



NGĀTI WHĀTUA ŌRĀKEI

TUKU WHENUA

*Ehara i te whenua tuku noa.
He Whenua Pūmau, He Whenua Tuku
He Whenua Rironga Kore*

18 O HEPETEMA 1840

*This has never been a cession of land.
It is an affirmation of enduring connections
reciprocity and shared responsibility*

Lands, Legacy and Lineage that will never be lost

Ngā Uri o Tuperiri



TUKU WHENUA



1. **Te Rehu**
To be out of sight
Kāinga
2. **Te Oka**
The piercing (headland)
Pā kāinga
3. **Te Tō**
The dragging up (of canoes)
Pā kāinga
4. **Te Kōranga**
The scaffolding (for dry fish)
Pātaka kai
5. **Horotiu**
The crumbling away (of the cliff)
Pā kāinga
6. **Te Rerenga Ora Iti**
The leap of few survivors
He waitohu - 20 o Oketopa 1840
7. **Waiariki**
Waters of the ariki
Puna wai
8. **Te Reuroa**
The long outer palisading
Pā kāinga
9. **Te Tōangaroa**
The long dragging (of canoes)
Herenga waka - Wāhi tauhokohoko
10. **Taurarua**
The war chant of annoyance
Kāinga
11. **Pokipoki**
Hau whakarewa
Pā kāinga
12. **Te Ipu Pakore**
The cracked water bowl
Puna wai
13. **Te Puna Rere a Maru**
The flowing spring of Maruiwi
Puna wai

Ōpou
Place of Poutukeha
Western Boundary Marker

Mataharehare
Spear Brandishing
Eastern Boundary Marker

185th Anniversary Map: 18/09/2025
Reference: George Graham, Leslie Kelly, David Simmons.
Eagle Technology, Land Information New Zealand, GEBCO, Community maps contributors

A Repatriation & Affirmation of
OUR-STORY not “His’tory”

TUKU WHENUA

The 1840 land transaction for what is now central Auckland was a (tuku whenua) a conditional and reciprocal gift of land for the Governor's use, grounded in tikanga (customary practice). The Crown's subsequent reinterpretation of this as an outright sale ignited a systemic and deliberate process of dispossession that severely undermined the original intent of the partnership.

The integrity of Apihai Te Kawau, a sovereign Rangatira and diplomat of immense mana, is central to this understanding. When he stated on multiple occasions that 'he did not sell the land' but gifted it! His people have never had cause to doubt him. His word & actions remain to this day, an ultimate (tohu) symbol of Tino Rangatiratanga.

Ko te whakawhitinga whenua i te tau 1840 mō te pokapū o Akarana i ēnei rā, he tuku whenua, he koha i runga i te tikanga me ngā here o te ngākau kotahi. I tukua mō te whakamahinga a te Kāwana i runga i ngā kawa tuku iho o te Māori.

Nā te Karauna i whakamāori anō hei hoko tūturu, ka tīmata ai te raupatu ā-pūnaha, ā whakaarotanga hoki, ā, ka whakakinotia te tino kaupapa o te hononga i taketake ai.

Ko te ngākau pono o Apihai Te Kawau, he Rangatira motuhake, he māngai kōrero whai mana nui, te pūtake o tēnei māramatanga. I kī ia i ngā wā maha 'kāhore ia i hoko i te whenua, engari i tukuna atu' ā, kāhore he take kia whakapae tōna iwi i tāna kōrero. Ko tana kupu tonu te tohu o te Tino Rangatiratanga e mau tonu nei.



NGĀTI WHĀTUA ŌRĀKEI

TUKU WHENUA

Arguably Auckland City's greatest gift, given to the fledgling immigrant population of that time, and presently enduring amidst an ever-increasing intensification in Auckland's central isthmus. This understanding, rooted in the integrity of a sovereign Rangatira's word, is the foundation upon which all future partnerships could be built. Rangatira ki te Rangatira, as acknowledged in Te Tiriti.

Te Kawau himself signed Te Tiriti o Waitangi on March 20, 1840 at Whakarongo Pā, another of his kāinga on the Manukau Harbour. This was followed by the Tuku proper ceremony held on Te Rerenga-ora-iti (Sept 18, 1840) on behalf of his people Te Taoū, Ngā Oho and Te Uringutu (aka Ngāti Whātua). Apihai's word was later ratified by Deed 206 for Crown purposes, granting official access not only to the Crown, but all peoples, past & present of Tāmaki Makaurau (Akarana) & NZ

Koinei pea te koha nui rawa atu i whakawhiwhia ki te tāone o Akarana i tukua ki te hunga manene hou o taua wā, ā, e mau tonu ana i waenga i te rahi haere o te taupori o te pokapū o Akarana. Ko tēnei māramatanga, e ū ana ki te pono o te kupu a tētahi Rangatira motuhake te tūāpapa mō ngā hononga ā mua ka taea te hanga. Rangatira ki te Rangatira, e whakamanatia ana i roto i Te Tiriti.

