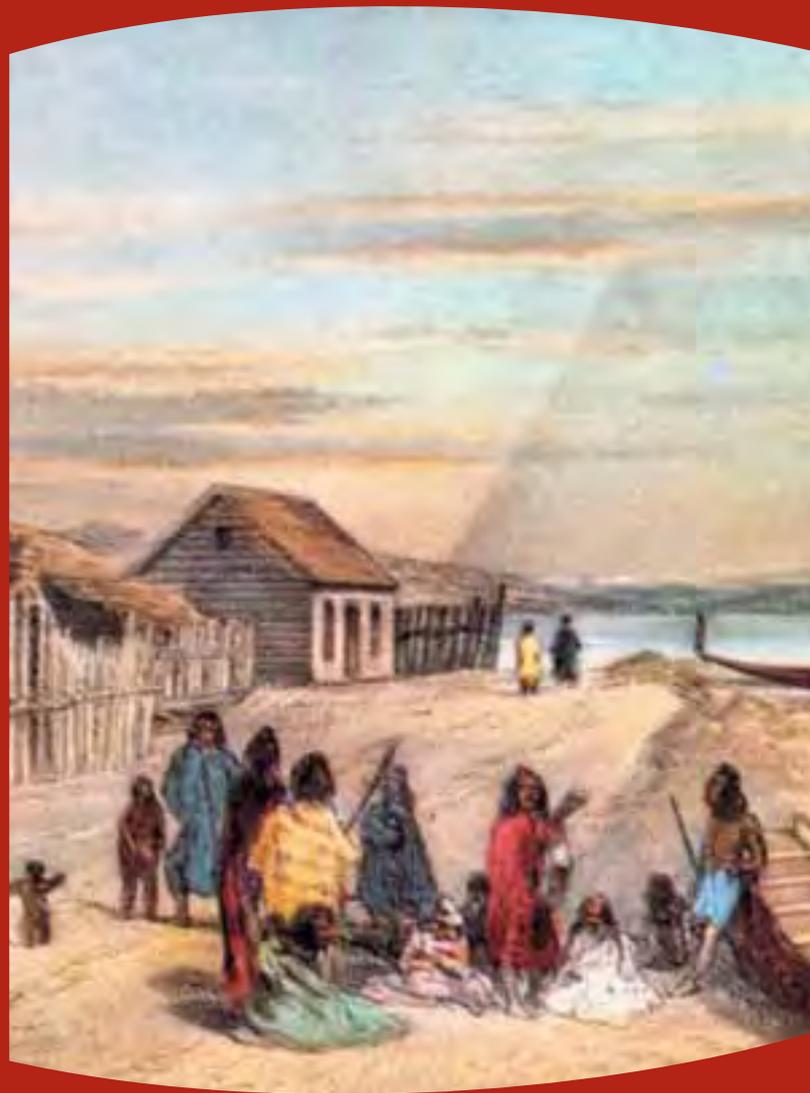


TE ARA O NGA TUPUNA HERITAGE TRAIL



Absolutely

POSITIVELY

ME HEKE KI PŌNEKE
WELLINGTON CITY COUNCIL **Wellington**

WELLINGTON'S TE ARA O NGA TUPUNA HERITAGE TRAIL

MAIN FEATURES OF THE TRAIL:

This trail will take about four hours to drive and view at an easy pace. Vantage points are mostly accessible by wheelchair but there are steps at some sites such as Rangitatau and Uruhau pa. A Pou (carved post), a rock or an information panel mark various sites on the trail. These sites have been identified with a symbol.

While the trail participants will appreciate that many of the traditional sites occupied by Maori in the past have either been built over or destroyed, but they still have a strong spiritual presence. There are several more modern Maori buildings such as Pipitea Marae and Tapu Te Ranga Marae, to give trail participants a selection of Maori sites through different periods of history.

ABOUT THE TRAIL:

The trail starts at the Pipitea Marae in Thorndon Quay, opposite the Railway Station, and finishes at Owhiro Bay on the often wild, southern coast of Wellington. While not all the old pa, kainga, cultivation and burial sites of Wellington have been included in this trail, those that are have been selected for their accessibility to the public, and their viewing interest.



Rock



Pou



Information panel

ATL Alexander Turnbull Library

Heritage Trail

The Wellington City Council is grateful for the significant contribution made by the original heritage Trails committee to the development of this trail – Oroya Day, Sallie Hill, Ken Scadden and Con Flinkenberg.

Historical research: Matene Love, Miria Pomare, Roger Whelan
Author: Matene Love

This trail was developed as a joint project between Wellington City Council, the Wellington Tenth's Trust and Ngati Toa.

