ONEHUNGA HERITAGE SURVEY

A PRELIMINARY SUMMARY OF MĀORI ANCESTRAL RELATIONSHIPS

GRAEME MURDOCH

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1.0 INTRODUCTION
This report was commissioned by the Auckland Council as part of a heritage survey of Onehunga which has been identified in part as a proposed ‘intensification area’. Because of the limited nature of formal consultation undertaken by the Auckland Council with Tāngata Whenua for the Onehunga heritage survey, it has only been possible to provide a preliminary summary of Māori ancestral relationships with the survey area.

The primary purpose of this report is to provide feedback from Tāngata Whenua on the heritage survey process, and their associated preliminary cultural and historical perspectives relating to the future planning and development of Onehunga. The report also includes an initial identification of places and areas of significance to Tāngata Whenua, with a brief summary of their cultural associations and history.

This preliminary summary is intended to provide historical and cultural context for on-going consultation with Tāngata Whenua in relation to the identification, management and advocacy of their taonga, both in Onehunga and on the wider Tāmaki isthmus.

2.0 BACKGROUND
2.1 Consultation
The Auckland Council has not to date made formal contact with Tāngata Whenua in relation to the Onehunga heritage survey. Consultation has involved preliminary discussion between Tāngata Whenua, consultant historian Graeme Murdoch, and consultant planner and project manager Orchid Atimalala. This dialogue has taken place within the context of more detailed discussion relating to the Māngere-Ōtāhuhu heritage survey. In addition, Tāngata Whenua resources have recently been focused on providing input to the Auckland Unitary Plan, area plans, master plans, and other Auckland Council planning processes. It is for these reasons that this report only contains a preliminary summary of Māori ancestral relationships with, and aspirations for, the Onehunga heritage survey area.

Six iwi agencies have made a contribution to the Onehunga heritage survey, with the proviso that it is merely a beginning point for on-going engagement with the Council. Those iwi agencies consulted over Onehunga have included Ngāti Whāua Ōrākei, Te Ākitai Waiōhua, Te Kawerau ā Maki, Ngāti Te Ahiwaru and Ngai Tai.1 Ngāti Te Ata have indicated that they do not wish to engage in a heritage survey undertaken by consultants but wish to engage

1 It is recommended that consultation be undertaken by the Auckland Council with Ngāti Paoa who have ancestral relationships with the area bordering the eastern edge of Onehunga and the Tāmaki ward. Consultation should also be undertaken with Ngāti Tamaoho who have ancestral relationships with the wider district.

Title page image – Māori landing at Onehunga, from a water colour by E.A Williams, 1864, National Library of NZ, Ref – B-045-001

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directly with Council. They do not wish to be associated with this preliminary report.

2.2. Acknowledgements
In the development of this report particular acknowledgement must be made of the contributions of Malcolm Paterson of Ngāti Whātua Ōrākei, David Wilson and Karen Wilson of Te Ākitai Te Waiōhua, Te Warena Tua, Chair of the Te Kawerau Iwi Tribal Authority, and Janice Roberts of Ngāti Te Ahiwaru and Chair of the Makaurau Marae Committee. The author of this report also acknowledges knowledge of Māori ancestral associations with Onehunga gained since the 1960s from kaumātua formerly associated with the area. They included the late Hauwhenua Kirkwood, Steve Kirkwood, Tangaroa (Duncan) Rawiri, Mabel Mahinarangi Kewene and Ani Pihema.

3.0 A SUMMARY OF TĀNGATA WHENUA FEEDBACK ON THE ONEHUNGA HERITAGE SURVEY
3.1 General matters
During consultation several broader issues relating to the heritage survey process have emerged from a Tāngata Whenua perspective. Although these matters are summarised below, iwi representatives wish to undertake more detailed consultation on them with the Auckland Council.

3.1.1 Tāngata Whenua are concerned about the short time frames set by the Auckland Council for Unitary and Area plan policy development, and the limited nature of consultation with the Council to date.
Tāngata Whenua have expressed concern about the extremely short timeframes set out by the Auckland Council for the completion of the Unitary Plan, area plans and other associated local master plans and heritage surveys. Concern has also been expressed over the fact that they have received no formal communication from the Council over the Onehunga heritage survey process, other than through consultation relating to the Māngere-Ōtāhuhu heritage survey.