Nā Te Kawau i haina Te Tiriti o Waitangi i te 20 o Māehe i te tau 1840 ki Whakarongo Pā, tētahi atu o ōna kāinga i te taha o te Manukau. I whai mai te kawa tuku whenua i tū ki Te Rerenga-ora-iti i te 18 o Hepetema, 1840, mō tōna iwi Te Taoū, Ngā Oho me Te Uringutu (e mōhiotia nei ināianei ko Ngāti Whātua). I whakamanatia ā muri mai e Te Rīhi Nama 206, hei tuku urunga ki te Karauna me ngā iwi katoa o mua, o nāianei hoki, o Tāmaki Makaurau, o Aotearoa hoki.



NGĀTI WHĀTUA ŌRĀKEI

HE WHAKAMĀRAMA

A tuku is a gesture that will always require a common purpose and a shared sense of reciprocity and responsibility. It will endure only as long as the relationship exists. The health of the tuku will only be as healthy as the relationship. And the health of the people will be a direct reflection of the health of the whenua.

Ko te tuku he tohu e ū ana ki te kaupapa kotahi, me te wairua ngātahi o te whakahoki me te haepapa. Ka toitū te tuku i te toitū o te hononga.

Ko te oranga o te tuku, ko te oranga o te whanaungatanga. Ko te oranga o te iwi, he whakaata tika i te oranga o te whenua.

"As man disappears from sight, the land remains."

"Whatungarongaro te tangata, toitū te whenua."



NGĀTI WHĀTUA ŌRĀKEI

HE WHAKAARO KĒ ATU

The Crown's differing interpretation of the Matakarehā deed's eastern boundary led to a protracted and contentious dispute. Ngāti Whātua consistently argued that the boundary ended at the stream known as Matakarehā, which they identified with St George's Bay, a location significantly to the west of the Crown's claimed boundary at Hobson Bay. This discrepancy alone involved an area of at least 252 acres. For decades, Ngāti Whātua leaders engaged in a strategic and multi-generational effort to contest this seizure, using the political and legal channels available to them. This timeline documents their resistance and the eventual piecemeal dismantling of their claims.

Nā te rerekētanga o te whakamāoritanga a te Karauna mō te rohe ki te rāwhiti o te rīhi o Matakarehā i puta ai he tautohetohe roa, he tautohetohe taumaha. I kī tonu a Ngāti Whātua ko te rohe i mutu ki te awa i mōhiotia e rātou ko Matakarehā, arā ko St George's Bay, he wāhi kei te uru atu i te rohe i whakahuatia e te Karauna ki Hobson Bay. Ko tēnei rerekētanga anake e kapi ana i te 252 eka neke atu. Nō ngā tekau tau maha, i whai wāhi ngā rangatira o Ngāti Whātua ki tētahi kaupapa rautaki, ā whakatupuranga hoki, hei whakahē i te raupatu nei, mā ngā ara tōrangapū me ngā huarahi ture i wātea i taua wā. Ko tēnei mahere wā e whakaatu ana i tā rātou whakahē me te whakakore ā-itiiti i ā rātou kerēme.



Date	Event/Action	Key Individuals/Parties	Ngāti Whātua Perspective	Crown Action/Response	Outcome & Significance
Aug 1839	Thomas Maxwell claims "Mataharehare block" from Te Reweti Tamaki.	Thomas Maxwell, Te Reweti Tamaki	Te Reweti challenges the boundaries, stating they run from Mechanics' Bay to "Mata Hara Hara" (St George's Bay), not the full extent claimed by Maxwell.	The Land Claims Commission agrees with Te Reweti, confining the claim to his boundaries.	Establishes early, consistent Māori understanding of the boundary, which was later ignored by the Crown. 
Oct 1840	Mataharehare, Opou, and Whau block sold to Crown. Deed signed.	Apihai Te Kawau, Te Reweti, Te Tinana, Governor Hobson.	Land is offered as a conditional gift (<i>tuku whenua</i>) for the Governor's settlement, with a boundary at "the River named Mataharehare."	The Crown interprets this as a legal, permanent sale of 3,000 acres, including all land to Hobson Bay.	The foundational act of the dispute, setting the stage for future conflict due to divergent cultural understandings. [7, 7]
Oct 1841	Crown on-sells Auckland land	The Crown resold a small portion of the initial purchase (44 acres) for over £24,000, demonstrating the high speculative value of the land and the immense profit the Crown stood to gain from Māori dispossession. Surveyor-General Felton Mathew's 1841 plan showed lands beyond St George's Bay as unshaded, supporting the Ngāti Whātua boundary claim. 			
Sep 1848	Paora Tuhaere petitions the Colonial Secretary.	Paora Tuhaere, Surveyor-General C.W. Ligar.	Ngāti Whātua protest the erroneous inclusion of Taurarua (Parnell) in the 1840 deed, stating it was "included by mistake" and they received no payment for it.	Ligar claims he has "no belief in the statement" that a mistake occurred. The claim is summarily rejected without a formal inquiry.	The first documented protest, establishing the long-standing nature of the grievance. [7, 7]