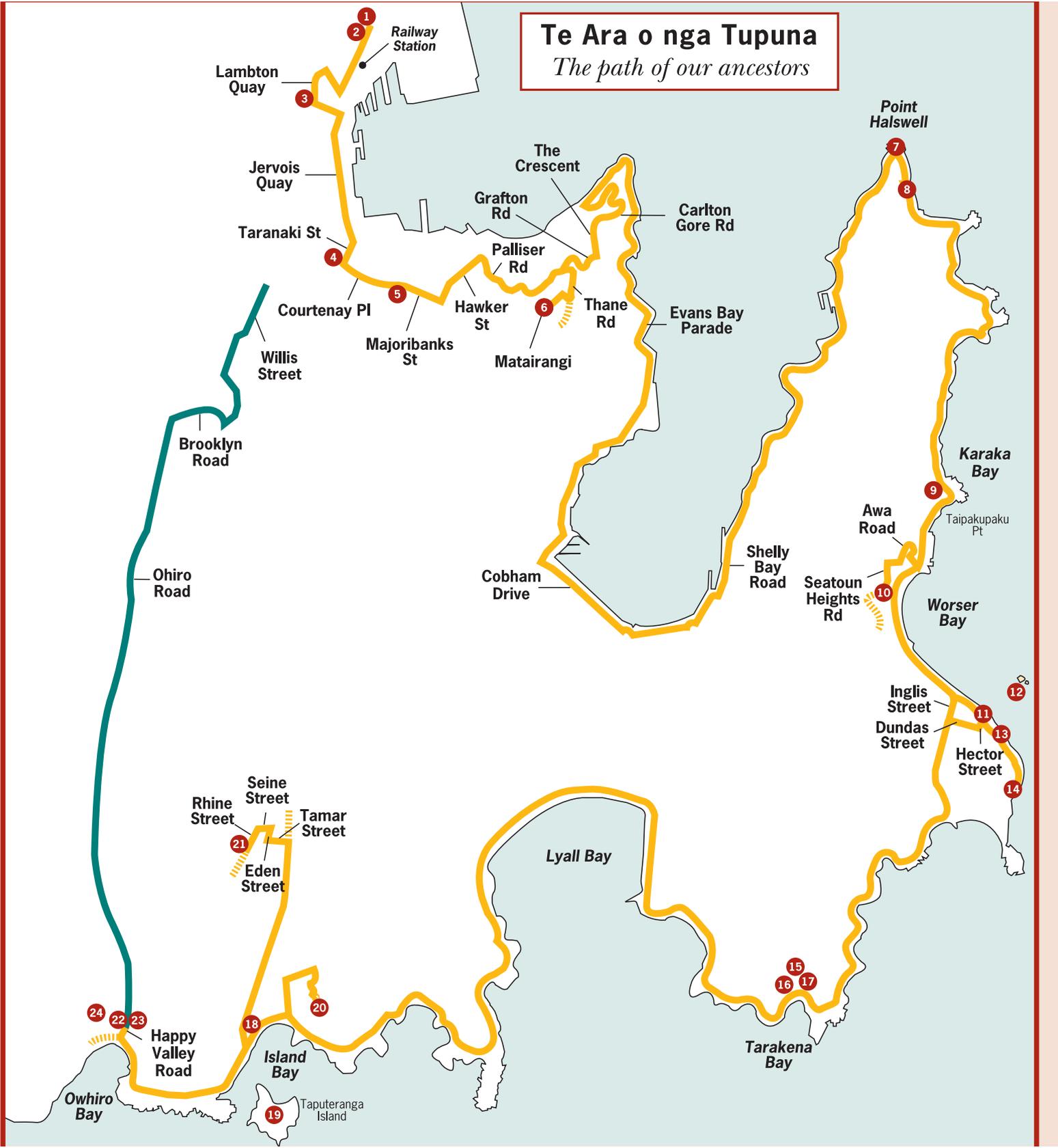
Brochures for other Council walks are available at the Visitor Information Office, 101 Wakefield Street or online at www.Wellington.govt.nz

© Wellington City Council 1996 (2nd ed. 2006)

Cover image: Pipitea Point, Wellington 1843 (ATL 476001/2)

Te Ara o nga Tupuna

The path of our ancestors



Maori History

The earliest name for Wellington, Te Upoko o te Ika a Maui (the head of Maui's fish), is derived from Maori legend. It refers to the fish caught by the Polynesian navigator, Maui, which became the North Island.

The first Polynesian navigators were Kupe (who figures prominently in this trail) and Ngahue, who camped on the southern end of the harbour at Seatoun in 925 AD.

Later visitors were Tara and Tautoki, the sons of Whatonga from the Mahia Peninsula. Their encouraging reports led Whatonga to establish a settlement around Wellington Harbour, which became known as Te Whanganui-a-Tara (the great harbour of Tara). This is still one of the Maori names for Wellington.

These people built pa in a number of places in Te Whanganui-a-Tara including the Miramar Peninsula, where the fortifications of Te Whetu Kairangi and Rangitatau Pa are located. Rangitatau Pa was particularly important in the 12th century when it was the home of Ngai Tara chief Tuteremoana. His daughter Moeteao married a chief of the Ngati Ira tribe of Hawkes Bay, and this marriage precipitated intermarriage between Ngai Tara and Ngati Ira. Leading to the amalgamation of the tribes, so that most Ngai Tara eventually became known as Ngati Ira.

Later Ngati Ira were joined by the people of Ngati Kahungunu, Ngai Tahu and Ngati Mamoe. Each tribe occupied distinct areas of the harbour, until most Ngai Tahu and Ngati Mamoe migrated to the South Island some time in the 16th or 17th centuries.

WELLINGTON'S TE ARA O NGA TUPUNA HERITAGE TRAIL

In 1819 a war party comprising Taranaki, Atiawa, Ngati Toa, Ngapuhi and Ngati Whatua attacked the Wellington area, destroying the main Ngati Ira fortifications. Most Ngati Ira fled to the Wairarapa where they still live today.

In about 1825-26, Taranaki iwi, particularly Ngati Tama, Ngati Mutunga and Te Atiawa, moved to Te Whanganui-a-Tara, and established settlements throughout the area made up of the present Wellington City, Petone beach and the Hutt Valley.