3.1.2 Tāngata Whenua have a particular concern with Council’s historic heritage survey process, in particular in relation to their lack of involvement in the development of the process and the delineation of the Onehunga heritage survey area.
The defined Onehunga heritage survey area is seen as relating to European built heritage and the former Onehunga Fencible Settlement. It is seen as having little relevance in terms of Māori ancestral relationships or tikanga Māori. Tāngata Whenua view Onehunga as part of a larger area extending south from Te Tātua a Riukiuta/Three Kings and Maungakiekie/One Tree Hill, to the Manukau Harbour. This ancestral landscape also extends from Pukekāroro/Hillsborough in the west, to Rarotonga/Mt Smart and Te Karetū/Ann’s Creek in the east. For these reasons Tāngata Whenua have provided preliminary feedback to the Onehunga heritage survey within a broader context.
3.1.3 Input to the Onehunga heritage survey and proposed intensification area is viewed by Tāngata Whenua as a starting point only.
Tāngata Whenua wish to engage further with Council to identify, as appropriate, their ancestral relationship with the wider Tāmaki isthmus which includes six local board areas. Iwi consulted for this project have also made it clear that they expect to be engaged in much wider on-going consultation with Council in relation to the ancestral relationship that they hold with, and their aspirations for, the Maungakiekie – Tāmaki local board area.

3.1.4 Tāngata Whenua hold ancestral relationships with the wider Tāmaki isthmus and the Manukau district extending beyond Onehunga and the Maungakiekie-Tāmaki local board area.
Tāngata Whenua have stated that the land and traditions of the wider district are central to their identity. In this regard they have stressed that local board areas are a recent, non-Māori, political construct, that do not relate to traditional boundaries or areas over which mana whenua is asserted. Several iwi representatives stated that this issue could be addressed through the production of iwi cultural heritage plans and cultural heritage overlays that would be referenced in the Unitary Plan and Area Plans. It is understood that the Auckland Council is preparing a methodology setting out the implementation of these techniques, although this material has not yet been seen by Tāngata Whenua or the author of this report.

3.1.5 Tāngata Whenua see Onehunga as being part of a wider cultural landscape.
Tāngata Whenua have identified specific places of significance in the Onehunga area, for example the former papakāinga (settlement) behind Onehunga Beach, Te Hōpua ā Rangi/Onehunga Basin and the many puna/springs in the area. These places and areas are, however, not viewed in isolation, but are seen as being part of a wider ‘cultural landscape’ extending over the Tāmaki isthmus, the northern Manukau area and the adjoining coastal environment.

A canoe arriving at Onehunga Beach, c. 1864, from a water colour by E.A Williams, 1864, National Library of NZ, Ref – B-045-001

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2 Ngāti Whātua Ōrākei have made submissions on these matters to the Auckland Unitary Plan.
Onehunga is located on the south western edge of the Maungakiekie/One Tree Hill lava flow. It was traditionally an important occupational and agricultural area associated with Maungakiekie/One Tree Hill and Te Tātua ā Riukiuta/Three Kings. It was also an important embarkation and arrival area for people travelling on the Manukau Harbour.

- It is recommended that the Auckland Council establish an on-going programme of consultation with Tāngata Whenua to identify their cultural landscapes, ancestral relationships, and aspirations for the wider Manukau/Tāmaki makaurau district.

3.1.6 Tāngata Whenua seek sustainable long term outcomes for the protection, management and advocacy of places of significance to them, beyond the ‘intensification area’ that is the focus of this survey. They also seek a central role in this process.

Tāngata Whenua are reassured by policy commitment in the Maungakiekie-Tamaki Local Board Plan, 2011, thus, “We acknowledge and want to build relationships with Mana Whenua and mataawaka (Maori communities)”.

