

Mākarā
37 & 39A
(Ōhāriu)

**Whakapapa Research
Project series: Whenua**



Author

Rachael Tinirau & Dr Rāwiri Tinirau

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PO Box 7061

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Whakapapa Research Project series

This is part of a series of writings from eight whānau researchers on nine kaupapa. This kaupapa is about whenua.

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Miriama Cribb

Grant Huwyler

Tania Kara

Raukura Roa

Kaapua Smith

Rachael Tinirau

(Dr Rāwiri Tinirau)

Hayden Tūroa

Raymond Tuuta

Research kaupapa

Aspirational letter to future generations

Deoxyribonucleic Acid (DNA) and whakapapa

Kai

Matriarch

Research methodology and methods

Whānau event

Whāngai

Whenua

Taonga



He kupu whakaūpoko: Introduction

Ko Ōpau te maunga

Ko Mākarā te awa, ko Mākarā te whenua

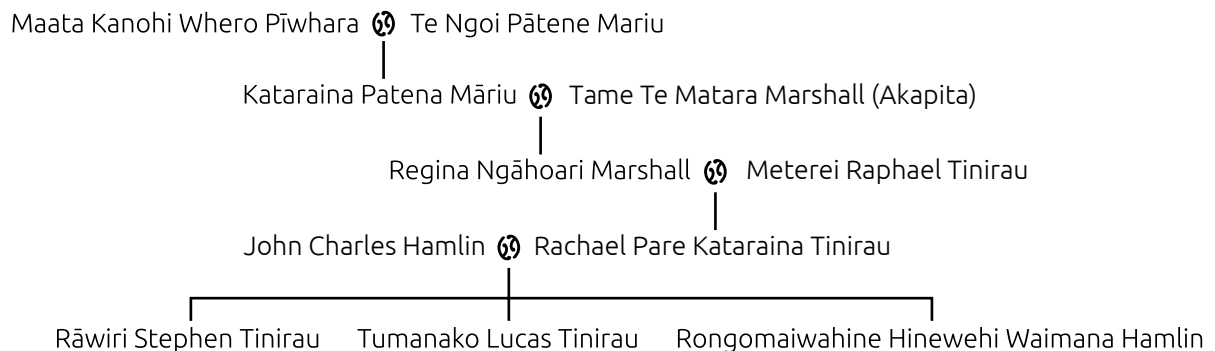
Ko Ōwhāriu te ākau, ko Ōwhāriu te whenua

Ko Ngāti Tū te hapū

Ko Te Āti Haunui-a-Pāpārangī te iwi

Tēnā tātau katoa!

The kaupapa for this paper is a connection to whenua, so we have chosen a unique piece of remnant land that is located in the region of Te Upoko-o-te-Ika. The Mākarā 37 & 39A (Ōhāriu¹) land block is located to the northwest of the Wellington suburb of Karori. Interestingly, this papawhenua is isolated from the rest of our whānau ancestral land blocks, located mainly across the tribal domains of Whanganui, Ngāti Rangī, Ngāti Tūwharetoa, and Mōkai Pātea. The connection to this whenua comes through my maternal great-grandmother, Maata (also known as Kanohi Whero, Wherowhero, Werowero or Whero) Pīwhara, whose eldest child was my grandmother, Kataraina Marshall (née Pātene Mariu).



Whakapapa from Maata Kanohi Whero Pīwhara to the writer and whānau

1. Within this article, Ōwhāriu is used for historically accurate discussion of the whenua. Ōhāriu and Ohariu are drawn from historic documentation and are different iterations of the name given to this whenua in Crown records.

History of Ōwhāriu and Mākarā

Ōhāriu (or Ōhāriu Valley) is a semi-rural suburb of Wellington, located 5.6 kilometres from Karori. The name is a corruption of Ōwhāriu, with the naming of the area attributed to the tupuna Kupe. After conquering the great octopus, Te Wheke o Maturangi, in Raukawa Moana (Cook Strait), Kupe sailed along the south western coast and landed at Ōwhāriu, where the sails of the waka Matahōrua were hung up to dry. Ōwhāriu means “to turn aside” (Whatahoro & Smith, 1915, p. 60). This event is also remembered in a contemporary waiata, composed by Tīmoti Kāretu for Te Whare Wānanga o Waikato at the 1979 Polynesian Festival, held at Lower Hutt:

Ki te taha rā tō whakamaroke ana koe i ngā rā waka. Waiho tonu ana ko tōna ingoa – Ko Ōhāriu! Ko Ōhāriu!