The eastern side of the harbour remained mostly in the hands of Ngati Ira and Ngati Kahungunu until they were attacked by Taranaki iwi and driven out to the Wairarapa, leaving control of the harbour and the surrounding land to the Taranaki iwi.

There has also been an influx of other tribal groups since the 1960s, which has resulted in a unique and complex mixture of iwi in the Wellington region.

Te Atiawa and Ngati Toa, because of their continuous occupation and rights through Ohaki (gifting) and conquest, are the recognised tangata whenua of Wellington.





- ▶ **The trail begins at the Pipitea Marae in Thorndon Quay. From here you can see the Pipitea Marae, Pipitea Pa (site 2) and the Old Shoreline.**

1 Pipitea Marae

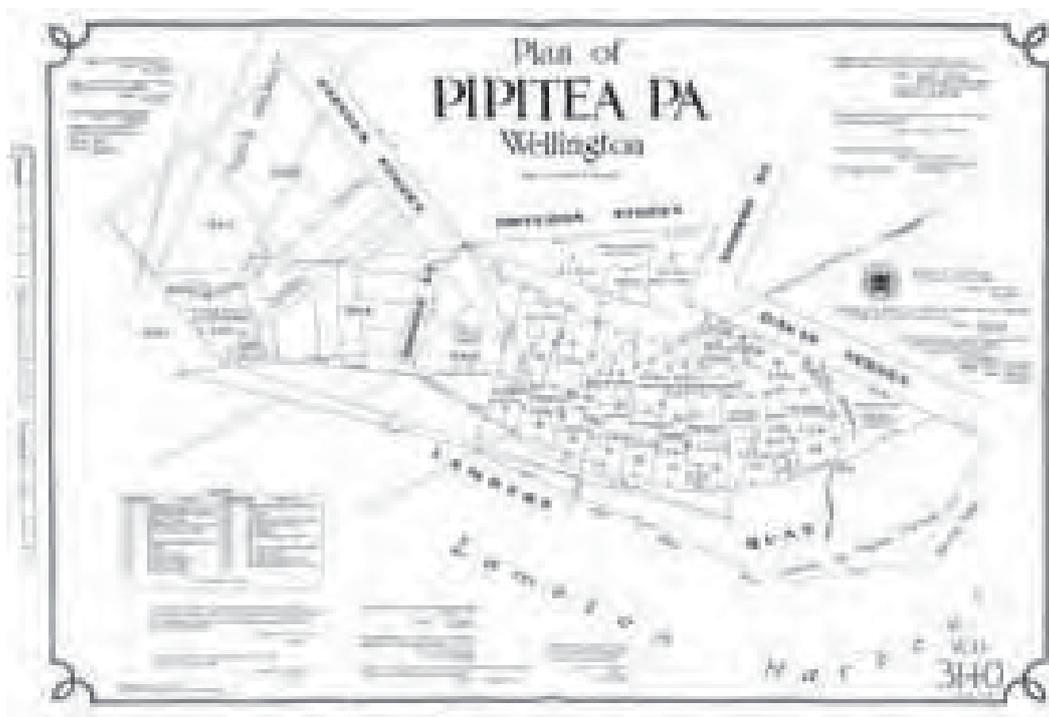
Pipitea Marae, a modern marae by today's standards, was built in the early 1980s to cater for the growing demands of an urban Maori population in the Wellington region. It is a place for people of all iwi and all races to meet, where traditional kawa and protocol are always keenly observed. It is the biggest Marae in Wellington and is often hired out as a conference facility and/or entertainment venue.



Pipitea Pa in 1842. A line drawing by William Mein Smith. (ATL F-89318-1/2)

▶ **The land above the Marae is the site of Pipitea Pa.**

Across the road from Pipitea marae in the shopping complex carpark, is a pouwhenua dedicated to Tumatuenga (God of War) and the 28th Maori Battalion.



1840 plan of Pipitea Pa.

2 Pipitea Pa

Pipitea Pa is a site of huge significance to the Maori of Wellington. Pipitea Pa, a traditional kainga (village), stood proudly overlooking Te Whanganui-a-Tara (Wellington Harbour) close to fresh water supplies and extensive cultivation areas.

Pipitea Pa was established in about 1824–1825 by Ngati Mutunga, Ngati Tama and also Te Atiawa who migrated to the area as part of the Nihoputa expedition. Pipitea Pa was bounded by Davis Street, Pipitea Street and Mulgrave Street, occupying two and a half hectares and housing about 80 people, mostly of Te Atiawa iwi, in the early 1840s.

Old Shoreline

The original shoreline in Wellington City ran along Thorndon Quay, Lambton Quay and down Wakefield Street. Over the years, reclamation has added over 155 hectares to the inner-city area, markedly changing the shape of Wellington Harbour and destroying many traditional Maori kai moana (sea food) beds and food sources.

- i** ▶ **Travel south along Thorndon Quay, past the Railway Station and turn right into Whitmore Street. At Lambton Quay turn left and stop at Midland Park opposite Woodward Street.**

Bottom: This photograph showing the intersection of Mulgrave Street and Thorndon Quay in 1866 was taken from where the Railway Station is situated today. Note the original position of the shoreline, the Thistle Inn and the spire of Old Saint Paul's church (on the right).



