

WHAKAPAKARI TE KĀINGA O NGĀTI MUTUNGA

Urenui Pā Wānanga

SATURDAY 31 AUGUST 2019



CONTENT

01 Mihi from the Urenui Pā Trustees Chair	03 Urenui Pā	06 Mahi Tamariki
09 Te Aroha O Māui Pōmare	12 Titohea	14 How whānau can have their say after the wānanga
16 He Kura Ka Huna He Oha	17 He Tongi Kōrero, He Tongi Whenua	19 Ngā Hapū o Ngāti Mutunga
20 Heke	21 Ngā Pā o Ngāti Mutunga	23 Okoki Pā
24 He Waiata		

MIHI FROM THE URENUI PĀ TRUSTEES CHAIR

Tēnā tātou katoa

On behalf of the Urenui Pā Trustees I would like to extend a very warm welcome to you all from near and afar who have taken the time to travel here today.

Since the first time Ngāti Mutunga moved onto this area and set up a village there have been progressive changes and developments. Today we are able to see the foresight and hard work of our tipuna and pā trustees and acknowledge that this has not necessarily been an easy journey.

As we now look at Mahi Tamariki, Te Aroha o Māui Pōmare and Titohia. We, Ngāti Mutunga feel with a sense of extreme pride the achievement of those that have gone before

us who did so much with so little. For us that are still living, we have wonderful memories as children here. This was our playground, our whakawhanaungatanga and finally our wānanga for te reo, tikanga, kawa.

Now it is time for us to move to the next stage of development. This is the reason you have all been invited here today. We the trustees want your total input into how we move forward. We want to, where possible, turn your ideas, hopes, dreams into a reality in the not too distant future

Na reira, kia kaha, kia maia, kia manawanui.

Tihimatangi (Johnson)



WHAKAPAKARI TE KĀINGA O NGĀTI MUTUNGA Urenui Pā Wānanga



**Saturday
31 August 2019**

**9.00am
Meet at Urenui Pā**
(166 Mokau Road, Urenui, Taranaki)

**9.15am
Karakia, kapu ti and
whakawhanaungatanga**

**10.00am
Short History of Ngāti Mutunga,
our rohe and our Pā**

**10.15am
Discover Urenui Pā**
*Hikoi around Mahi Tamariki,
Te Aroha, Titohea and pā grounds*

**10.45am
Wānanga - Whakapakari te kāinga
o Ngāti Mutunga**
*Opportunity for whānau to share their
hopes and aspirations for our Pā*

**12.30pm
Depart Urenui Pā
- Wāhi Tāpu site visit.**

*Enjoy a tour of our special sites.
Make sure you are dressed warm
and have a good pair of sneakers on.
Packed lunch provided. Please bring
your own water bottle.*

**3.00pm
Return to Urenui Pā**

**3.30pm
Whakakapi**

**4.00pm
Clean Up/Depart Urenui Pā**

To register email your name
and numbers attending to:
office@ngatimutunga.iwi.nz



URENUI PĀ



*Kia ū koe ki tō marae, mā tō marae ka kiia koe he tangata
Hold fast to your marae, for it is your marae that makes
you a whole a person.*

Urenui Pā holds a special significance for Ngāti Mutunga within Taranaki. It is our only remaining marae and has been the focal point for Ngāti Mutunga Iwi activities since the early 1870s. It continues to be used for all Iwi events and Hui today.

Urenui Pā is the site of the three most important taonga of Ngāti Mutunga. These are our ancestral houses of Mahi Tamariki, Te Aroha and Te Titohea. Mahi Tamariki and Te Aroha are both Wharenuui and Te Titohea is

the Wharekai. Urenui Pā remains the cultural heart and key gathering place of Ngāti Mutunga.

The current site of Urenui Pā was originally part of the Urenui Reserve (total of 789 acres) awarded to Haami Te Maunu and 67 others. The West Coast Commission made the award in the early 1880's following the wrongful confiscation of Ngāti Mutunga's lands.