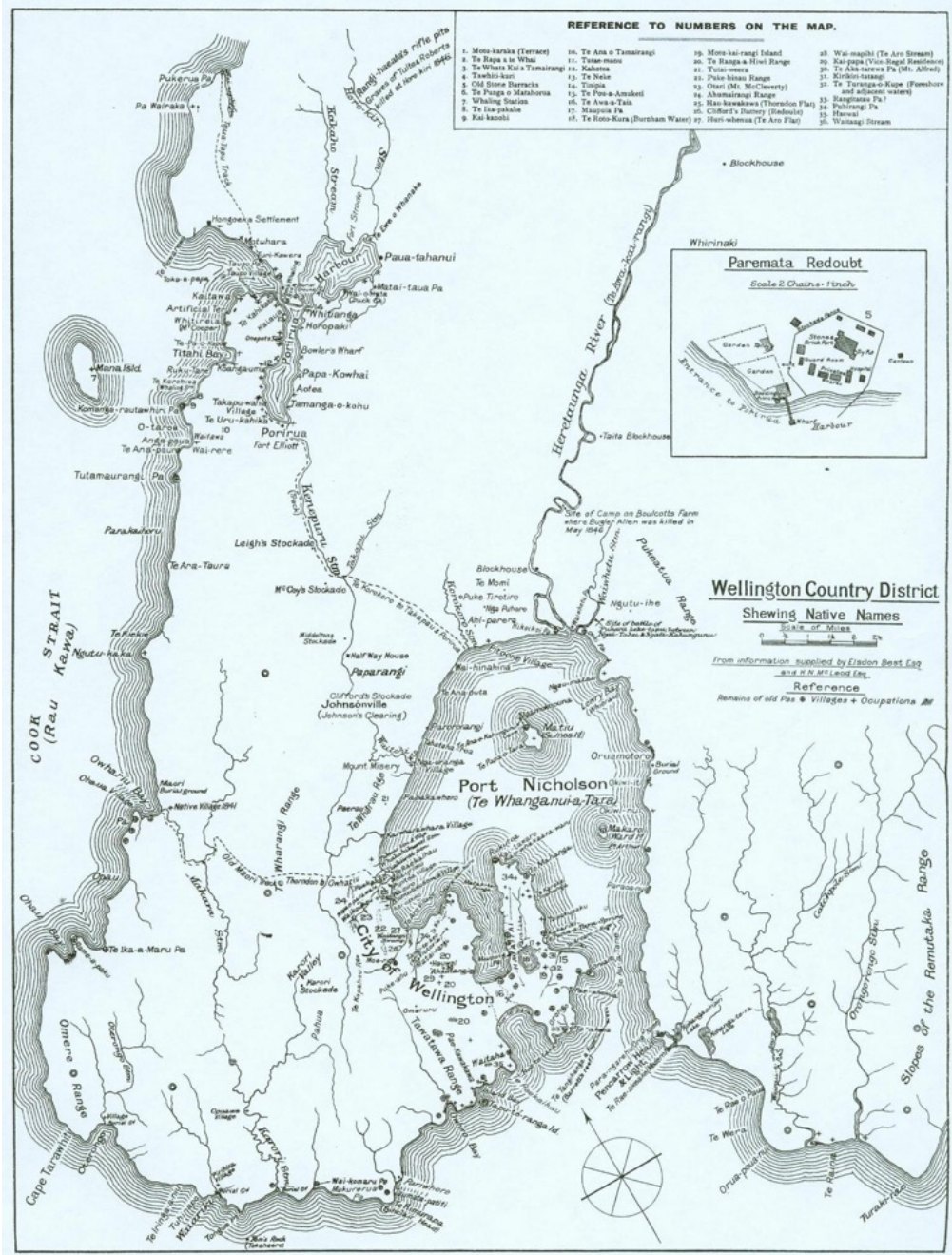
To the west of Wellington Harbour, you dried out the sails of your canoe. This fact being remembered in the name – Ōhāriu! Ōhāriu!

(Kāretu, 1992, pp. 147-148)

Ōhāriu was described as a “windswept port of call for canoes travelling between Whanganui, the Kāpiti coast and the South Island” (Bremner, 1983, p. 12).

The origin of the name Mākarā is unclear. However Mākarā (or Mākaro) was a daughter (or niece) of Kupe, and this name was given to what is now known as Ward Island in Te Whanganui-a-Tara, the Wellington harbour (Whatahoro & Smith, 1915). According to Best (1919), the name Mākarā may be an abbreviation of Mangakarā. Karā is the Māori name for basalt, a dark volcanic rock.

Settlers to Te Upoko-o-te-Ika included Kupe, followed by various Kurahaupō iwi (Ngāi Tara, Rangitāne, Muaupoko and Ngāti Apa), Ngāti Ira and hapū affiliated with Ngāti Kahungunu ki Wairarapa (Waitangi Tribunal, 2003). Ngāti Māmoe, Ngāti Tahu and other iwi associated with Te Waipounamu also resided in Te Upoko-o-te-Ika at some time, during their migration to the southern isles (Best, 1919). Later, Ngāpuhi, Tainui and Taranaki tribes migrated; some did not settle, while others made Te Upoko-o-te-Ika a secondary home. Tainui tribes included Ngāti Toa and Ngāti Rangitahi (the latter also have Whanganui connections), and Taranaki iwi included Ngāti Mutunga, Ngāti Tama, Te Āti Awa, Ngāti Ruanui and Taranaki (Waitangi Tribunal, 2003).



Map of Te Whanganui-a-Tara, with Ōwhāriu (Ōhāriu) and Mākarā located on the south western coast (Best, 1919)

Whanganui occupation of Te Upoko-o-te-Ika

The following kōrero is based on evidence presented to the Native (later Māori) Land Court (1888a, 1888b) regarding land interests in the Wellington area. On 21 March 1888, Te Kere Ngātaierua stated that Whanganui hapū migrated to Te Upoko-o-te-Ika with Ngāti Tama, following Te Rauparaha and Ngāti Toa. They killed fugitives left by Te Rauparaha, and some travelled to the South Island and were involved in skirmishes against Ngāi Tahu (Native Land Court, 1888b). This included Ngāti Tū, a hapū grouping from the upper Whanganui River area (Young, 1998).

Wī Hape Pākao claimed that Whanganui hapū arrived about 1840 and that they had claims to land at Ōhāriu, not at Pōneke. However, Te Kere Ngātaierua stated that Whanganui hapū arrived before or about the time of the Kuititanga battle (Native Land Court, 1888b), which took place at Waikanae, on 16 October 1839. Mahimi of Ngāti Rongonui also presented to the Court and supported these claims (Native Land Court, 1888b). Young (1998) states that Te Kere Ngātaierua was resident in Wellington (probably at Kaiwharawhara Pā) in 1840:

Te Kere's name appears on the Wellington Tenths list, so through his Ngāti Tū affiliations with the Taranaki invaders of Wellington, he also had land rights there. These he affirmed in 1888. A number of Whanganui Māori were Wellington residents from the 1830s, including Topine Te Mamaku and the Ngāti Tama chief Taringa Kuri, allies of Te Rauparaha's Ngāti Toa, many of whom had migrated to Te Rauparaha's stronghold, Kapiti.