The plan also states within the priority ‘Looking after our Environment’, that, “We want to work with Mana Whenua and mataawaka (Māori communities) in the area, to manage and protect waahi tapu and sites of cultural significance, and on other initiatives and projects of interest and concern”.

This policy intention has been implemented to date through Tāngata Whenua involvement in the Onehunga Foreshore Restoration project. It is hoped that such partnership projects are expanded and sustained into the future.

3.1.4 Tāngata Whenua are concerned that, while the Maungakiekie-Tamaki local board plan expresses an intention, to work with them to manage and protect taonga, it does not contain adequate budgetary provision for this work.

It is a concern to Tāngata Whenua that the local board’s indicative budget 2010-2019, with details to 2015, does not contain resource to undertake this work. That is, other than in relation to the Onehunga Foreshore Restoration project. The heritage provisions of the budget appear to be largely focused on the ‘built and natural environment’.

- It is recommended that the Auckland Council initiate an on-going programme of consultation with Tāngata Whenua in regard to the Maungakiekie-Tāmaki Area Plan, in particular in relation to the refinement of its Māori cultural heritage provisions and initiatives.

3.1.5 Tāngata Whenua emphasise the primacy of ahi kā in the implementation of kaitiakitanga.

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3 Maungakiekie-Tāmaki Local Board Plan, 2011, Introduction
4 Ibid.
Those iwi representatives consulted recognise the place of matāwaka/taurahere\textsuperscript{5} in the Onehunga Māori community. They, however, emphasised the central role of ahi kā,\textsuperscript{6} in particular Ngāti Whātua Īrākei and Te Waiōhua, in exercising kaitiakitanga\textsuperscript{7} over their ancestral land, water and other taonga.

### 3.1.6 Each of the Tāngata Whenua agencies consulted have their own perspectives on the proposed Auckland Council policy of urban intensification, in particular in relation to its effects on cultural heritage.

General support was expressed by those iwi agencies consulted for the development of a ‘compact city’ to avoid continued urban sprawl. The details of any intensification proposed for the Onehunga area are presently unclear to iwi representatives.

Tāngata Whenua did, however, make it clear that they did not favour any intensification of the lower part of Onehunga, or any development that impacts on the visual integrity of the foreshore area or the volcanic cones, as described further below. Ngāti Whātua Īrākei have made a submission to the Auckland Unitary Plan setting out their position on intensification, and on the visual protection of the volcanic cones from a ‘Māori perspective’ (see 3.2.4 below).

### 3.2 Specific Matters

#### 3.2.1 Tāngata Whenua have expressed support for the Onehunga heritage survey as a beginning point in the on-going process of ‘having their story told’ and asserting their mana within the local board area.

All iwi agencies consulted, did not see this preliminary survey as an appropriate time for the production of a ‘Māori history’ of either Onehunga, or the wider area. They do, however, seek the future inclusion of an appropriate reference to the Māori history of the wider district in the production of a Maungakiekie-Tāmaki area plan. In this regard it was noted, however, that the recently created local board areas are political constructs with little relevance to the ancestral rohe of the iwi and hapū associated with Tāmaki makaurau. Therefore it might be the case that iwi historical accounts would cover all six local board areas on the Tāmaki isthmus.

Tāngata Whenua reserve the right to produce their own historical accounts, including within iwi management plans, which might be cross referenced to area plans and other council planning documents. The brief analysis of places of historical and cultural significance included below, is based on research and preliminary consultation undertaken with iwi in relation to the production of a historical background report for the Māngere - Ītāhuhu heritage survey.

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\textsuperscript{5} Māori who have migrated to Auckland from elsewhere in the country.

\textsuperscript{6} Ahi kā, literally ‘the long burning fire’. These are the traditional Māori descent groups associated with Onehunga and the wider district.

\textsuperscript{7} Customary stewardship over taonga.
3.2.2 Recognition and appropriate use of traditional Māori place names is sought in Onehunga and throughout the Maungakiekie-Tāmaki local board area.