In 1868 a large number of Ngāti Mutunga returned to Taranaki from

Wharekauri (Chatham Islands) and lived at Maruehi (sometimes referred to as Maruwehi) - the current site of Urenui beach golf course.

Maruehi was one of the original pā of Ngāti Mutunga and was also the place where our ancestor Mutunga was born. The Government was opposed to Ngāti Mutunga living on their confiscated lands as the Urenui beach area was viewed as a prime location for settlement.

Official Government reports of the time described Ngāti Mutunga as squatters on Crown land. As a result of this attitude the Government moved Ngāti Mutunga from our traditional kāinga/marae to the present Urenui Pā site. The area was formally gazetted as a Māori Reservation for the Ngāti Mutunga tribe on 22 December 1932 and the



Māori Land Court appointed the first Trustees in 1942.

Urenui Pā is administered by the Urenui Pā Trustees. The Trustees responsibilities are guided by Te Ture Whenua Maori Act 1993.

The current Urenui Pā Trustees are;

Johnson Raumatī (Chairperson), Barry Matuku, Sam Maxwell, Brent Matuku, Audra Potaka, Rani Potaka, Tania Hodges-Paul, Rāwiri McClutchie

URENUI PĀ BUILDINGS

There are seven buildings that make up Urenui Pā. They are:

- Mahi Tamariki, the original wharenuui;
- Te Aroha, the newer wharenuui;
- Titohea, the wharekai;
- an ablution block adjacent to the wharenuui;
- a small toilet block adjacent to the wharekai;
- a meeting room; and
- a mower/implement shed.

NGĀ PĀTAI

(Questions)

- What is your vision for Urenui Pā?
- What is the most important area for the Urenui Pā Trustees to work on?
- What would come next, and after that?
- Does our driveway need fixing?
- What should we do about carparking and vehicles driving up by the water tanks?
- Should we have a children's area or a playground?
- Should we have better recycling facilities?
- What about eco-friendly whare, solar heating, sustainable buildings?
- Should we have papakāinga housing at Urenui Pā?
- Vegetable gardens?
- Flower gardens?
- Trees?
- Paths?
- Should we have an outdoor area?
- Covered walkways between whare?
- Do we need TV's or stereo systems?
- Should we have wifi?
- Should we build a covered area for manuhiri to gather at the base of the hill on the grass?
- Heating options?
- Anything you see as important, or anywhere that the Urenui Pā Trustees should be considering, investing time, money or both into?

MAHI TAMARIKI



Mahi Tamariki was originally constructed in approximately 1860.

Mahi Tamariki is 42m² and is a rectangular shape (9.1m x 5.6m) and is of timber construction with an exterior cladding of metal weatherboards to the upper wall and concrete (lower wall), both with a paint finish.

The interior is lined with thatched raupo attached to timber posts and horizontal facing that are fixed to both the walls and the roof. The mahau (porch) area of the whareni is clad with corrugated iron with a paint finish. The maihi (barge boards) and amo (barge supports) are uncarved timber with a paint finish. There is no guttering and nor downpipes installed with rainwater running off the corrugated iron roof to a raised concrete gutter

just above ground level. The windows and doors are timber joinery with metal flashings with a paint finish.

HERITAGE STATUS

The whare is listed as a Category B building under the New Plymouth District Councils Operative District Plan.

LIGHTING AND HEATING

Electrical lighting is provided in the Whareni through 2 x single incandescent lights. There is no fixed heating source in the whareni.

COMPLIANCE

Fire Protection – due to the historic nature of the building, a fire design could be undertaken to ensure that the Whareni is protected in the event of fire.