(Young, 1998, p. 130)

Furthermore, there are at least three Ngāti Tama tūpuna of Te Whanganui-a-Tara who signed Te Tiriti o Waitangi on 29 April 1840 at Port Nicholson, namely Te Kāeaea (Taringakuri), Hori Pakihi and Pani Wharetīti, who were also of Whanganui lineage (New Zealand Government, 2018).

In a two series publication on tūpuna of Te-Whanganui-ā-Tara, in kōrero associated with Irihira Te Tia (of Ngāti Kura, Kaitangata and Ngāti Uenuku, hapū of Ngāti Mutunga), it states that “after the battle of Haowhenua in 1834, the Ngāti Tama were driven south to Ōhāriu with their associates and settled there and on various sites near Te Whanganui-ā-Tara harbour” (Clarke et al., 2003, p. 36).

As part of the investigation into names for the New Zealand Company Tenths (later to become known as the Wellington Tenths), Wī Hape Pākao speaks of a court case presided over by Major Heaphy, at which Te Kere Ngātaierua's claims into Pākaimangamanga, Heretaunga and Horokiwi were dismissed (Native Land Court, 1888b). The Court found that Ngāti Whakarete, Ngāti Rangitahi and Whanganui “failed to establish a claim” on these lands (Native Land Court, 1888b, p. 121). Te Kere Ngātaierua noted that Whanganui hapū had claims at Wiremutāone, Tiakiwai, Pākuao and Raurimu (Native Land Court, 1888b).

The Native Land Court's judgement for the New Zealand Company Tenths stated that the purpose of the hearing was to investigate whether Whanganui hapū were joint owners in 1839 when the Port Nicholson Block sale took place. The Court suggests that this was not supported by 'reliable evidence' and that they had arrived on the invitation of Ngāti Tama, and that their residence "did not confer any territorial rights as the land had been already disposed of to the Company" (Native Land Court, 1888b, p. 134). The Court suggests that Whanganui hapū became inhabitants of Tiakiwai about 1847, following hostilities in the Hutt Valley, and that they were engaged in building roads (Native Land Court, 1888b).

Another issue raised in the judgement was the awarding of reserves by Colonel McCleverty to Whanganui hapū. These reserves were assigned to Māori on 18 October 1847, in exchange for other lands (Quinn, 1997). This reserved Ōhāriu Māori:

... a large area of land around their pā, another area somewhat further away but still within the Ōhāriu district, and a section of the Kaiwharawhara block closer to town. It included the site of their pā and land already under cultivation and covered some 2,282 acres.

(Waitangi Tribunal, 2003, p. 261)

McCleverty awarded Māori, including Whanganui hapū, land reserves, as they had gardens on lands located between settlers' sections. However, in its judgement on the New Zealand Company Tenths, the Court stated that it "cannot be accepted as proof of ownership as no inquiry was then made into the matter" (Native Land Court, 1888b, p. 135). The Court confirmed that the purpose of the reserves was to free up those cultivation sites for European settlement, which had already been sold by the New Zealand Company. Despite Whanganui hapū being awarded McCleverty reserves,

... any right they may have acquired is confined to these awards and does not confer any right of tenure to any other portion of the territory included in the sale to the Company in 1839.

(Native Land Court, 1888b, p. 136)

The Court goes on to say that Whanganui hapū did not place much value on their land and that they moved to Government land in the Hutt Valley in 1847, and many relocated back to Whanganui. Thus, the Court found that they had no rights of ownership through this evidence as of 1839 (Native Land Court, 1888b), and all 84 names (belonging to the four Whanganui hapū of Ngāti Tū, Ngāti Rongonui, Ngāti Rangī and Ngāti Ruru), as presented by Te Kere Ngātaierua were removed from the list of original owners (Native Land Court, 1888b). However, the following names were inserted at the end of the judgement: Parata Kiore, Hoho (Te Keha Te Hohou), Hori Kararu, Whakatau, Tumeke, Pere te Riri, and Tematau. Te Kere Ngātaierua was also included, as part of the Tiakiwai list of names (Native Land Court, 1888b). It is assumed that they were included, due to these tūpuna having Ngāti Tama or Te Ātiawa lineage.

1850 Ōhāriu census

In 1850, Kemp conducted a census on the Māori population throughout the Wellington region, and comment was made on Ōhāriu, where Whanganui hapū were residing at the time:

'Ohariu' is situated about 6 miles from Wellington, and immediately in the rear of the town. The road to the village is over a mountain, is difficult and only available as a footpath, principally through bush.

The Pa is situated on a reserve recently laid down by the government under Colonel McCleverty's directions, to which a considerable portion of suburban land is attached.

All the Maori cultivations are included within the block, which are by no means extensive. In addition to this they have several head of cattle and their pigs, which are numerous, are also allowed to run at large within the boundaries.

The Pa was numerous, and was the principal place for all the canoes visiting Port Nicholson from Whanganui, Otaki, Queen Charlotte's Sound, Nelson, and other settlements in the Straits. The inhabitants live principally by fishing. They cultivate little, but are frequently in the employ of Europeans at daily wages.

For so small a place, and from the accounts given by the natives themselves, the mortality for the last 8 or ten years had been great. The native teacher informed me that he had buried above 100 persons within 10 years, and principally adults.

