

# **Sites and Areas of Significance to Maori**

## **Precincts**

### **Pito One Precinct**

The Pito One precinct is one of the most significant areas for Mana Whenua in the region and it holds considerable cultural importance for Māori, as well as high historical value for the community.

It was on the foreshore at Pito One where the Rangatira Te Puni and Te Wharepouri met William Wakefield and the New Zealand Company settlers when they arrived in the harbour in 1839. They were key figures in the negotiations with Wakefield and the NZ Company in the Port Nicholson Block Purchase and the relationship between Te Puni and Wakefield was instrumental in the establishment of Wellington.

The precinct contains several notable sites and extends over the broader area that once comprised Pito One Pā.

### **Pito One Pā**

The pā was the home of the Rangatira Honiana Te Puni Kōkopu and the Te Āti Awa hapu of Ngāti Te Whiti, Ngāti Tawhirikura, Te Matehōu/Ngāti Hamua and some others. The wider environs of the pā extended along the shore from the Korokoro Stream in the west in an area bounded by present-day Victoria Street in the east and Jackson Street in the north.

In 1849 the pā was reported to contain 24 buildings within four palisaded compartments with a further two buildings outside the palisade to the north. In the 1850 census it was noted that the pā had 25 acres of cultivations in wheat, maize, potatoes, kumara and other produce.

Pito-one Pā declined rapidly due to people returning to Taranaki in the 1850s and 1860s and the pressures of colonisation.

### **Pito One Pā (II)**

Located on present-day Jackson Street where Woolworths Supermarket is today this pā was smaller than the pā on the foreshore and was short-lived.

## **Te Puni Urupa**

Located at the southern end of Te Puni Street just before The Esplanade, the urupā is the last remnant of Pito One Pā. Prior to the development of the area the old section of the urupā extended east along the beach towards Victoria Street.

The urupā is the final resting place of many of the people of Ngāti Te Whiti and Ngāti Tawhirikura including the Rangatira Honiana Te Puni. The Ngāti Tama Rangatira Taringa Kuri (Te Kaeaea) was buried here by Te Ati Awa.

## **Honiana Te Puni Reserve – Korokoro Gateway**

Situated at the western end of The Esplanade, the reserve was vested in the Trustees of the Port Nicholson Block Settlement Trust by section 60 of the Port Nicholson Block (Taranaki Whanui ki te Upoko o te Ika) Claims Settlement Act 2009.

The reserve is reclaimed land formed on the original shoreline that was in front of Pito One Pā.

## **East Harbour Precinct**

The southeastern coastline of Wellington Harbour, from Burdan's Gate to Baring Head and extending to the mouth of the Wainuiomata River, is rich in historic sites of significance to Māori. This area was part of the coastal route to the Wairarapa and was frequently travelled by various iwi and hapū as they moved in and out of the region. The last major migration of Māori along this route happened in 1835 when Te Āti Awa returned from Wairarapa to settle permanently around Te Whanganui a Tara.

The precinct features the nationally significant Lake Kohangapiripiri and Lake Kohangatera, their associated wetlands and the culturally significant dendroglyph (tree carvings).

Given the concentration of recognised sites and its historical value, the area has been designated as a precinct, with individual sites marked within it.

## **Parangarahu Pā**

Parangarāhu was an ancient pā of Ngāi Tara who had developed settlements along the Wellington coast from the earliest period of Māori Settlement.

Te Āti Awa later occupied the site as a seasonal fishing village where fish and shellfish were harvested and dried for later usage.

## **Ōrua-Poua-Nui**

Orua-Pouanui/Baring Head is a significant cultural landscape for the Te Āti Awa/Taranaki Whanui tangata whenua. The northern end of Baring Head the area features multiple NZAA-listed historic archaeological sites.

- NZAA reference R28/43 notes pit/terrace features spread over about 300m, along the foot of the cliffs.
- NZAA reference R28/12 identified a scatter of middens and oven stones at the mouth of small stream, north of Baring Head
- NZAA reference R28/19 locates further pit/terrace features at the ridge parallel to lighthouse access road, just south of the saddle.