May 1852	Te Hira and Te Keene write to the Lieutenant-Governor.	Te Hira, Te Keene, C.W. Ligar.	They re-state the claim that Taurarua was "included by mistake" and that over ten years have passed without payment.	Ligar again rejects the claim, asserting that a mistake "could scarcely arise."	Ngāti Whātua's persistence demonstrates their commitment, but the Crown's unwavering rejection highlights the power imbalance. [7, 7]
1862	Paora Tuhaere seeks arbitration with Governor Grey.	Paora Tuhaere, Governor Grey.	Tuhaere demands £4,000 compensation for the lost land. He agrees to arbitration.	Grey agrees but offers only a quarter of the demanded amount. The four arbitrators (two Pākehā, two Māori) fail to agree.	The Crown's refusal to pay full compensation and the arbitration failure demonstrate the inability of Pākehā legal mechanisms to provide a just resolution. [7, 7]
1871	Paora Tuhaere petitions Parliament.	Paora Tuhaere, Native Affairs Committee.	Tuhaere states that the deed was never correctly explained and he was "never allowed his claim to rest." He requests parliamentary relief, having exhausted all other courts.	The petition is initially ignored, but later evidence suggests the Crown offered compensation.	Tuhaere's sophisticated use of the Pākehā political system to pursue a legal remedy, a rare instance of a chief engaging with Parliament. [7, 7]
1875	The Crown pays Paora Tuhaere a sum for Taurarua.	Paora Tuhaere, The Crown.	Tuhaere receives compensation, but it is unclear whether this payment extinguishes the Ngāti Whātua claim.	The payment is made, but the Crown's original seizure of the land is never officially reversed or acknowledged as a mistake.	A partial, long-delayed remedy, but the underlying injustice remains. It signals the end of the public, political fight for this specific block. 

HE TUTU WHENUA

The timeline reveals a powerful dynamic of sustained indigenous resistance in the face of overwhelming state power.

Paora Tuhaere's journey from local protests to parliamentary petitions demonstrates his profound understanding of the Pākehā legal and political systems. This was not passive acceptance of dispossession but a strategic and intelligent effort to adapt to a new and hostile legal landscape. The Crown's contradictory actions summarily rejecting the claims for decades, then quietly offering a payment for Taurarua in 1875 suggest a tacit acknowledgement by officials like Governor Grey of the legitimacy of the Ngāti Whātua grievance. The state refused to correct its original error but ultimately provided a long-delayed, partial remedy. This reframes the 'dismantling' not as a simple administrative process, but as a contest of wills between a powerful state and a determined indigenous leadership who used every tool available to them to assert their rights.

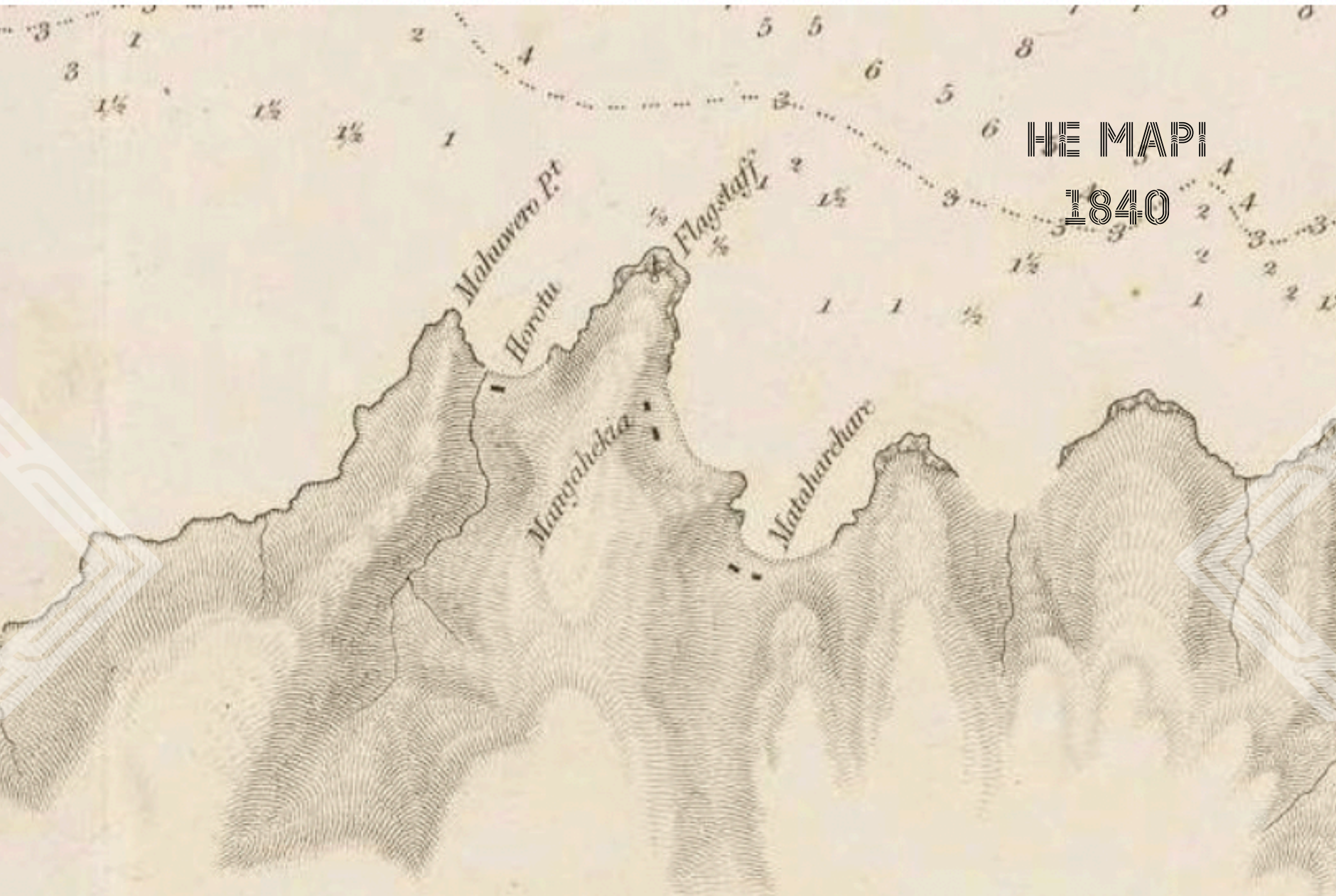
E whakaatu ana te mahere wā i te kaha o te tū māia, te whakahē toitū a te iwi taketake i te aroaro o te mana nui o te kāwanatanga. Ko te haerenga a Pāora Tūhaere mai i ngā porotēhi ā-rohe ki ngā petihana ki te Pāremata, he tohu i tōna mōhiotanga hōhonutanga ki ngā pūnaha ture me ngā tikanga tōrangapū a te Pākehā. Ehara tēnei i te whakaaetanga mōrikarika ki te raupatu, engari he rautaki atamai hei urupare ki tētahi ao ture hou, ā, tūkino hoki.