NGĀ PĀTAI

(Questions)

- Should we invest time and money into Mahi Tamariki before Te Aroha or Titohea?
- Is Mahi Tamariki fine as it is? If not does Mahi Tamariki require minor or major investment?
- Should we renovate, demolish, move, or rebuild?
- Should we just preserve Mahi Tamariki to prevent further deterioration?
- Could we look to restore Mahi Tamariki as a historic building which is off limits generally?
- Should we put a dirt or wooden floor back into Mahi Tamariki?
- Should we look to restore Mahi Tamariki and make compliant, water sprinklers, fire alarms etc so we can sleep within?
- Is Mahi Tamariki best where currently located, or could we move Mahi Tamariki somewhere else?
- Is Mahi Tamariki functional, what should we be looking to do here?
- Heating options?
- Anything you see as important in this area, or anywhere that the Urenui Pā Trustees should be considering, investing time, money or both into?



TE AROHA



Te Aroha was originally constructed in 1924. It has been renovated on various occasions over the decades and more recently as a result of a fire that destroyed parts of the interior. The wharenuī can sleep up to 60 people.

Te Aroha is 50.4m² and is a rectangular shape (6m x 8.4m) and is of timberframe construction with an exterior cladding of timber weatherboards. The gable ends are Hardifex (or similar) with paint finish. The roof is galvanised corrugated iron. The guttering and downpipes are a combination of metal and PVC and are installed with rainwater to soakholes.

The interior is lined with tongue and groove timber fixed horizontally to the walls. The ceiling is lined with Pinex softboard panels to the roof. The mahau (porch) area of the wharenuī is clad with timber weatherboard fixed horizontally with paint finish. The walls of the mahau are lined with corrugated

iron and the roof with Hardiplank (or similar), both with a paint finish. The windows and doors are aluminium joinery with metal flashings with a paint finish. These have replaced the original timber framed doors and windows of the wharenuī.

LIGHTING AND HEATING

Electrical lighting is provided in the Wharenuī through six single incandescent lights and one exterior light. There is no heating in the Wharenuī.

COMPLIANCE

Fire Protection – the Wharenuī currently does not comply with Building Code requirements as there is only one means of egress. It is recommended that a fire design for the Wharenuī is undertaken. This will determine what is required in terms of fire protection, such as another door at the rear of the building.

NGĀ PĀTAI

(Questions)

- Should we invest time and money into Te Aroha before Mahi Tamariki or Titohea?
- Is Te Aroha fine as it is? If not does Te Aroha require minor or major investment?
- Should we renovate, demolish, move, or rebuild?
- Could we shift Te Aroha and use the for something else?
- If we shifted Te Aroha, where to?
- Should we build a new whare from scratch, or renovate and extend Te Aroha?
- If we built new or renovated should the wharenuī be smaller, the same or bigger?
- Is Te Aroha functional, what should we be looking to do here?
- Should we renovate and improve the showers, toilets or demolish and build new?
- Should we have internal access to the showers, toilets from the main wharenuī?
- Do we need better storage?
- Should we put carvings etc in this area?
- Do we need TV's, speaker system or monitors in this area for tangi etc?
- Heating options?
- Anything you see as important in this area, or anywhere that the Urenui Pā Trustees should be considering, investing time, money or both into?



TITOHEA

The wharekai is a combination of buildings and additions that have been constructed over a number of years and have evolved into the complex in use by the iwi today. The original wharekai was constructed in 1880. The second dining room (a former Farmers Co-op building) was relocated to the building in 1995.

The kitchen and dining room renovations (with wheelchair access ramps) were completed in 2004.

CONSTRUCTION DETAILS

As stated above, the wharekai is a combination of structures. In terms of floor areas, as it currently stands the:

- general hall is 160m²;
- kitchen/servery and related areas 79.8m²;
- pantry is 11.8m²
- dining area is 72.3m²;
- food preparation area
- chiller is 8.16m²; and
- laundry is 8.2m².

The total floor area of the wharekai is 430m². The overall dimensions of the wharekai are 33.8m x 25.9m.

