Executive Summary

The Heritage Technical Report is one of eight reports written to feed into the preparation of the Wairarapa Coastal Strategy. The process, which includes the development of a Discussion Document, the technical reports, an Issues and Options Paper and extensive public consultation, is being undertaken by the Wairarapa Coastal Strategy Group. This group consists of representatives from Masterton, Carterton and South Wairarapa District Councils, the Wellington Regional Council and local Iwi, and was formed after concerns that development was proceeding along the Wairarapa coast in an ad hoc and fragmented way.

The Heritage Technical Report provides an overview of the statutory framework of heritage provisions. It includes a timeline of occupation over the past 1000 years as well as an inventory of sites along the Wairarapa coast. It provides an analysis of what heritage is important, and what pressures currently threaten heritage. It also comments on what methods are used to protect heritage in the Wairarapa and recommends improvements to existing responses, and new responses.

The principal legislation for heritage resources in New Zealand is the Historic Places Act 1993 (HPA). The purpose of the Act is to *"promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand."*

The Resource Management Act 1991 (RMA) also recognises and provides for the protection of heritage. It sets out the principles of *Matters of National Importance* (Section 6), *Other Matters* (Section 7), and *Treaty of Waitangi* (Section 8). All three sections have implications for heritage on the coast. In particular, *"the relationship of Maori and their…ancestral lands, waahi tapu and other taonga "* is identified as a matter of national importance. These principles must be *recognised and provided for* in the implementation of the Act.

The RMA also provides for the preparation of Policy Statements and Plans. In accordance with Section 57 of the RMA, the New Zealand Coastal Policy Statement

(NZCPS) has been developed. The NZCPS was released in 1994 and Chapter 2 considers the protection of characteristics pertaining to tangata whenua including waahi tapu, tauranga waka, mahinga maataitai, and taonga raranga. The NZCPS also contains policies for heritage including:

- Protection of "*significant places or areas of historic or cultural significance*";
- Provision for identification of sites significant to tangata whenua and the right to choose not to identify any or all of them;
- Identification of … "historic areas, areas of spiritual or cultural significance in policy statements and plans";
- Provision of public access but identifies that restrictions may be necessary to protect cultural values; and
- Identification of access for Maori to their sites of cultural value.

The Resource Management Act requires regional councils to prepare a regional policy statement (RPS). The RPS identifies regional issues, and lists objectives, policies and methods for addressing these issues.

The Landscape and Heritage Chapter of the RPS (Chapter 10) addresses the effects of subdivision, forest clearance and reafforestation on waahi tapu. The Coastal Environment (Chapter 7) lists issues that should be given due consideration when making decisions on land use and development, including their effects on heritage. It also addresses protection of nationally or regionally significant indigenous vegetation and significant habitats. These have a robust protection mechanism but include only four sites along the 200 kms of Wairarapa coastline included in this report

The methods relating to heritage in the RPS have all been actioned or addressed since the RPS became operative in May 1995. However heritage is not deemed as significant a priority as the Regional Council's core functions of air, water, soil, biodiversity and transport. The Regional Council does however *recognise* the importance of heritage and provides for this through the Regional Council consent

process by advising Iwi of all relevant consents. It also encourages consent applicants to consult with Iwi.

This report recognises the important role the Regional Council can have in terms of developing heritage information within the Wairarapa. Ground level initiatives through council funded Iwi Projects, such as resourcing Iwi to develop sites of significance databases, and fencing of waahi tapu will lead to a positive effect on the consent process and heritage protection.

At the district level all three district plans outline a similar approach to identification, recording and protection of heritage resources including:

- Protection of sites of special value to tangata whenua;
- Provision to list heritage resources in the plans;
- Promotion of or increasing public awareness of heritage values; and
- Encouraging landowners to enter into voluntary protection of heritage on private property (not included in the Carterton District Plan).

There are three main mechanisms to implement these policies. They are:

- Development of a schedule that lists identified heritage sites;
- Rules in the District Plan; and
- Public education.

Built heritage is well represented in the district plans, however listings of archaeological or culturally significant sites are lacking. While the destruction, removal, modification or alteration of any archaeological sites listed in the district plans is controlled as a discretionary activity and will require resource consent, the lack of listed sites means this provision provides little protection. Only Masterton District lists all coastal NZAA sites, Carterton has one listed waahi tapu area, and South Wairarapa does not list any.

Masterton and South Wairarapa Districts have made progress in terms of public education on heritage matters by way of brochures that set out consultation matters. Masterton District plans to introduce financial incentives to identify and protect

archaeological sites with its proposed plan change. Carterton District has not yet addressed its policy to *'encourage an awareness of the need to protect heritage resources amongst the community'*.

The heritage investigation section of this report identifies the following points:

- Sites of Maori occupation occur along all parts of the coastline;
- The Wairarapa coast has had some form of occupation, albeit discontinuously in some parts, over the last 1000 years;
- The southern coastline is referred to in mythology as a significant settlement of Kupe, recognised as the first Maori to journey to Aotearoa;
- Archaeological investigations recognise sites along the southern coastline as being some of the oldest in New Zealand, sharing this distinction with sites in the Far North;
- The Wairarapa coastline was a coastal highway between Whanganui-a-Tara (Wellington) and Ahuriri (Napier);
- The coastal highway continued to be used by the first European settlers, missionaries and run-holders;
- Iwi/hapu sources have identified tribal links for the entire coast in most cases showing a succession of hapu occupation over time;
- The NZAA database shows that there are 295 recorded sites along the coast;
- There is a great deal of archaeological investigation along the southern and lower-eastern coastline up to Pahaoa. Further north of this point the number of investigated sites become less. The stretch of coastline between Whareama and Castlepoint shows only five recorded sites, inferring an *"absence of information as opposed to information of absence"*;
- The presence of some rare archaeological sites, including; stone quarries, and made-soil sites;
- Additional information sourced from Iwi and hapu was highly valuable due to the absence of this data from official records;
- Known whakapapa traces hapu links to certain sites;

- Desirable historical locations are still desirable today for the same reasons i.e. access to freshwater, good fishing, flat coastal land, access inland and strategic (now scenic) locations;
- European heritage sites are limited to a few homesteads, shipwrecks and lighthouses; and
- The Wairarapa coastline is rich in heritage values.

Analyses of what heritage values are contained on the coast and what threats and pressures are likely to impact on them are identified in Chapter 4 - Vulnerabilities.

The main threats to cultural heritage are:

- Lack of robust information;
- Inaccurate or incomplete data;
- Impact of subdivision or sprawl from existing settlements; and
- Earthworks.

Of most concern is the lack of information on archaeological and cultural sites. This impedes effective planning of development in the coastal area. The current approach to protection is reactive whereby heritage is investigated as sites come up for development or change in land use.

The cost of a comprehensive heritage investigation may be financially beyond the means of this community so a more practical approach may be to focus initially on identifying, recording and protecting sites that are of high importance. Iwi appear to be the most active indicators of important cultural sites. Rangitaane are actively developing a waahi tapu database and Ngati Kahungunu intend to undertake a similar exercise in the near future. Iwi continue to have heritage as a high priority in terms of their function and response. No serious archaeological investigation has been undertaking outside of a consent application for a number of years. Archaeological values need to be included if a full investigation is undertaken so consultation with the archaeological profession is also encouraged.

The first response to cultural heritage protection should be liaison between Iwi and landowners. District councils are able to assist in the protection of heritage or archaeological sites with incentives such as subsidies for fencing of heritage areas, or removal or reduction in administration fees for noting sites on Certificate of Title or Land Information Memorandums.

Further education about the importance of heritage is noted in all three district plans and developing appropriate education techniques is encouraged.

While existing responses go some way toward protecting heritage values, it is recommended that the following four key responses are implemented and/or strengthened:

1. Advocating a change in the Official Information Act that enables councils to withhold information on highly sensitive sites

This will achieve two aims. Firstly, it will address the concern that Iwi have with information on highly sensitive sites being held by government organisations, and the use of that information by persons who request it through the Official Information Act. Secondly, it provides government organisations with a robust and legitimate mechanism for protection of that information.

2. Providing incentives for voluntary protection of heritage including:

- Council rebates on land area being protected;
- Financial assistance to the landowner for fencing materials;
- Covenants on the areas; and
- Minimising or removing administration costs for adding this information to LIM Reports and CT's.

3. Supporting the upgrade of the NZAA Site Recording Scheme, which proposes to verify all known sites.

Details of this scheme are provided in section 5.2 – Recommended Responses.

4. Extend this investigation into areas that are lacking in recorded sites.

The final part of this report addresses the monitoring of heritage protection for the Wairarapa coast. We know what heritage information is available from Iwi, HPT and the NZAA yet only 38 of these sites are identified in the district plans, of which 31 are NZAA sites listed in the Masterton District Plan. It is recommended that these heritage databases are further developed and are included in the new combined district plan with corresponding rules. It is also recommended that a review of heritage identification and protection be carried out prior to the 10-year review of the district plans for each council.

Two objectives for monitoring the effectiveness of the District Plan are:

1. That heritage sites are recognised and protected; and
2. Decisions and conditions on resource consents adequately take into account heritage provisions.

Thus future monitoring should include assessment of:

1. The number and quality of sites included in the district plans; and
2. The effectiveness of the district plans in avoiding, remedying or mitigating adverse effects on heritage.

Such monitoring is the responsibility of the district councils, however heritage groups (Historic Places Trust, Iwi etc.) may also wish to take an interest.

What will make the recommendations work will be political and community support for heritage. Heritage will only survive if the community values it and if political bodies actively seek to protect what is important.

Acknowledgements

Te Tuatahi ka mihi ki nga Atua, na ratou ahau i arahi ki roto i tenei mahi.

Tena ka mihi ki nga tupuna, e kore rawa e wareware.

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Kati, ka mihi ki te kaupapa, ki a Hine-moana me nga tikanga-a-Tangaroa, te miharotanga, te whakahirahira, te ihi, te wehi, te wana … tehei mauriora

I would like to firstly acknowledge the *old people* (both Maori and pakeha) who endured this rugged coast and who have entrusted its safety in our hands and those of generations to come.

I would also like to pay tribute to the dedication of all the authors, historians, archaeologists, report writers and keepers of whakapapa who have kept our history alive in word and spirit, and from whom this report takes reference.

I would like to thank Steve Blakemore for giving me the opportunity to research and write this paper, to learn more about my whakapapa and the history of the Wairarapa and its people. I would also like to mention the assistance he provided in helping to write the European Settlement section of this report, drawing on his knowledge and passion for heritage.

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I would also like to thank the following people for their assistance in this research:

- Richard Nester and Tony Walton from the Department of Conservation for providing the archaeological data and advice;

- Dave Small, Curator for the Cartographic Collection at the Alexander Turnbull Library for helping me scour the hundreds of maps in the collection;

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- Gareth Winters and Pam Wellington at the Wairarapa Archives Centre for their assistance; and

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Na reira, e aku pou rangatira, e koro ma, e kui ma,
koutou katoa kua huri nei o kanohi ki tenei korero
ka rere tonu oku mihi aroha ki a koutou,

"E kore e ngaro te kakano i ruiruia mai i Rangiatea"
("The seeds that were sown in Hawaiiki will never be lost")

Tena koutou, tena koutou, tena koutou katoa.

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Chapter 1

Introduction

1.1 Coastal Strategy

The purpose of the Wairarapa Coastal Strategy is to enable the community to establish a long-term integrated strategy to protect, manage and develop the coastal environment. The strategy has a long term planning horizon (looking towards our grandchildren's future), and the recommendations and outcomes of the strategy are intended to go beyond the scope of the Resource Management Act to encompass wider Council and community goals.

It is intended that this technical report will feed into subsequent documents such as the Issues and Options Paper, and the draft and final versions of the Coastal Strategy, as well as assist with various community consultation forums. This report is one of a series aimed at addressing key technical issues for the Strategy. Other technical reports include:

- Planning and Methods;
- Landscape;
- Natural Environment and Ecology;
- Built Environment and Infrastructure;
- Land Use and Development;
- Access and Recreation; and
- Hazards.

The Coastal Strategy process is being undertaken by the Wairarapa Coastal Strategy Group, comprising the Masterton, Carterton, and South Wairarapa District Councils, the Wellington Regional Council, and local Iwi. This group formed after concerns that development was proceeding along the Wairarapa coast in an ad hoc and fragmented way. The development of the Wairarapa Coastal Strategy will span three calendar years, with most of the work occurring in 2002 and 2003 (refer Figure 1.1).

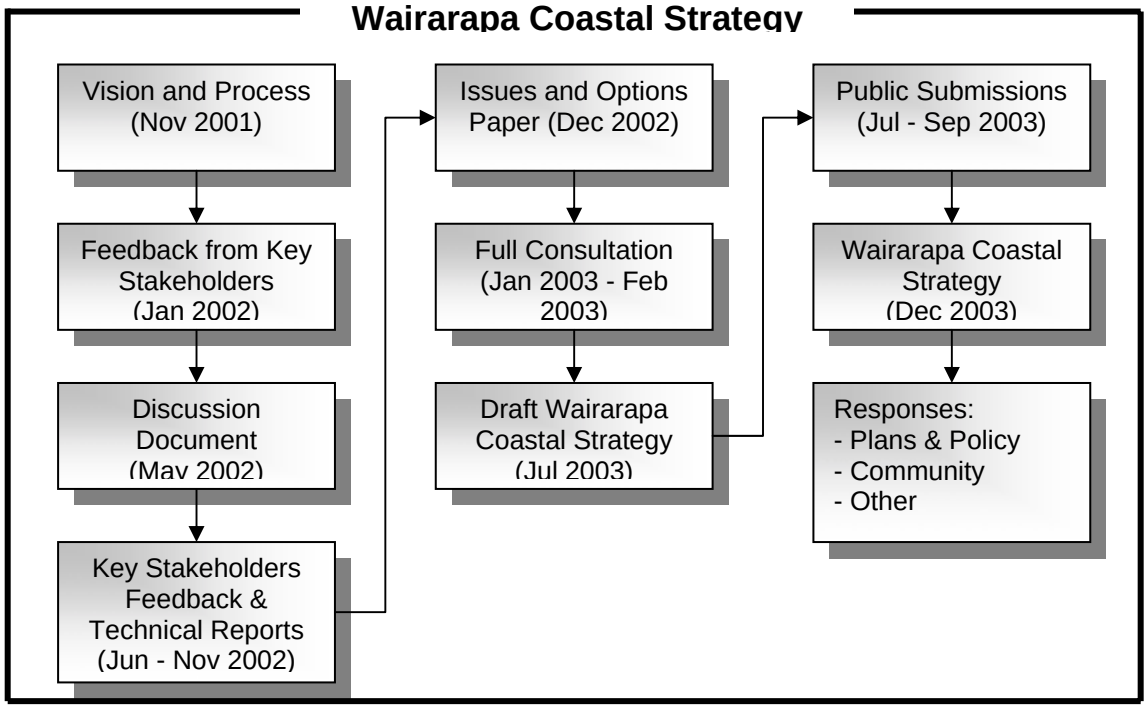

Figure 1.1: Wairarapa Coastal Strategy Process

A key issue for sustainable and integrated management is to minimise potential conflict between landuses and values on the coast such as natural character, landscape, natural ecosystems, cultural heritage and recreation. Likewise coastal landuses and values can be impacted upon by factors such as natural hazards (particularly erosion) and infrastructural constraints.

The purpose of this technical report is to collate existing information on the heritage values of the Wairarapa coastline. The report identifies the significance of these values, and prioritises their significance. Heritage sites have been mapped to help identify their location and assess their relative significance. The report identifies present and future pressures or threats to heritage values, and makes recommendations as to what sort of responses are available to protect these values.

1.2 Report Structure

The structure of the Resource Inventory Chapter requires definition. The initial focus of this section was to identify heritage values along the coastline. However, this information would've held little or no context without an accompanying timeline and sequence of events. The author, in agreeance with the project manager, decided to outline the history of occupation of the Wairarapa so that the reader can have a better picture of occupation over time. To this end a chronological history (Overview) of that era has been provided at the start of each section. This is followed by an Inventory of sites along the coast. The European Discovery and European Settlement sections have no inventory but all relevant sites are noted in the text.

The inventory follows the coastline from south to north keeping in context with the Maori view of Aotearoa. Te Upoko O Te Ika (Wellington) translates as the head of the fish, therefore Palliser Bay is at the top of the Wairarapa coastline.

Within the inventory section the coastline is broken up into five pre-determined general areas, they being:

General area	Extent of area covered	Map Number
Palliser Bay	Turakirae Head – Cape Palliser	1
Tora	Rocky Point – Te Awaiti	2
Glenburn	Pahaoa – Flat Point	3
Riversdale	Okautete/Homewood – Otahome	4
Castlepoint	Christmas Bay – Owahanga	5

Maps are provided for each general area showing placenames, features and hapu names. They can be found in Appendix 6 of this report.

Each general area has been divided again into sections determined by key features, available information or areas of occupation i.e. Te Kopi, Te Awaiti and Whakataki.

Within each section four key facts are addressed. They are:

- The location or its relationship to other points
- A physical description of the area
- An attempt at the definition of the Maori; and
- A brief explanation on what heritage values are found there

Chapter 2

Statutory Framework

2.1 The Broader Picture

(1) Historic Places Act 1993

The overarching legislation for heritage resources in New Zealand is the Historic Places Act 1993 (HPA).

The purpose of the Historic Places Act 1993 is to *"promote the identification, protection, preservation, and conservation of the historical and cultural heritage of New Zealand."*

The Act recognises that historic places have lasting value and provide evidence of the origins of New Zealand society. An authority is required from the Trust for any activity that may modify, damage or destroy an archaeological site. An authority is required whether the site is recorded or was previously unknown.

(2) Resource Management Act 1991

The Resource Management Act 1991 (RMA) recognises and provides for the protection of heritage. It sets out the principles of *Matters of National Importance* (Section 6), *Other Matters* (Section 7), and *Treaty of Waitangi* (Section 8). All three sections have implications for heritage on the coast. In particular *"the relationship of Maori and their…ancestral lands, waahi tapu and other taonga "* is identified as a matter of national importance. These principles must be *recognised and provided for* in the implementation of the Act.

Section 7 of the Resource Management Act states that *'those persons exercising functions and powers under it…shall have particular regard to…recognition and protection of the heritage values of sites, buildings, places, or areas"*

There is other legislation that has varying levels of control over use and development in regards to heritage including; *Conservation Act 1987, Building Act 1991, Reserves Act 1991, Te Ture Whenua Maori Act 1993* and the *Local Government Bill.*

(3) New Zealand Coastal Policy Statement – 1994

The RMA also provides for the preparation of Policy Statements and Plans. In accordance with Section 57 of the RMA, the New Zealand Coastal Policy Statement (NZCPS) has been developed. The NZCPS was released in 1994 and chapter 2 considers the protection of characteristics pertaining to tangata whenua including waahi tapu, tauranga waka, mahinga maataitai, and taonga raranga. The NZCPS also contains policies for heritage including:

- Policy 1.1.3 Protection of *"significant places or areas of historic or cultural significance"*
- Policy 2.1.1 Provision for identification of sites significant to tangata whenua and the right to choose not to identify all or any of them
- Policy 3.1.2 Policy statements and plans should identify…historic areas, areas of spiritual or cultural significance
- Policy 3.5.1 Provision of public access but identifies that restrictions may be necessary to protect cultural values
- Policy 3.5.4 Identification of access for Maori to their sites of cultural value

The NZCPS also has provision for papakainga housing (Policy 3.2.6). While this does not directly relate to protection of heritage, the issue is highlighted here as the development of papakainga housing may occur at sites, which have archaeological values.

The NZCPS policies have not been strongly translated into working documents such as district or regional plans. The NZCPS is to be substantially reviewed in 2003.

2.2 Regional Provisions

(1) Regional Policy Statement

The Resource Management Act requires regional councils to prepare a regional policy statement (Section 60, Resource Management Act 1991). The purpose of the Regional Policy Statement (RPS) is to "*achieve the purpose of the Act by providing an overview of the resource management issues of the region and policies and methods to achieve integrated management of the natural and physical resources of the whole region.*" The RPS for the Wellington Region was adopted in May 1995. It addresses resource management issues that are important to the Wellington Region but is not prescriptive in the way issues should be dealt with.

The RPS lists issues, objectives, policies and methods for achieving objectives. Landscape and Heritage (Chapter 10) addresses concerns about the effects of subdivision, forest clearance and reafforestation on waahi tapu.

The Coastal Environment (Chapter 7) lists issues that should be given due consideration when making decisions on land use and development including their effects on heritage. This includes access to waahi tapu, tauranga waka, and the provision for papakainga housing and marae development.

Chapter 7 also addresses protection of nationally or regionally significant indigenous vegetation and significant habitats. These have a robust protection mechanism but include only four sites along the 100 kms of Wairarapa coastline, they being:

- Turakirae Head to Barneys Stream;
- Cape Palliser – Haurangi State Forest Park;
- Honeycomb Rock – foreshore and seabed; and
- Castlepoint Scenic Reserve.

Although not strictly heritage, Honeycomb Rock is mentioned in this report as a mythological site for tangata whenua.

Chapter 7 outlines key features regarding landscapes and seascapes of national or regional significance including:

- Cape Palliser – incl. The lighthouse, Kupe's Sails and views of the South Island; and
- Castlepoint Scenic Reserve.

Finally it (Chapter 7) lists outstanding natural features, landforms and sites of historical importance:

- Turakirae Head: uplifted beach ridges;
- Honeycomb Rock and Kahau Rocks;
- Castlepoint Scenic Reserve: nationally significant marine beaches of limestone and marine fossils;
- White Rock: amuri limestone; and
- Whakataki - Mataikona coast: tongue and groove erosion patterns.

The Iwi Environmental Management System (Chapter 4) lists general issues relating to: Te Orokohanganga mai o Te Aro (The Creation of the World), Tikanga (Practices), Kaitiakitanga (Guardianship), Taonga (Treasures), and Te Tiriti o Waitangi – (Treaty of Waitangi).

Appendix 1 lists the RPS Coastal Environment issues, objectives and policies for heritage.

The RPS identifies as issues, the impact that subdivision, forest clearance and reafforestation can have on waahi tapu; and the effects of erosion, drainage and reclamation on the landscapes which may embody tribal identity. It aims to address these issues through recognising "*when planning for and making decisions on new subdivision, use and development, the heritage values of regionally significant cultural heritage resources and to managing those heritage resources in an integrated manner with other natural and physical resources*".

The RPS also recognises the need to provide for the relationship of Maori with the coast. It aims to address this issue by "*protecting, where appropriate, the characteristics of the coastal environment of special value to the tangata whenua including waahi tapu, tauranga waka…".*

The RPS also recognises the need to provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga.

The methods to achieve the objectives in Chapter 10 – Landscape and Heritage include:

- Investigate adopting the New Zealand Charter for the Conservation of places of Cultural Heritage Value to guide conservation activities;
- Recognition and protection of cultural heritage values in Regional Plans;
- Investigating the need for preparation of a plan for regionally significant cultural heritage matters;
- Co-operate with other heritage organisations e.g. Historic Places Trust (HPT) to conserve heritage;
- Collect data to enable its heritage policy and authority functions;

- Recognise HPT as an affected person to any non-notified consent that affects Category 1 heritage resources, historic areas, waahi tapu and waahi tapu areas; and
- Require an assessment of effects for a consent affecting heritage that has regard to heritage values.

The primary method recommended to implement the Coastal Environmental Policy 7 is through the district plans. Other methods include liaison with the territorial authorities, Iwi and Department of Conservation; for the territorial authorities to develop and implement management and other non-statutory plans; and the preparation of a Regional Coastal Plan.

The RPS also lists methods to achieve its objectives towards the Iwi Environmental Management System (Chapter 4). Of particular interest are Methods 4, and, 7 to 10. Methods include:

- Consult tangata whenua on all consent applications it considers will have a significant effect on tangata whenua;
- Encourage applicants to consult with tangata whenua as part of the assessment of effects;
- Work with Iwi to produce a statement on access to information on waahi tapu and sites;
- Consult with tangata whenua over the management of waahi tapu or sites located on regional council land or land managed by council;
- Recognise and provide for waahi tapu and sites of significance to tangata whenua, where appropriate; in its plans; and
- Investigate the need for Heritage Orders, when requested to do so by an Iwi Authority.

(2) Regional Plans

In accordance with the Resource Management Act, regional councils can also prepare Regional Plans to address specific issues and activities.

The Regional Coastal Plan for the Wellington Region was adopted in March 2000. The plan is operative within the coastal marine area, with the landward boundary as the line of mean high water springs (MHWS). It has issues, objectives, policies and rules relating to heritage that relate to identification of sites Objective 4.2.24.

Objective 4.2.25 recognises the need for applicants to consult with tangata whenua in order to ascertain if:

- The granting of the resource consent would have adverse effects on significant sites; and
- How any actual or potential adverse effects which might result from the activity could, from the tangata whenua viewpoint, be avoided, remedied or mitigated.

The Regional Soil Plan reiterates the need for resource consent applicants to consult with tangata whenua to ascertain any adverse effects.

The Regional Freshwater Plan has regard to Iwi values in terms of waahi tapu. It aims to achieve this by managing sites of special value to tangata whenua. These sites will be investigated with tangata whenua to develop methods that identify, record and protect them (Method 8.1.1).