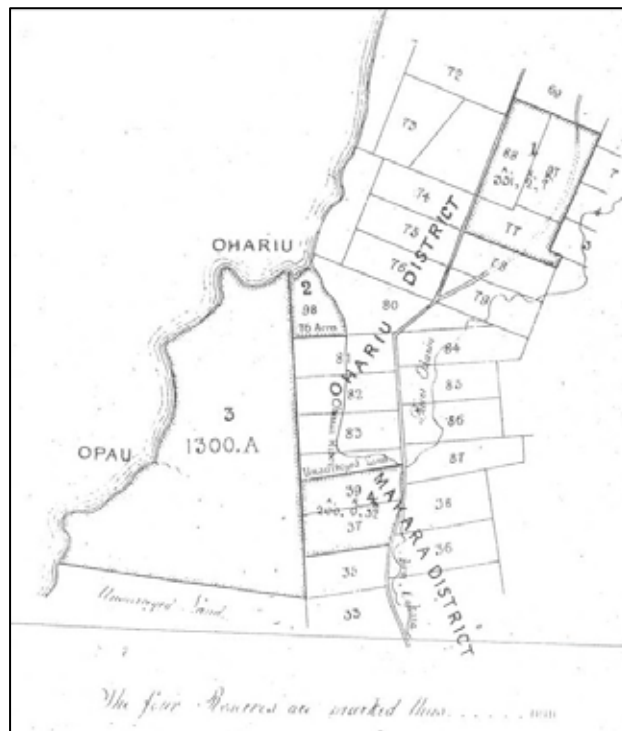
The present inhabitants are principally "Ngatitamas", who originally came from Poutama, north of Taranaki; some are "Whanganuis" and "Ngatiawas", and all have intermarried.

The natives on the whole appear to be healthy, but a scarcity of children. Total native population: 119.

(Kemp, 1850, p. 1)

History of Mākara Sections 37 & 39

These two McCleverty reserves originally comprised an area of 200 acres 0 roods 32 perches and were adjacent to the un-surveyed Ōpau block. Interestingly, the block is noted as a “Company Native Tenths Reserve” (Quinn, 1997, p. 64).



Map of Ōhāriu reserves (Quinn, 1997, pp. 64-65)

Both Mākara sections are shown as having been sold along with part of Section 98 in December 1859, yet the 1867 return on reserves shows these sections as leased to James Booth for £30 per annum by Ngāti Tama, and in 1871 the blocks are shown as let to James Barnes (as cited in Quinn, 1997). Fitzgerald’s (1867) report describes these blocks as being poor quality (as cited in Quinn, 1997).

In 1882, a certificate of title was issued for 58 acres of section 37, to two owners, and in 1875, Pirinara (Perenara) Tutawhia received an ‘inalienable grant’ for 60 acres of section 39 (Quinn, 1997). By 1889, the land was sold to Robert Cook, when restrictions on inalienability were lifted (as cited in Quinn, 1997).

At a meeting of the Ikaroa Māori Land Board on 27 October 1915, the Board noted its intention to consider selling

the Mākara sections, but no sale occurred. In 1917, 60 acres of Section 39 was sold by Tutawhia to Walter Cook. In 1925, the balance of the unsold land, being 103 acres 2 roods 6 perches, was sold by 39 Māori owners listed on the certificate of title to E & W Jervis. Therefore, the land was thought to be fully alienated from Māori ownership (Quinn, 1997).

However, on close examination of Wellington Minute Book 24, it appears that there were two dissenters to the sale:

237. Makara sections 37 and 39 Partition

Area 103a-2r-06p

Applicant Ikaroa DML Board

A resolution of assembled owners was passed at a meeting held at Wellington on the 25th day of November 1924. There were two dissention [dissenters] to who represent 5a-0r-16p and who desire this area to be cut off on the north of the block, consisting of that part between the northern boundary and the road, and if necessary a balance to west of road and along northern boundary as indicated on plan on file. Such area of 5a-0r-16p to be called 37 & 39A and to go to

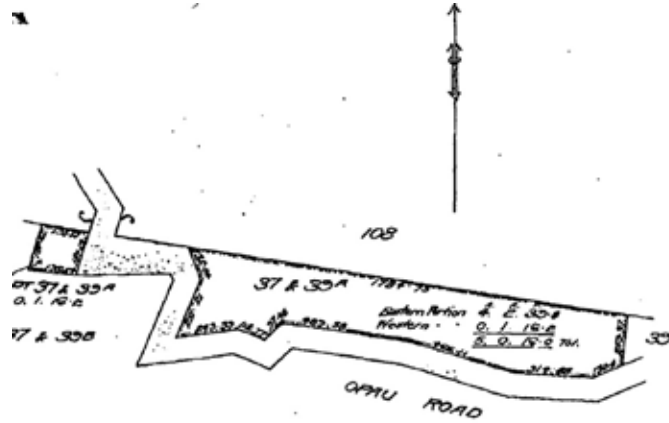
Karanga te Kere f.a. 4a-1r-09p

Kanohiwero te Piwhara f.a. 0a-3r-07p

The residue of block 98a-1r-30p to be called 37 & 39B and to go to Edward Jervis m.a. and William Henry Jervis m.a.

(Native Land Court, 1925, p. 259)

This is how Mākarā 37 & 39A (Ōhāriu) came into being, and how the larger portion (Mākarā 37 & 39B) was acquired by Edward and William Henry Jervis.



Subdⁿ A of PT Secs. 37 & 39 Makara
Blk. 11 Port Nicholson S. D.

