

Context Report for Taranaki Whānui’s Sites and Areas of Significance

1. Purpose:

- 1.1. Provide another format of how the 146 sites and areas of significance for Taranaki Whānui’s will be represented within the Wellington City Council’s inventory.
- 1.2. Display the narrative and context for which has been provide to Wellington City Council.

2. List of sites and areas to be included (along with their current categorisation):

The following table depicts the nominated categories for the sites and areas of significance for Taranaki Whānui’s. CAT ALPHA represents the sites and areas of medium/high significance. CAT BETA is a subcategory of CAT ALPHA, which is more descriptive of the sites or area. If an area or site falls under multiple CAT BETA, the CAT ALPHA will be determined by the CAT BETA which requires the highest level of protection. For example; site X falls under two subcategories, kāinga (medium/high significance) and ngakinga (medium/low significance), the site would have the main category of A as the kāinga requires further protection due to its significance. Please see appendices to see the descriptions of the categories.

Site	CAT ALPHA	CAT BETA	CAT BETA	Significance
Korokoro - Takapū Ara	B	Nga Ara Tawhito		Medium
Ngutu Kākā Kāinga	B	Wāhi Tawhito		Medium
Ahu Otaota	B	Otaota		Low
Tūāpapa	B	Ngakinga		Low
Umu, Ahu Otaota, Karaka Grove	B	Otaota		Low
Tūāpapa , Rua	B	Wāhi Tawhito		Low
Kumuhore Ngakinga	B	Ngakinga		Low
Tūāpapa , Rua	B	Ngakinga		Low
Ōwhariū Pā	A	Kāinga		High
Te Arei Kāinga	A	Kāinga		Medium
Ōwhariū Ara	A	Wāhi Tupuna		High
Ōhaua Kāinga 1	A	Wāhi Tupuna	Kāinga	High
Ōhaua Wharehou Otaota	A	Wāhi Tupuna		Medium
Ōhaua Kāinga 2	A	Wāhi Tupuna		High
Ancient Pā	B	Wāhi Tawhito		Medium

Ancient Pā	B	Wāhi Tawhito		Medium
Tūāpapa Rua	B	Wāhi Tawhito		Medium
Opau Bay Kāinga	A	Wāhi Tupuna		Medium
Tūāpapa , Karaka Grove	B	Ngakinga		Low
Tūāpapa	B	Ngakinga		Low
Te Ika-a-Maru Pā 2	A	Kāinga		High
Te Ika-a-Maru Pā 1	A	Kāinga		High
Te Rama-a-Pā ku Pā	A	Kāinga		High
Ohau Pā	A	Kāinga		High
Karaka Grove	A	Mahinga Kai		Medium
Tūāpapa , Karaka Grove	B	Wāhi Tawhito		Medium
Oterongo Kāinga	A	Kāinga		High
Oterongo Urupā	A	Kāinga		High
Oterongo Ahu Otaota	A	Wāhi Tupuna		Medium
Opuawe Kāinga	A	Kāinga	Wāhi Tupuna	High
Te Iringa-a-niu Kāinga	A	Kāinga		High
Pirihira Kāinga	A	Kāinga		High
Umu, Ahu Otaota	A	Wāhi Tupuna		Medium
Te Awa Korua Kāinga	A	Kāinga		High
Karaka Grove	A	Mahinga Kai		Medium
Toka Haere	A	Wāhi Tupuna		High
Makure-rua Pā	A	Kāinga		Medium
Mohuia / Te Kauae o Poua	A	Wāhi Tupuna		High
Taumata Patiti Pā	A	Wāhi Tawhito		Medium
Old Karaka Grove	A	Mahinga Kai		Medium
Pari Whero	A	Wāhi Tawhito	Wāhi Tupuna	High
Whare Raurekau Kāinga	A	Kāinga		Medium
Takapū Ngakinga	B	Ngakinga		Medium

Te Ana Puta	A	Wāhi Tapu		High
Paroro-rangi Kāinga	A	Kāinga		High
Ngā Ūranga Pā	A	Kāinga		High
Tutai Weera	B	Wāhi Taonga		Medium
Kaiwharawhara Kāinga	A	Kāinga		High
Te Awaiti Kāinga	A	Kāinga		Medium
Orangi-Kaupapa Ngakinga	B	Ngakinga		Low
Te Herenga Waka Marae	A	Marae		High
Moe-i-te-ra Kāinga	A	Kāinga		High
Ngā Kumikumi Ngakinga	B	Ngakinga		Medium
Huka's Hill	B	Ngakinga		Low
Pakuao Kāinga	A	Kāinga		High
Raurimu Kāinga	A	Kāinga		High
Tiakiwai	A	Wāhi Tupuna		High
Tiakiwai Kāinga	A	Kāinga		High
Te Rae Kaihau	B	Wāhi Tawhito	Wāhi Taonga	Low
Pipitea Pā	A	Kāinga		High
Pipitea Marae	A	Marae		High
Kumutoto Pā	A	Kāinga		High
Te Aro Pā	A	Kāinga		High
Waitangi Lagoon	A	Wāhi Tupuna		High
Hauwai Mahinga Kai	A	Mahinga Kai		High
Te Akatarewa Pā	A	Kāinga		High
Te Waihirere Pā	A	Kāinga		High
Matairangi	A	Wāhi Tupuna		High
Te O	B	Ngakinga		Low
Omaroro Ngakinga	B	Ngakinga		Medium
Akau-tangi Pā	A	Kāinga		High

Wellington Tenths Reserves	B	Takiwā		Medium
Tapu Te Ranga Marae	A	Marae		High
Hue te Para	B	Wāhi Taonga		Medium
Ōwhiro Rua	B	Ngakinga		Low
Ōwhiro Tūāpapa	A	Wāhi Tupuna		Medium
Ōwhiro Kāinga	A	Kāinga		Medium
Te Mapunga Kāinga	A	Kāinga		High
Motu-haku Kāinga	A	Kāinga		High
Uruhau Pā	A	Kāinga		High
Waitaha Kāinga	A	Kāinga		Medium
Tūāpapa	B	Ngakinga		Low
Haewai Kāinga	A	Kāinga		High
Te Raekaihau	B	Ngakinga		Medium
Tapu Te Ranga	A	Wāhi Tupuna		High
Rukutoa	A	Mahinga Kai		High
Kai Tawaro	B	Wāhi Tawhito		Medium
Kau-whakaaua-waru	A	Kāinga		High
Mataki Kai Poinga Pā	A	Kāinga		High
Puhirangi Pā	A	Kāinga		High
Mahanga Pā	A	Kāinga		High
Karaka Grove	A	Mahinga Kai		Medium
Taipakupaku	A	Wāhi Tapu		Medium
Maupuia Pā	A	Kāinga		Medium
Maupuia Pā	A	Kāinga		High
Kakariki-Hutia Pā	A	Kāinga		High
Whetu Kairangi Pā	A	Kāinga		High
Te Puna a Tara	A	Wāhi Tupuna	Kāinga	High
Te Pou a Amuketi	B	Wāhi Tawhito		Low

Maraenui	B	Ngakinga		Medium
Taroto kura	B	Wāhi Tawhito		Medium
Paewhenua	A	Kāinga		High
Poito Pā	A	Kāinga		High
Rangitatau Pā	A	Kāinga		High
Tarakena Pā	A	Kāinga		High
Te Aroaro-o-Kupe	A	Wāhi Tupuna		High
Oruaiti Pā	A	Kāinga		High
Te Turanga-o-Kupe	A	Wāhi Tupuna		High
Kirikiri-tātangi	A	Wāhi Tupuna		High
Hue te Taka	A	Wāhi Tupuna		High
Kau Bay	B	Nga Ara Tawhito		Medium
Kau Point	B	Nga Ara Tawhito		Medium
Mahanga Bay	A	Mahinga Kai		Medium
Makara 37 & 39A	B	Takiwā		Medium
Moa Point	B	Wāhi Taonga		Medium
Ōmarukaikuru	A	Wāhi Tupuna		Medium
Omere	B	Wāhi Tawhito		Medium
Otari A5	B	Takiwā		Medium
Oterongo	B	Wāhi Tawhito		Medium
Pari Karangaranga	A	Wāhi Tapu		High
Puke Ahu - Ngā Tapuae o Kāhui Maunga	A	Wāhi Tapu		High
Tangi te Keo	A	Wāhi Tupuna		High
Tapu te Ranga - Ōwhiro - Haewai	A	Mahinga Kai		Medium
Tarakena	B	Wāhi Tawhito		Medium
Tarikākā	A	Wāhi Tupuna		High
Te Kani a Maru	A	Mahinga Kai		Medium
Ohau Bay	A	Mahinga Kai		Medium

Te Raekaihau	A	Mahinga Kai		Medium
Te Ranga a Hiwi	A	Wāhi Tupuna		High
Te Raukura - Te Wharewaka o Poneke	A	Marae		High
Te Rimurapa - Pariwhero	A	Mahinga Kai		Medium
Te Tangihanga a Kupe	A	Wāhi Tupuna		Medium
Waiariki	A	Mahinga Kai		Medium
Waiariki (Urupā)	A	Wāhi Tapu		Medium
Waihinahina Awa	A	Wāhi Tupuna		High
Wai-komaru Pā	A	Kāinga		High
Wharehou	B	Wāhi Tawhito		Medium
Whakahikuwai	A	Wāhi Tupuna		High
Tiakiwai	A	Wāhi Tupuna		High
Pipitea Awa	A	Wāhi Tupuna		High
Waipiro	A	Wāhi Tupuna		High
Tutaenui Awa	A	Wāhi Tupuna		High
Kumutoto Awa	A	Wāhi Tupuna		High
Waikoukou	A	Wāhi Tupuna		High
Waimaphihi	A	Wāhi Tupuna		High
Waitangi	A	Wāhi Tupuna		High

3. Narratives with Sites

The following section brings together the narrative and comments which were presented to the Council officers as a part of the series of site affirmation kōrero. It is suggested that in lieu of narrative provided within the site affirmation kōrero, that the narratives discussed Morrie Love's 2021 report be used.

3.1. Korokoro - Takapū Ara

No new details provided in kōrero.

Formerly M1

Report:

“Track leading from Te Korokoro to Takapu and thence to Porirua”

3.2. Ngutu Kākā Kāinga

No new details provided in kōrero.

Formerly M2

Report:

“The kāinga was in the vicinity of what is regarded as the Northern and Western boundary of Te Atiawa/Taranaki Whānui. The traditional boundary was Kiakia/Kiekie just north of Pipinui Point and Boom Rock. This coastal village was situated near Pipinui Point some 5 kilometres north of Makara Beach. The name means kaka beak which could refer to the bird’s beak or the plant *Clianthus puniceus* [kowhai ngutu kaka] which was often used to decorate villages.”

“Ngutu Kaka is also close to the boundary of the Port Nicholson Block which has served to define the rohe (area) of Te Atiawa/Taranaki whanui of Wellington. The boundary for Wellington City is some 4.6 km north of Pipinui Point near a place called Parakaihoru”

3.3. Ahu Otaota

No new details provided in kōrero.