The Regional Discharges to Land Plan takes into account tangata whenua values in relation to discharges in or near waahi tapu and urupa.

Although the regional plans have provisions for heritage, it is not seen as a priority in comparison to its core functions including; air, soil, freshwater, biosecurity, parks/reserves and transport.

This report recognises the important role the Regional Council can have in terms of developing heritage information within the Wairarapa. The Regional Council has in place ground level initiatives that address heritage. The introduction of Iwi Project funding has allowed projects such as resourcing Iwi to develop sites of significance databases and fencing of waahi tapu to be undertaken.

Rangitaane o Wairarapa are well on their way to developing a substantial waahi tapu site-database. Currently they have 150 sites on a Geographic Information System with 300 more sites requiring further verification. Ngati Kahungunu intend to transfer their paper records (1000 sites) to a similar system. Both initiatives will provide Iwi with a useful tool in dealing with consents and heritage matters. In addition to funding, the council has also provided IT support that has been crucial to both the Iwi and the project.

Smaller projects involving fencing of waahi tapu areas provide an immediate response to culturally important sites or taonga.

2.3 District Provisions

While all activities on the coast fall within the broader statutory framework described above, it is at the district level that most people will have dealings when undertaking activities, which may impact on heritage. It is also at this level that there is the greatest potential for guiding heritage protection and implementing regional and national policies.

Issues, objectives and policies for heritage are incorporated in the Masterton, Carterton and South Wairarapa Operative District Plans. A summary of these is presented in Appendix 2.

All three district plans outline a similar approach to identification, recording and protection of heritage resources/values including:

- Protection of sites of special value to tangata whenua;
- Provision to list heritage values/resources in the plans;
- To promote or increase public awareness of heritage values; and
- To encourage landowners to enter into voluntary protection of heritage on private property (not included in the Carterton District Plan).

There are three main mechanisms to implement these policies. They are:

- Development of a schedule which lists identified heritage sites;
- District Plan rules; and
- Public education.

South Wairarapa District Council has a schedule of heritage items and separates this into Part A – Objects and Areas, and Part B – Buildings. For example the Palliser Bay lighthouse is listed in Part A and Whangaimoana Homestead is in Part B. There are no sites of cultural significance or archaeological sites listed in the South Wairarapa District Plan.

Carterton District Plan has one listed area of significance to tangata whenua (ancient stone walls of Maori gardens and large Pa site at Waikekeno), and the Masterton District Plan lists three coastal heritage features and 24 NZAA sites.

The destruction, removal, modification or alteration of any archaeological sites listed in the district plans is a discretionary activity and will require resource consent. However, in the Carterton District Plan it is a permitted activity to undertake internal alteration to listed heritage buildings provided certain conditions are met.

As detailed later in this report, there are many archaeological sites recorded, which are not listed in the district plans. Activities affecting such sites will not necessarily trigger the need for resource consent. It is worth noting however that regardless of whether resource consent is required, under the Historic

Places Act 1993 "*authority is required from the Trust for any activity that may modify, damage or destroy an archaeological site"*.

Public education has afforded a mixed degree of success within the three districts. South Wairarapa District Council advises that they have designed a heritage brochure in conjunction with their Maori Standing Committee that outlines the consultation process with Iwi. This brochure is given out with all resource consent applications. Carterton District Council has no programme in place at the moment.

Masterton District Council is in the process of a plan change for heritage, which will address some issues. They intend to produce a heritage brochure and introduce the following incentives for heritage protection:

- Refund of consent application fees for applicants who undertake an archaeological site survey; and
- The establishment of a fencing fund for landowners which have identified archaeological sites on their property and wish to fence them off.

Chapter 3

Heritage Investigation

3.1 Methodology

(1) Research

a) Publicly Available Information

The majority of the research for this paper has been taken from publicly available sources including books, other research papers, historical maps, and the Internet. It should be emphasised that this technical report is to be treated as a live document and additions or alterations can and will be added in future editions.

b) Iwi/Hapu Information

The author has taken the opportunity to source information from Iwi, hapu and individuals to provide a wider and more accurate representation of heritage along our coastline.

Where there are contradictory claims to Maori heritage sites, the author makes no attempt to validate either claim over the other. All claims are quoted for each site and their sources referenced. The intention here is to simply state that each source i.e. Iwi or hapu; has a relationship to that site.

The author wishes to state that this paper should not be considered as a complete history or inventory of sites along the Wairarapa coastline. In fact, the lack of detailed information on heritage, specifically cultural, is one of the major findings of this report. There is also no claim that

this information represents all hapu or Iwi history for this coast. Key persons were identified and have contributed to this report but this writer is aware of other sources that could have provided further accurate and relevant data. Unfortunately this information was not able to be sourced and included within the allotted timeframe for writing this report.

The main focus of this report was to prove that heritage is prolific along the Wairarapa coastline and this aim has been achieved. A more comprehensive representation of cultural and European heritage is the responsibility of another researcher and separate project.

Both Iwi have been given the opportunity to peer review this report and to provide comments and corrections.

c) Timeline and Sequence

Preparation of the timeline and sequence of the inventory chapter (Chapter 3) of this report was done in conjunction with the Strategy's Project Manager, Steve Blakemore. For each section of the chapter a planning session was held and a guideline was drafted setting out the key events that needed to be researched and quoted.

(2) Site Location

a) Heritage Database

A digital heritage database was created for this report to provide a method of referencing each quote and the related source. Where possible, this data has been mapped digitally onto Arcview (a geographic mapping tool) to show its approximate location. This will provide an ongoing reference to future heritage research and will be added to when site information presents itself.

b) NZAA Database of Archaeological Sites

A major reference for this paper has been the NZAA database of archaeological sites in the Wairarapa. This database is publicly available.

The database holds a disclaimer to the accuracy of site location. Each site has been archaeologically assessed however the disclaimer states that map co-ordinates have been rounded to the nearest hundred. So where the co-ordinates read as East 2704614 and North 5968735, the reference is given as East 2704600 and North 5968700. The disclaimer informs the user that the location of the site is within 100 metres of the reference point given (The full disclaimer is included in Appendix 3).

c) Site Sensitivity

This report has deliberately given all classifications of site types the same symbol to protect the location of sensitive sites. The accompanying maps have also been kept at a higher scale to retain discreteness but allows the reader to see where *known* heritage sites are prolific and where there are deficiencies.

(3) Site Information

a) Location

Site location distances from other features were derived using general distances taken from road maps or by using the measuring tool on Arcview. Area measurements were again, defined using Arcview measuring and are given as a rough estimate rather than exact dimensions.

b) Description

An attempt at a physical description of the area is given. Information for this section has been gathered from:

- Aerial photographs;
- Topographic Maps;
- Site Visits;
- Discussions with colleagues/coastal users; and
- Personal knowledge.

c) Maori Name

An attempt has been made at most Maori placenames. Sources include:

- Research;
- Maori dictionary; and
- Discussion with Iwi/Hapu.

Where an exact translation is not available, the author has given a breakdown of the words. This should only be read as an indicative definition of the name as, without knowing the original context in which the name was given i.e. an event, the name of an ancestor, or if the place name had changed over time, an accurate translation cannot be assured.

In the Maori language, words can be broken down in different ways. Many words have two or more meanings. Therefore, in some cases the reader is asked to judge for him or herself what the possible context could be.

d) What's there

Not a question but an inventory of what known sites are recorded for each area. The majority of sites were taken from the NZAA database. Iwi and Hapu sources were then approached to add their knowledge to

the paper. Other sites were added from the heritage database acquired from research.

3.2 Mythological Sites and Legends

(1) Mythology – Overview

"The timeframe of the Maori is diametrically opposed to that of metropolitan society, which is future orientated. For the Maori, social reality is perceived as looking back in time from the present to the past. Only the past is known, so it is defined as mua (being in front) because it cannot be seen.

The past is defined in a tripartite sequence of myth, tradition and history whereby gods, ancestors and living people are linked through genealogical descent"

(McLauchlan, King, and Walker et al p.4)

Mythology plays an important role in Maori history and references to mythological characters can be found in many natural features along the Wairarapa coastline. This heritage paper attempts to highlight some of the legends along the Wairarapa coast but acknowledges that there may be varying accounts of the stories printed here and that there are possibly many other omissions associated to local natural features.

The first reference to the Wairarapa in mythology is credited to Maui, who fished up Aotearoa from the sea.

The renowned navigator Kupe, who is credited as being the first to discover Aotearoa, followed. Although many of his feats appear in legends, Kupe himself is regarded as an actual ancestor of local tribes. Many other features along our coastline refer to events and characters through history and have been captured in legends and myth. In some cases whakapapa (genealogical ties) have been included to show reference to actual ancestors.

a) Maui

"An aeon ago, when the sun raced across the sky, the demi-god Maui went on a fishing expedition with his brothers. He persuaded them to sail far away to the south. Then, using the jawbone of his grandmother as a hook, he smeared it with blood from his own nose and cast his line overboard. Soon a huge fish took the hook in its mouth - Palliser Bay - and after a long and fierce struggle Maui hauled 'Te Ika a Maui' to the surface. And so the North Island of New Zealand came into being."

(Source: Aburn 1980: p.7)

The reference to Maui fishing up the North Island or "*Te Ika a Maui*", which translates to mean "The fish of Maui", has great significance to many mythological sites in the Wairarapa.

This story notes Palliser Bay as the mouth of the fish "Te Waha o Te Ika a Maui". The Wellington Region is often referred to as "The head of the fish" or "*Te Upoko O Te Ika a Maui*" and Lake Wairarapa as "The eye of the fish" or "*Te Whatu O Te Ika a Maui*". Other features include the Rimutaka/Tararua ranges as the spine of the fish, which extends through the middle of the North Island continuing through to include the Ruahine Mountains in Heretaunga.

Riley quotes a whakatauki (proverb) that identifies the features of the fish in more detail.

"Te tuara ko Ruahine, nga kanohi ko Whanganui a Tara, tetahi kanohi ko Wairarapa, te kauae runga ke Te Kawakawa, tetahi kauae ko Turakirae".

"The back is the Ruahine ranges, with regard to the eyes, the salt water one is Wellington Harbour the other eye - the fresh water one - is Lake Wairarapa, the upper jaw is Cape Palliser and the lower jaw is Turakirae Head"

(Source: Riley 1990: 78-4)

There is also a legend that talks about a lost lake located in the Tararua Ranges called '*Hapua Korari'*; this is referred to as the "pulse of the

fish". The lake was visible from the Wairarapa Valley and sparkled (or pulsed) in the sunlight.

(Potangaroa 2002)

b) Kupe

"After a long stay at Hokianga, Kupe sailed after Ngake and found him at Rangi-whakaoma (Castle Point), where Ngake was awaiting him. Ngake informed Kupe that the octopus of Muturangi was there within a cave giving birth to offspring. Kupe proceeded to the cave and broke it open, which caused the octopus to flee in the night towards the south. Kupe and Ngake then gave chase and came to Te Kawakawa (Cape Palliser, the southern point of North Island). This name was given by Kupe because one of his daughters here made a wreath of kawakawa leaves, and the name has ever since remained in memory of it. At this place is a kahawai spring where Kupe kept as provisions the fish of that name.

Near here the sail of the canoe Matahorua was broken, and Kupe, Ngake, and their friends proceeded to make another for the foremast. Kupe said to Ngake, "Which is the best kind of sail, yours or mine?" Hine-waihua, the wife of Ngake, "Ah! Your parent's sail is the best; it can be made quicker; he has the dexterous hand for that kind of work." So they set to work and continued on to daylight, all hands helping to make the sail – Kupe, his elder relatives, and younger brethren. When daylight came, the sail was to be seen hanging up on the cliff, which caused Ngake to say, "I am beaten by my friend." [This enigmatic comment can be explained by the tradition that a competition in sail making had taken place between Kupe and Ngake.3]

Near that spot is also a bathing place of Kupe's daughters, one of whom, Makaro, was menstruating at the time, so the water remains red to this day. There also is a heap of stone, from the top of which Kupe recited his prayer to draw fish up for his daughters, among others, the hapuku, which ordinarily lives in deep water. He was gazing (matakitaki) on the multitude of fish; then raising his eyes, he saw beyond the sea the mountains of the South Island, the snows on Tapuae-nuku ("The lookers-on") in the sun. Hine-uira, one of his daughters, asked Kupe what he was gazing at. He replied, "I was looking at the shoals of fish coming in; when I lifted up my eyes, I beheld an island lying there."

Hine-uira said, "Let the name of these stones be Matakitaki" ("Gazing"), which remains to this day.

(http://pvs.hawaii.org/Kupe.html 2/08/02)

Kupe is often noted to be the first ancestor to discover Aotearoa. His wife is credited as naming these islands.

"After what must have seemed like an eternity to the crews, land was finally sighted. Kupe's wife, Hine-i-te-aparangi, is credited with seeing the first sight of land; a huge, long, stationary cloud on the horizon. She is said to have exclaimed, 'He ao! He ao!' (A cloud! A cloud!) Legend states that it was from this exclamation that the name Aotearoa (ao = cloud, tea = white, roa = long), commonly translated as Land of the Long White Cloud was given."

(http://hammer.prohosting.com/~penz/aotearoa/kupe1.htm 13/09/02)

Many Iwi throughout Aotearoa whakapapa or trace their lineage to this important explorer. It is believed that Kupe first arrived here in the 10th Century. He is known to have visited in the Far North and around the Cook Strait area where many landmarks and features are attributed his name.

Kupe continued his journey back to the Far North to Hokianga via Mana Island. It is said that he returned immediately to Hawaiiki from there.

Later explorations and migrations from Hawaiiki to Aotearoa were said to have been inspired by the tales of Kupe the Great Explorer.

(2) Mythology – Inventory

a) Palliser Bay Area

i) Kawakawa (Palliser Bay)

Location – Kawakawa extends from Turakirae Head at its westernmost point to Cape Palliser, which lies at the southernmost tip of the east Wairarapa coast.

Description – Kawakawa is the large bay at the southern end of the Wairarapa. Kawakawa encapsulates the rugged southern Wairarapa coastline. It is a large natural harbour with a deep drop off into Cook Strait. The area includes reefs, spectacular coastal views (evident of uplift from the 1855 earthquake) and rocky foreshores. Also located along its fringe is Lake Onoke where the waters from the Ruamahanga River empty into the Bay.

Maori name – *Kawakawa* is the original name for Palliser Bay. Kupe gave it this name in honour of a wreath made for him by one of his daughters. Kawakawa also refers to the earlier presence of Kawakawa trees along this rugged coastline. The name refers to the whole bay from Turakirae Head to Matakitaki a Kupe (Cape Palliser).

What's there – The significance of this bay has been mentioned earlier. It is recognised as the mouth of the fish referring to the Maori belief that Maui fished up the North Island. Turakirae Head is the lower jaw and Matakitaki a Kupe is the upper-jaw.

(Source: Riley 1990: 78-4)

ii) Punaruku Lagoon

Location – This wetland is located further south past Ngawihi Township on the coastal side of the road. The wetland is on Kawakawa Station.

Description – A small wetland with a natural lagoon fed by a freshwater spring. The lagoon has several rock formations from which birds have nested in the past. The area (approximately ¾ ha) contains mainly coastal native grasses, flax and divaricating shrubs.

Maori name – *Punaruku:* which means "the spring from which to dive".

What's there – Punaruku Lagoon is a small coastal wetland that is fed by a natural spring emanating from the hills behind Ngawihi Township. This spring is held in legend to be a place regularly frequented by Kupe and his daughters.

iii) Nga Ra o Kupe – Kupe's Sail

Figure 3.1: Nga Ra o Kupe. Photo by Pete Nikolaison

Location – Kupe's Sail is located 1 km east of Ngawihi Township.

Description – Kupe's Sail is a triangular shaped rock face comprising an almost vertically tilted, thick band of sandstone.

Maori name – The Maori name for Kupe's sail is *Nga ra o Kupe.*

What's there – Kupe's sail is a natural formation that resembles the shape of a canoes triangular sail. It is linked with the legend of Kupe and Ngake who had a race to make a sail for their canoes (see the legend above).

iv) Matakitaki a Kupe (Cape Palliser)

Location – Cape Palliser is approximately 4 kms east of Ngawihi Township.

Description – Cape Palliser is the most southeasterly point of the North Island of New Zealand. Matakitaki a Kupe can be best described as comprising rocky foreshores and narrow coastal flats backing onto to the Aorangi Mountains. This is an important geological feature for all mariners.

Maori name – The Maori name for Cape Palliser is *Matakitaki a Kupe* The name *Matakitaki a Kupe* comes from the longer version *'Matakitakinga a Kupe ki te paenuku ki te waahi i haere ai te tamahine a Kupe'* (the gazing of Kupe towards the horizon, the place where the daughter of Kupe had gone). Cape Palliser is the point where Kupe gazed across Cook Strait at the South Island.

(Te Whaiti 1994: p1)

What's there – At the point known as Black Rocks there is a site associated to Kupe.

"On his arrival here, at the head of the island, he saw a reef with many fish of every species. He stayed there. Kupe placed fish in a pool as pets for his daughter. One day his daughter went to Kaikoura. Left behind, Kupe longed for his daughter. Kupe climbed to the top of a high ridge so that he could see the place where his daughter was now. His heart yearning he cried profusely, lacerating himself beside the pet fish of his daughter. The blood tears and mucous from his nose fell, and became imprinted on the rocks, where they remain today."

(Te Whaiti 1994: p1)

This site can be clearly seen today at Black Rocks near the seal colony. The rocks retain the green, white and red markings referred to in the legend above as shown in the photo below.

Fig 3.2: Black Rocks near Cape Palliser and Seal Colony clearly show the red, white and green hues. Photo by Jason Kerehi

v) Nga Waka a Kupe

Location – This feature is situated in the hills south east of Martinborough.

Description – *Nga Waka a Kupe* are three elongated hills with flat ridges.

Maori name – The name translates simply to mean 'the canoes of Kupe'.

What's there – Nga Waka a Kupe are three hills that resemble canoes lying overturned side by side. Although not situated along the coastline this site is an important feature associated to Kupe and reinforces the ties between the early coastal Maori and tribes' further inland.

b) Glenburn Area

i) Ko te Kahu and Honeycomb Rock

Location – Ko te Kahu and Honeycomb Rock marks the north-east point of the South Wairarapa District Council boundary and is 5 kms south-west of Glenburn Station.

Description – Ko te Kahu is a rock that lies out to sea near Glenburn. Honeycomb Rock is a rare natural geological feature on the shorefront. It is a rock composed of quartz–rich sandstone, which has been weathered over time to leave a honeycomb pattern.

Maori Name – The kahu is the Mäori name for the NZ hawk and it is said that this name was given to the rocks *Ko te Kahu* because of the wave pattern that surrounds the rocks. As the tide moves off the rocks it leaves behind two distinct wings, resembling a flying bird.

What's there – Fearon notes an association to Kupe.

"Local legend says he (Kupe) used to watch from Honeycomb Rock near Horewai where he would drink from a natural rock basin which remains there today. Between what is now Glenburn and Glendhu are the sites and remains of early moa camps"

(Fearon 1980: p2)

ii) Waikikino Mudholes

Location – Waikikino is located 4 kms north of Glenburn Station and almost 6 kms from the Glenburn-Flat Point turnoff. The Waikikino Stream estuary marks it.

Description – The mudholes are geothermal mud-pools that lie at the top of a ridge 11 kms inland from Waikikino Village.

Maori Name – Otherwise spelt as '*Waikekeno'*, which translates to mean 'waters that have become putrid'. Another translation is given as "seal water" or "bad water".

(Carter 1992)

What's there – These mudholes are thought to be linked by a subterranean tunnel to blowholes in the reef below. The incoming tide creates pressure in the blowhole that causes the higher mudholes to bubble.

Because of this link Maori believe that the two phenomenon's share a common whakapapa.

c) Riversdale Area

i) Kaihoata

Location – Kaihoata is 2 kms south of Okautete (Homewood).

Description – This refers to the area around or near the mouth of the Kaiwhata River. The shoreline to the south of the river is very steep with the occasional bay for access.

The estuary of the Kaiwhata River has the remains of a Petrified Forest, with fossilised tree stumps visible at low tide.

Just upstream from the estuary the land opens up to flats on the northern bank and mesa type hills of the southern side. Defensive hills line the river further upstream.

Maori Name – Local Maori refer to this area as *Kaihoata*, no translation is given but the Reed dictionary gives; *kai:* food; *hoata:* new moon, moon on 3rd night, or long bird spear.

Known today as Kaiwhata.

What's there –

"Kupe was supposed to have frequented this section of coast in early times, watching and waiting for his wife to arrive from Hawaiki."
(Fearon 1980: p3)

The aforementioned petrified remains are considered by local Maori to be very tapu. The Department of Conservation has included these as an Area of Important Conservation Value.

Also of note here are the mud pools found 4.3 kms inland from the sea just west of the Kaiwhata Bridge.

d) Castlepoint Area

i) Rangiwhakaoma (Castlepoint)

Location - Rangiwhakaoma is situated 55kms east of Masterton on the Wairarapa coastline. It lies south of Whakataki and north of Otahome.

Description – *Rangiwhakaoma* is dominated by the presence of Castle Rock at its most southern extent. The accompanying reef encloses a natural lagoon that is one of the few launching places for boats and

small craft along the coastline. The reef is of limestone and shelly-sandstone composition and extends north towards Castlepoint beach.

Maori name – *Rangiwhakaoma* is the Maori name for Castlepoint. There are two interpretations for this name:

The first interpretation states that Rangiwhakaoma was a living person. According to local tribal legend, Rangiwhakaoma accompanied Kupe and Ngake on the quest to find Te Wheke (the octopus). The legend states that when Kupe came upon Te Wheke hiding in a cave under Castle Reef, this was the place that Rangiwhakaoma came ashore.

The second interpretation is " The place you stand to see the running sky"; *rangi*: sky; *whaka*: to stand; *oma*: run. This is a reference to the strong winds that you can still experience today.

What's there – Local Maori believe that when you look back towards the reef from the open sea you can see the reclining figure of Rangiwhakaoma. The reef is his reclining body and Castle Rock his head. His face can be seen in the rock face.

ii) Te Wheke's Cave

Location – If standing at the southern end of Castlepoint beach facing out to sea, the cave is to the left of the lighthouse stairs along the bottom of the reef. The entrance to the cave is at the northern end of the reef.

Description – This cave has been etched out of Castlepoint reef over many centuries and cuts right through to the open sea from the beach side of the reef. It is quite large and is accessible at low tide.

Maori name – *Te Ano/Ana O Te Wheke O Te Muturangi* – which translates as 'The Cave of Te Muturangi's pet octopus – Te Wheke'

What's there – This site refers to a cave beneath the Castlepoint lighthouse where legend tells us was a resting-place for the octopus that Kupe chased from Hawaiiki.

iii) Mataikona – Te Rerenga o Te Aohuruhuru – Suicide Rock

Location – *Te Rerenga o Te Aohuruhuru* is situated just south of Mataikona station and east of Mt Percy.

Description – *Te Rerenga o Te Aohuruhuru* is a high rock feature that extends into the Pacific Ocean from the ridgeline running down from Mt Percy.

Maori name – *Te Rerenga o Te Aohuruhuru* –'The leap of Te Aohuruhuru'. The name is taken from the Maori legend of Te Aohuruhuru (see below) who lived around 1525AD.

What's there – The rock in the legend is clearly distinguishable even today. This feature has great significance to the local tangata whenua.

Fig 3.3: Te Rerenga o Te Aohuruhuru, known today as Suicide Rock, is shown in the foreground. The Mataikona Road separates it from the ridge leading up to Mt Percy. Photo by Pete Nikolaison.

The whakapapa chart below shows the lineage of Te Aohuruhuru back to Whatonga (Captain of the Kurahaupo Waka – Refer to 3.3 – The Second Migration). She is noted as being of Ngai Tara descent.

Whatonga

Tara

Wakanui

Turia I

Hineiti

Te Mominuku

Tatapohatu

Te Aohuruhuru

Fig 3.4: Whakapapa of Te Aohuruhuru

(McEwen 1986: p48)

The Legend of Te Aohuruhuru

Te Aohuruhuru was a beautiful young woman who lived with her beloved husband Takaraupo. The happily married couple loved each other dearly, their joyous union had produced a daughter, Te Umutahi.

An old man, who lived in the Pamaramarama Pa at the mouth of the Mataikona River, heard of Te Aohuruhuru's beauty and her finely tuned housekeeping skills. He decided to make her his own wife and so went about securing her hand by way of abduction.

Although Te Aohuruhuru was wife by title she had in fact become nothing more than a slave to the old man, preparing his food and weaving garments for him. Everyday her heart pined for her true love but she was held a captive, servant at her new home.

One night as the people of the Pa lay asleep, the old man awoke and looked around him. He turned to see his young wife in deep slumber in

the dim light of the dying fire. In her sleep, Te Aohuruhuru's clothing had fallen aside as she moved about during the heat of the evening. The old man decided to feed the embers so that he might admire his wife even more. As the fire blazed the old man sat and looked upon his wife's lovely form, he thought to himself how fortunate he was to have acquired such a beauty.

For a while the man looked upon the girl and then thought such a wonderful sight should be shared. He went about the house waking all of his elderly friends. Te Aohuruhuru awoke, quickly realising that her clothes had slipped off and that a group of old men were staring at her.