Ko ngā mahi taupatupatu a te Karauna te whakakore ohorere i ngā kerēme mō ngā tekau tau, kātahi ka tuku huna i tētahi utu mō Taurarua i te tau 1875 he tohu pea i te whakaae huna a ngā āpiha pēnei i a Kāwana Grey ki te tika o te amuamu a Ngāti Whātua. Kāhore te kāwanatanga i whakatika i tōna hē tuatahi, engari i te mutunga iho ka tukuna he rongoā ā muri, he wāhanga noa iho.

Ka hurihia tēnei kōrero 'whakakore' hei pakanga whakaaro i waenga i tētahi kāwanatanga kaha me tētahi rangatiratanga Māori e ū ana ki te whakamahi i ngā taputapu katoa hei whakapuaki i ō rātou motika.



THE MAP
1840



Proposed site of Auckland

Undulating Hills covered with Fern and slightly wooded in the Valleys

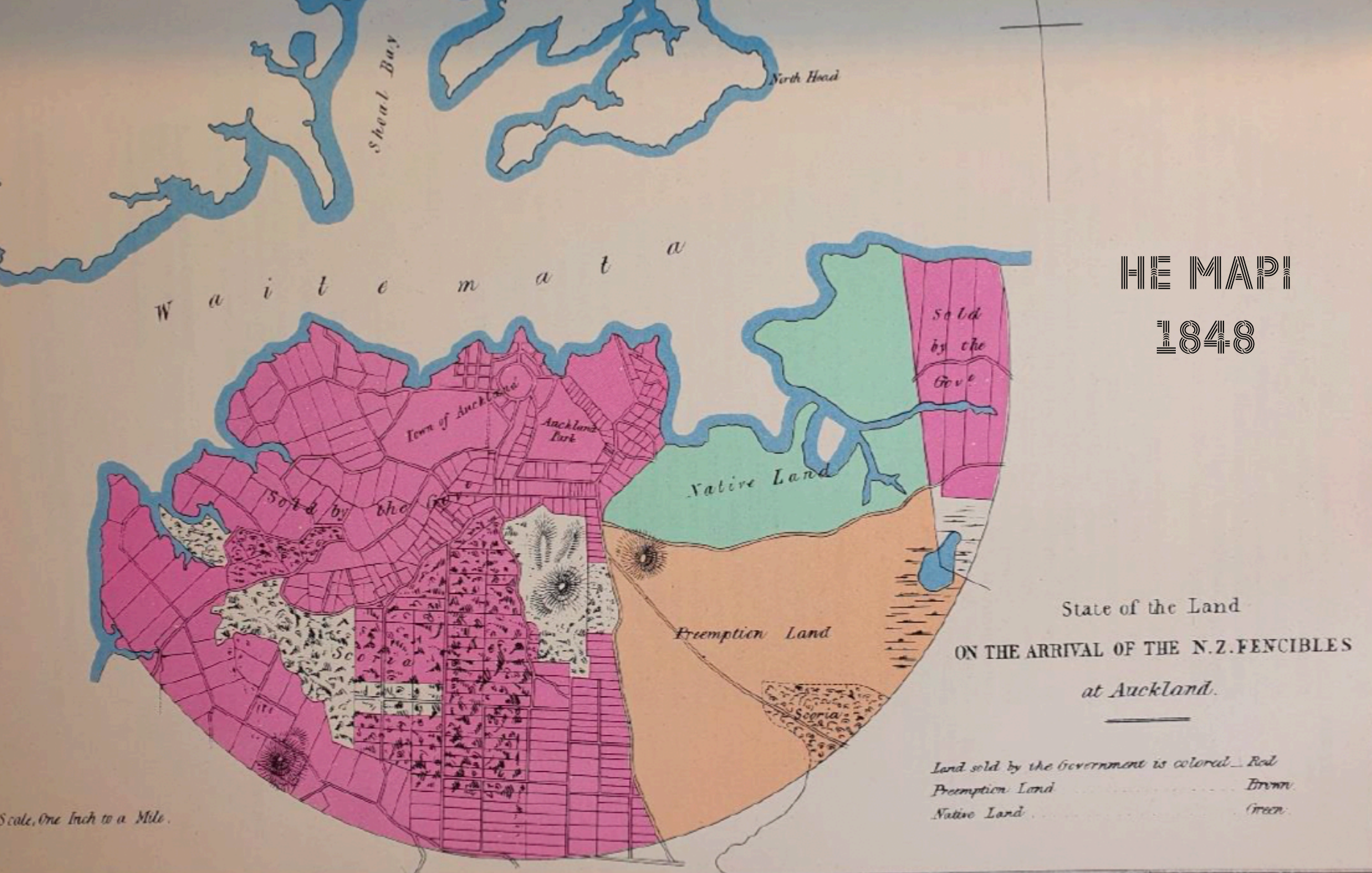


NGĀTI WHĀTUA ŌRĀKEI

1841

TUKU WHENUA

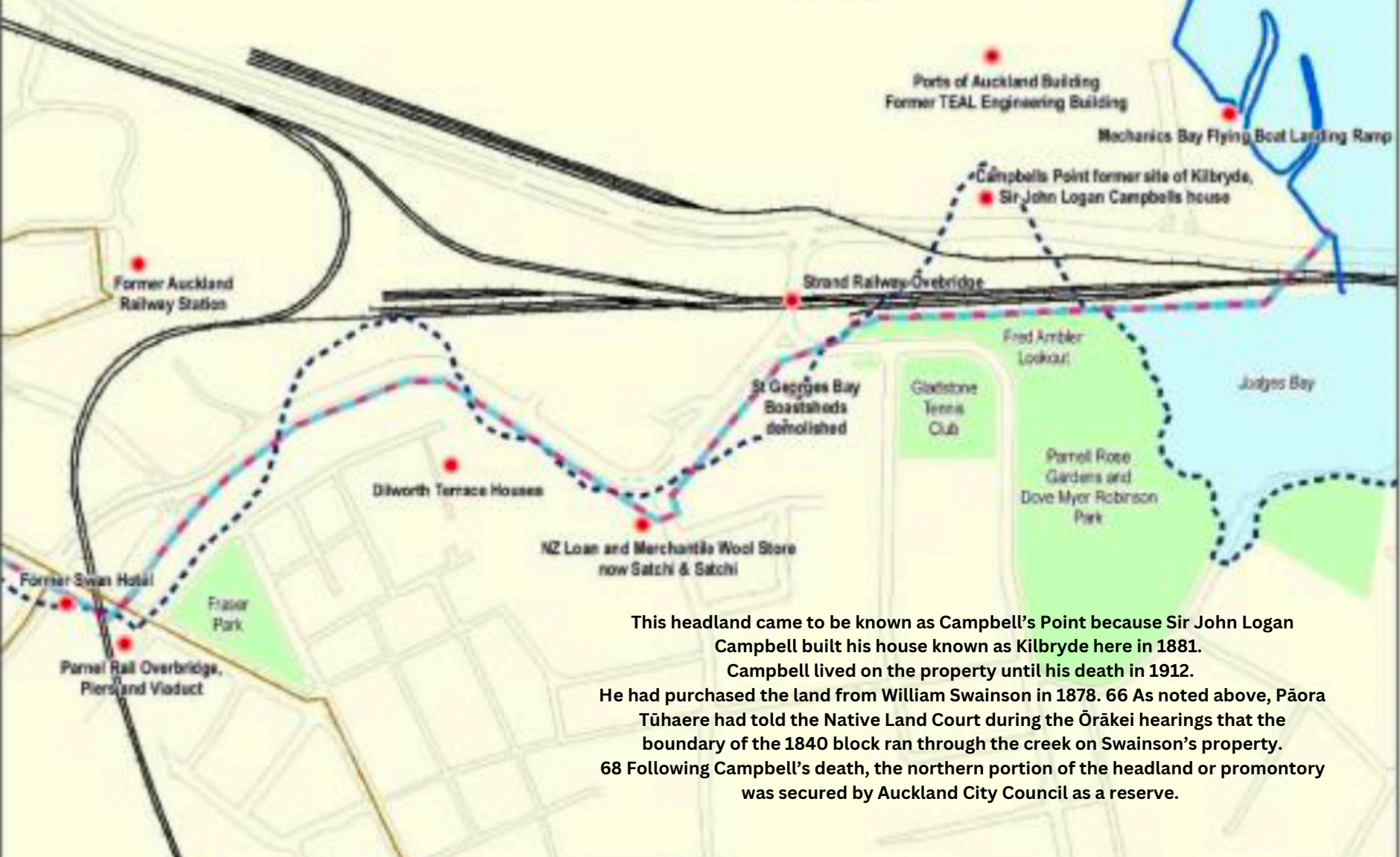




The Fencibles were the military defenders of the first settlers in the Auckland Region. In exchange for a cottage and an acre of land, Howick was the largest of the Fencible settlements, with 804 people in three companies in 1848.



MATAHAREHARE



This headland came to be known as Campbell's Point because Sir John Logan Campbell built his house known as Kilbryde here in 1881.