Formerly M3

3.4. Tūāpapa

No new details provided in kōrero.

Formerly M4

3.5. Umu, Ahu Otaota, Karaka Grove

No new details provided in kōrero.

Formerly M5

Report:

“These are quite distinct although vegetation is starting to overgrow the site. The ridge runs from Smiths Bay to the road which services the Transpower Electrode Station on the beach below.”

3.6. Tūāpapa, Rua

No new details provided in kōrero.

Formerly M6

3.7. Kumuhore Ngakinga

No new details provided in kōrero.

Formerly M7

Report:

“Kumuhore cultivations registered on the District Plan as M7 is said to have no physical remains for these garden areas however these areas will be in the area where there will be turbine bases and service roads along with the power cables for Meridian’s Mill Creek Windfarm . An extensive report on this was done by Bruce McFadgen in 2013. He looked at areas within the operating area of the Mill Creek (Meridian) windfarm that were indicated in early survey maps as garden areas. He did not

find evidence of gardening activity from cultivated plant remains. There was also little evidence of bracken fern (aruhe -cultivated for food). The soils however were suitable for gardening.”

3.8. Tūāpapa , Rua

No new details provided in kōrero.

Formerly M8

Report:

“Area quite distinct set of terraces and pits above Smith’s Bay”

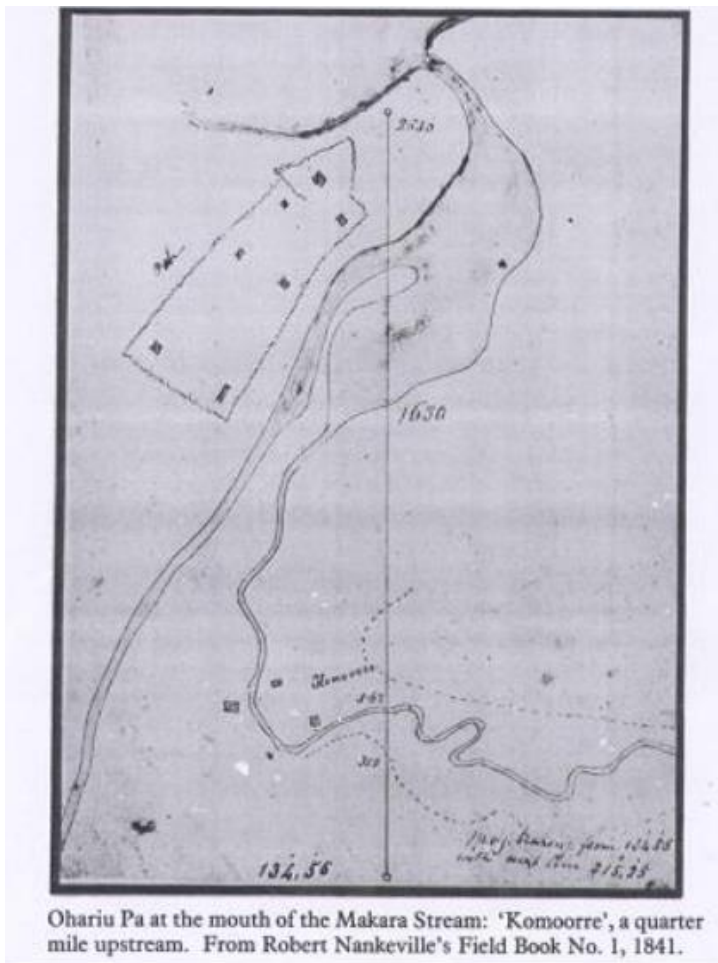
3.9. Ōwhariu Pā

No new details provided in kōrero.

Formerly M9

Report:

“Owhariu area‘The lands about the mouth and lower reaches of the Makara Stream’ (Best, 8, Pt.5, p.177). The name is perpetuated on modern maps as the bay into which the Makara Stream discharges and as the main (northern) tributary of the Makara.



Sketch of Ohariu Pa at the mouth of the Makara Stream with 'komoorre' [Kumuhore?] upstream – from Robert Nankeville’s Field Book No 1, 1841.19. On this coast, Owhariu (on modern maps spelt as "Ohariu")² has the longest tradition. It is known as a place where Kupe and wife and children -the first

reputed people in the area -stayed during their exploration of the Wellington region, before moving up the coast to Porirua and Mana Island. Ohariu was a major Ngāti Ira settlement, one of a string along this coast including Porirua, Titahi Bay and Pukerua Bay. The highest ranking rangatira of the tribe at the turn of the nineteenth century was Te Huka o te tai o Ruatapu or Whanake. His wife, Tamairangi and son Te Kekerengu were much involved in the upheavals early in the century. 20. In 1848 cultivation reserves of 350 acres were made for the inhabitants of Ohaua and Te Ika a Maru. Few people seem to have lived there at this stage, and shortly thereafter many returned to Taranaki. In 1853, reserves at Ohaua, Oterongo and Te Ika a Maru were sold to the Crown.

Ohaua Bay was associated also with whaling settlements and Māori wives of whalers. At least one Māori inhabitant remained there until about 1920 (M12). As late as the 1860s and 1870s Māori of Taranaki origin were living at the area known as the Fern Ground inland from Makara beach. An incident is recorded late in the century where two Maori visited Makara beach to collect the bones of relatives buried there.²¹ The 1850 census report states: "Ohariu" is situated about 6 miles from Wellington, and immediately in the rear of the Town. The road to the village is over a mountain, is difficult and only available as a footpath, principally through bush.⁴ The Pa is situated on a Reserve recently laid down by the Government under Col. McCleverty's directions, to which a considerable portion of suburban land is attached. The land comprised with the block on an average may be considered tolerably good, with a fair share of timber. All the Maori cultivations are included within the block, which are by no means extensive. In addition to this they have several head of cattle and their pigs, which are numerous, are also allowed to run at large within the boundaries. The Pa is in a state of decay, and very few of the huts are in a habitable state. Originally the Population of Ohariu was numerous, and was the principal landing place for all the canoes visiting Port Nicholson from Wanganui, Otaki, Queen Charlotte's Sound, Nelson, and the other Settlements in the Straits. It is still resorted to on these occasions. The inhabitants live principally by fishing. They cultivate little, but are frequently in the employ of Europeans at daily wages. For so small a place, and from the accounts given by the Natives themselves, the mortality for the last 8 or 10 years had been great. The Native Teacher informed me that he had buried above 100 persons within 10 years, and principally adults. The present inhabitants are principally "Ngatitamas", who originally came from Poutama, North of Taranaki; some are Whanganuis, and Ngatiawas, and have all intermarried. Several persons joined William King's party, and some few others are likely soon to follow. The North West wind is severely felt with a great sand drift. The best line of road from Wellington to Ohariu seems to be through the "Karore and Makara" district, a considerable portion of which has already been completed. The Natives on the whole appear to be healthy, but a scarcity of children. Mr Rhodes has a cattle stations here. Total Native Population, 119."

3.10. Te Arei Kāinga

No new details provided in kōrero.

Formerly M10

Report:

"Te Arei kainga was said to be a hamlet of the Ngati Tama hapu located on a hill east of Makara stream and some distance from its mouth and the sea beach."

3.11. Ōwhariu Ara

No new details provided in kōrero.

Formerly M11

Report:

“This track has been examined by Bruce McFadgen in doing work for Meridian Energy at Mill Creek”

3.12. Ōhaua Kāinga 1

No new details provided in kōrero.

Formerly M12

Report:

“Said to be the name of a [native] village on the coast at Owhariu [Bay]’ (Best, 8, Pt.5, p.177), but this duplicates one version of the name of the bay farther south, and seems to indicate a confusion of names in this locality, probably of names having similar form or sound. From the position shown on Best’s 1916 map this village or, as he shows it thereon, pa, must have been situated on the point of the bluff between Makara (shingle) Beach and Wharehou Bay, which is the lesser indentation of the present Owhariu Bay of official maps.

"Ohaua" is situated on the coast, south of Ohariu, distant about 6 miles, over a rocky, dangerous road. The village is in a sheltered little valley with a N.E. aspect. The greater part of it is secured to the Natives as a reserve, but nearly deserted, there being only 5 individuals in the Pa, all the others having joined William King. The Pa and many of the huts are in a state of decay, and in a few months will probably be quite deserted. There is no cultivation; the soil is poor, and the country hilly and badly timbered. Mr Jenkins, of Wellington, has a cattle station adjoining. Total native Population, 5.

Makara stream ‘The stream that flows from Makara Hill northward to Owhariu Bay...the full name may be Manga-kara’ (Best, 8, Pt.5, p.177). Kara (with the final ‘a’ pronounced with a long sound) is the Maori name for greywacke rock, and this stream may have been so named because of supplies of specially good quality greywacke stone occurring in its valley. Such would have been utilized in making adzes, pounders, and other artefacts. Therefore the name appears to mean ‘tributary with [good] greywacke outcrops.’”

3.13. Ōhaua Wharehou Otaota

Very good food collection area.

Formerly M13

Report:

“This site has deteriorated since 1959 when it was already in poor condition. There are midden materials and burnt stones in this area.”

3.14. Ōhaua Kāinga 2

No new details provided in kōrero.

Formerly M14

Report:

“Ohaua kaingais one of many in this area. It probably had a small fortified site at the end of the headland with those earthworks still visible.

Best and Adkin describe this as a kainga, but Best marks it as a pa on his map. Adkin disputes this is the correct site. His note suggests earlier maps were confused about the headland between Ohariu

and Wharehou bays. On his map he shows Ohaua and notes a separate pa on the headland. The headland pa existed as remaining earthworks show. The WCC Maori Historical Information Site Handbook, 1990 says it was abandoned pre European times, but no source is given. A 1959 archaeological report found this site to be in reasonable condition. Carbon dating on this site has shown that it is at least 250 years old”

3.15. Ancient Pā

No new details provided in kōrero.

Formerly M15

3.16. Ancient Pā

No new details provided in kōrero.

Formerly M16

3.17. Tūāpapa , Rua

No new details provided in kōrero.

Formerly M17

3.18. Opau Bay Kāinga

No new details provided in kōrero.

Either M18 or M19

Report:

“Karaka grove at Opau Stream. This grove is reasonably well preserved with some very mature trees reflecting the age of the area. This site was likely that for the village but that needs to be verified. The site has been used as catchment recording site in the past but is no longer used for that purpose. The recorded archaeological sites around seem to be located on hill sides remote from the stream. The occupation site(s) however is more likely to be where the karaka grove remains”

“Opau Stream located between Te Ika-a-Maru and Owhariu[Makara Beach]’ (Best, 8, Pt.5, p.177). Modern maps show the valley of the Opau Stream in the locality defined by Best, but the original application of the name Opau may have been confined to the coast at the mouth of the stream”

3.19. Tūāpapa , Karaka Grove

No new details provided in kōrero.

