



Ngā Tapuwāe o Tairongo

The Ōhiwa Harbour Heritage Trail

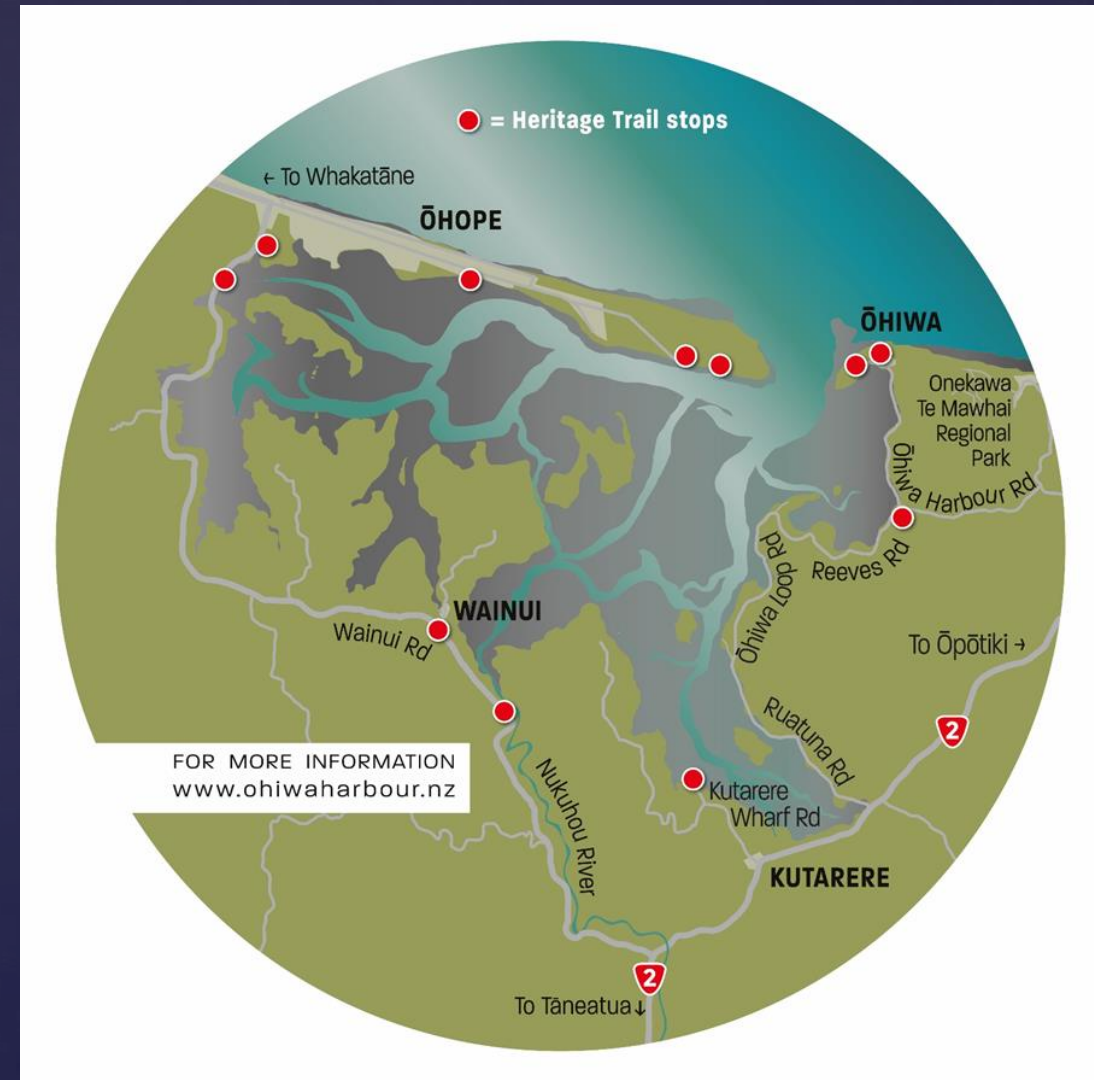
- Stage 2

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Shared Landscapes
Intercultural Research & Engagement Services

Stage 1 – Natural History



- October 2018: 12 panels at 10 locations (+Tauwhare Pa) completed
- Drive and walking trail
- First bilingual trail in BoP