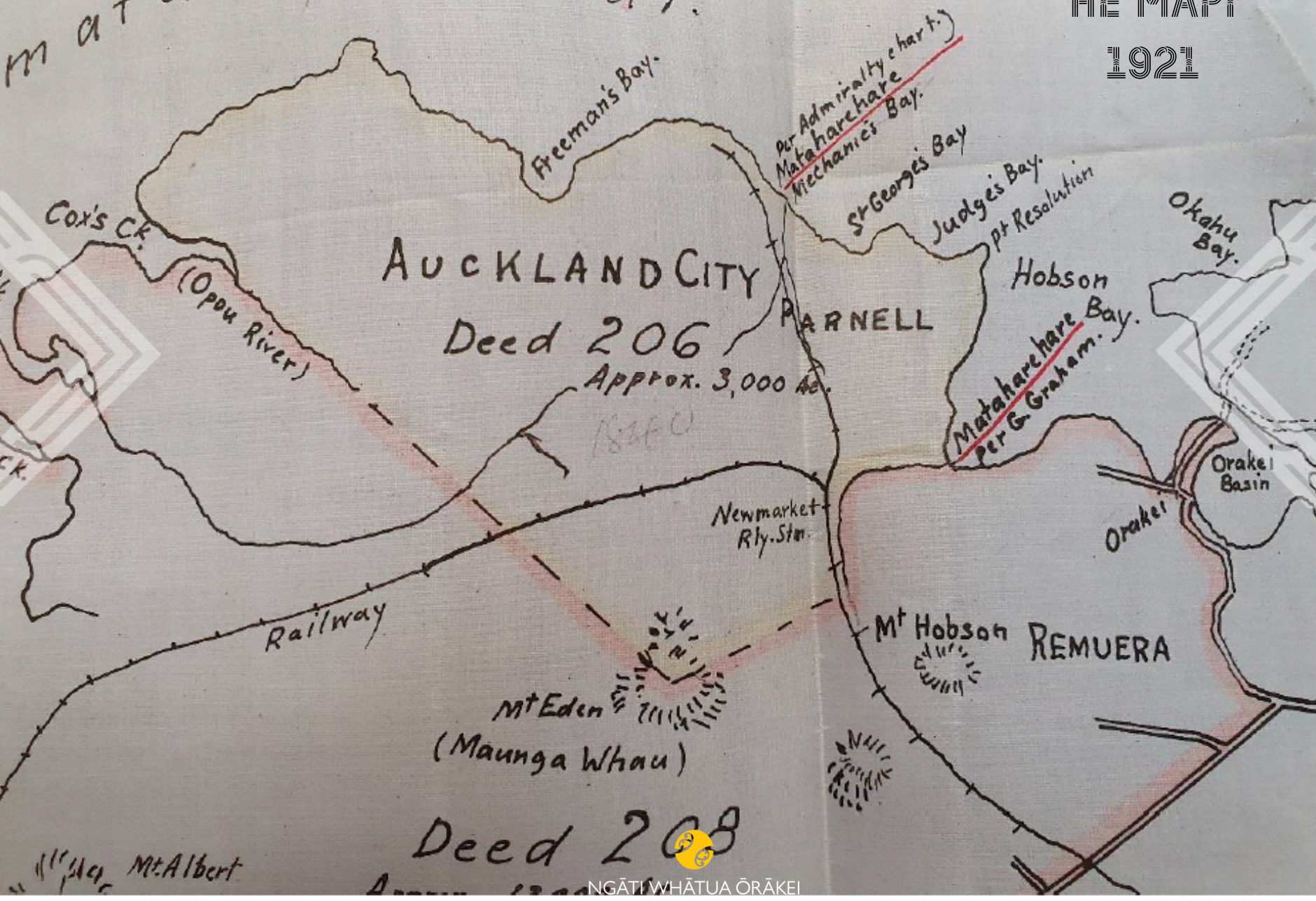
Campbell lived on the property until his death in 1912.