3.20. Tūāpapa

No new details provided in kōrero.

Formerly M20

3.21. Te Ika-a-Maru Pā 2

By the bay, there’s a defensive trench of the pā. East of the trench is the pā. Somewhere in the middle of the site. Then drops off at the steep cliff. It is a large site.

Formerly M21

3.22. Te Ika-a-Maru Pā 1

No new details provided in kōrero.

Formerly M22

3.23. Te Rama-a-Pā ku Pā

No new details provided in kōrero.

Formerly M23

3.24. Ohau Pā

Morrie: true jumping off spots to the South Island. In a southerly this is the place to launch a boat. If it was heavy north west they would portage the waka, pull the waka over the hill to the ridgeline and down the gully of black stream. Morrie is proposing to put a site close to that turbine at the saddle at the head of that valley.

At the saddle points there have been kumara cultivations found, Morrie says that they would have sat down and eaten their lunch there. Unintentional kumara cultivation.

Formerly M25

3.25. Karaka Grove

No new details provided in kōrero.

Formerly M27?

“This site is located close the access road for West Wind in a stream gully. This site has been avoided however it may deteriorate over time as it is isolated and with stock able to access it may die out.”

3.26. Tūāpapa

No new details provided in kōrero.

Formerly M28?

3.27. Karaka Grove

No new details provided in kōrero.

Formerly M28

3.28. Oterongo Kāinga

No new details provided in kōrero.

Formerly M29

“O-te-rongo(M29) ‘The small bay just east of Cape Tarawhiti [Terawhiti]. Site of a village of Ngati-Awa [Te Ati-Awa]. A taniwha or water monster is said ti have its abode here in former times’ (Best, 8, Pt.5, p.176; also 6, p.112).

S.P. Smith, also, refers to the monster that once lived at O-te-rongo and describes it, from information handed down by tradition, as ‘a famous ngararaor taniwhawho, however, was not of the man-eating variety. Whenever any traveller lit a fire near its abode, the monster came up from the sea and extinguished the fire and always directly afterwards, arose a great tongaor south-easter [gale]’ (51, p.411). This was in Ngati-Ira times. In this instance the sea-inhabiting, fire-extinguishing

taniwhawould have been a personification of spindrift produced by the succession of on-shore gales that assail the coast.

The name of the bay is now frequently spelt 'Oteranga' but the other form can be accepted as the correct version.

O-te-Rongo Bay and its surrounds are significant to Te Atiawa due to the extent of the occupation, cultivation and burials that occurred at the Bay. O-te-Rongo Bay has strong historical and cultural significance for Te Atiawa that needs to be re-established.”

3.29. Oterongo Urupā

No new details provided in kōrero.

Formerly M30

“It is proposed that rather than having the site as Oterongo Bay to this be changed to be the Oterongo urupa. That is a significant cultural site that has now been protected by large rocks as part of the West Wind project by Meridian energy. The Bay is part of the Regional Council area as will be protected through the sites process in the Regional Plan (in review).

The beach is shingle giving away to sand and twenty metres in from the shoreline is a recognised urupā or cemetery. The position of the urupā is clearly visible having been marked out with large rock placed around the site. This urupā is of the highest significance to Te Atiawa ahi kā roa and the hapu of Ngati Waipongo.

O-te-Rongo is at the end of two important natural features, fault lines stretching north to Ohau and Ohariu Bays, where the tauranga waka (waka landing place) connected the southern travel route to a track that in pre-settlement times, ran north and south, passing through O-te-Rongo Bay. As you stand off in a waka facing O-te-Rongo Bay to your immediate left is Pūtiki bench. Above this area is Oterongo-nui, a raised flat grassy area of pasture some 27 metres above the beach. Oterongo-nui, an area of 263.25 acres includes Cape Terawhiti, and was first held under New Zealand Company land orders by George Ashdown. The ridge that comes down onto Oterongo-nui is named 'Omere'.

Approximately 1.4 kilometres in from the head of Oterongo Bay up Black Gully there was a Karaka grove on Section 22 Terawhiti District. The Karaka was a tree of special significance to Māori.

The Karaka thrives in sandy coastal soils and is one of the few trees that were deliberately planted for its fruit. It was so special that many battles were fought over the possession of Karaka groves. This grove was reported in a 1963 archaeological report as having suffered extensive erosion. Several archaeological records from the 1960s and early 1970s provide evidence of the Māori occupation. Middens, evidence of ovens, pits and taonga including adze have been found. To the right where the Cable Station sits there is also archaeological evidence of terracing and a Karaka grove.

Where the valley on the right meets the beach is the site of a cave. Caves were usually used as burial sites. Further around the bay towards O-te-Rongo Head there is a midden site near the mouth of a small un-named streamlet. It was common and traditional for such places to be either permanently or seasonally inhabited.

O-Te-Rongo is one of the three important Te Atiawa precincts on the south coast in the Terawhiti (Terawiti) district. Before any customary title was extinguished and a Māori title raised in the Native Land Court this reserve was taken by proclamation in 1882. O-te-Rongo was originally set aside as a

reserve for the Ngāti Waipongo hapū of Te Atiawa. The hapū moved from Pipitea to the kāinga after Ngāti Mutunga and Ngāti Tama migrated to the Chatham Islands in 1835. Ngāti Waipongo effectively took over O-te-Rongo, Waiariki and Rimarapa reserves, and many other areas along the south coast. Not all Ngāti Mutunga went to the Chathams. Evidence of this is found at Waiariki where the kāinga named Pirihiira is in fact named after Pirihiira Te Tia of the Kaitangata hapū of Ngāti Mutunga.

As a consequence Te Atiawa are the iwi Manawhenua of this area of the Wellington South Coast.

Legal title to O-te-Rongo was issued in the Māori Land Court on 19 June 1911. Prior to this the Native Land Court issued a succession order for Paro Tamarua on 14 December 1908. It appears that in doing this they left out Kimi Matenga who objected by letter and requested to be included in the succession order. At that point the Court discovered that there was no Māori title to the reserve. Kimi Matenga was informed that a succession order made by Judge Rawson for the interest of Paro Tamarua was of no effect as it had not yet been proved that Paro Tamarua was an owner. The title to this block appears not to have been investigated. What followed was the investigation of title which led to the issue of a freehold order on 19 June 1911 to eighteen related people for a 20 acre reserve. It was discovered that the land under investigation ceased to be Māori land by proclamation and gazette notice in 1882 when the land was taken for the Cook's Strait cable station. The court still continued to treat the land as Māori land despite its known status, issuing succession orders in 1912 and 1923 and maintaining an active file until the title records were consolidated in 1961.

Several archaeological records from the 1960s and early 1970s provide evidence of the Māori occupation here. Middens, evidence of ovens, pits and artefacts including an adze have been found. It is also alleged that a significant urupā lay in the area with reburials taking place in this century.²⁷ The site has been considerably altered by works associated with the Cook Strait cable.

"Oterongo", distant from "Ohau" about five miles through bush, is situated in a small barren valley on the coast, exposed to the south-east. The population is small, and very badly off: the Pa is in a wretched state, and the owners of many of the houses having returned to Taranaki with William King, are uninhabited and falling to pieces. This also is a Reserve, but the cultivations are insignificant, and in bad order: the natives rear within the boundaries a considerable number of pigs, and are occasionally employed in collecting the Mutton Shell for sale. Mr Drummond has a cattle station here. Total Population, 19."

3.30. Oterongo Ahu Otaota

No new details provided in kōrero.

Formerly M31

"Oterongo Point was an entrance into the embayment of Oterongo and was a stopping point which may be why middens were found there between Oterongo and Waiariki"

3.31. Opuawe Kāinga

No new details provided in kōrero.

Formerly M32

"This kainga site was inland along the South Makara Stream.

Wai-Kohu (stream) Apparently the original name of the present West Karori Stream (8, Pt5, p.175). This is the large tributary of the Karori at the upper end of South Makara Road, which as Best has

pointed out 'joins the branch flowing from Karori [settlement] near [the former little Te Ati-Awa kainga of] Opuawe' (loc.cit)

Opuawe kainga 'A place on the Karori Stream near the junction of the two headwaters [the Wai-kohu and the present Karori, formerly named Wai-pahihi]. A small forest hamlet of the Ngati-Awa folk was situated here' (Best, 8, Pt.5, p.177).

The exact spot was within the upstream loop of the peculiar S-bend in the main course of the Karori 15 chains below the head-waters junction referred to above. A number of depressions, probably whare sites, still mark the spot."

3.32. Te Iringa-a-niu Kāinga

No new details provided in kōrero.

Formerly M34

"Te Iringa-a-niu 'A place on Section 1, just west (about 55 chains) of Wairaiiki Stream; named after a place near Oakura, Taranaki. A hamlet at this place was occupied by the Ngati-te-Waipango clan [hapu] of Ngati-Awa' (Best, 8, pt.5, p.176). This name was brought here by the Te Ati-Awa people when they came down from their Taranaki home and drove out Ngati-Ira."

3.33. Pirihiira Kāinga

This was a main village here.

Formerly M35

"A former Te Ati-Awa village located on the outer south coast of the area, i.e., on Cook Strait, in the left bank of Wai-ariki Stream, about 12-15 chains inland from its mouth. This is the position indicated on Best's 1916 map, and is similarly shown on map VI.

The kāinga lay within land designated after European settlement as sec 94 Terawhiti District, Waiariki Reserve at full survey totalled 538 acres 1 rood 14 perches. On 14 April 1882 a Crown grant issued to Sec 94 in favour of Pirihiira te Tia. The grant was for an area of 60 acres on the eastern side of the Waiariki stream to the north of the Waiariki kainga, urupā and beach. Pirihiira te Tia, a woman of the Kaitangata and Ngāti Tupawhenua hapū, was closely related to Ngāti Mutunga. In evidence for the investigation of title to the New Zealand Company 'Tenths' before Alexander MacKay on 4 April 1888, she stated that she was long resident and present at the sale to Colonel Wakefield.

Pirihiira is listed among three from Oterongo in the original owners of the 'Tenths'. The evidence given about the basis of her rights centering on the residence and cultivations of her father at Te Ika a Maru was ignored because the proposed 40 acres that was acknowledged as hers could not be found at Te Ika a Maru but was accommodated rather in Sec 4 Terawhiti District at Waiariki. In 1890 Pirihiira asked the Land Court to remove the restriction on the alienation of Section 94. This was granted on 13 May 1890. In the same year Pirihiira te Tia sold the land to the McMenemy estate."

3.34. Umu, Ahu Otaota

No new details provided in kōrero.

Formerly M36

"This site is in the area of the principal kāinga in the Waiariki reserve. The name Waiariki comes from the mountain which lies just beyond the headwaters of the stream and was known as Mount

Miserybut has been renamed Waiariki. In 1861 the huts of the kāinga area were shown by Swainson and Anderson on the eastern side of the stream along the beach in an area near where there are said to be burials. The title to this land was not determined until 25 November 1908. Its utility and ownership is best expressed by Pene te Hiko on whose testimony the title was ordered in the Native Land Court. Pene te Hiko stated:

This urupā is the only part of Waiarikireserve still in Māori ownership. It is 8 acres 1 rood 14 perches (3.374 ha) in extent and has not been further alienated beyond succession orders to the three original owners.

