)



KAINGA AT ONETAUNGA, SOLDIER'S BAY



Te Kawerau a Maki had kainga in the following areas:

- Wa iti o Toroa (Island Bay)
- Kaiwhanake (Charcoal Bay)
- Opaketai (north of Charcoal Bay)
- Kaipātiki
- Te Wharau a Kae around Te Rua-o-Mokai (Oruamo/Hellyer's Creek).

# Te-Rua-o-Mōkai (Oruamo) – Hellyers Creek

- Te Rua-o-Mōkai (Oruamo) was another Te Kawerau a Maki Pā site or kainga (village)
- Located in Beach Haven, to the south is Birkdale, Hobsonville is to the west and Bayview is to the east of Oruamo Creek.
- Only the Greenhithe side is pristine nature, as its village hub is in the valley on the other side of the ridge.
- The other (slightly flatter) Oruamo shores are all built up and well settled, random rooftops peeking through the trees.



# Te-Rua-o-Mōkai (Oruamo) – Hellyers Creek

‘One benevolent taniwha of huge significance to this area is Mōkai o Kahu who watches over the Waitematā Harbour from his lair know as ‘O rua a Mōkai’. This is the area near Beach Haven generally known as Oruamo, but in recent times incorrectly known as ‘Uruamo’ (Taua, 2009). Mōkai o Kahu took the form of a shark and is still acknowledged in the harbour today’

Source: Te Kawerau a Maki Authority





## Te Kōpua o Matakamokamo (Tuff Crater) and Te Kōpua o Matakerepō (Onepoto Basin)

- The immediate surrounds of Awataha are mentioned in the sacred mythology and history of the Māori people.  
Te Kōpua o Matakamokamo and Kōpua o Matakerepō are ancient names of the basins to the south and celebrated in mythology as being the footsteps of Mataaho, the parent Volcano God, responsible for the volcanoes of Auckland.
- The basin in this photo is Te Kōpua o Matakerepō.





## Awataha – The river flowing at the side

- **Awataha** - A place at Oneoneroa (Shoal Bay) on the northern headland of the basin Te Kopua o Matakamokamo (Tuff Crater). It is also the site of Te Korekore, an ancient pā site of the Te Kawerau a Maki tribe.
- **Te Korekore** – settled perhaps a thousand years ago and occupied until 1923 by the Kawerau a Maki people. It is known that the Kawerau a Maki suffered greatly at the hands of invading tribes but returned to their ancestral land to re-establish their papakainga.



## Māori places of significance near Awataha and Te Kōpua o Matakamokamo (Tuff Crater/Tank Farm)

**Wakatātere** – The drifting canoe. Where the derelict tapu canoe drifted about at high tides. Creek at the head of Shoal Bay, west side (Hillcrest Creek)

**Te Urupa** – The burial ground. Opposite Esmonde Road point, west side of Shoal Bay.

**Awataha** – The river flowing at the side (Shoal Bay).

**Te Punawai a Tene** – Tene's spring of water. A spring at Awataha.

**Ngā Huruataiki** – The hairs of Taiki. A tapu tree on the cliff at Awataha.

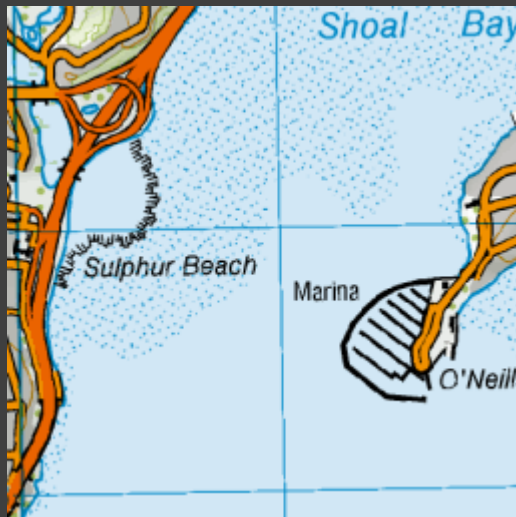


## Māori places of significance near Te Kōpua o Matakerepō (Onepoto Basin)

- **Te Rereretioke** – The sliding of Ke. A slope on the northern lagoon on the west shore at Shoal Bay.
- **Waiurutoa** – Waters of the clump of tī tree. Stream flowing into Waikowhai.
- **Waikowhai** – Waters of the kowhai tree. A tidal creek north of Sulphur Beach (as you get off the motorway to get on to Onewa Road, the mangrove area on the left is Waikowhai).
- **Waipaoraora** – Dried up, or shallow water. The upper reaches of Shoal Bay (because the spring tides did not cover them).

