

WHAKARAUPŌ MĀORI HISTORY 1250 - 2020

D170: 5 Periods. Updated: 17 January 2020.

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Five Distinct Periods are recognised:

I	Archaic	AD 1250 - 1450	Waitaha
II.	Transitional	AD 1450 - 1650	Ngāti Mamoe
III.	Classic	AD 1650 – 1800	Ngāi Tahu
IV.	Te Ao Pakeha	AD 1800 – 1996	
V.	Rangatiratanga	AD 1996 - 2020	

I. Archaic /Waitaha. Polynesian colonization.

The oldest (1280) known Māori settlement site in Aotearoa is at the Wairau Bar, Marlborough. There are scientific indications that some of those buried there were the original migrants who may have grown up in the tropics of East Polynesia (Tuamotu and Rarotonga). The people of this era were once called Moa-hunters. They certainly lived off the moa. It has been estimated that 4,000 – 12,000 moa were butchered at Wairau and 2,400 moa eggs were recovered there. Thousands of moa were also processed at equivalent centres in Otago. The Canterbury location was at Raekura (Redcliffs), but numbers there have not been calculated. Remains of moa have been found at archaeological sites in Pūrau and Norwich Quay, Lyttelton. When the moa became extinct, in about 1450 AD, so too did the pouakai, the giant eagle which fed on moa. A principal Māori food source was no longer available. This is a classic example of non-sustainability.

II. Transitional /Ngāti Mamoe (Māori Middle Ages).

Climate change. The period between 1385 and 1710 is known as the Little Ice Age. Especially between 1500 and 1650 when weather was consistently very cold, very wet, windy and cloudy. The marginal kumara cultivation moved north. With the loss of resources, populations declined in Te Wa’i Pounamu. But the reverse happened in the North. There, horticulture expanded, large scale gardening developed and with it populations increased. Bringing competition, tensions and about 1500 -1550 construction of fortified pā. It is during this time however that pounamu was discovered in the South and its potential advantages started to be exploited. It became a valuable resource, processed mostly in eastern settlements with a growing Northern trade. One such significant finishing centre for pounamu was at what is now Pegasus.

III. Classic / Ngāi Tahu.

Increased population densities, competition, rivalries and warfare lead to movements of Northern Iwi. In the 17th century, what was to become Ngāi Tahu moved south across Raukawa Moana to Te Wa’i Pounamu and eventually about 1699 to Whakaraupō. Helpfully, the Little Ice Age came to an end, temperatures rose and gardening was restored. Te Rakiwhakaputa was a rangatira toa /

fighting general who went to wherever the fighting was. He left one son, Wheke, in Rāpaki to establish ahi kaa and the hapū became Ngāti Wheke. Another son, Manuhiri went to Ōhinetahi / Governors Bay and built his pā Te Pā Whakatakataka there.

IV. Te Ao Pakeha: 19th and 20th centuries.

Before the Treaty of Waitangi 1840, the first Pakeha contacts were with sailors, sealers and whalers. From 1835 to 1845 there was a shore-whaling station at Waitata, Whakaraupō.

The newcomers had an insatiable demand for Māori land. Squatters in Pūrau reluctantly agreed in 1846 to pay for a lease of 62,000 acres between the Ōpawaho and the Kaituna. In 1849 the Crown provided £200 for the ‘purchase’ of 65,000 acres covering virtually the same area. Māori were promised land reserves at Rāpaki and Pūrau. 20 years later, in 1870, this was legally confirmed with 346 hectares set aside in Rāpaki and 3.5 ha. in Pūrau. Title in Rāpaki was to the Hapū o Ngāti Wheke (70 names) and in Pūrau to one person. The latter land title was sold in 1914. Thus Ngāi Tahu land rights in Pūrau were extinguished and consequently there was no longer a local Ngāi Tahu community there.

Conformity with the Pakeha land system was established in 1886 with partitions producing individual land titles. Still Rāpaki landowners were reluctant to sell their land. In 1967 ‘Europeanization’ legislation made it easier to buy Māori land avoiding the protection of the Māori Land Court. Despite all this, in Rāpaki 90% of the land is still in Māori ownership.

Negotiations in 1849 promised various government services. Their actual provision was not considered urgent. A school in Rāpaki was opened 27 years later in 1876. It lasted 70 years. Te reo Māori was not permitted. In 1902, the NZ Parliament approved a water supply for Rāpaki. In 1946 electricity came. Articulated sewage arrived in 1998. How is your cellphone reception?

Assimilation began well before the official government policy statement of 1961. Registration of Māori births, deaths and marriages started in 1913. Official recognition of Māori responsibilities to the Empire occurred in 1915 with four men from Rāpaki being combatants at Gallipoli. One of them died at Chunuk Bar. A community Hall - not Whare Tipuna – was opened in 1901.

Although there were Māori seats in Parliament from 1867, it wasn’t until the 1970s when Māori descendants other than ‘full’ or ‘half-castes’ could vote for the Māori seats. An important support for Rāpaki women in the latter half of the 20th century was the Māori Women’s Welfare League. Rāpaki was the first Branch in NZ to allow Pakeha women to join.

V. Rangatiratanga: 21st century.

The late 1990s saw major developments for our Iwi, Ngāi Tahu’s, rangatiratanga. In 1996, the *Te Rūnanga o Ngāi Tahu Act*, (TRONT) established an independent legal entity for Ngāi Tahu. No longer did tribal activities require the approval of the Minister of Māori Affairs. The following year saw the signing of a comprehensive Deed of Settlement with the Crown. This included a payment as nominal compensation. Then in 1998 most of the Deed was confirmed in approved legislation, (*Ngāi Tahu Claims Settlement Act 1998*).