The building is of timber frame construction with a variety of exterior claddings, from Harditex and Hardiplank, to corrugated iron to timber weatherboard. The roof is trussed with corrugated iron with a paint finish.

Hot water is heated using the Infinity water heater and gas bottles and the Rheem Lazer electric water heater. The cooking appliances are powered by electricity and bottled gas. Water to the wharekai is supplied to the water tank from the mains supply on Mokau Rd. Waste is disposed to the new septic tank system completed in 2016.

Further renovations were completed within Titohea in 2016. These being:

- Installation of new, doubled glazed windows,
- Wall insulation,
- New ceiling and walls.

A new ablution block was also completed which is located to the side of Titohea (near the position of the previous ablution block).

NGĀ PĀTAI

(Questions)

- Should we invest time and money into Titohea before Mahi Tamariki or Te Aroha?
- Is Titohea fine as it is, if not does Titohea require minor or major investment?
- Is Titohea functional, what should we be looking to do here?
- How does the kitchen area work, what could be improved or is it fine as it is?
- What about storage is there enough?
- Is there enough natural light in this area?
- How is the flow from the hangi, to carving area, to the kitchen, to the dining hall, what needs changing?
- Would this area benefit from a deck outside the back doors toward the carpark area?
- Does the front sunroom work well, or should we have doors opening outward to the grass area?
- Is the laundry functional, or in the right area?
- Should we have carvings or similar in this area?
- Should we have comfortable sofas in the sunroom or somewhere else?
- Should we display our history or anything else in this area?
- Do we need TV's, speaker system or monitors in this area?
- Heating options?
- Anything you see as important in this area, or anywhere that the Urenui Pā Trustees should be considering, investing time, money or both into?

HOW WHĀNAU CAN HAVE THEIR SAY AFTER THE WĀNANGA

For whānau who were unable to come along to the wānanga, an online survey will be shared on the Te Rūnanga o Ngāti Mutunga Facebook page, and via the e-pānui.

You'll be able to provide your responses to the questions that were asked during the wānanga, and can also share your general whakaaro about what you'd like to see, and do, at the Urenui Pā.

If there's demand, we'll also look to hold more wānanga at Urenui Pā.

Keep an eye out on Facebook, and in your inbox, for further information. This is also a good time to make sure all your contact details are up to date so you can be kept informed with what's happening back home.

HAVE YOUR SAY

It's important that no matter where you and your whānau live, you're able to contribute to the conversation.





**HE KURA KA HUNA
HE KURA KA WHĀKINA
HE KURA WĀNANGA
HE KURA TANGATA
NĀ NGĀ TUPUNA I RUKU TE KURA I HUNA
KA MAU TE KURA
KA PUTA KI TE WHAIAO KI TE AO MARAMA**

HE OHA

Tahia, Tahia te marae nei,
Koia ko Mutunga
Horahia atu te takapou nei,
ko te takatoranga o ngā kōrero tuputupua
i ahu mai nei i ngā whare punanga kōrero tuaukiuki,
Uruuru atu i te paepae roa, i te paepae tapu o te whare o Tāne
Uru atu ai au e Tāne ki roto, tiritiria ngā ngārahu tapu ki waho e
Hai!

E runga whai mai, e raro whai mai,
E uta heke mai, e tai tapiki mai kia kotahi te tū,
kotahi te rongo mō Mutunga e whakaaturia nei,
E te iwi heke mai!

HE TONGI KŌRERO HE TONGI WHENUA

Mai Titoki ki te Rau o te Huia karapotia nei e te ia o Waiau. Te Wai o Mihirau ki te Wai o Kuranui koia tērā ko te whakararunga taniwha, nō runga nō raro.

From Titoki pā to Te Rau o te Huia which is bound by the Waiau stream. From the Mimitangiatua river to the Urenui river the stronghold which disrupted war parties from the north and south.