# ONEONEROA – LONG SANDS

Sulphur Beach at Shoal Bay



# Matakerepō, Oneoneroa, Waiurutoa, Waikowhai & Waipaoraora

- **Te Kōpua o Matakerepō** – Onepoto Basin
- **Waipaoraora** – the dried up or shallow water (that you can see in the top right of this photo). The upper reaches of Shoal Bay. It was named this because the spring tides did not cover the sand.
- **Waikowhai** – the tidal creek in the mangroves south of the on/off ramp to the motorway/ Onewa Road
- **Waiurutoa** – a stream that is flowing towards Waikowhai.





## Oneoneroa – Shoal Bay/Sulphur Beach

- Through descent from both Tawhiakiterangi and his wife Marukiterangi, Te Kawerau ā Maki have ancestral and customary interests in the Oneoneroa (Shoal Bay) area.

# Te Ōnewa, Totaratahi, Okawau & Onepoto

- Totaratahi – One Totara Tree. Northcote Point.
- Te Ōnewa – name of the Pā and a dark grey stone, or divided earth. The name of the ditch which cut the Point off from the mainland.
- Ōkawau – little area in front of Te Onewa Pā, known as the Shag's home.
- Onepoto – Short beach. A little beach to the west of Northcote Point.





## RANGITOTO – THE DAY OF BLOOD

Rangitoto's full name is Te Rangi i totongia te ihu a Tama-te-kapua (the day the blood of Tama-te-kapua's nose flowed), in memory of an ancient battle on the island between the Tainui people and their Te Arawa rivals. Tama-te-kapua, the famous captain of the Te Arawa canoe, was injured, and his people defeated, leaving the island and Tamaki Makau Rau (the Auckland area) as the territory of Tainui-descended tribes for many centuries.

Tamatekapua is said to have made advances to Hoturoa's first wife Whakaotirangi. Hoturoa became angry and beat up Tamatekapua; hence the name of the island (according to tradition) — Rangitoto (the day of blood).





# HE PEPEHA

Ko Rangitoto rāua ko Kaimataroa ngā maunga

Ko Pupuke te roto

Ko Awataha te awa

Ko Te Korekore te pā inamata

Ko Te Whanganui o Toi (Te Waitematā) te moana

Ko Wakatātere te manga ki te raki, ka heke iho ki Te Urupa me te Punawai a Tene, arā, te puna ipukarea ki Awataha,

Ko Ngā Huruataiki te rākau tapu i te tuaropari ki Awataha

Ko Te Kōpua o Matakamokamo me Te Kōpua o Matakerepo e noho tata nei, ngā tapuwae o Mataaho, te Atua o ngā Puia

Ko Te Rereretioke te aupikinga pātata atu ki a Matakerepō.

Ko Waiurutoa, ko Waikowhai, ko Waipaoraora ngā wai e rere nei

Ka heke iho ki ngā tāhuna o Oneoneroa rāua ko Onepoto, ki Tōtaratahi, Te Onewa Pā me Okawau.

Ka whakawhiti ki Mōunu Pioke, te whanga i kohikohia ai te mōunu hei hopu pioke.

Ko Te Whenua Roa o Kahu te rohe/ whenua

Ko Ngāti Whatua, ko Te Kawerau a Maki, ko Ngāti Paoa me Ngai Tai ngā iwi i nohoia ai, i takahia ai Te Whenua Roa o Kahu.



# HE PEPEHA

Rangitoto and Kaimataroa are the mountains

Pupuke is the lake

Awataha is the river

Te Korekore is the ancient pā (the site is where Awataha Marae is today)

The great harbour of Toi the Waitematā is the Wai Manawa is the area/region

Wakatātere is the creek to the north, then you drop down to the ancient burial ground and Te Punawai a Tene, the lifegiving spring at Awataha

Ngā Huruataiki is the sacred tree on the cliff at Awataha

Matakamokamo (Tuff Crater) and Matakerepō (Onepoto Basin), that are near, are the footsteps of Mataaho, the parent volcano God.

Te Reretioke is a slope by Matakerepō.