## **Paraoa-Nui-Kainga**

This village was located just over a kilometre south of Camp Bay. The site is an old one but remained in occasional use by successive iwi probably as a fishing kainga. In the 1830s Te Āti Awa attacked the local people of Ngāti Ira at this site, driving them away to the Wairarapa.

## **Takapau-Rangi**

Located near the upper end of Kōhangaterā Lagoon near the Remutaka foothills to the East of Pencarrow Head. This site was a temporary settlement or refuge in case of emergency for the women and children of Parangarahu Pā.

This site was so remote it could only be accessed on one side by waka.

## **Ngā Hu and Ngā Rerenga Possibly remove this one**

Located in the Pencarrow vicinity with the land sections given being Quarry Bluff (Hinds Point) (2). Adjacent to other sites along the beach or near section 63 (18). These were places named after women who were saved from drowning there (2, 18).

This place was later to be associated with the Wahine disaster as survivors and other came ashore at this point (2).

This may coincide with the archaeological site but is a set of cultural sites along this coast (2).

## **Te Rae Akiaki**

Located in the vicinity of Pencarrow Head. The name of this site translates to “the headland where the sea pounds”. This was an important headland bordering the entrance to Wellington Harbour (east side) and the channel known as Te Au a Tane.

## **Te Rae o Pāua**

Located in Fitzroy Bay between Pencarrow and Baring Head this site was a minor headland with connections to the gathering of kai moana. The name appears to mean ‘the promontory or coastal salient of Pāua’, the last element being a personal name vs the shellfish as this would appear as ‘Te Rae-pāua.’ However, this name may be a corruption of ‘Poua’, which would link this with the vernacular name of Baring Head. The site consists of rock stacks and a reef projecting seaward. There are traces of human occupation on the landward site.

## **Te Wera**

Located about 1km north of Baring Head, Te Wera is a large rocky outcrop, with a possible rock shelter, and middens.

The site is marked today by a small well that bears the name of a warrior of Ngāti Mutunga who was slain there by Te Retimana, a war prisoner from the Wairarapa. The name is therefore a personal one that has become a commemorative placename.

The archaeological discovery of a rock shelter (cave) with middens indicating past human habitation suggests the site may be associated with Ngāti Mamoe from Hawkes Bay and Ngāi Tahu ki Wairoa who are said to have coexisted around the harbour with the Ngāti Ira people.

## **Parangarahu Lakes Area**

The coastal lakes and the dendroglyphs in this area are recognised in the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009. The Port Nicholson Block Settlement Trust (PNBST) owns the lake beds and the dendroglyph site. Greater Wellington Regional Council (GWRC) has delegated authority for the recreation reserve land surrounding the lakes and manages it as part of the East Harbour Regional Park. A co-management plan is currently in place for this area.

## **Dendroglyphs**

Located to the northeast of Lake Kōhangapiripiri, dendroglyphs - simplified motifs incised into the trunks of living trees - are an extremely rare form of Māori art on the main Islands of New Zealand.

In a small gully on the northwest side of the swamp, a solitary karaka tree features the main motif, while a nearby grove of five additional karaka trees situated north-east over a small spur displays similar markings. These markings, which depict fish motifs may have commemorated the catching or stranding of groups of dolphins.

The site is recognised in Section 47 of the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Claims Settlement Act 2009 and is set apart as a Māori reservation held for the benefit of Taranaki Whānui ki Te Upoko o Te Ika

### **Lake Kōhangapiripiri**

Kōhangapiripiri is the smaller of the two lakes at Parangarahu. It was originally a narrow arm of the sea, but ponding caused by ancient shingle beach-ridges converted the inlet into the lake.

The name 'kōhanga' refers to the hollow containing the lake which is likened to a nest. Piripiri means to cling tightly reflects the area's windy conditions. The full meaning of the name is 'a nest that clings strongly'.

### **Lake Kōhangaterā**

The larger of the two lagoons or lakes at Parangarahu. The hollow occupied by Kōhangaterā is regarded as a more sheltered place, again linked to a 'nest' (kōhanga), but one basking in the sun (te rā).

The lakes were an excellent fishery and used extensively by the hapū of Te Āti Awa/Taranaki Whānui. Karaka groves were planted alongside the lakes as a food source and the tributaries contain watercress. Raupō was harvested from the lakes.