Tāngata Whenua seek recognition and appropriate use of the many traditional Māori place names associated with Onehunga. In almost every case they are unknown to the wider community. A preliminary list of traditional names associated with Onehunga is included below at 4.0. The methods by which these taonga are recognised is a matter that requires further discussion between the Auckland Council and Tāngata Whenua. Methods suggested during this survey include: the installation of public art including pou, kōhatu and other whakairo (carvings), bi-lingual signage, self-guided walks, storytelling, and culturally based events.

- It is recommended that the Auckland Council engage in on-going consultation with Tāngata Whenua to achieve recognition and appropriate use of the traditional Māori place names of Onehunga, and the wider local board area.

3.2.3 Tāngata Whenua seek appropriate recognition of Onehunga as part of the Maungakiekie/One Tree Hill, Te Höpua ā Rangi/Gloucester Park and Rarotonga/Mt Smart volcanoes, and of the wider volcanic field extending over the Tāmaki isthmus and south to Te Pane ō Mataaho/Māngere Mountain and Ōtāhuhu/Mt Richmond. This includes the protection of views between these maunga as seen from a Māori perspective.

The Maungakiekie/One Tree Hill lava field extending 3 kms south to the Manukau Harbour foreshore. From Hayward, Murdoch and Maitland, 2011
The landscape of Onehunga and the wider the Maungakiekie Tāmaki area is dominated by its former and existing volcanic cones and explosion craters, their associated lava flows, tuff deposits and volcanic loam soils. The volcanic origins of the district are seen by Tāngata Whenua as providing it with a fundamental physical and spiritual unity. The creation of the volcanic field is associated with Mataaho, the deity responsible for volcanic activity. The process of vulcanism is known traditionally as ‘Ngā huringa ō Mataaho’, ‘the writhings of Mataaho’. Tradition also associates the creation of the volcanic field with a love affair between two ancient ancestors, Tamareia and Hinemairangi.

Much of the volcanic landscape of the Onehunga area has been modified by urban development. This includes the reclamation and development of Te Hōpuā ā Rangi/Gloucester Park explosion crater, and the covering of the lava flows on the Manukau shoreline by landfills. It also includes the piping and modification of the many puna (springs) in the area, which were known collectively as Waihīhī, ‘the gushing waters’. Rarotonga/Mt Smart, the cone pā which once stood on the eastern edge of Onehunga, was almost completely destroyed by quarrying in the 1930s.

[Image: Hōpuā (Geddes Basin) and other volcanic features in the vicinity of Onehunga, from F. von Hochstetter, 1864]

The volcanic features of the district are central to the identity of local iwi. Their names not only reflect their origins and physical attributes, but also the ancestors who subsequently named and occupied them. All of these landscape features are of significance to Tāngata Whenua whether modified or not.

3.2.4 Tāngata Whenua seek that any urban intensification not impact on the physical, visual or cultural integrity of the area’s volcanic features. This includes the protection of sightlines already included in Council’s
planning documents. It also includes sightlines as seen from a Māori perspective. That is, the protection of views between each of the cones, and to and from the Manukau Harbour, and the protection of the visual link between Te Puea Memorial Marae, Māngere, and Maungakiekie/One Tree Hill.

3.2.5 Tāngata Whenua seek practical outcomes and partnerships that will protect and conserve their taonga and enhance their relationship with them.

Through this preliminary involvement in the Onehunga heritage survey, Tāngata Whenua have expressed a desire to achieve practical outcomes that will enhance their relationship with their ancestral domain, and ensure the appropriate long term protection, management and advocacy of their taonga. They appreciate their partnership with Council and the New Zealand Transport Agency in the Onehunga Foreshore Restoration Project, but seek to develop further practical partnerships to restore, manage and interpret taonga in the area.

- It is recommended that the Auckland Council consult further with Tāngata Whenua to develop practical partnerships and projects in the Māngere-Ōtāhuhu area that will enhance the protection, management and advocacy of taonga.

3.2.6 Tāngata Whenua seek that emphasis be placed on the enhancement of natural landforms, water features and indigenous biodiversity, as part of the management of cultural landscapes and the exercise of kaitiakitanga.