Waiurutoa, Waikowhai and Waipaoraora are the waters that flow here

Then you drop down to the beaches of Oneoneroa (Sulphur Beach) and Onepoto (Short beach), to one Totara tree (Northcote Point), Te Onewa the fortified pā and Okawau (the Shag's home).

Then you cross over to Little Shoal Bay, the bay where bait was collected to catch the sand shark.

Te Whenua Roa o Kahu is the region / land

Ngāti Whatua, Te Kawerau a Maki, Ngāti Paoa and Ngai Tai are the tribes who lived and walked these lands, the North Shore in Auckland.

# References

- Te Kawerau ā Maki and The Trustees of Te Kawerau Iwi Settlement Trust and The Crown – Deed of Settlement Schedule (February 2014) - <https://www.govt.nz/assets/Documents/OTS/Te-Kawerau-a-Maki/Te-Kawerau-a-Maki-Deed-of-Settlement-Documents-22-Feb-2014.pdf>
- <http://www.tekawerau.iwi.nz/history>
- Cultural Values Assessment for America’s Cup 36 – Wynyard and Hobson Planning Application - <https://www.environmentcourt.govt.nz/assets/Documents/Publications/E79-CVA-Te-Kawerau-Iwi-Tribunal-Authority.pdf>
- The Ngāti Whatua Deed of Settlement Schedule (November 2011) - <https://www.govt.nz/assets/Documents/OTS/Ngati-Whatua-o-Orakei/Ngati-Whatua-Orakei-Deed-of-Settlement-Schedule-Documents-5-Nov-2011.pdf>
- Kōrero from Pat Ruka - <https://www.facebook.com/TRPwhanau>
- <https://www.sites.google.com/site/leroybushauckland/history-of-le-roys-bush-lsb-reserves/memoirs-of-le-roys-bush-and-lsb/original-article-by-janet-watkins?tmpl=%2Fsystem%2Fapp%2Ftemplates%2Fprint%2F&showPrintDialog=1>
- Hoturoa, Marama and Whakaotirangi, Victoria University, Wellington - <http://nzetc.victoria.ac.nz/tm/scholarly/tei-VUWMarae1986-t2-body-d4-d15.html>
- Rangitoto Island, Auckland Museum - <https://www.aucklandmuseum.com/visit/whats-on/online-exhibitions/living-with-volcanoes/city-of-volcanoes/rangitoto-island>
- Christmas, J (1981). A History of Northcote. Published by the English Department, North Shore Teachers College and the Northcote Borough Council 1983.

---

**He Kōrero mō Te  
Waharoa ki Te  
Kura Waenganui  
o Te Onewanewa  
o Toitehuatahi**

**The stories,  
ancestors and  
symbols in the  
carved entrance at  
Northcote  
Intermediate School**



# Tanenuiarangi

The kōruru (carved face on the gable) is Tanenuiarangi, the God of the forest and the God of mankind, God of Life.



---

# Tanenuiarangi

Tane was the God of the Forests and all that dwells within them. To acquire the baskets of knowledge, Tāne had to ascend to the twelfth heaven, and there be ushered into the presence of the Supreme God, Io-matua-kore, to request knowledge.. The request was granted. According to Maori tradition knowledge came before humanity. The three baskets of knowledge are usually called te kete tuauri, te kete tuatea and te kete aronui.



# Te Kete Tuauri (Sacred knowledge)

Te Kete Tuauri (sacred knowledge) is the basket that contains knowledge of things unknown - rituals, incantations and prayers. Well respected Maori elder and scholar, Rev. Maori Marsden describes tuauri as the real world of the complex series of rhythmical patterns of energy which operate beyond this world of sense perception.



# Kete Tuatea (Ancestral knowledge)

Te Kete Tuatea (Ancestral knowledge) is the basket that holds knowledge beyond space and time, beyond our contemporary experiences – it is the experience we have of connections with one another and with the past, knowledge of spiritual realities.





# Kete Aronui

Te Kete Aronui (knowledge before us) the basket of knowledge of aroha (love), peace and the arts and crafts which benefit the Earth and all living This basket relates to knowledge acquired through careful observation of the environment. Sometimes it has been regarded as the basket of literature, philosophy and of the humanities.

Wisdom requires that the three types of knowledge should be used together, never one in isolation of the other.





# Manaia representing Matakamokamo & Matakerepo

To the left of the Koruru is a Manaia which represents Matakamokamo, and to the right is another Manaia which represents Matakerepo. These two volcanic basins are both included, next to Tanenuiarangi.