Summer camps were built in the area and whanau stayed in them while gathering food from the lakes and the sea.

## **Ōrongorongo Precinct**

The coastal area east of the Wainuiomata River around to Turakirae Head has several sites of significance to Māori. This area was part of the coastal route to the Wairarapa and was frequently travelled by various iwi and hapū as they moved in and out of the region. The last major migration of Māori along this route happened in 1835 when Te Āti Awa returned from Wairarapa to settle permanently around Te Whanganui a Tara.

The coast was an important area for kaimoana. Whanau would travel from Waiwhetū Pa and stay in temporary camps gathering kaimoana. Fishing gear would be left in specific hiding places amongst the boulders so that it didn't have to be carried the long distances back to the pā.

The Orongorongo River valley and forest was also a source of food and materials.

### **Ōrongorongo Pā**

Archaeological evidence gathered at this site indicates that Māori occupation goes back over many centuries. There are several sites on the left bank of the Ōrongorongo River close to the river mouth. Discoveries include house sites, middens, pits, adzes, stonewalls and fishhooks.

One of the archaeological discoveries was made in a paddock on the right bank of the Ōrongorongo River between the road and the foot of the hills.

NZ Archaeological Association Reference R28/25, R28/24, R28/16

## **Te Raina Pā**

Situated at the entrance to the Wainuiomata Valley roughly midway between the Wainuiōmata and Ōrongorongo Rivers, this site was a fortified pā, likely built by Ngāti Ira. While some sources suggest the pā was positioned high on the coastal escarpment, other evidence points to its location on the coastal platform at the base of the escarpment.

The site was probably near a grove of karaka trees, which are indicative of habitation along the coast and served as a food source for the pā.

## **Tūrakirae**

Tūrakirae is the western headland of Palliser Bay and is the boundary between Te Āti Awa and Ngāti Kahungunu territories. The boundary was set by Te Āti Awa chief Te Wharepouri and Ngāti Kahungunu leaders Nuku-pewapewa and Pehi Tūtepākihirangi as part of a peace treaty following inter-tribal conflicts in Wairarapa. Under this treaty, Te Āti Awa ceded their claims to Wairarapa, which was then returned to Ngāti Kahungunu. The boundaries are still recognised by both iwi groups today.

## **Individual Sites**

### **Hikoikoi Pā**

Hikoikoi Pā sat on the peninsula on the western side of the mouth of Te Awa Kairangi and was occupied by the Te Āti Awa hapu of Te Matehou/Ngāti Hamua. In 1847 Colonel McCleverty estimated that it covered an area of over three acres.

Much of the peninsula where the pā was located has been lost to coastal and river erosion. Today the area is recognised as stretching west of Te Awa Kairangi, south of Waione Street extending to the beach, and reaching west to the intersection with Marine Parade and east to the river mouth.

Hikoikoi was closely associated with the neighbouring Waiwhetū Pā on the opposite side of the river and with Paetutu Kainga and shared common populations.

### **Paetutu Kainga**

Paetutu Kainga was a small village located at the eastern end of what is now Jackson Street, beside an old river course of Te Awa Kairangi that once flowed around Gear Island. The 1855 earthquake and the river works carried out post settlement changed the river course into what we know today as Te Mome Stream. It was occupied by the Te Matehou/Ngāti Hamua hapū of Te Āti Awa and was linked with Hikoikoi Pā and Waiwhetū Pā.

## **Waiwhetu Pā**

Waiwhetu Pā was situated on the original shoreline at the confluence of Te Awa Kairangi and Waiwhetū Stream on the true left bank of the Waiwhetū Stream. The shore frontage was a traditional fishing area for the Te Matehou/ Ngāti Hamua hapū. Waiwhetū and Owhiti seem to be used interchangeably for the pā although there is some evidence to suggest another pā existed further upstream around the intersection of Parkside Road and Hutt Park Road.

Possibly a Ngāti Ira pā it was later occupied by Ngāti Mutunga before it was gifted by the rangatira Patukawenga to the Te Matehou/ Ngāti Hamua hapū for the assistance they gave Ngāti Mutunga in seeking utu or revenge for the death of the rangatira Te Wera.