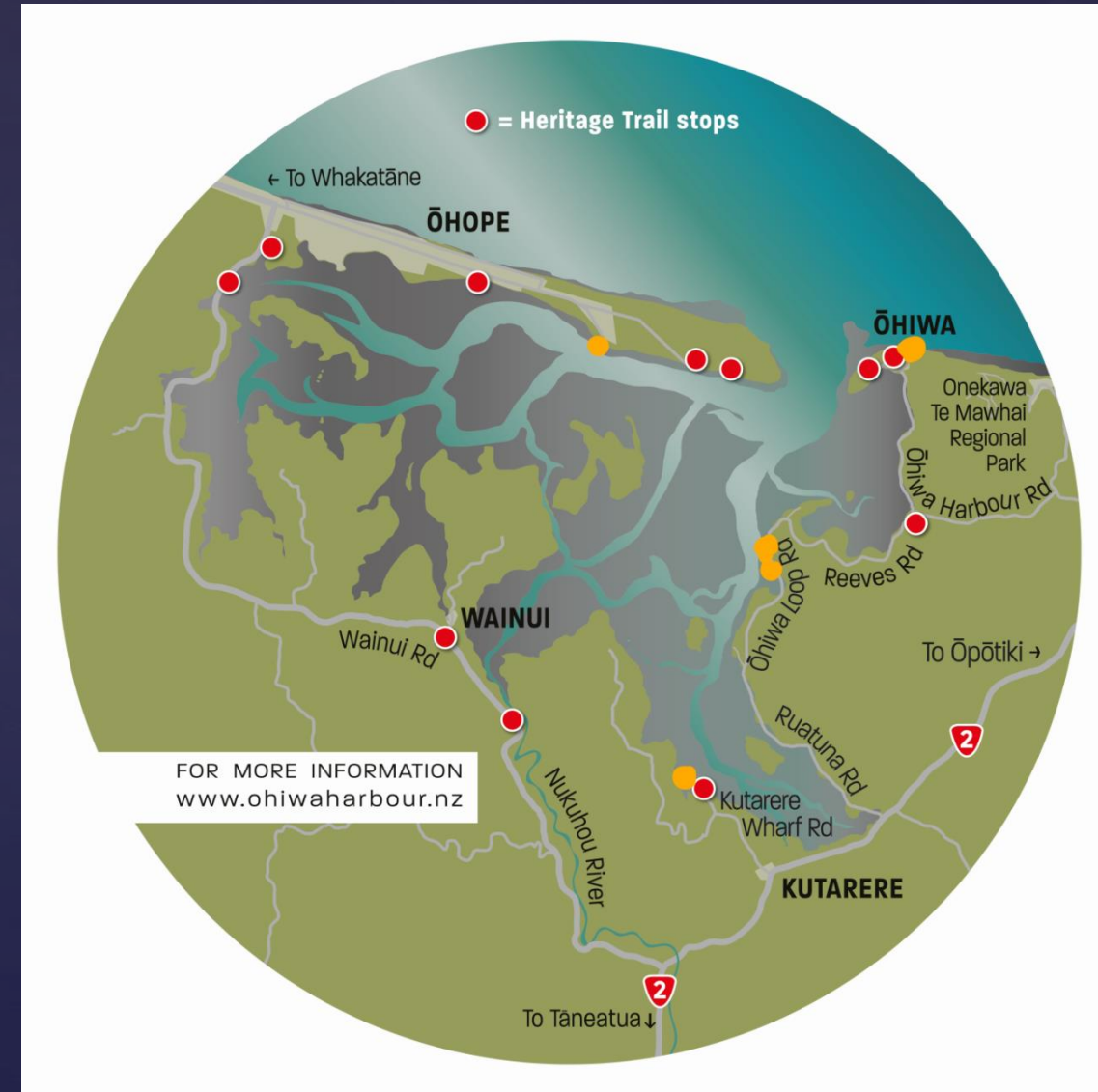


Stage 1

Stage 2 - Cultural History



- Te Tuarae o Kanawa – A dangerous place (Ōhiwa Spit)
- The Tokitoki Midden (Tokitoki)
- Prophets and rebels - Hokianga Island (Ōhiwa boatramp)
- Port of all the Urewera (Kutarere wharf)
- Te Moana o Tairongo (Port Ōhope wharf)
- At the heart of the harbour – Uretara Island (Ōhope boatramp)
- Tauwhare Pā (DOC)
- Onekawa Te Mawhai Pā (BOPRC 2020/21)



Te Reo

PROPHETS AND REBELS

Shelter from the storm

Look south and you'll see the northern basin of Hekeiahi Island. Te Hekeiahi Peninsula is just the 'start' (the island). Hekeiahi (place of refuge) actually describes a nearby place on the mainland where Te Kooti Arikirangi Te Tahiā built a house after he was pardoned.

Te Kooti was one of the most important Māori leaders of the 19th century. In the later political climate of the 1850s he arose as a controversial hero and prophet among Māori, angry at the loss of their land.

It was never held together why they were celebrating Te Kooti and many of his supporters took shelter from colonial troops on the main...

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'My word simply is - Save the land and the people.'

Te Kooti at Hekeiahi, 18 April 1851



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Once he returned from exile, Te Kooti strongly preferred unity and peace. He founded the Hekeiahi Parish and was seen as a churchly-influenced leader. Many people in the east are now converted to Te Kooti's religion and the religion is still practiced today. Te Kooti died on 17 April 1851 at Te Kōwhiri, across from the island, below the Ōhewa wharfedge.



Until the early 1930s, Māori residents harvested and processed kauri using traditional methods. The 1930s Te Kōwhiri devastated the settlement but the population eventually recovered. Photos from the 1930s show several houses on the forebank. The main house is Māori wharewaka today.