# Takarangi Design

The Takarangi design in the middle which represents all the land surrounding the Waitematā (Te Whanga Nui o Toi), and the land and sea Te Onewa (Oneoneroa - Shoal Bay) extending out to the Waitematā. This area of the design is dedicated to the land and the sea.



Manaia representing all  
tūpuna who lived on Te  
Whenua Roa o Kahu

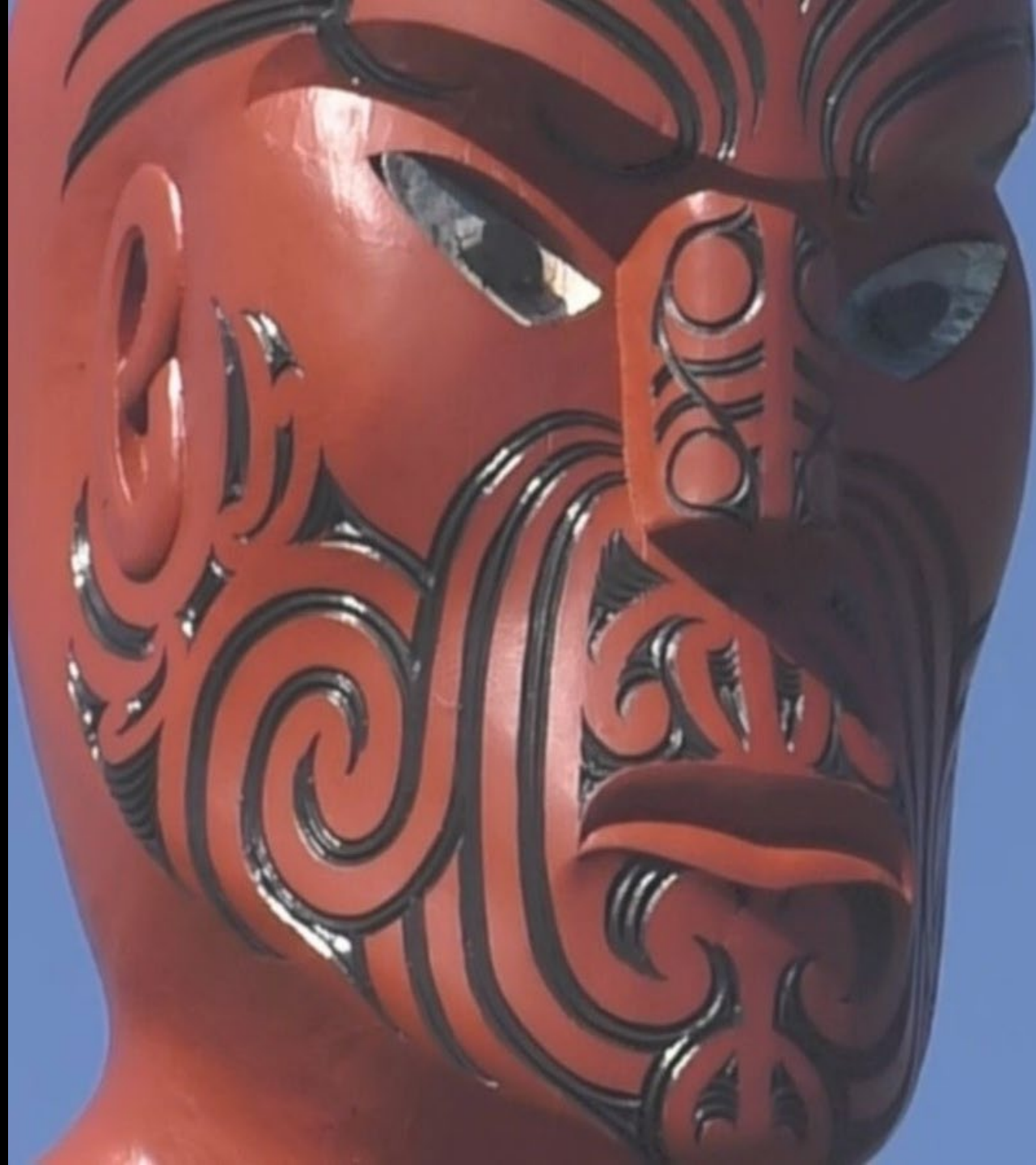
There is another Manaia at the  
end of the raparapa (fingers),  
that represents all the tupuna  
(ancestors) that have been and  
gone.