Scale: 4 chains to 1 inch.
 Chief Surveyor: *Thos. Crum*
 Surveyed by: *H. P. Hardy*
 Draftsman: *J. A. Field*
 Examined: 16th 9th 25th 1925

M. Pipeader
 JUDGE, N.I.L.C.



Survey of Mākarā 37 & 39A (Ōhāriu) for partition purposes (Native Land Court, 1925)

Ownership schedules

On 8 March 1888, there was a Native Land Court hearing regarding the Ōhāriu land block. Te Kere Ngātaierua named old residents, which included Kawariki, Te Rohana, Arapere, and Matene Te Whetu, who had already passed away. He then gave their whakapapa to confirm their successors. The following day – 9 March 1888 – the Native Land Court issued two lists of owners for the Ōhāriu block. The total area of the block was 132 acres, subdivided into two sections (Native Land Court, 1888a, 1888b):

No.	OWNER	SUCCESSORS	SHARES / LAND AREA
1.	Rāwiri Tīpae (Ngāti Ruru)		6
2.	Hoani Taukawe (Ngāti Tū)	Hunia Pirihiro Maraea Peka	6
3.	Kahuariki (Ngāti Tū)	Te Pohoariki Titi te Kahuariki [Te] Kere te Ngātaierua	6
4.	Rōhena (Ngāti Tū)	Pīkamu Mere Tawhi Mere te Iwaiwa	6
5.	Arapere (Ngāti Tū)	Pīkamu Mere Tawhi	6
6.	Matene te Wetu (Ngāti Tū)	Piho [Pio] Rene	6
7.	Hēnare Pītawa (Ngāti Tū)	Kuini Te Moana Te Wehe Te Hiri	6
8.	Wī Kīngi te Kirikaramu (Ngāti Tama)	Pirihiro te Meke [Neke] or Kaitāwhara Te Awe[toroa] Ngāmuku	6
9.	Eruera Raparapa (Ngāti Rangi)	Ani te Ngārara Tama [Toma] te Wakaputa	6
10.	Hakaraia Pāroa (Ngāti Tama)	Āmiria Hare and Tāmati. There are probably others who live at Pukearuhe to be ascertained.	6
11.	Wī Takirau (Ngāti Tama/Tāwhirikura)	Eraia Waikanae	6
12.	Kairimu Mutu (Ngāti Rongonui)	Pape te Rangikawhiwhi Maraea Raka [Roka] Pikitai	6

[table continued over]

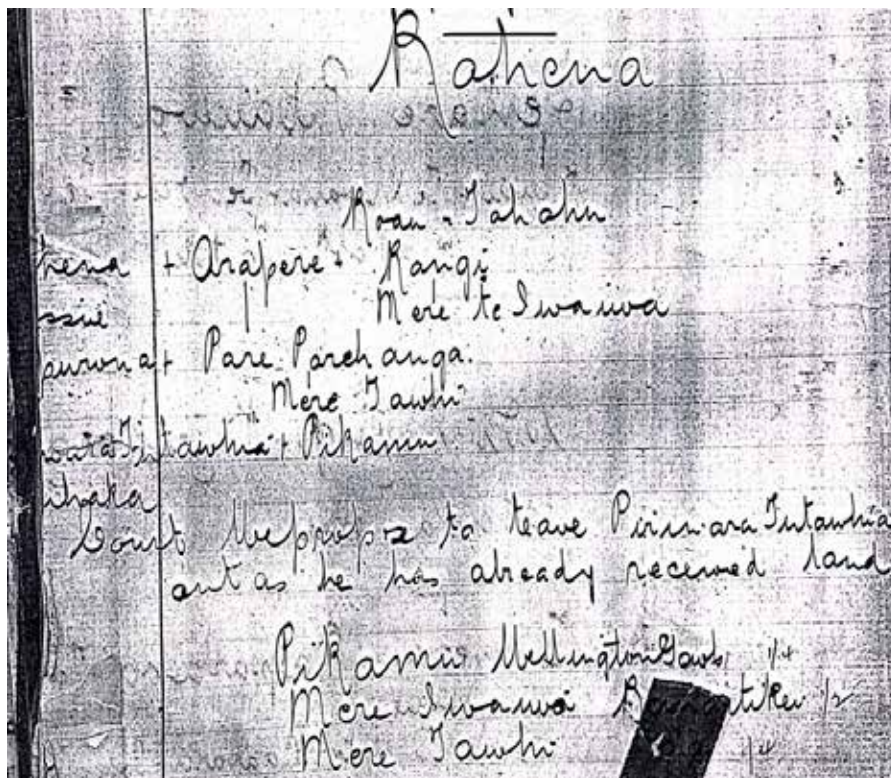
13.	Wirihana te Matewai (Ngāti Rongonui)	Mata Matewai	6
14.	Hongi Te Tuanga (Ngāti Ruru)	Te Whango	6
15.	Warahi te Rei	Ōuenuku	6
16.	Kereti te Mātaiuru	Topiana Te Rei	6
17.	Pītawa te Rāhui	Te Hako	6
18.	Kaare Wakaahu (Ngāti Rongonui)	Āmiria te Rapa Mohi te Kare Taupuna Kohi	6
19.	Ōuenuku		6
			114.0.0

No.	OWNER	SUCCESSORS	SHARES / LAND AREA
1.	Te Keha [Te Hohou] (Ngāti Tū)	Rāpira te Keha Hōhepa te Keha	6
2.	Rīhari te Waka (Ngāti Whakaterere)	Rāpira te Keha Hōhepa te Keha	6
3.	Tame Tūnga	Īhaka Tame Wī Pauana Tame Meri Tame	6
			18.0.0