## **Owhiti Urupā**

Situated on the true left bank of the Waiwhetū Stream on Seaview Road just south of the bridge over the stream. The urupā is the last remaining portion of the Waiwhetū/Owhiti Pā and is the final resting place of many of the people of Te Matehou along with their Ngāti Te Whiti and Ngāti Tawhirikura kin. The urupā is still in use.

The western boundary of the urupā is the location of the original shoreline prior to the reclamation of the 1930s. In the 1920s the Hutt River Board began compulsory acquisition of the land around Owhiti that was part of Waiwhetū Pā from the Māori owners. This led to the reclamation of land from the western edge of the urupā to present day Port Road.

The precinct today is bounded by Port Road, the Waiwhetu Stream up to the intersection of Parkside and Hutt Park Roads, and extending to the southern boundary of the wastewater treatment plant.

## **Waiwhetu Marae**

Opened in 1960 the marae is located at Puketapu Grove opposite Te Whiti Park and is associated with the Te Āti Awa hapū of Te Matehou/ Ngāti Hamua. The wharenuī is known as 'Arohanui ki te Tangata'.

The land where the marae sits was originally part of Hutt Section 19. This roughly 100-acre block was purchased for Te Matehou/ Ngāti Hamua as a 'Native Reserve' by Colonel McCleverty in 1847. The hapū living at Waiwhetū Pa along with many of their relations at Pipitea Pā in Wellington settled on Hutt Section 19. In the early 1940s the hapū was forced off the land when it was taken under the Public Works Act 1928 for housing purposes.

## **Te Whiti Park**

Te Whiti Park, situated off Whites Line East at the base of Pukeatua and across from Waiwhetū Marae, was originally part of Hutt Section 19. This roughly 100-acre area was purchased for Te Matehou/ Ngāti Hamua as a 'Native Reserve' by Colonel McCleverty in 1847. The hapū living at

Waiwhetū Pa along with many of their relations at Pipitea Pā in Wellington settled on Hutt Section 19.

In the early 1940s the hapū was forced off the land when it was taken under the Public Works Act 1928 for housing purposes. During the Second World War the land that is now Te Whiti Park was used for an American military base.

The park is named in honour of Lieutenant Colonel Eruera Te Whiti o Rongomai Love, the first Māori commander of the Māori Battalion. Love had whanau connections to Hutt Section 19. He was mortally wounded on 12 July 1942 at Ruweisat Ridge near El Alamein and is buried in Egypt at the El Alamein military cemetery.

### **Te Tatau o te Po Marae**

Built in 1933 Te Tatau o te Po Marae is the oldest standing marae in the Hutt Valley and Wellington. The marae sits on part of the original Hutt Section 16 which was allocated as a 'Native Reserve' in the 1847 McCleverty awards. Some of the section was taken under the Public Works Act 1928 for roading purposes.

An earlier wharehui known as Te Tatau o te Po was located close to Te Puni Urupa but this building was lost in the development of the Pito One area. The marae has a strong association to the Te Āti Awa hapū of the original Pito One Pā - Ngāti Tawhirikura and Ngāti Te Whiti along with Te Matehou/Ngāti Hamua.

Could expand the connection to Puke Ariki

### **Maraenuku Pā**

Maraenuku pā was located on the true left bank of Te Awa Kairangi in the vicinity of what is now the electricity substation on Connolly Street.

One of two pā (with Motutawa) that were built by Ngāti Tama and Ngāti Rangatahi. Maraenuku was established in 1842 at the same time as European settlers started to arrive in the valley.

The pā was destroyed by British troops acting under the orders of Governor Grey in February 1846 and its occupants were forced out of the valley. No trace of the pā remains.

### **Motutawa Pā**

Situated on the true left bank of Te Awa Kairangi close to the current location of the Kennedy Good Bridge and Avalon Park, the pā was built by Ngāti Rangatahi and occupied by both Ngāti Tama and Ngāti Rangatahi.

The occupants were forced out of the pā and relocated to Kaiwharawhara before it was subsequently destroyed by settlers and British troops shortly after the battle of Boulcott Farm in 1846.