This statement relates to the northern and southern most coastal pā of Ngāti Mutunga. However our area of interest is acknowledged as extending beyond these two pā.

Ko ngā punawai i keria ki roto i ngā wharua kua oti te uhi he tangata kē mana e hura. Ko ngā punawai i tēnei rangi, kua oti te whakairi ki runga ki ngā maunga Titōhea, ka hui ngā manu ki reira inu ai e kore e mimiti.

Ka meingatia ko te tītōhea he puna koropupū, ahakoa tukitukia e te poaka e kore nei e mimiti, ka koropupū, ka koropupū, ka koropupū

Titohea is the barren spring that will never run dry despite the hardships, it will always bubble forth

This statement was made by Te Whiti o Rongomai. It references Maunga Taranaki and the waters and springs that flow from him being a source of knowledge, identity and inspiration. It notes that despite the upper reaches of the maunga being barren life and opportunity exists and it encourages us to have resilience and determination.

Kia ū koe ki tō marae, mā tō marae ka kīia koe he tangata

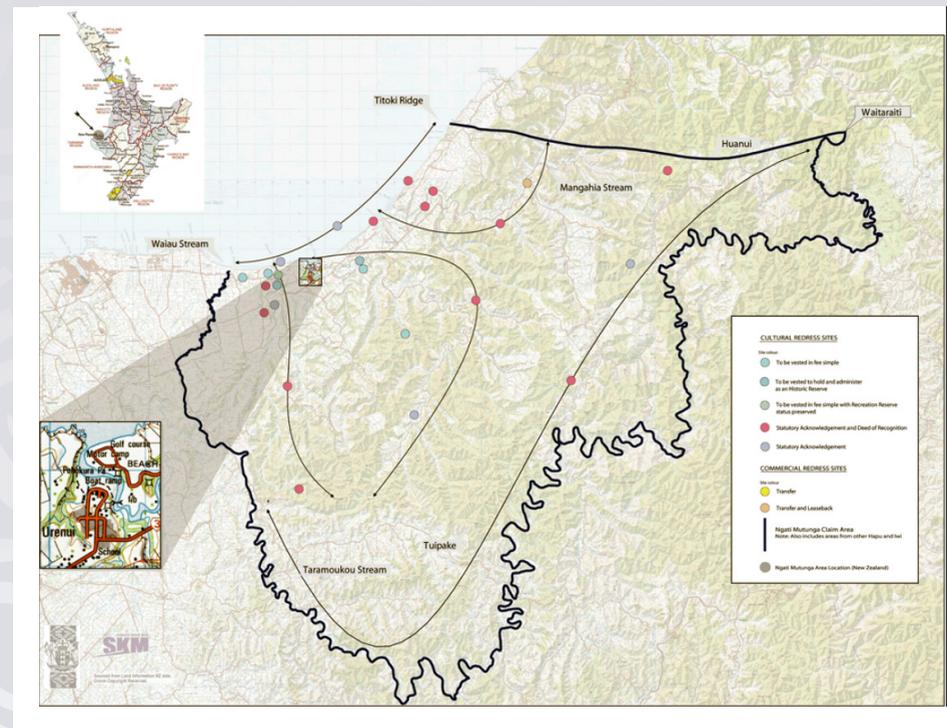
Hold fast to your marae, for it is your marae that makes you a whole a person

This kōrero speaks to the importance of ones marae or ūkaipo as a source of identity and pride. It speaks to service. Through service and fulfilling our responsibilities and obligations we will be complete.