Iwi and hapū politics now took on a formal structure. Rāpaki became officially one of 18 Ngāi Tahu Papatipu Rūnanga which constitute TRONT. In 2004, the annual Hui-a-Tau was held in

Rāpaki with over 1,000 Ngāi Tahu attending. Since Settlement, Ngāi Tahu has grown the assets of the tribe from \$170 million to \$1.6 billion in equity, while distributing significant amounts to the Papatipu Rūnanga. This has enabled Rāpaki to invest in major assets including a whare whakairo, *Wheke*, with a new enlarged wharekai and a commercial standard kitchen. Other programmes also now receive support. An incorporated charitable company, Te Poho o Tamatea Inc., was established in 2000, 100% owned by Te Hapū o Ngāti Wheke, it handles most of the Rūnanga investments. Community assets are now greater than \$10 million and annual Rūnanga income is several hundred thousand dollars. A growing number of cultural, health, educational and environmental programmes are now possible and made available to Rāpaki descendants.

Other:

1. A principal attraction for Māori was the **fishing** in Whakaraupō. Traditionally lures were used to catch makaa (barracouta) and kahawai in the ocean waters at the entrance to Whakaraupō. At the other end of the harbour, summer brought pioke (rig) which were caught in large nets and dried for year-round consumption. On the mudflats near ngā motu of Ōtamahua and Aua, stone fish traps were built to use tidal changes to catch bottom feeding fish such as patiki. Or perhaps if they were lucky, aua (mullet) or even ihe (garfish). These rock traps, can still be seen. And then lines with their distinctive matau were used to catch many of the 20 plus other fish species in the harbour. Shellfish, including pipi, tuaki, kutai, paua and tio were collected from the beaches and rocky shores. This interest in kai moana has continued to the present with the establishment of Aotearoa's first Mataitai – Māori fishing reserve – in Rāpaki Bay 1998. A second Mataitai, Whakaraupō, with an area of 30 km², includes the rest of the upper harbour and the middle harbour to a line approximately between Te Awa Parahi and Inainatu was established in 2017.

2. Dependence on the sea required various maritime skills including **boat-building**. Waka hourua, the ocean-going double hulled large waka brought the original settlers from Hawaiki, but most travel along the coast would be in waka tāngata with capacities of about 10-15. Fishing waka could be of various sizes depending to some extent on how far off-shore they were going. Waka ama, the waka of choice in the 21st century (capacity (1-7), were used centuries before. An outrigger from such a vessel is on display in the Canterbury Museum. Rāpaki has a modern waka ama, *Koiro*. Recently two waka tāngata, *Waitā* and *Waitī*, were launched to join Rāpaki's fleet. With the coming of warfare in the 17th century waka toa with a capacity of 30-40 were built and still used when a fleet of 6 left Rāpapa in 1833 for the utu raids to the north. A modern version, *Kotukumairangi* is owned jointly by several hapū, including Ngāti Wheke, but the waka is housed at Okeina (Okains Bay). It did visit Rāpaki in 2004 for the Ngāi Tahu Hui a Tau and again in 2019 for Tuia 250.

3. The tangata whenua of Whakaraupō, Ngāti Wheke, have inherited a series of **pūrākau and pakiwaitara** (stories) regarding atua, tipuna or past events. These include those of: Te Waka o Aoraki, Tū te Rakiwhanoa, Rakaihautū, Tamatea Pokai Whenua, Te Ahi a Tamatea, Te Ana Taniwha, Pouakai, Te Rakiwhakaputa, Wheke, Tiemi Nohomutu, Iharaira Tukaha and Mahuraki. At least another dozen tipuna's stories are also available to be told.

4. **Te Whenua**. Throughout the centuries, Māori relied on rakau, the native plants, for many necessities for life: food, shelter, clothing, fire, transport and medicine. Two plants in particular

have always been especially important - Harakeke (flax) and Tī Kōuka (cabbage tree). Even today, most hapū have designated Pā Harakeke gardens. Some have over 100 different varieties of harakeke for different purposes, but especially for their muka (fibre) or raranga qualities. Are they for weaving kete or mats, or muka for kakahu? Or is it for piupiu or simply soft leaves for beginners and children to practice with? Traditionally ropes, fishing nets, backpacks and paraerae (sandals) were a must. The strong leaves of tī kōuka provided a tougher and more enduring fibre than that of harakeke. Especially when kumara were not available, tī kōuka was harvested to provide starch and sugars, although cooking the stems in a hangi was a long process. An alternative was aruhe (bracken fern) root – but it was very hard on the teeth.

In addition of course, plants provided other foods, medicines and even scents. Taramea (Spaniard spear grass) found in the Port Hills, provided a favourite fragrance.

5. Cultural identity.

Although there were specific policies eg in schools, to eliminate the language te reo Māori has persisted. Encouragingly, the new younger generations have benefitted from much more supportive attitudes in recent years. Te reo is required for formal activities such as powhiri on the marae. Most tangata whenua have at some time participated in and enjoyed kapa haka – in which all the words are in te reo. Cultural practices and behaviour are set by hapū kawa and tikanga which is regularly subject to discussion. And so it has been for many generations. Economic activities may have changed, but values such as kaitiakitanga, manaakitanga, rangatiratanga and whanaungatanga are maintained and exercised.

The residential population of Rāpaki has changed little over the years, but there are now thousands of descendants living all-over the world who proudly identify their turangawaewae as Rāpaki. Their whakapapa back to Rāpaki Kaumatua entitles them to claim Rāpaki as their ancestral home.

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