Motutawa Pā was recorded as NZAA site R27/733 although no traces of it remain.

### **Pūhara-keke-tapu**

The site of a historic battle around 1600AD between Ngāi Tahu and Ngāti Kahungunu. The site is on the left bank of the Waiwhetu Stream just east of the intersection of Parkside and Hutt Park Road

### **Pā Parihoro**

A possible pā site in the Eastern Hutt Road/Reynolds Bach Drive area. Little is known about this pā apart from its name and general location.

Historians Jock McEwan and Morrie Love suggest the pā may have been located where the Silverstream Retreat is today, though other locations have been proposed. One is further north on what is now called the Silverstream Spur, over-looking Kiln Street and the Silverstream shops. Two other locations are on the true right bank of the river; one opposite the retreat and the other further north where Keith George Memorial Park is.

A pā on the site where the Silverstream Retreat is today would have been strategically important as travellers up and down the valley would pass close by.

The name is appropriate as pari translates as cliff and horo can mean a landslip. Given the number of recent slips along the stretch of the Eastern Hutt Road south of this site the name seems quite apt.

### **Te Mako**

Te Mako is an old pā site just south of Naenae Station around present-day Hollands Crescent and Gregory Street. Little is known of the origins of the historic pā. The importance of the site stems from the move of the Te Āti Awa Rangatira Wi Tako Ngātata to Te Mako in 1855 and the carving of the pātaka Nuku Tewhatewha.

The pātaka was one of seven built as a symbol of the Kingitanga movement and is the only one to survive. In 1861, it was entrusted to the Beetham family, who held stewardship until 1982, when it was transferred to the Dowse Art Museum.

### **Te Ahi a Manono**

An historic kainga reported to have been located on the true left bank of Te Awa Kairangi around the intersection of present-day Margaret and Daly Streets. General alteration to the area from flooding, stopbank construction and European settlement has removed any trace of the kainga.

### **Ngutu-ihe Pā and Te Ngohengohe**

A Ngāti Ira pa, Ngutu Ihe was in present-day Gracefield on the end of a spur running off Pukeatua below the Wainuiomata Hill Road and north of Tunnel Grove.

Te Ngohengohe was the name of a battle between Ngāti Ira and Te Āti Awa In the early 1830s that took place slightly north of Ngutu Ihe pa along present-day Gracefield Road. The battle was won by Te Āti Awa and resulted in Ngāti Ira being forced out of the Hutt Valley and into Wairarapa.

### **Ngau Matau (Point Howard)**

Ngau Matau also known as Point Howard is the northern headland of Whiorau/Lowry Bay. The headland and the shoreline around into Whiorau/Lowry Bay was an important fishing site and kaimoana area particularly for the people of the Waiwhetū Pa.

### **Whiorau-Lowry Bay**

Known as a place for harvesting Whio (Blue Duck) the shoreline and bay was also an important fishing site. The area inland also held cultivations associated with Waiwhetū and Hikoikoi Pā.

### **Ōruamātoro Pā**

Ōruamātoro was a Ngāti Ira pā said to have been located on the headland between Days Bay and Sunshine Bay at the top of Ferry Road. There were possibly cultivations and urupā associated with the pa in the general Days Bay area.

### **Korohiwa Pā**

Said to be a pā located on the spur above Point Arthur and the Eastbourne Bus terminal.

### **Te Upoko o te Poaka**

Located in the area between Korokoro and Singers Road in the suburb of Korokoro, little is known about this site. However, the name suggests that it could be related to a person, event, or geographical feature of the area itself. The name translates to “the head of the pig”.

### **Te Ahi-Parera**

Te Ahi-Parera was probably an old earthworks pā and the name translates to “the fire to cook a wild duck”.

Located on a spur up the northern side of the Korokoro Stream and on the hillside above Te Upoko o te Poaka. Today Te Ahi Parera Place is in the general vicinity of the site.

### **Te Raho o Te Kapowai**

Located on a ridge west of the mouth of the Korokoro Stream. Te Raho o Te Kapowai was a place on the boundary line between Hutt Section 1 and 78 which lie west of the Korokoro Stream and South-West of Pito One. The range of hills rising above the Korokoro Valley is named after Te Kapowai, who is thought to be an ancestor of Ngāti Kahungunu. The name of this site infers he was very prolific and had many children.

