

Pāpāmoa

1. Spiritually the Papamoā hills are the papatupu of our people. For hundreds of years these hills have given birth to Waitaha, provided us with the sustenance necessary for daily life and sheltered us in times of war. Later on the range also became known as Te Uku o Takakopiri. There are many pa here which attests to the strategic significance of these hills. The pa include Papamoā, Nga Ihu o Ruarangi (also known as Te Ihu o Ruarangi or Nga Ihu), Te Houawe, Te Kaingapakura, Maraeroa, Karangaumu, Patakitahi, Patangata and Owhaaro.
2. *“Ka huri mai a Te Arawa ki te Rae o Papamoā I waho o te moana, ka tohuhia e Hei ko te Takapu o taku tama a Waitaha”*. It was the Waitaha tupuna Hei who laid the mauri on Papamoā, when he claimed the mana of the land for his son Waitaha. Hei stood up while they were still at sea, before the waka Te Arawa landed at Maketu.
3. The last point he mentioned was Te Rae o Papamoā (also known as Te Rae o Kurei o Papamoā). He explained *“He wairua, He wahine, e tapapa ana ia, He roroa ona makawe e awahi ake ana I ana uri”*. Te Rae is a rock face shaped in the form of a person’s forehead (*rae* refers to the forehead and *“o kurei”* refers to the bridge of the nose). Her appearance is that she is lying on her stomach with her arms and under her chin and her long locks of hair flowing behind her. These locks were used by her mokopuna to hide in when trouble was near.
4. Hikutawatawa was the papatupu or the ancestral birthplace of the Patupaiarehe. Takakopiri displaced them from Hikutawatawa by placing the parawhenua of his ancestors at the top of a gully. The parawhenua that Takakopiri placed here were the top and lower jaw of his tupuna koroua Atua Matua.
5. It was decided amongst the Waitaha chiefs of the time that Takakopiri would return to Hawaiki to collect the parawhenua (parawhenua refers to certain body parts). Takakopiri laid the jawbones of Atua Matua down at the top of a gully. The places where he did this are called Okere o Tua and Okere o Mua (meaning the top and lower jawbones). Together these places are known as Te Okere o Atua Matua.
6. The second parawhenua Takakopiri laid was called Te Pitaratara o Karika (meaning the cervix of Karika) and this was placed in the area below Te Okere o Atua Matua. This area is a significant waahi tapu to Waitaha and is where Waitaha performed sacred rituals and rites including tohi and karakia.
7. Eight generations on from Hei, lived Takakopiri. He held the mana of the Tauranga rohe. It was at the time of Takakopiri that there was a reaffirmation and re-assertion of the mana of Waitaha between the Waimapu and Waiari Rivers. This area then became known as the Papamoā Hills was named Te Uku o Takakopiri.