Her heart immediately filled with indescribable shame, anger rose in her like a winter storm, She gathered her garments to hide her nakedness and hurriedly went to the corner of the house where she cried until dawn

In the morning the unfeeling old man and his friend went fishing, taking a canoe and paddling out into the ocean. Te Aohuruhuru was still extremely upset and upon thinking about the dishonours applied to her decided to take her own life.

Te Aohuruhuru went about grooming herself so that her beauty radiated like a shining star on a summers night. She brushed her long hair upon which she placed the plume of the huia, the white heron and the Albatross. Donning the finest of cloaks she arose and started towards a precipitous rock a short distance from Pamaramarama.

Reaching the top of the rocky pinnacle she sat down and again thought about the insult she had suffered the previous night. Whilst sitting there she composed a song to express her grief. She began to sing her song when her abductors' canoe neared the base of the rock she was seated upon. He himself still reflecting in the awe about the beauty and loveliness of his wife's sleeping figure. But now all of the men could hear the song of the young woman, the words echoing off the gentle waves clearly reaching their ears.

The song was thus –

While I lay exposed in my sleep,
The fire was kindled
To burn brightly
And I was a laughing stock

With her song finished and the message delivered, she stood. With the old man and his cronies watching, she leapt to her death, ending the shame inflicted on her.

The canoe made land at the base of the rock. A forlorn sight greeted the occupants as they gazed on the lifeless body of Te Aohuruhuru, her unrivalled beauty lost forever, smashed to pieces like a prized possession, broken because it was not properly cared for.

The rock where Te Aohuruhuru ended her life was thereafter-named Te Rerenga o Te Aohuruhuru or "The leap of Te Aohuruhuru". Today all people familiar with the Mataikona area know this same point as "Suicide Rock".

(Potangaroa 2002)

3.3 Maori Settlement

(1) Maori Settlement – Overview

a) Archaeological Sites

Evidence of early occupation proliferates around the Palliser Area and extends right up the entire east coast of the Wairarapa. Archaeologists have identified and recorded many sites including middens, pa sites, burial sites, pits, stonewalls, made soils, quarries, karaka groves and artefacts. These are noted in the New Zealand Archaeological Association (NZAA) site database, which has been collected and recorded since 1950. There are approximately 300 sites relating to the Wairarapa coastline.

The NZAA's Site Recording Handbook defines an archaeological site as any location for which there is physical (as opposed to traditional) evidence for its occupation, even though this occupation may have been transient.

(Daniels 1979: p,1)

It is important to note that the NZAA sites only record information gathered by the association to date and should not exclude the likelihood of other archaeological features being present along our coastline. The NZAA notes that sites are within 100m of the location shown.

Figure 3.4 shows recorded NZAA sites as of 2001 for the entire Wairarapa coastline. The lack of recorded sites from Whareama to Castlepoint may be due to a lack of archaeological studies and should not be taken as an indication that Maori were not present in these areas.

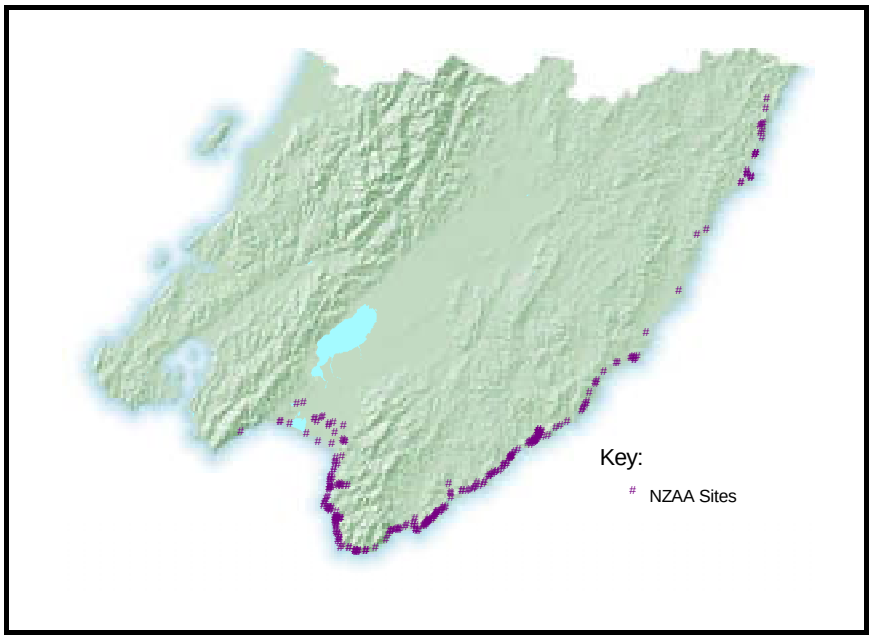

Fig 3.5: All NZAA Sites for the Wairarapa Coastline

i) Middens

Middens can be compared to today's compost or scrap heaps. Early Maori would dispose of food scraps such as shells and bones into pits near their dwellings. The middens created interest for archaeologists as the remnants revealed much about these earlier times. Discoveries of various species of moa bones and eggshells, kiore (Maori rat), shellfish, fish and crustaceans reveal insights into local people's diet and lifestyle. Middens can indicate an abundance or lack of different types of food over time.

ii) Pa Sites

Recorded locations of pa sites give a good indication of where general occupation occurred along the coastline. These often centred on areas that provided access to plentiful food, freshwater, accesses inland or along the coast and strategic/defensive positions. Pa sites were often located beside streams or rivers for freshwater, waka launching sites, and because some waterways acted as transport routes inland. Sites at

the estuaries of the Pahaoa, Whareama, Kaiwhata, Mataikona and Owahanga are examples.

A pa site could have been a permanent site of occupation, a seasonal village, or a settlement that was lived in for a limited period and then abandoned altogether. Some sites were defensive pa sites and were enhanced by palisades or by the nature of the steep topography. The NZAA records do not differentiate between the types of pa sites.

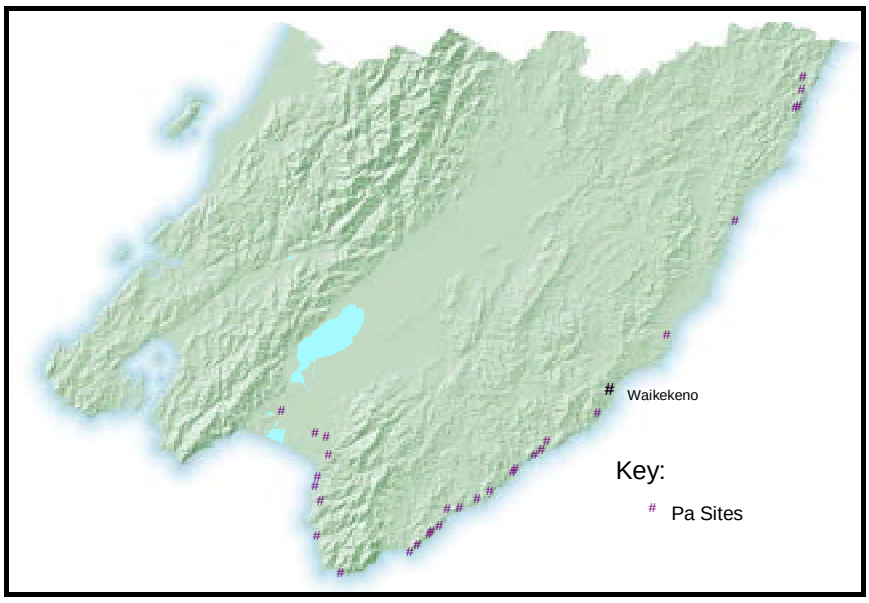

Fig 3.6: Map Showing NZAA PA Sites

The map above shows the recorded pa sites along our coastline. Again, scarcity of pa sites between Flat Point and Castlepoint only indicate a lack of information, not a lack of occupation. Written and oral sources confirm occupation right along the Wairarapa coast.

iii) Burial Sites

Generically, Maori consider the coastal area as a sacred area for interment of koiwi (human bones). The practice of placing cleaned human remains in sand dune areas was common amongst all Maori.

It is said that the dune area has a spiritual connection to the atua (gods). Dune areas are situated between the realms of the sea, wind, earth, forest and sky. These were the domains of the atua - tangaroa, tawhirimatea, papatuanuku, tane mahuta and ranginui. Maori believed that by being placed in this space, their remains would be always close to their gods and their spiritual journey to the after-world would be much quicker.

Maori would sometimes bury bones in caves, in crevices and under rocks, hidden away from the population.

These practices and beliefs have a major significance to coastal land use today. The coastal margin is still known to contain a large number of burial sites. Even today, remains are being uncovered and handed into the proper authorities. The police record these incidents and contact local Iwi who take responsibility for re-interment of the remains.

It should also be mentioned that sometimes, the bones might be part of a battle-site where warriors have fallen during fighting. There are reports of farmers who have uncovered bones whilst ploughing up paddocks.

iv) Whare

Along our coastline there are many examples of early dwellings. These discoveries are often of the post and beam constructions used by early Maori. These whare were designed using corner posts bored into the ground. The centre posts were higher and were connected to the corner posts by beams. A centre beam ran the length of the whare as did two beams on each side of the whare connecting the corner posts. The roof was thatched using locally found materials. These included toitoi and/or nikau palms.

Of significance in the Wairarapa was the discovery of the Moikau site inland from Palliser Bay near Whangaimoana. The Moikau house was dated by archaeologists to be the earliest known whare in Aotearoa.

Historians and archaeologists were able to take the measurements from another site up the Washpool (Makotukutuku) Valley enabling Ngati Hinewaka people to build an exact replica. This replica is on permanent display in the National Museum – Te Papa Tongarewa.

v) Storage Pits

Storage pits were used by Maori to store food such as kumara, gourd, yam, taro and fernroot. The siting of these pits had to take into consideration protection from flooding and dampness. Pits were sometimes situated along dry ridges with a raised rim to keep out or to shed water flowing down the hillside.

Some pits were found on lower terraces where the soils remained dry. Once again a raised rim would keep out water.

vi) Stone Walls

The Wairarapa is uniquely rich in examples of stone row gardens. This type of horticultural was prominent with the first settlers of the southern coastline. The permanent nature of these features is still evident today.

"The most characteristic feature of the Wairarapa coastal settlements is the cultivation plots on the coastal flats. From Flat Point southwards to Cape Palliser…

It is worthy of comment that stone walls and similar field engineering projects occur on the south Wairarapa coast, Palliser Bay, Fitzroy Bay, Kapiti Island and Wairau. The only people known to have inhabited all of these areas are the Ngai Tara and Rangitaane tribes"

(McEwen 1986: p89-90)

Fig 3.7: Waikekeno Stonewall complex, Wairarapa Coast. Photo by Kevin Jones, Department of Conservation, 2000

The photo above shows one of the clearest examples of stonewall formations along the Wairarapa coast. Waikekeno is immediately north of Glenburn Station and south of Flat Point.

vii) Made Soils

Made soils is a term that refers to a horticultural practice of early Maori people. To assist the growth of certain crops, early Maori used to prepare and mix sand, soil and sometimes charcoal in a pit, turning them over often. The ash from fires acted as a fertiliser. This 'made soil' was then used to enrich gardens that lacked in nutrients.

Sand quarries also feature along the coastline. These quarries were used to replenish the made-soils.

Some examples of made-soils have been found in coastal areas near old Maori villages and gardens.

viii) Stone Quarries

"The geological resources of any territory occupied by prehistoric peoples were vital in determining their wealth or position in the complex network of exchange systems that must have constantly been in operation."

(Wall 1972: p1)

Stone quarries were highly valued around Aotearoa in pre-European times. Trading in stones, obsidian, argillite and other materials was prolific around the country. Archaeologists have uncovered examples of stones from all over New Zealand along the Wairarapa coast. Greenstone from the South Island and obsidian from the Far North and the Bay of Plenty are but three examples. The Wairarapa was regarded as being deficient in stone resources compared with elsewhere in New Zealand but there are some stone quarries.

"Chert cores, a stone harder than obsidian but of less value and less reliable to produce a sharp edge, was found around Tora, Pahaoa River and in pockets along the East Coast as far as Cape Runaway."

(Wall, 1972: p3)

Often families would have a core near their dwelling. When they required a new cutting tool they would break a bit off the core. The core would have been transported from settlement to settlement.

ix) Karaka Groves

"With its large orange berries and big, glossy leaves, the karaka is among the most distinctive of our trees. It was an important food for the Maori and karaka groves often indicate former pa sites. The berries are poisonous without long and careful preparation; the Maori would boil the berries several times, pouring away the water each time until the pulp was safe to eat"

(www.ecotours11/09/02)

Karaka groves are an important heritage feature in our coastal environment. They were significant in many ways. Not only did they provide food for the Maori people but they also acted as signposts. The

early Maori introduced Karaka seeds to New Zealand. Many of the groves today are ancient reminders of the first inhabitants and provide an indication of where these people settled or visited seasonally.

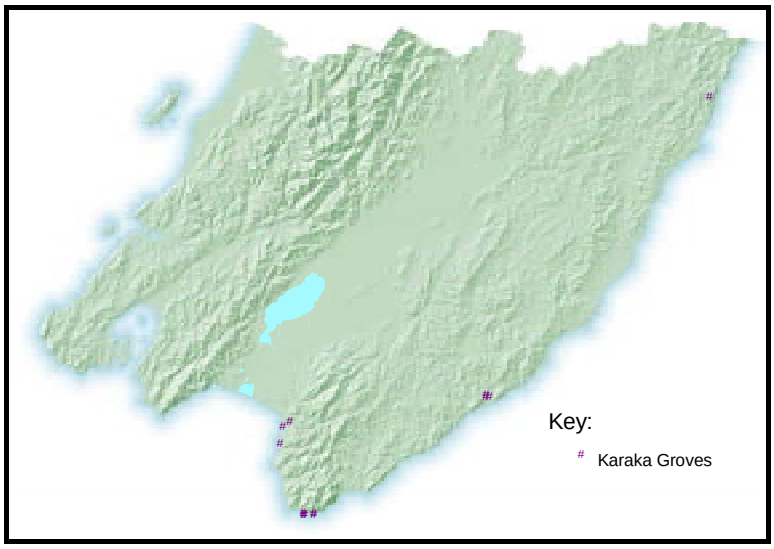

Fig 3.8: NZAA Map of Karaka Groves

The above map shows the location of NZAA registered karaka groves. There are many more unregistered groves along the coast.

Some groves were planted strategically inland, normally half way between inner valley villages and seasonal coastal fishing villages. When whanau would migrate to the coast for seasonal fishing trips (often taking up to three months return) they would reach these marker groves. If the karaka weren't in fruit they would know it was not the right time to carry on to the coast and return home and wait.

x) Artefacts

Over the last hundred years many coastal landowners and visitors have discovered artefacts from early Maori civilisation. Objects such as tools, weapons or jewellery, which may have been buried over time, would find their way to the surface and be discovered. Artefacts have been known to be found through drainage of swamps and ploughing of lands.

Artefacts could include:

- Bird spears;
- Fish hooks and lures;
- Wooden needles;
- Hair combs;
- Tools; and
- Weapons.

xi) Markers

Markers refer to natural features along the coastline, usually hills, hillocks, valleys and trees (including groves) that were used by early Maori fisherman as land markers for fishing. Maori would take two points of reference and use them to mark where good fishing grounds were out to sea.

The story of Te Aohuruhuru (mentioned earlier) gives an example. The rock that Te Aohuruhuru was waiting on before falling to her death may have been such a marker. The story says that the fishermen were approaching the rock on their return from sea. She may have known that they would have returned this way and waited so that they could witness her act of suicide. The rock was also at the base of Mt Percy, which would've provided a better reference further out to sea.

Maori would also use markers to identify waahi tapu (sacred places). These markers took the form of the Cabbage Tree (ti kouka) or rocks strategically placed in lines to identify the location of secret caves (ana) or crevices (kapiti).

b) The First Migration – "Palliser People"

Maori settlement in the Wairarapa can be traced back almost 1000 years. Academic teaching often quotes the time of first settlement to 800 – 900 AD.

"The first canoe migrants from Eastern Polynesia reached New Zealand shores between AD 800 and 900".

(Walker 1990: p30)

Elsewhere in the world at this time, Otto I had just been crowned as the first Holy Roman Emperor, Eadred, the King of England led the expulsion of the Danes in 954 AD and the Later Han dynasty ruled China (947 – 950 AD). To place this further into context, the famous 'Battle of Hastings' was still more than a hundred years off.

According to Maori history new tribes arriving in the Wairarapa often settled with the consent of the people already living there rather than through conquest. There were moments in history where battles were fought but many of these were between related hapu and whanau, otherwise there were long periods of peace.

(pers com. Kawana 2002)

Archaeologists have uncovered remains of early settlements along the southern Wairarapa coast from Te Kopi through to Ngawihi and continuing around Cape Palliser to Flat Point.

Local Iwi, archaeologists and historians suggest that the first inhabitants here were the Tini o Awa people although perhaps they could have been of quite different origins. This tribe was part of the 'first great migration' and thought to be responsible for the stone row gardens that appear along the southern and lower-eastern coastline. As mentioned earlier the great explorer Kupe, who is recognised as the first visitor to these shores, also settled this area around that time.

Archaeologists also note that the climate in those times was more moderate than the harsh conditions we experience today and therefore enabled more permanent occupation and the cultivation of sensitive crops. This is reflected in the lasting nature of the stone walled gardens and agricultural practices of the time.

It is thought that the change in climatic conditions, over-fishing of resources and the degradation in the coastal foreshore due to siltation led to the dispersal of these first inhabitants. The over fishing of resources was gradual over decades and perhaps centuries. Siltation became a problem as the first inhabitants cleared vegetation from land surrounding tributaries that emptied into Kawakawa (Palliser) Bay, thereby increasing erosion and causing soil and gravel to be washed from river mouths.

A more recent view is that siltation was due to a massive tsunami. Archaeological evidence has uncovered middens that may have been turned over by some large tidal event. Carbon dating of soil samples taken from bore tests in the lower valley indicates the presence of older shell layers above younger sediment layers in total contrast to all other examples found in New Zealand.

c) The Second Migration – Kurahaupo

The arrival of the Kurahaupo waka is generally recognised as the second great migration from Hawaiiki circa 1150 AD.

At this time, the Second Crusade was underway through Europe, Buddhism was declining in Southern India, and the Mayan dynasty was nearing its reign in Central America. This voyage predated the signing of the Magna Carta (1215 AD) by almost a century.

Local history tells of the arrival of the Kurahaupo waka and it's affiliated peoples. These people eventually migrated to and inhabited most of the Wairarapa.

i) Kurahaupo

The name *Kurahaupo* refers to the waka or canoe that arrived here in Aotearoa during the second great migration. The date of this migration is unresolved. Academic study presumes this era to be around 1150 AD. Local Maori calculate this date to be much earlier through tracing of their lineage back through whakapapa (genealogy) to the tenth century. Others believe that the *Kurahaupo* that gave us the Ngai Tara and Rangitaane people arrived during the third great migration around 1350 AD (although this may be confused with another vessel named *Kurahaupo* in honour of the first historic waka). This section refers to the *Kurahaupo* waka captained by Whatonga, ancestor of Ngai Tara, Rangitaane and Muaupoko.

The genealogy below shows the connection between Whatonga (Captain of the *Kurahaupo*), his sons Taraika and Tautoki, and his grandson Tane-Nui-A-Rangi. They were the eponymous ancestors of many tribes that spread out from Mahia and eventually inhabited most of the lower half of the North Island.

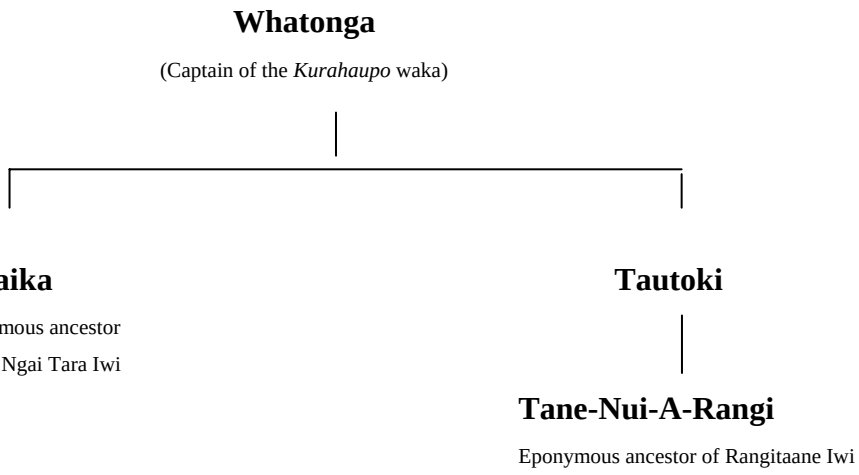

Fig 3.9: Whakapapa of Rangitaane

ii) Whatonga

The *Kurahaupo* carried migrants from the traditional homeland of Hawaiiki to Aotearoa. Whatonga anchored his waka at Nukutaurua (Mahia Peninsula) just south of Gisborne and east of Wairoa. Whatonga then resettled near (present day) Hastings and built his house, which he named Heretaunga. This later became adopted as the name of the province. Some of his people remained behind at Nukutaurua to maintain tenure over that area.

Whatonga then migrated down to the Wairarapa at some stage on a self-imposed exile from his first wife, Hotuwaipara, and home. He had caused embarrassment to his wife when she had caught her finger on the spine of a porcupine fish (Nohu) hidden amongst the days catch. She named her son Tara-Ika (fish spine) after the incident. Tara-Ika was to become the eponymous ancestor of the Ngai Tara people.

With the increase in population and the pressure on resources, Whatonga may have been forced to explore further lands for his people to settle. Whatonga and his descendants did eventually migrate and settle the lower half of the North Island including Tamaki nui a Rua (Dannevirke), Manawatu, Wairarapa and Whanganui a Tara (Wellington).

Whatonga moved down the Wairarapa coastline stopping at Rangiwhakaoma (Castlepoint). He made a settlement here including the pa site *Matirie*, which is located on the point of the reef where the lighthouse is located today.

Whatonga briefly visited the South Island but decided it was not conducive to settlement as it lacked in tree fern and building materials.

(McEwen 1986: p21)

He then paddled back up the West Coast past Kapiti Island before heading inland via the Manawatu River and back to Heretaunga.

iii) Tara and Tautoki

Elsdon Best describes the migration slightly differently. He states that Whatonga encouraged his two sons to migrate and settle in the Wairarapa and Wellington areas. Their journey from Nukutaurua included stops at Heretaunga, Rangiwhakaoma, Okorewa (Palliser Bay) and then onto Para-ngarehu (Pencarrow Head). From here they explored the southern tip of the North Island with many features being named after them.

After some time they divided the land so that Tara settled to the west of the Heretaunga (Hutt) River up along the Tararuas to the Otaki River, out to the Tasman Sea and back down to Wellington Harbour taking in both Kapiti and Mana Islands. Tautoki settled to the east of the Heretaunga River along the eastern side of the Tararuas as far as the Manawatu Gorge, out to Akitio Stream and back along the Wairarapa coastline to Whanganui-a-Tara.

iv) Rangitaane

Tautoki had a son called Tane-Nui-A-Rangi known also as Rangitaane. From this ancestor came the Rangitaane and Muaupoko people. These Iwi migrated and settled in the Tararua, Manawatu, Horowhenua, Kapiti, Wellington, Wairarapa and the top of the South Island areas.

The early Rangitaane settlements were concentrated along the coastline and near river entrances although there was a close association with the inland forests, which suggests that coastal hapu migrated inland during colder months. Coastal pa sites include Taraoneone (Mt Percy – Mataikona) and Oruhi (Whareama River – south of the mouth)

Settlements were also prominent in the inner valley around Masterton and Greytown. Ngati Hamua, the paramount hapu of Rangitaane had many settlements between what is now Masterton and Pahiatua. Of note were the settlements of Kaikokirikiri (Mahunga Golf Course), Kaitekateka (Te Ore Ore), Heipipi (Rangitumau) and Mangaakuta (Homebush, Masterton).

Early Rangitaane were also resident around Lake Wairarapa with the attraction of eels, raupo (flax fibre), (Paradise) ducks and whitebait.

v) Ngati Ira

"Ten to twelve generations after the arrival of Whatonga in Aotearoa, there were a series of migrations into the Wairarapa which significantly impacted on the occupation of Rangitaane o Wairarapa in the Wairarapa."

(Burge 1998: p7)

The first incursion to affect the Rangitaane people was the arrival of Te Whakaumu and the Ngati Ira of Tologa Bay (East Coast). Te Whakaumu was related to the Rangitaane chief Te Rerewa who lived near Lake Wairarapa. Their arrival caused a stir with hapu at Whareama but once it was known that they were related to Te Rerewa the fear died down. Te Whakaumu married Hineiputerangi the daughter of Rangitaane chief Te Whakamana and settled at Potaka, near Otaraia and Te Kawakawa in Palliser Bay.

d) The Third Migration – Takitimu

i) Arrival of the Takitimu Waka

The 'third and perhaps greatest migration' occurred around 1350 AD. Elsewhere in the world at this time the 'Golden Horde', or the Great Dynasty begun by Genghis Khan, ruled from the Pacific in China across Mongolia and most of Russia to the Volga River; the Turkish

Moslems established the Ottoman Empire and it was the beginning of the 'Little Ice Age'.