Onehunga is an area that was formerly renowned for its lava caves, fertile volcanic loam soils, and natural springs which flowed from the southern edge of the Maungakiekie lava flow. Many of Onehunga’s lava caves have been destroyed, filled or blocked, and the springs piped or tapped. Prior to European settlement the area also had extensive areas of coastal and lava field forest which has now largely disappeared. Tāngata Whenua seek that increased priority be given to the protection and enhancement of these natural features. This would include the ‘daylighting’ of former streams, acquifers and springs wherever possible.

The opportunity to enhance the indigenous biodiversity through the Onehunga Foreshore Restoration Project is appreciated. Tāngata Whenua would also like this approach to be used more broadly in relation to the planting of streetscapes, reserves and other public spaces. The possibility of linking the existing ecological corridor located on the coastal fringe to the west of Onehunga with plantings along the foreshore between Onehunga and Te Karetū/Anns Creek was raised as a possibility.

- It is recommended that the Auckland Council consult further with those iwi associated with this report to develop this approach and to define specific place based cultural and environmental enhancement projects.

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8 See for example the sites described at 4.0 below.
4.0 TRADITIONAL PLACE NAMES AND SITES OF HISTORICAL AND CULTURAL SIGNIFICANCE

As noted above, Tāngata Whenua view Onehunga as being part of a wider ancestral cultural landscape. It is emphasised that the area is viewed holistically, not as a series of separate localities, and that none of it is unnamed. Tāngata Whenua have identified several places and areas of particular significance, during this preliminary survey, as well as a number of traditional place names applying to the Onehunga area. These place names tell of the land and its natural and physical resources, of ancestors and events, and of the use and occupation of the land over many generations. Further consultation is required to refine understanding of these places, and to develop appropriate management and advocacy initiatives and partnerships.

4.1 The Onehunga papakāinga site

The place name Onehunga traditionally applies to the flat land extending to the east of Onehunga Beach toward Selwyn Street, and to the papakāinga (village) and cultivations formerly located at the southern end of the beach. Two meanings have been suggested for the name Onehunga. Firstly Onehunga, so named because of the area’s ‘light coloured and friable volcanic soil’ that was highly regarded over many generations for cultivation. A second, and less favoured suggestion is Ō-nēhunga, ‘the place of burial’. This refers to burials within lava caves in the area, although most of these features lie on the lava flows to the east.

Onehunga Beach provided an important canoe landing place in former times, and the associated Onehunga papakāinga (settlement) was one of the largest settlements in the district. It was renowned for its kumara cultivations which were maintained until the early 1840s. Onehunga has significance to a number of iwi as it was occupied as a village and cultivation area for many generations by Te Waiōhua, and then from the mid eighteenth century by Ngāti Whātua, and in particular by the Te Uringutu hapū.

![Onehunga, ‘Pa of Uringutu and Ngāoho’, from Judge F.D. Fenton’s map of Auckland, 1869](image)
The missionary Reverends Samuel Marsden and John Butler were the first Europeans to visit Onehunga in 1820. Reverend Butler noted,

“No Europeans had been here before, and everyone, young and old, was eager, if possible to touch the hem of our garments. The natives are numerous, the land good, the timber fine, and the little naked children ran about like ‘rabbits in a warren. This would be a good place for a missionary settlement.”

The Ngāti Whatua chief Apihai Te Kawau, then living at Māngere, provided Marsden and Butler accommodation in, “a large empty building, about eighty feet by sixteen, which was near the beach.” He also supplied a canoe and a crew to take the missionaries on an exploratory tour of the Manukau Harbour.

The Onehunga paipāinga also has particular significance to Te Waiohua and the Waikato tribes as the home of the Tainui ariki and first Māori King, Potatau Te Wherowhero, 1838-1843. After the disruption of the ‘musket wars’ 1818 – 1832 Te Whero Whero and his significant military force provided protection for the tribes of Tāmaki makaurau, and escorted them back to their homes in 1835-1836. In return for this assistance, and to ensure on-going protection from Ngāpuhi and Ngāti Paoa, Ngāti Whātua invited Te Whero Whero to live at Māngere and Onehunga. He and his brother Kati were also gifted a large block of land, Koheraunui, which extended from the northern end of Onehunga Bay to what is now Monte Cecilia Park.