3 Kumutoto Kainga

The land across the road between Woodward and Bowen Streets was once the home of Taranaki chief Wi Tako Ngatata and his Te Atiawa people, and the site of one of Wellington's most notable kainga. Wi Tako Ngatata settled at Kumutoto following the migration of Pomare Ngatata and most of Ngati Mutunga and Ngati Tama to the Chatham Islands in 1835. Kumutoto kainga was established by Ngati Mutunga and Ngati Tama when they settled at Wellington in 1824–1825.

Kumutoto Kainga was an important flax-collecting area and waka landing site. In March 1831, a flax trader bought 3.5 acres of Kumutoto land from Pomare Ngatata and for three years Kumutoto served as the central flax-collection point in a network of flax stations along the east of the North Island. Because of its strength, flax was sought after by settlers during this period. It was an everyday item, for example, as strapping and ropes for shipping, and for the latching and thatching of houses and roofing.

- ▶ **Travel along Lambton Quay and turn left into Johnston Street. Turn right onto Jervois Quay and follow the road to Taranaki Street. Turn right and continue on Taranaki Street to its intersection with Courtenay Place. Te Aro Park is on your right. Look for the plaque on the stone memorial at Te Aro Park.**



Above: Pomare Ngatata–Ngati Mutunga Chief who occupied Kumutoto Kainga throughout the early 1830s.

Below: Photo of Wi Tako Ngatata, a Te Atiawa chief who occupied Kumutoto Kainga throughout the 1840s and early 1850s. (ATL F-91786-1/2)



4 Te Aro Kainga

Te Aro Kainga was built by the Ngati Mutunga tribe of Taranaki in 1824. After their departure, the kainga was split into two parts with about 35 Ngati Tupaia people living at the eastern end and about 93 people of the Ngati Haumia hapu from the Taranaki iwi at the western end.

The stream close by was an important food source for Maori. It was called Waimapihi, "the stream or bathing place" of Mapihi, a local chieftainess.

In 1839, the Wesleyan missionaries, Bumby, Hobbs and Minarapa Rangihatuaka, were welcomed at Te Aro, where they were given land to build a chapel. The missionaries placed a tapu against sale on the pa and its associated lands. Until February 1844, Te Aro Maori refused to sell any of their lands to the New Zealand Company. However, in late 1844, six resident rangatira (chiefs) signed the 1844 deed which effectively brought Te Aro into the New Zealand Company purchase of 1839.

An earthquake in 1855 raised land in low-lying areas of Te Aro enough to be drained, affecting the Te Aro flat. These low-lying marshy areas had provided both a food source, with shellfish in



the shallows and eels in the swamps, and also large quantities of flax, which was in growing demand by the European settlers. This loss of food source and economic trading base, combined with severe illness and the 1860 migration back to Taranaki to settle land disputes, gradually saw the population of Te Aro Pa dwindle until 1870, when most of the remaining land was sold to extend Taranaki Street down to the water front.

A pa site with three traditional whare was uncovered at 39 Taranaki Street during building work in 2005. The find is believed to be part of the original Te Aro Pa dating back to 1840s. The whare are made of ponga logs which have had to be chemically treated for preservation.

- ▶ **Travel east down Courtenay Place and stop at the end. Waitangi Lagoon is situated at the Courtenay Place – Cambridge Terrace intersection.**

*Left: Line drawing of Te Aro Kainga in 1840.
(ATL F-109279-1/2)*

*Below: View of Te Aro in 1857 looking along
Manners Street towards Mt Victoria with Te Aro foreshore
on the left and Te Aro Kainga behind the houses in the
middle of the picture. (ATL F-2961-1/2)*



5 Waitangi Lagoon

Waitangi (crying waters) Lagoon was a traditional food source of the Ngati Ruanui and Ngati Haumia hapu. Legend has it that a taniwha (water monster/guardian) occupied this lagoon, but foreseeing the coming of Europeans, left before their arrival.

Waitangi Park has been created to the north of this pou towards Oriental Bay. The old Waitangi Stream has been made to flow on the surface again and various sculptural elements are a reminder of the rich cultural history of this area.

- ▶ **Drive to the top of Mount Victoria via Majoribanks Street (see map). Once at the Mt. Victoria carpark climb the steps to Mt. Victoria lookout to gain a magnificent view of Wellington Harbour. Look for the plaque at the lookout summit.**





Street map of central Wellington City.

6 Matairangi (Mt. Victoria)

From here you can see most of Wellington Harbour. Legend has it that two taniwha lived in the harbour when it was an enclosed lake. One was a restless, energetic taniwha named Ngake, who longed to escape its confinements and swim to open sea. It sped about in the north east corner of the harbour, using its tail to build up the shallow area (Waiwhetu), and then hurled itself at the rocks encircling the lake, and smashed through to escape to the freedom of Raukawamoana (Cook Strait), creating the harbour entrance.

The other taniwha, Whataitai, decided to make his escape through another exit. Pushing off with his tail, he formed the Ngauranga gorge. Whataitai headed off down the other side of the island of Motu Kairangi (Miramar Peninsula) only to be stranded by the receding tide let in by Ngake. Whataitai's body thus forms the isthmus between the former island of Motu Kairangi and the western side of the harbour, where the airport is now situated. It is believed Tangi-te-keo, (Mount Victoria) was

WELLINGTON'S TE ARA O NGA TUPUNA HERITAGE TRAIL

named after the soul of Whataitai, which, after leaving the taniwha's body, flew up to the top of this hill in the shape of a bird and proceeded to tangi (weep and mourn).