The great migration refers to the arrival of the seven major waka to Aotearoa from Hawaiiki. They were:

(Name of Waka followed by the Captain)

- Tainui – Hoturoa
- Tokomaru – Whata
- Kurahaupo – Te Mangaroa/Ruatea (not to be confused with Whatonga's waka from an earlier migration)
- Aotea – Turi
- Te Arawa – Tamatekapua
- Mataatua – Toroa
- Takitimu – Tamatea-Ariki-Nui
- Horouta – Kahukuka

Tamatea-Ariki-Nui captained the Takitimu waka, which landed at Mahia Peninsula, also the earlier landing point of the Kurahaupo waka.

ii) Kahungunu

Kahungunu, the eponymous ancestor of the Ngati Kahungunu people was the great-grandson of Tamatea-Ariki-Nui. His exploits are briefly touched on below. Kahungunu married eight times and many of these strategic alliances have led to his descendants becoming the third most numerous Iwi in Aotearoa today behind Nga Puhi and Ngati Porou. Although he may not have ventured into the Wairarapa himself, his descendants migrated to and now occupy the majority of the eastern coast from Wairoa in the north to Wairarapa in the south. Below is the whakapapa of Kahungunu.

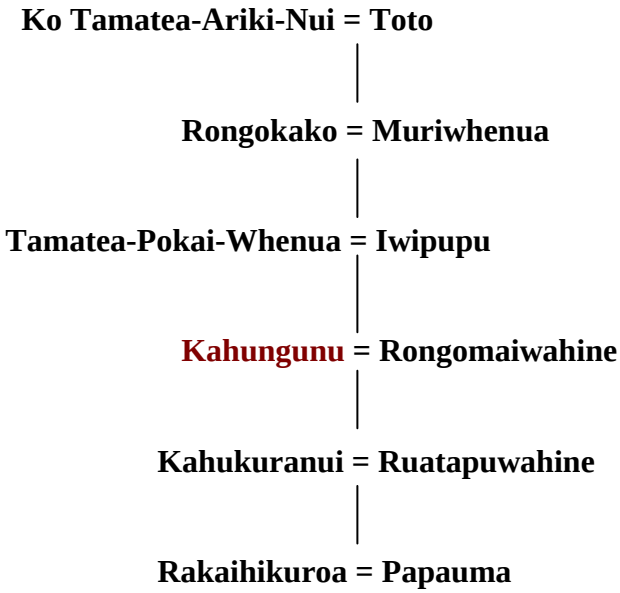

Fig 3.10: Whakapapa of Kahungunu

"Kahungunu was the renowned ancestor of and rangatira of the Ngati Kahungunu people from Wairoa through Heretaunga and on to the Wairarapa. He was the great-grandson of Tamatea Ariki-nui (the paramount chief of the Takitimu waka) and son of Tamatea Pokai-Whenua and Iwi-Pupu.

The exploits of Kahungunu have been and will always remain the major topic of conversation amongst many of his descendants throughout Aotearoa. Although many of these exploits could easily be termed conquest they were in fact the type of conquest that befitted a man of his stature, looks and physical appearance as well as his peace-loving nature and although there is no question of his ability physically to win battles he was by his own admission, "a lover not a fighter".

This love Kahungunu shared with no fewer than eight wives; of particular interest is the story of how he came to secure the love of Rongomaiwahine; he was a very clever and cunning individual and the story of Kahungunu and Rongomaiwahine portrays these many talents of his so delightfully."

(Ara Toi 2002)

iii) Ngati Kahungunu Hapu

Ngati Kahungunu's arrival in the Wairarapa has already been touched on. They were to become a prominent tribe in their own right. They eventually secured land throughout the Wairarapa with strategic

alliances, intermarriage with the incumbent hapu, and through conquest. The Kahungunu people lived together with the Rangitaane descendants through till today and many Maori living in the Wairarapa today whakapapa back to both ancestors.

(pers com Kawana 2002)

Bagnall infers that migration occurred over many generations. He notes the first Kahungunu settlers of the Heretaunga as being Taraia and Rakaihikuroa in the 15th Century. Almost a century later the killing of Rakaiwerohia led to the migration of his son, Te Rangitawhanga and his people to Lake Wairarapa and their Rangitaane relation Te Rerewa.

"When they reached Te Upokokirikiri at the lake outlet they lived for 'a long time' with Rangitaane but reached the decision that they would like some land themselves"

(Bagnall 1976: p5-6)

Te Rerewa agreed to exchange his lands for the gift of three waka. Te Rerewa had decided to migrate with his people to the South Island.

e) Tribal Invaders

i) Nga Puhi

The Nga Puhi tribe of the far north was the first to acquire the musket through their contact with Europeans. This greatly upset the balance of power in tribal warfare and accelerated a push south on a trail of great massacre.

In 1819-20 a great heke (war party), led by Patuone and Tuwhare reached Cook Strait. Te Rauparaha accompanied them but is referred to as a wayside partner. This led to a brief incursion into the Wairarapa.

"*After spreading havoc through the lower western half of the island the party came by canoe to the lake outlet from where, under the guidance of Kahungunu prisoners they went some miles up the Ruamahanga to attack a pa, ostensibly to avenge some killing by Wairarapa further west.*"

(Bagnall 1976: p10)

Ngati Kahungunu at that time occupied nearly the entire Rimutaka Peninsula; they had a major pa in what is known today as Upper Hutt (but to them as *Heretaunga* a name transported from their original home in Hawkes Bay) and fishing villages along the eastern side of Port Nicholson. However their ruthless invaders drove them back into the Wairarapa.

ii) Amiowhenua

Two years after the Nga Puhi invasion the Ngati Whatua incursion rattled the Wairarapa Maori. Ngati Whatua originated from the Auckland area and this heke was named *Amiowhenua*. Ngati Whatua had unsuccessfully attacked Horehore pa at Takapau (Heretaunga).

(Bagnall 1976: p10)

McEwen records that the "Amio Whenua" expedition consisted of Ngati Whatua, the Waikato tribe, Ngati Maru from Hauraki, and Ngati Maniapoto.

(McEwen 1986: p123)

Following this they moved south through Forty-Mile Bush and into the Wairarapa plains causing devastation amongst the Rangitaane people of the northern Wairarapa. The survivors retreated to the forests of Puketoi and Tararua until their return to the Mangatainoka clearings many years later.

(Bagnall 1976: p10)

Bagnall notes the battle of 'Hakikino' as a major defeat for the Chief Te Hopu. The Ngati Whatua invaders used subterfuge to entice Te

Hopu out of the fortified pa and into their waiting ovens. Potangaroa, who was also present saw through this ruse and escaped.

iii) The Western Alliance

Of greater concern to the Wairarapa hapu was the alliance of tribes from the west and their continued offensives against the Wairarapa hapu. These tribes were Ngatiawa, Ngatitoa, Ngatiraukawa, Ngatitama and Ngatimutunga, under the leadership of Wharepouri, Taringakuri and others.

This offensive pushed the Wairarapa tribes out of the Heretaunga (Hutt Valley) and back to their own lakes and rivers.

Bagnall also notes that during the late 1820's Ngatitama moved into the western lake area following earlier altercations with Ngati Kahungunu. A period of peace ensued before Ngati Tama's plan to overthrow Kahungunu was discovered by one of their lot. Ngati Kahungunu got the upper hand in two battles at the Ngati Tama pa *Te Tarata* and the second at nearby *Wharepapa*.

Although a minor success, Kahungunu retreated to the *Pehikaatea Pa* near Back Bridge (Ahikouka) south of Greytown. The Western alliance quickly arrived to decimate this defensive pa before construction could be completed. This in turn led to the first of the Wairarapa hapu to retreat to Nukutaurua. The battle of Pehikaatea is dated at around 1834.

(Bagnall 1976: p12)

Another source quotes this period as such:

"Te Ati Awa moved around the coast settling at the mouth of Lake Onoke. Although initially a peaceful arrangement eventually Ati Awa plotted to overthrow the Wairarapa residents. This invasion is known as Te Kohuru o Te Ati Awa*."*

(Burge 1996: p14)

iv) The Exodus North

The advance of the Ngatiawa and subsequent loss in battles led to a migration of Wairarapa hapu back to Nukutaurua near Mahia Peninsula and the Manawatu.

" This invasion created much fear with the tangata whenua, and as a result a majority of the Rangitane and Ngati Kahungunu people migrated out of the Wairarapa to Manawatu and Nukutaurua. However, some Rangitane warriors stayed behind to keep the proverbial home fires burning on their land and to fight a guerrilla rearguard action, in an effort to prevent the onslaught of the invaders"
(Burge 1996: p14)

Rangitaane elders talk of the guerrilla warfare at this time. This rearguard had retreated to the dense bush common throughout the valley and continuously launched surprise attacks on Ngatiawa in the valley. The reports from the first Europeans into the Wairarapa often mention the hesitancy of their Ngatiawa guides to re-enter the Wairarapa.

The arrival of Wakefield in Whanganui a Tara also meant that Ngatiawa concentrated their efforts on cementing relations with the Europeans being less concerned with the Wairarapa, although there were some enclaves of Taranaki people along the coast.

v) Te Wharepouri

The end of the exodus came about by an attack on the Ngatiawa near present day Featherston at a place called Tauwharerata. The Chief Nuku led this attack.

"Te Wharepouri, the Ngatiawa chief was lucky to escape but his wife, Te Uamairangi and his daughter Te Kakape were captured."
(Bagnall 1976: p13)

Te Uamairangi was sent back to her husband but their daughter was taken back to Nukutaurua and kept as a bargaining tool. Wharepouri

hoped the ransom would be a greenstone mere or club, but Tutepakihirangi, the leader of the exiles, demanded the return of the Wairarapa to his people.

Eventually peace was agreed and Te Wharepouri's daughter was returned. To mark this auspicious occasion a sandstone pillar was erected at Whakataki. This preceded the return of the Wairarapa hapu.

vi) The Return of the Wairarapa Hapu

When the Kahungunu and Rangitaane hapu returned to the Wairarapa, Ngati Kahungunu were the principal tangata whenua to settle the Southern Wairarapa in the summer of 1840-41. These first arrivals acted as a reconnaissance party as they were still unsure as to the safety of the area being in striking distance from their nemesis based in nearby Wellington Harbour.

This reconnaissance party resettled at Te Kopi, building whare and planting crops ready for the return of other hapu who arrived nearly a year later. Overcrowding led to the eventual dispersal of hapu back to their own lands.

Rangitaane returned to occupy lands mainly in the northern and central Wairarapa and as far south as Pahaoa along the coast.

It should also be noted that some Taranaki hapu remained in the Wairarapa long after the return of the Wairarapa hapu and peace settlement. They remained until the sale of the land some years later to the European settlers.

(pers com. Manaena, H 2002)

(2) Maori Settlement – Inventory

a) Palliser Bay Area (Appendix 6 – Map 1)

i) Turakirae Head

Location – Turakirae Head marks the southernmost extent of the Wairarapa Coastline and the westernmost extent of Palliser Bay. It is the point where the Rimutaka Ranges meets Cook Strait.

Description – Most of this area is remote and unoccupied. This part of the Palliser Bay coastline has extensive alluvial fans and streams running down from the Rimutaka ranges into the western Palliser Bay. Turakirae Head has a wide beach frontage extending either side west towards the Orongorongo's and north towards Mukamuka Rocks.

Maori name – '*Turaki*'- to push down and '*rae*'- headland/forehead.

What's there – This point is noted today as the Iwi boundary between the Maori people of Wairarapa and Wellington. Prior to the arrival of the Taranaki tribes in the 1820's Ngati Kahungunu and Rangitaane had settlements in the Wellington area. Ngati Kahungunu were based along the Heretaunga River and inhabited most of what is now referred to as the Hutt Valley. Rangitaane were closely allied to their Ngai Tara and Ngati Ira cousins who inhabited much of the Whanganui-a-Tara Harbour (Port Nicholson).

After the incursions of the Taranaki Tribes into the Wairarapa, which drove many of the inhabitants further up the north coast to Ahuriri (Napier) and Mahia (north of Wairoa), and a subsequent peace pact several years later, it was agreed that this point would mark the Iwi boundary.

This point also marks the beginning of the 'Wairarapa Coastal Highway' that was used by Maori and early pioneers travelling between Wellington and Napier.

ii) Mukamukaiti and Mukamuka Rocks

Location – Mukamuka Rocks are found along the western shore of Palliser Bay about halfway between Turakirae Point and Ocean Beach/Wharekauhau at a place near what is known today as Windy Point.

Description – There are two distinct points here. The first is Mukamukaiti, which is located near Windy Point and the estuary of Mukamukaiti Stream. This was the site of a Maori village. The second is Mukamuka Rocks, which are found two-km further north along the coast on the ford of the Mukamuka Stream.

The steep foothills of the Rimutaka Ranges offer a narrow coastal margin. Streams and alluvial fans intersect the margin.

Maori name – this place has also been referred to as *Mouka Mouka*. *Muka* is a Maori name for flax or fibre.

What's there – Mukamuka rocks were renowned as a natural barrier along west Palliser Bay that caused many delays to travellers in the old days. This group of rocks impeded access to and from the Wairarapa and travellers had to wait for low tide to traverse them. The 1855 earthquake uplifted the surrounding beach offering an easy passage around this barrier. Bagnall notes there being two Maori villages here. One village was sited right by the rocks and the second village at the estuary of Mukamukaiti Stream.

iii) Lake Onoke (Lake Ferry)

Fig 3.11: View of Lake Onoke looking north towards Lake Wairarapa and the southern Wairarapa Valley. Photo by Pete Nikolaison

Location – Lake Onoke is situated at the western end of Palliser Bay where the Wairarapa Valley meets the sea.

Description – Lake Onoke is a water body separated from Palliser Bay by a natural sandbar. The lake is approximately 3 km by 2.5 km wide. The lake acts as the estuary or mouth of the Ruamahanga River and marks the head of the Wairarapa Valley. The lake is almost always associated with its larger sibling Wairarapa Moana or Lake Wairarapa and was joined together at one stage by an extensive wetland system.

Maori Name – *Onoke* is the Maori name for this lake. It is commonly known today as Lake Ferry, a name emanating from the use of ferries used toward the end of the 19th Century to shuttle passengers and stock across the Ruamahanga River mouth.

The Concise Maori Handbook (AW Reed) notes the meaning of *Onoke* as being: *o:* the place of; *noke:* earthworm, which could be one possible translation.

What's there – Lake Onoke was a very important site for early Maori. It was the entrance to the Ruamahanga River system and settlements further upstream. It was also the major source for food in the lower Wairarapa Valley being well known for its abundance of tuna (eel), kokopu (indigenous trout) and inanga (whitebait).

Lake Onoke is separated from Palliser Bay by a natural shingle bar. Often this shingle bar would close up and raise water levels in the lake. When the river swelled the bar would eventually breach and water from the lake and river would empty into Palliser Bay.

When the first Europeans came here they found a major Maori settlement called 'Upokokirikiri'. This became a frequently used base for travellers coming into the Wairarapa and moving further up the valley to nearby Turanganui, Whakatomotomo and further up to Kaikokirikiri, the major Rangitaane Pa situated near present day Masterton.

Archaeological sites are found on all sides of the lake indicating the presence of hapu over many years who relied on the rich resources it had to offer. This area has a strong relationship to the early Rangitaane and later to Kahungunu hapu.

Hapu names associated with this area include Te Rerewa and Te Whakamana. Ngati Tukoko are a hapu associated with Lake Wairarapa. Te Ati Awa are recorded as being near the mouth of the Lake around the late 1820's - 1830's.

iv) Te Whare o Keno

Location – Bagnall states:

"The traditional spot, Te Whare-o-Keno, where this momentous agreement reached its climax is said to be the little stream or valley

running from the plateau into the eastern side of Lake Onoke about a quarter mile north of the present day Lake Ferry hotel."

(Bagnall 1976: p6)

However, McEwen places its location at the east side of the outlet to Wairarapa lake further upstream of the Ruamahanga.

(McEwen 1986: p76)

Description – No description given except that it is implied that this was a Maori village/kainga**.**

Maori name – As above translates literally to mean "The House of Keno". McEwen notes the name of this place as *Te Wharau o Kena*.

(McEwen 1986: p76)

What's there – Bagnall notes that Te Rerewa, a noted chief of Rangitaane, lived near the outlet from the lake at a place called Te Whare o Keno. This site is important, as it was the place where Te Rerewa ceded land to the Ngati Kahungunu people in exchange for three voyaging waka. Te Rerewa took his people to Te Waipounamu (South Island) leaving his lands to his Kahungunu relations.

v) Te Kopi

Location – Te Kopi is located approximately 8 kms east of Lake Ferry along the southern coastline. The Hurupi Stream to the north and the Putangirua Stream to the south border it. The Putangirua is the access point to the famous 'Pinnacles.'

Description – Heading south from Lake Onoke we come first to Whangaimoana Beach. Te Kopi is just 5 kms further on. Only 4 kms inland is the settlement of Whakatomotomo, which is known to be the site of several pa, including a major pa at the eastern end of Whakatomotomo Valley.

On Cook's second voyage one of his company, George Forster describe Te Kopi harbour as thus:

" …we discovered a very deep bay, of which the shores had every where a gentle slope, and especially towards the bottom, where the hills were removed to such a distance, that we could but discern them. If there is sufficient depth of water for ships in this bay, and of that we had no room to doubt, it appears to be a most convenient spot for a European settlement."

(Bagnall 1976: p18)

The area changed dramatically after the 1855 earthquake, which destroyed the anchorage probably by silting. Today you can see the tablelands reaching along the foreshore and dropping into the bay.

Maori name – Carter notes this place as *Te Kopi–A–Uenuku*:

"Prior to the coming of Ngati Kahungunu, Te Kopi was the landing place of the Waka-o-Uenuku (the canoe of Uenuku). The landing site was known as the Te Kopi-A-Uenuku (the river gorge of Uenuku). A triple hulled canoe with sail was used."

(Carter 1992)

What's there – Te Kopi is noted in history books as being an important settlement for Maori. The access to Kawakawa Bay (Palliser) and Raukawa Moana (Cook Strait) was obviously important for launching large waka as implied in Carter's description of the triple-hulled waka.

The location of this settlement was strategic in that the residents had access to seafood and shellfish from Kawakawa Bay as well as freshwater kai from the nearby lakes. Te Kopi was important to our Tupuna (ancestors) as mussel beds lay off the mouth of the Hurupi Stream.

In the 1840's after the Kahungunu exile to Nukutaurua, the first exiles to return established their kainga (homes) at Te Kopi and planted gardens awaiting the arrival of the main party a year later. The chief at

the time decided to allocate land to each hapu so that they could care for themselves.

Te Kopi later became synonymous with whaling during the Mid 19th Century as it gave easier access to shore and was positioned for the whale migration through Cook Strait.

Archaeological sites include karaka grove, middens, pa sites and urupa along the coastal margin and inland beside the Hurupi and Putangirua Streams.

Ngai Tahu hapu is noted as being resident here at some point.

(pers com. Te Whaiti, H 2002)

vi) Whatarangi

Location – Whatarangi is 4 kms south of Te Kopi and 2 kms north of Makotukutuku Stream. The Wakapirihika Stream runs nearby.

Description – Whatarangi is a coastal settlement along the Palliser coast. It is on the strip between the sea and inland plateau. There are several streams that empty into the bay.

Maori Name – *Whata:* Storehouse; *rangi:* sky. This village may be named after the maunga/mountain *Whatarangi* (448m), which is 3 kms further inland.

What's there – This site is noted as a kainga or fishing village. Stonewall formations along the coast suggests a site of earlier permanent Maori occupation at some stage.

Coastal hapu are noted as including Ngati Ira and Ngati Rua.

(pers com. Te Whaiti, H 2002)

vii) Makotukutuku Stream (Washpool)

Location – Makotukutuku Stream is located 1.5 kms south of Whatarangi. Washpool Valley is 2.5 kms upstream from the mouth.

Description – As the name suggests this place refers to a stream flowing from the Aorangi Mountain Range into Palliser Bay. The stream is bordered on each side by a high-sided valley that offered both defensive positions and clear vantage-points to any invaders from the sea.

Maori name – This site is generally known as Makotukutuku. This area is also refereed to in archaeological reports as Washpool and Washpool Valley. A possible translation may be; *Ma*: white; *kotukutuku*: fuschia – flower, or *kotuku*: heron.

What's there – Makotukutuku Stream is an important site due to the discovery of an early Maori settlement more commonly known as the Washpool site.

"In 1936 Mr and Mrs W Neill discovered an inland site about one and a half miles up the Makotukutuku (Washpool River). They did not return again until 1952 when they brought Leslie Adkin with them.

Adkin later compiled a list of early Maori sites between Te Kopi and Cape Palliser lighthouse. In an article published in the 'Journal of the Polynesian Society' in 1955, Adkin drew attention to the apparent high density of settlement in Palliser Bay and also to the stone walls, which he considered, were indicative of early gardening."

(Aburn 1980: p7)

The NZAA database show numerous sites of early occupation including middens, pits and stone walls at both the mouth of the river and along both sides of the river leading inland. This proliferation of sites extend upstream along the Makotukutuku Stream almost 4 kms.

Coastal hapu are noted as including Ngati Ira, Ngati Rua and Ngati Hinewaka.

(pers com. Te Whaiti, H 2002)

viii) Humenga to Kawakawa

Location – Humenga Point is located 4 kms south of Makotukutuku. Pararaki is 1-km further south and the estuary of the Otakaha Stream 4 kms south of the Pararaki River and 4 kms north of Ngawihi Township.

Description – Just south of Makotukutuku is Te Humenga Point, Pararaki River and Kawakawa (centred on Otakaha Stream). This area is typical rugged terrain open to fierce southerly winds. The landscape offers a narrow flat margin of about 500 metres bordered to the east by low-lying hills running parallel to the coast.

Maori Name – *Humenga* is also noted as being *Hamenga*, no exact translation is available although the Reed dictionary gives a translation of the word *Humenga* as meaning sea anemone, which may be closer to the original name given its proximity to the ocean.

Pararaki is another name where a translation is not given although; *para:* is given to mean fern root, and; *raki:* is known to be a South Island Maori dialect for *rangi*- sky and/or *raki:* meaning dried up.

Kawakawa is the name given to the whole of Palliser Bay area and Maori legend attributes Kupe as the author. Kupe gave it this name in honour of a wreath made for him by one of his daughters. The Kawakawa tree (common – pepper tree; *Macropiper excelsium)* was prolific in this area and local kaumatua believe that this is more likely to be the source of the name.

What's there – The NZAA database shows a proliferation of sites over this whole area with many examples of stonewall gardens, pits, and terraces.

Of note are sites up the Pararaki River where a major Pa site (Pararaki) is located 1-km inland.

(Aburn 1980: p9)

Around the estuary of the Otakaha Stream, 14 archaeological sites are recorded including middens, raised rim pits, terraces and a pa site. This settlement is noted as Kawakawa, perhaps implying that it was a very significant site along the South Coast being the name for the general area. The number of sites also imply a permanent nature and its location exactly halfway between the lakes and Matakitaki a Kupe meant that residents here had easy access to plentiful resources and trade.

The long history of occupation would also indicate that at one time, prior to the 'little ice age' circa 1350 AD, there was quite a long period of settled occupation. The sub-tropical climate of the time would have favoured permanent horticulture.

Many of these archaeological features can be seen today whilst driving along the road toward Ngawihi.

Archaeologist, Foss Leach speculates this area to have been once inhabited by an early tribe known as Te Tino o Awa.

ix) Ngawihi

Location – Ngawihi is located towards the eastern extent of Palliser Bay just west of Kawakawa Rocks and Cape Palliser.

Description – Ngawihi provides good access to Palliser Bay with its gravel beach. The area is set on a narrow plateau that is bordered inland by sharp rising alluvial fans and cliffs. The coastal flat although narrow is noted for its barren ruggedness. Trees are almost absent except for a few cabbage trees.

Maori name – There is no known translation of this place name although the common name for this settlement '*Ngawi'* is Maori for native grass, which may refer to the wetland area nearby – Punaruku (see 'Punaruku' in section 3.2 Mythology).

What's there – Ngawihi is one of the major modern settlements along the southern coastline. It was, and still remains the base for Kawakawa Station and most of the land is still in Maori ownership. This area is significant in early Maori settlement.

NZAA records show many sites along this part of the coastline extending around to Cape Palliser. Stone walled gardens are prominent features either side of the settlement. The settlement itself shows several middens indicating that the area, currently a township, was probably a village in the past.

"It is believed that the people responsible for these middens [Black Rocks Point] over-wintered at nearby Ngawi, which is more protected, and has clear evidence of long-term settlement in the form of deep occupation layers…"

(Leach et al 1979: p253)

The gravel beach would have provided easy access for launching of waka and fishing canoes.

Ngai Tuohungia hapu are noted as residing here at one stage.

(pers com. Te Whaiti, H 2002)

x) Matakitaki a Kupe (Cape Palliser)

Location – Matakitaki a Kupe is located approximately 4 kms south of Ngawi Township.