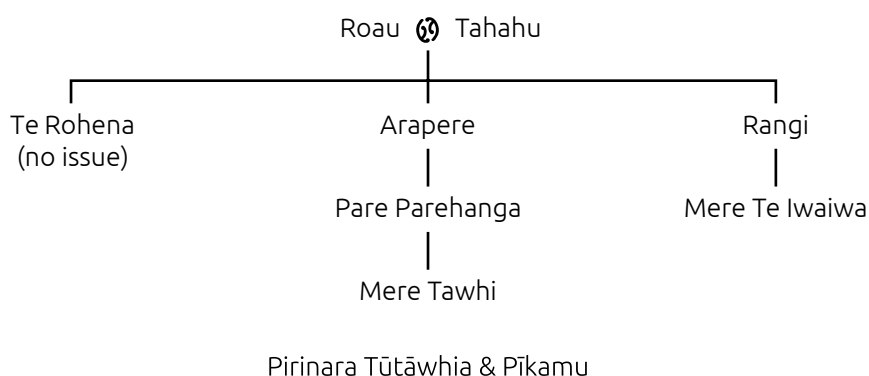
Original list of owners for the Ōhāriu block (Native Land Court, 1888a, pp. 359-361). Hapū affiliations gleaned from various land owner lists (Native Land Court, 1888b, pp. 77-81).

Whakapapa

Our Ngāti Tū tūpuna associated with Ōhāriu are Te Rōhena (also known as Rōhana and Ngāpana Rōhana), and Arapere, both of whom are siblings to Rangī, the parent of our kuia, Mere Te Iwaiwa. Kahuariki (also known as Kawariki), Mātene Whetū and Te Kere Ngātaierua are tūpuna of the Karanga whānau, who are also of Ngāti Tū. Here is the whakapapa that was presented by Te Kere Ngātaierua for our whānau:



Whakapapa for Te Rōhena and Arapere, as presented by Te Kere Ngātaierua to the Native Land Court (1888a, p. 353).



Whakapapa (typed), based on the whakapapa presented in the photograph above, to aid the reader (Native Land Court, 1888b)

The relationship of Pirinara (Perenara) Tūtāwhia & Pīkamu to our whānau is illegible, but given the succession order, it appears that Pirinara (Perenara) Tūtāwhia, Pīkamu and Mere Tawhi may have been first cousins; although difficult to read, it appears that Pare Parehanga had a sibling possibly named Hapurona, from whom Pirinara (Perenara) Tūtāwhia and Pīkamu descend. The Court left “Pirinara Tutawhia out as he has already received land” (1888b, p. 353). Therefore, the 1888 ownership schedule includes these tūpuna: Te Pohoariki, Titi Kahuariki, Te Kere Ngātaierua, Pīkamu, Mere Iwaiwa, Mere Tawhi and Piho – all of whom are Ngāti Tū. As per Whanganui Minute Book 2 and Ōhāriu 39 & 39 (Mākarā) succession order schedule (or block order file), succession details for our whānau are presented in the following table:

NAME OF DECEASED	DATE OF ORDER	SUCCESSORS
Te Rōhena	8 March 1888 (Native Land Court, 1888b, p. 353)	Pīkamu (of Wellington) ¼ Mere Iwaiwa (of Rangitīkei) ½ Mere Tawhi (of Rangitīkei) ¼
Arapere	8 March 1888 (Native Land Court, 1888b, p. 354)	Pīkamu Mere Tawhi (of Rangitīkei) Note: Mere Iwaiwa ’s name had been added here, and then crossed out.
Pekamu [Pīkamu]	13 February 1903 (Native Land Court, 1888-1958)	Mere Tawhe [Tawhi] (of Whanganui)
Mere te Iwaiwa	28 September 1910 (Native Land Court, 1888-1958)	Mateparae Pīwhara ⅓ Pateriki Wī te Pīwhara ⅓ Kanohi Whero te Pīwhara ⅓
Mere Tawhi	13 May 1913 (Native Land Court, 1888-1958)	Hui Ngātapu
Wherowhero Pīwhara [also known as Kanohiwhero, Maata Whero]	22 March 1944 (Native Land Court, 1888-1958)	Kataraina Pātena Ani Pātena Mihinui Pātena Mere te Iwaiwa Pātena Taawhi Pātena Manuera Pātena Rangimārie Pātena

Succession of land interests for the whānau of Te Rōhena and Arapere (Native Land Court, 1888-1958).



Another succession order schedule (or block order file), this time for Ōhāriu Sec. 91; Secs. 37 and 39: Sec. 21, presents the following information:

NAME OF DECEASED	DATE OF ORDER	SUCCESSORS
Pekamu [Pīkamu] (37, 39)	13 February 1903 (Native Land Court, 1892-1917)	Mere Tawhe [Tawhi]
Mere Iwaiwa (39)	28 September 1910 (Native Land Court, 1892-1917)	Mateparae Pīwhara Pateriki Wī Te Pīwhara Kanohi Whero Te Pīwhara
Mere Tawhi (37, 39)	13 May 1913 (Native Land Court, 1892-1917)	Hui Ngātapu
Mere Iwaiwa (37, 39)	1 September 1916 (Native Land Court, 1892-1917)	Mateparae Iwaiwa Maata Iwaiwa Wiremu Mahirini Ngāpera Mahirini Rangiwhariua Mahirina [Mahirini] Teihana Ngamora Pio Ngamora Te Kāhui Whakatau Kahutāiki Whakatau

Succession of land interests for the whānau of Te Rōhena and Arapere (Native Land Court, 1892-1917).

It appears that this succession order schedule includes four Ōhāriu/Mākarā land parcels (sections 91, 37, 39, 21), whereas the former succession order schedule is for sections 37 and 39 only.