From this spot one can also see Matiu (Somes) Island and Makaro (Ward) Island. Named by Kupe, Matiu and Makaro were always regarded as places of refuge. However, their lack of fresh water supply meant they were never occupied on a long-term basis.

- ▶ **Follow the road down Mt. Victoria to Oriental Parade and turn right. Follow the coast road round to Shelly Bay. While driving around Oriental Parade one can see Shelly Bay, Rukutoa, and the Miramar Peninsula to the left.**

Shelly Bay known by Te Atiawa as Maru-Kai-Kuru.



7 Shelly Bay

The former Air Force Base at Shelly Bay was once the Te Atiawa village called Maru-Kai-Kuru. Settlement of this site dates back from the earlier migration (heke) from Taranaki when Maru-Kai-Kuru was populated by the Ngati Mutunga kin of Te Atiawa. The village was situated at the north end of Shelly Bay and was connected to other settlements of the Whataitai peninsula (western side of Miramar Peninsula). These areas were occupied by Te Atiawa people until the time of colonisation, when they moved north around the harbour.

In much earlier times the area was occupied by the Ngati Kahukura-awhiti and Rakiwhiriwhiri. At the southern end of the bay was the village of the descendants of Whatonga, the ancestor of Rangitane and Ngati Ira.





8 Rukutoa

Continue onward around the coast and stop at the rock at Rukutoa. Looking out to sea beyond the lighthouse is the area known as Rukutoa. This has always been an important fishing ground and shellfish-gathering area for inner harbour tribes. Rukutoa, named because only the most skilled divers were capable of obtaining shellfish, is notorious for its strong currents and rough waters. Many lives have been lost in divers' quests for seafood at this site.

- ▶ **Continue around the coast and stop at the carpark on the right just past the Elsdon Point.**



9 Kai Whakaaua Waru Kainga

On the east side of Rukutoa, Kai Whakaaua Waru was a kainga occupied by the Ngati Ira people. The kainga site had gardens nearby as well as a stream. Early writers noted several large middens with oven stones and thought there may have been a kumara (sweet potato) plantation nearby.

- ▶ **Continue around the coast to Taipakupaku Point. Look for the small rest area on your left just around Taipakupaku Point (shortly past Taipakupaku Road). The first six or so houses around this point are built on an old burial site. Compare this photo with the view today.**

Karaka Bay in 1879 showing traditional whare (houses). Vegetables are planted around the whare, which was not usual practice. Note also the use of roofing iron along the whare ridgeline. (ATL F-9027-1/4)



10 Burial Site – Taipakupaku Pt

A number of burials, dating back from different periods, have been found in this area, including eight skeletons and one skull, upright in the ground. Other relics including partially ground greenstone have also recently been found. This area is thought to have been extensively occupied by tribes in the early 1800s.

- ▶ **Continue along the coast road and turn right into Awa Road. At the top of the hill turn left into Seatoun Heights Road. Stop at Seatoun Heights Lookout.**

11 Whetu Kairangi Pa

Whetu Kairangi was a major fortified pa site built by Tara when he first brought his people to settle. The name of the pa itself refers to the stars in the heavens, although there are two possible explanations of the name's origin. One is that those in the pa could see no other villages and at night had only the stars to look at. The other states that the pa was so named because at night, from the beach below, the cooking fires looked as if they were stars in the sky.

The pa was protected from surprise attack by outlying forts, and provided a safe retreat for the inhabitants of the surrounding unprotected villages. Just along the ridge to the north was the smaller pa of Kakariki-Hutia. It got its name from a battle where



the chief of the pa grabbed some uncooked parakeets and ate them as he ran to battle. The chief prevailed in the ensuing struggle and the victory was attributed to the fortifying properties of the raw birds.

This Ngati Ira Pa was later occupied briefly by some of Wi Tako Ngatata's Te Atiawa followers before they moved off to eventually settle in Kumutoto Pa in the late 1830s.

- ▶ **Go back to the coast road and continue to Seatoun. Follow Marine Parade around to the far end and turn right into Inglis Street, and then left into Dundas Street. Turn left into Hector Street and stop at the edge of the park.**

This Pou marks the site of Kupe's first landing site Te Turanga o Kupe (12), Te Aroaro-o-Kupe (13), and Kirikiri-tatangi (14).

12 Te Turanga o Kupe

Kupe, the great explorer, first landed at Seatoun when he entered the Wellington Harbour, naming his landing area on the Seatoun foreshore Te Turanga o Kupe (the great standing place of Kupe).

Seatoun in the early 1890s. (ATL F-5601-1/2)



On surveying his surroundings, he decided to swim out to Steeple Rock, one of the remnants along with Barrett Reef, of the taniwha Ngake's bid for freedom into Cook Strait.

13 Te Aroaro-o-Kupe

While bathing at Steeple Rock, Kupe was washed against the jagged edges of the rocks and badly injured himself, hence the name Te Aroaro-o-Kupe, meaning "the groin of Kupe" where he was injured.

14 Kirikiri-tatangi (Seatoun Foreshore)

This name conveys the rattling or rustling sound caused by waves disturbing gravel on the beach. Kupe left some of his people at Seatoun in order to grow food and replenish supplies while he explored Cook Strait. The Seatoun Flats were used by Kupe and others as cultivation grounds.