Archaeological reports provide evidence of an extensive oven area on both sides of the Waiariki stream mouth. Shells and charcoal have been found. The site is connected with Ngāti Waiponga of Te Atiawa.

Waiariki is at the mouth of the stream that has the same name. It is south and east of O-te-Rongo Bay. Up the coast to the west of Waiariki is a tapu place or tūhinapō. Adkin's references it as 'A place just west of Waiariki [Stream]' (Best, 8, Pt5, p.176), which enters Cook Strait between Tongue Point and Oterongo Head. The location, as indicated by Best on his 1916 map, was about 30 chains west of Waiariki Stream and apparently close to the foreshore. In the same area of the tūhinapō there is an old Karaka grove which is some way up the Waiariki Stream. It is possible that the tūhinapō had significance for all the people of Waiariki kāinga and Te Iringa-a-nui kāinga to the west on Section 1 Terawhiti District.

Another piece of land associated with the kainga was Sec 96 Terawhiti District. This 460 acre section of the original Waiariki (1848) reserve was sold to the Crown in 1853 and became Crown Land. It was allocated to the Wellington and Manawatu Railway Company in December 1894 under the Railways Construction and Land Act 1881, and sold to the Terawhiti Estate five months later.

The pā, gardens and cultivation at Waiariki, from the Deed (Vol 1 folio 456) agreed between the inhabitants and Colonel McCleverty.

"Waiariki" is situated on the coast, distant from Wellington about 15 miles in a south-easterly direction, is on a Reservemade for the Natives by the Government. In the small valley immediately in the rear of the Pa are the plantations belonging to the Waiariki Natives, and though limited, are in unusually good order; the maize and kumara plants promise well, and upon the whole the Natives of this village are much better off than those of the preceding ones. The Pa and huts are also in tolerably good repair. This season they have collected a considerable quantity of Mutton Shell for exportation, which they convey to Wellington in large sealing boats and war canoes. They are a subdivision of the Ngatiawas, and I think are likely to remain -two or three only having returned recently to Taranaki. Mr Rhodes has a cattle station adjoining. Total Native Population, 44."

3.35. Te Awa Korua Kāinga

No new details provided in kōrero.

Formerly M37

"A small haven or open space in the [shore] rocks between Tongue Point and Wai-ariki' (8, Pt.5, p176). On the modern Topographic Map, Wellington Sheet N. 164, scale 1:63360, 1950, and on New Zealand, 1:25000 Series, Waiariki Sheet, N.164/4, 1942, the precise position of this feature is plainly shown as a short sandy beach interrupting an otherwise continuous rocky shore-platform in the little bay immediately west of Tongue Point and nearer that point than to the mouth of the Waiariki

Stream. 'Koria' refers to the kahawaifish in its immature stage, also known as hāpuku; 'awa' is a channel, in this case through the rocky foreshore to a food landing beach.

Te Awa-koria kāinga to the south and east of the Waiarikistream is the last village in this Waiariki precinct and appears to have been an important tauranga waka like O-te-Rongo"

3.36. Karaka Grove

No new details provided in kōrero.

Formerly M39

"This site is a significant karaka grove which is a usual sign along this coast of early Maori occupation. This site is adjacent to the road from the coast into Long Gully. This site is registered as being of medium significance in the District Plan. The grove extends from the beach up to the access road for Long Gully. The Karaka are in good condition and should sustain themselves."

3.37. Toka Haere

Thought where the penguin bashed into it. (Boat)

Formerly M40

"Although this is outside the District Plan boundary and is in the Territorial Sea it is a significant site for both Maori and non-Maori. Although the rock is submerged at high tide it is visible at times. It could have been where the vessel SS Penguin foundered with considerable loss of life."

3.38. Makure-rua Pā

No new details provided in kōrero.

Formerly M41

"This was noted as a stockaded village of Ngati mamoe at Te Rimurapa on the western side of Te Rimurapa. Little remains of the site today."

3.39. Mohuia / Te Kauae o Poua

Mohuia is one of the rocks by the final reef. "

Two rocks there. The te kauae o Poua is the jawbone. The mana whenua will prevail until the jawbone collapses.

Formerly M42

"Mohuia is a rock off Rimurapa(Sinclair Head). There are three big sea-washed rocks off the point, one rocky islet, and another about a quarter of a mile distant. The tall isolated rock is Mohuia (Adkin, p42). Te Kauae o Poua or the jaw-bone of Poua is a large isolate sea stack near Rimurapa. It is related that the Ngati Ira people of Te Whanganui a Tara has a proverb that ran: 'Kia mahaki ra ano te kauae o Poua, katahi ka riro ait e whenua' meaning when the jaw-bone of Poua becomes loose, then only will the land be lost. (Adkin p 28 and Best 6, p 155)."

3.40. Taumata Patiti Pā

Old pā site

Formerly M43

“The site is near still existing Karaka Grove just west of Red Rocks. This is small site with limited space.”

3.41. Old Karaka Grove

“By the creek. Morrie: the creek is significant one.”

Formerly M44

“This is another site between Rimurapa and Pari Whero (Red Rocks) but closer to Red Rocks than Taumata-Patiti Pa. There is a risk that the karaka here are dying out.”

3.42. Pari Whero

No new details provided in kōrero.

Formerly M45

“Pari Whero or Red Rocks and is a site of importance both in tradition as well as having a modern significance as a local landmark. This unusual rock formation was created when an outcrop of ancient volcanic pillow lava was embedded in younger greywacke, along with red and green siltstone. The Red Rocks Scientific Reserve was created in 1972 after growing public concern about quarrying in the area. There are various traditional stories about the area from the time of Kupe. One story is that the red colour comes from the blood of Kupe’s daughters who gashed themselves in grief at a long absence of their father.”

3.43. Whare Raurekau Kāinga

No new details provided in kōrero.

Formerly M46

“This kainga site is near the track to Red Rocks being close to the end of the old quarry site. Little is known of this old site including its precise location. Te Kopahou is the peak in the middle of this site along the ridgeline of the same name which extends from the headwaters of the Kaiwharwhara Stream”

3.44. Takapū Ngakinga

No new details provided in kōrero.

Formerly M47

“This site is just east of the Takapu Road Railway Station, in the valley of the Porirua Stream. This was claimed by Te Patu-kawenga of Te Atiawa (Ngati Mutunga) and he was said to exclaim ‘Ko taku takapu tenei’ literally –this is my belly”

3.45. Te Ana Puta

The cave is buried around 1855

Formerly M48

“This cave was situated along the Hutt Road around 1.5 km south of Horokiwi Quarries. The site now has advertising hoardings and has been the subject of land filling so any cave would have long-since been filled in. The area was part of a pari karangaranga or echoing cliff. The echoes are thought to be made by spirits of the dead. (Adkin, p12). This was a pari karangaranga, or echoing cliff. The echoes were thought to be made by spirits of the dead.”

3.46. Paroro-rangi Kāinga

This is likely to be a small village

Formerly M49

“This was a small Te Atiawa village used on the 1830’s as a fortified position against raids from the Wairarapa. This was located above the Hutt Road just north of Ngauranga Gorge”

3.47. Ngā Ūranga Pā

No new details provided in kōrero.

Formerly M50

“This Pa or kaingawas located at the mouth of the Waitohi (or Ngauranga) Stream as it flowed into Te Whanganui a Tara (Wellington harbour). This Te Atiawa kainga was also known as a tauranga waka (canoe landing area) which was one of the important connections with Matiu/Somes Island.

Ngāuranga was a small Pā near the harbour edge known as a tauranga waka or waka landing area with strong connection to the island Matiu in the middle of the harbour.

Ngāuranga Pā had strong association with the Te Atiawa and Ngāti Mutunga. The name was probably associated with the previous residents of Ngāti Ira. The name of the stream that came down the narrow and precipitous gully that is now the Ngāuranga gorge was Waitohi. In Maori times there was limited flat land for gardens giving way to the bush clad gully. Tuna (eels) were caught in weirs in the stream to supplement the fish caught in the harbour. The village at Ngāuranga had a population of 48 in a census in 1842 which was the year of Te Wharepouri’s death and when Tacy Kemp did his census in 1850 the population had dropped to 34. Kemp noted that the people of the Pa were closely connected to the people of Pito-one Pa and after Te Wharepouri’s death looked to Te Puni for leadership. The village degenerated rapidly after that time and land disputes marked the future of the place.”

3.48. Tutai Weera

No new details provided in kōrero.

Formerly M51

“This was reputed to be a viewing place for whales (hence the name). This is of interest as it is somewhat unique in the harbour. It is presumed that the whales referred to a likely to be orca. The Maori name for the killer whale orcinus orca was kera weera.”

3.49. Kaiwharawhara Kāinga

No new details provided in kōrero.

Formerly M52

“At the mouth of the Kaiwharawhara stream the Ngāti Tama and Ngāti Mutunga kainga of Kaiwharawhara was located for a period from around 1824. Ngati Tama remained in the kainga, though, as they had not understood the 1839 sale at Petone to include their kainga. Taringa Kuri objected that the New Zealand Company had "disposed of his land at Kaiwharawhara, ... had not reserved every alternate section for the natives and, ... his planting grounds had been overrun by the horses, pigs and cattle of the white men." As a result, in mid-1842, many Māori from Kaiwharawhara moved to the Hutt to cultivate, eventually leading to the Hutt wars of 1845-46.

Grey's 1846-47 settlement also gave Kaiwharawhara people lands at Harbour District section 4 (to the north of the kainga) 147 acres of Otari (now Wilton Scenic Reserve) and a former Government Domain up the Kaiwharawhara stream (relabelled section 4A, and named Ngatoto), linking Kaiwharawhara to these lands for decades after.

In 1850, 44 people lived in 13 huts at Kaiwharawhara, "frequently employed by Europeans at daily wages," and cultivating lands they leased in the Hutt. In 1868 the application of Hon Paengahuru and Wikitōa Taringa Kuri and others for title investigation of Kaiwharawhara came before the Native Land Court sitting of T.H. Smith. The first hearing was adjourned because Taringa Kuri, being quite old and somewhat senile, could not give dependable testimony. A second hearing was adjourned for lack of survey. On the fourth hearing, Hon Paengahuru and a Native Department officer, Thomas E. Young, gave evidence on the Pā lands.

Paengahuru distinguished this claim from other Kaiwharawhara lands, and produced G. F. Swainson's survey plan, SO-W 213. The claim of Paengahuru and his four co-applicants arose from Ngāti Tama's pre-Chatham migration residence at Kaiwharawhara. He stressed that those who remained retained possession, and the applicants represented all the people. At the time of the hearing he and Aperahama Tuhaua were receiving the rent from the Pakeha occupants of the Pā land.