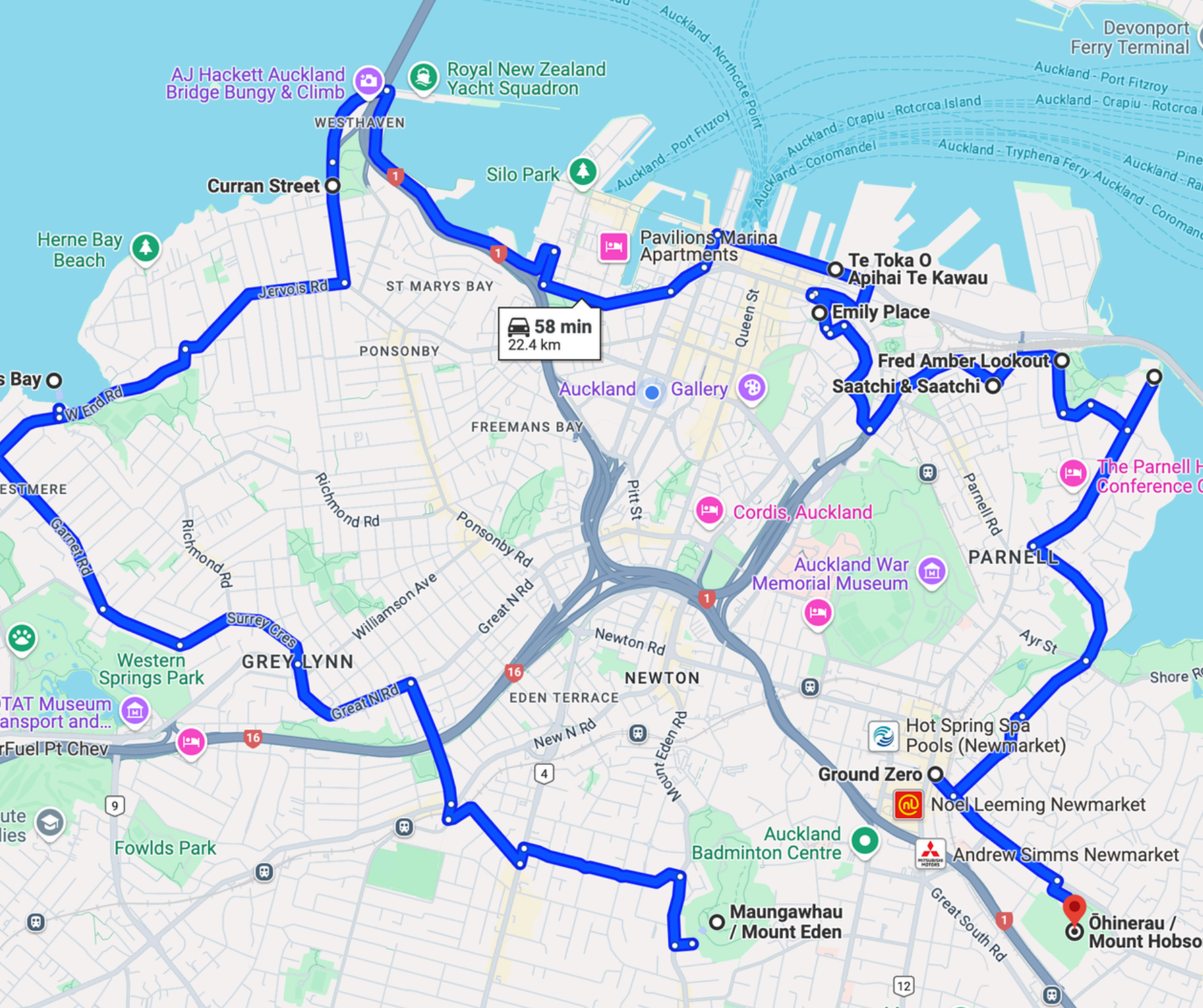
He had purchased the land from William Swainson in 1878. 66 As noted above, Pāora Tūhaere had told the Native Land Court during the Ōrākei hearings that the boundary of the 1840 block ran through the creek on Swainson's property.

68 Following Campbell's death, the northern portion of the headland or promontory was secured by Auckland City Council as a reserve.

m a t a Harbour.

THE MAP!
1921





RĪHI-206

Land on the River Waitemata, Auckland District.

1840. 20 October. Auckland District. Wakarongo e nga tangata katoa ki tenei pukapuka kua oti te tuhituhi e te Kawau, e te Tinana, e te Reweti Tamaki me era atu Rangatira o te Ngatiwatua i tetahi taha e Hori Karaka te kai tiaki o nga tangata Maori mo te Kuini o Ingarani i tetahi taha kua whakaae mai ratou kia tukua kia hokona tetahi kotinga wenua kia ahatia kia ahatia ranei mo te Kuini o Ingarani oti tonu atu.

Ko te Kaha o taua kotinga wenua kua nei Boundaries. [3,000 acres.] te hoko e matou koia tenei ko te kaha ki te Notā ko te awa o Wai te Mata no te awa i huaina ko Mataharehare tae noa ki te awa i huaina ko Opou a no te wakamatenga o Opou maro tonu ki Maunga Wau a tae rawa ki te wakamatenga o Mataharehare no te wakamatenga o Mataharehare tae rawa atu ki te awa o Wai te Mata. Ko te nuinga o taua kotinga whenua koia tenei e toru mano o nga Ekara nui atu nohinohi iho ranei

Ko te te utu mo taua wahi wenua koia tenei E rima tekau Paraikete e rima tekau Pauna moni e rua tekau o nga Tarautete e rua tekau o nga Hate ko tahi tekau o nga Weketi kotahi tekau o nga Kiepa e rua kaho Tupeka kotahi pouaka Paipa kotahi rau Tari Kaone kotahi tekau Kohua ko tahi peke Huka kotahi peke Parawa e rua tekau o nga Patiti. Kia pono to tatou tuhituhinga me to tatou tohu ki tenei pukapuka ka tohungia nei e tatou i te rua tekau o nga ra o Oketopa i te tahi mano e waru rau e wa tekau o nga tau o to tatou Ariki.

(Signed)

George Clarke, P.A.

Ko te tohu o x te Kawau.

Ko te tohu o x te Tinana.

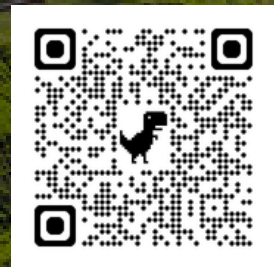
Ko te Reweti Tamaki.

Ko te tohu o x te Horo.

Witnesses—

Thos. Ryan, J.P., Major 50th Regt.

Wm. C. Symonds, Capt. 96th Regt., P.M.