Description – Matakitaki a Kupe can be best described as comprising of rocky foreshores and narrow coastal flats backing onto to the

Aorangi Mountains. This place represents the most southeasterly point of the North Island and is an important geological feature for all mariners.

Maori name – The full name for this place is *'Matakitakinga a Kupe ki te paenuku ki te waahi i haere ai te tamahine a Kupe'*, which means (the gazing of Kupe towards the horizon, the place where the daughter of Kupe had gone).

(Te Whaiti 1994: p1)

What's there – NZAA records show a concentration of early settlement between the Cape itself (Kirikiri Bay) and the lighthouse. These sites include early middens, rock walls, gardens and Karaka groves. This area is closely associated with the people of Ngati Hinewaka who still have claim over this land. Ngati Hinetauira are also noted as being resident in this area at some stage.

(pers com. Te Whaiti, H 2002)

b) Tora Area (Appendix 6 – Map 2)

i) Opouawe (White Rock)

Fig 3.12: View of Te Kaukau Pt with the Opouawe estuary visible to the left. Photo by Pete Nikolaison

Location – Opouawe is located just north of Cape Palliser/Ngapotiki Hut and south of Tora at the mouth of the Opouawe River.

Description – Opouawe, otherwise known as White Rock, is a large bay at the southern extreme of the eastern Wairarapa Coast. The area extends from Te Rakauwhakamataku Point, which is just north of Cape Palliser, to Te Kaukau Point, which lies north of the Opouawe River mouth and south of Te Oroi.

Maori Name – *Opouawe,* (Pronounced Or-Poe-Ah-Weh) No translation is available although: *o:* the place of; *pou:* a post; *awe*: cloud (it could also refer to *awa:* river).

What's there – NZAA records show a concentration of early settlement along the White Rock beach area and extending up into the Opouawe River. Stonewalls continue to be a major archaeological

feature along this part of the coast as well as middens and pits. Some sites appear inland up the Whawhanui and Opouawe Rivers no more than 2 kms upstream. These sites suggest that the early inhabitants of Palliser settled further around and up the eastern Wairarapa coast.

Te Kaukau point is noted as being a kainga site and ceremonial site.

Hapu related to this area include Ngai Tuohungia, Ngati Hinewaka, Ngati Rua and Ngati Rangaranga.

(pers com. Te Whaiti, H 2002)

ii) Tora

Location – Tora is located 35 kms south-east of Martinborough.

Description – The landscape around Tora provides a narrow strip of arable land bordered inland by steep hills rising to 300 ft. The area is still renowned for its good fishing being plentiful in paua and crayfish.

Tora extends from White Rock to Te Awaiti and provides a suitable site for occupation having easy access to the sea and a natural migration route inland following the Awhea River back towards Tuturumuri and further inland to Turanganui.

Maori Name – There is no information on the origin of this name.

What's there – At the southern reach of Tora towards Te Kaukau Point, there is a cluster of midden sites, stone walled gardens and a pa site located just south of Oroi Stream and where the stream meets the ocean. 18 NZAA sites are located within 1 km either side of the stream outlet. Further midden sites appear along the coast heading north towards Tora Rd.

Two Pa sites are noted at the end of Tora Farm Settlement Road and up onto the hillside facing the sea. Another Pa site is located on the hill overlooking the remains of the 'Opua shipwreck'.

iii) Awhea River

Location – Awhea is located 10 kms north-east of Te Kaukau Point.

Description – The Awhea River follows the Tora Road from Tutumuri out to the Pacific Ocean.

Maori name – No translation is given. Pronounced (Ahh-fee-ah)

What's there – A pa site is recorded as being 1 km inland from the sea heading up the Awhea River on the left bank. Two other midden sites are located near the beach.

iv) Te Awaiti

Location – Te Awaiti is located just north of Tora.

Description – Te Awaiti is an area of land just north of the Awhea River heading up the Te Awaiti Road.

Maori Name – *Te Awaiti* (pronounced Teh-aah-why-tee) is Maori for "The Little River" – *te*: the; *awa*: river; *iti*: little.

What's there – Just north of the Tora/Te Awaiti Road turnoff we come to Stony Bay. NZAA records show a pa site on the northern boundary of the bay next to Hiwikirikiri. Middens, stone rows and terraces are present along the coastline. Another pa site is recorded at the entrance to the Oterei River on the northern bank adjacent to Te Awaiti station.

Ngati Parera hapu is recorded as being associated with this area.

(pers com. Te Whaiti, H 2002)

v) Pukaroro

Location – Pukaroro is located north of Okoropunga Stream and south of the Rerewhakaaiti River.

Description – Pukaroro is situated on a coastal flat approximately 300-400m wide. Several streams emanating from the low hills at the back of Te Awaiti Station feed the site. A small reef lies immediately off the beach perhaps providing shellfish.

Maori Name – No origin was found although translation of its parts give; *pu:* blow gently; bunch; double; flute and *karoro* is defined as proper name *karoroa - kara*: beach; *roa*: long.

(Reed 1978)

What's there – Pukaroro is noted as one of the more significant archaeological sites along the Wairarapa coastline. Pukaroro is an extensive grouping of archaeological sites. The site is an old fishing village providing an excellent example of stonefield gardening.

(McKinnon 1997: p13)

Nga Pu-o-te-Rangi is a hapu associated with this area.

(pers com. Manaena B 2002)

Other Hapu include Ngati Rongomaiaia, Ngati Te Aokino and Ngai Te Ao.

(pers com. Te Whaiti, H 2002)

Fig 3.13: Archive Map showing location of Pukaroro

File Print: From Cartographic Collection
Alexander Turnbull Library, National Library of New Zealand, Te Puna Matauranga o Aotearoa.
Reference Number: MapColl 832.45eg/[ca.1944]/Acc.27666
Description: [Archaeological sites on the coast between Rerewhakaaitu River and Waihingaia Stream, South Wairarapa] [ms map] [ca 1944]

c) Glenburn Area (Appendix 6 – Map 3)

i) Pahaoa

Location – Pahaoa is 30 kms south-east of Martinborough.

Description – The Pahaoa beachfront has a coastal flat 2 kms long by 700m wide offering an ideal site for settlement. Three major trig points are found 2 kms inland, they being; Grassy (327m), Devil (401m) and Traveller (406m). These would have provided early navigation points to fisherman and mariners. Just offshore lies the Karingaringa reef.

Maori Name – *Pahaoa* also known as *Pahaua*. No translation is offered.

What's there – There are 24 archaeological sites in the vicinity of the Pahaoa estuary the majority of which are situated on the south-eastern side of the river mouth.

Karaka groves are a main feature down the river just as the sea comes into view. NZAA records show a pa site at the northern end of the airstrip adjacent to Orepu Creek. Pits and middens are a feature either side of the river until it meets the sea with the majority of sites along the southern beachfront.

Two pa sites are noted in this area, the first is 2 kms south of the estuary and the second is immediately west of the river mouth. Stone walled gardens are also a feature here.

The Chert-stone quarry source mentioned earlier is located near Glendhu Rocks, which lie 2 kms north-east of the river estuary.

Hapu associated with this area include Ngati Tipi, Ngati Meroiti, Hikaroa and Ngai Tahu.

(pers com. Te Whaiti, H 2002)

ii) Ko te Kahu (Honeycomb Rock)

Location – Ko te Kahu also marks the most north-eastern point of the South Wairarapa District Council boundary and is 5 kms south-west of Glenburn Station.

Description – Ko te Kahu (Honeycomb Rock) is a rare natural geological feature. It is a rock composed of quartz–rich sandstone, which has been weathered over time to leave a honeycomb pattern.

(Homer and Moore 1989: p30)

Maori Name – *Ko te Kahu* is given as the Maori name for this feature.

What's there – In olden times this unique feature would've been a familiar sight and landmark to travellers along the coastal highway.

Today it still retains a fascination to visitors and is a Department of Conservation – Area of Important Conservation Value, therefore being a protected natural feature. Ko te Kahu shares this rating with Kahau Rocks that lie further east offshore.

iii) Horewai

Location – Horewai is situated approximately 750m south of Glenburn Station on the coast.

Description – Horewai is described as a fishing village with a long beach. It is bordered in the south by Honeycomb Rock and to the north by Glenburn Station. The terrain is typical of the Wairarapa Coastline being a narrow margin with steep hills to the west. The nearby Honeycomb Light to the south (a navigational aid) suggests that many rocks and reef obstacles lie offshore.

Maori Name – Carter notes '*Horewai*' as being a large species of conga eel.

(Carter 1992)

What's there? – This is noted as being a kainga of Ngati Kahungunu hapu. Horewai was a small pa on the Whaurangi section of what is now Glenburn Station. The pa was situated in the karaka grove just past the station homestead circa 1700. It is estimated that 10 to 15 families lived at Horewai with a constant population of 40. Fishing boats were launched at a small bay south of the point.

The population here declined steeply in the 1840's and only the chief, Te Werata remained in the early 1850's. A landslide later wiped out a large section of the deserted pa.

(Fearon 1980: p3)

iv) Waikekeno

Location – Waikekeno is located 4 kms north of Glenburn Station and almost 6 kms from the Glenburn-Flat Point turnoff.

Description – Waikekeno was a well-known Maori settlement along the central coast. It is situated near the mouth of the Waikekeno Stream. The area is a coastal flat, stream fed with easy access to fishing.

Maori Name – Older maps have this spelling as '*Waikikino'*, which translates to mean 'waters that have become putrid'. Another translation is given as 'seal water' or 'bad water'.

What's there? – Waikekeno is a very important coastal pa site.

"Waikekeno had a larger population with extensive gardens on the coastal flats. The earth walls protecting these gardens can still be seen today, as can the pits, hut sites and various fortifications on the ridge above the stream."

(Fearon 1980: p2)

McEwen notes a pa here called *Pukehuiake*. And one further south called *Hahaea,* which he places, between the Waikekeno Stream and Glenburn homestead.

(McEwen 1986: p83-4)

Te Ikiorangi and Ngati Maahu are hapu associated with this area.

v) Whatipu to Te Ngakau Oma Naia

Location – *Whatipu* is located near the mouth of the Whatipu Stream 1.3 kms north of Waikekeno Stream.

Tokomaru is recorded as being on the foreshore just south of Waimoana Stream.

Waimoana is noted as being near where the road crosses the Huatokitoki Stream.

Huatokitoki is located at the mouth of the Huatokitoki Stream.

Te Ngakau Oma Naia is located 1 km north-east of the Huatokitoki mouth on the sea front.

Description – This part of the coast is typical coastal margin land. The strip is bordered to the west by low-lying hills with streams regularly intersecting the flat lands. This area also contains coastal dune areas.

Maori Names – *Whatipu:* to nurture or foster.

Tokomaru: this name is taken from a waka that was part of the Third Migration from Hawaiki.

Waimoana: seawater.

Huatokitoki: fruit of the Titoki tree.

Te Ngakau Oma Naia: A change of heart in respect of fishing boundaries.

(Carter 1992)

What's there – *Whatipu* is recorded as being a kainga (home). A stone walled garden is found just south of this spot.

Tokomaru is named after the sea voyaging waka that is believed to have anchored here at some stage. This implies that this spot is a 'tauranga waka' or launching base for canoes.

Waimoana is noted as being a mahinga kai or place for collecting seafood. There is a large archaeological site here that clearly shows today the stone wall formations of early Maori.

Huatokitoki is noted as another kainga. McEwen records a pa here called *Wharemaku.*

(McEwen 1986: p84)

Te Ngakau Oma Naia, as the name suggests is a place where an event occurred in relation to a dispute over fishing boundaries. Another source cites this boundary as being Kahu Rocks.

Fig 3.14: Waikekeno stone wall formations north of Glenburn Station. Photo by Pete Nikolaison

vi) Arawhata Pa

Location – As mentioned previously this pa is sited on the Arawhata River near the mouth.

Description – This area is a typical occupation site. The Arawhata River provides fresh water to this coastal settlement. The current road

from here back to Hurunuiorangi (Gladstone) may have been a migration route back to the inner valley.

Maori Name – Carter records this name as meaning 'Pathway to the storehouse'.

What's there – Fearon describes the pa site as thus:

Fig 3.15: View from Arawhata River (shown in foreground) looking north towards Flat Point. Photo by Pete Nikolaison

"The Arawhata Pa sight (sic) consisted of only a few huts on the ridge of the northern side of the river."

(Fearon 1980: p3)

Carter notes that this area was home to the following hapu: Ngati Matangiuru, Ngati Tahine, and Ngati Pakuahi.

The NZAA database shows middens and pits near where the road crosses the river.

vii) Te Unuunu (Flat Point)

Location – Te Unuunu is at the end of Flat Point Road.

Description – As the name suggests the most outstanding feature of this area is the low flat rocks that extend out into the Pacific Ocean. The foreshore is dominated by an extended dune system reaching south towards Glenburn. Just north of Te Unuunu Stream is a series of hills that provided a useful lookout and pa site for early inhabitants.

Another major feature is the reef that extends out and south from Flat Point that affords sheltered boat launching.

Maori Name – The extended name of this place is recorded as *"Te Matamata-a-te-Unuunu"*, which is the name of a tauranga waka (launch for canoes). This perhaps refers to the launching site still in use today at Flat Point Station. Carter also describes the site.

"A fishing kainga of the chief Te Haeata Kuku and his Rangitaane people. Their fishing activities is evident by the numerous middens and umu. It was at Te Matamata-a-te-Unuunu that Haeata Te Kuku was given rangatiratanga and mana which proclaimed him, ' Te Matamata ki Unuunu' that Te Haeata is the chief of the rohe (area). Te Haeata and his people fought the marauding Ngapuhi who, armed with the "rakau ahi" (fire stick or musket), sought to dominate the Wairarapa."
(Carter 1992)

What's there – The majority of occupation sites are centred along the Te Unuunu Stream from the mouth to where it meets the foothills. Several archaeological sites are recorded along here including middens and pits. A Pa site is also recorded at the bottom of the hills facing the sea as well as a defensive pa set back into the hills overlooking the point.

Ngai Tumapuhia a Rangi are the local hapu.

d) Riversdale Area (Appendix 6 – Map 4)

i) Kaiwhata

Location – Kaiwhata is 2 kms south of Okautete.

Description – This refers to the area around or near the mouth of the Kaiwhata River. Steep hills line the shore south of the river broken every now and then by a bay.

The estuary of the Kaiwhata River has the remains of a Petrified Forest visible at low tide.

Just up the river from the estuary the land opens up to flats on the northern bank and mesa type hills of the southern side. Defensive hills line the river further up stream.

Maori Name – Local Maori refer to this area as *Kaihoata*, no translation is given but the Reed dictionary gives; *kai:* food; *hoata:* new moon, moon on 3rd night, or long bird spear. It also gives; *Kaiwhata:* spell to avert witchcraft.

Fearon notes:

"The Kaiwhata rises in the Stronvar district, and flows about 12 miles down through the Kaiwhata Valley to the sea. Originally the Maori name was Kaihoata, later becoming Kaiwhaata, and then to the present name Kaiwhata."

(Fearon 1980: p61)

What's there – Until the early 20th Century local Maori have occupied the Kaihoata area. Kaihoata Pa is recorded as one of the most important pa for the Coastal Hapu – Ngai Tumapuhia-a-Rangi.

"Kaiwhata Pa was quite large owing to the excellent shellfish and fishing grounds on and around Rangipo reef off the river mouth. There was also excellent soil for cultivation. Although some Maori graves

still remain, much of the evidence of Maori occupation has gone with flooding and continual erosion."

(Fearon 1980: p3)

The pa site was on the northern bank of the river mouth and provides great views of the sea. Defensive positions were accessed to the south of the river where the steep banks provided an impenetrable location. A palisade formation can be seen on the hills to the south of the estuary.

Further upstream, mesa type hillocks also provided defensive positions.

Fig 3.16: Kaihoata Pa was sited on the flat terrace in centre of picture. The Kaiwhata River flows to the right and out to sea. Photo by Jason Kerehi.

ii) Okautete (Homewood)

Location – Okautete is 11 kms south-west of Riversdale Beach

Description – The landscape around Okautete takes on a different appearance to that further south as the hills recede further inland to leave a wide fertile flat. The last surviving remnant of coastal podocarp

at Okautete Reserve gives an indication of the flora once prominent here and further north. Wetlands are another feature in this area.

Okautete is bordered to the west by the coastal mountain range dominated by Te Maipi Peak. The Kaiwhata River marks the southern boundary and a raised terrace gives way to the Pacific Ocean. To the north at Uriti rolling hills and hillocks complete the boundary.

Maori Name – Okautete, known more commonly today as Homewood.

What's there – Okautete is a stronghold of the Ngai Tumapuhia hapu and many associated whanau still reside there or have land there. This continued occupation is evident today with the Maori church, Okautete School and Okautete bush being a prominent feature.

iii) Uruti Point

Fig 3.17: View of Uruti Point (foreground) looking south past the Okautete plains towards Kaiwhata River. Photo by Pete Nikolaison

Location – Uruti Point is located 5 kms south of Riversdale on the coastline. Waiorongo is 1.5 kms south of Uruti and lies on the Waioronu Stream.

Description – Uruti Point can best be described as a coastal flat area with a large dune and wetland system. The rocks at Uruti Point are well known for their abundance of crabs.

Small hillocks along the foreshore provide strategic outposts for defensive pa and lookouts.

Waiorongo is to the south.

Maori Names –*Uruti: Uru:* grove; *ti:* cabbage tree. A grove of cabbage trees. Another translation is given as meaning "deep green sea."

(Carter 1992)

Waiorongo: The waters of Rongo – Maori god of peace and agriculture, son of Rangi and Papa.

What's there – Just south of Uruti Point was the village of Waiorongo. This is noted as a mahinga kai (food gathering area). The prominence of crabs and other seafood able to be gathered from the inshore rocks suggests that early Maori frequently visited this place.

A pa is known to be located near Uruti Point, perhaps taking advantage of the hills near the sea.

It is also recorded that the hapu Parikiore lived at this spot.

(Potangaroa 2002)

iv) Rua Hikurangi

Location – Rua Hikurangi lies off the east coast of the North Island.

Description – This refers to what is more commonly known as the Hikurangi Trench. The trench is an underwater canyon stretching out past the East Cape and into the Pacific Ocean.

Maori Name – The name *Hikurangi* appears in many parts of Aotearoa, because it commemorates a well known and loved mountain peak in Hawaiki. The probable meaning is *hiku:* point or summit; *rangi:* sky. The term *rua*, in this context, means 'hole, burrow or trench', signifying *Hikurangi* as an underwater feature.

What's there – This reference is included as a mahika kai or fish gathering area. The trench acts as a corridor for schools of large fish, which frequent these shores. Local Maori knew of it's riches and would go deep sea fishing here. Species of deep-sea fish have been found in middens along this part of the coast confirming the relationship of the trench to local hapu.

v) Motuwaireka (Riversdale Beach)

Location – Motuwaireka is the area known today as Riversdale Beach and is approximately 40 kms east of Masterton.

Description – Motuwaireka refers to the stream that runs through Riversdale Beach and out to sea. The area to the south (now the Riversdale Beach Settlement) was an extended dune and wetland system.

A settlement is noted at the Motuwaireka Stream estuary where a swamp can be found today. This place was called Motukairangi.

Maori Name – *Motuwaireka – motu:* island; *wai*: water; *reka*: sweet.

Motukairangi – motu: island; *kai*: food; *rangi*: sky

Oruhi sometimes called *Orui*. Two translations are given as "a small star denoting the ninth month" and "to scatter or cast away."

What's there – Just north of the Motuwaireka Stream is an area noted as being a Pa site or settlement (Motukairangi).

Koiwi or human bones have been found in areas around the Riversdale Beach Township.

(Kerehi 2001)

Again this suggests wider occupation of the area south of the Motuwaireka Stream. Hapu associated with this area include Hamua and Ngai Tumapuhia a Rangi.

Oruhi is included here as it is found on the south side of the Whareama River and therefore outside the Whareama Block. Oruhi is noted as being a Rangitaane fort at one stage (see quote in section below).

vi) Whareama to Otahome

Fig 3.18: View of the Whareama River mouth. Waimimiha is shown in the lower right hand corner. Photo by Pete Nikolaison.

Location – Whareama is located 8.2 kms north of Riversdale and 16 kms south-west of Castlepoint. Otahome is 10 kms north of the Whareama River and 6.5 kms south-south-west of Castlepoint.

Description – The Whareama name refers to a large block of land extending back inland towards Tinui. The reference here is predominantly concerned with the Whareama Block, an area originally 17,500 acres in area, which is bordered in the south and west by the Whareama River and to the north by the Otaha and Otahome Streams.

The estuary has a sandy beach and is only accessible today from further upstream.

Otahome is the area 6 kms north of the Whareama River. It is marked by the Otahome Stream. Just north of Whareama the hills come close to the sea but open out to coastal flats nearer Waingaio and Otahome.

Fig 3.19: This picture shows part of the Otahome coastline looking north towards Castle Rock. Photo by Pete Nikolaison

Maori Name – *Whareama*: no translation is offered although; *whare*: house; *ama*: outrigger.

Waimimi: is a truncated version of the original name *Waimimiha*, which is noted as a fishing village. It shares its name with a maunga just inland of the stream mouth. Williams *Maori Dictionary* gives a possible explanation: *wai;* water: *mimiha;* either a black, bituminous substance thrown up on the shore, or a term for whale.

(pers com. TeTau 2002)

Otahome: One known translation of *Otahome* is given as raw or uncooked kumara, perhaps relating to an event.

The original name for this place is *Otuhaumi* (pronounced - Or-too-hoe-meh). It is more probable that the translation refers to a person named *Tu* as the prefix 'o' means of; therefore 'the place of *Tu*'. The word "*haumi'* in this context means a 'join' of some sort (relating to carpentry), often found in a whare or waka. The word is often heard in

the phrase *'Hui e, haumi e, taiki e'*, which translates as 'come together, join together, amen'.

(pers com. Kawana 2002)

What's there – The Whareama River offered access further inland. This area is reputed to be abundant in many species of kaimoana including oysters, pipi, mussels, cockles, flounder, inanga (whitebait) and kina. The nature of the coastline and abundance of food suggests this area was well populated over time.

Only one NZAA site is recorded in this area just upstream from the mouth. It is a raised rim pit.

Just north of the river is Waimimi or Waimimiha, which is noted in the NZAA database as being a pa site with middens and ovens.

McEwen identifies the following places nearby:

"[Around 1650AD] there were three Rangitaane forts in the Whareama district, Te Upoko o Rakaitauheke, inland from Whareama, Nga Wahinepotae, on the range east of the Mangapakia stream (now called Mangapakeha), and Oruhi, on a small hill a little over a kilometre south of the Whareama River.

Nga Wahinepotae is said to have been occupied by the Ngati Wairehu and Ngati Takawa sub-tribes, descendants of Whata of Takapau. The people of the other forts are supposed to have been of the Rangitaane and Whatumamoa (or Ngati Mamoe) tribes."

(McEwen 1986: p71-2)

Ngai Te Ao hapu are mentioned as one hapu who resided at Whareama and the Ngati Hinepare hapu are noted as being linked to Oruhi.

Very little is known about Otahome area apart from the fact that the name was originally Otuhaumi and shares its name with a stream marking the northern boundary. Just south of the Otahome Stream on the coast, is a site named *Paharakeke.*

e) Castlepoint Area (Appendix 6-Map 5)

i) Rangiwhakaoma (Castlepoint)

Fig 3.20: View of Castle Rock – Rangiwhakaoma. Photo by Pete Nikolaison

Location – Rangiwhakaoma is situated 55 kms east of Masterton on the Wairarapa coastline. It lies south of Whakataki and north of Otahome.

Description – Rangiwhakaoma is dominated by the presence of Castle Rock at its southernmost extent. A reef reaches north from Castle Rock enclosing a natural lagoon. The reef has a break at the southern end that allows large craft to enter the lagoon.

The reef is of limestone and shelly-sandstone composition and extends north towards Castlepoint beach. It has many caves hollowed out by tidal action and these are found mainly on the seaward side.

The lagoon has a sandy beach on its western and southern fringe with steep hills bordering it to the west also.

Just north of the reef is Castlepoint Beach, which reaches 4 kms towards the mouth of the Whakataki River. The beach has dark grey sand and the underlying papa is sometimes exposed after harsh weather.

The northern extent of Castlepoint Beach is bounded by a large hill and dune system.

Maori name – *Rangiwhakaoma* is the Maori name for Castlepoint this has already been touched on in the mythology section.

What's there – We have already mentioned the arrival of Kupe (see Kupe in section 3.2 – Mythology – Overview) and his association with Rangiwhakaoma. The next visitor of significance to this place, is Whatonga in the 12th century.

Whatonga built a defensive pa on the reef where the lighthouse currently stands. The name of this pa was *Matirie*. The main settlement in this area was located on the western banks of the lagoon. *Matirie* provided a defensive retreat if ever the tribe came under attack.

Matirie was moved in later times to a place opposite the Whakataki Hotel (or at least one structure that sat upon the reef was moved to this spot). This site was called Whakataki Pa and was in use up until the middle of last century when it burnt to the ground.

The main pa site on the western bank of the lagoon is probably the settlement of *Rangiwhakaoma* as Bagnall notes of a visit by Clifford, Weld and Vavasour in 1844.

"Rangiwhakaoma settlement is composed of scattered warris the principal group being in a small carraca bush nr. the centre of the bay… situated in a small grassy plain among the hills."