## Toitehuatahi

Toitehuatahi on the left of the raparapa (fingers).

Toitehuatahi was a great tupuna (ancestor) of Māori, an early Polynesian explorer who came from Hawaiki (Raiātea, Tahiti and other islands of the Pacific) to Aotearoa before the great migration of waka to Aotearoa



# Toitehuatahi

Toitehuatahi (Toi the lone born) was the earliest known Māori ancestor to live at Te Onewa Pā at Northcote Point. This is why this pā's original name was 'Te Onewanewa o Toitehuatahi - The Dark Grey Rock of Toitehuatahi'.



# Toitehuatahi

- The original name of the Waitematā Harbour is ‘Te Whanganui o Toi’, ‘The great harbour of Toi’.
- Many tribes in Aotearoa trace their lineage from Toitehuatahi (which means ‘Toi the lone born).



# Maki, the eponymous ancestor of Te Kawerau o Maki

Maki is on the right of the raparapa (fingers)

The eponymous ancestor Maki is an important figure in the history of Tamaki Makaurau. He was a famed warrior who conquered much of the region during the early 1600's after migrating with some 300 of his hapu (sub-tribe) to Tamaki Makaurau (Auckland) through the lands of his Tainui relatives from the northern Taranaki-Kawhia area.





# Tarahawaiki, chief of Te Tāōū

Tarahawaiki, chief of Te Tāōū lived at Te Onewa Pā after the Ngāpuhi conquest of iwi on Te Whenua Roa o Kahu (North Shore) in 1823.

Te Tāōū would reside seasonally at Te Matarae a Mana (beside Kendall Bay) to fish for sharks and to gather shellfish, as had the tribes Kiwi and Waiohua before them.






## Uruamo, a chief who lived at Wai Manawa (Highbury)

- The Lookout of Wai Manawa (in Highbury, Birkenhead Village)
- Wai Manawa is the gully system of Le Roy's bush and stream system, also known as Te Uruao or Te Uruwhao.
- Uruamo was an important ancestor of Te Tāōū in the Highbury, Birkenhead area. He and his war party lived here and protected this area.
- The mountain at Highbury was called Kaimataroa



The image shows two woven baskets. The one in the foreground is light brown with a white feather attached to its handle. The one in the background is dark brown. A semi-transparent black box with white text is overlaid on the left side of the image.

# Two baskets below Taraha-waiki and Uruamo

Below the two tūpuna (Taraha-waiki and Uruamo) are two baskets. One for the knowledge, and one for the abundance of food on the Waitematā Harbour.

# References

- Te Kawerau ā Maki and The Trustees of Te Kawerau Iwi Settlement Trust and The Crown – Deed of Settlement Schedule (February 2014) - <https://www.govt.nz/assets/Documents/OTS/Te-Kawerau-a-Maki/Te-Kawerau-a-Maki-Deed-of-Settlement-Documents-22-Feb-2014.pdf>
- <http://www.tekawerau.iwi.nz/history>
- Cultural Values Assessment for America's Cup 36 – Wynyard and Hobson Planning Application - <https://www.environmentcourt.govt.nz/assets/Documents/Publications/E79-CVA-Te-Kawerau-Iwi-Tribunal-Authority.pdf>
- The Ngāti Whatua Deed of Settlement Schedule (November 2011) - <https://www.govt.nz/assets/Documents/OTS/Ngati-Whatua-o-Orakei/Ngati-Whatua-Orakei-Deed-of-Settlement-Schedule-Documents-5-Nov-2011.pdf>
- Kōrero from Pat Ruka - <https://www.facebook.com/TRPwhanau>
- <https://www.sites.google.com/site/leroysbushauckland/history-of-le-roys-bush-lsb-reserves/memoirs-of-le-roys-bush-and-lsb/original-article-by-janet-watkins?tmpl=%2Fsystem%2Fapp%2Ftemplates%2Fprint%2F&showPrintDialog=1>
- Awataha History - <https://www.awataha.co.nz/About+Us/Awataha+History.html>
- Rangitoto Island, Auckland Museum - <https://www.aucklandmuseum.com/visit/whats-on/online-exhibitions/living-with-volcanoes/city-of-volcanoes/rangitoto-island>
- Christmas, J (1981). A History of Northcote. Published by the English Department, North Shore Teachers College and the Northcote Borough Council 1983.