NGĀTI WHĀTUA ŌRĀKEI

DEED-206

English Translation of the Māori Text

Deed No. 206 – Land on the River Waitematā, Auckland District

Date: 20 October 1840

Hear this, all people:

This document has been written and agreed to by Te Kawau, Tinana, Rēweti Tāmaki, and other chiefs of Ngāti Whātua on one side, and by Hori Karaka, the protector of Māori people for the Queen of England, on the other side. They have agreed to permanently allow a portion of land to be sold, to be used however it may be, for the Queen of England.

*Boundaries of the Land (Approx. 3,000 acres). The extent of the land being sold is as follows: To the north: the Waitematā River
From the river called Mataharehare to the river called Ōpou From the end of Ōpou straight to Maungawhau (Mt Eden)
From the end of Mataharehare reaching back to the Waitematā River
The total area of this land is approximately 3,000 acres, possibly more or less.*

Payment Received for the Land. The payment for this land was:

50 blankets, £50 in cash, 20 trousers, 20 shirts, 10 waistcoats, 10 caps

2 bundles of tobacco, 1 box of pipes, 100 pounds of sugar, 10 iron pots, 1 bag of flour, 20 axes

To confirm the truth of this writing and our agreement, we have signed this document on the 20th day of October, 1840, in the year of our Lord.

Signatories

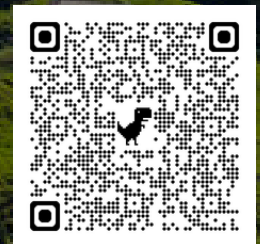
George Clarke, Protector of Aborigines

x Te Kawau, x Tinana, Reweti Tamaki, x Horo

Witnesses:

Thomas Ryan, J.P., Major, 50th Regiment

William C. Symonds, Captain, 96th Regiment, Police Magistrate



NGĀTI WHĀTUA ŌRĀKEI

HE TUTU WHENUA

The history of the Mataharehare block and the wider dispossession of Ngāti Whātua in Tāmaki Makaurau is a powerful case study in the systemic nature of colonial land policy. It began with a foundational misunderstanding of Māori land tenure, where the Crown's perception of "absolute sale" was fundamentally at odds with the Māori practice of *tuku whenua*. This initial disjunction was compounded by a series of contradictory Crown policies, from the short-lived pre-emption waivers to the flawed and destructive legal instruments of the Native Land Court. The records, including Felton Mathew's own map and the petitions of leaders like Pāora Tūhaere, demonstrate that Ngāti Whātua's claims were not without merit and that their grievances were both consistent and well-founded.

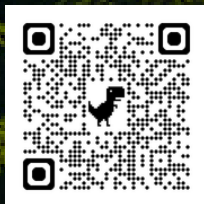
Ko te hītori o te poraka o Mataharehare me te raupatu whānui o Ngāti Whātua i Tāmaki Makaurau he tauira kaha mō te āhua pūnaha o ngā kaupapa whenua a te koroni. I tīmata i tētahi whakamāoritanga hē o te noho whenua Māori, i te wā i whakaarohia ē te Karauna he "hoko tuturu", he rerekē rawa atu i te tikanga *tuku whenua* a te Māori. I whakakinohia tēnei wehenga tuatahi e ngā kaupapa taupatupatu a te Karauna, mai i ngā whakakorenga wā poto o te mana hoko, tae atu ki ngā taputapu ture hē, whakangaro hoki o te Kōti Whenua Māori. E whakaatu ana ngā tuhinga, tae atu ki te mahere a Felton Mathew me ngā petihana a ngā rangatira pēnei i a Pāora Tūhaere, kāhore i te kore take ngā kerēme a Ngāti Whātua, ā, he pūmau, he tika hoki ā rātou amuamu.



HE TUTU WHENUA

The narrative of Ngāti Whātua's dispossession is not one of passive victimhood, but of enduring and intelligent resistance. From the petitions of the 19th century to the activism of the 20th, a continuous thread of struggle and adaptation can be seen. The assault on take whenua was not merely the loss of land, but the destruction of a way of life, including the pollution of fishing grounds and the ultimate burning of the village at Ōkahu Bay. The survival of Ngāti Whātua as a distinct people at Ōrākei today is a testament to the strength of their ahi kā and their unwavering commitment to their ancestral lands, demonstrating that the human cost of dispossession was met with a resilience that continues to define their identity.

For the full report - scan the QR



Te kōrero mō te raupatu o Ngāti Whātua ehara i te kōrero mō te noho wahangū, engari he kōrero mō te tū pakari, mō te tū mātauranga. Mai i ngā petihana o te rautau tekau mā iwa, tae noa ki ngā mahi whakatūpato o te rautau rua tekau, ka kitea te aho kotahi o te pakanga me te urutau. Ko te whakaekenga ki te take whenua ehara i te ngaronga o te whenua anake, engari ko te whakangaromanga o tētahi āhua noho, tae atu ki te whakaparu o ngā moana ika, me te tahunga whakamutunga o te kāinga i Ōkahu Bay. Ko te oranga tonutanga o Ngāti Whātua hei iwi motuhake i Ōrākei i ēnei rā, he tohu o te kaha o tō rātou ahi kā, me te ūmanga kore e memeha ki ō rātou whenua tūpuna, e whakaatu ana i te ufu tangata o te raupatu i whakautua ki te manawanui e mau tonu ana hei tohu o tō rātou tuakiri.



NGĀTI WHĀTUA ŌRĀKEI