► **Oruaiti Pa is a ten-minute walk from the pou.**

Follow the coastal track along the beach, and around Dorset Cove. Walk up the ridge line track to the top of the hill to the pou for spectacular views over Oruaiti Pa and the Wellington Harbour entrance.

15 Oruaiti Pa

Dorset Cove now occupies the site of Oruaiti Pa, one of the old Rangitane stockaded villages of past centuries. The pa was nestled into the hill (Dorset Cove) and looked out at Te Aroaro-o-Kupe (Steeple Rock). The flat area adjacent to Oruaiti and below Whetu Kairangi is Marae-nui (where Kupe left his followers to grow provisions). This was an important cultivation area for all the people nearby, which was increased in area and significance by land being lifted out of the sea during the Hao-whenua earthquake in about 1460. The actual landing place of Kupe, Te Turanga-o-Kupe, was much closer to the base of the

hill – where the foreshore would have been before the earthquake.

This site was used in pre-European times to watch for enemy entry into the Wellington Harbour, and also during World War II when there was real threat of attack.

O-rua-iti means “place of the small pit”, where kumara and potatoes were stored. The Rua potato possibly got its name from this site.

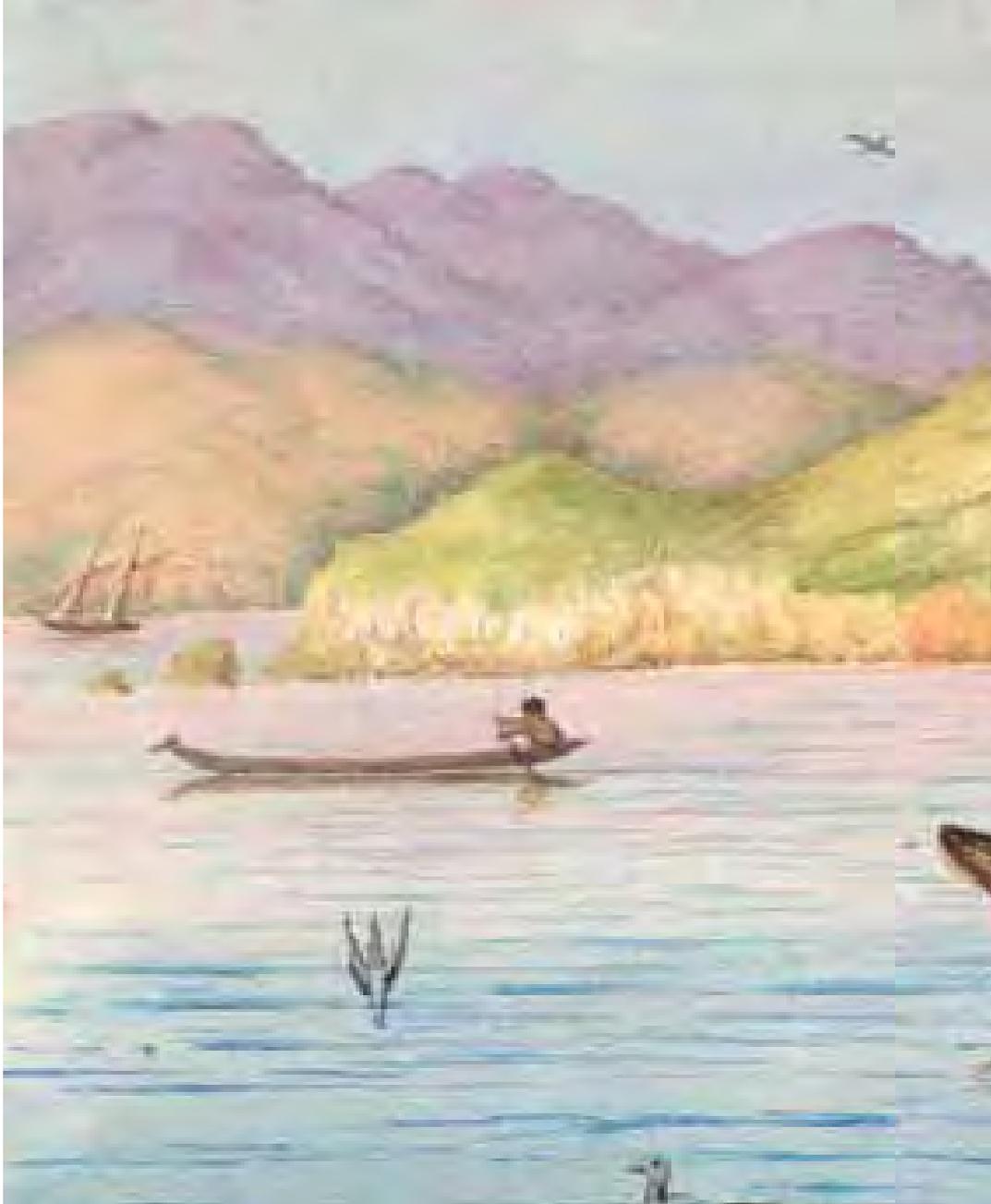
- ▶ **Back at Seatoun, from Hector Street turn right into Dundas Street and left into Inglis Street. Follow the road through the cutting to the South Coast. Continue around the coast to Tarakena Bay.**

Park at the carpark marked by the pou and walk the short distance to the Ataturk memorial at the top of the steps. From the lookout, sites 16, 17 and 18 can be seen.