### **Puke-Tirotiro**

Located in Korokoro on the spur between present-day addresses of 125 and 145 Maungaraki Road, Puketirotiro served as a lookout point for the people of Pito One Pā. This site was important for the pā as it offered views over the harbour to the south and up the valley where the cooking fires of invading parties could be seen.

### **Korokoro Urupa**

Located on the lower slopes of Korokoro at the intersection of Pito One and Korokoro Road this urupā is the resting place of Wi Tako Ngata, rangatira of the Ngāti Te Whiti hapū of Te Āti Awa. Currently known as the Korokoro Catholic Cemetery, the land for this site was gifted by Hōniana Te Puni to the Hāhi Katorika (Catholic Church) in 1853 to provide a wāhi tapu for burials.

The urupā is at the bottom of a gorge known as Te Tuarā whati o Te Mana (Mana’s broken backbone).

## **The Harbour Islands**

The harbour islands were named by the Polynesian navigator Kupe after his nieces during his visit over 1000 years ago.

The fee simple title of the three harbour Islands; Matiu, Mokopuna and Makaro was transferred to trustees of the Port Nicholson Block (Taranaki Whānui ki Te Upoko o Te Ika) Settlement Trust as part of their Claims Settlement Act of 2009.

The Trust works with the appropriate central or local government authority (ie Greater Wellington Regional Council, Department of Conservation, Wellington City Council, Hutt City Council and Upper Hutt City Council) in the management of the islands.

### **Matiu**

Despite there being limited freshwater the largest of the three harbour islands Matiu is said to have had two historic pā: Haowhenua on the summit and Te Moana a Kura on the ridge at the northern end of the island. In the 1830s Te Āti Awa had a kāinga on the island. There are urupā on the island.

### **Mokopuna**

Mokopuna is a small island just offshore from Matiu. It was possibly used as a refuge in times of attack and is likely to have had an urupā.

### **Mākaro**

There are at least two possible pā sites on the island, but the lack of freshwater made permanent occupation impractical. It is likely that Mākaro was used as a refuge if one of the mainland pā was threatened by an invading force.

## **Ngā Awa o te Takiwā**

For Mana Whenua, the significance of water cannot be understated. The main rivers and their tributaries in the region hold deep cultural and practical importance. These waterways served as crucial transport routes, sites for gathering food, centers for trade, and locations for various other activities.

The locations of these rivers and tributaries and the resources they supplied influenced the placement of pā sites by Mana Whenua.

### **Te Awa Kairangi**

Te Awa Kairangi, the principal river of the region, originates in the Tararua Range and flows through the length of the Hutt Valley. The name Te Awa Kairangi, meaning "the bringer of food from the heavens" or "the highly treasured waters," reflects its importance. The river was also known to different iwi as Heretaunga and Te Wai a Orutu.

Mana Whenua consider Te Awa Kairangi is a taonga and awa tupua (treasured ancestral river). It historically linked settlements, with waka (canoes) being the primary means of travel up and down the valley before the riverbed was uplifted by the 1855 earthquake.

### **Wainuiōmata River**

The Wainuiomata River holds great significance to Māori from the earliest times. Originating in the Remutaka Ranges it passes through the suburb of Wainuiomata then through primarily pastoral land, before entering the ocean on Wellington's south-east coast. The small, forested tributaries, such as Catchpool Stream, are wai tapu, and were sites for rituals and ceremonies practised by Mana Whenua.

Although waka travelled along the river, it was less navigable than Te Awa Kairangi. The river is particularly important to Te Āti Awa as a mahinga kai (food gathering area), especially near its mouth.

### **Waiwhetū Stream**

Originating in the eastern hills close to Naenae the Waiwhetū Stream flows down the eastern side of the valley and is regarded as an important mahinga kai and source of freshwater for Mana Whenua. The original river mouth and tidal areas alongside the Waiwhetū Pā were also important mahinga kai.

It is the stream that gives its name to the suburb of Waiwhetū.