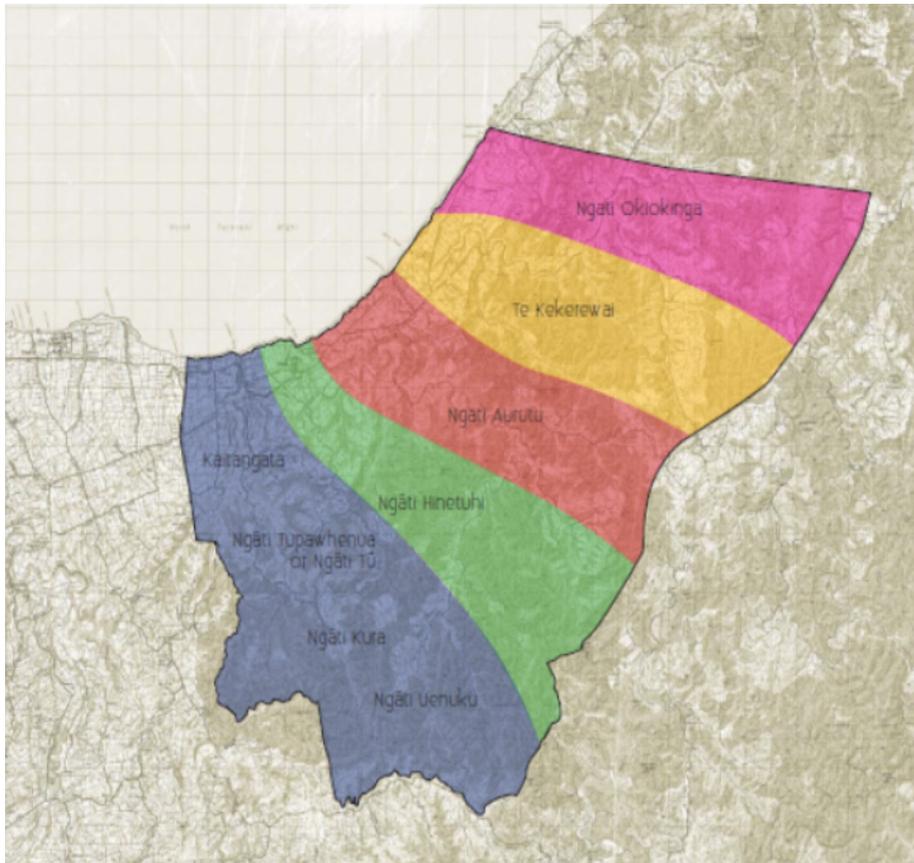
Ko Urenui he wai here taniwha

Urenui the lair of Monsters

This references the fact that there were many pā along the breaks of the Urenui River. The area therefore denotes the fact that the area was historically densely populated.



NGĀ HAPŪ O NGĀTI MUTUNGA



Prior to the arrival of tauīwi in Aotearoa, Ngāti Mutunga iwi was an autonomous, independent and self-governing confederation of hapū. These hapū included:

HAPŪ	AREA
Te Kekerewai (also known as Ngāti Rangi, made up of the sub-groupings Ngāti Te Uruwhakawai, Ngāti Korokino, and Ngāti Tutewheuru)	Occupied the wider Mimitangiatua area
Ngāti Hinetuhi (descendants of Te Hihiotu)	Occupied Urenui and Kaipikari area
Ngāti Aurutu (descendants of Aurutu)	Occupied Okoki area
Ngāti Okiokinga (descendants of Okiokinga)	Occupied Waiiti area
Ngāti Kura (descendants of Hineno)	Occupied coastal Onaero area
Ngāti Uenuku (descendants of Uenuku, son of Ruawahia)	Occupied coastal Onaero area
Ngāti Tupawhenua (descendants of Uenuku, son of Ruawahia)	Occupied coastal Onaero area
Kaitangata (descendants of Tukaweriri, Hineweo and Te Ito) The hapū name is derived from the pā Kaitangata which is inland of Onaero	Occupied coastal Onaero area

There are a number of other hapū that made up the wider collective of Ngāti Mutunga. These historical hapū no longer form distinct communities within Ngāti Mutunga. In more recent times Ngāti Mutunga has interacted as a single tribal grouping that is known today as Ngāti Mutunga.