A question of succession

After Te Kooti's death, a number of prophets claimed to be his successor, one of the tūhono (messiah) he had prophesied. One of these prophets, Te Kōwhiri, was the most well-known. Following his prophetic vision at Hekeiahi Peninsula in Te Kōwhiri, Te Kōwhiri built a meeting house on Hekeiahi Island which he called Te Hekeiahi o Te Kōwhiri, the home of the tūhono people. It was at Hekeiahi that Te Kōwhiri would walk on water.

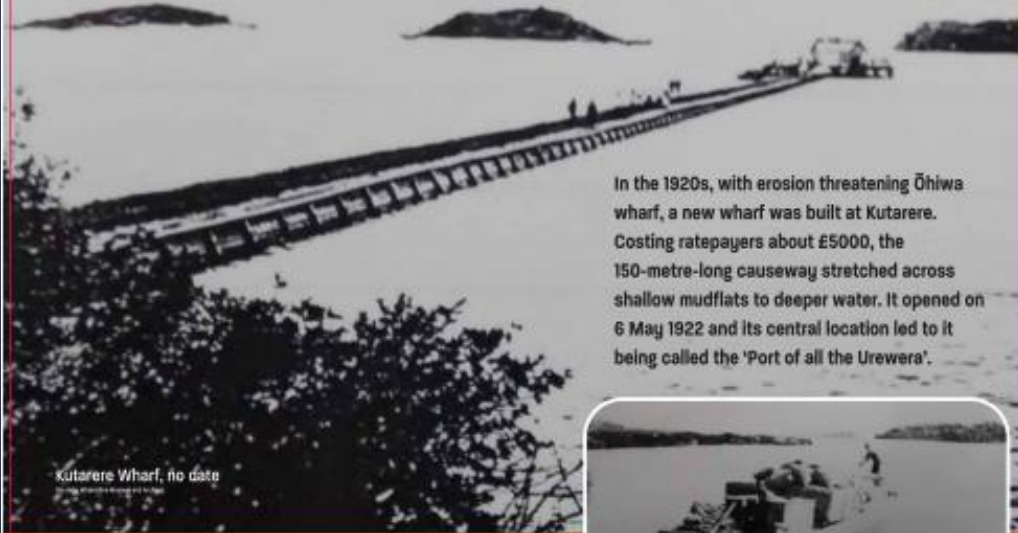


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Kutarere Wharf

Port of all the UREWERA



Kutarere Wharf, no date

In the 1920s, with erosion threatening Ōhiwa wharf, a new wharf was built at Kutarere. Costing ratepayers about £5000, the 150-metre-long causeway stretched across shallow mudflats to deeper water. It opened on 6 May 1922 and its central location led to it being called the 'Port of all the Urewera'.



Some goods would arrive at the wharf for shipping by dory or punt - like the one pictured above, others by truck, tractor or horse and cart.



The Public Works Department used the wharf to bring in material and equipment to build the road into Urewera. Outgoing goods included produce from the dairy factories at Waimana, Waitāhā, Cheddar Valley and Nukuhou.

Local Gavin Abbot remembers the challenges of Kutarere wharf: 'It was quite an experience carting butter out to the wharf at Ōhiwa. ... Just before the wharf proper a small extension jill was built for the trucks to turn. To turn the artic [articulated vehicle] there was a work of art. The unit was driven onto the wharf, then jacked back into the extension as sharp as you could, then driven forward, and just before the driver's wheel dropped into the harbour, another bite was taken. When you could turn an artic at the Ōhiwa wharf you got 'your wings'.



Hard Work and lots of it

An Upokorehe elder remembers flax, fruit, potatoes, wood, corn and kumara being shipped from the wharf.

'There was a lot of work. We all worked, my grandparents down at the wharf unloading and loading up the steamers so that we all could make a living - All the manure used on the farms was transported through there.'

Another local, Solomon Manuel, sometimes skipped school to join his uncles at the wharf. Lifting manure onto wheelbarrows and onto trucks was very hard work but it paid well.

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Short lived glory

New roads and the Taneatua railhead, completed in 1928, soon made sending goods by sea less attractive. The shallow harbour was also difficult for larger ships to access. By 1930, revenue from cargo handling no longer covered the running costs of the wharf.



From 1 January 1931 the Northern Steamship Company leased the wharf from the local councils, but there were disputes about maintenance and safety issues. It remained in occasional use until October 1951 when the Waitohā left with one last load of butter.



When the wharf closed, Solomon Manuel went to work full time at the Port Ōhōpe wharf which opened in 1957. 'The boats were bigger there and called much more frequently. Cargo to be handled were big walls of toilet rolls from Tasman and Kawerau paper mills as well as beer.'



The wharf was finally dismantled in 1963. Cyclone Bola in 1988 destroyed what was left of the causeway.



There was a big shed for storage, a cookhouse, and toilets at the end of the causeway.