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9 The Letters and Journals of Samuel Marsden, J.R. Elder (ed.), footnote p. 315
10 Ibid.
The Onehunga papakāinga was occupied by Māori until the land was sold by the Te Uringutu rangatira Wi Hopihona (Patuoha), Retimana Te Mania and Hawira Maki on 7 May 1844 to James Magee, blacksmith, for £20 and a blue cap. After investigation by the Land Claims Commission, Magee was granted three acres, and the remaining 47 acres were retained by the government for the development of the Onehunga fencible settlement.¹¹

Throughout the 1840s and 1850s Māori continued to arrive at Onehunga with large amounts of food to sell to the Auckland market. For this reason the government created a ‘Māori reserve’ on part of the old Onehunga papakāinga site, as a camping place and a site for a ‘native grain store’. The reserve and store were used for nearly 20 years by the Manukau tribes, and tribes from as far south as Rangiaohia, near Te Awamutu.

¹¹ Old Land Claim Files 1104 and 1264, Deeds No. 93, National Archives Auckland
a huge cum cum [kamokamo] or pumpkin, while not a few drove fat pigs tied by one leg to the market.  

The Onehunga Māori reserve ceased to be used after fighting broke out between the government and the Waikato tribes in July 1863. In 1871 the land was initially leased to timber miller Mathew Roe and then sold.

The Onehunga papakāinga site remains of considerable significance to Tāngata Whenua. A small part of the site has been preserved as part of the Onehunga Foreshore Reserve, although it has no formal protection as a historic place.

4.2 Te Pūhea ō Te Ata
This traditional name applies to the northern portion of Onehunga Bay, or Te Pūhea Cove. This name is associated with Te Ata i Rehia, the eponymous ancestress of Ngāti Te Ata. It literally means ‘the blowing hither of Te Ata’. The meaning and historical associations of this name are retained by Ngāti Te Ata who have chosen not to take part in this preliminary heritage survey. The cove has been almost entirely reclaimed and bisected by State Highway 20, although it is partly extant as the tidal waters off the northern end of Onehunga Beach.

4.3 Onepī
Onepī is the traditional name for the northern end of Onehunga Beach. It literally means the ‘beach of the young seabirds’. This name of this foreshore locality at the western end of Arthur Street is extremely significance to Tāngata Whenua as a reminder of the seabird species, such as tūturiwhatu (NZ dotterel), tara (tern species) and tōrea (oyster catcher), which once bred in the area.

4.4 Te Rorea ō Taikehu
This traditional name applies to the gully lying immediately south of Onehunga High School extending to Queenstown Road. It literally means the ‘entanglement of Taikehu’. This place name is of considerable significance as it is associated with the arrival of the ancestral voyaging canoe, Tainui, over 600 years ago. After exploring the Waitematā Harbour, the Tainui canoe was dragged across the Ōtāhuhu portage to the Manukau Harbour. The canoe then journeyed along the harbour shores toward Onehunga. Here a young rangatira (chieftain) and tohunga (spiritual leader), Taikehu, was sent ashore to claim the land and to undertake ritual to ensure the safety of Tainui and its crew in this new land. At the northern end of Onehunga Bay, Taikehu entered the then dense coastal forest where he became entangled in kareao or supplejack. This gully was thus named Te Rorea ō Taikehu, ‘the entanglement of Taikehu’.

13An Epitome of Official Documents, Native Reserves, 1877, pp. 19, 20, 77, 81, 88, 96, 97
14Ngāti Whātau Ōrākei tried unsuccessfully to have the Onehunga papakāinga site scheduled for protection in the Auckland City Council district plan.
A view from Rangiaowhia looking south east across Te Pūhea ō Te Ata Cove to Onehunga. Onepī is behind the point to the left. A Māori figure can be seen on the beach in the foreground with a small canoe on the waters edge. E Norman sketch, 1852. National Library of NZ, Ref A-050-024

4.5 Rangiaowhia
The large block of land extending west between Onehunga Bay and Hillsborough was known traditionally as Rangiaowhia. This name is specifically associated with the former settlement of Rangiaowhia that was located at the north western end of Te Pūhea Cove. It was suggested that this name refers to the expanse of cloud studded sky above the high point of Pukekāroro on the Hillsborough ridge behind Rangiaowhia. The former Rangiaowhia landing and papakāinga site was almost completely destroyed by the construction of State Highway 20 in 1975 but remains a place of significance to Tāngata Whenua.