After further successions, a proclamation to take land for a public road, and the alienation (sale) that was agreed to at the meeting of owners on 25 November 1924 and formalised through the Native Land Court on 27 March 1925, Maata Kanohi Whero Pīwhara and Karanga Te Kere were the only two owners of this whenua, both of who dissented to the proposed sale at the 1924 owners hui (Native Land Court, 1925). Mākarā 37 & 39A (Ōhāriu) acreage had dwindled to 5 acres 0 roods 16.0 perches. With regard to current interests, the following shares are held by the two remaining whānau land owners:

WHĀNAU GROUPINGS	SHARES HELD
Te whānau o Maata Kanohi Whero Pīwhara	127.000 shares (3 roods, 07 perches)
Te whānau o Karanga Te Kere	689.000 shares (4 acres, 1 rood, 09 perches)
TOTAL	816.000 shares (5 acres, 0 roods, 16 perches)

Whānau groupings and shares held in Mākarā 37 & 39A (Ōhāriu)

The aerial map below shows the location of Mākarā 37 & 39A (Ōhāriu), in relation to other places throughout the greater Wellington region.



Mākarā 37 & 39A (Ōhāriu), in relation to other places in the Wellington region (Māori Land Court, 2022).

Magnifying the aerial map above reveals the approximate location of the lands, along Ōpau Road at Mākarā (Māori Land Court, 2022).



Mākarā 37 & 39A (Ōhāriu) block, located on Ōpau Road, Mākarā (Māori Land Court, 2022).

Since discovering our interests in Mākarā 37 & 39A (Ōhāriu), located at 50 Ōpau Road, Mākarā, we have visited the land intermittently over the years. As per the previous aerial maps, the land is located on the roadside but is a steep hill that leads down to a gully. Wild pines, gorse and other trees are there, with some native plants and trees starting to take root and grow. More recently (8 May 2022), my whānau travelled to the area and took various photos of the whenua.



Views of our remnant whenua, Mākarā 37 & 39A (Ōhāriu), Ōpau Road, Makarā. Photographs courtesy of the Tinirau whānau.

Waitangi Tribunal report and Port Nicholson Block settlement

The 2003 Waitangi Tribunal report, titled *Te Whanganui-a-Tara me ōna takiwā: Report on the Wellington district*, provides the Tribunal's findings on 13 claims relating to the area covered by the New Zealand Company's 1839 Port Nicholson Deed of Purchase includes findings on land holdings in Te Whanganui-a-Tara and Heretaunga (Hutt Valley). The Port Nicholson Block area was extended in 1844 to include the south-west coast (which includes Mākarā and Ōhāriu). The 13 claims are from various Taranaki iwi, Muaupoko, Rangitāne, Ngāti Toa and Ngāti Rangitahi. The Tribunal found that Māori with ahi kā rights in Te Whanganui-a-Tara district were: Te Ātiawa (at Te Whanganui-a-Tara and parts of the south-west coast); Taranaki and Ngāti Ruanui (at Te Aro); Ngāti Tama (at Kaiwharawhara and environs, and parts of the south-west coast); and Ngāti Toa (at Heretaunga and parts of the south-west coast).

The report also examines the New Zealand Company and the Crown's inadequacies in the following: the New Zealand Company purchase (and the Wellington Tenths Reserve scheme); the Treaty of Waitangi signing in Port Nicholson in April 1840; deeds of purchase, release and exchange (including the McCleverty's reserves); alienation of reserves; acts of Parliament; perpetually renewable leases; reclamation around the Wellington Harbour; and compensation.

The Waitangi Tribunal report is silent on facts regarding Whanganui hapū occupation of Te Whanganui-a-Tara but provided a foundation for direct negotiations with the Crown on breaches of Te Tiriti o Waitangi. These negotiations were led by the Port Nicholson Block Claim Committee, which was established to progress the claim associated with Te Whanganui-a-Tara, and to register people who had whakapapa to:

- 1. the original beneficiaries of the 27 September 1839 Port Nicholson Purchase Deed (see list on other sheet); or**
- 2. the persons listed in the Schedule to the Declaration of the Native Land Court in Wellington dated 11 April 1888 (see list on other sheet); or**
- 3. other persons who whakapapa to Taranaki whanui not named in (1) or (2) above, but who lived within the Port Nicholson Block, Wellington District as at 6 February 1840.**
- 4. Adopted persons and their descendants (blood or whangai) where the adoptive parent(s) can whakapapa to a blood descendant of any of the original beneficiaries set out in 1-3 above.**

(Port Nicholson Block Claim Committee, 2004, p. 1)

Given that the Native Land Court (1888b) adjudicated that Whanganui hapū were not entitled to be listed as original owners at the time of the 1839 Port Nicholson Purchase Deed, were thus removed from the schedule of 11 April 1888, and not all could prove Taranaki whakapapa as per the definition above, uri of those Whanganui hapū of Te Whanganui-a-Tara were deemed ineligible to register for the purposes of the Port Nicholson Block claim (A. Bradley,

personal communication, April 23, 2004). This prompted a whānau hui for the descendants of Kataraina Marshall (née Pātea Mariu) held at Te Kura Kaupapa Māori o Manawatū, Palmerston North, on 25 September 2004, to discuss our connection to the whenua, and many of those whānau in attendance did not know about their interests in the Mākarā 37 & 39A (Ōhāriu) block. A further, but smaller hui was held at Mākarā, attended by uri of other children of Maata Pīwhara, to show our wider whānau the land block. We also attempted to contact the descendants of Karanga Te Kere to discuss this remnant piece of whenua.