Other Kaiwharawhara lands (Harbour sections 4 and 4A) came before Judge Alexander MacKay on 6 March 1888. Section 4 (103a 4r 36p) was granted to twelve Ngāti Tama people. Section 4A (72a 1 r 23p), known as Ngatoto, was granted to four people. On 13 October 1893 a Crown Grant of the pa issued to the owners. About six months later, 2 May 1894, by an application to the Native Land Court by Atanui te Peni, the restrictions on alienation were removed.⁴⁷ At some point, a John Newton must have purchased the pa land, as a certificate of title was issued to him in November 1894.

None of the Kaiwharawhara pa, section 4 or 4A (Ngatoto) is in Māori ownership today. ¹³⁵ This area between the old Pā sites of Ngāuranga and Kaiwharawhara was connected strongly with these Pā and the rim of Te Whanganui a Tara (Wellington Harbour). Ngāuranga was the home of the old fighting Chief Te Wharepouri and his interests went to Manihera Te Toru on his death in 1842 and leadership transferred to Te Puni at Pito-one Pā.

Kaiwharawhara Pa was also a place where its long term future could not be guaranteed. Kaiwharawhara took its name from the wealth of wharawhara (*Astelia Banksii*) that grew on the slopes above the stream bed. It was heavily forested with kainga and cultivation areas along its length.

Kaiwharawhara was one of the first kainga established in 1824-25 by Ngāti Tama and Ngāti Mutunga from Taranaki. The rangatira of Kaiwharawhara named in the Land Claims hearings of 1842 were Taringa Kuri [Kaeaea], Wakakeko, Rawi, and Wakataurangi. In 1842 the census put the population at 60 and in Kemp's 1850 survey the numbers were 44. The cultivations of the people were largely in the Hutt Valley."

3.50. Te Awaiti Kāinga

No new details provided in kōrero.

Formerly M53

“This small kainga by an old stream-bed just north of the Aotea Quay –Hutt Road intersection located at the foot of the old harbour escarpment.”

3.51. Orangi-Kaupapa Ngakinga

No new details provided in kōrero.

Formerly M54

“This area was a garden for Pipitea Pa and was located along Orangi Kaupapa Road. Charles Heaphy’s 1841 watercolour shows this 80 acre strip of land on Tinakore Hill, labelled “Native Potato Gardens” on his sketch accompanying the painting.”

3.52. Te Herenga Waka Marae

No new details provided in kōrero.

Formerly M55

“Located on the Kelburn campus of Victoria University, Te Herenga Waka Marae provides a tū rangawaewae (a place where Māori custom prevails) for the students and staff of Victoria University to promote, disseminate and maintain the use of te reo Māori and tikanga Māori. This marae has a fully carved wharenui. Although this is a contemporary Marae for specific use by the University it is also a significant site for Maori.”

3.53. Moe-i-te-ra Kāinga

No new details provided in kōrero.

Formerly M56

“Moe-ra kainga was a Te Atiawa hamlet located on the slopes around Marama Crescent off Owhiro Road.”

3.54. Ngā Kumikumi Ngakinga

No new details provided in kōrero.

Formerly M57

“Nga Kumikumi clearing was located around Nairn Street and Hankey Street near Central Park. The name refers to the ‘beards’ of the mamaku fern.”

3.55. Huka's Hill

No new details provided in kōrero.

Formerly M58

“This was a cultivation ground off the Hutt Road and Grant Road. It was a Te Atiawa cultivation of Huka.”

3.56. Pakuao Kāinga

No new details provided in kōrero.

Formerly M59

“Ngati Tama occupied this kainga at the northern end of Tinakore Road, near the intersection with Hutt Road. Town acres 659 and 660 selected as Native Reserves in 1840, were “at Pakuao”. When Te

Atiawa moved into the harbour at the invitation of Ngati Mutunga, Patukawenga was the Ngati Mutunga rangatira of Pipitea and environs. He invited the Te Matehou hapu to reside with him at Pipitea, and followed this up with an invitation to Ngati Tama to reside and take up cultivations at Kaiwharawhara. Ropiha Moturoa, the principle rangatira of Te Matehou said that “Patukawenga lived at Pipitea and Raurimu, Ngati Tama at Kaiwharawhara, Ngati Kura at Pakuao, and Ngatata and Pomare lived at Kumutoto.”

3.57. Raurimu Kāinga

No new details provided in kōrero.

Formerly M60

“This small kainga was occupied by Ngati Tama and Te Atiawa. It was located near the intersection of Hobson Street and Fitzherbert Terrace. When Ngati Tama lived there they had cultivations adjacent to Tiakiwai Stream. When Te Atiawa lived there they also had cultivations on Ahumairangi (Tinakore Hill). The kainga of Tiakiwai was closely located along with Paekaka (and Paekaka Stream) and Kopae-parawai. The Whakahukawai stream was also located in this small area.”

3.58. Tiakiwai

No new details provided in kōrero.

Formerly M61

“The stream ran in a north easterly direction across Fitzherbert Terrace and Hobson Street. The stream supplied the kainga with water and fish before flowing into the harbour. The stream today is largely piped.”

3.59. Tiakiwai Kāinga

No new details provided in kōrero.

Formerly M62

“Tiakiwa was located close to Rimurapa and was said to have been closely associated with Ngati Mutunga prior to their departure to the Chatham Islands. Taikiwai kainga was associated with Ngati Mutunga and later with Ngati Tama. Wi Tako and Ropiha Moturoa listed rangatira of Tiakiwai as Ngapapa, Te Kapu, Rauru, Te Korangi, Ngake and Kapaku –all Ngati Mutunga folk. At the time of colonisation Tiakiwa was largely inhabited by visitors and by mid-1842 was nearly empty.”

3.60. Te Rae Kaihau

No new details provided in kōrero.

Formerly M63

“The name Te Rae Kaihau is usually associated with the headland on the west side of Lyall Bay. This place was named by Ngati Awa (Te Atiawa). It was located near the present intersection of Davis Street and Thorndon Quay close to Pipitea Point. Like its Lyall Bay namesake its name as a ‘point that eats the wind’ is deserved.”

3.61. Pipitea Pā

No new details provided in kōrero.

Formerly M64

“Pipitea Pā became one of the larger Pā around the harbour and when Ngāti Mutunga left from Matiu/Somes in 1835 to migrate to Wharekauri , the Pā and kāinga around the harbour were transferred by panuito their Te Ātiawa kin particularly the hapū known in Wellington as Te Matehou. Other Te Ātiawa hapū were also resident at Pipitea. Haukawakawa/Thorndon Flat also had small kāinga including Pakuao located near Thorndon Quay and the end of Tinakori Road, Tiakiwai located further south along Thorndon Quay. Pipitea was said to be named for the pipi beds below the Pā. The water was so clear one could see through to the pipi beds below.

Burial grounds were located at Kaiota, the current site of the Parliamentary Library. The cemeteries beside Bowen Street were extended and used by the early settlers.

Ngā Pakoko was the name given by Adkin for a place on the sea cliff at the junction of Mulgrave and Sydney (now Kate Sheppard Place) Streets.

Pipitea Pā was located on the Pipitea Stream which still runs today, albeit in culverts, beneath the grounds of Wellington Girls College in Pipitea Street. This stream was not only the lifeblood of the Pā but also feed nutrients to the harbour at Pipitea Point. Although the principal Pā for Ngāti Tama was Kaiwharawhara, it was overtaken by settlers and a roadway when Ngāti Tama departed to the Chatham Islands. When some Ngāti Tama returned to Wellington around 1840 they were to largely move into the Hutt Valley. The track from Thorndon to Ohariu connected the tribes with those coastal settlements.

Raurimu, Tiakiwai, Paekaka, and Kopae-parawai were small villages located in close proximity in Thorndon. Raurimu was located along Hobson Street and Fitzherbert Terrace and Tiakiwai northeast of Hobson Street and Fitzherbert Terrace . These places were occupied predominantly with those affiliating to Ngāti Mutunga along with some Ngāti Tama. Governor Grey took part of the Tiakiwai lands to build the Thorndon Barracks along what is now Fitzherbert Terrace. The Raurimu stockade was also built in this area, all as a symbol of pacification of the nearby Māori settlements. This part of Wellington in Māori time was intensely occupied with an abundance of resources close by from the trees (Raurimu) to the birds of the forest (Paekaka).

Charles Heaphy speaking in 1879 to the Wellington Philosophical Society, recalled that forty years earlier when he had arrived, Tinakori Hill was ‘densely timbered the rata being conspicuous’. Wellington Terrace was timbered with ‘high manuka some 40ft high.’ 50 Hinau also grew in the area and the berries were used in bread and rongoa/medicines as well as being used in ta moko/tattooing.

The streams of the area were vital to the survival of the Pā and kāinga. These included: Whakahikuwai stream (hikuwai being the source of a stream) which flowed under Hobson Street between Raurimu and Tinakori Road, and the Tiakiwai Stream near the Taikiwai kāinga. Also included are the Waipaekaka stream which flowed by Paekaka. Paekaka probably being the tree perch for catching parrots.

The Pipitea Stream flows from the hills surrounding the Botanical Gardens and through the ponds by Glenmore Street and through the ground of Wellington Girls College and out to Pipitea Point into the Harbour. The Waipiro Stream flowed beside Hill Street and Molesworth Street and out to the Harbour near the Cenotaph and the Waititi Landing and Tutaenui Stream flowed down what is now Bowen Street. The area between the Waipiro and the Tutaenui streams upstream of the beach was a wāhi tapu where the atamira or burial platforms were erected.

Because of its significance Pipitea Pa should be delineated on the District Plan maps to include the surveyed parts of the Pa as well as parts which were part of the original core of the Pa. This would include an area bounded by Pipitea Street to Moturoa and then to Hobson & Davis Street, south along Thorndon Quay to Mulgrave Street to complete the polygon at Pipitea Street. Although some parts of the old Pa were alienated early in the colonisation process such as the area known as Tod's grant on which the Old St Pauls sits, they remain part of the traditional Pa site. This delineation does not include the gardens of the Pa outside the fenced Pa.

What is proposed for this site is to maintain the Pipitea Precinct as the means to give recognition to the core area of the Pa with its cultural, historical and archaeological significance."

3.62. Pipitea Marae

No new details provided in kōrero.

Formerly M65

"Pipitea Marae is a modern meeting house on the site of Pipitea Pa. It is connected and managed by a joint grouping of Te Atiawa/Taranaki whanui and Ngati Poneke. The Marae sits within the old Pa and is an integral part of the recognition of the Pa. The Marae is used for many of hui for national occasions by various branches of the Government as well as national Maori organisations."

3.63. Kumutoto Pā

No new details provided in kōrero.