(Bagnall 1976: p41)

The NZAA database shows middens and a burial site (probably a cave) along the reef. Two other midden sites have been identified near where the shop is today. Further north past the Motor Camp are two more sites, which lie on the southern face of the hill that separates Castlepoint from Whakataki. One site is a midden at the foot of the hill and one is noted as a burial site on the seaward side.

This hill, or large sand dune, has revealed many human bones over the last few decades. It obviously had special significance to early Maori as an urupa (burial site).

ii) Whakataki

Location – Whakataki is situated 50 kms east of Masterton on the Wairarapa coastline. It lies at the head of the Castlepoint – Mataikona turnoff.

Description – Whakataki refers to the lower reach of the Whakataki River, which meanders through a wide valley out to the sea between Castlepoint and Mataikona.

The coastal margin is made up of dunes and swampy marshes. It is bordered to the south by the large hill (separating it from Castlepoint), and to the north by another series of hills. The foreshore is a wide sandy beach.

Maori names – *Whakataki:* to search or drive fish into a net using the feet; or: to go in search of, or: to begin a speech.

Waiorongo: the waters of Rongo, Maori god of peace and agriculture

Te Wae Wae: footprint of man, the use of stilts.

(Carter 1992)

What's there – Starting from the south, Te Wae Wae is noted as the large hill separating Whakataki from Rangiwhakaoma. This hill is an extensive burial ground.

Waiorongo is the name of a pa located near the shore on the southern bank of the Whakataki River estuary. Colenso is known to have been welcomed here after being forced ashore at Rangiwhakaoma in 1843.

Of note here is a cairn marker and inscription just north of Whakataki. This cairn was erected as a memorial to the original sandstone marker previously located along the Whakataki foreshore. The original marker was said to have been erected to signify the peace treaty made between Te Wharepouri of Ngatiawa and the Wairarapa hapu in the 1840's.

*"To mark the peace a sandstone pillar was erected on the beach just north of Whakataki, Te Wharepouri and a number of the Wairarapa hapu being associated with the memorial**

** The late R.J Barton in 1927 made representations to the Scenery Preservation Board and the Hon. Sir Maui Pomare about the preservation of the mark. Although at that stage broken in two and in some danger from work on the Whakataki – Mataikona Road its original dimensions were given as a five feet high stone twelve inches by four inches. Arrangements were made to fence the plinth, which may have been removed by interested Maoris [sic] or pakeha vandals for the 1940 marker is merely a memorial"*

(Bagnall 1976: p15)

However, J Potangaroa states that Rangitaane research shows the original pillar was a peace covenant between feuding local hapu.

"Hinetearorangi of Hamua was sent to Whakataki with her two sons; Hinateaiki and Matangiuru. They met with Te Akau and Pakina of Ngati Ira to agree to peace and co-operation between their peoples. The marker was a testament to this agreement."

(Potangaroa 2, 2002)

The original sandstone pillar was lost to the sea and weather.

Whakataki is known to be the kainga of the Te Hika o Papauma chief, Potangaroa. His descendants remain there today.

Hapu associated with Whakataki include Te Hika o Papauma, Hamua and Ngai Tumapuhia a rangi.

iii) Mataikona/ Owahanga

Location – Mataikona is located 14 kms north of Castlepoint. Owahanga is further north of Mataikona and is not captured within the maps that accompany this report. However, I can add that there are no registered NZAA sites in the Owahanga block.

Description – Mataikona begins just north of Whakataki and continues north till it meets the Mataikona River. Just north of the Whakataki, two series of hills (Coast Hill) mark the southern boundary of the Mataikona area. The coast then levels out to allow a narrow coastal strip starting at Okau Stream heading north past Mt Percy and then meeting up with the mouth of the Mataikona River. The foreshore has a rocky terrain made up of parallel shelves turned on their edge that provide an ideal habitat for paua. The area is very popular for gathering kaimoana.

Maori names – *Mataikona: matai:* black pine, *Podocarpus spicatus;* watch; inspect; gaze at; the sea; *kona:* that place; that time.

Owahanga: no translation is offered.

What's there – At the southern reach of Mataikona, on the coastal side of Coast Hill, the NZAA database records several sites including middens, burials and pits.

Further north around Mt Percy, several NZAA sites are recorded including middens and pa sites. Records show that an important pa site

was near the summit of Mt Percy. This pa was called Taraoneone. Karaka groves can be found further down the slope towards the sea.

Near the mouth of the Mataikona River a pa site is recorded. This may well be the pa known as Pamaramarama. Upstream further near an S-bend in the river lies another pa site, which is probably Te Ikapura.

Hapu associated with this area include Hamua, Te Hika o Papauma and Te Umu.

North of the Mataikona River is Owahanga. There are no recorded sites noted on the NZAA database. Collectively, Owahanga and Mataikona are generally regarded as the northern gateway to the Wairarapa. The coastal highway continues north from here up to Ahuriri.

3.4 European Discovery

(1) European Discovery - Overview

a) Abel Tasman

The Dutch explorer, Abel Tasman first chartered New Zealand waters in 1642 but never set foot on land and neither did he view the East Coast of New Zealand. It wasn't until Captain James Cook sailed to New Zealand waters in 1769 on the first of his three voyages that the first encounter between European and Maori occurred.

b) Captain James Cook

Captain James Cook undertook three voyages to New Zealand between 1769 and 1777. He passed the Wairarapa Coast on his first two voyages. These two voyages and the places he sighted are illustrated in Appendix 6 – Maps 6 and 7.

On the 7th October 1769, Young Nick's Head was sighted from the bark *Endeavour* by Nicolas Young, ship's boy, and named by First Lieutenant James Cook. Cook then sailed south past Cape Kidnappers named when local Maori kidnapped his Tahitian servant/translator. The *Endeavour* continued south to Cape Turnagain before turning to the north to Poverty Bay and onward around North Cape. It then sailed back down the West Coast of the North Island, finally anchoring in Queen Charlotte Sounds for repairs on the 16th January 1770.

Fig 3.21 Captain Cook Memorial at Ship Cove – Queen Charlotte Sounds

Fig 3.22 Captain Cook Memorial inscription – Queen Charlotte Sounds

The *Endeavour* left Queen Charlotte Sound on the 7th February 1770. Cook was adamant that he had just circumnavigated an island, so to prove to his fellow officers he sailed for the eastern Wairarapa coastline to confirm his theory. He crossed what was to become known as Cook Strait and sighted the southernmost part of the North Island.

Cook named this feature Cape Pallisser after his friend and benefactor Captain Pallisser

On the morning of the 8th February, Cook was abreast of Cape Palliser when three canoes carrying 30–40 natives pursued him. They indicated to Cook that they wanted to trade and he welcomed them on board. Immediately they asked for nails but when presented to them they had to ask what they were. Cook rightly deduced that these people were related to the Maori of Cape Turnagain as they knew how to ask for nails, knew what their use was but had no idea what they (nails) looked like. In exchange, the local Maori offered crayfish and traded other gifts. This was the first interaction between Europeans and Wairarapa Maori.

Cook then continued his journey up the East Coast until he sighted the previously observed headland. With his island theory proven he named the feature, Cape Turnagain. The *Endeavour* then turned around and headed back towards Cape Palliser and the South Island.

On this return leg Cook made two important notes in his Journal. At noon on the 11th February, he noted 'a remarkable hillock, which stands close to the sea'. This headland was named appropriately – Castle Point. Cook ventured a little further south until he came upon a flat section of the Coastline. This area he named – Flat Point.

On his second voyage aboard the *Resolution* and accompanied by Tobias Furneaux aboard the *Adventure*, Cook passed Cape Palliser on 25 October 1773, but was preoccupied by the ensuing storm to take further notice of the Coastline. He then sought refuge in Ship Cove. On the 26th he was again offshore from Palliser Bay and able to make better observations of the bay and the shoreline.

Captain Furneaux's *Adventure* failed to rendezvous with Cook at Ships Cove, the persistent and ferocious north-west winds preventing them

from rounding Cape Palliser from the south east. This led them to rename the feature "Cape Turn and be Damned".

c) The Whalers

The first Europeans to visit the shores of Aotearoa and Wairarapa were perhaps early whalers prospecting in the Southern Pacific Ocean. There is little information about these times but it is suggested that whalers would have been present off the Palliser Bay coastline.

There is an unverified report of the English whaler 'England's Glory' having contact with local Maori circa 1795.

Early records show that the migration of whales from the warmer Pacific Ocean began to arrive in New Zealand around May of each year. Schools of Humpback, Right, Minke and Sperm whales would migrate down the West Coast of the North Island, past Kapiti and Mana Islands and then make their way through Cook Strait and then down along the East Coast of the South Island on their way to the Antarctic Ocean. During October the whales would head North again to the Chatham Island's and the wider Pacific Ocean. This implies that whalers would have been in the Cook Strait area and may have ventured across to Palliser Bay.

The first recorded whaling station was located at Dusky Sounds, Fiordland in 1792 and by the 1830's whaling stations were established in several locations around Cook Strait.
An American whaler the "Antarctic" anchored off Flat Point in 1830 and was visited by 50 natives who insisted they went ashore. They sought to trade in fish, fishing gear, curiosities and women. The latter was not successful as the Captain had his wife on board.

In 1842 John Wade had whaling stations at Kaikoura, opposite Mana Island and at Te Kopi a small partially sheltered anchorage in the most

easterly corner of Palliser Bay. The Te Kopi venture was not profitable with only two whales captured and 23 tons of oil produced by 35 men. It closed in 1844 but along with Castlepoint served as the Wairarapa's port until destroyed by the 1855 earthquake.

With shore based whaling stations also established at Hawkes Bay, passage by coastal whaleboats and cutters servicing these stations became quite common up and down the Wairarapa Coast and round to Wellington.

d) Bellingshausen and Lazarev

Forty years after Cook, the Russian navigator's Faddei Bellingshausen and Mikhail Lazarev made mention of Palliser Bay and Cape Turakirae during their historic voyage of discovery to Antarctica (1819-21). They noted the inlet of Port Nicholson and 'Beyond the high central headland (Cape Turakirae) and Cape Palliser lies another bay'.

On 21 June 1820, they sailed past Cape Palliser. A great fire was observed, which Bellingshausen thought was intended to attract his ships. Te Rauparaha, who was in the Cook Strait area at the time with a large war party, is said to have seen European ships, which were probably Bellingshausen's.

A map of where Bellingshausen visited the Wairarapa can be found in Appendix 6 – Map 8.

e) Dumont d'Urville

Dumont d'Urville, the French navigator, attempted to land at Palliser Bay from the *l'Astrolabe* on 29 January 1827. D'Urville headed towards Lake Onoke. About three miles out he realised that the bay would not afford him the pleasure of landing near the shoreline so,

along with some crew he continued aboard a whaleboat. A Maori Chief named Koki-Hore [sic] accompanied him.

Fig 3.23 Dumont d'Urville - www.france-pittoresque.com/ perso/img/25.gif

Only fifty feet from the shore d'Urville was disappointed to see the breaking waves with Lake Onoke tantalisingly visible over the sand bar. This meant that he would be unable to reach land. D'Urville eventually conceded to the breaking surf, and named the place – *Baie Inutile'* or Useless Bay.

A map of where Dumont visited the Wairarapa can be found in Appendix 6 – Map 9.

f) The First Europeans

The first Europeans to venture into the Wairarapa did so on foot. Charles Heaphy along with German naturalist Ernst Dieffenbach and some native guides ventured over the Rimutakas to reach the summit of the ranges overlooking Palliser Bay and the Wairarapa lakes in September 1839.

The first known European to walk around the coast from Wellington and past the Mukamuka rocks was William Deans in October 1840.

Ensign Abel Dottin William Best set off for the Wairarapa on 8 December 1840 along with three canoes. They departed from (possibly) Breaker Bay only to seek refuge near Orongorongo after encountering rising wind and seas. Venturing further on foot, the party reached the valley on the 12th. Taking in hunting and exploring, Best's description of the valley ' I saw much beautiful land and an immense lake which reached right up into the valley'- tells us that he hadn't travelled too far up the valley at all and may not have passed Lake Wairarapa.

Best made two important notes on this journey. Firstly he made reference to two distance hills as bearings, these appear to be Rangitumau and perhaps the Maungaraki's.

Secondly, Best described the river entrance, which infers that he traversed the Lake Onoke sand spit. Best also made reference to the Maori's beaching their canoes and dragging them over the spit as opposed to taking on the river mouth entrance.

g) The Coastal Trail

With heavy bush, rivers and swamps barriers to inland travel, the shoreline and coastal margin provided the major route from Wellington to Wairarapa and Hawkes Bay.

It was a key route for Wairarapa Maori having close relatives living in both Wellington and Hawkes Bay. History records a great affiliation between the Kahungunu tribes of the Wairarapa and Heretaunga. Kahungunu also inhabited much of the Hutt Valley before the arrival of the Taranaki tribes.

Rangitaane similarly kept a close association with relations in the Dannevirke (Tamaki nui a rua) area as well as Rangitaane in

Whanganui a Tara. Rangitaane were closely allied to the Ngai Tara people and the Ngati Ira in and around Wellington.
The early Europeans soon followed suit. Apart from ship, the coastal trail was the preferred route to Hawkes Bay with lengthy daily journeys achieved mostly on foot. It was the means by which the Missionary Colenso serviced his extensive parish.

The coastal trail extended from Port Nicholson around Palliser Bay and up the East Coast to Hawkes Bay. Along the way travellers faced several key obstacles and dangers. Of particular note were the Mukamuka rocks on the western side of Palliser Bay. These rocks impeded coastal travellers who had to wait for absolute low tide before attempting to pass. The next greatest challenge was the Ruamahanga river mouth at Lake Onoke. Strong tidal action created a dangerous obstacle for travellers and saw the drowning of eight of Wade's men from Te Kopi. Eventually a ferry service was established, operated by what soon came to be known as the Lake Ferry Hotel.

Further up the coast, early settlers encountered the estuaries of the Pahaoa and Whareama Rivers, which provided tough challenges in inclement weather. So popular was the coastal trail that ferry services were also established at Whareama and, outside of the Region at Owahanga and Akitio.

3.5 European Settlement

(1) Initial European Settlement

a) Port Nicholson

Prior to the first Europeans entering and settling the Wairarapa came the settlement and growth of Port Nicholson.

On 20 September 1839 Colonel William Wakefield of the New Zealand Company arrived in Port Nicholson aboard the *Tory* to purchase land for a settlement. This he did by arrangement with the two leading Ati Awa chiefs Te Puni and Wharepouri.

The New Zealand Company had already prepared plans for a city called *Britannia,* which was designed as a replica of London based along a presumed navigable Heretaunga (Hutt) River. The new arrivals camped along the Petone foreshore but soon found the site to be too open to harsh southerly conditions and under threat from the flood-prone Heretaunga River. Although the Petone settlement was well underway, the surveyors decided to relocate the settlement to Thorndon, the site we know today as Wellington.

A fleet carrying nearly 500 emigrants quickly followed the arrival of the *Tory* and the New Zealand Company. Within the space of only eight months the settlement had swelled to over 1000 settlers.

As Wellington began to establish, it became an important trading post with shops opening and trading with Maori for fish, pork, and vegetables. The Company was also shipping in fresh meat from Australia.

The increasing numbers of new settlers brought demands for farmland. Farming had begun to spread up the Hutt Valley and into Makara and settlers were soon putting pressure on the New Zealand Company to open up the fertile pastures that were being reported of in the Wairarapa.

There was still confusion in Wellington at that time as to which Maori had ownership of the Wairarapa. The Wellington Maori were trying to sell it yet there were reports of Kahungunu and Rangitaane rebel groups still in the valley. There were also conflicting reports brought back to Wellington as to the amount of land available. Access was still not defined and the only real route into the valley was by the coastal trail around Turakirae Head.

b) Maori Resettlement

The first European to enter the Wairarapa is identified as William Deans in October 1840. He was soon followed by Best who came across the defensive pa at Battery Hill in southern Wairarapa near Lake Wairarapa. At this time skirmishes with warring Maori were feared and the majority of Wairarapa Iwi were still in exile far to the north at Mahia Peninsula. They began to return to the Wairarapa from summer 1840-41 after peace was declared between Wairarapa and Wellington Maori.

"It is clear from what has been said about the return of Tutepakihirangi's 400 exiles to the promised land early in 1841 that this was concurrent with the first period of Company exploration."
(Bagnall 1976: p45)

The first noted settler was John Wade who set up a whaling operation at Te Kopi in 1843. Wade had minimal success landing only two whales in total. He ventured into flax cutting but even this exercise proved ill fated when nine crew were drowned entering the Ruamahanga River.

Joseph Greenwood was one of the first to look critically at the coast in September 1843. He left Lowry Bay on 11 September venturing on to Mukamuka, Lake Wairarapa and staying overnight with John Wade. From here he continued on to Kawakawa, Whawhanui, White Rock, Pahaoa, Waikaraka, eventually reaching Rangiwhakaoma (Castlepoint). On 19 September he reached the northernmost point of his journey, Owahanga. It was at Mataikona that he witnessed the construction of a chapel by the local Maori.

On his return southwards the lands around Kaiwhata impressed Greenwood.

"I came on the top of the Table Land from Waikaraka to Kaiwata [sic] to see the Land. It is not so good as the Pahtea [Waimate Plains] but with …sheep upon it I am satisfied in 2 or 3 years it would be good Grazing Land."

(Bagnall 1976: p37)

He then returned to Lowry Bay stopping at Waikikino, Wharaurangi, and Kawakawa.

c) New Zealand's First Sheep Station

The encouraging reports of the Wairarapa and its pastoral potential soon led to the founding of New Zealand's first sheep station at Wharekaka by the runholders Clifford, Vavasour, Petre, Weld and Bidwill."

In March 1844, Clifford, Fox, Vavasour, Petre and Bidwill ventured into the valley to select open country and to negotiate a lease with the Maori owners.

Their journey took them around the coast via the Orongorongo's. This enabled Clifford to assess the likelihood of bringing stock around the coast into the Wairarapa and negotiating the Mukamuka rocks. After a

brief stay at Upokokirikiri they met with a Maori party under the chief Manihera Rangitekaiwaho. Manihera took them upstream of the Ruamahanga to look at some land.

"Some ten or twelve miles up the river they 'disembarked at a beautiful spot on the right hand side, [the true left or east bank] where through an opening in the woods the grassy plain came down to the water's edge…[here] the ground is gently undulating & covered with short sweet grass admirably adapted for sheep pasture'. This clearly was to be the chosen site of Wharekaka station."

(Bagnall 1976: p51)

The negotiation was done with the chief Manihera Rangitekaiwaho.

After the reconnaissance trip to the Wairarapa they returned to Port Nicholson and Charles Robert Bidwill set off around the coast with stock (350 merinos) and provisions, assisted by his aide Swainson. He reached Okiwi on his first day then Fitzroy Bay on his second passing Clifford and his flock on the way. Their journey was cut into short stages as the stock were still suffering from their arduous sea voyage.

Eventually they reached Mukamuka rocks where, to date, there had been minor works done (as arranged by Col. Wakefield). Still, it was necessary for the men to stand in the low tide and pass the sheep around by hand around the worst obstruction. Bidwill's accomplice, Swainson, stayed with the flock near western lake while Bidwill returned to the Hutt for cattle.

On May 11, 1844, they crossed the lake with the sheep being the first to enter the Wairarapa. They were eventually moved up river to Wharekaka station, noted as being the first sheep station in New Zealand.

d) The Search for Pasture

The initial success of Wharekaka soon led to the search for further pastoral land up the Wairarapa coast.

On 18 November 1844 Clifford, Weld and Vavasour left Wharekaka under the guidance of the chief Te Korou. They eventually reached Whareama where Weld's disappointment was clear:

"The level land was ankle-deep in water, covered with reeds and filled with pig ruts… Ware-homa [sic] *would always be too marshy for a sheep station"*

(Bagnall 1976: p41)

They continued on to Castlepoint, which was more agreeable and then further north to Mataikona before turning south again.

Like Greenwood earlier, they were impressed with the lands about Waikaraka.

"Clifford and I ascended a low hill by the shore and saw some 12 miles by 5 of open land chiefly covered …with grass and toitoi;' and before leaving the following day a last look confirmed their opinion that the tableland would offer excellent pasturage."

(Bagnall 1976: p41)

The party continued south past Kaiwhata and Flat Point to Wharaurangi, the home of the chief Te Wereta. Weld notes the impressive whare built by Te Wereta and his people. He also notes that the recent construction implies that they had just returned here from exile. A description of the whare follows:

"Some 50 feet by 20 wide and six high in the centre, its roof thatched with grass and an outer layer of toitoi. The interior was 'ornamentably reeded [sic] and all the lashings were perfectly symmetrical … the porch … the most worthy of attention – the beams are painted black, red and white in twisted patterns the side walls are lined with red and black laths half seen through a fret work of white bark. The reeds of the front …were interspersed with others mottled with smoke… - The

peak of the roof is surrounded by a figure a la Maori imbedded in feathers - Altogether it is the most perfect specimen of native taste that I have seen on this coast…"

(Bagnall 1976: p42)

e) Squatters

The Wharekaka runholders were regarded as squatters as the Government and the NZ Company had not reached any agreement as to the basis for legitimising the purchase and allocation of Maori land. The absence of legitimate rights however did not discourage Port Nicholson settlers determined to settle and farm in the Wairarapa.

In February 1844 an advance pack of squatters were making final arrangements for leasing from Wairarapa Maori and acquisition of stock. The press was hoping that Wakefield would confirm purchase of land in the Wairarapa for settlement and farming. Occupation was well underway regardless of there being no formal arrangement. The stance of the Government was clear:

" …while the Governor had in terms of the Pennington award waived the Crown's right of pre-emption of Maori land in favour of the New Zealand Company in certain designated areas 'any bargains made by private individuals with the Aborigines, for the purpose of acquiring land, whether by purchase, lease or otherwise …will not be sanctioned or recognised by the Government."

(Bagnall 1976: 49-50)

The squatters held a conflicting view. They felt they had legitimate lease agreements with local Maori yet the Government saw them as undermining its pre-emption status.

"Wairarapa's pakeha population jumped from 1844's half dozen or so, comprised of squatters and their employees, to nearly 60 a year later. With the exception only of Smith and Revans at Huangarua, all of this early development occurred south of Bidwill's Pihautea – but the movement was northwards. By the following year squatter flocks had all but reached the valley's northern extremity, and the more enterprising had begun leap-frogging up the coast. By 1847 Wairarapa

stations were being used as staging posts for the first great overland sheep movements into Hawke's Bay."

(Fyfe 1990: p28))

f) The Early Sheep Stations

One year after Wharekaka was established, the *Wellington Independent*, towards at the end of April 1845 listed some twelve sheep stations in the Wairarapa. Of these, the two runs of *Mr Barton – Palliser Head* and *Mr Russell – Whangaimoana* were coastal properties in southern Wairarapa.

(Bagnall 1976: p57-8)

By 1847 fifteen stations were recorded in the Wairarapa as shown in the table from Bagnall. Six of these were on the coast (Shown in bold).

Station (Coastal)	Location	Proprietors
Ahiaruhe	**Castlepoint (not Gladstone)**	**Tiffin and Northwood**
Huangaroa		Captain Smith
Hakeke	Morrison's Bush	Morrison
Kopungarara	Pihautea - Lower Valley	C.R. Bidwill
Warekaka	Wharekaka – South Wairarapa	Clifford and Weld
Otaraea	Otaraia - Pirinoa	Gillies
Tuiterata		McMaster
Tauanui	Hauariki	Allom
Turanganui North	Whakatomotomo	Kelly
Turanganui South	Whakatomotomo	Williamson and Drummond
Whangaimoana	**Whangaimoana – Palliser Bay**	**Russell and Wilson**
Waterangi	**Whatarangi –Pirinoa**	**Fitzherbert and Pharazyn**
Kawa-Kawa	**Ngawi – Cape Palliser**	**T.P. Russell**
Kiriwai	**Western Lake – Palliser Bay**	**Cameron**
Manganoa	**White Rock**	**Barton**
		(Bagnall 1976: p73)

Table 3.1: Coastal stations and owners Circa 1847

g) The McLean Purchases

Plans were well advanced for further settlement of the Wairarapa. Wakefield had received support for a Church of England settlement based in the Wairarapa, which was announced in October 1845. Wakefield was soon in touch with the newly arrived Governor Grey asking him to facilitate the purchase. Unfortunately his reply was not encouraging. He would only waive the Crown's right of pre-emption in favour of the Company.

"New hope came with news of [Governor] Grey's decision to continue negotiations by giving the necessary powers to [Donald] McLean 'the most able and hitherto the most successful negotiator of Native Purchases."

(Bagnall 1976: 90)

McLean was appointed to handle the purchases in the Wairarapa after previous success with the Rangitikei purchase and extension into the Hawke's Bay acquisitions. Grey did eventually help with the process by touring the district and meeting with local chiefs to encourage them to sell. This culminated in a large meeting at Turanganui, which was called the 'Komitinui'.

"Many Maori gathered to witness Grey *"use his considerable mana to tip the scales"*

(Bagnall 1976: 99)

The Castlepoint Block was the first to be purchased in the Wairarapa reaching from the Whareama River inland to the Puketoi Range, and north to the Mataikona River.