16 Rangitatau Pa

Rangitatau Reserve takes its name from the Pa which once occupied the headland on the western side of Tarakena Bay. Alongside it in the valley below, was Poito Pa. Rangitatau was established by Ngai Tara, the first grouping of Maori to settle in the Wellington area. They were led by the rangatira Tara, after whom Te-Whanganui-a-Tara (Wellington Harbour) is named. Tuteremoana, another noted Ngai Tara rangatira, lived at Rangitatau. The inhabitants of Poito used Rangitatau as a refuge when invaders threatened, although both pa were fortified.

Rangitatau and Poito were destroyed by raiders from the north in 1819–1820 and large numbers of people killed. This war expedition was led by Nga Puhi but also included Ngati Toa chief, Te Rauparaha, who after seeing a trading ship passing through Cook Strait realised the strategic importance of the area for trade. A few years later he led his people in an historic migration from Kawhia to the Cook Strait region.

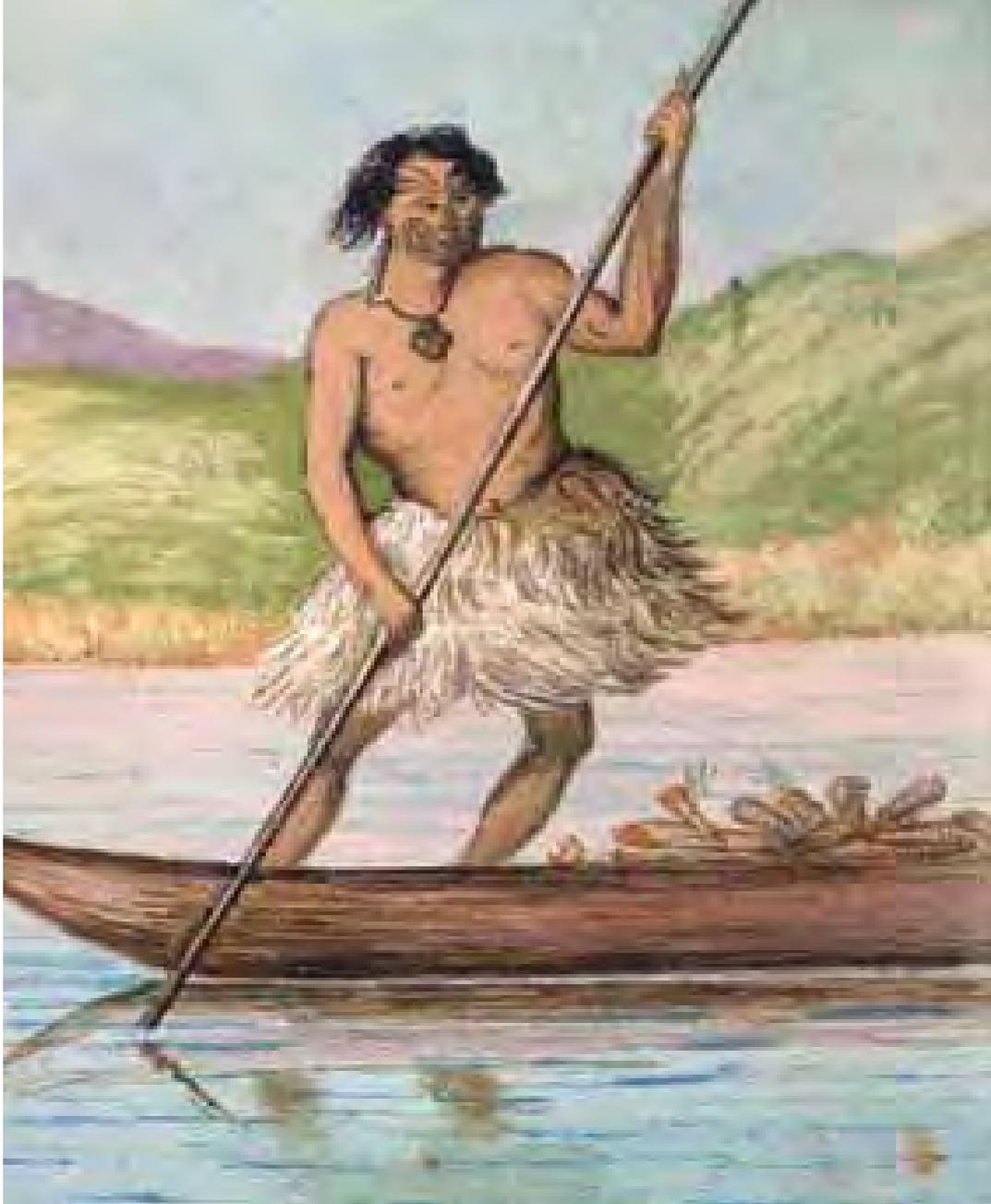


17 Poito Pa

Looking up the valley on a low spur, above the Te Poito Stream on its western side, is where Poito Pa, a heavily terraced and palisaded village, once stood. Along with Rangitatau, both pa were attacked and destroyed by raiders from the north in 1819–1820, with large numbers killed in the raid.

18 Palmer Head/Rangitatau

The eastern ridge was home to another pa site of Tara, which is still recognisable today. On the eastern side of the extremity of the spur is a ditch-like depression that may be an old entrance way from the beach below. There is also evidence of hut sites further up the spur.