Formerly M66

"Ngāti Mutunga people were the earlier occupants of Kumutoto however most of them left completely in 1835 to go to the Chatham Islands. Many of the people of Kumutoto Pā moved back to Taranaki in the mid to late 19th century in part from the pressure of the colonists, and the colonial Government however they also moved back to maintain land interests in Taranaki particularly with the altercations at Parihaka in the late 1880s. Having moved back to Taranaki the door closed behind them to not allow them to return to Wellington to reclaim their interests. Those interests were only maintained in the interest in the Wellington Tenth's reserve which did not include Kumutoto. 161. The Kumutoto Pā reserve created by McCleverty had full foreshore frontage, surveyed down to the low water mark. The Pā reserve was subdivided in the 1860s, and many lots were sold in the 1870s.

It appears the main way in which the Kumutoto Māori lost ownership of the foreshore was through the sale of the Kumutoto Pā lots with harbour frontage. However, those few Māori who still owned harbourside lots at Kumutoto in June 1874 lost their rights to the foreshore as a result of the Crown grant of 70 acres of foreshore and seabed to the Wellington City Council.

Kumutoto and Pipitea were two of the largest Pā in the town of Wellington and were guaranteed to Māori by both Spain and McCleverty. If Māori were to have any chance of participating in and benefiting from the development of Wellington, it was essential that they retain these important sites in the heart of the city. But this did not happen. The fate of this land, and of the communities that once lived on it, therefore merits examination in some detail. What emerges very clearly is the failure of the Crown to protect the interests of the Kumutoto and Pipitea communities or to assist them to remain in the town. On the contrary, it appears that officials wanted to see Māori removed from the town, and they encouraged the alienation of this land in order to bring it about.

When Taranaki hapū, Ngāti Mutunga and Ngāti Tama arrived in the inner or Lambton Harbour circa 1824/1825 they found no permanent residents. Tangata whenua iwi however were occupying the Hutt Valley or Heretaunga and the Eastern shore south to Pencarrow. The incoming hapū took over the inner harbour and first occupied an area stretching south from Korokoro (Petone) to include control over land as far south as Owhiro Bay. The principal inner Harbour settlements developed at Te Aro, Kumutoto and Pipitea.

We therefore see that rights in land for the first ten years of Ngati Awa/ Taranaki iwi occupation were a patchwork between Te Aro and Pipitea.

Kumutoto Pā can be viewed with some considerable significance because it became a centre for the gathering and processing of flax by Europeans between 1831 and 1834.¹⁶⁶ Like the other Pa around the Harbour, Kumutoto had extensive gardens or cultivations which included parts of what is now the Botanical Gardens.”

3.64. Te Aro Pā

No new details provided in kōrero.

Formerly M67

“Te Aro was the Pa on the waterfront which was dissected by Taranaki Street to give access to the Taranaki Wharf. The people of Te Aro that followed Ngati Mutunga were of the hapu of Ngati Tupaia of Ngati Ruanui and Ngati Haumia. The people of Te Aro used Puke Ahu as one of their garden areas along with the Aro valley and Nga Kumikumi were of the hapu of Ngati Tupaia of Ngati Ruanui and Ngati Haumia. The people of Te Aro used Puke Ahuas one of their garden areas along with the Aro valley and Nga Kumikumi.

The years of co-existence of Maori and European settlers had started with the turbulent times in the early 1840's when rapid colonisation had surprised the Tangata whenua. The transfer of the colony from the Hutt delta to the flood-free regions on the opposite side of the harbour in what is now Wellington, had a profound and lasting effect on the people of the pa in Wellington especially; Te Aro, Kumutoto, Pipitea, Pakuaao, Tiakiwai and Kaiwhararwhara.

Te Aro Maori, however refused to sell their land to the New Zealand Company and Te Aro was only brought into the 1839 New Zealand Company purchase in 1844. At this time it was also clearly stated the pa, cultivations and urupa were to be excepted from land released by Maori.

The New Zealand Company had already surveyed and sold much of the land to absentee purchasers. In 1845 the Company refused to accept the Crown grant for the land around Te Aro as it provided for the retention of pa and cultivations by Maori on land the Company had already sold to the settlers

.Maori were still cultivating their traditional sites and made little use of the reserves that had been set aside under the New Zealand Company agreement. Because of this the government administrators of the reserves had leased many of them on long-term leases to European settlers. When purchasers started arriving to take up their sections they found them still in use by Maori. As the reserves were being leased to other settlers and pa and cultivations were protected under the New Zealand Company agreement anyway, the

Government was unable to move Maori off the land. This led to violent disputes between Maori and Settlers.

In 1847 the Crown sought to overcome these difficulties by way of deeds of exchange signed by Maori that would exchange their cultivations on settlers sections for other land which had been allotted to them under the New Zealand Company agreement. These became known as the McCleverty Deeds. Te Aro Pa was already reserved and remained so under the 1847 deeds of exchange. The Pa was held in common by the Maori owners.

Although Te Aro Maori did receive land in exchange for their cultivations, much of this land was part of the land already owned by Maori under the New Zealand Company agreement, was of poor quality and unfit for cultivations, and was some distance from the Pa.

The New Zealand Company was unhappy with McCleverty's decision to recognise the right of the Te Aro to their Pa and in 1849 again asked for the Te Aro sections be granted to the settlers who had purchased them and the people of Te Aro Pa be induced to move to a less populated area. Despite instructions from Earl Grey to coordinate with the Company to obtain the Pa and the cooperation of local government officials, Maori were able to retain possession and the settlers were compensated for not gaining the sections.

In 1850 Te Aro Pa had 186 inhabitants of Taranaki and Ngati Ruanui descent, however by the mid-1850s, the Wesleyan mission situated not far from the Pa noted that only "a small remnant of a once considerable tribe occupy a few miserable huts not far from the Mission House".

Between 1866 and 1868 Te Aro Pa was surveyed into 28 allotments which were Crown-granted to individuals or small groups under the Native Lands Act 1865. Any sale of these lots had to be approved by the Government in the form of the Native Commissioner of Native Reserves. From 1873, however, the Government seemed willing for these sections to be sold and from this time on many of the lots were sold.

It is not known exactly when Te Aro Pa passed completely out of Maori ownership. The 1881 census showed 28 people still living at the Pa. The area around Te Aro had been regarded for some time as a slum and the decline in living conditions at the Pa would have contributed to the perception that the Pa was unhealthy and should be cleared to make way for commercial enterprise.

Te Aro Pa like Pipitea should be represented by a polygon around the surveyed Pa. That is shown below. Unlike Pipitea it can only be partially delineated by the surrounding roads but they include Courtenay Place but the Pa was bisected by Taranaki street with sections on the east side of the street. The Plan below shows the old foreshore which was just south of the current Wakefield Street.

3.65. Waitangi Lagoon

No new details provided in kōrero.

Formerly M68

“Waitangi Lagoon was located at the seaward end of the Waitangi Stream flowing into Lambton harbour around what is now the junction of Courtenay Place and Cambridge Terrace. The Lagoon was held in place by a wave formed shingle beach and an island of trees and shrubs. A taniwha resided in it. This washed away and it was said the taniwha left. This happened last in 1853 with a clumps of flax and other plants floating out into the harbour.”

3.66. Hauwai Mahinga Kai

No new details provided in kōrero.

Formerly M69

“This cultivation area is now the Basin Reserve, but in Maori times prior to the great uplift of 1855 this was a wetland that was used as a mahinga kai where eels and other fish were gathered and raupo was harvested with gardens on the drier margins. The Waitangi Stream flowed through here and does today, however in a pipeline buried deep underground. The stream drained the Newtown area and in its lower reaches formed swamps that were impenetrable.”

3.67. Te Akatarewa Pā

No new details provided in kōrero.

Formerly M70

“Te Akatarewa was a Pa built by the Ngai Tara hapu of Ngati Hinewai. It was regarded as one of a chain for forts extending from Waihirere at Point Jerningham to Uruhau at Island Bay along the ridgeline called Te Ranga a Hiwi. This was a major Pa although being more inland had very productive lands around it and was able to be defended.”

3.68. Te Waihirere Pā

No new details provided in kōrero.

Formerly M71

“Te Waihirere was build off the ridgeline near Point Jerningham. The name meaning the site of ‘gushing waters’. There is little details of it today”

3.69. Matairangi

No new details provided in kōrero.

Formerly M72

“Matairangi or Mount Victoria is the highest point along the ridgeline Te Ranga a Hiwi. Matairangi meaning the lookout or watching post commanding a wide view (to the sky). Some say Tangi Te Keo is a newer name for Matairangi and others say it is the lesser peak where the radio masts are located. In any event it is linked to the story of the taniwha Whataitai. So the story goes Whataitai wanted to emulate his fellow taniwha Ngake, when both were trapped in the harbour which was then a lake, had blasted out a passage through the rocks and gravels into the open sea through what was to become Te Au a Tane (the

current harbour entrance). Ngake was successful but when Whataitai decided to do the same at Evan's Bay he became beached on the sands. He died and was transformed into a manu wairua or spirit bird called Te Keo. Te Keo flew up to the peak above him and his cries (tangi) could be heard and that peak was given the name Tangi Te Keo."

3.70. Te O

No new details provided in kōrero.

Formerly M73

"This site in Hanson Street, Newtown was known as a food resource area. The meaning of 'O' being provisions for a journey."

3.71. Omaroro Ngakinga

No new details provided in kōrero.

Formerly M74

"This area is located in what is now Vogeltown. The land was mainly in what became section 15 Ohiro [Owhiro] District. Omaroro was awarded to the people of Te Aro Pa and was seen as an old cultivation area. The property was leased and finally alienated in 1874 and it eventually became the suburb of Vogeltown"

3.72. Akau-tangi Pā

Historical pā

Formerly M75

"Evans Bay was known as the Akua-tangi shore. The area has Māori associations going back to the two taniwha who resided in the harbour when it was land-locked. State Highway 1 crosses the isthmus on which Kilbirnie and Rongotai now stand which is Māori tradition was called Te Awa-a-Taia and was a channel between the island called Motu Kairangi and the mainland. The land connection between the island and mainland was probably made in a tectonic uplift around 1460 in an event Maori called Hao-whenua. The area today is a sand bar which in 1855 was breached by the earthquake surge or small tsunami, however the land again uplifted at that time to near its present level.

Te Akau-tangi Pā was said by Best to be located near the intersection of Vallance Street and Kilbirnie Crescent. It dates back to a time well before the 1855 uplift and the reclamations of the 20th century. The Evans bay foreshore has been known as Akau-tangi and on some old maps as Tangi-Akau."

3.73. Wellington Tenth's Reserves

No new details provided in kōrero.

Formerly M76

3.74. Tapu Te Ranga Marae

No new details provided in kōrero.

Formerly M77

“TapuTe Ranga Marae is a modern rendition of the marae concept. It is a ngahaue whamarae with no particular connection to the mana whenua of Wellington. It is used as a conference venue with marae-style accommodation.”

3.75. Hue te Para

No new details provided in kōrero.

Formerly M78

“Hue te Para is the original name for Lyall Bay Beach. At the Airport end of the beach was Moa Point. That is now buried beneath the airport runway. Maranui is at the western end of the beach.