4.6 Koheraunui
The name Koheraunui is applied to the large area of land extending from the foot of Queenstown Road to Monte Cecilia Park. It takes its name from the ‘large leafed Kohekohe trees’ which once grew in profusion in this area of lava field forest. The northern portion of Koheraunui was renowned as an area for the cultivation of kumara. It was gifted by Ngāti Whātua to Potatau Te Wherowhero and his brother around 1838. They subsequently occupied and cultivated the land prior to settling permanently at Māngere in 1840. Kati and Tamati Ngapora sold Koheraunui to William Hart, with the assent of Apihai Te

Kawau, in December 1844. Koheraunui remains of considerable significance to Tāngata Whenua.  

4.7 Te Puia
This name applies to the large natural basin and former wetland that was located on the north western edge of Onehunga in the area between Seymour Park and Vagus Place. It was named Te Puia, ‘the volcano’, as Māori thought it to be a volcanic explosion crater. This view was shared by geologists until it was recently found to be a basin eroded into the underlying Waitemata series sandstone of the area. Te Puia later became known as ‘Beveridge’s Swamp, so named after James Beveridge who purchased the land from Te Moana of Ngāti Whātua in June 1844.

4.8 Uhinui
This name applies to the northern part of Onehunga, extending from Grey Street to Royal Oak. The name Uhinui, also pronounced Uwhinui, relates to the ‘abundant crops of yams and taro’ grown in this area in former times. Uhinui was part of a wider area of volcanic loams, extending north to Maungakiekie/One Tree Hill, that was a renowned gardening area in pre-European times. It formed the south western edge of Ngā Māra ā Tāhuri, ‘the cultivations of Tahuri’, an illustrious ancestress of Te Waiōhua. These cultivations lay behind the well known whakataukī (proverbial saying),

Te pai me te whai rawa ō Tāmaki
‘the wealth and abundant resources of Tāmaki’

4.9 Te Höpuā ā Rangi
Te Höpuā ā Rangi – ‘the tidal basin of Rangi’. This is the traditional name applied to the volcanic explosion crater located at the southern end of Onehunga. The name is associated with a Te Waiōhua ancestor, thought to have been Rangihuamoa, the wife of the Te Waiōhua eponymous ancestor Huakaiwaka. Te Höpuā ā Rangi also has considerable significance as one of Ngā Tapuwae ō Mataho, ‘the footprints of Mataho’, the deity associated with volcanic activity.

The Te Höpuā ā Rangi explosion crater was breached on its western side by tidal action over several thousand years and became a tidal basin. It was used for generations by Māori as a canoe anchorage associated with the Onehunga papakāinga which extended to its north western edge. Te Höpuā ā Rangi was later named Geddes Basin, after Alexander Geddes who acquired the adjacent land c. 1847, and later as Onehunga Basin. The crater floor was reclaimed in the early 1930s and it became a speedway in 1934. The site was named Gloucester Park to commemorate the New Zealand visit of The Duke of Gloucester in 1936. The park and landform were bisected by the construction of State Highway 20 and the Māngere Crossing in 1975. Te Höpuā ā Rangi is of considerable significance to all iwi consulted for this

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16 A history of Monte Cecilia Park (Koheraunui) has recently been completed by the Auckland Council and is due to be released in late 2013.

