

ŌTAWA

The name Ōtawa refers to a poutiriao used by Tāne to separate his parents, Ranginui and Papatūānuku.

It is also said that Hei saw the hill and named it Te Puke-o-Tawa – the hill of Tawa - after his wife.

When Hei arrived on board the Arawa waka, he claimed Ōtawa for his son Waitaha and this is the basis of the Waitaha whakataukī:

*Ko Ōtawa te maunga
Ko Raparapa-ā-Hoe te awa
Ko Hei te tūpuna
Ko Takakōpiri te tangata
Ko te pūtaratara tāhuhu whakairinga korero
Ka tū te ihiihi, ka tū te wanawana
Tai tū te wehi o te moana, o punga, e mauri
Ko Waitaha te iwi
Ko Te Arawa te waka*

Ōtawa was the site of a major pā of Waitaha, occupied by Waiokehu who later conferred it to his son Takakōpiri.

Despite Waitaha's customary rights to Ōtawa, Waitaha lost much of this land due to the extension of the confiscation district boundary in 1868. There was also deliberate discrimination shown against Waitaha by Land Commissioners owing to Hakaraia's involvement in the NZ Wars.

In the allocation of returned land the inland portion of the Ōtawa block awarded to Waitaha was decreased, with 'Otawa–Waitaha 1' granted jointly to the 'descendants of Te Iwikoroke', as distinct from the descendants of Hakaraia. It amounted to 4947 acres, about a fifth of the area inside the confiscation boundary claimed by Waitaha. The rest of the land was awarded to members of Ngā Pōtiki and Ngati Hē.

In the late 1930s, Te Puke Council and the Lands and Survey Department created a scenic reserve in the range of hills between Te Puke and Welcome Bay (taking 465 acres of Māori land from the Ōtawa 2 blocks and around 30 acres from Waitaha 1B1 and 1B2 under the Public Works Act) to protect both the scenery and the water catchment areas of rivers and streams used for public water supplies.

Te Ahipuaki

This was the pā of Te Iwikoroke and lay at the base of Ōtawa inside the confiscation line. The name *Te Ahipuaki* stems from its position as the first pā to receive the morning sun (*ahi*, fire; *puaki*, to emerge).

Te Puata

Te Iwikoroke's wife, Haraki lived in the pā, *Te Puata*, which sat opposite to Te Ahipuaki at the base of Ōtawa outside the confiscation line.

Te Ūpoko o Taranui

The maunga, Ōtara, is short for Te Ūpoko o Taranui (The Head of Taranui). Taranui was a rangatira of Waitaha and his descendants included Te Pōkiha Taranui or Major Fox. Te Pōkiha led Te Arawa troops in support of the government against the Kīngitanga, and subsequently against Hauhau, and Te Kooti and his supporters during the NZ Wars.

Hine-nui and Hine-ui

Hine-nui and Hine-ui are the names of two springs said to be the urine of these female tūpuna. The waters feed the headwater of the Kirikiri Stream at Ōtawa and then flows into the Raparapa-ā-hoe Stream – “*Ka heke iho ngā mimi a ngā tūpuna a Hinenui me Hineui ki runga i ngā Kirikiri*”, The urine of the ancestors, Hinenui and Hineui flows down onto the shingle. The area was taken to build a dam but this is no longer used for water supply. *Te Kuharua* is an urupā near the stream.

Motungārara

Waitaha planted large kūmara cultivations at Motungārara, on the banks of the Raparapa-ā-hoe Stream. The name is said to refer to the activity of ridding crops of the red kūmara bug (*motu*, to sever; *ngārara*, insect). When Te Puke block was purchased by the Crown, 1500 acres was set aside as a reserve for Waitaha including a thousand-acre section at Motungārara. The name was replaced with Manoeka (*mano*, thousand; *eka*, acre), serving as a reminder of Waitaha's land loss through confiscation.

Te Ketekete o Ōtawa

Te Ketekete o Ōtawa was a meeting place and encampment used by Waitaha who resided on the Tauranga side of Ōtawa.