The name of Hue-te-para assigned by Crawford to the foreshore and sandy beach is not recognised by any Ngati-Awa or Wairarapa natives who were questioned twenty-five years ago, nor is the name Tapu-te-rangi known to them. Some interesting middens were formerly in evidence on the isthmus, and one still exists about ten chains south of Rongotai Terrace. On the eastern side portions of charred moa bones and pieces of egg-shell have been found a few chains from the beach. Moa and human bones have been found on the sands in past years. Mr. W. Capper has found numerous implements, a carved piece of whale's bone, twelve inches long, at the foot of Moa Hill, as the headland hill above Hua-te-taka is sometimes called; also a moa skull and toe bones near the quarry, moa bones and shell fragments at Māranui and the east side gullies, as also some stone adzes, one of which is greenstone. Most of these objects went to England. Mr. Bourke found a piece of carved wood, probably belonging to a canoe on the isthmus. Mr. A. Hamilton found a well-worked piece of greenstone, moa egg-shell fragments, and jaw bones of tuatara near the site of Māranui School. Sand cut stones of curiously symmetrical form have been found in numbers on the isthmus, and the raised beaches of this area are an interesting feature of the place. Many stone knives of flake form have been found in common greywacke, a few flint specimens, and some obsidian knives.”

3.76. Ōwhiro Rua

Places where vegetables were stored at the banks of the creek. Disappeared with the floods.

Formerly M79

“These were located in Owhiro Bay near the Beach and in the stream bed off Happy Valley Road and opposite Robertson Road. These were seen to be deteriorating in 1961. There were signs of an oven area, terracing and pits have been found in the vicinity.”

3.77. Ōwhiro Tūāpapa

No new details provided in kōrero.

Formerly M80

3.78. Ōwhiro Kāinga

No new details provided in kōrero.

Formerly M81

3.79. Te Mapunga Kāinga

No new details provided in kōrero.

Formerly M82

“Island Bay is dominated by the island of Tapu Te Ranga at the centre of the embayment, however the beach framed by rocky outcrops it itself of traditional cultural significance. Waka from the Pa and kainga around the harbour left from the Bay to fish in the abundant waters of Raukawakawa moana. The kelps and algae were gathered from the beach thrown up in the southerly storms. The island provides shelter for the Bay.”

3.80. Motu-haku Kāinga

No new details provided in kōrero.

Formerly M84

“This village in the Bay was just off the beach and probably dated back to Ngai Tara times and according to Best was occupied at the time of the Muaupoko raid on Te Whanganui a Tara perhaps as early as the 14th Century but probably later than that.”

3.81. Uruhau Pā

No new details provided in kōrero.

Formerly M85

“This Ngai Tara Pa was located on the hillside above Island Bay overlooking the beach. The Chief was Pakau and the principal house was named Te Maioha. Bones of various sorts continue to appear in this area from time to time along with various taonga which are found from time to time.”

3.82. Waitaha Kāinga

No new details provided in kōrero.

Formerly M86

“This Pa or kainga was located near the end of Hungerford Road around where it meets Queen’s Drive. It would have been located on the small stream that flowed in that area. Little is known about it and it is assumed to date back a long way.”

3.83. Tūāpapa

No new details provided in kōrero.

Formerly M87

“These terraces were identified above Arthur’s Nose –a small headland in Lyall Bay. These may be connected to Waitaha. There was some uncertainty about these from later surveys.”

3.84. Haewai Kāinga

No new details provided in kōrero.

Formerly M88

“Haewai is the Maori name for Houghton Bay. The site M88 has been contested in terms of its location or at least the location of the archaeological site listed as R27/144. It is suggested that the site is not located on the sections at 235 Houghton Bay Road, but rather on the adjacent property to the east.

An archaeological report was commissioned by the applicant and completed by Kevin Jones.⁵⁶ The archaeological site R27/144 was recorded in 1983 by Mr Jones. From Jones’ report, ‘this recording followed a gorse burn and consisted of probable terraces on the ridge end east of, and adjacent to the No Trust Ltd Land and is part of the property on which the “Pines” establishment is built or on the road reserve of the Esplanade.’

.On the Archsite⁵⁷, the online recording scheme, this site is shown as a point some 150 m north of the position Jones now says it should be located. Although it is acknowledged that the system of recording by easting and northings does not accurately locate a site, careful investigation should be made about the actual location of the terraces even though the area has now overgrown.

Mr Jones reports in his inspection that no ovenstones, middens or fill from terraces were found, however it is noted that no trenches were dug and the site is not as clear of vegetation as it would have been after the gorse fire of 1983.

Haewai/Houghton Bay sits between the ancient fort of Te Uruhau located on the brow of the ridge above the Eastern side of Island Bay/Paekawakawa and the prominent headland of Te Raekaihau – literally, “the headland that eats the wind”. Haewai was associated with events at Te Uruhau including invasions, battles and major events. Haewai would have also been involved with the ordinary daily events of fishing, gathering food and resources and cultural activities over many centuries. Remnants of these activities will continue to be discovered even now. These cultural remnants will add to the history and knowledge about the place and its uses. Haewai was a Te Atiawa site which carries ‘an ancient Hawaiki name of people who quarrelled with others and in deciding to migrate’.

“Here we see that no suitable sites were available near the beach, but signs of occupation were formerly observed by the streamlet at the head of the bay. On the hills above, however, a number of old hut sites are still in evidence. On the western slope of the ridge that separates Lyall Bay from Houghton Bay, near the point known as Te Rae-kaihau, are a number of small terraces on a small spur offshoot above Houghton Bay. On the steep slopes on the western side of the bay similar sites are seen. In all cases these terraced hut sites would be wider when occupied than they are now, owing to several causes....”

3.85. Te Raekaihau

No new details provided in kōrero

3.86. Tapu Te Ranga

No new details provided in kōrero

Formerly M90

“Tapu te Ranga is an island of considerable significance to the Te Atiawa/Taranaki Whanui tangata whenua in Wellington, as it has been for all previous tangata whenua from the earliest Maori

settlers, Ngai Tara through the passing of peoples of Waitaha, Ngati Mamoe, and Ngai Tahu who travelled on to Te Wai Pounamu/South Island and then Ngati Ira. In the turbulent 19th century with the influence of muskets and major upheaval the arrival of the alliance of the Kawhai tribes lead by Ngati Toa and the Taranaki tribes of Ngati Mutunga, Ngati Tama and Te Atiawa and the settlement of Te Whanganui a Tara by the tribes of Taranaki whānui. Te Atiawa occupied villages around the south coast with Te Mapunga kainga situated near the present Shorland Park being directly opposite Tapu te Ranga. Other villages were located at Haewai, Owhiro Bay, Waiariki and Oterongo all on the South Coast.

Tapu te Ranga throughout Maori history was a refuge rather than a place people could or would reside for long periods. It had no reliable water supply and was very exposed to the southerly storms which are, and were common in te Moana o Raukawakawa/Cook Strait. The island had a tapu/sacred aspect and that nature persists to today. The Island is registered with the New Zealand Historic Places Trust (NZHPT) as a wāhi tapu area No 7654.

Tapu te Ranga was an important part of a much larger cultural landscape with connections to geographical features such as the ridgeline Te Ranga a Hiwi and the ridgeline known as Tawatawa on either side of the valley known as Paekawakawa leading down to Island Bay. Te Ranga a Hiwi had the ancient Pā of Waihirere, Te Akatarawa and at Island Bay Te Uruhau along its Western flanks and forming a protective wall in those times.

Tapu te Ranga was vested in Ngati Toa Rangatira in their Treaty of Waitangi claim settlement described in the Ngati Toa Rangatira Deed of Settlement and confirmed in the settlement legislation. The Wellington City Council will continue to manage the island on a day to day basis.”

3.87. Rukutoa

No new details provided in kōrero

Formerly M91

“Rukutoa was a fishing ground and shellfish gathering area off Point Halswell (Kai Tawharoon Watts Peninsula. The whole Peninsula has many sites of importance to Maori. Many of these were associated with fishing and shellfishing.”

3.88. Kai Tawaro

No new details provided in kōrero

Formerly M92

“Kai Tawarowas located on the headland/ridgeline leading down to Point Halswell (Rukutoa). This is probably around where the Massey Memorial is now located. These places were associated with the kainga in Kau Bay and Mahanga Pa above Mahanga Bay.”

3.89. Kau-whakaaua-waru

No new details provided in kōrero

Formerly M93

“This site in Kau Bay being beside the small stream flowing into Kau Bay near Kau Point.”

3.90. Mataki Kai Poinga Pā

No new details provided in kōrero

Formerly M94

“This is an ancient site said to be connected to Ngati Kaitangata of Ngati Ira. The site was likely to be near where the Point Halswell Women’s Reformatory was located. This was also near the route of the military road.”

3.91. Puhirangi Pā

No new details provided in kōrero

Formerly M95

“Puhirangi Pa was located high on the broad ridge above Mahanga Bay. Little is known about this site”

3.92. Mahanga Pā

No new details provided in kōrero

Formerly M96

“Little is known about Te Mahanga Pa although it commanded a strategic place on the peninsula with visual contact with Orua-iti Pa. Mahanga Bay as it is today is an important fishing area. The proximity to Fort Ballance is understandable as both would have served a similar military purpose. It is likely that later military work would have removed any archaeological material.”

3.93. Karaka Grove

No new details provided in kōrero

3.94. Taipakupaku

No new details provided in kōrero

3.95. Maupuia Pā 2

Ngāi Tara sites

Formerly M100?

“This site is located by the Miramar cutting. The Pa was said to be located on the narrow part of the Rongotai Ridge immediately south of the Miramar cutting. It was built and occupied by the Ngati Hinepari hapu of Ngai Tara.”

3.96. Maupuia Pā 1

Ngāi Tara sites

Formerly M100

3.97. Kakariki-Hutia Pā

No new details provided in kōrero

Formerly M101

“Located at the eastern terminus of Awa Road this small fortified pa was built by Ngati Ira and still had visible signs in 1955. This site was probably close to the original Pilot station of Worsler Heberley in the Bay.”

3.98. Whetu Kairangi Pā

Ngāi Tara's principle pā

Formerly M102

"This Pa was located between Seatoun Heights and Marine Parade opposite Worser Bay School. It was a principal Pa being large and fortified dating back to the earliest settlement of Ngai Tara. It had two names houses being Raukawa and Wharerangi."

3.99. Te Puna a Tara

No new details provided in kōrero

Formerly M104

"This spring was located along Marine Parade north Worser Bay. It was a freshwater spring and was the water supply for Whetu Kairangi.

Although the spring with this name is well known in history it probably ceased to yield water after the uplift of 1855 and the drainage in Miramar through the cutting."

3.100. Te Pou a Amuketi

It is a story, that's the significance of it. Kent was European. Really about preserving the stories. There was a pole there.

Formerly M105

"This kainga on Seatoun Flat, known as Te Amukete, was a Te Atiawa kainga. A pou or pole named after Captain Rodolphus Kent (Te Amukete) was skipper of the "Mermaid".