17 Old Land Claim File 1102, Plan 388, National Archives Auckland
preliminary survey. Ngāti Whātu Ārākei have identified it as a priority site for protection in their iwi management plan, 2012.\textsuperscript{18}

An aerial view of Te Hōpua ā Rangi, 9 May 1954. Whites Aviation, National Library of NZ, Ref- WA-35695-F

Te Hōpua ā Rangi/Gloucester Park provides a reminder that Tāngata Whenua relationships with Onehunga are not just confined to the distant past. For nearly twenty years from 1949 the Onehunga - Māngere Tribal Committee co-ordinated the social, economic and cultural wellbeing of local Māori. This organisation was led by local kaumātua Hauwhenua Kirkwood and Earle Opai. From 1953 until the mid-1960s, the tribal committee was based at the Te Hōpua ā Rangi - Onehunga Māori Community Centre, located near Onehunga Wharf. The centre was used for a wide range of activities, including tangihanga, and Gloucester Park was the venue for many Māori sporting events. The Onehunga Māori Community Centre operated until the opening of Te Puea Memorial Marae, Māngere in 1965.\textsuperscript{19} Many people associated with the traditional marae based communities of Tāmaki makaurau continue to live at Onehunga today.

\textsuperscript{18} Ngāti Whātu Ārākei, Iwi Management Plan, 2012, Tekau ma Rima, p. 50
\textsuperscript{19} Pers.com Hori Te Whetuki (George Taua), 27 June 2013. Also Te Ao Hou magazine, No. 11, July 1955 and No. 62, March 1968.
4.10 Waihīhī
Waihīhī, literally ‘gushing waters’, is the traditional name applied to central and eastern Onehunga. The name was associated specifically with the impressive spring later known as ‘Bycroft’s Spring’. It also applied collectively to the many springs that formerly emerged from the southern edge of the Maungakiekie/One Tree Hill lava flows between Onehunga Mall and Captain Springs Road. The name Waihīhī was bestowed during the arrival of the ancestral voyaging canoe Tainui (see 4.4 above and 4.11 below). The Waihīhī springs were located on the 163 acres Waihīhī land block purchased by Thomas Jackson from Wi Hopihona and Te Tinana of Ngati Whatua on 7 May 1844. Payment included 2 cash, a horse, saddle and bridle. The spring was reserved by Governor Grey as a water source for the Onehunga fencible settlement, and from 1854 was used to power Bycroft’s flour mill. The Waihīhī punawai (spring) that remains in Bycroft’s Reserve, Princes Street, Onehunga, is of considerable significance to Tāngata Whenua.

4.11 Te Puna ā Taihaua
The traditional place name Te Puna ā Taihaua, ‘the spring of Taihaua’, is another name bestowed in the Onehunga area at the time of the arrival of the Tainui canoe over 600 years ago. Oral tradition tells us that while the Tainui canoe was journeying west along the northern shores of the Manukau Harbour from Otāhuhu, the glistening waters of the Waihīhī springs were observed by Hoturoa the commander of the Tainui. A young chief, Taihaua, was asked to swim ashore to inspect this natural feature. He proceeded to a spring now located on the site of the present day Watercare Services Ltd.

20 Old Land Claim File 1086, PC 339, ‘Map of Waihīhī’, Deeds No. 92, National Archives Auckland
pumping station in Spring Street, Onehunga. Taihaua drank from this spring which thus became known as Te Puna ā Taihaua. This illustrious ancestor is the eponymous ancestor of Ngāti Taihaua (Ngai Tai). This water source continues to supply water to Onehunga and remains of considerable significance to Tāngata Whenua.

4.12 Waikaraka
On the eastern edge of Onehunga is another spring of considerable significance to Tāngata Whenua. It originally consisted of two springs flowing via a small stream south to the Manukau foreshore.²¹ The springs were surrounded by a karaka grove and were hence known as Wai karaka, ‘the spring of the karaka grove’. The Waikaraka springs are located on what is now known as the Captain Springs Reserve. The name Waikaraka has now been mislocated to the Manukau foreshore area, and to the large reclamation that now fills the former large embayment known as Waikaraka Bay.

4.13 Te Pāpapa
Adjoining Onehunga to the east is an area that is still known as Te Pāpapa. It takes its name from the ‘rock slabs’ and lava flows that were once a dominant surface features in the area.

²¹ The original location and layout of the ‘Waikaraka Springs’ is shown on the sketch plan accompanying the Waihihi OLC deed.
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