"The price for the quarter million acres of what was later known confusingly as the Ahiaruhe Block was £2,500."

(Bagnall 1976: 90)

"Between June 1853 and January 1854 about 1.5 million acres of land was purchased in a series of deeds.

(Goldsmith 1996:19)

McLean's actions were crucial in opening up the Wairarapa and its coastal area for European settlement. From this point on the tenure over coastal land was to change forever and Maori ownership marginalised.

h) The Coastal Stations

By 1853 almost the entire Wairarapa coast had been settled. Many large sheep stations were well established. The table below lists the properties and owners along the coast as at 1853, derived from a map held by the National Library (Appendix 6 – Map 10), and "Early Castlepoint" published by the Castlepoint Historical Committee 1948 (included as an appendices).

Property	**Owner**
Wharekauhau	Matthews
Whangaimoana	John Purvis Russell
Whatarangi	Pharazyn
White Rock	Barton
Te Awaiti	Riddiford
Pahaoa	Cameron
Glenburn to Flatpoint	Hales and Murch
Waikaraka (Homewood)	G Moore
Orui (Whareama)	E Meredith
Castlepoint	Thomas Guthrie
Okau	P Holes
Mataikona	J V Smith 1853 Isaac Cripps 1854

Table 3.2: Coastal stations and owners Circa 1853

i) Coastal Farming

Large coastal sheep and cattle stations have been a feature of the Wairarapa coast since settlement. Their isolation and often-rugged landscape created its own history and often attracted a type of farm worker not found on inland properties. Single mens quarters, cookhouses, stables, shearers quarters and large woolsheds were very much features of each station.

Many properties were serviced solely from the sea until they were eventually reached by roads. The vagaries of coastal shipping on an exposed and rugged coast added to their isolation and independence. (refer to Coastal Shipping section.) Correspondence school and boarding school were often the only means of education.

Before refrigeration, wool production was the sole activity with large flocks of wethers run. With no outlet for meat, old stock were slaughtered and rendered down for tallow in boiling down plants. In other cases they were disposed of by driving the flock over a cliff. The meat was valueless, agricultural production was limited to wool, skins and tallow. Boiling down works are noted as operating at Castlepoint and Waikaraka.

With the arrival of refrigeration diversification into meat production was possible and the production of prime wethers became an early feature. Large mobs of coastal wethers would be driven to Masterton for slaughter and export. With the development of better roads and stock transport, wethers eventually gave way to fat lamb production and the numbers of breeding ewes progressively increased as a result.

Coastal hill country soils generally have a low natural fertility. Reversion of pasture to scrub is a feature particularly on the poorer grazed shady country. Large gangs of scrub cutters were employed regularly to control this re-growth. In the two depressions, the

availability of cheap labour saw all hill country cleared of scrub, much of it not able to sustain pasture.

Other key developments affecting coastal farming were:

- sheep dips;
- telephones - private from c 1900, public from c 1950;
- electricity – from c 1950;
- rabbit control – from c1950;
- aerial topdressing from c 1950; and
- four wheel drive vehicles and motorbikes.

j) Soldiers Settlement

Subdivision of coastal properties for the settlement of returned servicemen from the two world wars, brought an increased population to the coast and an increase in agricultural production.

Following WWI the Otahome property south of Castlepoint was subdivided into three for soldiers' settlement (Formerly part of the original Ica station).

After WWII two further coastal properties were subdivided. Riversdale Station was settled as three units whilst the large Riddiford Estate at Tora (Part of Te Awaiti Station) was subdivided into ten units. The approach to sizing the properties was that each unit had to support 1000 ewes and 40 cows at settlement. Where there were no existing buildings, semi-circular steel nissen huts were provided as a dwelling/all purpose shed. A number of these remain today.

Details of each settlement are given in the following tables:

Otahome Settlement c.1922		
Property	**Settler**	**Comment**
Otahome		Residual of original Otahome property
Waierua	Hull	
Wai Ngaio		

Table 3.3: Soldiers Settlement - Otahome

Riversdale Settlement – Post WWII		
Eastleigh	Hosken	Residual of original Riversdale Station
Strathmiglo	Denniston	
Meechang	Harapaki	
Camp Anderson		Former YMCA Camp Gifted by original owner
Southern Riversdale Reserve		Gifted by original owner

Table 3.4: Soldiers Settlement - Riversdale

Tora Settlement – post WWII		
Te Oroi	Tyler	All part of former Riddiford Estate.
Tora	Boyne	
Langsam	Doyle	
Awhea	Bellerby	
Hiwikirikiri	Murphy	
Greentops	Bannister	
Little Tora	Elworthy	
Heather Hills	Stevenson	
Kandahar	Hunter	
Moana Rua	Chartery	

Table 3.5: Soldiers Settlement - Tora

k) Coastal Shipping

Whilst the Wairarapa was at first settled from the sea, the coastline is rugged and exposed and affords little shelter. Cape Palliser is exposed to the south and was the scene of many shipwrecks, whilst the main coastline is very exposed and rocky with numerous submerged reefs that have resulted in the loss of a number of vessels.

l) Coastal Trade

Originally two "harbours" played a vital part in servicing early settlers and the original coastal sheep stations.

Cook originally identified Te Kopi in the eastern corner of Palliser Bay, as providing possible shelter from the south and south west. Te Kopi afforded some refuge and served for two years as a whaling station. In the 1840's it was the main entry point for settlers and goods to the Pirinoa District coming from Wellington by whaleboat or ketch.

The 1855 Wairarapa earthquake destroyed the Te Kopi anchorage and the resulting tsunami took bales of wool and the building in which they were stored out to sea then hurled them back on the beach. The loss of the anchorage is thought to have resulted from siltation rather than uplift.

Castlepoint quickly became the port for the Masterton district and was visited by coastal vessels and linked to Masterton by a coach service. A sizeable landing shed was built on the beach and a jetty built out into the bay. There was also a hotel on shore.

Castlepoint affords some southerly shelter in the bay although it can be difficult for anchors to hold under the gale force north westerlies regularly experienced. Deliverance Cove, by Castle Rock, provided a much-needed haven and landing for the missionary Colenso, however

it is not a safe anchorage. Today it provides an accessible trailer launch site for boats when sea conditions in the gap are favourable.

Landing stores and exporting wool were a major undertaking for coastal stations. Wool would be stored on shore, often in dump sheds such as at Flat Point. When favourable weather and sea conditions coincided with the arrival of a coastal trading vessel, wool would be taken into the sea on bullock wagons or drays, offloaded into surf boats then taken, 25 bales at a time, out to the ship some distance offshore.

At Mataikona, a surfboat lane was cleared through the rocky shore and is still used today for the launching and passage of trailer boats.

The development of the crayfish industry since the mid-1940's has seen the development of tractor and trailer launching techniques and the establishment of several fishing bases along the coast.

m) Shipwrecks

Palliser Bay has a long history of shipwrecks, several involving a horrific loss of life. Before the Cape Palliser Lighthouse became operative on 27 October 1879, 26 ships were wrecked in the vicinity with the loss of 58 lives. The fully rigged ship *Vincent* – 834 tons, foundered on the Mukamuka Rocks with the loss of 20 lives. The steel ship *Zuleika* - 1092 tons, hit rocks on the other side of the bay with the loss of 12 lives. The victims' grave is located on the side of the Cape Palliser Road.

Before the lighthouse became operative, several vessels mistook Palliser Bay for Wellington Harbour during darkness and storm conditions. It proved most troublesome to sailing vessels, which would become embayed and unable to tack away from the shore in the face of southerly gales. Little choice was left under these circumstances than to attempt to beach the vessel.

The anchor of the *Ben Avon* has been recovered and mounted at Mangatoetoe using bricks from its cargo to form the plinth. The anchor of the *Emerald* is mounted with a plaque at Ocean Beach.

Elsewhere along the main Wairarapa coast there have been several shipwrecks and the loss of a number of fishing vessels. A particularly notable wreck was the *White Swan* wrecked at Uriti Point in June 1862. The 65 passengers included several dignitaries on their way to Parliament in Wellington. They included the Colonial Secretary, the Chief Justice and all Auckland Members of Parliament. Fortunately no lives were lost.

Some of the wrecks that are still partially visible at low tide include the *Tuvalu* at Honeycomb Rock, the boiler of the *Opua* at Tora, and the timbers of the *Sovereign* at Mataikona.

Shipwrecks along the Wairarapa Coast are summarised in a Table in Appendix 4.

n) Lighthouses

Cape Palliser light commenced operation on 27 October 1897 when in the days of sail, Palliser Bay and the Cape was one of the most notorious places on the New Zealand coast. Although located on the mainland, the light was not serviced by road. Stores were delivered quarterly by the *Hinemoa,* often delayed by bad weather.

Once it commenced operation there followed a significant reduction in shipwrecks. The light went on mains power in 1967 and was automated twenty years later. Its imposing position is reached by 258 stairs and it is a popular tourist attraction and a historic building.

Castlepoint lighthouse is also a very popular tourist attraction with its imposing setting on the end of the reef. It came into service in 1913 and was originally a three-keeper station. It was automated towards the end of 1988 and is an historic building.

A light was established close to Honeycomb Rock in 1929 and relocated further inland when switched to mains power in the late 1960's. Ironically the island freighter *Tuvalu* ran ashore virtually right on the light in 1967.

At Te Awaiti the framework of a WWII coastal radar station remains atop the high peak above the station buildings.

Chapter 4

Vulnerabilities

4.1 Pressures on Heritage

(1) Threats to Cultural Heritage

a) Lack of Robust Information

The research for this paper has revealed that a major threat to protecting Maori heritage is the deficiency of information on archaeological and cultural sites along some parts of the Wairarapa Coastline.

The NZAA database used in this study shows a fairly comprehensive collection of data along the southern coastline as far north as Glendhu Rocks. Further north of this point, recorded sites become less frequent with the stretch between Kaiwhata and Castlepoint showing only five NZAA sites in total covering 36 kms of coastline.

Local hapu information gathered for this paper records a long history of Maori occupation along this stretch including sites at Okautete/Homewood, Uruti Point, Motuwaireka/Riversdale, Whareama, Otahome and many other lesser known places in between. In addition, it is well documented that the entire Wairarapa coastline was used as a coastal highway between Whanganui a Tara (Wellington) and Ahuriri (Napier) by early Maori and much later by the first settlers and runholders. This would suggest that occupation or even temporary sites existed right along the coastline.

The lack of archaeological data is a reflection of a lack of investigation to date in those areas. This threat is compounded when a lack of information leads to inadequate protection of heritage from development. If important heritage sites are to be protected through the resource consent process, robust information on its location, importance and type is essential.

b) Inaccurate or incomplete Data

The current NZAA database has an accompanying disclaimer stating that the location of sites is within 100m of the recorded position. This poses a threat if the locations, as listed, are taken to be exact.

Another concern is if people assume that an identified site indicates that there are no sites nearby. In reality the location of one site often implies that related sites are in the near vicinity. All known sites should be treated as an alert to other possible sites in the area.

One example is at Waimimiha, north of the Whareama River. There is only one NZAA site recorded here yet it is noted as being a combination of pa/middens/ovens. This indicates that there is a collection of sites around the recorded site. Since the site is known to be an historical fishing village it is likely there are even more related archaeological sites in that area.

c) Subdivision and Development

Subdivision and development pose a major threat to loss of cultural heritage. In the recent past subdivisions have begun to appear in an ad hoc and sporadic manner along the Wairarapa Coast outside of traditional community settlements. Subdivision of coastal properties

and subsequent erection of dwellings may destroy cultural or archaeological sites.

Development of large subdivisions (over 20 lots plus amenities) is a new trend that potentially provides a larger risk to archaeological sites or collections of archaeological sites.

The nature of the change in land use from agricultural to housing and development results in permanent structural damage to the landscape and possible archaeological sites beneath.

The likelihood of disturbance is increased knowing that early Maori settlements were based around the same features which are desirable today, such as; flat land, access inland, access to good fishing grounds, locations near freshwater, and scenic/strategic views.

d) Sprawl of Existing Settlements

Once again this refers to the ad hoc and/ or sporadic nature of additional subdivisions appearing along the coastline. In this instance the subdivisions have increased the size of existing settlements such as Riversdale Beach and Castlepoint. Sprawling settlements are limited in one respect that being the amount of adjacent land available but there is also pressure for expansion to be able to share in existing infrastructure and amenities.

e) Earthworks

Earthworks modification to coastal land can result in destruction of cultural heritage. An example worthy of being quoted here is the modification of a palisade hill near the Kaiwhata River. The palisade was well known to local hapu and was one of a few excellent examples of palisade pa in the Wairarapa. An access road and batter was

bulldozed through the side of the palisade altering the site permanently. Being on private property this was a permitted activity.

There is also the future threat of the potential for sand quarries along the coastal area. Again this has a possibility to destroy or modify archaeological sites.

f) Change In Uses For Maori Land

i) Dwellings

A future pressure to the coastal environment is the possibility for Maori owners or their descendants to return to their coastal lands. Currently, most hapu/whanau owned land is pastoral or held in reserve. There are very few permanent structures on Maori owned land along the coastline with the majority being leased for grazing.

A current trend is a return to the coast for Maori landowners. The possibility of whanau or hapu dwellings may increase over the next 20-30 years as current and future generations wish to enjoy their whenua (land) and what the coast has to offer.

The desirability of coastal living is not confined to those buying subdivided properties. Over time the number of descendants to one common property may increase so much so that the whanau wishes to build a whanau house on their property. The balance of the land may continue to be leased but a portion may be utilised to house a shared whare/house.

The fact that the price of properties is increasing along the coastline is irrelevant as here all Maori land is freehold therefore eliminating land costs. Maori owners only need to price construction and consent costs. Also, the resulting increase in infrastructure i.e. roads becoming

sealed, will only add to the desirability for coastal dwellings on Maori land.

The possibility of papakainga housing or a group of whanau dwellings should not be dismissed, as well as the likelihood of Marae being rebuilt in traditional hapu areas. These two factors may pose a great risk to loss of heritage than single dwelling subdivisions, as they will cover more territory. One saving grace is that these larger scale developments are likely to replace a dwelling previously located there.

ii) Forestry

The possibility of Maori landowners altering the use of land in coastal areas is also a future threat or pressure. The possibility of whanau wanting to utilise their land for intensive farming practices should not be excluded. Activities such as planting of trees or tree crops could result in root damage of any archaeological site beneath the soil surface. The likelihood of this occurring is increased by the fact that Maori may want to maximise return from their lands thereby becoming involved in extensive agricultural practices.

g) Forestry (General Land)

The coastal strategy should be aware of future changes in use of coastal properties. Currently the majority of properties along the coastline advocate pastoral use. There may be a future threat in our coastal margin becoming an ideal habitat for a species of tree or tree crop that has high value overseas. The real threat is from any activity that alters the ground surface potentially altering or destroying archaeological values.

h) Hazards and Erosion

Hazards and erosion will always pose a problem to archaeological sites. Examples of this include the ongoing discovery of human bones along the shifting Castlepoint dune system. There is also the case of erosion of a hillside near the Kaiwhata River that at one stage led to a coffin being exposed.

i) Fire

Fire poses a threat to cultural heritage evident above ground. This would mainly relate to marker trees identifying significant sites (waahi tapu).

(2) Threats to European Heritage

a) Sale of Historic Buildings

This issue has been at the forefront of late with the sale of prominent homesteads in the Wairarapa and their relocation to other places within Wairarapa and out of the district. This threat results in the loss of historic buildings.

b) Hazards

The threat of loss to historic structures from hazards and the elements is an ongoing concern. Remnants of shipwrecks are continually under threat from wave action. Historic buildings along the coastal fringe are at risk from tsunami.

c) Decommissioning of Buildings

The loss of historic buildings due to a downturn in use and the higher cost of maintenance are a real threat to built heritage.

In some instances it may be possible to relocate and reuse an historic building within the coastal environment. The recent decision to relocate Homewood Hall to Okautete marae is an example.

4.2 What Heritage is Most at Risk?

(1) Cultural Heritage

a) Unrecorded Sites

The areas most at risk from modification and loss are the sites not yet identified. To date, the consent process has seen a reactive approach to identification and subsequent protection of cultural heritage. For example, Iwi are consulted for comment on proposed subdivisions along the coast. They in turn rely on information contained in Maori Land Court minute books, NZAA data, and oral information from kaumatua or local knowledge. In some instances they can also obtain cultural identification through tohunga or matekite. In any case, their investigation begins when the consent application is received or earlier if approached by the applicant.

The consent process allows five days for comment on a non-notified application. Provision is offered if Iwi/Maori believe there needs to be more time to put together a Cultural Impact Report.

Local Iwi Authorities have been building a database of significant sites and only now are beginning to utilise mapping tools such as Geographic Information Systems to create more robust information, which will enable a more proactive approach to heritage protection.

b) Lack of Robust Information

Even knowing the location of some waahi tapu does not guarantee the preservation of significant sites. More detailed information is required to put a strong case against some development.

Oral evidence is still challenged in the consent process. Expertise in identifying sites is limited and cultural identification is being diminished through loss of kaumatua

c) Sites Near Developments

Heritage sites on the fringe of development are at immediate risk. The sprawl of coastal settlements and the trend for large coastal subdivisions place huge pressures on nearby sites. The future threat from neighbouring property owners to develop their land will only increase.

Development along the coastline is discouraged to minimise the impact on marine ecosystems. Preference is to develop inland from existing settlements. The strategy should note that the risk of modifying heritage sites inland from shore still remains.

4.3 What Heritage is Most Important?

(1) Cultural Heritage

a) Burial Sites, Births and Deaths

To Maori, ancestral burial sites rank among the most important of all waahi tapu sites. The typical location of these places has been mentioned earlier in this report (Section 3.2 – Maori Settlement).

'Births' more correctly refers to sites where the pito (afterbirth or umbilical cord)) has been buried, usually under a tree or within a rock crevice.

The site of a death sometimes becomes significant depending on the circumstances at the time. A death of a prominent figure in the water would incur a rahui or exclusion of fishing and recreation for that area. Deaths would also relate to an area that witnessed an historic battle. Places where blood was let are equally significant today and important to the tangata whenua.

Maori belief often mentions significant sites, such as those mentioned above, and a spiritual association that still lingers there. Tales of spirits or *kehua* connected to a place where an important event occurred are common throughout New Zealand.

However, burial sites are often found in the most remote and inaccessible coastal areas, as development along the coast increases more of these sites are being rediscovered and impacted on.

b) Rare Examples of Site Types

There are over 340 NZAA sites recorded in the Wairarapa from which 295 relate directly to the coast and this report. Of these there is just one noted quarry and only a handful of made-soil sites. This is compared to dozens of stone walls, ovens, pits and middens sites. These more scarce examples deem them to be of more importance in that if they are modified or lost then there will be less examples, if any, for future generations to learn from.

c) The Best Examples of Each Site Type

Cultural heritage sites are of importance to all New Zealanders however those sites that provide the best example of each site type should be given greater consideration.

For example, there are many midden sites along the Wairarapa coastline. Each midden has an intrinsic value specific to the area it is located in. Ancient sites along the Palliser coastline tell us of the first Maori to inhabit this part of the country. Likewise, further north along the east coast middens here contain remains of deep sea species fished out of the Hikurangi trench, again relating the history specific to this part of the coast.

The stone rows along the southern coastline are highly regarded as nationally important and provide an immediate reference of early Maori history to visitors to the south coast.

The village at Pukaroro can be considered of special significance in that it clearly shows the village layout even today. It shows the connectivity between different archaeological site types i.e. how gardens were laid out, where houses were placed in relation to storage pits.

A major consideration for the coastal strategy is deciding which examples of each site-type are important and which ones need to be listed and protected. All other archaeological sites would remain protected under existing legislation and regulation.

(2) European Heritage

a) Built Heritage

The current District Plans have provision for protection of built heritage. The details of heritage features are listed in each plan.

Masterton District Plan – 'Schedule of Heritage Features' -Appendix F4 page 237

Carterton District Plan – 'Schedule of Heritage Resources' – Appendix 12A page12/9

South Wairarapa District Plan – 'Scheduled Items' – Appendix 1 page 262

Chapter 5

Responses

5.1 Existing Responses

(1) Statutory

a) Consents

Current provisions for response to heritage along our coast is dealt with through the resource consent process. This is addressed directly through the regional and district plans.

b) Consultation

Applicants seeking resource consents are encouraged (but not legally obliged) to consult with local Iwi. Consultation is undertaken directly with Iwi Authorities and the response might include on-site inspection.

In some cases applicants and developers actively seek input from Historic Places Trust, Councils and local Iwi and arrange for on-site visits to look at the proposed development.

c) Conditions – Historic Places Trust

Archaeological Authority Provisions under the Historic Places Act 1993

The Historic Places Act 1993 ("the Act") provides for the identification, protection, preservation and conservation of the historic and cultural heritage of New Zealand.

The Act defines an archaeological site as any place associated with human activity that occurred before 1900 that may contain evidence relating to the history of New Zealand. Archaeological sites can include sites of Maori and European origin, burial sites and shipwrecks.

An authority is required from the Trust for any activity that may modify, damage or destroy an archaeological site. An authority is required whether the site is recorded or was previously unknown.

An authority is required even if resource or building consent has been granted, or the activity is permitted under the regional or district plan. The authority process ensures that work that may affect archaeological sites is undertaken in an appropriate way and heritage places are not needlessly damaged or destroyed.

Any development in a proposed subdivision area may require an archaeological authority before works proceed. Section 12 of the Act states that any person wanting to destroy, damage, or modify the whole or any part of all archaeological sites within a specified area of land may make an application for a grant of a general authority. This authority applies to all sites within a specified area of land, including those that have not been recorded or otherwise previously identified.

(2) Non Statutory

a) Landowner Value of Cultural Heritage

Ensuring that landowners value cultural heritage is the most immediate response to the protection of sites along the coast. In the recent past, when heritage sites have been identified on coastal properties and the landowner informed, the owners have taken on the responsibility to protect the sites. This is done in the form of fencing/stock proofing of the particular site and/or planting of native plants.

b) Voluntary Agreements for the Protection of Private Land

Following on from the landowner taking the initiative to protect heritage sites, this response requires the landowner to agree to note the presence of the site on the Certificate of Title and/or the Land Information Memorandum report. This is done to ensure that all future owners are aware of the sites and where they are located so as not to inadvertently destroy or modify the site.

c) Iwi Response

Local Iwi have been active in the protection of waahi tapu sites for many years. Both of the Wairarapa Iwi keep records, maps and information on all sites recorded to date. They use this information to help them respond to resource consent applications. They continue to build on this database.

Rangitaane o Wairarapa has recently engaged in a joint project with the Wellington Regional Council to record their waahi tapu on a digital Geographical Information System (GIS). Sites are mapped using a

Global Positioning System (GPS) locator and this information is overlaid onto digital maps and aerial photos.

Ngati Kahungunu ki Wairarapa are planning to develop GIS maps in the near future. This tool will help each Iwi to keep an accurate record of sites for future generations and help them to protect them.

5.2 Recommended Responses

(1) What needs to continue?

a) District Plans

The district plans cater very well for built heritage. In time, more historically significant buildings along our coast will be added to the schedules.

Each of the three district plans has provision for working with local Iwi to protect sites of significance. As Iwi continue to develop their databases, Council will need to work alongside Iwi to address how this data can be incorporated into the new combined district plan, and suitable processes and protocols developed.

b) Historic Places Trust

The use of the Historic Places Act and the advocacy of the Trust will ensure that a precautionary approach is adhered to on all sites with historic and cultural value.

c) Assisting Iwi to Collate Information and Protection

The Regional Council should continue to help Iwi develop their database of sites of significance. The task of building the database will be ongoing, as there are potentially thousands of sites. This assistance comes in the form of funding and logistical support.

Active protection of sites such as fencing of waahi tapu is an activity that is already being achieved by both the Regional Council and local Iwi.

Masterton District Council and South Wairarapa District Council also have funding provision to assist Iwi in protection of waahi tapu. These Councils are already in discussion with local Iwi and are developing a method of how they can assist. Further development of protocols, addressing how the information is to be used, stored and kept confidential, needs to be worked through.

Further development of Iwi Management Plans and subsequent consideration within the district plans needs to be encouraged.

(2) Additional Responses

a) Assisting Iwi in the Consents Process

Iwi often state that they lack in resources to actively participate in the consent process. They are increasingly expected to respond to consents applications with little or no remuneration for their time or effort. Other demands on their time including the Waitangi Tribunal Claims, Health, Education and Social Services, mean that resources and staff time are further stretched.

It would be advantageous to support Iwi to develop a framework whereby they can better address the protection of heritage sites. This could be achieved by providing financial assistance that might allow a dedicated position to deal with the consent process. Iwi currently receive financial assistance from the Regional Council to comment on non-notified consents, however Iwi advise that they spend more time and resources looking at consents from the district councils as these often concern subdivisions and activities likely to modify or destroy waahi tapu.

Applicants who quite correctly consult with Iwi before their proposals are lodged add to the demand on Iwi time. Again no remuneration is given.

Iwi are caught in a catch-22 situation whereby they need to involve themselves in these to represent their interests, otherwise if they refuse to comment they run the risk of not being able to identify and protect possible significant sites.