He kupu whakakapi: Conclusion

The history, re-naming and re-claiming of Ōwhāriu is a strong example of how seemingly benevolent Pākehā systems define and constrain mana whenua throughout the history of Aotearoa New Zealand. The Native Land Court has utilised its power to dictate Māori sentiment and use of whenua Māori and to legitimate or illegitimate Māori land interests. The Native Land Court judgement of March 1888 excluded Whanganui from land ownership lists in Te Upoko-o-te-Ika. However, there is evidence that Whanganui tūpuna were here before 1839-1940. There is no mention of Whanganui being present in Te Upoko-o-te-Ika at all in the Waitangi Tribunal Report, although Whanganui hapū clearly had interests at Ōhāriu, Tiakiwai, Wiremutāone, and Haukāretu (Upper Hutt).

This may be as a result of no claim being made by any Whanganui hapū. This may be due to Whanganui not being informed of the process, or more likely, Whanganui hapū being alienated from these lands that they did not even know they had interests (as in our case). It is extraordinary that the other claimants and the Crown failed to recognise Whanganui hapū interests, which is absent from the Report. Nearly every other piece of the historical jigsaw puzzle is mentioned (such as Rangitāne, Ngāti Kahungunu, Ngāpuhi, Tainui, Taranaki etc.) except for Whanganui. Whakapapa research provides scope for whānau in contemporary contexts to understand the fullness of our histories, our connections to whenua, and the significance of our whakapapa in journeys that extend beyond the timeframes of Pākehā investigations, leaving us to discover the legacies of our whakapapa after the Crown has decided whose legacies are to be validated.

Kuputaka: Glossary

Use of tuhutō (macrons): the introduction of macrons over some Māori vowels, have (1) clarified definitions and (2) made it easier to pronounce Māori words (i.e., knowing where to place the emphasis as you are saying the words). When we quote sources from earlier periods where macrons have not been used, we have not included the macron to remain true to the original text. In the glossary, we have included both versions of the word (with and without macrons).

hapū	cluster of extended families, descended from an eponymous ancestor
Haukāretu	settlement, near Upper Hutt
iwi	tribe
karā	basalt, a dark volcanic rock
kaupapa	topic
Kupe	an early Māori ancestor and explorer to Aotearoa
Kurahaupō	ancestral canoe that voyaged from Hawaiki to Aotearoa. Descendants settled in the Wellington region, and several other localities
Mākarā	settlement and land block located west of Wellington
Mangakarā	according to Best (1919), the name Mākarā may be an abbreviation of this name
Matahōrua	ancestral canoe that voyaged from Hawaiki to Aotearoa
Mōkai Pātea	conferderated iwi of the northern reaches of the Rangitīkei River
Muaupoko	iwi of Kurahaupō waka, that settled in the Horowhenua, Kāpiti and Wellington regions
Ngāi Tahu	iwi who migrated from the East Coast of the North Island to Wellington, and settled in the South Island; sometimes known as Kāi Tahu
Ngāi Tara	iwi of Kurahaupō waka, that settled in the Kāpiti and Wellington regions
Ngāpuhi	iwi of Northland
Ngāti Apa	iwi of the Rangitīkei region
Ngāti Ira	iwi (and later hapū), who settled in the Wellington and Wairarapa regions
Ngāti Kahungunu	an iwi of the East Coast of the North Island, from the Wairoa, Hawke's Bay and Wairarapa regions
Ngāti Kahungunu ki Wairarapa	iwi of the Wairarapa region

Ngāti Māmoē	iwi who migrated from the East Coast of the North Island to Wellington, and settled in the South Island; sometimes known as Kāti Māmoē
Ngāti Maru	iwi of central Taranaki
Ngāti Mutunga	iwi of north Taranaki and the Chatham Islands
Ngāti Rangitahi	iwi of the Taumarunui and Rangitīkei regions
Ngāti Rangī	iwi of the Ruapehu district
Ngāti Rongonui	hapū of Whanganui iwi
Ngāti Ruanui	iwi of South Taranaki
Ngāti Ruru	hapū of Whanganui iwi
Ngāti Tama	iwi of north Taranaki, Wellington and parts of the northern South Island
Ngāti Toa	iwi south of Kāwhia, the Kapiti-Ōtaki area and parts of the northern South Island
Ngāti Tū	hapū from the northern reaches of the Whanganui River
Ngāti Rangī	iwi located in the Ruapehu district
Ngāti Tūwharetoa	iwi from Taupō and Bay of Plenty areas
Ōhāriu / Ōwhāriu	literally “to turn aside”; semi-rural suburb of Wellington, located 5.6 kilometres from Karori
Ōpau	land block neighbouring Ōhāriu block
Pākehā	European settlers of Aotearoa New Zealand
papawhenua	grounds (land)
Pōneke	Port Nicholson; Wellington
Rangitāne	iwi of Kurahaupō
Raukawa Moana	Cook Strait
Tainui	ancestral canoe that voyaged from Hawaiki to Aotearoa
Taranaki	region in the west of the North Island
Te Āti Awa	iwi who settled in the area of Te Whanganui-a-Tara, with connections to Taranaki and Ngāti Awa of the Bay of Plenty
Te Rauparaha	leader of Ngāti Toa iwi, who settled in the Wellington and Nelson/Marlborough regions
Te Upoko-o-te-Ika	literally “the head of the fish (of Māui)”, refers to the Wellington region

Te Waipounamu	South Island of Aotearoa New Zealand
Te Whanganui-a-Tara	literally “the great harbour of Tara”, refers to Wellington Harbour
Te Whanganui-a-Tara me ōna takiwā	Report on the Wellington district (Waitangi Tribunal report, 2003)
Te Whare Wānanga o Waikato	University of Waikato
Te Wheke o Muturangi	the great octopus that Kupe conquered
Tiakiwai	land block in Wellington
waiata	song; lament
waka	canoe
whakapapa	genealogy; genealogical table; lineage; descent
whānau	family
whenua	land
Wiremutāone	land block in Wellington

He rārangi rauemi: References

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