### **Ōkautu/Okoutu Awa**

Flowing through central Lower Hutt, the stream has sections that remain open today such as those behind the Civic Centre and the lower tidal reaches, while other parts are culverted. It was also known as Opahu and Black Creek.

The stream was an important source of tuna/eel and kokopu.

### **Rotokākahi Stream**

This stream was in the area that became the Lower Hutt CBD and was filled in during the early part of the settlement of the valley.

### **Korokoro o Te Mana (Korokoro Stream)**

Originating in the hills in the Belmont Regional Park and entering the harbour the western end of the beach Te Korokoro o Te Mana (The throat or food supply of Te Mana) is an area significant to iwi and hapū as an area of abundance and source of sustenance. In more recent times it was an area of great importance to Te Āti Awa hapū that occupied Pito One Pā.

The lowland forest on the surrounding hill country is important as one of the last examples of its kind in the Wellington Region.

There are two stories explaining the origin of the name. According to one version, Te Mana, a chief of Ngāti Mutunga, named the valley after himself, comparing it to his throat (korokoro) to assert ownership and claim it for himself and his descendants. Another version recounts that as the Te Āti Awa migration approached Te Whanganui-a-Tara, a Ngāti Mutunga chief named Te Poki declared the gully and delta of Korokoro as his own by saying, “Ko te korokoro tenei o tāku tamaiti” (this place is the throat of my child).

### **Ōrongorongo River**

Originating in the southern Remutaka Ranges the Ōrongorongo River flows for 32 kilometers southwest through the Ōrongorongo Valley before entering the sea two kilometres east of the Wainuiomata River.

The awa is highly valued for its Māori customary and recreational uses.

## **Pokai-Mangu-Mangu**

Pokai-mangu-mangu is the name for the western hills and is also a peak above Melling. It was the name given by Chief Te Wharepourī when he set the boundaries of Te Āti Awa lands to the New Zealand Company.

Numerous streams flow off the Western Hills and many of them fed the Te Mome wetland in Alicetown before the wetland was drained and the streams were put into pipes at the base of the hills at the Western Hutt Road/SH2 before flowing to Te Awa Kairangi.

## **Speedy's Stream**

Situated on the western hills of the Hutt Valley between the suburbs of and Kelson its headwaters are in the Belmont Regional Park. The stream was used as an access point to the valley by Māori travelling to and from the Porirua District. Travelling up the stream from the valley lead to a track across the top of the hills into Porirua.

In 1846 this was the route taken by Ngāti Haua Rangatira Te Mamaku who led the attack on the British outpost at Boulcott Farm. Evidence of a kainga including the remains of huts, cooking stones and a musket barrel probably related to Te Mamaku's party was found along the track.

## **Te Awamutu**

Before the development of Lower Hutt, one branch of the Awamutu Stream ran parallel to the Waiwhetū Stream through what is now Puketapu Grove. This branch eventually joined another branch that passed by the present-day Woburn Station. Today, the stream can be seen on the east side of Woburn Station along Cambridge Terrace, before flowing behind Leighton Avenue and through the suburb of Moera and joining the Waiwhetū Stream at the Hutt Park Bridge.

The area of the stream around where the Woburn Station is today was a known location for tuna/eels.

## **Te Mome Stream**

Originally, Te Mome Stream flowed from Te Mome Swamp, northwest of Alicetown, to the western edge of Gear Island, where it joined Te Awa Kairangi. Today, Te Mome Stream forms part of the old Te Awa Kairangi loop that once encircled Gear Island. Much of the original stream has been culverted, but it reemerges at Petone Memorial Park and continues along the old riverbed to join Te Awa Kairangi via a culvert under Waione Street, approximately 100 meters west of the Estuary Bridge.

Te Mome stream and the wetland were significant mahinga kai sites for the people of the various pā on the Pito-One shoreline.

### **Te Tuarā-Whati-o-Te Mana Stream**

Te Tuarā-whati-o-Te-Mana, meaning Te Mana's Broken backbone, flows down the gully east of Singers Road in the Korokoro Recreation Reserve before disappearing into a pipe at the Korokoro Urupā. The stream and surrounding area were important for kai and rongoā and was the source of high-quality drinking water integral to the daily life of the people of Pito One Pā