In the Wairarapa we are fortunate to have only two Iwi with mana whenua over land and resources, they being Ngati Kahungunu ki Wairarapa and Rangitaane o Wairarapa. This reduces the cost and time

involved compared to larger areas with more Iwi. The area these organisations cover is large compared to other Iwi in the Wellington Region.

A possible solution is for a combined resourcing of two positions (or part positions), one within each Iwi Authority, by the district councils and Regional Council so that they can effectively participate in the consents process.

Another option is a fee schedule for each application. Iwi models exist elsewhere in New Zealand such as Kai Tahu ki Otago Ltd (KTKO Ltd). KTKO Ltd will consult directly with the correct Runanga on behalf of the applicant. The fee schedule reflects the size of the proposal and the amount of investigation required.

An initiative such as this would best be developed in collaboration with relevant stakeholders' i.e. councils, surveyors, developers, industry and iwi to devise:

- A realistic and reasonable fee schedule and/or remuneration package;
- Expected outputs; and
- Proper processes.

Empowering Iwi financially, enables them to:

- Establish more effective consultation processes with their representative hapu and marae;
- Continue to build site knowledge;
- Train Iwi staff on consent matters; and
- Pass on knowledge and skills to hapu /marae level.

b) Assisting Hapu/Marae/Whanau

Responsibility for active protection of waahi tapu inevitably falls to the hapu/whanau/marae political level. Most Maori land is managed by hapu or whanau trusts. Assistance by way of funding to protect important areas is one effective means of protecting waahi tapu. The strategy may address other avenues of assistance.

c) Education

Development of heritage education is an important tool to ensure that heritage is valued. An education programme should involve all stakeholders including:

- Coastal landowners;
- Iwi/Maori organisations and individuals;
- Developers and contractors, including surveyors, builders, and earthworks contractors;
- The farming community;
- Coastal users and the general public;
- Schools; and
- Council staff

Currently, South Wairarapa District Council provides a brochure on the consent and consultation process to all consent applicants. Masterton District Council intends printing a brochure once its Heritage Plan changes become operative.

Other forms of public education may be beneficial e.g. public seminars, articles in local newspapers, and utilising events such as "Seaweek" as a forum for debate and discussion. Holding workshops with key stakeholders is another suggestion.

Providing training to Iwi in 'planning' matters would be an advantage in that they can better respond to consent applications and or submit on plan changes.

d) Dealing with Sensitive Information

Iwi often mention the difficulty they have in revealing the exact location of some special sites. Iwi's major concern is the lack of confidentiality of information within district plans. Silent files are often used to provide some level of protection but even these are open to challenges through the Official Information Act 1982.

Local Iwi and kaumatua retain information regarding special sites that must not be disturbed. Often, desecration of these sites either intentionally or unintentionally results in the person suffering illness or mental stress. Therefore, Iwi are obliged to keep this information to themselves or within an appropriate organisation. It is these sites that kaumatua feel should not be open to public knowledge but must be retained somewhere on record so that future generations can adequately care for them. Iwi may divulge the location of highly sensitive sites when the plans are able to cater for maximum public exclusion.

At the moment the safest means of protecting this information is for Iwi to retain that information. Councils can assist Iwi in this matter by ensuring that Iwi are informed of all developments and consents. At least in this way Iwi will be able to respond to applicants directly if it is found that the development is near a highly important waahi tapu.

(3) Appropriate Response Mechanisms

a) Statutory

i) Withholding Official Information

The issue raised above (5.2 – Dealing with Sensitive Information) could best be addressed through a change to the Official Information Act so that it reflects the sensitive nature of waahi tapu sites. A new provision would need to reflect the special significance of certain waahi tapu and that revealing the details of these sites could endanger members of the public. This would best fit into the Act under: Part I, 9 'Other Reasons For Withholding Official Information'.

b) Non Statutory

i) Encouraging Direct Consultation between Iwi and Landowners

Perhaps the most immediate and effective response to protecting highly significant cultural sites is direct consultation between Iwi and landowners. This method would enable Iwi to disclose highly sensitive site information to the landowners concerned so that they are aware of its location and can provide appropriate protection. As mentioned elsewhere in this report, where landowners have been advised that a very important site is located on their property they have offered to fence off and plant that site.

The Strategy Group may wish to consider incentives that would advance this method i.e.:

- Council rates rebates on land area being protected;
- Financial assistance to the landowner for fencing materials;

- Covenants on the areas; and
- Minimising or removing administration costs for adding this information to LIM Reports and CT's.

ii) Verification of NZAA Sites

The NZAA is currently in the process of verifying all NZAA sites (NZAA Site Recording Scheme Upgrade Project). This is in response to increasing demand placed on the use of this data by the introduction of the Resource Management Act 1991. To this end, the upgrade will improve the quality and accuracy of information. Verification is being done on a province by province basis and it is up to the councils in those provinces to initiate the upgrade. The Strategy Group may wish to consider registering an interest with the NZAA now, as this will ensure verification sooner. We have a small amount of sites compared to other regions and may have to wait longer for the upgrade if the Wairarapa is not registered soon.

The upgrade has received core funding from the Lotteries Environment and Heritage Committee since 1999. Over that period the NZAA has worked in partnership with a number of regional and district councils throughout New Zealand to progressively improve the quality of information available about recorded archaeological sites. At present projects are operating in Gisborne, Bay of Plenty, Nelson/Marlborough and Canterbury regions.

NZAA Inc have advised that based on the cost of work to date, they estimate the cost of verifying the records for the Wairarapa area to be approximately $13,800 (based on a per site cost of $40).

The estimated figures for the region are as follows:

District Council	South Wairarapa	Carterton	Masterton	Total
No. of recorded sites	287	21	37	345 (295 sites are on the coast)
Cost of Fieldwork	$11,480	$840	$1,480	$13,800

Table 4.1 Cost of NZAA Fieldwork

NZAA meets the cost of co-ordinating and managing the project fieldwork, the costs associated with processing data and returning it to participating councils, and makes a contribution toward costs associated with Iwi participation. The NZAA continues to lobby central government agencies in an attempt to secure funding for this national project.

The Coastal Strategy Group may wish to consider advocating the possibility of funding site verification within the Wairarapa. The NZAA advises that past initiatives have received financial assistance from both Territorial Authorities and regional councils.

iii) New investigation of Archaeological Sites

This report highlights the need for further investigation as the upgrade project mentioned in the previous section relates only to existing sites. This report has clearly indicated the absence of information along a major stretch of our coastline and that this impedes effective planning and development.

New archaeological investigation is undertaken when applicants are advised to do so by Historic Places Trust. This is a reactive and ad hoc approach, which occurs only once an application has been made, for example, subdivision. In these cases the applicants cover the costs. It is

recommended that to achieve an effective approach to heritage protection, new investigation of the least studied areas of the Wairarapa coast be funded collectively by the regional and district councils.

5.3 Monitoring

The final part of this report addresses the monitoring of heritage protection for the Wairarapa coast. We know what heritage information is available from Iwi, HPT and the NZAA yet only 38 of these sites are identified in the district plans. It is recommended that these heritage databases are further developed and are included in the new combined district plans with corresponding rules. It is also recommended that a review of heritage identification and protection be carried out prior to the 10-year review of the district plans for each Council

This report has highlighted existing measures of recorded heritage. We know that in the Wairarapa:

- There are 345 recorded NZAA sites and that 295 of those are on the coast;
- Ngati Kahungunu ki Wairarapa have almost 1000 sites noted;
- Rangitaane o Wairarapa currently have 150 sites verified and documented on GIS with another 2-300 to be added at a later date (unknown quantity along the coast);
- South Wairarapa's District Plan has 3 listed objects and areas of architectural, historic, scientific or other interest, and one listed coastal building (Whangaimoana Homestead);
- Carterton's District Plan has one listed area of significance to tangata whenua (ancient stone walls of Maori gardens and large Pa site at Waikekeno); and
- Masterton's District Plan lists three coastal heritage features and all the NZAA sites within its coastal area as well as conservation areas.

These heritage schedules provide us with a starting point with which to effectively measure further investigation of sites and inclusion into district plans. It is recommended that these schedules be updated prior to each

councils 10-year plan changes to ascertain if recording of heritage is being added to.

Knowing that both Iwi are actively recording waahi tapu which are not currently included in the district plans, means that each council has an opportunity to add these sites to their schedules without tackling new heritage investigation themselves. This does not diminish councils' responsibility to identify waahi tapu in the district plans. There are 32 sites listed in the three District Plans out of a possible 1200 sites known by both Iwi. The NZAA database records only 345 of these showing a deficiency in official records.

Monitoring an assisting Iwi to progress with development of their databases is another measure of effective heritage planning.

Two objectives for monitoring the effectiveness of the District Plan are:

1. That heritage sites are recognised and protected; and
2. Decisions and conditions on resource consents adequately take into account heritage provisions.

Thus future monitoring should include assessment of:

1. The number and quality of sites included in the district plans; and
2. The effectiveness of the district plans and in minimising adverse effects on heritage.

Such monitoring is the responsibility of the district councils, however heritage groups (Historic Places Trust, Iwi etc.) may also wish to take an interest.

5.4 Conclusion

Based on the heritage investigation and assessment of the current statutory framework, this report has identified the important heritage values along the Wairarapa coast. It has identified the pressures on those values and makes recommendations as to what current responses need to be continued and what new responses can be added.

Taking into account the recommendations highlighted in this report it is hoped that these will lead to better protection of heritage along the Wairarapa coast.

Although this report was written to feed into the coastal strategy, it is felt that its value will extend beyond the strategy. This research has pulled together references from a variety of heritage resources, specific to the Wairarapa coastline, for the first time and will provide a useful tool for future researchers.

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List of Figures

Permission was given to use all photographs that appear in this report

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Appendices

Appendix 1 – Regional Provisions

Summary of Coastal Environment issues, objectives and policies for Heritage in the Regional Policy Statement for the Wellington Region.

Numbers correspond to numbering in the Regional Plans

Chapter 10. Landscape and Heritage		
Issue	**Objective**	**Policy**
10.2 3. Maori are concerned about effects of subdivision, forest clearance and reafforestation on waahi tapu and the effects of erosion, drainage, and reclamation on the landscape. For Maori, tribal identity is embodied in the landscape. Changes to land and landscapes have an impact on this identity	10.3 3. The cultural heritage of the Region which is of regional significance is: (1) Recognised as being of importance to the Region; (2) Managed in an integrated manner with other resources; and Conserved and sustained for present and future generations.	10.4 3. To manage the use, development and protection of outstanding landscapes of significance to the tangata whenua. 5. To recognise, when planning for and making decisions on new subdivision, use and development, the heritage values of regionally significant cultural heritage resources and to manage those heritage resources in an integrated manner with other natural and physical resources. 6. To avoid, remedy or mitigate the adverse effects of subdivision, use and development on regionally significant cultural heritage resources

Chapter 7. The Coastal Environment		
Issue	**Objective**	**Policy**
7.2 7. There is a need to recognise and provide for the relationship of Maori and their culture and traditions with the coast. Considerations include water quality, access to waahi tapu, tauranga waka, mahinga maataitai and areas of taonga raranga, and the provision for papakainga housing and marae development.	7.3 4. There are increased opportunities for the aspirations of the tangata whenua for the coastal environment to be met	7.4 1. To give effect to the following matters when planning for and making decisions on subdivision, use and development in the coastal environment: (1) Protection from all actual or potential adverse effects, of areas of nationally or regionally significant indigenous vegetation and significant habitats for indigenous fauna including those listed in table 8; *(includes; Turakirae Head to Barneys Stream, Cape Palliser – Haurangi State Forest Park, Honeycomb Rock – foreshore and seabed, and Castlepoint Scenic Reserve)* (2) Protection of the values associated with nationally or regionally outstanding landscapes, seascapes, geological features, landforms, sand dunes and beach systems and sites of historic or cultural significance, including those

		listed in tables 9 and 10; *(includes; Table 9 – Cape Palliser – incl. The lighthouse, Kupe's Sails and views of the South Island, Castlepoint Scenic Reserve; and Table 10: Turakirae Head: uplifted beach ridges, Honeycomb Rock and Kahau Rocks, Castlepoint Scenic Reserve: nationally significant marine beaches of limestone and marine fossils, White Rock: amuri limestone; and Whakataki- Mataikona coast: tongue and groove erosion patterns.* 7. To protect, where appropriate, the characteristics of the coastal environment of special value to the tangata whenua including waahi tapu, tauranga waka, mahinga maataitai and taonga raranga.

Chapter 4. The Iwi Environmental Management System		
Issue	**Objective**	**Policy**
4.2 General issues relating to the Iwi environmental management system, they being: Te Orokohanganga mai o Te Aro – The Creation of the World, Tikanga – Practices, Kaitiakitanga – Guardianship, Taonga – Treasures, and Te Tiriti o Waitangi – Treaty of Waitangi	1. Mutually beneficial relationship 2. Principles of the Treaty of Waitangi are taken into account 3 There are increased opportunities for tangata whenua to exercise kaitiakitanga in the Region	4. To recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu and other taonga.

Appendix 2 – District Provisions

Summary of District Plan provisions for Masterton District Plan (MDP), South Wairarapa District Plan (SWDP) and Carterton District Plan (CDP)

Numbers correspond to numbering in the District Plans

	SWDP	CDP	MDP
Issues	**4.2 The Coastal area and the margins of rivers and lakes.**	**12.1 Recognising and protecting the Important Heritage Resources within the District.**	**3. Kaitiakitanga and Resources of Value to Maori** **12. Heritage Resources**
Objectives	5.5.1 *(3) Recognition of areas and values significant to tangata whenua.* 5.7.1 (1) To maintain, enhance and protect items of significant heritage value in the district. (2) To increase public awareness and appreciation of heritage values and heritage protection.	12.2.1 Recognition and protection of the values of heritage resources.	3. The integration of the concept of Kaitiakitanga, as held by local Iwi, into the sustainable management of the district's natural and physical resources, and the protection of resources of value to Iwi. 12. The identification and protection of features which have significant heritage value.
Policy	5.5.2 (3) To encourage landowners to enter into voluntary agreements for the protection of private land and the provision of public access to and along the coast, with a particular emphasis on those areas which have been	12.3.1 Identify the heritage resources of value by developing and maintaining a list of these resources in Appendix 12A of the Plan. 12.3.2 To protect those heritage resources identified in Appendix 12 to	3.1 To recognise and provide for the relationship of local Iwi and their culture and tradition with their ancestral lands, water sites, waahi tapu, and other taonga. 3.5 To facilitate the establishment of papakainga and marae

Policy Continued	identified as having significant natural features or heritage value. (10) To protect in accordance with tikanga Maori, those characteristics of the coastal environment identified as being of special value to the Tangata Whenua. 5.6.2 (4) To protect, to the greatest degree practical, sites and areas of cultural, traditional, spiritual and historic interest to Maori. 5.7.2 (1) To establish and maintain a schedule of sites, objects, places, buildings and other items of heritage importance within the District and to protect such items by appropriate means. (2) To provide information on heritage values, conservation and protection and to encourage participation by the community in conservation and protection	the Plan by ensuring the values of the resource are not compromised. 12.3.3 Encourage an awareness of the need to protect heritage resources amongst the local community. 12.3.4 Identify and protect, in an appropriate way, heritage resources of importance to tangata whenua.	12.1 To support local, regional and national initiatives in the identification and protection of the district's heritage resources. 12.2 To encourage the awareness and promotion of sites and features of heritage value. 12.3 To encourage the voluntary protection and enhancement of features of heritage value. 12.4 To acquire features of outstanding heritage value for the purpose of protection, if alternative methods offer insufficient protection. 12.5 To protect registered heritage features from inappropriate change. 12.6 To promote the restoration of deteriorated or inappropriately modified features. 12.7 To protect and preserve those features of the district which have special

Policy Continued	schemes. (3) To provide incentives for heritage protection. (4) To encourage an integrated approach to heritage protection and conservation, protection of natural and physical resources and the provision of economic opportunities including those for tourism and recreation.		significance to iwi.

Appendix 3 – NZAA Disclaimer

NZAA Disclaimer for Archaeological Site Location

INTERPRETATION OF DATA FROM
NEW ZEALAND ARCHAEOLOGICAL ASSOCIATION
SITE RECORDING SCHEME

The New Zealand Archaeological Association (NZAA) Site Recording Scheme was established in 1958 to encourage the recording of information about archaeological sites. It is a paper-based record system that may contain plans, section drawings, photographs, artefact drawings, and field notes. CINZAS (Central Index of New Zealand Archaeological Sites) is an electronic index to the paper records. The New Zealand Historic Places Trust and the Department of Conservation endorse the Site Recording Scheme as the national record system for archaeological sites. The Site Recording Scheme currently contains over 52,000 records.

Information from the Site Recording Scheme is available to members of the public. A fee may be charged for searching the files, extracting relevant information, and photocopying.

Records have been contributed by many different individuals and agencies over many years and so vary in quality and in the level of detail offered. *While reasonable care has been taken in compiling the information, the Department of Conservation and New Zealand Archaeological Association make no warranty or representation, express or implied, with regard to the accuracy, completeness, or utility of the data.*

The following features of the data should be noted:

* A grid reference gives the location of a site, but it does not delimit its extent. The location of sites is usually only recorded to within about the nearest 100 metres but the accuracy may in some cases be less than this.
* *The absence of data for any particular area should not be taken to mean that it contains no archaeological sites.* It may mean that no survey has been carried out, or that sites were obscured at the time the survey was done.
* Some recorded sites may no longer exist. (They may, for example, have been destroyed since they were recorded.)
* Historical (European period) archaeological sites, in particular, are currently under-represented in the Site Recording Scheme.
* Not all sites recorded in the Site Recording Scheme are archaeological sites in terms of the Historic Places Act 1993. They may, for example, post-date 1900 or no longer be able, through investigation by archaeological methods, to provide evidence relating to the history of New Zealand.
* The formal evaluation of site significance is not a function of the Site Recording Scheme.

* While some archaeological sites may also be considered wahi tapu, the Site Recording Scheme is not specifically concerned with such places. If information about wahi tapu is required, it should be obtained from the relevant iwi.
* Information about burial sites will, in some circumstances, be withheld.

For many purposes, an inspection by a qualified archaeologist will be required. Information from the Site Recording Scheme is not a substitute for this.

Appendix 4 – Shipwrecks

Table of Shipwrecks found along the Wairarapa Coastline

Shipwrecks - Palliser Bay & Cape Palliser

Ship	***Date***	***Site***	***Victims***	***Survivors***	***Class***	***Tons Net*** *Register*
David	4/8/1841	Palliser Bay Beach	3	26	Barque Whaling Ship	?
Elbe	12/12/1841	Palliser Bay Beach	0	All	Ship	?
Rory O"Moore	28/09/1942	Palliser Bay Beach	0	All	Schooner	22
Erin	22/4/1844	20m on E side of Cape Palliser	0	All	Schooner	13
James *	8/7/1844	Palliser Bay Beach	2	?	Schooner	11
Industry **	10/7/1844	Presumed lost in Palliser Bay	?	0	Schooner	19
Pickwick	29/6/1845	Off Cape Palliser	2	2 plus?	Cutter	38
Unidentified Wreck	pre 19/7/1845		?	?	Schooner	?
Eliza	4/7/1845	Palliser Bay rocks	0	ll	Schooner	35
Emily	c. 6/6/1849	*wreckage strewn for some miles from Te Kopi*	7	0	Schooner	13
Witness	29/6/1855	In Palliser Bay	1	?	Brigantine	101
Jane	?/9/1856	Lost to fire near Palliser Bay	0	6	Schooner	78
Shamrock	9/1/1861	Palliser Bay Beach Whangaimoana		All	Brigantine	183
Success	30/12/1863	Palliser Bay Beach 1m from opening	2	3	Schooner	55
Fanny A.Garriques	30/6/1863	Struck rocks 7m inside Cape Palliser	1	?	Brig	189
Triton	10/6/1866	Palliser Bay Beach ?	0	All	Brigantine	120
Saint Vincent	14/2/1869	N of Cape Turakirae on Moko Moko Rocks	20	2	Full Rigged Ship	834
Kate Brain	-/4/1877	Believed foundered in or near Palliser Bay	6	All	Brigantine	118
Progress	23/1/1880	Near Muka Muka Rocks	0	All	Brigantine	210
Emerald	12/3/1883	Palliser Bay Beach ?	0	All	Ketch	40
Waitaki	23/4/1887	Black Head near Cape Palliser	0	All	Steamer	228
Thermopylae	5/7/1887	Palliser Bay Beach ?	0	All	Cutter	?
Lizzie Guy	10/11/1888	Te Kau Kau Point 6m N of Cape Palliser	2	4	Schooner	93
Zuleika	16/4/1897	4m west of C P Lighthouse	12	9	Iron Ship	1092

27/10/1879 Cape Palliser Lighthouse Completed						
Ben Avon	11/11/1903	1km S of Cape Palliser Light 75 m off shore	1	?	Steel Barque	1434
Addenda	14/10/1904	Palliser Bay Beach	0	All	Wooden Barquentine	637
Rona	29/3/1909	Palliser Bay Beach - On salvage of Ben Avon	0	All	Ketch	35
Siren	2/10/1945	Black Rock ***Cape Palliser	2	1	Auxillary Cutter	12
Christine	14/08/1971	Turakirae Head	0	5	Fishing Vessel	
Pasubrae	4/03/1972	Black Rock Kawa Kawa Rocks 3m W of Cape Palliser	0	All	Fishing Vessel	?
Quest	1/08/1975	Overturned near Cape Palliser	2	1	Trawler	?

Shipwrecks - Mataikona to Cape Palliser

Ship	*Date*	***Site***	***Victims***	***Survivors***	***Class***	***Tons Net*** *Register*
Sarah Jane	1854	Holed and run ashore 24 km S of Castlepoint	0	All	Schooner	?
White Swan	29/6/1862	Uruti	0	65 plus crew	Steamer	335
Midas	10/9/1865	Flat Point	0	All	Schooner	26
Cleopatra	6/4/1868	White Rock Bay 6m W of Cape Palliser	0	All	Paddle Steamer	?
Kiwi	10/4/1894	Glenburn	0	16	Steamer	195
Sovereign	16/6/1894	Mataikona	0	All	Schooner	85
Delmira	8/12/1896	Barton Point Te Kau Kau 2m from White Rock	0	All	Iron Schooner	338
Ripple	7/8/1924	Lost of the coast north of Castlepoint	16	0	Steamer	187
Opua	2/10/1926	Tora 12 m NE of Cape Palliser	0	All	Steamer	288
Jenco III	2/09/1962	Castlepoint	0	All	Trawler	11
Patela	8/12/1963	Castlepoint	0	2	Fishing Vessel	?
Lady Dot	18/04/1965	White Rock	0	2	Fishing Vessel	?
Matera II	14/09/1966	Waimimi	0	All	Fishing Vessel	?
Tuvalu	11/01/1967	Honeycomb Rock	0	12	Motor Vessel	140
Crusader	30/01/1970	Mataikona	0	2	Fishing Vessel	?
Waimana	17/01/1977	Glendhu Rocks	?	?	Fishing Vessel	?

Reference: NZ Shipwrecks 1795-1982" C W N Ingram - Published by Reed

Appendix 5 – Glossary

Glossary of terms used in this report

Glossary of Terms

Atua	Deity; god; children of Ranginui and Papatuanuku
Eponymous	Having the same name as the person who produced them, in this case an ancestor
Mahinga Maataitai	The areas from which sea food and resources is gathered
Hapu	Subtribe
Iwi	Tribe, people
Iwi authority	The authority which represents an Iwi and which is recognised by that Iwi as having authority to do so
Kaimoana	Food from the sea
Kaitiaki	A person or agent who cares for taonga/treasures. A guardian or steward
Kaitiakitanga	Guardianship
Kaumatua	Maori elder, either male or female. Position attained through status and recognition (not all elderly Maori necessarily become kaumatua)
Koroua	Maori elders, male collectively. Koro - singular

Kuia	Maori elders, female collectively. Kui - singular
Mana Whenua	Those tribal entities that hold land and sea tenure over a specific area
Mesa	A tor or flat top hillock
Papakainga	Traditional communal housing, collection of whare
Rahui	Temporary prohibition; a set of restrictions or controls; a conservation measure
Taonga Raranga	Plants which produce material highly prized for use in weaving (such as pingao or flax)
Tangata Whenua	Generic Term meaning 'people of the land'. In this report it refers to local Maori
Tapu	Sacred, restricted
Tauranga Waka	Canoe landing site
Te Whanganui a Tara	Wellington Harbour
Urupa	Burial Ground
Waahi Tapu	Means a place sacred to Maori in the traditional, spiritual, religious, ritual or mythological sense
Whakapapa	Genealogy
Whakatauki	Proverb
Whenua	Land, placenta

Appendix 6 – Maps

Maps for Maori Settlement Chapter

Map 1 – Palliser Bay Area

Map 2 – Tora Area

Map 3 – Glenburn Area

Map 4 – Riversdale Area

Map 5 – Castlepoint Area

Maps for European Discovery and Settlement Chapters

Map 6 – Cooks First Voyage

Map 7 – Cooks Second Voyage

Map 8 – Bellingshausen and Lazarev

Map 9 – Dumont D'Urville

Map 10 – Map of Wairarapa circa 1853 (National Library Reference 832-45gbbd-1853-Acc8105)