HEKE

Considerable migration occurred in the nineteenth century in which Ngāti Mutunga joined neighbouring or related groups to travel back and forth from Taranaki. This was not, of course, a single exodus, but several heke (migrations) over time mainly to

the Wellington District, Te Tau Ihu (Top of the South Island) and Wharekauri (Chatham Islands). While the heke took place, small settlements throughout the rohe maintained ahi kā and were present on the return of the majority of the tribe in 1848.

OKOKI PĀ



This is one of the more well-known pā sites in the northern area of Taranaki as it was the stronghold of Ngāti Mutunga. It is the site of many bloody battles and saw the era of the musket wars. It is said to be a very old site and the earliest native settlers in these parts formed it. It is also the burial site of Te Rangi Hīroa, Sir Peter Buck. This area is to be treated with the utmost respect because of its historical and cultural heritage.

The name Okoki was said to have derived from the voyaging waka that arrived at Ngā Motu and was captured by Taitaawaro. Taitaawaro settled in the north Taranaki area. He had 3 brothers, Pananehu, Taamaki and Pohokura. These names can be found around the country. Pohokura is the name that was left on the pā on the Urenui river.

The Okoki paa is also connected to the Battle of Motunui which was fought around 1821 - 22 (roughly). This is where Te Wherowhero (who later became King Potatau Te Wherowhero - the first

Maori King) came to. He and his men were on their way down to release their relations who had been trapped at Pukerangiora, in-land from Waitara (up Waitara Road). Te Wherowhero was heavily outnumbered. Ngati Mutunga had him lined up for the kill when he uttered the words 'he aha to koha mai ki ahau?' 'what is your gift to me'. According to a Waikato tradition, these words were uttered to Te Rauparaha who owed a favour. The response was; "ki te hoki koe ma te ara i haere mai ai, hamama te kauae runga, hamama te kauae raro" "If you returned via the path you came here, the upper jaw would gape open as will the lower jaw and you will be crushed'. It is said that he was referring to Te Kaeaea (Taringa Kuri), the fierce Ngāti Tama chief and his war party heading back south.

This could be seen to be an important national event as it shaped our history and the kingitanga line as we know it today. This history was later recited by Sir Maui Pomare when he was campaigning through Waikato when

visiting King Mahuta and others.

In more recent times, the pā site was returned to Ngāti Mutunga in the treaty settlement process. Many of the original earthworks - trenches, kumara pits and structure - remain intact below the now flourishing bush

canopy. A biodiversity plan has been put in place to protect the native forest and uphold the mana, mauri and wairua of Okoki pā. With regular pest control of both weeds and animals the forest is beginning to flourish and birdlife is returning in abundance.

HE WAIATA

Haere Mai ki Urenui

*Haere mai rā e ngā iwi
Awhinatia mai mātou
Nei te ringa, nei te pōwhiri
Whakarongo rā koutou
Kaua rā hei pēnei mai te utu
Me huruhuru te manu ka rere ai
E hoa mā
Haere mai ki Urenui e
Haere mai ki Urenui e
(Haere mai ki Urenui, hi aue hi!)*

Haere Mai Rā

*Haere mai rā
Haere mai rā
Ngā iwi o te motu e
Ki runga i te papa o Maruehi
E noho mokemoke e
Awhinatia mai
Arohatia rā
Nga iwi tamariki e tau nei
Ki raro i te aroha te rangimarie
E mahi tonu ai tātou e*

*Whakarongo ki ngā hau e whā
E pupuhi nei i tēnei rā
Hi, hi, hi hā!
Haere mai rā (hi)
Haere mai rā (hi)
Ngā iwi o te motu e
Ki runga i te papa o Maruehi
E mahi tonu ai tātou e
Hi, Hi, Hi Hā!*

WHAKAPAKARI TE KĀINGA O NGĀTI MUTUNGA
Urenui Pā Wānanga
Saturday 31 August 2019