"It is likely that the following connection may explain the presence of this pou in Seatoun. The first European record of Tairaoa is his meeting with Captain John Kent of the Mermaid, at Ruapuke Island, in 1823; Tairaoa had been muttonbirding on the east coast of Rakiura (Stewart Island). On 3 April 1859 Tairaoa had been baptised by a Methodist minister, the Reverend George Stannard, taking the name Te Matenga (Marsden). On the same day he had married Kararaina, the daughter of Ngatata-i-te-rangi, of Te Ati Awa."

3.101. Maraenui

Kumara plantations (later ones).

Formerly M106

"Maraenui was located in South Worser Bay and was known as a kumara cultivation area on the western shore of Te Au a Tane the channel entrance to Wellington Harbour. This was located inland from the present foreshore as it related to the earlier shoreline."

3.102. Taroto kura

It was drained when the cutting was put through.

3.103. Paewhenua

Probably was a small village up in the valley.

Formerly M109

“Paewhenua above Eve Bay was a small kainga site below what is the old signal station. Various objects were found in the area including the tooth of a sperm whale and half a stone mere.”

3.104. Poito Pā

No new details provided in kōrero.

Formerly M110

“Poito Pā was a stockade village in the vicinity of Rangitatau being a Ngāti Ira village of the chief Takatua. This was originally built by Ngai Tara. It was sacked and burnt by raiders under Nga Puhī’s Tuwhare in 1819-20. There was significant loss of life from these raids. At the turn of the 20th century this was one of the best preserved pa site in Miramar. Tarakena Bay was probably the canoe landing site. The Poito stream runs down the valley to Tarakena Bay.”

3.105. Rangitatau Pā

No new details provided in kōrero.

Formerly M111

“Rangi-tatau Pā—“The old men have told us that one of the Pā or fortified villages of Tara, known as Rangi-tatau, was situated on the western side of the entrance to Port Nicholson, opposite Pencarrow Head. It was probably either on the hill at Palmer Head, or on the hill immediately west of the little stream at Tarakena, the old Pilot station between Lyall Bay and Seatoun. On both of these hills are to be seen signs of old time occupation. Those on the last mentioned hill are the most distinct, and included excavated hut sites in the form of small terraces, a small broken scarped face, originally part of the defences, and the butt of a totarapost still in position.

The principal house in the Rangi-tatau Pā was named Raukawa. A small stream hard by was known as Te Poti. A famous fishing rock off shore, where hapuku were caught, was called Te Kai-whata-whata.”

Tuteremoana was said to have lived there. 154. A large shell midden at the foot of the hill below Rangitatau yielded many artifacts.”

3.106. Tarakena Pā

No new details provided in kōrero.

Formerly M112

“This was possibly a Pa site on the headland above Palmer Head. This is a significant headland, but it is possibly seen in reference is to Rangitatau Pa and Poito Pa which are in the vicinity. There are several references to Rangitatau Pa being at Palmer Head”

3.107. Te Aroaro-o-Kupe

No new details provided in kōrero.

Formerly M113

“Steeple Rock off Seatoun beach. This rock has many stories associated with Kupe and that he was hurt on this rock while gathering kaimoana.”

3.108. Oruaiti Pā

No new details provided in kōrero.

Formerly M114

“Orua-iti Pā was located overlooking the entrance to Te Whangānui a Tara atop the hillside above Point Dorset.”

3.109. Te Turanga-o-Kupe
Landing site.

Formerly M115

“A landing area on-shore from steeple rock. This taurangawaka is now further inland as a result of the uplift of land in the area and gravel accretion.”

3.110. Kirikiri-tātangi
Historical landmark story telling site.

Formerly M116

“Kirikiri tatangi –Seatoun Beach. Kirikiri being gravel and so the name means the noise of rattling gravel caused by the waves.”

3.111. Hue te Taka
No new details provided in kōrero.

New Site, not included within the report

3.112. Kau Bay
No new details provided in kōrero.

New Site, not included within the report

3.113. Kau Point
No new details provided in kōrero.

New Site, not included within the report

3.114. Mahanga Bay
No new details provided in kōrero.

New Site, not included within the report

3.115. Makara 37 & 39A
No new details provided in kōrero.

New Site, not included within the report

3.116. Moa Point
No new details provided in kōrero.

New Site, not included within the report

3.117. Ōmarukaikuru
No new details provided in kōrero.

New Site, not included within the report

3.118. Omere

- This was the lookout point for the northern end. Over Cook Strait. Looking out at water conditions, for traveling. You would travel from Ohau Bay. When you swim the Cook Strait you swim from here. The other one is Oterongo or Porirua. Omere is a translation for Venus. Ridge belongs to Venus.

New Site, not included within the report

3.119. Otari A5

This is a prime site for sea food.

New Site, not included within the report

3.120. Oterongo

No new details provided in kōrero.

New Site, not included within the report

3.121. Pari Karangaranga

No new details provided in kōrero.

New Site, not included within the report

3.122. Puke Ahu - Ngā Tapuae o Kāhui Maunga

No new details provided in kōrero.

New Site, not included within the report

3.123. Tangi te Keo

No new details provided in kōrero.

New Site, not included within the report

3.124. Tapu te Ranga - Ōwhiro – Haewai

No new details provided in kōrero.

New Site, not included within the report

3.125. Tarakena

No new details provided in kōrero.

New Site, not included within the report

3.126. Tarikākā

No new details provided in kōrero.

New Site, not included within the report

3.127. Te Kani a Maru

This is a prime site for sea food.

New Site, not included within the report

3.128. Ohau Bay

- Morrie: true jumping off spots to the South Island. In a southerly this is the place to launch a boat. If it was heavy north west they would portage the waka, pull the waka over the hill to the ridgeline and down the gully of black stream. Morrie is proposing to put a site close to that turbine at the saddle at the head of that valley.
- At the saddle points there have been kumara cultivations found, Morrie says that they would have sat down and eaten their lunch there. Unintentional kumara cultivation.

New Site, not included within the report

3.129. Te Raekaihau

No new details provided in kōrero.

New Site, not included within the report

3.130. Te Ranga a Hiwi

No new details provided in kōrero.

New Site, not included within the report

3.131. Te Raukura - Te Wharewaka o Poneke

No new details provided in kōrero.

New Site, not included within the report

3.132. Te Rimurapa - Pariwhero

No new details provided in kōrero.

New Site, not included within the report

3.133. Te Tangihanga a Kupe

No new details provided in kōrero.

New Site, not included within the report

3.134. Waiariki

No new details provided in kōrero.

New Site, not included within the report

3.135. Waiariki (Urupā)

No new details provided in kōrero.

New Site, not included within the report

3.136. Waihinahina Awa

No new details provided in kōrero.

New Site, not included within the report

3.137. Wai-komaru Pā

No new details provided in kōrero.

New Site, not included within the report

3.138. Wharehou

"Very good food collection area"

New Site, not included within the report

3.139. Whakahikuwai

No new details provided in kōrero.

New Site, not included within the report

3.140. Pipitea Awa

No new details provided in kōrero.

New Site, not included within the report

3.141. Waipiro

No new details provided in kōrero.

New Site, not included within the report

3.142. Tutaenui Awa

No new details provided in kōrero.

New Site, not included within the report

3.143. Kumutoto Awa

No new details provided in kōrero.

New Site, not included within the report

3.144. Waikoukou

No new details provided in kōrero.

New Site, not included within the report

3.145. Waimaphihi

No new details provided in kōrero.

New Site, not included within the report

3.146. Waitangi

No new details provided in kōrero.

New Site, not included within the report

4. Appendix

4.1. Appendix A; Diagram demonstrating the how sites and areas of significance have been managed through the site affirmation presentations

<p>Proposed Category</p>	<p>Wāhi Tapu Wāhi Tupuna Kāinga Mahinga Kai Marae</p>	<p>Ngakinga Wāhi Taonga Wāhi Tawhito Te Ara Tawhito Te Ara Pakanga Otaota Takiwā</p>
<p>Dot, Polygon or Line</p>	<p>Based off 'proposed category' and the extent of evidence (narrative and archaeological).</p>	
<p>Significance</p>	<p>Low Medium High</p>	

4.2. Appendix B; Diagram demonstrating the categories and their descriptions.

Categories	Sub-Categories	Description	Significance Level	Why (Define iwi interest and Association)
A	Kāinga	Places of Settlement e.g. Pā, villages, homes, gardens	High	These are the smaller settlements or villages usually not fortified for day to day habitation.
	Mahinga Kai	Places of harvest/food gathering areas e.g. ngahere (forests), pā manu (birding sites), māra kai (gardens), awa (waterways), repo (wetlands), ngā roto (lakes), taku taimoana (fishing grounds).	High/Medium	Mahinga kai are places where food was gathered either on land or in waterways. In te moana they are susually called mahinga mataitai
	Wāhi Tapu	Sacred or spiritual places e.g. battle sites, urupā, burial sites, caves, ritual sites including burial of te pito me te whenua	High,	These sites are of the highest significance with burial grounds and other sacred sites.
	Wāhi Tupuna	Places with special, cultural, scenic or amenity values e.g. mountains, rivers and other waterways, including the sea and coastal areas, important landmarks, boundary markers	High/Medium	These are places associated with ancestors and usually are named for their significance.
B	Kōrero tuku iho	This category aims to embody taonga which has a unique backstory for iwi.	Medium	For example, how a site or area influenced the iwi's story of how they have arrived and settled in Te Whanganui a Tara
	Ngakinga	Clearings or cultivations	Medium/Low	These were place in the forest that were cleared to encourage the growth of aruhe or fern root. Many were also developed into garden areas
	Otaota	Middens (using te reo Māori instead)	Medium/Low	These are indicators of activity and resting

	Takiwā	Previously identified precincts or Māori owned land (i.e. Otari A5)	Medium/Low	This intends to include precincts which were within the Operative District Plan and give statutory weighting to these sites/areas within the Draft District Plan.
	Te Ara Tawhito	Ancient ara and pathways and waka routes. Areas of occupation and use were connected by ara. These ara followed significant ridges, awa and the coast. Kāinga and pahi (resting places) were established on route to enable the harvest of wāhi taonga and mahinga kai from land and sea.	Medium/Low	The limited foot paths often from the coastal settlements into the harbour served to limit war parties to single file when attacking settlements.
	Te Ara Pakanga	The battles led by forces aligned to iwi and Mana Whenua as warriors traveled from. The battlegrounds that are found on this route.	Medium/Low	These sites reflect and embody moments of significance for iwi.
	Wāhi Taonga	Special places e.g. places of work, mineral areas, waka landing sites where highly prized materials were found	Medium/Low	These sites embody areas of activity, this reflects customs which were practiced within the area.
	Wāhi Tawhito	Historical and cultural places including where significant events occurred and significant people lived and died.	Medium/Low	This might include rock formation with traditional stories attached
C	Marae	Existing active marae	High/Medium	Establishing that this has a different context from the Kāinga or Pā; looking more at active Marae. Such as Pipitea Marae.