*Entrance to Wellington Harbour New Zealand.
[Between 1847 and 1857] (ATL A-288-026)*

Out to sea, the rock site Te Kaiwhatawhata at the end of Palmer Head was a favourite fishing spot where hapuka (groper) were caught.

- ▶ **Continue around the coast to Island Bay and stop at Shorland Park on the corner of Reef Street and The Esplanade.**

This pou marks the site of Te Mapunga Kainga and across the road, Tapu Te Ranga Island.

19 Te Mapunga Kainga

Island Bay was a favoured place of settlement for Ngai Tara and Ngati Ira before the arrival of European settlers. Both the hills and the flat were used as pa sites. Old ovens, and refuse of shell, bone and stone, including human bones, have been found in the past both at this site and at an unidentified village nearby.

- ▶ **Look out to sea from this site to view Tapu Te Ranga Island.**

20 Tapu Te Ranga Island

This island was used mainly as a pa of refuge, with the top of the hill levelled to form a lookout. A stone wall was erected around the pa to aid defence from invaders. Legend has it that Tamairangi, wife of leading Ngati Ira chief Whanake, and her children sought refuge there during the final battle that forced Ngati Ira from Wellington Harbour. When the island was besieged and defeat was imminent, Tamairangi and her children tried to escape in a canoe but were captured and taken to Mana Island under the protection of Ngati Toa Chief, Te Rangihaeata.

- ▶ **To visit Uruhau Pa follow the road to the end of Melbourne Road and walk the short distance up the steps to the pou, the site of Uruhau Pa.**



21 Uruhau Pa

A fortified pa, Uruhau was one of a number of sites positioned to protect the major pa, Whetu Kairangi (windy head), from surprise attack. A Muaupoko raiding party, as a prelude to an attack on Whetu Kairangi Pa, is said to have surrounded Uruhau, but were beaten off in a fierce battle.

- ▶ **Drive back to The Esplanade and turn right into The Parade. Drive north up The Parade, turn left at Tamar Street, right at Eden Street, left at Seine Street and left into Rhine Street. The Tapu Te Ranga Marae is half way up Rhine Street on your right.**

Below: View of Te Tapu Ranga Island from Island Bay.



22 Tapu Te Ranga Marae

Begun in 1974, this modern marae is unique in Maoridom. The building of Tapu Te Ranga Marae (literally translated as “the sacred rising”), has been the unrivalled passion of former builder and Maori historian, Bruce Stewart, for the past 30 years.

Tapu Te Ranga Marae conjures up images of an imposing nine-storey colossus constructed from what Bruce refers to as “everybody’s junk”. The walls of the Marae are car cases from the former car assembly plant, Todd Motors. Driftwood and other odd assortments are combined aesthetically to make up the structure.

A visit to the Tapu Te Ranga Marae is well worth the time and effort. However, as conferences and/or hui may be in progress, you should telephone before visiting the Marae. The phone number is (04) 970-6235.

- ▶ **Return to the coast road and continue along to Owhiro Bay. At Owhiro Bay intersection, turn right into Happy Valley Rd and stop at the play park on the left. At the bottom of the park are the food storage pits. Owhiro Kainga and the Owhiro Terraces are situated on the hills at either side of the valley.**

23 Owhiro Terraces

The name Owhiro means “moonless night” which comes from Whiro, “the first day of the lunar month”.

On the ridge facing southwest, grass-covered terraces can be seen. This was once a Ngati Ira kainga that was sacked and occupied by Ngati Mutunga. The final defeat of Ngati Ira took place at Taputeranga in 1827, when Ngati Mutunga captured the famous chieftainess Tamairangi, and her son, Te Kekerengu. Their lives were spared by Ngati Toa chief, Te Rangihaeata, who took them to Mana Island under his protection. This battle marked the end of Ngati Ira resistance in Wellington.

24 Owhiro Kainga

The eastern side of Owhiro Road was home to an unidentified Owhiro Bay village. Middens can be seen close to the spur, which was once the site of occupation. It is thought this village was once occupied by Ngati Awa, who may also have had a kainga near the river mouth.

25 Food Storage Pits

Looking down into the gully, at the back of the playground beside the stream, one can clearly see the site of the traditional storage pits that once serviced the villages and pa of Owhiro Bay.

The nearby stream was important, as it was used to keep food supplies cool and fresh and as a source of drinking water.

The principal branches of the stream drain the eastern slopes of Te Kopahou ridge on the west and the western side of Tawatawa ridge on the east.

- ▶ **To return to the city, continue along Happy Valley Road to Brooklyn. From here follow the main road into the city via Willis Street.**

Maori Glossary

Hapu	Sub-tribe
Hui	Meeting or gathering
Iwi	Tribe or people
Kainga	Unfortified village or place of residence
Kai moana	Sea food
Kawa	Ceremony or dedication
Kumara	Sweet potato
Marae	Meeting ground, village common
Pa	Stockade or fortified place
Rangatira	Chief
Tangi	To cry, weep or mourn
Taniwha	Water monster/guardian
Tapu	Sacred, forbidden

References

The writer would like to acknowledge the following material used as reference:

Nga Waahi Taonga O Te Whanganui a Tara—Maori Sites Inventory, Tom Bennion, Neville Gilmore, Duncan Moore and David Young.

Preliminary research undertaken by Roger Whelan

Best, Elsdon *The Land of Tara, Journal of the Polynesian Society*, vol 26, vol 27, vol 28.

Adkin, G. Leslie *The Great Harbour of Tara* 1959.